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THE
HIGHLANDER

JULY, 1881.

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EDITORIAL;

AS intimated in *The Highlander* newspaper, and otherwise, some time ago, the weekly publication has been, for the present suspended, and we now issue *The Highlander* monthly, in magazine form, to be continued at least until the specific and essential object referred to in our various announcements—namely, sufficient capital—is attained, and until such other arrangements are completed, as shall enable us to resume our weekly publication, under improved circumstances.

It will thus be naturally understood that, so far as our purpose and aims are concerned, we have no change of principle or policy to announce. The specific work for which *The Highlander* was established eight years ago, namely, the fostering of Highland enterprise and opinion, and the social advancement of the people, lies as near our heart now as at the first, and its accomplishment will continue to be our great aim, alike in the monthly magazine, and by the more directly and immediately effective agency of the weekly broadsheet.

We have to announce that we expect contributions to our magazine, from the following gentlemen:—Professor Blackie; Dr. Charles Mackay; Rev. Dr. Maclauchlan; Rev. Mr Alexander Macgregor, M.A., Inverness; Mr William Allan, Sunderland; Canon Bourke, Claremorris; Mr Jolly, H.M. Inspector of Schools; Mr T. O Russel, Chicago; Mr Colin Chisholm, Inverness; Mr Angus Sutherland; Mr J. G. Mackay; "MacFhearghuis;" "Matthew Hartside;" "Fionn;" "Loda;" "Ino;" "I.B.O." &c., &c.

While we shall use our best endeavours to make *The Highlander*

a really first-class magazine of Celtic and general literature, we wish it distinctly kept in view that its existence is provisional, for the purpose of occupying an interregnum, at the desire of many friends who deprecate the entire discontinuance of *The Highlander* newspaper. The length of the period of its weekly suspension is therefore contingent on the promptitude with which this solicitude of our friends assumes tangible and substantial embodiment.

THE LANGUAGE AND LITERATURE OF THE SCOTTISH HIGHLANDS. *

SOME fifty years ago, Colonel Vans Kennedy, in a book of no vulgar speculation and research, could make the assertion before the scholars of Great Britain, that the Celtic languages constitute a special family, having no connection with any other known languages, specially altogether distinct from Sanscrit, Latin, Greek, Teutonic, and other members of the great Aryan class. At the present day there is not a fairly instructed schoolboy in an ordinary English classical school, who is not familiar with the exact contrary of this proposition. That such an assertion should have been made at all admits of explanation only from the general neglect of the Celtic languages by well-educated British scholars, together with the crude state of arbitrary divination, in the limbo of which even good philologists were, in those days, blindly tossed about. Against this system of would-be scientific conjecture, as applied to the Celtic languages, Colonel Kennedy stoutly and wisely protested; but his own knowledge of Celtic, picked up mainly from the dictionary, without any living knowledge either of its habits or its anatomy, was altogether insufficient to enable him to make a diagnosis of the language, that might furnish reliable materials for scientifically conducted induction. Such a diagnosis, thanks to the labours of those "intellectual moles" and intellectual eagles, the Germans, we are now in a condition, with the most perfect ease and with the most sure-footed safety, to conduct. My own acquaintance with the Celtic languages is confined to that member of the family spoken in the Highlands of Scotland, commonly called Gaelic; and as it was an acquaintance which I made accidentally, from sympathy with the people among whom for a succession of summer seasons I had pitched my tent, and followed out as a pleasant recreation rather than a serious business, I cannot pretend, in addressing you, to speak with the full weight of authority that would belong to the words of a Zeus, an Ebel, or a Windisch. But I know enough of the general principles of comparative philology, and enough also both of the grammar and the living genius of the language as now spoken in the High-

* A paper read by Professor Blackie at a meeting of the Royal Institution of Great Britain, and inserted by the kind permission of the author and the directors of the Institution.

lands, to keep me from falling into any serious blunder ; and I appear here before you to-night, I presume, on the very practical and profitable assumption, that in a domain where everybody knows nothing, a man who knows something may pass for a pundit. I shall therefore proceed to tell you what I know of the matter, on John Locke's famous supposition, that your metropolitan minds are, in reference to the subject of my lecture, as a sheet of blank paper, on which an unkempt, uncovenanted Scot may for once be allowed to stamp any scripture he pleases.

Colonel Kenne ly was perfectly aware that there existed not a few words in Welsh and Irish, manifestly cognate with the same words in Latin ; but he had a ready theory that all savage or semi-civilised tribes borrow largely and greedily from their civilised superiors, and he thought that this theory was sufficient to explain all the similarities which he had noted. Now, it is quite true, however some stiff Galicians may kick against it, that not only ecclesiastical words, but other words not a few, may be either certainly seen down as borrowed from Latin, or labouring under a strong suspicion of such importation. But it is equally true that words for the most common objects and necessary relations of life, and where no suspicion of borrowing can intrude, appear in Gaelic with a distinctly Latin physiognomy ; and it is truly surprising to me how the bad luck could have happened to any ransicker of dictionaries, to march out two long columns of Celtic roots of familiar objects, without stumbling upon a single Latin or Teutonic equivalent. If the Celts borrowed *vin* from the Latin *vinum*, which is possible enough, though anything but certain, it certainly cannot be said that the words *mathair*, mother, *brathair*, brother, *each*, horse, *cu*, dog, fall under the same foreign category. And what shall we say to the numerals ? It should have seemed to Colonel Kennedy that it was as irrational to suppose that the Celts borrowed the names of the simple numerals from the Romans, as with the scholars of last century to believe that Sanscrit is a language borrowed from Greek as a consequence of the conquests of Alexander the Great. The lowest savages count by fives and tens and scores ; and the Celts in Julius Cæsar's time were confessedly far above that level. Let us commence therefore with the numerals, as at once the most striking proof of the original identity of the language, and as presenting examples of some of the most characteristic mutations of consonants, which regulate the passage of an original Indo-European root from the Latin to the Celtic form.

