

SIXTH ANNUAL ASSEMBLY.

The Sixth Annual Assembly of the Society was held in the Music Hall, on Thursday, 12th July, 1877, under the presidency of the Chief of the Society, Professor Blackie. The *Highlander* in speaking of the assembly, said:—"This great Highland Reunion was in every way equal in numbers, interest, talent, and enjoyableness, to the very successful gatherings which have gone before. This is not an assembly in the sense usually attached to the word. It is not a ball, neither is it a deliberative council. It is just an assemblage of men and women, young, old, rich, and poor, who have been drawn together by interest in and affection for those things which pertain particularly to the feelings, the enjoyments, and the mental and social manifestations of Highlanders. They come together under the auspices of the Gaelic Society, which is now one of the great agencies in the work of reviving the spirit of the Celt in this country. They come to enjoy themselves after the manner of Highlanders, to give expression to the sentiments which they have inherited from their forefathers; and a very considerable proportion of those who take part in the proceedings do so because they think that a pleasant blending together of the pastimes and sentiments of the race, with the higher instruction imparted, is well calculated to encourage the people to assert their powers in the other spheres in which they have rights to claim and duties to perform, and there can be no doubt that the tendency has been quite in the right direction, and expectation has been realized to quite an appreciable degree.

"As the hour of gathering drew near, the pipes were heard in the hall, letting it be known to the strangers who were crowding the streets where the Celts were to have their celebration. Indeed, on this occasion, the pipers marched along the principal streets, playing characteristic tunes, and formed quite pleasant guides for such as needed directions. By-and-by, there was a regular stream of pleasure-seekers making for the hall—many of them an inch or two, in mind at least, taller than usual; for they felt that they were asserting a power, and commanding a measure of homage, from others, as well as going to enjoy a treat of their own. Several could be heard saying—'Bithidh Blackie ann, gheibh sinn rudaigin is fhiach.' 'Blackie will be there; we shall have something good.' 'Agus oraid Ghaidhlig o Chailein Siosal! O smior a' Ghaidheil a tha 'n sin. Fear air nach 'eil sgàth roimh ghnuis duine!' 'And

a Gaelic speech from Colin Chisholm, a man who fears not the face of man.' 'Gu cinnteach, tha na Gaidheil a' dusgadh; agus gu dearbh dh' fheadadh an ceol sin beatha chur ann an daoine leith-mharbh.' 'Truly the Celts are awakening; and certainly that music alone should put life in a half-dead man.' In they come, 'air dromannan a cheile;' and really one cannot look upon many of these people, particularly those fresh from the country, without reverting to the appearance and feelings of the tribes of Israel as they returned from captivity—for beyond all question, these manifestations are a shaking off of the slavish timidity and false deference which have so long characterised Highlanders, and are equal to the casting aside of the bonds of the captives."

The hall was crowded in every part, many being unable to get even standing room.

Among those supporting the Chief on the platform were—Provost Simpson, Inverness; Captain A. Macra Chisholm, Glassburn; Mr. Colin Chisholm, Namur Cottage; Rev. A. MacGregor; Dr. G. F. Forbes, Viewfield House; Baillie Davidson, Inverness; Professor Black, Aberdeen; Messrs W. Jolly, Inspector of Schools; Mackintosh of Holme; Ewan Macrae, Braintra; D. Macrae, Ardintoul; Donald Davidson, of Drummond Park; Rev. Lachlan MacLachlan; D. A. Macrae, late of Fernaig, &c.

When the Chief appeared on the platform, he was cheered till roof and rafters rang; and having taken the chair, the pipes were hushed, and the Secretary, Mr. William Mackenzie, intimated that apologies for absence had been received from the following gentlemen:—Cluny Macpherson; Mackintosh of Mackintosh; Sir Kenneth S. Mackenzie, Bart.; Charles Fraser-Mackintosh, M.P.; E. W. Mackintosh of Raigmore; D. Davidson of Tulloch; Colonel Mackenzie of Parkmount; Principal Shairp; Profs. Masson and Geddes; Dr. Charles Mackay; Allan Mackenzie, yr. of Kintail; A. Mackintosh Shaw, London; Deputy-Surg.-General MacKinnon, C.B., Aldershott; Sheriff Blair, Inverness; General Sir Patrick Grant, G.C.B.; J. F. Campbell, of Islay; John Mackay, Swansea; Sir George Macpherson-Grant, Bart.; C. S. Jerram, Windlesham; H. C. Macandrew, Midmills; Major Forbes, 78th Highlanders; Lieutenant Colin Charles Mackenzie, 79th Highlanders, &c.

The proceedings proper began with the singing of the Gaelic song "Ho ró mo Nighean Donn Bhoideach," sung in excellent taste by a party of about two dozen young ladies and gentlemen, under the leadership of Mr. John Whyte.

Professor Blackie, whose rising to deliver the speech of the evening, was the signal for loud and continued applause, said—In

the address which I had the honour of delivering last year before this Society, I took for my subject, if I remember rightly, something like the title of the Dutchman's Book, all Celtic subjects, and a few others. On the present occasion I shall both avoid repetition and have a better chance of saying something of practical benefit, if I confine myself to one branch of the wide range of specially Celtic interests. The subject shall be

THE EDUCATION OF THE HIGHLANDER,

and in doing so, I shall first endeavour to set before you the ideal of what the education of a genuine Caledonian Celt ought to have been, and, if possible, ought yet to be; and, in the second place, take note of how far you have fallen short of this ideal, and what means there may yet be found in order to enable you to approximate in some measure to the perfect stature, which it was in your destiny to have achieved. Now, the fundamental postulate of all healthy education is that it be native and national, that is, growing naturally out of a firm local root, and under the influences of a healthy local environment. Cosmopolitan views on educational subjects belong to speculation, and are valuable only in so far as they tend to correct, modify, or elevate some specially local culture. Cosmopolitan thinkers, such as Plato and Aristotle, if rare, are perfectly possible, and perfectly legitimate to the world of thinking; but in the world of action, and as a member of any existing society, a cosmopolitan man, a man in the abstract or a man in general, or however you may choose to phrase it, cannot exist; a man exists either in Greece as a Greek, in Palestine as a Hebrew, in Rome as a Roman, in England as an Englishman, in the Highlands as a Highlander. And the peculiar type of character thus impressed upon a man by the locality to which he belongs, and the social influences under which he grows up is so natural and necessary, that not even men of the highest reach of speculation, or the widest range of universal human sympathies, can escape it. Hence even in Aristotle and Plato—whose treatises on education are still equal in general human value to the best that modern literature supplies—we distinctly recognise the general Greek type, the Greek complexion, the Greek atmosphere, and the Greek tendencies; and nothing could have been further from the ideas of those great thinkers than to write treatises to educate their countrymen not out of, but away from their peculiar Greek nationality. In fact, nativeness to the soil, if I may be allowed to coin the word, or nationality, as it is more loosely expressed, is a condition of health, strength, and beauty, through the whole living world.

GREAT PEOPLE MUST BE NATIONAL.

