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Leabhar XXXIV.]

An Dàmhar, 1938.

[Earrann 1

A' GHÀIDHLIG AN EIRINN.

Is i a' Ghaidhlig canain nàiseanta na h-Eireann; tha i a nis air a suidheachadh leis an riaghaltas mar chainnt dhùthchail na tìre. Tha i mar sin air a cleachdadh anns gach sgrìobhadh is gnothaich a bhuineas do'n Riaghaltas. Is i th' air a cleachdadh anns na bun-reachdan a tha stèidheachadh saor stàit Eireann, ged tha na cinn-bhunaid sin air an cur am Beurla Shasunnach an taic na Gaidhlighe. Tha inbh is cumhachd mar sin aig a' Ghaidhlig mar chainnt laghail na dùthcha—inbh is cumhachd nach 'eil aig Gaidhlig na h-Albann no aig Gaidhlig na Cuimhrigh.

Tha luchd-riaghlaidh na h-Eireann a nis air gabhail os laimh gum faigh an canain fhein cothrom na Feinne, agus gum faigh i gach ceartas is cuideachadh a bhuineas dhi mar chanain dhùthchail; agus tha so ri fhaicinn a cheana ged nach 'eil ach bliadhna no dha o fhuaire i an àite is an ùghdarras so le lagh na rioghachd aca.

Chan e mhàin gu bheil i air a cleachdadh ann an sgrìobhadh is litrichean an Riaghaltas, ach feumaidh Gaidhlig a bhi aig a h-uile neach tha faotainn dreuchd is cosnadh fo'n Riaghaltas, mar a tha iad-san tha ag obair an Roinn an Fhearainn, no an Roinn an Fhoghlaim, no an Roinn na Postachd. Tha mar so na mìltean ag cumail suas agus

ag ionnsachadh na Gaidhlighe chum is gum bi iad comasach air an àite ghabhail ann an oifig sam bith fo'n Riaghaltas; mur a cum iad suas i agus mur a bidh i aca tha fhios aca gu maith nach tig an latha anns am faigh iad dreuchd no cosnadh fo'n Riaghaltas, ge b'e dé an seòrsa dreuchd no cosnadh a th' ann. Rinn so fhein atharrachadh nach bu bheag air suidheachadh is inbh na Gaidhlighe an Eirinn.

* * *

Bha a' Ghaidhlig air tuiteam gu maith iosal an Eirinn roimhe so, mus d' fhuaire na h-Eirionnaich comas riaghlaidh an dùthcha 'nan làmhnan fhein. Bha i air a meas dimeasach tàireil leis a' mhòr chuid, mar chanain a bhuineadh do na bochdan agus do'n mhuinntir aineolach. Ach tha i nis air a teagasg anns gach sgoil is colaisd 'san dùthaich, agus tha uaisil is ìseil 'ga bruidhinn is 'ga sgrìobhadh is 'ga leughadh. Agus chan e sin uile e, ach tha uail aca 'nan canain fhein, agus mar sin tha dèidh aig na h-uile gum bi iad fileanta innte. Is ann glé thearc a thachras duine riut an Eirinn an diugh a dh' aidicheas nach 'eil Gaidhlig aige, ged nach tuigeadh e leth-dusan facal dhith; tha iad mòr as an canain, agus tha nàire orra aideachadh nach 'eil i aca. Tha sin ag innse nach fhada gus am bi i aig a' mhòr-roinn 'san tìr gu h-ìomlan.

'Se an aon chanain a tha an Gaidhlig na h-Eireann agus an Gaidhlig na h-Albann, ach do bhrìgh agus nach robh mòran cleamhnais eadar an dà shluagh o chionn còrr is trì cheud bliadhna tha dualchaint na dà dhùthcha a nis rudeigin eadar-dhealichte ri chèile. Ach ged tha, chan 'eil e glé dhùilich do neach aig a bheil eòlas litreachail air an dara tè an té eile thuig-sinn; agus seach gu bheil eòlas a' chanain a' fàs agus a' dol am meud 'san dà dhùthach tha fhios gur h-ann na's dlùithe ri chèile a bhios iad a' dol as ùr.

Ann an coitcheannas bha barrachd eòlais litreachail aig Gaidheil na h-Albann air an canain fhein na bha aig Gaidheil na h-Eireann. Bha aon rud sonraichte againne ann an cainnt bhlasad ar mathar a thug do ar cainnt grinneas agus uaisleachd — 'se sin am Biobull. Agus bhà agus thà am Biobull Gaidhlig air a leughadh gu cunbhalach aig Gaidheil Albann. Cha b' urrainn cainnt a bhi ni bu ghrinne is ni bu uaisle is ni bu fhreagarraiche na an dreach anns a bheil ann Biobull Naomh aig Gaidheil na h-Albann. Chuir Gaidhlig ghlan is bhlasad a Bhiobull eireachdas is uaisleachd air cainnt chumanta nan Gaidheal. Thug so maise is grinneas air leth do ar canain-ne; agus rud eile, tha i na's siubhlaiche agus na's saoihbhire an iomadh dòigh na dualchaint na h-Eireann.

Ach chan 'eil teagamh sam bith nach do rinn na h-Eirionnach adhartas sonraichte a thaobh an canain o chionn eadhon beagan bhliadhnachan. Tha iad ag cur dreach litreachail air an cainnt as ùr; agus tha iad a' sgrìobhadh mòran a bharrachd leabhraichean 'nan Gaidhlig fhein na tha sinne, agus tha iad a' tionndadh gu Gaidhlig mòran de leabhraichean a tha cliùiteach is ainmeil am Beurla agus an canainean eile, rud anns a bheil sinne gle fhad air ais.

FACAL SAN DOL SEACHAD.

Bha làithean-saora sona aig an Rìgh 'sa' Bhan-rìghinn 'n an dachaighd Ghaidhealach ann bliadhna. Ghabh iad dòigh ùr air dhòl chun na Gaidhealtachd air an trobha so toiseach na Lùnasdail; sheòl iad air a' Bhirlinn Rìoghail "Bhictoria is Albert" gu ruige acarsaid Obair-dheadhan far an deach iad-fhein agus an dithis bhana-phrionnsa òg air thr. As an sin chaidh iad le carbaidean-ola gu Baile-mhoireil.

Tha an Rìgh 'sa' Bhan-rìghinn a bhi greis mar so a chòmhnuidh a's t-fhoghar am

Baile-mhoireil a' tarruing mhòran luchd-turuis chun na Gaidhealtachd. Tha e 'na mheadhon air bhi tàladh luchd-turuis às a h-uile cearn de'n t-saoghal los gu faic iad sealladh air an dùthaich 'sa bheil lùchairt shamhraidh an Rìgh, agus far a bheil e suas ri dà mhios a h-uile bliadhna a' leigeil anail agus a' faotainn seòrsa de fhios ann an samhchar nam monaidhean is nam beann o ùpraid is gladhraich a bhaile-mhoir, agus o mhòran de dh' àrd-ghnothaichean a' Chrùn.

Bha là air leth greadhnachail aca le chèile air 27mh na Sultuine ann Braighe Chluaidh 's an Glaschu nuair chuir a' Bhan-rìghinn usal an long mhòr mhòr "Ban-rìghinn Ealasaid" gu sàl; agus a dh' uraich iad an eòlas 's an dàimh ri Glaschu. Fhuair iad fàilt is furan cho blàth 'sa fhuair iad an àite riamh roimhe, agus is e facal mòr tha sin.

Bha Ban-rìghinn Màiri cuideachd tacan air a mhios a chaidh a chòmhnuidh an lùchairt nan Rìgh an ceanna-bhaile na rioghachd againn an Dun-eideann. Bha latha ann agus bha lùchairt Naomh-an-ròid ainmeil aig Ban-rìghinn Màiri eile, ach cha d' fhuair ise riamh aoigheachd cho saoihbheir is faoilte cho blàth 'sa fhuair Ban-rìghinn Màiri, màthair an Rìgh againn. Is fhiach ise sin air a sgàth fhein agus air sgàth a companaich beannaichte Rìgh Seoras V nach maireann. Gum beannaich-eadh Dia an teaghlach rioghail gu léir.

* * *

Thatar ag cur uinneag ioma-dhathach ann an Eaglais Cùirt a' Chrùn an Lunnainn mar chuimhneachan air a' Ghaidheal shuairce is ainmeil sin, Morair Srath-charainn nach maireann. Tha e ro fhreagarach gum biodh cuimhneachan mar so air ar caraid 'san Eaglais so far a bheil Facal. Dhe air a chur an cèill 'nar canain fhein am baile-mòr Lunnainn, agus far am faighte esan ag aoradh còmhla ri na Gaidheil eile fhad 'sa bha an t-slàinte 's an cothrom aige. Tha Gaidheil Lunnainn a' deanamh gnìomh grinn agus gnìomh usal ann bhi cur suas cuimhneachan cho brèagh is cho freagarach. Bidh draid-iomraidh air cliù is ciatas Mhic-Mhuirich air a toirt seachad an Gaidhlig le Uilleam S. MacGille-mhoire, Ministear an Tuathanachais aig a' Chrùn, agus am Beurla le Morair Alanais—dithis Ghaidheal dhileas eudmhor—air latha foillseachaidh na h-uinneig air a' mhios so. "Cuimhne is iomradh maith a chaidh bidh air an fhrean chòir."

Bidh so a' dhanamh air dara Sàbaid na mìosa so an déidh do'n Ollamh Alasdair

MacFhionghain, ministear Chille-mo-naomh-aig, searmonachadh agus an t-seirbhis a chluairteachadh.

* * *

Tha MacShimidh agus a' Mhgn. Rosalind Broughton an deidh rèiteach, agus tha iad air 10mh là Octòbair a shuidheachadh air son là am pòsaidh. Gu ma gheal a bhios a' ghrian orra an là sin. Bha uair ann agus bha clu is ùghdarras aig an ainm MacShimidh mar shàr Cheann-feadhna am measg nan Gaidheal, agus bidh sin aig a' MhacShimidh so cuideachd fhad 'sa bhios e-fhein 'na fhlor Ghaidheal mar a bha mòran de na daoine o'n d' thainig e. Buidh is piseach air Morair Shìm agus air a mhnai-nuadh-phòsda; agus gu robh a h-uile là sona dhaibh gun là idir dona dhaibh.

* * *

Bha aon de mhinistearan an taobh-tuath ag innse o chionn ghoirid an atharrachadh a thainig air a' choimhthional aige thaobh na Gaidhlighe o chionn deich bliadhna ficead. B' i a' Ghaidhlig cànan an t-sluaigh uile nuair sin, tha e ag radh, agus bha an coimhthional gu h-iomlan a' deanamh aoraidh ann an Gaidhlig; ach an diugh tha an coimhthional air tionndadh gu bh' 'na choimhthional Beurla, agus is e Beurla a bhruidhnear ris nuair a thachras e ri uair air an rathad-mhòr. Ach tha dh' aon rud fhathast, tha e ag radh, gu bheil iarraidh aca air a' Gaidhlig nuair bhios 'e cuairteachadh aoradh-teaghlach 's na tighean aca.

Tha so dìreach mar a thubhairt sinn ficead agus ficead uair. Cluinnidh tu cuid ag radh gum bi a' Ghaidhlig slàn fallain ma bhios pailteas sluaigh air a' Ghaidhealtachd. Chan 'eil an sin ach cainnt gun bhrìgh fa chomhair an rud tha daoine a' faicinn le an dà shùil. Chan e gainne an t-sluaigh idir a tha lagachadh na Gaidhlighe an iomadh cearn de'n Ghaidhealtachd, chan e is fhada mus a h-e.

* * *

Tha trì àireamhean a nis air thighinn a mach de mhiosachan ùr Gaidhlig ris an canar "Crois Tara." Tha e air dheanamh suas ann an dà dhuilleig ach tha na duilleagan sin fhein suas ri dà throigh air fad agus mu choig orluch dheug air leud; agus mar sin tha mòran leughaidh anns na ceithear taobh-duilleig a tha ann. Tha e air a chur a mach le Donnag Gaidhlig na h-Alba aig 183 Sraid Dheorsa, an Glaschu, agus gheibhear às an sin e air dà sgillinn is bonn-

a-sia saor leis a phost, no air leth-chrun an comhair na bliadhna. Tha e làn de naidheachdan beaga de gach seòrsa agus chan 'eil smid ann ach Gaidhlig, agus tha eadhoin sanais luchd-reic ann, an Gaidhlig. Tha e ri mholadh air son so. Tha sinn ag cur meal-an-naidheachd air agus tha sinn an dòchas gun teid e o neart gu neart. Ma bhios e 'na mheadhon air gun cleachd beagan as ùr de na Gaidheil air a bhi suas daonnan ri bhi leughadh na Gaidhlighe ni e feum. Gun teagamh tha gnàthasan-cainnt ann nach 'eil cleachdta air Gaidhealtachd agus blas na Beurla air cuid de na tha e ag radh, ach an deidh sin tuigear e gun mhòran dragh, agus is e so mòran as fhearr na bhi gun mheadhon leughaidh idir. Agus chan 'eil e ach òg, agus is maig a bheireadh droch bhrèith air an òige. 'Se guidhe a' Ghaidheil gun soirbheach leis.

* * *

Thatar a' bruidhinn air factoraidh a chur suas an Tobar Mhoire chum iasg de gach seòrsa a ghlèidheadh air a bhrùiche agus air dheanamh suas an canaichean. Cò nach 'eil eòlach air iasg nan canaichean a tha tighinn à America agus à dùthchannan eile? Carson, ma tha, nach biodh iasg agus nithean eile air an gleidheadh le bhi air an deanamh suas air an aon dòigh 'nar measg fhéin, agus air an cur gu margadh? Bhiodh muileann-dheanadais de'n t-seòrsa so ro fheumail far nach fhaighear daonnan reic air iasg ùr agus iomadach rud eile. Tha Tobar Mhoire goireasach air son so, o'n tha iasg is giomaich is crùbagan pailt gu leòr mòr-thimchioll nan cladaichean mu aster ruighinn orra; agus seach nach 'eil margadh dha uile aig am a thoirt gu tìr faodar a dheanamh suas agus a chur gu féill mar so. Tha sinn an dòchas gun teid a mhuileann-dheanadais so air adhart, agus gum bi a leithid ceudna an iomadh àite eile — ann an Steòrnabhagh agus an Tairbeart na Hearadh, am Bagh a' Chaisteil agus am Port Rìgh-eadh agus an àitean mar sin.

Bheireadh na muillean so cosnadh do mhòran luchd-oibre unnta air tìr, agus chumadh iad na h-iasgairean an ceann an greama daonnan, agus cha bhiodh aobhar air bith aca fuireach am port a chionn nach robh margadh iomadach uair air tacar na mara, mar tha tachairt gu tric a thaobh a' sgadain.

* * *

Bha seòrsa de dh' iorghiull 'sna paipearan-naidheachd o chionn ghoirid mu dheidhinn

an t-sùlaire agus eagail air cuid a dhaoine nach fhada bhios gin dhiubh beò air thalamh. Cò a riamh a chuala leithid! Bha e 'na chleachdadh o linntean agus thà fhathast aig cuid de na h-Eileanaich a bhi marbhadh ghugaichean aig àm àraidh de'n bhliadhna air son bìdh, dìreach mar tha e 'na chleachdadh aig mòran a bhi marbhadh choileach-choille agus chearcan-fraoich gus an ithe. Tha daoine ann, tha e coltach, agus tha barrachd ùidh aca an coin na mara na tha aca 'n an comh-chreutairean. Tha na daoine so ag gearrain agus ag radh nach còir do na Nisich a bhi grèidheadh agus ag ithe nan gugaichean idir; tha eagail orra gum bi na sùlairean uile air an ithe bharr na talmhainn. Gu dearbh is iad nach ruig a leas. An robh iad a riamh aig Stac an Là an Hìort? No aig Stac an Armuinn agus aig Boirearaidh aig àm neadachaidh an t-sùlaire. Ma bha, chunnaic iad barrachd shùlairean na tha de anamaibh beò an Eilean Leodhais air fad. Na shuidh iad fad uair an uaireadair air cladaichean siar an Eilein Fhada? Ma shuidh, chunnaic iad de shùlairean barrachd air na tha de chloinn bhig 's na h-Eileanan Siar gu léir; agus sin gun ghuth a thoirt air Shùlaisgeir an aon aite às a bheillear a toirt nan gugaichean an dràsda. Tha an sùlair 'na ian eireachdail agus 'na ian calma agus chan 'eil iasgair na's fheàrr na e dol gu sàl, ach 'san aith chogadh is ann gu maith leibideach a bhithas e aig stuic gunna-caoil no le sluasaid ag cladhach chlaisean-cogaidh.

* * *

Is e obair chunnartach agus obair chugaidh tha ann bhi toirt nan gugaichean à Shùlaisgeir. Tha an eilean beag creagach so còrr is da-fhichead mille mara o Rudha Ròbhainis agus chan 'eil cala no acarsaid timchioll an eilein idir. Is ann a' tarraing an eitheir suas air a' ghlasaich a tha na Nisich nuair tha iad 'ga thadhal dh' iarraidh nan gugaichean; agus tha iad a' fuireach ann am bothaig air an eilean fad seachdain no barrachd, gus am faigh iad na tha dhith orra de na h-coin, agus gus am bi an tìde freagarrach dhaibh gu tilleadh air ais.

Air a' bhliadhna 1912 dh' éirich fìor dhroch uair an deidh do sgioba bàta Nis fhàgail air son Shùlaisgeir, agus bha iomagain air an càirdean air an tigh mu an deidhinn. Chuireadh an long chogaidh *Phoenix* a bha an acarsaid Steòrnabhagh aig an àm air an tòir, ach an deidh dhi dhol timchioll an Eilein gu léir, agus a

h-uile comharradh a smaoinicheadh iad air, a thoirt dhaibh chum iad-fhein a nochdadh ma bha iad beò, chan fhaca agus cha do dh' fhidir i duine. Bha iad air an Eilean ceart gu leòr ach anns an stoirm 's an doininn a bha ann chan fhaca agus cha chuala na Nisich dad. Nuair thill an long chogaidh do Steòrnabhagh agus dh' innseadh nach robh sgial air an eithear aig cladaichean Shùlaisgeir, no duine beo ri fhaicinn air an Eilean bha làn dùil aig a h-uile duine gu robh iad an grunn na faire, agus bha caoidh mairbh orra feadh an àite fad thri seachdainnean, gus an d' thainig iad air tìr, agus gun dùil ri, le luchd an eitheir de na gugaichean.

Ach bha car eile 'san sgeul agus b'e so e. Tha e coltach gun deach bàta fhudach agus i dol do Shùlaisgeir o chionn còrr is ceud bliadhna, agus cha do thog i ceann a riamh. Grunn mhòr bhliadhnachan an deidh so, is ann a thug seòladair air choreigin sgeul dhachaidh air gum facas daoine ann am baile beag air cladach a tuath Africa—an Algiers—agus gur h-e Gaidhlig a bha iad a' bruidhinn. Dh' innis iad gum b' iadsan na Nisich a chaidh air chall iomadh bliadhna roimh an sud, gur h-e reubairean mara thug leò iad, agus gun reic iad iad 'nan tràilleàn 's an chearnaidh ud de'n t-saoghal. Thairg na seòladairean a chunnaic iad an aiseag a thoirt dhaibh dhachaidh, ach 's e thuirt iadsan gur h-ann dheanadh sin a chùis ni bu mhiosa, gu robh am mnathan a theagamh pòda a ris, nach aithnicheadh an clann fhéin iad, agus mar sin gum b' fheàrr dhaibh fuireach far an robh iad. So a sgeul a bha air aithris agus tha i coltach ri rò-sgeul seòladair. Ach is e crioach na chuis, gu robh cuimhne aig na Nisich air bhi cluinntinn so, agus gur h-e so bu choireach nach do nochd iad iad-fhein nuair bha a' *Phoenix* a séideadh a dùdaich, gun fhios nach tachradh dhaibh mar a thachair do chuid de an sinnsirean o chionn còrr is ceud bliadhna.

Cha robh am fear a thog an sgeul an toiseach eòlach air na Nisich, nam bitheadh bhiodh fhios aige nach robh fear a thogadh a riamh ag amharc air Toll Ròidh agus an taice ri Stòth Nis, ged bhiodh e ceud bliadhna air falbh às agus ged bhiodh a bhean pòda leth-dusan uair, nach bu ruith leis ach leum, air a cheud chothrom, deanamh air na seann chlachan ged nach biodh roimhe ann ach an sùlair a' bualadh siar air Rudha Ròbhainis.

AM FEAR-DEASACHAIDH.

ROSG-BARDACHD.

Bean-na-Bainnse.

Feuch i mar òigh àillidh sgeadaichte an sròl shìoda, sgiamhach mar an lillidh. Tha a pearsa seang ach cuimte, agus air a ceann tha cuilean bàrrfhionn sniomhanach. Mar ghruth tha a bian, agus a dà shùil ghorma a' dealradh gu reultach tre dhuibhre nan rosg. Mar chanach an t-sléibh tha a deud geal snaidhte. Cùin ach uaibhreach tha a gnùis, oir tha fuil uasal nan Leòdach a ruith tre a cré. Tha a fear-aoraidh laimh rithe, fùghaidh de Chlann Domhnaill, sonraichte 'na bhreacan, a chridhe laisde le gràdh, ach inntinn aig uairibh a' triall gu àirigh a' chruidh-laigh far na bhlaiss a bhilean mìlseachd a ceud pòig.

FONN.

AM MUILEANN AGUS AM MUILLEAR.

'S ann an sin a bhiodh an drip.

As gach cearn mu 'n cuairt thigeadh na croitearan astaran fada no goirid le 'm bàilichean, luchdaichte le coirce ann am builg air son a bhleith.

B' i a cheud obair an gràn a sgaoileadh ann an seòmair mhullaich air lár sgor-thollach iarunn, troimh 'm biodh ceathach theth ag eirigh bho ghriosaich mhóir mhòna a bh' air a càradh ann an seòmair làir.

Fo 'n lobht' iarunn bha cùil dhubbh, shùidheach le balla eadar i agus an t-seòmair anns an robh an connadh. Troimh 'n bhalla-sa bha luidhear farsuing, ìosal, boghata de chlachan-creadha. Air seòmair a' chonnaidh, anns an robh torran mòna, bha fosgladh ìosal, ceithir-chearnach mar dhòrus aig aon oisinn agus toll-gaoithe beag anns an oisinn mu choinneamh.

B' i so seomar an fhir a bhiodh a' càradh an teine, tarsuinn am broinn an luidhear; agus an t-àite 's am b' annsa le na gillea òga a bhi cur seachad na h-aimsir, ag innse sgeulachdan agus naidheachdan, air feasgraichean agus oidhechannan foghair agus geamhraidh.

Bhiodh teine na h-àthainn 's an luidhear dhomhainn mar bhalla fhod deàrsach a' tilgeil a chaoir lasraich agus a cheathaich ghuirm, dhiantheith a steach gu doimhneachd dhiomhair na chùile duibhe, agus a shoillse dhealraich a mach do 'n t-seòmair anns am biodh an mach-d-èisdeachd 'nan suidhe gu farsuing-cruinn air stòlan no air cruachan beaga mòna, no air màsan chliabh

bun-os-cionn. An dràsd' 's a rithist thigeadh fear càradh an teine a chur sreath-mullaich ùr air a' ghriosaich.

Bhiodh aodanan an luchd-suidhe air an lasadh suas anns an deàrsadh dhearg, agus, air an cùlaibh, bhiodh am faileasan a' danna gu sniomhanach, balbh, air na ballachan odhar mar fir-chlis chiar-dhubh. Dh'fhaodadh, am muigh, an sneachd no an clàmhuinn no duibhre nan sion a bhi ann, ach a stigh, bhiodh blàths agus sàmh-charachd. O 'n taobh a muigh chluinnte gu mùchta, caisgte, toirm buan feachdan neartmhor nan dùl—na h-aibhne bruchdaiche, beucaiche, agus na mara mòire a' bàrcadh; agus, mu thimchioll an doruis, slor fharum na gaoithe oiteagaich mar chrathadh faoin-éideadh shitheach, no itealaih thaibhse — dìreach an t-ionad cubhaidh air son sgeulachdan nach biodh ro chneasda.

B'e sud maraon an tigh-dhealbh, an tigh-cluiche, agus aite-coinneimh Comuinn a' Chomh-ionnsachaidh agus tha mi cinnteach gun robh na dealbhan a rugadh ann sud anns a' mhac-meanmna, cho nàdurra, cho grinn, agus cho neònach ri dad a chitheadh neach an diugh anns an tigh-dhealbh. Gu dearbh na bodaich, na h-uilebheistean, na slitheachan a chunnacas an sud, bha fìor chruth beothail orra, cruth feòla agus fala agus sùla, a bhiodh do-dheanta an dealbhan.

Bha Domhnall Beag an sud agus 's e dh'innseadh na sgeulaichean mu na tuiteamasan agus na deuchainnean a thachair dha anns An t-Saoghal Uaine.

Cha robh an saoghal so uaine a mhàin do-bhrìgh an duilich no an fheoir—bha gach ni ann uaine, an t-athar, na neoil, an cèd, ged bha dathan soilleir eile ann cuideachd.

Ciod e nach fhaca Domhnall an sud? Sgor-bheanntan eagalach, àrda; doimhnichean aibheiseach ghleann; aibhnichean buair-uiseach, dian-bhras; rò-chrannan le 'm barran 's na neoil; famhairean fuathasach agus duairean uamhasach, crùbach; leòmhannan feargach agus fiadh-bheathaichean acrach eile; eoin annasach agus eisg neònach! Bha each-uise ann cho mòr agus trath dh'eireadh e as an loch gun rachadh uachdar an uise a bhàn beagan throighean; agus nathair cho fada agus, nuair a dh'fhaighnich neach-eigin ciod e am fad a bh'innte, gun d'thubhairt Domhnall:—"Dh'fheuch mi ri a tomhas le gamagan ach mus d'rainig ni lethach-slighe thubhairt mi heigh!"

Bha an nathair garbh agus reamhar cuideachd agus lannan dearga, gorma agus dubha oirre. Ciamar a b'urrainn do Dhomhnall dealbhan a dheanamh 'sa shamhlaich cho dlùth ris na h-ìomraidhean a chuala sinn air saoghal coillteach uaine an Orinoco, no beanntan na gealaich? Cha b'urrainn gun cuala esan iomradh orra.

Agus, a reidh, bha an sud soitheach mhór an t-Saoghail Uaine. Nuair a rachadh an sgioba suas a thrusadh an t-siùil-thoisich air a' chrann-spreòid, bheireadh iad leò lòn dà sheachdain; agus am measg buill-acfhuinnean nan crann bha tigh-òsda anns gach ealag far am biodh daoine ri òl. Bhiodh e duilich a radh ciamar a ràinig an t-soitheach so an Cuan-Sith, ach feumaidh gun d'rinn i so, oir là-bha 'n-sud agus i tighinn timchioll, chuir an crann-spreòid aice an tughadh dhe tigh air Tir-mór agus sguaidh crann-sgòide an t-siùil na caoraich dhe eilean air an taobh thall.

'S mairg nach do sgrìobh Domhnall leabhar agus dh'fhoadadh, a reisde, nach rachadh a chall 'na sheoldaid air a' chuan mhór, mar thachair, no thuirghe!

Cha robh am muillear fhein air dheireadh ann a bhi 'g innse nan sgeul—sgeulachdan uile mu thimcheall nan cunnartan a bha co-cheangailte ri a cheaird fhein.

Bha linne a' mhuilinn 'na lochan meadhanach mór mu dha mhille air falbh anns a' mhonadh.

Ri tìde tioram agus an abhainn ìosal agus obair ri a deanamh aig a' mhuillear, dh'fhalbhadh e suas agus dh'fhosgladh e an tuil-dhorus fad leth-uair, no uair-a-thìde, agus an sin, dhùineadh e an doras a rithist is thilleadh e do 'n mhuileann.

Bhiodh pailteas tìr aige mus ruigeadh an tuil-uisge sìos, oir dh'fheumadh gach poll a bhi air a lionadh thairis mus tigeadh a cheud tonn gu eas a' mhuilinn. Agus leanadh an tuil, dh'fhoadadh, beagan na b'fhaid na bhiodh an tuil-dhorus air fhàgail fogsailte.

'S e duine mór a bh' anns a' mhuillear, le amhaich chaol fhada air, ag cromadh beagan 's a' giulan a chinn mhóir air thoiseach, is e coimhead suas roimhe le aoibh fhuirneach air aodann. Cha robh fiamh chridheil a ghnòis air a falach idir ach air a meudachadh leis an fheusaig ruaidh, ròmaich a bha sguabadh air a bhròileach, agus a' chaisean-fheusaig chomharraichte a dheanadh sgeadas dha leis fhein.

Gu dé mar bheireadh e clisgeadh air neach le a chuid sgeul mu thiocradh na cloinne

bige nuair a thigeadh na tuitlean uisge a nuas gu h-obann le tòirn an uamhaich agus a' chlanan ri cluich 's an eas thioram.

Ach nuair a dheanadh e suidhe sìos ri taobh teine na h-àthainn agus a dh'innseadh e mar rinn e fhein tàrsainn às bho na cunnartan a bha mu 'n cuairt dha, is ann an sin a bheireadh e gràs air luchd-èisdeachd.

A mach a pòcaid a shiosacot thairngeadh e a bhloigh piobain dhuibh cré, agus, an deidh dha a lionadh gu dèigheil, deas, agus inntinn air tionnsgal air chor-eigin, thogadh e eibhleag dhearg, lasrach mhòna, agus chuireadh e anns a' phlob i air muin an tombaca agus e 'ga tarraing gu an rachadh a dha lethcheann a steach mar dha chlais dhomhainn.

Gu clis, eirmseach sparradh e sìos an eibhleag le barr cruaidh, leathrachail a chorraig uair is uair gus an leigeadh neach dheth a bhi gabhail iongantais ri imeachd-ghrìosaich nan Inneanach—agus, trath lasadh a' chaoir dhearg ann an cuaidh na pioba, gheibhte faileadh spiorach na mòna agus a' bhogairoll agus gaoisid loisgte na feusaig an ceann a cheile.

B' i an eachdraidh a bu chràiteiche a dh'innis e an te mu'n là a bha e a stigh am measg nam beartan, 'gan tilleadh agus am muileann a' dol.

Bha beartan a' mhuilinn rud-eigin coltach ri beartan uaireadair ach gun robh stocan nan cuibhle mu ochd troighean an àirde agus cho garbh ri leis duine, agus na cuibhleachan mu choig troighean an leud, le faclan cho mór ri bois laimhe; agus bha crann-rothach roth-a'-mhuilinn a' tighinn a steach troimh 'n bhalla amhuil crann-rothach bata-smùid.

A' smeurachadh am measg nan cuibhle sìubhlach bha am muillear a' gluasad gu faicilleach, agus ciod e a thachair ach gun d'fhuair faclan na cuibhle mòire gréim air an fheusaig ròmaich?

Uamhas nan uamhas! Am prìoba na sula fhuair am muillear dealbh 'na inntinn de 'n cheann aige a' dol mar shearadair troimh 'n bheart-iarraigidh agus a' tighinn a mach air an taobh eile air a lhosdairgeadh mìn-reidh—ach bha e sgiobalta, innleachdach, am muillear ud—chùm e gréim air fhein gu teann an aghaidh an neart eagalaich a bha 'n sud, agus gu sealbhach, shoirbhich leis greimeachadh air sail mhóir agus an gréim a chumail gus an reach an fheusag ainmeil a tharruing às na freumhan—agus air son seachdain no dhà na dhéidh sin chaidh e mu 'n cuairt le smig agus gruaidhean mar ghèadh air a spionadh.

Ach ghlèidh e a bheatha aig cosgais na maise ionraitiche sin, agus dh'fhàs an fheusag a rithist na b'fheàrr na bha i riamh—agus b' e beachd nan gilleàn òga gum b' e an spìodadh obann ud a thug cromadh air amhaich a' mhuilleir agus an t-aomadh suas do 'n smig aige.

Agus tha mi cinnteach gun robh so cheart cho fìor ris a' chuid eile de 'n seùl.

ALASDAIR MAC-AN-T-SAOIR.

EIRE.

By Rev. MALCOLM MACLEAN, M.A.

For some four hundred years a gulf has remained fixed between the Gaels of Ireland and the Gaels of Scotland. The waters are ebbing now. To-day it is less difficult for us to begin to appreciate our common heritage. We of Scotland must, first of all, lay aside the English spectacles through which we have, for centuries, studied the Irish, and we must look at them with our own naked eyes. If we have been taught to imagine that the Gaels of Ireland are not as good as we are, let us, at least, know that others put us in a lower category than their own, and that the English have not yet learned to regard other people as quite equal to themselves. Recently I travelled with an elderly lady from the Dornoch district of Sutherland. She said to me, "The people of the West and the people of the East in Sutherlandshire are not at all like one another." "I suppose," I said, "that the people of the West are really better!" "Do you think so?" she said.

Although Scottish Gaels have served the Ascendancy in Ireland, Irishmen realise that they have not been moved much by personal or national animosities. Yet one could not fail to feel ashamed to hear that a man bearing a good clan name had served with "The Black and Tans" in Ireland, and had shot some fourteen people there before he was shot himself. I do not suppose that that man was a Gael, and, at least, I sincerely trust he had neither a Gaelic father nor a Gaelic mother. When Sir Ian Macpherson occupied an uneasy seat in Dublin, representing the front and force of England, he was not without a problem within a problem. An old soldier from Sutherland told a friend of my boyhood days that the two hardest tasks he had to share

with other Highland soldiers were the destruction of the homes of Gaelic-speaking folk in Ireland and the burning of the houses of evicted folk in South Harris.

As a prelude to any reciprocity, we should consider simple facts, and, to begin with, we in Scotland ought to know that the Gaels of Ireland are numerically much stronger than we are. The Scottish Gaels—we ourselves—are rapidly losing ground. Nothing big and nothing adequate is being done to save us from doom. In Ireland much has been done. And if the Gaels of Ireland, in our own age, decide to do what is necessary to preserve themselves as a living unit on the earth we can only admit that they are surpassing us in the essential business of our race. In Ireland to-day, the words of Wordsworth have a meaning:

"Bliss was it in that dawn to be alive
And to be young was very heaven."

Since the days of Cromwell, there has been no period so full of hope for the Gael in Ireland as this. At present, elected by the unanimous vote of his nation, Dr. Douglas Hyde resides in the Mansion House, Dublin, and the man who devoted his life to the ideal of a Gaelic Ireland is respected as first citizen. I had the honour of being received by the President, and no room in Ireland was fuller of Gaelic than his. From the walls the painted figures of the great statesmen who had served the English Ascendancy looked down upon an undreamt of scene. It is recorded that Douglas Hyde, the foremost classical scholar of his year in Trinity University, was questioned about his Latin pronunciation, which was considered Continental. He politely explained that his pronunciation was the outcome of his knowledge of Gaelic. When he made this explanation he was ordered out. "Leave the room, sir." Gaelic was considered disgraceful in Trinity, and it was considered a disgrace all over Ireland. When Douglas Hyde began his propaganda for the revival of Gaelic he once entered a house and spoke in Gaelic to a girl at her own fireside. Her brother appeared, and he rebuked her, saying, "Is it not a shame for you to be speaking Irish to a stranger?" Peig Sayers, the uncrowned queen of Gaelic hearts, rejoices that she has lived to see the day when Gaelic is honoured in Ireland. In her youth it was dishonoured. At Dun Quin, looking over the sea to the Blasket Island, where Peig lives, a young Dublin lady, speaking in Gaelic told An Seabhac and

me that Gaelic was now the language of Ireland. "It is taken for granted," she said, "that we all know Gaelic. And it is our duty to know it." She herself was typical of the young and the educated in Ireland. The startling experience for a Highlander in Ireland is the experience of finding oneself in a company that speaks Gaelic and that speaks it as an acquired language. Enthusiastically and effectively, the young are recovering lost ground, and Gaelic is inevitably coming back to Ireland. I have spent three full weeks with the Gael in Ireland, in home, on road, in college, in city, and on island, and I have been amazed at what has been accomplished.

It is often said that Gaelic speakers cannot understand one another! A Lewisman, they tell us, cannot understand a Lochaberman. With Gaelic of which the core is the gift of Scarp in Harris, I found it easy to converse with all classes in Ireland, with the President and with Peig, with boys and with girls, with students and with teachers, with fishermen and with farmers. After a conversation with a man on the outskirts of Galway, I asked him if he could say what part of Ireland I came from. "Conamara," he said, without a tremor of the eyelid. A farmer in County Cork, when faced with that question, said, "Upon my word I cannot say." Seamas Beag said he understood all I said (and we were in a boat together) "acht fohocal," except an odd word here and there.

One returns from a visit to Ireland impressed by the Irish Gael. After all, most Scotsmen who say, "Here's to us, wha's like us," are ignorant of much, and especially ignorant of what is true of the best in other lands. It is only fair to say that the people of Kerry compare favourably with the people of Skye, and I say Skye because I select my district carefully in Scotland. The men are as manly and the women as gentle, and there is no part of the Highlander known to me where one has greater cause to rejoice with St. Columba over the name Gael than one has who knows certain districts I have seen in Ireland. As is to be expected, the Irish Gael is hospitable and generous. Like other Gaels, they are friendly and are not selfish. The resilience that bore the burdens of a past laden with things that were hateful and unfair is still there. Nowhere is the battling buoyancy of the Gael more evident.

And there are lakes in Ireland as beautiful as the lakes of Scotland, and the

mountains of Ireland are every bit as green, if not quite so wild, as the mountains of Scotland.

"Is mise bha thall 's a chunnaic 's
a thainig a nall 's a dh'innis."

STORIES AND LEGENDS OF THE FEINN.

The following is the second of six talks on the Fionn Saga, prepared by the Editor for the B.B.C. and broadcast weekly in the Children's Hour, beginning 1st November last. We give them here in the hope that they may interest and instruct young folk of all ages.

Fionn Mac Cumhal.

In this talk I want to tell you about Fionn himself, the great Chief of the Feinn or Fians. His father, Cumhal, was dead before Fionn was born. He was killed in battle fighting against Clan Morna, who didn't want Cumhal to be Chief or King. Now it was prophesied by the Druids, that is, the wise men, that a son of Cumhal would avenge his father's death, and would be a great and good man, and a mighty Chief. So his mother and her friends were afraid that the child would be killed when born, by his father's enemies, and they decided to hide him when born.

There are various legends about what took place when he was born. Let me tell you one of them:—As soon as he was born, his father's sister — Los Lurgann, Speedy Foot—put a piece of fat in his mouth and tied it with a string to his big toe, so that he wouldn't cry when she was taking him out of the house to a hiding-place where she would bring him up. Sucking the fat kept him quiet, and if he sucked it too much into his mouth so that he felt like choking the spasm would make him stretch his legs, and so the string would pull the fat out of his mouth.

So Los Lurgann, Speedy Foot, ran away with him to a wood, where a brother of hers, and uncle of the boy, lived. Saor Gobhann, Joiner-Smith, he was called. This Joiner-Smith was the best craftsman that ever lived. She got him to make for herself and the child a house inside a tree, and when the house was finished, no living person would know that a hatchet, or an adze, ever touched the tree; no person could suspect that there was a house inside the tree; and no one could find them there.

In this house Speedy Foot lived with the child till he grew to be a big and strong lad. She fed him mostly on salmon and venison. She taught him feats of swimming, and leaping, and running, till he was a great athlete.

The way she taught him running was by giving him a switch of hawthorn with which to run after her round a tree and strike her in the back of her calves if he could. She had a switch of the same in her hand. Thus they chased each other round the tree, and when she overtook him she whipped him sorely with the switch of thorns until at last she couldn't overtake him at all, but he ran so fast as to strike her so sorely as to take the flesh off the calves of her legs. At last he could run so fast that he could overtake the swift March wind that was before him, and the swift March wind that was after him couldn't overtake him.

She taught him leaping by digging a hole in the ground and making him leap out of it. She was gradually making the hole deeper till at last he could spring out of a hole as deep as his own breast. So he became not only the best runner, but the best jumper in the western world.

She also taught him swimming by throwing him into the sea. At first she could swim over nine waves before he could swim over three. But at last he could swim over nine waves before she could swim over three.

Now he had no name as yet. One day, however, as they were roaming about the country they came to a Loch where many young people were swimming and bathing. He went in with them and started to play with them. He began to dive under the water and to take some of the others under the water with him, till Speedy Foot thought that he might drown them. Some people who were watching them cried out: "Who is the big Fair (Fionn) One that is drowning the boys?" She shouted to him: "That shall be your name, Fionn" (Fair), and so he got his name, which means the "fair one."

Speedy Foot then went with him through the wood of Ulster, and carried him for a while on her back, for she didn't want him to get too tired. Then he asked her to let him down and that he would carry her as she must be more tired than he. She did this. He put her on his back and ran with her through the wood. At last he felt his burden getting lighter, and when he looked at Speedy Foot there was nothing left of

her but the two shin bones, with how fast he ran with her through the wood.

He was now alone in the world. But he went on till he came to a river where a fisherman—Black Arky the fisherman—was casting for salmon. Fionn blessed the day to him and asked him to make a cast for his luck. This Black Arky did and got a big, beautiful salmon, but he wouldn't give it to Fionn. Fionn then asked him to make another cast for him. Black Arky did this, and he got another fine salmon. Now, said he to Fionn, take the first salmon and prepare it at a fire on the other side of the river while you are on this side. If you burn a spot on it, or if you allow a blister to rise on its skin, I shall certainly take your head off.

So Fionn started to cook the salmon, and when it was nearly done he saw that a bit of heather root which he had thrown into the fire had leaped on to the salmon, so he jumped over the river, put his thumb on the blister that the burning heather root had raised on the salmon, to take it away. He burned his thumb and put it in his mouth. No sooner he did this than he knew everything, for this was the salmon of knowledge; and the first one who put a bit of it in his mouth would know everything and had a wisdom tooth ever after. It was thus that Fionn got his wisdom and knowledge, and he was the wisest man of the Feinn.

After this he wandered away and at last came to the house of the Fairy Smith. Fionn needed a sword, and the Smith made for him a sword called Mac-an-Luin, i.e., Son of the Blade, that wouldn't leave the remnant of a blow. That is, it cut right through anything or any person that came against it. There are several interesting stories as to how this sword of Fionn got its wonderful power. Let me tell you one of them:—Fionn engaged himself for a year and a day with the Smith if he would make for him a sword that would fit his hand. The Smith promised to do this if Fionn served him for that period in the smithy. At the end of the year Fionn demanded the sword. The Smith gave him one. Fionn shook it, and he broke it in pieces. The Smith said: "What kind of hand have you that no sword will fit?" "A right sword from iron-ore and coal mine would suit my hand," said Fionn. The Smith made another. Fionn shook it and broke it in the same way. Then the Smith said that he would stay up all night and make him a sword that neither he nor any other mortal

hand could break. The Smith had a daughter, and she loved Fionn, and she knew that to make the sword perfect it had to be tempered—that is, hardened—in the blood of a man, woman, or dog. She was afraid that her father, the Smith, might kill Fionn to harden the sword, so in the early morning at sunrise, when she knew that her father was putting the finishing strokes on the sword she opened a little of the smithy door and put one of the dogs in. The Smith then shook the sword and killed the dog, and the sword was perfect. Fionn came, and he gave him the sword. He shook it, and he shook it, but he couldn't break it. "That now," said the Smith, "is Mac-an-Luin, and it will never leave the remnant of a blow."

Fionn now went on, having a sword against which no warrior could stand, in search of his father's clan. He hadn't gone far when he came to the Clan Morna, who had killed his father. As he sat on a knoll against their Fort, taking his rest, he saw a bag full of apples, left there, he thought, for him, by a fairy friend. He took the bag and went to the Palace of Clan Morna. Leaving the bag at the door he went in. As he appeared, the men of Morna cried to him: "Stranger, can you give us food of apples? Stranger, can you give us food of apples?" "There is a bag of them there at the door, take them in, and eat your fill of them," said he. They went for the apples, but one of them could not lift the bag from the floor, nor could the whole of them together. Then their Chief, Gaul, went, and he broke three of his ribs trying to lift the bag; and he came in groaning. Fionn then went out for the bag and he lifted it, and brought it in on his little finger. This struck terror into Clan Morna, and they said that he must be Fionn, the son of Cumhal. And they at once took him as their Chief.

Then he went in search of his father's men, and he found them broken and distressed, and living on shell-fish on the shore. When he told some of them who he was, they asked him to tell the rest in companies, in case they might eat him alive with joy. So he took over the Royal Chiefship of his father's men and of Clan Morna with them, and they all became the Feinn.

Such then was the great Fionn. He was not only a king and warrior but a seer and a man of knowledge, and everything he said was sweet-sounding to his people, the

Feinn. He was generous and kind; and he never promised at night what he wouldn't fulfil in the morning. He was so hospitable that the door of his house was never closed. He never refused any request; and whatever good anyone said of him, he was three times better.

OCTOBER GAELIC BROADCASTS.

- Sunday, 2nd October—
10.55-12 a.m.—Mod Service from Saint Columba Church, Glasgow.
- Monday, 3rd October—
7.25-7.30 p.m.—Gaelic News.
- Thursday, 6th October—
6.15-6.30 p.m.—Gaelic Talk (Monthly News Review), by Duncan MacCallum.
- Friday, 7th October—
8.30-9 p.m.—Gaelic Concert.
- Sunday, 9th October—
3.20-4.20 p.m.—Gaelic Service from Crown Court Church, London. Unveiling of Memorial Window to Lord Strathcarron.
- Monday, 10th October—
7.25-7.30 p.m.—Gaelic News.
- Tuesday, 11th October—
6.25-6.40 p.m.—Gaelic Talk, "Rud de na Thachair," by Angus MacDonald.
- Wednesday, 12th October—
7.30-8.5 p.m.—Gaelic Concert by Greenock Gaelic Choir.
- Monday, 17th October—
7.25-7.30 p.m.—Gaelic News.
- Tuesday, 18th October—
6.25-6.40 p.m.—Gaelic Talk, "Obair Croitearachd"—Crofting Talk—Vegetable Gardens.
- Thursday, 20th October—
7.30-8 p.m.—Gaelic Play by Donald MacLaren, "'S e Fàrmad a nì treabhadh'" ("Love will find a way"). Produced by Hugh MacPhee.
- Monday, 24th October—
7.25-7.30 p.m.—Gaelic News.
- Tuesday, 25th October—
6.30-6.45 p.m.—Gaelic Talk by Rev. Alexander MacKinnon, B.D., Ph.D., "Buaidh an là de air cor an là diugh" (Bladhna Thearlaich).
- Wednesday, 26th October—
Céilidh from the Clachan, at the Exhibition.
- Monday, 31st October—
7.25-7.30 p.m.—Gaelic News.

LITIR COMUNN NA H-OIGRIDH.

Uine ghoirid air ais, thug mi tarraing air laigse àraidh a tha ri fhaicinn ann an Comunn na h-Oigridh, 's e sin, nach 'eil na buill a' deanamh uiread 's a dh'fhaodadh iad d'an deòin fhein, ged a tha iad deònach gu leòir an cuid a dheanamh anns gach gnìomhachas a thatar ag cur fa'n comhair, abair le Ceann-Feachd no le Fear-dheilbhe. Ciamar is urrainn duinn so a leasachadh?

Tha fhios nach deanar cùis as eugmhais a' Chinn-Fheachd. Sin agaibh cnaimh-droma Comunn na h-Oigridh. Ach saoilidh mi gum faodadh tuilleadh co-oibreachaidh a bhì eadar an Ceann-Feachd agus an Ceannard (agus a' Bhana-cheannard—is e an dà chuid a tha mi ciallachadh an so). Tha nithean ann nach urrainn ach an Ceann-Feachd fhein a theagasg, ach tha nithean eile, dleasanais cho math ri cluichean agus fearas-chuideachd eile, a dh'fhaodadh an Ceann-Feachd earbsadh ris a' Cheannard, no eadhon ri buill àraidh de'n Fheachd, mar a tha iad 'gan earbsadh ri Ceannardan agus Bana-cheannardan anns na *Boy Scouts* agus na *Girl Guides*, le beagan oileanachaidh agus comhairle thoirt dhaibh. Chionn is i "freagarrachd," 's e sin, comas gabhail nithean os làimh, no fo chùram, agus an toirt gu buil, bun-stèidhe gach gluasaid-oigridh, coma cìod is ainm da. Mar sin, an Comunn na h-Oigridh, ged is math ma bhios Ceann-Feachd a' teagasg rud do na buill, is e a sheachd feobhas an uair a dh'fhàgas e aig a' Cheannard (le comhairle, gun teagamh) an rud a chur ann an gnìomh am measg nam ball. Feuchamaid ri a leithid de cho-oibreachadh a chur ann am beatha is obair ar Comuinn, agus brosnachamaid na buill gu bhì smaointinn agus a bhì deanamh air an son fhein.

Chunnaic mi eisimpleir de'n "freagarrachd" so am Feachd Phort-Rìghtheadh, an uair a dh'fhàg an Ceann-Feachd aig na buill cèilidh a dheanamh gus a'griod a thional airson cuirm-cnuic no eile—bha i d'freachd coimhlionta anns gach punc.

Gabhamaid beachd air an duilleagan "Clar-eagair obair nam Feachd"; a chuir-eadh a mach an 1936. Tha an duilleagan so cho math an diugh mar stiùireadh do Fheachd sam bith agus a bha e riamh. Neach air bith le'n toil e bhì aige, chan 'eil ach cairt-phosdachd a chur chugam 'ga iarraidh agus gheibh e air ball e. Nis, abair nach 'eil e an comas Cinn-Feachd, le drip a dhreuchd lathail, a mheud 's a bu mhaith leis de'n chlar-eagair a chur an

cleachdadh leis na buill. Nach faodadh an Ceannard cuid de'n obair sin a dheanamh, mach a uairean na sgoile? Gun teagamh, faodaidh.

Air a Bhi Toirt Fainear.

Agus mar sin le nithean eile. Cha chùis-nàire leinn idir a bhì tarraing an dràs's a rithist á gnìomhachas nam *Boy Scouts* is nan *Girl Guides*, oir ged a tha iad dealaichte ruinn a thaobh càinain, agus a thaobh iomadh ceud-fath is cuspair-stiùiridh tha rud no dhà a dh'fhaodas sinn ionnsuchadh bhuapa. Agus am measg na tha luchd nam *Boy Scouts* a deanamh chan 'eil dad as feumail na bhì meudachadh comas toirt fainear nan gillean.

Cìod a tha ann an toirt fainear, no an abair sinn, geur-amharc, ach a bhì cur gu deagh fheum na sùilean agus na comasan eile a bhullich Dia oirnn, agus cìod as fearr is fhiach do Chomunn na h-Oigridh na iad fhein a dheanamh coimhlionta anns a' chleachdadh ionmholtas sin?

Gabhaidh geur-amharc cleachdadh air dà dhòigh. Is i an dara dòigh, a bhì 'ga chleachdadh gun dad eile 'san t-sealladh ach a bhì geurachadh no meudachadh a' chomais so, mar a ni duine an uair a theid e seachad air bùth le rùn fheuchainn co meud rud is urrainn da cuimhneachadh às na tha air fhoillseachadh anns an unneig. Is i an dòigh eile, geur-amharc a chleachdadh air dòigh a chuireas ri a eòlas air rud-eigin a bhios feumail da, no anns am faigh e bìdh is tlachd, mar a ni duine a bhios ri geur-amharc air caitheamh-beatha nan eun. Cha ruigear a leas innseadh dhuibh gur e so an seòrsa cleachdadh as buannachdaile uile, agus bu mhaith leam leigeil fhaicinn do Chomunn na h-Oigridh, ma's urrainn domh, dòigh no dha 'sam faod iad an comas geur-amhair a mheudachadh agus eòlas feumail fhaotainn aig a' cheart àm. Ach tha a buadhan féin aig a' cheud dòigh a dh'ainmich mi cuideachd, agus so agaibh cuid de na cleasan a dh' fhaodadh buill Feachd sam bith a chluich air an làimh fhein. (Anns na leanas, biodh "Ceannard" ag ciallachadh, an Ceann-Feachd, an Ceannard, a' Bhana-cheannard, no ball eile de'n Fheachd a tha 'g amharc thairis air a' chleas a tha fo aire. Ach faodaidh ball sam bith na nithean so a chleachdadh leis fhein mar a gheibh e cothrom.)

1. Bheir an Ceannard a' bhuidheann seachad air bùth. Bheir e dà mhionaid do na bhuidhinn a bhì 'g amharc air na tha ri fhaicinn anns an unneig: an sin theid iad air falbh agus cuiridh gach ball sìos air

paipear a h-uile rud a thug e fainear ann. Am fear is mo chi's a chuimhniceas, is e am fear-buidhinn.

Faodar an cleas a chluich mar so: gach ball a bhi co-stri an aghaidh a sheise fhein, ann an rèisean (heats)—am fear a chailleas a' co-stri le fear eile a chaill, agus mar sin air aghaidh, gus an ruigear am fear as mìosa. Bheir an dòigh so an cleachdadh is mò do'n fhear as mìosa.

2. Faodar so a chluich ann an seòmar. Cuiridh an Ceannard meall de nithean beaga eugsamhla air bord, 'gan còmhach le brat. Thig a' bhuidheann a steach; togaiddh an Ceannard am brat, 'ga chur air ais an ceann tiota. Cricheanachair an cleas mar a sheòladh an sud shuas.

No, faodaidh an Ceannard a' bhuidheann a sheòladh a steach do sheòmar air choireigin — abair seòmar-suidhe. Thoir-eadh na buill fainear a h-uile ball-airneis, brat-ùrlair, dealbh, seud, inneag; dath nam ballachan, is mar sin sìos. An déidh tighinn a mach, is e am fear-buidhinn am fear as fheàrr a ni mion-chunntas air an t-seòmar's na tha ann. Ni so an gnothuch airson toiseach-tòiseachaidh: bithidh dùil agam ri leantainn air na cleasan so an ath mhios.

Bithidh sibh uile toilichte, creididh mise, a chluinntinn gu bheil sinn ag cur romhainn deich làithean a thoirt do na gillean agus aon là deug do na caileagan, ann an Campa 1939. Ach feumaidh sibh paigheadh airson nan laithean a bharrachd!

Tha dòchas agam gu bheil a h-uile Feachd riamh a' dol an gleus airson seisein a bhios buannachdmhor ann am beatha is obair Comunn na h-Oigridh.

SEORAS GALLDA.

BROSACHADH.

Chumadh Mod dùthchail ceann an iar agus a tuath Chataibh air an naodhamh là de'n t-Sultuin anns an Luirg.

Bha àireamh nam farpuiseach eadar bheag agus mhór na bu mhotha na bha iad an uiridh agus bha e 'n a gobhar-thoilcachais a bhi a' faicinn oidheirpean na cloinne a' dol am meudachd gach bliadhna.

Thainig cuid de'n chloinn á àitean cho fad as ri Diurinnis, Mealanais, Tunga, An Stòir agus Loch an Inbhir. Bha aca sin ri moch-eirigh da-riubh a dheanadh air maduinn a' Mhòid ach is beag a rinn sin air na ceatharnaich ud oir sheinn iad cho

binn ri smeòrach na coille 'n uair a ràinig iad.

Is gann gun d'fhuair na britheamhan air am fois dinnireach a ghabhail an uair a bha iad ri buille a rithist agus bha am feasgar air ciaradh cha mhór mun d'fhuair iad crìoch a chur air na co-fharpuisean.

Chumadh cuirm-chiuil air leth soirbheachail as deidh a' Mhòid agus bha na duaisean air an toirt seachad leis a' mhnaoi Uasail Nic Chaimbeul (Kimball) gu pongail, dòigheil.

Bha an Coirnealair Gunnach, O.B.E., 'n a fhear-cathrach aig na co-fharpuisean ré an là agus an Ridire Mac Amhlaidh air ceann na cuirme a chumadh 's an fheasgar. Chuir fear-deilbhe na h-Airde Tuath an céill taing A' Chomuinn Ghaidhealach do na h-uile a chuidich an dòigh sam bith gu bhi a' toirt a' Mhòid gu crìch cho soirbheachail. Thugadh taing chridheil do fhear na cathrach le ceann-suidhe comhairle a' Mhòid, Mgr. Eoghan Mac Dhaibhidh. Chuireadh crìoch air Mòd 1938 le bhi seinn "Oidheche mhath leibh" agus Laoidh na Rìoghachd.

SEAMAS GRIOGARACH, 1638-1675.

Leis an ÀRD-OLLAMH U. P. MILNE.

Bu chòir do Albannaich anns a' Ghaidhealtachd cho math agus anns a' Ghallachd a bhi fìor-bhuidheach do'n duine iorach, H. W. Turnbull, F.R.S., pròifeasair na matamatachd ro-chlàiteach an Cille Rìomhuinn, a fhuair a mach mu trì bliadhna air ais gum buin an tìodal tionnsgnadh a' Chalcuis do Sheumas Griogarach (James Gregory anns a' Bheurla) cho mór agus do'n t-Sasunach, an Ridire Isaac Newton, no do'n Ghearmailteach, Gottfried Wilhelm Leibnitz. Gun teagamh, is e an Calculus aon de na tionnsgnaidhean saidheansach as cothromaiche ann an eachdraidh an t-saoghail. Tha fios aig gach gille-sgoile gum feum a h-uile marcach Iucalaidheach air a dheanadh le modh iomchuidh ris fhein a mhàin agus nach 'eil a réir àbhaist dòighean coitcheann fuasglaidh. Uime sin, tha e gu ìre bhig daonnan glé dhoirbh marcach Iucalaidheach fhàotainn a mach gu soirbheachail. Ach, le aon bhuille, chuir tionnsgadh a' Chalcuis crìoch air an inbhe so de rudan. Air ball, dh'fhàs e comasach ceistean fhuasgladh le modhannan gu lèir coitcheann air na h-uile cuspair de shaidheans, Teas, Electrisadachd, Matamadas, Tonnan, Radaio, Reul-eòlas agus mòran fhear eile. Bha e air a chreidsinn gus an là an diugh gum buin oinèr cur air bonn a' Chalcuis do Newton agus do Leibnitz a mhàin, ach a nis, taing do Thurnbull, tha eòlas againn gu bheil cuid na glòire air tighinn chum Albann cuideachd. Air an aobhar so, chaidh a chumail le uail agus le bràidean mìneachail an Dun-Eideann air a' cheathramh là de'n t-Iuchar 1938, an tri-ciadamh bliadhna bho'n a rugadh Seumas Griogarach.

Bha an triuir so beò ré nan amannan fa leth:—

Gregory 1638-1675.
 Newton 1642-1727.
 Leibnitz 1646-1716.

Ré faisg air leth-cheud bliadhna, bha connspaid bhorb eadar na matamataichean an Sasunn agus na fir anns 'a Ghearmailt, am b'è Newton no Leibnitz a' cheud fhear an Calculus a thionnsnadh. Is furasda gu leòir an diugh fhaicinn gun robh dealbhan-inntinn dlùth do'n chùis a snàmh mu'n cuairt air gach taobh am measg mhatamatàichean trì ceud bliadhna air ais agus air an aobhar sin gum b' urrainn do na trì fannh-trean matamatach so an toirt gu talamh faisg air an àm cheudna. Is co-ionann an glòir i.

Mar a bha air a radh leis an fhear-dheasachaidh ann an aireamh a' Ghaidheil air an Iuchair so chaidh, tha na Griogarais Ghallda de shìol nan Gaidheal. Gheibh neach sam bith iomradh barraichte air feadh nan nòtaichean aig crìch an uirsgeoil "Rob Roy" leis an Ridire Ualtair Scott. Innsidh e an sin ciamar a bha cath-cinnidh borb air a chòmhrag an 1603 an Gleannfhròin faisg air bruachan boidheach Loch Laomain eadar na Griogarais agus na Cochunaich a bha mòran na's lìonmhotha. Gidheadh, fhuair na Griogarais a' bhuaidh, ach bha cluas an rìgh, Seumas VI, agus na Pàrlamaid aig na Cochunaich, a chionn gun robh na Griogarais air an smuaineachadh a bhi gu nàdurra agus gu dualach garg, borb agus an-ìochd-mhòr. Le a' chd Pàrlamaid, chaidh an t' àinm Mac Ghriogair a bhacadh. Ghabh iad iomadh ainm ùr airson sàbhailteachd, mar Greig, Greg, Gregg, Gregory, Grig, Grigg, Gregor, Grigor, agus fir eile. Tha an t-ainm Grieg gu sònraichte bìdheach, a chionn gun do dh' atharraich athair an fhir-ciùil Norbhaighich Grieg an t-ainm bho "Greig" ri "Grieg" los gum bitheadh an t-ainm labhairte gu ceart an deidh dha a dhol bho Albainn dh' ionnsaigh Norbhaigh, dìreach mar a rinn James Mill, athair John Stuart Mill, an uair a chaidh e bho Albainn dh' ionnsaigh Shasunn, agus a dh' atharraich e litreachadh 'ainm bho "Milne" gu "Mill" los rach bitheadh an "n" labhairte an deidh dha a dhol do Lunnainn, a réir na dòighe anns a' Ghalldachd, tuath air an abhuinn Tatha far an do rugadh e agus far an t' thogadh e. Cuimhnichidh an leughaidair cuideachd gun d' thàinig Rob Ruadh an toiseach anns an t-sealladh anns an uirsgeul, an Sasunn mar Maighstear Cairbeul. Ach, an uair a thachair Maighstear Osbaldistone air anns a' Ghaidhealtachd agus glaoth e mar a chleachd e a deanamh an Sasunn, "A Maighstear Chaimbeul," fhrèagair Rob, chan ann gun bhliàthas, "Tha mo chas air mo fhraoch màthaireil agus 'se Mac-Ghrioghair as ainm dhomh."

Aon là, mu fhichead bliadhna air ais, choisich gu h-obann *Peter Scott Lang* nach maireann, a ghlèidh a' chathair matamatach an Cille Rìomhuinn roimh Thurnbull, a stach do leabhar-lann an Oil-thighe agus chuir e sìos air a' bhòrd pasg sheann litrichean. Bha an tiodal de na bha a stigh anns a' phasg air a sgrìobhadh air a' chòmhdach anns a' mhòdh àbhaisteach, agus bho'n sin bha iad 'nan laighe air sgeilp leabhar-lann an Oil-thighe gun aire sam bith agus an robh iad air am fiosrachadh le Thurnbull. Tha teachlach uile Ard-Ollamh Lang a nis marbh, agus ùime sin chan urrainnear fios fhaotainn c'aite an t' fhuair e na seann litrichean prìiseil so. Bha iad ceangailte le glaoch-fhùir gu curamach air paipear laidir le duine gu h-àraidh gleuda air obair de'n t seòsa sin agus is urrainn a

nis do fhear sam bith am faicinn. B'iad sin litrichean a bha dol eadar Seumas Griogarach agus uachdarain a' Chomuinn Rìoghail, Lunnainn. Dh' oibrich Griogarach a cheistean matamatach gu garbh anns na h-àitean falamh air na seann litrichean so. Bho rannsachadh curamach nan litrichean so, fhuair Thurnbull am brath ùr air Griogarach agus a' Chalculus.

Rugadh Seumas Griogarach anns a' mhansa, Druim-an-daraich (Drumack), air Taobh-Deadhain (Deeside) mu dhà mìle dheug siar air Obair-Dheadhain far an robh 'athair Iain Griogarach 'na ministear-sgrì. Bha e air a thogail ann an dùthaich anabarrach boidheach, air a cuairteachadh le craobhan agus uisge agus ag amhàire anns an astar fhada air na beanntan arda Braigh-Mhàrr, trì fichead mìle air falbh. Aon là, thàinig na Cobhanantairean do'n mhansa agus dh' iomair iad am ministear còir còmhla ri a theaghlach às an dachaidh. Chuir iad càin air, agus cuideachd phrìosanaich iad e. Rinn an gille beag Seumas toiseach air a' mhatamatachd fo stiùradh a bhràthar as sine, Daibhidh, a chaidh an deidh sin do'n oighreachd shinnsearach aig Ceann-airde (Kinnaird) ann an siormarachd Bhanbh. An sin, nochd e e fhein 'na droch thuathanach air an talaimh, ach leighis e an asgaidh na croitearan agus a' mhuinntir mu'n cuairt de an timeasan. Cuideachd, phòs e da bhean agus gu h-àlainn choimhlion e àithne a' Bhiobuill le a bhi 'na athair 32 cloinne. Bha Seumas òg air ionnsachadh ann an sgoil Gràmarais agus an Oil-thigh, Obair-Dheadhain. An deidh sin chaidh e chum Padua, agus dh' ionnsaich e tuilleadh matamatachd an sin Bha e taghta 'na àrd-ollamh na matamatachd an Cille Rìomhuinn agus beagan bhliadhnan an deidh sin an Dun-Eideann. Aon oidhche, an uair a bha e a' nochdadh nan reultan do 'oileanaich troimh thaileascopa an Dun-Eideann, bha e gu h-obann buailte le doille agus chaochail e trì lathèan an deidh sin de'n shadhinneas. Roimh rannsachaidhean Thurnbull, fhuair e a chliù gu sònraichte airson an "Taileascopa Ghriogarais" agus "an t-Sreatha Ghriogarais"

$$\pi = 1 - \frac{1}{3} + \frac{1}{5} - \frac{1}{7} + \dots$$

mòran air a chleachdadh re linntean luach π a mheasadh.

Thug Seumas Griogarach 'oraidean ann an leabhar-lann an Oil-thigh aig Cille Rìomhuinn, agus tha e furasda an seòmar so a thadhal an diugh. Tha e glè fhada, farsuinn agus ciatach gu léir. Bha 'oraidean air an smaoineachadh 'na là agus 'na linn cho ùr agus cho cumartach agus gun d'fhug cuid de na h'ard-ollamhan eile òrduighean d'an oileanaich mòran fuaim a dheanamh chum nach b'urraim òraidean Ghriogarais a bhi air an cluinntinn. Bha ùrlar ùr boidheach air a dheanamh goirid air ais anns an t-seòmar so, agus tha e glè uidheach fhàinn gun robh uachdarain an Oil-thighe curamach an airde tuath-is-deas a dh-fhagail mar a chomharrach Griogarich air, le sgrìob ùr dhreach datha eile a chur a stach thairis an làr. Fhuair e an airde phrìomh so le slat-iaruinn a cheangal air balls faile-mhuc air cnoc beag dà mhìle air falbh agus an airde a thoirt eadar an t-slat-so agus bragaid-iaruinn ann an uinneig an t-seòmair mu àm tha sinn dìreach air bruidhinn. Tha an t-slat agus a' bhragaid anns na h-àitean ceudna an diugh fhathart, Chaochail an duine ainmeil an uair nach robh e ach seachd bhliadhna deug air fhichead de dh' aois. Phòs e nighean Mhic-Sheumais (Jamesone), am peantair

Albannach cliùiteach ainmichte 'na "Van Dyke Albannach" aig an àm sin.

A thaobh an dithis eile, bha *Newton* air a dheanamh 'na Mhaighstear a' Mhinnt, agus chaochail e 'na dhuine beartach an làn aois. Bha *Leibnitz* 'na leabharlannadair-Chuirte fo Eileactair Hanobhair, d'am b'e am far-ainm "*Wee, wee German Lairdie*," feadh nan Seumasach an Albainn ach an uair a dh'fhàs an "*Wee, wee German Lairdie*" 'na Rìgh, Seòras I, de Shasunn, bha *Leibnitz* an duine còir, di-chuimhnichte agus dh'fhan e an *Hanobhar* am measg a leabharraichean, bochd agus dearmaidte. Aig 'adhlacadh, cha robh an làthair neach san bith ach a rùnaire *Bokhart* agus am fear-cluig a chladhachadh an uaigh, a reir air fhianuis-sùla *John Ker of Kersland* a thubhairt, "Bha e air adhlacadh, na's coltaiche ri mèirleach na ris an ti a b'e da rìreadh, seud a dhùthcha." *Sic transit gloria mundi.*

Uaithis so, is còir aig an àm so gu ceart air trì cead bliadhna bho a breith a smainteachadh air tabhartas do shìobhaltachd dlìgheach do'n Albannach ro-chluiteach so de fhuil measgaichte, Gàidh-ealach agus Ghallda. Gu dearbh, bha e feadh nan "seann Laoch."

EADARAINN FHIN.

A dhuine nasail,—A thaobh nam facal isaid, tha mi ag aontachadh ri "Seana Cheann" nach 'eil "Caraid" gu leir ceart 'na bheachdan ach 'se mo bheachd nach 'eil esan ni's motha. Tha e fìor gun gabh cànan bheò facail bho chànanan eile ach chan ann dìreach mar sin a tha Gàidhlig a' deanamh an dugh. 'S ann bho'n aon chànan a bhàin a tha i ag isaid—a' Bheurla! Agus ma leanas sin air adhart cha bhì Gàidhlig ann idir, ann an tìne ghoirid.

Am bitheantas, tha na facail isaid sin air an cleachdadh dìreach mar Bheurla, gun atharrachadh sam bith, agus, mar a dh'ainmich "Seana Cheann" fhein, is tric a chluinnear facail Beurla far a' bheil facail Gàidhlig againn mar thà. An uiridh, b'ann am measg nam bodach, ann an eilean àraidh a chuala mi—"Bha na daoine sin lan music," "Bha an drochaidhle glè handy" agus "Bha na leddie comhla ris." Sin agaibh na bodaich a tha cho làn Gàidhlig a reir beachd an t-sluaigh. Ciamar as urrainn dhaibh a bhì eòlach air facail àra 'nuair nach 'eil facail shean aca? Gu dearbh, cha chòir dhuinn ainneas agus leig a ghlorachadh.

Nise, nam biomaid eòlach a bheag no mhòr air sean litreachas na Gàidhlig, gheibheadh iomadh facal a fheargras glè mhath ri ciall ùr. A rithist, nam biomaid a' tighinn beò, chan ann, mar gum b'eadh, ann am bocsa beag, ach an saoghal mòr an fheicheadh linn, gheibheadh cuideachadh agus eiseampairean, anns a' ghnothuch so, an dùthchannan eile mar Eire, a' Chumhig agus na dùthchannan Lochlannach. An sud, tha na cànannean aca beò an ceart da-rìreadh agus cha seall iad air nithean ùra troimhe speuclairean na cànaire coimhich as dlùithe orra.—Is mise, etc.,

G. H.

Dun Eideann,
3/9/38.

Am fear-deasachaidh, — Mile taing dhuibh, urramaich usail airson "An Gaidheal." Tha gliocas

agus toinnsig air a chùl, agus nach b'e laochan foghainteach e airson cumail suas na brataich. 'Nuair a bhios mi ullamh de leughadh, gheibh mo chàirdean greis mu seach dheth. Buaidh is piseach leibh!

Eilean-an-Fhraoich,
6/9/38.

FONN.

A Charaid,—In your August issue Fìor Ghaidheal complains of people who are not Gaelic speakers being asked to preside at concerts and other gatherings of Highlanders.

One can appreciate the point, but as a matter of philosophy we must square our principles with the lessons of fact. We may be snobs but that is by the way. If we wish to have a well attended meeting, we must secure a Lord or a Lady to preside. What is the result? The village hall is crowded and all the spaidel folk are there to admire the dress of her ladyship—And, to tell the truth, her ladyship may be keen enough to the old language though from circumstances for which she cannot be held responsible, she may have no command of the language or idiom of Adam and Eve. Further, her ladyship may become a member of An Comunn, and each new member of An Comunn—and especially her subscription—is an asset for the cause. Nis, ma ta, think of that, Mr. Fìor Ghaidheal! We have to think of the meaning of that blessed word psychology and how it applies to ordinary Highland and even Gaelic folk. Members of Highland Education Committees, other than Sutherland, may have no idea of the essentials or the distinguishing characteristics of Ar Canain 's ar cèd—and there's the rub.

If all the people gathered in the village hall could understand my imperfect Gaelic, I would confine myself to the old classic speech, but as most of the folks are betwixt and between, it is advisable to use both languages at most gatherings. We do not wish to repel the non-Gaelic folks—even the spaidel ones—we wish to convert them. But I have exceeded my space.

CATACH.

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Leabhar XXXIV.]

An t-Samhuin, 1938.

[Earrann 2

OROID A CHINN-SUIDHE.

Cha robh an Ceann-suidhe fhein comasach air an oraid aige liubhairt aig fosgladh a' Mhòid, le cion slàinte, ach leugh Iain Og i an àite athar; agus tha sinn glé thoilichte a clòdh-bhualadh an so chum is gu leugh gach aon dha-fhein i. Is fhiach i sin.

Tha am Mòd a dhà agus dà fhichead bliadhna a dh'aois a nis agus is mòr am feum a rinn e anns an ùine sin. Tha Comunn an la-diugh ann an iomadh seagh neo-eisimealach agus féin-chomasach. Mu'n do stéidhicheadh an Comunn cha robh cùisean a thaobh na Gàidhlig gu ro bhuadhach gu nàiseanta.

Aidicheam gun robh a' Ghàidhlig féin pailt an uair sin ann an iomadh àite seach mar a thà i a nis, agus gun robh buaidh nam bàrd gu sònraichte 'a thuigsinn far an robh a' chàinain fathast an cleachdadh. Ach bha ám an atharrachaidh air tighinn, agus eadar dìtheachadh na dùthcha agus na beachdan ùra, neo-chàirdel do'n Ghàidhlig a bha air an gintinn anns na sgoiltean, is air an craobh-sgaileadh air feadh na tìre, bha an làn-ám an aire a thionndadh gu cor cunnartach na Gàidhlig.

B'ann an aghaidh iomadh cruadal a chaidh aig ceathrar Ghàidheal anns an Oban air a' Chomunn Ghàidhealach a chur am bith; is cha robh an oidheirp furasda. Cha robh uibhir is ainm freagarrach gu leòir aca air a shon an toiseach; agus ged a bha ceòl Gàidhealach a' dol a bhith do-sheachainnte feumail dhoibh, cha robh eadhon leabhraichean ciùil aca. Ach bha eud is aigne Gàidhealach a nis air an dùsgadh as ùr, agus cha b'fhada gus an d'fhuair eadhon freagarrach air a bhith ag cur air aghaidh rùintean a' Chomuinn ùir ann a bhith a' toirt

misneachaidh is cuideachaidh do labhairt is do sheinn na Gàidhlig.

Cha robh an toiseach tòiseachaidh ach beag: cha robh ach mu leth-cheud co-fharpaiseach aig a' cheud Mhòid, agus cha do mhair am Mòd sin ach tacan de aon latha!

A' tighinn a dh'ionnsaigh an là an diugh agus ag gabhail seallaidh air ais, chì sinn gur a h-anabarrach an soirbheachadh a bha leis a' Chomunn riamh bho'n a thòisich e. Is e àireamh nan co-fharpaiseach eadar shean is òg air a' bhliadhna so 1469; agus tha na co-fharpaisean an nis a' mairsinn faisg air seachdain — agus móran na's fhaide na sin an uair a smaointichear air a' bhuaidh a tha aca air inntinnean nan co-fharpaiseach. Tha sin féin a' nochdadh cho soirbheachail 's a tha obair a' Mhòid.

Is mòr an obair a tha an Comunn a' deasnamh aig ám a' Mhòid; ach is iad na deasanasan a tha e ag coimhead ré na bliadhna air fad as sònraichte. Tha an Comunn Gàidhealach air e féin a dheanamh cho aithnichte 'nar dùthaich 's nach 'eil comunn eile 'nar tìr as cliùitiche na è. Chan 'eil aon ni ann an iarrtasan an fhir Ghàidheil a bhiodh a chum feum do chàinain no do chor ar dùthcha nach 'eil air fhilleadh a stigh air dhòigh-eigin ann an rùintean a' Chomuinn. Tha e mar sin 'na neart agus 'na chul-taic do'n tuille deagh-thogradh a chuireadh feabhas air ar dùthaich. Sin agaibh a' bhuaidh a tha air a' Ghàidhlig.

Tha e furasda gu leòir a thoirt fa-near gur h-e ni truaigh a h-ann an uair a chuireas neach a chùlaibh, chan ann gu litearail a mhàin ach gu samhlaichail, ri càinain a dhùthcha, a tha cho

airidh air a mheas anns gach tlachd is ionmhas cridhe ri ni sam bith is urrainn dhà a shealbhadh anns an t-saoghal so; is chan ainmigidir a sheorsa gu bheil e a' leigeil bhuaithe a chòir-bhreith is nach aithne dha meud a chall.

Cha leigear a leas a bhith a' feallsanachd anns a' chùis dhòruineach so, oir chan 'eil air ach gun deach an dara duine a bhreith, is an duine eile a bhreith is àrach. Agus is iad sud na rùintean cearta a tha ag aobharachadh uile ghluasadasan a' Chomuinn Ghàidhealaich.

Tha sinn thar tomhais sealbhachail anns gu bheil againn 'nar Comunn còmhlan de mhnathan is de dhaoine uaisle cho àsgaidh, sùrdail, gnìomhach 's a chuir riamh loinn air cuideachd. Tha ar dùthaich beag, is tha ar slugh tearc; ach "is crìon a' chùil as nach goirear"; agus is aithne do'n t-saoghal gu math a nis gu bheil sinn ann, agus gur airidh ar fòghlum air moladh.

Tha sinn air coinneachadh r'a chéile aig am a tha glé shònraichte an eachdraidh a' Chomuinn; agus tha an Comunn Gàidhealach an dòchas gum bi an dàimhealachd a tha eatorra féin agus am Fòillseachadh so a chum ar math le chéile. Is e dùrachd cridhe muinntir a' Chomuinn Ghàidhealaich gum bi buaidh leis na seoid a tha ag obair cho dleasanach a chum maith na h-Impearachd.

Tha obair dà laimhe mu choinneamh gach aon againn a chum is gun cuir sinn suim agus soirbheachadh ann an rùn-shaothair ar Comunn. Chan ann gun fhios c'arson a chaidh a ràdh bho chionn fhada—"Clanna nan Gàidheal ri gaullibh a chéile!"

PRESIDENT'S ENGLISH ADDRESS.

It is with mixed feelings that I pen these words to be spoken to you by my son. Grateful that I have been given this opportunity of saying farewell to you as President of An Comunn, most sincerely grateful to you and my colleagues for your truly Celtic warmth, sympathy and courteous help during my term of office, but sad that it was not given to me to fulfil adequately on this occasion my official duties in that office.

There is, however, no sad note anywhere when I recollect the achievements of An Comunn since its inception 47 years ago. Its humble beginning gave little indication, except perhaps to the far-seeing stalwarts, who were responsible for the first Mod which I remember so well in Oban, of the scope or influence of An Comunn in the year 1938. It is no exaggeration

to say that to-day An Comunn's scope is national and its influence world-wide. It is the spinning wheel which has spun the wool of Celtic language and culture into a golden thread that cannot perish and must enhance any fabric into which it is woven. Bright prospects for the future are assured. An Comunn's activities are now manifest and manifold and are appreciated by all who realise the value of a spiritual cultural leavening in this world of crude materialism.

We are proud that this year our Mod is being held within the confines of the great Empire Exhibition for by our association with this phase of Empire advancement, we are following in a small degree the proud traditions of our race as worthy pioneers in the formation of that Empire. We deplore the causes which scattered many of our ancestors to the four corners of the earth, but are recompensed in some measure for their loss by the record of their courage and endurance which made fertile, barren waste, and primeval forest. We feel that many of our brother and sister Celts from overseas will take this opportunity of visiting both the Mod and the Exhibition, and those who cannot come will welcome the fact that our Mod and An Comunn are so closely identified with this wonderful display of Empire development.

It is a valuable racial background that produced such pioneers. It is an Comunn's task to maintain and develop the cultural aspects of that background. It is doing so nobly and its activities throughout the year between Mods are assuming always wider range and significance.

This Mod festival of ours is sometimes deemed to be the be-all and end-all of An Comunn's ambition. Let us rather regard it as the happy annual gathering of our fellow countrymen where our literature and music may through healthy happy competition find the highest standard of composition and exposition. But do not let us forget that our real work as a Comunn must be done in the glens and townships of the Highlands among the people and especially the children, the great majority of whom may never have the opportunity of visiting our National Mod.

It is recognised, of course, that the success of our Mods as reflected in the number of competitors and others attending them is a measure of the progress of our work. As I indicated in Gaelic the entries for the first Mod over 40 years ago numbered about 50 and the Mod lasted only a portion of one day. To-day our Mod lasts nearly a week and the entries this year

number 1459. We are, indeed, grateful to the teachers, organisers, and adherents of An Comunn who in their own corner of Gaeldom work so zealously throughout each session on all or particular phases of our cultural development. Our real strength as a Comunn lies in the number and virility of our branches throughout the country and I appeal for further membership in remote places of the Highlands and for stricter adherence to the aims and objects of the parent body. The saying, "*Nìthear carn mor de chlachan beaga*" was never more apposite than in this instance.

It should never be forgotten that the keystone of our cultural structure is the child living in the Highlands. I may safely say that the most far-seeing effort of An Comunn in its 47 odd years of life has been the formation of Comunn na h-Oigridh—the children's organisation. That effort is meeting with the success that it deserves and the large number of children now within the ranks is steadily increasing. The progress of every movement such as this however, requires the unswerving and unselfish devotion of its workers. It is indeed fortunate that such a splendid father as George Marjoribanks was found for the children. It is further to his credit that Comunn na h-Oigridh has now the official seal and approval of the government who have voted £400 per annum for the provision of a permanent instructor-organiser. But that means that the Father and his helpers will have to work all the harder to produce corresponding nourishment in other departments of the family life. It is expected that help and contributions from other sources will now be on a similar plane of generosity.

A further important development of An Comunn's work is in process of formation. I refer to the Committee which has recently been formed with the object of establishing Folk-schools throughout the Highlands. These schools will form vocational centres for the instruction of Highland children in the indigenous industries of the rural areas, and we trust that before the ensuing session has passed, another hope born of An Comunn's love of its native land will have become a working reality.

Suffice it for me on this occasion to mention these two great purposes Comunn na h-Oigridh and Folk-schools. We could not safeguard the future welfare of our association more surely than by giving these two purposes our most careful attention. The boy is father of the man and there is no doubt that Comunn na h-Oigridh will yet be Comunn nan Inbheach as well.

FACAL SAN DÒL SEACHAD.

Bha àrd-urram air a chur air a' Mhod am bliadhna da-riubh nuair a thainig a' Bhan-righinn agus an dithis bhana-phrionnsaichean òga còmhla rithe thuige. Bha dùil aig an Rìgh a bhi ann cuideachd ach leis an t-suidheachadh chuglaidh 'na robh an riochachd agus tìrean eile na h-Eòrpa aig an àm—gun fhios nach briseadh cogadh a mach là sam bith—b' fheudar dha fuireach an Lunnainn a làimh ris an luchd-comhairle aige, agus mar sin cha deach aige air a bhi lathair aig a' Mhod mar bha làn dùil aige a bhith. Tha sinn an dòchas gun teid aige air tadhal aige uair-eigin eile. Is e an Rìgh Fear-comraidh a' Chomuinn Ghaidhealaich agus tha fhios gur miann leis fhaicinn le dhà shùil fhein an obair mhór agus fheumail air son na riochachd a tha an Comunn Ghaidhealach a' deanamh. Chan e nach 'eil fhios aige air gu maith, 'se sin is aobhar gu bheil e 'na Fhear-comraidh dha, agus eòlas aige air an obair chliùiteach is ion-mholta tha An Comunn a' deanamh as leth càisinn is ceòl nan Gaidheal. Is ann Di-mairt latha tòiseachaidh a' Mhoid agus latha na h-Oigridh a thadhail a' Bhan-righinn aige, an là sin a chuir i an long mhór "*Ban-righinn Ealasaid*" gu sàl an deidh dhi an Eagsaibhean agus am Mod fhàgail. Chòd am Mod cho maith rithe fhein agus ri na bana-phrionnsaichean agus nach b' ann 'ga deòin a dh' fhàg i e cho luath, o'n nuair dh' innis Morair Elgin dhi gu robh an ùine a nise suas anns am bu chòir dhi a bhi gluasad dhiult i falbh agus e còrdadh cho maith rithe-fhein agus ris na bana-phrionnsaichean, agus iad ag èisdeachd ri caileag an deidh caileig a' seinn òrain. Cha b' e so a' cheud Mhod aig an robh Ban-righinn Ealasaid, bha i trì no ceithear uairean aig a' Mhod a bha an Dun-eideann o chionn beagan bhliadhnachan, agus i nuair sin 'na Ban-diuc Iorc. Tha dèidh mhór aice air òrain Gaidhlig agus bidh air leth aice ann an saothair a' Chomuinn Ghaidhealaich.

Buaidh is piseach oirre-se agus air an teaghlach rioghail gu leir.

* * *

Cha bu ghann nach robh am Mod soirbheachail am bliadhna anns a h-uile dòigh anns an iarradh tu e. Bha a' Ghaidhlig blasta is pailt aig na Gaidheil uile bha cruinn, agus cha b' e sin an còmhlan beag; bha i air a bhruidhinn agus air a leughadh agus air a h-aithris gu maith coimhlionta agus sìubhlach le na co-fhairpisean; agus bha an t-seinn binn agus taitneach. Cha chreid mi gum faca mi riamh uibhir de bhreacan air a chleachdadh 'sa bha

am bliadhna—feile-beag is sporan air na fir 's air na gillean, agus còta tartain air na h-ingheanan 's air na mnathan agus gu dearb' b' eireachdail leo iad. Agus is iongantach ma chaidh a riamh uiread de dh' airgid a thrusadh aig Mod 's a chaidh am bliadhna; gu dearb' tha Comhairle Ionadail a' Mhoid an Glaschu ri am moladh air son an ciall 's an deanadais, agus gu h-àraidh iad-san air na thuit truimead na h-oibreach còmhla ris an Rùnaire agus an Iomhasair againn maille ri an luchd-cuideachaidh. Chuir iad fo fhiachan sinn as ùr. Tha sinn mòr asda, agus gu dearb' is geal as airidh air iad.

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'Se na céilidhean air an oidhche, an deidh obair an latha dad cho taitneach 'sa tha aig a' Mhod. Cluinnear òrain agus seinn aca cho binn is cho blasda agus a chuala cluas; agus tha cairdeas is ciatas aca dìreach mar gheibhear aig na céilidhean aig an tigh. Chan 'eil ni comh-cheangailte ris a' Mhod a tha toirt barrachd thoil-intinn do mhóran na na céilidhean so. Ach thatar uaireanan 'gan cumail car anmoch, agus rud as miosa uile tha daoine a tighinn a steach 'nar measg nach buin dhuinne no do'n Mhod idir agus a toirt droch ainm dhuinn. Chan 'eil e furasda so a leasachadh o'n faodaidh duine sam bith tighinn a steach do thigh-òsda; ach ma leigeas sinne fhaicinn dhaibh gur beag oirnn iad-fhein agus an cleachdaidhean chan fhad dh' fhanas iad.

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Bha sinn uile duilich nach robh e comasach do Iain R. MacGille-na-brataich a bhi air ceann aig a' Mhod. Rinn e obair mhór air son a' Chomuinn Ghaidhealaich chan ann a mhaoin fad nan ceithhear bliadhna bhà e 'na Cheann-suidhe ach fad iomadh bliadhna roimhe sin, agus tha sinn an dòchas agus ag guidhe gum bi a shlàint air a h-aiseag dha chum is gum bi e fhathast a sàs 'san obair còmhla ruinn mar bu mhiann leis fhein agus leinne. 'Se guidhe gach aon againn nach fhada gum am bi e comasach air so a dheanamh. Chuir Iain Og sinn fo chomain as ùr leis mar a sheas e àite athar an gothaichean a' Mhoid.

Tha sinn duilich cuideachd gun bhris air slàint Alasdair Friseal, Fear-gairme Comhairle an Iomhais fad iomadh bliadhna. B' fheudar dha le cion slàinte so a leigeil dheth aig a' Mhod. Cha b' urrainn sporan a bhi an earbsa ri duine bu chùramach is bu gheusda na Alasdair Friseal, agus bha na h-uile làn-chinnteach nach biodh anacaitheamh no mi-chùram timchioll air ionmhas a' Chomuinn fhad 'sa bha am

Frisealach os a chionn. Duine grinn agus duine gasda agus tha sinn an dòchas nach fhada gum am bi e a' ris 'na shlàinte 'nar measg.

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Tha seòrsa de dhùsgadh am measg nan cinnidhean Ghaidhealach o chionn beagan bhliadhnachan an so, a h-uile cinnadh ag cruinneachadh an dràsda 'sa rithist timchioll an Cinn-feadhna fhein. Tha comunnan dhiubhsan a tha de'n aon shloinneadh air an cur air chois, agus tha coinneamhan is cuirmean aca, agus an Ceann-cinnidh air an ceann, co-dhiùb' aon uair 'sa' bhliadhna. Tha so aig na Camshronaich agus aig na Leòdaich, aig Clann 'Illeathain, aig Clann 'IcAoidh, Clann Cholla, Clann Domhnail, agus aig feadhainn eile. Ach so an rud tha iongantach, cha thrì a' bhios a' Ghaidhlig an uachdair aig na cruinneachan 'so—aig cruinneachadh de na Domhnallaich agus de na Leòdaich agus de na Camshronaich, agus tha càch air an aon dòigh—agus rud as ionghantaiche uile tha a reir coltais cuid de na Cinn-cinnidh aig nach 'eil a bheag a shuim de'n Ghaidhlig.

Bu chòir, ma tha, do gach fìor Ghaidheal leigeil fhaicinn do na Cinn-cinnidh agus dhaibh-san a tha cho eudmhor 'sna comunnan so, nach bidh cuid no pairt aca unnta—co-dhiùb' is Leòdaich no Leathanaich iad, Domhnallaich no Morghanaich no cinnadh eile, mur a faigh a' Ghaidhlig, canain nan cinnidhean Ghaidhealach, a h-àite dligeach anns gach coinneimh cinnidh. Gun a' Ghaidhlig chan 'eil unnta uile ach plaosg nan cinnidhean Ghaidhealach.

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Tha na Gaidheil taingeil gun sgapadh neul dorch a' chogaidh a bha bagradh oirnn an sud. Chan 'eil sluagh eile ann air am motha tha tuiteam de chudthrom is de chràdh cogaidh, nuair tha e ann, na air na Gaidheil. Chan 'eil ceann eile de Choimh-fhlaitheachd Bhreatainn a dh' fhuiling uibhir 'sa' chogadh mhór mu dheireadh ris a' Ghaidhealtachd. Tha sinn mar sin a tabhairt cliù do Dhia air son na sìthe. "Is bheannaichte luchd-deanamh na sìthe: oir goirear clann Dhé dhiubh."

* * *

Moran taing dhaibh-san thall 'sa bhios a chuir thugainn deisealachd air son a' Ghaidheil. Gu dearb' tha nàire oirnn cho fada 'sa tha cuid dheth againn gun chur a mach, ach dé is urrainn dhuinn a dheanamh agus sinn a' stolladh air muin a' Ghaidheil na's urrainn dha a ghùlan a h-uile mìos. Ach biodh foidhidinn aca-san agus chi iad uile e ri tìde 'sa' Ghaidheal.

Gu robh mìle maith aig ar cairdean lionmhor a sgrìobh thugainn as gach cearn de'n dùthaich, agus a' tìrean céin, ag cur meal-an-naidheachd oirnn agus ag guidhe gach beannachd is piseach dhuinn mar Cheann-suidhe ùr a' Chomuinn Ghaidhealaich. Gu deimhinn is e urram mór tha sin, agus inbh àrd agus uasal gun teagamh. Tha sinn fada 'nan comain, agus glé dhuilich nach urrainn dhuinn sgrìobhadh thuca an ceann an urra, ach tha fhios gun gabh iad ar taing an so mar earlais air ar buidheachas. Geallaidh sinn gum bi sinn dlèas agus gun cum sinn suas bratach na Gaidhlig daonnan—tha srann aice ag crathadh 'sa' ghaoith a nis feadh na Gaidhealtachd agus an iomadh àite eile feadh an t-saoghail mhóir. Bidheamaid uile faiciollach is furachail nach toir duine geal tàire dhith.

AM FEAR-DEASACHAIDH.

LITIR COMMONN NA H-OIGRIDH.

AN DILEAB.

Tha fhios agaibh uile ciod is ciall do'n fhacal so, dlleab? Rud-eigin a tha air a' thiomnadh bho athair gu mac, no bho theaghlach gu teaghlach, no bho ghineal gu gineal. Faodaidh e bhi nach 'eil 'san dlleab ach suim airgid: faodaidh e bhi 'na cho-chruinneachadh de nithean prìseil, mar a tha tasgaidh de dhealbhan luachmhor. Faodaidh e rithist a bhi 'na oighreachd fearainn is tighean. Ach ge be ciod a tha 'san dlleab, bithidh daonnan cùmhnant àraidh fillte stigh anns an tiomnadh sin, seadh ged a dh' fhaodas an oighre an dlleab a mhealtainn agus làn fheum a dheanamh dha fhein dheth, gum feum e a ghléidheadh, troimh a bheatha, cho slàn, phrìseil agus a bha e 'nuair a thàinig e d'a ionnsaigh, air chor is gum fad an ginealach a thig as a dhéidh a shealbhadh agus a mhealtainn air dòigh cheudna.

Bha oighreachd fearainn aig Gill-Aindreis air a' Ghaidhealtachd. Cha robh i ach car mu làimh an uair a fhuair e sealbh oirre, ach an àite cur roimhe a dion 's a leasachadh 's ann a leig e le gach ni dol am mìosad riamh. Cha bu droch dhuine Gill-Aindreis idir: gu fìrinneach bha e 'na dhuine còir agus bha gaol aige do'n fhearann, ach bha e socharach, neo-shuidhichte 'na dhòigh, agus 's e theireadh e ris fhein, "Ni mi rud-eigin là-eigin de'n t-saoghal, chan 'eil cabhag ann." Leig e le'n tuath an rathad fhein a ghabhail: fhad 's a fhuair e a leòir de sheilg bha e riarichte gu leòir. Reic e na craobhan gun rud a bhi aige 'na sporan, ach cha do chuir e gas coille 'nan àite. Mu dheireadh thall chaochail e, a' fàgail na h-

oighreachd aig a' chloinn. Bha'n oighreachd a nis ann an cor bochd, agus na timeannan cruaidh. Ach bha barrachd is gaol air an fhearann aig clann Gill-Aindreis: bha dealas aca, agus 's e thubhairt iad riu fhein, "Mur bi e mòran na's luachmhoire ri ar linn-ne, dearbh cha bhi e na's mìosa." Chaidh iad an grèim, agus le seann tigh is cachaileith bhreòite a chàradh an sud, grunn a' thioramachadh an so, coille chur far an robh feum, agus còthrom na Feinne thoirt do'n tuath, chaidh aca fa dhèidh air an oighreachd a thoirt air ais gu inbhe nach robh aice o chionn fada.

Cluinnidh mi cuid ag ràdh, "Ciod a tha an ceann Sheorais a nis? Ach gheibh sinn an còrr de a' shearmonachadh an dràsda, gun teagamh." Chan fhaigh! An àite sin, fagaidh mi aig Communn na h-Oigridh ri ràdh ciod e an dlleab a tha 'nam bheachd; cò e Gill-Aindreis; cò a' chlann a fhuair an dlleab 'nan lamhan, agus ciamar a theid aca air an oighreachd a dhìon 's a leasachadh. Nis, am Ball as fheàrr a dh'fhuasglas na ceistean so, gu h-àraidh an té mu dheireadh, gheibh e (no ise) duais bhrèagh bhuam-sa. Cuiribh làn dhuilleig paiper co-dhùit air a' chuspair so 'gam ionnsaigh roimh là na bliadhna ùir, agus ni mi fhein breitheanas air na thig. Sin agaibh sin. Na di-chuimhnichibh.

Mu'n teid mi na's fhaide, feumaidh mi taing a thoirt do'n chloinn sin, le'n Cinn-Feachd, a bha riochdachadh Communn na h-Oigridh aig Mòd Naiseanta Ghlaschu. Tha an t-Oban agus Boghmór ri'm moladh gu h-àraidh airson cho math 's a rinn iad anns na dealbhan-cluiche. Bha na culaidhean-riochd ceutach, snog gu léir, a leigil fhaicinn tùsalachd intinn nam buidhean, agus an dealais anns an obair so. Tha mi faicinn àite urramach airson dealbhan-cluiche aig a' Mhòd Mhór anns na laithean ri teachd.

Thug sealladh air seòmar nan ealdhainean toileachadh do gach aon a chunnaic e, ann an Caisteal a' Chlachain. Bha 34 buill-oibre aig Communn na h-Oigridh, agus bha feobhas comharraichte ri fhaicinn air an obair so air fad, seach mar a bha i dà bhliadhna air ais. Mo mhór thaing do na h-uile a ghabh cuid anns a' ghnòthuch annasach so.

TOIRT FAINEAR.

So cleas eile, "An Ciobair 's a Chaoraich."

3. Foadar so chluich le buidheann de'n Fheachd, abair le ochdnar ann an àite-cluich na sgoile. Thaid fear (no té), an ciobair, air chùl a' bhalla, far nach faic e càch (na caoraich.) Seasaidh na caoraich ceann sreath, agus an uair a bhios iad réidh, gladhaidh fear "Thig,

a chuibair, is gabh beachd air do chaoraich." Thig esan a null, cuairtichidh e na caoraich deiseil, theid e mach a rithist agus cuiridh e sios ainmean nan caorach, an ordugh mar a bha iad 'san t-sreath. Theid fear eile a nis 'na chuibair, atharraichidh na caoraich an ordugh agus theid an cluich air aghaidh gus am faigh gach aon a thùrn. Bithidh a' bhuaidh aca-san a gheibh an t-ordugh ceart.

Nithear an cleas so na's dorra, agus na's taitneiche, air dòigh no dhà. Faodaidh an ciobair a chuairt a dheanamh 'na ruith. Faodaidh na caoraich suidheachaidhean neònach a ghabhail is abhachdas a dhèanamh, a dh'fheumas an ciobair an toirt faineair. An sin, faodaidh cunntas a' chuibair a bhi car mar so:—Mòrag, air a cois chli: Calum, air a leth-ghlùin: Anna, teanga a mach: Iain, air chrioth: Ciorstan, a' mèilich, is mar sin sios. Tha so 'na rogha cleachdadh ann a bhi toirt faineair.

4. Faodaidh gach ball an cleas so a chleachdadh air a làimh fhein. 'Nuair a chì thu duine a' tighinn 'gad ionnsaigh air an rathad, cuir romhad dealbh cho eagnaigh a tharruing dheth 'nad inntinn fhein agus is urrainn duit, 'san dol seachad. Dean beachd air aodach, air a bhrògan, meud is cuma dha shroin, dath a fhuil't's a shùilean, dreach aodainn is cumadh a phearsa. A bheil rud sam bith comharraichte 'na chois eachd 's 'na ghùil'an? An uair a bhios e air dol seachad, innis dhuit fhein gu mionaideach 'na thug thu faineair m'a dhéidhiun. 'S a' cheud dol-a-mach, a theagamh nach toir thu faineair ach a dhà no trì de na rudan so, ach le bhi leantainn ris a' chleachdadh so, chan fhada gus an teid agad air mion-chunntas a thoirt air duine sam bith a chì thu fad mionaid. Ach feuch nach toir thu air neach air bith a chreidsinn gu bheil thu spleuchdadh air—bu mhl-mhodhail sin. Gidheadh, tha chead aig a' chat sealltainn air an rìgh, agus faodaidh tu gach nì a dh' ainmich mi a chur sios 'nad inntinn le aon sealladh grad—sin brìgh a' chleasa.

Tha sinn—Comhairle Clann an Fhraoich—gu dripeil ag ceartachadh nam paipearan-ceasnachaidh a chuireadh a steach airson inbhe Làn agus Sàr-Ghaidheal. Bithidh rud-eigin agam ri innseadh mu'n déidhinn air an ath mhios.

Bu mhaith leam na tabhartasan so, airson ionnhas a' Champa, aideachadh le mòr thaing:—

Comunn Gaidhealach an t-Sàilein	
Mhuilich	£2
An Caipitein Uilleam MacAoidh,	
Inbhir-nis	£1

SEORAS GALLDA.

NOTES ON THE MOD.

By THE EDITOR.

The first three days of the Mod being held in the Concert Hall of the Exhibition had its counter attractions yet it maintained its own as the cultural centre and attraction of Bellahouston these days. Tuesday the opening day, which is wholly given to the children's competitions was specially graced this year by the visit of Her Majesty Queen Elizabeth, and Princess Elizabeth and Princess Margaret. The Queen and the young Princesses listened with evident pleasure to the children's solo singing, and were loath to leave when it was time for another engagement. His Majesty the King had intended to be present with them, had not the international crisis at the time kept him in London. The King is Patron of An Comunn Gaidhealach, and it would have given us, who labour in this cultural movement, intense pleasure had he been able to see and hear for himself the intense cultural value and national importance of An Comunn.

The evening concert given by the successful young competitors and choirs was presided over by Capt. George I. Campbell of Succoth who has done much to foster our language and our Highland heritage. Medals and prizes were handed over by Mrs. J. M. Bannerman, a valiant worker for An Comunn.

Wednesday sees the gathering of the clans when not only Gaelic speakers but many others who are unable to use our language freely come to hear it spoken and sung—many of Highland blood, and many others whose Highland ancestry is obscure but whose Celtic spirit is stirred to its depths in hearing our songs and our speech at their literary best, and who are as keen and as determined to support this national and cultural movement as the men and women from Mull and Barra. The literary and oral work this year was so pleasing and accomplished that listeners and judges alike were transported to the clachan by the sea, and the tigh-cèilidh of the village in the shelter of the heather clad hills. Here is the witness to the reality and genuineness of the work done by An Comunn Gaidhealach during the year in classes and choirs.

Wednesday is the beginning of the adult soloists, for the "Oran Mor" and the "Oban and Lorn" and other songs of various types, when as many as fifty competitors strive for the mastery in one competition alone. Then we realise the variety and sweep of our melody and song.

This is also the Official Opening day of the Mod and at 12 noon we gather in the Concert Hall. The audience is not as large as might have been expected and it is desirable that a more fitting day or hour be chosen for this important function. Regret was expressed that the President was unable to be present on account of illness but his address was read by his son John M. Bannerman, Convener of the Mod and Music Committee. Bailie Mrs. Jean Mann—in the absence of the Lord Provost, Sir John Stewart, also through illness, and whose mother's tongue was Gaelic—voiced the welcome of the Corporation to the Mod.

In the evening, members of An Comunn and friends to the number of 1000 were invited to a Civic Reception in the Council Chambers. Mrs. Mann, accompanied by Baillies and Councillors, there also represented the Lord Provost in welcoming the large gathering. The spectacle was a brilliant one with kilts, sporrans and sashes.

Thursday is the field day for Oral Delivery in prose and poetry, and for reading and recitation and original speech, for solos for the medals, and the competitions for the Rural Choirs. Here we get the result of the labours of An Comunn's music teachers throughout the country, and to many it is the most enjoyable part of the Mod as it is undoubtedly the result of the most useful of An Comunn's work.

In the evening the Rural Choirs Concert supported by former Gold Medallists and prize-winners draws a full Hall, and is most enjoyable. The concert this evening was presided over by Colonel Iain Campbell whose interest in, and devotion to, the work is sincere and whole-hearted, and whose wife is the Convener of the Art and Industry Committee. The "Lorn Shield" for the Best Rural Choir was handed over by Mrs. J. R. Colquhoun (Phemie Marquis), famous singer and veteran worker in the cause. She has done well.

Friday is the day of the big choirs, as well as duets and quartettes, and competitions for instrumental music. It is sometimes asked why the bag-pipes are not included.

The large St. Andrew's Hall is almost full in the afternoon when the competition among the choirs is most keen for the Lovat and Tullibardine Shield. The atmosphere is intense as choir after choir sings magnificently, and one wonders what is the difference between many of them in either music or language.

There are two concerts in the evening, one at 6.30 and the other after it at 9 o'clock; and the St. Andrew's Hall is packed on both occasions. The crowning of the Bard, and the giving of the

prizes are interesting and refreshing episodes in the feast of song and music and recitation. The prizes were handed out at the second concert by Sir Cecil Weir, who spoke encouragingly of the work of An Comunn and the magnificent results attained.

Lord Nigel Douglas-Hamilton in presiding at the first concert gave an inspiring address in which he declared the national importance of the work we are doing, concluding with buaidh is piseach air a' Mhod; while Sir Norman Lamont, one of ourselves and a veteran in the cause, gave words of wisdom and cheer in presiding over the second concert. The Exhibition Mod will be recorded as one of the best and most successful Mods ever held in the annals of An Comunn.

Sincere sympathy was felt and expressed for Dr. Staton, who had to return home on Wednesday evening because of the unexpected death of his wife. Sir Hugh Robertson took his place during the next two days.

ANNUAL MEETING.

The Annual General Meeting of An Comunn was held in the Highlanders' Institute, Glasgow, on Saturday, 1st October. There were 151 members present and at the outset Mr. Donald MacDonald, Senior Vice-President, occupied the chair, and gave expression to the general regret at the absence of the President through ill-health.

Minute of previous Annual Meeting was read and approved. The Chairman thanked the Mod Local Committee for their excellent work and the Convener, Mr. Malcolm MacLeod, acknowledged.

The Secretary reported that there had been no contested election this year for places on the Executive Council, and that the new appointments were as follows:—President, Rev. Malcolm MacLeod, M.A., Balquhider; Vice-Presidents, Mr. Donald MacDonald, Inverness; and Mr. J. M. Bannerman, Balmaha; members of Council:—John R. Bannerman, Rev. Hector Cameron, Moy; William Fraser, Inverness; Donald Graham, M.A., Inverness; Hector MacDougall, Glasgow; Sir Alexander MacEwen, Inverness; Roderick MacKinnon, M.A., Dulnain Bridge; Rev. Malcolm MacLean, M.A., Conon; John A. Nicolson, M.A., Glasgow, and Dr. Donald Ross, Lochgilphead. One casual vacancy remained to be filled by the Executive Council.

Mr. MacDonald welcomed the new President to the Chair, and Mr. MacLeod thanked the members for the honour they had done him.

The Secretary was instructed to convey to the retiring President the members' cordial thanks for his past services, and their sympathy with him in his illness; and also to Mr. Alexander Fraser whose health compelled him to give up the Convenership of the Finance Committee.

The Annual Reports of Committees, including the Financial Statement for the year, which had already been approved by the Executive Council were submitted and adopted.

The Auditors, Messrs. Anderson and Gillespie, were unanimously re-appointed.

A Report by the Special Committee on the teaching of Gaelic on the subject of the establishment of a Folk High School in the Highlands was submitted and approved.

On the invitation of the Local Branch of An Comunn it was unanimously agreed to hold the Mod of 1939 at Aberdeen, the exact date to be fixed by the Advisory Committee. On the invitation of the Perth Gaelic Society it was agreed to hold the 1940 Mod in Perth.

The Constitution and Bye-laws in Gaelic and English, as revised by the Advisory Committee, were submitted in draft. After discussion, it was agreed to remit the draft to the Executive Council for final revision.

The motions by the Lochaber Branch (which have been already printed in the magazine) were considered, and after considerable discussion, it was agreed to remit them for consideration to the Executive Council.

Mr. A. M. MacLachlainn submitted the motion of which he had given notice, and which also appeared in the August number of the magazine. The question was raised whether the motion should be disposed of then or sent on to the Executive Council to be dealt with in connection with the revision of the Constitution. It was agreed to deal with it there and then. Dr. Donald Ross, seconded by Mr. W. J. Fraser, moved the previous question which, on a division, was carried by 44 votes to 32.

Mr. Charles Campbell was appointed a Trustee of the Feill Funds to fill the vacancy caused by the death of Mrs. Burnley Campbell.

Mr. Roderick MacKinnon suggested that the Mod and Music Committee should consider making a distinction in the National Mod competitions between children under 12 and over 12 years of age. The Convener, Mr. John M. Bannerman, expressed willingness to consider the point raised.

The meeting terminated with a vote of thanks to the Chairman,

EXECUTIVE COUNCIL.