GÆLIC.	LATIN.	GÆLIC.	LATIN.
<i>aon</i>	<i>unus.</i>	<i>seuchd</i>	<i>septem.</i>
<i>da</i>	<i>duo.</i>	<i>oghd</i>	<i>octo.</i>
<i>t-ri</i>	<i>tres.</i>	<i>naoidh</i>	<i>novem.</i>
<i>ceithir</i>	<i>quatuor.</i>	<i>deich</i>	<i>decem.</i>
<i>coig</i>	<i>quinque.</i>	<i>fichead</i>	<i>viginti.</i>
<i>se</i>	<i>sex.</i>	<i>ceud</i>	<i>centum.</i>

Now the three first of these numerals require no observation. In the fourth we see an illustration of a law very common in Gaelic, as compared

with Latin, and as one would expect also in French—viz., dropping a consonant in the middle of a word, when preceded and followed by a vowel. Thus the French from *pater* make *père*, and from *mater*, *mère*; and so the Latin *quatuor* is smoothed down to *ceithir* (pronounced *cā-ur*), by the omission of the aspirated *t*. In *coig* another law is exemplified, which leads to the omission of the nasal *n* before a consonant, exactly as in Ionic Greek we have *puthointo* vocalised into *puthoiato*. So in Gaelic we have *mios*, a month, for *mensis*. The number *sex* is softened down by the common practice of shaving off a final consonant. So in *septem*, *novem*, and *decem*, the final *m* falls, as we know neither was it pronounced by the Romans, and as the modern Greeks treat the final *n* of the second declension of nouns, saying *Kalo* for *Kalon*. In *seachd* and *ochd* we further see the preference given by the Celts to the aspirated guttural *ch*, while, as an initial of roots, *c* remains, as in *criidhe*, *kardia* and *creadh*, *creta*; and in *deich*, compared with *decem* we have further to note that the hard *c* or *k* in Latin at the end of a word is softened into *ch*, as in *each* for *equus*; *naoidh* vocalises the medial *v* of the Latin. *Fichead* exemplifies the change of *v* into *f*, as in *vinum*, and in *fios*, for the German *wissem*; and again, the throwing out of the *n* before the final *t*, as when the Greeks changed the original Doric *legonti* into *legoudi*. *Centum* becomes *ceud* on the same principle.

And now, summing up all these special differences between the Gaelic language and its nearest relative,* we may say at once that the Gaelic language bears on its face the impress of a curtailed, smoothed over, and somewhat emasculated Latin—a language which has dealt consistently with the original stock of Latin which it brought with it from the East, exactly in the same fashion that French has dealt with its imported Latin. This curtailment in both languages, French and Gaelic, has gone to such an extreme that it is not seldom difficult for an inexperienced eye to recognise the identity. Thus between *gaur*, a goat (I write here as pronounced), and *capr*, *gawl*, and *capere*, *aur* and *pater*, on a superficial view there seems no connection; but spell these words as they appear in the books, *gabhar*, *gabhoil*, *athair*, and a philological eye discerns at a glance the original identity of the divergent terms. For the spelling of these words clearly indicates that the medial consonant before being dropped was aspirated, that is, softened down by a breathing which renders it more easy of pronunciation, and prepares the way for its final disappearance. Restore this medial consonant, with all the sharpness of its natural features, and there is not the slightest difficulty, even to an unscientific eye, in perceiving that *gabhar* and *capere*, *gabhoil* and *capere* are identical, the change of the sharp into the blunt consonant in both cases, and the rejection of the final vowel, with

* Ebel says that the Gaelic roots which can be proved to be modified forms of the same roots in the Aryan family belong in pretty nearly equal groups to the Latin and Teutonic stock. I deal only with the Latin here, as being the more familiar to the general audience.

the familiar change of *r* into *l* in *capere*, being all that is required to effect the passage from the Latin to the Celtic form of the word. In *athair*, a further change takes place, the dropping of the initial consonant; but this is quite in order, as the Homeric forms *aia* for *gaia*, *eibo* for *libo*, and *ainos* for *deinos* sufficiently prove. The Gaels seem to have had a peculiar antipathy to *p* at the commencement of a word; so that not only in *athair* from *pater*, but in *leac* from *plak-*, in *leana* from *planus* and in *lan* from *plenus*, and in *uchdt* from *pectus*, this unoffending letter has been rudely thrown out. The system of aspiration here noted as a preparatory step for invasion of the medial consonant, and taking the *bones*, so to speak, out of the word, extends in Gaelic and all the Celtic languages far beyond the case of the medial consonant. It is a regular habit of the language to modify by aspirates the initial consonant of any word, when it is preceded by certain words, most of which are distinguished by a long final vowel, a modification which in not a few cases amounts to a total deletion of the consonant, and in certain cases to a sweeping erasure of both consonant and aspirate from the field of hearing; a result which not only emasculates the word, but renders it difficult to be recognised by those whose ear has been trained to the primary and unmodified form. Thus the word *tigh* a house (in which, as spelt, the Latin *tego*, the Greek *stegos*, the German *daoh*, and the English are *deck*, plainly recognised), when preceded by *mo* or *do*, *my* or *thy*, forthwith becomes *hìgh*. A similar modification takes place regularly in the flexion of nouns and verbs, and specially when an adjective is joined to a feminine noun. Thus, as *Ben*, a mountain, is feminine in Gaelic, instead of *Ben More* or big mount, the natives say *Beinnvòre*, or, as they spell it, *Beinn-mhor*, changing the *m* into *v* by the addition of the aspiration. I remember how much I was puzzled with the signification of *Ben Awt* (the name, as pronounced, of the north peak of Ben More in Mull), till I consulted a lady living at the bottom of the hill, who told me that *Awt* as pronounced was only a modified form of *fed*, *long*, the modification being caused by the feminine gender of the noun, which necessitated the aspiration of the initial *f*; and this, again, necessitated the disappearance of both aspirate and consonant! The effect of all this, while it unquestionably gives a certain indistinctness and want of firmness to the expression of the language, is to make it admirably fitted for musical purposes; as we see also in Scotch, where *hall* become *ha*; *at all* becomes *ava*; *gold*, *gowd*; *will not*, *winna*; *do not*, *dinna*; *must not*, *mauna*, and so forth. This state of the case contrasts wonderfully with the common opinion entertained of Gaelic by the English people, who are accustomed to talk of it as harsh and guttural; but this opinion arises partly from the fact that tourists in the Highlands seldom hear the language spoken except by the most unrefined persons, and partly from the notion that the final *ch*, in which Gaelic, like German, abounds, is a harsh sound. It is quite the reverse. The German *milch* is the soft form of the harsh and sharp English *milk*. It is nothing singular that men attempt to fasten a