All people that have stood forward as notable types of civilized humanity have been eminently and persistently national ; most of all the Greeks. In the system of nature we find an array of congruities, which to an educated taste, are disturbed by the invasion of a foreign element. Greek philosophy was a good thing, and a grand thing in Greece ; but the Roman did his best work in the world before sage or sophist was ever heard of on the banks of the Tiber ; and when Zeno and Epicurus and Carneades did at length achieve what seemed to be a great victory of liberal culture over the stiff Conservatism of stout old Cato, it is questionable whether the Romans as a people were not more damaged than benefitted by such inoculation. On the Highland braes in September a man likes to see the flush of the heather ; and, if any man were to take a fancy to pull up all this native bloom and plant rhododendrons, no man will either praise his taste or approve of his work. On my estate, if I were a Highland laird, I should be more proud of having the sturdiest old Scotch pines and the greatest wealth of graceful waving birches than if I had in my pinery all the wealth of California, New Zealand, and Cabool. You ask why—Simply because Nature is Nature, and by Divine right possesses both a strength and a propriety which only a false taste and a shallow affectation will dispute. Let this, therefore, stand. The education of the Highlander, if it is to be natural, vigorous, and graceful, and in harmony with the congruities of his position, and the divinely ordered system of the Universe, must be characteristically and emphatically Highland.

THE HIGHLANDER MUST BE A HIGHLANDER.

There is, indeed, only one way of escaping this proposition, and the corollaries which we shall see flow from it ; and that is, by asserting that the Highlander is an obsolete animal, and not entitled to any recognition in the social system of Great Britain. And not the Highlander only, but the Lowland Scot also, with his Bruce and Wallace, and John Knox, and Robert Burns, and Walter Scott, and Thomas Chalmers, and Dr. Guthrie, and Dr. Begg, to judge by the language and conduct of a certain class of English prigs and Scottish snobs ; the Scotsman also, with all that has ever been said or sung about him, is an obsolete animal, or in the sure way of becoming so. And it is unhappily only too true, that in particular districts of the Highlands the Highlander is not only an obsolete animal, so far as Celtic nature and character are concerned, but actually an extinct

animal, inasmuch as, in extensive districts once dotted with happy houses, he is not to be found at all, a most unnatural and unsound state of things, arising from the folly or selfishness of a certain class of Highland proprietors, who, utterly forgetful of their noble position and their high vocation as the heads and representatives of society in the Highlands, have followed a course of social economy which has ended in the abolition of all local society and in the extermination of the noble race of peasantry whom they are specially bound to protect. Wherever these persons have had free sway, the Highlander, certainly, has become an extinct animal. Landlords who look upon their estates principally as a means of getting money, which they may spend in luxurious living, and idle dissipation in London or elsewhere, lovers of pleasure more than lovers of their people; or that other class who cannot be distinguished, except by the scale of their own performances, from the lowest class of muck-rakes and money-grubbers, and who will willingly surrender a whole beautiful glen to desolation, provided they can screw another hundred pounds or two out of it with more certainty to themselves and less trouble to their factor; and that third class, scarcely more reputable, certainly not less selfish than the money-loving rent-gathering absentee—the gentlemen, I mean, who hold Highland estates principally for the culture of deer and other wild beasts, who make a business and a consuming passion of what should only be a manly sport and a healthful recreation—all these classes are the natural enemies of the population in the districts that are legally subject to their unfortunate masterdom, and are systematically employed in the unnatural work of making the Highlander an extinct animal in his own country.

But it is not our business to discuss their doings in this place; we shall leave them, in passing, to the public reprobation and historical infamy which they deserve; and proceed to remark that though such unnatural landlords have succeeded in doing an amount of social mischief that never can be repaired, the selfish feelings and shallow notions, by which they are possessed, though fond enough of parading themselves, are yet not strong enough to contend with certain rooted facts, which, like trees of the growth of long centuries, will stand a considerable amount of windy bluster without showing any inclination to fall. It is not easy to calculate the amount of historical ignorance that may exist in the brain chambers of shallow witlings incapable of estimating anything but the current fashion and dominant prejudice of the day; but the memories of nations are not so short: and a peculiar people, with their own struggles, **their own blood, their own language, their own poetry, their own**

music, and their own beautiful country, and a people which has performed such a noble part in the history of Great Britain as the Scottish Highlanders, will not easily become obsolete ; at least so long as any God in this country is worshipped other than Mammon, before whose power not a few, I fear—from what I observe—are inclined to prostrate themselves with a base and humiliating idolatry. At all events, we in this part of the world don't mean so soon to forget the field of Waterloo and the heights of the Alma ; and we cannot be touched by the moral baseness of those who are willing to live upon the fruits of the soil, while they ignore the soul and the social claims of the sons and grandsons of the men to whom we owe so many of the most glorious pages of our common British history.

THE HIGHLANDER AND HIS EDUCATION AS A HIGHLANDER.

Well, then, let us assume that a Highlander is a Highlander, and, as such, having no less a right to be considered and treated with reference to his peculiar type than other great divisions of Her Majesty's subjects. As such, the foundation of his education, to be just and to be natural, must be Celtic ; and what does that imply ? It implies, in the first place, that the broad foundation of general intellectual and moral training for all classes of Highlanders, both high and low, should be through the medium, and by the instrumentality of the mother tongue. If there be one thing more than another deeply rooted in the fibres of every healthy and vigorous human heart, it is the mother tongue, the tongue of prayer and of song, and of every most pleasant association of boyhood and youth—and this tongue, and this tongue only, can be used, if the best use is to be made of the fountains which Nature has so richly provided for the normal culture of her creatures. No doubt a schoolmaster may come in and say—I consider your mother tongue worthless and barbarous ; you will remain a barbarian so long as you speak it ; therefore, I am here as a missionary from your master, John Bull, and your civilized brother Sandy, to make you swallow my language wholesale, if you are not to die as you were born, a savage and a barbarian. But though this language has been held not only by Saxon schoolmasters, contrary to nature, imposed on Celtic populations, who were forced from their position to make a virtue of their own incapacity, but by men in high places, who ought to have known better, it is nevertheless false, as everything must be that goes directly in the face of Nature. Nature is mighty, and will not be mocked by any human dignities, however high ; let them be bishops or archbishops, chairmen of School Boards,

members of Parliament, or mighty Nimrods, delighting to chase the deer in a hundred glens.

HOW CELTIC EDUCATION IS TO BE CONDUCTED.

Well, then, how is the mother tongue to be what in the early training of the Highlander it ought to be, and with the help of what instruments? Happily, we have the two very best instruments possible—the *People's Bible* and the *People's Song Book*—two instruments which are so potent and so full of noble stimulus and rich sentiment, that I do not hesitate to say, if wisely used, they are in a condition to communicate four-fifths of all the best education that a healthy-minded young Celt requires. I wish people would consider a little more seriously what an amount of wealth, of intellectual, moral, and æsthetical culture lies in the Bible, altogether over and above the authority which it claims, and which is willingly conceded to it, as a revelation of the Divine will in matters of the highest spiritual concern. Let people bear in mind that what we call the Bible—*i. e.*, the Book—is not so much a book as a literature; that it contains the moral dealings of God with the most important family of the human race—at least one of the most important, influential, and interesting, even non-Christians must admit—and that along with the book called Apocrypha, it contains, either directly or indirectly, historical matter that has long formed the staple of a great part of the best historical knowledge that has been communicated to the best educated classes of the community. I mean, of course, that to teach the Bible thoroughly, no small amount of Egyptian, Assyrian, Phœnician, Grecian, and Roman history must be communicated to the reader; and, therefore, I say that utterly independent of all religious considerations, which belong more especially to the Church and the family, the Bible, and the Bible in the mother tongue, ought to form the nucleus of all sound moral and intellectual education in this country. And if this proposition is true generally with regard to the educational position that belongs to the Bible, it is specially true with regard to the Highlanders, who are a decidedly religious people. And, besides, are we not all Protestants? At least the majority of us; and do we not as Protestants maintain the peculiar privilege and sacred right of every individual Christian to search the Scriptures? And is it not a plain stultifying of our religious professions, if we put the casket into the hands of the people, and keep the key to ourselves?