The Preliminary Meeting of the Executive Council was held following the Annual Meeting. The President, Rev. Malcolm MacLeod, presided, and there were 29 members present. On the motion of Mr. Charles Campbell, Mrs. M. C. Edgar was unanimously elected to the vacancy caused by the death of Mr. Hugh MacCorquodale.

Standing Committees were appointed as follows:—

FINANCE COMMITTEE—Robert Bain Dr. John Cameron, Capt. A. R. Campbell, Charles Campbell, Mrs. J. R. Colquhoun, Rev. David Duncan, John MacIntyre, Donald S. MacKinnon, Malcolm MacLeod, G. E. Marjoribanks, John A. Nicolson, Andrew Stewart, the President (*ex-officio*).

EDUCATION COMMITTEE—Rev. Malcolm MacLeod (Convener), John M. Bannerman, Miss C. B. Cameron, Miss Lamont of Knockdow, John MacDonald, Sir Alexr. MacEwen, Roderick MacKinnon, Malcolm MacLeod, Hugh MacPhee, Alexander Nicolson, John A. Nicolson, Neil Orr, Donald Thomson.

PUBLICATION COMMITTEE—Malcolm MacLeod (Convener), Miss C. B. Cameron, Mrs. M. C. Edgar, John MacDonald, Hector MacDougall, John MacIntyre, Roderick MacKinnon, Hugh MacPhee, Roderick M. Nicol, George E. Marjoribanks, Dr. Donald Ross, Donald Thomson, the President (*ex-officio*), the Editor (*ex-officio*).

PROPAGANDA COMMITTEE—Charles Campbell (Convener), Mrs. J. R. Colquhoun, Mrs. J. B. Dunlop, Donald Graham, Col. Gilbert Gunn, Duncan MacCallum, Donald MacDonald, Roderick MacDonald, Sir Alexr. MacEwen, Capt. Wm. MacKay, Roderick MacKinnon, George E. Marjoribanks, the President (*ex-officio*).

ART AND INDUSTRY COMMITTEE—Mrs. Ian Campbell (Airds), (Convener); Miss Campbell of Inverneill, Mrs. E. Barron, Mrs. J. B. Dunlop, Col. Gilbert Gunn, Miss Lamont of Knockdow, John MacKay, Donald S. MacKinnon, D. C. MacLeod, Miss M. MacTaggart, Lord James Stewart Murray, Dr. Donald Ross, the President (*ex-officio*).

MOD AND MUSIC COMMITTEE—John M. Bannerman (Convener), Charles Campbell, Mrs. Iain Campbell (Airds), Mrs. J. R. Colquhoun, Donald Graham, Rev. Alexr. MacDonald, Malcolm MacLeod, Dr. R. R. MacNicol, Hugh

MacPhee, John A. Nicolson, Neil Orr, Donald Thomson, the President (*ex-officio*).

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AN-FHOIS 'SA' CHLACHAN.

Bha nial dorch buarasach os cionn a' chlachain mar os cionn na Roinn-Eòrpa gu leir. Ghabh eagal is uamhann còir air cridheachan dhaoine agus bha smuaintean muladach air an dùsgadh; seadh bha iad cho diomhair 's gu robh mathraichean brònach a chionn gun dh' àraich iad mic suas gu fearachas. Ach a dh' aindheoin so uile bha osag shàmhchaireach a' seòladh thairis air muir is tìr. Bha na raointean abaich, trom le toradh, a' toirt 'nam chuimhne briathran cothromach a bhaid:—

“Gach buaille fo throm-bhrat ùr
Mar bu dùth dhaibh, is gach còs
Boltrach cùbhraidh measg nan dlùth-chrann,
Seinn is sùgradh aig na h-eoin.”

Aig cìradh an fheasgair thainig gairm an Rìgh gu gach òganach a bha ceangailte ri feachd-dìon na dùthcha,

gun aobhar an cruinneachaidh an dubhar orra; dh' ùmhlaich iad air ball, a' leantainn eisiomplair lobairteach nan sonn a chaidh a null do Thir-nan-òg agus air a miann leinn beachdachadh gach latha anns a' mhadaoinn agus aig d' fiodha na grèine. Bha nuallan tiamhaidh an tràilhe fhein làn de chaidh neò-àbhaisteach air son nan gillean òga a dh' èisd gu minic ri a thladh. Leig sinn soraigh leò—seadh leo-san a bhlaithach gu tric ar oridheachan

“Le greim an làmh, le tlàths an gnùis,
Le fàilt is furan am beoil.”

Tràth air a mhaduinn mu dheireadh de'n mhios thug am fritheadh thugainn naidheachd ghlòrmhor na sìthe. Dhealraich a' ghrian gu h-òirdheach aig meadhon-latha agus fo a buaidh thog na sguaban an cinn le gairdeachas. Dhuig an clachan às an dùiseal anns an robh e fad seachd làithean, agus shìl iomadh neach deoir le aoibhneas.

Di-dòmhnaich anns an tigh-aoraidh chaidh caithream bhinn suas gu nàmh bho chridheachan taingeil a bha mothachail air àrd-uachdranachd Dhé. Air an ceann bha ar n-aoghaire beannaichte. Bu diadhaidh a' ghnùis, bu dhùrachdach a' ghuidhe, agus bu bhuaidh-mhor a' bhriathran ann a' bhi sparadh oirnn as ùr spàirn dhlighiche air son na saorsa glòrmhor sin nach toir cogadh no tuairisgeul cogaidh air falbh.

FONN.

EDARAINN FHIN.

(Gu Fear-deasachaidh a' Ghaidheal.)

Fhir-deasachaidh shuaire, —Bu mhath leam, le ur cead, taing a' thoirt do'n Àrd-ollamh Milne airson na h-eachdraidh a thug e dhuinn anns a' mhiosachan mu dheireadh air an sgoileir ainmeil sin, Seumas Griogarach. Cha bheag an t-aobhar uail do Obar-Dheathain, sìorrachd a' bhreith, agus eadhon do Alba, gur ann air taobh a' stigh an crìochan a dh-àraicheadh an Griogarach. Fhuair e mòr mheas 'na là 's'na linn airson doimhneachd fhoghlum ann an sàr-eolas na matamataics, ach cha robh fhios gu bho chionn ghoirid gur e a' chiad duine a fhuair soilleireachd air diomhaireachd agus lagh a' chalcuils. Troimh litrichean a thog ceann bho chionn trì bliadhna an Cille Rìomhuinn, chaidh a dhearbhadh gur ann an intinn agus an eanchainn a' Ghriogarach a dh-àlaich an t-ùr-eolas so an toiseach, agus sin fada mu'n tìg Newton agus Leibnitz an beachdan air a' chhìs do'n t-saoghal. Ged is mòr am facal e, cha d'fhuair intinn mhic an duine a' riannadh greim air modh cunnaidh no tomhaish eile cho cumhachadh no cho feumail ris a' chalcuils. Tha sinn toilichte, mata, gun urrainn dhuinn, mar Ghaidheil, a' bheag no mhòr de chleamhneas a dhleasadh air an t-seann laoch so. Tha an t-ainm aige ag innseadh gur ann do stoc Gaidhealach a' bhuineadh e, agus is dòcha cuideachd gum b'urrainn dha Gaidhlig a' bhruidhinn, oir bha i fhathast air a' cleachdadh le cuid an srath Uisge Dé agus am Braighe Mharr an uair a bha an Griogarach 'na bhalach bho chionn trì chad bliadhna.

Mar fhear de na co-oileanaich a bha an Colaist an Rìgh an seann bhaile Obar-Dheathain aig an aon àm ris an Àrd-ollamh Milne, bu mhath leam a' radh cho buidheach 'sa tha sinn gu bheil àrd-fhoghlumach de leithid fhéin, aig nach robh facal Gaidhlig gun an tainig e gu aois agus inbhe, a' gabhail uiread de thlachd agus de dhealas ann a' bhi ag ionnsachadh cainnt a' Gharraidh. Bu chòir do'n eisiomplair aige a' bhi 'na shùileachan do mhòran againn.

MAC-AN-T-SULAIR,

SUMMER SCHOOL OF GAELIC, 1938.

The School met in Stornoway for the second year in succession. At the official opening on 19th July, a welcome was extended to students and staff by Provost Smith; Rev. M. MacLeod, Convener of the Education Committee of An Comunn; Mr. Malcolm MacLeod, Ex-President; Mr. R. Macfarlane, Treasurer, and Mr. Alex. Urquhart, representing the local branch. Mr. Neil Orr, who was again at the head of the School, in moving a vote of thanks to the Provost, mentioned that the School had met in the following places—In the islands; Port Ellen, Bowmore, Portree, Broadford, Tobermory, Stornoway. On the mainland; Oban, Onich, Roy Bridge, Arisaig, Inverness, Newtonmore. On 22nd July, Mr. Angus L. MacDonald, H.M.I.S. visited the school and in a short address to the pupils gave some valuable hints to those who were acquiring the language. The numbers attending the various classes were: Elem. Gaelic 8, Int. Gaelic 9, Adv. Gaelic 5, Celtic Art 11, Singing 12. In addition, 8 pupils received instruction in Clarsach Playing from Miss Christine V. B. Webster. The enrolment fell short of last year's, but the lack of numbers was made up for in application and assiduity. Misses Macmillan and Macbride and Messrs. Orr and Thomson were highly pleased with the progress made by those who were instructed by them. A very successful concert was held in the Town Hall on 5th August, yielding a balance of £16, which was equally divided between the Lewis Hospital and the Summer School.

A cheque and statement of accounts have been sent to the Treasurer.

A majority of the pupils recommend that the next term be held in Oban.

NEIL ORR.

ANNUAL MEETING OF SALEN BRANCH.

The General Meeting for Session 1937-38 was held on 23rd September, when fifteen out of fifty-two paying members were present. The financial statement showed that the year began with a credit balance of £3 2/104, and that after giving donations totalling £8, to Headquarters, Comunn na h-Oigridh, and the Mull Provincial Mòd, the account closed with a credit of £3 5/8; in addition to which the Branch has invested funds of over £10.

Last Session was successful in other directions also, five good ceilidhs being held of which the chief were 17th November to meet Mr. Neil Shaw, and 17th February when the Chair was taken by the President of the Dervail Branch and members of that Branch were chief contributors to an interesting evening.

The President for the past ten years, Lt.-Colonel Gardyne of Glenforsa, having intimated his resignation because of absence from Mull through the winters, Mr. Duncan Fletcher, Daisybrae, Salen, was elected President for the ensuing year and the remaining officials of last year were re-elected with the exception of Mr. Mackay, Treasurer, who gave in his resignation on leaving the district. He was cordially thanked for his services.

It was resolved that the Salen Hall, which was to be opened soon for regular service, should be made use of for Branch meetings. A letter of thanks to the Mull School Management Committee for permission for use of the School for many years was addressed to the Secretary.

NOVEMBER GAELIC BROADCASTS.

Thursday, 3rd November—

6.45-7 p.m.—Monthly News Review. Rev. T. M. Murchison.

Friday, 4th November—

7.30-8 p.m.—Concert by Mod Prize-winners, who were not heard in the excerpts broadcast from the Grand Concert.

Monday, 7th November—

7.25-7.30 p.m.—Gaelic News.

Tuesday, 8th November—

6.30-6.45 p.m.—Gaelic Talk, "Rud de na Thachair." D. J. Ferguson.

Friday, 11th November—

7.30-8 p.m.—Armistice Day Programme.

Monday, 14th November—

7.25-7.30 p.m.—Gaelic News.

Tuesday, 15th November—

6.15-6.30 p.m.—Obair Croitearachd — Crofting Talk. (Ag àrach Mhuc.)

Thursday, 17th November—

8-8.30 p.m.—Concert by the Glasgow Gaelic Musical Association.

Monday, 21st November—

6.25-6.40 p.m.—"Rud de na Thachair." Talk by Rev. Hector Cameron.

7.25-7.30 p.m.—Gaelic News.

Tuesday, 22nd November—

9.30-10 p.m.—Concert by Mod Junior Prize-winners.

Monday, 28th November—

7.25-7.30 p.m.—Gaelic News.

8.50-9.25 p.m.—Excerpt from Concert by the Scottish Piping Society of London. (Taken from London.)

Tuesday, 29th November—

6.25-6.40 p.m.—Gaelic Talk in the Series, "Buaidh an là dé air cor an là diugh" (An Rathad Mór). Hector MacDougall.

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MOD PRIZE-LIST.

WRITTEN COMPETITIONS.

Junior Section.

Adjudicators—John MacKenzie, Greenock; Miss Annie I. MacMillan, M.A.; Angus MacMillan, Glasgow; Donald MacNair, B.A., Motherwell; Alexander Thomson, M.C., Paisley.

Group A.—Pupils in First Year Post-Qualifying Courses—(a) Translation of an easy passage of Gaelic prose into English, and (b) Translation of simple sentences from English to Gaelic—1, Farquhar MacIntosh, Portree Secondary School; 2, Maggie MacLeod, Sir E. Scott School, Tarbert, Harris; 3, Joan Morrison, Royal Academy, Inverness; 4 to 10 (equal), Minnie Stewart, Oban High School; Nora MacDonald, Sir E. Scott School, Harris; Flora MacKinnon, do.; Archie MacDonald, do.; Duncan MacKinnon, do.; Donald A. MacKinnon, Castlebay, and Donald P. MacKinnon, do.

Group B.—Pupils in Second Year Post-Qualifying Courses—(a) Reproduction in Gaelic of a short English story read twice by the teacher, and (b) translation of English sentences into Gaelic—1, Donald MacDonald, Portree Secondary School; 2, Annie MacKenzie, Nicolson Institute, Stornoway; 3, Murdo Morrison, Sir E. Scott School; 4, Rhoda MacDonald, Nicolson Institute; 5, Agnes MacLean, Portree Secondary School; 6, Joan MacAskill, Portree Secondary School; 7, Donald MacDonald, Sir E. Scott School; 8, George MacLeod, Nicolson Institute; 9, Alick J. MacLeod, Sir E. Scott School; 10, Michael MacKinnon, Castlebay.

Group C.—Pupils in Third Year Post-Qualifying Courses—(a) Translation of an English prose passage into Gaelic, and (b) Translation of a Gaelic Passage (prose or verse) into English—1, Kate MacDonald, Sir E. Scott School; 2, Mary MacArthur, Oban High School; 3, Jean Kennedy, Tobermory Higher Grade School; 4, Rachel MacLean, Portree Secondary School; 5, Dorothy MacLeod, Sir E. Scott School; 6, Annabella MacIver, Nicolson Institute; 7, Alexander Murray, do.; 8, Archibald MacDonald, Portree Secondary School; 9, Archie MacInnes, Broadford Public School; 10, Neil MacPherson, Castlebay.

Group E.—University or Training College Students.—(1) Translation into English of a Gaelic prose passage or poem—1, Christina MacIver, Lochganivich, Stornoway; 2, Katie A. MacLeod, Uig, Lewis; 3, Ann Montgomery, Luerbost, Lewis; 4, Rhoda Campbell, Dunvegan; 5, Ann Heron, Tobermory. (2)—Gaelic Essay on a literary or an historical subject—1, Christina M. MacDougall, Tirolan, Mull; 2, Johanna MacDonald, Lochs, Lewis; 3, Elizabeth Campbell, Port Ellen, Islay; 4, Jane Stewart, Struan, Skye; 5, Catherine A. MacDonald, Carinish, N. Uist (all of Jordanhill Training College, Mr. Alexander Nicolson, M.A., Lecturer).

Group F.—Special Competitions (Conditions laid down by the donor of prizes, the late Mrs. Stewart, Simla, India). Essay in Gaelic on the Life of Gideon—Boys—1, Alexander Murray, Nicolson Institute; 2, Alex. J. MacLeod, Sir E. Scott School. Girls—1, Effie MacDonald, Sir E. Scott School; 2, Annie C. MacLeod, Nicolson Institute.

Group G.—A Book Prize for each year of the Secondary Course beyond the Third Year in every School presenting candidates in Gaelic for the Leaving Certificate. Prizes awarded on the marks

gained in School examinations during the session. Dingwall Academy—Class IV., Alasdair U. MacKenzie; Class V., Jemima Stewart; Class VI., James M. MacKenzie. Fort William Secondary School—Class IV., Margaret Steele and Marion MacLean (equal); Class V., Donald Buchanan; Class VI., Jane J. Currie. Kingussie Secondary School—One Pupil presented, Colin N. MacKenzie. Nicolson Institute—Class IV., Murdo MacDonald; Class V., Derick Thomson; Class VI., Agnes MacDonald. Oban High School—Class IV., Margaret I. MacArthur; Class V., Margaret J. Bremner; Class VI., Flora A. Campbell. Portree Secondary School—Class IV., Mary Murray; Class V., Roderick W. MacLeod; Class VI., Malcolm MacLeod. Royal Academy, Inverness—Class IV., Rhodina MacLeod; Class V., Janet Fraser; Class VI., Hector Nicolson.

Senior Section.

LITERATURE.

Adjudicators—Mr. Murdo Murray, H.M.I.S., Aberdeen; Rev. Malcolm MacLean, M.A., Conon; Mr. Murdo MacRae, Glasgow; Mr. Hugh MacPhee, Glasgow; Mr. Neil Orr, F.E.I.S., Edinburgh; Rev. George MacKenzie, B.D., Greenock.

Silver Cup, presented by the Earl and Countess of Cassilis, awarded to the competitor having the highest number of marks in the Senior Literary Competitions in which he, or she, has been a prize-winner—Edward Pursell, Campbeltown.

Gold Medal, given to the most distinguished prize-winner in the Literary Competitions; former winners debarred (presented by Miss Millar Weir, Alexandria)—Miss Nancy MacLean, Glasgow.

Poem, on any subject—1, Donald MacIntyre, Paisley; 2, Edward Pursell, Campbeltown.

One Short Story, not exceeding 600 words—Donald Gillies, Glasgow.

Gaelic Story, extending to 2000 words or more, based on actual historical incidents or local legends (prize presented by the Gaelic Society of Glasgow)—Edward Pursell, Campbeltown.

Gaelic Play on One Act, to take not more than 40 minutes in delivery ("Archd. MacCulloch Memorial" Prize, presented by Ceilidh nan Gaidheal)—Miss Nancy MacLean, Glasgow.

Action Songs for Children, not less than 3, with music (prize presented by Mr. Robert MacMillan, Glasgow)—Iain A. MacLeod, Sunderland.

Essay on any Subject—Andrew Purves, Doddingston.

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

CELTIC ART COMPETITIONS.

Adjudicators—Handicraft, Miss Mairi MacBride, Glasgow; Design, John Duncan, R.S.A., Edinburgh.

SECTION A—DESIGN.

Panel with Celtic decoration suitable for House Name (name of competitor's choice in Gaelic and in Celtic lettering)—1, Miss Jean B. Fletcher, Glenborrodale; 2 (equal), Mrs. A. MacTaggart, Largs, and James Stewart Cunningham, Dunbuck.

Design suitable for wood carving on a Spinner's Chair—2 (equal), Miss Jean B. Fletcher, Glenborrodale, and Mrs. M. S. Martin Hardie, Lochawe.

SECTION B—HANDICRAFT.

Article of Pottery, ornamented in Celtic design—1, Miss Katie MacLaine, Glasgow; 2, Miss Barbara Matheson, Arisaig; 3, Miss C. M. Clark, Glasgow.

Book-ends in Pewter, ornamented in Celtic design—1, Mrs. Semple, Cardonald; 2, Miss Elizabeth N. Ross, Glasgow; 3, Miss Cursstan Clark, Glasgow.

SECTION C—NEEDLEWORK.

Celtic Embroidery (any article suitable for Church use)—1, Miss Barbara Matheson, Arisaig; 2, Miss Campbell, of Inverneill, Ardrishaig.

SECTION D.

Best Article, in Celtic Design, for personal use, made by a member of Comunn na h-Oigridh—1, Iseabal MacKinnon, Oban High School; 2, Sine MacIndeor, do.; 3, Lena MacEacharn, do.

TUESDAY.

Junior Section.

ORAL DELIVERY.

Empire Exhibition Concert Hall.

Hall "B."

Adjudicators—Rev. Thomas M. Murchison, M.A., Glasgow; Miss Catriona B. Cameron, Glasgow.

Reading with Expression a Piece of Prose or Poetry, by Learners. Prizes—1st, £1; 2nd, 3rd, 4th and 5th, Books—1, Isobel MacMaster, Oban High School; 2, Iseabal MacPhail, do.; 3, Sheila MacBride, Glasgow; 4 and 5 (equal), Joey MacLean, Glasgow, and Cathie MacLlunes, Oban High School.

Reading at Sight an unfamiliar Prose Piece, chosen by the Judges. Prizes—1st, £1; 2nd, 3rd, 4th and 5th, Books. Open to all—1, Mary E. MacKechnie, Oban High School; 2, Christina MacKenzie, do.; 3, Mary MacArthur, do.; 4 and 5 (equal), Christina Gunn, do., and Jean M. C. Spink, Tobermory.

Narrative based on some local incident, tradition, or legend. Prizes—1st, £1; 2nd and 3rd, Books. Open to all—1, Rachel Johnston, Bowmore; 2, Ewen C. Bain, Glasgow; 3, Colin MacIndeor, Bowmore.

For Children under 12 years of age. Girls. Repeating Genesis, Chap xxviii., verses 10 to 22, or verses 1 to 11 of Chapter xi. of the Gospel of St. Matthew. Pupils will be asked to spell words from the chapter they repeat. Prizes—1st, £1 10s and Gaelic Bible; 2nd, 15s and Gaelic Bible; 3rd, 10s and Gaelic Bible. Prizes from the late Mrs Stewart, Simla—1, Rayma Hughes, Luin Public School; 2, Elizabeth MacLean of Ardgour; 3, Nancy MacFadyen, Ardencaple School.

COMUNN NA H-OIGRIDH.

Dealbh-cluich. Aon o'n triuir, "Tea a Nasgaidh," "A' Chlann fo Gheasaibh" no "Dealbh mo Sheanair" no dealbh-cluich eile nach gabh ach da n'ionaid dheug r'a cluich. Duaisean—(1) £2; (2) £1—1, "An Grioghlachan," Oban High School; 2, Bowmore H.G. School "B."

Committee Room.

Adjudicators—Miss Annie I. MacMillan, M.A., Glasgow; Rev. George MacKenzie, B.D., Greenock.

Reading with Expression a Piece of Prose or Poetry, by Native or fluent Gaelic Speakers. Prizes—1st, £1; 2nd, 3rd, 4th and 5th, Books—1, Ewen C. Bain, Glasgow; 2, Minnie Stewart, Oban High School; 3, Colin MacIndeor, Bowmore; 4 and 5 (equal), Rachel Johnston, Bowmore, and Mary MacLean, Bowmore.

Reciting from Memory "Am Post" (John Campbell). Prizes—1st, 15s and a copy of "Voices from the Hills"; 2nd, 10s and a copy of "Voices from the Hills"; 3rd, a copy of "Voices from the Hills." Open to all—1, Minnie Stewart, Oban High School; 2, Ewen C. Bain, Glasgow; 3, Mary MacArthur, Oban High School.

For Excellence in Gaelic Conversation, for Boys and Girls. Prizes—1st, 12s 6d; 2nd, Book—1, Ewen C. Bain, Glasgow; 2, James Forbes, Newtonmore.

CO-FHARPUISÉAN AIRSON COMUNN NA

H-OIGRIDH.

Comhradh. (3 mionaidean) eadar an Co-fharpuiseach, air cuspair a thaghas e fhein, agus an Breitheamh. Duaisean—Leabhraichean is fhilch (1) 7/6 (2) 5/-—1, Annie Cameron, Oban High School; 2, Mary Campbell, do.

VOCAL MUSIC.

Empire Exhibition Concert Hall.

Large Hall.

Adjudicators—Gaelic, Mr. John A. Nicolson, M.A., Glasgow; Music, Dr. J. Frederic Staton, Chesterfield.

Solo Singing of a Song. Girls. The songs prescribed are—"Mo thruaigh léir thu, Ille Bhuidhe" and "Mac Og an Iarla Ruaidh." Prizes—1st, 15s; 2nd and 3rd, Books. Competitors may be called upon to sing either song—1, Amy W. Scott, Kinloch Rannoch; 2, Iseabal MacDermid, Greenock; 3, Morag Lawrie, St. Columba School, Oban.

Solo Singing of a Song. Boys and Girls. Open only to former first-prize winners (learners and native speakers). The song prescribed is, "S cianail mi bho'n dh'fhalbh an-commun." Prizes—1st, £1; 2nd and 3rd, Books—1, Hugh Martin, Glasgow; 2, Ian Robertson, Greenock; 3, Duncan MacInnes, Glasgow.

Duet Singing of the song, "Nighean donn nam mala crom." Prizes—1st, £1; 2nd, Book—1, Iseabal MacPhail, Oban High School, and Annie MacRae, Oban High School; 2, Elsie Paterson, Greenock, and Elizabeth Templeton, Greenock.

Solo Singing of a Song. Girls. The songs prescribed are—"Toirt m'aghaidh ri Diùra" and "Mo Ghille Dubh." Prizes—1st, £1 and the Silver Medal of An Communn; 2nd and 3rd, Books—1, Morag MacNiven, Glasgow Gaelic Junior Choir; 2, Minnie Stewart, Oban High School; 3, Catherine Black, Oban High School.

Action Song. A song with appropriate actions to occupy not more than five minutes. Prize, £4 4s and retention for one year of the "Shiant Shield" presented by Mr. Compton MacKenzie—1, Glasgow Gaelic Musical Association Junior Choir "B."

Large Hall.

Adjudicators—Gaelic, Mr. Alexander Nicolson, M.A., Glasgow, and Mr. John A. Nicolson, M.A., Glasgow; Music, Dr. Robert MacLeod, Edinburgh, and Dr. Frederic Staton, Chesterfield.

Unison Singing Competition for Junior Choirs. The songs prescribed are "Thug mi'n oidhche ged bh'ad i" and "Puirt à Beul." Prizes—1st, £3 and retention for one year of the Mrs Campbell Blair Trophy; 2nd, £2—1, Drumble Junior Choir; 2, Greenock Junior Gaelic Choir.

Choral Singing of a song, with or without chorus, in two-part harmony. The prescribed songs are

"Chunnacas bean 'san Tur 'na suidhe" and "Chunna mi 'n damh donn 's na h-éidean." At least 50 per cent. of the members must be able to converse in the Gaelic language. Prizes—1st, £5 and retention for a year of the *Oban Times* Challenge Trophy; 2nd, £3—1, Glasgow Gaelic Musical Association Junior Choir; 2, Oban High School Gaelic Choir.

Hall "A."

Adjudicators—Gaelic, Alexander Nicolson, M.A., Glasgow; Music, Dr. Robert MacLeod, Edinburgh.

Solo Singing of a Song. Boys. The songs prescribed are—"Eilean Luin" and "E horo mo rùn an cailin." Prizes—1st, 15s; 2nd and 3rd, Books—1, Ronald Dallas, Newtonmore; 2, James Forbes, Newtonmore; 3, Andrew Dallas, Newtonmore.

Solo Singing of a Gaelic Song (own choice). Open to Girls over 16 and under 18 years of age at date of Mod. Prizes—1st, £1 5s; 2nd, 15s; 3rd, Book—1, Mary M. Black, Ledaig; 2, Catherine MacLean, Paisley; 3, Annie MacLean, Ulva Ferry. Traditional Singing of an unpublished Gaelic Song. Prizes—1st, 2nd and 3rd, Books—1, Duncan MacInnes, Glasgow Gaelic Junior Choir; 2, Morag Morrison, Fort William Secondary School; 3 (equal), Lily Jeffrey, North Luin Public School, and Catherine L. Stewart, Lochgilphead.

Solo Singing of a Song. Boys. The songs prescribed are—"Mairi Og" and "Nyll thar an aiseig." Prizes—1st, £1 and the Silver Medal of An Communn; 2nd and 3rd, Books. Competitors may be called upon to sing either song—1, Angus MacEachern, Glasgow Gaelic Junior Choir; 2, Iain MacRae, Skye; 3 (equal), Gillesbuig MacLean, Glasgow, and Donald MacCuag, Glasgow Gaelic Junior Choir.

Duet Singing of a Song, "Creag Ghuanach." Prizes—1st, £1; 2nd, Book—1, Mary Hunter, Oban High School, and Minnie Stewart, Oban High School; 2, Mary MacDougall, Oban High School, and Christina MacIntyre, Oban High School.

Verse Speaking by groups of from 6 to 10 speakers. Prescribed piece, "Piobaireachd Dhomhnaill Duibh." Prizes—1st, £2 10s; 2nd, £1 10s; 3rd, £1, presented by the Tire Association, Glasgow—1, "Oisean," Oban High School; 2, Bowmore H.G. School; 3, "Somhairle," Oban High School.

Choral Singing of a Song, with or without chorus, in two-part harmony. Prizes—1st, £5 and retention for a year of Mrs Miller's trophy; 2nd, £3. The songs prescribed are—"Och na Och" and "Hug o laithill ohoro"—1, Drumble Junior Choir; 2, Fort William Secondary School Choir.

WEDNESDAY.

VOCAL MUSIC.

Large Concert Hall.

Adjudicators—Gaelic, Mr. Angus L. MacDonald, M.A., H.M.I.S.; Music, Dr. Frederic Staton, Chesterfield.

Solo Singing of the Oran-mór "Brataichean na Feinne." Male Voices. The Jessie N. MacLachlan Memorial Prize, £2 5s—1, Jim Lambie, Campbelltown.

Solo Singing of an Unpublished Song, the words of which refer to persons belonging to Mull or Iona, or places in either of these Islands. Prizes—1st, £2; 2nd, £1; presented by the Glasgow Mull and Iona Association—1, Miss Elizabeth MacMartin, Lawers; 2, Miss Helen C. MacLullich, Lochgilphead.

Large Hall.

Adjudicators—Gaelic, Mr. John A. Nicolson, M.A.; Music, Dr. Robert MacLeod.

Solo Singing of a Song. Female Voices. Confined to Members of An Comunn Gàidhealach, its Branches, and Affiliated Societies. Prizes—1st, £2 2s; 2nd, £1 1s. "The Bessie Campbell Memorial Prizes"—1, Miss Katie A. MacLean, Stornoway; 2, Miss May MacArthur, Glasgow.

Hall "A."

Adjudicators—Gaelic, Mr. John A. Nicolson, M.A.; Music, Dr. Robert MacLeod.

Solo Singing of the Oran-mór "Alasdair Ghluine Garadh." Female Voices. "The Jessie N. MacLachlan Memorial Prize," £2 5s—1, Miss Rose B. MacConnachie, Southend.

Adjudicators—Gaelic, Mr. Angus L. MacDonald, M.A., H.M.I.S.; Music, Dr. Frederic Staton.

Oban and Lorn Association War Commemoration Medal (Open), for the best rendering of one of the following songs by Lorn bards—"Buain na rainich taobh Loch Eite," "Dìtheachadh m' eòlais," and "Na Gàidheil an guailibh a cheile." Prizes—1st, Gold Badge and £1; 2nd, £2 (presented by the Glasgow Oban and Lorn Association)—1, Miss Margaret MacGill, Greenock; 2, Donald MacVicar, Glasgow.

Hall "B."

Adjudicators—Gaelic, Rev. George MacKenzie, B.D., Greenock; Music, Mr. Ian Whyte, Edinburgh.

Solo Singing of a Song. To encourage the revival of the older or less known district songs. Prizes—1st, £2 5s; two 2nd prizes of 15s each; and three third prizes of 10s each. Prizes presented by Mrs. Ryan, Roy-Bridge—1, Miss Elizabeth MacMartin, Lawers; 2, Miss Anne Scott Rae, Ardour, and Miss M. Campbell, Motherwell; 3, Miss Betsy MacLeod, Broadford; Mrs. Catherine Laing, Harris, and Thomas M. Crawford, Dunoon.

For the Best Rendering of Two Songs from Mrs. Kennedy Fraser's "Songs of the Hebrides." Male and Female Voices. Competitors must sing the two following songs—(1) "A Fairy Plaint" and "Fairy Loom." Prizes—1st, "Songs of the Hebrides," Vol. III.; 2nd, "Songs of the Hebrides," Vol. III. (paper cover). In memory of the late Mrs. Kennedy Fraser—1, Miss Elizabeth MacMartin, Lawers; 2, Iain MacSween, Glasgow.

Solo Singing of a Song. Male Voices. Confined to Members of An Comunn Gàidhealach, its Branches, and Affiliated Societies. Prizes—1st, £2; 2nd, £1—1, Iain A. MacSween, Glasgow; 2, Jim Lambie, Campbeltown.

THURSDAY.

ORAL DELIVERY.

Empire Exhibition Concert Hall.

Hall "B."

Adjudicators—Miss Annie I. MacMillan, M.A., Glasgow; Mr. Alexander Nicolson, M.A., Glasgow.

Note.—Gold Medal awarded to the Competitor gaining the highest aggregate marks in Competitions 38, 39, and 40. Gold Medal presented by the Glasgow Skye Association. Winner—Miss Isa A. MacDonald, Tayinloan.

Recitation of the Poem, "Comunn nan Gàidheal." Memorised by Competitor. Prizes—1st, £1; 2nd, 10s. Open to all—1, Dugald MacDonald, Stonehaven; 2, William MacAulay, Harris.

Recitation of a Piece of Original Poetry specially

composed by the Competitor. Prizes—1st, £2; 2nd, £1. "The Calum MacPhàrlain Memorial Prizes," presented by the Paisley Highlanders' Association—1, Miss Susan MacKenzie, Luing; 2, Mrs. K. MacLeod, Fortrose.

Best Acted Dialogue by Two Performers. The words may be selected from any published Gaelic work, or may be specially composed. Not to exceed 15 minutes in delivery. Prizes—1st, £3 and retention for one year of the "Queen Elizabeth Coronation Trophy," presented by MacGillivray of MacGillivray, LL.D., Dundee; 2nd, £2; 3rd, £1—1, Mrs. MacGregor, Oban, and Neil MacLeod, Oban; 2, Miss Susan B. MacDonald, Glasgow, and Alasdair MacDonald, Glasgow; 3, Mrs. Christine Bruce, Ardrishaig, and Mrs. Catherine MacIntyre, Ardrishaig.

Committee Room.

Adjudicators—Miss Catriona B. Cameron, Glasgow; Rev. George MacKenzie, B.D., Greenock.

Recitation of a Prose Piece from "Cum an fheall air an latha" (Professor Donald MacKinnon). Prizes—1st, £1; 2nd, 10s. Open to all—1, Dugald MacDonald, Stonehaven; 2, Mrs. John Campbell, Glasgow.

Reading of an Unfamiliar Piece of Prose chosen by the Judges. Prizes—1st, £1; 2nd, 10s. Open to all—1, Alexander Kennedy, Barcaldine; 2, Miss Isa A. MacDonald, Tayinloan.

Ancient Folk Tale, preferably unpublished—narrated in the traditional style. Prizes—1st, £2; 2nd, £1—1, John MacLeod, Glasgow; 2 (equal), Calum MacIntyre, Colonsay, and Mrs. John Campbell, Glasgow.

For the Best Prepared Original Gaelic Speech on any subject, not to exceed 10 minutes in delivery. Prizes—1st, £2; 2nd, £1—1, Calum MacIntyre, Colonsay; 2, William MacAulay, Harris.

VOCAL MUSIC.

Empire Exhibition Concert Hall.

Grand Hall.

Adjudicators—Gaelic, Mr. Angus L. MacDonald, M.A., H.M.I.S.; Music—Sir Hugh Robertson, Glasgow.

Solo Singing of a Gaelic Song connected with the County of Inverness, to be known as the "James Grant Memorial" Prize. Prizes (Ladies)—1st, £1 10s; 2nd, £1—1, Miss Jean Cameron Greer, Glasgow; 2, Miss Katie A. MacLean, Stornoway.

Solo Singing of a Song, confined to candidates who are natives of Glenmoriston, Glenurquhart, and Stratherrick districts. "The Mrs. Quintin MacLennan Prizes"—1st, £3; 2nd, £2—1, Allan MacDonald, Fort Augustus; 2, Donald MacDougall, Drumnadrochit.

Adjudicators—Gaelic, Mr. Angus L. MacDonald, M.A., H.M.I.S., and Mr. John A. Nicolson, M.A.; Music, Dr. Robert MacLeod and Sir Hugh Robertson.

Gold Medal Final Competitions. Solo Singing of the Songs, "Fhir a dhreasa an beach" (Ladies) and "Fàilte do'n Eilean Sgitheanach" (Men). Competitors must also sing a song of their own choice. Prizes (each section)—1st, £1 10s; 2nd, £1. Ladies—1, Miss Margaret MacGill, Greenock; 2, Miss Katie A. MacLean, Stornoway. Gentlemen—1, Alex. C. Sutherland, Glasgow; 2, Alex. Brown, Luing. Aggregate Results—Ladies—1 (Gold Medal), Miss Katie A. MacLean; 2 (£5), Miss Margaret MacGill; 3 (£3), Miss Rose B. MacConnachie. Gentlemen—1 (Gold Medal), Alex. Brown; 2 (£5), Alex. C. Sutherland; 3 (£3), Neil Campbell.

Choral Singing of a Song, confined to Male Voice Rural Chords. The song prescribed is "Mairi Bhàn Og." Prizes—1st, £3-1, Lochgilphead Gaelic Choir.

Choral Singing of the Songs, "Gael na h-Oighe" and "Clachan Ghlinn-da-ruadhail." Confined to Chords from Rural Districts. Prizes—1st, £10 and retention for one year of the "Lorn Shield" presented by Colonel and Mrs. Iain Campbell (Airds); 2nd, £7; 3rd, £5; 4th, £5; 5th, £3-1, Carradale Gaelic Choir; 2 and 3 (equal), Tarbert Gaelic Choir and Taynuilt Gaelic Choir; 4, Lochgilphead Gaelic Choir; 5 (equal), Aviemore Gaelic Choir and Shiskine Gaelic Choir.

Hall "A."

Adjudicators—Gaelic, Mr. John A. Nicolson, M.A.; Music, Dr. Robert MacLeod. Clarsach—Mrs. Herbert J. Wilson, L.R.A.M., Edinburgh.

Solo Singing of a Gaelic Song connected with the County of Inverness, to be known as the "James Grant Memorial" Prize. Open. Prizes (Gentlemen)—1st, £1 10s; 2nd, £1-1, Alex. C. Sutherland, Glasgow; 2nd, Neil Campbell, Luining.

Solo Singing with the Clarsach. The prescribed piece is "Binne Bheul," by M. Kennedy-Fraser, words by Kenneth MacLeod, published by Paterson's in "From the Hebrides," and a song of the competitor's own choice. Prizes—1st, £2 and retention for one year of "The Hilda Mary Campbell Clarsach"; 2nd, £1, presented by Mrs. Iain Campbell (Airds)—1, Miss Jean D. Robertson, London; 2, Miss Margaret Balfour, Colinton.

Playing of two Gaelic Airs on the Clarsach (instrumental solos), excluding former prize-winners. Prizes—1st, £1 10s; 2nd, 15s, presented by the Edinburgh Branch of Comunn na Clarsach—1, Miss Jean D. Robertson, London; 2, Miss Emily Macdonald Martin, Belfast.

For the Accompanying of a Singer with the Clarsach. The prescribed piece is "A' Bheairt-Fhiodha" (The Weaving Lilt), by M. Kennedy-Fraser, published by Boosey in Vol. II. of "Songs of the Hebrides," and a song of competitor's own choice. Prize—1st, £2, presented by The Royal Celtic Society—1, Miss Jean D. Robertson, London.

Hall "B."

Special Competition for Beginners. Open to those who have played for not more than two years. Playing of two Gaelic airs on the Clarsach. Prizes—1st, £1; 2nd, 10s, presented by Mrs. Duncan MacLeod of Skeabost—1 and 2 (equal), Miss Effie Masson, Fort William and Miss Morag Macdonald, Edinburgh.

Hall "A."

Adjudicators—Miss Margaret M. Duncan and Rev. George MacKenzie, B.D.

Gaelic Folk-Songs—For the Best Rendering of Two Unpublished Gaelic Folk-songs, sung in the traditional manner. Prizes—1st, £2 10s; 2nd, £1 10s; 3rd, £1-1, Miss Katie A. MacLean, Stornoway; 2, Mrs. Catherine Close, Cookstown; 3, Miss Mima Gillies, Arisaig.

FRIDAY.

St. Andrew's Halls—Grand Hall.

Adjudicators—Mr. John A. Nicolson, M.A.; Sir Hugh Robertson; Pipe-Major Donald MacDougall, Glasgow.

Quartette Singing of the Song, "Chuir mo leannan cùl rium fhéin." Male Voices only. Prizes—£2 and £1-1, "G.G." Quartette, Glasgow; 2, "Clachan" Quartette.

Choral Singing of the Songs, "Peat Fire Smoothing Prayer" and "A ghràidh, an tig thu." Prizes—1st, £7, and retention for one year of the Esme Smyth Trophy; 2nd, £5; 3rd, £3-1, Greenock Gaelic Choir; 2, Campbeltown Gaelic Choir; 3, Carradale Gaelic Choir.

Choral Singing of the Puirt-a-beul "Brochan Lom" and "Bodachan a' Mhirein," by J. MacTaggart. Prizes—1st, retention for one year of the Greenock Gaelic Choir Cup, and £5; 2nd, £3; 3rd, £2-1, Campbeltown Gaelic Choir; 2, Greenock Gaelic Choir; 3 (equal), Carradale Gaelic Choir and Lochgilphead Gaelic Choir.

Adjudicators—Gaelic, Rev. George MacKenzie, B.D., and Mr. John A. Nicolson, M.A.; Music, Dr. Robert MacLeod and Sir Hugh Robertson.

Choral Singing of a Song, with or without Chorus, in four-part harmony. The songs prescribed are—"Tog orm mo phob" and "Null do dh' Uidhist." Prizes—1st, £20, retention for one year of the Lovat and Tullibardine Trophy; 2nd, £15; 3rd, £10; 4th, £5. Chords must consist, to the extent of at least 50 per cent., of Gaelic speakers—1, Campbeltown Gaelic Choir; 2, Greenock Gaelic Choir; 3, Govan Gaelic Choir; 4, Glasgow Gaelic Musical Association.

Berkeley Hall.

Adjudicators—Rev. George MacKenzie, B.D., and Dr. Robert MacLeod.

Duet Singing of a Song. Prizes—1st, £2; 2nd, £1-1, Miss Jessie Fisher, Carradale, and Miss Effie Fisher, Carradale; 2, Mrs. Rhoda Shearer, Lochboisdale, and Miss Nettie Grant, Nethy Bridge.

Choral Singing of a Song, with or without Chorus, in three or four-part harmony. Male Voices only. The two songs prescribed are—"An nochd gur faoin mo chadal dhomh" and "Thaid mi cuide riut." Prizes—1st, £7, and retention for one year of the "Mull and Iona Shield," presented by Mr. and Mrs. Neil Cameron; 2nd, £5; 3rd, £3-1, Greenock Gaelic Choir; 2, Glasgow Gaelic Musical Association; 3 (equal), Campbeltown Gaelic Choir and Stornoway Gaelic Choir.

INSTRUMENTAL MUSIC.

Kent Hall.

Adjudicators—Pipe-Major Wm. Ferguson, Glasgow, and Mr. Hugh MacMillan, Glasgow.

Playing of a Highland March, Strathspey and Reel, on the Pianoforte. Seniors. Prizes—1st, £2; 2nd, £1; 3rd, 10s. This competition is confined strictly to amateurs—1, Miss Margaret Sutherland, Edinburgh; 2, Miss Ina MacLellan, Glasgow; Miss Nancy MacDonald, Glasgow.

Playing of a Slow Gaelic Air and March (Bap-pie setting) on the Pianoforte. Confined to Juniors. Prizes—1st, £1; 2nd, 3rd, Books—1, Catherine L. Stewart, Lochgilphead; 2, Jenny MacKenzie, Glasgow; 3, Gordon Cameron Jackson, Glasgow.

Playing of a Highland March, Strathspey, and Reel on the Violin. Confined to Amateurs. Prizes—1st, £2; 2nd, £1; 3rd, 10s—1, Alistair MacIntosh, Bridge of Earn; 2, Donald MacDonell, Morar; 3, Alex. Grant, Carbridge.

Playing of Strathspey and Reel on the Violin. All candidates shall be natives of Glenmoriston, Glenurquhart, and Stratherrick Districts, and failing such candidates the competition shall be open to natives of the County of Inverness, excluding burghs of 2000 or more. "The Mrs. Quintin MacLennan Prizes"—1st, £3; 2nd, £2-1, Donald MacDonell, Morar; 2, Alex. Grant, Carbridge.

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Leabhar XXXIV.]

An Dùdlachd, 1938.

[Earrann 3

AN NOLLAIG.

Is ann an iasad o'n Laidionn a thug na Gaidheil an toiseach am facal Nollaig—o *natalicia*, ag ciallachadh là-breith Iosa. Bha am facal so *natalicia* air a chleachdadh leis an Eaglais air son là-breith an Tighearna agus ghabh an Eaglais Ghaidhealach an iasad e, agus chuir i dreach na Gaidhlighe air, mar am facal *Nollaig*. 'Se an Nollaig mar sin cuimhneachan là-breith Chrìosd agus tha an fhéil so 'na féill aoibhneis, seach gun rugadh an Tighearn Iosa, agus gun tug esan aoibhneas is beatha dh' ionnsaigh dhaoine is saoghal feumach.

Tha eachdraidh ag innse dhuinn gu robh an saoghal ann an suidheachadh truagh aig àm breith an t-Slànuigheir. Bha na slòigh anns gach cearnaidh de'n t-saoghal gun bheatha gun dòchas agus an cridheachan 'g an tréigsin. Bha calaidheachd is glòir na Greige air an cur an tasgaidh, ach bha cànan na Greige air a labhairt agus air a tuigsinn feadh an t-saoghail shìobhalta gu léir. Bha Comh-fhlaitheachd na Ròimhe ag còmhachadh na bha dh' eòlas air de'n t-saoghal, agus ròidean aice deanta eadar am *Fòrum* am baile na Ròimhe agus iomall crìch gach tìre. Faodaidh tu radh gun robh i a riaghladh an t-saoghail mhóir 's an là bh' ann. Ach bha eas-aonachd is eucail a' bhàis air greim a dheanamh oirre, agus bha daoine ag call am misneach. Bha creideamh nan Iudhach agus nan cinneach air dol aog, agus eu-dòchas agus sgàile a' bhàis air laighe air gach sluagh is cinneach fo'n ghreinn. Bha lànachd na h-aimsir ann a thaobh uireasbuidh

is feum an t-saoghail, agus a thaobh ullachadh freasdal Dhé tre chànan a thuigte 's gach àite, agus slighe air an giùlainte "deagh sgeul a' mhór aoibhneis."

* * *

'S an dorehadas 's an àmhghar 's am mchreidimh a bh' ann, dh' éirich drùidhean is daoine glìce, baird is fàidhean, am measg Iudhach is Chinneach aig an robh sùil ri Dia agus iad ag guidhe gun teasraigeadh esan an cinne-daonna bho dhorchadas is eu-dòchas. Sheinn am bard Romanach Bhirgil, da fhichead bliadhna ro theachd Chrìosd, mu Neach a bha gu teachd agus a bheireadh fuasgladh agus furtachd do chloinn nan daoine.

"Fo do riaghladh-s' dubhar às uile lorg
Ar ciont; is bidh sìth air thalamh agus saors'
O eagal sìorruidh. Is fiosrach thus a leanabh,
Air beatha nan dée . . .
Is riaghlaidh tu domhain coibhneil fo làimh
an Athar."

Agus mar tha fhios aig na h-uile rinn na fàidhean Iudhach fàidheadaireachd mu a dheidhinn ceudan bliadhna mus do rugadh e:

"Rugadh dhuinne duine-cloinne, thugadh dhuinne mae; agus bithidh an uachdaranachd air a ghualainn; agus goirear mar ainm dheth, Iongantach, Comhairliche, an Dia cumhachdach, an t-Athair sìorruidh, Prionnsa na sìthe," deir Isaiah.

Bha mar sin làn fheum agus fìor iarraidh air, nuair thainig e, Leanabh an àigh. Bha lànachd na h-aimsir ann. Cha b' iongnadh idir ged bhiodh aoibhneas ri linn a theachd, mar a bha. Thainig ainglean na glòire a' seinn le gairdeachas

gu stàbull Bhetlèhem, thainig drùidhean is buachaillean a shreadh 'sa dh' amharc air an Tì sin a bha gu beatha is dòchas is solus siorruidh thoirt do dhaoine.

"Agus an uair rugadh Iosa ann am Betlèhem Iudéa, ann an làithean Heroid an rìgh, feuch, thainig drùidhean o'n àird an ear gu Ierusalem, ag radh, C'àit am bheil rìgh nan Iudhach a tha air a bhreith? oir chunnaic sinne a reult 's an àird an ear, agus tha sinn air teachd a thabhairt aoraidh dha Agus an uair a chunnaic iad an reult rinn iad gàirdeachas le h-aoibhneas ro mhór. Agus air dol a steach dhoibh do'n tigh, fhuair iad an naoidhean maille r'a mhàthair Muire, agus thuit iad sìos, agus rinn iad aoradh dha; agus air fosgladh an ionmhas dhoibh, thug iad dha tiodhlacan; òr, agus tùis, agus mirr."

"Agus bha anns an dùthaich sin buachaillean a' fantuinn a muigh, agus a' deanamh faireoidheche air an treud. Agus feuch thainig aingeal an Tighearna orra, agus dhealraich glòir an Tighearna mu'n timchioll; agus ghabh iad eagal mór. Agus thubhairt an t-aingeal riu, Na bitheadh eagal oirbh: oir feuch, tha mi ag innseadh dhuibh deagh shluagh: oir rugadh dhuibh an diugh Slàn-uighear, ann am baile Dhaibhidh, neach as e Crìosd an Tighearna Agus air ball bha maille ris an aingeal cuideachd mhór de armailtibh nèimh, a' moladh Dhé, agus ag radh, Glòir do Dhia anns na h-àrdaibh, agus air talamh sìth, deagh ghean do dhaoibh."

'S ann o so, ma ta, tha greadhnachas na Nollaige, ged a thatar an iomadh àite a' dì-chuimhneachadh co às no c'arson tha aoibhneas is cairdeas is tiodhlacan na Nollaige ag éirigh.

* * *

A nis cha robh cinneach eile air thalamh a ghabh le barrachd tlachd is le eud bu dùrachdaiche ri seula mhór aoibhneas so na na Gaidheil. Bha iad spioradail 'nan gné agus cràbhach 'nan aigne fada mhór roimhe so, agus mar sin rinn an deagh seula so mór ghreim orra. Fhuair iad innte gach ni spioradail a bha na drùidhean aca fhein a' sireadh 's ag iarraidh fad iomadh linn, agus mòran eile a bharrachd. Thug an seula a bh' ann, seula na Nollaige, làn riarachadh dhaibh agus rinn i comasach is grinn iad 'nan cànan is 'nan cleachdadh, agus bhuail i buadhan eagsamhla orra. Agus ann an caidreamh agus an coibhneas na Nollaige cha do dì-chuimhnich iad an Tì sin air am bheil an *Nollaig* mar ainm is mar urram, agus a thainig le gràdh Dhé chum an t-saoghail. Chuir an gràdh agus an aoibhneas a bh' ann iad a sheinn

mar eoin na h-ealtainn. Air Là na Nollaige móire so mar a thàlaidheadh a bhana-Ghaidheal Leanabh an àigh air a ghùin:

Mo ghaol, mo ghràdh, is m' eudail thu!
M' ionntas ùr is m' eibhneas thu!
Mo mhacan àlainn, ceutach thu!
Chan fhiù mi fhein bhi 'd dhàil.

M' ulaidh, m' aighear, is mo luaidh thu!
Rùn, is gaol, is gràdh an t-sluaigh thu!
'S tus' an Tì a bheil dhaibh fuasgladh
Bho chuibhreach an nàmhaid uaibhrich.

'S tu Rìgh nan rìgh, 's tu Naomh nan naomh;
Dia am Mac thu, 's siorruidh d' aois;
'S tu mo Dhia 's mo leanabh caomh;
'S tu àrd Cheann-feadhna chinne-daonda.

'S tusa grian gheal an dòchais
Chuireas dorchadas air fògairt;
Bheir thu clann-daoin' bho staid bhòrnach
Gu naomhachd, soilleireachd, is eòlas.

Thigeadh na slòigh a chur ort fàilte
Dheanamh ùmhlachd dhuit mar Shlàn'ear.
Bidh sòlas mór am measg sìol Adhaimh—
Thainig am Fear-saoraidh, thainig.

Agus so mar a chuir bard an là an diugh e:

'Nuair chualas na h-ainglean seinn air
thalamh,
Gun rugadh Mac dhuinn 'na naoidhean
beannaicht,
'Se dh' fhuadaich ar n-oidhch', 's thug
dhuinn a' mhaduinn,
Le soillese geallaidh is dòchais.

Tha cumhachd 'na fhreumh reir feum gach
anam,
'Se cheangail ri chèile nèamh is talamh,
Tha an Diadhachd gu léir ann féin gu pear-
sant,
Gach réit is ceartas is tròcair.

Nach fallain an siol a lion an cruinne,
Le beannachdan Chrìosd tha fialaidh ruine,
Le theagasg 's le dhion mar Dhia 's mar
dhuine,
Chan iarr sinn tuille mar dhòchas.

Cumamaid ma tha—sinne buill a' Chomuinn
Ghaidhealaich—an Nollaig mar bu dual dhuinn
is mar bu chòir dhuinn:

Nochd oidheche Nollaige móire,
Rugadh Mac na Muir Oighe,
Rainig a bhonnaibh an làr,
Mac nam buadh a nuas o'n àrd,
Dhealraich nèamh is cruinne dha,
Ho! ro! biodh aoibh!

FACAL 'SAN DOL SEACHAD.

Tha cor an t-saoghail mhóir ann an suidheachadh truagh le cogaidhean is tuailleasan cogaidh an iomadh cearnaidh. Gun teagamh tha cleamhnas beagan na 's fhearr eadar a' Ghearmailt is an Eadailt air an dara laimh, agus Breatainn 'sa' Fhraing air an laimh eile. Tha sin fhein 'na chomharradh maith thaobh sith na h-Eòrpa. Mar a tha fhios aig an t-saoghal thainig *Czecho-slovakia* troimh dhòruinn déistinneach; b' fheudair dhaibh cearb mhór de'n dùthaich aca thabhairt do na Gearmailtich. Mur robh iad air so a dheanamh bheireadh an Gearmailteach bhuape a le làmhachas-làidir, agus air chomhairle Bhreatainn 's na Fhrainge agus air sgàth na sìthe, thug iad dhaibh roinn mhaith de'n tìr aca far an robh na Gearmailtich car lionmhor. Tha iad a nis a' deanamh an dhill anns na th' aca dh' fhearrann chum an cas a shìneadh mar a leigeas aodach leo.

Tha cogadh dùthchail na Spàinne dol air adhart gun lasachadh; ach tha *Mussolini* agus *Hitler* ag gealltainn a nis gun leig iad le na Spàinnich an saorsa fhein oibreachadh a mach gun làmh na's fhaide a bhi aca-san 'san dòrtadh fola a tha ann.

Tha muir is marbhadh a dol air adhart am Palestin gun sgur eadar na h-Arabaich is na h-Iudhaich, agus tha àireamh de na saighdearan againne air an leòn agus air am marbhadh ann a bhi feuchainn ri rian is òrdugh a chumail anns an tìr iomaideach sin. Chan 'eil cùisean dad na's fhearr mur h-eil iad beagan na's miosa. Gnothach eagallach, ann an tìr breith is àrach Ard-phrionnsa na sìthe.

Tha na Iapaich agus na Sìnìch a sìor chogadh, agus sgrios do-labhairt air gach taobh. Tha mar sin an saoghal fhathast ann an suidheachadh truagh; agus gach rioghachd is dùthaich ag càrnadh suas gnothaichean airm is innealan cogaidh gun sgur gun abhsadh; agus so gu leigil fhaicinn do chàch gu bheil iad ullamh agus an tùrlach fhein a sheasamh ma chuirear dragh orra.

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Cha chuimhne le duine beò aimsir foghair bu bhochda na bha ann am bliadhna. Chaidh mòran barra dholaidh le fhuichead na side, agus lobb cuid de'n bhuntata 'san talamh mus d' fhuair iad air an togail an iomadh àite. Ged tha pris air crodh meadhonach maith, tha féil nan caorach cho bochd 'sa b' urrainn dhi a bhith. Bha tuathanach ag innse dhomh an là roimhe gun reic e dà òisg air tasdan an té. Agus air son cloimh chan 'eil faighneachd idir oirre. Tha mar sin cùisean cruaidh gu

leòr an dràsda air an tuathanach. Bha tuathanach còir a b' aithne dhomh ag guidhe uair-eigin, gum biodh "cràmhnan beag cogaidh fad às ann, dh' fhagadh sin pris air duine is air ainmhidh." Ach ge b'e air bith pris an duine cha do thog na cràmhnanan cogaidh a th' ann pris nan ainmhidhean fhathast, co-dhiùb air a' Ghaidhealtachd.

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Chaochail an t-Seana-bhean air 26mh na Damhair ann an 16 Sraid Dhuneann an Glaschu. Tha fhios againn gum bi ar leughadairan duilich so a chluinntinn. Ach fhuair i aois mhaith, bha i air an ceithear-fichead a dhùnadh. Is iomadh rud grinn is fiosrachail a thug i dhuinn agus bha dèidh mhór aice air a' *Ghaidheal*; an dubhairt i-fhein: "Is e tha cumail mo chridhe rium." Tha ni no dhà fhathast ri ar làimh a thug i dhuinn agus tha sinn an dòchas gum teid againn air feum dheanamh dheth uair no uair-eigin. Bha i air aon dhiubh-san a dh' ionnsaich a' Ghaidhlig a leughadh 'sa sgriobhadh an deidh dhi tighinn gu ìre; agus is maith a thigeadh an dà chuid dhi.

Rugadh an t-Seana-bhean am Bràighe Mhàrr, agus bu nighean i do Aonghas Domhnallach aig an robh Tigh-òsda Drochaid Aonachain fad iomadh bliadhna; agus b' i bantrach Cholla Mhic-an-tòisich aig an robh Tigh-òsda Shligeachain is tigh-òsda Drochaid Ruaidh, agus a bha a chòmhnuidh greis am Mallaig agus 'sa' Ghearasdan. Bha ise a' fuireach an Glaschu o chaochail an duine aice a nis o chionn àireamh bhliadhnanachan. Bha i làn foghlum Gaidhealach agus mion eòlach air seann nàisinn Loch Abair. Bha i cho uasal is cho coibhneil ri te a b' aithne dhuinn. Chuir mi thuice uair-eigin leabhran beag cràbhaidh—lèth-bhreac na h-aifrinn an Gaidhlig. Bha rogha còmhdaich air an leabhar agus e air deagh chur-uime. 'Se a sgriobh i thugam 'nuair a fhuair i e: "Tha an leabhar cho eireachdail, agus na tha 'na bhroinn cho mùirneach agam, agus gun sgeadaich mi mi-fhein anns an deise as maisiche a th' agam mus do thòisich mi air a leughadh." A cuid de Phàrras dhi.

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Fhuair an *Gaidheal* litir an là roimhe ag cur ceist air. Gu dearb is iomadh ceist a thatar ag cur air a' *Ghaidheal*. Tha ar caraid a sgriobh an litir so ag radh gu robh deasbud eadar e-fhein agus fear eile mu dheidhinn cìod e a' ghualainn air am bu choir am breacan-ghualaine a bhi 'ga chaitheamh, agus carson air aon ghualann seach a' ghualainn eile.

'Se a' ghualainn chli air an còir am breacan-ghualaine a bhi, a chionn gum feum an làmh

dheas a bhi saor. Nuair bha am breacan air a chaitheamh gach là gu coitichionn, nan robh e air a' ghuallainn dheis bhiodh e anns an rathad air làmh a' chlaidhimh, làmh na h-oibreach; agus mar sin is ann air an làmh chli bhatar daonnan 'ga chaitheamh. Bhiodh e dualtach do dhuine a bheatha chall an àm còmhraig, no an ceann feuma, 'nan robh e air a' ghuallainn eile. Sin mar a thachair e gur h-ann air a' ghuallainn chearr is còir am breacan-gualne a bhih.

Is e so as aobhar cuideachd gur h-ann air taobh cli fear-na-bainnse tha bean-na-bainnse a' seasamh air beulaibh a' mhinisteir. 'San t-seann aimsir—ri linn nan creach—dh' fheumadh an làmh dheas, làmh a' chlaidhimh, a bhi saor chum bean-na-bainnse dhion nan tigeachd fear eile gus a spionadh air falbh. Agus thainig e a nuas troimh na linntean mar sin gur h-ann air taobh chli fear-na-bainnse tha bean-na-bainnse a' seasamh fad an t-searmoin phòsaidh.

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Tha sinn ag cur meal-an-naidheachd air a' Mhorair Daibhidh Dubhghlas-Hamilton is air a mhnaoi eireachdail Prunella Stack agus iad air ùr phòsaidh. Tha bidh air leth aig a' Mhorair Daibhidh 'sa' Ghaidhlig agus dàimh shonraichte aige ri na Gaidheil. Leig e sin fhaicinn le bhi 'na bhall de'n Chomunn Ghaidhealach a nis o chionn iomadh bliadhna; agus is anns na h-Eileanan Siar a chuir iad seachad an saor-laithean an deidh pòsaidh. Rinn a bhean uasal aige saothair mhòr agus obair ionmholta an coimheangal ri Comunn Slàinte is Maise nam Ban. Tha sinn ag guidhe gach soirbheachadh is beannachd dhaibh. Saoghal fada sona dhaibh.

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Bha fhios aig cuid againn o chionn fada gu robh fiacail aig ar caraid Aonghas MacDhonnachaidh nuair a rugadh e. Cha bhi mar sin iongnadh sam bith air muinntir a' Chomuinn Ghaidhealach gun chuir Aonghas a mach leabhar òran. Chan 'eil duine riamh a chuir eòlas air aig nach 'eil dearbh chinnt gu bheil spiorad a bhaidh aig ar caraid, agus tha sinn deimhinnt gum bi a h-uile duine làn riarachaid leis an leabhar nuair cheannaicheas iad e. Tha na fuinn an luib nan òran agus iad air an cur an òrdugh seinn agus air an uidheamach air son a phiàna le Donnchadh MacGille-mhoire. 'Se an t-ainm a thug Aonghas air an leabhar " Òran na Céilidh," agus tha an leabhar cho tlachdmhor ri a ainm, le còmhach maiseach gorm agus faoileag a' chinn-duibh ag itealaich 'na theis-meadhoin. Cò an Gaidheal

nach blàthaich a chridhe ri faoileag bheag bhòidheach a chinn-duibh? Tha i ag innseadh gu bheil "An samhradh air tighinn," òran binn blasa air a bheil luchd-tadhail a' Mhoid glé eòlach.

Ged nach deanadh Aonghas dh' òran ach " Alasdair an Dùin " bidh cliù air mar bhard fad iomadh linn. Mo bheannachd air an Dotair Nial MacLeòid a thug dha fonn an òran so— mac an deagh athar agus an fhir chiuil bhinn bhlasda. Tha an leabhar air a reic air crùn, agus cha d' thainig luacha-peighinn a mach o chionn iomadh là is bliadhna dh' a leithid. Faigh an leabhar agus tha sinn làn chinnteach gun aontaich thu ruinn anns a h-uile facal a tha sinn ag radh mu dheidhinn an so agus an àite eile 'sa' Bheurla.

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Is e an Ridire Gillesbuig Mac-na-ceardaich an Reachdaire ùr a chaidh a thaghadh gu bhi air Oil-thigh Ghlaschu. Tha na Gaidheil ro thoilichte gun roghnaich esan Iain Og MacGille-na-brataich gu bhi 'na fhear-faire aige ann an cuirt an Oil-thighe. Chan fhaigh a' Ghaidhlig agus a cùisean ana-ceartas agus Iain Og a làthair, agus tha fhios againn gun tog e a ghuth as a leth air gach cothrom a gheibh e. Tha a' Ghaidhlig ag cur feum air an sin. Eadhoin ann an cuirt Oil-thighe gheibhear daoine tha foghlumte gu leòr an iomadh cànan coimheach ach a tha tur aineolach air seann chànan an dùthcha is an daoine fhein. Rud iongantach.

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Bha fear ann an Leodhas a nhuinntir Bharabhais agus cha robh turus a rachadh e do Steòrnabhagh nach ann air an daoraich a thigeadh e dhachaidh, nuair a thigeadh é. Thuir e ri Mairi a bhean an là so gun robh e dol do Steòrnabhagh. Ma tha, arsa Mairi, cha ruig thu leas smaoineachadh gun teid mise 'ga do thoirt dhachaidh; o'n bha e 'na chleachdadh aice dhol an coimeadh Dhomhnail an beul na h-oidhe agus a chuideachadh dhachaidh nuair a thachradh e rithe air an rathad-mhòr no an dig an rothaid. Dh' fhalbh i an trobha so cuideachd agus thug i cliabh leatha. Thachair Domhnail rithe mìle no dhà o'n tigh ann an dig an rothaid 'na shuain chadail leis an daoraich. Thog i e agus chuir i e mar a bha e do'n chliabh, agus dh' fhalbh i leis air a muin. An ceann greis dhùisg Domhnail agus thug e seorsa de chrathadh air fhein agus dh' eugh e ri a bhean: A Mhàiri, nach fheàrr dhuit greiseag de'n chliabh a thoirt dhomh-fhein agus gun toir mi leam e.

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Bha bodach anns na Hearadh agus thainig ceannaiche-siubhail chun an tighe aige, agus am

measg nan treallaichean eile a bha e ag creic bha sgàthan. Dh' iarr an ceannaiche-siubhail air a' bhodach an sgàthan a cheannach. Cha robh am bodach air sgàthan fhaicinn a riamh roimhe, agus sheall e ann agus an uair a chunnaic e aghaidh fhein 'se a thubhairt e: "Iomhaigh m' athar." Cheannaich e an sgàthan agus chuir e gu cùramach ann an seotal na ciste e. Bha a' bhean a' faicinn Dhomhnaill a' dol gu maith tric chu na ciste agus ag amharc gu geur air ni-eigin. Nuair a fhuair i Domhnall an trobha so a mach as an rathad dh' fhosgail i a' chiste agus chunnaic i an sgàthan. Nuair a sheall i ris gu dé a chunnaic i ach iomhaigh boirionnach, agus, ar's ise, Tà bha amharus agam gu robh te eile aige ceart gu leòr. Dé do bheachd air an t-slaightire! agus i ag geur amharc anns an sgàthan. "Ach," ar's ise, "nach e bhaobh tha grànda!"

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Nuair bha neoil dhorch a cogaidh a' bagradh na dùthcha o chionn dà mhìos air ais thachair dà chailleach Leodhasach ri cheile. Thuir an dara té ris an t' eile: "Cò i so *Miss O' Lini* tha deanamh a' leithid a thrioblaid?" Fhreagair a chailleach eile: Cò thà, a bhrònag ach bean *Hidler!*

AM FEAR-DEASACHAIDH.

IAIN R. MACGILLE-NA-BRATAICH. Nach Maireann.

Cha robh dad a dhuil againn nuair a sgrìobh sinn 'san àireamh mu dheireadh mu dheidhinn Iain R. MacGille-na-brataich gum biodh sgeul bhròin a bhàis againn an diugh. Tha còrr is trì bliadhna a nis o bhris air a shlàinte, agus bha e glé dhuilich leinne a bhi 'ga fhaicinn cho fàilingeach aig am a Mhoid, ged nach robh sùil againn gun tigeadh a' chrioch cho h-obann. Ach bha fhios aige fhein gun robh e a' feitheamh ris an aiseag a nis o chionn greis.

Chan 'eil mòran againn, ma tha duine idir, a leithid MhicGille-na-brataich; bha e sonraichte ann an iomadh dòigh, faodaidh tu radh gun robh e 'na shamhla air an fhìor Ghaidheal aig' àirde agus aig' uaisleachd. Chan e mhàin gun robh e dileas is eudmhor a thaobh ar daoine is ar cànan, agus a thaobh gach ni grinn a bhuineas dhuinn mar phopull, bha e sin da rìribh, ach bha e ann fhein 'na chomharradh 's na shamhla air an t-sàr Ghaidheal. Agus tha sinn an diugh taingeil air son an ni a bha e mar dhuine is mar Ghaidheal.

Bha e mion eòlach air eachdraidh is litreachas ar daoine agus is ceart agus is cothromach a labhradh 'sa sgrìobhadh e mu'n deidhinn arann an Gaidhlig agus am Beurla. Bha greim sonraichte aige air Gaidhlig bheartach thoirteil. Is maith tha fhios aig luchd-leughaidh a' Ghaidheil air an sin. Agus cha robh mòran againn 'sa' Chomunn, ma bha duine idir, aig an robh barrachd eòlais air fuinn Ghaidhealach na bha aig ar caraid; agus bha a eòlas is fhiosrachadh gu léir aige 'ga chleachdadh gu saor agus an asgaidh chum maith is adhartais ar cànan 's ar ciuil. Bha e cuideachd 'na dheagh bhard, agus bha cuid de na h-òrain aige air an seinn aig na Moid; bha aon dhiubh air a sheinn aig Mod mór Ghlaschu am bliadhna fhéin.

Rinn e saothair mhór air son a' Chomuinn Ghaidhealaich fad suas ri deich bliadhna fichead, agus bu mhaith a b' airidh e air àrd-urram a' Chomuinn nuair rinneadh e 'na Cheann-suidhe. Rinn e cho maith agus cho foghainnteach 'san dreuchd sin agus gu robh sinn daonnan uasal as.

Bha e 'na fhoirbheach fad iomadh bliadhna 'san Eaglais Ghaidhlig—an Eaglais Chaluim-chille an Glaschu—agus cha robh a àite riamh falamh aig an t-seirbhis Ghaidhlig agus an cothrom aige. Chan e mhàin gu robh e faighinn ùrachadh is neart d'a inntinn 'sa' Ghaidhlig, ach bha a spiorad 's a chreideamh a' faotainn beathachadh is beannachd troimh an t-seirbhis Ghaidhlig. Bha e 'na dhuine aig an robh aigne fìor spioradail, agus bha creideamh sìmplidh is soilleir athraichean a' toirt lànachd sìth is dòchais dha. Cha deach an dòchas sin a mhealladh agus cha tig crìoch air an t-sìth sin gu sìorruidh.

Cha chualas e a' faotainn coire no ri buaireadh, cha b' e chòrdadh ris ach a bhi moladh 'sa' neartachadh na nithean tha ion-mholta agus airidh.

Bidh sinne, muinntir a' Chomuinn Ghaidhealaich, 'ga chaoidh is 'ga ionndrainn, agus chan 'eil gin againn nach 'eil taingeil an diugh gu robh a leithid de charaid againn ri Iain R. MacGille-na-brataich. Cré a' ghrinneis is cridhe na féile. "Cuimhne is iomradh maith a chaoidh bithidh air an fhìrean choir." Slan leat, a charaid, "gus am bris an là is an teich na sgàilean."

Tha fhios aig a theaghlach, aig Mòraig agus aig Iain Og agus na bhuineas dhaibh, gu bheil comhfhaireachdainn a' Chomuinn Ghaidhealaich aca 'nam bròn is 'nan ionndrainn.

C. McL.

THE LATE MR. JOHN R. BANNERMAN.

The following appreciation of Mr. Bannerman was contributed to *An Gaidheal* on his appointment as President four years ago. It is an attempt to portray the man as he was known to those who had the privilege of being admitted to his intimate friendship.

It may be told now that for health reasons Mr. Bannerman hesitated to accept nomination as President, but when he finally decided to accept office he threw himself into the performance of the duties of the position with characteristic thoroughness. The affection and respect he had already won were strengthened and deepened by the unflinching tact, the ripe wisdom, the good sense and good humour he brought to the discharge of his duties.

His passing leaves a blank in our midst which will not be easily filled, if it is ever filled, for he belonged to a type which is never numerous—modest, unselfish, self-effacing, a reader and a thinker, a competent Gaelic scholar, steeped in the native lore of the Highlands, and an ardent lover of all that is worthy in our Gaelic heritage.

It was with unfeigned sorrow members observed the gradual weakening of his physical powers, but it was only within the last six months his increasing bodily disability compelled him to cease active participation in the work of An Comunn, though his keen interest in that work never relaxed.

It was a source of pride and joy to him that his son, Iain Og, shared so fully in his Gaelic interests and he was happy in the knowledge that the work he loved and was now laying down would be worthily continued by him.

The remarkable warmth of the reception given to Mr. Bannerman when he took his seat in the President's chair in succession to Dr. Ross afforded unmistakable evidence of the esteem and affection with which he is regarded by his fellow-members of An Comunn Gaidhealach. It was a spontaneous and striking tribute to his work for Gaelic and his worth as a man.

To be President of An Comunn is an honour any Highlander might well covet, and there are few more worthy of the honour than Mr. Bannerman. His appointment is a recognition of devoted and unselfish and most useful service to the cause of Gaelic over a long period of years. He would be the last to claim recognition for such service; he is, himself, the one who is least conscious of the value and extent

of the influence he has exerted by precept and example in promoting love for the language and all the language stands for.

Though Mr. Bannerman has spent virtually all his life in Glasgow, he had his birth in the Outer Hebrides. In his own person he is a shining example of how the spirit and speech of the Gael can be maintained in vigorous activity amid the adverse influences of a great Lowland city. His Gaelic is as pure and flowing, as little affected by English, as if he had spent his life in the heart of a Gaelic community. Gaelic has had the place of honour in his home, with the result that his family have grown up with a command of the language only too rarely to be found in the members of Highland families reared in Glasgow.

Mr. Bannerman has had a life-long connection with St. Columba Church, Glasgow, in which he is a highly respected Elder. St. Columba is to him a veritable "Tigh mo chridhe, tigh mo ghraidh," and its interests lie very close to his heart. Although living on the shores of the Gareloch, he travels to Glasgow every weekend in order to have the privilege of worshipping there at the Gaelic services. What more convincing evidence could one wish of the depth and sincerity of his loyalties? It is a fine thing to hear the affectionate admiration with which he speaks of his Minister, the Rev. Alexander MacDonald (a member of our Executive Council) not only as a powerful and earnest preacher but as a man of the most engaging human qualities.

Mr. Bannerman was one of the founders of Ceilidh nan Gaidheal in Glasgow, a Society all the proceedings of which are conducted in Gaelic, and he is still one of its most active members. There is no more acceptable speaker at its weekly meetings. It is interesting to observe the expression of pleased expectancy which appears in the faces of members when he rises to speak. It is as if they were saying to themselves, "Now we shall get something good," and they always do. His contributions to the discussions are invariably relevant, racy, well-informed and lit up by bright flashes of humour.

Our new President was for some years the highly competent Convener of the Mod and Music Committee of An Comunn. For this office his wide and accurate knowledge of Gaelic literature, song and music ideally fitted him, and it was indeed fortunate that when that cultured and accomplished Gael the late Rev. M. N. Munro found himself compelled to resign the Convenership a successor so

eminently qualified should have been available in the person of Mr. Bannerman. His heart is deeply engaged in the work of An Comunn. He was at the first Mod, as a member of the St. Columba Gaelic Choir, and he has seen the seed then sown grow, like the mustard seed in the Parable, into a great tree affording shelter under its widespreading branches to all lovers of the old tongue and the precious things therewith associated. He has acted as Language Adjudicator at the National and Provincial Mods, and he was chosen to adjudicate at the recent Gaelic Dramatic Festival in the Outer Isles of which he gave a most interesting account in *An Gaidheal*. He has written dialogues which have won the highest awards at the Mod; he has wedded new words to old airs—he is an expert improviser of Gaelic verse; the simple and dignified ceremony with which the Bard is crowned at the Mod is of his devising; and he has done a myriad other things for the cause of Gaelic known only to himself and a very few others, and for which he has never thought of seeking reward or acknowledgment.

An Comunn is happy in having guiding its affairs men and women who serve it with loyal and unselfish devotion, and among these Mr. Bannerman takes a high place. The honour which has come to him in being chosen as President is richly merited. There is complete confidence in his ability to occupy the office with credit to himself and satisfaction to members. His intimate knowledge of, and sincere sympathy with the varied work of An Comunn, his experience of affairs, his sound common sense, his ready wit and genial humour fit him in no ordinary fashion for the proud position in which he now finds himself.

GAELIC-SPEAKING FRENCH.

The Celtic influence in France was discussed by Mr. Fraser Mackenzie, lecturer in French at St. Andrew's University, at a meeting of the University Celtic Society. Mr. Mackenzie said that, since 1761, every writer of note in France had been influenced to some extent by Ossian. The influence of the Bretons had changed the course of French history several times, he added. The Breton was superstitious, and there was a Celtic mystic atmosphere pervading all his life. The wild landscape and the still wilder sea had entered his soul. In all Celtic legends the sea played a large part; it was the sea which connected the Celtic countries of Scotland, Ireland,

Wales, and Brittany. There were about one million people still speaking Gaelic in France. There had been many attempts to suppress the Gaelic of Brittany, but the Church kept up its Gaelic teachings, and in turn the Bretons never forsook the Church.

GAELIC-SPEAKING CONGREGATIONS.

A discussion which took place at a meeting of Inverness Church of Scotland Presbytery lately, showed that there is a desire to revive the Gaelic Language in ecclesiastical circles. The point arose when a letter was submitted from a Committee of the Church asking the Presbytery if they wished to review their list of Gaelic-speaking congregations. It was explained that Highland Presbyteries are asked to mark opposite each charge whether a Gaelic-speaking minister is essential, or only desirable. It was claimed by the Rev. Kenneth MacLean, Kirkhill, Joint-clerk, that every congregation in the Presbytery was more or less suitable for a Gaelic-speaking minister. He urged that not merely a knowledge of the language, but possession of the Celtic background, was a great advantage to any minister in a Gaelic-speaking Parish. The pity is that non-Gaelic ministers have been called to some Highland Parishes through the indifference of the Gaelic-speaking inhabitants. It should be known that a bi-lingual parish has a right to a bi-lingual minister, and if they haven't this it is the fault of the Highlanders themselves. Ministers and Elders should see that the return of Presbyteries demand a bi-lingual minister in each Highland Parish.

MOD COMPETITORS AND MEMBERSHIP OF AN COMUNN.

It is strange the number of people throughout the country who are competitors at Mods and yet are not members of An Comunn Gaidhealach. Surely all these competitors want to advance the cause of Gaelic as well as may be gain a prize. These competitors should realise that being a member of An Comunn helps the movement, and that all who are members have a share in the great work that An Comunn Gaidhealach is doing. It only costs five shillings annually or three guineas life membership, and besides each member receives the Magazine *An Gaidheal* free.

But stranger still is that some of our Gaelic singers are not members—men and women who

would have never been heard of as singers were it not for An Comunn Gàidhealach and An Comunn's Mod, and who are engaged as singers in virtue of the place they have taken at the Mod. Surely this is due more to thoughtlessness than indifference to the cause for which An Comunn Gàidhealach stands. We hope so. But even thoughtlessness has no place in such a vital struggle—for it is a struggle—as that in which we are engaged for the welfare of our language and our people.

THIS BORROWING QUESTION.

"Chan fheum i iasad" says Mac Mhaighstir Alasdair in praise of his mother tongue, and one feels that such praise is not only no true praise of any language, but also disagrees in a glaring manner with the actual facts. For instance in the poem of praise itself Alasdair uses the borrowed "pailis" and "barr" (of a law-court); and elsewhere he does not shrink from using "piostal" when there already existed the word "dag," or from lines like—

"Phas" a chùrsa 'n colaisht cruaidh
or,
Maoth mar shiris, dearg vermilion.

One feels inclined to doubt if it is a healthy sign for a language to be self-conscious about borrowing, and it certainly is a characteristic very rarely met with. Gaelic has always been comparatively conservative in this matter, but Gaelic has also borrowed when it has felt the need. And does borrow; no amount of theorising will change the fact that from Castlebay to Tarbert Loch Fyne the word for a marine engine is "motor," and for a trawler "tràilair." To overload the word "beairt" which already bears a heavy enough burden, and to form a derivative from "lion-sgrìob" or something of the sort, will be useless. Gaelic has borrowed these words. However, this does not condone such monstrosities as "stòri" for the existing "sgeul"; and words like "angar" for "fearg" could be done without, though the fact that "angar" is to be found in Iain Lom and is in constant use down to the time of Donnchadh Bàn and later has given it its own associations and a claim upon the heart of the Highland people.

In fact, in this connection we have, (1) the archaic *Fraoch* and *Dìbhfhèarg*; (2) an explanatory compound *Fraochfeirge* (cf. *ceann-finid*); (3) the normal *Fearg*; (4) *Angar* a borrowing of respectable age with what might be called "classical associations."

Most languages have borrowed greedily with both hands. It is true that German would have nothing or very little of the common European Latin and Greek scientific vocabulary. But a German gains nothing by calling a telephone *Fernsprecher*; it means that he has to learn as new words "telephone" "téléphone" etc., and that other wretched people have to acquire the forbidding *Fernsprecher*.

In the Middle Ages Danish borrowed widely from Low German even to the extent of prefixes; and as for the present day, in a single novel of Sigrid Undset one may meet old and not so old acquaintances like *All right*, *Fair play*, *Dumping*, *Interview*, *Baby*, *Suggestible*, *Tip-top*, and *Ladylike* (O Great Victoria!) Most of these and many others are to be found in any Danish or Norwegian newspaper. In Swedish one may encounter things like *Browning* (pistol) although Swedish is fonder of French, and tries in a rather pathetic way to represent the French pronunciation—e.g., *Talang* (talent), *Poang* (Point in football).

There is no escape from this state of affairs from the shores of the Baltic to those of the Mediterranean. Here you will find the Greeks quite happily borrowing as well, mainly from Turkish and Italian, and using borrowings from the Frankish adventurers of the middle ages. The supporters of the *Katharévoussa*, or "pure" language (really a ridiculous galvanised corpse—Gaelic would resemble if it used Old Irish words like *Fristáig* for *Cuir* an aghaidh, etc.) conscientiously form words like *Ατμόπλοιο* (*Atmóplio*) for a steamer, and riot, when the New Testament is translated into "the vulgar language" i.e. spoken Greek. But the people will call the thing a *Βαπόρι* (*Vapóri*) and read the Bible in a language they can understand. It is most reprehensible, but there it is.

Gaelic is richly idiomatic (how many things can "Cuir" mean followed by various prepositionals) it has an infinite capacity for new formations and combinations, especially with prefixes like *An-Co-Neo-Mi* etc. But some borrowings must be necessary, and restraint must be exercised. Words like *Co-chosmhuil* *Co-chomunn* are with their reduplicated *Co*-really solecistic, although *co-chomunn* will never lose its place in the vocabulary of religion. *Frith-theud* seems to me to be no more fortunate than *Atmóplio*, and personally *Teud* recalls nothing but harp-strings and poetry. In some places *Cagarcluais* is used, but really *Radio* seems best, and it gives us mutual intelligibility with our cousins South of *Sruth na Maiole*, no small gain.

It would be valuable and interesting if lists were made of (a) the borrowings, and (b) the new formations that are in use in various districts. Indeed it is necessary for an understanding of the position of Gaelic to-day. There is sometimes a remarkable agreement between widely separated districts; for instance the capstan for hauling the net aboard is known as *An duine làidir* at Tarbert Loch Fyne, and *Seonaidh Caimbeul* calls it *An Duine Iarainn*. At Tarbert the drum of the capstan is called *Rothlan*, a reasonable enough extension of meaning, and a child's hoop is called the same thing.

Gaelic, although conservative, has never shrunk from reasonable borrowing. *Mac-Mhaighstir Alasdair* would be an unfair example as he was at Glasgow and was proud to display his English. *Iain Lom* is of a much earlier date and had no scholarship to flourish, but we find that contacts in the field of politics and war

Ri linn Alasdair's Mhontròsa

had led to the borrowing of many useful words, some of which Gaelic might well resume.

I will not give all the borrowings, but merely some examples, including words that have kept their place in the language. (It is comforting to know that *Iain Manntach* has sanctioned them!)

In *MacLean Sinclair's* edition we find *Sgafal*, a scaffold (19), *trùpa*, a troop of horse (23); *Cur 'staigh am pitisin* i.e. petition (26); of course *Adbhàhn*, *Clèòc* (54); *Leugard*, a leuguer (53); *léigeard* in a poem of *Iain Lom's* in the *MacDonald Collection*, p.58, and

Nuair tha leugard mu'n chaisteal (86).

Gràbhat (57); *parraid*, parrot (61); *branndaidh* (66); *Ard-Liftenant* (70); *curta*, bad, accursed (73); *tiodal*; title (74); *randabhu*; rendezvous (89); *mèarsadh*, sèardsein, *bragàda*, *campa* (what a disgrace that he didn't use *Longphort*!), *traoitèur*, and *Cnapannan sac*, knapsacks (76).

This was no individual characteristic of *Iain Lom*. Most of the words are to be found elsewhere, and *Gilleasbuig na Ceapaich* says, for instance,

*Commission o'n rìgh dhuinn,
'se bhi sgriobhte 'nar pòca.*

In the same way "protection" crops up frequently about the time of the '45.

I leave it to others, some of whom it appears are learners, to correct *Gilleasbuig na Ceapaich* and *Iain Lom*. Such people set a precedent which no one will find shame in following.

G. C. HAY.

COMUNN GAIDHEALACH, WELLINGTON.

This Association, which is affiliated to *An Comunn*, has had a very interesting and profitable session, as shown in a report sent to Mr. Duncan MacCallum, its representative on the Executive Council. The total membership is 169, and the members were provided with excellent entertainment throughout the session. *Ceilidhean* were a regular feature, and Gaelic songs predominated. A short Highland play was staged, and this proved highly successful. *Hallowe'en* and Christmas were celebrated in traditional manner, with special attractions for the young children.

The report expresses regret at the inability of reviving the Gaelic Class owing to the lack of facilities and the services of an efficient teacher.

A programme of Gaelic and Scots songs was broadcast at *Hallowe'en*, and favourable comments were received from many sources.

Four members competed in a Gaelic song competition promoted by the New Zealand *Eisteddfod*, and it is interesting to note that the Gaelic adjudicator was Mr. Donald Robertson, son of Mr. Angus Robertson, a past President of *An Comunn*.

The President of the Association is Mrs. A. MacVicar, and the report records with justifiable pride that she was honoured by the King in the New Year's Honours List. Mrs. MacVicar received the M.B.E. for devoted work to the Social Services of the city.

We thank our friends for their work on behalf of our language and customs in a land far removed from the *Gaidhealtachd*.
Buaidh is piseach leò.

SECRETARY'S NOTES.

Tha sinn a' fosgladh nan earrannan so le rann a fhuair sinn bho Mhgr. Domhnall MacPhail agus a chaidh a sgrìobhadh le a athair fein iomadh bliadhna air ais. Tha na briathran fìor fhreagarrach aig an àm so oir tha sinn air fad ag caoidh caraid cho math is a bha aig a' Ghaidhlig riamh—Iain R. Mac Gille na Brataich, nach maireann.

*"Bha e iriosal ciuin 's a dhùrachd fallain,
Mar innis an cuan do shluagh an carraid,*

*No mar sholus air tìr toirt seallaidh fìor
mu'n chala,*

*Ollamh cneasda nan Gaidheal, measg nam
fàidhean nach maireann."*

The season for Branch meetings is now in full swing, and successful ceilidhean have been held in many districts. The General Secretary has visited Dumoon, Lochranza, Corrie, and Shiskine, and it is encouraging to record that Gaelic reading circles have been arranged at the three Arran centres. A Gaelic Class under the auspices of the Buteish Education Committee is being held at Lamrash.

* * *

Mrs. J. R. Colquhoun, who is now resident in Largs, organised a concert there recently, the object being to have a Branch formed in Largs. Mr. Charles Campbell, Convener of the Propaganda Committee presided, and he was accompanied by the General Secretary. An appeal was made to have a Branch formed, and the response was excellent. At the close of the meeting it was announced that over sixty members had joined. A meeting will be held later to appoint office-bearers. Mrs. Colquhoun was cordially thanked for arranging the meeting which was attended by over 200 people.

* * *

Mr. Alasdair Matheson deputised for the General Secretary at Bridge of Orchy on the same evening as the meeting at Largs. There was a good attendance at the meeting, and, it was unanimously decided to form a Branch to be known as the Beinn Dóbhain Branch. A meeting will be held at Tyndrum later at which office-bearers will be appointed. Over thirty members have already joined this Branch.

* * *

Music teachers have been employed by the Northern Sub-Committee at East Sutherland, Arisaig-Mallaig, and Lochinver area. Four Provincial Mods are already arranged for, Badenoch - Strathspey, at Newtonmore; Lochaber, at Fort William; East Sutherland, at Golspie, and West Sutherland, at Lairg. Classes have been held in the Southern area at Ardgour, Strontian, Acharacle, and Kilchoan. Classes commence at Tighnabruaich, and Millhouse early this month.

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Mr. Donald MacPhail, Northern Organiser, has already visited Branches at Skerryay, Drumbeg, Stoer, and Lochinver and found them earnestly preparing for the winter's session. He visited Feachdan of Comunn na h-Oigridh at Skerryay, Melness, Durness, and Stoer. At a meeting in Coigeach the desire was expressed that a Mod should be held early in Spring at Ullapool and Mr. MacPhail is organising the district with that object in view.

MEUR GHLINN-URCHAIDH.

Chum Meur Ghlinn-Urchaidh ceud cheilidh an t-seisein an talla Dhail-Mhailidh air oidhche Di-haoine an aona là deug de cheud mhios a' Gheamhraidh. Bha deich is ceithir fichead 'san lathair, agus dhiubh sin, fhuaras còrr is leth-cheud mar bhuill de'n Mheur. Thainig cuideachd ghasda as an Oban gu ar cuideachadh, na Mnathan-uasail NicGriogair agus NicAoidh; Niall MacLeod agus MacGriogair MacIlle-Bhain. Le sin, agus grunnan math de sheinneadairean an àite agus Calum MacPhail againn mar Fhear-tighe, cha ruigear a leas innsheadh gun do chuireadh feasgar ceolmhor, cairdeil seachad, le orain, sgeulachdan agus còmhradh dithis. Labhair an Ceann-suidhe, Seoras Marjoribanks, air a' chall mhor a thainig air a' Ghaidhealtachd agus aobhar na Gaidhlighe, agus gu sonraichte air Oigridh na dùthcha, le bàs an t-Sar-Ghaidheil-uasail, Iain R. MacIlle na Brataich.

Tha h-uile coltas air gum bi iomadh oidhche ghasda, bhuanachdail aig Comunn Ghlinn-Urchaidh mu'n tig an t-Earrach.

DECEMBER GAELIC BROADCASTS.

- Sunday, 4th December—
2.20-3.20 p.m.—A Gaelic Service from Greenock Gaelic Church. Preacher, Rev. George MacKenzie, B.D.
- Monday, 5th December—
7.25-7.30 p.m.—Gaelic News.
- Wednesday, 7th December—
6.25-6.40 p.m.—Monthly News Review. Rev. T. M. Murchison, M.A.
- Friday, 9th December—
8-8.30 p.m.—Gaelic Play, "An Duine is fhaide bhios beo 'se 's motha chi."
- Monday, 12th December—
7.25-7.30 p.m.—Gaelic News.
- Tuesday, 13th December—
9.35-10 p.m.—Oidhche Ceilidh comhla ri Donnachaidh Greusaiche agus Cursan. Feature Programme.
- Thursday, 15th December—
6.25-6.40 p.m.—"Rud de na thachair." Rev. Alex. MacKinnon, B.D. "Rabhaidhean is Manaidhean."
- Monday, 19th December—
7.25-7.30 p.m.—Gaelic News.
- Wednesday, 21st December—
6.20-6.35 p.m.—"Buaidh an latha dé air cor an latha diugh." Dr. D. C. Buchanan.
- Saturday, 24th December—
8-8.30 p.m.—"Se fuileangas a dhearbhas." Mary A. Campbell.
- Monday, 26th December—
7.25-7.30 p.m.—Gaelic News.
- Tuesday, 27th December—
7.25-7.30 p.m.—Crofting Talk. "Winter Eggs."
- Thursday, 29th December—
9.25-10 p.m.—A Feature Ceilidh. Mr. Hugh MacPhee.

AM BARD.

'Se Domhnall Mac-an-t-saoir a mhuinntir
 Uibhist-a-deas agus a tha air thighheadas am
 Paislig a fhuair urram nam bard aig a' Mhòd
 am bliadhna. Tha a' bhardachd a choisinn an
 crùn dha gu maith fada, agus mar sin chan
 urrainn dhuinn a' toirt seachad còmhla—tha
 134 rann cheithir sreathan agus 15 rann
 le dusan sreath unnta, 716 sreath gu léir. Tha
 sinn a' toirt a' cheud dà oran 'sa' bhardachd am
 follais an dràsda.

ORDUGH AEOLUIS D'AN BHALG.

Labhair Aeolus, séid, mo bhalg,
 Proun an calg as frois an gràn
 Rùisg na tighean, spion am fraoch
 Leag na craobhan sìos ri làr.

Riab is siab is bris is sgealb
 Ardaich m'ainmsa measg nan dùl
 Nochd do dh'innleachdan chlann-daoine
 Meud am faonais 'nam 'dhà shùil.

Séid gu daingeann séid gu cruaidh
 Séid gun iochd, gun truas, gun chàs,
 Séid le uile chli do ghuaillleadh
 Sgrìob do sguaibeadh faiceam e.

Gainne is gorta is gaoiribh guil
 Sgrìos is tuil is call is àr
 Faiceam geilt an gnais an t-sluaigh
 'S ait leam gruaidhean fhaicinn bàn.

Faiceam ainmhuidhean a crùbadh
 Anns gach toll is chùil is càrn
 Sireadh iasg an t-aigéal gorm
 Is mise, dia na stoirm, 'ga ràdh.

O 'se cumhachd, còir is ceart
 Feuch mo neart air muir is tìr
 Sir 's na seachainn sean is òg
 Is thar gach seòrsa tog mo chis.

'S coingeis leanabh no fear liath
 'S coingeis feoil no iasg leam ann
 'S coingeis duine, brùd no ian
 Sgaoil mo lion o cheann gu ceann.

Tarruing sgrìob an luib nam beò
 Bris 'nan dòchas ioma neach
 Is nochd do chumhachd mhór, a bhuilg,
 Ann ad luirg biodh sgeul nan creach.

AEOLUS A BOILICH.

Tha mo chuireadh farsuinn fial
 Fada is cian feadh thriath is dhùl
 Iad a chruinneachadh á gach taobh
 Is gheibh iad saor mo chuirn chiuil,

Teachdaire nan casan sgiathach
 A bhi triall 'gan toirt gu teachd
 Eadar far an dearrs' a ghrian
 Is far nach fhacas riamh ach sneachd.

A h-uile h-aon fhear shìos no shuas
 Air an d'fhuaradh lideadh sgeoil
 A thainig o chluais gu cluais
 Am measg nan sluagh le aithris beoil

A chaidh air cloich no clàr a sgrìobhadh
 No chuir filidhean an ruinn
 Ga 'n aiseag o 'n tìm a bha
 A nuas o phàrantan gu cloinn.

Creideamh na h-aimsir a thriall
 Do chuan na siorruidheachd nach tréig
 Am bhios an ainmeannan beò
 Cho fad 's bhios cumhn' air Tròigh is Gréig

Air an luaidh an cainnt a' bhaire
 "Homer" as àirde ann an cliù
 Cruinnicheadh iad 's gum faigh iad ceol
 Nach d'fhuair an Fheinn mu chòrn nam fìù.

Leigidh mì mo ghaoth thar lomhainn
 As a tollaibh domhainn duachnìdh
 Is cluinnidh linn gun teachd, or' aiseis
 Mun d'thig i air ais gu h-uaimhidh.

Sud mo ghlaodh thugad a Thoir
 Gus an t-òrd a dhòl na dheann
 Is teine dealain lasrach geur
 Bhi sracadh brat nan speur gu'm bonn.

O'n is ionmhuinn leat an stoirm
 Cluinneam dararach builleann t-uird
 A' cur dhaoine air chrith le fuaim
 'Sa' cur luasgan air gach brùid.

Tilg do bheithreichean a nuas
 Rùisg is ruamhair uchd nam beann
 Cnuic as garbhlaichean nan stùc
 A' falbh 'nan sprùilleach sìos le gleann.

Duisg a "Neptune" as do shuainn
 Pìopraich suas an cuan gu strì
 Faiceam colg air cìrein stuadh
 Gu còmhrag chruaidh a chur ri tìr.

Leum air Alba o cheann gu ceann,
 Crath a beanntannan gu'm bonn
 Eireadh fairge ghorm ri 'n gnais
 Is bidh neart mo bhuilg ri cùl nan tonn.

Fuidse dha cloich ghrainne ghlais
 'S tric a chais mi oir' o'n iar
 Ach a dh' aindheoin neart mo bhuilg
 Cha deach tulg 'na stéidh a riamh,

Gidheadh, chan 'eil ormsa sgàth
'S binn leam gàir nan còmhrag gharg
'S ait leam gleac ri gaisgeach treun
Fear nach gèill dhomh fhein 's dha m' bhalg.

LITIR COMUNN NA H-OIGRIDH.

THUIT A' BHUILLE.

Thainig call mòr air Comunn na h-Oigridh le bàs an fhìor Ghaidheil-nasail, Iain Ruairaidh MacGille na Brataich. Tha fhios nach 'eil gille no nighean do am b'aithne ar Ceann-suidhe nach maireann, nach robh ri caoidh is ri iarguin 'nuair a fhuaras sgeul a' bhròir air a' mhios so chaidh. Tha iomadh peann gleusda air fìanuis an diugh, ann am iomadh paipear-naidheachd is mìosachan, air buadhan inntinn agus cridhe Fhìr na Brataich, air an urram a a choisinn e agus am meas a bha aig daoine air anns gach cùis a bhuineas do ar beatha mar Ghaidheil. Ach is ann mar charaid na cloinne as buaine agus as cùbhraidhe bhios cuimhne againn air, oir bha e 'na "Bhrathair Mór" do gach balach is caileag a thigeadh 'na rathad. Bha a chridhe mòr ag cur thairis le gràdh is iochd do'n òige. Thar gach nì eile bha e 'na charaid agus 'na fheartaice foghainteach do Chomunn na h-Oigridh. Dha-san, bha rud-eigin coisright 'nar Comunn, chunnaic e ann-san dòchas deireannach a' Ghaidheil agus na Gaidhlig. 'San oraid mu dheireadh a liubhair e mar Cheann-suidhe a' Chomuinn Ghaidhealaich, thubhairt e gur h-e Comunn na h-Oigridh an oidheip a b'fhaide sealladh a ghabh An Comunn riamh os làimh. B'esan fìor athair Comunn na h-Oigridh, chionn b'e fhein a dhealbhaich agus a chuir sìos na ceud-fathan as bonn-steidh do ar Gluasad.

Cha robh nì a b'fhearr le Iain na bhi cur seachad laithean 'nar Campa bliadhnail, cho fada 's a leigeadh a shlàinte leis, agus bithidh cuimhne gu bràth againn a bha ann air an tlachd a ghabh e 'nar n-obair 's 'nar sùgradh anns na laithean shona phrìseil sin.

'Nam faighnicheadh duine dhìom, cìod na nithean a bu mhotha bha comharrachadh Iain MacGille na Brataich a mach, Theirinn, dà nì, a threibhdhìreas agus a chaoimhneas-gràidh. Duine, mar Ghaidheal, aig an robh an ceann 's an ambach air càch uile. 'Illean Comunn na h-Oigridh, gabhaibh Fear na Brataich mar eisimpleir 's mar fhear-ihil ann an uile shligheachan bhuir beatha, agus mo lamh-sa, cha bhi e aireach leibh.

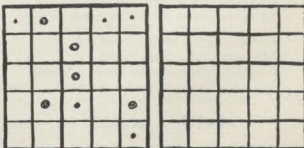
NAIDHEACHDAN BHO NA FEACHDAN.

Thug e toileachadh dhomh litir fhaotainn bho Niall Domhnallach, Ceann-Feachd Eòlagarraidh am Barraidh, ag iomradh air a chòmhlán pìobaireachd. Theid aig na gillean a thòisich air an fheadan an uiridh air àireamh de phuirt a chluich a nis gu rèidh, pongail, agus aig toiseach an t-seisein thugadh sianar ghillean eile a stigh do'n chòmhlán so, a fhuair an cuid fheadan mar an ceudna. Bu ghlé mhaith leam nan cluinninn bho aon no dhà de na Cinn-Feachd eile gu bheil iad deònach, agus comas aca, a leithid de chòmhlán a chur air chois, chionn is dual do'n fhìor Ghaidheal a bhi 'na phìobaire. Is neònach leam nach tàinig tairgse fhathast as an Eilean Sgitheanach, dachaidh nan deagh Phìobairean o shean.

Tha Iain Granndach, a bha leinn an Campa 1936, a nis 'na Cheannard air Feachd Phort Rìghtheadh. Is math an naidheachd sin, agus tha mi air mo mhealladh mur a cuir Iain còir car no dhà dheth a chum leas Comunn na h-Oigridh mu'm bi e ullamh dheth

Chum Feachd na Sgeire (Cataibh) mòran choinneamhan cheana, agus tha obair mhath 'ga deanamh aca am bliadhna. Chan 'eil 'san sgoil ach sianar a bha an Comunn na h-Oigridh o thùs, ach tha sianar eile a dh' fhàg an sgoil a leantainn ri obair na Feachd. Is ionmholta an cleachdadh so. Tha mi'n dòchas gun gabh tuilleadh Fheachdan ris: chan 'eil nì as mo a neartaicheas obair Feachd na comh-cheangal a bhi aca ri feadhainn a dh' fhàg an sgoil.

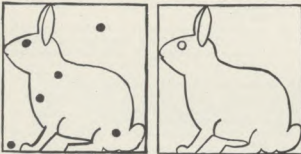
Nach math a rinn Feachd Dhiùranais, ag cumail Teinntein Ghaidhealaich a h-uile seachdain feadh Geamhradh 1937-38. Sin agaibh air tàilleamh càraid òig a tha 'g obair gu dian air chùl na Feachd, agus a tha dol a phòsadh aig ceann na bliadhna. Buaidh is piseach leo, agus gu ma buan an tìdh 's an dealas an obair Comunn na h-Oigridh.



Cluich grad-sheallaidh.

Faigh dà chlàr-fhiodha mu throigh gach rathad: roinn gach clàr 'na choig cearnagan ficead. Faigh deich cnòthan is deich éiteagan (na cunntairean). Bithidh aon chlàr, coig cnòthan is coig éiteagan aig gach fear-cluich, abair aig Iain is Eoin. Cuiridh Iain a dheich cunntairean air a chlàr fhein, 'gan roinn am measg nan cearnagan mar a thogras e. Gheibh Eoin sealladh air clàr Iain fad choig tiotaidhean. An sin, comhdaichear an clàr, agus bithidh aig Eoin ri a dheich cunntairean a chur air a chlàr fhein dìreach mar a tha iad air clàr Iain, cho fad 's is urrainn da. Gheibh Eoin aon chomharra airson gach cunntair a tha ceart: bheirear aon uaithe airson gach aon a tha cearr. Gabhaidh Iain a thùrn a nis, agus mar sin air aghaidh, gus an ruig aon dhiubh (abair) ficead comharra.

Tha an cluich so 'na rogha meadhon airson leasachadh comas grad-sheallaidh agus grad-chuir-an-cuimhne.



Cluich fad-sheallaidh.

Faigh dà chlàr de phaipear-ghlaodhte geal, no fiodh geal, sia oirlich gach rathad. Tarruing dealbh coimein air gach chlàr, dìreach leth-bhreac a chéile. Nis, gearr ficead ball-dubh, leth-oirleach air croislin. Cuiridh aon fhear leth-dhusan de na buill air an dara clàr, 'ga chur suas an àit'-eigin fosgailte. Toisichidh fear eile, agus an clàr eile aige 'na làimh, ceud slat air falbh, agus thig e am fagus gus an teid aige air na buill fhaicinn, agus na h-uiread ball-dubh a chur 'nan àitean ceart air a chlàr fhein.

Ma's urrainn da sin a dheanamh aig 75 slat, tha sùilean air leth aige: eadhon aig 70 slat, gheibh e àrd-urram: sios gu 60, urram. Fo 60 chan fhaigh e dad. (A "Woodcraft," le E. T. Seton).

Slàn leibh an dràsda,

SEORAS GALLDA.

TOIMHSEACHAIN IS SEAN-FHACAIL.



Cas circe an criathar (Seanfhacail).

Tha a' chearc anns a' ghogail, agus ag clapail a sgiathan.

Tha i ag gearan a coise.

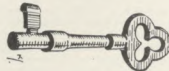
Tha a cas an sàs anns a' chriathar.

Tha i ann an càs an-shocrach.

Bidh cas an eòin ghòraich 'san ribe.

Cho bochd ris a' chirc.

Far am bi cearcan, bidh gràcan.



Tha bean-an-tighe ag gliogadaich,
Tha bean-an-tighe ag glagadaich,
Bean-an-tighe nach do ith biadh,
Is nach do ghabh riamh a h-altachadh.

IUCHAIR AN DORUIS.

Chan 'eil gach iuchair anns an tìr an crochadh ri aon chrìos.

Is math nach 'eil iuchraichean an domhain fo chrìos na h-aon mhna.

ROSG—BARDACHD.

Bhuain mi an diugh sòbhrag a' ghlinne am fìor as bòidheche le cridhe mo ghràidh. Bha sinu le chelle a' triall dachaidh an cabhanaich na naidne an uair a bha gathan ùrail na gréine a' cur ruaig air na cuimean driùchd. Bha Eas na Smùide ri ar cùl agus Doire na Còinnich air a' chòmhnard réidh. Chrom sinu sios gu brauich na h-aibhne ach an àite leabaidh na luachrach agus lus na laogh bha uighean nam marbh agus Gàradh a' Bhàis. Fada shuas os cionn na coille chualas ulartaich nan con ag ullachadh air son na seilge agus loisg gumaichean a' chogaidh an dùbhsilan. Ach lùth mi mo ghlinn ri bun a' Ghàraidh agus bhuain mi am fìor àlainn, glòrmhor sin mar chuimhneachan air dùrachd na maighdinn malda mum do bhrùchd orm dùirshian dùmhlaidh an là.

SAIGHDEAR.

AIRSON NA CLOINNE.

AN CNOCAN SNATHA.

Tha e air aithris gu robh sìthiche a chòmhnuidh ann an Sìth-bhruthaich an Gleann Dochaird a thug tiodhlac miorbhuileach do bhalach beag. "So" ars' ise, "cnocan snàtha, agus 'na do làimh tha toinntean do laithean uile. Ma tha thu air son fas, fuasgail dheth cuairt no dhà, ach bi faiciollach, na fuasgail ro chabhagach c." Cha robh an t-òganach ach seachd bliadhna, ach is maith a thuig e briathran na sìthiche. Thuirteir e ris fhein an uair chaidh fhàgail 'na anor: "Chi mi nis am mi maighstear mo làithean," agus thòisich e air sgaoileadh a' chnocain shnatha. Ann am prìoba na sùla bha e deich bliadhna, ach cha robh e riarachtaiche le sin, dh' fheumadh balach deich bliadhna dhol do'n sgoil, agus bha sin cho sàraichte leis. Leig e às beagan fhathast bha sin do t-snàth agus bha e coig bliadhna deug; ach aig coig bliadhna deug cha robh a thoil fhein aige gu h-ìomlan. Air son a bhi gu buileach saor dh' fheumadh e bhi bliadhna air fhichead, agus thòisich e air fuasgladh snàth a' chnocain gus an robh e an aois sin. Direach aig an àm sin chaochail a mhathair agus bha e gu brònach muladach. Chum comhfhurtachd fhaotainn leig e às earrainn mhaith de'n t-snàth, agus bha e pòda agus teaghlach aige. Bha e sona a bhi faicinn a chloinn a bu ionmhuinn leis a' fas suas, ach a dh' aindheoin snàth le an fuasgladh an t-snàtha gus na dh' fhàs an teaghlach suas agus an do phòs iad agus an robh iad subhach. Ach bha ean a nis 'na sheann duine, crùibe 'na choiseachd agus a thaic gu trom air a bhata. Lionadh le dolghios e air son làithean na h-òige a chaidh seachd cho aithghearr. Mhallaich e tiodhlac na sìthiche, agus 'na eu-dòchas sgaoil e a' chuid mu dheireadh de'n cnocan, agus le osnach thursach thuit e seachad marbh. Mar so ruith e troimh rèis ceithir fichead bliadhna ann an trì làithean.