fault in an object perceived, when the real flaw lies in the defective organ of the percipient.

So much for the language. The literature in its main stream consists of popular ballads and songs—those *klea andron* with which Achilles is represented as solacing his solitary grudge when Agamemnon sends the embassy to request him to rejoin the Greek army. Of these songs and ballads a collection was made by a certain *Dain Macgrigor*, of *Lismore* in *Argyll*, about the time of the Reformation; for a long time preserved in the *Advocates' Library* in *Edinburgh*, and some years ago published and translated under the able leadership of *Skene* and *MacLachlan*. Another most extensive and valuable collection has recently been made by *John Campbell* of *Islay*, taken down from the mouths of the people, and preserving many of the old *Fenian* traditions in a form which, without his work, must very soon have disappeared. I myself have heard some of these ballads recited by an old man in *Tobermory*, the descendant no doubt of a race of ballad-singers and story-tellers, who formed a regular profession in the Highlands, but which now, like other good things in that quarter, is rapidly dying out. As in ancient Greece, the original musical form in which the popular traditions were embodied soon gave rise to a prose version of cognate matter in a kindred tone; so beside the ballads and songs of which we have spoken, there existed in the Highlands a rich collection of prose stories or tales, which were told by accomplished story-tellers to lighten the heaviness of the winter evenings at the smoky fireside. To the patriotic diligence of *Mr Campbell* in this case also we are indebted for the preservation of a body of prose Highland tales of primary importance in the history of early Aryan and European civilisation. The contents of these stories though often fanciful and childish, like our fairy tales, are seldom without a subtle moral significance; and their style is masterly, with a certain natural quaintness and grace, for which we shall find no parallel except in some of the most attractive pages of *Herodotus*. Some of these ample ballad materials, about the middle of the last century, as all the world knows, fell into the hands of a literary gentleman named *MacPherson*, belonging to the district of *Badenoch*, between *Braemar* and *Kingussie*; and, manipulated by his hands and a few friends well skilled in Celtic lore, they were sent forth to the world under the name of the poems of *Ossian*. That these famous poems—whose originality was recognised with fervour by *Goethe*, *Herder*, and others of the most notable names in European literature—are a genuine Celtic production, both in respect of the materials from which they were composed, and the manipulators who put the materials together, there can be no doubt. The only doubt is how much or how little these gentlemen did to put the materials which they unquestionably possessed into their published shape; and this is a doubt which, like many points connected with the Homeric poems of early Greece, must, I fear, remain for ever unremoved. The Greek *Homer*, that is, the great poet who usually passes for the author of

Costly
Home -
Story first
the cost
story

the *Iliad*, and the Celtic Homer, that is, not Ossian, but MacPherson, equally founded their fame on the working up of the floating materials of popular ballad into a more elevated form; as they both equally, no doubt, left imprinted on the materials which they used the stamp of their own peculiar genius; only with this difference, that Homer lived in an age when the minstrel world to which he belonged was still in its vigour, while MacPherson appeared late in a literary age, in the character rather of an antiquarian-refurbisher than of an active contemporary bard. The consequence is, that between Homer and the times of which he sings, the most complete and pleasant harmony every where is felt; whereas MacPherson's work can never altogether be cleared from the suspicion of having quitted the healthy simplicity of the old traditions, to indulge in the superfine sentiment and a certain tragic-attitudinising, characteristic of the somewhat flat and feeble century to which he belonged.

Though the Highlanders were never a reading people, and are not even now so to any great extent, we must not suppose that they were in any sense a savage, or a degraded, or an uncultured race. Not in the least. Man liveth not by books alone, but by every word that floweth out of the living soul of a brother. Professional bards always existed amongst them, learned in all the traditions of their clan, and with senses well exercised to discern all the beauty and sublimity of the picturesque country which they inhabited. Of the intellectual fertility of this race a notion may be had from the study of the *Sar Obair*, or book of the classical Highland poets, a collection made by a certain John MacKenzie, of Girdloch, in Ross-shire, to whose memory a monument, recently erected, strikes the eye of the traveller as he proceeds from the old village to the New Inn outside the loch.

It would be impossible for me, in the bird's-eye view I am here presenting, to enumerate even the names of those who have merited an honourable place in this Pantheon of the Celtic bards; for not only within the book but outside of it, everywhere, even at the present hour, the intellectual atmosphere of the Highlands is intensely lyrical, and common people express their best thoughts in song as naturally as the moist banks shoot forth primroses in April.* But I may single out three as having more than common claims to the notice of the general British public; I mean Alastair Macdonald, of Ardnamurchan, Duffell Buchanan, of Loch Rannoch, Perthshire, and Duncan MacInyre, of Inveroran in Argyleshire, all belonging to the middle or the latter half of the last century. Macdonald, unlike his brethren of the Celtic lyre, had received a university education, and had more of the character of a modern literary man than of a genuine Highland minstrel. Possessed of a bold Byronic genius, he was the author of several poems of undoubted power, and a man altogether who, under more favour-

Too much
for Ossian

when first
made a
note of

* The fertility of the living Celtic Muse will be best understood by the perusal of the *Oraniche* and other lyrical collections published by Mr Sinclair, Argyll Street, Glasgow, or to be had from MacLachlan and Stewart, publishers, opposite the College, Edinburgh.

able circumstances might have ripened into a great British poetic notability. He lived in the country of the Clan Ranald, and his *lauch* of the *Biorlinn*, or *Barge of Clan Ranald*, is unquestionably one of the most spirited and powerful poems in the Gaelic language.