THE GAELIC BIBLE ESSENTIAL.

To me, and to any man of common sense, it must seem only

a necessary corollary, that in whatever parish Gaelic sermons are preached, in that parish Gaelic Bibles ought to be read, and studied, and expounded, historically, geographically, and grammatically, both in the family and in the school. And if there be any Highlander, naturally speaking Gaelic, in whose schooling this element has been omitted, I cannot feel the slightest hesitation in saying that the most efficient engine provided by Nature and by God for the education of Highlanders has in his case been stupidly neglected, and a less efficient engine deliberately chosen. Then as to the *People's Song Book*, everybody knows—at least every Highlander knows—how rich and various, and how full of noble stimulus and elevating inspiration the Gaelic song book is. As little should it be necessary to quote here the well-known saying of some famous Scotchman, I forget who, with regard to the educational virtue of national song—namely, that if he were allowed to compose the national ballads, he cared little who made the form of government, or what form of government it was. As not quite so trivial, had I time on the present occasion, I might be willing to set forth here at some length the opinions of Plato and Aristotle, with regard to the place and power of music in the education of their Greek countrymen. But I must content myself with remarking that the ancient Greeks and the modern Germans were remarkable for nothing so much as for the combination of high intellectual culture with a popular appreciation of music; that this music, in the case of the Greeks, as in the case of the Highlanders, had an eminently national character, and that, to the culture of music and popular poetry amongst the Greeks, we must in a great manner ascribe that freedom from pedantry and scholasticism which is so pleasant a trait of their great philosophical writers. And if, on the face of all this, we shall find that there are schools, perhaps in the most Highland districts of the Highlands, where not a single note of their rich popular melody is ever heard, not a single heroic ballad ever read, or a single lay of touching beauty and pathos ever sung, we can only say that such schools, however well conducted in some respects, are just as deficient and as unnatural as a Highland river without salmon, a Highland glen without wood, or a Highland ben without granite rock.

THE VALUE OF GAELIC PROVERBS.

I have mentioned the *People's Bible* and the *People's Song Book* as the two grand engines of general education. I hope you will not be surprised and make great eyes, as the Germans say, at the mention here of *Macintosh's Gaelic Proverbs*, and a vast number

more that could be added to that collection. It is astonishing how much of the essence of wisdom is put up in popular proverbs, and packed in the most portable form. The Book of Proverbs, in the Bible, as every one ought to know, is, for the direction of life, worth whole volumes of moral philosophy, and immense cargoes of sermons; but, without wishing in the slightest degree to curtail any time that may be employed in Gaelic schools in the useful exercise of committing important portions of this Book to heart, in the mother tongue, there is a certain local hue and propriety, with a touch of popular humour also, in the Gaelic Proverbs, which lend them a peculiar aptitude for the work of instilling into young minds the elements of practical wisdom, as the rules of a prosperous life. And, in this connection, I cannot but express my gratitude, as a scholar, to the Editor of the Inverness *Highlander*, for the prominence which he has given to this important branch of popular literature since the first publication of his excellent paper; and I may take occasion also to express publicly a hope that that most excellent Celt, the Sheriff of Kirkeudbright, may put spurs to his steed in this matter, and give the learned world and the lovers of Celtic lore, the new, more complete, and more correct edition of Macintosh's meritorious collection, which has long been expected from his hands. Another work, which ought ever to receive a prominent place in the furniture of a good Highland school, is the well-known *Teachdaire*, or *Gaelic Courier*, composed principally by the Rev. Norman Macleod, the father of the late Norman, and republished by Dr. Clerk of Kilmallie, in three parts, under the name of *Caraid nan Gaidheal*. I have given prominence to the above books principally as specimens of classical Gaelic in prose and verse, with the recommendation at the same time of being literally stuffed with matter of the most strengthening and salubrious quality, for the moral and intellectual improvement of the young Gael. But there are certain furnishings necessary to the juvenile mind in the popular schools, which ought to be imparted on account of their value as mere furnishing, even though there exist no works of classical style in which they are gracefully conveyed. Among these subjects I place foremost natural history, physical and political geography, native history, and antiquities. The Gael lives in a part of the world full of natural beauty both of land and sea, touching him from all sides with loving points of curiosity and interest, and it is the plain province of the schoolmaster not to turn aside the natural instinct of curiosity in young people from the objects with which they are surrounded, but rather to stimulate, to direct it, and to correct it in every possible way. The young son of the mountain should be

taught to know and distinguish the different trees, shrubs, and flowers, their natural habitats and all their living surroundings; he should be able to distinguish the plumes of all birds and the scales of all fish; he should recognise the composition of a rock when he sees it, whether it be composed of rough knobby gneiss as at Ariesaig, of pillared platforms of basalt as Ulva, or of great beds of old red sandstone as on both sides of the Firth at Inverness. Civil history, or the record of the leading events in the history of human society, and especially of those events out of which the stage of our present social energies grew up, has generally received a certain share of fair treatment in our schools; but I question much if in Highland schools the history of the Highlands proper, or that part of British history on which Celtic heroism and gallantry has stamped such a signature of glory, has received, or does now receive the prominence which it unquestionably deserves. If there does not exist already, there certainly should be made for every Highland school a history of Scotland with a peculiarly Highland tinge; a history in which the brilliant exploits of Montrose, and the loyal devotedness of the clansmen in the '45, would appear as prominent scenes in a CELTIC PLUTARCH, performing the same services to young Highlanders that the works of the rare old Chæronean did to the Greeks and Romans of the second century. For such a Plutarch there exist the most ample materials, not only in the memories of 1645 and 1745, but in the wide range of the records of our military history and geographical discovery up to the most recent *peri d.* And I need scarcely observe, after what I have said, that in every parish of a decidedly Highland character, that is, practically every parish where Gaelic is preached, such a Plutarch should be written in the mother tongue; while in those parishes, such as Callander and Dunoon, where the Gael has yielded in a natural and friendly way to the overwhelming preponderance of the Saxon, all school teaching should be conducted in English, and in Gaelic only by way of luxury to those who might desire it. The observation just made brings me naturally to the part which the teaching of languages ought to play in the general popular education of the Gael, and on this subject I need not say much, for three things appear to me, as a practical man, quite plain: (1) That for half a dozen reasons, not necessary to state, the English language is an indispensable element in the education of the young Highlander; (2) English will always be taught at once most scientifically and most practically, if it is taught, *pari passu*, as the lawyers say, with the mother tongue; (3) in the elementary schools, and on the general platform of popular education, which belongs to the Highlander as a Highlander,

without distinction of rich or poor, there can be no time for the teaching of more languages than these two. Greek and Latin, French, German, Italian, and all luxuries of highly accomplished intellects, or tools of special professional equipment, belong to another category to which I shall immediately proceed, remarking only that I have said nothing of writing and arithmetic, because, of course, in the present age of scrawled paper and cash payment, no person would dream omitting them. Only let me suggest that, alongside of writing, the sister art of drawing, as the best possible education of the eye, should be practised in all popular schools much more generally than I am afraid it now is.