DUILLEAG BHAITE.

AM BEATHACH MIORBHUILEACH.

Airlatha àraid aig àm féille chualas fear ag glodhaich: "Thigibh a steach, a mhnathan uasail; thigibh a steach a dhaoine uaisil! air son deich sgillinn, fichead bonn-a-sia, chì sibh am beathach miorbhuileach. Is e cat, agus chan e cat a th' ann; tha ceann cait air ach chan e cat a th' ann; tha sùilean cait aige ach chan e cat a th' ann; tha sron is cluasan cait air ach chan e cat a th' ann; tha beul, fiaealan, spuirean cait air ach chan e cat a th' ann; tha e cho coltach ri cat 's a tha da bhoinne uisge, ach chan e cat a th' ann. Co leis bu toileach am beathach miorbhuileach so fhaicinn? Deich sgillinn, fichead bonn-a-sia, a mhnathan uasail, a dhaoine uaisil! thigibh a steach ma 's e 'ur toil e, cha chosg e ach deich sgillinn." Chaidh iad a steach air son fhaicinn ciod a bha ann; agus am bheil fhios agaibh ciod a chunnaic iad? Smuainichibh, smuainichibh car tacan beag ciod a bh' ann. Bha bha piseag.

Eadartheangaichte o'n Fhraingeis le

E. B. NICOLLEMHAGAIL.

UISG OITEAN.

(AFTON WATER.)

Gluais socrach, séimh socrach, Uisg Oitean as àilt;
Gluais socrach, séimh socrach, is seinneam dhuit dòn;
Tha mo Mhàiri 'na suain, gu neo-luaineach a'd chòir,
Bi sàmhach nu'm fuadaich thu brudair na h-òigh.
A smudain, tha tùchan feadh chùilbhan nan gleann,
A thurcanaibh luachrach, a chuachibh nan crann,
A emeòrach, a lon-duibh, le'r ceòl ribheid àrd,
Bithibh tosdach mus mosgail sibh rosgan mo ghràidh.

Earbaichean riabhach, le'n dual a bhi tàmh,
Measg sheilich is luachair air bruaicheibh na h-Air,
Bi'bh faiciollach, suaice, ag gluasad le sàimh,
Mu'm fairich a ghrusagach 'na brudair bhur sbàirn.
Cuiream fiachan air èilde ro spèisail an t-sleibh:
Na gèiltichibh m' eudail aig éirigh na grèin:
Tha sibhe mar Mhàiri cho àillidh an gné,
'S tha Mhàiri cho sgàthach na nàdur ribh fhéin.

Tha d' aonaichean àrda cho àillidh le fraoch,
'S le sruthanaibh gàireach, a' tearnadh 'nan taom;
Gach là tha mo cheuma air eudan nan stòc,
Mo theudran 's both m' fheadail le cheil ann am shùil.

Cia ionmhuinn do bhruaicheibh 's na cluaintibh
tha shìos,
Le seòraichean 's neòtain 'gan còmhach gu fial;
O! 's tric mi le Mhàiri àm tearnaidh an dùrùchd,
'S mi eanais mo ghràidh dhi fo d' àrd chrannaibh cùbhr.

Tha d' uisge mar chrìostail cho liosta ruith sìos,
'S mu'n cuairt air an àirigh aig Mhàiri 'a' snìonil,
'S mise fo àilgheas mu gheala-chas mo rùin,
Le mùn bhasan dealbhach 's i tearba' nam fùr.
Gluais socrach, séimh socrach, Uisg Oitean as àilt,

Gluais socrach, séimh socrach, is seinneam dhuit dòn;
Tha mo Mhàiri 'na suain gu neo-luaineach a'd chòir,
Bi sàmhach mus fuadaich thu brudair na h-òigh.

O'n Bheurla aig Rob Burns le F.M.

SGRUDADH LEABHRAICHEAN.

ORAIN NA CEILIDH.

By ANGUS ROBERTSON.

Arranged by DUNCAN MORISON.

Paterson's Publications, Ltd. at 5/-

For the last few Months listeners were charmed by the singing of two delightful songs—"Tha 'n Samhradh air tighinn," and "Aladair an Duin"—composed by Angus Robertson, Ex-President of An Communn. It is no news to his friends that Mr. Robertson has the bardic gift, and this volume will be welcomed by Gaels at home and abroad for its intrinsic worth, as well as for the author's sake. There are nine Gaelic songs in the collection all with the haunting urge and touching lilt of real Gaelic poetry. Accompanying each song is a poetical rendering in English giving in a remarkable way the spirit and rhythm of the original. There is also a note by the author giving the history and *raison d'être* of each song; and a foreword by Dr. D. J.

Ceilidh nan Gaidheal an Inbhir-nis had a splendid opening this session, and the object of the Ceilidh to have Gaelic and Gaelic only at the meetings is enthusiastically maintained. Buaidh is piseach leo.

MacLeod, which sums up in a succinct and understanding way the chief literary works and characteristics of the author.

The Musical arrangements are by Duncan Morison, and two of the melodies are by John MacDonald, Oban, and three by Mr. Robertson's gifted wife; the other melodies are traditional. The last song in the collection is in English only, and is quite worthy of the author's Gaelic muse. This book will recommend itself to all singers of Gaelic songs, and no less to all who love genuine Gaelic poetry. C. McL.

SGEUL AN DRAOIDH EILE.

So leabhnan a tha ainmeil an iomadh tir feadh an t-saoghail mhóir, leabhnan a thainig a mach an toiseach am Beurla o chionn còrr is da-fhichead bliadhna. Bha e air a sgrìobhadh leis an Americanach, an t-Ollamh Eanraig Van Dyke, agus chaidh a thionndadh dh' ionnsaigh iomadh cànan. Tha e nis air a thionndadh gu Gaidhlig le E. G. MacFhionghuin an Cesp Breatainn, an Gaidheal foghainteach sin a bha 'na Fhear-deasachaidh air Mac Talla—paipear-naidheachd Gaidhlig a mhair na b' fhaide 'na réis na grin eile a thainig a mach 'nar cànan. Tha so fein ag innseadh gu bheil an dreach 'sam bheil e nis cho grinn is cho blasda agus ged bhiodh e air a sgrìobhadh air tús an Gaidhlig. 'Se uirsgeul cràbhaidh tha 'san "Draoidh Eile" uirsgeul a chomhfheargras ri neach sam bith aig a bheil spiorad an fhuair chràbhaidh 'na chom; agus tha sinn meallta ma tha duine ann a leughas e le ro-aire agus nach fhaigh ùrachadh ri linn a leughaidh. Tha an sgeul ag innseadh mar dh' fhalbh an Draoidh Eile comhla ris na triuir 'Dhaoine Glíce', no Dhraoidhean eile, a shireadh agus a chur urram air an Naoidhean Iosa a rugadh ann am Betlehem. Tha an sgeul ag innseadh mar chaidh e air seachran, an ni thachair dha air an t-slighe agus air bhacadh air, air chor agus gu robh e iomadh bliadhna ag iarraidh an Tighearn Iosa gus fa-dheòidh an fhuair e aig Golgota.

Tha an leabhar air a chur a mach fo làimh Iain Latharna Caimbeul, Fear Chanaidh, agus tha sin fein 'na comharradh gu bheil foghlum is dilseachd air a chùil. Ged tha bagan fhacal ann ann an dreach nach 'eil sinne cluachdte air an cur, cha dean sin dragh sam bith do dhùine leughas Gaidhlig. Is e Alasdair Mór a tha air a chleachdadh 'san leabhar air son rìgh mór na Gréige, Alasdair mac Philip; ach is e Alasdair Uibreachan an fhuair Gaidhlig air an duine iomraideach so.

Tha an leabhar grinn so, grinn 'na ghné is 'na dhreach, air a chlo dh' bhuaidh le I. B. MacAoidh is a Chuideachd, ann an Dun Pharlain, Fìobha, agus air a reic leo-san air son aon tasdan, no coig seantachean fichead do mhuinntir Chanada is America. Tha an clòdh garbh agus glé thaitneach do'n t-sùil, agus tha dealbh mineachaidh le *Freda Bone* an toiseach an leabhair. Bheireamhad a chomhairle air gach neach a leughas so an leabhar a cheannach, agus ma ni iad sin cha ghabh iad aithreachas. C. McL.

COMHRAIDHEAN AN GAIDHLIG 'S AM BEURLA.

Tha suas ri leth-cheud bliadhna o bha an leabhar so air a chur a mach an toiseach, agus tha e nis air a chur a mach as ùr le Alasdair MacLabhruin 'sa Mhic an Glaschu air ochd-sgillinn-deug. Tha na comhraidhean air son na muinntir sin a tha ag ionnsachadh na Gaidhlig, agus bha iad air an deanamh suas leis an

Urramach Donnchadh MacAonghais, am fear a thionail na h-uirsgeulan "Oidhean Geamhraidh 'sa Gaidhealtachd" agus a chuireadh a mach fo an ainm "Folk and Hero Tales from Argyllshire." Tha comhraidh ann mu iomadhach ni—mu iasgach, mu thuathanasach, mu bhanaid, mu bhaile, agus mu dhinneir, agus mu rudan eile. Tha facal-toisich ann air ionnsachadh na Gaidhlig, leis an Ollamh MacGilleidhuidh nach maireann, agus oidheir air innse mar is còir na litrichean Gaidhlig fhuaimneachadh. Chan 'eil tagamh nach bidh an leabhar so 'na chuideachadh do neach sam bith aig nach 'eil a Gaidhlig cho maith 's bu mhaith leis. C. McL.

FADA—GEARR.

Bidh fear thall is fear a bhos ag cumail a mach nach 'eil feum dhuinn ann a bhi cur comharraidhean air faidead agus air giorrad (no accents mar a ghoirear dhiubh 'sa' Bheurla) os cionn nam facal. Ach ma ghabhas sinn an comhairle bithidh moran troimhe-cheile agus dith chinnte againn, nach bidh? Feuch a nis—

B' fhearr leam gàd na gad, is clach r'a dùsgadh, Cuir àit an àite aite, 's is tearc gheibh tìr ann, Ma tha thu gàgach gach, mabach ciùrta, Mo chradh do chas, do chas 's do chab bhi brùite, Ma's caraid caraid, 's dithidid fear 'sa' chinnatas, Ma's gàrdh garadh, 's lios gach creg 'san dùthaich, Ma's còir an coireach, 's carach am fear fùghail, 'S ma's bòchdan bochdan, 's tannasg fear gun iùntas.

No mar thigh thu às do bharail le sin, cluinn so—
Mo thruagh do cheann, 's neo-Chriosdail thu 'charaid,
'S ma' ionnan leat sabaid is Sàbaid;

'S mo thruagh an Rìgh, nì e uidhe neo-thaitneach
Mur toir sibh dha cathair ach càthair;
Air mo shon dheit, nam b' fheudar dhomh triall thar mara,

B'e bhochdainn leam bata airson bàta,
'S an àm togail nan seol, 's a bhi fagail a' chala,
'S e bu ghroiras dhuinn rac, 's cha bu ràc c.

G. C. H.

FACAL 'SAN DEALACHADH.

Tha sinn a' toirt taing do Shomhairle Mac-Ghilleathain, Rùnaire, Meur Thobair-mhoire, air son bhi ag innseadh dhuinn cho beothail 'sa' tha iad a thaobh na Gaidhlig ann am Muile. Tha cèilidhean uair 'sa' cho'-la-deug aca an Tobair-mhoire agus an àitean eile 'san eilean, cèilidhean a tha araoon oideachail is taitneach.

Tha sinn an comain ar cairdean a chuir rud thugainn air son a' Ghaidheil air a' mhios so chaidh. Ged nach b' urrainn dha thoirt leis gu léir air a' mhios so cha b'e cion clach. Taing do Dhunneachd Dhun-Jéibhe an Geohanasbrog, nitear feum fhathast tha sinn an dòchas de na chuir e thugainn. Fàilte as ùr air ar deagh charaid an *Eileanach*, tha ean ag coimhlionadh an t-sean-fhacail: Na abair ach beag is abair gu maith e. Cha bu mhiùd cuid a tha a' sgrìobhadh thugainn iasad a ghabhail bhuaithe-san; tha cuimhne ag air an t-sean-fhacail: Nuair bhios am port a' fas fada bidh e fas searbh. Soraidh na Nollaige do ar cairdean uile thall 'sa' bhos.

AM FEAR-DEASACHAIDH.

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AN GAIDHEAL

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Am Faoilleach, 1939.

[Earrann 4

B. B. C.

Tha fhios aig a h-uile duine gu bheil na litrichean so ag ciallachadh Buidheann Bhreatannach a' Chraoibh-sgaolaidh. So a' Bhuidheann ris am bheil obair an Radio gu leir 'san rioghachd an earbsa; agus chan 'eil buidheann no comhairle eile 'san dùthaich as motha tha deanamh dh' fheum agus a tha toirt uibhir de thoil-intinn do dhaoine 'sa tha i. Is ann a thuigeas sinn sin nuair a smaoinicheas sinn air ciod e mar a bhitheadh sinn a nis às aonais an fhritheuid. Gu dé mar dh' ionndraineadh sinn chan e mhain na tha chridhealas is a chur-seachadh againn 'ga' fhaighinn troimhe ach na tha dh' eòlas is dh' fhiosrachadh air a bhuileachadh oirnn leis—eòlas is fiosrachadh de gach seòrsa agus naidheachan na dùthcha is an t-saoghail mhóir an cois sin. Tha e do-dheanta do dhaoine aig am bheil am fritheadh 'nan tigh a bhi mar gum b' eadh air an tearbadh o shluagh eile an t-saoghail agus a bhi aineolach air cor na dùthcha, no eadhon air suidheachadh an t-saoghail mhóir. Ach mus d' thainig an radio cha robh aithne aig duine ach air na bha tachairt an taobh a stigh cloich na sgìre 'sa' robh e chòmhnuidh, ach an diugh thatar mion-eòlach air gnothaichean is naidheachdan na rioghachd is an t-saoghail uile cha mhòr aig an dearbh àm 's an tachair iad. Tha mar sin na cèarnaidhean a chleachd a bhi iomallach is leth-oireach a nis an taice ri gach àite eile fad is farsuinn troimh an fhritheadh. Tha fhios aca air naidheachdan is dol-air-adhart an t-saoghail mhóir fada mus ruig am paipear-

naidheachd iad. Tha a' Ghaidhealtachd an diugh an dlùth-thaic ris an t-saoghal iomlan a thaobh gach naidheachd is gnothach a tha dol air adhart ann.

* * *

Tha mar sin a' Ghaidhealtachd, a chleachd a bhi iomallach is leth-oireach a thaobh a suidheachaidh, cho goireasach a thaobh fiosrachadh is naidheachdan an t-saoghail ris na bailtean-móra agus ris an taobh-deas. Tha so a' toirt cothrom do na Gaidheil aithne chur air dòighean is cleachdaidhean an taobh-deis agus cèarnaidhean eile na rioghachd, co-dhiùbha tha na dòighean is na cleachdaidhean sin maith no olc. Agus tha e 'na chunnart dhuinn a bhi smaoiniachadh gu bheil na dòighean is na nòsan sin na's fheàrr na ar dòighean fhein seach gu bheil iad ùr agus annasach dhuinn; tha sinn ann an cunnart a bhi cur air chùl dòighean is cleachdaidhean ar n-atraichean le bhi smaoiniachadh gu bheil iad sean-fhasanta. Tha iteagan bòidheach air na h-eoin a thig fad as. Ach is e ar cleachdaidhean fhein agus ar cànan fhein agus ar ceol fhein as fheàrr a fheargarras oirne, agus is còir dhuinn gréim daingean dheanamh air na bheil againn mus toir neach air bith bhuainn ar crùn.

* * *

Ach tha am B.B.C. 'na beannachd do na Gaidheil ann an seagh eile. Tha iad a' toirt dhuinn mòr fhiosrachadh is iomadh eòlas 'nar cainnt fhein. Tha iad a' toirt dhuinn cuideachd ceol is cur-seachadh agus naidheachdan na dùthcha 's an t-saoghail 'nar cànan bhlasda

fein. Chi sinn gach mìos 'sa' *Ghaidheal* na chluinnear ann an Gaidhlig air an radio air a' mhios sin. Tha Buidheann Bhrèatach a' Chraoibh-sgaoilidh ri am moladh air son na tha iad a' toirt dhuinn 'nar cànan fein, agus tha iad-san a tha os cionn an Radio ro dheònach air gum faigh na Gaidheil an cuibhrionn fein, ma ni iad feum dheth, agus gun inis iad do'n B.B.C. gu bheil iad a' faotainn buannachd is riarachadh nan cànan fein. Tha Ard Fhear-stiùiridh a' B.B.C. an Alba, Mgr. *Melville Dimwoodie*, làn dheònach air na ghabhas deanamh a dheanamh chum is gum faigh a' Ghaidhlig a h-àite fein air an radio. Is mór a rinn e o ghabh e os làimh riaghladh na Buidhne an Alba. Tha a ris, mar is maith tha fhios aig ar luchd-leughaidh, gnothaichean na Gaidhlig an earba ris a' Ghaidheal dhilleas sgoineil sin Eoghan Mac a Phi; tha gnothaichean ar cànan is ar ciuil gu sonraichte an urra ris-san, agus tha na Gaidheil thall 'sa' bhios fo chomain dha air son a shaothair 'sa dhilleachd.

* * *

Tha, ma tha, am frithead a' deanamh feum nach beag do'n Ghaidhlig a chionn gun cluinnear a' Ghaidhlig as fheàrr air. Bha là ann, agus chan 'eil fada uath, agus bha daoine a' smaoinichadh gur h-ann 'sa' chèarn de'n dùthaich do'm buineadh iad fein a bha a' Ghaidhlig a b' fheàrr—seach nach robh eòlas aca air Gaidhlig àite sam bith eile. Ach a nis cluinnidh iad, a thaing sin do'n B.B.C., Gaidhlig gach cèrna de'n dùthaich agus chi iad gu bheil cainnt nan àitean sin paillt cho maith agus iomadach uair na's fheàrr an Gaidhlig an àite aca-san. Tha mar sin am B.B.C. a' meudachadh eòlais is coimhliontachd na Gaidhlig, agus ag oideachadh nan Gaidheil 'n an cànan fein; agus a' toirt inbh is farsuingeachd do'n Ghaidhlig nach robh aice riamh roimhe.

* * *

Tha rud eile ann cuideachd. Tha na Goill agus muinntir eile na dùthaich a' faotainn eòlais air ar ceol, agus air binnead ar cainnt. Bha mi a' smaoinichadh sin an oidhche roimhe, air 18 na Samhna a chaidh, nuair dh' fhosgladh aitreabh ùr a' B.B.C. an Glaschu. Aig a' chuir-fhosglaidh so, cuir a bha air a craobh-sgaoileadh feadh na rioghachd uile, 'se fuinn Ghaidhealach a bha an dara leth 's na bha air a sheinn an oidhche ud, agus a thuilleadh air an sin bha trì òrain Ghaidhlig air an seinn le Seumas Mac a Phi; agus bha Ministear na Slàinte, agus Probhaist a' bhaile, Ceann-suidhe a' B.B.C. agus Ard Fhear-stiùiridh a' B.B.C. á Lunnainn, Fear-stiùiridh a' B.B.C. an Alba,

agus mòran eile de fhiughalaich a' bhaile is na rioghachd a làthair agus ag eiseachd. Tha obair a chraoibh-sgaoilidh an Gaidhlig mar sin a' toirt a mach toraidh ann an iomadh dòigh. Tha e a' toirt eòlas is blas air ceol binn nan Gaidheil do mhuinntir eile na rioghachd, agus mar sin a' deanamh na's saoihbhire oideachas na rioghachd gu leir.



FACAL 'SAN DOL SEACHAD.

Le fìor bhlàths agus deagh dhùrachd a chridhe tha *An Gaidheal* a' tairgse soraidh na Bliadhn' Uire do a leughadairean anns gach àite a bheil iad. Bliadhna mhaith ùr dhuibh agus mòran dhuibh a!

Tha e a' toirt ceud taing dhaibh-san a bha cho coibhneil ris fad na bliadhna a chaidh, agus a rinn còmhnaidh leis. Cha bhitheadh e 'na Ghaidheal mura tugadh e togail dha an còmhnaidh a rinn iad leis agus am moladh a rinn iad air. Saoilidh e-fein gu bheil a cheum na's aotroime agus eallach na's uallaiche air sgàth an deagh-ghean 'san cuideachadh-san. Tha e ag iarraidh matheanas orra-san a chuir rud thuige agus nach d' fhuair e fhathast air a thoirt leis air a sgrìob; ach tha gach nì tearainte 'sa' chùil mhóir aige, a' feitheamh ri cothrom a thoirt am follais. Cha dean e dearmad, is e nach dean, air a thoirt am follais air a' cheud cothrom. Le innse na fìrinn chan 'eil e duilich idir gu bheil cruaich mhaith 'san iodhlainn aige fa chomhair faoillichean an earraich. Cha bu mhaith leis idir, agus is cinnteach nach bu mhaith leò-san, gu rachadh a threud a dholaidh le cion beathachaidh.

* * *

Bu toil leam mo bheannachd fein agus beannachd a' Chomhunn Ghaidhealach a thairgse do Mgr. Aonghas MacMhathain agus e air aon de'n dithis a chaidh a shuidheachadh os cionn na Gaidhlig an Oil-thigh Ghlaschu. Mac an deagh athar is an fhir Ghaidhlig bhlasda thoirteil is a chiuil bhinn mhilis. Ma's mac mar an t-athair e cha bhi e air deireadh a thaobh Gaidhlig is ciuil, agus nithean maith eile.

Chan 'eil cion foghlaim no cion Gaidhlig air MacMhathain agus tha sinn làl chinnteach nach bidh gainne air Gaidhlig bheò bhlasda an Oil-thigh Ghlaschu agus esan 'ga teagasg. Chan ann a' mhàin air taisean na Gaidhlig tha eòlas aig MacMhathain—ged tha cuid le a miann cleò a chuir air an aineolas fein, a' smaoinichadh gu bheil sin na's foghlumte na eòlas beò pearsanta air a' Ghaidhlig eadar

collainn is spiorad is inntinn—tha sin aige, air gach féith is alt is cnàimh, ach tha eòlas aige air Gaidhlig bheò fhallain agus shùbailt. Bheir e càil do na h-oileanaich air Gaidhlig bheò bhàth an latha an diugh, no tha sinn meallta, agus ma ni e sin, tha e-fhein agus an Comunn Gaidhealach an sàs 'san aon obair.

Tha sinn cuideachd ag cur ar beannachd dh'ionnsaigh Mhgr. Coinneach *Jackson* a tha air a shuidheachadh còmhla ri MacMhathain. Tha foghlum da-riribh aige-san air na cànaichean Ceilteach eile, agus leughaidh e a' Gaidhlig ach tha e ag radh nach bruidhinn e fhathast i. Tha e ag cumail a mach nach fhada gus am bidh e fileanta gu leòr 'ga bruidhinn cho maith ri a leughadh 'sa sgrìobhadh. Far am bidh toil bith gnomh. Tha fhios nach ruig a leithid-san a leas a bhi fada ag ionnsachadh a bruidhinn. Mar as luaithe is e as fheàrr dha-fhein agus dhuinne. Tha sinn mar Ghaidheil a' toirt di-beatha dha 'nar measg, agus chan 'eil fhios, air ma barrachd eòlais, nach can sinne nach 'eil esan mar Ghaidheil ceum air dheireadh oirnn fehin. Soirbheachadh maith leis.

* * *

A' GHADHEALTACHD 'SNA H-EILEANAN—Beachdachadh air a suidheachadh a thaobh meadhan beòshlainte, agus seòlaidhean air mar a ghabhas cùisean cur am feobhas.

Thaig an t-Iomradh so ris an robhtar a' feitheamh gu foidhidheach a mach o chionn ghoidid. Tha e 'na leabhar tomadach anns a bheil còrr is dà cheud taobh-duilleig. Tha a' leithid air a sgrìobhadh mu a dheidhinn am Beurla agus gu leig sinn le luchd na Beurla a bhi 'ga chagnadh an dràsda. Ach their sinn so, gum bu chòir do'n h-uile neach as urrainn an leabhar fhaotainn. Chan 'eil e ag cosd ach dà thasdan agus is geal as fhiach e a h-uile sgillinn ruadh dheth. Tha suidheachadh is cor na Gaidhealtachd, agus cuid de a h-eachdraidh mar a thaig i gu bhi mar a tha i an diugh, air a chuir sios gu soilleir cothromach anns an leabhar. Tha mòran fiosrachaidh ann air iomadh ni a bhuineas do'n Ghaidhealtachd agus do na Gaidheil, agus gu sonraichte air na cruaidh-chàsan agus a' bhochdainn troimh an d' thaig iad o chionn cheud bliadhna no barrachd.

Tha na seòlaidhean a tha a' Chomhairle a' toirt seachad cothromach gu leòr; cha mheas sinn idir gu bheil iad ro dhàna, is iad nach 'eil. Tha a' Chomhairle a' sparadh air an Riaghaltas, còmhla ri iomadh rud maith eile, iad Coimiseanear le ùghdarras a chrùin a chur os cionn na Gaidhealtachd los oibrichean a chur air chois agus gnothaichean eile. Bhiodh sin feumail ach is e bhiodh ro fheumail gun

cuireadh an Riaghaltas air leth chum maith is adhartas na Gaidhealtachd trì no ceithir muillion punnd Sasunnach gus oibrichean is meadhanan cosnadh a chur air chois. Agus a ris gum biodh ùghdarras aig a' Chomiseanear toirt air na Gaidheil deanamh mar bhios air a chur rompa, agus a bhios a chum a leas. Chan 'eil sin furasda dheanamh oir tha sinn cho déidheil air dòighean slodach fadalach; ma's e an uair fhein e, feumaidh sinn a bhi air dheireadh air muinntir eile na rioghachd.

Tha mòran de'n chùis a nis, a thaobh àiteachaidh is adhartais na Gaidhealtachd, an làmhnan nan Gaidheal fhein. Ma dhùisgeas iad agus gun dean iad iorghuill is spàirn thig toradh as an Iomradh tha an so, ach ma laigheas iad sios mar a tha e dualtach dhuinn a dheanamh agus mar a rinn sinn a thaobh ar càin, bithidh an t-Iomradh so brèagh gu leòr air paipeir ach 'se sin fhein uile e.

* * *

Is ann le seòrsa de sgreiteachd a thatar ag cluinntinn 'sa' leughadh mu'n diol a tha air a dheanamh air na h-Iudhaich ann an iomadh dùthaich an dràsda, agus gu seachd sonraichte 'sa' Ghearmailt agus 'san Eadailt. Cha robh agus chan 'eil cinneach eile air aghaidh na talmhainn air na rinneadh ubhair de gheur-leamhuinn agus a dh' fhuiling a leithid de fhòir-éiginn ris na h-Iudhaich. Tha e ag cur grisin ann am feoil dhaoine cneasda a bhi 'ga leughadh. Ach is fhada cian an t-saoghail o rinneadh fàisneachd air an so mu an deidhinn —tha facal na firinn a' toirt cunntas air an sin.

“Agus sgapaidh mi sibh am measg nan cinneach, agus tàirngidh mi claidheamh 'n 'ur déidh; agus bithidh bhur fearann creachta, agus bhur bailtean fàs. Agus theid às duibh am measg nan cinneach, agus ithidh talamh bhur naimhdean suas sibh. Gidheadh air a shon so uile, 'nuair a bhios iad ann an tìr an naimhdean, cha tilg mi uam iad, ni mò a ghabhas mi gràin duibh, 'g an sgrìos gu tur, agus a briseadh mo choimhcheangail riù: oir is mise an Tighearna an Dia.”

“Bithidh tu ad uamhas, ad shamhladh, agus ad leth-fhocal am measg nan uile chinneach gus an treòraich an Tighearna thu. Agus sgapaidh an Tighearna thu am measg nan uile chinneach, o'n dara ceann de'n talamh eadhon gus an ceann eile de'n talamh agus am measg nan cinneach sin chan fhaig thu suaimhneas sam bith, ni mò bhitheas fòis aig bonn do chois, ach bheir an Tighearna an sin dhuit cridhe gealtach agus fàilneachadh shìl, agus doilgheas inntinn. 'Sa' mhaduinn their thu, Och! nach b'e 'n feasgar e; agus 'san

fheasgar their thu, Och ! nach b' i a' mhaduinn e ; air son eagal do chridhe leis am bi eagal ort, agus air son seallaidh do shùl a chi thu."

Is ainneamh dùthaich anns nach robh na h-Iudhaich uair no uair-eigin 'sa' chàs thruagh is eagalach so—an Russia, 'sa' Fhraing, 'san Spaint, 'san Tuirc, agus an Sasuinn agus an iomadh tìr eile cho maith ris a' Ghearmailt is an Eadailt. Ach tha sinn taingeil nach robh geur-leanmhuinn air a dheanamh orra a riamh 'san rioghachd againn fhein an Alba ; tha aobhar buidheachais againn air son sin, o'n chan 'eil cinneach eile air aghaidh an domhain a bhuilich ubhair de bheannachd air a' chinne-daonna ris na h-Iudhaich. Nach ann tromhpa a thainig Slànuighear beannaichte dhaoine ged nach 'eil mòran dhiubh ag gabhail ris mar Slànuighear fhathast. Nan deanadh iad sin a theagamh nach bitheadh iad mar a tha iad an diugh ; agus cò aige tha fhios nach biodh an fhàisneachd eile do'n taobh air a coimhionadh an aithghearr, 'se sin.

"An sin bheir an Tighearna do Dhia air ais do bhraighdeanas agus ni e iochd riut, agus pillidh e agus cruinnichidh e thu as na h-uile chinnich chum an do sgap an Tighearna do Dhia thu agus bheir an Tighearna do Dhia thu do'n fhearann a shealbhaich t' aithriche agus seallbhaichidh tu e ; agus ni e maith dhuit, agus bheir e ort fàs lionmhor os cionn t' aithriche."

* * *

Cheannaich Muinntir Leabhar-lann Nàiseanta na h-Alba sgrìobhainnean o chionn ghoidid aig an robh bunntanas ri Fionnghal Dhomhnallach bean-teasraig Prionnsa Tearlach. Tha agus bithidh ùidh aig daoine ann an nì sam bith a bha bunntanas aice-se ris. Tha litir ann a sgrìobh Fionnghal fo'n cheann-là October 21, 1789 gu Sir Iain Mac a Phearsain a bha roimhe sin 'na àrd Fhear-riaghlaidh 'sna h-Innsean a sear, agus e ag iarraidh oirre iomradh a thoirt dha air an dearbh dhòigh anns an d' fhuair am Prionnsa air tàrsainn às o a luchd-tòireachd. Tha dà iomradh an cois na litreach so, aon ag innse mar a thàrr am Prionnsa às agus an làmh a bha aice fhein 'sa' chùis, agus an t-aon eile ag cur an cèill mar a chaith i cuid de a beatha an Carolonna a tuath, far an deachaidh i le a teaghlach 'sa' bhliadhna 1874, agus air a turas air ais gu Sasuinn agus a ruigheachd am baile-mór Lunnainn.

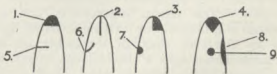
Bha a' bhana-ghaisgeach 67 bliadhna dh' aois aig an àm, agus seach gu robh i air a gairdean a bhriseadh goirid roimhe so is ann air an deachdadh leatha tha na sgrìobhainnean, ach chuir i a làmh ri dhà dhiubh, ris an litir agus ri aon de na h-iomraidhean.

Ged nach 'eil dad 'sna sgrìobhainnean so nach robh fhios againn air an roimhe tha iad luachmhor mar dearbh bhriathran Fhionnghal fhein, agus tha e ceart gum bitheadh iad ann an Leabhar-lann mòr na rioghachd againn an Duu Eideann.

* * *

Fhuair sinn litir dhàimheil is choibhneil a' *Chìobair*. Tha sinn 'na chomain air son an teist a tha e toirt air a' *Ghaidheal*, agus gu bheil e faotainn eòlas is oideachadh bhuaithe cho maith ri cur-seachad. Gu robh maith aige-san. Tha sinn an dòchas nach tig pluc no bracsaidh 'san treud aige, agus gum gearmhraich iad gun ghaoid gum ghalair. Tha e ag radh gum bitheadh e fada an comain a' *Ghaidheil* nan innseadh e dha ainmean comharraidhean-cluaise nan caorach, 'se sin, tha e ag radh ma tha dad dh' fheum 'sa' *Ghaidheal* an measg sprèidh. Gu dearbh is ann mu làimh a bhiodh an *Gaidheal* aig nach 'eil a bheag no mhòr dh' eòlas an measg chruidh is chaorach. Theireadh, ma tha, na seann daoine gu robh naoi comharraidhean-cluaise ann, ris an canadh iad-fhein "na naoi deargaidhean." So iad :—

1. Bàrr : am mullach bharr na cluaise.
2. Ribeadh, no sgoltadh : gearradh sìos meadhon na cluaise.
3. Geugán, no bacán : leth bàrr na cluaise 'na chearnag.
4. Sùlag, no smeòrach : mìr á mullach na cluaise mar trì oisneag 'sa ceann foipe.
5. Gearradh : gearradh an taobh na cluaise.
6. Gearradh crabhcaìn : gearradh crom air faradh an taobh na cluaise.
7. Beum : mìr cruinn á taobh na cluaise.
8. Slisinn : stiall chaol á taobh na cluaise.
9. Toll : am meadhon na cluaise.



Faodaidh an comharraidh bhi air aon no air an dà chluaise, agus os a cionn no foipe, mar so : Ribeadh 'sa' chluaise a deis agus dà ghearradh fo'n chluaise toisgeil. No, Geugán os cionn na cluaise deis agus toll 'sa' chluaise toisgeil is beum os a cionn. Cha mhòr gu bheil crìoch mar sin air na ghabhas deanamh suas as na naoi deargaidhean. Tha deargaidhean eile air an cleachdadh a nis an corr àite, mar a tha

"amalachd," 'se sin m'ir dà-chearnach á faobh na cluaise; agus "snàthad" 'se sin teanga air a gearradh 'sa' chluais mar teanga snàthaid mhoguil; agus "cas-chaipe," 'se sin m'ir mar chaipe na coise-cruipe. 'Se chluas thoisgeil a' chluas chli no chluas cheàrr.

Tha *Seonag Bhan* á Carn an Laoigh-uidhir ag cur ceist oirnn. Tha i ag radh gun cuala no gun leugh i uair-eigin mu dheidhinn seachd ionghnaidhean an t-saoghail mhóir, ach nach 'eil dad a chuimhne aice ciod iad; agus nach m'ò tha dh' fhios aice càit an lorg i mu an deidhinn. Bhiodh i an comain a' *Ghaidheil* nam fuaisleadh e a' cheist dhi. Nì an *Gaidheal* sin. 'Se seachd ionghnaidhean an t-saoghail mhóir, co-dhiùbh 'san t-seann aimsir:

Barrachail na h-Eiphit; Liosan Crochaidh Bhàiloin; Teampull Dhàna an Ephesus; Cruth Iupiteir am Baile na h-Aithne; am Mausoleum ann a' Halicarnassus; an Cruth Colossus an Rhodos; an tigh-soluis Pharos aig Aleksandria. AM FEAR-DEASACHAIDH.

AIR SON NA CLOINNE.

Teomachd Gille Gaidhealach.

Bha gille òg Gaidhealach roimhe so 'na sheirbheiseach aig tuathanach anns a' Ghalltachd. Thachair dhaibh a bhi aon là air chusairt feadh a' mhonaidh, agus thainig iad gu abhainn a bha 'ruith a sios troimh ghleann anns an do thuit aig a ceann-uachdarach spùt-uisge throm. Chaidh an gille thairis air an abhainn an toiseach, ach bha an tuathanach ag amharc mu'n cuairt gu màirnealach air na clachan air an robh aige ri ceumadh thairis. Chuala an gille toirm uamhasach na tuile 'tearmadh le neart mór air cùl chreagan àrda os cionn an tuathanaich aig nach robh fios ciod a bu chiall do'n fhuaim. Bha eagal air a' ghille na'n innseadh e a chunnart do'n tuathanach gun rachadh e 'na bhreislich agus nach amaiseadh e air na clachan.

Air ball ghlaodh e gu h-àrd, "Cuidich, o cuidich, oir is duine marbh mise" agus e 'tuiteam air an làr. 'Nuair a chuala an tuathanach an éigh chruaidh so, thug e grad-leum thar nan clach a chum cobhair a dheanamh air a' ghille. Cha robh e ach air éiginn thall mar a thainig bras-shruth na h-aibhne a nuas agus sguab e leis na clachan le boile cho garg 's nach biodh an comas duine cumail ris.

Mar sin shàbhail an gille beatha a mhaighstir le theomachd aig àm anns nach gabhadh ni na b'fheàrr a dheanamh. EILEANACH.

GAELIC FOR EVERY-DAY USE.

Among the many leading Highlanders interested in and devoting their time and energy to the preservation of their native language and culture, none is more earnest or has a clearer vision of the present situation and its creeds than Capt. William Mackay, Inverness. Mr. Mackay knows the Highlands and the psychology of the Highlander, and he is often moved by the indifference of many of the folk to their own ancient language and culture. He sees that it is the duty of others who know better and the privilege of An Comunn Gaidhealach to enlighten our people with regard to the great heritage which they still possess.

Speaking at a Ceilidh held at Grantown-on-Spey lately, Captain Mackay said that An Comunn Gaidhealach was doing great work in preserving Gaelic, but it was not easy work. There was too much false pride in the country. There were plenty Highland people who were good Gaelic speakers and yet never spoke a word of it, either in their homes or in their daily occupations. The annual Mod did splendid work, and it was very pleasant to sing Gaelic songs in a Gaelic choir; but that was not enough. They must also speak Gaelic daily, read it, and write it. Gaelic speakers should make a point of speaking their language to each other whenever they met, and so show a good example to those poor ignorant creatures who thought that English manners and the cultivation of an Oxford accent were the aim and object of all true Highlanders. Gaelic was the hallmark of the Highlander. It gave him colour and character. It gave him the stamp of race. If he was ashamed of it, he was ashamed of his race also. If they continue to neglect Gaelic they would wake up one morning to find that they had sold their birthright for the proverbial mess of pottage, and that they have become so standardised that nothing of interest or character remained in them.

There was plenty of Gaelic in the Highlands still. There was a rising generation of young girls and boys who could write excellent Gaelic — far better than the wretched stuff read by the English-speaking public. Yet the average Highlander grudged even a sixpence to support their efforts.

The annual subscription to An Comunn was only 5/-. Every true Highlander who loved his race and its ancient language

should send his subscription to the treasurer of An Comunn Gaidhealach, Glasgow, or join through his local branch.

MR. WILLIAM POWER.

It was not only the P.E.N. Club who rejoiced in doing honour to Mr. Wm. Power, the well-known writer and publicist, at a dinner in Glasgow on 2nd December, but all who take pride in the literature and culture of Scotland. The language and literature of the Gael, has no firmer upholder than Mr. Power, and he has often shown by word and pen the great value of Gaelic culture to Scottish life and character.

Mr. Power is a man whom all sections of Scottish culture delight to honour; and members of An Comunn Gaidhealach are glad to acknowledge their regard for him as a man and writer, and their sense of the value of his help in advocating the cause for which An Comunn stands. Among the many speakers at the dinner was our ex-president, Mr. Angus Robertson. *Buaidh is piseach air an laoch.*

NEW ORGANISER FOR AN COMUNN.

We are glad to announce that, as the result of the National Council for Recreative Physical Training having agreed to pay the salary and travelling expenses of an organiser-instructor in such training for Comunn na h-Oigridh, the services of Mr. Donald P. MacPherson, of the London Metropolitan Police, whose qualifications have been approved of by the Scottish Grants Committee, have been secured for this new and important post.

Mr. MacPherson, who is a native of Barra, has had a wide experience in teaching physical culture and games, and in organising athletic associations, including recreative physical training of children. He is himself a noted athlete and shinty player, has successfully captained several shinty teams, and has won many personal contests in athletics. He brings to his work a fervid love of the Highlands and of Gaelic.

We welcome him in his new post, and appeal to all branches of An Comunn, and all connected with the organisation of Comunn na h-Oigridh, to give him every facility and encouragement in his work among the children. Mr. MacPherson expects to take up his duties early in the new year.

TWO LECTURERS IN CELTIC.

The Glasgow University Court appointed Mr. Angus Matheson, M.A., University of Edinburgh, McCallum-Fleming Lecturer in Celtic, and Mr. Kenneth Jackson, M.A., St. John's College, Cambridge, Lecturer in Celtic. The appointments have been made in consequence of Mr. J. Carmichael Watson's transference to the Chair of Celtic in Edinburgh University.

MR. MATHESON'S CAREER.

Mr. Matheson, who is in his 27th year, received his early education in different parts of the Outer Hebrides. He is a native speaker of Gaelic, and is familiar with different dialects of it.

After a distinguished record at the Royal Academy, Inverness, and then at Edinburgh University, always taking special interest in Gaelic and Celtic, he was awarded the Catherine McCaig Scholarship, open to graduates of Scottish Universities. During the winter of 1934-35 he studied Early and Medieval Irish and also Welsh at University College, Dublin, familiarising himself at the same time with modern Irish as spoken in different parts of Ireland.

The following winter he pursued his studies at the University of Bonn.

As Macpherson Scholar in Edinburgh University from 1936 to 1938, he devoted himself to independent research, and he has undertaken a critical edition of the poems of John MacDonald, the notable Gaelic poet of the seventeenth century.

For the past two years he has acted as assistant to Professor W. J. Watson at Edinburgh.

MR. JACKSON'S CAREER.

Mr. Jackson was educated at Whitgift School, Croydon, and in 1927 he won an open Exhibition in Classics at St. John's College, Cambridge. He took a B.A. degree in 1931, having won various awards in the course of his studies for Classics.

Having decided to devote himself to Celtic, he took the Archaeology Tripos and gained First Class Honours with distinction in 1932. The two following years were spent in research in Celtic, one year at Bangor and another in Dublin. He held College research scholarships, and in 1933-34 the Allen Studentship, the chief University research scholarship in Arts

subjects. For a thesis on mediæval Celtic nature-poetry he was awarded a Fellowship at his College in 1934, at the same time being appointed Lecturer in Celtic in the Faculty of Archæology and Anthropology.

In 1935 he took his Master of Arts degree. He has published several books, articles, and reviews on Celtic matters, and has two publications in hand. In addition to lecturing on aspects of Celtic studies he has acted as an external examiner for the University of London.

He is at present Lecturer in Celtic in the Cambridge University Faculty of Modern and Mediæval Languages.

In his application to the Court, Mr. Jackson points out that owing to the importance of Early Irish and Welsh in that work he has not had so much opportunity of dealing with modern Scottish Gaelic which he reads easily but is not yet able to speak.

OUR NEW PRESIDENT.

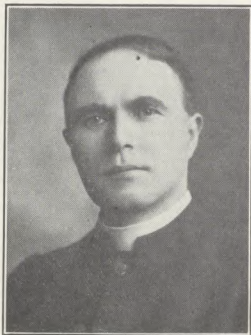
Last month it was our sad privilege to pay tribute to the memory of our late President, the much loved and much missed, John Bannerman. This month the pleasanter duty falls to be performed of introducing to the readers of the magazine his successor, the Rev. Malcolm Macleod, M.A.

Mr. Macleod comes to his new office richly equipped by experience, culture, and personality for the performance of its duties. He is deeply interested in the work of *An Comunn*, and is intimately acquainted with it in all its details. He has been a member of the Executive Council for many years, he is convener of one of its most important committees, he has acted frequently and with acceptance as language adjudicator at the National Mod, and he is at the moment Editor of *An Comunn's Magazine*. The experience gained by him in these capacities and the thoroughly efficient fashion in which he carried out every bit of work hitherto entrusted to him marked him out as a "fit and proper person" to occupy the high office he now holds.

Mr. Macleod is one of our best living Gaelic scholars. He was a favourite pupil of the late Professor MacKinnon in Edinburgh, and his ardour in the pursuit of Celtic study has never abated. He knows

Gaelic and Gaelic Literature as few do. In his speaking and writing of it there is wealth of diction and purity of idiom; his style is clear, direct, and forceful. By the way, his library of Gaelic and Celtic books must be one of the largest in the country.

As Editor of *An Gaidheal* Mr. Macleod has stamped upon its pages the impress of his own vigorous and breezy personality. The pity is that the limited space at his disposal so greatly restricts his literary activity.



Mr. Macleod had a large share in preparing for publication the Gaelic Hymn Book with Music recently issued by the Church of Scotland—a project which so long lay so near the heart of a former President, the late Rev. Dr. George Mackay.

Mr. Macleod, it may be added, is an active and influential member of the Highlands and Islands Committee of the Church of Scotland. In that Committee his wide knowledge of the Highlands, his breadth of outlook and his sound judgment are fully recognised and greatly valued.

Our new President will prove himself in the chair wise, tactful, and impartial. He is genial and kindly, and he has the saving grace of humour.

Many other laudatory things might be said about our new President, but the Editor might not like it and he must be spared the necessity of plying the editorial blue pencil.

EXECUTIVE COUNCIL.

The Executive Council of An Comunn met in the Station Hotel, Stirling, on Friday, 25th November, the President, Rev. Malcolm MacLeod, M.A., Balquhiddy, presiding. The following members were present:—

John M. Bannerman, Esq., M.A., B.Sc., Balmaha; Mrs. M. Barron, Glasgow; Miss C. B. Cameron, Glasgow; Captain A. R. Campbell, O.B.E., J.P., Glasgow; Charles Campbell, Esq., M.B.E., Bearsden; Mrs. Iain M. Campbell (Airds), Surrey; Mrs. J. R. Colquhoun, Largs; Mrs. J. B. Dunlop, Glasgow; F. S. Cameron-Head, Esq., of Inverailort; Mrs. M. S. MacPhail Holt, Arisaig; Miss Lamont of Knockdow, M.A., B.Sc., J.P.; Sir Alex. MacEwen, Inverness; Hector MacDougall, Esq., Glasgow; Rev. John MacKay, M.A., Glasgow; Captain William MacKay, Inverness; John MacKenzie, Esq., Greenock; Mrs. I. Mackintosh, Pitlochry; A. M. MacLachlainn, Esq.; Tobermory; Rev. Malcolm MacLean, M.A., Conon; Malcolm MacLeod, Esq., Glasgow; Sir Stewart MacPherson, C.I.E., Newtonmore; George E. Marjoribanks, Esq., Sonachan; Lord James Stewart Murray, Ballinluig; Donald Thomson, Esq., M.A., Oban.

Attending:—Robert Macfarlane, Esq., C.A.; Neil Shaw, General Secretary; Alasdair Matheson, Assistant to Secretary, and Donald MacPhail, Northern Organiser.

The President, speaking in Gaelic, made fitting reference to the passing of Mr. John R. Bannerman, immediate past President. The members were upstanding while the President paid tribute to the work which Mr. Bannerman did for the Gaelic cause, to his love of the Highlands and the Highland people, and to his great knowledge of the music, language, and customs of his own people. His work as Convener of the Mod and Music Committee, and as President were specially referred to. They mourned him as a great friend and as the finest type of Highland character. It was agreed to send an excerpt of the Minutes to his family, with whom the utmost sympathy is felt.

Minutes of two previous meetings were read and approved, and apologies for absence intimated from several members.

Minute of Finance Committee was read. It was intimated that Mr. Robert Bain, who was nominated Convener at the Preliminary Meeting, was unable, owing to duties, to accept office, and Dr. John Cameron was appointed to fill the vacancy. Reference was made to the good work which Mr. Alexander Fraser performed as Convener for twenty years, and sympathy was expressed with him in his illness.

The Committee reported that the Treasurer had received the sum of £6,000 in

first payment to account of the sum due to An Comunn in terms of the agreement with the Exhibition authorities in connection with An Clachan. Reference was also made to the Glasgow Mod, and it was fully expected that the surplus would be very satisfactory. The Minute was approved, on the motion of Captain A. R. Campbell.

Minute of Joint Meeting of Education and Propaganda Committees was read. The meeting considered the proposal by the Northern Sub-Committee of the Education Committee to appoint a full-time teacher of Gaelic for Continuation Class work. It was unanimously agreed that the Northern Sub-Committee, through the Northern Organiser, should endeavour to obtain names of persons in their area who would be willing to attend Evening Continuation Classes if formed, and that when such information was obtained the County Education Committees be approached with the request that teachers be appointed wherever the numbers warranted.

It was further agreed that the Organiser should obtain, where possible, the names of parents who wished their children to be taught Gaelic in the Day Schools. On the suggestion of Mrs. Colquhoun, it was agreed that further publicity be given to the fact that instruction in Gaelic in Day Schools in Gaelic-speaking areas could be demanded where there was a desire for it.

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

Minute of Meeting of Education Committee was read. It was agreed to hold next year's Summer School in Oban, from 18th July to 11th August. Minute adopted, on the motion of the President.

Minute of meeting of Publication Committee was read. A discussion took place on the position of the magazine, and various suggestions were made for the improvement of the circulation, and the Convener undertook that these suggestions would be considered by the Committee. The Minute was adopted, on the motion of Mr. Malcolm MacLeod, Convener.

Minute of Meeting of Propaganda Committee was read. The Committee gave some consideration to Rule 15 of Rules for Provincial Mods, which demands that choirs competing at Provincial Mods must consist at least of 50 per cent. Gaelic speakers or give evidence of having recently attended a Gaelic Class. The Sub-Committees are asked to give consideration to the following amendment:—"At least 50 per cent. of the

members of Senior Rural Choirs competing at Provincial Mods must be able to speak the Gaelic language or pass a Gaelic reading test at the Mod." The Minute was adopted, on the motion of the Convener, Mr. Charles Campbell.

Minute of Art and Industry Committee was read. The Committee agreed to advertise for a design in Celtic character suitable for a Greeting Card, and that £3 be offered for the best design submitted. Entries to close on 1st May. On the motion of the Convener, Mrs. Iain Campbell (Airds), the Minute was adopted.

Minute of Meeting of Mod and Music Committee was read. It was intimated that the "Queen Elizabeth Coronation Trophy," gifted by MacGillivray of MacGillivray, had been received, and that two further trophies had been offered by Miss H. Russell-Fergusson for the Unpublished Song competition, and by Aberdeen and District Pipers' Society for Senior Pianoforte Playing. The trophies were accepted, and the donors cordially thanked. The Minute was adopted, on the motion of the Convener, Mr. John M. Bannerman.

It was reported that a Mod Local Committee had been formed at Aberdeen, with Mr. Dugald MacDonald as Convener; Mr. Alfred Milne, Treasurer; and Mrs. M. C. Edgar, Secretary.

Minutes of three Meetings of Clann an Fhraoich Committee were read. The Committee recommend the extension of period at the Sonachan Camp for members of Comunn na h-Oigridh—girls, 11 days, and boys, 10 days. The Camp will open on 13th July. On the motion of the Convener, Mr. George Marjoribanks, the Minutes were adopted.

As remitted, proof of the Constitution and Rules was considered and remitted to the Publication Committee, which was authorised to deal with, and so far as thought desirable, to give effect to the suggested verbal alterations of the Gaelic translation.

As remitted, the resolutions from the Lochaber Branch were considered. The first of these, which proposed the removal of An Comunn headquarters from Glasgow, was unanimously disapproved.

The second, which suggested the raising of the standard of the Gaelic test for competitions, was passed on to the Mod and Music Committee.

The third, which proposed to give two days to the Annual Meeting as against one at present, was unanimously disapproved.

Sir Alexander MacEwen submitted in outline the suggested scheme for the Smallholders' School proposed to be established in the island of Canna. The scheme was approved in principle, and the financial proposals, which involved the payment by An Comunn from An Clachan surplus of £600 towards the capital cost and a guarantee of £300 for five years towards maintenance, were remitted for favourable consideration to the Finance Committee, which would report to next meeting of Executive Council.

Letter was read from the Scottish Development Council making application for a grant which it was suggested might be £1,000 from An Clachan surplus, was submitted. The letter pointed out that the Council had at all times, in various directions, endeavoured to promote the economic welfare of the Highlands. The letter was remitted to the Finance Committee for consideration and report.

Dates for meetings for 1939 were arranged as follows:—27th January, 7th April, 30th June, 30th September, and 24th November.

A vote of thanks to the Chairman closed the Meeting.

SECRETARY'S NOTES.

Tha sùrd na Calluinn anns a' bhaile

Fire faire 's àbhachd;

Nollaig chridheil air gach bile

'S bho gach cridhe fàilte.

Guidhean dùrachdach 'g an aithris

Ann an rannaibh Gàidhlig;

An latha chi 's nach fhaic, a charaid,

'Se sin dhuit guidhe 'Ghaidheil.

* * *

Bithidh Ceilidh Bhliadhnail Clann an Fhraoich air a cumail an "Aitreabh nan Gaidheal," Glaschu, air Di-màirt an deicheamh là de'n Fhaoilleach, aig leth uair an deidh seachd feasgar. Bithidh an t-uasal Seoras E. Marjoribanks air ceann na cuid-eachd agus tha fios aig ar luchd-leughaidh mar a theid aige-san air Ceilidh a riaghladh. Gheibhear orain agus seulachdan bho chairdean a thig air aoidheachd agus theid cup is greim a riarachadh. Cha chosd na h-uile nì dheth sin ach sgillinn Shasunnach agus feuch gu'n sibh dean oidhche mhòr dheth air gach doigh.

The Art and Industry Committee are offering a prize of £3 for the best Celtic design submitted for a New Year or Christmas Greeting Card. The greeting must be in Gaelic, and the lettering in Celtic characters suitable for reproduction in colours. The competition is open to all, and entries must reach the office of An Comunn not later than 1st May, 1939.

The Committee wish to draw the attention of members and readers to the competitions arranged for the Aberdeen Mod as incorporated in the Mod syllabus, which may now be obtained free from the office. There is still a number of E. Carmichael's book, *Elements of Celtic Art*, on hand at the office; also Miss Mairi MacBride's book, *Interlacing Celtic Designing in Six Easy Steps*. The price of these books is 1/- each, plus one penny for postage. * * *

The General Secretary has been paying visits to some of the Branches in Argyllshire. On 9th December he was present at the opening meeting in Lismore, where about forty members braved the elements to attend. Two members were admitted to the Baligrundle Feachd of Comunn na h-Oigridh, and the ceremony greatly impressed those who were present. Badges were also presented in Baligarve School. Both schools had passes in the literary examinations. * * *

On 12th December the Secretary attended a meeting of the Branch at Duror. There was a gratifying attendance of about forty people, and a splendid programme was submitted. There is a small Feachd in the school at Duror, but no new members were added. In this, as in many schools, the number of pupils is very small. * * *

The night of the 13th was exceptionally stormy, but fifty people were present in the Hall, Strath of Appin. This was the second meeting of the session, and it was encouraging to know that interest in the work of An Comunn is well maintained. Mr. MacPherson, retired headmaster, who has been President for many years, is a zealous worker and an ardent supporter of An Comunn. * * *

The meeting in Benderloch on 14th December, was in the nature of a business meeting, as the Branch had not functioned for some time. Twenty people attended, and the Branch was re-formed and office-bearers appointed. Arrangements were

made to hold alternate meetings at Barcaldine and Benderloch, and the first open meeting will be held at the latter centre on 20th January.

LITIR COMUNN NA H-OIGRIDH.

Air taobh-duilleig eile, chi sibh buil na deuchainne airson inbhe Làn-agus Sàr Ghaidheal. Is eadar aideachadh gun robh mòran de na paipearan nach robh 'nan samhhladh air deagh oileanachadh: militreachadh agus droch cur-ri-chéile, gu h-àraidh anns na cialtraidhean o Bheurla gu Gaidhlig. Bhuail e 'nam cheann gur h-e mi-chùram as leth nam Ball a bha aig bun cuid mhaith de na bha ceàrr. Bha e neònach learn bhi faicinn na h-uiread a' sgriobhadh " 'nur dùthcha" an aite " 'nur dùthaich," agus aig nach robh fios ciod bu chiall do "talamh fàs." Agus ciod a their mi ris na h-oidheirpean so:—

Bithidh am balach sin ceithir bliadhna deug am maireach: *that boy was born 50 years ago.*

Tha mi an sheanair còrr is trì fichead bliadhna a dh'aois: *my grandfather is more than 300 years old.*

Tha mi an dòchas nach tig an eucail so an gaire do'n chloinn agaibh: *I hope the children are not laughing at that joke?*

Ach 'na déidh sin, chan 'eil mi idir, idir, airson dad a ràdh a chumas na Buill o bhi feuchainn nam paipearan so, chionn is urramach a bhi feuchainn, uair is uair gus am faighear buaidh, agus is suarach a bhi 'nad Ghaidheal fad uile laithean t'òige 'nuair a dh'fhaodas tu fàs 'nad Làn—no 'nad Shàr-Ghaidheal. Tha sinn ag cur meal-an-naidheachd air an Tairbeart, a choisinn 15 Làn—agus 18 Sàr-Ghaidheal, agus tha Aird an Rudha ri a mholadh airson grinnead is glainead a chuid Gaidhlig—agus iomadh Feachd eile. Iarraidh mi air barrachd mhór Fheachdan an cuid a ghabhail anns a' cheasnachadh so an ath-bhliadhna—sin an comharradh air dealas Feachd.

AIR A BHI TOIRT FAINEAR.

EOLAS NAN CRAOBH.

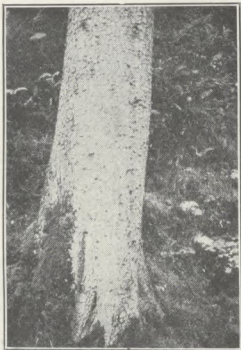
Chan urrainn domh-sa an t-eòlas sin a thoirt dhuibh. Fadaidh sibh fhein ainmean nan craobh fhaotainn le bhi feòraich de na daoine tha eòlach orra—bhur Ceann-Feachd, an Saor, am Forsair, muinntir Bord na Coille. Ach faodar eisimplearan a thoirt air na dòighean anns an gabh na craobhan aithneachadh bho chéile: is iad sin

Cumadh
Dreach
Duilleagan

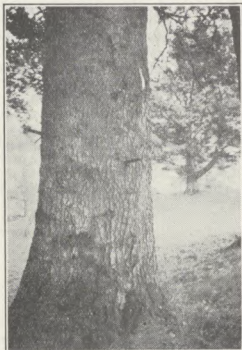
Blatha
Measan
Rùsg.

Dhiubh sin, faodaidh e bhith nach 'eil na duilleagan, na blatha, na measan (cnòthan, gucagan, 7ce), ri'm faotainn, ma tha aimsir nan nithean sin seachad. Bu chòir

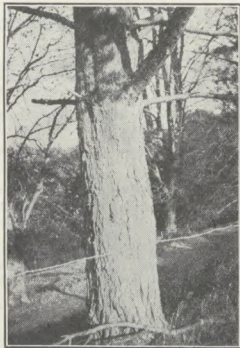
comharran a bhith aig a dh'innseas ainm na craobhe aig am sam bith. Is iad dreach is cumadh, agus rùsg, na comharran as cinntiche, chionn tha iad daonnan ri'm faicinn. Faicibh eadar-dhealachadh cheithir craobhan cumanta a thaobh rùisg, a réir nan dealbhan a thugadh an so:—



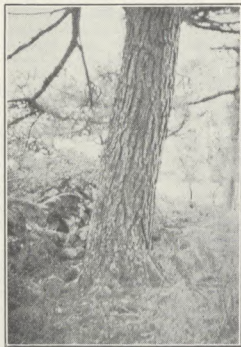
1.—Giubhas Lochlannach (Spruce).



2.—Giubhas Geal (Silver Fir).



3.—Giubhas (Scots Pine).



4.—Giubhas-learaig (Larch).

(1) Thoiribh fainear mar a tha an rùsg a' dol 'na fhàinnean beaga cruinn, tur eadar-dhealaichte bho (2), anns a bheil e 'na shreathan fada caol a' ruith sìos is suas. A rithist, (3) anns a bheil an rùsg 'na sglìbheagan tana, leathan, a ghabhas toirt as gu furasda, eu-coltach ri (4), anns a bheil e cruaidh, tiugh, le claisean garbha, domhain air a fheadh. Ach is e an dath bòidheach — dath an fhraoich — air a' Ghiubhas fhein a tha 'ga comharrachadh a mach bho gach craobh eile.

Aithnichidh sibh a nis na ceithir craobhan so gun uiread is sùil a thoirt air duilleig, no gucaig no ni eile. Agus mar sin le gach craobh a gheibhear an coille. Leigidh so fhaicinn duibh ciamar a dh'fhaodas sibh bhuir sùilean fhein a chur gu feum, agus chan 'eil nì as luaite a bheir grad-shealladh 'na chois, na bhi toirt fainear uile phuncan eadar-dhealachaidh nan craobh.

SEORAS GALLDA.

BROSNAHADH.

An Airde Tuath.

Chuir am Fear-deilbhe cuairt air an Eilean Sgitheanach o chionn ghoidrid. Bha e aig tidhhlac an t-Sar-Ghaidheil sin—Coirneilear Coinneach Domhnallach Thobhta, air an 30mh là de'n t-Samhuin agus bha àireamh mòr sluaigh an làthair a leigeil ris am meas a bha aca uile air a' Choinneileir. Bha esan air leth dèidheil air Comunn na h-Oigridh agus rinn e na b-urrainn da 's an aobhar sin. Bithear 'ga chaidh 's 'ga ionndrainn.

Le bàs a' Choinneileir, bha Comhairle Mod an Eilean gun Cheann-suidhe aig a' Choinneimh bhliadhnail a chumadh air Di-màirt, an 6mh là de'n Dudlachd agus chuireadh am Fear-deilbhe 's a chathair. Chuir Mgr. Mac Phail an cèill co-fhair-eachdain na Comhairle agus A' Comunn Ghaidhealaich, anns a chall mhór a thuit air an eilean troimh bhàs a' Choinneileir. Ghabhadh ri ionraidhean an Rùnaire agus an Ionmhasair agus rinneadh ullachadh air son Mod na h-ath bhliadhna. Thaghadh mar Cheann-suidhe An Sar-Urramach Tormaid Mac Gilleathain aig am bheil àite comhnuidh a nise am Port Rìghheadh. Tha a' Chomhairle fortanach anns an taghadh a rinn aig agus fo stiùradh an Urramaich, bidh am Mod so a' dol o neart gu neart.

Chuir Mgr. Mac Phail cuairt air Feachdan

an Eilean mar a leanas—An Ath-Leathainn, Dùnan, Port Rìghheadh, Sgoil Mhic Dhiarmaid, Bearnasdaill, Dun-Bheagan, Port nan Long agus Carbost agus chuireadh Feachdan ùra air bonn aig Drochaid Bhatain agus An Sruthan. Tha deich is trì fichead ball 's an dà Fheachd ùr sin agus chuireadh 16 ball ùr ri àireamh nam Feachdan aig an Dùnan, Sgoil Mhic Dhiarmaid agus Beàrnasdaill.

Bha am Fear-deilbhe an làthair aig Cuirm-Chiuil am Mallaig air a' chòigeamh là de'n Dudlachd. Cruaidh is mar a bha an t-side, thainig cairdean á Morar is á Arasaig a chuideachadh leis a' Chuirn agus thogadh suim laghach fa chomhair a' Chròilean Chiuil. Bha e na thòilintinn a bhi ag cluinntinn na Gaidhlighe air bilibh an t-sluaigh anns na bùthan is air an rathad mhór. Tha taing chridheil r'a thabhairt do'n Urramach Canon Mac Neill air son bith a tha aige-san an aobhar na Gaidhlighe agus air son gach uile saothair a tha e ag gabhail gus cùisean adhartachadh 's an Sgìre.

Tha Iain Mac Dhomhnail a' teagasg Cròileanan Ciuil aig an Luirg agus Drochaid a' Bhanna agus tha Gilleaspuig Mac Gilleathain ris an tomhas cheudna aig taobh a Siar na Siorramachd.

An deidh na Bliadhn' Uire bidh an Domhnallach a togail air gu Leodhas agus Iain Mac Iomhair do'n Eilean Sgitheanach.

AN COMUNN GAIDHEALACH.

FOUNDED 1891.

All Scottish Gaels, and all persons in sympathy with the Gaelic movement, are cordially invited to become members. The objects of the Association are to encourage and promote

The teaching and use of the Gaelic Language,
The study and cultivation of Gaelic Literature,
History, Music, and Art,
The native industries of the Highlands of Scotland, and
The wearing of the Highland Dress.

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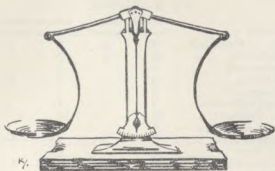
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TOIMHSEACHAIN IS SEAN-FHACAIL.



**Maide crom, cam,
Eadar dà ghleann,
Ma charaicheas am maide crom, cam,
Caraichidh an dà ghleann.**

MEIDH IS SGALAN.

Dà dhealbhadh de'n aon toimhseachan.
Anns a' cheud dealbh, tha an dà "ghleann" a'
co-chothromachadh a' chéile.
Chan 'eil gluasad orra.
Anns an dara dealbh, tha an dara "gleann" a' toirt
a' chudthrom as a' ghleann eile.
Tha mise gu math reamhar. Thogainn an trìuir
agaibhse, nam biodh sibh-se air an dara ceann
de'n mheidh, agus mise air a' cheann eile.
Bidh sibhse ag ràdh nach 'eil am maide agam crom,
no cam.
Is i an fhirinn a tha agaibh.



**Chaidh mi a mach eadar dà choille,
'S thàinig mi a steach eadar dà loch.**

NA CUINNEAGAN.

Tha mi 'nam leum eadar an dà chuinneig.
Tha ceud cabhag orm.
Chan 'eil fhios c'arson.
An dèidh dhomh dol a mach, feumaidh mi tighinn
a steach a rithist.
Mur deanainn sin, cha bhiodh an toimhseachan fìor.
Chan fhaca tu riamh coilltean coltach ris an dà
choille so, no lochan coltach ris an dà loch so.
Craobhan chan fhàs anns na coilltean.
Iasg cha toir "plùb" anns na lochan.

JANUARY GAELIC BROADCASTS.

- Monday, 2nd January—
7.25-7.30 p.m.—Gaelic News.
8.20-8.50 p.m.—Gaelic Concert. Campbeltown
Gaelic Choir.
- Tuesday, 3rd January—
6.10-6.25 p.m.—Talk on Highlands and Islands
Report. Rev. T. M. Murchison, M.A.
- Wednesday, 4th January—
11.30-11.45 p.m.—Recital of Gaelic Songs by
James C. MacPhee.
- Monday, 9th January—
7.25-7.30 p.m.—Gaelic News.
- Tuesday, 10th January—
6.25-6.40 p.m.—Second Gaelic Talk on the High-
lands and Islands Report. Rev. T. M.
Murchison, M.A.
8.8.25 p.m.—Gaelic Concert. G.G. Quartette.
- Monday, 16th January—
7.25-7.30 p.m.—Gaelic News.
- Tuesday, 17th January—
6.25-6.40 p.m.—Third Gaelic Talk on the High-
lands and Islands Report. Rev. T. M.
Murchison, M.A.
- Friday, 20th January—
8.35-9.5 p.m.—Concert by Edinburgh Artists.
- Saturday, 21st January—
12.15-12.30 p.m.—Recital of Gaelic Songs, by
Cathie B. MacLean.
- Monday, 23rd January—
7.25-7.30 p.m.—Gaelic News.
- Wednesday, 25th January—
6-6.15 p.m.—Fourth Talk on the Highlands and
Islands Report. Rev. T. M. Murchison, M.A.
- Thursday, 26th January—
7.30-8 p.m.—Gaelic Concert by the Govan Gaelic
Choir.

Glac ciall, gabh biadh, iarr Dia, 's chan eagal
duit.—Have sense, take food, seek God, and there is
no fear of you.

OBITUARY.

LIEUT.-COL. KENNETH MACDONALD.

It is with a sense of sincere loss to the Gaelic cause that we record the death of Lieut.-Colonel K. L. MacDonald of Tote, Skye, who passed away on 26th November, at the age of 71.

Colonel MacDonald was a son of the late Lachlan MacDonald of Skeabost. He was trained for the Bar, and was for a time in India; he then entered the Army and served in the South African War, and in the Great War, where he was mentioned in despatches and won the D.S.O., retiring with the rank of Lieut.-Colonel.

On returning to his native Skye he devoted much of his time to local government affairs, and was a J.P. and Hon. Sheriff-Substitute for Inverness-shire.

He was a true Gael, and was intensely interested in and gave much of his time and energies to the Gaelic cause. He was for a time a member of the Executive of An Comunn, and served on some of the Standing Committees. He was also President of the local branch of An Comunn and Chairman of the Skye Provincial Mod.

Colonel MacDonald was a Highlander of distinguished presence, and was no less distinguished in his mental outlook on the language and culture and welfare of his people. He was a fluent Gaelic speaker, and one recalls the moving effect with which we once heard him deliver a political speech in his native tongue. The cause for which An Comunn Gàidhealach stands is the poorer for the passing of this distinguished Highlander, and we shall miss his fine presence and genial fellowship at the Mod.

We offer his widow and family our respectful sympathy.

NAIDHEACHDAN.

THE NATIONAL MOD.

As our readers know, the National Mod is to be held in Aberdeen during the last week in September. A strong and active Committee has been formed locally, with Mr. Dugald MacDonald, North Bank House, Stonehaven, as Convener; Mrs. Morag Edgar, Caledonian Hotel, Aberdeen, as Secretary, and Mr. Alfred Milne, 2 Albyn Place, Aberdeen, as Treasurer.

As this is the first time the National Mod has visited the Granite City, much advertising has to be done, and the purpose of the Mod and the work of An Comunn Gàidhealach to be explained in the local press of the North-East. Many influential people in the city and throughout the district are already giving a helping hand, and no doubt the old Celtic spirit of Buchan will waken afresh, and the district which gave us the Book of Deer will claim its ancient heritage.

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FEACHD	LAN-GHAIDHEAL Bhuidhinn Chailteach	SAR-GHAIDHEAL Bhuidhinn Chailteach
An t-Ath-leathann...	2	3
Boghamor	10	6
Portnalong	8	5
Dalabrog	9	8
Eolagaraidh	9	3
Bagh-a-Chaisteil ...	5	1
An Tairheart	15	18
Baile na Creige	8	6
Tobarmhoire	3	1
An Aird	9	7
Cornagmor	10	12
Cill-leir-a-Bhaigh ...	3	1
Locephort	3	3
Iochdar	3	2
Aros	6	—
Carbost	9	—
Baile-Ghrundail	2	—
Minghearsaidh	2	—
Grian	1	2
Baile-Mhanaich	12	—
Cnoc-na-Moine	4	5
Baile-garbh	1	3
Cairinnis	6	—
	140	39
		75
		10

COMUNN NA CLARSAICH.

A very successful report was presented at the Annual Meeting of the Clarsach Society in the Ca'doro Restaurant, Glasgow, on the 26th November.

Mrs. Iain Campbell presided. There are now five branches of the Society throughout the country, and excellent work is being done in propagating the playing of this ancient Celtic instrument. Reference was made to the class for teaching clarsach playing at the Summer School of Gaelic this year again.

Mrs. Campbell afterwards presided at a Ceilidh, when various items on the clarsach were rendered, solos sung, and *seanachasan* given, as well as a short address by the President of An Comunn. *Fìor Cheilidh Grinn is Taitneach.*

ROSG—BARDACHD.

Is ann gu h-àraidh aig àm an Fhogharaidh a tha Abhainn Rèilig ag àrdachadh mo smuain gu àilgheas obair nàdur. Tha còrr agus còig bliadhna o'n a thrial mi o chòir do bhruaich ach an diugh tha mo mhiann ag altrum barrachd spéis dhuit na bha i riamh. Chan iarr mi ach aon sealladh air t' aogag, abhainn mo chuilg, nuair a tha luisreadh dhùilleag a' faoirasgadh air fhor mhuillach do lighe, agus air ball shlodaidh mi faoinas an t-saoghail ri m' chùil. Is miùic a thog mi laoidh am ainmoich 'n ad fhochar agus mi 'n a m' aonar, agus shaoil mi gun robh brothluinn do chùil a' co-sheim ri m' ùrnuigh. Ghabh mi beachd ort ri oidhche nan seachd sian agus mi ri dìon na drochlaide duibhe. Chunna mi taran a' mhaothrain 'na chaoil mharbhpaisg 'ga aiseag a null air an staran, 's an sin 'ga shadadh a lamhan a mhuime do na caoiribh geala. Gus an tig doille 'n a m' radharh ni mi tadhal air t' àros, abhainn mo mhùim.

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Leabhar XXXIV.]

An Gearran, 1939.

[Earrann 5

CEILIDH NAN GAIDHEAL.

So an t-ainm a thug sàr Ghaidheil an Glaschu air cruinneachadh a chuir iad air chois o chionn còrr is da-fhichead bliadhna—'sa' bhliadhna 1895. Bhatar gu bhì coinnreachadh a h-uile oidhe Shathuirne, agus chan fhaoidte facal a labhairt fhad 'sa bhatar fo bhallachan na Céilidh ach ann an Gaidhlig. Bha cruinnichean agus seòrsa de chéilidhean eile aig Gaidheil Ghlaschu roimhe so, ach is ann am Beurla bha gnothaichean air an cur air adhart; agus ged bha òrain Gaidhlig air an scinn aca, agus an dràsda 'sa rithist beagan Gaidhlig air a bruidhinn agus mòran air a labhairt *mu dheidhinn* na Gaidhlig is na Gaidhealtachd,—'gam moladh le cheile,—is ann am Beurla bha sin air a dheanamh.

Cha robh na seòid a chuir air bonn Céilidh nan Gaidheal riarachta leis an so; bha iad a' faicinn nach robh e a' deanamh mòran cuideachaidh do'n Ghaidhlig—ged bha na coinneamhan ud feumail an dòighcan eile—agus chuir iad air bonn cruinneachadh aig am bitheadh Gaidhlig gu tur, air a bruidhinn agus air a leughadh; agus thug iad Céilidh nan Gaidheal mar ainm air. Cha b' urrainn a bhith na bu fheàrr agus ni bu fhreagarraiche, agus choisinn i cliù dhi-fhein mar fhior chruinneachadh Gaidhealach araon an Glaschu agus feadh na dùthcha. Tha i a' dol air adhart gu beò beathail mar bu dù do Chéilidh Gaidhlig a bhith. Tha gnothaichean na

Ceilidh gu leir, na h-òraidean agus na h-òrain, na seanchasan agus na naidheachdan, agus na deasbudan uile, gach facal dhiubh ann an Gaidhlig.

Bho thoiseach tòiseachaidh gus an latha an diugh bha a' Chéilidh air a deagh riaghladh—tha cur-seachad is fearas-chuideachd gu leòr aice, maille ri eòlas is oideachadh air nithean Gaidhealach agus iomadh rud eile—ach o'n ehad oidhe air an do chuireadh air bonn i tha rian is òrdugh agus fìor cìreachdas air Céilidh nan Gaidheal. 'Se sin an seòrsa dhaoine a thà agus a bhà air a ceann, agus mar sin tha ainm is cliù aice mar chéilidh an measg nan Gaidheal.

* * *

Tha e furasd a thuigsinn gun dean cruinneachadh do'n t-seòrsa so daoine calanta 'nan cainnt is 'nan cleachdadh fhein, bheir e dhaibh cothrom air a bhì 'ga labhairt gu follaiseach aig coinneimh do'n t-seòrsa so, agus a bhì cleachdadh gu fìleanta cainnt a tha feumail is freagarraich air son nì no cuspair sam bith.

Agus chan e mhàin iadsan a bhios a labhairt ach iadsan uile tha lathair a gheibh gréim daingean agus ceart air nòs is cleachdadh na Gaidhlig, le bhì cluinntinn muinntir eile a labhairt gu follaiseach air cùisean sam bith agus air gnothaichean a thig fa chomhair na Céilidhe. Chan 'eil duine aig a bheil dad de bhreithneachadh nach tuig gu bheil so mòran na's feumail do'n Ghaidhlig, gu bhì 'ga cumail

beò fallain agus eadhon a chum a meudachadh, na ged bhiodhte 'ga moladh anns a' Bheurla; no a bhi ag aithris eachdraidh is euchdan ar n-athraichean agus a toirt seachad òraidean fiosrachail is foghlumte *mu an deidhinn* 'sa' chànan sin. Chan e nach 'eil sin feumail gu leòr 'na àite fhein ach chan 'eil mòran brìgh ann a bhi cumail suas na Gaidhlig.

Chan 'eil duine a ghabhas gu cridhe suidheachadh na Gaidhlig an diugh, ach duine a tha fo fhìor chomain do Chéilidh nan Gaidheal, agus bu chòir do'n Chomunn Ghaidhealach gu h-àraid a bhi taingeil di air son an togail a thug i do'n Gaidhlig agus an àite thug i dhi.

* * *

Thug sàr Ghaidheil an àitean eile so, agus tha a nis Céilidh nan Gaidheal an caochla àite de'n dùthaich—air an steidheachadh agus air an riaghladh air an dearb dhòigh. Tha Céilidh nan Gaidheal an Dun-éideann de'n aon seòrsa, agus an Inbhir-Nis agus an Lunnainn—iad so uile mar thoradh air Céilidh nan Gaidheal an Glaschu; agus iad uile cho taitneach is cho soirbheachail 'sa tha té Ghlaschu.

'Se gearrain as motha tha aig daoine a tha eudmhor as leth na Gaidhlig, agus gu sonraichte aca-san a tha 'ga h-ionnsachadh, nach 'eil na Gaidheil a' bruidhinn uibhir 's bu chòir dhaibh dhi aig coinneamhan Gaidhealach agus an uair a thig iad cruinn mar Ghaidheil. Tha mar sin Céilidh nan Gaidheal a' toirt cothrom do gach neach aig a bheil iarraidh air, air a bhi ag éisdeachd Gaidhlig fad aon fheasgar 'san t-seachdain agus ann a bhi fàs ealanta 'na bruidhinn.

* * *

Tha an t-aon chleachdadh aig Meuran a' Chomuinn Ghaidhealach anns an h-Eileanan agus air taobh siar na Gaidhealtachd ged nach 'eil e mar chorachd orra sin a deanamh. Ach bhiodh e 'na mhasladh nan robh iad air a' chaochla agus Gaidhlig choimhlionta aca 's na cearnaidhean sin uile.

Agus mar is motha a chleachdar i aig na Meuran 's na h-àitean eile cuideachd is e as fheàrr do'n Gaidhlig 's an àite sin, agus is ann as riarichte a bhitheas daoine a tha air tl a' Gaidhlig a chumail beò agus a chur air adhart.

FACAL 'SAN DOL SEACHAD.

Tha e coltach gu bheil iad air mosgladh a thaobh na Gaidhlig an Nobha Scotia. Bhà agus thà mòran Gaidhlig air a bruidhinn an Ceap Breatainn agus anns na roinnean eile de Alba Ur, ach cha robh a bheag air a dheanamh gus an so, ma bha dad idir, los gum biodh eòlas litreachail agus oideachail aca-san a bhruidhneas i air a' Gaidhlig.

Thatar a nis air comunn a chur air bonn ann am baile-mór Shidni chum na crìche so, comunn ris an canar "Bun-stèidh na Gaidhlig." A reir is mar tha sinn a' tuigsinn bho phaipeir-naidheachd à Sidni tha an comunn so rud-eigin coltach ris a' Chomunn Ghaidhealach againn fhein—tha e a chum a h-àite fhein a thabhairt do'n Gaidhlig agus do gach nì a bhuineas do'n Gaidhlig. Bha cruinneachadh is cuirm mhor-mhòr aca an Sidni toiseach na Dùbhlachd, cruinneachadh aig an robh oched ceud Gaidheal an làthair a chum an comunn so a chur air chois, agus gu toiseach tòiseachaidh a dheanamh air trusadh airgid airson na h-obrach. Rinn iad an deagh thòiseachadh le ceithir cheud dolar a thional. Bha òraidean is òrain Gaidhlig aca maille ri annlan de thruileisean am Beurla mar bhios air uaireanan againn fhein.

A nis seach gur sinne mar Chomunn as sine, agus gu bheil e buailteach do dhaoine thainig gu latha comhairle a thoirt air an òige, bheireamaid a chomhairle air ar càirdean an Nobha Scotia, iad chumail ris a' Gaidhlig agus ris a' Gaidhlig a mhàin. Ma nì iad sin, thig adhartas air a' Gaidhlig 'nam measg araon a thaobh labhairt agus litreachais, agus a thaobh a h-uaisleachd cuideachd. Seasaidh i air a casan fhein, agus cha ruig i leas currac-a-nuas a thoirt do'n Bheurla no do'n Fhraingeis no do chànan cruthaichte eile. Ach mur dean iad so, gun teagamh gheibh iad mòran a bharrachd a leanas iad, agus a dh' èughas àird an claginn "suas leis a' Gaidhlig" agus an còrr am Beurla, agus a dh' éisdeas ri fuinn Ghaidhealach, ged nach cuir a chuid mhòr dhiubh dragh sam bith orra-fhein chum a' Gaidhlig a labhairt no leughadh no sgrìobhadh—muinntir a tha feumail gu leòr 'nan àite fhein, ach is e t-àite sin an dachaidhean fhein agus chan e blàr-catha na Gaidhlig. Cuimhnichheadh iad air Gideon, agus mar rinn esan, agus an soirbheachas a bha leis.

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Is iomadh rud iongantach a tha 's an t-saoghal a th' ann, ach is e rud cho iongantach 'sa chunnaic no chuala sinn o chionn fada gun

chuireadh deich puinn Shasunnach de chàin air tuathanach coir—*Joseph A. Tovers* a *Shenstone* an siorrachd *Stafford* an Sasainn—air son gun chreic e buntàta a bha ro mhór, feadhainn anns an robh coir is puinn de chudthrom. Tha e coltach gu bheil Bòrd ann ris an canar “Bòrd Margaidd a’ Bhuntàta,” agus gu bheil ùghdarras aca bho’n Riaghaltas reachdan a dheanamh a thaobh margaidd a’ bhuntàta, agus ma bhrisear iad, càin a leagail a reir am beachd-san. ‘Se aon de na reachdan a rinn am Bòrd ioughantach so, nach fhaodar buntàta anns am bi coir is puinn de chudthrom a chur gu margadh, no sùileagan beaga gun seagh. Chan ‘eil mòran brigh ann sùileagan bhuntàta carrach, ach chleachd sinn a bhi ‘gan toirt do na h-òiseagan, agus cha dhroch bhiadh mhuc iad, agus is e gnùst a dheanadh a’ bhó riabhach riutha.

Tha fhios mar as fheàrr an tuathanach gur h-ann as fheàrr a mhaithicheas e’ fhonn agus gur h-ann as fheàrr a bhios an slò a chuireas e. Ann an deagh thalamh air a dheagh ghréidheadh, tha fhios gum bi buntàta maith is mòr aig an deagh tuathanach ma bhios a’ bhliadhna freagarrach; agus is e lagh coltach ris an lagh a bha an Cille-ma-cheallaig nach fhaod e am buntàta so a chreic.

Is fhada bho chuala sinn mu dheidhinn buntàta Phàndruig Eireastadh an Uig Leodhais, buntàta a bha cho mór agus nach b’ urrainn dhaibh an togail às an t-sreath le na cromain, gur h-ann leis a’ chois-dhric a b’fheudar dhaibh an togail. Tha e coltach gur h-ann mar so a bha buntàta *Joseph Tovers*, ge b’e air bith mar a thog e iad. Bha dà thrian na bha aige am bliadhna mar so, ged bu ghann ‘s bu bhoeth iad air a’ Ghaidhealtachd.

Tha e ag radh nach pàigh e a’ chàin a chuir iad air gu siorruigh ged chuireadh iad an làimh e, gun teid e gu toileach do’n phrìosan mus dean e gnìomh cho aimdeach.

Bha sinne gu tric ag gearain air Bòrd nan “Tarbh” ach cha do rinn iad gnìomh a riamh fhad ‘sa bha iad ann cho aimdeach ris a’ ghnìomh so; agus tha sinn an dòchas gu lean *Joseph Tovers*, an duine coir agus an tuathanach barraichte, air cur is togail buntàta a bhios nam fulpairean cho mór ‘s gum bi coir is puinn unnta uile, gun sùileag charrach ‘nam measg. Nach bochd nach robh cliabh air son slò-cura de bhuntàta mòr *Joseph Tovers* againn uile air a’ Ghaidhealtachd.

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Fhuair sinn litir *Chalvum Sgoileir*. Tha e ag radh gun euala no gun leugh e an àit-eigin mu dheidhinn fear a ghoid leabhar air Calum-cille

agus a bheannaich an Naomh le rann a dheanamh dha. Bheir e ceud taing do’n *Ghaidheal*, tha e ag radh, na theit aige air an rann so thoirt dha. Tha na taingean gu maith, agus bha a litir dàmheil càirdeil, ach tha cuinhe aig ar caraid air an rud a mharbh coileach a’ ghobhainn —na taingean.

So mar a bha an eachdraidh mar a chuala sinne i. Bha dithis thuathanach aig Calum-cille air an fhearann aige; fear dhiubh pòda agus bean is teaghlach eircachdail aige agus gach nì a soirbheachadh leis mar bu mhiann leis, ann fear eile ‘na fhleasgach gun bhean guu chloinn, le bochdainn, agus glé bheag cinneachaidh air. ‘Se an aon uibhir de mhorlanachd a bha aca ri thoirt do’n Naomh le cheile mar mhàl an fhearainn. Thainig an fleasgach bochd far an robh Calum-cille, ag gearain agus ag radh nach robh e ceart a bhi tagradh air-san an aon uibhir ris an fhear eile a bha beartach le bean is clann. “Thoir thusa,” arsa Calum-cille, “ni-eigin a ghabhas cur gu buil blo chuid-eigin fad bliadhna, cuir gu buil e, agus an sin cuir dhachaidh e.”

A nis bha leabhar-eòlais aig Calum-cille agus fhuair an duine so grèim air, agus dh’ fhalbh e leis do na h-Eileana Siar. Bha eòlas leigheis gach euslaintè bhiodh air duine is air ainmhidh ‘san leabhar, agus bha am fleasgach fad bliadhna a’ dol feadh nan Eilean a’ leigheas gach creutar euslaint leis an eòlas, agus ag cur càin air gach duine is beathach a leigheiseadh e, gus na thill e ‘na dhuine saobhair. Bha e air a radha gur h-ann mar so a fhuair na h-Eileanaich an “t-eòlas.”

Nuair a thug e an leabhar air ais do’n Naomh agus a dh’ innis e dha mar a chaidh leis, loisg Calum-cille an leabhar chum is nach tugadh e ainm eòlais dha-fhein, agus gun e ‘ga mheas fhein airidh air a leithid de eòlas; agus thubhairt e ris an duine:

Fhir a thug uam mo leabhar
Guma bòidheach bhios do bhean,
Guma h-àrd a bhios do thigh,
Guma luath a bhios do threabhadh,
Is guma deas a bhios do bhaile.

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Lorg litir na *Bansgoileir* sinn ceart gu leòr. Bha ise an teagamh nach lorgadh agus i air an seòladh a chur oirre an Gaidhlig. Is i a lorg agus air a’ cheann-latha cuideachd. Tha a’ *Bhansgoileir* cho gleusda ri a seòrsa! An deidh dhith ruith mholaidh a thoirt air a’ *Ghaidheal* tha i ag radh gum biodh i fada ‘na chomain, seach gu bheil e cho maith air na ceistean, nan fuasgladh e ceist dhi-se, ‘se sin cionnas a thòisich an cleachdadh a th’ aig na

fir, air an làmh a chur 'nan currac nuair tha iad air son urram a nochdadh do neach sam bith.

Tha sinn toilichte gu bheil a' *Bhansgoileir* chan ann a mhàin a' tuigsinn ach ag aideachadh gu follaiseach gu bheil i a' faotainn iomadh eòlais is fiosrachaidh Gàidhealach gu maith saor air dà sgillinn—pris a' *Ghaidheil*. Is airidh i mar sin air fosgladh na ceiste so.

'S an t-seann aimsir nuair a bha e 'na' chleachdadh aig fir churanta a bhi caitheamh ceanna-bheairt iarainn chum an claiginn a dhion o bhuille nàmhaid, nan tachradh dithis ri chèile agus gun chòmhraig air an aire bheireadh iad dhiubh an clogaid mar chomharradh air càirdeas agus nach robh bualadh bhuillean nam beachd. Dh' éirich as an sin mar chleachdadh gun togadh fear a chlogaid no a churac mar shamhla air càirdeas is urram; agus tha an cleachdadh a nis gu cumanta air a mheas 'na dheagh mhodh am meas luchd-àiteachaidh taobh-siar an t-saoghail gu léir.

Is ann air an aon dòigh a dh' éirich e gu bheil daoine a' breith air làmh air cach a chèile mar fhàilte is mar chomharradh càirdeis. Ri linn nan creach nuair a bha na h-uaislean ag caitheamh làmhainnean a bh' air am fighe de theinneachan iarainn gus an làmhnan a dhion, agus a thachradh iad ri chèile, ma's e càirdeas a bh' air an aire bheireadh iad dhiubh làmhainn na làimhe deise agus bheireadh iad air làmh cach a chèile, a leigeil fhaicinn nach robh rùn sabaid no bualadh bhuillean orra. As an sin thainig e, gu bheil e 'na chleachdadh is 'na mhodh nuair a thachras clachan gun cuir iad fàilt air a chèile le crathadh làmh.

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Bha Uilleam agus a bhean 'nan suidhe gu tostadh an air gach taobh de'n teine; na bha dh' fhuaim ri chluinntinn 'se sgaile thall 'sa bhos aig boinne, boinne, driog, driog, a tuiteam bho na cabair suidhe. Ged a dh' amais aon air ceann maol Uilleim cha do charaich e as àite, ach an uair a thuit boinne mór donn air buntàta maith craosach a bha am bial na poite an taca an teinntein bha an t-àm aig Seònaid a guth a thogail agus so mar a thubhairt i: "Tha an tigh air a ghànrachadh, ach cò is coireach?" "Cò air an cuireadh tu choire," ar's Uilleam, "ach air suidheachadh na h-aimsir." "Nan robh an tigh air a thughadh," ar's ise "cha bhiodh so mar so." "Cò" ar's Uilleam agus e a leantainn anns a' cheasnachadh, "cò b'urrainn tigh a thughadh ri leithid so a shìde?" "Carson," arsa Seònaid

nach do thugh thu e an tim an t-samhraidh? "A Sheònaid," ar's Uilleam, "cha robh feum aige air tughadh an uair sin ann," agus lean an suidhe air tuiteam, boinne, boinne, driog, driog, gus an robh ceann maol Uilleim breac ruadh le snighe nan cabar.

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Dh' iarr am bard air bard eile rann òrain a dheanamb anns nach biodh nì air ainmeachadh ach biadh, agus is so am freagairt a fhuair e:

Nach robh agam long mhuice
'S i luchdaichte dh' uachdar,
Druim dìreach de mharraig
Rangan arain 'ga fuagheal,
Stiùr bhuntàta, failn sgadain,
Cnagan de'n t-saoidhean,
'S i gun iomradh 'n loch bhlàthaich
Le ràimh chàis air a gualainn;
Is aoibhinn an t-aran
'S brat thairis a dh' ìm air.

* * *

So ùrnuigh a bhiodh aig bean chòir a bha ann an Uig Leodhais o chionn còrr is ceud bliadhna; tha i coltach ri ùrnuigh a thigeadh a nuas tre bheul-aithris.

O Dhia! bi leinn 's bi againn,
Bho thùs ar beatha gu crìoch ar n-aimsir,
Is gléidh ar ciall 's ar n-aithne ruinn
Gu uair is àm ar bàis.

AM FEAR-DEASACHAIDH.



URRAM DO'N OLLAMH CAILEAN MAC-NA-CEARDADH.

Bha an sean-fhacal ag radh: "Teirigidh gach mathas ach mathas Mhic Dhé." Ach ged theirgeas fhein tha gach mathas a' fàgail deagh thoradh 'na dhéidh, agus sin mar a thachair do Chlachan an Eagsaibisein. Cha robh mìr de'n Fhéil mhóir so—agus bha i uile 'na meadhon oideachaidh agus 'na miann sùla—cha robh aon mhir dhi a thug barrachd riarachaidh do na mìltean na thug Clachan Baile Hùisdein, a mholadh sin do Fhear-dealbhaidh a' Chlachain, an Ollamh Cailean Mac-na-ceàrdadh. Mar a thubhairt an *Gaidheal* agus e air an Clachan fhaicinn air son na ceud uaire, chan 'eil aon duine eile againn a dheanadh an rud a rinn e, agus sin cho grinn is cho freagarraich. Chum, ma tha, a leigeil fhaicinn dha-fhein agus do mhuinntir eile, cho riarichte 'sa tha a' Chomhairle ris an robh togail a' Chlachain an earbsa le a shaothair, agus mar dhearbhadh air

an spéis a tha aca-san agus aig na ceudan eile feadh an t-saoghail a thadhail an Clachan dha fhein agus dha obair, thug iad dinnair mhor-mhór dha air oidhche Di-ardaoin dara-là-deug an Fhaoilich.

Nan deanadh biadh is itheanaich e bha an diot 'na diot da-riribh, ach an duirt an sean-fhacal: Chan fhiach cuirm gun a còmhradh; agus bha an còmhradh an so a reir na h-itheanaich, a cheart cho blas is cho pailt.

Bha dùil aig Sir Alasdair MacFoghain gum biodh e air ceann na cuideachd ach bha e air a bhacadh leis gu feumadh e bhi aig coinneimh de Chomhairle na Siorrachd an Inbhirnis. Ghabh Calum MacLeod a chathair 'na àite, agus tha fhios aig na Gaidheil agus gu sonraichte aca-san aig a bheil làmh an obair a' Chomuinn Ghaidhealaich gum bi snas is loinn air gach nì ris am bi gnòthach aige-san. Dh' innis esan do'n chuideachd iomadh nì camh is ceart mu chliù is chaithe-beatha Chailein, mu dheanadas is mu uaisleachd a nàdur; agus shìl e dha tidhhlacan mar dhearbhadh air cho riaraichte is a bha Comhairle Clachan an Eagsaibisein le shaothair, agus an spéis a tha aca dha-fhein mar dhuine. Fhreagair an Ollamh Cailean fhein ann am briathran a bha aon chuid tlachdmhor is cothromach, a toirt ceud taing don Chomhairle air son na saorsa a thug iad dha chum is gum bitheadh an Clachan mar bu mhiann leis-san, fear-dealbhaidh is fear-toigail a' Chlachain, e a bhith. Bhruidhinn Sir Cecil Weir a bha os cionn an Eagsaibisein gu léir a' moladh na h-oibreach agus an fhir a dheilbh i. Mhol an Urramach Alasdair Domhnallach "Tir nam Beann" agus na bhuineadh dhi, agus is maith a thigeadh sin dha. Bha dùil aig Probaist Ghlaschu a bhi comhla ruinn ach cha b'urrainn e agus e 'na laighe leis a' chnatan ach ghabh aon de fhir-comhairle a' bhaile, *Rosslyn Mitseil* àite agus bhruidhinn esan gu h-calanta druiteach a' moladh gach clachan a bha ann air a' Ghaidhealtachd, agus na tighean-dubha agus na daoine calma cliùiteach a thogadh unnta; agus arsa esan, sin an spiorad a tha fhathast air a' Ghaidhealtachd agus an cridhe a' Ghaidheil agus an luib na Gaidhlighe, agus is maith as fhiach e a gheidheadh. Labhair an Ollamh Iain Camshron air a' Chomuinn Ghaidhealach agus an t-saothair mhór a rinn e, agus a tha e a' deanamh as leth ar cànan is ar cinneach, agus an inbh a tha aige am measg uaislean is islean siar is sear, agus tuath is deas. Fhreagair an Urramach Calum MacLeod, Ceann-suidhe a' Chomuinn Ghaidhealaich, a toirt taing do'n Ollamh Camshron agus dh' innis e nì no dha mu dheidhinn obair a' Chomuinn Ghaidhealaich

agus an tairbh a tha 's an obair sin chum maith na rioghachd uile, agus an t-urram a tha e a nis a' faotainn bho dhaoine fiùghail. Thug Rob Mac'ille-bhàin an ainm na cuideachd taing do fhear-na-cathrach, agus ann an dà fhacal chuir e an tuagh air an t-samhaich cheart. Am measg na bruidhnich a bh' ann bha òrain air an seinn le Eilidh Nic Mhaolain agus le Alasdair MacGriogair agus le Domhnall MacFosaig agus cha bu mhisde a' chuideachd sin.

Thainig crìoch eireachdail air a' chuir m nuair a bha e a' bualadh an aon-uair-deug agus a' chuideachd a' seinn le chéile "oidhche mhath leibh." Gu dearbh is fhada bhios cuimhne aig na bha làthair air dinnair mhóir Chailein chóir.

AM FEAR-DEASACHAIDH.

AN COMUNN'S NEXT OBJECTIVE.

An Comunn Gaidhealach has undoubtedly now established itself throughout the country. It is now recognised by most people that An Comunn has enriched the culture of Scotland by bringing home, first to the Highlander himself and then to the rest of the people, the rich heritage of music we have in our land in the songs and melodies of the Gael. An Comunn has made a name for itself in fostering and making known throughout the country our Gaelic music. In this, all unprejudiced people acknowledge its signal success. The National Mod is a witness to this—for it is not only Gaels and Gaelic speakers who visit and are captured by the Mod, but hundreds who do not know Gaelic and yet are captivated by the music, and many who have not even a Highland connection. Our music, which is elemental, touches chords in most folk who are unspoiled by artificiality. An Comunn has been pre-eminently successful in this aspect of its work and deserves the goodwill, not only of musicians, but of all who have the culture and contentment of our people at heart.

But there is an aspect of the work of An Comunn in which it has not been so successful, that is, in creating among our people a desire and respect for their language and literature; in giving them a pride and a pleasure in using it, in speaking and in reading and writing it. A good measure of success has attended An Comunn's efforts that Gaelic should be taught in the public schools in the Highlands. It has exerted itself in this for

years, and gradually it is getting to be recognised by most, if not by all, educational authorities that this is essential for the best culture of a Highland boy or girl. But An Comunn's efforts are still needed here. Why it should be so for a living language that enters into the very roots and fibres of much that is best in the life and culture of Scotland is difficult to understand. But much is being done to give Gaelic its legal and right place in the school curriculum, and the Highlands and the whole country will benefit.

We have also cause to be satisfied with the progress made by the Comunn na h-Oigridh branch of our work. This is mainly due to the fact that Gaelic and Gaelic only was used from the beginning by these young Gaels and their instructors, and the dignity and inspiration given to our language at their summer camps; and now that a special instructor is appointed for them we hope for great things in this fertile field.

Less success, however, has attended us in trying to get our Highland people to appreciate their own language and literature. There isn't the same appreciation of Gaelic even in many parts of the Highlands as of Gaelic music. We haven't created a desire in our people to speak it freely and without self-consciousness, and to be proud of the fact that they can do this. And besides, the average Highlander is less inclined to read Gaelic than even to speak it. We have not created a reading public in Gaelic, and we have produced very few writers of clear unaffected prose. This seems to us the special goal and objective which An Comunn should aim at for some years to come—to get our own people and others to have the same appreciation and respect for our language as they have now for our music. We need to spend money and effort on this if it is to be done. Our music can more or less look after itself for a time—it has a name and a reputation everywhere—and if even for half-a-dozen years at least we spend as much energy and means in creating an appreciation and love for Gaelic, both spoken and written, then we should place our language in the same respectable category as our music. We need to use Gaelic ourselves, read it regularly as we read English or any other language; and it should be our purpose as An Comunn to provide enough and to spare reading material for our folk in the Highlands, for no one else will do it. This they haven't got at present.

HIGHLANDS AND ISLANDS ECONOMIC REPORT.

This Report has claimed the attention of the country, and we hope especially of the Highlands. The Report goes thoroughly into the various economic aspects of the Highlands, and gives suggestions as to the way in which these might be developed by the Government. In such a full and varied Report there is room for difference of opinion as to the best way in which different industries should be established and developed, but all are agreed on the need for these, and surely Highlanders should unite in pressing on the Government the need for doing something and that immediately.

The Report recommends a way of doing something for the Highlands and the Highland people; and the essential thing is, that as a united people we press the Government to act, and act immediately.

Our strength in the past has not been in unity and co-operation, but without these we cannot attain to the goal of anything like reasonable prosperity in the Highlands. There will be people who think that they can make better recommendations—and perhaps they could—but the danger is that in disunity and talk the main issue will be clouded and even lost sight of, i.e., to provide remunerative occupation for the Highland people. It is pathetic to see the keenness of young men and women in the Highlands, and especially in the Isles, to get work of any sort at home or near their homes, but no work is available, with the result that they have to emigrate to the cities or elsewhere from the Highlands.

A great deal has been made in the Press of the numbers on the dole in the Isles, but let means of occupation be provided—work of any kind—and there will be very few indeed, if any at all.

Now is the time, with this useful Report and its recommendations leading them, for all Highlanders to unite and to press the Government for means of livelihood in the Highlands. This will only be done if they unite on the main purpose; any detail can be sorted and worked out in the actual carrying into effect of this main purpose, i.e., work for the young Highlander, male and female. The Government alone can do this on such a large and suitable scale as is needed.

A HINT TO BRANCHES.

This is the season of the year when Branches are in full swing with their winter's programme. Great credit is due to our Branches for the way in which they keep the cause of our language and music before the people in the Highlands. It is not only that the regular meetings of An Comunn's Branches give pleasure and interest to those who attend them, but it shows to the rest of the community—who think now for many a year that Gaelic is of no earthly practical use—that their native language is worth while cultivating. They see men and women of standing and influence in their midst finding interest and pleasure in cultivating their own language. Very often the schoolmaster or teacher, sometimes the local clergyman and others of like type, lead in the work of An Comunn's Branches, and much credit is due to them for their high ideals and their labours on behalf of their language and their people.

This has an educative influence on the community, and inspires respect for the language and what is commonly associated with it.

Now the type of papers read and addresses given at meetings of Branches are usually, if not always, of the book-knowledge kind. These, of course, have their place, but why should papers read and discussions led be not about the economic and other conditions of the parish and district? This would lead to discussions on the conditions of the Highlands generally and of the country as a whole. This would give our Branches a living interest, and would lead many members and the people away from the idea that An Comunn Gaidhealach is for songs only. These could be given after the discussions and the news of the day. At any rate, Branches, to be virile and in touch with present-day life and conditions in the Highlands and elsewhere, must discuss the needs and the circumstances around them, as well as in the world at large.

This would give a new interest and a new life to our Branches, and it would give Gaelic an opportunity of expanding according to the new conditions that arise around us.

Dh' fheumadh an t-òran a bhi math is iomadh fear millidh a th' air—*The song would need to be good there's many a one to spoil it.*

STORIES AND LEGENDS OF THE FEINN.

Fionn and His Dog Bran.

The following is the third of six talks on the Fionn Saga prepared by the Editor for the B.B.C. and broadcast weekly in the Children's Hour. We give them here in the hope that they may interest and instruct young folks of all ages.

Fionn had a famous dog. His name was Bran. He was so powerful that he could stop three battalions of the enemy alone. As a dog Bran was as brave and wise and noble-looking as Fionn was as a man. He had yellow paws, white belly, black sides, green back, and red pointed ears—a champion among the many dogs of the Feinn.

Let me tell you how Fionn got him as a pup. Fionn was out on a hill one day alone, and a man came to him where he was. Fionn asked the stranger who he was and where he was going. "I am a good servant in search of a master," said he. "And what are you good at doing?" said Fionn to him. "I never slept a wink in my life," said he, "and so I am better at watching than any man living." "I am your master," said Fionn, "come with me and I shall reward you well."

No sooner had he said this than another man came to them. "Who are you?" said Fionn, "and where are you going?" "I am a good servant looking for work," said he. "What can you do best?" said Fionn. "When I listen," said he, "I can hear the grass growing." "Come with us, I am your master," said Fionn. Then another man met them, and Fionn asked him the same question, and he answered in the same way. "And what are you best at doing?" said Fionn. He answered that he was good at keeping a hold of what he got. "The grasp I get I never let go," said he. "Come with us and I shall reward you well," said Fionn. Then another man appeared and came to them. "Who are you and where are you going," said Fionn to him. "I am a good servant in search of a good master," said he. "What are you good at," said Fionn. "I am good at stealing," said he. "I can take away its egg from the heron while it is watching it with both its eyes, and it will not know who took it." "Come with me," said Fionn.

Then another man met them, and Fionn questioned him, and he replied in the same way. "And what are you best at doing?" said Fionn. "I can climb a wall," said he, "covered with eel skins." "Come with me," said Fionn, "and you will get good wages." Still another man met them. "Who are you and where are you going?" said Fionn to him. "I am looking for a good master," said he. "And what can you do best?" said Fionn. "I can shoot an arrow," said he, "and will not miss a hair's breadth." "Come with us and I shall give you good wages," said Fionn.

Fionn had now all the men he needed, and they went on. When they had covered nine hills and nine valleys and nine streams they came to a King's Palace. There they found the King very sad and sorrowful. Fionn asked him what was the cause of all his sorrow and why were all his people so sad. "The Queen," said he, "is expecting to have a little baby to-night, and our two other boys were stolen, and I am afraid this one will be stolen also." Fionn said, "You need not have any fear, I give my word that we will guard the Palace for you to-night, and all will be safe and well."

The King then put food in the eating place, drink in the drinking place, and music in the listening place, for them. And after they were fully satisfied Fionn said to the man who never slept to watch the Queen's room, and to the man who never let his grasp go to stand by him. This they did.

Then a while after the child was born a Hand came through the ceiling and took a hold of the baby to take it away. The man with the good grasp took a hold of the Hand, pulled it from the shoulder and fell on his back on the floor, but before he could rise another Hand came in and took the baby and was gone. So in spite of the man who never slept and the man who never let go his hold the baby was stolen.

Fionn was greatly put about when he saw this, and he said to the King: "Though the sky would make a nest in the top of my head and though the earth would make a hole in the soles of my feet I shall get your children for you." He and his men then went away to the shore and launched the Galley that took nine years to have it tarred and nine years to have it caulked. They put up their many-coloured sails embroidered with pictures of lions and leopards, and soon came

to a strange land. They soon found a Fort with a high wall covered with the skins of eels. Fionn said: "You who can climb even the slippery eel skin, go and see what is inside the Fort." This he did and was soon back. "There is," he said, "a big, big warrior inside with only one hand, and he is nursing a baby on the palm of that one hand, while two sturdy boys are playing on the floor in front of him."

"You," said Fionn to the man who could steal the egg from the heron without its knowing it, "you jump on his back, put your arms round his neck, and he will climb the wall with you. Bring here the three children." Off they went and were soon over the wall. He took the baby and the two boys, and when he was taking them he noticed a nest of puppies in a corner of the room, and he took them as well.

They made for the boat with the children and the puppies, but they hadn't gone far when they saw the mother of the puppies coming after them. She looked so angry and fearful that they dropped one of the puppies for her. They went on. Soon they saw the mother of the puppies still pursuing them. They dropped another puppy, and the dog stopped then.

Now they were at the boat, having the three children of the King and one puppy. They put out to sea. They soon saw a huge giant coming after them and churning the sea into mountainous white foam, looking as if he would tear to bits themselves and the boat. Fionn said to the man who could hit a hair with an arrow: "Shoot into the monster's eye," for he had only one eye in the centre of his brow. He at once drew his bow, and the arrow entered his head through the eye, and in a few moments the giant was dead and floated like an island in the sea.