Dugald Buchanan, the Bunyan of the religious world in the Highlands, had a genuine poetic vein, as his poem on Hamlet's suggestive theme—a human skull—places beyond doubt; but that classical production, and his other poems, are marred to heterodox readers, who do not sympathise with the peculiar theology of terrors and tortures with which the natural gay temperament of the Highland Celts, since the Evangelical revival of last century, in its most narrow and repulsive form, has been largely infected.

MacIntyre, or Duncan Ban, fair Duncan, as he is more familiarly called, like a genuine old Celtic bard, knew nothing of reading or writing, but spun his musical musings into shape as he wandered up and down the glens in the vicinity of Tyndrum and Loch Tulloch. His poems breathe the finest appreciation of human nature and the most genuine human kindness; health and joy and beauty are the atmosphere which he constantly carries about with him; he borrows his colour from the purple heather, and his music from the mountain brook; while the stag on the brae is his familiar friend, and the most distinctive living figure in his landscape. As a picture of mountain scenery, and a glorification of the characteristic Highland sport of deer-stalking, MacIntyre's "Ben Doran" is a work as unique and perfect in the region of poetical art as Landseer's pictures are in the sister art of painting. Of this poem it may be interesting to present a specimen from a translation made by me some years ago in Oban.*

"Right pleasant was the view
Of that fleet red-mantled crew,
As with sounding hoof they trod
O'er the green and turfy sod,
Up the brae,
As they sped with lithsome hurry
Through the rock-engirded corrie,
With no lack of food I ween,
When they cropped the banquet green,
All the way.
O grandly did they gather,
In a jocund troop together,
In the Corrie of the Fern
With light-hearted unconcern;
Or by the smooth green loan
Of Achalader were shown,
Or by the ruined station
Of the old heroic nation
Of the Fin.
Or by the Willow Rock
Or the witch-tree on the knock,
The branchy crested flock
Might be seen.
Nor will they stint the measure

To repair the wasted blood
The cheapest and the best in all the land;
And vainly gold will try
For the Queen's own lips to buy
Such a treat.
From the rim it trickles down
Of the mountain's granite crown
Clear and cool;
Keen and eager though it go
Through your veins with lively flow,
Yet it knoweth not to reign
In the chambers of brain
With misrule;
Where dark water-cresses grow
You will trace its quiet flow,
With mossy border yellow,
So mild, and soft, and mellow.
In its pouring.
With no slimy dregs to trouble
The brightness of its bubble
As it threads its silver way
From the granite shoulders grey
Of Ben Dorain.
Then down the sloping side

* Published in 'Language and Literature of the Scottish Highlands.' Edinburgh: Edmonstone and Douglas, 1870.

Of their frolic and their pleasure
 And their play,
 When the airy-footed amble,
 At their freakish will they ramble
 O'er the brae,
 With their prancing,
 And their dancing,
 And their ramping,
 And their stamping,
 And their splashing,
 And their washing
 In the pools,
 Like lovers newly wedded,
 Light-hearted, giddy-headed
 Little fools.
 No thirst have they beside
 The mill-brook's flowing tide
 And the pure well's lucid pride
 Honey-sweet ;
 A spring of lively cheer,
 Sparkling cool and clear,
 And filtered through the sand
 At their feet ;
 'Tis a life restoring-flood

It will slip with glassy slide,
 Gently welling,
 Till it gather strength to leap,
 With a light and foamy sweep,
 To the corrie broad and deep
 Proudly swelling ;
 Then bends amid the boulders,
 'Neath the shadow of the shoulders
 Of the Ben,
 Through a country rough and shaggy,
 So jaggy and so knaggy.
 Full of hummocks and of hunches.
 Full of stumps and tufts and bunches.
 Full of bushes and of rushes,
 In the glen.
 Through rich green solitudes,
 And wildly hanging woods
 With blossom and with bell,
 In rich redundant swell,
 And the pride
 Of the mountain daisy there,
 And the forest everywhere,
 With the dress and with the air
 Of a bride."

As a whole, Gaelic literature is a literature which is likely to die, as it has lived, without going largely into what we call more distinctively literature. The genuine Highlander still sings. He does not write. An admirable, and to a certain extent successful, attempt at creating a prose literature was made by Dr. Norman Macleod, father of his better-known son, the Queen's favourite clergyman, in the early part of the present century. He published a magazine full of graphic sketches of Highland life and character, set forth with a grace, and seasoned with a humour, enough to give a classical position to any writer. But admirable as these tracts were, and forming, as they do at the present hour, the unequalled model of classical Gaelic prose, the reading element in Highland society was too weak to encourage any further adventure in this style. It is in vain to write for a people who either do not read at all, or are led by irresistible seduction to seek for what books can give in the full-flowing streams of English, rather than the thin rivulets of Gaelic prose. Next to sketches of character, given in the lively style of popular dialogue, the staple of Macleod, one would expect from the Highlander, being as he is notably a very serious and religious person, a large display of sermon or pulpit literature ; but here expectation finds itself hugely disappointed. The fervour of Celtic apostleship is well known ; and the very numerous adherence of the Presbyterians north of the Grampians, to the Free Church, whatever other value it may have, is certainly a remarkable proof of the efficiency and the popularity of the clergy in those parts ; but however fervid in pulpit demonstrations and zealous in points of traditional orthodoxy the trans-Grampian Evangelists may be, they wisely confined their ministrations to the electric effect of the living word, and not endeavoured to gain a position for Gaelic in the printed eloquence of the pulpit which few could appreciate and everybody could spare.