WHAT IS NEEDED FOR SECONDARY EDUCATION.

In all notable provincial centres of the Highlands, such as Inverness, Dingwall, Stornoway, Fort-William, Brodick, Ardrishaig, Dunkeld, Portree, Lochmaddy, according to the scheme of John Knox, there would have been a Lyceum, or upper school, teaching all that is now taught in the best German *Realschulen* and *Gelehrtschulen*—that is to say, accomplished masters, standing on the same social level with the Sheriff, would have been handsomely salaried there, able to teach, on scientific principles, and by effective natural methods, Greek and Latin amongst the ancient languages, with French, German, Italian, or whatever modern languages might happen at the time to be most useful and most in vogue; mathematics and algebra also, up as high as now taught in the junior classes of the Universities, along with the elements of applied mathematics, mensuration, and the most useful principles of mechanics and dynamics; history likewise, both sacred and profane; rhetoric, meaning by that principally frequent practice in composition both in verse and prose, and exercises in the art of reading and recitation. Music, of course, and drawing, and natural history, would continue to be cultivated, and the whole would be regulated so as to secure a natural growth and transition of well-selected subjects, and to avoid the error on the one side of overstraining the mind by excessive tension, or scattering the powers by a superficial dabbling in a variety of subjects. So far as Gaelic and a characteristically Gaelic culture is concerned, it will naturally either drop in the middle school or assume a subordinate position; and this for the very obvious reason that the mass of the middle and upper classes, for whom chiefly the middle schools exist, are Saxon, if not always in heart and blood, at least in their speech. At the same time a certain provision should be made in all middle schools in Highland districts for the higher culture of Gaelic; for, not to mention other considerations, there

will always naturally be found in these schools a certain number of young men, drawn from the lower classes, destined to become preachers and teachers in essentially Highland districts; and if such provision is not made in the middle schools, their Gaelic, as an organ of literary expression, will naturally become rusty, and (as has very generally happened in Scotland) will have to be refurbished at considerable expense of time and brain at a less convenient season in later years. Anyhow, under a healthy system, even where England alone is recognised in such middle schools, a certain Highland atmosphere will naturally prevail, and certain peculiarities which would distinctly mark out the style and tone of instruction in such a school, say at Inverness, from a similar institution at Perth or Aberdeen. Highland subjects will be treated with a natural preference—sections of British history in which the Gael had performed the principal part will be discussed in fuller detail. Highland songs will be sung every day, and the most sublime passages of Ossian, along with the beautiful descriptions of scenery in Duncan Ban and Alister Macdonald recited, and perhaps acted in character on show days. Shinty, of course, and every characteristically Celtic sport will be cultivated on holidays. The picturesque, the patriotic, and healthy Highland garb will be worn by all the scholars. The Highland plume will wave on the bonnet of every prizeman, and every young Celtic thane will tread his native heath with a healthy consciousness that he is neither a Cockney nor an Etonian, and has drunk in amid the breezes of his native hills more strength and more manhood, and more bracing culture, than if he had been drilled for long years at some great English school in pedantic preparation for a course of meagre mathematics at Cambridge, or of Greek metres, and Latin elegiacs, and High Churchism at Oxford. With or without the Gaelic language he will grow up a Highlander, as he was born, and present to the world undisguised and unperverted one of the finest types of manhood that history knows, not as too frequently happens transplanted precociously into a soil and an atmosphere in which he is obliged to stunt and to starve the best elements of his nature, in order to be transformed into a middle sort of creature destitute alike of the sturdy energy which belonged to his original character, and the native grace of the foreign model. Such is always the penalty which Nature makes those of her children pay who reject the conditions of life which she gave them, and with a snobbish affectation are eager to appropriate what she had wisely denied them. According to her principle the boy, as the thoughtful poet says, is the father of the man. But according

to the notion which seems to have possessed those who send their sons to Eton and Harrow in order that they might forget to be Highlanders and become Englishmen, it is the father that strangles the boy, and the result of this unnatural strangulation is that the creature by such process is in danger of developing into something which is neither a Highlander nor an Englishman, but an accomplished coxcomb perhaps, or a heartless prig, or any other form of what the world calls a fine gentleman.

UNIVERSITY EDUCATION FOR A HIGHLAND GENTLEMAN.

The third stage of popular education is of course the University; and to avoid expatiation, I shall take the special case of a Highland proprietor, and attempt to sketch a sort of model training for him from the time he leaves the school till his entrance on the duties of public life to which his position naturally invites him. I shall suppose the school course finished, and the manly education commenced at the age of eighteen; and as a matter of course a young man destined to perform a public part in the organism of Scottish society should go to a Scottish and not to an English or any foreign University; at least not in the first instance. Let three years, therefore, be spent in attending classes in the Scottish Universities, those classes preferably which specially bear on the life and occupations of country gentlemen; to wit, agriculture and agricultural chemistry, geology, botany, forestry, moral and political philosophy, sociology, political economy, agricultural economy, elements of law, public, private, and constitutional; modern history from the Reformation downwards, and ecclesiastical polity. This is a pretty wide range; but it may be varied of course according to the taste of the individual; philological or mathematical studies also, where a special talent is indicated, may be pursued into their higher departments; especially the scientific study of the Celtic languages on the inductive principle of comparative philology, ought, if possible, along with a course of Celtic history and antiquities, to receive some academical attention from those who are destined to live as the heads and representatives of a Celtic-speaking population. After finishing this course, the young Celtic laird will now be one-and-twenty, and so far as the Celtic root and Scottish growth of his training is concerned, pretty fairly rigged out. But we are Britons as well as Celts and Scots, and we are the subjects of a Gracious Lady on whose Empire the sun never sets; therefore, in addition to a national, but not in anywise as a substitute for it, a certain taste of English, European, and Oriental culture belongs necessarily to every person who is called to take a prominent posi-

tion in the public life of this country. I therefore counsel two years at an English University, and two years of foreign travel, to equip my model laird completely according to the idea of Plato or the model of John Knox ; and after having gone through this rich and various course, at the age of twenty-five, he will take his position not as a stranger unacquainted with the language and the habits of the people, or as a meagre economist, land-merchant, and money-maker, much less as an ignorant, self-indulgent, game-preserving, and rent-consuming absentee ; but, proud of his position, to use St. Paul's noble language, as "a fellow-worker with God" in the social economy of the country, and bound by every principle of honour and by every bond of human kindness to maintain and to increase, even to his own loss and hurt, as will happen occasionally, the prosperity of the people to whom he has been appointed overseer.

THE EFFECT OF THE LAIRD'S EDUCATION.