They soon arrived at the King's Palace, and Fionn gave the children safe and sound to the King and Queen, and they were so grateful that the King said: "I will give you anything I have, to the half of my kingdom." "I would rather have the satisfaction of giving you back your children than the whole of your kingdom, and that is my reward." Fionn then paid his servants, and the pay was so generous that they said: "You must be Fionn, the most generous man in the Western World, and the great Chief of the Feinn." Fionn after that returned to his own folk with the pup, and because he was so successful

when he found it, he named it victorious Bran.

On another occasion Fionn and Bran visited the King of an Island. The King was nearly out of his mind because of a sea-monster that was harassing his kingdom. Fionn offered to kill the monster, but the King advised him not to try as no human creature could escape alive from its claws. Fionn said that he and his dog Bran would at least try and bring peace to the King and his island. Fionn and Bran went down to the shore where the monster used to come to land, and there waited all night, but no monster appeared. Fionn told Bran that he would need all his strength and all his art to defend his master and himself if the monster came. At daybreak the monster came in from the sea, making white mountainous waves. It came ashore, and when it saw Fionn and Bran it said: "Who are you, you little dwarf, and this little terrier with you?" "I am Fionn, King of the Feinn, who never turned my back to a friend or to a foe; and this is my friend Bran that can stay three battalions alone." "You will soon turn your back on me if you will have a back to turn, or you and your doggie will be dead at my feet," said the monster. And with this he jumped on Fionn, and they fought hard and sore. At last Fionn was getting weak with the loss of blood. Bran was looking on and watching the fight. Fionn then said to Bran: "Bran, my friend, save your master, for I am weak and faint." Still Bran walked round them with a dignified determined trot. Fionn then said: "Bran, this is your last chance to save me and you, for I am ready to fall, sore and wounded with many a tear in my flesh. Bran then made one spring on the top of the monster and pulled out its liver and heart through a hole he made in its back, and it fell stone dead.

Bran then licked his master's wounds, and they were immediately healed, and he and Fionn went back to the King of the island rolling the head of the monster before them. The King was so pleased that he said to Fionn: "I will give you anything I have to the half of my kingdom, for the service you have rendered me and the peace you brought us." "I would rather than the whole of your kingdom," said Fionn, "to have the satisfaction of giving peace to you and your people and the joy of seeing Bran looking at me when he had killed the enemy and saved his master and his friend."

SECRETARY'S NOTES.

Readers are reminded of the paragraph in last month's Notes concerning the prize of £3 3/- offered by the Art and Industry Committee for a design in Celtic Lettering for a Greeting Card. The Committee will be very pleased if readers will kindly make this competition known to their friends, and in particular to those who may be able to submit designs. We would also draw the attention of readers to a supply of Celtic Design Transfers which is always on hand at the Office of An Comunn. Prices range from 3d to 9d, and a brochure showing the various designs may be had for perusal on application to the Secretary.

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The Highland Committee responsible for An Clachan at the recent Empire Exhibition have very kindly donated to An Comunn the surplus of their special publication, *The Highlands and the Highlanders*. This book contains articles by well-known gentlemen who have made a special study of the language, customs, and problems of the Highlands, and their contributions should be read by all who take an interest in the Highlands and its people. The book may be had in paper binding, and the price is 1/6 per copy.

An Comunn is greatly indebted to the members of An Clachan Committee for their generous gift.

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It is worthy of mention that at the weekly meetings of the Govan Branch of An Comunn, the only branch in Glasgow, there is a regular attendance of about 500 people. Mr Coll MacDougall is the popular President, and we thank him and his Committee for the excellent fare they provide each Thursday evening in the Govan Town Hall.

Mr. Alexander Nicolson, M.A., has over 100 students at the special Gaelic Class held in the University at Gilmorehill. The Gaelic Continuation Classes over which Miss Annie I. MacMillan, M.A., presides, are also largely attended, and require the services of three teachers.

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Arrangements have now been completed for the Mods to be held in the Northern Area, eight in number, and for the

information of our readers we append venues and dates:—

BADENOCH - STRATHSPEY. — Newtonmore, 30th and 31st March.

LOCH BROOM.—Ullapool, 20th and 21st April.

LOCHABER.—Fort William, 12th May.

DINGWALL.—Dingwall, 19th May.

EAST SUTHERLAND.—Golspie, 2nd June.

SKYE.—Portree, 20th and 21st June.

LEWIS.—Stornoway, 22nd and 23rd June.

NORTH AND WEST SUTHERLAND.—Lairg, 8th September.

It is expected that several teams will compete in Gaelic Drama at the Badenoch and Loch Broom Provincial Mods this year. In the event of teams coming forward at Loch Broom, Mr. Rod. MacKinnon, M.A., Durnain-Bridge, will adjudicate. Mr. MacKinnon has had considerable experience in producing, and at the S.C.D.A. Festival, to be held at Grantown-on-Spey this Spring, he is responsible for two Gaelic and one Scots Plays. His selection therefore, has been a wise one, and the Loch Broom Committee are to be congratulated on their choice of adjudicator. It may be remembered that Mr. Hugh MacPhee of the B.B.C. acted as judge at this Festival last year, and his constructive criticisms were very helpful to the players.

Great interest is being taken in the Mod to be held at Dingwall in May of this year. The area is a wide one, and as this is the first attempt all the singing will be in unison. This is a wise move, and choirs from rural districts will not be losing sleep over the intricacies of part-singing. In due course, choral singing will be introduced.

FEBRUARY GAELIC BROADCASTS.

Thursday, 2nd February—

9.30-10 p.m.—Gaelic Play, "Am Feadan."

Saturday, 4th February—

12.20-12.45 p.m.—Recital of Gaelic Songs by Hugh MacKay.

Monday, 6th February—

7.25-7.30 p.m.—Gaelic News.

Tuesday, 7th February—

6.25-6.40 p.m.—Gaelic Talk, "Crodh is Ceilp," by Rev. G. MacKenzie.

8.30-9 p.m.—"Reiteach 'san Eilean Fhada," by George Morrison. Produced by Hugh MacPhee.

Sunday, 12th February—

2.20-3.20 p.m.—Gaelic Service from St. Columba Church, Edinburgh. Rev. Angus MacMillan, M.C., D.S.O.

Monday, 13th February—

7.25-7.30 p.m.—Gaelic News.

Tuesday, 14th February—

6.15-6.30 p.m.—Monthly News Review, by Duncan MacCallum.

Wednesday, 15th February—

7.45-8.15 p.m.—Studio Ceilidh.

Monday, 20th February—

7.25-7.30 p.m.—Gaelic News.

Tuesday, 21st February—

6.25 - 6.40 p.m. — Crofting Talk, "A Well-Managed Croft," by Angus MacLeod, B.Sc.

Saturday, 25th February—

8.30-9 p.m.—Gaelic Concert. Paisley Gaelic Choir.

Monday, 27th February—

7.25-7.30 p.m.—Gaelic News.

Tuesday, 28th February—

6.45-7 p.m.—Gaelic Talk, "Obair Aiteachais an New Zealand," by Randal C. MacDonald.

AIR SON NA CLOINNE.

OIDHCHE NA CALLUINNE ANNS A'

GHAIDHEALTACHD.

Air oidheche na Calluinne bhithheadh na dorsan air an dùnadh, agus chan fhaigheadh duine 'steach gus an aithriseachd aca dh'ionnsaigh an tigh mhóir air oidheche na Calluinne a thoirt a stigh na bliadhna ùire.

"Beannaich an tigh 's na bheil ann,
Eadar fhiodh is chlach is chrann;
Móran bidh is pailteas aodaich,
Sláinte dhaoine gun robh ann."

Bha e na chleachdadh aig cuid de na h-uachdarain Ghaidhealach anns an t-sean amsir a bhi cruinneachadh nan teaghlaichean, òg agus sean, air an oighreachd aca dh'ionnsaigh an tigh mhóir air oidheche na Calluinne a thoirt a stigh na bliadhna ùire.

An toiseach na cluiche bha seiche air a cur mu mhullach cinn agus mu ghuaillean an fhir a bu luaidhe agus a bu làidire anns a' chuideachd, agus bha aige an sin ri dol mu'n cuairt deiseil trì uairean air an tigh, agus a h-uile duine a' ruith as a dheidh le caman no le bata a' feuchainn cò a gheibheadh buille thoirt air an t-seiche an toiseach.

Na dheidh sin rachadh a' chuideachd iarraidh a steach, agus gheibheadh iad cupan coibhneis

is pailteas arain agus càise. Dh' fheumadh gach aon rann na Calluinne aithris mu'm faigheadh iad a steach.

Bhitheadh an còrr de'n oidhche air a chur seachad le seanachas agus le òrain gus an tigeadh a bhliadhna ùr a steach. Chuirte an sin fàilte na Bliadhna Uire air cach a chèile, agus dh' fhalbhadh a' chuideachd gu an dachaidhean glé thoiliche leis a' choibhneas a rinn uaislean an tigh-mhóir riutha.

EILEANACH.

LITIR COMUNN NA H-OIGRIDH.

FIOS BHO NA FEACHDAN.

An uair a chluinneas mi gu bheil Feachd Baile-nach-abair-mi ag cruinneachadh a h-uile seachdain, tuigidh mi dà rud—gu bheil cridhe a' Chinn-Fheachd gu daingeann 'san obair, agus gu bheil aige Feachd bheothail, dheanadach nach ruig mi a leas campar a bhi air m'inntinn m'a déidhinn. Sin na tha Tobar Mhoire a' deanamh, na Ban-sgoilearan ag gabhail "an teinntin Ghaidhealach" cas ma seach: is e sin rud ris an abrar co-oibreachadh, rud prìseil an obair Comunn na h-Oigridh. 'Nuair a tha ceann trom a' chabair aig a' Cheann-Fheachd daonnan, is math an a'iridh ma gheibh e cùl-taic an dràs 's a rithist bho dhaoine eile. Tha dà Fheachd Lios-mór a' deanamh an nì cheudna, am Ministear a' dol an gréim comhla ris an dà Bhan-sgoilear.

Tha e mòr agam cluintinn mar a tha Comunn na h-Oigridh ag gramachadh 'san Eilean Sgitheanach. Air iarrtas Cinn-feachd Bhearnasdaill, an Dùnain agus Sgoil Mhic Dhiarmaid, chuireadh dealbhan-cluich a dh' ionnsaigh nam Feachd sin. Tha Càrbost agus Port-nan-long a' deanamh oibre mhaith. Chuireadh dà Fheachd air bonn a tha le chèile gealltanach—Drochaid Bhatain agus an Sruthan, agus is math an naidheachd sin fhein. Chaidh aig Domhnall Mac Phail air Feachd ghasda chur air bonn an Inbhir-nis, le tri Buill fhichead. Chan 'eil teagamh nach dean Feachd mar so, an Ceann-bhaile na Gaidhealtachd, feum do aobhar na Gaidhlig.

"AN SREATH A BHA AIR CHALL."

Carson nach bi co-fharpais beag againn a rithist? Co-fharpais an t-sreath a bha air chall. So gaibh rann cheithir-sreath, anns nach 'eil ach tri sreathan, 's an ceathramh a dhith. Is e an co-fharpais, cò as fearr a lioнас am bearn le sreath deireannach a thùradh as a

cheann fhein. Faodaidh Ball sam bith an cleas so fheuchainn, agus cha bhi aige ach an sreath a thùr e a chur 'gam ionnsaigh, le ainm is ainm a Fheachd, roimh 'n 28mh là de'n mhios so. Gheibh am fear o'n té as fearr, duais bhuam-sa agus cuirear an sreath buadhach anns an ath "Gaidheal." So an rann:—

'S aig co-sheirm nan Eilean am Baile-na-toit
An cluinn thu de Ghaidhlig nì goil air a' phoit?
Gach nachdaran spailpeach, 's a chànan air chall,

Am bheil cuimhne idir agaibh air a' cho-fharpais a chuireadh air blàr an litir Comunn na h-Oigridh ann *An Gaidheal* na Samhna so chaidh—mu Ghill-Andreis? Cha tàinig chugam ach aon oidhrip mar fhreagairt do'n tairgse ud. Is e am fear a dh'fhuasgail na ceistean a chuireadh, Iain Mac Illeathain, Feachd Bagh-a-Chaisteil, agus is geal a choisinn e an duais a fhuair e, chionn chuir e a mheur gu pongail, snasmhor air bun is brìgh na cùise.

Ach is e mealladh-dhìil a fhuair mi, nach robh ach aon Bhall, am measg nan tri mìle tha an Comunn na h-Oigridh gu léir, aig an robh an spiorad 's a' mhisneach an cleas so fheuchainn. No am bheil so a' leigil fhaicinn nach 'eil na Feachdan a' leughadh na litreach o mhios gu mìos? Cha bu mhaith leam sin a chreidsinn. Co-dhiubh tha stùil agam gum bi àireamh mbath a' fheuchainn "an sreath a tha air chall."

AM BHEIL FIOS AGAD—?

Tha còrr is seachd fichead duine ag call am beatha ann am Feachd an Adhair (Air Force) a h-uile bliadhna.

Chaidh còrr is dà cheud muillion Punnd Sasannach a chosd air a' chogadh anns an Spaint, gus an là-diugh.

Thàinig còrr is naoi muillion duine a dh'fhaicinn Fèill Thaisbeanach na h-Impireachd an Glaschu. (Agus Campdairean Comunn na h-Oigridh 'nam measg!)

Fhuair am B.B.C. 160,000 litir anns a' bhliadhna chaidh seachad.

Tha 1,505,000 carbad-turuis 'gan' ruith air rathaidean Bhreatainn.

Tha luach trì muillion gu leth de airm-chogaidh 'ga chur á Breatainn gu tìrean eile a h-uile bliadhna.

Tha còrr is ochd muillion duine fo armachd anns an t-saoghal gu léir aig an àm so. (Cronicle yr Urdd.)—Mise le mùinn,

SEORAS.

BROSACHADH.

An Airde Tuath.

Chan 'eil am bliadhna ach gann ceàrn de'n Taobh-Tuath anns nach 'eil còthrom na Féinne aig luchd na Gàidhlig gu bhi a' farpaiseachadh an Litreachas, Aithris agus Ceòl, aig Mòd.

Tha an rathad a nise réidh air son ochd Mòdan air a' bhliadhna so agus gheibhear fiosrachadh orra air duilleig eile.

Cha do chumadh Mòd dùthchail an Inbhir Pheofharain riamh, ach am bliadhna, bidh còthrom aig Gaidheil Siorramachd Rois agus cuid de Shiorramachd Inbhir Nis a bhi ag gabhail pàirt an Co-fharpaisean am Baile Chàil. Tha dùthaich fharsuinn an so agus is duilich gu bheil a' Ghàidhlig air dol a' cleachdadh 's a mhòr chuid de'n raon so. Coma, is e obair latha toiseachadh agus co aig tha fios nach tig busaidh as deidh na h-oidheirp so. Tha am Probhaiste Iain Mac Rath air ceann a' ghnòthuich agus Alasdair Friseal, M.A., as a' Choigich, 'na Rùnaire.

Tha cùisean fabharrach a thaobh gach Mòd eile agus is dòcha gum bith suas ri trì mìle a' farpaiseachadh aig na Mòdan sin.

Aig Céilidh mhìosail Baile Dhubbthaich bha am Fear-deilbhe 'na Fhearr-tighe agus chuireadh seachd oidhe air leth grinn. Tha Alasdair Mac Coinnich, an Ceann-suidhe, agus Domhnall Caimbeul, an Rùnaire, a dol gu uchd an dichill 's a ghnòthach agus tha iadsan ag cumail ris a' Ghàidhlig aig gach coinneimh.

Feumar cuideachd, iomradh a thoirt air gnòthach àraid a thachair am Baile Inbhir Nis o chionn ghoirid. Chuireadh air bonn Feachd ùr de Chomunn na h-Oigridh fo stiùradh Céilidh nan Gàidheal an Inbhir-Nis, agus an deidh sin a bhith deante, bha na buill an sàs anns an Deasbud—"Dé is fhearr—a bhith pòda na bhith singlte." Chuir iad uile am beachdan fa chomhar an luchd-eisdeachd an Gàidhlig bhlàth, bhlasda, agus air a cheann thall 's e bh'ann gun robh buaidh aig luchd a' phòsaidh.

Tha a' Chéilidh so a' deanadh obair ionmholta 's a bhaile ach cha do chuir i a làmh riamh ri obair a b'fhearr na bhith a' stiùradh agus a' treòrachadh na h-Oigridh anns na nithean sin a bhineas dhaibh mar Ghàidheil, troimh Chomunn na h-Oigridh.

Bidh Mgr. Marjoribanks agus am Fear-deilbhe a togail orra gu Eilean Leòdhais air an 16mh là de'n Fhaoilleach agus tha dùil gach Feachd 's an Eilean fhiosrachadh agus grunnan Fheachdan ùra a chur air chois.

Tha aig an àm so, Iain Mac Dhomhnaill a' teagasg Cròileanan Cùil an Leòdhais, Iain

Mac Iomhar 's an Eilean Sgitheanach agus Gilleasbuig Mac Gilleathain ris an tomhas cheudna an Srath Spéidh.

An Airde Deas.

Chuir an Rùnaire crìoch air a thurus an Latharna le coinneimh shunndach, ghasda an Ceann-lochmòr air Di-haoine, an seathamh là deug de'n Dùdhlachd. Bha mu dhà cheud aig a' choinneimh so agus labhair an Runaire an Gàidhlig is am Beurla mu obair a' Chomuinn agus gu h-àraidh Comunn na h-Oigridh. Tha am Meur so ag coinneachadh uair 'sa mhìos re an t-seisinn.

Bha coinneamh aig a' Chomhairle Dheasaich air an naodhamh là agus thug an Rùnaire iomradh air mar a shoirbhich leis 'na chuairt. Chuireadh uidheam air cròileanan cùil am Muile is an Arainn agus bidh a' Mhgn. Nic Dhomhnaill a' frithealadh anns gach aite dhiubh sin.

Chaidh an Rùnaire gu Eisdail air an fhicheadhamh là agus chuir e am Meur sin air ghleus as ùr. Cha robh àite ro-sheasgair aca gu coinneachadh roimhe so ach tha dòchas a nis gum faigh iad air ais do'n sgoil mar a b' àbhaist bliadhnanach air ais.

Air an dara là ficeadh bha coinneamh ghasda aige an sgoil na h-Aird'fhearna, an Creiginnis. Chaidh an talla sam b' àbhaist na ceildhean a chumail 'na smál an uiridh agus cha robh ceilidh aca bho sin gu so, ach rinn iad an deagh thòiseachd air a' gheamhradh so.

Air an ath fheasgair bha an Rùnaire aig coinneimh an Cille Mhartainn. Bha cruinneachadh grinn an so mar an ceudna agus tha e 'na aobhar misnich gu bheil Coisir Oigridh air a giulan air aghaidh leis a' mhùinisteir chòir. Rinn iad feum math aig Mòd Dhailriada an uiridh agus thug iad air ais leo aon de na cupain airgid.

Chuir a' chéilidh sin crìoch air cuairtean na bliadhna chaidh seachad agus dh'fhosgail an Rùnaire a' bhliadhna so le coinneimh an sgoil Baile Mhuilinn an Còmhail air an treas là deug. Thug a' choinneamh so gu crìch obair na Mgn. Nic Dhomhnaill an Còmhail agus gu dearbh is math a rinn i an dà chuid an Gàidhlig is an ceòl. Tha i a nis am Muile ag cur an uidheam co-fharpaisich is coisrean airson Mòd na Dreòlluinne.

Bha cuideachd sheinneadair an Ile aig toiseach na bliadhna agus bha Mgr. Tearlach Caimbeul, Iar Cheann Suidhe, agus Fear Gairme Comhairle Chraoibh-sgaoidh, air an ceann. Bha e 'na Fhear-cathrach aig na ceithir choinneamhan—Port Ilidh, Port na h-Aibhne, Baile Ghrànda agus Bogha-mór. Gu mi-

shealbhadh bha reothadh cruaidh ann agus móran deigh air na rathaidean agus chum sin móran gun tighinn gu na cuirmean. A dh'aindeoin sin rinn a' bhuidheann feum ann a bhli a' brosnachadh muinntir an eilein gu barrachd nìdh a ghabhail anns na cròileanan ciuil agus am Mòd an eilein. Is iad an luchd seinn a bha còmhla ri Mgr. Caimbeul, Catriona Nic a' Chleirich, Catriona Nic Gilleathain, Mairead Nic Philip, Alasdair Mac Mhathain, Iain Mac Suain agus Alasdair Sutharlanach. Bha Ile Mac Eacharna ag cluich a' chiuil dhoibh aig gach coinneamh. Tha an Comunn fo mhór fhiachaibh do gach aon a chaidh ainmeachadh airson an cuideachaidh a thug iad an asgaidh, agus do Mhgr. Caimbeul airson dol leo agus sgeul a' Chomuinn a thoirt seachad aig gach cuirm.

CLANN AN FHRAOICH.

Mar tha fhios aig ar leughadairean 'se Clann an Fhraoich iadsan a tha 'nam buill de'n Chomuinn Ghaidhealach agus a chuir iad-fhein fo chumha gur h-ann an Gaidhlig agus an Gaidhlig a mhàin a bhruidheas iad nuair a thachras iad ri cheile, agus gur h-ann an Gaidhlig a sgrìobhas iad nuair bhios iad a sgrìobhadh gu cacha cheile. Tha so a chum iad-fhein a dheanadh na's coimhlionta agus na's fileanta ann an labhairt agus ann an sgrìobhadh na Gaidhligte agus a chum is gum bi e 'na eisimpleir mhaith do dhaoine eile. Agus rud eile, is ann fo chléith Clann an Fhraoich a tha Comunn na h-Oigridh. Tha sin fhein ag innse an fheum a th' unnta agus an stuth dh' am bheil iad.

Tha iad, ma tha, ag cruinneachadh uair 'sa' bhliadhna agus a' toirt ionraidh air na gnòthaichean a bhuineas dhaibh mar Chlann an Fhraoich, agus a' fuireach an oidhe sin air chéilidh. Bha an cruinneachadh 's an céilidh so aca am bliadhna an Aitreibh nan Gaidheal an Glaschu air feasgar an 10mh là de'n Fhaoilleach, agus bha Seoras Gallda fhein, athair na Cloinne, air ceann na cuideachd. An dèidh dha Bliadhna Mhath Ur a chur air a' chòmhlan dh' innis e dhaibh mu chor is mu chùisean na Gaidhligte air an àm; thubhairt e, gur h-e nì bu ghealltanaich a bha an dràsda 'n ar luib an soirbheachadh maith a bha le Comunn na h-Oigridh, agus cho riarachtaiche 'sa bha sinn uile gu robh a nis fear air a chur air leth leis an Rìghaltas dh' aon ghnòthach a chum lùth-chleasan is leas Comunn na h-Oigridh a chur air aghaidh 'se sin Domhnall Mac-a-phearsain. Tha ean a nis an sàs 's an obair, agus tha fhios gum faigh e di-beatha feadh na Gaidhealtachd.

Ged nach robh an tigh lán no eadhon taosgach cha bu ghanach nach robh an céilidh toilichte taitneach, le seaneachasan is seinn is còmhradh, agus bha cupan tea agus rudan maith leis againn mus do dhealach sinn Thug Mac Griogair Mac-ille-bhàin agus An Gaidheal seaneachasan do'n chuideachd agus bha òrain againn a rithist 's a rithist le Mairead Nic Aonghais is le Mairi Nic Naomhan is le Eilidh Nic Mhaoilein, agus b'e na smeorachichean 'nan triuir iad. Thug Niall fhein caigeann òran dhuinn a rinn e-fhein agus bu ghlan a sheinn e iad, thug agus Alasdair Mac Mhathain fear-cuideachaidh Neill, agus mar tha fhios aig móran

tha guth-cinn aig Alasdair cho taitneach 'sa tha aig fear sam bith a sheinneas òran Gaidhlig an dràsda.

Dh' innis Ceann-suidhe a' Chomuinn Ghaidhealaich do'n chuideachd mu sgrìob a thug e do champa Comunn na h-Oigridh air an t-samhradh a chaidh. Bha a' chlann, tha e ag radh, cho taingeil toilichte 'sa' champa 'sa b' urrainn dhaibh a bhith, agus an campa fhein cho glan seasgair air a shuidheachadh an àite cho boidheach 'sa dh' iarradh nìdh, agus gun fhacal ann ach Gaidhlig agus sin cho nadurach 'sa dh' iarradh cluas. Chan 'eil balach no nighean a bha riamh an campa Comunn na h-Oigridh nach bith e 'na bheannachd is 'na bhuannachd dhaibh fhad 's is b'eo iad.

Mus do sgaoil an céilidh agus bha e suas ris an aon-uair-deug mus do thachair sin—thug Mac Griogair Mac-ille-bhàin an ainm na cuideachd ceud taing do'n luchd-céilidh a bha 'na meadhan air oidheche cho coibhneil càirdeil sona a bhi againn—gu h-àraidh do na seinneadairean—agus do na h-uile, o'n 'se an caidribh 's an conaltradh rud cho maith 'sa bh' ann.

AM FEAR-DEASACHAIDH.

SLAN.

Tha cridhe dileas deas fo'n chré,
An cinneadh Gaidheal creachte léir,
Tha laoch gael ionmhuinn uallach tréun
Buan-shint aig éug na thàmh.

Ar muinntir mhùirneach deas is tuath,
An céin, am baile, 's air druim cuain,
'Gad ionndrainn fear na còmhain shuaine,
Ar sluagh-ne buailte cràidht.

An Gaidheal Iurach ciallach cruaidh,
Am fear a thaghaime air na gnothaichean,
Am fear bha measail aig a shluagh,
Fear allail uasal tlàth.

Fear Gaidhlig taghte turail ciùin,
Bha fhocal òrdail ceart 's gach cùis,
Ach thar nam focal gnìomh a' b'fhìu,
A chliù os cionn nan dàn.

Cò chunnaic e nach fhaca séud,
Am mac gun mhòr-chuis math gun bhéud,
Nach tugadh urram dha thar céud,
An gaisgeach éibhinn slàn.

Nau robh am mìle leat do d'réir,
Le sgoinn is spionnadh céum air chéum,
Bhiodh sìochd nan sliaibh so àrd gun éis,
Is Alba fhéin na b'fheàrr.

Ach thog thu bratach àrd fo chliù
Do'n àl nach flac' is thà mo dhùil
Ri macraibh bhuaich nach cuir cùil
Ri seasamh dlùth 'na d'ait.

A Ghàidheil dhuineil choibhneil àigh,
A mhic nan sonn thug buaidh is bàrr,
Céud mìle soraith leat a ghràidh
O slàn gu lathe bhràth.

H.

Clach air càrn Ian R. Mac Gille-na-Brataich.

“CHÀIDH MI A MACH EADAR DA CHOILLE, IS THAINIG MI A STEACH EADAR DA LOCH.”

Cha robh an dealbh a bha ann an *Gaidheal* na mìosa a chaidh a mìneachadh an toimhseachain so a reir brìgh an toimhseachain. Leig mi a mach e air son dà aobhar—a chionn gu robh an dealbh fìrion cho beò is cho nadurraich mar a bha e, agus dh' fheuch a faicinn ann mothachadh an luchd-leughaidh gu robh e ceàrr, agus gun cuireadh iad a shìnn ann, na dh' innseadh iad dhomh gu robh e ceàrr. Mhòthaich grunnan dha agus dh' innis iad sin dhomh. Riun Eachaunn Mac Dhùghaill a chùis cho soilleir agus nach dean mi na's fheàrr na chur mar a chuir esau e: “Chan 'eil e ag ciallachadh idir gun deach an neach a tha a' labhairt a mach eadar da chuinneig is iad 'nan suidhe gu socrach air an t-slighe air an robh e a' trialh. Is ann a bha e anns an tobar leis na cuinneagan. Dh' fhalbh e leò falamh, ann anns gach làimh, 'coille' air gach taobh dheth, agus thall e leò làn uisge—'da loch,' an air gach taobh.”

Mar sin bu chòir an dealbh a bhith eadar-dhealaichte bho mar a tha e, is an gille a bhith ag *giùlan* nan cuinneagan, is chan ann 'na ruith seachad eatorra, mar a tha e air a leigell ris.” AM FEAR-DEASACHAIDH.

REVIEWS.

THE SONGS OF JOHN MACCODRUM. Edited by William Matheson. Published by Oliver & Boyd for the Scottish Gaelic Texts Society, Edinburgh.

This is the second volume published by the lately formed Gaelic Texts Society the secretary of which is Fred. T. MacLeod, 10A George Street, Edinburgh. The annual subscription to the Society is 10/6 and all members receive a copy of its publications. The price of this volume to the general public is 16/-.

The editor is Mr. William Matheson and he has done his work in a scholarly and most efficient manner. There is an exhaustive Introduction giving all that is known or likely to be known of MacCodrum's life and associations. The text is the best possible that can be got, and Mr. Matheson has searched all possible sources that it might be so. The Editor has the advantage of being familiar with MacCodrum's dialect and district and he has used all his resources in a very scholarly manner.

The prose translation—which is on the opposite page—is simple, clear, and telling, and where he thinks there may be a doubt as to the Bard's meaning he marks it so, but in every instance so marked we would give the same meaning as the Editor; and non-Gaelic readers may feel sure that they have in the translation what MacCodrum meant. The Editor says it is given only as a guide, but it is the best possible guide.

The notes are full, interesting, and informative, and a valuable Glossary is added, as well as several stories in their original Gaelic attributed to the Bard and illustrating his sharp wit and shrewd judgment.

The airs and metres of several of the songs are also given and there is a useful index.

The book, like its predecessor—Scottish verse from the Book of the Dean of Lismore, by Professor W. J. Watson—is splendidly got up and beautifully printed. No Gaelic scholar can afford to be without this fine contribution to the editions of our great Bards.

It is practically free of printers' and other errors. Lane Buchanan wrote his name as such on the title-page of his book and not Lanne. There are a few new or revived forms of spelling used, which to us do not seem so pleasing to the eye as those in common use,

as *adhbar* for *aobhar*, *saidhbhir* for *saoibhir*, *Eighphit* for *Eiphit*. Why should Gaelic words have to carry their history or the bones of their ancestors on their back.

If the Gaelic text with perhaps the Glossary were printed off, and sold to the general public at say 2/-, then a scholarly edition of one of our great bards would be within reach of all Highlanders, and the Gaelic Texts Society would help in popularising good Gaelic literature. C. McL.

CRONAN NAN TONN (The croon of the Sea).—By

Duncan Johnston. Published by Arclid Sinclair, Celtic Press, 27a Cadogan Street, Glasgow, 3/6.

Of our living Gaelic Bards none has a more popular appeal or a more winning note than Duncan Johnston. He has the genuine bardic spirit, and his songs have become popular through the singing of some of our foremost singers of Gaelic. This book is the first volume of his songs, and all Highlanders who love their language and their music, will give it a hearty welcome. It is published at the popular price of 3/6, and like all Mr. Sinclair's publications it is handsomely got up and well-printed.

There are twenty-eight songs in the book, and the airs of twenty-one of these are given, as well as a verse translation by the author. The arrangements are by S. W. Leitch. Mr. Johnston has interesting notes on many of the songs which shows that he is a *seanachaidh* as well as a poet. The foreword by Dr. Arclid N. Currie describes the genius of the bard admirably—his poetry, he says, is musical, spontaneous and unstrained.

The theme of the poems are varied as 'S e 'n Gille Dubh as Aile, Birlinn Cholla Chìolaich, Run mo Chridhe, Carn air a' Mhonadh, Cumha Fhinn, Bodaich na h-Oidha, etc.

The author has a charming and interesting Preface, but it is a pity that he didn't write it in Gaelic; it would have had a special value had he written it in his own mellifluous Gaelic. It gives us great pleasure to recommend such a fine book as *Cronan nan Tonn*, and we eagerly look forward to Part II. C. McL.

COMUNN NA CLARSAICH.

Prestonfield, Midlothian, the historic mansion-house of the Dick Cunyngham family, situated under Arthur's Seat and overlooking Duddingston Loch, attracted over sixty members of the Edinburgh Branch of Comunn na Clarsaich to a Ceilidh given there one evening recently by Miss Eleanora Cameron.

The beautiful drawing-room was an ideal setting for the Highland music, and those who sang to the clarsach were: Miss Alice Miles, Miss Sheila Grant, Mr. and Mrs. Neil Orr, Miss E. Y. Cameron, Miss Morag MacDonald and a new singer also Morag MacDonald (a recent Mòd winner). Mrs. Begbie played her clarsach; and Miss Marian MacNeill and the Rev. David Duncan told fairy tales; and Mr. Angus MacIntosh played reels and lively airs with the violin.

A most delightful surprise was the unexpected appearance of Mrs. Neil MacLeod (Donald Robertson) who had left Skye at 6 a.m. en route for the Sudan, and, hearing of the Ceilidh, came in and sang most sweetly some old Gaelic songs, unaccompanied, before catching the midnight train to London. The dining-room where supper was served has many fine family portraits, including three Allan Ramsay's, who himself was one of the many distinguished visitors to Prestonfield in bygone days.

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- Etymological Dictionary of the Gaelic Language:** By Alexander MacBain, M.A., LL.D. Contains chapters on outlines of Gaelic etymology, national and personal names and surnames. 12/6 net.
- Gaelic Without Groans:** By John MacKechnie, M.A., B.D., F.S.A. (Scot.). A series of twenty-nine lessons simply and brightly written. 2/- net.
- An Treoraiche Leabhrair air son na Cloinne:** By Malcolm MacFarlane. Cloth, 1/- net. Gaelic Primer for Children.

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Leabhar XXXIV.]

Am Màrt, 1939.

[Earrann 6

COR AN T-SAOGHAIL MHOIR.

Tha an saoghal a nis air fàs cho aimhleathan agus nach 'eil gluasad a thachras am measg dhaoine air taobh eile a' chruinne nach ruig a bhuil oirne air a' Ghaidhealtachd. Eadar an telegraph is an radio agus an sgiathalan is innealan-siubhail cabhagach eile tha sluaigh an t-saoghail mhóir a nis 'n an dlùth choimhearsnaich d'a chéile. Chan 'eil cinneach no rioghachd, mar gum b' eadh, beò dhaibh fhein a mhàin. Ruigidh mar sin chan e mhàin beannachdan is beusan dhùthchannan eile oirne ach ruigidh buil gach aisith agus cogadh agus mì-riaghailt. Tha e an diugh na's fìor na bha e riamh, "ged is fad a mach Barraidh gu ruigear e."

* * *

Tha rioghachdan tìr-mór na h-Eòrpa ann an suidheachadh na's dèistinniche agus na's euglaidhe na bha iad a riamh roimhe o thùs eachdraidhe, agus chan 'eil againn ach sealltainn ris an àird-an-ear agus chì sinn gu bheil gach dùthaich an sin air an dòigh cheudna. Tha na Iapaich air seilbh a ghabhail, agus sin 'le muir is marbhadh a tha eagalach, air roinn mhór de Shìna, agus chan 'eil dad a choltas sgair air a' chogadh fhuilteach a tha eatorra. Tha na Iapaich glé choma cuideachd ged bhiodh mì-riaghailt is aisith 'sna h-Innsean shìos a bhuineas do Bhreatainn, is ann bu mhaith leo làmh a bhici aca am buaireadh no an trioblaid sam bith a thachras an sin.

Tha a' Ghearmailt is an Eadailt agus na rioghachdan a tha an cleamhnas riu mar gum biodh iad as an rian, dìreach mar a bha Goliath nam Philisteach, a toirt dùbhlán do'n t-saoghal

uile agus gu sonraichte do'n Fhraing is do Bhreatainn. Tha fhios aig an t-saoghal mar a shluig a' Ghearmailt suas Hungaraidh agus cruth-cinn Seaco-slobhàcia, agus tha i-fhein agus an Eadailt ag càrnadh suas armaileatan is innealan-cogaidh air muir 's air tìr agus air son an adhair, air a leithid a dhòigh agus gu bheil iad a toirt a chreidsinn orra-fhein gun cuir iad Breatann agus na rioghachdan eile a tha air taobh sìthe, agus air tì guth an t-sluaigh a bhì riaghladh, fo an casan. Tha na Nàsaich mar a tha *Hitler* is *Mussolini* agus am muinntir a' smaoineachadh agus ag cur rompa gum bi na rioghachdan agus an sluaigh a tha unnta mòran na's fheàrr air gach dòigh ma bhios iad air an riaghladh, chan ann a reir guth is miann an t-sluaigh ach a reir is mar tha iad-san—agus an seòrsa—a' smaoineachadh a bhiodh gu maith do'n rioghachd is do'n t-sluaigh, agus gun fosgladh am beoil aig an t-sluaigh fhein ach iad-san uile-chumhachdach, 'nan Pulaidhean, os an cionn. So creud na Nàsach.

Nan rachadh iad mar so air adhart 'nan dòigh fhein gun dragh a chur air daoine eile cha bhitheadh a chùis cho dona, dheanadh an sluaigh aca fhein gnothach riu tha sinn ag creidsinn ri tide, ach feuch thusa an dean iad sin, ach a' maoidheadh agus a' toirt tàire do rioghachdan eile a tha fo riaghladh guth a' phobuill.

* * *

Feumaidh mar sin siunc, agus na rioghachdan eile tha coltach ruinn, sinn-fhein a chur fo armachd, agus gach ullachadh tha feumail a dheanamh gun fhios nach leum iad oirnn gus ar slugadh suas mar a rinn *Hitler* air Hungaraidh is Seaco-Slobhàcia, agus *Mussolini* air Abaisinia. Cha do chleachd na Gaidheil a bhì air dheireadh nuair a bhiodh ar tìr is ar daoine an cunnart,

agus tha an ullachadh is an uidheamachadh so againn a nis air a Ghaidhealtachd. Tha mì-stiùrachd agus dì-cheill roinn mhór de'n t-saoghal air tighinn chun nan dorsan againn.

* * *

Chan e gu bheil iarraidh aig na dùthchannan a tha fo riaghladh guth an t-sluaigh, mar a tha Stàidean America agus Breatainn agus an Fhraing, air aimhreit is cogadh, is fhada ghabh e bhuaip. Agus nar leigeadh Dia gun tigeadh cogadh 'nar latha-ne, chunnaic sinn gu leòr dheth. Ach tha fhios aig an t-saoghal na rinn an rioghachd-sa air sgàth na sìthe, agus gu h-àraidh Priomh Mhinistear a' chrùin Mgr. Chamberlain. Ge b'e dé thachras rinn esan gu maith agus gu robh mhaith air sgàth na sìthe, eadhon gu fulang dimeas is tàire nach fhuingeadh mòran; ach is beannaichte luchd-deanamh na sìthe oir goireadh cloinn Dhé dhiubh. Bidh sinn an dòchas agus tha sinn ag guidhe gun toir a shaothair, agus saothair ar Riaghaltas agus deanadasan dhaoine cneasda an dùthchannan eile, a mach deagh thoradh na sìthe.

FACAL 'SAN DOL SEACHAD.

Dé bhur beachd air an so? Tha cuid ag cumail a mach gum faodar bàrr a thogail 'sna h-Eileanan Siar na's tràithe na an àite sam bith eile 's an rioghachd—na's tràithe na eadhon 'sna h-Eileanan Sìlidh a mach o chladach a deas Shasuinn.

Bha so air a thabhairt fa chomhair còmhhdail de fhoghlumaichean as gach ceàrn de'n dùthaich agus iad cruinn an Lunnainn o chionn ghoidid. Bha e air a ràdh gum bu chòir àiteachas nan Eilean againn a chur gu buil cheart seach gum faodadh buntàta ùr agus lusan-ithe luathaireach eile a bhith aig daoine an sin, co-dhiùbh trì seachdainean roimh cheann a deas Shasuinn—gum bitheadh e ro fheumail do'n rioghachd an àm cogaidh nan robh buntàta ùr agus currain is càl luathaireach air a thogail 'sna h-Eileanan. Feumaidh e bhith nach 'eil an aimsir 'sna h-Eileanan againn cho dona 's bha dùil againn.

Tha e coltach nuair a bheachdaicheas muinntir Shasuinn air na h-Eileanan gur h-ann air na nithean sòghail a tha iad a' faotainn asda tha iad a' smaoinichadh, mar a tha clòitean-móra agus bradain agus cearcan-fraoich agus giomaich agus maorach; agus a nis buntàta ùr agus càl is currain agus lusan luathaireach eile. Ach theid againne air innse dhaibh bàrr luathaireach eile a tha na h-Eileanan anabarrach math air cur dhiùbh—bàrr a chleachd a bhi mòran na's

truime na tha e an diugh—'se sin gillean calma tùrainneach agus nigheanan eireachdail deanadach. Bhitheadh e feumail do'n rioghachd gun teagamh gum biodh na h-Eileanan agus a' Ghaidhealtachd gu léir air a h-àiteach gu ceart los gum bitheadh am bàrr trom agus luathaireach so a' fàs a rithist unnta. Is dòcha an uair sin gum biodh am barrachd nithean sòghail, mar a tha buntàta ùr agus currain is càl luathaireach, a' ruighinn Lunnainn, ach is e an sluagh fhein fìor bhàrr luathaireach nan Eilean agus is ann gu math tana tha am bàrr sin an dràsda.

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Tha mòran air an caomhnadh 'sna h-Eileana Siar fhathast aig am bheil cuimhne mhath air an t-sàr Ghaidheal is an fhìor dhuin-usal sin an t-Ollamh Alasdair MacGillemhicheil nach maireann. B' eireachdail 'na dheise Ghaidheal-aich air tràigh e agus bu bhlàth-chridheach an taca an teine e. Mar a tha fhios aig mòran chuir e mach dà leabhar mhór eireachdail làn laoidhean a thionail e bho bhialachas 'sna h-Eileanan, fo'n ainm *Carmina Gadelica*. Dh' fhàg e 'na dhéid na ni dà leabhar mhór laoidhean eile de'n aon seòrsa.

'Se ogha dha tha ann am Pròfeasar Seumas MacGillemhicheil MacBhàitair àrd-oide na Gaidhlighe an Oil-thigh Dhun-eidinn. Tha esan ag ullachadh an dà leabhair air son a' chlàid, agus tha sinn an dòchas nach fhada gum am bi iad ri 'm faighinn 'sna bùitean. Chan 'eil duine beò a chuir aithne air *Carmina Gadelica* nach toir làn dì-beatha dhaibh nuair a thig iad a mach. 'Fhuair sinn blasad air beagan de na laoidhean a bhitheas 'san dà leabhar ùr troimh òraid laghach a thug am Pròfeasar òg seachad do Chomunn Meudachaidh Foghlum Ceilteach an Siorramachd Ior an Sasuinn.

So rann aoigheachd a bhitheas 'san leabhar, agus an uair a leughas sinn e, agus a chi sinn an spiorad a th' ann, tuigidh sinn nach b' ionghnadh idir gu robh ar n-atraichean is ar màthraichean cho fialaidh 'sa bha iad.

Chunnaic mi coigreach an diugh,
is chuir mi biadh an àit itidh dha,
is chuir mi dìbh an àit òil dha,
is chuir mi ceòl an àit eisdeachd dha;

agus an ainm na Trianaide naomh
bheannaich an coigreach caomh
dhomh fhéin 's dham dhuine 's dham dhaoine';
agus sheinn an smeorach chaoine:

Is minig! 's minig! 's minig
thàinig Crìosd an riochd a' choigirich;
O 's minig! 's minig! 's minig
thàinig Crìosd an riochd a' choigirich.

Chan 'eil teagamh nach e An Comunn Breatannach common cho foghlumte agus a tha ann an diugh. Tha na daoine as fiosaichte agus as foghlumte an Comhfhlaitheachd Bhreatainn gu leir co-dhiùb a thaobh ealanachd no saidheine 'nam buill de'n chomunn ainmeil so. Tha iad ag cruinneachadh uair 'sa' bhliadhna ann am baile-mór an sud 'sa' so feadh na h-Impireachd; agus tha òraidean tomadach agus foghlumte air an liubhairt air gach seòrsa eòlais a bhuineas do shaidheine. Choinnich iad air a' bhliadhna so chaidh ann an an Drochaid-a-chama an Sasuinn, agus am measg nan òraidean eile bha òraid shonraichte air a leughadh le Profear *Griffith Taylor* mu chruinneolas. Ann a bhi labhairt air cànanean agus mar a sgap iad air tùs feadh a' a' cruinne-ché, agus an dàimh a tha aca ri cheile, tha e ag cumail a mach gu robh cairdeas dlùth eadar an cànan a bha aig luchd-àiteachaidh na h-Alba is na h-Eireann, mus d' thainig na Gaidheil leis a' Ghaidhlig, ris a' chànan a bha Pharaoh 'sa shluagh 's an Eiphit a labhairt agus an slugh a bha 's an àm ud timchioll na Mara Meadhonaich. Mar sin tha e de'n bheachd gu bheil dàimh aig a' Ghaidhlig ris na cànanean Semiteach bho'n 'se aon dhiubh a bha aig na h-Eiphitich aig an àm ud miltean bliadhna mus d' thainig Criosd. Bha an dà shluagh agus an dà chànan an taic a cheile agus a theagamh o'n aon stoc air tùs, tha e ag radh, miltean air mhiltean bhliadhna air ais; agus ghléidh seann nàisinn na dùthcha so móran de an dòighean agus de an gné fhein ged dh' ionnsaich iad a' Ghaidhlig.

'Eil fhios an e so is coireach gu bheil ceangal nach beag ann an seann bheul-aithris nan Gaidheal eadar an Eiphit agus iad-fhein. Bha e air aithris gur h-e nighean de Pharaoh a bh' ann an Scota prìomh mhathair nan Gaidheal. Bha i pòda air Niul agus bu mhac dhaibh Gaidheal Glas o an do shìolach na Gaidheil; agus, a reir na h-aithris, air an imrich a siar dh' fhuirich iad greis 'sa' Spàinn mus d' thainig iad a nall do Bhreatainn agus do dh' Eirinn.

Co-dhiùb chan 'eil teagamh sam bith nach robh ceangal is cleamhnas eadar an Eiphit agus Alba is Eirinn an ceud linne na h-Eaglaise. Gus an latha an diugh tha na h-aon seòrsa eaglaisean beaga aig Criosduidhean na h-Eiphit —aig na Coptaichean— agus a bha an Eirinn air tùs, mar a tha eaglais Chaomhain an Gleannda-loch, agus an àitean eile. Tha na Tighean Chuig no na Tùir Chruinn aca cuideachd an taic na h-eaglaise mar a bha an Eirinn 's an Albainn; thà agus an aon seòrsa ealadhain ann a bhi cur maise air lamh-sgrìobhainnean an Sgrìobtur.

Agus a bheil fhios an e an dlùth dhàimh a bha eadar an dà shluagh air tùs as coireach gur h-e an t-aon ordugh a tha aig na facail ann am bruidhinn, 's an Eabhra agus an Gaidhlig, seach gur h-e cànan Semiteach a bha aig na h-Eiphitich air tus—seòrsa de dh' Eabhra.

Ach gun ghuth air an so, tha òraid an Ollaimh *Griffith Taylor* foghlumte agus iongantach da-riribh, agus is math as fhiach i a leughadh agus a cnuasachadh.

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Tha Cèilidh nan Gaidheal, le Gaidhlig a mhàin aice, air a cur air bonn an Grianag a nis. Tha an cruinneachadh so a cheart cho soirbheachail 's a tha a leithid 's na bailtean a dh' ainmich sinn an *Gaidheal* na miosa chaidh. So an dòigh air leigeil fhaicinn a' bheatha 's a' spionnadh a tha 'san t-seann chànan. Piseach orra-san.

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Tha sinn a' tairgse ar deagh-ghean is ar beannachd do R. Johnston Mac Dhomhnaill 'san Oban agus e air a dhcanamh 'na Phrocadair, no 'na Fhisceal, fo'n chrùn 'sa' bhaile sin. Tha e na bhall de Choisir Chiuil an Obain agus 'na dheagh Ghaidheal; bu dual dha sin o'n is é mac de Iain Domhnallach a bha air ceann Coisir Chiuil an Obain fad còrr is fichead bliadhna. Tha sinn glé dhùilich gu bheil Iain còir fhein gu tinn o chionn beagan sheachdainean, ach tha e a' faighinn air adhart, agus is e ar guidhe nach fhada gus am bi e air aiseag a ris dh' ionnsaigh slàint is fallaineachd. Chan 'eil Gaidheal eile an Earra-Ghaidheal as dileise agus as seasmaiche na Iain Domhnallach agus is mór am facal sin.

Tha sinn dùilich cuideachd gun deach ar seann charaid Iain Domhnallach an Glaschu a leòn le càr air an t-sràid, agus gu robh e air a thoirt do an Tigh Eiridinn. Tha e a nis air faighinn dhachaidh agus a' deanamh adhartais mhaith, agus tha sinn an dòchas nach fhada gus am bi e còmhla ruinn mar a chleachd.

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Fhuair sinn litir *Cas Shiubhail an t-Slèibh* agus tha e ag radh gu bheil e 'na aobhar toileachais agus 'na mheadhon oideachaidh dha a bhi faotainn a mach agus ag ionnsachadh an t-ainm a tha air gach àite 'sa' Ghaidhealtachd an Gaidhlig. Tha e ag radh gu bheil móran dhiubh —ainmean bheann is ghleann is shathan— air an truailleadh gu mór ann am Beurla. Is ann againn tha fhios. Tha, agus atharrais eadar-theangachaidh Beurla iomadach uair air a dheanamh le Gaidheil air ainmean bòidheach blada Gaidhlig. Rud nàr. Agus tha e 'na

bhocdainn cuideachd nach 'eil na Gaidheil a deamh na dhichill ann a bhi sgrìobhadh sìos agus a' toirt am follais ainmean nan àitean 'sa bheil iad air leth a chòmhnaidh gu h-àraidh 's na ceàrna sin far nach 'eil a' Ghaidhlig cho fallain 'sa bha i aon uair, mar a tha taobh a sear na Gaidhealtachd.

Tha *Cas Shìubhail an t-Sleibh* ag radh gum biodh e fada an comain a' Ghaidheil nan innseadh e dha a' Ghaidhlig cheart air mar a theirear 'sa' Bheurla "parallel roads of Glen Roy." Tha e a' smaoinichadh gum bi mòran eile taingeil dha cuideachd ma ni e so.

'Se "casan Ghlinn Ruaidh" a chanas muinntir an àite riutha. Thatarag cumail a mach gu robh an Gleann làn uisge aon uair, agus mar a bha an t-uisge a' traoghadh, an drasda 'sa rithist, gu robh e a' fagail réim mòr-thimchioll a' ghlinne far an robh bruaich an loch, no na h-aibhne. Co-dhiùbha tha na ròidean ud iongantach agus is e "casan a' ghlinne" their muinntir an àite riutha.

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Tha *Mòirthreach* ag radh gun tug "bi leinn 's bi againn" 'san ùrnuigh bhig thaitnich a bha 'sa' Ghaidheal mu dheireadh na chuimhne ùrnuigh a chuala e o chionn fhada ris an cante Ùrnuigh Dhail-na-càbaig. Bha innte-se "bi leinn, bi againn" 's bi 'nar measg" tha e ag radh.

Bhiodh e an comain a' Ghaidheil nan innseadh e dha càit a bheil Dail-na-càbaig, agus an ùrnuigh, ma tha lorg aig oirre.

Tha Dail-na-càbaig beagan mhile a mach as an Oban Latharnach, gabhail bheag fhearainn ann an sgìre na Cille Mòire. Is e Altachadh Dhail-na-càbaig a chuala sinn air, aig Farragalach còir nach maireann a nis o chionn àireamh bhliadhnachan, agus so mar a thubhairt esan e:

O Thusa a lughdaich am bolla, meudaich a' phris; bi againn, bi leinn 's bi 'nar measg.

Cuir toradh na mara gu tìr, agus sìth eadar choimhnearsaich.

Beannaich a chearc bhuidhe 's na h-eoin, Cairistiona bheag 's na pàisdean.

Chan iarrainn de dh' athenuinge an domhain ach uisge nan easana dubha, buntàta nan daileacha cruinne, casan fada dhol troimh an abhainn a thoirt nan each a Creag an t-Sagairt, agus a bhi an Dail-na-càbaig gu sìorruidh suthain. Amen.

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Chuir am ministear am buachaill aige le badan chaorach chun a' mhargaidh an Glaschu. Dh' iarr am buachaill air a' mhinistear cù ro-mhaith a bh' aige thoirt dha gun na caoirich iomain air an t-slighe. Rinn am ministear sin air cumha gun tugadh e deagh aire air a' chù

agus gun tugadh e dhachaidh sàbhailt e. Gheall am buachaill sin, ciod eile a dheanadh e, agus an cù cho mùirneach aige-san 'sa bha e aig a' mhinistear fhein.

Nuair a chreic am buachaill na caoraich an Glaschu ghabh e an daorach agus chail e an cù. Cha robh fhios aige dé dheanadh e, ach nuair a dhubh fhairtlich air an cù a lorg b' fheudar fa dheireadh tilleadh dhachaidh às aonais. "Cà' na d' fhàg thu an cù?" ars' am ministear. "Dh' fhàg anns a' Cholaids far a bheil iad ag ionnsachadh bruidhinn do na coin," fhreagair am buachaill; "bithidh e an sin sia mìosan gun an teid mi leis an ath bhadan chaorach do Ghlaschu."

Chuir am ministear air falbh am buachaill an ceann shia mìosan le grunnan chaorach eile do Ghlaschu, agus a thoirt dhachaidh a' choin. Nuair a thill am buachaill an trobha so gun an cù, thuit am ministear le dearg fheirg ris, "Càit am bheil an cù?" "Bhàth mi e," ars' am buachaill. "Bhàth thu an cù! an ann às do chiall a tha thu," ars' am ministear. "Gu dearbh chan ann," ars' am buachaill, "ach thòisich e air bruidhinn agus air cur nithean as leth a' mhinistear a chuir uamhas orm, agus ged tha làn fhios agam-sa nach 'eil iad fìor bha eagal orm gun cluinneadh muinntir eile na sgìre e, agus chuir mi às de'n bheist." Cha dubhairt am ministear an còrr.

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Thuit facal as a' chlàdh 'san àireamh mu dheireadh agus mhill sin ciall na bha sinn ag radh 'san àite sin. Thachair so 'san earrainn-chinn air an 66mh taobh-duilleig orm, agus an 6mh sreath, 'se sin am facal "am." So mar bu chòir do na thubhairt sinn a bhith: "Chan e nach 'eil sin feumail gu leòr 'na aite fhein ach chan 'eil mòran brìgh ann, ann a bhi cumail suas na Gaidhlighe."

Chan 'eil e 'na iongnadh idir ged a thachradh so an dràsda 'sa rithist dh' aindeoin dé an ceartachadh a ni sinne air roimh làimhe agus gun facal Gaidhlighe aca-san a tha clodh-bhualadh a' Ghaidheil. Is ann a tha iad ri am moladh air son cho math agus a tha iad a' deamh, ged bhitheadh litir is cromag uaireannan far nach bu chòir dhaibh a bhith. Tuigidh daoine tùrainneach sin agus cha chuir e a bheag a dhragh air an dream aig a bheil dad a thoinisg.

AM FEAR-DEASACHAIDH.



Ann an lìonmhorachd sluagh tha urram an rìgh; ach ann an dìth sluagh tha milleadh an uachdarain.—*In the multitude of people is the king's honour; but in the want of people is the destruction of the prince.*

AN SIORRAM MAC MHAIGHISTIR CAIMBEUL, Nach Maireann.

Tha am bàs a' deanamh beàrn 'nar measg mar Chomunn, beàrnach nach bidh furasda a' lìonadh. Chaochail an Siorram Mac Mhaighistir Caimbeul an Ceann-loch Chille Chiarain air maduinn Di-haoine treas là a' Ghearrain. Bha e faisg air an ceithir fichead bliadhna a dhùnadh agus bha e an ceann a dhreuchd seachdain mus d' fhuair e an gairm dhachaidh. Bha e mar sin mar sguab làn abuiach air a tional an àm an fhogharaidh; ach chan ann mar sin as lugha bhios a' chaidh 'sa dh' ionndrainn air mar sheirbheiseach deas is dileas air sgàth ar daoine is ar cànan, agus air sgàth gach nì maith eile a bhuineas dhuinn mar phobull.

A riagh o òige bha e saothrachail as leth nan Gaidheal; thug e 'na bhalach a' bhrìgh 'sa' luach a bha an cànan is an ceol athraichean, agus chuir e roimhe gun deanadh e gach nì a ghabhadh deanamh chum is gu leanadh na beannachdan so ri na Gaidheil, dh' aindeoin cho mi-chùramach 'sa bha cuid dhiubh-fhein mu na tiodhlacan mòra so a bha iad a' seallbhachadh. Ach cha robh esan riarachaid leis an so a mhaì, chuir e roimhe gum bitheadh beatha is beòhlaint nan Gaidheil nì b' fhearr agus nì bu chòrthomaihe na bha iad o chionn leth-cheud bliadhna is còrr. Mar sin bha làmh nach bu bheag aige an Achnan Croiteirean, sheas e cho daingean air taobh an duine-bhocd agus gun tugadh "Iain Croiteir" mar fhar-ainm air. Cha robh duine eile r' a linn a rinn barrachd air taobh nan Gaidheil na rinn esan, gu h-àraidh a chum is gum biodh fearann is teachd-an-tìr ghlan aca-san a tha air a' Ghaidhealtachd.

Bha e air aon de na ceithir cinn-stuic a chuir an Comunn Gaidhealach air chois o chionn ochd is da-fhichead bliadhna a nis, agus bha e 'na thoilachadh mòr dha a bhì faicinn an innb is an uaisleachd gus am fac e an Comunn Gaidhealach a' fàs. Chan 'eil air an caomhnadh de'n cheathrar laoch so an diugh ach Dùghall Mac Iosaig agus Eoghan Mac Còmhain 'san Oban le cheile.

Chuir an Comunn Gaidhealach an urram as motha tha 'nan seilbh air, dusan bliadhna air ais, nuair a rinneadh Ceann-suidhe a' Chomuinn dheth. Thug so toileachas air leth dha agus is iomadh turas ri droch shìde a thug e gu coinneamhan na h-Ard Chomhairle an uair

sin; agus bha a ghliocas is eòlas 'na fhìor thaic do ar saothair an uair sin agus aig amannan eile.

Cha dì-chuimhnich sinn air luathair, latha a chuir sinn seachad comhla ris 'na thigh fhein deireadh Octobair so chaidh—agus b'e sin tigh a' choibhneis agus na falaidheachd—agus sinn sgriob a' searmonachadh an Ceann-loch agus an cléir Chinn-tìre. Bha e mar bhalach beag, cho aoibhneach is cho aotrom a tighinn thairis air chisean nan Gaidheal agus air na bha air a dheanamh as an leth agus na ghabhas deanamh fhathast—a thaobh an leas tìmeil is oideachail is spioradail. Faodaidh na Gaidheil a radh mu a dheidhinn: Is maith a rinn thu a sheirbheisich dhlis is mhaith.

Bha an giùlan air a thoirt a Ceann-loch do'n Oban air Di-luain agus thiodhlacadh e an cladh Pheighinn a' Phùir a muigh air bràighe a' bhaile. Thainig mòran an cois a' ghiùlain á Ceann-loch agus choinnich mòr shluagh as gach cèarn 's an Oban iad; nam measg bha Ceann-suidhe a' Chomuinn Ghaidhealach agus an Rùnaire agus mòran eile a mhuinntir a' Chomuinn. Bha an t-aoradh air a chuariteachadh aig an uigh ann an Gaidhlig leis an Urrmach Calum MacLeod an Ceann-suidhe. Tha co-fhaireachdainn a' Chomuinn agus nan Gaidheil an iomadh àite a dol dh' ionnsaigh a chéile choaimh, agus tha sinn ag guidhe còmhnaidh is comhfhurtach an Ti-as-àirde dhi 'na bròn 's na h-aontranachd.

Caochladh beatha tha ann 's cha bhàs
Le beannachadh gràsmhor buan;
Gach neach a nì a' chuid as fheàrr
Is maith an t-àit am faigh e dhuais.

C. McL.

THE LATE SHERIFF MACMASTER CAMPBELL.

An Comunn Gaidhealach has suffered a severe loss by the death of Sheriff MacMaster Campbell.

As everyone knows he was one of its founders. With like minded associates he nursed it carefully and guided it wisely in its early days, and it was a source of intense gratification to him to watch its increasing power and influence. His active interest in its work continued unabated, and at his death he was the senior member of its Executive Council.

Interest in the Gaelic language and in Gaelic music had reached a low ebb, when the Sheriff and his patriotic co-adjutors conceived the project of establishing an organisation which

would have for its aim the creation among Highlanders of a worthy zeal for the preservation and development of all that was best in their cultural heritage. The objects of An Comunn as set forth in the original Constitution have remained virtually unaltered—a proof of the practical sagacity of its founders.

Sheriff Campbell served a term of three years as President, during which his speeches from the Chair were always notable for their thoughtful, suggestive and stimulating character. He did not profess to be the Gaelic orator some of his predecessors and successors in the Chair were, but he yielded to none of these in his love of the language and his desire to see it prosper. He had a mind fertile in ideas, and he was generously responsive to ideas coming from others. He was in full sympathy with all lines of development which were in accord with the main purposes of An Comunn, but he was opposed to all affiliations or alliances which might tend to hamper its freedom, or divert it from the single-minded pursuit of its own clearly defined aims.

He will be gratefully remembered, not alone for his interest in and his work for Gaelic and all it stands for, but for his bold and courageous advocacy of the cause of the Highland Crofters at a time when their friends were few. His knowledge of Highland History was extensive and accurate, and he had made a special study of the antiquities of Kintyre, of which the columns of this magazine have more than once furnished evidence.

Nothing need be said here of his standing as Lawyer and Judge, but his competence in that capacity is amply vouched for by the fact that his judgments were rarely if ever reversed by a higher Court.

Genial and kindly and possessed of a keen sense of humour he was popular with all with whom he was associated. His conversation was rich in reminiscence and anecdote and in shrewd and sagacious judgments of men and movements.

His old friends in An Comunn will miss him and mourn him, and for them his passing leaves a blank that no other can completely fill. Our respectful sympathy is tendered in her loneliness to his widow who, is highly esteemed for her own sake and who was in complete sympathy with her husband in his work for Gaelic.

M. M.

REPORT OF HIGHLAND ECONOMIC COMMITTEE.

Deputation to London.

A large and representative deputation met with Scottish M.P.'s in a Committee room of the House of Commons on the afternoon of Wednesday the 8th February. The Deputation embraced representatives of the Highland Development League, the Highland Associations of Glasgow, the Highland County Councils, and other bodies. Sir Archibald Sinclair presided, and notwithstanding that a debate on inshore fishing was taking place in the House at the same time, there was a large attendance of members representative of all parties. The conference lasted fully two hours, during which all who wished to speak had the opportunity of doing so. The opportunity was fully taken advantage of, the speakers all laying stress on the urgent importance of immediate consideration being given to the Report and of its recommendations being acted upon with the minimum of delay. Questions were asked and answered and it was evident that the Report had already awakened keen interest among members. At the close it was decided that the Scottish members should meet again in the following week to consider the Report and the representations made by the Deputation and to consider what action they could take. Later in the evening the County Council representatives discussed the Report with the Secretary for Scotland. On the Thursday afternoon the Glasgow members of the Deputation had an interview with the Secretary at Dover House when the various features of the Report were very fully discussed. The Deputation were assured by Mr. Colville that the Report was already engaging his own and his advisers' close attention, and that it would certainly receive that further consideration which was its due. It would not be pigeon-holed and forgotten.

COMUNN NA H-OIGRIDH.

Five new branches of Comunn na h-Oigridh were formed and over 300 new members enrolled during the five days' visit to Lewis of Mr. George E. Marjoribanks, leader of the movement, and Mr. Donald MacPhail, Northern Organiser for An Comunn. In one centre 41 children were enrolled in the youth movement. This brings the total number of "Feachdan" or branches in Lewis to twelve. The old

branches were at Planasker, Sandwickhill, Knock, Bayble, Aird, Shawbost, and Bragar. The new branches are at Lemreway, Gravir, Cromore, Kershader, and Loch Croisteon.

A HUGE FIELD.

Both the "missionaries" of the Gaelic youth movement developed heavy colds while in Lewis, which did not make their work any lighter; but they left the island well satisfied that extraordinary progress had been made, considering the shortness of their stay. A most encouraging feature, Mr. MacPhail remarked, was the keen interest taken by the teaching profession throughout the island. There yet remains a huge field in Lewis for the organisation of Gaelic youth, but we hope to include the whole island eventually, he said.

A FULL-TIME ORGANISER.

The importance of the Comunn na h-Oigridh movement has been much increased by the appointment of a full-time organiser in connection with the Physical Fitness campaign. The organiser is at present actively engaged at Barra, but in course of time he will visit Lewis and assist in the physical and cultural training of the youth of the Island. Another important aspect of the work is the annual summer camp at Sonachan, which provides an invaluable opportunity for children from the Isles to mix with the children from the Mainland. Last year the Aird and Leverburgh "Feachdan" sent contingents to the Sonachan camp. All the children who visited the camp were taken on a visit to the Empire Exhibition, where the Aird children had the pleasure of seeing some of their own handiwork on view in the Scottish pavilion.—*Stornoway Gazette*.

PROVINCIAL MODS.

Provincial Mods for the Southern Area have been arranged as follows:—

Kintyre, at Campbeltown, 11th and 12th May; Islay, at Bowmore, 26th May; Lorn, at Oban, 2nd June; Mid-Argyll, at Lochgilphead, 6th and 7th June; Mull, at Salen, 8th June; Perthshire, at Aberfeldy, 15th June; Ardnamurchan, at Ardgour, 27th June.

The Arran Festival at which there are a number of Gaelic Competitions will be held at Whiting Bay on 10th and 11th March.

STORIES AND LEGENDS OF THE FEINN.

Fionn and the Grey Dog.

The following is the fourth of six talks on the Fionn Saga prepared by the Editor for the B.B.C. and broadcast weekly in the Children's Hour. We give them here in the hope that they may interest and instruct young folks of all ages.

Fionn and his men were once out on the hunting-hill and they killed a good many deer. When they were making ready to go home they saw a Big Lad coming to the place where they were. He came to meet Fionn and saluted him frankly, fluently, and eagerly. Fionn saluted him in the same manner. Fionn asked him where he came from and what was he after. The Big Lad answered: "I am a Lad who came from the east and from the west seeking a good master." "Well," said Fionn, "I want a Lad and if we agree about wages, I will engage you. What is the reward you want at the end of a day and a year?" "That is not much," said the Lad, "I only want that at the end of the day and year you will come with me by invitation, to a feast and a night's entertainment, to the Palace of the King of Lochlin (i.e., Norway), and you must not take with you a dog or a man, a calf or a child, a weapon or an enemy, but yourself alone."

To shorten the story Fionn engaged the Lad and he was a faithful servant to the end of the day and the year.

On the morning of the last day of his engagement, the Big Lad asked Fionn if he was pleased with his service. Fionn said that he was, very pleased indeed; that he was a good and faithful servant. Then said the Lad, "I hope that I shall receive my reward, and that you will come with me as you promised." "You will get your reward," said Fionn, "and I will go with you." Fionn then went to where his men were, and he told them that that was the day when he had to go and fulfill his promise to the Big Lad. "I don't know," said he, "when I shall return, but if I am not back within a day and a year, see that those of you who are not sharpening their swords are bending their bows, ready for having one Great Day—or battle—on the Big Strand of Lochlin to avenge my death."

When he said this to them he bade them goodbye and went into the Fort. His Fool was sitting beside the fire. Fionn said to him: "Poor man are you not sorry that I am going away?" "Yes," said the Fool weeping, "I

am, very sorry indeed, and I shall give you one advice if you will take it." "Yes, poor man," said Fionn, "for often has the advice of a King been in the head of a fool. What is your advice?" "It is this," said the Fool, "that you will take with you in your pocket, Bran's golden chain. This does not break your promise, for it is not a dog and it is not a man, it is not a calf and it is not a child, it is not a weapon and it is not an enemy to you. But take it at any rate." "Yes, poor man," said Fionn, "I shall take with me Bran's golden chain in my pocket." And he said goodbye to the Fool.

Fionn found the Big Lad waiting for him at the door. "Well," said the Lad, "if you are ready we shall go." "Yes," said Fionn, "I am ready; take the lead for you know the way better than I do." The Big Lad went off and Fionn followed him, but though Fionn was swift and speedy he couldn't come near the Big Lad—indeed, when the Big Lad would be going out of sight at one mountain-gap Fionn would be only coming in sight on the next mountain-ridge; and they kept in that position till they came to the end of their journey.

They went into the Palace of the King of Lochlin, and Fionn sat down, weary and heavy and sad. But instead of a feast and entertainment awaiting him, the chiefs and nobles of the King of Lochlin were sitting within, putting their heads together to see what was the most disgraceful death they could give to Fionn. The one saying, "we will hang him," and another, "No, we will drown him." "No," said another, "we will burn him alive." At last one of the company rose up and said: "We will not put him to death in any of these ways, but in a way that is more disgraceful than any of these. We will go with him," said he, "and put him up the Great Glen and he will not go far up there till he is eaten by the Grey Dog. And you know and I know, that there is not another form of death that is more disgraceful to the Feinn than that their Earthly King should be eaten by a cur of a dog." When the rest heard this they all clapped their hands and agreed with him.

Without delay they took a hold of Fionn and took him up the Glen where the Grey Dog stayed. They hadn't gone far when they heard the howling of the Dog coming. They gave a look, and when they saw him, they said to one another: "It's time for us to run away." And they left Fionn at the mercy of the Dog. Now staying and running away were all one to Fionn; if he ran away he would be put to death, and if he stayed he would only be put to death, and he would as soon be killed by the

dog as by his enemies the men of Lochlin. And so he stayed.

The Grey Dog was coming with his mouth open and his tongue out on one side of his mouth. Every snort which he sent out from his nostrils was scorching everything three miles on each side of him. Fionn was now being tormented by the heat of the Dog's breath and he saw clearly that he couldn't stand it long. So he thought that if there was any use in Bran's chain that it was time for him to take it out. He took it out of his pocket, and when the Dog was getting near him he shook it at him. The Dog at once stood still and began to wag its tail. He then came to where Fionn was and he licked every sore that he had from the top of his head to the sole of his foot, until he healed with his tongue what he burned with his breath.

At last Fionn clapped Bran's chain about the Grey Dog's neck, and descended the Glen with the Dog on the leash.

Now an Old Man and an Old Woman who used to feed the Grey Dog were staying at the lower end of the Glen. The Old Woman happened to be at the door and when she saw Fionn coming with the Dog, she ran into the house crying and beating her hands. "What on earth or in the sky have you seen, or feel," said the Old Man to her. "I saw," said she, "a great and wonderful thing indeed, the tallest and most handsome man I ever saw coming down the Glen having the Grey Dog with him on a leash." "Though the people of Lochlin and of Ireland were gathered together," said the Old Man, "among them all there wouldn't be a man who could do that but Fionn King of the Feinn and Bran's chain of gold with him." "Though it were the same," said the Old Woman, "he is coming." "We'll soon know," said the Old man and he sprang out.

He went forward to meet Fionn, and in a few words they saluted each other. Fionn then told him from beginning to end, why and how he was there. The Old Man then invited him into this house till he would throw off his weariness, and receive meat and drink. Fionn went in. The old man then told the old lady the whole story as Fionn told him; and when she heard the story it pleased her so well that she invited Fionn to stay with them for a day and a year. Fionn gladly accepted the invitation and stayed there.

Now at the end of a day and a year the old woman went out and stood on a knoll near the house. She was for a while looking at everything she could see, and listening to every

sound she could hear. At last she looked down towards the shore and she saw an exceedingly great host of people standing on the Great Strand of Lochlin. She ran quickly into the house beating her hands and crying: "Woe is me," and her two eyes as large as corn-fans with fear. The old man sprang to his feet and asked her what had she seen. "I saw," said she, "what I never saw before. There is an innumerable host on the Great Strand down there, and at their head there is a squint-eyed red-haired man, and I do not think that his match in combat will be this night under the stars." "Oh," said Fionn springing to his feet, "these are the companies of my love, and Osgar at the head of them." Fionn with the Grey Dog went down to the Strand and when his men saw him coming alive, and hale and hearty, they raised a great shout of rejoicing which was heard in the four corners of Lochlin. Then they and their earthly king gave each other a great and Gaelic welcome. And if the welcome between them and Fionn was friendly, a hundred times warmer was the welcome between Bran and the Grey Dog—for this was his brother which was taken with him from the Warrior's Castle.

Then the Feinn punished the men of Lochlin for the way they were going to treat Fionn. They began at one end of the country, and they didn't stop till they went out at the other.

So after they had subdued Lochlin, they returned home with Bran and Seolán—for this was the name of the Grey Dog—and when they arrived at Fionn's Castle they made a great, joyful, and merry feast which was kept up for a day and a year.

EXECUTIVE COUNCIL.

A meeting of the Executive Council of An Comunn Gaidhealach was held in the Station Hotel, Stirling, on Friday, 27th January. Rev. Malcolm MacLeod, M.A., President, presided and the following members were present:—

John M. Bannerman, M.A., B.Sc., Balmaha; Mrs. Barron, Glasgow; Catriona B. Cameron, Glasgow; Dr. John Cameron, LL.B., Glasgow; Mrs. Iain M. Campbell (Airds) Surrey; Mrs. M. C. Edgar, Glasgow; Col. A. D. G. Gardyne of Glenforsa, Mull; Mrs. MacPhail Holt, Arisaig; Miss Nettie A. C. Kennedy, Glasgow; Miss Lamont of Knockdo, M.A., B.Sc., J.P., Toward; Alex. MacArthur, Glasgow; Miss C. MacDonald, Kinloch Rannoch; Kenneth MacDonald, M.A., Glasgow; Hector MacDougall, Glasgow; Sir Alexander MacEwen, Inverness; Capt. Wm. MacKay,

Inverness; Donald S. MacKinnon, Edinburgh; A. M. MacLachlainn, Tobermory; Rev. Malcolm MacLean, M.A., Conon; Malcolm MacLeod, Glasgow; Miss Jean Mair, Dumbarton; Lord James Stewart Murray, Ballinluig; Miss Margaret MacTaggart, Glasgow; John A. Nicolson, M.A., Glasgow; H. S. Shield, Edinburgh; Andrew Stewart, Glasgow; Donald Thomson, M.A., Oban; D. MacGregor Whyte, Glasgow; Miss Miller Weir, Alexandria.

Attending:—Robert MacFarlan, C.A., Treasurer and Neil Shaw, General Secretary.

Minute of previous meeting was read and approved.

A minute of the Finance Committee was read. It was reported that the surplus from the Glasgow Mod was £1786; exceeding the previous highest surplus by £10. This most gratifying result was due to the untiring labours of Mrs. Bannerman and her Stall Conveners.

The Committee had given consideration to the remit regarding the proposed establishment of a Smallholder's School in the island of Canna. The Committee regretted that the finances of An Comunn are not in a position to incur the expenditure involved in the proposal. Mr. Malcolm MacLeod had dissented from this finding. Dr. John Cameron seconded by Mr. Andrew Stewart moved approval of the Minute. Mr. Malcolm MacLeod moved as an amendment that the paragraph relating to the proposed Folk School be remitted back to the Committee for further consideration. Rev. Malcolm MacLean seconded. After discussion a vote was taken when 14 voted for the minute and 15 for the amendment which was thereupon declared carried. With this exception the Minute was approved. It was agreed to hold a Special Meeting of the Executive Council to receive the report of the Finance Committee on Friday, 17th March, at Stirling.

A minute of the Education Committee was read. Dissatisfaction was expressed with the application of the Gaelic Clause of the 1918 Education Act, and it was agreed to ask the Northern Sub-Committee to get detailed information regarding the teaching of Gaelic on the mainland of Inverness-shire.

It was suggested that the Gaelic Text Books in Schools should be properly graded in the interest of scholars and teachers and that a new Grammar be prepared.

On the motion of the President the minute was adopted.

Minute of Publication Committee was read. The Committee recommended a grant of £25 for the publication of three books named which had been translated into Gaelic. Estimates for the publication of a second

edition of *Am Fear Ciuil* were considered, and the Committee decided to proceed with the work. Arising from discussion, Mr. Donald Thomson, supported by Rev. Malcolm MacLean, asked that this book be edited and brought up to the standard orthography of present day publications. This was agreed to.

On the motion of the Convener, Mr. Malcolm MacLeod, the minute was adopted.

Minute of meeting of Propaganda Committee was read. The meeting gave consideration to three proposals by Captain Wm. Mackay—

(a) To consider the best method of increasing Gaelic propaganda in the daily press by the insertion of Gaelic articles and reports, and articles on the activities of An Comunn;

(b) To appoint a sub-committee of three members for training Gaelic public speakers to place An Comunn's activities before the Gaelic-speaking public;

(c) That a bond of allegiance to An Comunn should be printed which could be voluntarily signed by supporters.

The last proposal was remitted back for further consideration by the Committee on the motion of Capt. Mackay.

Mr. A. M. MacLachlann moved that a Gaelic translation of the National Service Book be asked for, as was done in Welsh, and this was agreed to.

In the absence of the Convener, the minute was adopted on the motion of Capt. Mackay, seconded by Mr. Hector MacDougall.

A minute of the Art and Industry Committee was read. The Committee had given further consideration to the proposal to present a Shield for the encouragement of Home workers, and recommended that a Shield costing £20 be offered for the best homespun yarn, and confined to the Highlands.

The minute was adopted on the motion of the Convener, Mrs. Iain Campbell (Airds).

Minute of meeting of Mod and Music Committee was read.

A report was read of the activities of the Aberdeen Mod Local Committee and was considered satisfactory. The Convener and Mrs. Colquhoun were appointed the Committee representatives on the Mod Local Executive. A list of adjudicators was prepared, and certain names recommended.

A sub-committee was appointed to consider the 1940 Mod syllabus. It was agreed that the President and Secretary should attend a meeting of the Perth Gaelic Society to consider arrangements for the 1940 Mod.

On the motion of the Convener, Mr. J. M. Bannerman, the minute was adopted.

Two minutes of Clann an Fhraoich Committee were read. It was reported that the new organiser-instructor for Comunn na h-Oigridh had taken up duty in Barra, and was meeting with success.

In the absence of the Convener, Mr. J. M. Bannerman moved the adoption of the minutes. Agreed.

A minute of the Advisory Committee was read and adopted on the motion of the President.

Mr. A. M. MacLachlann submitted a motion for consideration at next Ordinary Meeting: that the Summer School Accounts be published on the Annual Statement of Accounts.

The Chairman made sympathetic reference to the passing of Edward Dwelly, compiler of the well-known Illustrated Gaelic Dictionary, and spoke of his good work on behalf of the Gaelic cause.

A vote of thanks to the Chairman terminated the meeting.

MARCH GAELIC BROADCASTS.

Friday, 3rd March—

9.30 p.m.—Gaelic Concert with Allan J. MacRitchie (Tenor), Margaret B. MacPherson (Soprano), and Mrs. E. Caunce (Clarsach Accompanist).

Monday, 6th March—

7.20-7.25 p.m.—Gaelic News.

Tuesday, 7th March—

6.30-6.45 p.m.—Gaelic Talk, "Buaidh an Là Dé air Cor an Là Diugh." Rev. T. M. Murchison, M.A.

Saturday, 11th March—

9.35-10 p.m.—Gaelic Play by Mrs. M. A. Campbell, "Una Ghil Bhain" (Una the Fair). Produced by Hugh Macphee.

Monday, 13th March—

7.25-7.30 p.m.—Gaelic News.

8.15-8.45 p.m.—Gaelic Ceilidh. Compèred by Charles Campbell.

Tuesday, 14th March—

6.25-6.40 p.m.—Gaelic Talk. Monthly News Review by Duncan MacCallum.

Monday, 20th March—

7.20-7.25 p.m.—Gaelic News.

Tuesday, 21st March—

6.15-6.30 p.m.—Gaelic Talk, "Aig Leac an Teinntein," by John C. MacLean.

Wednesday, 22nd March—

7.30-8 p.m.—Irish and Scottish Gaelic Gramophone Records.

Monday, 27th March—

7.20-7.25 p.m.—Gaelic News.

Tuesday, 28th March—

6.45-7 p.m.—Gaelic Talk, "Chìrt air Peata Uain," by Donald MacRae.

Friday, 31st March—

7.30-8 p.m.—Gaelic Concert by the Edinburgh Gaelic Choir.

AIR SON NA CLOINNE.

MU'N GHREIN.

Sheinn Oisein an sean bhàrd :—

“ A ghrian na h-òg-mhaide ! ag eirigh
 ‘Air sleibhtean soir le’d chiabhan òr-bhuidhe,
 ‘S ait ceuma do theachd air an aonach,
 ‘S gach caochan ‘sa ghleann ri gàire.”

Tha a’ ghrian a nis a’ tilleadh bho a cuairt do’n deas agus bithidh a cìrsa anns an speur a’ d’readh na’s àirde gach là gus an tig meadhon an t-samhraidh. Chan ‘eil aon sealladh eile air aghaidh an t-saoghail gu leir as àillidh na eirigh na greine. Theid dorchadas na h-oidhche air falbh. Chithear rugha anns an àird-an-ear. Theid na reultan agus a’ ghealach às an t-sealladh. Chithear an saoghal a rithist a’ teachd ‘san fhradharc na làn mhaise.

Is e teas na greine tha ‘toirt fàis do gach luibh mhaoth a shearg, agus gach craobh a lom gaoth fhuar a’ gheamhraidh. ‘Nuair a sgaoileas i a gathan dealrach mu’n cuairt di, bithidh gach creutair suilbhir agus aighearach. Eirigh mìltean de chùileagan sgiathach gu beatha. Dùsgidh na h-eòin às an cadal agus dòrtidh iad a mach an ceileirean ceolmhor ann an co-sheirm chiùil ‘nuair a mhothaicheas iad a blàthas.

Le melich bheir na treudan buidheachas airson na maidne chùine, agus innsidh am buar le’n àrd gheumnaich an taingeachachd. Aithrisidh na gleanntan an ceol ceudna, agus freagraidh na cnuic do’n fhonn.

Bheir teas na greine air gach lus a tha air aghaidh na talmhainn fàs gu h-àrart agus gorm. Comhdaichidh e na craobhan le duilleach, a’ mhachair le arbhar agus meas, na sleibhtean le buar is treudan, agus cridhe an duine le taingeachachd.

EILEANACH.

LITIR COMUNN NA H-OIGRIDH.

“NULL AIR CHUAIRT A DH’ EILEAN LEODH’S.”

Sin far an robh Domhnall MacPhàil is mi fhein, air obair Comunn na h-Oigridh. B’e sud an turas, an teis-meadhon an Fhaoilteich, ceud gu leth mìle an toiseach, thar a’ Mhonaidh Dhuibh : Gleann Comhann, Gleann Moireasdan, troimh ghailinn, shneachd is eigh. Is gann a b’ urrainn duinn an carbad a chumail air an rathad, agus chunnacas tuilleadh fhiadhaidh na dhaoine an là ud, bha iad ‘nam ficeadan ri taobh an rathaid, a’ spleuchdadh oirnn gun eagall gun fhiamh. Ach bha mhuir gu coibhneil ruinn, eadar an Caol is Steornabhagh, a’ dol ‘s a’

tighinn. Rinn sinn cuairt air feadh an Eilein agus fhuair sinn fàilt is furan air gach làimh, gu h-àraidh aig muinntir nan sgoilean, seadh agus an cuideachadh a bha dhith oirnn agus airson sin, buidheachas dhaibh-san. Chuir sinn Feachdan ùra air bonn an Cearshadar, Cromór, Grabhir, Loch Croistean agus an Léumrabhagh—mo chreach, nach iad na h-ainmean Leodhasach a dh’ fhairtliche orm ! Dh’ fhiosraich sinn na Feachdan eile, ceithir ‘san Rudha, agus Planascair, Bragair, Siabost. Eadar sean is ùr, chuir sinn aon trì cheud ball ùr ri Comunn na h-Oigridh. Bha na Feachdan uile beò, slàn, a’ deanamh an dichill gach aon ‘na dòigh fhein. Is ann ‘san Àird a bha am fire-faire agus an othail an là ud : chan ‘eil Feachd air a’ Ghaidhealtachd a bheir bàrr oirre. Chunnaic sinn na balaich a’ cur teachdaireachd gu càch a chéile air a’ bheairt-shamais “ Morse,” ann a rogha Gaidhlig. Chum a’ chlann céilidh an oidhche ud a bha fìor choimhlhionta, le òrain, òrain-luaidhe, comhradh-càraid, dealbh-cluich, bàrdachd, sgeulachdan, mar sin sìos. Chan fhaca mi a leithid o’n a bha mi am Port-Rìghtheadh. Agus bu cheutach a’ chéilidh a chum Comunn Gaidhealach Leodhais, air ailgheas dhuinn, an oidhche a dh’fag sinn Steornabhagh.

LUTH-CHLEASAN.

Rinn Domhnall Mac-a-Phearsoin, fear-deilbhe ùr aig Comunn na h-Oigridh, airson cluichean is luth-chleasachd, toiseachadh gasda am Barraidh is Uibhist a Deas. Fhuair na Feachdan mu shia leasan an urra, dh’icnnsaich iad agus na Cinn-Fheachd àireamh mhath de na luth-chleasan aige, agus fhuair Domhnall cuireadh cridheil, e a thighinn air ais cho luath ‘s a b’urrainn da. Ghabh a’ chlann tlachd mhór anns na cleasan, agus mar nach foghnadh na fhuair iad ‘san sgoil, bhiodh Domhnall ‘gam faicinn a mach air gach cnoe ag cur nan eileas dhiubh air an làimh fhein !

Fhuaras litir bho Chleireach an Fhoghlum an Inbhir Nis ag innseadh gun tugadh cead, airson na bliadhna so, do’n fhear-dheilbhe ùr, buill Comunn na h-Oigridh a ghabhail airson lùth-chleasan rè uairean na sgoile. Tha so ‘na aobhar-brosnachaidh dhuinn, agus ma ni Ceannardan an Fhoghlum anns na siorrachdan eile mar a rinn Inbhir Nis bithidh Comunn na h-Oigridh air a fheumhachadh air a’ Ghaidhealtachd mar nach robh e riamh roimhe. Guidheam a nis air uile Chinn-fheachd Inbhir Nis làn fheum a dheanamh de’n chead a thugadh dhaibh, a chum ‘s gum bi an rian so air a dhaingeachadh aig ceann an t-seisein so.

Chunnaic sinn an Eilean Leodhais gu bheil

iomadh àite anns nach faigh na balaich iomain idir a thaobh an tìr a bhi cho creagach. Dh' aontaich Comhairle Clann an Fhraoich ball-coise a thoirt seachd do na Feachdan sin, air chumha nach bidh a' chlann ag cleachdadh ach Gaidhlig an uair a bhios iad ag cluich a' Bhuillchoise. Is iad nach bidh! Tha fhios gu bheil àitean eile mar so, mar a tha an taobh an iar Ròis, agus bithidh mi toilichte ball-coise a chur g'an ionnsaigh, ach fios fhaotainn bho na Cinn-cheachd g'an iarraidh.

"AN SREATH A BHA AIR CHALL."

Dìreach an àm cur na litreach so chun an Fhìr-dheasachaidh, thàinig ceithir sreathan deireannach do'n rann a bha againn air a' mhòr so chaidh, bho cheithir bhall de Fheachd Bhaile-Mhàrtainn, an Tìrìodh. So an t-sreath is fheàrr leam (agus an rann gu h-iomlan) bho Mhàiri Cheannaideach—is dòcha gur h-e Comunn na h-Oigridh, 'na beachd-se, a chuireas nàire air an uachdaran:—
'S aig co-sheirm nan Eilean am Baile-na-toit, An cluinn thu de Ghaidhlig ni goil air a' phoit?
Gach uachdaran spailpeach 's a chànan air chall,
Ach cluinnidh e Gaidhlig bhinn mhilis air ball.

Tha an da shreath so math cuideachd:—
"Gun fhios no gun aithn' aig 'ur cànan nam beann" (Alasdair Mac-na-Ceardaich) ach tha an dà "chànan" g'amhilleadh. 'S e teanadh a' ghlinne an eideadh nan Gall" (Iain Mac Ghille-Dhuinn). Ach saoilidh mise gur an eideadh Gaidhealach a bhios e a' spailpeachd. Tha an duais air a chur gu Màiri. Chan 'eil fhios nach tig sreathan eile roimh cheann a' mhios, ach ma bheir gin bàrr air sreath Mhàiri, gheibh e duais cuideachd. Thàinig sreath air leth math bho fhìor charaid na h-Oigridh, an t-Urr. Calum MacGilleathain, an Conan:—
"S an Gaidheal air caochladh gu plaosgan de Ghall."

Nis, ni sinn ionnsaigh air sreath eile agus so agaibh an rann neo-iomlan:—

A mhic an laoiich, biodh nàire ort, is aobhar bochd, nach fiù,

A chuir nach 'eil an Gaidheal ag cosg a thrusgain fhein an diugh.

Am faic sinn 'chaidh am breacan cacmh, 's am boineid topach, teann, . . . ?

Cuireadh ball sam bith sreath deireannach g'am ionnsaigh roimh dheireadh a' mhios, agus gheibh am fear no an té as feàrr duais bhuam.

Dè mu dhéidhinn ainmean airson Campa 1939? SEORAS GALLDA.

Sonach: Dail-mhàilidh

Èarra-Ghaidheal.

BROSACHADH.

An Airde Tuath.

Aig coinneamhan de Frith-chomhairlean an Fhoghlum agus a' Chraobh-sgaoidh a chumadh 's an Fhaoilleach an Inbhir Nis, thug am Fear-deilbhe iomradh air gach iomairt a rinneadh fa chomhar ochd Mòdan an Taobh-tuath an 1939. Bheachdaich na Comhairlean air iomadh rud eile a tha a' buntainn ri cor na Gàidhlig agus bithidh iad a' meòrachadh air na gnothuichean so o àm gu àm.

Air an treas-la-deug bha Mgr. MacPhàil 'na Fhear-cathrach aig Cuirm-chiuil 's an Luirg, an Cataibh. Bha na rataidhean mòra an droch staid le sneachd is reothadh agus chum so mòran aig an dachaidhean. Cema, bha grunnan laghach 's an èisdeachd agus chòrd a' chuir ris na bha an làthair.

Air Di-Iuain an 16mh là de'n mhios, thog Mgr. Marjoribanks is am Fear-deilbhe orra gu Eilean Leòdhais. Chuireadh còig Feachdan ùra air chois anns a bheil 149 ball agus chuireadh 129 ri àireamh nam Feachdan a stéidhicheadh roimhe so.

Bha iad le chéile an làthair aig Céilidh an Airde an Rudha agus leig am Feachd so ris gu bheil iad a' tuigsinn bun is brìgh Comunn na h-Oigridh. Ach is dòcha gum bi Seòras e fhein a' toirt iomradh air an turas so agus chan abrar ach aon fhacal—an coibheas a chaidh a nochdadh do riochdairean a' Chomuinn Ghaidhealaich an Eilean Leòdhais.

Thainig an turas gu crìch le Céilidh mhór am Baile Steòrnabhaigh far an do chuir Mgr. Seumas Mac Thomas, M.A., an céill taing muinntir an Eilein do Mhgr. Marjoribanks airson gach oidhirp a tha e a' deanamh as leth na cloinne.

A chum agus cothrom a thoirt do na h-uile gu bhi cuideachadh le Mòd Inbhir Pheofharain, chumadh céilidh 's a' bhaile sin o chionn ghoirid agus cha robh suidheachan falamh. Labhair am Fear-deilbhe an Gaidhlig is am Beurla agus thubhairt e gur e dleasdanas gach aon aca a bhi dol gu uchd an dìchill as leth a' Mhòid. Bha sunnd math air Fear an Tighe, Am Probaiste, agus sheinn e dà òran, mar is math is aithne dha. Cha robh dìth air seinne-adaran no luchd labhairt agus bha e faisg air aon-uair-deug mu'n do sgaoil a' chuideachd.

Mu'm bidh an litir bheag so an clòdh bithidh am Fear-deilbhe air chuart 's na h-Uibhistean air a thurus bhliadhnail.

Croileanan Ciuil. Aig an àm, tha Mgr. Iain Mac Dhomhnaill an Eilean Leòdhais, Iain Mac Iomhair 's an Eilean Sgitheanach agus

Gilleasbuig Mac Gilleathain an Duirnis, faisg air a' Pharbh.

An Airde Deas.

Dh'fhàg an Rùnaire am baile mór air an t-seathamh la deug de'n Fhaoilleach agus fhritheil e aig coinneimh ghasda an Aird-ghobhar air an fheasgar sin. Bha mu leth-cheud an lathair agus thug an Rùnaire òraid seachad an Gaidhlig is am Beurla. Air an ath latha thog e air ga Ath-tharracaill agus thadhail e air Feachd Comunn na h-Oigridh an Sròn an t-Sithein air an rathad.

Air an ochdamh là deug thadhail e air Feachdan Mhinghearraidh agus Ath-tharracaill agus air an fheasgar bha coinneamh mhòr aige an talla Ath-tharracaill. Cha robh uibhir cruinn aig an so riamh roimhe agus an neo-artaing mur robh ceòl is sgeulachdan ann.

Bha e air ais an Sròn an t-Sithein air an naodhamh là deug agus bha cruinneachadh gasda an sin mar an ceudna. Rinn ceud de bhuile Comunn na h-Oigridh cuideachadh leis a' chlàr-eagair. Chuireadh Comhairle ùr air bonn aig crìch na coinneimh.

Bha sgrìob fhada aig an Rùnaire air an ath latha oir chaidh e bho Shròn an t-Sithein gu Baile Bhòid agus bha coinneamh aige an sin air an fheasgar. Tha am Meur so am bith bho cheann trì bliadhna deug ar fhichead agus ag cruinneachadh gach seisean bho 'n uair sin.

Bha Coinneamh aig a' Chomhairle Dheasaich air an treas la fichead agus thug an Rùnaire aithisg air a thurasan.

Ghabh an Rùnaire àite Mhgr. Marjoribanks mar fhear-cathrach aig cruinneachadh "Clann nan Gaidheal" an Glaschu air an dara là de'n mhìos chaidh seachad agus air an fheasgar 'na dheidh sinn bha e a' labhairt ri buill Comunn Earra-ghaidheal an Dun-Eideann. Chaidh e do'n Eilean Iealach air an t-seachdamh là agus bha coinneamhan aige am Boghamór, far an do chuir e Meur ùr air bonn, am *Portcharlotte*, Port na h-Aibhne, am Baile-ghranda is am Port Ilean. Eadar gach coinneamh dhiubh sin labhar e ri còrr is ceithir cheud eadar bheag is mhór. Fhritheil e aig coinneimh de Chomhairle a' Mhòid Ilich agus rinneadh ullachadh am Mòd sin a chumail air an t-seathamh là fichead de'n Chéitein.

A bharrachd air na coinneamhan feasgar thadhail an Rùnaire air an dà Fheachd dheug de Chomunn na h-Oigridh agus chuir e deich is trì fichead ris an àireamh.

Tha a' Mghn. Mairead Nic Dhomhnaill a' teagasg croileanan ciuil am Muile agus tha a' Mghn. Neiliann Nic Ghillinnein a' teagasg 'san t-Seasgairn agus 's a' Choire, an Arainn.

OBITUARY.

MR. EDWARD DWELLY.

Many Highlanders and especially Gaelic readers will regret the death of Edward Dwelly who passed away at his home at Fleet, Hampshire, on 25th January, at the age of 74. Mr. Dwelly was a remarkable man in many ways. Of English stock, he served for several years as a piper in the Army and afterwards in the Ordinance Survey, and, while on duty in the Highlands learned Gaelic. This he did to such good purpose that when he left the Survey and settled at Herne Bay, Kent, he began to publish a Gaelic Illustrated Dictionary. He learned compositing and set up a hand printing press, and thus, did not only the editing but the printing and publishing as well. The Dictionary, a Feillire or Diary with much useful information, and some pamphlets were published as by E. MacDonald & Co.

He had correspondents all over the Highlands, many of them, well known names in the Gaelic movement then and now. The Dictionary was issued in parts on special paper at 6½d a part, and as he says in the Preface it is the first Dictionary of the Gaelic language in which an attempt has been made to explain words by means of diagrams, and the first in which especial care has been taken in collecting localisms, the names of old Highland implements, etc., and their parts, many of which are now only to be found in one or two remote parishes of the Western Isles, from which they are fast disappearing. The lists of technical terms here given have never been published before, and the whole of the illustrations, with one or two exceptions, have been specially drawn for the work.

Like most writers and editors of Gaelic books, he was disappointed at the reception the Dictionary received from Highlanders as it came out. Many subscribers fell out grudging as he said 1½d per month. However, he nobly persevered to the end, and Dwelly's Dictionary is the most complete one we have, and a mine of information with regard to words, phrases, and idioms.

He was given a Civil List Pension several years ago, and that gave much satisfaction to all who value Gaelic literature and esteem noble work well done. As one of his correspondents while a student in Edinburgh we can testify to his painstaking labour of love, his enthusiasm, his courtesy, and his high ideals. He was a great Celt.

We regret his passing but he has left us an enduring monument—"more lasting than brass."

We extend our sympathy to his sorrowing widow, a Highland lady who was a true help-meet to her distinguished husband.

C. McL.

REVIEWS.

EILEAN FRAOICH.—Lewis Gaelic Songs and Melodies. Published by Comunn Gaidhealach Leodhais at the *Stornoway Gazette Office*, Stornoway, 3/6.

This volume of Gaelic songs and melodies is one of the best contributions to our published folk music since "A' Choisir Chiuil" first appeared. The Comunn Gaidhealach Leodhais Branch of An Comunn are to be heartily congratulated on their work—for it is they who collected these songs and melodies. Highlanders at home and abroad, and many others, will thank them for giving these haunting and lovely airs as they are sung by the folk.

In these songs we have living Gaelic poetry at its best and the melodies are as genuine and racy of the Gaelic soil as anything we possess. They are given exactly as the folk sang them, and still sing them, and not touched up as some musicians and singers under the influence of English sometimes give us our own melodies.

The book is divided into four sections. Section I. contains 17 songs including such well-known ones as, *Mòch Di-Iain ghabh i 'n cuan*; *Eilean an Fhraoich*; *Och nan oich tha mi fo mhulad*; *Eilean mo ghaoil*; *Eilean Leodhais thr nan gaisgeach*; *An aithreachd àrd*, &c.

Section II. is made up of 32 unpublished major songs and airs, including such gems of poetry and melody as, *Màiri Dhonn*; *Eilean beag donn a' chuain*; *Ma theid mise tuilleadh a Leodhas nan cruinneag*; *Eilean Fhaoich nam beann àrd*; *An Eilean mu thuath*, &c.

Section III. contains 25 Orain Luaidh or waulking songs including *Na'n tigeadh tu*; *Hé mo leannan*; *Mo nighean donn hò gù*; *A ghaoil an saoil am faigh mi thu*, &c.

In Section IV. there are 37 pìut-a-beul or dance tunes including such unforgettable ones as, *Morag bheag nighean Mhurchaidh an t-saor*; *Is ioma rud tha dhìth orin*; *Stocainnean daoinein*; *M' eudail air do shùilean donna*; and *Sìudaibh 'iilean gabhaibh 'm port*. It is to be hoped that those to whom these are new will sing them as a port and not as an ordinary song.

The Title Page is made attractive with a fitting Celtic design, and there is a Preface by the editors, James Thomson and the late Duncan MacDonald, both Gaelic scholars of repute. Mr. Thomson is one of An Comunn's crowned Bards, and one of the most touching songs in the book—*Cuin a chi sinn thusa luaidh*—is by him. In a new edition a few inconsistencies of spelling, not necessitated by the exigencies of rhyme, should be corrected and the names of the authors given in Gaelic, and not in English as at present on a Gaelic page.

The book is well printed and strongly bound in cloth, and can be got for 3/6 (postage extra) from the Gazette Office, Stornoway.

We heartily recommend this excellent Collection of our folk songs and melodies at such a popular price, and we hope that Comunn Gaidhealach Leodhais will continue their good work, and give us a second volume of such genuine Gaelic airs. C. McL.

SÌA SGIALACHDAN.

So leabhar laghach a tha air a chur a mach le Iain Latharna Caimbeul. Tha an leabhar air a chlo dh-bhualladh le T. & A. Constable, an Dun-eideann, agus gheibhear e air dà thasdan bho Mhgr. Caimbeul & Eilean Chanaidh.

Tha na sgialachdan air a chlo dh-bhualladh mar a thugadh sìos iad o bhial an luchd-aithris, 's an dreach 's an dualchaint a gheibhear an Uibhist 's ann Barraidh. Bha còig dhiubh air an aithris le Seonaidh mac Dhomhnaill 'ic Iain Bhain, Bard Loch Baghasdail—na còig so, Mac an Amhrais; Bean a' Chìobair; Mac a' Ghrièdheir; Tomas Reumhair mac an Mhatha Muirbhe; An t-Uachdaran a' Sagart agus an t-Amadan. Tha cruth eile sgialachd Mac an Amhrais ann air a toirt sìos bho bhial Mhurchaidh an Eilein; agus is e Seumas Iain Ghunnairigh ann Barraidh a thug dha Mòras mac Rìgh an Eilein Uaine.

Chan 'eil neach leis am bu mhat an tuilleadh còlais a chur air dualchaint Uibhist a Deas is Bharraidh nach bu chòir dha an leabhar so a cheannach, gun ghuth a thoirt air còlais is annas nan sgialachdan fhein.

Tha roimh-radh 'sa leabhar am Beurla ag innse mu dheidhinn an luchd-aithris, agus tha facal-toisich ann

cuideachd am Beurla a' toirt dhuinn suim gach sgialachd fa leth, tha agus faclair goirid an deireadh an leabhair a' mineachadh cuid fhacal an dualchaint nan sgialachdan nach biodh soilleir do na deasaich.

Tha an leabhar air a dheagh chlo dh-bhualladh, ann an còmhachd paiper, agus mo làmh-sa nach bidh fath aithreachais aig duine a cheannaicheas e.

C. McL.

CEUD-FHUASGLADH.

Do na daoine leòinte, air a dheasachadh le Comhairle Clann an Fhraoich air son Comunn na h-Oigridh.

Tha an leabhar-làimhe so air a chur a mach leis A' Chomunn Gaidhealach gu sonraichte air son feum Comunn na h-Oigridh. So a' cheud uair a bha leithid a leabhar air a chur a mach an Gaidhlig. Tha gach nì tha feumail ann a tha chum ceud-chobhair do'n dream a tha air an leòn. Tha dealbhan na craidhnich is na collaime agus gach ball fa leth dhiubh ann; agus dealbhan eile a tha deamach soilleir mar as còir ceud-fhuasgladh a thoirt dhaibh-san a tha leòinte agus ag cur feum air cobhair.

Tha aon earrainn dheug 'sa leabhar ag innse mu bhuill a chuirp, agus an nì as còir a dheanamh an toiseach nuair a tha duine air a leòn air dhòigh sam bith.

Bha an leabhar air ullachadh leis an Lighiche Athall Mac Dhonnachaidh 's an Oban, agus is comasach a rinn e obair, agus air a dheasachadh an Gaidhlig le Comhairle Clann an Fhraoich. Gu dearbh bithidh an leabhar so ro fheumail chan ann a mhàin do Chomunn na h-Oigridh ach do gach neach leis a miann eòlas a bhì aige an Gaidhlig air ainm gach ball de a chollainn, agus leis a math fios a bhì aige cionnas a bheir e ceud-chobhair do neach a tha leòinte. Tha e ann am bordaibh cruaidh còmhdaichte le anart gorm, agus an t-ainm aige, agus suaicheantas a' Chomunn Gaidhealach, air clàr aodainn. Ged a tha Comunn na h-Oigridh ga fhaotainn an asgaidh is geal is fhiach e tasdan bho dhuine sam bith eile. Gheibhear e às ofis a' Chomunn Gaidhealach air a' phrìs sin. C. McL.

COMMUN GAIÐHEALACH THOBair MHOIRE.

Aig Cèilidhean Thobair Mhoire bho'n bhliadhna ùir cha robh dìth air fearas-cuideachd. A h-uile oidhche riamh dhiubh bha fuighair againn ri coigreach air choireigin ach gu mì-fhortanach cha deachaidh aca a bhith an làthair—a dh'aindeoin so bha sgeulachdan is òrain againn a chumadh sunnd air neach sam bith. Tha a' mhaighdean Nic Dhòmhnail 's coisr mhat aice a' deanamh deas airson a' Mhòd Ionadaich agus leis a so chan fhad a bhith gum faigh a' Ghaidhlig bàs. Bithidh Mgr. MacLachlainn a' toirt fa còmhair muinntir na cèilidh *An Gàidheal* los gum bi sùim aca 'san leabhar. Tha Iain Camshron mar is trice aig ceann gach cèilidh, agus 'se am fìor laoch e-fhèin, is e cho daingean air taobh na cànain: Cha do chum fuachd no sneachd a' gheamhraidh air ais e aon fheasgar. G. L.

"AN GAIDHEAL."

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AN GAIDHEAL

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Leabhar XXXIV.]

An Giblein, 1939.

[Earrann 7

FIOR CHUNNART NAN GAIDHEAL.

Thubhairt sinn air an duilleig so mar tha gu robh barrachd air a ràdha agus air a sgrìobhadh an diugh mu chor agus mu shuidheachadh na Gaidhealtachd na bha riamh roimhe, ach tha a' chuid as motha dheth mur a h-eil e gu léir, mu dheidhinn beòshlainte shaoghalta an t-sluaigh. Tha so ann an seagh buailteach do dhaoine, agus furasda thuigsinn. Is ann air aran a mhàin a tha cridhe is inntinn mòran dhaoine 'san latha 'sa bheil sinn beò air an leagail; 'se maoin shaoghalta dha mhòran, agus tha iad a' caitheamh am beatha a' stri ri cosnadh airgid chan ann a mhàin air son na dh' fhoghnas dhaibh de dh' aran agus de dh' aodach agus air son feumalachd eile an duine, ach air son am barrachd sòghalachd agus faoinne dhiomhain. Tha mòran de'n t-sluaigh a di-chuimhneachadh nach beathaichear duine le h-aran a mhàin, agus mar sin chan 'èilomradh aca air feum spioradail agus oideachail an duine. Gus, an so, bhathas de'n bheachd gu robh a' Ghaidhealtachd agus na Gaidheil cuiteas is an gaiseadh eagalach so, agus bha latha ann 'san robh sin fìor, ach is ann aineolach air a' Ghaidhealtachd a tha duine a their gu bheil i tur cuiteas is e an diugh. Tha i ann am fìor chunnart gun gabh i an galair sgrìosail so bho mhuinntir eile, agus tha so ann an gné a' Ghaidheil—nuair a ghabhas e ri nì ùr no annasach sam bith, bitheadh e maith no bith-cadh e dona, gabhaidh e ris da-rìribh. Sin an cunnart eagalach 'sa' bheil a' Ghaidhealtachd an diugh.

* * *

Bha a' Ghaidhealtachd àireamh bhliadhnachan air ais ag cur feum air gun gabhte suim chum

agus gum biodh bith-beò agus teachd-an-tìr na bu fheàrr aig an t-sluaigh, agus tha feum fhathast air gum biodh cùisean mòran na's fheàrr na tha iad a thaobh so; ach an uair sin bha suim aca de nithean spioradail agus do bhuadhan na h-inntinn is na tuigse; rinn sin daoine uaisle agus sluagh sonraichte dhiubh, agus bha a' chliù sin aca feadh cheithir cheàrna an domhain. Bha an cànan fhein aca, agus bha uail aca aiseid, agus bha grinnas is cìreachdas spioradalachd an inntinn ag cur loinn air an cainnt agus air an caithe-beatha. Bha ùidh aca ann an aoradh Dhé agus anns na nithean luachmhor eile leis am beathaichear spiorad an duine. Ged nach robh mòran aca de shògh agus de shaoibhreas an t-saoghail so bha maoin aca nach ceannaicheadh òr no airgid. Bha cairdeas is dàimh an cois sin. Bha aigheachd is aoibhneas am mcasg dhaoine; bha còl is cur-scachd is fearas-chuideachd gun chion gun lochd. Dh' fhàg sin iad 'nan làn dhaoine, 'nan collainn is 'nan spiorad is 'nan inntinn, daoine ris an robh fàmaid aig mòran eile feadh an t-saoghail mhóir, mòran cuideachd aig an robh pailteas de nithean sòghail na beatha so.