Among contemporary attempts to use Gaelic for the currency of the hour, the Gaelic articles in that sturdy organ of Radicalism the *Inverness Highlander*, are deserving of special praise; but the very small proportion of the columns of that journal in which the native language appears, affords the most satisfactory proof that the great mass of Highland readers prefer the English tongue, and are in fact for the most part unable to read the works of their best poets, by whose names they are yet proud to swear. The only other production of Gaelic prose that seems to call for special mention is their body of wise saws and popular apophthegms, originally collected by an Episcopal clergyman of the name of Macintosh, who lived in the early part of the present century, and now republished with large additions and valuable comments by that genial and accomplished Celt, Sheriff Nicolson, of Kirkcudbright.

Should I be expected to say, in conclusion, what is the present state and future prospects of the Celtic population in the Highlands, the answer may be short but sad. Personally I am one of those who like to see Highlanders in the Highlands; but where Nature, and unnatural landlords, and partial land laws, and a one-eyed political economy divorced from all moral considerations and social ties, have for more than a century conspired to drain away the native population of the glens, my wishes are a mere breath that will pass the weighted scales innocuously, and leave the balance where it was. Our noble Highlanders, the best-conditioned peasantry morally and physically in Europe, and the best constituent of our once famous armies, that knew no defeat, have been lost to us, I fear, for ever, by land laws which, while they strengthened by artificial enactments the natural strength of the lords of the soil, left the mass of the people at the mercy of pleasure-hunting lords—not seldom absentees—and omnipotent factors inflated by economical crotchets or spurred by commercial greed. Laws were made and maintained with jealous severity to preserve the game; but no one dreamt of preserving the people. The consequence has been that the people, receiving no encouragement from their natural protectors, who rather seemed anxious in not a few cases to get rid of people, poachers, and poor laws, at a stroke, retreated year after year from their dear old homes, which were homes now only for game-keepers and game, and Titanic dealers in Highland wool and hill-mutton, and sought for higher wages, more kindly treatment, and far less healthy moral and physical surroundings in the hot-beds and back slums of our great manufacturing towns. It is no doubt wonderful to observe what flashes of the genuine old spirit occasionally shoot forth in fervid verse, and insagacious prose; but they are only FLASHES. Genuine Celtic sentiment, and loving appreciation of Celtic culture, appear only in a few exceptional individuals; the best part of the people have left the country in despair; and those who remain behind, feeble, dejected, and dispirited, slaves to the urgent necessities of the hour are more anxious to catch greedily at any bait which the purse-proud

Saxon may fling before them than to retain the honourable heritage of manhood and self-reliance which they received from their sires. With the great mass of Highlanders, I fear, patriotic sentiment does not go much beyond a sentiment; men in their depressed condition, in fact, cannot afford to feed on the savour of old traditions, however ennobling; they stand face to face with the hard facts of a world that knows nothing about Duncan Ban, and to whom the spirit-stirring strains of the national pipe can be looked on only as an ill-timed interruption to the whirling of their gigantic wheels, and the whirring of their multitudinous power-looms. A special blow of discouragement has recently been given to the maintenance of a genuine Celtic spirit in the Highlands by the recent Education Act. In the code of the Metropolitan Board, neither Gaelic poetry, nor Gaelic music, nor anything with a distinctively Highland hue and Celtic flavour, makes its appearance. The Socratic principle of educating by drawing out what is in people, rather than by injecting them with what is foreign, seems utterly unknown to those who in London are entrusted with the important function of teaching the young mind how to shoot in the world beneath of the Grampains. But red tape and centralization, however naturally narrow and unsympathetic, are not in this case altogether to blame. It is the indifference of the people themselves that lies at the root of this neglect of the best popular culture for a Celtic people in a Celtic country, and the wholesale adoption of what is strange and artificial. Much of the best soul and the stoutest brawn of the country has, we have already said, been driven by partial laws, and commercial selfishness, and inconsiderate pleasure-hunting, into a voluntary expatriation; while the few that remain, often the feeblest and most spiritless, must be content to look up to their Saxon masters to feed them and to clothe them, rather than to their Celtic ancestors to inspire them; and, so far as this is the case, there is small hope for them. Where the Celtic soul, by an unfortunate conspiracy of external circumstances and selfish agencies, has been pumped out of them, it cannot be the business of the School Boards to pump it in again. Where sparks of the grand old fire still remain, their only resource seems to be that they should form voluntary districtual associations for the preservation of patriotic culture and sentiment and music, after the example of what has recently been done in Rogart, Sutherland, by that most intelligent and manly Celt, John Mackay, Swansea. No small people, under the daily influence of strong currents of denationalising electricity from a people on a higher social platform, can hope to rescue its individuality without a manly determination to do so. Here SELF-HELP is the only help; and UNION under courageous leaders the only form that efficient help can assume.

J.S.B.

THE annual assembly of the Gaelic Society of Inverness is to take place on the 14th July, under the presidency of Lochiel, M.P., but as we go to press early in the month our report is held over.

NOTES ON THE MONTH.

THE recent census of Ireland, which shows that the population has decreased during the past ten years, from 5,412,387 to 5,159,849, will show the erroneousness of the theory implied in the Emigration clauses of the Land Bill, namely, that there is in Ireland an excessive population. The country could support three times its present inhabitants.

It is time that the United States of America were opening their eyes to the danger of allowing in that country anything resembling the land monopoly which obtains in Great Britain. We have it announced that a gentleman has lately purchased four million acres of land in the United States, a transaction which constitutes him the largest land-owner in the world.