A man so educated as I have sketched will not be apt to surrender his paternal acres to the control of factors or lawyers, a class of men, by their position, if not exactly by their inclination, more given to be harsh and severe than kindly and considerate in their treatment of the people. He will see with his own eyes, and if he belongs to the good old school, work stoutly with his own hands as occasion may offer ; and while he will gladly follow the example of the good old lairds in bringing down a deer or hooking a salmon in the natural haunts of these creatures, he will not degrade himself nor betray his people by looking on his property mainly as a game preserve, and himself merely as a mighty hunter before the Lord. Such is my model landlord.

HOW FAR HAS THE MODEL LAIRD BEEN REALISED ?

It is now your business to ask the question, how far has this ideal been realised ? And here I need scarcely say that not only in this case, as in most others, does the real limp lamentably behind the ideal, but the ideal has in a great measure been publicly disowned even by the Highlanders themselves, while the Lowlander, as before said, has already fully made up his mind that the Highlander is an "obsolete animal," *civiliter mortuus*, as the lawyers say, and entitled only to recognition by way of parade on a holiday to amuse Cockney lords and ladies beholding Bens and bare legs for the first time, or in a page flushed with Stuart or Macgregor tartan in one of Scott's novels. That the Lowlanders should think in this fashion is quite natural ; majorities are always insolent, and in the present case the Saxons have both multitude and

money ; but the abnegation of the Highlanders by themselves is a monstrosity in social pathology which could not have been a notable and lamentable fact now, but for all the faults and follies of previous generations of Highlanders, working along with a succession of political and economical mischances, all tending toward taking the heart out of the Highlands and leaving the arms with no nerve in them to strike. It is quite unnecessary in such an assembly as this that I should particularise the series of unfortunate events which, from 1645 downwards, and at a more galloping pace since the brilliant folly of 1745, have tended to empty the Highlands of its best elements, and to depress and denationalise what remains.

THE OLD CLAN AND THE NEW COMMERCIAL SYSTEMS.

I have studied this subject carefully for many years, and my conclusion is, that whatever might have been the occasional enormities practised under the feudal or rather the clan system in the Highlands (for feudalism was never native in the glens), on the whole, the Highlanders have lost a great deal more than they gained by its abolition ; and as to the commercial system, to which our wonderful modern progress is so complacently ascribed, I can see no comparison in point of social value between the bond of mutual love and respect, which were the cement of Highland society under the clan system, and the bond of cash payment and merchant lairds that are now substituted for it. The commercial system is a very proper law for merchants, but taken alone, it is utterly worthless to produce patriots or heroes, or even good citizens. But let this pass. What I have to insist on here is that the whole doctrine, sentiment, and practice, in regard to the education of Highlanders for the last hundred years and more, has, in the great generality of cases, been exactly counter to the above sketched. It tended directly not to make but to unmake an accomplished Highlander, and has succeeded in general only too well. The Disarming Act of 1746 forbade Highlanders to wear the Highland dress—it would almost seem as if from that period downwards they had become ashamed of nursing a Highland heart beneath a Lowland coat ; for they did actually in many respects act as if they were ashamed of themselves, and the disuse of the outward symbol gradually accustomed them to ignore the existence of the inward thing signified. Certain it is that many of the upper classes, whose example has always exercised a strong elevating or corrupting influence on the lower, even those who were most patriotic in show of tartan and sound of pipe, were utterly ignorant of the literature

of their own language, told their daughters never to speak a word of Gaelic, and sent their sons to Eton and Harrow that they might with all speed forget the language they had sucked in with their mothers' milk, make their ears incapable of enjoying the music that had stirred the heroism of a hundred fights, and learn to look on their Highland estates as unkindly solitudes fitted only for rearing mutton to line the stomachs of Edinburgh lawyers and Glasgow tradesmen.

PRACTICAL CONCLUSION.

These things being so, the practical question remains, how far that portion of the Highland people, who, under such a press of discouraging influences, have remained faithful to their old traditions, and still feel the force of their old aspirations, may hope to assert themselves and carry out to a certain extent the ideal of a genuine Highland education for Highlanders, such as I have endeavoured to set before you. The practical means by which this may be done will be various, according to circumstances. I will mention only two that strike me as peculiarly worthy of support and imitation. The first is that the Highlanders of the present day, if they wish to assert themselves in the face of the flood of ignorance, indifference, and prejudice with which they are constantly confronted, must make it a point of honour to support an organ in the public press where their case may be truly stated and their cause ably advocated; and I need not say that the necessary organ has been provided for them, in a way powerful and prosperous beyond expectation, in the *Ard Albanach* of Mr. John Murdoch, the Gaelic of which I read regularly as it comes out, and I advise all Highlanders to do the same. Next to the independent manhood, unwearied energy, and lofty moral courage of the editor of *The Highlander*, I advise you to follow the noble example of Mr. Mackay of Swansea, who has organised a system of school stimulus and encouragement in his native parish of Rogart, the spirit and details of which are worthy of imitation in every parish of the Highlands. But the fact is, that whatever means may be thought advisable, according to circumstances, for asserting the Celtic element in Highland parishes as its comparative predominance may require, no means can be of any value, and no machinery will produce any substantial result, unless the people really wish to be Highlanders, and not only wish but are determined to be so. How much Celtic fire may yet stir the veins of the Trans-Grampian people, notwithstanding the long process of refrigeration to which they have been subjected, I cannot tell. I am only a spectator and a Saxon, anxious no doubt that the noble species of the Briton

called Highlander shall not be extinguished from our glens, but utterly unable to say how far it may be prudent or possible for him to attempt resistance to the dispeopling and depopularizing influences that are everywhere forced so violently upon him. If the lion is not sick, let him roar; if he does not roar, I shall conclude that he is either dead or dying. And, if he does die, I shall, of course, drop a few tears over his grave, and console myself in Stoical fashion, by saying that I knew that I had loved a mortal; but if he be indeed sick and ready to die, I am not at all prepared in anywise to rush in with officious polypharmacy to save him. The man who wishes to die is more than half dead already; and the sooner he dies the better, both for the living, with whom he cannot act, and for the dead, to whom he is most akin.

During the delivery of his address the Chief was frequently applauded. He resumed his seat amid loud cheers, which were again and again renewed.

Miss MacIernan then appeared on the stage and sang "Yon wee bit Heather," in her usual fine style. Following this, four young Highlanders danced the "Highland Fling," to the manifest delight of the audience. "Afton Water" was then sung with great pathos by Miss Lizzie Watt, who being encored gave a verse of "Sweet Home." Mr. Donald Graham, Glasgow, the favourite Gaelic solo-singer, gave "Blar na h-Olaind," in an expressive style, and as an encore sang "Raineach nam Bo." Miss Lizzie Macbean sang the popular Gaelic Song "Fear a' Bhata," in an exceedingly pleasant manner. The choir subsequently rendered as a part song, "Hó ro Eileanaich ho-gú" in good style. After an interval of ten minutes, during which bagpipe music was discoursed, the choir re-appeared and sang a characteristic St. Kilda Song, "Boch òirinn ò."