* * *

Ach tha sinn am fìor chunnart an diugh air a bhi leagail ar n-inntinn agus miann ar cridhe air aran a mhàin agus a bhi cur cùl ris na nithean ion-mholta sin nach ceannaich òr no airgid a bh' aig ar n-athraichean. Cho fad 's as aithne dhuinn, agus chan 'eil sinn gun eòlas air cor na Gaidhealtachd feadh iomadh linn, cho fad 's as aithne dhuinn cha robh na Gaidheil a riamh roimhe cho maith dheth agus cho comhfhurtail 'sa tha iad an diugh. Chan e

nach 'eil feum aca air am barrachd comhfhurtachd, agus air am barrachd meadhonan cosnaidh, ach so a' bhochdainn agus an cunnart, gu bheil iad a' leagail an cridhe air an so a mhàin, agus a' fàs glé mhi-chùramach mu dheidhinn na nithean sin a thug innb is cliù do an athraichean am measg uile shluagh an domhain. Tha iad an cunnart an cànan fein—a' Ghaidhlig bhinn bhlasda—a leigheil aog, agus cò aig a bheil i, agus do an aithne nithean spioradail, nach aidich gu bheil buaidh shonraichte aice air spioradalachd dhaoine. Tuigidh iad-san so aig am bheil i agus do an aithne cànanean eile mar a tha a' Bheurla; faodaidh comas labhairt a bhi aca pailt cho maith 'sa' Bheurla, no eadhon na's fheàrr, ach tha buadh air leth 'sa' Ghaidhlig a bheir togail do ghné spioradail a' Ghaidheil, buadh nach 'eil an cànan no an caint eile. Chan ann gun fhios carson a tha spioradalachd nan Gaidheala' fàs lag agus a' seacadh far a bheil a' Ghaidhlig a dol a cleachdadh agus a' fàs anfhann. Tha an dearbh nì fìor a thaobh gnothaichean oideachaidh, agus a thaobh modh is grinneis. Chan 'eil am beòthalachd intinn agus cha mhò tha an geòiread breithneachaidh aig na Gaidheil sin a leig a' Ghaidhlig aog agus a chuir cùl ri cleachdaidhean ciatach an athraichean, agus a bha aig na daoine o'n d' thainig iad. Chan 'eil iad cho déidheil air eòlas, agus gu seachd sonraichte air na nithean sin a bheir solus agus saorsa do chridhe an duine. Bhà, agus thà, na fìor Gaidheil ainmeil a thaobh modh is coibhneis agus gach nì eile a tha air fhilleadh a steach am fìor uaisleachd, ach fiach am faigh thu sin an diugh an cumantas anns na ceàrna sin de'n Gaidhealtachd far an deach a' Ghaidhlig agus na bhùineas dhi bàs, no far a bheil i eadhon an innis dol bàs.

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So, ma tha, an cunnart as motha 'sa bheil sinn an diugh air a' Gaidhealtachd—gu bheil sinn a' fàs còtach ri mòran eile 'san latha 'sa bheil sinn beò, ag caitheamh ar beatha a' sireadh agus ag iarraidh an arain agus an ionmhais a theid a dhìth, agus sinn glé mhi-chùramach mu thimchioll an arain a mhaireas agus a bheathaicheas aram is intinn is aigne dhaoine. Tha sinn buailteach an dràda air am facal a bheathaicheas agus an spiorad a bheòthaicheas a chall ann a bhi sireadh nithean saoghalta a mhàin, agus ann a bhi di-chuimhneachadh na nithean sin a nì anam is intinn an duine saobhir is seasmach, na nithean sin a rinn daoine mòra de ar n-athraichean.

FACAL 'SAN DOL SEACHAD.

Tha fhios aig a h-uile duine gur h-ann bochd agus fad air ais a bha an t-iasgach sgadain a nis o chionn àiramh maith bhliadhnanach. Tha mòran de na h-iasgairean air an aghaidh a thoirt ri cosnadh eile, agus tha na bàtaichean iasgaich air a dhòl aog, agus gun feadhainn ùra 'gan togail. Cha mhò tha an òigridh mar a tha iad ag éirigh suas a' togail ri iasgach, agus mar sin tha iad a' fàgail na seann dachaigh. Far na chleachd cabhlach mòr bhàtaichean iasgaich a bhith chan 'eil an diugh fìu a h-aon ann. Thachair so an cuid de bhailtean-puirt Loch Fìn agus an iomadh àite eile air cladaichean na Gaidhealtachd agus nan Eilean. An àitean eile 'se fìor bheagan a tha far na chleachd sgaoth mòr bhàtaichean a bhith.

Tha an Riaghaltas a' faicinn a nis mar a tha so 'na chall agus 'na bhochdainn do'n rìghachd gu léir, agus tha iad air dà cheud gu leth mìle punnd Sasunnach (£250,000) a chur a thaobh, gu còmhnaidh le Bord a' Sgadain ann a bhi cuideachadh le iasgairean gu bàtaichean ùra a thogail. Ma tha deicheadh cuid na chosgais bàta aig duine gheibh e bho Bhord a' Sgadain trian a' chorra de chosgais a' bhata an asgaidh agus an dà thrian eile an iasad. 'Se na cumhachan air an dean iad so do na h-iasgairean, gur h-e meudachd àraidh a bhitheas 'sa' bhàta—cadar 55 troigh agus 75 troigh a dh' fhad—agus gur h-e beairt mòtoir a bhios ga h-oibreachadh, seach gu bheil bàtaichean de'n mheudachd so, agus air an deanamh so, freagarrach air son iasgaich a' ghlais-iasg cho maith ri iasgach sgadain. Chan 'eil teagamh nach dean so feum do na h-iasgairean, agus is iongantach mur a toir e togail do dh' obair an iasgaich gu léir. 'Se glé bheag de na Gaidheil co-dhiùbh, aig an robh na bàtaichean mòra fo ghual is toir ris an cante na driftearan.

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Tha an siol-cura gu maith gann air a' Gaidhealtachd air an Earrach so, gu h-àraidh an siol buntàta. Tha an Riaghaltas troimh Bhord an Aiteachais a' tairgse cuideachadh leis an t-sluagh ann a bhi ceannach siol buntàta, ach is e not 'san tunna an cuideachadh a tha iad a' tairgse. Tha na croitearan ag radh nach 'eil so na chuideachadh as fhiach cuideachadh a radh ris, agus gum bi an talamh bàn mur a faigh iad cobhair as fheàrr na so. Tha sinn an dòchas gum faigh iad sin.

Tha a chuideachd sin ris an canar "Slighean Adhair nan Eileanan Siar, Téarainte," air cead fhaotainn air son sheachd bliadhna air a char is fhaide bho'n Ughdaras dhligheach

aig am bheil comas so thoirt dhaibh, chum is gum bi aiseag adhair a ruith feadh nan Eilean. Faoadaidh iad sgiathalain a ruith air ais agus air adhart le sluagh is bathar eadar Glaschu is Ceann-lech is Ile, agus eadar Glaschu is Tìrìodh is an Eilean Fada. Tha an Ughdarras deònach air cead fad dà bhliadhna a thoirt dhaibh cuideachd gu bhith ruith eadar Glaschu is Steòrnabhagh, aon-chuid air cùrsa dìreach no mu Uibhist a Tuath, ach mus tachair so feumaidh cead a bhì aca bho Mhinistrealachd an Adhair ag innse gu bheil lamraig-adhair Steòrnabhagh freagarrach, nì nach 'eil i fhathast. Tha muinntir Steòrnabhagh 'sa' chùis so na's deireannaiche na chuid eile de na h-Eileanan.

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Dé an t-ainm agus an sloinneadh as bitheanta tha an Alba? A reir rannsachaidh Ard Registràir na rìoghachd am measg "breith is bàs is pòsadh" air a' bhliadhna 1935, a bhliadhna bho dheireadh air a bheil forrais air sgrùdadh an Ard Registràir tha 11,976 de caochladh sloinneadh air an ainmeachadh. Dhiubh so, ciod e 'ur beachd cò an fhìne as lìomhoire? Tha Clann a' Ghobhainn, no na Smìseich, tha 3,708 dhiubhsan air an ainmeachadh. Agus chan 'eil na Domhnallaich fad air dheireadh orra—tha 2,777 dhiubhsan am measg "breith is bàs is pòsadh" air son na bliadhna ud. 'Nan deidhsan tha na Brùnaich, no Clann a' Bhruthainn le 2,678; an sin na Uilsonaich le 2,637; Clann Thòmais le 2,633; Clann Dhonnachaidh le 2,339; na Caimbeulaich le 2,291; na Stiùbhardaich le 2,198.

Ann an clàr a "bhreith" tha 616 caochladh ainm air na balaich agus 727 atharrachadh ainme air na h-igheanan. So na h-ainmeanan as bitheanta a th' air na balaich: Iain, Seumas, Uilleam, Rob, Alasdair, Seòras, anns an ruith so; agus air na h-igheanan, Màiread, Màiri, Ealasaid, Catriona, Anna, Iseabail.

Tha fhios gur h-e nach 'eil sinne cho coitcheann riutha-san as coireach nach 'eil ainm no sloinneadh cuid againn an toiseach na sreatha! Tha fhios cuideachd nach 'eil uibhir de na fineachan Gaidhealach aon chuid air am breith no ri pòsadh bho chionn àireamh bhliadhnanach agus a bha uaireigin. Ma's maith mo chuimhne bha còrr is mìle de Shìol Leòid 'sa' Chogadh Mhór a Leodhas a mhàin, agus mu mhille Domhnallach, agus suas ri mìle de Chlann Choinnich. Bha 65% de shluagh uile a bhaile 's na thogadh mi 'sa' chogadh sgriseil so, ach mur a deanar uidheam air son leas na h-oigridh, agus meadhan cosnaidh a thoirt dhaibh aig an tigh no faisg air, cha bhì a bheag 'san ath chogadh, cha bhith iad ànn.

Tha cuimhne agaibh agus mi a' bruidhinn 'san àireamh mu dheireadh air a' chruinneachadh laoidhean is sheann nòsan a dh' fhàg an Ollamh MacGillemhicheil 'na dhéidh, agus a tha dol a thighinn a mach 'nan dà leabhar mhór, gun dh' aithris mi an àite fùghail a bh' aig aoigheachd am measg nan Gaidheal. Chan 'eil subhaile eile ànn aig an robh an t-àite fiachail 'nam measg a bh' aig aoigheachd. Mur an robh tigh còir agus aoigheil cha robh e ach bochd agus diblidh an sealladh an t-seann Ghaidheil ge b'e air bith subhaile eile bha ànn. So, ma tha, comharradh eile air an so bho chruinneachadh MhicGillemhicheil; agus tha mi 'ga thoirt seachad mar a fhuair agus a sgrìobh esan e, an dualchainit Ghèàrrloch. 'Se Greim Mionaich, no Seirg, as aium do'n t-seanachas.

"Thainig coigreach turus a chon taighe oidhche dhùdarra dh'orcha gheamhraidh, agus dh' iarr e cuid oidhche agus fasgadh bho na siantan searbh a muigh. Thubhairt bean an taighe nach faigeadh, nach robh dòigh aice dha. Thubhairt fear an taighe gum faigeadh; nach do chuir esan no duine dha dhaoine rianmh neach air falbh bho'n doras.

Chaidh am boirionnach a mach dhan sgiobal agus chuir i leabaidh air dòigh do'n choigreach ann an tom cuilg, agus dh' iarr i air, a laigh innte. Rinn an coigreach mar a dh' iarradh air, agus laigh e sìos anns an leabaidh a rinn an boirionnach dha air an tòrr cuilg.

Feadh na h-oidhche bhualt greim mionaich fear an taighe agus bha e ann an agallaich a bhàis. Bha bean an taighe ann an càs cruaidh, a bhith faicinn a fir a dol chon na siorruidheachd agus gun dòigh aice air a chumail, gan alt aice air faochadh a thoirt dha. Bha i a' sìleadh nan deur agus a' fàsgadh nan dorn, agus i leatha féin agus gun fhios aice fo ghrein ciod a theireadh no dheanadh i. Chuimhnich i an sin air an duine anns an sgiobal, agus chaidh i a mach agus dhuais i an coigreach, agus ghuidh i air tighinn a steach ga còmhladh. Chuir an coigreach uime agus thainig e steach agus thubhairt e:—

Bean dian! bean dian!
is fear fialaidh marbh;
searg dha léireadh le pian,
is Crìosd 'na laighe air a' chalg.

Bàs dhan ghrid anns an t-seirg,
bàs dhan ghreim a bha searbh;
slàn gun éirich fear na féile,
Crìosd féin 'na laighe air a' chalg.

Cha do dhiùlt am boirionnach sin aoidheachd do neach rianmh tuilleadh, agus cha mhó a chuir

i riamh duine bochd air calg eòrna. Is truagh an rud mur toirear fasnadh bhò'n sin do dheòraidh bochd agus do'n fhear siubhail."

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A.R.P.—Chì sinn na litrichean so am Beurla anns gach paipeir-naidheachd a dh' fhosglas sinn an dràsda. Tha iad ag ciallachadh roimh-fhaicill, no dìon, o chreach adhair. Thatar a' smaoinichadh gur h-ann as an adhar a thig a' chreach as motha 'san ath chogadh, agus mar sin tha mòr ullachadh air a dheanamh leis an rìoghachd chum dìon o mhurt às na speuran le na sgiathalain. Cha ruigear a leas a bheag de roimh-ullachadh chum dìon o'n chrich a dheanamh air a' Ghaidhealtachd agus gu seachd sonraichte 'sna h-Eileanan; rinn Feadrasal sin, le cuicis is creagan is cladaichean—an dìon as fhèarr a th' air an t-saoghal 'na leithid a chàs.

Ach an deidh sin, ged is fhad às agus ged is iomallach Eilean Hiort rinn te de luingeas fo-lìonn nan Gearmailteach sgrios air 'sa' Chogadh Mhór. Chuir i ri talamh an tigh aig fear de na Hiortaich agus oisean na h-eaglaise agus beart an fhrithheid. Is ann air beart an fhrithheid a bha iad a' losgadh, agus chan 'eil urram aig urchair do nì no do neach. Ach cha deach duine a leòn, thug na Gearmailtich cothrom dhaibh teicheadh do na beannaibh, agus rinn iad sin.

Cìod a' sgrios nach deanadh an sgiathalan le bhì leigeil a nuas na crìch oirnn às an adhar. 'Se seòrsa de dhìon o'n sgrios so a thatar a' toirt oidheip air a bhì againn le A.R.P., no le D.S.A.—dìon sgrios adhair.

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Tha an *Gìogan* a' cur ceist oirnn. Tha e ag radh gum biodh e fada an comain a' *Ghaidheil* nan innseadh e dha mu dheidhinn an fhacail òm. Chuala e am facal so bho chionn fhada aig seann duine còir ach chan 'eil sion dh' fhios aige cìod a tha am facal ag ciallachadh.

An cuala ar caraid an sean-fhacal a tha aca 'sna h-Eileana Siar, far a bheil an *gìogan* gu maith pailt: "Is ann 'sa' mhaduinn as iasgaidh Om"? Tha cuimhne agam agus mi uaireigin ag innse do charaid mu dheidhinn fìor sheann chleachdadh a bha aig ar sinnsirean, gun duirt e rium nuair a sguir mi; "Tha sibh cho maith ri Om." Nuair dh' fhaighnich mi dheth cò no cìod a bh' ann Om, gun fhios nach fhadadh fiosrachadh ùr a bhì aige dhomh, thubhairt e, gur h-e an duine a bu mhotha eòlais air an robh iomradh, ach nach b' aithne dha an còrr mu a dheidhinn.

Dh' innis mi an sin dha gum b' e Ogham no Om àrd ghaisgeach nan seann Ghaidheal, an duine a b' eòlaich agus bu chomasaich a bha 'nam measg, gu robh e 'na sheòrsa de dhia aca. Thug mi sgeul do mo charaid air ùghdar Greugach, Lucian a Samosata, a thug sgrìob am measg nan Gaidheal a bha chòmhnaidh an *Gaul*—an tìr sin ris an canar an Fhraing an-diugh—o chionn còrr is seachd ceud deug bliadhna, timchioll air 160 A.D. Tha esan ag innse gur h-e Ogham an ghaisgeach bu chumhachdaiche air an robh ainmeachas am measg nan Gaidheal, fear a bha a' co-fhreagairt ri *Hercules*, am fear bu laidire air an robh ainmeachas am measg nan Greugach, ach gur h-ann an eòlas agus an comas labhairt a bha neart Ogham a' co-sheasamh agus nach ann an neart a chuirp mar a bha comas *Herculeis*. Tha Lucian ag innse gum faca e dealbh aig na Gaidheil ud a bha sonrachadh so—fìor sheann duine beag liath agus slabhraidhean grinn òir is ambair sìnte á toll a bha am bàrr na teangainna aige, agus ceann eile nan slabhraidhean ceangailte ri cluasan sluagh do-àireamh a bha 'ga leantainn agus aobh air an gnais. Bha so mar shamhla air an neart agus a' chumhachd agus an comas tàlaidh a bha ann an eòlas agus am fileantachd cainte an fhir bhig léith. B'e so Ogham, no Om mar a their na h-Eileanaich agus an latha an-diugh.

Is ann as an so a fhuair sinn cuideachd am facal "oigheam"—no oidheam, mar a thatar gu tric ga sgrìobhadh—a' ciallachadh rùn diomhair, no nì nach 'eil a bhrìgh glé shoilleir, mar nuair a their sinn, "Thug e oigheam as," 'se sin labhair e briathran dorch a agus diomhair. 'Se gnothach gun oigheam, rud nach toir duine bun no bàrr as.

Tha beagan seann seòrsa sgrìobhainn againn cuideachd air clachan agus air carraighean cuimhne ris an canar sgrìobhadh Oghaim air son an aobhair cheudna.

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Tha an *Griasaiche* a' faighneachd de'n *Ghaidheil* an cuala no an aithne dha mu bhrògan a' Ghiullain Ileich. Bhiodh e fada 'nar comain, tha e ag radh, nan innseadh sinn dha mar dh' iarradh an Giullan Ileich a bhrògan; tha cuimhne aige air beagan dheth ach chan 'eil e aige gu léir. So mar a chuala sinne a' seanachas, chan ann an Ile ach an Eilean Leodhais is sinn 'nar balach; ach is dòcha gu bheil e na's fhèarr aig na h-Ileigh fhein, ma tha, bithidh sinn toilichte fhaotainn bhuapa.

Bhrògan bileach, barrach, beoil chumhang, bho dhruim leathar nam bò, 's bho shàr leathar nan aighean;

gearra-bhuinn a steach is farra-bhuinn a mach,
is buinn fhada chaola air an sinedh eatorra
sin ;

buille chiara dhonna sios bho chirean an
droma,
snàthain réidh, guin gheur, tarruing air éiginn,
is làmh dheagh fhoghlum ga fuai gheal ;
eireachdas brògan mac rìgh, buanas brògan
fir eilein,
ge do bhualadh i 'sa' chreig, bu dorra do'n
chreig
no do'n chois mu am bitheadh.

Tha e air beagan atharraidh aig Tormod
MacLeoid 'san Teachdaire Ghaidhealach air
mìos a' Ghiblein 'sa' bhliadhna 1830.

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Is fhada bho chuala sinn mu dheidhinn latha
na coise goirt. Sin an latha tha aig Niall an
Rùnaire againn an dràsda agus e 'na laighe le
cas ghoirt a th' aige. Bha e ro fhada dol mu'n
cuairt air a sgrìoban feadh na Gaidhealtachd
gun fois a thoirt do'n chois so a bha cur dragh
air, ach chuir an Lighiche 'na thàmh e car
beagan sheachdainean agus cha b' ann roimh
an àm. Gu dearbh cha thrì esan ag gearain
cnead sam bith ; cha chuimhne leinn cuin a
bha e roimhe gun a bhi an ceann a dhreuchd.
Tha e a' faighinn air adhart gu maith agus tha
sinn an dùil agus an dòchas nach fhada gus am
bidh e an ceann a ghairm mar a chleachd.

* * *

Bha mo charaid Calum MacGilleathain an
Nis ag innse dhomh uaireigin gum biodh an
ùrnuigh so ag a sheanair gu maith tric. Tha
i coltach ri bloigh ùrnuigh a thigeadh a nuas o
shìnnisireachd.

Ullaich sinn air son an turuis
o nach till sinne dhachaidh,
a leasachadh a challa
ma bhios cearb air.

* * *

Riaghail mi le d' ghliocas,
Rian mi le d' cheartas,
Miadaich mo mhìsneach,
Tiarainn le d' neart mi.

Measam na mheasas tu,
Diteam na's gràineach leat,
Seachnam na bhacas tu,
Cleachdam na dh' àithneach leat.

AM FEAR-DEASACHAIDH.

DR. JOHNSON AND THE GAELIC LANGUAGE.

Dr. Johnson may not be *persona grata* with
some Gaelic enthusiasts, who remember that
this was the man, more than any other, who
showed up James MacPherson so unmercifully
in the great Ossianic controversy which took
place when MacPherson was still alive. It
is true that Johnson's views about the authen-
ticity of MacPherson's Ossian are now, with
certain qualifications, generally accepted by
those who have examined the evidence. But
a lingering feeling of resentment still shows
itself occasionally against the "great bear"
who trampled on the clever Highlander, by
means of whose imposture, incidentally, Gaelic
poetry was for the first time put on the literary
map of Europe.

Oddly enough, one of MacPherson's stoutest
defenders was, like Johnson himself, an
Englishman, named Sir James Adolphus
Oughton who had served at Culloden, and had
subsequently (1768-80) become Commander-in-
Chief in Scotland. He is described by Johnson
himself as a very extraordinary man : "a man
of boundless curiosity and unwearied diligence"
Boswell says of him that he was "not only an
excellent officer, but one of the most universal
scholars I ever knew ; (he) has learned the
Erse language, and expressed his belief in the
authenticity of Ossian's poetry." On one
occasion (so Boswell tells us), he stood up
stoutly to Johnson in defence of this belief,
and when the great man was getting warm (as
he always did when the word "Ossian" was
mentioned in his hearing), Oughton adroitly
changed the subject with a jest about Lord
Monboddo and his men with tails.

But Johnson was really a friend of the
Highlander and his language. He did not, it
is true, admire the Highlands, for in his day
mountains were generally regarded as
monstrousities. To Johnson the Highland hills
were merely "considerable protuberances,"
or "a wide extent of hopeless sterility." But
the Highland people he liked, and he thoroughly
enjoyed his sojourn among them. Sir John
Dalrymple once remarked in his hearing that
"the two noblest animals in the world were
"a Scotch Highlander and an English Sailor." "
"Why, Sir," said Johnson, "I shall say nothing
as to the Scotch Highlander, but as to the
English sailor I cannot agree with you."

His sympathy with efforts made to preserve
the Gaelic language was shown in a marked
manner in the year, 1766. A proposal to



translate the New Testament into Gaelic was opposed by some of the members of the Society for propagating Christian knowledge in Scotland on the ground that it would be helping to perpetuate the distinctions between the Highlanders and the Lowlanders which it was the object of the strongest of the political parties to abolish. The work of translation had been undertaken by the Rev. James Stuart who (in a letter to Boswell from the Rev. John Campbell minister of Kippen) is described as having been the minister of Killin for over fifty years, during which time he had been "distinguished by his eminent piety, learning, and taste."

By a powerful letter addressed to William Drummond, a bookseller in Edinburgh, Johnson intervened to prevent the dissident members of the S.P.C.K. from having their way. Drummond, incidentally, was "a gentleman of good family but small estate," who had been "out" in the "Forty-five": Johnson had met him in London when he was there in hiding. The great lexicographer took up the cudgels for the proposed translations with all the zest of the philologist who believed that "languages are the pedigrees of nations," and the zeal of the devout Christian who desired the spiritual welfare of his fellows. Part of his letter to Drummond is worth quoting as showing at once his individual standpoint and the shrewdness of his reasoning, which events have fully justified.

"To those" (he writes) "who have nothing in their thoughts but trade or policy, present power or present money, I should not think it necessary to defend my opinions. But with men of letters, I would not unwillingly compound by wishing the continuance of every language, however narrow in its extent, or however inconvenient for common purposes, till it is repositied in some version of a known book, that it may be always hereafter examined and compared with other languages, and then permitting its disuse. It is not certain that the same method will not preserve the Highland language for the purposes of learning and abolish it from daily use. When the Highlanders read the Bible they will naturally wish to have its obscurities cleared, and to know the history, collateral or appendant. Knowledge always desires increase: it is like fire which must first be kindled by some external agent, but which will afterwards propagate itself. When they once desire to learn they will naturally have recourse to the nearest language by which their desire can be

gratified, and one will tell another that if he would attain knowledge he must learn English."

Johnson had his way, and the translation was published in Edinburgh. According to Drummond, it was Johnson's letter that made "the opponents of this pious scheme . . . ashamed of their conduct."

W. C. M.

TEACHING OF GAELIC IN SCHOOLS.

I. In the elementary schools of the Western Isles, there is still a very considerable number of children who are bilingual—they speak two languages, and, in that sense, are different from the child who talks English and studies Latin or French. Hence these children set a question in teaching which is not found elsewhere in Scotland.

Hitherto the Education Department has not viewed the matter with sufficient interest to make it a subject of investigation or experiment. Surely, in this country, where Education has been a tradition, it is an oversight to have such an instruction avenue unexplored.

I suggest to the Comunn that the Department be approached to have a complete research conducted with the aid of modern child psychology into the problem of bilingualism in the elementary schools—if for no further purpose than to discover to what extent, if any, bilingualism is a help or a hindrance to the school life of the child.

II. Gaelic is *professed* in most of our elementary schools in the west. It is not a subject in the Qualifying however, and it rests with the discretion of the teacher how much Gaelic is to be done at that stage.

No doubt, some teachers give the subject some consideration sometimes, and I further suggest that, out of justice to pupils, teachers and subject, a simple Gaelic examination should form a part of the Qualifying in such schools as profess Gaelic on their time-table.

Examinations are a necessary evil; but children who profess a subject and devote school time to it should get credit for that at an examination that may well decide—as it so often does—their whole future life.

"SUGRA."

Is math cobhair nam bioran le cheile—*The union of sticks is helpful.*

STORIES AND LEGENDS OF THE FEINN.

Diarmid.

The following is the fifth of six talks on the Fionn Saga prepared by the Editor for the B.B.C. and broadcast weekly in the Children's Hour. We give them here in the hope that they may interest and instruct young folks of all ages.

I am going to tell you to-day about Diarmid another of the great heroes of the Feinn. Diarmid was a very good-looking man; he was really the most handsome man among all the noble and handsome men of the Feinn. He was a nephew of Fionn, a son of his twin and only sister. His father Donn had been cast out of the Feinn for some misdemeanor at the time Diarmid was born, and the boy was brought up by Angus Og in Brugh na Boinne (Brugh of the Boyne, now called New Grange, in Ireland). Diarmid grew up to be the third greatest hero of the Feinn. He was not only handsome but he had a love-spot (ball-seirc) on his brow, which he kept covered, for any woman who would see it would immediately fall in love with him. So he always drew his cap over it and kept it covered. Would you not like to know how Diarmid got his love-spot? I am sure you would. Let me tell you then.

Diarmid and three other heroes of the Feinn—Osgar and Conan and Goll—went one day hunting, and they followed the hunt so far that they couldn't get home in the evening. So they spent the first part of the night walking through the woods and plucking berries and eating them. When it was about midnight they saw a light and they made for it. There they found a house and a most beautiful light shining from it. They went in and found an old man sitting before a blazing fire of logs. He rose up, bowed to them, and gave them a thousand welcomes calling them by their names. They saw no one in the house but the old man, a young girl, and a cat. The old man at once told the girl to make food ready for the strangers for he knew that they were hungry. She wasn't long in preparing it, and it was the delight of their eyes and the joy of their hearts to watch her, for there was song in her mouth and music in her steps as she moved about the room. When the food was ready and on the table they sat down to eat. No sooner had they done this than a big ram came in and put its two forefeet on the table. Diarmid and Osgar and Conan and Goll looked at each other in wonder. "Rise

up, Conan," said Goll, "and tie up that ram at the back of the house. Conan rose up and took hold of it, but the ram shook itself, threw Conan down on the floor and placed one foot on the top of him. The rest were looking on in wonder and then Goll said: "You rise up Diarmid and tie that ram." So Diarmid rose and took a hold of it, but the ram shook itself as before and when Diarmid was down on his back it placed its foot on the top of him. Goll and Osgar looked at one another then and shame came on them, a ram having done that to two heroes of the Feinn. Osgar then got up but the ram put him down under one of its feet, so that now it had three men under its feet. Then Goll got up, took hold of it and threw it down; but if he did the ram rose up at once, threw Goll down and placed a foot on the top of him. So that now it had the four men down, one under each of its four feet. "It is a great shame," said the old man, "the like of this to be done to the heroes of the Feinn." And he told the cat to take hold of the ram and tether it where it was before at the back of the house. The cat rose up, took a hold of the ram and tied it up where it was before.

Then Diarmid, Osgar, Conan, and Goll rose up, but they were so ashamed at what the ram did to them that they didn't want to go on eating; nothing like that had happened to any of the heroes of the Feinn before, and they felt as if they couldn't eat any more. The old man then said: "Go on and take your food, and I will show you afterwards that you are now the bravest men in the world." So they ate heartily till they were fully satisfied, and then the old man said: "Goll, you are the bravest man in the world, for you have wrestled with the world and you have thrown it down. The strength of the world is in the ram, but death will come to the world itself, and that is death," said he, pointing to the cat. "You are all strong and brave men," said he, "but remember there are things that are stronger than men."

After chatting away for a while the old man asked them to follow him into another room. This they did, and when they entered the room, the young girl was sitting on a chair and her beauty was shining so brightly that it lit up the whole room—and a feeling of joy came over them all. Now the name of the girl was Youth. Conan went over where she was and asked her to come with him to the Feinn, and that he would make her the happiest girl in the whole world. "Go away Conan," said she, "I belonged to you once, but I shall never belong to you again." Then Goll went over and spoke to her in the same way, but she said: "No,

Goll, I belonged to you once but I shall never belong to you again." Then Osgar told her that he was the second best hero of the Feinn, and asked her to come with him. "No, Osgar," she replied, "I belonged to you once but never again will I belong to you." Then as Diarmid rose to go over to her she said to him: "Diarmid I belonged to you once but I shall never belong to you again. But come over here and I will touch you, and put a love-spot on your brow, so that after this no woman will see it without giving you her heart's love." So this was how Diarmid got his "ball seirc" or love-spot.

Now let me tell you how Diarmid met his death. Conan who was the mischief maker among the Fians, once threw a bone with much flesh on it among the dogs—you remember that there were three thousand of them among all the Feinn—and they started to fight. Bran which had a venomous spur or claw killed nine nines of the other dogs before the dog-servants could stop them. Diarmid rushed out to separate them, and when he had stopped the dog-fight he raised his visor or helmet to wipe his brow, and, unfortunately, Grania, Fionn's wife saw his love-spot. After that she left Fionn and followed Diarmid, but he didn't want to have anything to do with her. Fionn, however, after this didn't like Diarmid; and he wouldn't mind though he were killed in the hunt. He wouldn't do him any hurt himself because Diarmid was the third best hero of the Feinn, and also because he was his sister's son. Fionn however, thought that he could get rid of Diarmid by starting a hunt after the famous wild and venomous boar of Ben Gulbin. He told Diarmid that he would have the honour of killing the boar with his own spear, hoping that the boar would attack and kill him.

At the rising of the sun one beautiful summer morning all the Feinn, with all their hounds, left to search for the great wild boar of Ben Gulbin which no spear was yet able to hurt. The dogs strained on their leashes and Bran whined at his master to uncover its venomous spur, so that it would have the honour of killing the boar; but Fionn kept the cover on Bran's spur that day, and held him on the leash. They hadn't gone far when they came on the boar in a green hollow in Ben Gulbin. It made for the top of the mountain with the dogs after it, all but Bran. It's son killed nine fifties by ripping them open with its tusks. Nine nines of mighty heroes of the Feinn cast their spears into its side but they all glanced off without making even a scratch on its skin. Still it went on till it came to where Diarmid was. He cast his shaft-enchanted spear into its breast and it

buried itself deep, and the boar fell dead and lifeless. Three great shouts were made for Diarmid. Now Diarmid had a weak spot in the sole of his foot where alone he could be wounded. So Fionn asked him to measure the boar. This was always done with the bare feet. Diarmid measured the boar. "Sixteen feet it is from snout to tail, the greatest ever killed by the Feinn," said Diarmid. "Measure it again from tail to snout," said Fionn, hoping that one of its poisonous bristles would pierce the weak spot in Diarmid's foot. So he measured it against the bristles and one pierced the weak spot and Diarmid fell wounded and sore.

Now Fionn had the power to heal any one of any wound by giving him a drink out of the palms of his hand. Diarmid asked him to give him a healing drink. "There is no water here," said Fionn. "Yes," said Osgar, "nine steps from where you stand is a well of water and bring it at once." Fionn went for the water, but coming back he thought of Grania and let it fall through his hands. This he did a second time till Osgar said: "If you will not bring the water in your hands, Fionn, and heal beloved Diarmid, only one of us will leave Ben Gulbin." Then Fionn rushed again for the water but before he was back Diarmid was dead.

All the Feinn then raised three heavy shouts of sorrow, when they saw that Diarmid the flower and beauty of the Feinn was gone to Tir-nan-Og, to the Land of Perpetual Youth.

PERTH MOD, 1940.

The President and Secretary were present at a largely attended meeting in the Queen's Hotel, Perth, on Saturday, 25th February. The meeting was called specially by the Gaelic Society of Perth for the purpose of forming a Mod Local Committee. In addition to members of Committee of the Gaelic Society, representatives were present from the Branches in Perthshire and from the Crieff Highland Association. Mrs. Hutton, Chieftainess, presided, and short addresses were given by the President and by the General Secretary.

It was a most happy meeting which augurs well for the success of the 1940 Mod.

Office-bearers were appointed as follows:—*Hon. Convener*, Lord James Stewart Murray; *Convener*, Mrs. Hutton; *Vice-Conveners*, Bailie A. K. Beaton, Mrs. Robertson; *Treasurer*, Mr. Scott Dempster; *Secretary*, Mr. Peter Beaton.

A Finance Committee was also appointed.

THE BROADWORD IN AMERICA.

By the late

SHERIFF J. MACMASTER CAMPBELL, C.B.E.

I.

It is a commonplace of history that throughout the long period of Britain's sorest need, the Highlands gave contribution to the Army in its character most distinguished both in numbers and in quality. Equally it is well known that the extensive migrations overseas had the inevitable and progressive effect of attenuating the Highland element in the Army so much so, indeed, that the number of Highlanders in certain kilted regiments is proportionably so small that surprise is frequently expressed that the kilt continues to be part of the uniform. The persistence of the Highland dress is, of course, accountable by the traditions handed down from the time when Highlanders filled the ranks: and Scotsmen, Lowland and Highland alike, would regret the ukase which would supersede the kilt by trews.

While the exploits of the Highland Regiments of the Home Army are well and proudly recognised, there is comparatively little acquaintance with those happenings in America which brought out the same qualities on the part of the Highland emigrants as were displayed by their countrymen who filled so many of these British regiments which were raised in the Highlands. For both in what is now the United States and in Canada colonists of Highland race, and except in one instance outwith the regular army, performed such magnificent service for their country of origin as entitles them to a high and honoured place in the annals of the Empire.

Although it concerns a projected Settlement which in the event had perforce to be abandoned, observation is first taken of the Darien Expedition. The record is a melancholy one but contains nothing of which Scotland has any cause for shame. Practically the whole spare capital of the Kingdom was invested in the enterprise and the colonists were carefully selected from every division of the country. Highlandman and Lowlandman, burying ancient animosities, joined their fortunes in the national adventure and, in racial constitution, the Colony formed a microcosm of the Mother Country. The Settlement, the struggle for its existence, and the ultimate

dispersion of the Colony would constitute, as it frequently has, a study of the deepest interest: but the present concern is with the 300 Highlanders who formed the garrison of the Settlement. And in tracing their origin as a military force regard must needs be taken of the period of Scottish History which followed the forfeiture of his throne by King James II., except in Ireland and in the Highlands there was practically undivided support of the regime which gave the Crown to William of Orange. And as in Ireland so in the Highlands not all the leaders of the people were partisans of the Legitimist cause. The Jacobite clans however, largely outnumbered those who favoured King William, and rallying round Viscount Dundee, they completely defeated the army of General Mackay at Killiecrankie. Historians are in agreement that, but for the death of Dundee in the hour of his triumph, British history would probably have run a different course; as it was the incapacity of his successor and his helplessness as a Commander of Highland troops, produced the event which confirmed King William in the throne.

Killiecrankie was fought on 17th June, 1689, and, just two months before, the Duke of Argyll was authorised to embody a regiment of regulars to be recruited in Argyllshire. The embodiment was accomplished with all possible speed but not in sufficient time to enable the regiment to take part in the Battle of the Pass. The Argyllshire Regiment, as the formation was officially designated, had the enviable distinction of being the first complete regiment of Highlanders raised for service in the British Army; but, conversely, it was their unfortunate lot, in conjunction with another regiment of the line, to carry out that ghastly order which commanded the Massacre of Glencoe. This was a truly terrible inauguration of those Highland regiments which have contributed so greatly to the lustre of British Arms: and these men of Argyllshire, constrained as they were by superior authority, lived, many of them, to expiate the odious crime of which they were but the unwilling instruments. There is good reason, besides, to accept as well founded the tradition which persists throughout Lochaber and Glencoe that not only was covert warning given by the Highland redcoats of the impending atrocity, but that the soldiers connived besides at the escape of the great body of the Glencoe MacDonalds. The Glen contained between 500 and 600 people and the number killed was 38.

(To be continued.)

EXECUTIVE COUNCIL.

A Special Meeting of the Executive Council of An Comunn Gaidhealach was held in the Station Hotel, Stirling, on Friday, 17th March. Rev. Malcolm MacLeod, M.A., President, presided, and there were 53 members present.

The President, members standing, made appropriate reference to the loss An Comunn had sustained by the death of Sheriff MacMaster Campbell, and moved that an expression of sincere regret be recorded in the minutes, and a message of sympathy sent to Mrs. Campbell.

The following minute of the Finance Committee relating to the remit made to that Committee respecting the proposed establishment of a Smallholders' School in Canna was read, viz:—"The Treasurer reported that the decision came to at the last meeting of this Committee not to make any payment on behalf of the Smallholders' School at Canna had been remitted back for further consideration by the Executive. A full discussion took place and the matter was most carefully considered, and eventually it was moved by Mr. Nicolson, seconded by Mr. Stewart, that the decision of this Committee arrived at at the last meeting with respect to making a grant to the proposed Smallholders' School on the Island of Canna be reaffirmed on the grounds:—(1) That it is doubtful if the proposal comes within the Constitution of An Comunn, and, (2) That the financial position of An Comunn does not justify the expenditure, having regard to results which might accrue, if the proposal were carried into effect. Mr. Malcolm MacLeod moved as an amendment, seconded by Mr. Marjoribanks, that a grant of £1,000 be made to be applied towards capital expenditure or maintenance, and that this payment be made only on condition that the other bodies relied on for help make the payments expected from them. On being put to the vote, there voted for Mr. MacLeod's amendment, 2, and for Mr. Nicolson's motion, 7. The Chairman declared Mr. Nicolson's motion the finding of the meeting."

Dr. John Cameron moved approval of the Minute and Mr. Andrew Stewart seconded. Mr. Malcolm MacLeod moved as an amendment—That in the meantime, the Executive Council resolve to make a grant of £1,000 towards the establishment of a Smallholders' School at Canna to be applied at the discretion of the Trustees to capital expenditure or maintenance, payment of such grant to be conditional on the other bodies expected to assist financially, signifying their willingness to help. Sir Stewart MacPherson seconded. Mrs. Campbell

(Airds) moved that a grant of the full amount suggested, i.e., £2,100 be made. Mrs. Holt seconded. Capt. Wm. MacKay, seconded by Lord James Stewart Murray, moved that the whole matter be remitted back to the Special Committee for further consideration. After a very full discussion a vote was taken. The amendments of Capt. MacKay and Mrs. Campbell were first voted on, for and against, and both were defeated. The final vote was taken between the minute and Mr. MacLeod's amendment when 33 voted for the minute and 14 for the amendment. The Minute was therefore declared approved.

It was resolved to record in the Minutes that this decision was not to be taken as indicating that the Executive was opposed in principle to the constitution of Folk Schools, but only as disapproving of the proposed scheme for the establishment of such a School in the Island of Canna.

APRIL GAELIC BROADCASTS.

- Monday, 3rd April—
7.25-7.30 p.m.—Gaelic News.
- Tuesday, 4th April—
6.15-6.30 p.m.—Gaelic Talk: "Saoibhreas na Mara," by James Thomson.
- Wednesday, 5th April—
8.35-9 p.m.—Gaelic Concert by Neil MacLean and Jenny M. B. Currie.
- Thursday, 6th April—
7.55-8.30 p.m.—Shinty Feature.
- Saturday, 8th April—
3.45-4.45 p.m.—Commentary: Shinty Final, Kyles Athletic v. Caberfeidh, from Bught Park, Inverness.
- Sunday, 9th April—
2.20-3.20—Gaelic Service from St. Mary's Gaelic Church, Inverness. Rev. Alexander Boyd, M.A.
- Monday, 10th April—
7.25-7.30 p.m.—Gaelic News.
- Tuesday, 11th April—
6.25-6.40 p.m.—Monthly News Review, by Duncan MacCallum.
- Friday, 14th April—
7.30-8 p.m.—Gaelic Concert by Margaret M. Duncan (soprano), Hugh MacInnes (tenor), and Margaret Smart (violinist).
- Monday, 17th April—
7.25-7.30 p.m.—Gaelic News.
- Tuesday, 18th April—
6.30-6.50 p.m.—Gaelic Tongue-Twister Bee: Teachers v. Students. Chief Twister, John A. Nicolson, M.A.
- Friday, 21st April—
9.30 p.m.—Gaelic Concert, compered by Duncan MacCallum.
- Monday, 24th April—
7.25-7.30 p.m.—Gaelic News.
- Tuesday, 25th April—
6.25-6.40 p.m.—Gaelic Talk: "Rud de na Thachair," by Captain George Ritchie.
- Thursday, 27th April—
10.15-10.45 p.m.—Oidhe Ceilidh comhla ri Donnchadh Grensaiche agus Curstan. Feature programme.

AM BARD.

So agaibh tri duain eile de'n bhardachd leis an do choisinn Domhnall Mac-an-t-saoir crùn nam bard aig Mòd na bliadh'n an uiridh.

"NEPTUNE" AG EIRIGH.

Dh'eirigh "Neptune" suas le mhorgha
Is e ga chonnlachadh an àirde
Mar lann bhiodh os cionn a ghuaileadh
Aig curaidh a' nragadh nàmhaid.

B' aognuidh an sealadh fo bhuairesas
Rìgh nan stuadh bu ghruamach colg
Nàmhadas, àrdan is uamhar
A' dearsadh na ghruaidhean gorm.

Bu naimhdeil a mhuing gheal-chopach
Air druim cnocach a chuain mhóir
'Sa h-uile calg innt' ag éigheach
Gum b'e chreudsan, 's cumhachd coir.

Ge b'e shealladh air na speuran
Bha e leirsinneach ri fhaicinn
Aig an t-sùil dha'm b'eòl a leughadh
Gu robh fearg na beisteadh laiste.

Sheall e mun cuairt air a rìoghachd
Dh'fhosgail a chuinneanan farsuing
'S e deas gu glacadh na chrùidhean
Aon a thigeadh air oighreachd tarsuinn.

Thilg e bàta mór na suideadh
Bun os cionn leis a làimh làidir
I fhein 's na bh'innte 'ga giùlan
Thug e 'n grunn mar àite tàmh dhi.

Sloc a h-uaghadh air a dhùnadh
Gun fear innse sgiùil air fhàgail
Sin dhut leab tha farsuinn sùmhail
Far am faod na giùdhrair fàs ort.

'Nuair a laigh i air an aigeal
Gheàrr e stailleadh is rinn e gaire
Choc e smigid is shìn e sgòrnan
A cur bòsd a neart a ghàirdein

"NEPTUNE" A BOILEICH.

Dh'eubh e, 'S mise rìgh nan tonn
'S mise an sonn a dhearbh mo ghlomh
'S mise riaghladair nan stuadh
A deas 's a tuath 'san ear 'san iar.

'S mise fear an eallaich mhóir
'S mi tha beothal air mo bhuinn
Cha toir aois air falbh mo threoir
Tha mi òg o linn gu linn.

Tha mo bheartas maireann buan
Cus na's luachmhoire na'n t-òr
Is e cho pailt 's nach fhairehinn bhuam
Na chaidh riamh a bhuain dhe'm stòr.

Glaiste ceangailte fo'm dheidheann
'S lionmhor seud as àille snuadh
Nach leig innleachd dhaoine ris
Fhad 's bhios mis' os cionn a chuain.

'S mis' an gaisgeach nach 'eil faoin
'Sann 'nam ghaordain a tha'n tàth
Seall air Carraig Leum-Mhic-Neachdail
Mise a srac i mach o chàch.

Mise chladhaich Uamha an Scoid
A steach a sgornan na cloich ghràin
Mise dh'iomain mol nan dornag
'S mi rinn còmhnaid am Traigh Bhàn.

The clann daoine rium a sabaid
O'n chaidh maid' a chur air snàmh
Eadar sin 's am bàta cruadhach
Dubailte mun cuairt a' mhàis.

Ach a dh' aindheoin an cuid innleachd
Bidh mo chis orra gu bràth
Is fhad 'sa bhios mo dhruim ga'n giùlan
Togaidh mise dhinbh mo mhàl.

'S mise an steud nach fuiling srian
Nach gabh ciallachadh no stad;
Co chuir deidheann air mo shàil
O' laigh an Airc air "Ararat."

'S mis' tha daonna deas gu còmhstri
Suas sinn "Aeolus," glòir dha 'r 'n ainm
Mis' is thusa an taic a chéile,
Hóro éile, séid, am balg."

"NEPTUNE" RI AEOLAS.

Séid gun aiteal, séid gun abhsadh,
Séid le bladadh a ni cnead
Séid gu gnudha, gruamach, gailbheach
Fuaraidh fearrghasach le fead.

Séid gu crosagach gus an dhrich
Marcachd-sìne os cinn an t-sàile
Leag do chuip le neart a dh'fhaireas
Muing is earball nan each bàna.

Séid gu cronal, crosda, fiadhaich
Séid gun iathadh, séid gun tàmh
Connabhalach mar mhuillach a' lìonaidh
Séid air iochdar a' mhuir tràigh.

Fairicheam t-anail air na tonnan
Séid an doinninn gu ceann fàth
Air gum fuchd sinn sìos do'n ghinneal
Ma tha inneal air an t-snàmh.

Taisbeanamaid neart mo dhoimhneachd
Mise is m' oighreachd aig mo shàil
Ann an còmhstri nach teid crìoch air
Fhad 's a bhios a ghrian gu h-àrd.

Séid gun lasachadh, gun diobradh,
Séid da rìribh, dinn is fàisg
Séid mar éirig air do bheatha
Ged a spreadha thu 'nad chlàir.

AIR SON NA CLOINNE.

An Druid.

Is iad na druidean agus na gealbhonnann eoin as trice a tha ri fhacinn timchioll tighean anns a' gheamhradh. Is eun bòidheach an druid. Tha a h-itean loinnreach le spotan soilleir, a gob mu òirleach air fad agus air cumadh minidh greusaiche. Tha a stùilean soilleir agus furachail, a luirg buidhe-dhonn, a cas còmhnaid le trì ladhnan air bheulaibh agus aon air chùlaibh. Tha ionga dhreach air gach ladhnan agus mar so tha a casan na's freagraiche airson coiseachd, oir is i an druid aon de'n bheagan eun a choisicheas an àite leum. Chan 'eil nead na druide ro shnasmhòr. Tha iomadh rud 'ga chur thogail, mar tha cònnlach, feur, olann, paiper agus itean. Ni i a nead ann am mulan, an toll an tugh, no ann an còs craoibhe, agus tillidh i dh'ionnsaigh an nìd cheudna bliadhna an deidh bliadhna.

Tha e air innseadh dhuinn nach 'eil eun eile ann ar dùthaich a tha deanamh uibhir feuma do thuathanaich ris an druid, oir ithidh i gach eunimh agus meanbh-bhiastag a bhios cronail do'n t-sìol: ach air an làmh eile ma bhios an t-sìd fuar ni i dochunn mòr air fheòchann. Sgrìobaidh i an àir agus gearraidh i a' bhileag far am bheil i geal, dlùth do'n bhun.

Coltach ri eoin eile seinnidh na druidean na's fheàrr anns an Earrach. Tha iad anabarrach math air aithris agus tha cuid de dhaoine 'gan cur ann an lann airson gu'n ionnsaich iad bruidhinn. Tha e air a ràdh gun robh e na chleachdadh aig daoine aineolach a bhi a' sgoltadh an teangan le bonn sia-sgillinn airson gum bruidhinneadh iad na b'fheàrr.

EILEANACH.

LITIR COMUNN NA H-OIGRIDH.

URDD GOBATH CYMRU.

Tha mi dìreach air tighinn dachaidh às a' Chuimrigh (Wales), far an robh mi aig cruinneachadh mòr, gasda an Cardiff, agus Cuimrich a' bhaile mhòir sin ag cumail fèill an Naoimh-comaraidh, Daibhidh. Is iomadh sgeul a chuala mi mu obair na cloinne 'san dùthaich sin, agus o'n a tha a liuthad Feachd ùr againn a nis, is dòcha gu bheil mòran 'nar Comunn beag nach cuala iomradh idir air *Urdd Gobaith Cymru*, leth-bhreac Comunn na h-Oigridh, 'sa' Chuimrigh. Ach bha an Comunn ainmeil sin air bonn fada mu'n robh sgeul air ar Comunn-ne—an 1922. Dh'fhàs e gu h-anabarrach, gus an 1932 an robh sia ceud Feachd agus còrr is 35,000 ball ann. Mu'n àm so is dòcha nach mòr nach 'eil a dhà uiread sin aca. Is ann air ceud-fàthan na h-Urdd a chaidh Comunn na h-Oigridh a stéidheachadh, ann an tomhas mòr, ged a tha an dà Chomunn dealaichte bho chèile an iomadh nì, agus mar sin is dual do na Feachdan beagan còlais a bhi aca mu Chomunn ar Co-Ghaidheal na Cuimrich.

So an gealladh a bhios gach ball ùr a' toirt seachd:—

Bidh mise dileas

- (1) do Chuimrigh, agus airidh oirre.
- (2) do'm fhear-chompanaich, ge b'e cò e.
- (3) do Chrìosd agus do a ghràdhach.

Fhigheadh gach balach is caileag tasdan 'nuair a thig iad 'nam buill. Bìtear a' roinn a h-uile Feachd 'na ceithir fo-Fheachdan. Tha dhà aig na caileagan, an dara tè fo 11 bliadhna dh' aois agus an té eile os cionn sin; agus mar sin aig na balaich. Tha Ceannard no Bana-cheannard air ceann gach fo-Fheachd. Tha gach Feachd air a riaghladh le Comhairle de fhir 's de mhnathan, am measg a bheil Ceann-suidhe, Ceann-feachd, Rùnaire agus Iomhasair. Tha tigh-rèidh beag aig a h-uile Feachd, agus cumar cunntas eagnaidh air gach teachd-a-steach is cosdas.

A bhàrr air Feachdan na cloinne, tha Feachdan air leth aig gillean agus nigheanan os cionn 18 a dh' aois. Ach tha riaghladh nam Feachd sin ann an làmhnan nam ball, 's iad a' suidheachadh an luchd-dreuchd fhein. Is ann as na Feachdan so a tha an Urdd a' faotainn luchd-dreuchd nan Càmpaichean agus luchd-cuideachadh eile.

Is lionmhor na h-iomairtean a tha aig na Feachdan an Cuimrigh. Bheir sinn tarruing air cuid dhiubh air an ath mhìos, agus bithidh sin 'na fhosgladh stùilean dhuibh.

STRAILLEAN. (Bratan-ùrlair).

Tha mi air a bhi rannsachadh ciamar a dh'fhaodas na feachdan a bhi gabhail ri obair-stràillean, agus theid agam a nis air an tairgse so a chur fa chomhair nan Ceann-feachd.

Fhuair mi ceithir tionnsgnaidhean brèagha airson stràillean, ann an rian Ceilteach, dhà dhiubh $32" \times 18"$, agus dhà eile $44" \times 22"$. Is i prìs na h-uidheim gu h-iomlan air gach aon diubh, 14/6 agus £1. Tha an uidheam a' filleadh a steach na leanas:—

(1) An t-aodach-cainbe, air a bheil an tionnsgnadh air a stailceadh (*stencilled*) 'na dhaithean.

(2) Bòrsa brèagh làidir, anns an tig an uidheam gu léir ann an cor dìongmholta, agus anns am faodar gach sion a ghleidheadh gus am bi an stràille ullamh.

(3) An olann, air a gearradh 'na fuidheagan deas, gach dath fa leth ann an ceanglachain bheaga, chruinn.

(4) Seòladh eagnaidh air an obair, le dealbhan.

(5) Clichd no dubhan àraidh a ni an obair.

Mar a tha fhios againn, tha còir aig gach Feachd, stuthan fhaotainn an asgaidh suas ri tasdan fa chomhair gach caileig anns an Fheachd. Faodaidh Feachd sam bith (nach d' fhuair stuthan cheana am bliadhna) aon de na bocsaichean iomlan sin ordughadh bhuam-sa. Ma tha uiread chaileag ann agus a tha tasdain am prìs na h-uidheim, cha bhi dad ri phàigheadh: mur 'eil, feumar na tha gearr a phàigheadh. Eisimpleir: Gheibh Feachd fichead caileag aon air bith de na h-uidheaman an asgaidh. Gheibh Feachd deich caileagan uidheam airson stràille $32" \times 18"$ le 4/6 a phàigheadh dhomh-sa. Nis, cò nach gabhadh ri a leithid a thairgse, agus obair cheutach a chur an làmhnan na Feachd?

"AN SREATH A BHA AIR CHALL."

Thàinig meall eile de "sreathan" an dèidh dhomh iomradh air a' cho-fharpais so 'sa' *Ghaidheal* mu dheireadh. Thainig iad á Tiriodh, Eolagaraidh, Dalabrog, Siabest agus àitean eile. Cha robh gin cho math ri sreath Mhairi Cheannaideach, ach a chionn 's gun d' fheuch 15 buill an Eolagaraidh, b'eiginn domh duais a chur a dh' ionnsaigh a' bhalaich a b'fheàrr an sin—Anndra Bochanan, agus is geal a choisinn e. Tha e 'na thòileachadh na h-uiread freagairt fhaighinn—comharradh gu bheil na buill a' leughadh leabhran á Chomuinn. Nis, cha toir mi iomradh air an dara co-fharpais de'n t-seòrsa so gus am bi am mìos so seachad: bheirear breith air ann an *Gaidheal* á Cheitin.

Nach math an naidheachd a fhuair mi bho Dhomhnall MacPhail—gun do chuir e còig

Feachdan ùra air bonn anns na Hearadh. Bithidh e fhein ag iomradh air sin, ach tha e 'g ràdh gum bi obair fad mìos aig Dhomhnall MacMhuirich 'san Bilean Fhada nis. Tha eagail orm gu bheil barrachd gairm air Dhomhnall-nan-cleas na tha ùine aige! Ach nach math sin fhein?

Fhuair mi Bana-chòcaire ùr airson a' Champa a tha aoiheil, gasda air a h-uile dòigh. Tha fhios gum bi na h-uile, sean is òg, an gaol oirre. This is faic.

SEORAS GALLDA.

BROSACHADH.

An Aird a Deas.

Thill an Rùnaire gu baile as Ile air an treas là deug de'n Ghearran agus air feasgar an là-arnamhàireach bha e air a thurus gu Barraidh. Ràinig e Baile Chaisteil mu ochd uairean feasgar a' choigeamh là deug, agus thachair e air maithean a' bhaile aig cèilidh bheag. A thaobh is gun robh am bàta anmoch chaidh mórán de luchd na cèilidh dhachaidh agus rinn iad suas an n-intinn cèilidh mhór cheart a bhi ann air an ath oidhche. Bha sin ann gu dearbh agus is ann aca fhein a tha an gnothach ri dol an ceann cèilidh.

Cha robh coinneamh anns a' Bhagh a Tuath idir. Bha cruinneachadh aig muinntir a' bhaile idir fhein air an aon feasgar a fhireagradh agus is e sin a b' aobhar do an dà cèilidh a bhi am Bàgh a' Chaisteil.

Chuir an Rùnaire cuairt air na sè Feachdan de Chomunn na h-Oigrìdh agus chuir e mórán ris an àireamh. Thug e mar an ceudna seachad na bràistean a choisinn cuid de na Feachdan anns an deuchainn litreachais. Cha chluinnear ach Gaidhlig am Barraidh o mhoch gu dubh.

Dh'fhag an Rùnaire Barraidh oidhche Dihaoine agus air feasgar Di-sathuirne bha cèilidh mhór aige an Sgoil na Mòintich an Tiriodh. Bha cho math ri ceud cruinn agus chuireadh seachad oidhche thogarrah.

Air Di-luain, an fhicheadamh là chuir an Rùnaire cuairt air na coig Feachdan agus ghabh e buill ùra far an robh iad air tighinn gu aois ochd bliadhna. Bha cruinneachadh mór an Sgoil Chornaig-thairis air ceud còdhiùb. Labhair an Rùnaire ris a' chòmhlan ghasda a bha an sin agus thug e seachad bràistean ùra agus na bràistean a chaidh a chosnadh an deuchainn an litreachais. Aig deiradh na coinneimh so thug aon de na gillean taing do'n Rùnaire airson a bhriathran agus airson a thuruis. Rinn e sin gu pongail, gu dearbh.

Bha cèilidh an Cornaig air an oidhche sin agus a dh' aindeoin uisge is gaillinn bha trì

fichead cruinn. Bha oidhche shunndach a stigh ged ba ghruamach a muigh i.

Rinn an Rùnaire air a dhachaigh Di-mart làn riarachta le a thurus.

Bha coinneamh aig a' Chomhairle Dheasaich air an fhicheadamh là agus leughadh aithisg bho'n Rùnaire mu a thuras.

Tha a' Mhgn. NicDomhnaill a teagasg am Muile. Tha Iain Mac Iomhair an Ile, agus a' Mhgn. Neiliann NicGhillinnein aig Ceann Loch Raineach.

Cuairt a dh' Uibhist is do na Hearadh.

Ann a bhi toirt iomradh air a' chuairt so cha l'e taobh-duilleig a dh' fhoghadh idir. Thug am Fear-deilbhe a mach an Tairbeart air Di-ciadain an 23 là de'n Ghearran agus aig Sgoil Caolas.Scalpaich, chuir e air chois Feachd ùr de Chomunn na h-Oigridh anns a bheil 30 ball. Aig trì uairean feasgar bha gillean is nighean an Tairbeart a' feitheamh air agus chuireadh seachd tiotan cridheil an cuideachd a chéile. Thug Mgr. Mac Phàil seachad na Bràistean (35) a choisinn na buill 's an Fheachd so an deuchainn na bliadhna an uiridh.

Air an ath latha chuireadh dà Fheachd ùr air bonn, an Scarasta agus 'sa Bhaile Tuath. Tha 19 ball aig Scarasta agus 16 aig a' Bhaile Tuath. A bharrachd air a sin, chuireadh 27 ball ri àireamh Feachd an Ob.

Bha an t-side fàbharach Di-ardoin, agus thadhail am Fear-deilbhe aig Sgoil Fionnsbhagh far an do chuir e Feachd eile air bonn anns a bheil 22 agus thug e a thurus gu crìch le bhi ag cur Feachd ùr air chois an Sgoil Rodail. Tha 21 's an Fheachd so. Tha mar sin seachd Feachdan 's na Hearadh a nise agus bithidh Mgr. D. P. Mac Mhuirich ag cur cuairt orra gu léir a' teagasg lùth-chleasan daibh 's a Ghiblein. Chan 'eail Feachd nach dean othail ris 'nuair a ruigeas e.

Bho Di-haoine an 24mh gus an ceathramh latha de'n Mhàrt, bha Mac Phàil agus Mac Mhuirich gu dripeil an Uibhist a Tuath. Thadhail iad air na Feachdan a tha am bith mar thà agus chuireadh Feachdan ùra air bonn an Sollas, Ceann-a-Bhàigh agus Tigh Gheàrraidh. Tha àireamh nam Feachdan sin mar a leanas—Sollas (30), Ceann a Bhàigh (50), agus Tigh Gheàrraidh (21). Chuireadh ri àireamh nam Feachdan eile—Cairnns (3), Loch na Madadh (14), Eilean Ghriomsaidh (12).

Bha am Fear-deilbhe is Fear nan Lùth-chleasan an làthair aig céilidhean laghach aig Cairninnis, Lochéphort, Tigh Gheàrraidh agus Cladach Chirceobest, agus ged nach robh an t-side idir coibhnail, bha làn an tighe aig gach coinneimh. Tha na Tuathaich deas-bhriathrach an da-rìribh agus is iomadh sgeul neònach a chualas cadar gach iomairt a bh' ann.

Dhealaich riochdairean A' Chomuinn aig Eilean Ghriomsaidh, thug an dara Domhnall a mach Beinn na Faodhla agus thill am fear eile gus a Chinn a Tuath far am bith e a' teagasg Lùth-chleasan is Cleasan Gaidhealach gu deireadh na mìosa.

Air feasgar Di-haoine an 4mh là de'n Mhàrt, labhair am Fear-deilbhe ri làn an tighe am Baile Mhanaich agus cha robh dith air sgial no òran. Tha an sluagh 's a cheàrn so micneolach air bardachd Ruairidh 'Ic Aoidh agus sheinneadh grunn math de òrain a' bhaird sin.

Air Di-luain, thadhail Mgr. Mac Phàil air Feachdan Cnoc na Mòna, Baile Mhanaich agus Cill Léire-bhagh agus chuireadh dà chailleig ri àireamh A' Chnuic agus oehdnar ri Feachd Bhaile Mhanaich.

So agaibh sgeul laghach a tha leigeil ris am feum sonraichte a tha Campa Shonachain a' deanamh. Thachair bodach air gille beag am Baile Mhanaich a bha air ùr thilleadh bho'n Champ. Ars' am bodach, "An do chord an Camp riut?" "Is e chord" ars' an gille "Ach is dòcha gur e an Eagsaibisean mhór an Glaschu nì a b'fheàrr a chunna tu," "Ud" ars' an gille, "nach ann a thòisich an Eagsaibisean agamsa aig Loch Baghasdail." Chum am bodach air a cheum a meorachadh air freagairt an fhir bhig.

Cha robh suidheachan falamh an Sgoil Chnoc na Mòna air feasgar Di-luain. Am measg sgial is òran thug gille fiosrachail a bheachd gur ann an teis-meadhon Beinn na Faodhla a rugadh am Bard Mac Mhaighstir Alasdair. Thug am Fear-deilbhe a mach an Carnan air taobh thall an Fhadhail an deidh na Céilidh agus bu bhriagh an sealladh e aig dà-uair-dheug, a' ghealach 'na lànachd, an t-each beag a tarruing gu dicheillach agus an cuilean air a dhòigh, car greiseag a' snàmh agus a rithist ag cur nan car dheth air an tràigh. "Theid mi null thar an fhadhail, nì mi sin," thuirt an t-òran.

An Ceann a Deas Uibhist chuireadh air chois Feachd ùr aig Staoinebrìg anns a bheil 35 ball agus chuireadh ri àireamh nam Feachdan eile mar a leanas,—Loch a Chàrnain, 3, Geirinnis, 2, An Togh Mòr, 2, Gearraidh na Mòna, 8.

Chumadh céilidhean gasda 's an Iochdar, Géirinnis, An Togh Mòr agus Loch Baghasdail. 'S an Iochdar, gu h-àraide, rinn buill Communn na h-Oigridh cuideachadh nach bu bheag aig a' chéilidh le òrain is dannsa. Aig gach coinneamh bha àireamhan math an làthair, sean is òg, agus cha chualas facal ach Gaidhlig ré an t-siubhail. Ciod air bith a dh' fhaodas tachairt an àitean eile, bithidh a' Ghaidhlig slàn, fallain 's na h-Eileanan Siar fad iomadh linn fhathast.

FACAL 'SÀN DEALACHADH.

Gu robh nìle maith aig ar cairdean a tha sgrìobhadh chugainn agus ag cur ite am boineid a' *Ghaidheil*. Tha iad a nìs air fàs cho lionmhor agus nach teid againn air an ainmeachadh air an ceann, ach gabhaidh càch ar leigseul ma bheir sinn crathadh làimh air leth do dhùithis no trìnir shonraichte air son an coibhneis 's an còmhlaadh—do *Thearlach Loch* an Iuco-slàbhia—agus do *Seton Gordanach* 'san Eilean Sgitheanach; is moladh a mholadh-san far am bi cannt is deagh sgrìobhadh air an ainmeachadh; agus do *Suyra*. Tha sinn toilichte gun do thog esan ceann, agus ceann anns am bheil tuigse is toinng cho maith ri fìor bhàrdachd, mar a chì ar luchd-leughaidh 'san àireamh so. Bheir sinn maithneas dha na chuireas e dh' ionnsaigh a' *Ghaidheil* aon de na duain bheag laghach sin a tha e ag gleidheadh gu cùramach an seotal na ciste. Geallaidh sinn nach ann idir do sgùil mhór a' sgudail a thilgeas sinn e!

Tha sinn ag cur meal-an-naidheachd air Sir T. Stiubhard Mac-a-phearsoin, agus Oil-thigh Dhun-éidinn a' toirt an urraim LL.D.—Ollamh Laghaman—dha. Nan deanadh àrd-fhoghlum is miou eòlas air laghaman e, is fhada bho bha esan 'ua Ollamh, ach is maith leinne mothachadh a bhi aig àrd-fhlaithean an fhoghlum an Dun-éideann air an sin cho maith ruinn fhein. Gu meal is gun cuith e e. Mar is maith tha fhios aig ar leughadairean is e bràthair do Shìr Stiubhard a bh' ann am Morair Srathcharraim nach maireann; agus càit am faighte dithis Ghaidheal dha leithid.

AN FEAR-DEASACHAIDH.

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Leabhar XXXIV.]

An Cèitein, 1939.

[Earrann 8

A' GHÀIDHEALTACHD AGUS A' GHÀIDHLIG.

Fhad 'sa tha a' Ghaidhlig agus na bhuineas dhi slàn fallain air a' Ghaidhealtachd, tha aobhar is cùis na Gaidhlig agus fìor spiorad a' Ghaidheil ceart gu leòr. 'Se Ghaidhealtachd dùthaich is dachaidh na Gaidhlig agus fhad 'sa bhitheas i beò beathail an sin ann an cridheachan is am beul an t-sluaigh cha ruig a leas iomagain a bhith air a cùirden mu a deidhinn. Ach an latha dh'fhàsas i lag anfhann air a' Ghaidhealtachd fadair beannachd a leigeil leatha fhéin agus leis gach subhaile agus buadh ghasd is ghrinn a bhà, agus a thà, an cridhe agus an caithe-beatha a' Ghaidheil, o'n is e a' Ghaidhlig agus na bhuineas dhi meadhan beathachaidh fìor spiorad a' Ghaidheil. Gun teagamh leanaidh cuid de bhuidhnan agus de bheannachdan na Gaidhlig ri iarmad nan Gaidheal an deidh dhaibh a call, fad linn no dha, ach an uair a sheargas am freumh chan fhada mhaireas am blàth agus am meas. Faodar a bhi deanamh atharrais, agus is e atharrais a th' ann, air a bhi cumail suas na Gaidhlig, agus na buadhan a tha 'na cois, 's na bailtean-mòra agus an cearnaichean eile, ach chan 'eil an sin ach blàth is toradh na h-aona bhliadhna, gun a' chraobh air an do dh'fhàs iad a bhi ann idir. Tha an toradh sin blas agus feumail gun teagamh, agus thug Gaidheil nam bailtean-mòra inbh is àite do'n Ghaidhlig le bhi cur an cèill do'n t-saoghal luach is eireachdas na Gaidhlig. Thug iad blas do mhòran feadh an t-saoghail uile air mìseachd ar cànan agus air binnead ar ciuil, thug agus mothachadh do na Gaidheil aig an tigh air luach an cànan agus an cleachdaidhean fhéin. Tha a' Ghaidhealtachd fo fhiachaidh

dhaibh air son sin; ach ged tha so 'na chul-taic agus 'na mhisneach do'n Ghaidhlig cha chum e beò i. Feumaidh a beathachadh 'sa beòshlaint cho maith ri a dachaidh a bhi air a' Ghaidhealtachd.

A nis, 'nar latha-ne tha mòran ag cumail a mach na bhios sluagh pailt gu leòr air a' Ghaidhealtachd gum bi a' Ghaidhlig agus na buadhan eile tha ceangailte ris a' Ghaidhealtachd ceart gu leòr—gur h-e lughad an t-sluaigh as coireach nach 'eil a' Ghaidhlig cho cumanta 'sa bha i aon uair am beul an t-sluaigh feadh na dùthcha. No, so mar a their iad: Faighibh air ais an sluagh do'n Ghaidhealtachd, biddh luchd-àiteachaidh a rithist anns gach gleann is glaic is achadh agus chan cagal do'n Ghaidhlig, agus do na tha 'na cois, mar a tha ceol agus cleachdaidhean ar n-athraichean. Tha na daoine so a' faotainn coire do'n Chomunn Ghaidhealach a chionn nach 'eil e ag gabhail os làimh a bhi a' strì ris an Riaghaltas a chum is gum bi a' Ghaidhealtachd air a h-àiteachadh na's fheàrr, agus leis am barrachd sluagh—'se sin, ri gnothaichean beòshlaint is cosnadh dhaoine—agus nan tachradh so, tha iad ag radh, gum bitheadh a' Ghaidhlig agus na bhuineas dhi ceart gu leòr.

Ach dé mu dheidhinn na càrna sin de'n Ghaidhealtachd far am bheil paitheas sluagh ach a nis glé bheag de Ghaidhlig? Dé mu dheidhinn timchioll Inbhir Nis agus mòran de'n t-siorrachd sin far a bheil dòmhachd sluagh ach glé bheag de Ghaidhlig 'nam measg? Dé mu dheidhinn Inbhir-pheotharain agus àitean eile an siorrachd Rois far am bheil sluagh gu leòr ach glé bheag Gaidhlig. Dé mu dheidhinn iomadach baile agus àite eile an Cataibh agus an Earra-Ghaidheal? Dé mu dheidhinn siorrachd Pheairt? An e cion dhaoine

gu buileach as coireach gu bheil a' Ghaidhlig a' seacadh agus a' dol as an t-sealladh anns na h-àitibh sin? Tha fhios nach e.

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Tha mar sin dleasnas is obair a' Chomuinn Ghaidhealaich soilleir, 'se sin a' Ghaidhlig agus na bhuineas dhi a chumail suas air a' Ghaidhealtachd gu sonraichte, agus a craobh-sgaoileadh am measg an t-sluaigh

Eadar Hiortis Peart

'S eadar Ile is tìr MhicAilein.

Gun teagamh mar as lionmhoire an sluagh is e as fheàrr do'n Chomunn, oir mar sin tha raon na's saoihbhire aige gu h-obreachadh ann; ach is ann a chum càinain is oideachas nan Gaidheal a sheasamh agus a chur air adhart tha esan am bith. So bonn is steidh a' Chomuinn Ghaidhealaich, agus cuspair sam bith, ge b'e cho cliùiteach 'sa tha e, a bheir a thaobh an Comunn bho so, the e 'ga chur air seachran. Deanadh Comunnan eile na's urrainn dhaibh chum am barrachd cosnaidh fhaotainn do dhaoine air a' Ghaidhealtachd, agus a chum is gum bi beòhlaint na's fheàrr aig na Gaidheil, agus gheibh iad beannachadh a' Chomuinn Ghaidhealaich, ach is ann air son càinain is oideachas na Gaidhealtachd a tha an Comunn Gaidhealach a' saothrachadh. Rinn e obair mhòr agus tha toradh na h-obreach sin a nis aithnichte do'n rìoghachd uile agus eadhon do'n t-saoghal, agus bu mhòr am beud gum biodh e air a tharruing a thaobh a nis o'n deagh obair so air son an deach a chuir air chois air tùs, agus anns an robh a leithid de shoirbheachadh leis.

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Leanamaid mar sin air eòlas a thabhairt do'n Ghaidhealtachd air luach ar càinain, air binnead air ciuil, air tàbhachd ar n-aoraidh, air saoihbreas is uaisleachd ar n-oideachaidh, agus an uair a thigheas na Gaidheil aig an tigh sin, thig dùsgadh is beothachadh air ar càinain agus air na buadhan is na subhailcean eile a rinn a' Ghaidhealtachd ionraiteach feadh iomadh linn.



FACAL 'SAN DOL SEACHAD.

'Se M. Albert Lebrun a bha 'na Uachdaran air an Fhraing o chionn sheachd bliadhna; agus bha an ùine aige suas 'san dreuchd sin air a' mhios so chaidh. Tha Uachdaran na Frainge a' co-fhreagairt ris an Rìgh againne ach gu bheil esan air a thaghadh chum a innb àrd leis an t-sluagh tre ghuth an luchd-ionaid 'sa' phàrlamaid aca, agus gur h-ann airson seachd bliadhna tha e air a thaghadh. Tha còrr is

leth-cheud bliadhna o nach do chuir gin de Uachdaran na Frainge iad-fhein fa chomhair a' phobuill gu bhi air an roghnachadh airson an dara muinntearais, ach air iarrtais mòran de an luchd-riaghlaidh sheas M. Lebrun airson Uachdaran a rithist. Bha e, ma tha, air a roghnachadh as ùr air 5mh là a' Ghiblein le mòr aonachd an luchd-riaghlaidh. Tha e 'na dhuine glic, agus 'na fhear-riaghlaidh gleusda, agus fo dheadh chliù aig na h-uile. Tha e ro fheumail anns an àm charraideach a th' ann gum bitheadh duine ciallach, agus duine comasach, os cionn na Frainge; agus tha e 'na riarachadh do Bhreatainn a leithid de dhuine a bhi an àrd-chathair na Frainge, agus an dlùth chleamhnas a tha eadar i-fhein 'sa' Fhrainge. Rinn an t-Uachdaran Lebrun obair shonaichte ri linn a' Chogaidh Mhóir, agus le aonta dhaoine glie a tha an àrd innb-riaghlaidh chan 'eil fear eile 'sa' Fhraing as freagarraiche air a bhi 'na Uachdaran, fhad 's a bhios a' Ghearmailt agus an Eadailt a' maoideadh air rìoghachdan eile, agus gu h-àraidh air an Fhraing agus air Breatainn, na e. Bu chòir ma tha so, a tha leigeil fhaicinn aonachd is seasmhachd sluagh na Frainge, a bhi 'na bhuille-ghràinich do Hitler agus do *Mussolini*, ach is iomadh buille-ghràinich de an t-seòrsa dh' fheumadh iad fhaotainn mus toir sin mothachadh dhaibh.

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Tha an t-sith air a h-éigheach 'san Spainn. Is maith sin. Tha a h-uile cogadh eagalach ach is e tha ro eagalach cogadh dùthchail eadar sluagh na h-aon rìoghachd mar a bha 'san Spainn. Chaidh, ma tha, an t-sith éigheach air ceud là a' Ghiblein, agus cha b' ann roimh an àm. Thug Sinealair Franco a bhuidh gu tur air an bhuidheann eile—a' bhuidheann Dhearg mar a theirte riutha—agus tha e a nis an seilbh air an rìoghachd gu léir. Tha e air Riaghaltas a chur air chois, agus air tòiseachadh air càradh agus air togail as ùr an sgrios uamhasach a bha air a dheanamh, agus tha gearmhaith nan rìoghachdan eile aige. Tha na h-eaglaisean cuideachd a bh' air an dùnadh le smachd is làmhachas-làidir na buidhne Deirg a bha riaghladh mun do thòisich an àr-a-mach air am fosgladh, agus tha na ceudan pearsachan-eaglais le am b' fheudar teiche fo'n choill le am beatha a nis an ceann an aoraidh an tigh Dhé mar a chleachd iad. Tha sinn an dòchas gun toir carthannas is coibhneas an t-Soisgeil sàmhchar is soirbheachadh a nis do na Spàinnich an deidh an àmhghair agus an doruinn troimh an d' thainig iad, agus gum bi e flor mu an deidhinn-san an nì a bha air a ràdh mu chinneach eile: Thagh mi thu ann an àmhuinn an àmhghair.

Tha còrr is ceud bliadhna bho thoisich na Gaidheil an toiseach a' dol air inrich do Astràlia. Bha iad a' sgapadh an sud 'sa' so feadh na dùthcha far am faigheadh iad fearann no cosnadh, ach chaidh an bhuidheann mhór thairis às an Eilean Sgitheanach agus chuir iad-san romhpa gum biodh iad faisg air a' cheile ge b' èite 'sam faigheadh iad dachaidh nuair a ruigeadh iad. Dh'fhàg, ma tha, còrr agus dà cheud gu leth dhiubh an t-Eilean air 8mh là na Lùnasdail 'sa' bhliadhna 1837. Chaidh iad air bòrd na luinge *Midlothian* ann an Loch Snidhsord, agus ged bu chruaidh chisean air a' Ghaidhealtachd 'san latha ud, cha b' ann le sùil thioram, agus le cridhe gum bhi goirt, a dh'fhag iad air an gràidh is an athraichean. Ged a rinn iad cùrsa dìreach air Astràlia agus ged bha an aimsir freagarrach cha do bhuail iad caladh an Astràlia gus an 12 de'n Dùbhlachd. Sheòl iad air an latha so a steach do acarsaid Shidni, ceanna-bhaile na roinne sin de'n tìr ris an canar a' Chuimrigh a Deas Ur.

Chaochail ochd duine fìchead air an turus-chuain, agus is e clann a bha 'sa' chuid bu mhotha dhiubh. Thug iad Ministear leotha gu bhi aca air an t-slighe agus an uair a ruigeadh iad, fear Uilleam Mac-an-t-saoir; agus a' cheud shàbaid an deidh dhaibh dol air tìr chum iad seirbhis Ghaidhlig mar thaingeachladh air son maitheas Dhé dhaibh, agus a stiùradh orra, air farsuingeachd a' chuain mhóir—an deidh dhaibh a bhi ceithir mìosan air druim na fairge. Bha so air feasgar an 17mh là. Bha 258 dhiubh fhein aig an aoradh so, na rainig beò thall dhiubh; agus mòran Ghaidheil eile as gach ceàrnaidh mu'n cuairt a bha 'san tìr romhpa. Agus ceud is aon bliadhna an deidh sin, air co-ainm an latha ann an Dùbhlachd na bliadhna 1938, bha seirbhis-chuimhneachain air a' cumail mar thaingeachladh air ceud aoradh nan Gaidheil an ceann a' cheile gu follaiseach 'nan canain fhein 'san tìr fharsuing ud.

Ged leig Gaidheil Astràlia ceud bliadhna an deidh sud an ceann-latha seachad gum seirbhis-chuimhneachain, aon-chuid le diochaidh no le maolchluasachd, cha bu luaithe chaidh so a thoirt fa an comhair na rinn iad gu dleastanach le seirbhis Ghaidhlig a chumail mar a thubhairt sinn, a thaing sin do'n Ghaidheil eudmhor sin Tearlach Loch ann an Iugo-slàbhia, o'n is esan a thug so fa an comhair. Tha e a' sgriobhadh leabhran beag an Gaidhlig 's am Beurla ag innse seanachas nan Gaidheil so agus an gineil ann an Astràlia.

Aig an t-seirbhis-chuimhneachain bha còrr is dà cheud Gaidheil 'san èisdeachd, agus is e Niall MacLeoid, Ministear Eaglais an Naomh Seòras a bh' air a ceann. Bha an t-seirbhis air

a cuairteachadh dìreach mar a bha i aig na Gaidheil nuair a rainig iad an tìr às. Is deagh chaomh leam na sailma sheinneadh aice—103 agus 23, agus 107 aig an 16 rann, salm a' mharaiche da-riribh, gu h-àraidh an dream a thainig á cunnart fairge. Tha fhios gu bheil blas is beannachd air aoradh 'sa' Ghaidhlig an tìr céin, ged is beag dìu th' aig mòran de na Gaidheil d'a sin air a' Ghaidhealtachd an diugh.

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Tha am paipear-dealachaidh a fhuair Donnchadh Bàn, am Bard, nuair dh'fhàg e an t-arm mu dheireadh ann an seilbh mo charaid Niall Caimbeul Mac-a-chombaich an Glaschu. Tha Niall 'na Ghaidheil eudmhor agus ùidh aige anns gach nì tha Gaidhealach agus a bhuineas do na Gaidheil; agus tha freumhag de spiorad a' bhàird ann fhéin, agus eòlas maith aige cuideachd air litreachas nan Gaidheil.

Ged nach robh foghlum litreachais aig Donnchadh Bàn—aon chuid an Gaidhlig no am Beurla—tha e coltach gu sgriobhadh e ainm fhein, o'n tha a ainm 'na làimh fhein, ris a' phaipear so. Bha Donnchadh Bàn dà uair 'san arm-dhearg, an toiseach ri linn Bliadhna Thearlaich. Tha cuimhne agaibh air an dà òran a rinn e air Blàr na h-Eaglaise Brice, agus mar a thachair do'n chlaidheamh leibideach a bha aige. Ghabh e rithist 'san arm 'na sheann aois, ann an 4mh Réiseimeid Chois na *Fencibles*. Is ann air 18mh a' Ghiblein 1799 a fhuair e a shaorsa an turus mu dheireadh, an deidh dha a bhi sia bliadhna agus mìos 's an t-saighdearachd. Rugadh Donnchadh Bàn air 20mh na Màirt 1724, agus bha e mar sin coig deug's tri-fichead nuair dh'fhàg e an t-arm, agus naodh is tri-fichead nuair a ghabh e a' airgid an Rìgh an trobha so. Nach b'e mo liagh e!

Ged is ann 'san arm-dhearg a bha e, saoilidh duine ann a bhi leughadh nan òran aige gu robh barrachd taobh aige ris a' Phrionnsa agus ri na Gaidheil na bha aige ris an arm-dhearg ged is an ànn a bha e-fhein.

Is ann an Gearasdan Aird-na-saor a bha e nuair a fhuair e a theisteanas-dealachaidh. Tha sinn an dòchas gum bi am paipear so air a ghleidheadh gu cùramach agus gum faigh e àite-laighe uair-eigin an Leabhar-lann Nàiseanta na h-Alba; tha fhios nach bu mhisde le Donnchadh Bàn fhein e bhi an Dun-eideann, agus an ceangal a bha aige ris a' chànna-bhaile; agus cuideachd gur h-ann an so a tha e air a thiodhlacadh.

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Tha luach air a' Ghaidhlig agus air na bhuineas dhi an iomadh ceàrn de'n t-saoghal,

gu h-àraidh am measg dhaoine foghlumte. Nach ionghantach an rud a th' ann, gur h-ann an cearnaidhean de'n Ghaidhealtachd agus am measg nan Gaidheal fhéin as lugha tha spéis dhi. Ach an duirt an sean-fhacal: Is trom an éire an t-aimeolas. 'Se cion eòlais is oideachaidh tha fágail cuid de na Gaidheil cho beag spéis do'n charraig ás an do bhuineadh iad, agus do chànan is do chleachdaidhean an athraichean. Chan ann mar sin tha an àitean eile. Fhuair mi an là roimhe bho mo charaid *Profeasar Milne* an Sasunn, iomradh air an obair a tha "Communn an Fhoghlum Cheiltich ann an siorramachd Iorc" a' deanamh. Tha an Comunn so a dh' aon ghnòthach a chum am barrachd eòlais a chur air a' Ghaidhlig agus air na cànan Cheilteach eile; rinn fir is mnathan a tha fuireach an siorramachd Iorc cùim is comunn a chum na crìche so, agus tha òraidean fiosaichail air an liubhart aig na coinneamhan a bhios aca. Tha iad ag clodh-bhualadh nan òraidean so agus 'g an cur a mach 'na leabhar. Is ann á leabhar so nan gnìomharan aca a thug mi na bha mi ag radh 'san dà *Ghaidheal* mu dheireadh mu dheidhinn saothair an Ollaimh Mhic Gille Mhicheil nach maireann. Bu chòir dha a bhi toirt misneach dhuinne air a' Ghaidhealtachd gu bheil uaislean is maithnean an fhoghlum an iomadh àite a' tabhairt àrd-inbh do'n Ghaidhlig agus do na bhuineas dhi.

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Chi sibh bho'n gheàrr-iomradh an àite eile 'san àireamh so air coinneimh na h-Ard Chomhairle, a bh' air a cumail air 7mh là a' Ghiblein, gur h-ann an Gaidhlig a bha a' choinneamh gu h-iomlan. Cha robh aon fhacal air a labhairt aice ach an Gaidhlig; agus chan 'eil duine a bhiodh an lathair nach fhaiceadh dha-fhein gu bheil a' Ghaidhlig pailt cho comasach ri canain sam bith eile air gnothaichean a chur air adhart; agus gu bheil e cheart cho furasda gach cùis a rèiteach agus gnothach a shocrachadh an Gaidhlig agus a tha e am Beurla. Cha robh cion bruidhinn no cion deasbud no cion ceasnachaidh aig a' choinneimh so, agus bha gach cùis a thainig fa chomhair na coinneimh air a rèiteach agus air a shuidheachadh gu h-ealanta sgoinneil. Tha so mar bu chòir dha a bhith. Tha aon choinneamh de'n Ard Chomhairle 'sa' bhliadhna mar so aig nach fhaodar smid a radh ach an Gaidhlig. Ged is e Ghaidhlig cainnt na h-Ard Chomhairle faodar Beurla a labhairt aig na coinneamhan eile cho maith ri Gaidhlig, agus feumaidh sinn aideachadh gur h-e a' Bheurla thatar ag cleachdadh aca mar is tric. Bidh sinn ag radh gu bheil so mar so, a chionn is gu

bheil feadhainn air an Ard Chomhairle nach tuig fhathast a' Ghaidhlig gu ro mhaith. B' fheàrr de iad-fhein agus sinne nan ionnsaicheadh iad i. Co-dhiùbh 'se dleasnas an Ard Chomhairle, agus gach aon againn fa leth, a bhi cleachdadh na Gaidhlig aig gach coinneimh cho tric agus a ghabhas sin deanamh le comhfhurtachd dhaibh-san tha lag agus anfhann.

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Tha Oil-thigh Obar-eathain air an t-urram Ollamh Diadhaireachd, D.D., a thoirt do Dhonnchadh MacLeòid, Ministear Tairbeart na Hearadh. Bhà agus thà esan dileas do'n Ghaidhlig agus do gach nì maith eile a bhuineas dhuinn mar Ghaidheil. Chan 'eil a bheag de mhinistearan air a' Ghaidhealtachd aig am bheil greim na's fhearr air gnàthas ar cainnte, agus as ealanta 'ga cleachdadh na ar caraid. Ann a bhi 'ga cur air ghleus an gnìomh 's an deanadas tha e a' dèilig air ar deaghghean, agus tha sinn ag cur meal-an-naidheachd air. Gu meal is gun caith e an onair Ollamh.

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Tha sean-fhacal a chuala *Faolaide* ag cur dragh air agus gun e 'ga thuigsinn. Ged dh' fhoighnich e de ghrunnan aig am bu chòir fios a bhith mu dheidhinn cha robh duine aca comasach air mineachadh a thoirt dha a riarach e, agus tha e ag radh gum biodh e an comain a' *Ghaidheil* nan rachadh aige-san air solus a chur air dha. So an sean-fhacal: "Tha e cho glic ri cnoc."

Tha fhios aig ar caraid gu bheil cnoc seasmach suidhichte agus 'na mheadhon fasgaidh do dhùine agus do dh' ainmhidh; agus duine a tha mar sin, chan ionghnadh idir ged shamhlaithe ri cnoc e. Ach tha aobhar eile air glocas a bhi ceangailte ri cnoc. Is ann air cnoc a chleachd na Gaidheil a bhi cruinneachadh a chum comhairle a ghabhail ri chèile agus gnothaichean baile a shuidheachadh; is ann air cnoc a bha lagh is breitheanas air am frithleachd cuideachd. Tha cuimhne agam gun cuala mi 'san Eilean Sgitheanach uair-eigin fear ag creic teachdaireachd agus ag radh, "tha cnoc gu bhi ann an diugh." Bha e ag ciallachadh gu robh maithnean a bhaile gu bhi cruinn chum gnothaichean a bhaile a shuidheachadh agus a chur air doigh.

Bhatar a' smaoineachadh mar so gum biodh a' chomhairle a bh' air a ghabhail air a' chnoc ciallach is glic agus i air a shuidheachadh le daoine glice a' bhaile; bha cnoc is glocas air am fìleadh ri chèile, agus ás an so dh' èirich an sean-fhacal: "Tha e cho glic ri cnoc."

Cluinnidh sinn cuideachd mu dheidhinn

neach: "Nach e tha cnocach," ag ciallachadh nach e tha suidhichte glic.

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So agaibh beannachd a bhiodh na seann Ghaidheil ag iarraidh air Latha Bealltainn. Faodar am beannachadh fhàicinn gu maith na's fhaide ann an *Carmina Gadelica*.

Beannaich a Thrianailt fhlh nach gann,
Mi féin, mo chéile agus mo chlann,
Mo chlann mhaoth 's am màthair chaomh
'nan ceann,
Air chlàr chùbhr nan raon, air àirigh chaon
nam beann,
Air chlàr chùbhr nan raon, air àirigh chaon
nam beann.

Trì Pearsa gabhail sealbh anns gach nì
'nam stòr
An Trianailt dhearbha da mo dhìon le còir;
O, m'anam riarach am briathra Phòil,
Is dìon mo chiallain fo sgiath do ghloir,
Dìon mo chiallain fo sgiath do ghloir.

A Thì a chruthaich mi air tùs,
Eisd is fritheil rium aig lùbadh glùn,
Moch is anamoch mar is iùl,
Ad lathair féin a Dhé nan dùl,
Ad lathair féin a Dhé nan dùl.

* * *

Tha suidheachadh na h-Eòrpa an dràsda a' a' toirt 'nar cuimhne an staid thrugh anns an robh i 'san t-séathamh linn nuair a chaidh Colman is Gall agus móran eile de na Gaidheil thuca leis an t-Soisgeul. Bha dorchadas is aingidheachd is brùidealachd na h-Eòrpa 'san linn ud leth-choltach ris mar a tha móran dhith an diugh fhéin, agus b'e na fir ud—Colman is Gall agus an companaich—daoine cho naomh is cho gaisgil is cho eudmhor agus a chaidh riamh thairis leis an t-Soisgeul, daoine a dh' fhuiling agus a thainig troimh chruadalan do-thuigsinn air sgàth na Firinn agus na sìthe tha 'na cois. Mar a tha an diugh fhéin, bha iad "ag gleachdadh, chan ann a mhàin ri fuil agus feoil, ach ri uachdaranachdaibh, ri cumhachdaibh, ri riaghlairibh dorchadais an t-saoghail so, ri aingidheachd spioradail ann an ionadaibh arda." A' reir an aithris fhéin, bha Gall oidheach ag iasgach air Loch Constans 's an Eilbhich, agus e ri feitheamh nan lion, nuair a chuala e deamhan nam beann ag éigheach ri deamhan an loch agus ag radh, "Eirich, tha na's urrainn dhuinn a dheanamh aig an dithis againn, mus fuaidh sinn na coigrich so a mach às an tìr." "Cha ruig thu leas oidheirp a thoirt," fhreagair an deamhan eile, "tha iad daonnan ag ùrnigh, eadhon nuair tha iad ag càradh nan

lion, cha chreid mi gu bheil iad ag cadal fhéin; chan 'eil maith dhuinn feuchainn riu." Dh' éigh an uair sin Gall àird a chlaiginn, "Cuiream mar gheasaibh oirbh ann an ainm an Tighearn Iosa sibh an t-àite so fhàgail gun dochann a dheanamh do nì no do dhuine." Chuala e an sin iad a teiche le sgriach eagallach gus an deach iad buileach às éisdeachd.

So agaibh urnuigh a bhiodh aig Colman naomh am meadhan na dòrainn ud.

"O Thighearna, spion thusa á m' anam gach nì a chuir an nàmhaid ann. Thoir air falbh gach ole a tha 'nam chridhe agus 'nam bhilean. Soillsich m'inntinn agus neartaich mo thoil chum is gun dean mi seirbhis dhuit-sa, agus dhuit-sa a mhain, ann an gnìomh agus ann am firinn.

"Builich orm, O Thighearna, gràdh, geamhnachd, creideamh—builich orm gach nì as aithne dhuit-sa tha chum tairbhe m' anama—Amen."

AM FEAR-DEASACHAIDH.

PROVINCIAL MODS.

Provincial Mods are now being held throughout the Highlands, one for each section of the country. In some ways, these Mods are as important for the purpose of An Comunn, and for the work it has taken in hand as the National Mod, if not more so. Not many of the children and young folk can afford to travel to compete at the National Mod, but there is now a Provincial Mod, central to each area in the Highlands, where juveniles and adults can compete. Provincial Mods touch most if not all the people in their areas, and our Highland people see the value of our work for themselves, and hear our music and our language in their cultural form. The trouble has been in many parts of the Highlands that the people do not know the beauty of their own culture and the charm of their music, and, consequently, thought little of them. Hence the indifference of many of our folk to their language and their traditions.

The hundreds throughout the Highlands who work enthusiastically and unselfishly to make these Provincial Mods a success deserve the gratitude of all who have the well-being of our language and culture at heart. Those who thus work on the spot are the storm troops in our advance in the cause of Gaelic, and all that go with it; they have the thanks not only of An Comunn Gaidhealach, but of all true Highlanders at home and abroad.

THE LATE JOHN MACDONALD, M.A.

It is with deep regret that we record the death of Mr. John MacDonald who passed away at his home, in Glasgow, on 2nd April, at the age of 76. A teacher by profession, Mr. MacDonald held appointments in Glasgow, Cumnock, Dalmally, and again in Glasgow till he retired eleven years ago. He was an efficient teacher and took much interest in his pupils, and was highly esteemed by both parents and pupils.

A native of Glenurquhart he never lost his love for the Highlands nor his interest in the culture of the Gael; he had a fine command of idiomatic Gaelic and was well versed in the literature of his people. His scholarship was painstaking and exact, and he was especially careful with regard to points of Grammar.

Mr. MacDonald was for many years a member of the Executive Council of An Comunn and did excellent work in the preparation and correcting of examination papers for Comunn na h-Oigridh. He edited and contributed to one of the Gaelic Reading Books for Schools and was also the editor of "Voices from the Hills" a book dealing with the Highlands and its affairs, issued in connection with the 1927 Feill.

He was of a kindly and friendly nature and was much esteemed by all who knew him. We in the Executive shall miss him much, and our sympathy goes to his widow and family in their great bereavement.

C. McL.

THE BROADSWORD IN AMERICA.

By the late

SHERIFF J. MACMASTER CAMPBELL, C.B.E.

II.

From 1693 to 1697 the Argyllshire Regiment was constantly engaged in the War with France and the record of their services is one of constant valour and unremitting devotion to their country's flag. But, in spite of their brilliant career in Flanders, the stigma of Glencoe was indelible and it is not surprising to learn that the Regiment was disbanded in 1697. And, paradoxical as it sounds, the episode in the career of the first Highland Regiment which, in a measure, atoned for Glencoe, finds its place in history subsequent to the disappearance of the regiment from the Army List. For the 300 Highlanders who constituted the garrison

of the Scottish Colony of Darien were men who had served in the Argylls and in their new capacity were under the command of Campbell of Fonab, who had himself been Captain in the disbanded regiment.

How the jealous Spaniards, lords of the surrounding country, harassed the Colonists, how the English Cabinet, inspired there is good reason to suspect, by the King himself, covertly encouraged the Spaniards, and how the King, despite remonstrance from his Scottish subjects, refused to succour the distressed settlement: all this is writ large in the annals of our Country, and was no doubt responsible for much of the Jacobite sentiment which impelled the two Rebellions of the following Century. In face of the open hostility of the Spaniards, and the scarcely veiled antagonism of the English, the marvel is that the Settlement held out so long as it succeeded in doing. The crisis, however, came when sixteen hundred Spaniards invaded the Colony, anticipating co-operation as they did with a Spanish fleet which had sailed to attack Fort St. Andrew, the principal military post of Darien. As it transpired, the Spanish column arrived before the expected Fleet and 200 of the little Highland garrison were rushed to meet the Spaniards: and the story of the battle which ensued is one of which Argyllshire has good reason to feel proud. Out-numbered by eight to one, the Highlanders led by the dauntless Fonab, fell on the Spanish camp, and completely defeated the Spaniards. There were numerous casualties among the invading column and the remainder fled across the frontier. The losses of the Highlanders but numbered 9 killed and 14 wounded, their intrepid leader being among the wounded. It is on record that "the Spaniards could not withstand the tumultuous rush of the Highlanders and in their precipitous flight left a large number of their dead upon the field." Among the spoils of war the Fonab's Highlanders brought back the Spanish commander's decoration of the Golden Fleecce.

But the brilliant feat of arms was all in vain. The little band of victorious Highlanders returned to Fort St. Andrew in which their fellow colonists had sought refuge to find the Fort besieged from the sea by eleven Spanish ships of war and on land by a considerable body of troops which had been landed from the ships. Gaining access to the Fort, Fonab with his veterans inspired a heroic defence which lasted six weeks, and was only abandoned when loss of men and scarcity of ammunition and food constrained the brave Scots to treat with

the Spaniards for honourable surrender. And, having secured these terms, the surviving colonists with the remnant of their garrison quitted for ever the unhappy shores of Darien, some to return to their own distracted country, and others to find shelter in British America where, in less than a hundred years, their descendants took reprisals for the injustice done to their forbears by supporting Washington in the War which stripped Britain of her fairest colonial possessions. Fonab himself returned to Scotland and his illustrious defence at Darien was signalised by the presentation to him, in the name of the Scottish nation, of a symbolical medallion in gold, now the proud possession of Campbell of Dunstaffnage, a lineal descendant of Campbell of Fonab.

(To be continued.)

MAY GAELIC BROADCASTS.

- Monday, 1st May—
7.25-7.30 p.m.—Gaelic News.
- Tuesday, 2nd May—
8.40-9.5 p.m.—Concert by Greenock Gaelic Choir.
- Friday, 5th May—
6.25-6.40 p.m.—Gaelic Talk by Rev. Donald MacKinnon ("Eaglais is Oilthigh").
- Monday, 8th May—
7.25-7.30 p.m.—Gaelic News.
- Wednesday, 10th May—
6.45-7 p.m.—Gaelic Talk by Duncan Johnstone ("Aig Leac an Teinntein").
- Thursday, 11th May—
8.45-9.15 p.m.—Gaelic Concert.
- Monday, 15th May—
7.25-7.30 p.m.—Gaelic News.
- Tuesday, 16th May—
6.10-6.25 p.m.—Monthly News Review by Rev. T. M. Murchison, M.A.
- Wednesday, 17th May—
7.45-8.15 p.m.—Music from the Western Isles, introduced by the Rev. Kenneth MacLeod, D.D., with Hugh MacKay (Tenor).
- Saturday, 20th May—
8.10-8.30 p.m.—Irish and Scottish Gaelic Gramophone Records.
- Monday, 22nd May—
7.25-7.30 p.m.—Gaelic News.
- Tuesday, 23rd May—
6.15 p.m.—Gaelic Talk by Rev. Father Samuel MacIsaac ("Aig Leac an Teinntein").
- Thursday, 25th May—
7.30-8 p.m.—Gaelic Concert.
- Monday, 29th May—
7.25-7.30 p.m.—Gaelic News.

SUMMER SCHOOL OF GAELIC, 1939.

The Summer School will be held this year at Oban, Argyll, from Tuesday, 18th July, to Friday, 11th August, inclusive. By kind permission of the Argyll County Education Committee, the classes will be held in the Oban High School. Owing to the Glasgow Fair holidays being held during the last fortnight of July, it will most probably be difficult to obtain lodgings during that period unless the matter is attended to as early as possible. All prospective students are requested to make arrangements for their rooms well in advance.

THE CLASSES.

Forenoon.

- Senior Gaelic Class—Mr. Roderick MacKinnon, M.A., Dulnain Bridge.
Intermediate Gaelic Class—Miss Hilda Miles, M.A., Bowmore.
Elementary Gaelic Class—Mr. Neil Orr, F.E.I.S. Edinburgh.

Afternoon.

- Celtic Art Class—Miss Mairi MacBride, Glasgow,

Evening.

- Gaelic Singing Class—Mr. Neil Orr, F.E.I.S., Edinburgh.

CLARSACH.

A Class for instruction in Clarsach playing will be held for a fortnight from 27th July till 11th August. Teacher—Miss K. Barry Milner, Aberdeen.

Application should be made to the Secretary of the Clarsach Society, Mrs. C. M. Fisher, Nuneham, Broomhouse Road, Edinburgh, 12.

FEES.

Full Course, including morning, afternoon, and evening classes, 30/-. Gaelic Class only, 25/-. Celtic Art Class only, 10/-. Singing Class only, 5/-. Clarsach Class—Members of Comunn na Clarsaich, £1 1/-; non-members, £1 6/-.

ENROLMENT.

Intending students are advised to enrol early, and to send their names and addresses to Mr. Neil Shaw, 131 West Regent Street, Glasgow, C.2. Fees are preferably sent to him in advance, but may alternatively be paid to the teachers at the opening of the School.

LODGINGS.

Students must obtain their own lodgings in advance. They may obtain assistance in so doing by writing to the local Secretary Mr. Neil MacLeod, 12 Mossfield Drive, Oban.

TEXT BOOKS.

SENIOR CLASS.

"S leam fhìn an gleann," 3/-.
New Gaelic Reader, "An Seanachaidh."
MacKinnon, 2/6.
"Clann Rìgh Lochlainn," 1/-.
A Gaelic Dictionary.

INTERMEDIATE CLASS.

Reid & MacLeod's Elementary Course, 2/6.
Blackies Reader, 1.

ELEMENTARY CLASS.

Gaelic Self Taught, MacLaren's, 2/-.
An Cèid Cheum, Blackies, 6d.

SINGING CLASS.

Orain a' Mhòid XVI, 1/-.
1939 Mòd Choral Booklet, 1/-.

CLARSACH CLASS.

"Songs of the Hebrides for Voice and Celtic Harp." Vol. I., by P. Kennedy-Fraser.
Published by Boosey & Co., 3/6.

 AN ARD CHOMHAIRLE.

Chumadh coinneamh Ghaidhlig na h-Ard Chomhairle an Osd-thigh Fasaigh, Sruibhlea, air Di-haoine, an seachdamh là de'n Ghiblein. Bha an Ceann Suidhe, an t-Urr. Calum MacLeod, A.M., anns a' chathair agus bha na buill a leanas 's an lathair:—A' Bhean Uasal Barron, Glaschu; Tearlach Caimbeul, M.B.E., Glaschu; Iain MacAoidh, Dun Eideann; D. MacGriogair MacGille Bhàin, Glaschu; Iain M. MacGille na Brataich, A.M., B.Sc., Baile Mothàtha; A' Mhgn. C. NicDhomhnaill, Ceann Loch Raineach; Ruairidh MacDhomhnaill, Dundéagh; Eachann Mac Dhughail, Glaschu; Gillesbaig MacGilleathain, Glaschu; A. M. MacLachlainn, Tobarmhoire; an t-Urr. Domhnall MacThómais, B.D., Cillfhinn; Domhnall MacThómais, A.M., an t-Oban; Seòras E. Marjoribanks, Sonachan. Bha Seumas MacThómais, A.M., Pabail, Leòdhas, 's an lathair mar an ceudna. A' frithealadh—Niall MacGille Sheathanaich, Rùnaire, Alasdair MacMhathain, Iar-rùnaire, agus Domhnall MacPhàil, Fear-deilbhe 's an Airde Tuath.

Dh'iarr an Ceann Suidhe air na buill a bhi 'nan seasamh agus labhair e na briathran a leanas:—

"Tha an Ard Chomhairle agus An Comunn Gaidhealach gu ìir ag caoidh agus ag ionn-

drainn Iain MhicDhomhnaill. Chaochail e 'na dhachaidh air an t-Sàbaid so chaidh. Tha sinn duilich gur e sgiorradh air an t-sràid a dh'aobharaich a bhàs.

"Bha e dileas is ealanta 'na dhrenchd—'na Mhaighstir Sgoile agus e fo dheagh chliù anns an obair sin anns gach àite 's an do shaothraich e, an Leòdhas 'na dhuine òg, an Cumnock, an Glaschu, an Dail Mhàilidh agus a rithis an Glaschu gun an do leig e dheth a dhrenchd.

"Rugadh is thogadh e an Gleann Urchadain agus cha do chail e riamh a dhàimh ris a' Ghaidhealtachd, agus a ghràdh do'n Ghaidhlig agus do na Gaidheil.

"Bha eòlas maith agus farsuing aige air litreachas nan Gaidheal agus bha e 'na dheagh sgoilear agus ro-chliùiteach anns na nithean sin a bhuineas do ghràmar agus do ghuothaichean na cànain. Bha lèmh aige ann an Leabhraichean Lenghaidh na Cloinne agus dheasaich e leabhar na Fèile mu dheireadh, 'Guthan o na Beanntaibh,' Bha e 'na chul-taice air leth airson paipearan-ceasnachaidh a' Mhòid agus Comunn na h-Oigridh, agus an iomadh dòigh eile.

"Bha e 'na dhuine coibhneil, càirdeil, mar charaid is mar Ghaidheal, agus bithidh sinn 'ga ionndrainn. Dh'fhàg e sinn le beannaclid is gean-maith.

"Cuiridh an Rùnaire leth-bhreac nam briathran so a dh'ionnsaigh na bantraich agus a teaghaich a leigeil ris dhoibh ar co-fhaireachdainn rintha aig àm an deuchainn is am bròin."

Lenghadh Iomradh na dà Choinneimh roimhe, chaidh gabhail riutha agus chuir Fear na Cathrach a lèmh rintha.

Leughadh tagraidhean neo-lathaireachd bho àireamh de bhuill na Comhairle.

Leughadh Iomradh air Coinneimh de Chomhairle an Fhòghlum. A thaobh Leabhraichean Sgoile shònraich a' Chomhairle sgrìobhadh gu rùn-chleireach an E.T.S. ag iarraidh gun gabhadh a' bhuidhinn ùr Ghaidhlig an gnothach so os làimh gu beachdachadh air, an dà chuid na Leabhraichean Sgoile a chur an co-cheum chothromach agus gràmar simplidh a dheasaich. Dh'aontaich a' Chomhairle an òraid aig an Ridire Domhnall Mac Alasdair, nach maireann, a chlàdh-bhualadh as ùr a chum leas agus eòlas phàrantan Gaidhealach mu luach na Gaidhlig do an cloinn. Shònraich a' Chomhairle, mar an ceudna, iarraidh air Fear-stiùraidh an Fhòghlum an Glaschu gabhail ri buidhinn bhig bho'n Chomhairle a chuireadh fa chomhar mu stéidheachadh cròileanan Gaidhlig an Sgoilean Ghlaschu.