The desirability of appointing a special Minister for Scotland, was discussed in the House of Lords last month. The present, and in fact, the constant glut of business in the Commons, and the consequent neglect of Scottish affairs, afford good ground for demanding some radical change; but we surmise the remedy must lie very much in the delegation of purely local and private legislation to be dealt with at home.

At the half-yearly meeting of the Highland and Agricultural Society, held in June, it was unanimously resolved to revive that department of the Society's operations devoted to the encouragement of the industries and fisheries of the Highlands. It is gratifying to see the Society thus returning to its first love. There is another matter which it might next direct its energies to, that is, the part of its constitution which promises assistance in the promotion of the cause of the Gaelic language and literature.

Notwithstanding the large amount of work entailed on the Government in connection with repressive and remedial legislation for Ireland, Parliament has found time to do some useful social legislation for other parts of the empire. A public-house Sunday Closing Bill for Wales is in a fair way of becoming law, and a resolution proposed by Sir Wilfrid Lawson, asserting the desirability of giving legislative effect to the local option motion of last year, was passed by a majority of 42 in a House of 350.

The old proverbs, "*N' uair theirgeas gual squiridh obair*"—"When coals are exhausted, work ceases" and "When hemp is spun, England's done" are in a fair way of being falsified if the recent discovery of M. Faure, which has just been made public by Sir William Thomson, turns out to be of the anticipated practical value. M. Faure has discovered that "electric energy" can be stored and preserved for use as circumstances may require. What revolution this discovery, when carried to perfection, may cause in the domains of art and mechanics, it is difficult to foretell. We have been travelling at such a rate in recent years, that some of the oldest men among us may live to see coal as a generator of motive power very much superseded, and people travelling in vehicles propelled by bottled lightning.

An association with the title of "The Scottish Financial Reform Association" has been established in Edinburgh. Its objects are (1) To awaken public interest in the great question of our national expenditure; (2) To secure for Scotland its just share of legislation; (3) To promote the revision of the judicial system of Scotland; (4) The amendment of the present Land Laws, &c. It will be accepted by all right-minded reformers as a pretty fair testimony to the probable usefulness of the Society that it has been honoured with the sarcastic condemnation of the *Scotsman*.

The motion in the House of Commons, of which Mr Fraser-Mackintosh had given notice for the 6th instant, relative to the relations of landlord and tenant in the Highlands, and which was unfortunately overlooked on a former occasion, has again come to grief, in consequence of Mr Gladstone's resolution to give the Irish Land Bill precedence over all other business. We cannot withhold the expression of our regret at the repeated evasion of the question by our Highland representatives. Surely, the forms of the House are not framed to *exclude* consideration of Highland interests even if the Irish Bill is behind time.

The Irish Land Bill "drags its slow length along," and is being subjected to a variety of amendments which, in so far as they are calculated to tone down the features of the Bill most distasteful to the Conservative and landlord party, are very naturally giving great dissatisfaction to the Irish Home Rule members. It is very probable that the Government placed the provisions of the Bill, as it originally stood, as far in advance as they themselves were prepared to go, or the Houses of Parliament likely to sanction; so, any amendments which they accept must be concessions in the direction of making the Bill less effective as a solution of the Land Question.

Sir Stafford Northcote's recent Manchester speech, which dealt with the Irish Land Question, is instructive to Land reformers as showing the mode in which a Conservative Government would deal with the question, albeit anything coming from Sir Stafford, enunciatory of a "policy," loses half its weight while the memory of his great leader, "the master of policies," is fresh. As Sir Stafford pithily puts it, the Irish Land Question is one of supply and demand—how to supply the demand of the Land hunger—and certainly his scheme of spending capital to make the land in Ireland more productive—which, it may be assumed, means large Government grants for its reclamation and improvement—is preferable to his opponents' bill, which, as he says, can never satisfy tenant or landlord, and leaves the great question of land supply and demand still unsettled. But Sir Stafford's plan and Mr Gladstone's Land Bill can only be regarded as mere attempts to cure a chronic disease by superficial treatment. No such treatment can effectively cure it; and although, in a certain measure, Dr Stafford Northcote's method may be slightly better than Dr Gladstone's, there is in both an ignoring of the fundamental principles which should guide him who would deal successfully with the case. When statesmen learn to go to the Bible for their politics there will be no difficulty in dealing not only with the Irish, but also with the English and the Scotch Land Question.

Elaborate arrangements are being made to bring strong moral force to bear in opposing the threatened evictions in the Island of Skye. A monster meeting of the people is to be held, and the British National Land League has commissioned Mr Angus Sutherland, a member of the Glasgow Executive, to proceed, if necessary, to Skye, to collect information on the ground; while Mr Kenneth Macdonald, an energetic Inverness solicitor, has been retained to watch over the case and take action in the event of legal interference being necessary. All this is a new experience in Highland history, and indicates, we hope, a return, in a new and more practically useful form, of the ancient characteristic spirit of the people. We earnestly trust timely and just concessions on the part of landlords and legislators will have the effect of restricting the display to that of mere moral force. [Since the above was written, we learn that the question has been amicably settled for the present.]

Some patriotic Celts in Glasgow have been feeling the pulse of Lochiel, the Member for Inverness-shire, on Evictions and the Land Question. The hon. gentleman, however, declines to act, ostensibly on personal grounds; but the amount of remedial legislation which he at least would be likely to support for the Highlands of Scotland, when their turn comes, may be inferred from the fact that he is of opinion that the result of any discussion of the question in Parliament will go to prove "(1) That no grievance exists in the Highlands in regard to tenure of land; (2) that as a rule the relations between proprietors and crofters are on a most satisfactory footing; (3) that public opinion is sufficiently strong to prevent, to any appreciable extent, the arbitrary exercise of the power of evicting tenants; and (4) as a consequence of this, in view of the state of things in a neighbouring country, that the maintenance of good relations between landlord and tenant in the Highlands is of paramount importance." It will not surprise our readers to be told that the Glasgow committee do not regard Lochiel's letter as completely satisfactory. Surely the laws under which the Highland clearances of the past took place are themselves a "grievance," and they still remain unrepealed. We fear people will trust to a broken reed if they look for protection from eviction to a "public opinion" which manifests itself with such questionable wisdom as it does in sending to Parliament gentlemen like the Member for Inverness-shire.