Mr. Colin Chisholm, ex-President of the Gaelic Society of London, then addressed the meeting in Gaelic. He said—Is gann a chreideas cuid agaibh an uair a dh-innseas mi dhuibh gu bheil a' Ghaidhlig ni's pailte agus ni's fhèarr ann an Inbhirnis an diugh na bha i an uair a bha mise a' fuireach anns a' bhaile o chionn leth-chiad bliadhna; ach ged tha sin fìor, is duilich leam a bhi ag aideachadh gu bheil i gu mòr air a dearmad agus air a leigeil à cleachdamh am measg mhoran do nach bu chomain e, agus d'an dona thig a' Bheurla ged nach aidich iad fhein e. Thigeadh e dhomh luaidh a dheanamh air saothair chluiteach Comunn na Gaidhlig an Inbhirnis, agus an soirbheachadh taitneach a thainig na 'lorg, as leth a bhi a toirt aite do 'n Ghaidhlig ann a' sgoilean na Gaidhealtachd; agus ged nach do rainig iad fathast air lan mhiann an cridhe anns a' chuis, thug na h-oidhirpean a thugadh

leo beothachadh ur do 'n mhuinntir a bha air tuiteam na 'n cadal agus a "leig am maidean le sruth," am beachd gu 'n robh a Ghaidhlig anns an earradhubh agus nach robh feum no stath a bhi feuchainn ri taice a chumail rithe—gu'm b'fhearr leigeil leatha crionadh as, agus basachadh ann an sith. Ged bha so fìor mu mhoran de na Gaidheil fhein, tha uail nach urrainn domh a chur an ceill orm luaidh a dheanamh air ainm aon fhear a sheas suas agus a thug thairis e fhein agus a chomasan eugsamhla gu bhi na ard-fhear-tagraidh na Gaidhlig agus nan Gaidheal. Cha ruig mi a leas ach 'ainmeachadh gu toirt air gach cridhe Gaidhealach anns a' chuideachd mhoir so leum le dealas agus le dian-ghradh an coinnimh a ainm a tha gun choimeas urramach aig clanna nan Gaidheal thar an t-saoghail uile—IAIN STIUBHART BLACKIE, a tha de thoilinntinn againn fhaicinn air ceann-uidhe a' chruinneachaidh eireachdail so a nochd. Cha b' ann air aon fheasgar a ghabhadh e deanamh, agus cha b' ann ri m' leithid-sa a bu choir earbsa, a chur an ceill meud na comaine fo 'n do chuir an t-Ollamh foghlumte Mac-ille-dhuibh a' Ghaidhlig agus na Gaidheil; am prosnachadh a thug e do 'n dusgadh—cha mhor nach fhaod mi a radh gur e fein a b' aobhar ann an tomhas araidh do 'n dusgadh—a thainig air cuisean nan Gaidheal agus aobhar na Gaidhlig. Nach 'eil e againn ri innseadh gu bheil a nis aige an lorg a shaothrach agus saothair mo dheadh chairdean Comunn na Gaidhlig an Lunainn na chuireas suas fear-teagaisg ann an Oil-thigh Dhuneideann gus a' Ghaidhlig ardachadh chum na h-inbhe sin anns am bu choir dhi bhith o chionn iomadh linn, taobh ri taobh ri Greugais agus ri Laidinn. Ach ged tha an da ni so—a' Ghaidhlig anns an sgoil agus a' chathair mhor anns an Oil-thigh—air gabhail aca agus air ruigsinn air tomhas soirbheachaidh nach do shaoil daoine, tha ni eile fathast ann—agus anns a' ghnathach so cuideachd is taitneach leam a chur an ceill gu bheil ar caraid an ceannsuidhe leinn le 'uile chridhe—is e sin, sealltainn ri leas agus cor sluagh na Gaidhealtachd. Tha mi a' meas, cudthromach mar tha an da ni eile, gu bheil barrachd aig a' chuis so thairis orra. An deigh a bhi da fhichead bliadhna air falbh as mo dhuthaich is cianail 's mi 'tilleadh air m' ais a bhi faicinn air gach laimh am fasachadh agus an t-ioma-sgrios a thainig air tir mo ghaoil! An aite na dream a b'abhaist a bhi ag aiteach nan gleann, cha 'n 'eil a nis ach fiadh-bheathaichean; an aite nam fardach cridheil anns na dh'araicheadh iomadh gaisgeach futhail, cha'n 'eil a nis ach ballachan briste agus laraichean loma. Chaidh mi thairis o chionn ghoirid air cuid mhor d'an Ghaidhealtachd agus air chinnt bu mhuladach leam ri fhaicinn an leir-sgrios a bha soilleir air gach laimh, agus so uile air aobharachadh leis na lagh-

annan aingidh agus millteach sin—na laghannan a tha 'cur cearcall-dion air fiadh-bheathaichean an aonaich agus air eunlaith an athair ach a tha a' sgaoileadh agus a' sgapadh agus a' bristeadh sios luchd-dutchcha mo ruin—na *Game Laws* mar theirear riutha 's a' Bheurla—mile mallachd air an fhear a dheilbh a' chiad fhear dhiubh! Chuir iad sgarachdainn eadar cinn-chinnidh agus an daoine—dh' fhalbh an earbsa a bha aca an cach a cheile; cha 'n 'eil a nis co-chomunn aca ach troimh laimh factoir; tha an sluagh air an cur as an laraichean gu neo-ìochdmhor, agus na feidh agus na caoraich a' dol na 'n aite. Tha coguis an uachdrain air a dalladh agus a chridhe air cruadhachadh, agus bho pheacadh gu peacadh, a' dol air aghaidh le sgrios an t-sluaigh gun umhail do ordugh De no barail duine. Tha a nis mu thuairam ciad bliadhna bho 'n tha an cleachdadh truagh so a' dol air aghaidh anns a' Ghaidhealtachd, agus ciod is toradh dha gu leir? Cha'n 'eil sluagh ann a dh' oibricheas am fearann; agus tha an talamh fein a' diultadh barr a thoirt seachad ach fraoch agus feur reasgach, garbh, mar gu 'm biodh am fearann fhein a' caoidh gu 'n d' fhalbh an gairdean treun a b' abhaist a bhi ga oibreachadh agus ga thionndadh gus a' bhuil sin a runaich an Cruithfhear—gu teachd-an-tir a thoirt do 'n t-sluaigh agus an aireamh is mo a chumail suas ann an comhfhurtachd agus ann an sonas. An lagh a cheadaicheas do dhuine a radh “Cha chuir mi crann ann an acair fearainn, agus cha mho leigeas mi leatsa a dheanamh,” is lagh sin a tha mi-nadurra agus cronail, agus bho nach sruth ach mallachd agus dolaidh. Mar is luaithe a theid a leithid sin a lagh a dhubhadh as an leabhar is ann is fhearr do 'n duthaich. A reir an lagha a chaidh a bhuil-eachadh air Eirinn a' bhliadhna roimhe, agus a reir nos na cearna sin ris an abrar Ulster o chionn fhada, cha 'n 'eil e air a cheadachadh do thighearna an fhearainn a bhi na bhreitheamh eadar e fhein agus a thuathanach. Tha breitheamh a' suidhe fo 'n Chrun nach 'eil an eisimeil aon d' an dithis, agus a tha a' toirt breith am beil am màl a tha an t-uachdran a' sireadh eu-ceartach no nach 'eil. Is cinnteach gu leir gu 'm faod iomadh car agus cuilbheart a bhi ann troimh am faod cuid dol as, oir “is cam 's is dìreach an lagh,” ach a reir mo bheachdsa is ann mar thuirt mi a tha run agus crìoch an lagh an Eirinn a nis. Cha'n 'eil ach goirid bho 'n fhuair tuathanach ann an Eirinn £700 an eirig gu 'n deachaidh a mhàl ardachadh air a leithid de dhoigh gu 'm b' fheadar dha am fearann fhagail. Cha 'n e mhain so, ach tha comas agus coir air a thoirt daibh ann an tomhas mor air an gabhalaichean a cheannach, agus tha cuideachadh airgid aca bho 'n Chrun a chum gur urrainn daibh ruigheachd air. Re nan seachd bliadhna bho 'n fhuair iad an lagh