Bheachdaich a' Chomhairle air Iomradh na Comhairle Thuathaich agus air aithisg mu dheidhinn teagasg na Gaidhlig anns na Sgoilean. An deidh breithneachaidh dh'aontaich a' Chomhairle sgrìobhadh gu Ard Chléireach an Fhòghluim an Alba a' tarraing aire agus am feum a bha ann Achd an Fhòghluim a thaobh teagasg na Gaidhlig a chur an cleachdadh.

Air iartras a' Chinn Suidhe, Fear Gairme na Comhairle, ghabhadh ris an Iomradh.

Leughadh Iomradh air Coinneimh de Chomhairle a' Chraobh-sgaolaidh. Bheachdaidh a' Chomhairle air Iomraidhean nam Fo-chomhairlean agus a thaobh iartras na Comhairle Dheasaich gum biodh Fear-deilbhe eile air a thaghadh airson na roinn Dheasaich aig am biodh a chairtealan 's an Oban tha a' Chomhairle a moladh an iartras so do'n Ard Chomhairle. Dh'iarr a' Chomhairle, mar an ceudna, gum biodh Fo-chomhairle air a cur air bonn anns an Oban.

Air iartras an Fhir Ghairme, Mgr. Tearlach Caimbeul, chaidh gabhail ris an Iomradh.

Leughadh Iomradh air Coinneimh de Chomhairle a' Ghniomhachais is nan Ealdhain.

Thugadh aithisg gun rachadh cròilean airson Ealdhain Ceilteach a stéidheachadh an Collaisd Iordanhill na'n tigeadh àireamh shònraichte de oileanaich air an adhart. Dh'aontaich a' Chomhairle sgrìobhadh gu Fear-ceasnachaidh nan Ealdhain, Ard Chomhairle an Fhòghluim airson Alba, a' tarraing aire mu theagasg Ealdhain Ceilteach anns na Sgoilean.

Thugadh aithisg, mar an ceudna, gun robh Communn Ceilteach Ghlaschu a' toirt £2 do'n Chomhairle airson Ealdhain Ceilteach adhartachadh.

Air iartras na Mna Uasail Barron ghabhadh ris an Iomradh.

Leughadh Iomradh air Coinneimh de Chomhairle a' Mhòid 'sa Chiùil. Bheachdaicheadh air clar-eagair Mòid na h-ath bhliadhna agus a mach bho dhà no trì chuspairean, a dh'fhàgadh aig an Fhear Ghairme agus an Runaire gu tadladh, chrìochnaicheadh an obair sin.

Thugadh aithisg air obair na Comhairle Ionadail an Obair-dheathain agus bha a' Chomhairle riarachaidh leis an ullachadh a bha iad a' deanamh agus gun robh mu £80 an làimh.

Bheachdaidh a' Chomhairle air roinn aoisean cho-fharpaiseach òga agus bha na buill de'n bheachd nach robh e comasach atharrachadh a dheanamh aig an àm.

Thug Mgr. Domhnall MacThómais, an t-Oban, fa chomhar na Coinneimh gu'n robh e iomchuidh gum biodh eadar-dhealachadh air a dheanamh eadar aoisean an Earrainn na h-Aithris agus

dh'aontaich am Fear Gairme beachdachadh air sin agus gun deantadh oidhirp air eadar-dhealachadh aoisean a dheanamh am farpaisean 8 agus 9 aig Mòd na bliadhna so.

Air iartras an Fhir Ghairme, Mgr. Iain M. MacGille na Brataich, ghabhadh ris an Iomradh.

Leughadh Iomradh air Coinneimh de Chomhairle Clann an Fhraoich.

Thugadh aithisg gun robh soirbheachadh math le obair nan Lùthchleasan fo stiùradh Dhomhnaill Mhic a' Phearsain agus gun robh esan a' dol gu Loughborough ré cheithir seachdainnean a ghabhail cùrsa-foghlum airson fir-dheilbhe lùth-chleasan. Tha e iomchuidh gum bi am fiosrachadh as ùire aige air an obair.

Chuireadh 17 Feachdan ùra air bonn agus chuireadh 891 ri àireamh bhall Chomunn na h-Oigridh.

Air iartras an Fhir Ghairme, Mgr. Seòras Marjoribanks, ghabhadh ris an Iomradh.

Chuir Mgr. A. M. MacLachlainn an Rùn a sheas 'na ainm gun clòdh-bhuailteachd cunntasan na Sgoil Shamhraidh an Iomradh Bladhmail a' Chomuinn. Chuir Mgr. Iain M. MacGille na Brataich aonta ris a so agus ghabhadh ris gu h-aona-ghuthach.

Thug an Rùnaire fa chomhar na Coinneimh litir a fhuaradh bho Fhear-stiùraidh an Fhòghluim an Siorramachd Rois mu dheidhinn na Sgoile a tha gu bhi air a suidheachadh an Caisteal Dhuncraig, faisg air Ploc Loch Aillse, agus a bhios a chum oilean ghillean is nigheanan fo chd bliadhna deug a dh'aois an tuathanachas, gairneilearachd, figheadarachd, is a an leithidean sin. Chuir an Ard Chomhairle an gnothach so gu Comhairle an Iomhais gu beachdachadh air roimh ath choinneimh na Comhairle.

Thug Mgr. Domhnall Mac Thomais sanas air rùn gun cluthaich An Communn ceithir saor-thabhartasan, luach còig puinnnd dheug Shasunnach a h-aon, a thoirt gach bliadhna do oileanaich Ghaidhlig a chum an cuideachadh gu fòghlum a thoirt a mach an aon de Oilthighean na h-Alba. Dh'iarradh air Comhairle an Iomhais beachdachadh air a so roimh na h-ath choinneimh.

Thug Mgr. A. M. MacLachlainn sanas air rùn ag iarraidh gu'n biodh Riaghailtean agus Bonn-steidh nam Meuran air a chlodh-bhuailteachd an Gaidhlig.

Thubhairt an Ceann Suidhe gun robh iad gu leir toilichte Mgr. Marjoribanks agus an Rùnaire fhacinn air còmhla riutha a rithis.

Thugadh a' Choinneamh gu crìch le taing chridheil a thoirt do Fhear na Cathrach.

LOGGADH FRAOICH.

Is ann aig an am so de'n bhliadhna a tha am fraoch air monaidhean na dùthcha so air a losgadh, agus tha e feumail sin a bhi deanta mu'n tòisich na h-coin air neadachadh. Mar a thuigear, is e tid thioram a tha freagarrach airson na h-oibre sin. Mur bi am fraoch tioram, suighe cha ghabh teine ach am bàrr. Bithidh an stoc agus na meanglain air am fàgail gun losgadh, agus cha chrìon iad ré mòran bhliadhnaichean.

Ròimhe so cha robh sealgairean agus tuathanaich a' còrdadh ro mhaith mu losgadh an fhraoich. Bha na sealgairean ag ràdh gun robh fraoch fada feumail airson fasgaidh do na h-coin fhiadhaich agus do bheathaichean eile a bhuineadh do'n t-sealg. Air an làmh eile bha na tuathanaich ag ràdh gu'm b'e fraoch goirid òg a b'fhearr airson bith do na treudan aca, agus nach robh feum 'sam bith dhoibh anns an fhraoch mhòr fhada. 'S e thainig as a mhi-chòrdadh sin gu'n deachaidh lagh a dheanadh a tha toirt cead do thuathanaich roinn de'n fhraoch a tha tuille is mòr a losgadh gach bliadhna.

Tha là air a shuidheachadh airson an losgaidh agus tha tuathanaich, clobairean agus luchd-gleidhidh na seilg ag cur teine ris an roinn a tha r'a losgadh. Tha gaisean fada de fhraoch garbh no de shlatan caola aig gach fear dhiubh airson an teine 'chumail gun sgaoleadh. Ma bhios an là cùin tha sin glé fhuasda 'dheanamh ach mur bi agus ma dh'èiridheas gaoth làidir is minig a bhriseas an fhalaigh air falbh agus a loisgeas i gach nì a ghabhas teine a thig 'na rathad.

EILEANACH.

LITIR COMUNN NA H-OIGRIDH.

Air taobh-duilleig eile, gheibhear na Feachdan 'nan grunnain airson cuimmean-cnuic 1939, agus an t-airgiod a thatar a' tairgseadh do gach grunnan fa leth an coinneamh cosdas siubhail agus duaisean beaga. Bithidh mi fada an comain nan Ceann-Feachd a dh'ainmichear air toiseach gach grunnain ma chuireas iad fios chugam ag innseadh cùin' agus c'àite a tha an cuirm-cnuic gus a bhith, agus ag iarraidh orm an t-airgiod a chur 'gan ionnsaigh. Ma tha an rud ag cur dragha nach beag oirbh-se, cuimhnichibh an toileachadh a tha na cuimmean sin a' toirt do'n chloinn, agus a liuthad Feachd leis a bheil an là fada samhradh so 'na phrìomh shamhlachadh air Comunn na h-Oigridh eadar dà cheann na bliadhna.

AN SREATH A BHA AIR CHALL.

Thàinig ceithir oidhirpean anns a' chofharpais so á Baile Mhartuinn an Tìrìodh, agus naoi á Eòlagaraidh am Barraidh. Gu dearbh, is iad an dà Fheachd so a tha ri'm moladh, agus a choimhlioin Bard agus Bana-bhàrd òg a tha 'nan rangaibh. Cha robh sreath cearbach aig gin dhiubh, agus bha na ceithir á Baile Mhartuinn cho math agus gun robh tachas-cinn agam mu'n robh mi cinnteach cò a b'fhearr dhiubh. Is e Iain MacPhàidein a fhuair an duais an trobhadh so, agus so an rann leis an t-sreath aige:

A mhic an laoi, biodh nàire ort, is aobhar bochd, nach fìu

A chuir nach 'eil an Gaidheal ag cosg a thrusgain fein an diugh.

Am faic sinn chaoidh am breacan caomb, 's am boineid topace, teann,

Air Gaidheal còir 's pìob mhòr nan dos 'ga gleusadh anns a' ghleann?

Ach ruith Mairi Cheannaidheach Iain gu dlùth leis an t-sreath so:

"Is feile-beag nam ball 's nam preas air balaich feadh nam beann."

AN URDD.

Gheall mi beagan a radh mu obair nam Feachd an Urdd Gobaith Cymru, samhladh Comunn na h-Oigridh 's a' Chumirig. Feadh a' Gheamhraidh bithidh iad ag cumail "aelwyd Cymraeg," dìreach mar a tha sinne ag cumail "teinntein Ghaidhealaich," ach gu riaghailteach uair no dha 'san t-seachdain. Uair-eigin as t-Earrach, feumaidh gach Feachd "seachdain-oibre" a dheanamh, a' trusadh airgid airson ionmhas na h-Urdd le bhi seinn oran, a' deanamh dealbhan-cluich is mar sin sìos air beulaibh muinntir a' bhaile, agus a' reic na h-obair-laimhe a rinn na buill ré a' Gheamhraidh. Aig àm féill an Naoimh-comaraidh Daibhidh, bithidh buidheann às gach Feachd a' siubhal nan tighean a' reic leabhraichean Cuimrig, air sgàth craobh-sgaioleadh litreachas nan Cuimreach air fad is leud na dùthcha. Reic aon Fheachd mar sin 341 leabhar am bliadhna, agus tha an àireamh gu léir a' tighinn gu iomadh mìle. Nach ceutach an obair sin?

Tha Mod aig a h-uile Feachd as t-Earrach. An déidh sin, Mod aig gach roinn-dùthcha, anns nach bi ag co-fharpais ach an fheadhainn a fhuair urram aig Modan nam Feachd. Mu dheireadh, cumar Mod Nàiseanta as t-Samhradh (air leth bho Mhod nan inbheach), anns am bi na buill a choisinn urram am Modan nam roinnean ag co-fharpais. B'e sud am Mod a b'fhiach fhaicinn, 's a' chlànn ag co-stri 'nam mìltean. Sguir iad a nis de bhi toirt seachad

duaisean do aon neach. is ann 'nam buidhnean a mhàin a tha na Feachdan ag co-strì an aghaidh a chèile, a chum spiorad co-oibreachaidh a bhròsnachadh. Agus is gann a tha duaisean aca idir gun ach teisteanas. Sin an dòigh a tha aca, agus is dòigh ionmholt a th'ann. Is e "Eisteddfod" a' theiad ri Mod.

Tha bratach aig gach Feachd, bratach eile aig na Roinnean, agus bratach mhór nàiseanta aig an Urdd fhein. Tha éideadh àraidh aig na buill, balaich is caileagan fa leth. Air uairean bithidh mor-bhuidheann, suas ri deich mìle, a' siubhal comhla troimh na bailtean móra (processions). Le'n éideadh geal 's le'm brataichean rionnach, is sealladh sin nach dì-chuimhnich neach a chunnaic e.

Ach is e an rud as mò buaidh, na "Mabolgampau." Sin far a bheil na buill 'nam mìltean a' tighinn às a h-uile ceàrn de'n dùthaich agus a' deanamh lùth-cheasan le chèile air raon farsuing air beulaibh an t-sluaigh, air an stiùradh le buidheann de luchd-ciùil. Saoil, am bi a leithid againn fhein, uair-eigin de'n t-saoghal?

Cha ruigear a leas innseadh gu bheilampaichean aig an Urdd, fichead uair na's mò na tha aig Comunn na h-Oigridh. Ach theid mi'n urras nach mò an toilintinn aca na tha sinn a' mealtainn an Campa sona Shonachain.

Bithidh turasan aig na Feachdan gu dachaidhean dhaoine a tha ainmeil ann an eachdraidh na Cuimrigh: eadhon turasan gu tìrean cèin. Agus iomadh rud a bharrachd: ach foghnaidh so. 'S eudair a' deachadh gu bheil na Cuimrich air thoisich oirnn air iomadh dòigh, ach tha cùisean na's fhasa dhaibh, agus luchd-cuideachaidh cho pailt aca, seach mar a tha againn air a' Ghaidhealtachd.

Mu'n àm so an uridh bha fichead ainm agam airson a' Champa, ach chan 'eil ach sia air tighinn ann bliadhna. (Aig Tobairhoire tha urram a' cheud àite aon uair eile.) Tha dòchas agam nach bi sibh air dheireadh tuilleadh leis na h-ainmean. Mar is luaithe thig, 's ann as lugha dragh is obair orm-sa. Tha móran r'a shocrachadh roimh-làimh a rèir na h-àireimh.

SEORAS GALLDA.

Rudhadh shuas an àm laighe,
Dh' éireadh Fionn moch 'sa' mhaduinn;
Rudhadh shuas 'sa' mhoch mhaduinn,
Dheanadh Fionn an ath-chadal.

—Faic Mata XVI, 2, 3.

*With a rosy sky at bed-time,
Fionn would rise early;
With a rosy sky at dawn,
He would take another sleep.*

BROSNACHADH.

An Aird a Tuath.

Chuireadh Mòd Bhaideanach is Shrath Spéidh gus an dara taobh airson bliadhna eile air an latha mu dheireadh de mhios Màrt. Bha barrachd is dà cheud a' farpuiseachadh agus cha bu bheag an toilintinn a' fhuair fìor chàirdean na Gaidhlighe, a bhi faicinn aireamh cho mór ann measg na h-Oigridh an Cofharpuisean Aithris Rosg is Bàrdachd. Is e an t-ionnsachadh òg an t-ionnsachadh grinn. Dh'fhosgadh am Mòd le Oraid thomadach bho'n Urramach Domhnall Mac Laomuinn, D.D., Blàr Athaill. Bha an t-Ollamh Dughal Mac Phàrlain air ceann na Cuirme 's an fheasgar agus bha Talla Bail Ur an t-Sleibh' loma-làn. Tha Comhairle a' Mhòid so ri am moladh airson gach oidheirp a rinn iad.

Cha robh e an comas Rùnaire A' Chomuinn Ghaidhealaich a bhian lathair mar Oraidiche aig coinneimh mhiosail Céilidh nan Gaidheal an Inbhir Nis air an 18mh là de'n Mhàrt ach sheas Fear-deilbhe an Taobh-Tuath àite agus thug e Oraid air "Beatha agus Bardachd Chaluim Chaimbeul Mhic Phàil, Bard Lathurna."

Air an ath Shathurna chumadh Cuirm-chiuil fo ùghdarras na Ceilidh agus chuireadh suim laghach aigrid gu Mòd Obair-dheathainn.

Air an 21mh là de'n Mhàrt chuir Mgr. Mac Phàil cuairt air Sgìre Loch Bhraoin. Tha gach oisean a' deanamh an dèichill a chum is gum bi Mòd anabarrach an Ullabol air an 21mh là de'n Ghiblein. Tha barrachd is 230 ainm air a' Chlàr mar tha agus tha trì buidhnean ri bhi a' farpuiseachadh an Dràma Gaidhlig. Tha na buidhnean a' Leac Meilm, Ullabol is A' Choigich.

Tha cùisean a' dol gu fàbharrach a thaobh Mòd Inbhirpheofharain ('S a mhios Mhàigh), agus tha céilidhean 'g an cumail thall 's a bhos, a thionail aigrid fa chomhar a' Mhòid. Bha am Fear-deilbhe an làthair aig aon dhiubh sin an Cill Ìrnan agus cha robh suidheachan falamh. Tha an sgeul cheudna ri aithris mu gach céilidh eile a chumadh anns na cèarnaidhean sin. Is math an comharradh so, is chan 'eil droch fheum air.

Air an 28mh là de'n Mhàrt bha am Fear-deilbhe an làthair aig coinneimh bhliadhnail a' Mheoir an Eilginn agus an deidh gach gnathach dligeach a chur gus an dara taobh, chumadh céilidh aighearrach le Mgr. Mac Phàil 'n a Fhear-tighe. Leig Mgr. Mac Coinnich dheth dreuchd a' Chinn-suidhe agus thaghadh Mgr. Mac Còmhghan (às an Oban) 'n a àite. Tha taing A' Chomuinn aig Mgr. Mac Coinnich airson na h-obrach ionmholt a rinn e fad iomadh bliadhna an Eilginn.

Aig Rath a' Mhurchais bha am Fear-deilbhe an làthair aig Cèilidh a bha dìreach anabarrach. Rinn Mgr. Tormod Mac Leoid, Maighstir Sgoile Ceann na Creige, Fear-tighe barrachte. Chan 'eil a' bheag a bheir bàrr air Tormod an aithris Seann Sgoil agus chuala an luchd-eisdeachd sgeulachdan an oidhche ud nach cuala iad riamh roimhe.

Air a' cheud latha de'n Ghiblein chumadh coinneamhan de 'Chomhairlean a' Chraobh Sgaoidh is an Fhòghluim, an Inbhir Nis. Bha am Fear-deilbhe an làthair aig coinneimh na h-Ard Chomhairle an Sruibheala air an 7mh là de'n Ghiblein agus tha e aig an àm so a' socrachadh cùisean fa chomhar Mòd Loch Bhraoin.

Cròileanan Ciuil.—Tha Iain Domhnallach a' teagasg Cròileanan 's an Rudha an Leòdhas agus tha Gilleaspuig Mac Gilleathain ris an tomhas cheudna an Sgìre Leòch Bhraoin. Bithidh Iain Mac Iomhair a' togail air gu Lochabar air an 24mh là de'n Ghiblein agus as deidh Mòd Loch-abar bheir e a mach an t-Eilean Sgitheanach far am bi e air cùl a ghnòthuich agus a cuirear Mòd an Eilein seachad airson bliadhna eile.

An Aird a Deas.

Bha coinneamh aig a' Chomhairle Dheasaich air an fhicheadamh là de'n Mhàrt. Leughadh aithisg bho'n Rùnaire air a thurus gu Tìriodh agus air dà choinneimh ghasda aige an sin. Thugadh aithisg mar an ceudna air Féis Ciuil Arainn aig am bheil naoi farpaisean airson aithris is seinn an Gàidhlig; tha sin airson òigridh is inbhich. Bha àireamh nan co-fharpaiseach Gàidhlig na bu mhotha na bha iad anns na farpaisean eile agus tha sin misneachail dhoibhsan a tha a' strìth ris an t-seann chànan a chumail beò an Arainn.

Bha Mgr. Alasdair MacMhathain, Iar-rùnaire, aig coinneimh de mheur Ghlinn Urchaidh air Di-sathuirne, an t-ocladamh le de'n Ghiblein. Bha mu cheithir fichead an làthair agus chuireadh seachd feasgar sunndach, gasda. Air an deicheamh là bha Alasdair aig cèilidh an Tigh an Droma. Bha e féin an làthair an uair a chuireadh an meur ùr so air bonn—Meur Bheinn Dòbhrain—agus tha cèilidhean air an cumail uair ma seach an Tigh an Droma is aig Drochaid Urchaidh. Bha mu thrì fichead an làthair aig a' cheilidh mu dheireadh so agus chuir iad seachd oidhche chridheil. Air Di-ciadain, an dara la deug de'n Ghiblein, bha Mgr. MacMhathain aig cuirm-chiuil anns an t-Sailein Mhuileach. Bha a' chuimh so, a' cheud chuirm anns an talla ùr, air a cumail airson cur ri ionmhais a' mheoir agus Mòd na

Dreòlluinne. Bha thairis air dà cheud an làthair agus bha an t-Urr. Uilleam Mac-Dhomhnaill, Eaglais Ghàidhlig an Obain, anns a' chathair.

Cròileanan Ciuil.—Chaidh a' Mhgn Neiliann NicGhill' Phhinnein gu Ceann Loch Raineach an deidh Féis Ciuil Arainn agus tha i nis air a' chròilean sin a thoirt gu crìch. Tha a' Mhgn Mairead NicDhomhnaill a' teagasg an Ile agus tha fuighar, am measg mòran cho-fharpaiseach eile, gum bi naoi Coisirean Òigridh aig Mòd Ile air an t-seathamh là fichead de'n mhios so.

SGRUDADH LEABRAICHEAN.

Oiteagan a' Tir Nan Og. Orain agus Dàin le Ruairidh MacAoidh, 3/6.

So an t-ainm a tha air Leabhar Oran a th' air a chur a mach leis a' Bhard Uibhisteach, Ruairidh MacAoidh. Rugadh Ruairidh an Cnoc an Torrain an Uibhist a Tuath agus tha e an dràsda a' fuireach 'sa' Bhaile Shear. Ged bha e greis de a latha air Galldachd cha do mhill sin aon chuid a chainnt no a bhàrdachd.

Tha trì agus trì-fichead òran 'san leabhar, agus chan 'eil gin dhiubh nach nochd nach e a h-ionnsachadh a rinn Ruairidh air a' bhàrdachd. Leugh sinn a h-uile facal dheth, agus chan 'eil sreath no rann ann nach tog fianuis nach fhar-ainm am Bàrd air.

Tha iomadach seòrsa òrain againn an so—òrain dùthcha—cò an t-eileanach nach mol a thir 'sa dhachaidh? —òrain gaoil, òrain càirdeis, òrain àbhachdais, agus eadhon seòrsa nach fhaca is nach cuala sinn a riamh roimhe, 'se sin "Oran molaidd Bhillidh." Ach chan 'eil duine a chuir latha eòlais air a' Bhàillidh choir Eeachann U. MacCoinnich, Fear Bhaile-lòin, agus a tha a nis air a dhreuchd a leigil dheth agus a' fuireach an Dun-éideann, nach deanadh an dearbh ni a rinn am Bàrd nam b' urrainn dha, 'se sin, am Bhillidh so a mholadh. Tha àite aige mar sin an litreachas nan Gaidheal nach robh aig a leithid riamh roimhe; ach mar a bha air a radh mu neach àraidh eile: "Tha e airdh." Tha òran molaidd ann cuideachd air Bean a' Bhàillidh, mar bu mhiann le mitean is maithean Uibhist. B' fhiach an dà òran so fhéin pris an leabhair.

Cha d' thainig leabhar òran a mach bho is cuimhne leinn anns a bheil cainnt na's saothaire agus bàrdachd na's siubhaliche na tha an leabhar Ruairidh MhicAoidh. Tha smior na Gaidhlig aige agus am pailteas dhith, cainnt nam maithean, agus cainnt na h-uaisleachd, fada fada os cionn cainnt bhrìste a gheibhear uaireanan am beul nam mitean an corr àite air a' Ghaidhealtachd agus eadhon 'sna h-Eileanan. Tha a' Ghaidhlig an so gun ghaiseadh gun truailleadh filite ri mac-meamna laidir farsuing, agus an deagh bheachd is tuigse, ann am bàrdachd rèidh bhlasda. Tha ann an so againn Gàidhlig agus bàrdachd a bhuineas do'n Ghaidhealtachd uile, agus do na Gaidheil feadh an t-saoghal mhòir; agus mar sin tha sinn an dòchas nach fhàgar an leabhar aig na h-Uibhistich a mhàin, bu mhòr am beud gum fàgte, ged tha mòran dhiubh-san aig cur feum air cho maithe ri Gaidheil eile.

Is ann air son maith a Bhàird fhéin a tha an leabhar air a chur a mach, le còmhnaidh Comunn Uibhist is Bharraidh an Glaschu, agus chan ann air son buannachd dhuine sam bith eile, agus tha fhios gun toir sin fhéin air Gaidheil shonraichte an leabhar a chraobh-sgoileadh feadh na dùthcha. Gheibhear e troimh an phost bhò Iain MacGill-Fhaolain (John MacLellan), 69 Oban Drive, Glaschu, N.W.1, air trì is deich sgillinn.

Tha an leabhar air a dheagh bheartachadh, agus ann an còmhach eireachdail, aithridh an na tha na bhroinn. Chan 'eil duine a cheannaicheas e a bhios a shùil an deidh na pàigh e air.

Bu mhór am beud gu sguireadh an Bàrd a sheinn ged chuir e a mach an leabhar luachmhor so, ach tha fhios nach sguir agus gur h-ann tha bhàrdachd aige mar fhuaran a bhitheas daonnaan a' brùchdadh a mach fìor-uisge fallain. Tha sin 'na chomain airson "Oiteagan à Tir nan Og" agus bidh dùil againn ri corr oiteag eile an deidh beagan fiatha.

C. McL.

Bluebells and Mystic Isles. By Georgia M. McNally (Maeve MacNeil). Published by The Poets Press, Rockefeller Center, New York City.

This is a delightful volume of poems—fifty-five in all—composed by Mrs McNally, bard to the Clan MacNeil Association of America. The book will have a special appeal to Barra folk and the MacNeils, but it breathes a spirit that will appeal to all isles folk and to all who have the call of the isles in their blood, as well as to those who appreciate haunting and pleasing verse. These lyrics are all about Barra and the Isles—their scenery, their charm, and the call of the sea, as well as various phases of life as seen among the people there. The titles of the poems reveal their interest, such as:—"The Bard's Salutation to the Hebrides," "The Ballad of Traigh Mor," "Kishmul's Castle," "To Love," "The Legend of St. Donnan," etc. We can heartily commend this volume—well got up in tartan cloth—to those who can feel the call of the Isles, and to all who value the appeal and uplift of simple and genuine verse. A few misprints, like Columbia! for Columba; misspelling of Gaelic words, as *taladgh* for *tàladh*, should be removed in a new edition; and a little wider knowledge of bird life in the Hebrides would enable the Bard to know that she never heard "the scream of the solan geese" as she says in the Preface she did. But this does not detract from the delightful appeal of the poems.

C. McL.

EADARAINN FHIN.

A Charaid Chaoimh,—Thug mi an aire gun robh carrantan gaibh a "Duan an Lon-chraois" auns *An Gaidheal* air a' mhìos a chaidh, agus bu toigh leam beagan eile a chur do bhr n-ionnsaigh, los gun tig an còrr ann a chois.

Chan 'eil againn an diugh ach bloighean de dhuhan a bha aon uair gu math fada, agus, a reir coltais, comharrachaidh air son abhachdais agus babhsgaireachd. Anns an t-seorsa de de rannachd mar bu lugha an seagh a bhitheadh anns na duain, b'ann bu mhotha a bha iad air am meas; agus cha robh eadhon na baird a b'aimmeile os cionn a bhith a' feuchainn an ealdhaine ri an cur ann an altan a cheile.

Tha ioma againn air sgeul de an t-seorsa bardachd seo, ris an canar, "Rannan Breige," no, "Rannan Gun Bhladh"; agus ann am measg tha aon a tha snaicheant, bho laimh a' bhaird ghiughanta agus iomraichte sin—Gilleasbuig na ceapaiche.

Bho shean, bha daoine ann am barail gum bu spiorad dosgainneach a bha anns an Lon-chraois, a tharmaicheadh ciocras do-shathsaichte, air son bidhe agus dighe, anns an neach a bhitheadh e air a shiubhal. Is e seo an galar ris an abrar anns a' Bheurla—"Diabetes."—Is mise, Le mor speis,

ALASDAIR MACNEACAIL.

DUAN AN LON-CHRAOIS.

O nach mise a bhitheadh toilicht',
Nam meallainn sonas mar is mianm leam,
A bhith a dh' oidhche, 's a latha,
Gun char, gun chuirean r'a dheanamh
Ach ag ol, 'us ag itheadh
Toradh fearainn agus fion-lis',
Le pailteas bidhe ionn's gu m' thachdadh,
'S deoch-sgaile 'g a placadh air mo bheulthaobl.

An sin bhitheadh agam long mhuic-fheoil
Trom-luchdaicht' le uachdar,
Le uighean chearc agus thumag
'N am mol do'n chladach air am buailinn:
I a' seoladh air loch blàthaich',
Le raimh chaise air a gualaim
Aig bonnachd mhor' de aran eorna,
'Us im gu leor orra 'g a chruachadh.

Cuagan righinn iunt' de shaidhean,
Cruinn de charnagan cruaidhe,
Sparran orra de ioma langa,
'Us ranga sgadan 'g a fuaigheil:
Stiur 'us ailm de shiucar canndaidh,
Siuil de ghruth prann nam buailtean,
Ma' ri cabal math brochain,
Aghaidh thoisich de fhuaraig.

Mi blianadh air clar mo luinge,
Le torran mheasan mu an cuairt domh,
De gach seorsa chumail duine,
No an eachdraidh riamh a chualas:
Feoil uan, 'us eun, 'us bhradan,
Sithionn bhlasda nam fuar-bheann,
Meic 'us marram ann gun soradh;
B'e suid mo dhoigh, mo shogh 's mo
shuaimheas.

A Charaid,—Could any of your readers supply any information regarding the author of the song, "Oran le Nighean Fear na Rèilig," the first two lines of which are:—

"Thig trì nithean gun iarraidh,
An t-eagal, an t-iadach, 's an gaol."

The song is in "Sàr Obair nam Bàrd Gaidhealach," and in "An t-Ailleagan," by James Munro (1832). It is a popular Mòd song.

J. N. M.

Dear Sir,—Every year An Comunn Gaidhealach offer a prize for a "Poem on any Subject," and the winner is crowned Bard at the annual Mòd. The strange thing is that a poem connected with the sea always seems to win.

Last year's poem—a very long one apparently—deals with the classical mythology surrounding Neptune and Æolus. Both in metre and style it forcibly reminds one of Mr. Ewen MacLachlan's translation of "The Iliad"—indeed, both the *Odyssey* and Virgil's *Æneid* contain parallel

passages to those published in *An Gaidheal*. The previous year's bard wrote of An Cuan Siar, with the inevitable *fearralong* and the evergreen *Tir nan Og*, while 1937's prize poem centred round a Sgeir Mhara and the everlasting sea surrounding it. How long Neptune has been ruling the bardic awards previous to that I do not know.

I am not here criticising these poems. They all have very good points, though they all lack two of the great essentials of real poetry—freshness and invention. What I seek now is some enlightenment on the following questions:—

- (1) Is there no other subject in creation worthy of a poem?
- (2) Can the Gaels not write about any subject other than the sea and Tir nan Og?
- (3) Do our best bards, realising that one of Clann Rìgh Lochlainn is to judge their work, confine their efforts to his own peculiar element?
- (4) Is it all a mere coincidence?

I am, Yours sincerely,

NEONACHAS.

FIOSAN.

CEUD-FHUASGLADH DO NA DAOINE LEOINTE.

Faodaidh Ceann-Feachd sam bith de Chomunn na h-Oigridh leth-bhreac de'n leabhran so a chuirleadh a mach le Comhairle Clann an Fhraoich, no còrr is aon leth-bhreac, fhaotainn an asgaidh, le cairt-phostail a chur a dh' ionnsaigh Rùnaire a' Chomunn Ghaidhealaich. Tha na Cinn-Feachd air am brosnachadh gu bhi gabhail ris an leabhran so, agus an obair a theaghadh do na buill mar a gheibh iad an cothrom.

GAELIC VACATION CLASS FOR TEACHERS.

The Aberdeen Provincial Committee has arranged a Vacation Class in Gaelic for Teachers at Fort William, in the month of July. The Class will meet from the 10th till the 21st.

COMUNN NA H-OIGRIDH.

Cuirmean-Cnuic, 1939.

AN AIRD A TUATH.

<i>Aircamh.</i>	<i>Feachdan.</i>	£ s. d.
2 Loch na Madadh agus Sollas ...		1 10 0
2 Tigh Ghearraidh agus Ceann a Bhaigh ...		1 10 0
5 Cladach - Chirceobost, Càirinnis, Lochéuphort, Am Baile Sear agus Eilean Ghriomsaidh ...		3 10 0
2 An Tairbeut agus Caolas Scalpaidd ...		1 10 0
5 An t-Ob, Baile Tuath, Scarasta, Ròdal, Fiomnabhagh ...		3 0 0
3 Baile Mhanaich, Cnoc na Mòna is Cill Léir-a-bhagh ...		1 10 0
4 An t-Iochdar, Togh Mór, Géirinnis, agus Loch A' Chàrnain ...		2 0 0

5	Dalabrog, Loch Baghasdail, Cill Donnan, Staoinebrig agus Gearraidh na Mòna	...	4	0	0
3	Dun Bheagain, An Sruthan agus Bhatain	...	2	0	0
3	Cille Mhoire, Sgoil 'Ic Dhiarmaid agus Beàrnasdail	...	2	0	0
2	Port nan Long agus Càrbost	...	1	10	0
2	Ath Leathann agus An Dúnan	...	1	0	0
1	Glinn Eilig	...	0	10	0
2	Bad-Call agus An Aisir	...	1	0	0
1	An Stòir	...	0	10	0
1	Mealnais	...	0	10	0
1	Dùirinnis	...	0	10	0
1	Sgeireadh	...	0	10	0
1	Eurabol (Embo)	...	1	0	0
2	Achd a' Ghille Bhuidhe agus Alltan Dubh	...	1	0	0
2	Leac Meilm agus An Clachan	...	1	0	0
1	Loch Carrann	...	1	0	0
1	Ploc Loch Aills'	...	1	0	0
1	An Dòrnaidh	...	0	10	0
4	Sannabhaig, An Cuoc, Pabail is An Airde	...	3	10	0
5	Planascar, Léumrabhagh, Grabhair, Cromór agus Cearshadar	...	3	0	0
2	Bràgar agus Siabost	...	1	10	0
1	Arasaig	...	0	10	0
1	Mòrar	...	0	10	0
1	Inbhir Lòchaidh	...	0	10	0
1	Drochaid Ruaidh	...	0	10	0
1	Inbhir Nis	...	0	10	0
1	Poll Iubh	...	0	10	0
1	Port Rìghheadh	...	3	0	0
1	Loch Croisteam	...	0	10	0
			£48	10	0

AN AIRD A DEAS.

<i>Aircamh.</i>	<i>Feachdan.</i>	£ s. d.
2 Tobarmhoire agus Dearbhaig ...		2 0 0
4 Aros, Fannór, Grioban, Ulbha ...		3 0 0
2 Créich agus Bun-easain ...		2 0 0
6 Bagh a' Chaisteil, Bagh a Tuath, Gréan, Eòlagairaidh, Baile na Creige, Breidhblig ...		5 0 0
5 Ath-tharracail, Sron-an-t-Sithein, Borodail, Mingeairaidh, Cille Chomhghain ...		4 0 0
5 Cornaig Mór, Hilipol, Baile Màrtuim, Sgàirinnis, Ruag ...		5 0 0
2 Port Ilean, An Aird Bheag ...		2 0 0
6 Boghmór, Baile Nodha, Bun-na-h-Aibhne, A' Chìll, Cill Mhéinidh, Muileandraidh ...		5 0 0
4 Port Charlotte, Port-na-h-Aibhne, Goirtean, Cill Chomain ...		3 0 0
1 Dùror ...		0 10 0
2 (Lismor) Baile Garbh, Baile Grunnail ...		1 0 0
1 An t-Oban ...		2 0 0
		£34 10 0

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NA MEURAN.

COMUNN GAIDHEALACH GHLINN-URCHADH.—
Chumadh céilidh dheireanach an t-seisèin air dòigh a bha anabarrach taitneach, an uair a thàinig Alasdair MacMhathain, Iar-rùnaire a' Chomuinn, leis a' Mhnaoi-usail NicAsgaill, Iain MacIomhair, Ruaraidh Moireasdan agus Tomas Bochanan, air céilidh oirnn an Dail-Mhàillidh air fcasgar Di-Sathuirne an ochdamh là de'n Ghiblein. Le a leithid de chuideachd cha ruigear a leas innseadh gun do chuireadh seachad feasgar ceòlmhor, sundach, a chord ris a h-uile mac-mathar de na ceithir fichead a thàinig. Gu dearbh, rinn Alasdair còir 's a chuideachd an dichioll agus an còrr: chaidh gach aon a ghairm air ais a rithist is a rithist, agus is ann air eigin a chuir fear-an-tighe crìoch air a' chéilidh cheutaich so.

Chum Mear Ghlinn-Urchaidh cóig céilidhean air an t-seisèin so. Bha làn an tighe againn gach uair, gu sonraichte 'nuair a fhuair sinn Calum MacPhàil, mac an athar ainmeil, mar fhear-tighe. Chan 'eil neach a bheireadh bàrr air Calum anns an obair so.

Air do Choisir Ghlinn-Urchaidh cuireadh suaire fhaotainn bho Mheur Chill-fhinn, thug sinn am baile sin oirnn air feasgar deireamach a' Mhàirt, agus chum sinn céilidh anns an talla bheagha aca. Fhuair sinn gabhail ruinn a bha falaidh air gach dòigh. Bha eadar ceithir is cóig ceud 'san lathair, agus ma chord a' chéilidh cho math ris a' chuideachd ghrinn 's a chord i ri'n aoighean, cha robh toilintinn a dhith air taobh seach taobh.

S. M.

A Selection of Gaelic Books

An Smeorach (The Mavis): By Malcolm MacFarlane. Song Book in Gaelic. 6d net.

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Guide to Gaelic Conversation and Pronunciation: By Lachlan MacBean. An English Gaelic Handbook of phrases and dialogues. 1/6 net.

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Gaelic English Dictionary: By Calum MacPharlain. Designed to meet the requirements of pupils and students. Contains an appendix with much interesting matter. 5/- net.

Etymological Dictionary of the Gaelic Language: By Alexander MacBain, M.A., LL.D. Contains chapters on outlines of Gaelic etymology, national and personal names and surnames. 12/6 net.

Gaelic Without Groans: By John MacKechnie, M.A., B.D., F.S.A. (Scot.). A series of twenty-nine lessons simply and brightly written. 2/- net.

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Any information from the
Secretary of An Comunn.

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Leabhar XXXIV.]

An t-Og-Mhìos, 1939.

[Earrann 9

CUAIRT AN RIGH 'SNA BAN-RIGHINNE.

Tha an Rìgh 'sa' Bhan-rìghinn an dràsda an Canada agus fìor ghreathnachas air a dheanamh riutha ann. Chan 'eil sin 'na ionghnadh agus gur h-e so a' cheud uair a sheas an Rìgh dligheach fhein, agus an crùn air, an Uachdararachd Chanada, gun ghuth a thoirt air staidean America.

Sheòl iad, mar a tha fhios aig a h-uile duine, air an luing mhóir Ban-lompaire Astràlia à Portsmouth air seathamh là a' Chéitein agus chan 'eil dùil riutha air ais gus an deidh meadhoin na h-Og-mhìos—bithidh iad aon séa seachdainean eadar am falbh 's an tighinn agus an cuairt an Canada agus an Staidean America.

Cha bu ghann nach d' fhuair am Mórachdan "turus maith dhuibh" agus "slàn gun till sibh" bho mhlèan air mhlèan ann a bhi fàgail Lunnainn, agus nuair chaidh iad air bord; agus chaidh dà long chogaidh an cois na luinge móire Ban-lompaire Astràlia, mar choimheadachd, gu bhì 'na dhìon agus 'na chòmhnadh dhi, nan robh feum aice air; agus bithidh iad air an aon dòigh an cois na luinge móire a bheir air ais iad. Tha sinn an dòchas agus ag guidhe gum bi an turas a th'ann 'na shòlas buan dhaibh fhéin agus 'na bheannachd agus 'na mhisneach do mhuinntir Chanada, agus do Staidean America cuideachd.

* * *

Cha bu choir e idir ionghnadh a chur air daoine ged dheanadh na Gaidheil gairdeachas sonraichte ann an cuairt an Rìgh agus na

Ban-rìghinne do Chanada. Is lionmhor iad de shliochd nan Gaidheil, ar fuil agus ar feoil fhein, a tha ann am mór Uachdararachd Chanada. Is gann gu bheil baile, beag no mór, eadar Halafacs agus Bhancùbhar anns nach fhaighear uibhear Ghaidheil, mòran dhiubh a dh' fhàg an sinnsirean an t-seann dùthaich, ach tha iad-san—na h-oghaichean is na h-iar-oghaichean agus eadhon na dubh-oghaichean—pailt cho dìleas do'n chàin, agus do'n chinneach d' am buin iad, ri an athraichean. Tha mòran dhiubh aig a bheil a' Ghaidhlig cho glan agus cho blada agus cho saoi-bhir agus ged a b' ann air a' Ghaidhealtachd againn fhéin a thogte iad. Tha sinn a' toirt iomraidh an àite eile 'san àireamh so air na mìltean air mhlèan aig a bheil Gaidhlig feadh Chanada, agus Gaidhlig cho fallain agus cho toirteal agus cho saoi-bhir 'sa chuala cluas.

* * *

Nì sam bith, ma tha, a nochdas an dlùth-cheangal a tha eadar Canada agus a' Ghaidhealtachd bu chòir dha a bhi 'na aobhar gairdeachais do na Gaidheil thall 'sa' bhos. Tha cuimhne mhath aig mòran fhathast air cho bitheanta 'sa bha ainmean iomadach ceàrnaidh an Canada air bilean ar n-athraichean—Canada Iosal agus Canada Uachdarach, Manitòba agus an Talamh Fhuar, Scotston agus Unipeg agus Bhancùbhar, agus iomadach àite eile. Agus air son Nobha Scòtia agus Ccap Breatainn bha mòran na bu eòlaiche ann na an iomadach àite 'nar dùthaich fhein.

Tha a nis an Rìgh 'sa' Bhan-rìghinn againn—an Rìgh 'sam Ban-rìghinn fhein cuideachd—

air a dhol air chuairt 'nam measg, agus saoilidh sinn leis an sin gum bheil an dà thir—ged is farsuing an cuan mór a tha eatorra—'nan aon dùthaich agus gu bheil sinn le cheile mar gum b' eadh 'nar teaghlach an aon tìghe.

* * *

Gheibh am Mórachdan fàilt is furan agus làn di-beatha an Canada, tha iad a' faotainn sin gach latha is uair is mionaid, agus tha fhios nach bidh na Gaidheil air dheireadh ach fada fada air thoiseach ann a bhi leigeil fhaicinn an deagh-ghean 'san dilseachd dhaibh le cheile. Is fhiach iad-san sin. Bha na Gaidheil a riamh dileas do rìghrean agus do bhan-rìghinnean, agus uaireannan do chuid nach robh cho maith an airidh air ri am Mórachdan caomh Rìgh Seòras VI agus Ban-rìghinn Ealasaid. Ach a nis, agus airidheachd a' co-ionnair ri innb is fìor uaisleachd tha dearbh chinnt againn gun toir Gaidheil Chanada agus America làn di-beatha d' am Mórachdan.

Nochd a' Bhan-rìghinn uasal is eireachdail uair is uair a dàimh ri ar cainnt agus ri ar ceol, agus a mór thlachd ann a bhi làthair aig a' Mhòd. Agus is e an Rìgh Fear-comraidh a' Chomuinn Ghaidhealaich. Tha mar sin eòlas math aca le cheile air na subhailean sonraichte a bhuineas dhuinn mar Ghaidheil, a thaobh ar cànan is ar ciuil, agus a rinn iomraiteach sinn mar chinneach.

* * *

Bidh e 'na riarachadh agus 'na fhìor shòlas cuideachd do na Gaidheil anns gach tìr gu bheil an Rìgh 'sa' Bhan-rìghinn a dol a thadhall air Uachdaran nan Staidean Aonaichte. Bhà agus tha mòran Ghaidheal anns na Staidean Aonaichte, mòran a dh' fhàg an t-seann dhùthaich againn fhein, mòran eile a chaidh unnta à Canada, agus iarmad mòran eile a b' fheudar an dachaidh a dheànamh ann iomadh linn air ais. A mach o Chomh-fhlaitheachd Bhreatainn fhein chan 'eil tìr eile fo'n gheirn anns am bheil uibhir a dh' ùidh aig na h-Albannaich agus a tha aca an America. Chan 'eil sin 'na iongnadh agus na tha de nàisinn Alba ann, agus na Gaidheil gu sonraichte.

Chan 'eil mòran beò an diugh, ma tha duine idir, aig a bheil an t-àite agus an cliù a th' aig Mgr. Roosevelt Uachdaran nan Staidean Aonaichte, agus is maith leinne gu bheil an Rìgh 'sa' Bhan-rìghinn fhad 'sa tha iad an Canada a dol thoirt sgriob air chèilidh air fhein agus air a mhnai uasail 'nan dachaidh fhein am Palas an Tìgh Ghil ann a' Washington, agus mar so a nochdadh an dàimh agus an cairdeas a tha eadar an dà rìoghachd.

FACAL 'SAN DOL SEACHAD.

Mòd Bhancùbhar—So an còigeamh bliadhna air an robh Mòd aig Gaidheil taobh-siar Chanada ann a' Bhancùbhar. A reir aithris bha am Mòd a bh' aca am bliadhna na bu mhòtha agus na bu shoirbheachail na bha e riamh roimhe. Lean e fad thri latha—air 13 is 14 is 15 a' Ghiblein a chaidh. Tha deuchainnean aca ann an labhradh is ann an leughadh is ann an litreachas cho maith ri ann an ceol, dìreach mar a tha aig a' Mhòd againn aig an tìgh.

Chan 'eil teagamh nach toir Mòd mar so àite is innb do'n Ghaidhlig am measg nan Gaidheil nach biodh aice as aonais. Tha sinn eòlach gu leòr air an ùrachadh agus an toil-intinn a bheir Mòd, biodh e mór no beag, do na Gaidheil agus gu h-àraidh do na Gaidheil an tìr chéin, ach tha sinn ag creidsinn gu bheil barrachd air an sin ann, gu bheil Mòd 'na mheadhon air a bhi toirt a h-àite dlìgheach fhein do'n Ghaidhlig gu h-àraidh ann an leughadh agus ann an litreachas. Bidh sinn an dòchas, ma tha, gum bi an toradh so ri fhaicinn air ar cairdean an Canada—gum bi iad na's bitheanta a leughadh agus a sgriobhadh na Gaidhlig air sgàth a Mòid.

* * *

Tha na Gaidheil—tuath is deas—duilich gun bhris air slàinte an Rìdire Alasdair Mhic-Eoghain an Inbhir-nis. Tha sinn an dòchas agus ag guidhe, le anail agus tomhais de dh' fhois, nach fhada gus am bidh e a ris slàn fallain an ceann a ghairme.

Chan 'eil duine air Ard-chomhairle a' Chomuinn Ghaidhealaich nach 'eil duilich; tha agus bithidh ionndrainn againn air gus am bidh e comhla ruinn a ris 'na làn neart. Is ann againne tha fhios air eud agus a shaothair as leth nan Gaidheal—as leth an cànan agus as leth an teachd-an-tìr agus gach nì eile a tha chum an leas. Ma ni deagh dhùrachd agus gean-math e, chan fhada gus am bidh Sir Alasdair 'na làn neart maille ruinn mar a chleachd.

* * *

Is iomadh rud neònach a thachair a thaobh Rònaidh, an t-eilean beag iomallach sin a tha ochd-mìle-deug-ar-fhichead 'sa' chuan a tuath an ear-thuath air Rudha Ròbhanais an Leodhas. Bha e air aithris gur h-ann airson Rònain, duine naomh a bha chòmhnuidh ann, a fhuair an t-eilean an t-ainm an toiseach; agus mar a bha an eachdraidh ag innse a chaidh e dh' fhuireach do'n àite aognaidh is iomallach ud. Bha cealla aig an duine dhiadhadh so ann an Eòrapaidh an Nis, agus e a' feuchainn ris an Soisgeul a'

thoirt do mhuinntir an àite, ach dh' fhàs e cho searbh a bhi ag òiseachd ri aimhreit is trod mhnathan Nis agus gun ghuidh e ri Dia e 'ga thoirt do àiteigin air falbh às, far nach fhaiceadh agus nach cluinneadh e a leithid. Air maduinn bhrèagh àraidh an so chuala e guth ag radh ris e dhol sìos chun a' chladaich agus gum faigheadh e aiseag do eilean far nach cuireadh trod mnathan Nis dragh air. Rinn e sin, agus bha muc-mhara a' feitheamh ris aig beul an Stoth, agus dh' fhalbh i leis air a druim gus na chuir i air tìr e air an eilean so ris an canar Eilean Rònaidh a riamh o'n uair sin.

Is iomadh rud iongantach eile a thachair a thaobh Rònaidh, ach thachair rud an uiridh cho neònach ri dad a chuala duine a riamh. Tha caoraich air fìarach 'san Eilean aig Alasdair MacFhearchair an Dail, agus tha e 'ga thadhal an dràsda 'sa rithist le bàta is sgioba a thoirt chaorach ànn agus às, agus a chum sealltainn an deidh nan caorach a tha ànn. Fhuair e eithear dh' aon ghnòthach gu bhi freagarrach chum nan caorach aiseag bho'n bhàta gu tìr, agus gus an fheadhainn eile a thoirt air bòrd—eithear goirid leathan nach tarruing ach beagan uisge, agus a bhios furasda a tarruing suas air a' chladach. Bha an eithear so aige air a tarruing suas airson a' gheamhraidh os cionn an làin air cladach Dhail an Nis; ach ri dearg rotach, agus àird an robhairt ann, thug am muir air falbh i, agus cha robh dùil aige fhein no aig duine eile nach robh i 'na spitheagan air creagan a' Chuan-a-siar, agus cha robh sùil ri a faicinn gu sìorruidh tuilleadh.

Ach is e chuir iongnadh a chraicinn air MacFhearchair gun d' fhuair e litir greis mhór an deidh so bho'n Ollamh Frisael *Darling* a bha fuireach ùine mhaith an Rònaidh—e-fhein 'sa' bhean 'sa' mhac—agus e ag cur am barrachd eòlais air cleachdaidhean is caithe-beatha nan ròn glasa a tha cho pailt air cladaichean is sgeirean Rònaidh. Bha an litir ag innse gun d' thainig an eithear air tìr an Rònaidh gun tulg innte, an deidh dhi suas ris an da-fhichead mìle mara a chur 'na déidh gun stiùir, gun ràmh, gun seòl, gun sgioba; agus gu robh i nis tearainte os cionn an làin is nan siantan—gun tharruing esan i “a seachd fada suas air glasaich, far nach ruigeadh gaith i, agus far nach sgreidheadh grian i, agus far nach biodh beadagain a' bhaile-mhòir a' fanaid oirre.” Mura b'e gun thachair e cha chreidist e.

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Bha dithis bhan là a trod; is coma càit an robh iad. “Is tu,” arsa an dara tè ris an t' èile, “is tu as miosa dha do dhaoine.”

“Tuing do Dhia gur mi,” arsa ise, “ach is tusa as fheàrr dha do dhaoine.”

Leugh mi an àiteigin gu bheil gearasdan air eilean beag an cuan mòr a' Phacific, agus gu robh dithis oifigearan de'n aon inbhe a' fuireach anns a' ghearasdan. Bha iad pòsda le cheile agus bha na mnathan còmhla riu air an eilean. Chaidh an dithis bhan bharr a cheile mu dheidhinn an àite suidhe 'san eaglais, gach tè ag agairt còir air an aon suidheachan. Bho dheireadh dh' fhàs a chòmhstri cho searbh agus gum b' fheudar a' chùis a chur fa chomhair fear-riaghlaidh an eilein, duine singilte.

Dh' òrdaich esan gu neo-chiontach gum biodh an suidheachan air a thoirt do'n tè bu shine dhiubh. Rinn sin a chùis. Fhad 'sa bha iad air an Eilean cha do ghabh aon seach aon dhiubh seilbh air, gach tè a' toirt urram na h-aoise do'n tè eile.

* * *

Tha *Anna nan Osan* a' foighneachd de'n *Ghaidheal* an urrainn dha innse dhi mu dheidhinn “clach a' ghlagain.” Chuala i cuideigin ag radh mu thimchioll aon de na politiseanaich againn: “Coma leat, tha e 'na dheagh chlach a' ghlagain do'n dùthaich so an dràsda.” Cha do leig an t-sochair leatha aig an àm foighneachd dé bu chiall do'n radha agus chan fhaca i sgrìobhte e, agus cha chuala i e roimhe no as a dhéidh.

Anns an t-seann aimsir o chian fhad an t-saoghail air a' Ghaidhealtachd bha daoine 'g an dion fhein bho an naimhdean le bhi togail dùin làidir air tìr agus barpaichean is crannagan air lochan. Bhatar a' deanamh starain is clacharain dh' ionnsaigh nan dideannan so a cheart cho cùramach 'nan dòigh fhein agus a thatar a' deanamh ròidean mòra an diugh.

A nis 's an àm charraidheach a bha ànn bha beatha 'na bha stigh an crochadh air nach tigeadh nàmhaid dh' ionnsaigh an dleidein gun fhàireachadh do na bha stigh. Bha mar sin clach no leac aca 'san staran fagus do'n dùn agus gun i air a suidheachadh gu còmhnaid an taic leacan eile. Bha i ann an àite anns am feumadh gach aon a thigeadh chun an dùin seasamh oirre, agus nuair a sheasadh duine oirre bha i a' deanamh glag no fuaim a chluinnt e 'san dùn. Bha so a' toirt rabhaidh dhaibh a bhi air an casan agus amharc cò bha tighinn.

So, ma tha, clach a' ghlagain. Tuingidh *Anna nan Osan* a nis brìgh na chuala i. Tha sinn na comain air son a dùrachd agus a deagh-ghean.

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Leugh *Gille-dha-bhuicein* an àiteigin, tha e ag radh, mu dheidhinn “Tobar nam buadh” ach chan 'eil dad a chuimhne aige càite, agus bhiodh e an comain a' *Ghaidheil* nan innseadh e

dha càit a bheil an tobar so air a' Ghaidhealtachd.

Is ionghantach mura h-eil "Tobar nam buadh" an caochladh àite air a' Ghaidhealtachd, ach tha aon de'n ainm so ann a bha iomraiteach, 'se sin an té a th' ann a Hìort. Tha an tobar so air taobh siar an Eilein, an iochdair a' Ghlinn Mhóir goirid o bheul a' chladaich. Tha grunnan bhliadhna a nis bho dh'òl sinn deoch aisde, agus b'e sin an deoch fhallain air latha brèagha foghair. Bha i an uair sin air gabhail aice gu maith le sgàil-thigh de chlachan móra, agus is ionghantach mura h-eil i mar sin fhathast oir bha deanamh air an togail a sheasadh fad iomadh linn. Tha uisge fìor fhionnar agus blasda innte, agus bha na Hìortach ag creidsinn gu leighisadh e iomadh euslaint is tinneas; agus chan 'eil duine a bhlaist air nach tuig sin. 'Se so a b' aobhar gun tug iad "Tobar nam buadh" oirre. Bhreamaid a chomhairle air ar caraid, ma 'se is gun toir e sgrìob do Hìort agus gu bheil e airson deoch òl a Tobar nam buadh, e a' bhuicean fhàgail air bord a' bhàta, o'n tha suas ri dà mhìle a choisèachd, agus sin a' dìreadh 'sa tearmadh, eadar an laimrig agus an Tobar. Chì e an Airigh Mhór beagan os cionn na Tobrach, aon de na fìor sheann bhothan. Bha am mullach aige air tuiteam na bhroinn nuair a chunnaic mise e, agus mhothaich mi gu robh na leacan a bha 'ga thogail ni bu mhotha na na leacan a bha an cumantas a togail nam bothan eile a chunnaic mi anns na h-Eileana Siar. Bha trì crùbaichean, no àite leapa, am balla a' bhòtha. Ma bhios duine de na Hìortach air an Eilean seallaidh e dha "Clach an Eòlais" agus "Tigh nan Sìdhichean" air cùl a' bhaile. Ach is e ionghnadh nan ionghnaidhean ann a Hìort an t-àite fhéin agus na creagan le na h-eoin, agus gu sonraichte na ceudan air cheudan de chléitean a tha ann. Is e cléit a theireadh muinntir Hìort ri tigh beag chlach agus togail botha air, far am bithe ag gleidheadh connaidh is tràthach agus ag gréidheadh nan ian 'san t-sean-aimsir.

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Tha *Seanachaidh* ag iarraidh oirnn innseadh dha mu dheidhinn muinntir Dhubhain.

A reir agus mar a chuala sinne a' sgeul riinn Dubhan cùim los cur às do Fhionn agus do fhlaithéan na Féinne chum is gum biodh urram gaisge an taobh-tuath aige fhein agus aig a dhaoine. Thug e cuireadh do Fhionn, agus do cheithir-deug de cheannardan na Féinne comhla ris, gu cuirm 'na Rath; agus gu nach saoilheadh muinntir Fhinn gu robh ni ceàrr 'nam beachd bha uibhir is uibhir de mhuinntir Dhubhain gu bhì aig a' chuirn, agus bhatar gu suidhe aig

bord na fleadha duine mu seach de mhuinntir Dhubhain agus de mhuinntir Fhinn. Aig comharradh àraidh am meadhan na cuirme nuair nach biodh muinntir Fhinn 'nam faireachadh, bha gach fear de mhuinntir Dhubhain gu cur às do fhear a làimh dheis de mhuinntir Fhinn. Ach bha nighean aig Dubhan agus cha do chord so rithe agus rinn i suas dòigh air Fhionn 'sa dhaoine a shaoradh. Nuair bhatar ullamh gu suidhe aig bord na fleadha thubhairt ise gum biodh aon chluiche aca an toiseach—gun cuireadh i na laoiach 'n an suidhe cruinn an cearcall agus gu feumadh an naodhamh fear, mar a chunntadh ise gum stad 'sa' chearcall, a dhol a mach às an Rath, agus càch fuireach a stigh.

So mar a chuir i 'n an suidhe iad,

Ceithrear fir theum Fhinn air thùs,
'S leam-sa mo roghainn 's gach aona chùis,
Còigear fèara dubha 'nan dàil
A ghnàth mhuinntir Dhubhain,
Dithis o Mhac Cumhail a nuadh
'S fear bho Dhubhan, dreach ruadh,
Triuir bho Fhionn as deirge dreach,
Is fear bho Dhubhan urramach;
Cha shuidh Fhionn 'sa Bhrugh Bhàn
Gun dithis dhubha bhith air a làimh,
Dithis mar sin de mhuinntir Fhinn air Alba,
Triuir dhubh mu'n Dubhan dil,
Fear Fhionn 'nam fochar,
Dà laochan dubha 'n an déidh,
Dithis bho Fhionn
Is fear bho Dhubhan.

Thòisich i an sin air an cunntadh, agus an uair a sguir i bha muinntir Dhubhain uile am muigh, agus Fhionn 'sa dhaoine a stigh leotha fhein.

Ma gheibh *Seanachaidh* còig lasadain dheug le cinn dhearga, agus còig deug eile le cinn dhubha, an fheadhainn dhearga a' samhlachadh muinntir Fhinn agus an fheadhainn dhubha muinntir Dhubhain, agus ma chuireas e a reir an duain ann an cearcall iad, agus an naodhamh fear a chur às le tòiseachadh ri cunntadh aig an toiseach, chì e gum bi muinntir Fhinn air am fàgail leotha fhein, agus muinntir Dhubhain air taobh a muigh an doruis. Chì e mar sin gu robh ceann na h-inghinne cho maith ri a cridhe, agus gu robh an sgeul a teagasg—mar a bha móran eile de na seann sgialachdan, carthannachd is ealantachd an glaic a cheile.

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Tha sinn duilich gun chaochail an Gaidheal uasal sin Coinneach D. MacChoinnich an Glaschu. B'e a cheud fhear a choisinn bonn-òir nam fear airson seimh aig a' Mhòd, agus

a riamh fad a bheatha bha taobh blàth aige ris a' Chomunn Ghaidhealach. Bu mhaith leis ar cuideachadh anns a h-uile dòigh a b' urrainn e, agus bha e daonnan fialaidh le a mhaoin ann an obair a' Chomuinn. Bha e air aon de na Gaidheil a dh' òirich dh' ionnsaigh an innb a b' àirde am measg luchd-gnothach baile-mór Ghlaschu, agus cha robh na bu chliùitiche agus na bu chomasaiche ann measg luchd-gnothach na e. Is ann a mhuinntir an Eilein Sgitheanaich a bha ar caraide, agus bha e air ceann Comunn Eilean a' Cheò an Glaschu fad bhliadhnachan. Bha e cuideachd na bhall-beatha de Chomunn Leodhais is na Hearadh, agus na thaic mhaith dhaibh-san cuideachd. Bu mhaith leis làmh-chuideachaidh a thoirt do chomunn sam bith a bha chum leas nan Gaidheil. Duine grinn agus duine coibheil agus deagh fhear-dùthcha, b'itear 'ga ionndrainn. Tha co-fhaireachdainn againn ris a' bhantraich 'na bròn is 'na call.

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Tha *Oigear* a' moladh dhuinn an t-iomradh a thug sinn air Colman naomh agus a mhuinntir, agus tha e gu sonraichte 'nar comain airson an ùrnuigh aige a thoirt seachad. Tha e ag radh gum biodh esan, agus mòran òigridh eile tha e cinnteach, fada 'nar comain nan tugadh sinn dha 'sa' *Ghaidheal* ùrnuigh a tha dol air ais gu ceud linn nan na h-Eaglaise, agus a bhiodh freagarrach gu bh' 'ga cleachdadh gach latha, ma tha an leithid de ùrnuigh ann. Tha gu dearbh, pailteas diubh. So aonan a bhios glé freagarrach do neach sam bith, òg no sean 'gam bi e.

“Bi dol romhainn, a Thighearna, 'nar n-uile ghnìomharran le do choibhneas ro ghràs-mhor, agus thoir air ar n-aghaidh sinn le do ghnàth chòmhnaidh, a chum ann ar n-uile oibribh a thoisich agus a bhuanaich agus a chrìochnaich sinn annad-sa, gun toir sinn glòir do t' ainm naomh, agus fa-dhèòidh le do thròcair gum faigh sinn a' bheatha mhaireannach; tre Iosa Crìosd ar Tighearna. Amen.”

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Dh' fhoighnich Colman de Dhìchioll latha dé bu chuireadh gu robh fiamh a ghàire daonnan air aodann. “Tha,” arsa Dìchioll “a chionn nach 'eil e an comas neach sam bith mo Dhia a thoirt buam.” B'e Dìchioll fear de mhuinntir Chomain, agus dh' fhuiling esan, coltach ri càch, àmhghar is geur-leanmhuinn oilleil bho fhineachan na h-Eòrpa, agus iad air thighinn thuca leis an t-soisgeul.

AM FEAR-DEASACHAIDH.

HIGHLAND HOME INDUSTRIES.

The Highland Home Industries, Ltd. which operates solely for the benefit of crofters and cottars in the Highlands and the north, had record sales last year. The chief products are tweeds and knitted goods, and sales to the value of £21,350 were effected during the year. This total was largely due to the Company's participation in the Empire Exhibition Clachan, where sales amounting to approximately £4,220 were realised.

Of this sum, £18,216 was paid to the workers for their goods. In this way a market is secured for tweeds and other home made goods which the people could not get for themselves; and also higher prices obtained.

The Company is also doing excellent work in keeping up the standard of tweeds and other goods and for this purpose Competitions are held in Harris Tweeds throughout the Highlands and Islands. These Competitions have grown in proportion each year. In 1938, there were 183 entries as compared to 90 in the previous year; and 13 were returned as not being up to standard. For this Year's Competition there are nearly 500 entries. Last year, prize money to the value of £26 15/- was distributed, and the Championship Prize and the Lady Marjory Mackenzie Cup was won by Rachel MacAulay, Flodibay, Harris. An American buyer bought 150 of the entries sent in for Competition.

An Comunn Ghaidhealach has been closely associated with Highland Home Industries, Ltd. from the beginning, and we rejoice in its continued usefulness for the good of the people of the Highlands.

Gum b'e an latha as fheàrr a chunnaic iad an latha as miosa a chi iad.



GAELIC IN NOVA SCOTIA.

The following article about Gaelic in the Schools of Nova Scotia will be read with great interest by our readers. It shows that Gaelic has as little advantage in the schools there as it had till lately in our own country; it also shows the large number of people who speak Gaelic in the Province of Nova Scotia. The article is reproduced from the *Sydney Post-Record*.

GAELIC IN SCHOOLS.

For the information of all those who are interested in the teaching of Gaelic in the schools,

the following is a record of the Scotch population of Nova Scotia according to the census of 1931:

Annapolis	1,472
Antigonish	5,892
Cape Breton	37,586
Colchester	10,622
Cumberland	6,633
Digby	980
Guysborough	3,566
Halifax	14,529
Hants	4,475
Inverness	13,299
Kings	2,794
Lunenburg	1,589
Pictou	25,010
Queens	1,190
Richmond	2,742
Shelburne	1,259
Victoria	5,547
Yarmouth	897

Although Gaelic was not taught in the schools it is safe to say, that 50,000 understand and speak Gaelic and some five thousand can read their mother tongue. This estimate is not exaggerated, but in reality a fact, and proves conclusively the desire of the descendants of our race to preserve their own language and culture.

It is also safe to say, that the Scottish youth of this province as well as many others are eager to study and learn the ancient Gaelic language, to acquire a knowledge of its sacred influence in promoting and cultivating those lofty ideals and aspirations which characterized the Celtic or Gaelic race in all ages.

If such a large number of our Scotch descendants lost sight of the eloquent language of their ancestors they cannot be accused for lack of interest or neglect and indifference. How could it be otherwise when their children had no opportunity to learn their mother tongue in the schools. It is strange indeed that so large a number preserved their mother tongue.

Let us hope, then, that the Gaelic race in this Province will co-operate with the School Authorities in having Gaelic properly taught in the schools.



In the list of New Members published last month, Dr. P. A. MacLeod, Carlouway, was inadvertently stated to be an Ordinary Member instead of a Life Member, and Mr Ian MacLennan, Whitley Bay, was designated "MacLellan." To both of these gentlemen we offer our humble apologies.

STORIES AND LEGENDS OF THE FEINN.

Ossian.

The following is the last of six talks on the Fionn Saga prepared by the Editor for the B.B.C. and broadcast weekly in the Childrens' Hour. We give them here in the hope that they may interest and instruct young folks of all ages.

Let me now tell you about Ossian the great Bard or poet of the Gaelic race. These stories that I tell you are sometimes called Ossianic sagas or tales because Ossian sang about them, put many of them into verse. He is considered not only a great Bard but the greatest that the Gaelic race produced, as Homer was of the Greeks and Virgil of the Romans. Also many songs and poems about Fionn and his warrior Band are called Ossianic because Ossian is supposed to have composed them. He was a son of Fionn, and there are various stories about who his mother was and how he was born. Let me tell you one of them.

Fionn and the Feinn were out hunting one day and they came upon a beautiful fawn or young hind. They followed after it, men and dogs, till at last they got tired and fell back all but Fionn and his dog Bran. Suddenly as they were running through a narrow glen the fawn laid down. Bran came up to it in hot haste and began to play with it, and to lick its face gently. Fionn wondered at this and he turned and went home, and the fawn followed him and Bran, and came into the Rath or Fort with them.

When Fionn was alone that evening a beautiful young woman dressed in a rich scarlet cloak and yellow dress came before him, and told him that she was the fawn that followed him into the Fort. "I was put under spells and into the form of a fawn by a Dark Druid whom I refused to marry, but once I got within the walls of your Palace he has no power over me, and I am myself again." She stayed there with the Feinn, and Fionn married her. One day, a year after, while Fionn and the Feinn were out hunting, the women of the Palace heard what they thought to be the Dord Finn—Fionn's Bugle—and saw a noble looking man whom they took to be Fionn coming towards the Fort. Saav, the Gentle—that was the lady's name—but some say that her name was Grania—rushed out to meet her husband but no sooner was she outside the Fort than she disappeared as a fawn following after a shadow. This was the wicked Dark Druid.

Seven years after Fionn and his Warrior Band were out hunting on Ben Gulbin and they

heard a great cry among the hounds as they went into a deep glen. They followed after and when they came up to them, there were nine of the dogs in a ring keeping the other dogs away from a boy who was standing in the middle of the ring. The lad had high and brave looks, and was not at all afraid of the hounds, but was looking eagerly at the men coming up to him. When the men put the dogs away, Bran went to the boy and started to play with him. Fionn thought that there was a look of Saav the Lovely in his face, and they took him home. Bit by bit the boy told Fionn that his mother was a deer who loved him and cared for him. She was with him the morning they found him, but a Dark Man came and struck her with a hazel rod and she meekly followed after him. This then is how Ossian was born, and how he was brought up as a boy till he was seven years old. And he was called Ossian, or Little Corner, because when he was born, his mother who was then in the shape of a fawn licked the corner of his brow and deer's hair grew there in a corner.

Now let me tell you another story about him, how he went to the Land of the Ever-Young. He and his Father Fionn were out alone one day and they saw coming towards them from the west a beautiful woman riding on a fast and slender white horse. She had a Queen's crown on her head, and a dark cloak of silk down to the ground with stars of red gold on it. Her eyes were blue and as clear as the dew upon the grass, and there was a ring of gold hanging from every golden lock of her hair. Her cheeks were redder than the rowan berry and her skin whiter than the swan upon the wave, and her voice was sweeter than honey that is mixed with red wine. In her hand she was holding a bridle with a golden bit, and there was under her a saddle worked with yellow gold. The horse also had a wide smooth cloak over him, and he had a crown of silver on the back of his head, and he was shod with shining gold.

She came to where Fionn and Ossian were, and speaking in a very kind and gentle voice said: "I have come a long journey, King of the Feinn." "Whence have you come, and who are you, and what is the cause of your coming?" said Fionn. "Niav of the golden Head is my name," she replied, "and I have a name beyond all the women of the world for I am the daughter of the King of the Country of the Ever-Young." "What was it, noble Queen, that brought you to us from over the sea," said Fionn? She replied: "I love your son Ossian here, for he is above all men in valour of mind and sweetness of word and poetry,

and I want him to come with me to the Land of the Ever-Young." When Ossian heard this he took her hand and said: "A thousand welcomes to you, fairest Queen, for there is none like you, and there is no hero even among the Feinn but would follow you to the edge of the world." She replied: "My country is the most delightful of all that is under the sun, the trees are stooping down with heavy fruit most delicious to the taste, and the branches and the leaves make music in the gentle breeze. Honey and wine are most plentiful there, and everything that the eye sees fills the heart and mind with peace and ease. You will get the Royal Crown of the King of the Young that he never gave to any one else before—also a hundred cloaks of ever-changing silk; a hundred noble foam-white horses; a hundred hounds sure and swift in the chase; a hundred edge-sharp swords, golden hilted, that never need give a second blow; and I myself shall be your wife and Queen."

After she had said all this in words like sweetest song, Ossian replied: "O pleasant golden-haired Queen you are my choice beyond all the women of the world, I will go with you willingly." Then he kissed his father Fionn and bade him farewell.

Ossian then went up on the horse with Niav of the golden locks and the horse set off gladly and made for the strand. When it reached the shore it shook itself and neighed three times and made for the sea. When Fionn and the Feinn, who had gathered now, saw Ossian facing the wide ocean they gave three sorrowful shouts. "Alas," said Fionn, "I am without hope of ever seeing you again, my son Ossian of the golden speech and noble deeds." It was thus that Ossian went to the Land of the Ever-young.

Ossian remained a long time in Tir-nan-òg, the Land of the Ever-Young. Some say a hundred years, some say a thousand years, but to Ossian it seemed only as a short day. At last, however, a longing and a home-sickness came over him to see the Feinn and to follow with them in the chase, and to hear the music of the hounds after the deer, and to see Bran running that appeared as if he were three at every opening.

Niav at last consented and gave him her own beautiful white steed, but she told him that when he came to the Land of the Feinn that he must not dismount, or that he would become a blind old man when his feet would touch the earth.

When Ossian however came back and saw the places he used to hunt in, and the purple

heather, and the white-cotton-grass, and the water-cresses, and the well on Ben Gulbin, he came down off the horse, and immediately he became a blind old man; and found that all the Feinn were gone, and other and smaller people lived in the Land. It was thus that the proverb arose: "Ossian after the Feinn."
—OISEAN AN DEIDH NA FEINNE.

ROYAL CELTIC SOCIETY.

The Royal Celtic Society is warmly to be commended for the generous practical encouragement it gives year after year to the study of Gaelic. Its scheme of prizes for 1939 is varied and interesting. A sum of £30 is to be given in such amounts as the Council may determine to pupils who do well in Gaelic at the Leaving Certificate Examination. Other provisions of the scheme are:—

(1) A sum not exceeding £3 in prizes at the North Sutherland Mod for an unpublished local story in Gaelic.

(2) Sums not exceeding £6 in prizes at the Lewis Mod and £6 in prizes in Mull for (a) A collection of local terms and idioms used in connection with cattle and sheep, including terms connected with grazing, folding, sheiling life, etc.; or (b) A collection of local lullabies, children's rhymes, etc., or (c) A collection of children's games.

(3) A sum of £3 in prizes at the Ardnamurchan, the Mid Argyll, Lochaber, Skye, and South West Ross Mods for unpublished Gaelic stories or songs, or lists of local place names.

(4) Books to the value of £3 in prizes at the Perthshire Mod.

(5) A sum of £5 in prizes at the Edinburgh Local Mod.

Prizes are also offered for Clarsach playing at the National Mod, for the Celtic Art Class at the Summer School of Gaelic and for the Summer Camp of Comunn na h-Oigridh, while prizes or gifts in money or books will be given at the discretion of the Council, but not amounting to more than £10 in all, for the encouragement of Gaelic teaching in Small Schools in the Highlands and Islands. Prizes for piping and dancing are also included. Altogether the money prizes offered approach the substantial sum of £100.

We congratulate the Society on its comprehensive and well-considered scheme, and hope its members will be encouraged by finding its proffered help largely taken advantage of.

THE BROADSWORD IN AMERICA.

By the late

SHERIFF J. MACMASTER CAMPBELL, C.B.E.

III.

Darien was abandoned in March 1700, and the half century which followed constitutes another epoch on the annals of war-worn Scotland. No sooner had she recovered from the losses in blood and treasure involved by the Darien Expedition than the Old Pretender essayed to recover his royal patrimony. The seething discontent which followed the unfavourable treatment by King William of the Darien Colonists may well explain the resolution of James Stewart to elect Scotland as the arena of his fight for his father's throne. But, be the impulse to raise his Standard in Scotland what it might, the Clans of the North rallied to his call in large numbers, and historians agree that, with better generalship, the issue of the Civil War might have favoured Prince James. The Rising of 1715 is not, however, cognate to the present narrative: It is but referred to because of its relation to a Migration of Highlanders drawn from Inverness and the surrounding parishes which in the year of 1735 left Scotland, for what is now the State of Georgia. The territory of Georgia was still debateable ground: the Spaniards were undisputed masters of the neighbouring Florida, and they looked with jealous eye on the efforts of Britain to colonise Georgia. It was General Oglethorpe, combining in his person the generous impulses of the Christian philanthropist (he was a friend of John Wesley) with the skill of the wise administrator and the capacity for military command, who undertook the settlement of Georgia. Drawing his colonists as he mostly did from the debtor's prisons of England, it is no cause for wonder that he found it necessary to stiffen the Settlement with men of fighting fibre: and again it was the Highlands which supplied the bones and sinews of war. Than Inverness-shire no division of Scotland had contributed more men to the Army of the Pretender: and, incidentally, it may be stated that the Army of Prince Charles Edward, thirty years after, was, three-fourths of it, drawn from the County of Inverness. The district around the town of Inverness in particular was stripped to supply officers and soldiers to Prince James, and during the twenty years which followed the suppression of the Rising, those who had returned and had escaped more rigorous punishment remained

marked men, and the authorities discovered many unpleasant methods by which they could accent their distrust. It was among those more or less persecuted men that Oglethorpe found it easy to enrol a body of "bonnie fechtlers," and, as has been said, they sailed from Scotland just eleven years before Culloden.

Arrived in America the Highlanders were promptly despatched to the post of greatest danger situated near the frontier of Florida. Around the Fort they were allotted lands which, in the intervals of military duty, they reclaimed and cultivated: and thus they remained for several years, a bulwark against Spanish aggression. Nor, in their prevention of Spanish encroachment, did they escape disaster, for, on one occasion, when about a hundred of the Highlanders joined in an outlying expedition, the whole force was killed, wounded or taken prisoner, among the prisoners being John Mor Macintosh their brave leader.

But this disaster did not cow or discourage the surviving Highlanders: they rather burned to avenge their dead and imprisoned comrades and in course of the following year opportunity arrived. The Spaniards had determined on the invasion of Georgia in force in the full confidence that one bold stroke would terminate the British occupation and enable them to unite Georgia to Florida under the Spanish flag. The Spanish ships raked the coasts and landed a considerable body of soldiers. A column of these, over 600 strong, confronted a lesser number of Oglethorpe's soldiers among whom were 200 Highlanders under the command of two junior officers, McKay and Sutherland. Superiority of numbers enabled the Spaniards at the outset to repulse the colonial troops, and Oglethorpe's men commenced a retreat, the Highlanders sullenly following in the rear of the retirement. The chagrin of the Highlanders was, indeed, so deep that they communicated to their officers their resolution to drop out of the retreat and give battle themselves to the pursuing enemy. And, their leaders consenting, the two hundred men of Inverness, letting the main body slip away, selected a suitable fighting post and awaited the apparently victorious Spaniards to whom the possibility of further resistance was an unimaginable contingency. Concealed in the bush, the Highlanders received the Spaniards, three times their number, with a well-directed volley which staggered the Spanish onset. As it happened, the Spanish force consisted largely of men who belonged to the finest regiment in their service and, after their first surprise, the column rallied and faced the Gaelic charge.

But when the Highlanders burst upon them with the claymore the arrest of the Spanish advance developed into a rout, and the victory was won which secured and confirmed the possession of Georgia by the British. The completeness of the defeat of the Spaniards is well indicated by the fact that the Spanish killed almost equalled the numbers of the entire Highland troops engaged: and the Spanish Commander was himself among the prisoners.

The two young Lieutenants were promoted and rewarded and an incident of the fight was that William Macintosh, a lad of 16, and a son of the John Mor Macintosh, the captive leader of the Highlanders, accounted with his own sword for a number of the Spanish dead. Thirty years after William's brother, Lachlan, numbered himself, as did many of his countrymen, with the American Revolutionists, and, rising to high command, became Washington's favourite general. Before the Revolution Washington was an officer of American Provincials in the British Service and on several occasions fought alongside Highland soldiers. The great general's estimate of the men from the Scottish hills may be given in the words of an eminent historian of the Victorian period "the American Commander-in-Chief having first served with the Highlanders and then against them carefully acted on the principle, that the Highland Regiments must be confronted with special caution as the strongest point of the British line."

The loyalty and worth of Highlanders to their Motherland was once again testified, in remarkable fashion, by their contribution to the building up, and to the defence of the territory which is now British America. As already indicated, numbers of the descendants of early Highland settlers became infected with the spirit which animated the revolt of the American Colonies south of Canada. During the ten or fifteen years preceding the Declaration of Independence, however, large numbers of Highlanders had crossed the sea to settle on land integral eventually of the United States and these almost to a man remained loyal to the British interest. Thus, in 1773, the circumstances of the time constrained a large number of Glengarry men, with their families, to leave their native Glen and betake themselves, under the leadership of cadets of the Glengarry Macdonalds, to Mohawk Valley in the then Province of New York. The Revolutionary War broke out in course of the following year, when every man of the Highland Colony fit to bear arms banded themselves, with fellow countrymen settled in North Carolina, into

three strong regiments who (unlike their countrymen of Georgia) fought strenuously throughout the War in support of the British cause, applying themselves chiefly to the Defence of Canada. Such, indeed, was the unremitting valour of these Highlanders and of others of their countrymen settled in Canada who had also regimented themselves that, it may with confidence be said, they averted the inclusion of Canada in the great Secession. Nor were the Glengarry men immune from civil penalty from the revolting Americans: their lands in the Mohawk Valley were forfeited, and, their families deported to Canadian territory, where, on the conclusion of hostilities, the disbanded Highland soldiers became the first settlers in the well known Colony of Glengarry, so named after their old home in far-away Scotland. The deportation of the Macdonalds from Mohawk Valley bears a striking resemblance to the historical episode which inspired Longfellow's poem "Evangeline"—the ejection by the British Government from a portion of Nova Scotia of the French colony for several generations settled there.

The Colony of Glengarry, the hardships attaching to the pioneer overtaken, speedily became a prosperous Settlement and the Colonists were, from time to time, reinforced by further migrations from Glengarry, and the contiguous area of Locheil also in the County of Inverness. In the year 1804 the Colony received a considerable accession to its strength when the disbanded men of the Glengarry Fencibles crossed the Atlantic.

The story of the Fencibles and of their Chaplain, who led them across the sea, is one possessed of all the elements of romance. Years before, Father Alexander Macdonald was the parish priest of Scottish Glengarry, and during a period of local distress, he conducted the bulk of his congregation to the city of Glasgow where he found employment for the heads of families in the cotton mills which, at the time, were exceedingly prosperous. Father Macdonald stood by his flock in their new surroundings, their pastor in spiritual, and their friend and adviser in their secular concerns. It is on record that the Glengarry Highlanders adapted themselves with striking alacrity to their Lowland environment and it was only the outbreak of the American Revolutionary War and the temporary collapse of the home cotton trade that terminated their stay in Glasgow, where, for strangers in a strange land, they had prospered well.

(To be continued.)

JUNE GAELIC BROADCASTS.

- Thursday, 1st June—
7.30-8 p.m.—Gaelic Play by Angus MacDonald, "Trioblaidéan Eachainn Chroiteir," produced by Hugh Macphree.
- Friday, 2nd June—
7.30-7.45 p.m.—Gaelic Talk, "Cath nan Croit-earan," by Donald Graham, M.A.
- Monday, 5th June—
7.25-7.30 p.m.—Gaelic News.
- Tuesday, 6th June—
6.25-6.40 p.m.—Gaelic Talk, "Aig Leac an Teinntin," by James MacKenzie.
- Thursday, 8th June—
8.30-9 p.m.—Ceilidh by Lady Artists, Compered by Nancy MacLean.
- Monday, 12th June—
7.25-7.30 p.m.—Gaelic News.
7.30-8 p.m.—Concert by Campbeltown Gaelic Choir.
- Wednesday, 14th June—
6.40-7 p.m.—Gaelic Tongue Twisting Bee. Bachelors and Maidens v. Married Men and Women. Chief Twister, Murdo MacLeod.
- Monday, 19th June—
7.25-7.30 p.m.—Gaelic News.
- Tuesday, 20th June—
6.10-6.25 p.m.—Monthly News Review, by Rev. T. M. Murchison, M.A.
- Thursday, 22nd June—
9.30-10 p.m.—Gaelic Play by Mrs. Mary A. Campbell, "Ciontach no Neo-Chiontach," produced by Hugh Macphree.
- Monday, 26th June—
7.25-7.30 p.m.—Gaelic News.
- Wednesday, 28th June—
6.45-7 p.m.—Gaelic Talk, "Fuadach nan Gaidheal," by Hector MacIver.
- Friday, 30th June—
7.30-8 p.m.—Gaelic Concert.

DUNDEE HIGHLAND SOCIETY.

MacGillivray of MacGillivray has resigned as Chief of the Dundee Highland Society, after twenty-seven years of devoted service to the cause of Gaelic and Celtic culture in the east of Scotland. MacGillivray is a man who is pre-eminent not only in his own profession of medicine but also as a Highlander and all that is connoted by a Highland Chief. He is a fluent Gaelic speaker and a fine Celtic scholar, and has been a tower of strength for all that An Comunn Gaidhealach stands for, in Dundee and the east. His resigning is very much regretted, not only by members of the Society, but by all who knew the fine work he has done for our language and culture. We hope that he will soon be restored to his former health and vigour.

The new Chief is Mr Ivan B. M. Chalmers, M.A., LL.B., and the Hon. Secretary is Mrs' Adamson, who did such splendid work as Secretary of the National Mod in Dundee a few years ago, the Hon. Treasurer is Mr Eric Maxwell. The Chieftains are Messrs Dugald MacTaggart, Alexander MacRae, Roderick MacDonald, and the Rev. P. J. MacIver, in room of Rev. George MacPhail, who has also retired after long and valued service to the Society.

LITIR COMUNN NA H-OIGRIDH.

CAMP SHONACHAIN.

Tha duilleag a' Champa 'g ràdh, "feumaidh gach ainm a bhi ann roimh'n 30mh là de'n Ghiblein: cha ghabhar ri ainm a thig an déidh sin." Dh'fhalbh an là sin, agus chan 'eil agam ach ainmean ochednar bhalach is dusan chaileagan, fichead air fad, agus bha ceithir fichead againn an uiridh. Ciod a thachair? An e nach 'eil na deich laithean 's a' Champ ag cordadh ruibh cho math ri seachdain? Chan e, chionn is sibh fhein a dh'iarr sin. No an e nach 'eil fhios agaibh (no aig bhuir Parantan) ciod an ath char a chuireas an duine buaireasach sin, Hitler, dheth? Is dòcha nach dean e dad, chionn a réir gach coltais chan 'eil dad is urrainn da dheanamh. Ach ged a ni, ciod e àite fo'n gheirn is tearuile dhuibh na Camp sona Shonachain, an teis-meadhon dùthcha Earraghaidheil?

Mur tig co-dhiùbh fichead ainm eile, chan fhaod sinn Camp a chumail idir, agus bu mhór am beud sin. Ach do bhrìgh gum faod an teagamh a dh'ainmich mi a bhi 'nur n-inntinn, cumaidh mi an leabhar fosgailte gu meadhon an Oig-mhios. Cha chumar aon là-na's fhaide. Thigibh 'nur ficheadan, agus mo làmh-sa dhuibh, cha bhi e aithreach leibh.

CO-FHARPUIS EILE.

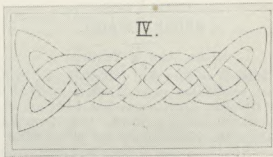
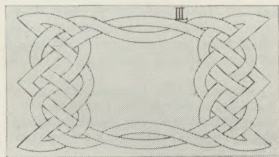
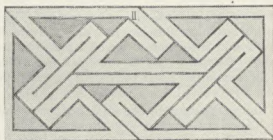
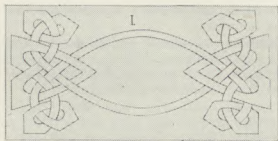
Nach 'eil e 'na thlìde co-fharpuis eile a bhi againn? Cuiridh sinn cùl ri bàrdachd aig an àm. Tha guth air Hitler ag cur 'nam cheann

co-fharpuis air Gaidhlig a chur air cuid de na facail a tha sinn a' leughadh cho tric 's a dh' fhosglas sinn paipear-naidheachd. Chan 'eil e iomchuidh do Chomunn na h-Oigridh bhi cleachdadh nam facail sin agus gun chomas aca air Gaidhlig a chur orra. Gheibh am balach no a' chaileag as fearr a chuireas Gaidhlig air na facail a leanas, roimh deireadh a' mhios so, duais bhuam. Chan fhaod sibh cobhair iarraidh air Ceann-Feachd no neach eile:—

Aggression.	Conscription.
Air Raid Precautions.	Evacuation of Children.
Ambulance Driver.	Gas-mask.
Anti-aircraft Gun.	Miscellaneous Duties.
"Black-out."	Training in Peace time
Public Shelters.	Voluntary Service.

An àireamh a' Ghiblein, thug mi tarruing air na Straillean air an d'fhuair mi tionnsgnaidhean ann an rian Ceilteach. Tha dealbhan nan ceithir tionnsgnaidhean air an toirt a mach air an taobh-duilleig so, a chum agus gum faigh Ceann-Feachd is Bana-Cheannard an roghainn dhiubh. Tha I agus IV. na's lugha 32" x 18", na's fhasa agus na's lugha prìs. Tha II. agus III. 44" x 22".

Faodaidh Feachd sam bith aon no eile de na tionnsgnaidhean so, an olann agus an t-smathad àraidh, iarraidh bhuam-sa air na cnmhnantan a thug mi roimhe.



Cuiridh na Cinn-Feachd agus luchd-cuideachaidh eile a tha airson tighinn chun a' Champa comain orm le'n ainmean a chur 'gam ionnsaigh cho luath 's is urrainn daibh. Tha sùil againn ri Domhnall nan Cleas am bliadhna, agus cha bhi dith air spòrs is sùgradh.

SEORAS GALLDA.

AIRSON NA CLOINNE.

AN SMEORACH.

Chan 'eil eun ann an Albainn as binne sheinneas na an smeòrach. Chuinnear a pongan milis am measg nan craobh bho thoiseach an Earraich gus an crìon an duilleach aig deireadh an fhogharaidh. Cha sheinn i tric air feadh an là, ach air uairean ma bhitheas an t-sid ciùin, blàth chuinnear i glé thràth anns a' mhaduinn. Is anns an fheasgar as fheàrr a sheinneas i. An sin tha a ceileir sunndach agus aoibhneach, agus is iomadh car a tha na port.

Is eun boidheach sgìobalta an smeòrach agus is aithne do na h-uile anns an dùthaich i. Nì i nead snasmhor ann an tòm uaine air chor-eiginn, le feur, bioran beaga agus còinneach air a phlàsadh le pòll no criadh, agus air a lìnigeadh le fiodh grod. Tha na mùrean fiodha air am fliuchadh agus air an dinneadh a sìos gu min. Cruadhachaidh iad mar bhitheas iad tioram; chan 'eil an dòigh so aig eun eile ach aig an smeòrach.

Ithidh an smeòrach biastagan, seilcheagan, agus gach seòrsa cnuimh a thig na rathad. Brisidh i sligean nan seilcheagan air cloich.

Tha i glé dhéidheil air biastagan, agus saoilidh neach air uairean gur h-ann le éisdeachd is nach ann le leirsinn a gheibh i mach far am bi iad. Seasaidh i air an réidhlean car tìotan. an sin leumaidh i astar beag agus ag grad chur fodha a guib slaodaidh i biastag às a' ghrùnd.

Tha an smeòrach gu tric air a h-ainmeachadh ann an òrain Ghàidhlig agus Bheurla.

EILEANACH.

BROSACHADH.

An Aird a Tuath.

Chumadh an dara Mod dùtcheail 's an Taobh Tuath an Ullabail air an 20mh is an 21mh là de'n Ghiblein, agus an aon fhacal bha am Mod sin soirbheachail an da-riribh. Bho'n a tha Mgr. Ruairidh Mac Fhionghuin a bha na bhrìtheamh aig a' Mhod so a toirt a' bheachd air na chuala

is na chunnaic e, foghnaidh sin a thaobh Mod Loch Bhraoin.

Bha am Fear-deilbhe 'na Fhear-cathrach aig Cuirm Chiuil ghrinn 'sa Chòigich air an 14mh là de'n Ghiblein agus cha ruigear a leas innseadh gun robh an talla lomlan— thogadh faisg air fichead punnd sasunnach an oidhe ud, agus phàigh sin gach cosdais a bha an crochadh ri uallach a' Mhoid.

Air an 15mh là chumadh coinneamh bhliadhnail Céilidh nan Gaidheal an Inbhir Nis. Tha a' Chéilidh co-cheangailte ris A' Chomunn Ghaidhealach, agus tha Gaidheil a' bhàile is na dùthcha mu'n cuairt a toirt gach cuideachadh le an làtharachd.

Tha Clar-eagair Mod Inbhir Pheofarain a nise deiseil agus bithidh barrachd is dà cheud a' farpuiseachadh am Baile Chàil air an 19mh là de'n Cheitein. Nach math an comharradh gu bheil deich còisearan cloinne ri bhi a strì an latha sin.

Chuireadh an dara-là-dheug air leth airson Mod Lochabar ach gu tubaisteach b'fheudar atharrachadh a' dheanamh gus an naoidheamh-là-deug, latha Mod Inbhir-pheofarain. Bithidh Fear-deilbhe an Taobh Tuath a' frithealadh am Baile Chàil, agus Runair A' Chomuinn aig Gearasdan Dubh Inbhir Lòchaidh.

Air an dara là de'n Og-mhios bithidh na Cataich air an uilinn chionn is e so latha Mod Taobh a Sear 'na Siorramachd. Tha a' chomhairle ionadail an Goillspidh a' dol gu uchd an dichill 's an aoibhar agus tha Iain Domhnallach a' teagash Cròileanan-ciuil o an Doirneach gu Bun Ilidh gun a bhi a di-chuimhneachadh Sgìre Raoird.

Gheibhear fiosrachadh mu Mhòdan Leodhais is an Eilean Sgitheanaich anns an ath Ghaidheal ach faodar a ràdh an so gu bheil cùisean a' dol gu rèidh fa chomhar an dà Mhòid sin.

Cròileanan-ciuil.—Tha Iain Mac Ionhair gu dripeil an Lochabar agus mar a thuirit mi mar tha, tha an Domhnallach aig cùl a ghnothaich an Cataobh.

Bha Mgr. Mac Phail na Fhear-tighe aig céilidh aig Ard-ghaoith air an 5mh là de'n Chéitein agus bha an clàr an Gaidhlig a' mhàin. Thogadh faisg air deich punnd shaunnach. Pàighidh so cosdas na cloinne gu Mod Inbhir Pheofarain.

Aig céilidh an Cille Chuimein air an 10mh là chuidich am Fear-deilbhe leis a' cheilidh 's an dòigh àbhaisteach. Air Di-haoine an 12mh là bha e 'na Fhear-cathrach aig Cuirm-chiuil an Arasaig.

MOD LOCH BHRAOIN.

Is iomadh Mod ciatach a tha air a chunail fo stiuradh A' Chomuinn Ghaidhealaich gach bliadhna ach saoilidh mi nach 'eil ach beag a bheir bàrr air Mod Loch Bhraoin a chumadh an Ullaboll 's a Ghiblein. Thòisich am Mod so air feasgar Di-ardaoin agus b'e sin an tòiseachadh. Tri dealbh-chluichean air an cur an ceill fo chomhar làn talla, an Gaidhlig ghrinn, bhlasda, choimhlionta. Cha b'e fanoid air Drama a bha so idir. Gheibh sinn sin tric gu leòr aig bladhasdairean a tha smaointinn nach 'eil dealbh-chluich 'na dealbh-chluich idir mur 'eil bodach agus cailleadh air an urlar-thogte agus iad 'gan giùlan fein mar gum biodh amadan agus òinseach. Bha bodaich, cailleadhan, caileagan agus balaich ag gabhail cuid anns an Drama aig a' Mhod so, agus bu mhath an gnothach ris.

Gabhaidh mi buidheann 'na Còigich mar bhall-sampuill. Roghnaich iad dealbh-chluich a chaidh fo ainm. "Iteagan bòidheach air na h-eòin tha fad as." Mar dhealb-chluich chan 'eili ach ma làimh, gun mhóran suspain no brìgh. Tha na pearsachan a tha an t-ùghdair ag cruthachadh anns an dealbh-chluich so cho neo-choltach ri daoine ciallach, cumanta, 's gu bheil e duilich dhuinn a chreidsinn gun robh an leithidean riamh air thalamh.

Gidheadh, an làmhnan buidheann na Còigich ghabh na pearsachan cruth agus cosamhlachd dhaoine reusanta, so-chreidsinneach. An cainnt ghoirid, thug iad as an dealbh-chluich na bh'inte agus chuir iad innte na bha dhith oirre. Aig an aon àm, cha deachaidh facal 's an dealbh-chluich atharrachadh agus is e sin an cliù, is àirde as urrainn duinn a thoirt air luchd cur an cèill an Drama ge b'e àit am bi iad.

Dh'fhaodamaid leudachadh air càch mar an ceudna ach 's dòcha gun dean sud an gnothach an dràsda.

Bha Mod Loch Bhraoin air a chomharrachadh a mach ann an seagh eile. Bha a' Ghaidhlig air a bruidhinn bho mhoch gu dubh. Tha sinn a' fàs tuille agus eòlach air muinntir a bhi a' labhairt na Gaidhlig agus an teanga 'n am pluic, trì no ceithear a dh' fhaclan an Gaidhlig agus suas leis a' Bheurla. Tha mòran againn r'a ionnsachadh bho mhuinntir Loch Bhraoin. Ghabh mi beachd air Coisir a bha aig am biadh 's an Tigh-òsda. Cha do labhair iad facal Beurla fad an t-siubhail agus cha do lasaich an còmhradh bho'n thainig iad a steach gu'n deach iad a mach.

Chumadh Céilidh air oidhche Di-haoine. Bha moran aig a' Cheilidh aig nach robh facal

Gaidhlig, ach ma bha, b'ann nan tosd a bha iad. Cha robh facal ach Gaidhlig aig a' Cheilidh so agus dh'fhaodadh luchd-stiùraidh céilidhean eile, gun dochann 's am bith a dheanamh dhaibh fein, ite bhòidheach a thoirt as a' Chòigich no á Leac-meilm agus a cur 'nam boineid. Gheibheadh iad eadhon an Ullaboll (far is lugha a bheil de Ghaidhlig air a bruidhinn) rudan beag ma dh-fhaoidte nach deanadh coire 's am bith dhoibh a chur fo'n cùlaig.

RUAIRIDH MACFHIONGHUIN.

CARMINA GADELICA.

Tha' ghaoth ag òsnaich feadh nan cnoc a nochd,
Tha 'n fhaighe' sloistreadh ann an cois nam bàgh,
Tha cluas ri claiseachd aig na h-eòin fo roc,
Ag èisdeachd ri dian-chagraidhean an Dàin.

Nach iomadh oidhche' a chual na cuic a' ghaoth,
Nach bitheant' thug an fhaighe buill' air tràigh,
Nach tric a rinn an Dàn le briathran caomh,
Ceòl cluaise do na h-eòin air uchd nan càrn.

Tha brìgh tha barraicht' aig a' ghaoith a nochd,
Tha cao-chladh smuain is bheachdan aig muir-làn,
Tha diamhairreachd aig sgathalain nan cnoc,
Tha rùn an Dàin dhaibh nochte mar nach gnàth.

Gur e 's ceann-fath do dh' anshocair nan dùl,
Mac-meannu' a' bhàird a thoirt o thaod 's o shréin,
I falbh mar bheithir feadh nan àirdean, saor,
'G a spuaradh fhein feadh chluaintean glas nan speur.

Thug caraid gibhte dha, 's b'e sin an duais,
Fior neamhuid litreachais, ban-rìgh nan seud,
Cha n'eil air thalamh mheasda dha a luchd,
Solus nan solus e, reul-inn nan reul.

"Carmina Gadelica" tha ort mar ainm,
Bhaisteadh 's an Laidhonn thu, cha b'e mo rùn,
Am fonn a dh' àraich thu cha d'fhàg ort cearb,
Tha dreach na machrach Gaidhealaich 'nad ghnùis.

Nach bochd gun chompanach bhi leam a nochd,
A dh' òladh deoch leam ann an Loch nam Bàrd,
'S i sud an iocshlaid thiodhlaiceadh gach sprochd,
Air Beinn nan Duanairean a' buain nan blàth.

Ach bheir mi'n ruaig so ged tha mi leam fhéin,
Air feadh nan cluaintean is nam fuar-beann tlàth,
Gu t'achadh bhuaana leagaidh mi mo cheum,
'S de d' thoradh luachmhor, gabhaidh mi mo shàth.

Nach ait an s' alladh a bhi sealltuinn siar,
'S a' ghrian 'ga tiodhlaicadh mu fhuir chomh-thràth,
'S gach creutair nàdurra 's guth tàlaidh eun,
Ri ùrnaigh smàlaidh dhi, aig cìroch an là.

Nach àlainn moch-eirigh air madaunn Chéit',
Bhi siubhal sleibhe mu'n tig grian an àird,
Nach intinneach bhi 'g èisdeachd ceòl nan teud,
Is eòin nan speur a' cur an cèill an dàn.

Nach mor am beathachadh do'n chrì 's do'n t-sùil,
Bhì faicim aogais 's an bi gaol a' snàmh,
Nach milis briathran thig o bhilean maoth,
Do dh'fhear tha'n gaol air caomhan an fhuil bhàin.

Tha greadhachas an an-shocair nan seun,
Tha seòrsa Diadhachd ann am briathran pàisd,
Tha beagan sòlais ann an bròn 's an pian,
Nach lionnhor miorbhoilt eadar grian is làr.

Tha caistealan an domhain mhòir gu lèir,
Tha luingean nan crann beura fhéin air sàl,
Tha inneachdan is eart a' chruinne-ché,
Ag agairt spéis nach curar bhuainn gach là.

Nach aighearach an saoghal gu dearbh,
Nach so'asach bhì comhnuidh fo na neoil,
Co shaoileadh gu'm biodh smaointean duine searbh,
'S na h-uibhir de gach glòir air bharr an fheòir.

Tha 'n oidheche nis orm air falbh 'na deann,
Tha 'n geallhan dubh orm, 's cha taobh e dearg,
Ach co nì ùrnaigh dha mu'n mùch e cheann,
A chumas daonnan e gu saor o chearb?

An am an togar e co bheamaicheas là?
Co chuireas fàilt air anns a' mhaduinn òig?
'S co their 's a' bhuailidh greis mu'n gluais na
h-eòin,
"Biodh Buachaill" math oirbh gu eadradh nòin."

Co chumas galairean is gaoid air falbh?
Co shaoirs sinn o an-shocair 's o bheud?
Co sheinneas o' tha dhuinn 's sinn fhéin cho balbh?
Co chuireas anam ann an sluagh gun chéill?

Co chruinnicheas còmhla ri àm bròin is bàis,
'S a dhòirteas coibhneas air trom-lotan gear?
Co bhios mànanach mu'n bhòrd 's mu'n chlàr?
'S na Gàidheil 'n diugh gun choir air fir an Fhéidh.

Co chuireas céilidh agus ceòl air bonn,
'S na h-ionada 'm bu dual dhaibh a bhì fàs?
Co dh'imseas sgeulachdan mu shìol nan sòim,
'S air oidheche Chaluan ghabhas Duan na Càsg?

Co bheannaicheas iasgairan a' triall gu sàil,
'S a chuireas seun orra bho dhìol nan tonn?
Co ghuidheas tacar dhaibh le aigne bhlàth,
Tilleadh sàbhailte is faire lom?

Co sheinneas oran-buana, buainn a' bhàir,
'S a ghabhas duanag 'n àm bhì cuallach sprèidh?
Co thogas iorram ùr air chùl nan ràmh,
'S a bhuainneas le guth aobhach fraoch an t-sléibh?

Sin dhuibh na smaointean so a bhuail 'nam cheann,
An oidheche so 's cha nònachaid leam fhéin,
Rinn thu-sa leabhrain rathad dhomh is treòir,
A dh' ionnsaigh dùthcha tha air chùl na rinn.

'S na'm faighinn m'iarrratas b'e miann mo chridh',
Bhì triall 's na linteann 's an do chinn do bhàrr,
'S nam bithinn combla riut air thòir an t-sil,
Mhàc Ille Mhìcheil, shiunn dhuist mo làmh.

'Sa nochd biodh fios agad 's tu fada cian,
Ged sheachdas tioidhacan 's ged shìolaidh's gràdh,
Bi t-obair àlainn-sa fhad's dheàrras grian,
A' cumail rian air smaointean fhìl nam bàrd.

DOMHNALL MACDOMHNALL.

EDARAINN FHIN.

AN LEABHAR DUBH.

Fhir-dheasachaidh,—Nach bu fheargarrach, agus nach bu ghlic, nuair a bhitheas ann Mod an Obair-dheathain, bus a leabharachaidh chum na fir leis am miam an toirt gu Dear ann am Buchan los dachaidh an Leabhair Dhuibh chliùtaich fhaicim. Is e an leabhar as sine a tha sgrìobhte anns a Ghaidhlig Albamaich, agus bha e air a sgrìobhadh anns a' Ghaidhlig Bhuchamaich far nach robh facal sam bith Gaidhlig air a bhruiddinn a nis o chiomh shia ceud bliadhna. Chan 'eil am baile beag Dear ach deich mìle fichead bho Obair-dheathain. Bha an Leabhar Dubh air a sgrìobhadh anns an Tigh-mhanaich Cheiltich aosda a chuireadh air bonn le Còlum-cille mòr fhein, nuair a thadhail e an Dear bho eilean Ìdhe gu pearsanta, agus a dh' fhag e a sgoilear Drostan mar cheann-an-tighe. An deidh an Tigh-mhanach Cheiltich thainig an Abaid Clheistsianach air taobh eile na h-aibhne Uigidh, agus is urrainn do dhuine na ballachan àrda ach brìte fhaicim an sin gun an là an diugh. Tha an ìarach boidheach, suidhichte ann an luib na h-aibhne Uigidh, feadh chaitreachaidhean boga, gasda, de'n t-seòrsa Ghallda—uisge, craobhan, cnocain.

Bu chòir, air ceud thadhail a' Mhoid gu Obair-dheathain, nach di-chuimhniceadh na Gaidheil an leabhar as sine a' tha' ag, agus a chaidh a sgrìobhadh deich mìle bho bhaile Cheann Phadraig agus an Rudha Buchamach.—Is mise,

WILLIAM P. MILNE.

St. Tropez.

A Ghaidheil, a charaid,—Tha mòran air a ràdh, agus air smaointeachadh air ciamaid bu chòir an teanga Ghaidhlig a chumail fìor Ghaidhealach. So agaih eiseimpleirean chum a nochdadh ciamaid a nì na Frangach an gnothach ceudna. Bha na h-eiseimpleirean sin air an togail bho shanasan ann an unneagan bhùithean anns an Fhraing fhéin.

- (1) Pique-niques.
- (2) Un vieux porto tawny.
- (3) Hotel du Beach.
- (4) Restaurant; Ici Stopper.

Is Mise,

W.P.M.

Fear-Deasachaidh "A' Ghaidheil."

A Dhuine-uasal Chòir,—Tha e 'na thòileachas ro mhòr dhuinn a tha a' leughadh "A' Ghaidheil" gach mìos, gun bheil sibh, an drasd' 's a rithist, a' gabhail beachd air cor an t-saoghail mhòir mur timchioll agus sin an cainnt bhrioghmhor bheothail. Tha eagal orm, co dhù, nach 'eil sibh uile gu leir ceart air na thuir sibh, an mìos so, mu'n Spàinn.

'Nuair a thoisich an t-àr-amach fuilteach, cha b'e "a' Bhuidheam Dhearg" a bha a' riaghadh na dùthcha idir, ged is cumanta am barail sin! 'S ann car coltach ris na "Liberals" againn fhein a bha an riaghaltas gun fhear de na Sòisealaich no na Comunaich ann agus b'iad doctairean agus sgoilearan mòra gu sòraichte a bh' air a' cheann. Ma leughas duine sam bith an leabhar gasda aig Iain Gunther, "Taobh a stigh na h-Eòrpa," chi e gur e an t-fhirinn a tha' ann an sin.