The Robertson Smith case, so far as ecclesiastical dealing with the professor himself is concerned, was brought to an end by the carrying of a resolution at the General Assembly of the Free Church, in May, depriving Mr Smith of his chair, but reserving his clerical status and salary. The decision has given widespread dissatisfaction, and though the professor's friends have resolved to bow to the resolution of the Assembly it was with great difficulty that a most serious secession from the church was prevented. The friends of Professor Smith maintain that the action of the Assembly has been arbitrary and unconstitutional, while the other party justify the step by insisting that, in certain eventualities, the church has the power, and is justified in removing from office men whose teaching, though it may not amount to positive contravention of the Standards, is alarming and unsettling of the faith of the people. Meanwhile Mr Robertson Smith remains connected with the Free Church, and it is reported that so confi-

dent is he of the ultimate virtual reversal of the Assembly's action, that he has resolved not to enter a pulpit until the sentence of deprivation is in some way undone. He has removed from Aberdeen to Edinburgh, where he has received an appointment on the staff of the "Encyclopædia Britannica," and where he can have better opportunities and facilities for the prosecution of his favourite study of Biblical criticism and investigation. Perhaps the most vexing circumstance connected with the case is the obsequious manner in which Highland presbyteries lent themselves into the hands of one-sided wire-pullers in the South, packing the Assembly with men pledged to vote blindly in a certain direction, excluding local elders, and returning the nominees of the persistent opponents of Professor Smith.

THE GAELIC UNION, DUBLIN.

A grovelling correspondent of a Scottish paper recently remarked, with regret, that he had nothing to report but outrages, all these being by implication traceable to the Sister Isle. We need not, of course, observe that this is a species of "Irish famine," in whose existence we have no great faith, nor have we much admiration for the mental condition of the man who can find nothing of a cheering character in the present aspect of that interesting country. If one were to base his conception of the state of affairs in Ireland on the reports of newspaper correspondents, we fear the picture would present only a huge seething field of disorder and outrage—all industrial and agricultural occupations neglected, and the quieter and less obtrusive pursuits of the *litterateur* and philosopher completely forgotten. The recently published Annual Report of the Dublin Gaelic Union now before us, however, furnishes ample and highly interesting evidence that whatever the condition of agitation and unrest which obtains in the world outside, this highly meritorious institution is pursuing its work steadily, and with remarkable success. The object of the Union, and the methods adopted to achieve that object, as briefly stated in the Report, is to encourage the Preservation and Cultivation of the Irish Language and thereby promote its extension as a spoken tongue. For this end a fund has been established, which is to be applied (1), in providing prizes to teachers and pupils of schools in which Irish is taught; (2), in publishing useful Gaelic works; (3), in establishing a Gaelic journal; and (4), by the use of any other means that the necessities of the movement may from time to time demand.

The Gaelic Union is intelligently alive to the great philological utility of Gaelic, and the rich treasures of history, and antiquarian lore, stored up in that language, and directs its efforts to the expiscation and publication of its most interesting and valuable portions. Its aims are, however, not merely philological and antiquarian, it seeks to extend the use of the Gaelic language in schools and to create a literature suited to the requirements and attainments of the people and children of those parts of Ireland where Irish is still the language of daily life.

The Gaelic Union has already published some ten or a dozen useful little works in the Irish language. We shall here mention their names, and trust, on a future occasion, to refer to them more in detail. They are:—"Laoid h Oisín air Thír na n-Og;" Book I. of Dr. Keating's "Foras Feasa air Éirín n.," or History of Ireland; a re-issue in parts of the "Imitation of Christ" (Searc-leanamhain Chríost); "Lessons in Gaelic for the use of schools, and for self-instruction," by Rev. J. E. Nolan, O.D.C., forming the "First Gaelic Book;" the first part of a "Second Gaelic Book;" an Irish Phrase Book; a new edition of "Mac-ghníomhartha Fhinn;" and "Faghail craoibhe Chormaic mic Airt,"—certainly not a bad catalogue for a young society. Can any of our Scottish Gaelic and Highland Societies produce a similar tale of work? One

circumstance that may go a small way to account for the large results of the Society's operations, is that it does not expend its energies, or its spare cash—for unfortunately of this latter commodity it possesses very little—in annual dinners or celebrations. Its motto is work, good and lasting work.

During the year 1880, £30 was distributed in prizes for proficiency in the study of the Gaelic language and the same amount is to be distributed in 1881. We do not wonder then that the Society possesses no fund of accumulated wealth. It is much better as it is; its yearly income being contingent on the appreciation and sympathy evoked by its hard and beneficent labours from lovers of the Celt and his language all over the world.

LITIR AS A' CHEARDAICH.

Ciod an t-aite bheil do Cheardach ?

No an fearrde sinne a faicinn ?—

Faiceadh sibhse sin ma dh' fhaodas,

Ach ma dh' fhaodas mise cha 'n fhaic sibh.