so ann an Eirinn tha na miltean de 'n tuath a nis na 'n lan uachdrain air na gabhalaichean air son an robh iad roimhe sin a' paigheadh mail agus na 'n diobartaich fo smaig an uachdrain. Tha a' cheart shochair aca ann am Prussia; agus anns an Fhraing, a reir lagh an fhearainn, cha 'n fhaod os cionn £5000 's a' bhlaidhna de thighinn-a-stigh a bhi aig tighearna sam bith bharr an fhearainn. Is e a' chiad mhearachd mor a rinn Rioghachd Bhreatunn a bhi a' reic an ni sin nach do bhuin di. Is leinn toradh an fhearainn, ach cha bhuin am fearann fein do dhuine sam bith. Cha robh malairt ann am fearann coitchionn ann an Sasunn gu deireadh linn nan righrean Stiubhartach; cha robh lan choir aig neach sam bith air an fhonn, ach bha a sheilbh aig gach tuathnach cho fada 's a bha e ga thoilltinn. Calg dhireach an aghaidh gach cleachdaimh a bha ann o shean, tha na tighearnan Gaidhealach a' cur air aghaidh ghnathachaidhnean nach rachadh a cheadachadh car aon latha ann an Sasunn; agus so uile air an luchd-duthcha fein—ga 'n sgapadh air falbh as an tir d' am buin iad. Faodar a radh, ge ta, nach 'eil iadsan a tha an diugh an seilbh air na frithean agus na gabhalaichean ri choireachadh air son eu-ceartan nan tighearnan. Faodaidh sin a bhi fìor ann an seadh ach tha iadsan ann an seilbh air na h-aiteachan as an deachaidh an sluagh fhogradh a dheanamh aite dhaibhsan. Tha e air a radh gu bheil air oighreachd Dhiuc Athall os cionn trì fichead mìle acair fearainn fo fheidh—eadar coig agus seachd mìle fiadh! Agus so uile a reir an lagh! Carson nach sealladh cuid d' ar luchd lagha geur-chuiseach an measg nan seana choirichean fearainn a dh' fheuchainn a bheil no nach 'eil cead no còir air a bhuileachadh air aon duine am fearann a chur fo fhiadh-bheathaichean agus an sluagh a chur mar sgaoil. Nach iongantach an gnothach nach 'eil coir laghail aig neach sam bith anns an fhearann 's an duthaich so ach a mhain aig na *tighearnan* agus aig na *bochdan*! Dh' fhaodamaid na 'n ceadachadh ur n-uine e dol am farsaingeachd mu 'n lomadh chianail a chaidh a dheanamh air iomadh oighreachd gun dol fada bho so fhein. Bho chionn a nis mu thuiream 100 bliadhna thoisich am fogradh diubhalach ann an Gleanngaraidh ri linn *Marsali Bhinneach*, a chuir fo sgaoil an sluagh sin do 'm b' urrainn duine chur a chogadh le Prionnsa Tearlach mu choinnimeh gach punnd Sasunnach mail a bha air a thogail bharr na h-oighreachd; ach an diugh, ma dh' fhagas sinn a mach baile Chille-Chuimein cha chreid mi gu 'm faighear fichead fear ann gu leir do 'm b' urrainn lann a tharaing as leth ceann cinnidh no righ. Cìod, ma ta, an dleasnas a tha a' laidhe oirne mar Chomunn ann an comh-cheangal ris a' chuis so? Nach e gu'n togamaid ar guth gu duineil an aghaidh droch-bheartan

luchd-millidh ar duthcha. Ruigeamaid an Uachdranachd ; cuireamaid an ceill dhaibh an fhirinn ; agus is neonach mur eisd iad ris na Gaidheil cho math ri muinntir Eirinn. Cho fada 's nach 'eil sinn a' gearan cha 'n iongantach ged nach faic ar n-uachdrain gu bheil aobhar gearan againn. Cha tig an latha a theid leinn mur leig sinn fhaicinn gur ann da-rireadh a tha sinn, agus gu bheil sinn a' cur romhainn ceartas fhaighinn. Thubhairt Esan a mhain aig a bheil an cumhachd—"Siribh agus gheobh sibh ; buailibh agus fosglar dhuibh." An aite nam fiadh

Na 'm faighinnse mo mhiann,
 'S gu 'n riarraicheadh Dia mo thoil,
 Bhiodh spreidh a's sonas air gach sliabh,
 'S tighearna fearainn air gach dail.*

Mr. Chisholm was heartily cheered in the course of his speech, and sat down amid much applause.

[* The following condensed report of Mr. Chisholm's speech is quoted from the *Daily Free Press* of 13th July, 1877, for the benefit of those who may not understand Gaelic :—

After some preliminaries, Mr. Chisholm astonished his hearers by stating that there was more Gaelic, and more correct Gaelic too, now spoken in Inverness than there was when he was living in the Highland capital fifty years ago. After speaking of the benefits which Professor Blackie had conferred on all Highlanders, Mr. Chisholm proceeded—After being forty years away from my country, it is lamentable on my return to see on each hand the desolation and destruction that has come on the land of my love. In place of the race that used to cultivate the glens, there are now only wild animals ; in place of the happy homes, in which were reared many a worthy hero, there are now but broken walls and bare foundations. I have recently gone over the most of the Highlands, and, to be sure, it was mournful to me to see the utter ruination that was evident on each hand, and all this caused by the operation of those wicked and destructive laws—those laws that throw a shield over the wild beasts of the forest and the birds of the air, and are spreading and scattering and breaking down the people of my affection—the game laws as they are called—a thousand curses on him who devised the first of them ! They tore asunder the affections that used to exist between chief and clansman—gone is the trust they had in each other ! There is now no communion between them but through the factor ; the people are mercilessly

driven from their homes, and deer and sheep take their place. The laird's conscience is dulled, his heart hardened; and from one transgression to another he goes on with the destruction of his people, without regard to the will of God or the opinion of man. There is now about one hundred years since this miserable practice has been going on in the Highlands, and what is the fruit of it all? There are no people to cultivate the land, and the land itself refuses to produce anything but heather and rank dirk-grass, as if the earth itself were lamenting that gone is the strong arm that was wont to cultivate it for that end which the Creator had destined—to supply the people with food, and maintain the largest numbers in happiness and prosperity. The law that permits a man to say—I will not plough my land or allow another to do it, is a law that is unnatural and hurtful, and from which nothing shall flow but malediction and ruination. The sooner that law is expunged from the statute-book the better for the country. Mr. Chisholm then went on to speak of the equitable spirit of Mr. Gladstone's Irish Land Act, and afterwards went on to say—The first great mistake committed by Britain was her selling that which did not belong to her. The produce of the land is ours, but the land itself belongs to no man. There was no general commerce in land in England till the end of the Stuart dynasty: no one had absolute property in land, but its use was retained by the husbandman so long as he deserved it. Quite contrary to all the customs that existed of old, the Highland lairds are having recourse to practices which would not be tolerated in England, even for a single day; and this they do all on their own countrymen—scattering them from their own soil. In his subsequent remarks Mr. Chisholm stated it was computed there were 60,000 acres on the Duke of Athole's estate under deer. When the Glengarry evictions took place, about 100 years ago, there was a man to every £ of rent, ready to draw his sword in behalf of his country; but now, if the village of Fort-Augustus was excepted, he did not believe there were 20 men in the whole district that could draw a spear. The rental then was about £800, and about 800 men were sent to fight for the Prince they believed to be their lawful sovereign.]