Mu'n deachaidh a' Phoblachd a chur air bonn, bha seilbh mhòr agus cumhachd aig an eaglais (eaglais na Ròime) agus na h-uaislean, dìreach mar a bha an Albainn againn fhein roimh àm an Ath-leasachaidh. A reir na h-uile coltais, chum iad

muinntir na dùthcha gu math teann fo'n smachd, oir bha iad ro bhochd agus thatar ag radh gun robh *corr is da-fhìthead 's a' cheud gun fhoghlum idir!* Ghabh riaghaltas na Poblachd bho'n eaglais agus bho na h-uaislean cuid de'n chumhachd agus de'n mhaoin a bh' aca roimh sin agus chuireadh na sgoiltean agus gnòthuichean de'n t-seorsa fo ughdarras na stàta mar bu chòir. Cha robh fuath ag an riaghaltas do phearsa-eaglais sam bith ach a mhàin dhaibh-san a bha ag obreachadh air son smachd is cumhachd na h-eaglaise a thogail as ùr an aghaidh nan reubalach. Tha fhios againn uile air orra-san.

Nise, mar a thuigean sibh, cha robh an eaglais agus na h-uaislean uile gu leir toilichte agus le comhmadh na h-Eadailte agus saighdearan Eadailteach agus Morrach, riun Franco ionnsaigh as an leth air riaghaltas na Spàinne—riaghaltas a thaghadh leis a' phobull! *B'ann aig an àm sin*, a thug na Sòisealach agus na Comunaich cul-taice do'n riaghaltas agus ghabhadh cuid dhiubh a steach a chum riaghaltas uile-nàiseanta a chur air chois an aghaidh nan reubalach. Tha fhios againn uile air buil a' chòmhr-strì agus ged a tha cleamhnas mòr eadar an Ròimhe agus Franco, cha chreid mi gum bheil barrachd suim aige-san do dh'iadhadh no ceartas na th'aig na deachdairean eile. Is cinnteach mi gur e gaol an saobhreis agus an cumhachd shein a thug air, agus air a luchd-leannhuinn, ionnsaigh garbh a dheanamh air Spàinn shithcheil agus dùthaich shaor eile a chur fo smachd deachdair-eadh.

Ged is ann leis-san a thugadh a mach a bhuaidh, 's e ar dòchas agus ar n-ùrnuigh dùrachdach gum faigh muinntir thrugh na Spàinn sìth, ceartas agus saorsa sìobhalta, mu dheireadh thall.—Is mise, le gach deagh dhùrachd,

SEORAS HAY.

82 Priestfield Road,

Dùn Eideann, 9,

An Céitein, 2, 1939.

A Charaid Chaoimh,—Tha mi toirt fainear gu bheil sibh a' sgrìobhadh nach bu mhisde an fheadhainn sin air an Ard Chomhairle nach tuig fhathast a' Ghàidhlig gu ro mhath nan ionnsaichean iad i. Mo thruaighe, tha na ceudan de innbich ann a tha foghlum na cànan fad bhliadhnanach ach u threig gach dòchas air a bruidhinn agus nach 'eil ceadhon an comas facal ach beag a thogail. Mairidh cùisean mar sin fhad 'sa bhitheas teagaisgairan ann a tha ag aoradh do 'n ghràmar o mhoich gu dubh, a tha toirt seachad mhineachadh fada 's a' Bheurla air riaghailtean a' ghràmar air àit a bhi feuchainn fad na h-ùine ri cluas an oileanach a chleachdadh ri fuaim na Gàidhlig, agus a tha toirt air an oileanach thrugh rudan mar so a leughadh:

Thàinig an tuathanach is bhris e
casan a' choin bhig le maide mòr.

Cha deau sin am feasd an gnòthach. Air an làimh eile tha a' chlann bheag a tha air an àrach far a bheil a' Ghàidhlig air a labhairt comasach air a bruidhinn gu fìleanta, fada mu'n tòisich iad air an sgoil. Chan fhaca iad riamh an gràmar is dh'ionnsaich iad an cànan trid na cluaise a mhàin. Cha do chuir iad a' chait roimh an each: nuair a thòisich iad air a' ghràmar bha iad cheana comasach air a' clànain a bhruidhinn.

A theagasgairan, feuchaibh ri seòl a d'healbhadh a dh'ionnsaichean na h-inbich a BHRUIDHINN. Ni iad an gràmar 'nan dachaidhean fhéin.—Is mise, le meas is mairn,

ALASDAIR MACDHONNACHAIDH.

Manchester.

NA MEURAN.

MEUR THOBAIR-MHOIRE.

Tha na ceilidhean seachad airson tacain ach bha sinn toilichte gur ann a b' fheàrr a bha iad a' dol—is ganu gu'n robh oidhche idir cho cridheil ris an oidhche mu dhèireadh. Bha òran ghrinne air an seinn agus innealan ciùil air an cluich le fonn a thogadh cridhe nach 'sam bith. Thug an t-urr. U. MacDhòmhnull seug air a' chuid sin de Mhuile air an robh e eòlach, agus chòrd 'eachdraidhean ris a h-uile duine.

Mar is cleachdadh do'n Mheur so de'n chomunn chun iad cuirn chinil, agus cho math ri muinntir a' chomunn bha iad an comain luchd-seinn as àitean eile. B'iad sinn A'Mhgd. M. NicCuinn, Bean 'Ic Aituir agus A. Mac 'Ille Dhuinn, sheinn iad gu math 's gu ro mhath. A bharrachd air seinn bha Bean Mhic Griogair agus Niall MacLeod ri còmhradh a thug gaire air an t-sluagh. B'e an ceann-suidhe An t-Urr. Iain Mac a Mhèinnearaich a bha 'sa chathair agus thug e f'ar comhair an obair a bha am meur so ris cho math ri bhith a' cumail Chéilidhean. Labhair Iain Camshron gu fìleanta 'se a' toirt taing do'n fheadhainn a bha dileas do'n cànan.

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Leabhar XXXIV.]

An t-Iuchar, 1939.

[Earrann 10

AN OIGRIDH AGUS A' GHÀIDHLIG.

Chan 'eil teagamh sam bith nach 'eil àite aig a' Ghaidhlig an diugh am measg na h-oigridh nach robh aice riamh roimhe. Tha cliù inbha aig ar cànan an sùilean a' ghinealaich tha ag èirigh suas nach robh aice an sùilean a' ghinealaich a bha romhpa.

Tha i an diugh air a teagasg anns na sgoilean mar chànan as fhiach an t-saothair sin a dheanamh. Tha e mar chorachd, le lagh na riochachd, air luchd-riaghlaidh, an fhoghlum gum bi a' Ghaidhlig air a teagasg 'sna sgoilean air a' Ghaidhealtachd do'n chloinn. Tha so air a dbeanamh a nis an iomadh àite, agus mar a tha luchd-teagasg Ghaidhlig a' fas na's lion-mhoire tha i air a teagasg ann am barrachd agus am barrachd de na sgoilean feadh na dùthcha. Tha so a' toirt àite is cliù dhi mar chànan an sùilean na cloinne nach robh aice riamh roimhe. Linn no dhà air ais cha robh cùisean mar so, is ann a bha iad fad air a chaochladh. Chan e mhàin nach robh i air a teagasg 'sna sgoilean—ach ann an corr àite le deaghghean is gliocas a' mhaighstir-sgoile—ach bha dìmeas is tàire air dheanamh oirre leis an luchd-teagasg. Chan e mhàin nach robh i air a teagasg, no dad a bhuineadh dhi, ach cha robh e air a mheas uasal is ceart a bhi 'ga bruidhinn aig uairean na sgoile. Bha a' chlànn an iomadh àite air am peanasachadh air son a bhi 'ga cleachdadh aig àm na sgoile. Saoilidh daoine no glé iongantach is aineolach an diugh, agus tha e ann an sin ach gabhaidh e tuigsinn mar a bha chùis. 'Se Goill a bha am mòran de'n luchd-teagasg air a' Ghaidhealtachd an uair ud, agus cha robh aithne no eòlas aca air a' Ghaidhlig no air

eachdraidh nan Gaidheal no air cleachdadh ar sinnsir is ar daoine. Bha iadsan a' smaoineachadh nach robh feum cruthaichte ann am foghlum no an eòlas sam bith ach foghlum is eòlas Beurla; agus bha cuid de na maighstirean-sgoile so cho eudmhor agus cho comasach nan dreuchd 'sa dh' iarradh duine, ach cha robh am foghlum fhéin agus am beachd air oideachas ach car cumhang, agus cha robh àite sam bith aig Ghaidhlig agus aig nithean Gaidhealach anns an fhoghlum agus an oideachas a bha aca, agus a bha iad a' toirt seachad do'n chloinn. Cha do thuig iad a rianh gum biodh a' Bheurla fhéin na b' fhearr agus foghlum is eòlas na cloinne na bu choimhlinta nan robh iad a' teagasg cànan am mathar agus cleachdaidhean an athraichean do na sgoilearan. Mar sin chan fhaodar a bhi ro throm orra agus gur h-ann bho aineolas a thainig e nach robh taobh sam bith aca ris a' Ghaidhlig no ri nì sam bith a bhuineadh dhi.

* * *

Cha b' ionghnadh idir mar sin ged nach biodh mòran cliù aig a' Ghaidhlig an sùilean na cloinne, agus an dìmeas is an tàire bha air a dheanamh oirre leis an luchd-teagasg 'sna sgoilean. Cha robh i airidh air a leughadh fhéin no air a sgrìobhadh ionnsachadh, agus mar sin bha i bochd gun chliù an sùilean a' ghinealaich ud fhad 's bu bheò iad. Tha freumhag de'n so a leantainn ruinn fhathast agus chan 'eil sin 'na ionghnadh, o'n bhà agus thà e duilich faotainn cùiteas agus an rud a chuirear annainn 'nar cloinn.

* * *

Ach is e oigridh an latha an diugh dòchas na Ghaidhlig. Tha luchd-teagasg glic agus

comasach air a' Ghaidhealtachd an diugh—fior Ghaidheil a' chuid as motha dhiubh—fir is mnathan aig a bheil eòlas litreachail iad-fhein air a' Ghaidhlig agus air eachdraidh is cleachdaidhean nan Gaidheal. Tha fhios aca-san air luach na Gaidhlig chan ann a mhàin mar chànan innte fhéin ach mar mheadhon foghlum is oideachaidh do òigridh na Gaidhealtachd. Tha iad mar sin ag ionnsachadh a leughadh 'sa sgrìobhadh do'n chloinn. Tha iad a' deanamh sin agus mòran a bharrachd. Tha iad a' leigeil fhaicinn do'n chloinn an luach a tha innte mar chànan aosmhor is uasal, agus an t-àite tha aice am measg chànan iomraitich an domhain, agus cho sealbhach 'sa tha balach no nìghean aig a bheil i còmhla ris a' Bheurla Shasanaich. Chan 'eil teagamh sam bith nach bidh a' Bheurla fhéin aca na's saoihbhire agus na's còimhlionta ri linn na Gaidhlighe.

* * *

Tha mar sin àite aig a' Ghaidhlig an sùilean agus an cridheachan òigridh an latha an diugh nach robh aice ann an cridheachan agus an sùilean òigridh a riamh roimhe. Leughaidh iad agus sgrìobhaidh iad an cànan fhéin cho maith ris a' Bheurla; agus tha iad déidheil air gach nì fhoghlum mu dheidhinn na Gaidhlighe agus nan Gaidheal. Mar sin chan 'eil nì as fheumail do'n Chomunn Ghaidhealach a dheanamh na pailteas meadhon leughaidh an Gaidhlig a thoirt do'n òigridh. Is e sin as aobhar gu bheil ear ag cur trì leth-bhreac de'n *Ghaidheal* gach mìos dh'ionnsaigh gach Feachd de Chomunn na h-Òigridh an asgaidh. 'Se an ionnsachadh òg an ionnsachadh bòidheach, 'se agus an ionnsachadh buadhach, agus le bhi deanamh cleachdadh do bhi leughadh na Gaidhlighe 'nan òige leanaidh e riutha fad am beatha, agus an cois sin bitidh luchd-leughaidh Gaidhlig ann, agus bidh suim aig na Gaidheil do an litreachas fhéin, agus bitidh inbh agus àite aig an cànan 'nam measg. Tha sinn a' cheana a' faicinn toiseach tòiseachaidh so.

FACAL 'SAN DOL SEACHAD.

Cha ruig a leas duine a smaoineachadh gur h-ann 'nar latha-ne a mhàin a bha cuid de luchd-riaghlaidh as an céill a thaobh uail is cogaidh, agus a' smaoineachadh gun saltair iad an saoghal uile fo an casan. Bha sluagh de an t-seòrsa ud ann o thùs eachdraidh, daoine bha smaoineachadh gun tugadh iad buaidh air gach cinneach eile do bhrìgh lionnmhorachd luchd-airme agus cumhachd innealan-cogaidh.

Bha an leithid a rud a dol air adhart mu chòig ceud bliadhna roimh theachd Chrìosd; bha an duine gun chéill sin Xercses Rìgh Phersia a' smaoineachadh gun cuireadh e an saoghal uile fo a smaigh fhéin, ach sheas a' Ghréig 'na aghaidh air son saorsa. Bha esan dìreach mar a tha deachdairean an latha an diugh, ag iarraidh a h-uile nì a bhi reir a thoile-san, agus b'e sin toil an amadain.

Co dhiubh, thainig e as an àird an ear le arm do-àireamh los a' Ghréig a chur fo na casan. Ciod nach deanadh e mura géilleadh iad dha-san. Bha esan cho làidir agus cho ullamh gu cogadh agus nach robh feum sam bith do chinneach bèo seasamh 'na aghaidh-san. Bheireadh esan, 'na bheachd fhéin, air na Gréigich géilleadh dha le seachd neo-ar-thaing dhaibh. Coltach ri a sheòrsa bha e glé mhaith air bòilich, agus chuir e fios chun nan Gréigeach gum bh'ghlice dhaibh géilleadh dha-san, gu robh a shaidhearann-san cho lionmhor agus gun dorchnaicheadh iad an adhar le an saighdean. "Dean thusa sin," fhreagair Rìgh na Gréige, "ach cogaidh sinne 'san dorchadas."

Thainig Xercses air adhart ach ma thainig chaidh ruag is sgrìos air, air muir is air tìr, le na Gréigich.

So an duine truagh, ann an uabhar amaidis, a thug air na seòladairean aige fairge a' Bhoisphoris a sgùrsadh mar thàire agus mar thàmailt dhi, seach gun bhris doimnion fairge drochaid a bha iad a deanamh de bhàtaichean chum an t-arm aiseag thairis. "Thugaibh," arsa esan, "trì cheud buille do'n fhaighe air son an rud a rinn i, agus tilgibh slabhraidhean innte gus a ceangal." Sin agad Ceannard gun chéill, fear a dheachdairean an t-seann saoghail. Chan 'eil am fear as mìosa de dheachdairean an latha an diugh cho amaideach ris-san.

* * *

Teothaidh feoil ri fine ged nach deòin le duine. Bha mi a' smaoineachadh air an t-sean-fhacal so a thaobh nan Lochlannach agus na Gaidhlighe. Mar tha fhios agaibh tha buidheann sgoilearan an Oil-thigh Oslo a dh'ionnsaich a' Ghaidhlig; agus chan e sin a mhàin e ach tha triuir aca air tighinn a nall chun na Gaidhealtachd los dualchainntean nan Gaidheal a chur an eagar, agus na crìochan a tha eadar gach dualchainnt a thogail, agus mar sin còraichean dualchainntean na Gaidhealtachd gu léir a thoirt a mach, agus an cur an clòdh. Bheil fhios an e na tha de fhuil nan Gaidheal 'sna Lochlannaich bho bha iad air thigheadas am measg nan Gaidheal ceudan bliadhna air ais, agus na tha de fhuil nan Lochlannach 'sna Gaidheil o'n uair sin, a tha 'gan tàladh gu chéile

agus a' toirt càil cho mòr do na Lochlannaich air a' Ghaidhlig. Eadar gur h-e no nach e, tha iad air ùidh nach beag a ghabhail 'san Ghaidhlig, agus a' dol gu saothair is cosguis mhòr los na nithean so a chuir iad romhpa thoirt gu buil.

Bha fear de na sgoilearan so, *Carl Borgstrom*, a' fuireach séa mìosan 'san Eilean Sgitheanach an uridh ag cur aithne agus ag cur an eagar clodh-bhuailidh dualchainnt an Eilein. Chuir esan leabhar a mach o chionn ceithir bliadhna air dualchainnt Bharraidh, agus tha e an dràsda an Oslo agus e a' beartachadh leabhair air Dualchainnt Innse Ghall, no nan Eileanan Siar.

Bha foghlumaiche eile, *Niels Holmer*, an grèim 'san obair so fada mhór an uridh an Earra Ghaidheal—ann an Cinn-tìre agus an Arainn agus an Comhghall—agus tha e an dràsda a' trusadh 'san dùthaich timchioll Loch Ghòill. Thug Profasair *Marstrand* fad leth-bhladhna an Earra Ghaidheal cuideachd agus e a' deanamh a mach an garadh-crich a tha eadar a' Ghaidhlig 'sa Bheurla. Tha e a' tighinn a nall a ris deireadh an t-samhraidh air a' ghnathach cheudna.

Bidh sinn toilichte fhacinn.

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Tha Rìgh Carol, Rìgh Rumania, air muinntireas a chur air grunnan fhiobairean as an dùthaich againn gu bhì 'nan oid-ionnsachaidh air fhiobaireachd do Chomunn na h-Oigridh 'san rìghachd aige. Tha creideas air leth aig Rìgh Carol 'sa' fhiob-mhóir airson fearalas is ceòl a dhùsgadh ann measg na h-oigridh aca. Tha barrachd meas aig na Gaidheil fhein an dràsda air ceòl na pìoba na bha aca o chionn fhada. Cha droch comharra sin air na Gaidheil.

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Thachair sgiorrachd dòrainneach air fairge toiseach na mìosa so chaidh, sgiorrachd a bha 'na chall agus 'na mheadhon bròin do'n rìghachadh uile gu léir. Chaill naoi deug agus ceithir fichead fear am beatha ann am bàta fo-lionn agus gun i air tighinn an uachdair a rithist. Bhathas a' feuchainn dé mar a dhearbhadh an long chogaidh fo-lionn Thetis i-fhein, agus i air a h-ùr thogail, ann am bàgh Leibhearpol. Chaidh i fodha aig 1.40 p.m. agus dhùil gum biodh i a' seòladh fo lionn fad trì uairean a thìde, ach an uair bha an t-àm aice tighinn an uachdair cha do nochd i i-fhein idir. Ge b'e dé chaidh ceàrr chaidh i chun a' ghrunna ann an doimhneachd aitheamh ar fhichead agus cha do dh' éirich i tuilleadh. Shàbhailleadh ceithre ar thàrr aiseid gu uachdar na mara tre inneal tèarnaidh Dhaibhis, ach chaidh a

h-uile duine eile a bh' air bòrd a dhith. Feumaidh e bhith gun thachair aimplig air choreigin do rud-eigin 'san luig fo'n uisge nuair nach do dh' éirich i rithist. Bha grunnan de luchd-obrach, feadhainn dhiubh-san a thog i, cho math ri seòladairean air bòrd innte nuair a chaidh i as an rathad, agus saoilidh sinn gu bheil e na's duilche iad-san am beatha chall 'na leithid a dhòigh. Tha comh-fhaireachdan na rìghachd uile ri teaghlaichean an feadhainn sin a chaill am beatha anns an sgiorrachd duilich so.

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Tha sinn toilichte gu bheil an *t-Oigear* riarachaid leis na thug sinn dha 'san àireamh mu dheireadh. Cuireadh esan gu buil am measg a choimhearsnach na nithean maith as aithne dha, agus bithidh sin chum beannachd dha-fhein agus 'na bhuanachd do chàch. So ùrnuigh eile a tha gu math aosda agus a tha fìor fhreagarrach do'n òigridh.

“Dèonaich, a Thighearna, deagh bheartan a chur 'nar cridheachan agus comh-oibreachadh leinn 'g an cur an gnìomh; air chor is gur h-ann bhuat-sa thig tìs ar n-ùrnuigh is ar gnìomharran gu léir, agus gur h-ann annad-sa a theid an crìochnachadh; tre Iosa Crìosd ar Tighearna. Amen.”

* * *

Tha *Rob Ruadh* a' foighneachd an cuala sinn a riamh iomradh air “clach an t-seabhdail.” Thug an aithris a bha againn air clach a' ghlagain 'na chuimhne gun cuala e agus e 'na bhalach mu chlach an t-seabhdail, ach nach 'eil dad a chuimhne aige air ciod e bha so ag ciallachadh.

B'e clach an t-seabhdail clach mhór a bha an dorus na cuile mònachd 'sna seann tighean dubha. Nuair thigeadh fear-siubhail, no duine sam bith a bh' air an t-seabhdail, a steach do thigh is ann air an t-sorchan so an dorus na cuile mònachd agus faisg air dorus an talain a shuidheadh e. Theiradh mar sin na seann daoine “clach an t-seabhdail” ri clach, no ri eadhon cnap mòr maide, a bhiodh an dorus na cuile mònachd air taobh shìos an teine agus faisg air dorus an talain.

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Tha Comunn Ghaidhlig Inbhir Nis a' deanamh obair mhaith agus obair fheumail le bhì cur a mach gach dara bliadhna ann an cruth leabhair na h-òraidean a tha air an toirt seachad aig na coinneamhan aca. Tha còig leabhair dheug ar fhichead aca air a chur a mach a nis—cha do rinn am fear mu dheireadh dhiubh ach a thighinn thugainn o chionn seachdain no dhà; agus tha òraidean agus gnothaichean eile nam bliadhna 1929-30 anns an leabhar so. Tha e 'na leabhar a tha gu maith tomadach,

agus coltach ris an fheadhainn eile de "Ghnòthaichean Comunn Gaidhlig Inbhir Nis" tha mòran fiosrachaidh ann air eachdraidh is cleachdaidhean na Gaidhealtachd, agus air nìthean a bhuineas do'n Gaidhlig. Tha gach aon a tha 'na bhall de'n Chomunn a' faotainn an leabhair an asgaidh, agus chan 'eil a bhith 'na bhall de'n Chomunn ag cosg ach crùn an comhair na bliadhna. Tha mòran 'nam buill de'n Chomunn so airson an leabhair a mhàin o'n tha iad a' fuireach fada air falbh as Inbhir Nis anns gach ceàrnaidh de'n dùthaich, agus eadhon an dùthchan céin, agus mar sin chan urrainn dhaibh na coinneamhan a fhrithleadh. Ach tha e 'na bhuannachd dhaibh-fhein agus na chuideachadh do'n Chomunn iad a bhi 'nam buill dheth, agus tha na leabhraichean eireachdail so aca air a thàilleabh.

Ged is ann am Beurla tha mhór chuid de'n leabhar tha annlan maith Gaidhlig ann cuideachd, agus chan 'eil duine aig a bheil e nach fhaigh foghlum is fiosrachadh ann air iomadh nì Gaidhealach. Gheibh e 'san fhear so, an Gaidhlig eòlas air iomadh nì mu ainmhidhean na Gaidhealtachd, agus air cùis thruigh Chailein Ghlinn Iubhair, no Murt na h-Apuinn, agus sin an deagh Gaidhlig cuideachd. Gheibh e am Beurla ann cuspairean mar so: *Early Irish Influence in Scotland; Irish and Icelandic Saga; The Development of Gaelic Music; Celtic Monasticism; Place-Names of Perthshire*, agus grunnan eile.

Ged bu mhaith leis a' Gaidheal am barrachd Gaidhlig a bhi ann, agus mòran de'n fiosrachadh a tha ann a bhi air a thoirt fa ar comhair ann an Gaidhlig, mar as maith a dh' fhaodadh e, chan fhaod sinn a bhi gearain agus an obair fheumail a tha an Comunn so a deanamh. Bheireamaid a chomhairle air neach sam bith a chì so, e thighinn gu bhi 'na bhall dheth, mur 'eil e sin a cheana, le crùn a chur dh' ionnsaigh an Rùnaire, Alasdair N. Mac-Neacail, 28 Queensgate, Inbhir Nis, agus ma ni e so bithidh e 'nar comain-ne nuair gheibh e an leabhar tlachdmhor so.

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Tha féill mhaith air crodh Gaidhealach am bliadhna, tha na prìsean gu maith na's fheàrr na bha iad o chionn iomadh bliadhna. Air Féill Loch nam Madadh agus an àiteachan eile 'sna h-Eileanan Siar bha bliadhnaich dhàmh a' faighinn cho àrd ri deich puinnidh Shasunnach, agus bliadhnaich aighean cho àrd ri £12. Bha dò-bhlidhnaich dhàmh a ruighinn £14 2s. 6d. agus dò-bhlidhnaich aighean a' dol cho àrd ri £14. Tha so 'na mhisneach do thuthanaich nan Eilean agus na Gaidhealtachd air fad.

Tha sinn ag cur meal an naidheachd air Seton Gordanach agus an Rìgh air an t-urram C.B.E. a chur air. Is geal a thoill esan sin. Tre a sgrìobhaidhean rinn e a' Gaidhealtachd iomraiteach, agus chan 'eil a bheag eile ann a rinn cor is cùis nan Gaidheal mar a chor 'sa chùis fhein coltach ris a' Ghordanach. Dh' ionnsaich e a' Gaidhlig agus tha mion eòlas aige air seann oideas is sgeulachadan nan Gaidheal, agus 'na leabhraichean agus 'na sgrìobhainnean rinn e iad aithnichte do'n t-saoghal. Tha e mar a bha Solamh a thaobh eòlais air luibhean agus air eoin is ainmhidhean "Labhair e air craobhan, o'n chran-sèudair a tha ann an Lebanon, eadhon gu ruig an hisop a dh' fhàsas a mach as a' bhalla; labhair e mar an ceudna air ainmhidhean agus air eunlaith, agus air nithibh a shnàigeas, agus air iasgaibh."

Chan 'eil nì de na nithibh so a bhuineas do Gaidhealtachd na h-Alba nach do rinn an Gordanach aithnichte do'n t-saoghal tre a sgrìobhainnean, rinn agus maise na dùthega, agus cumadh nam beann 'sna creag, agus dreach fuinn is cladaich. Gu meal agus gun caith e an t-urram C.B.E.

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Tha sinn toilichte chluinntinn gu bheil a Bhean-ùasal Nic a Chombaich (Phemi Marcuis) air a h-aiseag gu slàinte a rithist. Chan 'eil bean eile ann a bha na bu dìchiollaich le a guth is le a deanadas an obair a' Chomuinn na bha ise, agus tha sinn uile toilichte gun d' fhuair i thairis air an droch bhrudh a bh' aice bho chionn greis air ais.

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Tha sinn a' toirt ceud taing dhaibh-san a tha a' sgrìobhadh thugainn ag innse dhuinn an toileachadh a tha an Gaidheal a' toirt dhaibh, agus am fiosrachadh a tha iad a' faotainn bhuaith; agus gu sonraichte mar a tha e 'gan cuideachadh ann a bhi toirt am barrachd saorsa dhaibh ann an leughadh agus an cleachdadh na Gaidhlig. Inneadh iad mu a dheidhinn do an cairdean los gun toir iad-san dì-beatha dha cuideachd, agus gum bi obair a' Chomuinn Gaidhealach faicsinneach do na Gaidheil uile; ach gu seachd sonraichte los gum bi na Gaidheil suas ri bhi leughadh daonnan an cànan fhein.

Gu robh maith cuideachd aca-san a tha cur rud thugainn airson a' Gaidheil. Tha sinne agus ar luchd-leughaidh fada 'nan comain, ach their sinn aon uair eile an rud a thubhairt sinn uair is uair mar thà, iad an sean-fhacal a chumail 'nan cuimhne: "Na abair ach beag is abair gu maith e." Agus cuideachd an làmh-

sgriobhaidh a bhi soilleir réidh air neo chan urrainn na clodh-bhualadairean a chur an clodh agus gun fhacal Gaidhlig aca, agus mar sin chan 'eil e 'nan comas tuairmeas a thoirt air ciod e tha an droch sgrìobhadh ag ciallachadh. Aon rud eile, bitheadh an sgrìobhadh air dara taobh na duilleig a mhàin. Ach tha a' chuid as motha eòlach air na nithean so agus 'gan cuimhneachadh a nis. Moran taing dhaibh.

AM FEAR-DEASACHAIDH.

TRUST FOR EDUCATION IN THE HIGHLANDS AND ISLANDS.

In our last issue we gave details of the inducements to the study of Gaelic given by the Royal Celtic Society. It may interest our readers to know something of the financial help given by the Highland Trust to the higher education of boys and girls in the Highland areas.

The Trust administers a substantial annual revenue amounting to some thousands of pounds, and the area of its operations embraces the Counties of Orkney and Shetland, Caithness, Sutherland, Ross and Cromarty, Inverness, and Argyll, together with such portions of the Counties of Moray, Nairn, Banff, Aberdeen, Perth, Dumbarton, and Bute, as the Governors may from time to time determine.

The Scheme under which the Trust works was recently revised by the Educational Endowments Commissioners, and it emphasises the duty of the Governors to have special regard to the claims of Gaelic-speaking candidates for the bursaries offered. Candidates for bursaries must be of the Protestant faith, and religious knowledge is one of the subjects of examination.

School bursaries, tenable at the Central Schools, are awarded of the annual value of £15, and University bursaries of the value of £30, and in the granting of these bursaries the Governors shall have regard to the results of an examination in Gaelic or to the knowledge of Gaelic, if any, possessed by the candidate. It is in the power of the Governors to offer bursaries tenable at a Central Institution or a Training College, and to assist young persons serving apprenticeships or undergoing courses of technical instruction at places distant from

their homes, and in awarding these bursaries also the Governors are to have regard to the knowledge of Gaelic, if any, possessed by the applicants.

The Governors are further authorised, if funds are available, to make grants to County Education Committees to supplement the salaries of teachers of Gaelic in the selected schools, towards paying the cost involved in enabling teachers in the selected schools to attend Vacation Courses in Gaelic and to assist in providing standard Gaelic Text Books for the libraries attached to the selected Schools.

The bursaries offered by the Trust are fitted to be of immense advantage to Gaelic-speaking boys and girls aiming at higher education, particularly as they may be held in conjunction with bursaries from other bodies such as the County Education Committees. It will be specially gratifying to our readers to find such stress laid upon a knowledge of Gaelic.

Under the revised Scheme, An Comunn Gaidhealach is represented on the Governing body, the present representative being Sir Alexander MacEwen.

HEBRIDEAN HARMONY AND HUMOUR.

[We take the following from the *Glasgow Herald* of June 13, contributed by its London Correspondent.]

When Scotia, the bardess, returned to London this evening her audience at the Æolian Hall included many English music-lovers. There is a growing enthusiasm for Gaelic melodies in the South, an enthusiasm which the average Scot may envy, for it is young and strong.

Those who have been brought up with the swing and lilt of traditional "waulking" songs, sea-bird harmonies, churning airs, and other aural pleasures may love them well—but to hear the sealwoman's croon or the lark's call for the first time at, say, 25, is an experience not easily forgotten. One is reminded of the great man who sighed and wished himself in the shoes of any boy "who has still to read 'Treasure Island.'"
On the harmonious plane the Gaelic school of music (if it can bear any label so stilted) is a veritable treasure island to the Londoner.

As for Scotia the bardess, she displays her vocal wares well. True male bards have

all but disappeared, while female ones were never very plentiful, so she has few rivals to clutter the memory and obscure her performance. The performance has real merit, however. This songstress has a wide, and what might well be called a loving, knowledge of her art. To-night's programme, which embraced songs to the clarsach and various unaccompanied airs, was most comprehensive, ranging from the Hebridean mother's song to the clapping song and reel. Presenting a dozen such airs without becoming monotonous must have been difficult, but vitality never flagged.

This precious quality should bear Scotia and her willing hearers through the two further recitals to be given in London this month, on the 16th and the 21st.

Marie Korchinska and Marie Dare assist on harp and violoncello, respectively.

THE FLAIL.

After the harvest is safely gathered in, the next task is to separate the grain from the straw. On large farms where cereals are grown on broad acreages, this is done by machinery, but as it was long ago on both large and small holdings this work is still done by the smaller tenants by means of the flail. Though here and there are townships which possess a portable hand-threshing machine in common, yet the old-fashioned flail survives in many places.

The flail appears to have been in use from a very early age. Among the Israelites it was employed to beat the grain from the straw on a specially prepared floor. We all remember that great scene when the family of Jacob, conducting his funeral from Egypt to Canaan, halted at the threshing floor of Atad. So high in their estimation did they hold a threshing floor that at Atad, though accompanied by a numerous retinue of chariots and horsemen — all the Royal Court of Pharaoh—they abode for many days. "And there they mourned with a great and very sore lamentation; and he made a mourning for his father in six days." The threshing floor is elsewhere mentioned in the Bible, and always with respect.

The threshing floor also finds respectful mention in the classical writers. Virgil refers to it in his *Georgica*, Lib. III., lines 192.

*Cum gravior tunsis gemit area frugibus, et cum
Surgentum ad Zephyrumpalea jactanter inanes.*

"When beneath the beaten grain the barn floor deeply groans and in the rising zephyr the empty chaff is tossed about."

The ancient threshing floor was circular, raised towards the centre, to allow any water to run off quickly, and was perfectly smooth on the surface. Built of masonry, the stones were consolidated by binding clay. Sometimes the whole floor was roofed in, and in others it was open, and in the latter case a house was built near by to protect the grain in case of sudden rain. Once the grain was reaped it was immediately taken to the threshing floor, as we learn from *Ruth*, chap. iii., where Boaz is represented as supping, drinking, and sleeping by the heap of barley on the threshing floor.

The flail consists of two parts, the staff and the swingle. The staff was made of ash and the swingle of holly, blackthorn, or some other tough, heavy wood, the two parts being united together by a thong. A favourite article for making the thong was eelskin, as it is tough and durable. In using the flail the staff is grasped with both hands a little apart, and raised and sharply swung so that the swingle flies round the labourer's head and comes down with a clipping blow on the ears of corn before the flailer.

Though now only used by small tenants, a century ago the flail was the sole implement employed by farmers for threshing. As is well known, many Highlanders travelled to the low country for the harvest work every year. When the shearing was over, the farmer retained a few of the strongest to wield the flail. They received as pay one boll of grain in twenty-five with their dinner, and one boll in twenty without their dinner. The rates of pay differed slightly in the different districts.

In the "Hairst Rig," a long and descriptive poem written by a Lothian farmer in 1786, there is a description of the Highland shearers:—

In comes a bang
O' Highlanders, a fenny rout,
Baith yawl and strang.

O' these some frae Lochaber come,
Lang thretty miles ayont Tyndrum;
And some frae Mull; and ither some
Frae wild Lochail.

Whare mountain goats and reobucks roam,
And Camerons dwell.

Frae Keppoch's and Glengarry's lands
 There comes a power o' special hands;
 Or eastward thence where Carie stands
 By Rannoch loch,
 Comes Struan's clan, and numerous bands
 Frae Badenoch.

The same farmer gives the pay of these shearers as sixpence to tenpence a day with perquisites, and the whole poem gives a lively description of the Highland shearers at work and play. It would appear from the poem that the Lowland farmers nicknamed the shearers as "Trout-shows," which appears to be a phonetic spelling of the Gaelic equivalent for "come here."

J. E. S.

THE BROADSWORD IN AMERICA.

By the late

SHERIFF J. MACMASTER CAMPBELL, C.B.E.

IV.

In this fresh predicament their loyal and resourceful priest secured authority to embody the Glengarry Fencibles, in which corps he enrolled as many of his people as could bear arms, and, the regiment completed, he became their Chaplain, the first Roman Catholic Army Chaplain since the Reformation. He was with his regiment in their occupation of one of the Channel Islands, and, subsequently, throughout the Irish Rebellion of 1798 he was constant in his ministrations. The regiment performed notable services in the suppression of the rebellion and it is on record, that Father Macdonald himself was able to induce many of his Irish fellow-Churchmen to relinquish the hopeless struggle. It was, indeed, acknowledged that the good priest was of no small assistance to the British authorities: that his services, indeed, effected an earlier termination of the rebellion than otherwise could have been accomplished.

The rebellion over and the Fencible Regiments disbanded, the Glengarry men were again thrown upon the resources of their priest: nothing daunted, Father Macdonald applied to the Colonial Office, and, after much persuasion, he succeeded in inducing the Government to bear the expense of emigrating the men and their families to Glengarry in Canada where their fellow-countrymen had already gained a firm foothold. By the time the men of the Fencibles had joined their Canadian kinsfolk, nine-tenths of the whole people of Scottish Glengarry had become colonists of Glengarry beyond the

sea: and the series of emigrations is unique in the History of the Highlands in that it embraced not only the peasantry but, excepting only the Chief himself, the gentlemen of the Clan. Old Glengarry was left behind, his country denuded of his clansmen, gentle and simple, the remnant of the native people becoming employees of the tenantry introduced to carry on the newer sheep farming.

The subsequent history of the Colony of Glengarry runs parallel with the general history of Canada: the colonists were first engaged against the Americans who invaded Canada in course of the War of 1812 and then against the revolting French, and certain British Colonials in 1837. On both occasions the brunt of the fighting fell on the men of Glengarry who, by 1812, had grown to be a considerable population and who, by 1837, were a highly important factor in the life of the Dominion.

Throughout the War of 1812-15 and the Rebellion of 1837, Father, subsequently, Bishop Macdonald was the heart and soul of the soldiery of Glengarry, and, the Colony containing, as it did a certain proportion of Presbyterians, the good priest enjoyed the confidence of his Presbyterian fellow-countrymen equally with that of his own Church people. The first Regiment of Canadian Glengarry Fencibles were, in the Bishop's own words in a letter written in 1836, "planned by me and partly raised by my influence." And the circumstance that there were other regiments formed in Glengarry may with certitude be largely ascribed to the burning zeal of Father Macdonald for the interest of the home country.

The most brilliant incident of the whole Canadian campaign of 1812-15 was the capture of Ogdensburg by the Canadians, and, of the gallant little column who were engaged, two-thirds were Glengarry Highlanders. And as at Ogdensburg so throughout the whole war the men of Glengarry were first in the advance and last in the retreat. A quotation from Colburn's Military Gazette of 1848—a semi-official organ of the Canadian Government—testified to the essential service of Canadian Glengarry throughout the campaign: the passage reads "Without disparagement to the brave and loyal English and Anglo-Dutch settlers these Highlanders (i.e. of Glengarry) were from their numbers and peculiar locality indisputably the sheet anchor of the English (sic) tenure of Canada."

Next came the Rebellion of 1837. Of the causes which produced the rebellion observation need not be taken here: Suffice it to say that the settlement accomplished by Lord Durham

after the revolt was suppressed was in every respect admirable. It produced a new Canada, a dominion which grew to regard its association with the home country as fruitful of definite and permanent advantage, rather than of those hindrances to free development which the rebel leaders asserted, accompanied the British connection.

Just as the Glengarry men and other Highlanders in Ontario stood by the Homeland in the war of 1812-15, so in the days of the rebellion they rushed again to arms in support of the Queen's Government. Father Macdonald had now attained promotion to the Episcopate and once again he acted the strong friend of Great Britain. His statesmanship, his breadth of view, and his complete tolerance of other forms of the Christian faith had gained for him the esteem and the confidence of his fellow-countrymen, Protestant and Catholic alike: and his influence was an essential factor in the eventual success of the British Cause.

There were two phases of the rebellion. The outbreak of 1837 was speedily suppressed but in the following year there was fresh movement of a hostile character among the French Canadians, and the habitants were supported by a body of American filibusters: and it was at this juncture Bishop Macdonald issued his famous address to the people of Glengarry. Charged with intense loyalty to the British connection, the Bishop's address is one of the most stirring of Calls to Arms: and a remarkable feature of the Address is that it is directed to Protestants as well as Catholics. And, space preventing incorporation of the whole address, it is well that the passage should be reproduced in which the Good Bishop claims the confidence of his fellow Highlanders of both divisions of the Christian Church. The passage runs: "On review of long intercourse with you it is to me a most consoling reflection that I have been so fortunate as to possess the confidence of you all, Protestants as well as Catholics, because on all occasions when my humble exertions could forward your interests, I never made any distinction between Protestants and Catholics and I have no hesitation to declare that among my warmest, most sincere, and most attached friends are persons of a different persuasion from my own. To the credit of Scots Highlanders be it said that the difference of religion was never known to weaken the bonds of friendship and Catholics and Protestants have always stood shoulder to shoulder, nobly supporting one another, during the fiercest tug of battle."

Bishop Macdonald's Address was the appeal of a great Ecclesiastic and a brave and loyal Highlander, to the best instincts of his fellow-countrymen and it was well and truly answered. At the outbreak of the rebellion there were no fewer than three Regiments of Militia connected with the district of Glengarry, and all were embodied on behalf of the Government. In 1838, subsequent to the Bishop's appeal, two more regiments were constituted, to quote the words of the Letter of Service, from the 'Glengarry Lands.' Lists of the officers of four of these Highland regiments are before me now and they read like corresponding lists of the earliest Regular Regiments raised in the Highlands. Macdonald or Macdonnell is, of course, the most numerous of the Clan names: But there was a considerable Lochaber element in the district of Glengarry and there are Macmartins, Macmillans, and Camerons, in the list. The Macleods, Macphersons, Macgillivrays, and Macgregors, have all representatives in the Honourable roster, and there is one solitary officer of the name of Campbell in strange company among the Glengarry Macdonalds.

The men of Glengarry, ranged alongside the British Regulars, held to the field until the last embers of rebellion were extinguished, and the Mother Country was confirmed in her possession of one of the most valuable of all her territories. The Highland element in the population of Canada, has multiplied tenfold since the anxious days of the rebellion and it is safe to assert, that every fresh colonist of Highland descent is an additional link to bind the Dominion to the Empire of which it forms so magnificent a part.

[THE END.]

ABERDEEN MOD.

There are many signs that the National Mod, to be held in Aberdeen during the last week of September, will be a great success.

The Local Committee are encouraged by the interest taken in this national Highland event by many throughout the north-east of Scotland who hadn't before the opportunity of seeing what the Gaelic Mod is like.

Aberdeen is such a delightful city, that many from other parts will take advantage of spending a week in the Silver City by the sea at the Mod time, and besides Highlanders—whose hospitality is proverbial—will find that Aberdeen is not a bit behind in this apostolic virtue.

SECRETARY'S NOTES.

This is the season of Provincial Mods, and by the time these notes are read by members, fourteen Mods will have taken place.

In the Northern area, successful Mods have been held at Newtonmore, Ullapool, Fort William, Dingwall, and Golspie. The Mod held at Fort William for the Lochaber area was the most successful of the series, and the first Provincial Mod to be held at Dingwall was in every respect highly satisfactory. The East Sutherland Mod was held this year at Golspie. This is the first occasion on which a Mod under the auspices of An Comunn was held in the Ducaid town, and His Grace the Duke of Sutherland honoured the proceedings by his presence.

* * *

In the Southern area, Mods have been held at Campbeltown, Bowmore, Lochgilphead, Salen (Mull), and Aberfeldy. All of these were very successful. The Islay Mod, which had lapsed for one year, was resuscitated, and may be accounted as one of the most successful ever held in the island. There were 241 entries, including nine Junior Choirs. Salen proved itself an ideal centre for the Mull Mod, and the Local Committee is highly gratified with the support accorded the Mod by the general public. The entries here numbered 231. Mrs. Neil Cameron of Killiehronan has very kindly presented a Shield for senior choral competition at the Mull Mod. The trophy, which was on view at the Mod, was greatly admired by the public.

* * *

It is to be regretted that the Lorn Provincial Mod, which was to have been held at Oban on 2nd June, had to be postponed, but the Committee has reason to hope that it will be revived with fresh vigour next year. In former years a large number of competitors attended from Mull, but these have now a Mod of their own and are saved the expense of travelling. The Lorn district has always strongly supported the National Mod, and each year sends more Rural Choirs than any other district. When the newly formed Propaganda Subcommittee for the Western area begins to function, members will find scope for propaganda within their own Branch area, and good work should result.

Mr. R. J. G. Millar, who held the office of President of the Wick Branch since its formation sixteen years ago, has retired, and his place is taken by Mr. John MacDonald, M.A., Rector, Pultneytown Academy, a native of Lewis. Mr. Millar rendered splendid service to the Gaelic movement in Wick, and on his retirement we wish him well and thank him for his support of our cause. He assures us that his interest in the Branch will continue. We wish his successor in office a long term and many happy meetings. *Saoghal fada dhoibh le chèile.*

* * *

The Oban Branch of An Comunn is preparing to give pupils and teachers attending the Summer School a hearty welcome to Oban. A ceilidh is being arranged for the opening night, 18th July, and a fine programme of song and story will be submitted. The Summer School is creating great interest locally, and Mr. Neil MacLeod, Secretary, has already received many applications for rooms. Hugh MacDonald, Esplanade, is the official bookseller for the School, and a supply of the prescribed books will be on hand during the School Session—18th July to 11th August.

* * *

ABERDEEN MOD CONCERTS.

Three Concerts will be held this year as usual, viz., Junior Concert on Tuesday, 26th September; Rural Choir Concert on Thursday, 28th September, and the Grand Closing Concert on Friday, 29th September. Seats will be reserved for members of An Comunn up to 2nd September. Full particulars will be given in the August number of the magazine, but any member wishing to make early reservation may do so by writing to the Secretary, 131 West Regent Street, Glasgow. Members who intend being present at the Civic Reception, kindly notify the Secretary before end of August.



An tobar nach traigh—*maithreas Dhé.—The well that dries not up—the goodness of God.*

Thig iomad olc á aon olc—*Many ills flow from one.*

TOIMHSEACHAIN IS SEAN-FHACAIL.



Cha ruig am beagan fuilt a th' ann
air cùl a' chinn 's air clàr an aodainn.

Tha mullach mo bhaistidh gun a thughadh.
An uair a thughas mi mo cheann, tughaidh mi mo thigh.

Tha mi deanamh mo dhichill gus mo chiabhagan
a thoirt gu rian, agus nach urrainn domh.

Feumaidh mi botul mór de "Anzora," air neo, botul
de "Aora." Chan 'eil fhios cò as fhearr a
fhreagradh air an t-seana cheann.



Sròn cho biorach
's gu'n tugadh i biadh á faochaig.

Mo thruaighe an fhaochag!

Cha tig i bho 'n t-sròn sin.

Ma leanas an duine cnàimh a shròine, is fad a dh'
fheumas e falbh.

Is mór òirleach bhàrr sròn duine, ach ged a
chailleadh a sròn a dhà, cha tigeadh snighe air
mo ghruaidhean.

Gabhaidh fear na sròine mòire a h-uile rud d'a
ionnsaigh féin.



Caora dhearg, dhearg,
air an dearg chaothach.

AN TEANGA.

Tha mo theanga-sa cho mór is uach toill i 'nam
bheul.
Is mór am facal agus an teanga nach toill anns a'
bheul.
Is math an fhiaicail a bhi roimh an teanga (Sean-
fhacail).
Ach seall tu mo theanga-sa, tha i fada roimh m'
fhiaicail.
Agus tha i cho luath ri clabar muilinn, is i air
siùdagan.
Is olc i. Is olc an teanga as luaithe na an teine.
Tha mo theanga-sa cho geur ri ealtainn (ma's fhiore).

JULY GAELIC BROADCASTS.

Monday, 3rd July—
7.25 p.m.—Gaelic News.

Tuesday, 4th July—
6.40-7 p.m.—Piping by Pipe-Major John Mac-
Donald.

Thursday, 6th July—
7.30-7.45 p.m.—Gaelic Talk by Rev. Angus J.
MacVicar, M.A., from Carradale.

Friday, 7th July—
8.30-9 p.m.—Ceilidh from Carradale.

Sunday, 9th July—
2.15-3.15 p.m.—Gaelic Service from Highland
Parish Church, Campbeltown. Service con-
ducted by Rev. T. S. MacPherson.

Monday, 10th July—
7.25 p.m.—Gaelic News.

Tuesday, 11th July—
6-6.25 p.m.—Clan Fraser Pipe Band.
6.25-6.40 p.m.—Gaelic Talk by Annie Johnston.

Thursday, 13th July—
8.30-9 p.m.—Gaelic Concert by Madge Campbell
Brown, Donald MacIsaac, and Jessie Mac-
Callum (Violinist).

Monday, 17th July—
7.25 p.m.—Gaelic News.

Tuesday, 18th July—
6.45-7 p.m.—Piping by Alex. Thomson.

Wednesday, 19th July—
8.30-9 p.m.—Ceilidh from Comunn na h-Oigridh
Camp at Sonachan.

Thursday, 20th July—
6.35-6.50 p.m.—Gaelic Talk—Monthly News
Review by Duncan MacCallum.
9-9.20 p.m.—Pibroch by Pipe-Major R. Brown.

Monday, 24th July—
7.25 p.m.—Gaelic News.

Wednesday, 26th July—
6.15-6.30 p.m.—Piping by H. MacRae.

Thursday, 27th July—
6.45-7 p.m.—Gaelic Talk by Rev. T. M. Murchison,
B.D.

Friday, 28th July—
7.45-8.15 p.m.—Gaelic Concert by Catherine M.
Clark, Duncan C. MacLellan, and Donald Main
(Violinist).

Monday, 31st July—
7.25 p.m.—Gaelic News.

LITIR COMUNN NA H-OIGRIDH.

Bha e 'na annas dhomh litir fhaotainn bho Choinneach MacLeoid agus Murdag Nicille Mhoire, Ceannard agus Bana-cheannard Locha Croistean an Leodhas, ag iarraidh orm an t-airgid a chur chuca airson cuirm-cnuic na Feachd; litir mhodhail, sgoinneil ann an Gaidhlig choimhionta. Bu ghasda leam nan deanadh iomadh ceannard agus bana-cheannard eile a leithid—beagan de eallach Comunn na h-Oigridh a ghabhail bharr lamhan nan Ceann-Feachd an dràda 's a rithist. Mar as mò a bheir na Buill fhein làmh ann an riaghladh an gnothuichean, 's ann as mò buaidh a bhios aig ar Comunn. Chan ion a h-uile sian fhàgail aig a' Cheann-Feachd.

“AN T-IONNSACHADH OG.”

Fhuair mi sgrìob ghasda an “Ile Ghorm an Fheoir” ri side àlainn a' Chéitein, far an do thadhail mi air an dà-fheachd-dheug an cuideachd Dhomhnail MhicMhuirich, no mar a their sinn ris, Domhnall nan Cleas. So a' cheud uair a chunnaic mi obair Dhomhnail le mo shùilean fhein, obair nan lùth-chleas 'ga teagasg do na Feachdan 'nan cànan bhlasda fhein, agus bhuail e 'nam inntinn air ball gur i so aon de na sochairean is prìseile a fhuair Comunn na h-Oigridh riamh. Chan e mhàin gu bheil Domhnall coimhionta 'na dhreuchd: tha dòigh ghrinn aige a thàlaidheas aigne is macemamna na cloine cho math ri deagh-ghean nan Cean-Feachd. Nis a Chlanna, tha dòchas agam gun cuir sibh an cothrom so th' agaihbh gu deagh fheum, agus gun lean sibh ris a' chleasachd ud araon 'nur dachaidhean agus anns an sgoil. Tha fhios nach 'eil sibh airson a bhi 'nur laprachain glogach 's 'nur cliobairean lag-chùiseach, a' slaodarachd mu'n cuairt agus a' tuathadh a nunn is a nall mar sheanna chaoraich sturdainn, ach gillean is caileagan foghainteach do am b' urrainn pasgadh na pioba a dheanamh air aon choigreach a chuireadh ruibh. Chan uilear geur-bheachd a ghabhail air Domhnall, cho aotrom 's a tha e air a chasan agus cho glan, sgiobalta a ni e a h-uile gluasad. Le bhi leantainn ris na cleasan sin gu dùrachd-adh, fàsaidh sibh suas cho slàn, fallain ris na ròin, làidir sùbailte 'nur cuirp agus geur 'nur n-inntinn, mar a bha na seanna Ghaidheil o'n tainig sibh.

Tha e gu h-àraidh ri iarraidh air na Cinn-Feachd, iad fhein a dheanamh cho eòlach air na cleasan agus a tha comasach dhaibh anns an ùine ghoirid a tha Domhnall 'nam measg, los gum faod iad leantainn air an ionnsachadh gun an till e a rithist.

Bha e 'na thoileachadh mòr dhomh fhaicinn cho làidir 's a tha a' Ghaidhlig anns a h-uile Feachd an Ile, agus a bhi cluinntinn na cloinne 'ga bruidhinn cho sgeannail, nadurrach 'nam measg fhein. Fhuair mi an ceart fhiosrachadh aig Mod an t-Sàilein Mhuilich. B' fhuar an eridhe nach teothaicheadh a' faicinn cruinneachadh Comunn na h-Oigridh an là ud, 's iad cho sgairteil, aigeannach ag cur nan car dhiubh. Shaoil leam nach robh co-fharpais a' chòmhradh cho math agus a dh' fhaodadh e bhi, ach chan 'eil ach moladh agam airson an dà dhealbhadh-chluich a chuir Tobar Mhoire air na clàran. An t-urram do'n Cheann-Feachd Nic Dhomhnail a sgrìobh iad, agus do'n dà sgioba—nach math an gnothuch-san ri dhol an alt an luchd-gnìomha.

Chan 'eil comunn air a bheil barrachd meas agam na Ceilidh nan Gaidheal Inbhir-nis: buidheann cho Gaidhealach 's a tha eadar dà cheann na Rìoghachd. Chuir iad fo chomain mhóir sinn am bliadhna le Feachd a chur air bonn fo an comaraich. Agus chuir iad luim air cuirm-cnuic a chumail airson Comunn na h-Oigridh an là roimhe, mach an Deimhidh, àite àlainn gun a bhi ro-fhada bho Chuil-lodair, anns a bheil raon còmhnaidh agus talla faisg air làimh. Thàinig iad 'nam ficheadan, sean is òg, an dà charbad mhór as a' bhaile agus bha reisean is cluichean aca, tea is dannsa, òrain is òraidean, gus ocdh uairean feasgar. Chan fhacas cruinneachadh a bu shunndaiche, no cuirm-cnuic air a h-uidheamachadh a b'fhearr. Is mi bha thall 's a chunnaic.

CAMP, 1939.

Gach àit an teid mi bithidh daoine a' feòraich dhìom “Am bi Camp an Sonachan am bliadhna”? Agus is i mo fhreagairt, “Gun teagamh, bithidh.” Cha mhór nach 'eil a h-uile nì air ghleus, agus is dòcha gum bi aon deich caileagan fichead againn, agus uiread eile de bhalaich. Fhuair sibh urras airson ailean air bheag pris, agus chan 'eil agam ach bhr n-earalachadh gun a bhi air dheireadh aig bàta no sguain, agus duilleag a' Champa leughadh gu mionaideach. Coinnichidh sinn sibh, agus mo chuimhne, aon no eile—sibh-se a tha tighinn gu Tigh-an-droma le sguain, bithibh mach gu sgiobalta leis a h-uile màileid agus sac-droma cho luath 's a stadais i, air neo, gheibh sibh sibh-fhein an Glaschu an àite Sonachain, agus de an sin a ni Seoras bochd? Is math leam e bhi agam ri innseadh dhuibh gum bi “Rob” Caimbeul leinn a rithist airson dà thrian de'n ùine, cho math ri Eilidh nan Oran.

Cuimhnichibh gu bheil traithean-bidh ri'm faotainn air bord airsen nan Campadairean, mar so:—

Biadh-maidne, 1/3; Dinnear, 2/-; Tea, 1/-. Tha fhios nach di-chuimhnich Mairi Mairead an "Stobh Eireannach!" Turas math leibh. Cuiridh na Cinn-Feachd comain orm ma ni iad seòl tre am faigh an Ceannard agus a' Bhana-cheannard an cuid leth-bhreacan de "An Gaidheal" ri linn cead na sgoile. Laithean saora sona do gach Ball agus Ceann-Feachd 'nar Comunn, agus mo bhuidheachas dhuibh airson a h-uile cuideachaidh a rinn sibh re an t-seisein a chaidh seachad.

SEORAS GALLDA.

FEAR A MHUINNTIR A' CHUAIN.

Tha cuid ann nach falbh an oidhche gun gheilt agus tha cuid ann nach tadhail tràigh na mara gun eagal roimh rud-eigin; agus gu dearbh is iomadh àite as tlachdmhoire cuairt thoirt na rathad na càrnaichean a' chladaich anns an dorchadas. Ach cha b' ann dhiubh sin Calum Dubh. Cha tàinig e riamh a steach air-san gun tachradh Bith gun fhuil gun fheoil ris air muir no air tìr.

Air oidhche àraidh deireadh foghair chuir e roimhe éirigh an tighinn an latha airson a dhol a chreagach, mar a rinn iomadh fear roimhe agus as a dhéidh. Rinn e sin agus mu bhriseadh-na-faire bha e le a shlait air sròin rudha goirid bho'n tigh. Is ann a muigh a bha an làn agus bha sgeir leacach dhubh eadar e agus tìùrr-an-làin. Bhos cionn sin bha mol de chlachan garbha glasa nach sgoladh tuinn a' gheamhraidh ach ainneamh. Thachair gun do lean an cù Calum. Bha e fein agus an soitheach fritheisg 'nan suidhe dluth do chasan, Calum a' suabadh air a shocair agus an uair nach robh a bheul a dol a' cagnadh nam bàirneach bheireadh e seist iosal air an lunnèig a bha air intinn.

Chan 'eil fios agam gu dearbh ciamar bha an t-iasgach a' soirbheachadh leis, no eadhon an robh e air beathach idir thoirt bharr an dubhain a nis, ach cha robh e glé fhada shics an uair a theann an cù ri dranndan. A nis cha do chuir dranndan a' choin iomagain sam bith air Calum air tùs, cha do leig e air gu robh e ann. Ach an ceann greise thug e sùil air a chùlaibh an rathad a bha e, agus mhothaich e gun robh a h-uile calg fionnaidh air 'na sheasamh air a dhrum agus coltas air a bhith fada bharr a dhòigheach.

Cha robh an latha fhathast air soilleireachadh ceart ach bha sholas ann na mhothaich Calum gun robh nì nach b' àbhaist anns a' chladach dìreach air a' cheum a thainig e nuas. Leag e a shùil air ach an e duine no ainmhidh a bha ann. Cha bu leir dha dad ach turraide toirtealach 'na thàmh an sud mar mheall dubh gun chumadh gun dealbh.

Mar gun soileadh an cù a nis gun robh a mhaighstir fhein air an t-eagal a ghabhail, no gun robh e a' dol dhachaidh dhùin e a bheul agus thug e aon roid as air fiaradh a' chladaich a' deanamh air an tigh agus talamh math eadar e agus fear na canntarachd. Thug Calum e fein ceum suas an cladach an rathad a bha an rud a bha ann, ach cha deach e fada gus na dh' fhairich e gum b' fheàrr cleas a' choin fuireach fad a làimhe bho fhear a' chladaich. Fhuair e suas am bruthach agus thug e sùil 'na dhéidh los an robh am fear a bha shios air gluasad. A Mhuire, is esan a bha sin; bha e air a mhàgan agus surd air feadh nan clach a' deanamh air a' bhruthaich.

Thog Calum na buinn a null an ceann bràigh a' chladaich. "Saoil am beir e orm? an dùil na thill e." Thieireadh e ris fhein uair mu seach, e a' ruith an deannaibh nan cnàmh. Gu dearbha cha do thill. Chualas fuam nan cas aige a' sìor thighinn agus ma bha Calum roimhe a' ruith bha e nis a' leum. Cha robh an tigh ro-fhada air falbh ach thuiteadh Calum còir as a sheasamh a' ruith mus toireadh e mach e, agus thuig e gum b' fheàrr dha agaidh a chur air a' chuis-uamhais as a sheasamh fhein. Anns a' mhionaid sin fhein dh' fhairich e a' Bhith a' breith air bho chùlaibh. Ma dh' fhairich thionndaidh Calum agus sud na fir an casgairt-làmh a cheile.

Cha b'e idir duine gun smear a bha an Calum agus an uair a thigeadh i gu h-aon 's gu dhà is e fear math a dh' fhaodadh caigeadh air, agus ma bha urran an fhir da cheile cha b'e a bha faighinn na codach bu mhiosa. Ach cha robh e tuigsinn o shealb gu dé a' ghné duine anns an robh e sàs. Far am beireadh e le làimh air bha e cho bog ruighinn ri craicinn crosag. Cha robh cnàmh 'na chom agus cho tric is a chuireadh Calum ri talamh e chuireadh e car dheth-fhein an uachdar mar an easgann. Turus dhe na tursan dh' ionndrainn Calum as a làmh an e.

Dh' fhalbh mo charaid dhachaidh. Fhuair e an cù air an uinneag a bhriseadh a steach roimhe. Shìn Calum bochd e-fhein air an t-séise is thuit an cadal air. Dh' éirich càch aig an àm àbhaisteach. Chuir iad umhail air Calum as a chadal, agus b' iongnadh leotha ciamar a

bhristeadh an uinneag. Dhùisg iad e, agus dh'innis e a sheanachas gun fhacal a null no nall ach mar so. Cha robh aobhar aca ana-creideas thoirt dha, agus arsa esan, "Chi sibh le bhrùsilean fhein far an do rinn sinn an t-sabaid." Dé bha ann?

"AN DO-MAC-MARA."

LITIR GU CARAID OG.

Le ROB BURNS.

Air a thionndadh gu Gaidhlig le Ruairidh Mac-a-Ghobhainn, an Glaschu.

Is fhad Oganaich o'n smaoinich mi
Air sgrìobhadh so a d' ionnsaigh,
Ged nach biodh 'san t-saothair sin
Ach dileab beag 'san àm so.
Aig Sealbh tha brath na h-uile nòs
A thòiseachas mi toirmeasg;
Chan fhios nach tionndaidh so fa-dheòidh,
Gu òran no gu searmoin.

Air lorg do chrannchur anns an t-saogh',
Gu firinneach dhuit, Andra!
Gheibh thu an Cinne-daoinne maoth,
Neo-aonaicht ann an cleamhneas;
Ri trioblaid 's doilghios cuir do smoin,
Ma dh' fhaoidt 'se so do chuibhrionn,
Gach oidheirp meathadh gu neo-bhrigh
Nuair tha thu stri gu saobhreas.

Cha chun mi, tha iad uile fìar
Mar dhiabhoil air an slaopadh,
Is e beagan dhiubbh tha gun srian
Ach lagh is riaghladh dhaoine.
Gidheadh tha anfhannachd 'san fheoil,
Cha toir mi an còrr de theid oir',
Ma 's fèinealachd tha meidheadh stòr
Bithidh còraichean air easbhuidh.

Cha toir thu oilbheum do an tì
A thuiteas ann an strì-an-fhortain;
Ged a bhiodh a' chòlainn sgith
An cridhe fìor-ghlan cha dean dochair;
Cuideachadh caraid an dimeas
Faodaidh sin a bhith na chomas,
Is eadar-ghuidhe bhith na's prìseil'
No na mìltean anns an sporan.

Faodaidh tu bhi suilbhir, briathrach,
Ag innseadh sgialachdan do charaid,
Rùintean àraidh fàg an diomhair,
Cha toir thu gu sìorruidh seachad;
Sgrùd gach cuideachd anns am bì thu,
Leugh cho math 'sa chi do shealladh;
Glèidh thu fhéin gun smal bho'n t-saoghal,
Is suilean cògach dhaoine sgeallach.

Cleas gu minic ris na h-òighean,
Gaoil nan òg-bhan òl is beannaich,
Ach ged nach cluinneadh duine beò e,
Ciumhnich, suighre neo-ghlan seachainn;
Meas a' pheacaidh so cha luaidh mi,
Crois an truaighe cum as follais,
Cuiridh fuarachd air na smuaintinn
Agus cruadhaichidh e a' chogais.

Gus an cuir Bean-an-fhortain faoilte ort
Bithidh thu dìcheallach fa comhair,
Ri tional stòr air uile sheòl
A dh' òrduicheadh le onair;

Cha 'n ann air son a chàrnadh suas,
Cleachdadh uaibhreacas na dunaidh,
Ach gu seilbh thu 'n t-sòlas intinn
Nach bi thu fo chuing aig duine.

Eagal Iutharn 's dùiseal meurach e
Gu ceusadh fear an fhòtuis;
Cha leig Treibhreas thu 'n ù-cèart,
Seadh, ma gheilleas thu do h-òrdugh;
Chaidh ma bheir do chogais beum dhuit,
Freagair, eisd is treig an fhòirneart,
Stiùir do cheum gu dìreach beusach,
Focail Dhé, b'e sin do lòchran.

Bheir thu glòir do'n Tì as àirde,
Gu cinnteach crioich àraidh gach crentair,
Seachain tàsanachd feall-chràbhach,
'S aodain fada grànda reir sin,
Teanga thoibheumach an t-Satain
Cum gu bràth i as do gheilleadh,
Gàire an amadan cha phàigh e
Air son àrdan Rìgh nan Nèamhan.

An uair tha neach gu sòghail, riagach,
Theid an diadhachd fo na casan,
Ged a bhìdeadh i le a fiacail
Mar na sianntan theid e seachad,
Faic e rithist ann an diachainn,
Air a phianadh aig a' chogais,
Comunn sòlasach an Tighearna
Bhiodh gu sìorruidh dha na shonas.

Beannachd leat, ma ta, a laochainn,
Tha do chridhe saor is fallain;
Gliocas, Misneach agus Fìrinn
Gun robh naomhachadh do bhathais;
Dia ri faire mu gach taobh ort,
Cumail faol-chu bho do chagailt,
Chum gun treabh thu streath air raoinnean
Tòrr na 's dìrich na d' fhear-rabhaidh.

OBITUARY.

MR. A. B. FERGUSON.

It is with regret we have to record the death of Mr A. B. Ferguson, who died with tragic suddenness on the Ralston Golf Course, on 10th June.

"A. B." was a man of upright and straightforward character, and of kindly and most helpful disposition. He formed, and for many years conducted, a Juvenile Gaelic Choir in connection with St. Columba Parish Church. This choir made numerous successful appearances at the National Mod, and many of its members in later years acquitted themselves with distinction on Mod platforms. He served for some years on the Executive Council of An Comunn. A native of Lochfyneside, he was buried at Inveraray.

EADARAINN FHIN.

Fhìr-deasachaidh Urramaichte,—Leugh mi an litir aig *Neonachas* mu bhàrdachd-crùin a' Mhòid le òidh mhór. Chan urrainn dhomh aontachadh gum bheil cion "freshness and invention" ri chur as leth Dhomhnaill Mhic an t-Saoir anns a' bhàrdachd "Neptun agus Aeolus." Tha an cuspair seach gun teagamh—bith cuspair ann aig na baird sean mar as trice—ach tha ùrachd gu leor aig a' baird anns an

laimhseachadh, agus 'se sin tha cudthromach. Agus gu dé an cuspair a tha na's nadurra agus na's freagarraiche do bhard Gaidhealach na'm muir, a chluich—'s tha cluich an duigh—pairt cho mór nar u-eachdraidh 's 'nar beatha?

Aig a cheart ùm bu toil leam aideachadh gum biodh e cho math caochladh cuspairean a bhi aig ar baird, agus bu mhath leam an dòchas a chur an cèill nach bi duan na's giorra 's na's simplidhe air an cur air taobh nuair a bhios na breithimhean ag gabhail beachd cò air a chuireas iad an crùn anns na bliadhnanan ri teachd.—Mise le miùin,

H. COMYN MAITLAND.

33 Meadway Court,
London, N.W. 11,
30 an Ceitein, 1939.

A Charaid chaoimh,—A thaobh litir Sheorais Hay cha chreud mi nach eil e 'cur iongantais air iomadh ann d'ur luchd-leughaidh gum bheil duine ann a chreideas gum bheil *Liberals* ann an Spàinn no àite sam bith eile air tir-mor Roinn Eorpa de'n aon ghnè ris na *Liberals* againn féin. Is ann an sin 's a tha ar caraid Seoras a' deanamh a cheud mearachd agus a' nochdadh nach 'eil e idir comasach air agriobhadh na fìrme mu thimchioll Spàinn. Ma chreideas e gum bheil an t-ùl-fhìrinn 'san leabhar a dh' ainmich e bu chòir gum biodh fios aige gum bheil mòran de leabhraichean eile a' dol caig dìreach 'na aghaidh, mar sin nuair a their Seoras Hay "tha fhios againn uile" tha esan a' dèchumhneachadh gum bheil iadsan ann aig am bheil fios eile.—Is mise,

SEUMAS PARLANACH.

Cillchuimein, 19/6/39.

Mrs. Andrews, Bucksburn, per Dance	4	0	0
Major Ferguson, Cults	0	10	0
Nett proceeds from Film Show in Astoria Cinema, Aberdeen	21	2	11
J. A. Dunn, Esq.	1	1	0
W. & J. Milne, Ltd.	1	1	0
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David Stewart, Esq., Banchory Devenick	0	10	0
Mrs. MacAndrew—Proceeds of Cake and Candy Sale	34	3	4
Miss MacDonald—Proceeds of Whist Drive held on 24th May, 1939	8	17	6
Col. MacLennan	5	0	0
Sir Alan MacLean	1	1	0
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G. F. Rose, Esq., Strathdon	1	0	0
Mrs. G. B. Esslemont, Aberdeen	1	1	0
Aberdeen Branch	25	0	0
	£513	17	1

In the Mod Donations List published last month the following contributions were included in the proceeds of a Ceilidh held by Aberdeen Branch on 15th December, 1938:—

Charles Davidson, Esq.	£5	0	0
Hugh D. Welsh, Esq.	5	0	0
Dugald MacDonald, Esq.	6	10	0

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DONATIONS TO 15th JUNE, 1939.

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Received at Head Office:—

Glasgow Celtic Society	3	0	0
Dumfries Branch	1	1	0
Bute Branch	3	0	0
Pitlochry Branch	2	0	0
Glasgow Inverness-shire Association	2	2	0
Hugh Paterson, Esq., Cupar-Angus	0	5	0
Alex. M. Stewart, Esq., Blackheath	0	5	0
Mrs. J. M. Hughes, Stourton	0	5	0
Mr. and Mrs. A. Duncan, Manchester	2	2	0
Miss B. McIver, Garve	2	0	0
A. McFadyen, Esq., Newcastle	0	5	0
Kingussie Branch	3	3	0
Lochgilphead Branch	2	0	0
Largs Branch	2	2	0

Received at Aberdeen:—

Gordon Highlanders' Club	1	0	0
Proceeds of Concert held on 13th March, 1939, per Mrs. Whyte	0	6	9
Hon. Miss E. Forbes-Sempill. Proceeds of Scottish Country Dance Party given by Dancers of Don	7	0	0
Hon. Miss E. Forbes-Sempill. Proceeds of Scottish Country Dance Party given by Dancers of Don	5	3	6
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D. Ferguson, Esq., Stonehaven	1	0	0

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Leabhar XXXIV.]

An Lùnasdal, 1939.

[Earrann 11

FIOR DHROCH CLEACHDADH.

Tha droch cleachdadh gu minic a' deanamh greim air duine gun fhios da. Nì a shaoileas duine nach 'eil mórán cron ann an toiseach, le bhì 'ga dheanamh gu maith tric nì e greim air mar dhroch cleachdadh gun fhios aige air.

Tha iomadh droch cleachdadh ann, ach cha bhuin e dhomhsa air an duilleig so bruidhinn air mórán aca a bhitheadh sinn na b' fheàrr às an aonais. Ach tha cleachdadh no dhà againn mar Ghaidheil a tha soilleir do'n t-saoghal agus air son am bu chòir dhuinn nàire a bhith, a dh'fheumas mi ainmeachadh, an dòchas le faicill is furachas gum faigh sinn cuiteas is iad.

* * *

Thatar a' tilgeil oirnn gu tric mar Ghaidheil gum bheil sinn mairnealach is fadalach mu ghnòthaichean, agus ann a bhi cumail ceann-latha agus gu h-àraidh ceann-uaire. Chan 'eil fhios agamsa am bheil no nach 'eil sinn na's miosa na daoine eile 'sa' chùis so, ach tha mi làn chinnteach gum bheil slaodaireachd is fadalachd gu leòr ceangailte ri mórán Ghaidheil araon air dùthaich agus 'sa' bhaile-mhór. Cha ruig a leas daoine a bhi smaoiniachadh gum bheil Ghaidheil a' bhaile-mhòir air thoiseach air muinntir na dùthcha 'sa' chùis so. Is iad nach 'eil, ged tha an rud a chuir an earba a mach air an loch a' toirt orra a bhi tràth agus 'na àm air iomadh uair. Mura bidh, agus gun

dean iad droch cleachdadh dheth, is dòcha gun cosg e meadhon cosnaidh am bith-beò dhaibh. Nuair a smaoinicheas duine air, tha e cheart cho furasda, an cumantas, a bhi air ceann na mìonaid aig ghnòthaich no aig còmhhdail agus a tha e a bhi beagan 'na déidh.

Agus rud eile tha e cheart cho furasda gnothach a dheanamh 'na àm agus a tha e greis an deidh sin, tha mar as trice mórán na's fhusa. Tha daoine ann agus fàgaidh iad rud a bhios ri dheanamh aca gus a' mhionaid mu dheireadh, dìreach gus an toir mullach na h-èiginn orra a dheanamh. Tha mórán de na Gaidheil mar so; agus tha mi ag creidsinn gur h-ann o'n droch cleachdadh so a fhuair iad an t-ainm a bhi leisg, ged nach 'eil mise de'n bheachd gu bheil iad dad na's leisge na muinntir eile, ach gur h-ann a tha mórán dhiubh na's easgaidhe.

* * *

Ach is e an fhiar droch cleachdadh a bha 'nam inntinn a thaobh nan Gaidheil nuair a thoisich mi air sgrìobhadh na h-earrainne so, mar a tha mórán de na Gaidheil a' truailleadh an cànan thein le faicail Bheurla, faicail nach 'eil a leth cho blasda no idir cho eireachdail ris na faicail Ghaidhlig a dh' fhaodadh iad a bhi cleachdadh. Tha an droch cleachdadh so a nis air fàs cho cumanta ann an àitean air a' Ghaidhealtachd agus gu bheil e 'na chùis ghràin a bhi 'g eisdeachd ri cuid a dhaoine. Chan e idir nach 'eil pailteas Gaidhlig aca, agus iad gu maith fileanta innte cuideachd,

ach rinn an droch cleachdadh so a leithid a ghréim orra agus nach 'eil iad-fhein mothachail gu bheil iad 'nan cùis ghràin, agus 'nan cùis mhagaidh, mar a tha iad. Gheibh thu iad a' toirt a steach facail Bheurla an sud 'sa' so air chor agus gur e seòrsa de chothlamadh a tha anns na tha iad ag radh—agus cothlamadh nach 'eil ro bhòidheach. Agus so an rud tha iongantach gur e iad-san as aineolaich air a' Bheurla a tha gu tric ris an droch cleachdadh so. Cluinidh tu aca: "Is e fìor *whistake* tha sin;" chan 'eil an sin ach dearg *nonsense*;" "fuirich gus an *dressig* mi mi-fhìn;" "na *dhising* thu am brot?" agus na ficheadan eile mar sin.

A nis, tha dhà no trì fhacal 'sa' Ghaidhlig airson an fhacail Bheurla a chleachd iad, agus gu tric aon leth-dusan fa chomhair na smuain a bha iad a' toirt oideirp air a labhairt. Agus mar a thubhairt mi, is e tha 'na chuis-ionghnaidh gur h-e iadsan as aineolaiche air a' Bheurla as mò aig a bheil an droch cleachdadh so—daoinè mar as tric aig nach 'eil a bheag a dh' fhoghlum, aon-chuid an Gaidhlig no am Beurla. Faodaidh tu bhì cinnteach ma tha thu ag eisdeachd ri facail Bheurla an sud 'sa so an còmhradh neach—agus chan 'eil mi idir ag ciallachadh ainmean gnothaichean is cuspairean ùra nach 'eil againn an Gaidhlig—faodaidh tu bhì cinnteach nach 'eil mòran foghlum no fiosrachaidh aig an neach sin. Nuair a chluinneas mi neach agus e a labhairt Beurla a' toirt a steach facail Fraingeis no Gearmailtich tha mi ag gabhail an duine sin air fhacal fhein, agus a' faicinn nach 'eil mór eòlas no fìor foghlum air Beurla aige; agus an uair a chluinneas mi neach a toirt a steach 'san dara smuain facail Bheurla agus e labhairt an Gaidhlig, tha làn fhios agam nach 'eil mór eòlas aige air a' Ghaidhlig, agus gu bheil a eòlas air a' Bheurla de'n aon seòrsa.

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Tha an fhìor dhroch cleachdadh so aig mòran air a' Ghaidhealtachd, agus tha an t-àm aca sguir dheth, gu h-àraidh air sgàth na cloinne. Tha e dualtach do'n chloinn a bhì togail an droch cleachdadh so; an duirt an sean-fhacal: "An rud a chì na big is e a ni na big," seadh agus an rud a chluinneas na big is e a their na big. Tha glaineas is grinneas cainnte mar a tha glaineas is grinneas gach nì ionmholta is eireachdail eile, agus bu chòir naire a bhì air duine sam bith a tha truailleadh agus a' milleadh cainnt bhinn bheartach ar mathar. Cha shamhla eòlais agus cha chomharra beusachd air neach sam bith e bhì ris an droch cleachdadh so.

FACAL 'SAN DOL SEACHAD.

Thachair dhomh a bhì an Dun-eideann air gnothach eaglaise air an aona là fichead de'n Og-mhios nuair a bha Sealladh Comunn Gaidhealach an Aiteachais air a chumail 'sa' bhaile-mhòr sin. Gheall mi do dhithis de'n choimhthional agam—dà thuathanach chòir—gun coinnichinn iad a stigh 'san t-Sealladh an deidh mheadhon latha, nuair a bhitheadh mo gnothach fhein deiseil. Rinn mise sin agus gu dearbh cha do ghabh mi an t-aithreachas a dhol ann. Ann a bhì ag amharc mu'n cuairt, agus mo shùilean agus mo chluasan fosgailte, chuimhnich mi gu robh an Comunn a tha ag cumail an t-Seallaidh so, air a chur air bonn an toiseach airson maith is leas oideachais is litreachais nan Gaidheal agus a chum gach nì a bhuineas do àiteachas na Gaidhealtachd a chur air adhart. Ach chan fhaicinn aon sìon cruthaichte ann a chanainn a bha fìor Ghaidhealach ach corra bhò, agus tarbh no dhà, agus beagan chaorach dhubh-cheannach; agus airson cainnt no cleachdadh Gaidhealach bu cho maith dhuit a dhol dh' àirraidh do Hong-cong. "So," arsa mise, "an t-ainm gun an tairbh." Ach ann an toiseach a bheatha rinn an Comunn Gaidhealach so aon rud a bha feumail airson ar cànan, agus airson litreachas na Gaidhealtachd, chuir e a mach am Faclair Gaidhlig ainmeil sin ris an canar "Faclair a' Chomuinn Ghaidhealaich." Rinn e so 'sa' bhliadhna 1828, agus ged tha còrr is ceud bliadhna o'n uair sin, agus ged thainig adhartas nach beag air foghlum Gaidhlig o thainig e mach, gheibhear iomadh seòladh is cuideachadh feumail bho Faclair mòr a' Chomuinn Ghaidhealaich fhathast.

Ach tinn ghoidir an deidh so agus muinntir a' Chomuinn air an cridhe 's an intinn a leagail air gnothaichean fearainn agus sprèidh a mhàin, cha robh guth air cànan is litreachas nan Gaidheal. Ann am beagan bliadhnaichan cha robh iomradh air gu robh an Comunn air a chur air chois air tùs airson maith is leas litreachais is cainnt nan Gaidheal cho maith ri soirbheachadh sprèidh is fearainn; agus a nis chan 'eil nì Gaidhealach a bhuineas do'n Chomuinn Ghaidhealach so ach an t-ainm a mhàin. Chan e nach 'eil e a' deanamh feum, is e a tha, agus feum nach beag a thaobh sprèidh is gnothaichean fearainn, ach mar a thubhairt mi chan 'eil nì Gaidhealach timchioll air ach an t-ainm. Bu chòir so a bhì 'na aobhar smaoinèachaidh, agus 'na shùileagan, dhaibh-san tha ag èigheach ris a' Chomuinn Ghaidhealach againn fhèin sinn am barrachd agus am barrachd a dheanamh airson gnothaichean timeil agus

soirbheachadh saoghalta na Gaidhealtachd. Chan 'eil teagamh nach 'eil a' Ghaidhealtachd ag cur feum air an sin, ach tha obair eile, agus obair air a bheil fìor chabhaig ri dheanamh aig a' Chomunn Ghaidhealach air a ghabhail os làimh, 'se sin ar cànan agus ar n-oidiachadh a chumail beò, agus am meudachadh air a' Ghaidhealtachd. Ach co-dhiùbha bha an Sealladh eireachdail, gu h-àraidh an sprèidh a bha ann de gach seòrsa. Chunna mi gearrán eich ann, agus nam faichead tu e cha ghabhadh tu ionghnadh ged bheireadh e mach urram an latha am measg nan gearrán. Bha e cho eireachdail ri aon a chunnaic mi riamh, agus is ann bho cheard a bha e air a cheannach 'na shearrach.

Bha crodh is eich is mucan, agus meanbh-chrodh de gach seòrsa ann, ach is a chur ionghnadh nan ionghnaidhean orm-sa oisg drubh-cheannach a bha ann. Bha i cho mòr ri dò-bhladhach muilt agus cho coimhlionta 'na cruth is 'na dreach ri aon bheathach ceithir-chasach air na leag mi mo shùil a riamh. Bu mhiann sùl dhuit a bhi coimhead a chinn a bh' oirre. Fhuair i urram an t-Seallaidh gu leir os cionn gach beathach ceithir-chasach eile a bh' ann, agus an oisg a b' eireachdaile a bha air a nochdadh aig Sealladh a' Chomuinn Ghaidhealaich a riamh. Is mise chreideas sin.

Gu dearbh chuir mi-fhein agus an dithis Phuideasach a bha còmhla rium seachd latha a bha 'na shòlas dhuinn a' faicinn sprèidh de gach seòrsa, agus gach aon na b' eireachdaile na chéile—latha a bha 'na mheadhon oideachaidh dhomhsa co-dhiùbha, ach a thaobh an t-Seallaidh a bhi air ainmeachadh Gaidhealach an diugh chan 'eil an sin ach an t-ainm gun an tairbh.

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Tha a' chuid as motha de na h-Ard Sgoilean air a' Ghaidhealtachd, mur 'eil iad gu léir, ag cur a mach uair 'sa' bhliadhna leabhrán air dol air adhart na sgoile. Tha so a' toirt dhaibhsan a chaidh troimh na sgoilean so, agus a tha nis ag cosnadh am beòshlaint feadh an t-saoghail, eòlas air ciod a tha dol air adhart an dràsda unnta, agus air cuid de na nithean a tha sgoilearan an latha an diugh comasach air a sgrìobhadh. Fhuair mi, ma tha, an la-romhe Leabhar Bliadhnail Sgoil MhicNeacail an Steòrnabhagh—*The Nicolson Institute Annual*—sgoil anns an robh mi greis de m' latha agus anns an d' fhuair mi a' cheud ionnsachadh air sgrìobhadh na Gaidhlig. Tha an leabhar, mar a tha leithid gu minic, air a sgrìobhadh uile gu léir leis na sgoilearan fhéin; agus bu mhaith leam so a radh, gu bheil e air

a dheagh sgrìobhadh araon am Beurla 's an Gaidhlig. Tha Beurla ghlan shoilleir dhealbhadh ann, Beurla mòran na's fheàrr na gheibhear 'na leithid a leabhar 'san taobh-deas no an Sasunn, agus sin do bhrìgh an taic agus an t-iasad a tha a' Gaidhlig, agus modh na Gaidhlig, a toirt dhi.

Ach is e tha 'na thoileachadh dhuinne gu bheil suas ri dusan seanachas an Gaidhlig anns an leabhar—eadar rosg is ranntachd. Tha a' Gaidhlig a th' ann—agus cuimhnich gu bheil i air a sgrìobhadh le gillean is nigheanan òga—cho réidh blasda, agus cho coimhlionta air a sgrìobhadh, agus dh' iarradh duine. Tha so a' leigeil fhaicinn an deagh oid-ionnsachaidh Gaidhlig a tha aig na sgoilearan 'san sgoil so; agus tha an dearbh rud anns gach Ard Sgoil eile air a' Ghaidhealtachd a nis. Gu dearbh cha ruig a leas nàire bhith air Mgr. Urchadain càit am faicair toradh a theagasg air Gaidhlig, mar a tha e 'san leabhrán so.

Bha a' Gaidhlig air a teagasg an Ard Sgoil MhicNeacail an Steòrnabhagh fada mus robh e mar chorachd le lagh na rioghachd air luchd-riaghlaidh an fhoghlum sin a dheanamh mar a tha e an diugh. Bha sin tre ghliocas is fad-shealladh Mgr. Gibson a bha 'na Reachdaire fad iomadh bliadhna air an sgoil, agus a fhuair ainm ro-chliùiteach feadh na rioghachd airson a shaothair agus a ghliocas an ceann na sgoile móire so. Ged nach bruidheadh e-fhein Gaidhlig bha a bheachd air foghlum cho ceart is cho glic is cho farsuing agus gun do rinn e gréim air deagh fhear Gaidhlig gu bhi tighinn là no dhà 'san t-seachdain do'n Sgoil chum is gun ionnsaicheadh iad-san aig an robh Gaidhlig a sgrìobhadh 's a leughadh. Rinn e so, agus mòran 'nan aineolas ag radh an uair sin: "Dé an fheum a tha 'sa' Gaidhlig?" Ach b' aithne dha-san na b' fheàrr, gu robh agus gu bheil luchd is feum 'sa' Gaidhlig; agus tha mòran againn taingeil dha an diugh air son sin. Fhuair a' Gaidhlig cothrom na Feinne agus bha i air a deagh theagasg ann an Sgoil MhicNeacail riamh o'n latha sin; agus tha Mgr. MacRath, Reachdaire na Sgoile an dràsda, ag cur na deagh obrach air adhart. Chi duine sin gu soilleir le bhi leughadh na seanachasan Gaidhlig a tha 'san leabhar bhliadhnail so, agus gur h-ann fo a stiùradh-san a tha h-uile rud a th' ann.

Tha an leithid ceudna a dol air adhart 's na h-Ard Sgoilean eile feadh na Gaidhealtachd, agus tha na ceudan feadh an dùthcha a nis—agus mòran an t-rean cén—a tha fìor thaingeil do an luchd-teagasg gu bheil iad comasach air cànan am màthar a leughadh 'sa sgrìobhadh le saorsa agus le solas.

So gaibh seanachas beag aoibhinn a tha ann an Leabhar Bladhnaill Sgoil MhicNeacail:—

“Tha e 'na chleachdadh aig muinntir S—
sgriob a thoirt thun an bhaile mhóir nuair a
bhios beag no mór de ghòireasan a dhìth orra.

Latha de na làithean mhothaich dà bhalach
do'n rud mhór, bhuidhe, chruinn an uinneig
bùtha agus cha b' urrainn dhaibh tuigsinn gu
dé bha ann. Steach gun deach iad a dh'
fhaighneachd, ach chunnaic an gille bùtha a'
tighinn iad, agus gu dé a rinn e ach innse dhaibh
gur e a bh' anns a' “mhelon” a bha iad ag
coimhead 'san uinneig ach ugh làrach.

Chennaich na balaich an t-ugh agus bha iad
'ga ghiùlan glé fhaiceallach dhachaidh is gun
aon each anns a' bhaile aca fhéin. Shuidh iad
am bearradh a' chadha a tha os cionn an
aiseig agus anns an fhéileaganaich a bha aca
air a' “mhelon” nach ann a ruidhleg e sìos
an leathad orra. Cha robh e air a dhol fad
sam bith nuair a bhuail e mu chàrn agus is
ann a leum coineanach as a' chàrn aig a' cheart
àm, agus is ann a shaoil na balaich gur e isean
an eich a bha ann. “Nach e a leum às,” arsa
an darna fear, “bheireadh tu dhachaidh a'
mhòine leis ann an dà mhios eile.”

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So oidheirp bardachd, agus bardachd nach 'eil
dona cuideachd nuair a chuimhniceas duine
gur h-ann le aon de na sgoilearan a tha i air
a deanamh. Tha sinn an dòchas gum faigh a'
chaileag thapaidd so, ùghdar an orain, a
miann 'sa dùrachd nuair a thig an t-àm; is geal
as fhiach i fear-Gaidhlig. So an t-oran air a
thogail dìreach mar a tha e ann an Leabhar
Sgoil MhicNeacail.

A' DHAN-SHIARACH.

Chan dèan mi rann, 's cha seinn mi fonn
Ach innsidh mi gun nàire,
Gun d'rugadh mi, 's gun d' dh'fhàs mi suas
An eilean suaire nan àrd-bheann.

Ged sheòlann fada fada 'nìar
Cha diochuimhnich mi 'n t-àite,
'San d'fhuair mi m'arach 's mi glé òg,
An tìr an fhraoich as àillidh.

Ged shiubhlainn-sa thar monadh mór,
'S ged sheòlann na seachd sàilean,
Bidh Leòdhas beag 'san àirde tuath
Gu buan 'na eilean gràidh dhomh.

'S gum b'e mo dhùrachd-sa a chaoidh
Bhi fantainn dlùth do'n tràigh ud,
Far am bithinn casruist' buain nam blàth,
'Nuair bha mi òg 'nam pàisde.

Ach ma tha mise gu bhi pòsd'

'S ma tha e chaoidh an dàn dhomh;
Gum b'fheàrr leam laoch à tìr nam beann
Na fear nam mìlt' gun Ghàidhlig.

Ged tha an t-eilean uile caomh.

Gur e 'n taobh siar dheth 's fèarr leam,
Siabost, 's Bragair, agus Brù,
Is Breascleit gu h-àraidh.

* * *

Thadhail mi an la-roimhe, mi-fhein agus
caraid dhomh, agus sinn air sgriob a thoirt
do'n Eilean Sgitheanach, ann am Boraraig
am baile fearainn a bha mar dhuais plobaireachd
aig Clann 'ic Criomthain bho MacLeod Dhun-
bheagain. Tha am baile an diugh fo thuth
agus mar sin tha iomadh atharrachadh air bho
latha Chlann 'ic Criomthain, ach tha na cnuc
agus na creagan an sud mar a bhà. Chan 'eil aon
lorg air làraichean tighean Oil-thigh Chlann 'ic
Criomthain, ach tha Slochd nam Plobairean
an sud far an robh e riamh, agus ataireachd na
mara ri a taobh gun chaochladh gun stad, agus
a nis tha càrn-cuimhne nam plobairean air
mullach a' chnuic os a cionn. Gu dearbh b'e
sin an càrn daingean seasmhach, is iomadh
lìnn a chuireas e roimhe.

Nuair a bha mi 'nam sheasamh aig a' chàrn
os cionn Slochd nam Plobairean is ann thainig
seanachas a chuala mi mu dheidhinn ealantachd
Chlann 'ic Criomthain 'nam cuimhne. Chuala
mi gu robh MacDhomhnaill nan Eilean latha
bha an sud air chéilidh air MacLeod 'san Dùn,
agus dar a chuala e Pàdraig Og MacCriomthain
ag cluich air a' phìob gun dubhairt e ris nuair
a sguir e: “Antà tha gille òg agam fhéin aig
an tigh, fear a Chlann 'ic Artair, agus tha e gu
math gealltanach mar phìobaire, b' fheàrr leam
gun toireadh tu de do'n Oil-thigh agad dh'
fheuch dé ni thu dheth mar phìobaire.” “Ni
mise sin,” arsa Pàdraig Og, “air 'ur sgàth fhein
ni mise mo dhìchioll air pìobaire dheanamh
dheth; cuiribh dh' ionnsaigh Bhoraraig e nuair
thilleas sibh dhachaidh.” Thainig an gille
agus bha e ann am Boraraig fad aona bliadhna
deug agus Pàdraig Og 'na oid-ionnsachaidh
aige. Thug e an sin air ais gu Dun-tuilm e
gu MacDhomhnaill, agus cò bha air chéilidh
air MacDhomhnaill ach MacCoinnich Ghearr-
loch agus a phìobaire fhéin aige còmhla ris—
pìobaire a bha gu math ainmeil 'na latha, Iain
dall MacAoidh. Smaoinich MacDhomhnaill
gum faigheadh e beachd cothromach air
pìobaireachd MhicArtair agus gun tugadh e a
char as an phìobaire dhall; agus thuir e ri
Pàdraig Og agus ri MacArtair gun iad dad a
leigeil orra cò iad. “Tha,” arsa MacDhomhnaill

ri Iain Dall, “gille agam an so a tha strì ris a’ phìob agus bu mhath leam thu chluinntinn dh’ fheuch dé do bheachd air mar phìobaire.” Chluich MacArtair air a’ phìob, agus an uair a sguir e thuit an Dall nach robh e dona idir, nan leanadh e air adhart gum bitheadh e ‘na phìobaire math fhathast. “Tha fear eile agam an so cuideachd agus bu mhath leam thu esan a chluinntinn mar an ceudna dh’ fheuch dé do bheachd airsan.”

Thog Padraig Og an ceol ach cha robh e fada ag cluiche nuair dh’ éigh am Pìobaire Dall: “Stad, stad, ged nach ‘eil mo léirsinn shùl agam tha léirsinn ciuil agam, chan ‘eil an so ach fear de Chlann ‘ic Crìomhainn, cha mheall sibh idir mi.”

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Ri taobh Bhoraraig tha Galtairgil am baile fearainn a bha aig Domhnall MacLeoid, Fear-treòrachaidh Prionnsa Tearlach. Tha e a nis fo thuath cuideachd ach dh’ fheumadh an tuath a th’ ann mòran a bharrachd fearainn air na th’ aca. Chan ‘eil an sumachadh ag giùlan ach dà cheann mairt agus ochd cinn chaorach. Chan ‘eil an sin ach a’ bhochdainn.

Bha mi a’ bruidhinn ri duine còir agus e ‘na sheasamh an dorus an tighe aige, agus mi air foighneachd dheth càit am faighinn air an càr a thionndadh. Dh’ fhoighnich mi dheth an cuala e iomradh air Domhnall MacLeoid, Fear-treòrachaidh Prionnsa Tearlach, agus aig an robh am baile ud aon uair. “O chuala, arsa esan, “tha seann duine againn an so a tha còir is ceithir fichead, agus bithidh esan ag innse dhuinn mu dheidhinn na nithean sin, agus iomadh seann rud eile.” B’ fhiach Domhnall agus a dhilseachd a bhith air an cumail air chuimhne.

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Tha *Raonaidh Bhàn* a’ foighneachd dhinn mu dheidhinn “na liath-ruisgean.” Tha fhios aice, tha i ag radh, gu bheil na faicil so an dràsda ag ciallachadh àm gainne, àm anns a bheil cùisean glé dhòlum, ach gum biodh i ro-fhada ‘nar comain nan innseadh sinn dhi cia às dh’ éirich na faicil an toiseach.

‘San t-seann aimsir nuair a bha na Gaidheil a’ tighinn beò air na bha ag èirigh riutha fhein bha toradh na bliadhna a chaidh seachad a’ leantainn riù gu deireadh an t-samhraidh no gu toiseach an fhoghair. ‘Se so an t-àm bu dòlumaiche a bhiodh aca, eadar deireadh an t-samhraidh agus a cheud bhàrr a dheanadh abachadh toiseach an fhoghair. Bhatar an crochadh ris a’ cheud arbhar a dheanadh abachadh, agus bhiodh an t-arbhar sin air oir

na h-iomaire no an taobh feannaig, agus is e na liath-ruisgean a theireadh iad ris na mirean so de’n arbhar a bha fàs liath leis a’ cheud abachadh. B’e an t-àm so àm a ghanntair, agus bhathas a’ buain na ruisgean liatha so a bha air seòrsa de abachadh a dheanadh, agus a’ deanamh min de’n t-sìol a bh’ air an arbhar, air a’ bhrathainn. Sin, na tha, mar dh’ éirich na faicil so, na liath-ruisgean, an toiseach.

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Am bheil fhios agad dé an rud as bitheanta a chì thu an cois an rothaid air a’ Ghaidhealtachd an duigh? Ann a bhi dol troimh an Ghaidhealtachd air an t-samhraidh mar so tha an aon chomharra, cha mhór air beulaibh gach darnach a tighe, comharra a dh’ fhàsas tu seachd sgìth dheth, ‘se sin “Bed and Breakfast.” Nam faicheadh tu an dràsda ‘sa rithist an Gaidhlig e shaoileadh tu gum bitheadh e ‘na ùrachadh dhuit, ach fiach am faic. Ach tha mise an làn chreidsinn nan cuireadh bean-tighe an sud ‘sa’ so suas comharra ann an Gaidhlig, gum tadhladh mòran a bharrachd oirre. Abair “Cuid Oidheche” no “Biadh is Leabaidh,” ged chuireadh i na faicil Bheurla an litrichean meanbha fodha. Deanadh na Gaidheil so agus chì iad dé thachras.

* * *

Chan ‘eil cùisean glé shuidhichte ‘san Roinn Eòrpa fhathast. Tha Hitler agus luchd-riaghlaidh eile na Gearmailte a’ deanamh ‘uirgheall gu leòr mu dheidhinn Dhansaig agus iad ag agairt a’ bhaile-mhòir so dhaibh fhein. Ged tha riaghladh Dhansaig an làmh an muinntir a’ bhaile sin fhein cha fhreagrach e idir do Pholand gum faigheadh na Gearmailtich e fo an riaghladh-san.

Chaidh a radh ri Hitler le àrd luchd-riaghlaidh Bhreatainn, nan cuireadh e làmh ‘sa’ bhaile so, no nan deanadh e meabanachd sam bith air Poland, gum biodh cumhachd Bhreatainn ‘s na Frainge air a’ mhuin. Tha e rud-eigin na’s fhaicellaiche o’n uair sin. Thatar ag cumail a mach gun do rinn balaich a’ Mhaillsidh seòrsa de dh’ eagal a chur air fhein agus air an sgìoba aige, oir nuair a chunnaic e gum feumadh gach balach an rioghachd Bhreatainn aig ceann an fhichead bliadhna gabhail anns an arm le òrdugh a’ chrùn thuig e an uair sin gun robh Breatann ann an da-rìribh a thaobh a còraichean fhein agus còraichean nan rioghachd eile a tha am bann-còrdaidh rithe a sheasamh. Tha e coltach nach tuig na Nàsaich firinn ach firinn a’ chlaidd-eimh, agus nach toir firinn sam bith eile buaidh orra. Tha sinn mar sin an dòchas gun tuig Hitler agus na tha air an aon ràmh ris,

nach ruig iad a leas smaoineachadh gum faigh iad leò, ma ni iad eileabanachd sam bith air Breatainn no air gin de na dùthchannan sin a tha am bannan-sithe rithe. Agus faodaidh muinntir Iapan a t-aon rud a thuigsinn, o'n chan 'eil teagamh sam bith nach 'eil iad-san is Hitler ag oibreachadh an làmhnan a cheile.

Tha sinn mar sin an dòchas agus ag guidhe gum mair an t-sith seach gu bheil fhios a nis aig na Nàsaich nach fhaigh iad leò an còrr de an dol a mach ann a bh' cur chinneach lag fo an spògan; agus seach gu bheil fhios cinnteach aca gun seas Breatann agus na rioghachdan a tha am bann-còrdaidh rithe air taobh na laigse agus an fheumaich, ge b'e dé a chosgas e dhi.

* * *

Chan 'eil duine ás a' Ghaidhealtachd a bheir sgriob do Ghlaschu nach bu chòir dha tadhal an "Aitreabh nan Gaidheal" air sràid Elm-bank 'sa' bhaile-mhór sin. Chan 'eil duine, ach duine aig a bheil fhios air, a thuigas mar a tha an Aitreabh so 'na bheannachd do Ghaidheil Ghlaschu. Tha tallaichean is seòmraichean ann far am bitear ag cruinneachadh agus ag coinneachadh ri cheile mar Ghaidheil, agus tha a h-uile ni a bhuineas do'n Aitreabh cho grinn òrdaid agus a dh' iarradh duine beò, a thaing sin do'n fhear a tha os a cionn Cairtein Aonghas R. Caimbeul. Tha an Caimbeulach agus a bhean air obair mhór agus obair ion-mholta a dheanamh an comhcheangal ris an Aitreabh so. Bheireamaid a chomhairle air neach sam bith a tha air son so fhaicinn le a shùilean fhein, e thadhal air a' Chaimbeulach agus gheibh e dì-beatha, agus innsear dha mu dheidhinn an Aitreabh rìomhaich so, agus an obair air son maith nan Gaidheal a tha dol air adhart innte.

Gheibh duine cuid-oidhche ann cuideachd, agus faodaidh neach a chairtealan a dheanamh ann fad seachdach no mar sin, agus bithidh e mòran na's seasgaire agus na's saoire ann na bhiodh e an iomadhach àite eile. Chaidh an Aitreabh a thogail mar "chumhneachan air na Gaidheil agus na Bana-Ghaidheil a thuit anns a' Chogadh Mhór."

* * *

Bha seòin mhór aig a' Chomunn Illeach an Glaschu aig deireadh na h-Og-mhiosa. Bha a' chuirn a dh' aon ghnathach chum urram a chur air a' Ghaidheal bharrachd agus an deagh Illeach sin, Padraig MacDhùghail, agus e a' leigeil dheth a dhreuchd mar Ard Mhaighstir-sgoile Acadamaidh Shawlands an Glaschu. Is airidh Padraig air urram as urrainn an Comunn Illeach a chur air; so aca fear de fhìor fhìr Ille, agus bhà agus thà grunnan dhiubh an Glaschu.

Bha an Dùghallach air aon dhiubh-san a bhiodh fagus ri àm feuma, ach nach cluinnte a ghuth ach ainmic. Bu mhaith leis daonnan daoine eile a chuideachadh agus gu h-àraidh an oigridh; agus tha nis deagh-ghean mhòran 'ga leantainn do dh' Ille ghorm an fheoir far na thill e dh' ionnsaigh a sheann dùthchais. Is fheàrrde Ille sin.

Bha làmh air caraid ri fhaicinn ann an iomadh ni a rinn an Comunn Illeach a thaobh litreachais nan Gaidheal, gu h-àraidh ann a bh' clodh-bhualadh bàrdachd an eilein aca; agus tha fhios gum bi e nis na thaece mór chan ann a mhaoin do'n Ghaidhlig an Ille ach do gach ni maith eile a tha cur feum air a neartachadh an sin. Guma fada slàn fallain air caraid usal.

* * *

Tha dèidh air foghlum is air eòlas ann am fuil nan Gaidheal, agus cha b' ann an dugh no an dè chaidh an dèidh so unnta. Tha e co-cheangailte ri an cànan is ri an gné o thùs an eachdraidh. Bha mi a' smaoineachadh air an sin an la-roimhe agus air an liuthad gille is nighean Ghaidhealach a tha toirt a mach àrd-fhoghlum. Bha an t-Ollamh MacGriogair a bha 'na Phrionnsapal air Colaiste na Trianaid an Glaschu, agus a tha nis a' fuireach an Duneideann an deidh an dreuchd a leigeil dheth, còmhla rium an so am Both-chuidir fad beagan làithean deireadh an earraich; agus ma tha duine eile ann as dileise agus as eudmhoire mar Ghaidheal na an t-Ollamh MacGriogair chan aithne dhòmhsa e. Bha a mhiann air tadhal aig uagh a sheanar agus e air a thiodhlacadh ann an Cladh Magh Thuaim ann an Labhair aig taobh Locha Tatha. Is ann 'san Fheàrnan a bha tuathanachas aig a sheanair agus bha e 'na mhuilleir an sin cuideachd.

Dh' fhalbh sinn latha, ma tha, leis a chàr agus nuair a ràinig sinn an t-àite bòidheach sin, dh' innis am Prionnsapal an seanachas laghach so dhomh maille ri iomadh seanachas gasda eile.

Bha coigear mhac agus dithis nighean aig a sheanair agus thug iad uile a mach àrd-fhoghlum 'san Oil-thigh, agus choisinn gach aon aca an t-urram M.A. Bha am bodach a sheanair a' bhliadhna a bha an so ag cur leasachadh ris an t-sabhal aige, agus thainig fear de bhodaich eile a' bhaile an rathad nuair a bha e ag obair air. "Ach dé tha thu a' deanamh an so," arsa a nàbuidh ris. "Tha mi a' leigeil a mach an t-sabhail," fheargair MacGriogair. "Agus dé an tughadh a tha thu ag cur air?" arsa a charaid; "nach fheàrr dhuit a thughadh le na M. A-ichean agad."

AM FEAR-DEASACHAIDH.

OUR BRANCHES.

The number of Branches of An Comunn is somewhere in the region of 160—a tribute to the energy of the Propaganda Committee and the work of its Organisers. As the minimum number of members required to constitute a Branch is 12, the total number of Branch members should be at least 2,000. Some of these Branches are in non-Gaelic-speaking areas—and these are not always the least successful—but the majority are to be found in places where the language is still in more or less regular use. One wonders how many of these eight score Branches are really living and active: only, it is to be feared a comparatively small minority. It is probably true that some of them would cease to exist were it not for the annual visit paid them by An Comunn Organisers and the question must occur to many whether these possess any real value for the cause they profess, and were formed to serve. If all the Branches took their obligations seriously and if their members were genuinely in earnest, they could be of immense service in stimulating interest in and respect for the language and in stemming its decay.

Branches are expected to regard themselves as the "local custodians and defenders of Gaelic interests"—a sufficiently comprehensive commission which gives ample scope for activity and zeal. Undoubtedly some of the Branches fulfil their obligations faithfully. Where there are local Mods they help in their organisation and conduct; they contribute to the cost of the Singing Classes held under the auspices of the Propaganda Committee; they contribute in some cases to the Prize fund of the National Mod; they hold regular meetings at which Gaelic only is used, and in other ways as opportunity permits use what influence they possess to further the interests of the language.

In the majority of Branches what is wanted is leadership. One or two men, or women, in each Branch who possessed some inspirational force, whose hearts were deeply engaged in the work, who refused to be discouraged by the difficulty of overcoming the prevailing indifference, would make all the difference between success and failure. There are so many things the members of an active and zealous Branch could do. They could, for example, interest themselves in the important matter of the teaching of Gaelic in the local Schools. Where the language is professedly taught, they could take such competent steps as were open to them to ascertain whether the instruction was

being efficiently given. Where it should be taught and is not, they could make respectful representations to the proper quarter urging that the necessary provision should be made. They should do all in their power to encourage and support the highly important work carried on by Comunn na h-Oigridh. Their members should support the Gaelic services of their Church where such services are still held. They should do what they can to influence public opinion against the growing practice of filling what have hitherto been Gaelic charges with non-Gaelic-speaking ministers. No more serious blow can be struck at Gaelic than by the discontinuance of its use in the worship of the Church. If the idea gains ground that while Gaelic may be good enough as a medium for the singing of secular songs, but not good enough for the sacred exercises of public worship, its disappearance as a living and spoken language will be appreciably and most regrettably hastened. Would it not be possible in many Branches to form Gaelic reading circles? These would provide a valuable mental discipline, and would serve a most useful purpose, by affording facilities for becoming acquainted with what is best in our literature and by giving those desirous of improving their knowledge of the language an opportunity of doing so.

It is regrettable that so few Branch members interest themselves in the official Magazine of An Comunn—*An Gaidheal*. Doubtless some of them do purchase it but, if on the average, a dozen additional members of each Branch took the Magazine month by month the circulation would be increased by at least two thousand. They would find in the Magazine interesting reading matter in Gaelic and English, and they would be kept in touch with the varied and important work in which An Comunn is engaged, while the increased circulation could greatly enhance the advertising value of the Magazine and bring a corresponding increase in advertising revenue.

These suggestions are not new, but they will bear repetition. Further, they must continue to be repeated with increasing emphasis until they are more widely acted upon than they are at present. The Branches ought to be a most valuable part of our great organisation. They are for the most part operating where the native language is still more or less in daily use. That is where the most resolute efforts must be put forth for its preservation. While grateful recognition is due to the praiseworthy work in the interests of Gaelic carried

on by friends in the Lowlands it is in the Highlands and Islands the future of the language lies. While it is gratifying to hear of the growing number of non-Gaelic-speaking Southerners who are setting themselves seriously to acquire the language that cannot possibly compensate for declining interest in the North and West. Our Branches if they are alive and active are in a position to bring influence to bear where it can be most effective and, in addition to what they may do as organised bodies, they can as individual members do much by personal example to create in others a becoming interest and pride in the language. That is what is most needed; a proper appreciation of the value of our Gaelic inheritance and a saving perception of the unpardonable folly we shall be guilty of if we let it slip through our fingers.

M. M.

HIGHLAND HOME TWEEDS.

If our language and culture are to be kept alive it must be in the Highlands, and among a prosperous and contented people. So we are pleased to see any industry flourishing there that will help to give employment to our people at their own homes. It is thus a pleasure to hear of the unprecedented demand lately for hand-woven Harris tweeds and hand-made hosiery. Both makers and merchants in the Isles find it difficult to supply all their orders.

The qualities of these tweeds are now better known, and there is a greater demand than at any time previously, while the people are producing a much greater variety of patterns and thus there is a wider choice to suit the diverse tastes of buyers. Quality and variety of patterns are to be aimed at if the markets gained are to be retained, and other markets procured.

New uses for Harris tweeds such as the upholstering of furniture and motor cars have also increased the demand, while the use of vegetable dyes to which the folk and manufacturers are reverting after using chemical dyes for some years also enhances the sale of Harris tweeds and hosiery in the home market.

All Highlanders should do their best to encourage the wearing of these Highland tweeds.

Tiormachadh a' chuain le spàinn: modh-annachd gun mhaithneas—*Courtesy without forgiveness is like drying the ocean with a spoon.*

EXECUTIVE COUNCIL.

A meeting of the Executive Council of An Comunn Gàidhealach was held in the Station Hotel, Stirling, on Friday, 30th June. The President, Rev. Malcolm MacLeod, M.A., Balquhiddy, presided, and the following members were present:—

John M. Bannerman, M.A., B.Sc., Balmaha; Mrs. Barron, Glasgow; Miss C. B. Cameron, Glasgow; Charles Campbell, M.B.E., Glasgow; Mrs. Iain Campbell (Airds); Mrs. M. C. Edgar, Glasgow; William Fraser, Inverness; Donald Graham, M.A., Inverness; Miss Nettie Kennedy, Scotstoun; Miss Lamont of Knockdow, M.A., B.Sc.; Donald MacDonald, Inverness; Hector MacDougall, Glasgow; John MacKay, Edinburgh; Captain William MacKay, Inverness; Mrs. MacKintosh, Stirling; Malcolm MacLeod, Glasgow; Miss Jean Mair, Dumfries; George E. Marjoribanks, Sonachan; John A. Nicolson, M.A., F.E.I.S., Glasgow; Neil Orr, F.E.I.S., Edinburgh; Andrew Stewart, Glasgow; Donald Thomson, M.A., Oban; Miss Millar Weir, Alexandria. In attendance—Robert MacFarlane, C.A., Treasurer; Neil Shaw, General Secretary; Alasdair Matheson, Assistant Secretary, and Donald MacPhail, Northern Organiser.

The President paid a tribute to the late Sir Alfred N. MacAulay, who had been a life member of An Comunn for many years. Sir Alfred had shown his interest in the Gaelic Movement by his presence at both Provincial and National Mods and in many other ways. He had a great influence in the North and he used it for the cultivation of Gaelic, and everything that was good in the heritage of the Highlander.

Minute of Gaelic meeting of the Council was read, approved, and signed. Apologies were intimated from a number of members.

The Treasurer read a Minute of the Finance Committee which reported that the past year was a truly remarkable one in the history of An Comunn. An Clachan held at the Empire Exhibition had resulted in £7,000 being added to the funds as payment to account and it was confidently expected that a further substantial final payment would be received. The Glasgow Mod yielded a record surplus of £1786 and from the Trust estate of the late Dr. Roger MacNeill a sum of £300 had been received.

The Committee had considered the remit made to them by the Executive Council, with reference to the proposal by Mr. Donald Thomson, Oban, that An Comunn should institute four bursaries of the annual value of £15 to be given to Gaelic students to enable them to continue their education in one of the Scottish Universities. The Committee recommended that in view of the demands which the proposal would make on the resources of An

Comunn, it should not be entertained. This decision was come to on account of the provision already made for assistance of University Students by County Education Committees, the Church, the Highland Trust, and other bodies.

Mr. John A. Nicolson, seconded by Mr. Neil Orr, moved adoption of the Finance Committee Minute, and also the Annual Balance-Sheet as printed. Mr. Donald Thomson expressed disappointment that his proposal had been turned down. He moved that the paragraph in the Minute referring to the bursaries should be remitted back for further consideration. Mr. John MacKay, Edinburgh, seconded, and after considerable discussion in which many members took part, a vote was taken. This resulted in 15 voting in favour of Mr. Thomson's amendment, and 5 in favour of the Minute. With this exception the Minute of the Finance Committee, the Annual Accounts, and Annual Statements of Standing Committees were adopted.

A Minute of the Education Committee was read. The Committee had approached the Gaelic Advisory Committee of the E.I.S. on the question of the proper grading of School Text Books and the publication of a new Gaelic Grammar. These matters were now under the consideration of the Gaelic Committee of the E.I.S.

On the motion of the Convener, Rev. Malcolm MacLeod, the Minute was approved.

Minute of the Publication Committee was read, and on the motion of the Convener, Mr. Malcolm MacLeod, was approved.

Minute of the Propaganda Committee was read. It was reported that a new Western Sub-Committee had been formed in Oban. The Committee gave whole-hearted support to the proposal that an additional organiser be appointed for the Western area.

On the motion of the Convener, Mr. Charles Campbell, the Minute was approved.

Minutes of two meetings of the Art and Industry Committee were read. It was reported that nine entries had been received in the special competition organised for the best design of a Christmas or New Year card. Three were adjudged to be of equal merit and arrangements are already made for the immediate publication of these.

The Minutes were approved on the motion of the Convener, Mrs. Iain Campbell (Airds).

Minute of Mod and Music Committee was read. In moving approval of the Minute the Convener,

Mr. John M. Bannerman, intimated that he had just received intimation of a new trophy for the Rural Choir open Class. The trophy was being presented by the Campbelltown Branch of An Comunn in memory of the late Sheriff MacMaster Campbell. This was agreed to and the Minute was adopted.

Two Minutes of Clann an Fhraoich Committee were read. These showed that arrangements had been made to allow Mr. Donald P. MacPherson, Physical Instructor to Comunn h-Oigridh, to attend a refresher course for Instructors at Loughborough.

On the motion of the Convener, Mr. Marjoribanks, the Minutes were approved.

A motion that Branch Rules be printed in Gaelic was, in the absence of Mr. A. M. MacLachlainn, moved by Mr. Donald Thomson and unanimously agreed to.

Nominations for the offices of President, Vice-President, and Twelve Members of Executive Council were submitted.

Letter was read from Dr. John Cameron, Scottish Secretary of the Celtic Congress inviting An Comunn to send representatives to the Congress which is to be held in Cornwall in September. It was agreed to send the President and Miss Lamont of Knockdow as the representatives of An Comunn.

Circular letter was read from Mr. Donald MacKay, Secretary of the Highland Development League, asking Highland Associations to forward a stated resolution to the Secretary of State for Scotland in support of the Scottish Economic Committee's report on the Highlands and Islands of Scotland. Mr. Banneiman moved that the resolution be sent and Mr. Hector MacDougall seconded. Mr. John A. Nicolson moved that the meeting draw up a motion and send it to the Secretary of State requesting that the provisions in the report of the Highlands' Economic Committee be implemented. Miss C. B. Cameron, seconded. On a vote Mr. Bannerman's motion was carried by six votes to five. The resolution is in the following terms:—

"That this meeting, convinced of the extreme gravity and urgency of the matter and not least in the national interest, earnestly calls on His Majesty's Government to initiate without delay a comprehensive reconstruction of the Highlands and Islands economically and socially on the basis of the recent report on these areas by appointing a Specific Authority answerable to Parliament with adequate powers and adequately financed to plan and carry through this task."

The following motions were submitted for consideration at the Annual General Meeting:—

By the Glasgow Gaelic Musical Association per Mrs. Barron—"That there be two classes of certificate issued to vocal competitors at the Mod Gaelic Test. Certificate "A" to be issued after special examination to persons who are native or fluent Gaelic-speakers—such certificate to exempt the holder from any future test. Certificate "B" to less fluent Gaelic-speakers—such certificate to be valid for the current Mod only."

By Mr. Donald MacDonald, Inverness—"Office-bearers and Elected Members of Executive Council shall be entitled to travelling expenses attending meetings, when such expenses exceed the sum of five shillings."

By Mr. Donald Thomson, Oban—"Gu'n cliuthaich An Comunn Fear-deilbhe a shuidheachadh fo stiùireadh Iar Chomhairle a' Chraobh-sgaolaidh 's an Aird an Iar."

A vote of thanks to the Chairman terminated the meeting.

SECRETARY'S NOTES.

The dates of the Aberdeen Mod are 26th, 27th, 28th, and 29th September. The Daily Sessions and Evening Concerts will be held in the Music Hall and the concerts have been arranged as follows:—

JUNIOR CONCERT—26th September, at 7.30 p.m. Tickets: 2/- (Reserved) and 1/- Including Tax.

RURAL CHOIR CONCERT—28th September, at 7.45 p.m. Tickets: 3/6 (Reserved); 2/6 and 1/- Including Tax.

MOD GRAND CONCERT—29th September at 7.45 p.m. Tickets—5/- (Reserved), 3/6 and 2/6 Including Tax.

Special allowance is made for MEMBERS ONLY to reserve seats for the Concerts until 2nd SEPTEMBER and application should be made to An Comunn Office as soon as possible before that date. Members wishing to attend the CIVIC RECEPTION on 27th September MUST NOTIFY THE SECRETARY BEFORE 30TH AUGUST. No application will be accepted after this date.

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The Provincial Mods in Skye, Lewis, and Ardnamurchan were again very successful, and we are indebted to the hard working local committees, who are responsible for the good work which is being maintained in these areas. There was a slight decrease in the number of competitors in the Junior Section at the Skye Mod, but this was entirely due to an epidemic

of measles. The entries were up to the usual standard but unfortunately some of the children were unable to appear.

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There will be three new trophies at the Mod this year. The first of these, in order of receipt, is a handsome Targe to be known as "The Aberdeenshire Targe" donated by the Aberdeen and District Pipers' Society for Senior Pianoforte Playing. Bardess Scotia has kindly presented a trophy which will be associated with the unpublished song competition and will be known as the "Scotia Trophy." Very appropriately the Campbelltown Branch of An Comunn is donating a Silver Cuach in memory of Sheriff MacMaster Campbell. This will be attached to the Rural Choir, open competition. The late Sheriff was a tower of strength behind the movement in Kintyre and the Branch Committee have acted with commendable promptitude and appropriateness in thus commemorating his work and worth.

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The winners of the special Art & Industry Committee prize for the best design for a Christmas or New Year card are Miss Kathleen Leighton, Hull; James MacCann, Glasgow, and Miss Madeline D. Scotland, Lochee. These designs are now in the printer's hands and will be ready for the market very soon. Copies will be on sale at the Mod and they may also be bought from any of the Highland bookshops. The trophy, which takes the form of a plaque, and which the Art and Industry Committee are offering for the encouragement of Highland Home Industries, will be awarded next year to the person submitting the best Knicker Hose, home knitted and handspun in the Highlands. A money prize and certificate will be given with the plaque. It has to be understood, of course, that the winner will hold the plaque for one year only.

ABERDEEN MOD.

DONATIONS TO 15th JULY, 1939.

Previously acknowledged	...	...	£313 17 1
Received at Head Office:—			
Miss C. Kelso, Bearsden	...	...	0 5 0
Mrs. M. G. Lumsden, Dingwall	...	...	0 2 6
Dingwall Branch	...	...	15 0 0
P. R. Lawrence, Esq., Birmingham	...	...	0 2 6
Glen Orchy Branch	...	...	5 5 0
Ceilidh Nan Gaidheal	...	...	5 0 0
Mrs. E. G. Croll, London	...	...	2 2 0
Miss A. E. Rose, Edinburgh	...	...	0 7 6
Miss A. MacMillan, Corpach	...	...	0 2 6
The Kinloch Rannoch Branch	...	...	2 2 0

Received at Aberdeen:—

Chas. Williamson, Esq., C.A., Aberdeen	£1 0 0
Miss Shepherd, West Cults	0 10 0
H. L. F. Fraser, Esq., 31 Rubislaw Den St., Aberdeen	1 1 0
Dr. J. F. Tocher, Aberdeen	1 0 0
Mrs. Farquhar, Aberdeen	0 5 0
Mrs. Cormack, Aberdeen	0 5 0
Mrs. Milne, Aberdeen	0 3 0
Proceeds of Jumble Sale	13 14 7
Forsyth Hotel, Aberdeen	0 5 0
Boots, Chemists	2 2 0
H. C. Maitland, Esq., London	1 0 0
Cake and Candy Sale—further	5 16 8
Aberdeen Hotel Co., Ltd.	1 1 0
J. Hunter, Esq., Sheriff Clerk, Aberdeen	0 10 0
W. Simpson, Esq., Aberdeen	1 0 0
Proceeds of Concert at Nethy Bridge	7 16 7
Mrs. Smith, Aberdeen	0 17 0
Col. Innes of Learney	1 0 0
Dr. Lindsay, Aberdeen	1 1 0
Lord Glentanar of Glentanar	5 0 0
Miss M. Stewart, Aberdeen	0 2 0
Mrs. McAndrew, Aberdeen	1 0 0
Mrs. Claeson Gordon of Cluny	2 2 0
Falconer L. Wallace of Candacraig	25 0 0
Messrs. Patterson, Sons & Marr Wood, Ltd.	0 10 6
Mr. and Mrs. McCulloch, Aberdeen	2 2 0
Mrs. Kerr of Inverly (Gardens)	4 11 0
James Smith, Esq., Aberdeen	0 10 0
Mrs. Ingleby, Invermarkie Lodge, Huntly	2 2 0
Arthur M. Burnett, Esq., of Kemnay	0 10 0
	£428 3 5

TOIMHSEACHAIN IS SEAN-FHACAIL.



Thèid mi do'n bheinn, a chromada chruim,
'S chan 'eil anns a' choill, a chromada chruim,

Nach leag mi le m' dhrum, a chromada chruim!

TUAGH.

Tha an duine air a cheum gus a' choille.

Tha cas na t-uaghe thar a' ghualainn.

Tha dòchas agam nach téid i bhàrr a coise.

Tha i car cabach, le cion nan sgealban a dh' fhalbh as an fhaobhar.

Cha deau i feum.

Bidh iosaigean an duine a' lùbadh fodha mu'n ruig e a' choille.

Chan iarrainn an tuagh a' ghiùlan aig a meud.

Chan ann leis a' cheud bhuille a' thuiteas a' chraobh.

Tuitidh a' chraobh a bhithear a' sìor shnaidheadh.

AUGUST GAELIC BROADCASTS.

Tuesday, 1st August—

7.30-8 p.m.—Gaelic Concert by Allan J. MacRitchie (Tenor) and Margaret Duncan (Soprano).

Thursday, 3rd August—

6.35-7 p.m.—Clan MacRae Society Pipe Band.

8-8.15 p.m.—Gaelic Talk by Alastair MacKillop ("Aig Leac an Teinntein").

Monday, 7th August—

7.25-7.30 p.m.—Gaelic News.

Tuesday, 8th August—

6.30-6.50 p.m.—Gaelic Tongue Twisting Bee. Men v. Women.

Thursday, 10th August—

9.30-10 p.m.—"An t-Ionnachadh Og" air nèd "An Leannan aig Calum" (Ceilidh arranged by Angus MacDonald).

Friday, 11th August—

7.45-8 p.m.—Piping. Pipe-Major William Ross.

Monday, 14th August—

7.25-7.30 p.m.—Gaelic News.

Tuesday, 15th August—

6.45-7 p.m.—Gaelic Talk ("Aig Leac an Teinntein"), by Annie MacDonald.

8.40-9 p.m.—Pibroch, by Pipe-Major Angus MacAulay.

Thursday, 17th August—

6.30-6.45 p.m.—Piping. Donald R. Stewart.

Friday, 18th August—

9.30-10 p.m.—Studio Ceilidh. Fear an Tighe: Duncan Johnstone.

Monday, 21st August—

7.25-7.30 p.m.—Gaelic News.

Wednesday, 23rd August—

6.30-6.45 p.m.—Piping. Malcolm MacMillan.

6.45-7 p.m.—Gaelic Talk. Monthly News Review, by Duncan MacCallum.

Saturday, 26th August—

8.30-9.5 p.m.—Gaelic Play, "An Tailleir Beag," by Donald MacLaren, produced by Hugh MacPhee.

Sunday, 27th August—

3.15-4.15 p.m.—Gaelic Service (Church of Scotland) from Iona Abbey. Rev. Donald MacCuish, M.A.

Monday, 28th August—

7.25-7.30 p.m.—Gaelic News.

Wednesday, 30th August—

6-6.20 p.m.—Clan MacKenzie Pipe Band.

Thursday, 31st August—

6.45-7 p.m.—Gaelic Talk ("Aig Leac an Teinntein"), by John Cameron.

LITIR COMMONN NA H-OIGRIDH.

UIDHEAMACHADH CHAMPA.

Uairean bithidh mise smaoinichadh agam fhein, a bheil a bheag a dh' fhios aig balaich is caileagan a thig chun Campa Commonn na h-Oigridh, agus a gheibh gach ni rèidh fa'n comhair, o na pàilluinan mòra a chumas ceithir leapaichean an urra, agus an spàin-thea dheireannach air bord ann an "Talla sona Shonachain,"—mu'n t-saothair a thatar a deanamh mu'm bi a h-uile ni air ghleus? Tha fhios gun abradh cuid gum bu chòir do Champadairean ar Comuinn an cuid phàilluinan fhein a chur suas, na leapaichean a chur an òrdugh, am biadh a thoirt leò agus a dheasachadh air an son fhein, mar a ni na *Scouts* agus na *Girl Guides*. Gun teagamh, bu bhuidhe leam nan gabhadh sin deanamh, ach tha aobhar àraidh no dhà airson nach gabh, agus is iad sin—sìde Earra Ghaidheil agus an t-astar a thig a' Chlann. Abair gu bheil seachdain de làithean fliuch roimh àm a' Champa, mar is tric a thachras, agus smaoinich air cor truagh Commonn na h-Oigridh, cuid dhiubh a Uibhist agus na Hearadh, a' ruigsinn Sonachain ri dìle-bhàit', agus ag cur sùrd air pàilluinan mòra a thogail air grunn a tha bog fliuch—cha deanadh e chùis.

Feumar, ma-ta, na pàilluinan a bhi shuas greis roimh 'n àm, 's gun cum iad an grunn dofhpa tioram. Tiormachidh pàilluinan fliuch ann an uair an uaireadair fo theas na grèine, ach fanaidh grunn fliuch, fliuch fad làithean. Agus a' chonnalach-choirce tha deanamh coileadha do na h-uile, feumar a cumail ann am pàilluinan fa leth gus am faighear là grianach air am faod sinn gach leaba-iochdrach a lìonadh. Gabhaidh cur nan leapaichean iarruinn fhein, ceithir anns gach pàilluinan, là slàn co-dhiubh: na tighèan-eiginn agus na pàilluinan-failcidh, dà là eile: uidheamachadh an tigh-cocaireachd agus an t-seòmar-bidh: fuirneisan guail agus ùillidh: sanasan a chur suas mu'n champ—chan 'eil fois gus am bi a h-uile sìon 'na àite ceart. A bhàrr air sin uile, cha bheag an eallach biadh is deoch airson dà fhichead duine fad trì seachdainnean a thoirt air blàr.

Ach chan 'eil fhios nach e an sgriobhadh an rud as mò saothair: chan 'eil crìoch air. Mu'm bi a h-uile duine-cloinne agus fear-cuideachaidh air a' chladr-eagair, gach turus air a shocrachadh, gach carbad air a theasradh, a h-uile "voucher" airson àilean air bheag pris air an toirt a mach, na duaisean air an ceannach, spòrsan is cluichean air an cur air uidheim, agus fichead nì eile, chan e dà cheud litir a ni an gnothach, agus tuidh tu carson a bhitear ag guidhe air

na Feachdan na h-ainmean a chur a steach cho trath 's a ghabhas deanamh.

* * *

An àm sgrìobhaidh na litreach so, tha Camp 1939 air ùr-thòiseachadh, agus na caileagan ann. Airson na sìde dheth faodar a ràdh nach fhaca mi na bu mhiosa riamh air taobh Loch Obha. Sgrìobh mi dh' ionnsaigh clèireach nan siantan ag guidhe air co-dhiubh aon là brèagh a thoirt dhuinn airson turusan nan Campadairean, ach is dòcha nach do chuir mi ceann-rìgh air an litir 's gun do ghabh esan so gu h-olc, oir thàinig na tuitlean, le gaoith àird, air chor 's gun d' fhuair na caileagan laghach oidhche mhòsach air an rathad. Ach 'na dhéidh sin uile fhuair iad cadal math an raoir agus tha sunnd air na h-uile an diugh, 's iad a' seinn 's ag cleasachd cho sona ris na h-eòin.

Feumaidh mi iomradh air dà ni àraidh mu'n champ so. Thàinig còignear nigheannan a h-uile ceum a Càirinnis is Cladach-Circeboist an Uibhist a Tuath. Dh'fhàg iad an tighèan fo dhìle; thug iad a mach an fhaodhail mhòr mu thuath: thàinig iad thar Peighinn-na-faodhla; thug iad a mach an fhaodhail mu dheas; rinn iad fad an rathaid gu Loch Baghasdail: ghabh iad am bàta an sin air oidhche fhiadhaich, ràinig iad Sonachain aig còig uairean feasgar an ath latha. Mur 'eil so 'na eisimplear ann an gaisgealachd do na Feachdan a tha mar astar furasda do'n champ, cha mhise am fear a th'ann.

Agus dé mu dhéidhinn caileig àraidh, dà bhliadhna dheug a dh'aois, air an cuir sinn Sìne mar ainm. Cha robh ach corr fhacal Gaidhlig aice 'nuair a thàinig i a dh'fhuireach am Baile-nach-abair-mi, anns na h-eileanan siar, air a' bhliadhna so. Agus air ailgeas Shìne, nach ann a thòisich caileagan na sgoile ri bruidhinn Beurla an àite Gaidhlig 'na measg fhein—gus an do chuireadh Feachd air bonn am Baile-nach-abair-mi. Sgaoil Domhnall an sin duilleag a' Champa am measg nan sgoilearan. Thàinig leth-fhreach an làmhnan Sìne. Ràinig i an Ceann-Feachd agus ars' ise "Tha mise dol do Champ Shonachain." "Dearbh fhéin," ars' ise, "is tu nach teid: is tusa an tè dheireannach ag a bheil còir air a' Champ, chan 'eil Gaidhlig agad, 's chan 'eil ach trì mìosan gu àm a' Champa." "Ionnsaichidh mi Gaidhlig, ma-tà, arsa Sìne bheag: *tha mi dol do'n Champ*." Dh'ionnsaich, is tha i leinn an diugh, an aon chailleag as an eilean. Nach i a' bhan-laochan!

SEORAS GALLDA.

BLAR CHUIL-LODAIR.

Bha an seanachas a leanas air innse le fear a bha ann am Blàr Chuil-lodair agus e nis 'na fhìor sheann duine. 'Se sinn-sinn-seanair Chaiptein Uilleam MacAoidh an Inbhir Nis a bha 'san duine, agus tha sinn ag innse an ageoil mar a thainig e a nuas o bhealachas 'san teaghlach aca, agus mar a bha e air aithris aig cèilidh an Inbhir Nis le Caiptein Uilleam fhein.—Am F.D.

A chairdean, tha mise 'nam sheann duine a nis agus tha fada fada o Bhliadhna Thearlaich; ach ma tha sibh ag iarraidh sgeulachd innsidh mise dhuibhse mu Bhlar Chuil-lodair.

Bha mi 'nam òganach 'san am sin agus cho laidir ri tarbh. Cha robh mi air an dachaidh fhàgail, agus mi ag oibreachadh na croite le m' athair agus le mo bhrathair. Thainig naidheachd do'n ghleann againn gun robh Diuc Uilleam agus an t-arm dearg a' tighinn faisg air Inbhir Nis, agus gun robh Prionnsa Tearlach agus na Gaidheil 'gan cur fhein an ordugh cath 'nan aghaidh. Cha luaite a chualas an naidheachd na dh' fhalbh m' athair is mo bhrathair is mi fhein, agus grunnan maith eile, às a' ghleann gu bhi le cuideachd a' Phrionnsa. Chaidh sinn troimh bhaile Inbhir Nis agus rainig sinn Drum Athaisidh agus fhuaire sinn an t-arm Gaidhealach an sin 'na laighe an ordugh catha air a' mhonadh. Chuir iad sinn ann an reiseamaid Ghlinne Garadh far an robh mòran chàirdean againn.

Nuair a rainig sinn an t-arm dh' èirich caithream mhòr suas a' toirt di-beatha dhuinn. Bha Prionnsa Tearlach e fhein a' dol air feadh an airm Ghaidhealaich agus e a' marcachd air each geal. Och, a bhalaich ghasda, fìor Phrionnsa do chlann nan Gaidheal, chan fhaca is chan fhaic sinne a chaoidh tuilleadh Prionnsa 'sa' Ghaidhealtachd dha leithid. Bha a' mhaduinn fuar agus stoirmeil agus bha sinn 'nar seasamh air a' bhlàr—sneachd is uisge a' séideadh 'nar n-aghaidh. Cha b' fhada gum am facas an t-arm dearg Sasunnach an ordugh cath air ar beulaibh, agus ged b' fhiathaich is bu fhliuch an latha chitthe còtaichean dearga nan seardearan agus breacan gorm nan Caimbeulach fa ar comhair.

Thoisich an cath, agus ma thoisich, thainig na peilearan oirne mar na clachan-meallain. Bha na gunnathan móra a' tairneanachadh, agus a' deanamh briseadh eagallach 'nar measg, ach ruith sinn air adhart, agus ochan, och, ciod an gearradh agus an sliseadh a bha ann; agus is iomadh gnìomh gaisgeil a bha air a dheanamh le clann nan Gaidheal. Chunnaic mi Iain Mór MacGilliosa agus e ag gearradh nan Sasunnach sìos mar gum biodh e a' buain arbhair, agus Iain Breac Siosallach agus e 'gam marbhadh mar gum b' e cuileagan a bhiodh ann. Ach

bha na Sasunnaich lionmhor agus cha robh sinne ach ainneamh, agus thuit mòran de ar càirdean. Bha na mairbh 'nan sìneadh air gach taobh, agus gaoir nan daoine leònte 'na do chluais. Chitheadh tu eich gun mharcaiche a ruith 'sa' leum mar gum biodh iad air a chuthach.

Nuair a chunnaic mi gun robh am blàr cailte, smaoinich mi gum b' fheàrr teicheadh agus deanamh air an dachaidh. Thubhairt mi so ri mo bhrathair a bha faisg dhomh, agus rinn sinn às taobh Inbhir Nis cho luath 'sa b' urrainn dhuinn. Nuair a ràinig sinn Culcàbaig, stad sinn agus sinn fann le acras. Bha beagan arain coirce agam fhein 'sa' spluchan agus fhuair sinn deoch bhainne bho sheana bhean a bha ri taobh an rathaid. "Ciamar a chaidh an latha," arsa ise. "Gu h-olc airson a Phrionnsa," fhreagair sinn agus ruith sinn air falbh. Chaidh sinn troimh an abhainn faisg air na h-eileanan os cionn baile Inbhir Nis, agus ràinig sinn dhachaidh troimh an oidhe. Thainig m' athair sàbhailte 'sa' mhaduinn, agus cha bu ghann nach robh aoibhneas air ar mathair ar faighinn dhachaidh beò, agus slàn fallain.

CUAIRTEAR.

Tha mi san Eilean Sgiathanach
'S mi fiachainn ri tighinn beò,
Gun ghrian gun bhlàths 's an cianalas
'S na sianntan is an ceò;
Cò theurt nach e Bàiteanach
A b' fhearr dhomh air gach dòigh
Gur dubhach duilich cràiteach mi
'S mi canran air bheag ceòl.

Tha beantan ann 's is sgiamhach iad—
'S a chiall cò chì iad ann?
Is ceò is smùid gu sìorruidh ac'
A' siabadh bhos is thall,
Cò chunnaic riamh an Cuilinn
Gun a churac air a cheain,
Mur fhacas e 'sa' chadal
Mar an tanasg nach 'eil ann?

Ged ruiginn-sa Dùn Bheagain
Is e beagan ni e dhòmh's
Chan fhaic mi ach a chreagan
Is mi eagalach gun dòigh
Na spéuran dòrtadh tiugh orm
Is mo chruth mar lach à òb
Mo bhròg 's mo léine fuch orm
Is sruth asam mar lòn.

Ach ruigidh mis' thu Fhlòidgearaidh
'S bòidheche tha fo'n ghréin
An t-àite 'san robh Flòraidh
Té nach sòradh a bhith tréan,
Bidh eòin a' seim gu sòlasach,
Bidh an còrsa geal gu léir,
Tir-mòr is muir gu mòrhalach
Is ceòl 'sa' chridhe fhéin.

NAIDHEACHDAN.

AM BOGHA MOR: COMUNN NA H-OIGRIDH.

Bha cuirm-chuic aig feachd Sgoil a' Bhogha Mhoir air Di-ardaoin an dara là fìchead de'n Og-mhios. Bha còrr is dà fhichead ann is dh'fhalbh iad gu ruig na h-Airde Bige. Bha biadh is bainne gu leòir ann, ubhlau is mìseagan gu an sàth, agus latha geal grianaich. Is ann an sin a bha na b-orain is an fhearas-chuideachd. Theich an ùine darrèadh air sgeith na cabhaig is b'fheadar tilleadh do'n bhaile los gum faigheadh iadsan a thainig air astar dhachaidh ann an àm.

H. M.

CELTIC ART.

The Scottish Anthropological and Folklore Society propose printing in their *Proceedings* during the coming autumn, a paper by Miss Lamont of Knockdow on "The History of Celtic Art." This paper is based on two lantern lectures delivered by Miss Lamont at meetings of the above Society during the course of last winter, and it is hoped that students of Celtic Art will find this historical summary useful as a background to their practical work. Copies of the *Proceedings* will be on sale at the price of 2s, and a further announcement will, in due course, inform those interested where these copies can be obtained.

OBITUARY.

SIR ALFRED N. MACAULAY.

We regret the passing of Sir Alfred N. MacAulay, who died at his home at Golspie on the 23rd June, at the age of 77. Sir Alfred was a man of much energy and great influence in the north. He was a Lieutenant-Colonel in the 5th Seaforth Highlanders, Vice-Lieutenant of Sutherland since 1919, and Convener of Sutherland County Council since 1928, and was also Sheriff-Substitute of Sutherland and Chairman of the Road Board.

He was a native of Lochaber, where he got his first education, and where his native tongue was Gaelic. Then he proceeded to Edinburgh University, where he studied law and became a trusted practitioner. Sir Alfred was a true Highlander all his days, and was a loyal supporter of An Comunn Gàidhealach and all it stands for. He was regular in his attendance at the National Mods, as well as a supporter of Provincial ones in the north. He spoke Gaelic on all possible occasions, and his influence for Gaelic in the north was outstanding. He was of a genial and friendly disposition, and his presence will be greatly missed at Mods and other Highland gatherings.

He was fond of spending his holidays in the Hebrides, where he could use his mother tongue on all possible occasions. He was a *duine coir* and a *fìor dhuin-nasal* and will be missed by many, and our cause has lost a devoted supporter. The sympathy of An Comunn is extended to his sorrowing family.

C. McL.

MR. A. J. MACKENZIE.

By the death of A. J. MacKenzie, Christmas Island, Cape Breton loses one of her best Gaelic scholars and local historians. Mr MacKenzie was of Barra origin, though there are none of that name on Barra now. He was the author of 'The History

of Christmas Island," a book containing interesting accounts of the settlers (nearly all from Barra and South Uist), their descendants, and other local matters, together with some Gaelic songs, some of which were of his own composition. Mr. MacKenzie wrote both Gaelic prose and verse, and was a contributor to the now defunct magazine, "Mac Talla." He had also an excellent knowledge of the old traditional songs that are sung in Barra and in Cape Breton by the descendants of the Barra settlers. *A Chuid de Phàrrais dha.*

J. L. C.

SGRUDADH LEABRAICHEAN.

Beatha agus Searmoinean an Urramaich R. M. McCheyne, maille ri litrichean agus laoidhean.

Bu chòir do na Gaidheil a bhi an comain Alasdair MhicLabhrunn agus a Mhic air son na tha iad ag cur a mach de leabraichean Gaidhlig. Tha fhios gu bheil iad ann an sin, co-dhiùbh a mhead dhiùbh agus a tha ceannach agus a leughadh leabhrachain 'nan cànaibh fheiu. Tha Clann 'ic Labhrunn ri am moladh chan ann a mhaib air son na leabhrachain a tha iad ag cur a mach air son na ceud uaire, ach do bhrìgh agus gu bheil iad ag clòdh-bhualladh as ùr leabhrachain nach gabhadh faotainn a nis o chionn àireamh bhliadhnan. Sin mar a bha leabhar MhicCheyne a tha iad air a chur a mach as ùr an dràda. Tha suas ri ceithir fichead bliadhna bho chaidh a chlo dh-bhualladh an Gaidhlig an toiseach, bha sin 'sa' bhliadhna 1864. Agus is ann le Ailean Mac-na-ceardadh a bha 'na Mhinistear 'sa' Cheannmhor a bha e air a chur an Gaidhlig, agus is ainneamh leabhar Gaidhlig a rinn ubhir a ghrèim air cridhe is aigne nan Gaidheil ris an leabhar so. Bha McCheyne de'n aon spiorad agus de'n aon ghné ri mòran de na Gaidheil fhéin, agus mar sin bha an leabhar so ro mliùrreach aca. Gheibhear eachdraidh beatha an duine dhiaidhaidh so ann, agus ochd litrichean bho a làimh, agus deich searmoinean fìchead a shearmonaich e. Gheibhear ann cuideachd blas an t-Soisgeil agus failleadh cùbhraidh na diadhachd, 'se sin bu choireach gun rinn e a leithid a ghrèim air aignidhean nan Gaidheil.

Tha e nis air a chur a mach gun dad atharrachaidh air ach mar a bha e 'sa' chlo dh-mu dhèireadh—agus so an coigeamh uair a bha e 'sa' chlo dh—tha am beagan mhearachdan clòdh, agus an t-seann doigh litreachaidh a bh' ann, dìreach gun atharrachadh mar a bha e. Thesamh nach misde le seann daoine sin, ach tha sinne de'n bheachd gum mòr am beud nach robh a leithid so de leabhar ainmeil agus luachmhor air a bheartachadh a reir sgoilearachd an latha an diugh. Ach an deidh sin cha bhi e 'na dhùileadas do neach sam bith, sean no og, a leughadh; agus duine anns am bheil spiorad ceart, chan ann air mearachd clòdh no air atharrachadh litreach a bhios e smaoineachadh ri leughadh an leabhair luachmhor so.

Tha cumadh an leabhair cho èireachdail 'sa dh' iarradh duine, agus tha an clòdh ann gu maith garbh agus furasda a leughadh. Chan 'eil e ag cosg ach crùn, agus gu dearbhan chan 'eil a' phris sin trom air son a leithid a leabhar. Gheibhear air an sin e ann am bùth luchd-reic leabhrachain sam bith, no dìreach bho Chlann 'ic Labhrunn fhéin aig 268 Sraid Earra Ghaidheal an Glaschu.

C. McL.

An t-Urramach Iain Mac Rath (Mac Rath Mór) le Neacal MacNeacail.

So leabhrán eile a bha glé luachmhor aig cuid de na Gaidheil—eachdraidh Beatha Mhic Rath Mhóir, mar theirte ris 'sna h-Eileanan agus 'sau Taobh-tuath. 'Se so an ceithreamh clodh-bhualadh air an leabhrán so, agus tha sin fein a leigeil fhaicinn cho déidheal 'sa bha na Gaidheil air a cheannach. Tha mar a thubhairt mi eachdraidh beatha agus saothair an duine urramaidh agus chomasaich so ann, agus criomagan de a shearminoinean, maille ri nòtaichean iomraiteach a bhiodh e ag ràdh. Tha dealbh Mhic Rath Mhóir 'sa' leabhar cuideachd, agus marbhrann air le Neacal MacNeacail fhéin. Chan 'eil e ag cosg ach aon tasan, agus is geal as fhiach e sin, agus a thri uiread. Gheibhear air a' phrìs sin e bho Mhac-Labhrainn 'sa Mhic an Glaschu.

C. McL.

EADARAINN FHIN.

A Dhuine Usail Chóir,—Ma leughas Seumas Parlanach a ris an litir agam, chi e nach d' thuir mi idir gum bheil "Liberals" anns an Spàinn. Cha mhó a bheachdaich mi air a' ghné d' am buineadh iad. 'S ann a thuir mi gum robh an riaghaltas, roimh àm nan trioblaiden, *car coltach* ris na "Liberals" againn fein. 'S e sin ri radh seòrsa buidhe meadhonaich! A dh' aindeoin na chreideas ar caraid mu'n Spàinn, an latha dugh, ma leughas e na sgrìobhainnean mu àm na Poblachd, a tha aig Dotair Maraon no aig Spàinnteach sam bith eile, chi e gum robh 's an dùthaich aig an àm, "Liberals" agus "Radicals" agus gum b' ann dhiubh sin a bha Senor Azana fein.

A thaobh nam facal "tha fhios againn uile," a chuir mi-thlachd air, gu mi-fhortanach, chaidh an cur sìos 's an aite chearr, oir cha do sgrìobh mi iad ach aon uair a mhàin, far a' bheil an litir ag radh gum bheil "fhios againn uile air buil a' chòmhstri." Bha mearachd beag eile 's a' chlàdh far a' bheil e ag radh gum robh cuid ag obair air son cumhachd na h-eaglaise a thogail as ùr an aghaidh nan reubalach an aite an aghaidh na stàta.—Is mise, le mise,

SEORAS HAY.

Dùn Eideann, 6/7/39.

Fhir-deasachaidh shuairce,—Ach dé air an aon saoghal thug oirbh iomradh a thoirt air "Gnothaichean Comunn Gaidhlig Inbhir-nis" ann an Gaidhlig. Gu dearbh nan robh sibh air seorsa de nholadh a dheanamh orra ann Beurla thuiginn-sa e. Ged a tha an Comunn sin a' deanamh beagan feuma ann a bhì tional agus ag clodh-bhualadh beul-aithris Gaidhealach agus nìthean eile aig a bheil ceangal fad às ris a' Gaidhlig, ann am Beurla, chan 'eil e a' deanamh mòran cuideachaidh leis a' Gaidhlig. A reir an "Gnothaichean" chan 'eil a' Gaidhlig comasach, air neo chan 'eil i a' airdh, air na tha aca ri radh innse innte; agus sin ged tha bonn-stèidh a' Chomuinn ag radh: "Sì Gaidhlig a labhar gach oidhche mu seach aig a' chuid as lugha." Ach 'sa' leabhar so mar dh' innis sibhse 'se glé bheag de Gaidhlig a tha ann. Eadhon am beagan Gaidhlig a tha aca aig an Dinneir Bhliadhnail, agus chan 'eil sin mòr, tha e coltach nach 'eil e a' airdh air a chlodh-bhualadh ach ag innse mu a dheidhinn am Beurla. Direach sin, agus

mhol sibhse an Comunn so mar chomunn Gaidhlig. B'e sin an t-ainm gun an taibh. Gu dearbh nan sloinneadh iad iad-fhein mar "Inverness English Highland Society" bhithheadh iad na b' fhaigse air an fhìrinn na tha iad, a reir mo bheachd-sa,—Is mise, le'r cead,

FÌOR GHÀIDHEAL.

Fhir-deasachaidh ghadas,—So agabh eiseimpeirean eile a bharrachd air an fheadhsinn a chuir mi chugaibh bhò'n Fhraing da mhios air ais, a' nochdadh ciamar a tha dùthchannan coigreach a' gabhail fhacal thairis bho cheile, chum an teagannan lasgaideach a chumail (Gallda, *lasket*: Gaidhlig, *lasgaid*: Beurla, *elastic*) agus a labhairt air rudan ùra an là an diugh. Is cho cudthromach ceist modar-nachadh na Gaidhlig agus aig an aon àm cumail fìor nàdur, gramar agus sìontags, an teagaidh gu leir, agus gum bheil e glic a bhi daonnan, faireach air dòighean chaintean eile agus a dh' fheuchainn a' chùis cheudna airson na Gaidhlig ri fuasgladh a reir an spioraid aice fein. Thionail mi na h-èiseimpeirean so ann an còirn na h-Ealbhaithe (*Switzerland* anns a' Bheurla) far am bheil a' Ghearmailteas air a bruidhinn mar an teanga dhùthchach, ach far am bheil cuideachd an Fhraingeis air a bruidhinn mar an darna teanga.

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Bu ro-dhoirbh saoitinnean ùra a steach do'n Gaidhlig a thoirt agus aig an àm cìneudna freumhan fìor-Gaidhlig a mhàin a còlachdadh. Gu dearbh, thug am Bìoball thein facal gu saor bhò'n Bheurla, agus cuideachd tha a' Gaidhlig làn fhacal, bho Laitin nam manach, air an toirt a steach do'n teanga fad nam Lìntean Meadhonach.

Mar eiseimpeir bho bheatha mu'n cuairt, dh' fhaighnich mi de Ealbhaitheach Gearmailteach, "Ciamar a their fear *sterilize* anns a' Ghearmailteas?" agus fhreagair e air ball "*sterilisieren*." Cha e ach ceum goirid bho sin ri *sterilize* agus baine *sterilize* anns a' Gaidhlig, dòighean cainnte a bhithheadh air an tuigsinn air ball le gach duine, ach aig nach 'eil na freumhan fìor-Gaidhlig.

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Leabhar XXXIV.]

An t-Sultuin, 1939.

[Earrann 12

AM MOD MOR.

Tha Mòd Mór a' Chomuinn Ghaidhealaich gu bhi air a chumail an Abar-eadhain ann bliadhna air son na ceud uaire. Bidh e cruinn air an t-seachdain mu dheireadh de'n mhios so, bho Dhi-màirt an 26mh là gu Di-haoine an 29mh là. Agus bithidh coinneamh bhliadhnail a' Chomuinn ann aig deich uairean maduinn Di-sathuirne an 30mh là, agus bithidh searmoin Ghaidhlig air a chumail ann fo stiùradh a' Chomuinn, agus air a chraobh-sgaioleadh air an adhar, aig trì uairean an deidh mheadhon-là air an t-Sàbaid an deidh sin. Tha am Mod mar sin a nis cruinn cha mhòr fad seachdain, bho mhaduinn Di-màirt gu feasgar Di-domhnaich, ged a tha mòran a' deanamh air an dachaidhean an deidh mheadhon-là Di-sathuirne, no roimh an sin.

Tha am Mòd a nis air fàs cho mór agus nach 'eil àite ach fìor bhaile-mòr as urrainn gleidheadh le dad de chomhfhurtachd na tha shluagh a' tional thuige—bailtean-móra mar a tha Dun-éideann agus Glaschu agus Dun-dèagh, agus Abar-eadhain fhein. Chan e nach fheumar feuchainn ris am Mod a chumail ann am bailtean nach 'eil idir uibhir riutha so, ach a nis le àireamh nan co-fharpuisean agus lionmhorachd an t-sluaigh eile a tha tional chun a' Mhòid, is ann le cuingealachd agus le cion saorsa a bhitheas sin deanta. Agus chan 'eil teagamh sam bith nach 'eil e 'na chall do'n aobhar nach 'eil am Mod Mór air a chumail na's trice air fhìor Ghaidhealtachd agus eadhon anns na h-Eileanan, ach chan 'eil e furasda a thuigsinn cionnas a ghabhas sin deanamh an dràsda.

Co aige 'eil fhios nach bitheadh e na b' fheàrr do'n Ghaidhlig agus do'n aobhar air son am bheil an Comunn Ghaidhealach suidhichte ged nach biodh idir uibhir a' frithealadh a' Mhòid agus a thà, nam biodh iadsan a tha tighinn thuige 'nam fìor luchd-Gaidhlig araon ann a bhi labhairt agus a leughadh, agus eadhon ann a bhi sgrìobhadh cànan ann mathar.

Chan 'eil teagamh nach ann mar as motha a chruinnicheas aig a' Mhòd as fheàrr, na tha iad uile, no eadhon a' mhòr roinn dhiubh, cruinn airson an aon aobhair, 'se sin a' Ghaidhlig, cànan nan Gaidheal, a chluinntinn aig a h-àrd-mhaise, agus a chum a cur air adhart mar chainnt slugh na Gaidhealtachd, agus mar chànan a tha feumail is freagarraich ann an litreachas sluaigh 'nar latha-ne. Nam biodh luchd na Gaidhlig no — ma thogras tu na fìor Ghaidheil — aig a' Mhòd cho dilleas, eudmhor, agus gu h-àraidh cho mothachail agus a dh' fhaodadh iad, oir a reir mo bheachd-sa is e cion mothachaidh as coireach nach 'eil iad na's seasmhaiche na tha iad air taobh na Gaidhlig, nam biodh iad cho dilleas comasach agus gum b' éiginn gun tuigeadh gach neach eile gur h-e a' Ghaidhlig cànan is cainnt a' Mhòid, bhiodh àite agus comas aig a' Ghaidhlig nach 'eil aice an dràsda aig a' Mhòd no eadhon air a' Ghaidhealtachd.

* * *

Ach tha a' mhuinntir eile a tha tighinn chun a' Mhòid, daoine a tha feumail do'n aobhar air iomadh dòigh, ag cur mar gum b' eadh brat na Beurla thairis air mòran a tha dol air adhart, agus sin le laighe agus beag-seagha luchd na Gaidhlig. An àite

luchd na Gaidhlighe a bhi cur an dreach fhéin agus brat na Gaidhlighe air luchd na Beurla is ann a tha luchd na Beurla—agus móran dhiubh 'nan deagh Ghaidheil cuideachd—ag cur an dreach agus am brat fhéin air a' Ghaidhlig, agus air na bhuineas dhi. Sin as coireach gu bheillear ag gearain cho tric air cho mór agus a tha de Bheurla air a cleachdadh aig Mod Gaidhlig.

* * *

Nan tuigeadh daoine gur h-e Mòd Gaidhlig a tha 'sa' Mhòd agus gur h-e ml-mhodhalachd do neach sam bith aig a bheil an comas, caintnt eile a chleachdadh aige ach Gaidhlig, bhitheadh cbisean móran na b' fheàrr na tha iad. Ach is ann a tha cuid de dhaoine ann—ged nach 'eil iad glé lionmhor a nis—a' smaoinichadh gu bheil e ml-mhodhail dhuinne Gaidhlig a labhairt fa chomhair luchd-Beurla eadhon aig a' Mhòd. So mearachd cho mór anns an do thuit duine riamh. Agus is e bhochdainn gum bheil móran de luchd na Gaidhlighe 'ga gabhail mar an fhirinn. An dubhairt an Searmonaiche, tha am agus àite aig gach nì fo nèamh; agus is e am agus àite na Gaidhlighe os cionn gach am is àite eile, Mòd Nàiseanta a' Chomuinn Ghaidhealach.

FACAL 'SAN DOL SEACHAD.

Bha Mòd aig *Rover Scouts* an t-saoghail mhóir aig deireadh an Iuchair so chaidh ann am Magh-eadh air cùl baile-mór Chraoibh. Bha iad ann, suas ri ceithir mìle dhiubh, às a' dhà is da-fhichead cinneach is dùthaich feadh an t-saoghail gu léir. Bha campa mór mór aca làimh ri caisteal Mhagh-eadh, dh' fheumadh e sin mus cumadh e na bha an sud de shluagh. Is ann a shaoileadh tu ag amharc air air faire gur h-e sgaoth mhór fhaillinnean a bha 's na pailleanan aca sgaolte thall 'sa bhos air a' mhagh. Bha iad ann às gach treubh is fine, agus cha robh trusgan no éideadh a smaoinichadh tu nach robh orra a reir agus an tìr às an d' thàinig iad, ged a bha rud-eigin an urra orra a bha 'ga sonrachadh a mach mar na *Rover Scouts*; agus gu dearbh bu mhiann sùl leat a bhi ag amharc air cuid de na trusganan a bha orra. Ach is e ar beachd-ne—agus bheachdaich sinn orra gu cùramach—nach robh trusgan ann, 's an dà agus an da-fhichead cinneach, a bha cho eireachdail ris an éideadh Ghaidhealach—ris an fhéileadh-bheag agus an sporan-iallach. Bha dà rud sonraichte anns an tional ainmeil a bh' ann

a thug barrachd air gach nì eile a chitheadh no a chluinneadh duine, 'se sin am féileadh-beag agus piob-nan-dos. Tha dà rud an so a bhuineas do na Gaidheil agus cha tig an latha a leigear a dhìth iad, o'n tha rud-eigin unnta a rinn greim air aigne agus mac-meanmna an t-saoghail mhóir agus a' chinne-daonna, 'se sin am féileadh agus cèol na pioba. Is ann nuair a chitheadh tu am féileadh am measg na fìcheadan trusgan eile a chitheadh tu so, agus an uair a chluinneadh tu cèol na pioba air an fhaiche a thuigeadh tu nach tig an latha a leigear air d-chuimhne e.

* * *

Bha Gaidhlig gu leòr aig feadhainn de na *Scouts* a bha ann a' Canada, ach gu leibideach cha robh fhios agam air an so agus na leugh mi 'sa' phaiper naidheachd e an deidh làimhe, air neo bha mi air dol 'nan còmhradh nuair a thadhail mi 'sa' champ. Tha muinntir Chanada ag cumail a mach gu bheil ubhir de Gaidhlig air a bruidhinn an Canada agus a tha air a' Ghaidhealtachd againn fhein. Gun teagamh tha Gaidhlig gu leòr air a cleachdadh an Canada ach chan 'eil 'na leithid so a chainnt ach seòrsa bruidhinn a bhios aig ar cairdean air taobh thall a chuas mhóir. Bha Gaidhlig aig cuid de na *Scouts* Albannach a bha 'sa' champ cuideachd ged nach 'eil móran dhiubh air a' Ghaidhealtachd, mar a tha 'sa' chuid eile de'n rioghachd, gu h-araidh 'sna bailtean-móra.

* * *

Tha mullach Beinn Nimheis còrr agus seachd mìle gu leth bho'n Phort Oifis 'sa Ghearasdan, agus tha réis aca 'ga chumail a nis a h-uile bliadhna ann am mìos an Iuchair dh' fheuch cò an neach as luaithe a ruithas o'n Phort Oifis gu mullach na Beinne agus a rithist air ais. Dh' fheuch naoinear ris an so am bliadhna, agus rinn Daniel Mulholland, fear a mhuinntir Ard-uidhir, na còig mìle deug is còrr a chur 'na dhéidh ann an 2uair 3mion. 43diog. Tha sin cha mhór seachd mionaidean na's luaithe na rinneadh a riamh roimhe e. Cha d' thainig duine faisg air an tìde so bho chionn sèa bliadhna deug ar fhichead, nuair a rinn Eoghan MacCoinnich às a Ghearasdan fhein an astar anns an ùine a b' fhaig air an so; ach air an trobha so bha Micheal Reavey, fear as an t-Srath Bhàn an Eirinn a tha ag obair air an rathad faisg air a' Ghearasdan, air sàil Mhulholland ach gu robh e 2½ mhionaid as a dhéidh. Rinn an dithis aca mar sin a' chùis air an turus bu luaithe roimh an so—air oidheirp Mhic-Coinnich 'sa' bhliadhna 1903.

Dh' fhàg an luchd-ruith am baile aig 10.30 a.m. agus mar a thubhairt mi, bha Mulholland a stigh air ais an deidh a' bheinn a dhìreadh agus seasamh air am mullach ann am beagan is dà uair an uaireadair. Mur an robh obair an sin!

Fhuair Mulholland an Cupan airgid a tha air a thairginn airson na réise, agus thugadh uaireadair òir dha-fhein agus do Mhicheil Reavey, agus duais eile do Dhonnchadh Mac an t-Saoir as a Ghearasdan a thainig a steach air an treas fear 'san réis.

Bha ceò throm air a' Bheinn, agus bha an ceum-coise air leathad na Beinne agus gu a mullach gu maith sleamhainn, agus mar sin bha an astar glé dhoirbh ri chur 'nan deidh. Tha am barrachd dhà leis an sin aig na seòid a rinn an rud a rinn iad, agus sin cho luath agus a dhanadh Caolite na Féinne.

* * *

Thug mi caraid dhomh aig deireadh an t-samhraidh so chaidh a shealltainn air a' chraoibh as sine tha 'san Roinn Eòrpa. Tha e air a ràdh, agus sin lèo-san aig a bheil eòlas is ùghdarras 'sna nithean so, gu bheil a' chraoibh so trì mìle bliadhna dh' aois. Ma tha sin mar sin, bha i a' fas còrr is mìle bliadhna roimh theachd Chrìosd. B' fhiach i mar sin a dhol a choinhead oirre. 'Se so a' chraoibh iubhair a tha ann am Fartaichill a làimh ri Obair-pheallaidh. Tha i a' fas 'sa' chladh aig ceann a siar na h-Eaglaise an sin; agus tha nis balla àrd air a thogail ceithir thimechioll oirre agus a dìon bho chorra-mhargaidh na dùthcha—daoine truagh aig nach 'eil dad de dhùid de an cron a ni iad air nithean aosda agus fiùghail mar a tha a' chraoibh so. Ach tha fosgladh ann am meadhan a' bhalla air gach taobh sìos gu a leth agus tarsunnain iarunn ann, agus am faigh uisg is gaath is grian thuice. Tha i a' fas fhathast gu h-ùrrar glas, agus tha sinn an dòchas gur fhada bhithies i mar sin.

Nuair a bha Pennant, am fear-turuis, air chuairt 'sa' Ghaidhealtachd 'sa' bhliadhna 1772 thadhail e ann am Fartaichill agus tha e ag ràdh 'san leabhar a chur e a mach mu a thurus gun robh sèa deug is da-fhichead troigh timchioll am bun na craoibhe so aig an àm sin. Tha am bun aice a nis air sgoltadh 'na trì no ceithir, ach tha meudachd mhaith fhathast innte, aosda is mar a tha i. "Ta," arsa mo charaid nuair a chunnaic e i, "cha robh mi gur creidsinn an toiseach agus am faca mi le mo dhà shùil fhein i, ach a nis tha mi deònach a chreidsinn gu bheil a' chraoibh so, an aois tha sibh ag ràdh, no aois sam bith eile."

Sheall mi an sin "Uaigh an t-Seanailair" do mo charaid. "Tha beul-aithris," arsa

mise, "ag ràdh gur ann an sin a tha athair Phontius Pilat air a thiodhlacadh, gu robh e ann an so 'na cheannard Ròmanach agus gur h-ann an so a rugadh 'sa thogadh Pontius Pilat fhein."

"Ach," arsa mise, "trobhaid agus seallaidh mi dhuit far na rugadh duine a b' fhèarr na Pilat bochd. Am bheil thu a' faicinn an tighe mhóir sin?" arsa mise. "Tha," arsa esan. "Sin, ma tha, Tigh Mór Ghleann Lìomhuinn agus is e Tom a' Mhuilinn a thèirear ris an àite 'sa' bheil e, agus is ann air an làraich sin a bha an tigh anns an do rugadh Seumas Mór MacGriogair, Deathan Lismhóir, agus a bha 'na mhinistear an so. Tha cuimhne agad air an làmh-sgrìobhainn a dh' fhàg e, ris an canar Leabhar Deathan Lismhóir." "Tha gu maith," arsa esan. "Nuair a theid thu dhachaidh ma tha, ceannsaich agus leugh an leabhar a chuir Profear MacBhàtair a mach air sgrìobhainnean Deathan Lismhóir, agus ma ni thu sin, bithidh tu 'nam chomain-sa airson do thoirt an so agus an sgìre bhòidheach anns an robh e a' saothrachadh a shealltainn dhuit."

* * *

Bha "Eireachd an t-Saoghail Mhóir airson Ath-armachadh Modhannail" cruinn ann a' Hollywood an California deireadh an t-samhraidh so chaidh. Bha iad cruinn ann—fir is mnathan—cha mhór as gach cèarn de'n t-saoghail uile agus iad air a thighinn le teachdaireachd ag iarraidh gum biodh daoine 'g an ath-armachadh fhein gu modhannail. Bha an éireachd cruinn a dh' aon ghnòthach gu leigeil fhaicinn do'n t-saoghal a' mhór fheum a tha aig daoine air sìth, agus gum biodh nithean modhannail agus spioradail air an neartachadh agus air am meudachadh feadh an t-saoghail uile. Bha teachdaireachd àraidh aig an éireachd bho mhuinntir Bhreatainn gu muinntir America, ag cur nan nithean so gu sonraichte an cèill—teachdaireachd ris an do chuir mìltean air mhilltean an làmh.

So an cùmhnannt ris am bheil an éireachd agus na tha an éireachd an sonrachadh, ag cur am bòid agus an còmhach:—

"Aig an uair chunnartaich so tha sinn a' toirt ar còmhdaich gun tabhair sinn làn thomhais ar graidh—seirbhis ar crìdhe agus ar n-inntinn agus ar toile ann a bhi ag ath-armachadh gu modhannail is gu spioradail ar cinneach fhein—chum togail suas saoghal an latha am maireach, saoghal de dhaoine nuadh, agus saoghal de chinnich nuadh, anns am bidh gach comas a bhineas do bhuadhan an duine air an leigil saor fo riaghladh Dhé chum saoihbreas a chinne-daonna gu léir.

"Bheir ath-armachadh gu modhannail sith do'n chridhe, sith do'n dachaidh, sith do'n chinneach; tha so a mhàin a' tairgse an t-aon dòchas cinnteach air sith eadar rioghachdan—an t-sith dheanadach sith a tha 'na toradh air na h-uile a bhi toirt ùmhlaichd do àithne an Tì Uile-chumhachdaich.

"Tha ath-armachadh gu modhannail ag ciallachadh an toiseach, atharrachadh cridhe. Tha e ag ciallachadh gu bheil sinn ag aideachadh an làmh a bha againn fhein anns na nìthan ceàrr a thachair. Tha e ag ciallachadh cuideachd gu bheil sinn, gach aon fa leth agus mar phobull, ag gabhail ri reachd Chrìosd a thaobh onair, agus a thaobh glaineadh cridhe, agus a thaobh fein-àicheadh, agus a thaobh gràidh. Agus gu bheil sinn gach latha ag èisdeachd agus ag gabhail ealla ri stiùradh Dhé do ar taobh."

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Chuireadh thugam an la-roimhe leabhràn eireachdail agus deilbh caochladh àite 'sa' Ghaidhealtachd ann, deilbh cho bòidheach agus a chunna tu riamh le do shùil. Tha an leabhar air a chur a mach leis an Chuideachd sin ris an canar "Slighean Albannach an Adhair, Téarainte," agus is ann dh' aon ghnòthach chum is gum bi fios aig sluagh na dùthcha gu léir air mar a tha na sgiathalain a nis a ruith le sluagh is bathar feadh na rioghachd a tha an leabhar air a chur a mach.

Tha muinntir nan Eileanan Siar, agus gu h-àraidh muinntir Uibhist is Bharraidh, gu maith eòlach air a bhi sùbhal air na sgiathalain; thà agus muinntir Shealtuinn agus Araibh. Gu dearbh chan fhada gus am bitear cho eòlach air na sgiathalain anns gach cèarn iomallach de'n dùthaich agus a thatar an diugh air a bhàta aiseig agus air na càraichean, agus is ann a' leigeil fhacinn mar a tha a' Chuideachd so ag ceangal gach àite fad às ri chèile le na sgiathalain a tha an leabhar so air a chur a mach leotha.

Tha fhios aig an t-saoghal a nis mar a tha na sgiathalain a' freasdal air daoine tinne gan toirt dh' ionnsaigh nan tighean eiridinn 'sna bailtean-móra, far am bheil, an cothrom as fhearr air cobhair a thoirt dhaibh le bhi 'gam fosgladh, no air dòigh sam bith eile. Is iomadh beatha neach 'sna h-Eileanan a chaidh a shàbhaladh mar so.

Rud eile, tha na sgiathalain a nis air fàs cho cinnteach agus gu bheil duine cho sàbhailte unnta agus a tha e air muir no air tìr, agus gu maith tric na's sàbhailte na bhiodh e air druim an rathaigh mhóir. Tha, ma tha, mar a thubhairt mi sgiathalain aig

a' Chuideachd so a rùith daonnan, ag aiseag dhaoine is bathair, eadar caochladh àitean feadh na rioghachd. Is ann an Rinn-frìù làimh ri Glaschu a tha an Ceanna-phort aca agus tha fasadh-adhair, far am bheil iad a' tadhal, aca ann am Peart agus an Inbhir Nis agus an Inbhir Uig, agus an Araibh agus an Sealtuinn. Tha iad ag ullachadh fasadh-adhair an Steòrnabhagh cuideachd, agus bithidh iad a dol air ais agus air adhart eadar sin agus Rinn-frìù, agus eadar Inbhir Nis agus Steòrnabhagh cuideachd. Tha iad gu fritheilteach an dràsda a ruith eadar Rinn-frìù agus Ceann-loch Chille Chiarain, agus as an sin do dh' Ile agus air ais. Tha feadhainn eile aca a ruith eadar Rinn-frìù agus Uibhist is Barraidh, agus air ais; agus iad a' tadhal am Muile agus an Treadh, an Colla agus 'san Eilean Sgitheanach.

Is e trì chairteil na h-uarach a bheir an sgiathalan eadar Glaschu agus Ceann-loch agus leth-chiad mionaid eadar Glaschu agus Ile. Cha toir e ach eadar dhà 'sa trì uairean bho Ghlaschu chu na h-Eileanan Siar. O fhearaibh! nach ann air an t-saoghal a thaining an dà latha, smaoinich air an t-Sheila agus air a' *Ghlucoe* agus air a' *Phlover*, agus air an tréine mus ruigeadh tu iad. Buaidh is piseach air a' sgiathalan, agus beannachd air ceann Cuideachd "Slighean Albannach an Adhair, Téarainte."

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NA CLOITEAN MÓRA. — Tha Comunn Ghnìomhachais Dhùthchail na Gaidhealtachd a nis a tairgsinn dhuaisean airson nan clòitean móra as fheàrr a thatar a' deanamh 'sna h-Eileanan Siar. Feumaidh gach nì a tha timchioll air a' chlò a bhi deanta leis an làimh agus aig an tigh; agus is ann a chum adhartais thoirt air feabhas is grinneas nan clòitean a tha a' cho-fharpais so air a cumail. Chan 'eil ach ceithir no còig a bhliadhnachan bho thòisich an Comunn so an toiseach air duaisean a thoirt seachad, agus tha barrachd a h-uile bliadhna a nis a gabhail cuid anns a' cho-fharpais a chuir iad air chois. Chuir 450 té clò a steach an uiridh los gum faigheadh iad duais. Cha b' urrainn a h-uile clò duais fhaighinn, air cho maith is gum bitheadh e, ach thugadh duais do dh' àireamh mhaith às gach eilean is àite fa leth, a thuilleadh air an àrd-dhuais do'n chlò a b' fheàrr uile gu léir.

Tha Cupan airgid air a thoirt do'n té a chuireas a steach an clò as fheàrr agus as eireachdaile air gach dòigh; agus bithidh an Cupan so 'na gleidhteanas fad bliadhna.

Tha suim mhaith airgid a dol an cois a' Chupain cuideachd.

Tha a rithis grunnan dhuaisean air an toirt seachad fa chomhair gach Eilean fa leth. Tha na duaisean gu maith, ach is e tha ro-mhaith gu bheil a leithid so a' brosnachadh dhaoine chum an aodaich as fheàrr a ghabhas deanamh a dheanamh, agus mar sin gum bi pris as fhiach an t-saothair air na clòitean.

So agaibh, ma tha, an fheadhainn a fhuair na duaisean am bliadhna, agus gu dearbh ged nach biodh ann ach ainmean nan àitean do am buin iad, is fhiach iad an aithris. Ach chan ann airson sin a tha sinne 'gan aithris ach airson an cliù a choisinn iad-fhein le grinnas an làmh.

An t-àrd-urram, an Cupan—Mairead Mhàrtainn, am Beacrabhaig 'sna Hearadh.

'Sna Hearadh—1, Mairead Mhàrtainn; 2, Catriona NicDhomhnaill, á Plocropol; 3 (co-ionnan), Bean Dh. E. Dhomhallaich á Driniseadar agus Mòrag Chaimbeul ás an Tairbeart a Siar.

An Uibhist a Deas—1, Bean Aonghais Mhic an t-Saoir, an Loch Carnain; 2, Bean Ailein Mhic an t-Saoir, ás a' Chlachan; 3, Bean Iain MhicAonghais á Rubha Ghaisinis.

An Uibhist a Tuath—1, Dolag NicGilleathain, an Loch Portain; 2, Màiri NicGilleathain, an Càirinis; 3, Mairead NicCuthais, an Saighdeanais.

Seorsa Tionnsgainn—A Bhean NicRuairidh, Tigh na Ceardach, Staoinebrig, Uibhist a Deas; Bean Ruairidh Dhomhallaich á Driniseadar 'sna Hearadh; Peigi Moireasdan á Rubha Chliuthair 'sna Hearadh; a' Bhean NicDhomhnaill á Driniseadar; Seònaid NicGillinnein am Bagh a' Chàis, an Uibhist a Tuath; Bean Fhionnlaigh MhicGillinnein á Driniseadar.

Dath—Mairead NicGillinnein á Reingeadal; Bean Iain Mhoireasdan ás Òb na Hearadh; Màiri NicLeod á Geodha-crab; Bean Iain MhicGillinnein á Ceann-dibig; Bantrach Neil Mhoireasdan á Leac-a-li; a' Bhean Fionnghal NicChoinnich á Urgha; iad uile ás na Hearadh.

Duais shonraichte airson càrdaidh—Màiri Anna Paterson á Borgh am Bearnaraidh na Hearadh.

* * *

Tha sin ag cur meal an naidheachd air Domhnall Mac-a-phearsain agus air a mnaoi òig agus iad air ùr phòsadh. Gum b'e an là as fheàrr a chunnaic iad là as mìosa a ch' iad. Cò an Comunn na h-Oigridh aron air tìr-mór agus anns na h-eileanan nach 'eil a

nis eòlach air Domhnall nan Cleas, thà agus mòran inbheach mar an ceudna. Agus cha do chuir duine a riamh droch eòlas air Domhnall, tha an t-aon tlachd aig na h-uile dha; agus e cho dileas is cho deas 'na dhreuchd ri neach as aithne dhuinn. Tha obair Dhomhnaill am measg na h-Oigridh 'sna sgoilean 'na fhior neart do'n Ghaidhlig agus do shlàinte na cloinne, agus 'na meadhon air a chlànn a dheanamh na's sgiobalta agus na's duineile air gach dòigh. Is fhiach Domhnall gabhail ris air a sgàth fhéin, agus air sgàth a shaothrach, anns gach ceàrn de'n Ghaidhealtachd 'san tadhail e. Buaidh is piseach, ma tha, air fhéin agus air a mhaoi-nauidh-phòsda; agus guma fada beò iad is ceò ás an tigh.

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Tha sinn toilichte fhaicinn gun d' fhuair Ruairidh Mac-a-Ghobhainn an Glaschu ceum an àirde 'na dhreuchd mar mhaor-sithe 'sa' bhaile-mhór sin. Chan 'eil ach dà mhios—air an Iuchair so chaidh—bho bha an deagh òran bho a làimh 'sa' Ghaidheal againn—aon de òrain Rob Burns air a thionndadh gu fìor bhàrdachd Gaidhlig le Ruairidh. Bu dual dha spiorad is teanga a' bhàird a bhi aige, mar a tha.

Tha e, ma tha, 'na thoileachas da-ribh leithid air caraid a bhi faighinn air adhart 'na dhreuchd, Gaidheal aig a bheil ceann is eridhe airidh air na daoine bho an d' thainig e, agus mar sin aig am bheil spéis do chànan is do chleachdaidhean athraichean. Tha sinn an dòchas nach 'eil an ath cheum an àirde fad às, o'n tha "anail a' Ghaidheil air a' mhullach."

* * *

Fhuair mi litir bho charaid (A.T.L.) agus caraid a tha cho dlèas agus cho eudmhor a thaobh na Gaidhlig agus a tha air a' Ghaidhealtachd agus so an rud a tha e ag radh:—

"Nuair a leugh mi an tarraing a thug sibh air Comunn Gaidhealach an Aiteachais ann an Gaidheal a' mhiosa so chaidh, agus gu sònraichte an rabhadh cudthromach a bha 'na cois, is ann a chuir e 'nam chuimhne an rud a thainig gu m' inntinn o chionn fada mu dheidhinn a' chomuinn ud. Be' sin, gum b' e an suaicheantas a b' fheàrr a thigeadh dha, a thaobh a eachdraidhe agus a shuidheachaidh an diugh, Salm 106 agus rann 20." So mar a tha an earrainn a' dol,

"Is amhluidh chaochail iad gu bochd,

An Dia 'san glòir gu léir,
Gu cosamhlachd is iomaigh fhaoin
An daimh a dh' itheas fear."

Tha sinn ag cur meal an naidheachd air ar caraid—an caraid nach fhaca sinn a riamh le ar sùil, ged nach do mhill sin an càirdeas—air Eoin G. MacFhionghuin agus iad air a chur air ceann an Oil-thighe air Gaidhlig a chuireadh air chois an Ceap Breatainn. Rinneadh Deathan na Colaisde Gaidhlig dheth, agus is geal is airidh esan air an sin no air urram Gaidhealach sam bith eile as urrainn Gaidheil Chanada a chur air. Chan 'eil fhios nach tuigeadh am barrachd de na Gaidheil againn fhein cò a tha sinn ag ciallachadh nan innseadh sinn air a fhar-ainm e, an t-àite ainmeachadh air ainm agus air a shloinneadh, nan innseadh sinn dhaibh gur e so "Mactalla," fear-deasachaidh a' phaipeir-naidheachd ainmeil sin fhad 'sa mhair e. Chan 'eil duine aig a bheil meas air Gaidhlig thoirtle bheartach, agus a chuir aithne air "Mactalla" aig nach bi dàimh ri MacFhionghuin còir. Gu meal agus gun caith e fad iomadh bliadhna an t-urram Deathan na Colaisde Gaidhlig. Ged is mór am facal e, chan 'eil Gaidheal eile an Canada as fheàrr an airidh air na e.

Bidh cuimhne aig luchd-leughaidh a' Ghaidheil gun chuir Iain Latharna Cambeul a mach leabhar an uiridh, "Sgeul an Dracoidh Eile" le Eanruig Van Dyke, air a thionndadh gu Gaidhlig le Eoin MacFhionghuin. Agus chan 'eil duine a leugh an leabhar sin, gun ghuth a thoirt air "Mactalla," a ghabhas iongnadh ged dheante Deathan Colaisde Gaidhlig de MhacFhionghuin ma ni Gaidhlig bhlàth, bhlada, thoirtle e.

Is ann an Ceap Breatainn a rugadh 'sa thogadh e, ann an Siorramachd Inbhir-nis an sin. Bhuineadh a phàrantan do'n Eilean Sgitheanach, agus chaidh iad thairis do Cheap Breatainn 'sa bhliadhna 1840. Chleachd e bh' na chlàirach baile ann an Sydney ach tha ocdh bliadhna a nis o leig e an dreuchd sin dheth, agus a chaidh e dh' fhuireach do Whycomagh far am bheil a dhachaidh an dràsda. Guma fada beò e agus ceò às a thigh.

AM FEAR-DEASACHAIDH.

Nuair tha duine an sàmhechar
Cha dean e cràbhadh 's cha loisg e tùis,
Ach nuair thig là a ghàbhaidh
Thaid e gu làr air a dhà ghlùn.

* * *

Is fearr beagan cuideachaidh na mòran coireachaidh—*A little help is better than much fault-finding.*

A DAY IN CAMP.

It was a beautiful day when we visited the Camp of Comunn na h-Oigridh at Sonachan, everything seemed peaceful and at rest, while the reflection of mountain and hill was distinctly seen in Loch Awe. The Camp is on a slightly elevated place above the road overlooking Loch Awe—a cluster of tents on hillocks here and there with a level field in between—an ideal situation for a Camp. As we drew near the place, notices met us telling motorists that a Camp was there and so to exercise due caution and care; then at the entrance to the Camp we saw notices in Gaelic warning campers and all to halt and look before rushing on to the main road.

On approaching the Camp, Mr. Donald MacPhail appeared with a caman in his hand, he and two other stalwart Highlanders were evidently practising the shinty "swing." We were hailed and welcomed and that most heartily, in Gaelic, of course, no other language is allowed in Camp. We were led up to the tents, which are scattered in batches of threes and fours on knolls here and there like the bee-hive bothies of the old Celtic monks. On looking around, the Camp seemed deserted at this hour—it was 3 p.m.—but soon we heard melodies coming from the Hut, which is under and on the other side of the road from the Camp. So we made for it, and there we found about thirty girls—it was the girls' Camp that fortnight—heartily singing and enjoying songs which recalled boyhood days and weddings in barns on the real Gaidhealtachd, such as *Mac an Airis ann an Uig* and *Morag bheag nighean Mhurchaidh an t-saoir*, and many others. This ladies' choir, and all the campers were members of it, was being trained by the "Smeorach" of the Camp, Miss Helen Macmillan. This went on for a time in the happy and easy manner of a Mod ceilidh, and then Mr. Marjoribanks himself came and all seemed to rejoice at his appearance. We understood that he was attending to his innumerable correspondence with regard to the working of the Camp. Then other workers or helpers appeared—Miss Mary Anderson, the delightful instructress with the easy and copious Gaelic of Torrin, Isle of Skye; Nurse Fraser, Dr. Campbell, Donald MacPherson—Domhnall nan Cleas—Mr. Fraser, and others—all like one happy family with their thirty sisters.

After games on the field—netball and others—and all carried on in delightful

Gaelic, fluent and without hesitation, we were called to tea, served in the Hut. All sat down to an admirable tea, and the old adage came true anew, good as the tea was:—*Chan fhiach cuirm gun a còmhradh*—conversation is the best part of the feast.

Then a ceilidh followed, during which many of the girls gave solos, duets, etc., and all seemed to enjoy it and were anxious to take a part.

Finally the President was asked to say a word, which he did most gladly, and referred to the advantages now provided by An Comunn Gaidhealach for the full development of Highland girls and boys as real and genuine Gaels, both through the Camp and the other work of Comunn na h-Oigridh, as well as the general work of An Comunn. He referred to the great pleasure it gave him to be with them and enjoy the hospitality of their Camp—*biadh is ceol*—food and music, and he wished them all to remember the great work, all the more valuable and lasting because it was a labour of love, that Mr. Marjoribanks was doing for them all. He knew it would be an influence for good and for pleasure in their lives all their days. This was roundly cheered. We came away with the conviction that Seoras còir and his helpers are doing a great work not only for Gaelic but for the best culture of our Highland youth through Comunn na h-Oigridh, and that the Camp is a valued part of that work.

SIR IAIN COLQUHOUN.

Members of An Comunn, as well as other Highlanders at home and abroad, will be pleased to know that Sir Iain Colquhoun's health is making steady and continuous progress towards complete recovery. He has now returned from London, where he had been undergoing special treatment.

Sir Iain is one of the most loyal members of An Comunn, and one of the most popular of living Scotsmen. Highlanders everywhere were greatly concerned at his breakdown in health owing to his willingness in helping every good cause; and they earnestly trust that he will soon be among us again on Highland platforms, for no other Gael has a warmer place in the hearts of his fellow Highlanders or can tell more clearly or more fittingly what concerns us Gaels and the cause for which An Comunn stands. *Gaidheal gu chùl agus sàr dhuin-nasal.*

ROSS-SHIRE CASTLE AS SCHOOL CENTRE.

Ross and Cromarty Education Committee, at a meeting at Dingwall last month, decided to accept the offer of Sir Daniel and Lady Hamilton of Balmacara, who are to make over Duncraig Castle and lands rent free for a period of twenty-one years, to be used as an educational centre for young people belonging to the Highlands and Islands or of Highland descent.

Dr. Thomson, Director of Education, in a statement said that the maintenance costs would be high. With fifty pupils in residence the running of the college would cost £3000 per year. He did not consider this a large sum for the benefits received.

This scheme forwarded the suggestions proposed by the Highlands and Islands Development Committee, and should be encouraged. Sir Daniel Hamilton had indeed given them a great opportunity, and he had no doubt the Department would give a generous grant.

The County Convener, Major Stirling, said this was a great step forward, and the Committee should not only accept it but also decide to carry it through, even though it meant cutting down expenditure in other directions.

PALATIAL RESIDENCE.

Duncraig Castle, Plockton, is a palatial Highland residence. In addition to placing the Castle at the disposal of the County for twenty-one years, Sir Daniel Hamilton also states that the Castle and lands will be gifted to the Ross-shire Education Authority at the conclusion of that period should the scheme prove a success.

Sir Daniel also offers to stock the farm with the cattle, sheep, poultry, etc., necessary to supply pupils and staff with their chief food requirements, and also a pair of Highland ponies to work the farm.

In his offer Sir Daniel further states:—"With a view to assisting in the rejuvenation of the Highlands and the resettling of the people on the land, all the pupils should be given a training in farming and gardening and other suitable industries.

"In regard to these industries we shall supply the looms required for weaving, and we shall also provide the carpenters' and other tools necessary for handicrafts."

Sir Alexander Matheson, who built the Castle, spent £90,000 on the property.

INVERLOCHY CASTLE.

Inverlochy Castle, which is near Fort William, is a free gift in perpetuity from Lord Abinger, who is not only handing over the Castle and its surrounding policies, but is also gifting two farms for the founding of the proposed land training centre.

One of these, Auchindaul Farm, comprises 2500 acres of arable land, and the other, Torlandie Farm, extends to 300 acres, of which 80 are arable.

Under the training scheme envisaged by the Department of Agriculture for Scotland, about forty students, who must be sons of crofters prepared to make crofting their livelihood, will receive instruction annually at Inverlochy Castle. The course will probably occupy from 10 to 12 months in order to give the students the advantages of instruction over the full round of an agricultural year.

The general idea at present is that students should be from 16 to 18 years of age, and an effort will be made to induce local authorities in the Highlands and Islands to share in the scheme by granting bursaries to suitable youths to enable them to take a year's training.

"VERY UP TO DATE."

"The Castle is very up-to-date, and I thought it would be a most suitable place for an agricultural college," Lord Abinger told a reporter.

"There is an enormous number of rooms, including about 35 bedrooms, and the building is well fitted so far as water and electric light are concerned.

"When I give up the Castle, I shall probably live in London for a time while I endeavour to find a new house."

PLAN FOR DEMONSTRATION CROFTS.

In regard to demonstration crofts, the plan is that some 20 or 30 of these should be established in different areas, and it is also probable that arrangements will be made to establish a demonstration township—that is, a group of crofts working together for the purpose of experimenting in the introduction of healthy cattle stock, new types of potatoes, and so on.

The crofters in possession will be expected to work under the direction of Department officials, and for their part in the scheme they will receive a small annual payment.

Details of the method by which it is hoped to secure a reduction in freights between the

Islands and the mainland have yet to be worked out with the existing steamer contractors.

The suggestion is that fishing and agriculture might best be helped if there were a percentage reduction on the freighting of, say, fish and other products from the Islands, and on fertilisers, feeding stuffs, and other necessities which have to be transported from the mainland to the Islands.

NEW GAELIC COLLEGE OPENED BY PREMIER OF NOVA SCOTIA.

[We have pleasure in giving the following article from the "Sydney Post-Record," describing the opening ceremony of the new Gaelic College in Nova Scotia. We congratulate our fellow Gaels in Canada on their zeal and lofty aims for the language and culture of our fathers. Chan fhaigh a' Ghaidhlig bàs. Buaidh le na seòid.—EDITOR.]

Another chapter in the unique Scottish history of Cape Breton Island was opened at beautiful St. Ann's, Victoria County, on 26th July when the new world's first Gaelic College, erected on a promontory amid the mist-shrouded hills, was officially opened by Premier Angus L. Macdonald of Nova Scotia.

The site selected for the Gaelic College is an historic one, as it was here that Reverend Norman MacLeod, that stern and remarkable figure affectionately known as the "Cromwell of Cape Breton," landed with his intrepid band of followers early in the year of 1812.

STARTED LAST YEAR.

Erection of the College was conceived in July, 1938, when honour was paid by Clan MacLeod to their first Presbyterian minister and his pioneers of Victoria County.

Premier Macdonald, wearing the kilt of his clan, was introduced by Rev. Dr. Gordon MacLennan, of Pittsburg, Pa., and gave addresses in both Gaelic and English.

COLLEGE DEDICATED.

Dedicating the Foundation College, he said, "May it be a place to which Scotsmen of the New World will gather, as pilgrims to a sacred shrine, to renew their faith in Scotland as they contemplate the achievements of the pioneers, those heroic men and noble women whose love and whose labour made it possible for us to be here to-day.

"I am here to make a small payment on a very great debt," he continued. "The debt is one that many of us owe, and that

none of us can ever fully repay. It is a debt to Scotland and to the sons and daughters of that land.

LOVE OF SCOTLAND.

"If a resident of another planet could look down on this earthly scene and view the characteristics of the different races, he would put down as most significant the Scotsman's love of Scotland. If he sought the reason for this, where would he find it? He would not find it entirely in the physical characteristics, in the geography of Scotland, itself. Nor would he find the cause in the mere history of the people. He is coming nearer to the real cause when he gets on historical ground, for the history of a people represents their characters and it is influenced and shaped and formed largely by the people themselves."

COLLEGE STAFF.

Jonathan G. MacKinnon, for several years editor of the Gaelic publication, "Mactalla," will be Dean of the first college of its kind on the continent. Inspector James MacKinnon of Baddeck will be registrar; Rev. D. J. Rankin, Iona, and Rev. A. W. R. MacKenzie of Baddeck, directors of the school; and William Ross, St. Ann's; Kenneth MacLeod, North River; James J. MacNeil, Gaelic Editor of the "Sydney Post-Record," and Rev. D. Sinclair of Whitney Pier are librarians.

FIVE DEPARTMENTS.

Five departments are included in the school syllabus, namely, Gaelic language, literature and philosophy, Gaelic history, serial economic and Gaelic music. All lectures except one, on bagpipe music, will be given in the Gaelic language. Lectures will include poetry and poets of Highland Scotland and Nova Scotia, Celtic culture and folklore, Gaelic proverbs, the history of the Scottish settlements in Nova Scotia, Upper Canada and the United States, the origin and interpretation of Gaelic melodies and songs, beginner's Gaelic, advanced Gaelic and etymology.

NAME LECTURERS.

Lecturers will include Dean MacKinnon, J. J. MacKinnon, Professor P. J. Nicholson, Antigonish, of Saint Francis Xavier University; Rev. Stanley MacDonald, Mabou; Kenneth J. MacLeod and William Ross of Baddeck Forks; Rev. D. J. Rankin and Rev. J. MacDonald, Baddeck; Malcolm R. MacLeod of Sydney and Rev. W. S. Sutherland, Marion Bridge.

NEW BOOK AVAILABLE.

To facilitate the study of the language, a new text book on Gaelic phonetics, comprising the elementary rudiments of the Gaelic syntax and etymology, with the vowels and consonants clearly defined, will be issued shortly. Numerous exercises in prose and verse are given with a vocabulary of rare and new words.

The book was compiled by James MacNeil, assisted by Rev. Norman MacDonald and Rev. D. Sinclair, both noted Gaelic scholars of the province.

Ultimate erection of the college was given impetus when numerous Scotsmen, viewing with alarm how the language was fast disappearing among the Scottish youths of the Island, urged educational authorities of the province to come to the aid of the mother tongue and to restore the right to have Gaelic taught in the schools.

ON SCHOOL COURSE.

Enlisting the support of Highland municipalities in Cape Breton and Eastern Nova Scotia, they appealed to Premier Macdonald and members of the legislature to place Gaelic on the Normal School course, and give students preparing for the teaching profession an opportunity to acquire a knowledge of the language and thus introduce it to the schools. Their appeal in support of the measure was so conclusive and convincing that the Premier and the Board of Education decided to give resident teachers a preparatory Gaelic course for a period of six weeks.

STARTED 7th JULY.

Inspired with their success, these descendants of the Highlands immediately started plans for the erection of the College, and at St. Ann's, on 7th July, a definite start was made when the first log of the college was laid. The event was carried out by the Executive Committee of the Cape Breton Gaelic Foundation, including Captain J. M. Campbell, M.L.A., Inspector of Schools James MacKinnon, County Treasurer C. W. K. MacCurdy, and Murdoch D. MacAskill, treasurer of the Foundation Memorial Fund and former sergeant-at-arms in Nova Scotia's Legislature.

HOLD SCOTTISH MOD.

Naturally, such an occurrence as the opening of a Gaelic college could not take place without a fitting celebration, and for this purpose the first annual Scottish Mod was held.

"Ciad Mile Fáilt" was the welcoming cry of the clansmen as Scottish people from all parts of the province gathered for the Mod, and bagpipes shrilled over typical Scottish lochs and mist-shrouded hills as they did in the homeland where similar events are held each year.

It was a day replete with animated Gaelic competition. Kilts and plaids of numerous clans were in evidence, and it is doubtful if better Gaelic solos, choral singing, and Gaelic stories were ever heard in the Highlands of Scotland than those which were heard during the day.

In choral competition, 50 per cent. of the competitors were Gaelic speakers. All competitors were garbed in Highland costume complete to the sash and bonnet. The age-old Highland Fling and Sword Dance had favoured spots on the same programme, while the pipers gave grand competition in strathspeys and reels.

MUSEUM OPENED.

A museum of Gaelic culture was opened a short time after dedication of the College by Hon. A. S. MacMillan, Minister of Highways. This building will house the thousand and one pioneer relics gathered in this and other areas of the province. The museum will have a pioneer portrait gallery, and one of the pictures will be of J. J. Finlayson, the first child born in the group. Other figures in the early Scottish settlements here will also be depicted.

First classes in the College started shortly after its opening, with the first course to conclude on 9th August.

30,000 GAELIC SPEAKERS.

In a recent census, it was estimated that over 30,000 residents of the Island were conversant with Gaelic, while more than 4000 people of Cape Breton speak no other language fluently.

The site of the College and Museum is ideal, as the new National Park, now being shaped up by forestry and construction crews, is close to St. Ann's, which is on the renowned Cabot Trail, the scenic highway that encircles the promontories of northern Cape Breton.

The scenery about St. Ann's has much in common with the Highlands of Scotland. The village is erected along a bay whose sides rear hundreds of feet above the water. Often clouds form below the tops of the hills, making the tips seem detached and floating on a sea of mist.

THOUSANDS ATTEND.

The unique event drew thousands from Cape Breton and nearby parts of the province's mainland, and when the affair was at its height—with pipes shrilling, kilts swaying, and Gaelic freely spoken on all sides—it was not too hard for many of the older residents to envision another home in the rugged hills of a Scotland across the sea.

NEW BUILDINGS FOR CAPE BRETON GAELIC COLLEGE PLANNED.

Objects of the Cape Breton Gaelic Foundation, incorporated by the Nova Scotia Legislature last March, are to preserve and foster the customs, traditions, culture, and particularly the language of the pioneering Gael, Rev. A. W. R. MacKenzie, Baddeck, stated in his welcoming address at St. Ann's on 26th July, when the College conceived by the Foundation was officially opened.

The Foundation will function as a source of inspiration in Celtic history, literature, and culture for the benefit of Gaels everywhere, for the diffusion of knowledge and learning in Gaelic tongue, and to encourage promising young Scotsmen pursuing paths of scholastic attainment.

Although classes this year will be housed in a simple log structure, Foundation members envision the erection of an imposing brick building within the next three years.

The proposed edifice will cost in the vicinity of \$25,000, half of which has been subscribed so far, Mr. MacKenzie said. Over 500 members have been enrolled to date, with at least 200 of these residing in the United States, principally in New York, Boston, and Pittsburgh. Objective is to have 5000 members listed, the speaker continued.

Site selected for the proposed building are 400 acres of the original Norman MacLeod homestead.

THE NATIONAL MOD.

In connection with the Mod being held at Aberdeen from the 26th till the 29th of this month, it is interesting to recall that it was from the Aberdeen Station of the B.B.C. that Gaelic was first broadcast on the air. This was a religious service from

their studio on Sunday evening, 2nd December, 1923, when Mr. R. G. Jeffrey was Director of the Aberdeen Station. The service was conducted by the Rev. John Bain, who was then minister of the High Church, Aberdeen, where a Gaelic Service was conducted, and the Choir of the Aberdeen University Celtic Society assisted with the praise. This service, like all succeeding ones, was greatly appreciated by Highlanders, both at home and abroad. A Gaelic Religious Service will be broadcast from King's College Chapel, Old Aberdeen, on the Sunday following the Mod, i.e., the 1st of October, at 3 p.m. It will be conducted by the President of An Comunn, the Rev. Malcolm MacLeod, Balquhiddy.

SECRETARY'S NOTES.

Arrangements are well in hand for the Aberdeen Mod, which opens in the Music Hall on Tuesday, the 26th day of this month. While the total entries do not reach the high figure of last year's Mod in Glasgow, they must nevertheless be considered highly satisfactory, as it should be borne in mind that this is Aberdeen's first Mod. The total entries are 974—Seniors, 516, and Juniors, 458. The following is a summary of the entries received:—

JUNIOR SECTION.—Literary, 237; Oral, 93; Duet and Solo Singing, 112; Choral, 16.

SENIOR SECTION.—Literary, 44; Oral, 29; Duet and Solo Singing, 322; Choral, 61; Instrumental, 21; Musical Compilation, 2; Celtic Art, 37.

* * *

There are 53 competitors aspiring for the Mod Gold Medals—26 ladies and 27 men. The Oban and Lorn War Commemoration Gold Medal claims 49 competitors, and is the largest of the competitions for Solo Singing. The "James Grant Memorial" has a greater number of competitors collectively, namely, 54, but is divided into two sections, one for female and the other for male voices. There are 26 entries for the former and 27 for the latter.

* * *

The following Choirs have entered for the "Lovat and Tullibardine Shield":—Campbeltown, Edinburgh, Glasgow, Govan, Greenock, Inverness, Oban, Oban and Lorn, and Stornoway. Five Rural Choirs have entered for the "Lorn Shield" Competition, which now has a clause that Choirs must consist of at least 50 per cent. Gaelic

speakers. There are also five entries for the other Rural Choir Competition, which does not require the Gaelic text.

* * *

The Junior Section will, as in former years, be carried through on the Tuesday, and the Annual Junior Concert will be held in the evening in the Ballroom. The following competitions in the Senior Section will be taken on the Wednesday:—Nos. 46, 47, 49, 50, 51, 66, 67, and 69. The Official Opening will be held at 12 noon in the Main Hall, and the Civic Reception will take place in the evening

* * *

On Thursday forenoon the Gold Medal Finals will take place, and will be followed by the Clarsach Competitions. In the afternoon the Rural Choirs will compete for custody of the "Lorn Shield" and the "Sheriff MacMaster Campbell Memorial Cuach." In the evening the Rural Choirs Concert will be held, and it is earnestly hoped that all the prize-winning choirs will attend the Concert.

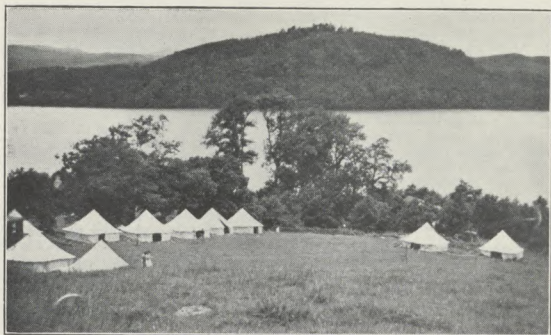
* * *

Friday will be devoted to Choral, Duet, and Instrumental Competitions. The Mod Grand Concert will be held in the evening. Once more the Committee earnestly and respectfully urge all Conductors and Choir Members to be in their places on the platform as early as possible, so that the Concert proceedings may start at the advertised time. Both Conductors and Choristers have always responded well to the many calls made upon them at Mod time, and the Committee is confident that the response will be no less enthusiastic or spontaneous on this occasion.

* * *

The prices of the tickets for the various Concerts are as follows:—Junior, 26th September, 2/- (reserved) and 1/-, including Tax; Rural Choir, 28th September, 3/6 (reserved) and 2/6, including Tax; Grand, 29th September, 5/- (reserved), 3/6, and 2/6, including Tax. The usual cheap travelling facilities are being offered by the Steamship Companies, and the Railways are again issuing day return tickets at single fares from stations within a radius of sixty miles of Aberdeen, including Dundee and Perth. After 4th September, concert tickets can only be had from Messrs. Paterson Sons & Marr Wood, 183 Union Street, Aberdeen, with whom all tickets have been deposited.

LITIR COMUNN NA H-OIGRIDH.



Campa Sona Shonachain agus Loch Obha.

Tre chaoimhneas ar Fir-dheasachaidh, is dòcha gum faigh sibh dealbh no dhà air Camp, 1939, leis an litir so. Bithidh tuilleadh a' tighinn a mach an duilleag a' Champa, 1940, agus is cinnteach nach bi ruith ach leum aig na Feachdan airson greim fhaotainn air leth-bhreac dhith sin. A nis, cha toir mi ach cuantas aithghearr air a Champ, gun fhios nach bi sibh ag cur as mo leth gu bheil mi sgrìobhadh barrachd

's is còir air: ach cuimhnichibh gur rud mòr an Campa bliadnail ann am beatha is obair Comunn na h-Oigridh.

Theirinn gur h-e bha comharrachadh a' champa so a mach, feobhas an luchd-cuideachaidh agus modhalachd is co-obreachadh na cloinne fhein. Chan fhaca mi fhathast sgioba de luchd-dreuchd a rinn na h-uiread obair; bha iad rithe bho mhoch gu dubh gach là mar a thàinig, agus cha



Caileagan, 1939, agus Cruachan Beann.

robh cailin no balach nach robh air corra-bhiodh gus cobhair a thoirt dhaibh. Mar sin, is ann air cuibhlean ùilichte a ruith an Camp bho thùs gu déis agus chuireadh iomadh là fluch gu dùbhlán. Bha gabhail nan gillean anns na spòrsan na bu déine na chunnaic mi riamh roimhe. A thaobh lùth-chleasan, bha'n t-sid gu cruaidh 'nar n-aghaidh, ach rinneadh deagh thoiseach-toisichidh agus tha mi air mo mhealladh mur bi iad fada na's buadhaiche agus na's taitneiche an ath-bhliadhna.

Eatorrainn fhein.

Eadar dà sgeul, dé their mi mu Dhomh-nall nan Cleas? Mar as lugha, 's ann as

fhearr! Sud an "cleas" bu mhotha chuir e oirnn riamh! Ach nach ann air-san a bha na cleasan air a' cheann thall—saoil an d'fhuair e oidhche shlàn cadail fad na h-ùine? Dé an uair a dhùisg Dòmhnall an là roimh 'n bhanaid, 'nuair a ghabh e ceum an t-slinnein as a' Champ? Car mu mheadhon marbh na h-oidhche, tha iad ag ràdh. Biodh sin mar a thogras e, tha mìr de bhonnach blasda air mo bhord an diugh ag innseadh dhomh gu bheil Dòmhnall fadheoidh am measg nan daoine beannaichte, agus tha fhios gu bheil gach anam bèò a' Chanpa ag guidhe àrd-shonais is fad shaoghail orra 'nan dithis.



Cuirm-chnuic nan Inbheach.



Na Sgitheanaich.

Cagar 's a' chluais.

Mu'n ruig an litir so sibh, bithidh cuid anns na sean sgoilean a rithist, cuid air atharrachadh sgoile: ach cuid eile a' toirt an t-saoghail mhóir fo an ceann, agus is aunn dhaibh-san a tha facal àraidh again an ceartair. Ma's ann do na bailtean móra a tha sibh a' triall, co-dhiùbh do cholaiste no a' sireadh drenchid no cosnaidh, na leigibh, guidheam oirbh, obair Comunn na h-Oigridh bharr bhur lannan, no spiorad Comunn na h-Oigridh bhar bhur n-inntinn. Tha dà dhòigh shonraichte air am faod sibh seirbhis bharrachichte dheanamh do ar n-aobhar. 'Gan cur am biogad, is e a tha 'san t-sealladh again le bhur comhnaidh: (1) greim fhaotainn air clann Ghaidhlig nam bailtean, gus Feachd a chur air bonn diubh 's gach àit' an gabh sin deanamh, agus (2) sibh fhein a cheangal ri chéile, gillean is mnathan òga, ann an co-bhonn caidreabhach, an dà chuid los an rùn sin a thoirt gu buil, agus airson gum bi sibh ag cumail ann an gnàth-chleachdadh nam

bòidean a thug sibh seachad an uair a gheall sibh a bhi 'nur deagh-Ghaidheil—chan ann cho fad 's a bhiodh sibh anns an sgoil, ach cho fad 's bu bhèò sibh.

A thaobh an dara rùin: tha àireamh nach beag de chloinn an Dun-éideann, an Glaschu agus 's na bailtean mu'n cuairt, aig a bheil Gàidhlig gu leòir ach a tha an cunnart a call, leis gach buadh a bu chòir a bhi 'gan comharachadh mar Ghaidheil, a chionn 's nach 'eil iad a' mealtainn—mo nàire—nan sochairean a tha Comunn na h-Oigridh a' faotainn air a' Ghaidhealtachd, ged a dh' iarr mi air còrr is aon Chomunn urramach an rud a ghabhail os làimh. Cò as freagarraiche, cò as comasaiche na sibh fhéin, a chuir seachad bliadhnaichean an Comunn na h-Oigridh, gus na sochairean sin a cho-phàrteachadh ri clann nam bailtean? Ciod am fios, le bhur còmhnaidh, nach faicear fhathast sgìoba de'n chloinn sin a' frithealadh ar Campa-shamhraidh, agus sibh fhéin 'nur buidhinn às am faighear luchd-cuideachaidh am pailteas?

Agus a thaobh an rùin eile, bu mhaith leam cur 'nur ceann, buidheann a thionail an sud is an so, air am bi mar ainm "Clann Og an Fhraoich," agus gach ball ag cur mar bhòid is mar cheangal air fhein gum bi e 'na bhall de'n Chomunn Ghaidhealach cho luath 's a ruigeas e 21 a dh' aois. Cha chosd sin ach còig tasdain 's a' bhliadhna, agus faodaidh e an sin, gun chosdas eile, a bhi 'na làn-bhall de Chlann an Fhraoich fad a bheatha. Cuiridh mi 'n geall an sin gun dean sibh cruth-atharrachadh air Clann an Fhraoich agus air a' Chomunn Mhór (agus chan e an droch fheum a tha an sin), 'gan ath-bheothachadh le fuil ùir, fuil nan gillean 's nam ban òga tha tuigsinn ciod na nìthean a tha Comunn na h-Oigridh a' seasamh as an leth. Deanaibh so, agus coimhlionaidh sibh bhur gealladh. Cumaibh so fa chomhair bhur sùilean, agus cuiribh bhur comhairle rium-sa. An uair a bhios rud beag socraichte agaibh, ni mi na's urrainn domh a chum a thoirt gu buil.

SEORAS GALLDA.

SEPTEMBER GAELIC BROADCASTS.

Friday, 1st September—
10.30-11 p.m.—Gaelic Concert. Neil MacLean and Jenny M. B. Currie.
Monday, 4th September—
7.25-7.30 p.m.—Gaelic News.
Tuesday, 5th September—
6.15-6.30 p.m.—Gaelic Talk ("Aig Leac an Teinntein") by Rev. Charles MacKinnon.

Wednesday, 6th September—
6.45-7 p.m.—Piping. Ian Cameron.
10.20-11 p.m.—Ceilidh from a Highland Home in Glasgow.
Monday, 11th September—
7.25-7.30 p.m.—Gaelic News.
Tuesday, 12th September—
6-6.15 p.m.—Piping, Calum Johnston.
6.15-6.30 p.m.—Gaelic Talk ("An Gàidheal an Obaidheathain") by Murdo MacDonald.
Wednesday, 13th September—
7.30-8 p.m.—Gaelic Concert. Angus Whyte (Tenor); Margaret B. MacPherson (Soprano); Mrs. Edith Counce (Clarsach).
Friday, 15th September—
10.5-10.30 p.m.—Pibroch by John Wilson, Ed.
Monday, 18th September—
7.25-7.30 p.m.—Gaelic News.
7.30-8 p.m.—Campbeltown Gaelic Choir Concert.
Tuesday, 19th September—
6.45-7 p.m.—Gaelic Talk ("Air Chuairt 's a' Ghaidhealtachd") by Donald MacPhail.
Friday, 22nd September—
6.30-6.45 p.m.—Piping by Willie Ramsay.
Monday, 25th September—
7.25-7.30 p.m.—Gaelic News.
Tuesday, 26th September—
7.30-8 p.m.—Excerpt from Mod Junior Concert.
Thursday, 28th September—
6.15-6.35 p.m.—Newmans Pipe Band.
10.15-11 p.m.—Ceilidh (Mod).
Friday, 29th September—
8.15-9 p.m.—Excerpt from Mod Grand Concert.

NAIDHEACHDAN.

We congratulate Mr. Donald Seumas Cameron, Yr. of Lochiel, on his marriage on 21st July to Miss Margaret Gathorne-Hardy. The Chief of the Camerons always had a place of his own among Highlanders, and the present Lochiel is not a bit behind any of his ancestors in that and other respects. So we expect young MacDhomhnaill Duibh to follow in his father's footsteps and stand for all that is best in our Gaelic and Highland heritage. We wish him and his bride every blessing and happiness. *H-uile là sona dhaibh, gun là idir dona dhaibh.*

We also congratulate Colonel Greenhill-Gardyne on the coming-of-age of his son, Mr. David Greenhill-Gardyne. We trust that young Greenhill-Gardyne will prove as loyal and stalwart a Celt as his father, who is a faithful member of the Executive of An Comunn. *Saoghal fada sona dha.*

The Marquess and Marchioness of Ailsa, better known to us as the Earl and Countess of Cassilis, have now settled in Culzean Castle, the ancestral home of the Kennedys. The Marquess is a Gaelic speaker and a Gaelic scholar, and wherever he and the Marchioness are, they will be a support to the Gaelic cause and culture. They will be greatly missed in Highland circles in the Capital, but we hope to see as usual at our Mods the familiar and genial presence of the Marquess and his Lady.

His many friends in all parts of the Highlands will be glad to learn that Mr. John MacDonald, who was for many years conductor of the old Oban Gaelic Choir, has made an excellent recovery from his recent illness. Mr. MacDonald, who is one of the best known and most popular figures in the

West Highlands, was associated with the Choir from its inception in 1891, and he appeared with it at the first Mod in Oban in 1892. He was an enthusiastic member of the choir until 1919, when he was appointed conductor, and he held that position with distinction until his retirement after last year's Glasgow Mod.

When Mr. MacDonald retired, members of the choir decided to subscribe for a gift to mark their appreciation of his long and valued services. This gift, which takes the form of a handsome silver tray, was handed over to Mr. MacDonald by several members of the Presentation Committee at his house in Victoria Place.

The tray bears the following inscription:—

Presented to

Mr. JOHN MACDONALD

by the Members of the Oban Gaelic Choir

in appreciation of

his services as conductor.

September, 1938.

We wish Mr. MacDonald much happiness in his retirement. *Duine coir agus duine uasal.*

The Celtic Congress is meeting at Truro, Cornwall, from the 12th till the 18th of this month. It is expected that delegates will be present from Scotland, Ireland, Wales, the Isle of Man, and Brittany. The President of the Congress is Mr. R. Morton Nance, and the Honorary Secretary is Mr. Ashley Rowe. Dr. John Cameron, the Scottish Secretary of the Congress; Miss Lamont of Knockdow; the President of An Comunn Gàidhealach, and other delegates and visitors from Scotland, are expected to be present.

EADARAINN FHIH.

An t-Ard-Riaghladh agus Suidheachadh nan Gàidheal.

Fhir Deasachaidh,—Thubhairt an seann Ghaidheal coir, agus is mìnig a labhair e smior na firinn, “gur buidhe le bochd beagan.” Mar sin tha e ‘na sheorsa de aobhar-toileachais gu bheil ar luchd-riaghlaidh ann a’ Westminster ag ceadachadh coir agus tri-fichead mìle punnd Sasunnach a bhih air a chosd ‘sa bhliadhna, a bharrachd air a’ chleachdadh, gu math na Gàidhealtachd. Co-dhiù, ‘na mo bharail féin tha an t-sium cho suarach, ‘sa leithid de chuspairean ath-leasachaidh dol a ghobhail pàirt ann, agus nach bhid e ach mar bhoibhe usge anns an fhaighe mhóir.

Gun teagamh a thaobh cor na h-Eòrpa an dràsda, chan ‘eil a cho soirbh a bhi fialaidh, agus tha e ‘na aobhar leisgail math gun criondachd an luchd-riaghlaidh a chumail ann falach. Nuair a sheallas sinn air ais’ chi sinn gu robh e riamh ‘na chleachdadh aig ar luchd-riaghlaidh buntainn glé shuarach ri ar n-iarratasan. Cha robh iad ach glé aicmich ag cur an gnìomh ann beachd uasal, ‘gur h-i an lām a bheir a gheibh.”

Ged is Gàidheal mi féin, agus croitear bochd aig an sin, chan ‘eil mi dol a ràitinn nach robh agus nach ‘eil coire ri chur air a’ Ghaidheal féin a thaobh so. Bhà agus thàilleadh ‘sa chòir de chion suim air a nochdadh, màirleachd agus eas-aonachd.

Tha mi ag aideachadh gum bheil mòran gleadhraich ga dheanamh mu thimchioll sàsachd colainn agus aigne nach ‘eil uile gu léir iomchaidh airson math talmhaidh agus spioradail a’ chinne-

daoiné, ach air a shon sin tha mòran de’n fhuaim a tha am prasan faoin de Ghaidheil dùrachdach a’ deanamh mu shuidheachadh na Gàidhealtachd glé fhreagarach.

Nuair a sheallas sinn mu ‘n cuairt agus a chi sinn ceadhaichean air an leigil sìos, bàtaichean iasgaich ag grodadh air a’ chladach, cuid de’n tuath gun rathaidean-móra, agus an raineach a’ sgaoleadh auns gach glaic is coire, doire is gleann, feumaidh sinn aontachadh gu bheil an uair air teachd agus ar guth tagraidh a thogail.—Is mise, Le mòr mheas,

“TAOBH TUATH EARRA-GHAIDHEAL.”

Dear Sir,—I attended the Summer School at Oban, this being my fifth time, and I write to express my appreciation of the excellent teaching we received. I found the conversational practice and ear training most helpful, as one cannot get this from books. Full use was made of the direct method, pieces of Gaelic were read over, and questions put thereon without translation into English. As far as the class that I was in is concerned, I am sure that we all felt that we had made much progress in the few weeks during which the class was held.—Yours faithfully,

WALTER F. ROBINS.

19 Grove Hill, Woodford,
London, E.18, 12th August, 1939.

ABERDEEN MOD.

DONATIONS TO 15th AUGUST, 1939.

Previously acknowledged	...	...	£428	3	5
Received at Head Office:—					
Captain Wm. MacKay, Inverness	...	...	1	0	0
Rev. J. M. Connor, Isle of Wight	...	...	0	10	6
Prof. Wm. P. Milne, Leeds	...	...	1	1	0
Lord Ailsa	...	...	1	1	0
Dr. MacIntyre, Airdrie	...	...	1	0	0
Angus Robertson, Esq., New Barnet	...	...	5	5	0
Dan. MacDonald, Esq., Ballachulish	...	...	0	15	0
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