The songs which followed were "Jessie's Dream," by Miss Lizzie Watt; "Is toigh leam a' Ghaidhealtachd," with translation by the Chief, by Miss Lizzie Macbean; "The Four Maries," by Miss Maclernan; "Ho ró cha bhi mi ga d' chaoidh ni's mò," by Mr. D. Graham; and "Gabhaidh sinne 'n rathad mor," by the choir. The "Reel of Tulloch" was danced by four Highlanders—Mr. D. Fer-

guson, J. Reid, D. Graham, and E. Clayton—in a manner that drew forth unbounded applause.

Professor Black, of Aberdeen, spoke briefly on secondary education, and thereafter Dr. Forbes, in a few complimentary terms, proposed a vote of thanks to the Chief for his conduct in the Chair. The proceedings were then brought to a close.

The Assembly, as a whole, was perhaps the most successful that ever was held under the auspices of the Society.

During the evening the Chief announced the following poem, composed for the occasion by Mrs. Mary Mackellar, the Bard of the Society :—

Mochthra an dé, fhuair mi an sgeul
 'Chuir mi gu gleus orain,
 'S buailidh mi 'n teud,
 Togaidh mi 'n t-seisd
 Aighearach, reidh, cheolmhor.
 Seinneam neo-throm failt' agus fonn
 Commun nan sonn mora ;
 Sliochd nam fear fial 'b'ainmeile gnìomh
 Air an cuala sinn riamh comhradh—
 Sliochd nam fear donn a b'euchdmhoire glonn
 'Nuair bhiodh iad am fonn comhstri—
 Gaisgich neo-fhann, am misnich neo-ghann
 'Nuair thogta ri crann sròl leo.
 'S tric dh'fhairich an naimh
 Cudthrom an laimh
 'Nam tarruing nan lann rò-gheur :
 Bhiodh na Goill gu lan fiamh,
 'S chrith na Sasunnaich riamh
 Nám faicinn 'an dian comhraig ;
 'S gu'm bu trom a bhiodh smachd
 Nam fear colgar lan reachd
 'S claidheamhan mora na'n glaic dheònach.
 Ach mur dhuilleach nan craobh,
 No moll air a' ghaoith
 Chaidh muinntir mo ghaoil 'fhogradh ;
 'S gheibhear ar sluagh deas agus tuath
 Gu iomal nan cuan bòchdach !
 'N aite uaislean mo ghaoil
 Bha gu dàimheil ri 'n daoin'
 Thainig Goill le 'n cuid chaorach mora ;
 Agus Sasunnaich chiar a shealgach nam fiadh

Feadh garbhlach nan sliabh snòdhar ;
 'S cuid mhor dhiubh gun fhiù
 Gun eachchraidh gun chliù
 Ach gu'n d'rinn a h-aon diubh òrach.
 Gaidheil ghlana mo ruin
 Ac' feadh reidhlean a's stuc
 'Tionail nam feachd cròchdach !
 'S iad a fanaid le gair'—
 'Sa labhairt le tair
 Mu mhacaibh nan sar dorn-gheal—
 'S iad a labhairt le fuath
 Mu theanga nam buadh—
 Ceol is binne na fuaim òrgain.
 Mar fhìur ann an gleann,
 Le cion driùchd, a bhios fann
 Chrom a' Ghaidhlig a ceann boidheach ;
 'S ann a theireadh an sluagh
 Gu'n dh'fhosgladh a h-uagh
 'S gu'n rachadh i luath 'chomhnuidh
 Far nach cluinnt' i aig sonn,
 'S nach biodh nighneag gheal-donn
 Ga seinn duinn le fonn ceolmhor.
 Bha caochain nan gleann
 Ri caoithean gu fann
 'S Mactalla nam beann bronach !
 'S nuair a chluinnt' a' ghaoth
 A' seirm feadh nan raon
 Be tuireadh a's caoidh bu cheol dì !
 Ach dh' eirich 'san tuath
 Muim-altrum nam buadh
 Thug do chanain mo luaidh solas !
 Le cùram nach treig
 Chaidh a togail o'n Eug
 'S o mhasladh luchd bhreug do bhaidh.
 Shiab iad le truas
 Na deuraibh o 'gruaidh
 Is dh' ùraich iad sruagh a h-oige ;
 'S tha i nis' mar a bha
 Faighinn urram 's gach àit
 Measg chinneach is aird fòghlum,
 'S mìle beannachd le gradh
 Gu comunn nan sar—
 Guidheam furan is failt' d' ur comhlan !

'S ged nach cogadh le lann
 A dh-fheumar 's an am
 A chosgradh ar naimh shonruicht ;
 Feumar misneach is ciall,
 Gliocas is gnìomh,
 'S gaisge 'san dian chomhrag
 Chum gu 'n togar a suas
 Ciad faidh ar sluaigh,
 A's teanga na fuaim cheolmhor !
 Mile beannachd do d' shaor
 A rinn a chathair bha daor
 'S an suidh i le h-aoidh 's morchius :
 Slat shuaimhneis 'na dorn
 'S i a lionadh nan corn—
 Fion gliocas 'am piosan or-bhuidh ;
 Piob thatrach ri 'taobh
 Is i crùinte le fraoch
 'S nach mill ceathach na h-aois' a b'òidhchead !

25TH AUGUST, 1877.

At the meeting on this date the following gentlemen were elected members of the Society, viz: Messrs. Duncan Forbes, of Culloden ; A. H. F. Cameron, of Lakefield ; William Noble, The Grocery, Inverness ; John Ross, Glenalbryn Hotel, Inverness ; and Dr. Stratton, Devonport.

1ST NOVEMBER, 1877.

The meeting on this date, being the first ordinary meeting of the Session, was devoted to routine business.

15TH NOVEMBER, 1877.

At this meeting James Small, Esq., of Doire-nan-eun, Perthshire, was elected an honorary member of the Society, and some routine business transacted. Thereafter the Rev. Alexander Macgregor, M.A., Inverness, read the following

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to the work of the Session. Mr. Macgregor said:—Fhir-suidhe ionmhuinn, Chuir thu fein agus an Comunn so uallach ormsa an nochd, le cuireadh a thoirt dhomh, agus le impidh a chur orm beagan a labhairt 'nur n-eisdeachd air a' cheud oidhche so de bhliadhn' eile d'ur n-aois. Tha duilichideas orm nach do