—*Ceardach Mhic-an-Luinn.*

ARD-ALBANNAICH MO GHAOIL,—Tha beachd agam air duine caol ciuin a bha anns a' bhaile anns an do rugadh mise, ris an abradh daoine Iain Ban. Faodaidh mi innseadh dhuit nach robh cairdeas no cinneadas aige rium fhein ged a their iad Iain Ban Og rium. Is gann gu 'm biodh fios aig daoine gu 'n robh leithid Iain anns an t-saoghal mur bhith gu 'm b' abhaist da air uairibh deur de "mhac na bracha" a ghabhail, agus ge b'e ciod am buaireas a bhuaileadh e an uair a gheobhadh e sin, cha 'n fhoghnadh ni leis ach gu 'm falbhadh e agus gu 'm bathadh e fhein. Cha bhitheadh annsin ach gu 'n rachadh "ho-ro-gheallaidh" a thogail gu 'n robh Iain Ban a' dol ga bhathadh fhein. Dh' eireadh am baile mach, 's cha robh ach gach cniodachadh agus gach briodal air Iain feuch an cuirteadh iompaidh air dol dachaidh. A dh-aor fhacal, bha cho'tas nach robh unthail aig daoine do dh-Iain no meas aca air gu's an eireadh air agus am bagradh e gu 'n leumadh e anns a' mhuir. Cha 'n abair mi nach d' thug Iain fhein an aire dha so mu dheireadh, agus nach do ghabh e beagan tlachd ann a bhi a' cur dhaoine ann an imcheist m' a thimchioll, a los gu 'n cluinneadh e am miodal a bhiodh aca air agus gu 'm faiceadh e gu 'n robh a reir coltais suim mhor aca dha, agus gu 'm measadh iad e ua chall do-leasachadh na 'n rachadh a bhathadh.

Chuala mi iomradh air uasal fìor urramach ann an Sasunn a chuir fios thun nam paipearan naigheachd gu 'n robh e fein maroh a los gu 'm faiceadh e na rachadh a radh anns na paipearan ceudna m' a mhorachd agus m' a chliu am feadh a bha e beo. A bheil thu tuigsinn co air a tha mi a' tighinn ?

Is fhad a' ghabh e uamsa a radh gu bheil *Ard-Albannach* mo ghaoil a' cur mar fhiachaibh air daoine gu bheil e a cur' roimhe e fein a chur anns a' mhuir, a dh' fheuchainn ciod an meas a tha aig daoine air. Tha fios agam gu lan mhath nach 'eil; ach com a' co dh'innibh tha a' bhuil so air a' chuis gu 'n do leig i ris gu bheil comhlan eireachdail de dheadh chairdean aig *Ard-Albannach* mo ruin an deigh a h-uile rud a th' ann.

Is ann agam tha fhois! Cha mhor nach do chaill an Gobhainn Mor a mhisneach baileach glan bho 'n sguir thu thighinn; tha am Miustear, ged is unig a thug e droch bheum dhuit, ga d' chaoidh gu goirt; agus air son mo mhathar dheth, tha i ag radh gu 'm faod mi am *Post Office* a chur dhiom a nis air a son-se a chionn gur e tighinn an *Ard-Albannach* an aon ni a bha a' toirt urachaidh, agus togail-spioraid di fad na seachdanach. Tha i an lan bheachd gur e an cleamhuas

agus a' chuicheanachd a bha edar thu fein agus na h-Eirionnaich o chionn ghreis is coireach gu 'n d' fheum thu doshiuil a phasgadh. Bidh mise ga misneachadh mar is fhearr is urrainn domh, ag inuseadh dhi gu 'n cuir mi mo cheann an geall nach bi i fada beo gus am faic i thu a' tighinn gu farumach mar a b' abhaist; agus mar earlas air nach deachaidh an deo asad, gu 'm bi thu aice air Latha Mhartainn Bhuilg, agus uair anns a' mbios as a dheigh sin, gus am bi do bhirlinn deas, ullamh, fo lan midheim, an uair a ehi i thu a' tighinn gu riaghailteach glan uair anns an t-seachdain. Feuch a nis nach dean thu breugaire diomsa, agus ma bhios an Coirneal cho maith r' a fhacal—gheall e rud-eigin domh air son a bhi a' cruaidheadh nan each —bheir mi fhein duit urad 's a cheannaiche's taoman ur. Tha mi a' tuigsinn gu'n d' eirich do 'n *Ard-Albannach* mar thachair do 'n fhear eile mu 'm beil an Siorram grinn ag aithris anns na Sean.fhacail:—"Beo bochd gun airgid, mar a bha an t-Albannach roimhe."

Ach an deigh a h-uile rud a th' ann, a bheil thu am beachd gur e do chuideachadh leis na h-Eirionnaich a chuir gu 'n d' thug na Gaidheil an culaobh ort? Is gann a tha mi ga chreidsinn. Is fhad o 'n chuala mi mu Chalum Cille, an uair a rainig e eilean I, gu 'n do chuir e suas carn air an d' thug e mar ainm "*Carn-cul-ri-Eirinn*." Bha sin an uair a chuir Calum caomh cul ri dhuthaich agus ri chairdean a chum gu 'm tugadh e e fhein thairis gu buileach air son leas siorruidh nan Gaidheil Albannach a chur air aghaidh. An e, ma ta, gu 'n toir clanna nan Gaidheil a nis an cul ris na h-Eirionnaich an am an deuchainn agus an cruaidh-chas?

Is neonach leamsa an dream a chomhairlicheadh dhuit leigeil le cuisean nan Eirionnach an rathad a ghabhail. Cha 'n e gnothach aon chuid Eirionnach no Albannach idir a tha an so.

An teinn a tha a' tighinn air na h-Eirionnach an diugh an lorg laghannan cearr agus eucorrach an fhearainn, faodaidh i bhi aig doras nan Gaidheil Albannach an maireach. Gu dearbh ma's fìor gach sgeul tha sinn a' cluinntinn cha 'n fhada gus am bi an teinn chendna aig na dosran againn fhein a rithist mar bha i uair no dha roimhe. Nach math a dh' fhaodas cuimhne bi aig Clanna nan Gaidheil air gach fogradh a chaidh a dheanamh orra, gus a bheil a nis iomadh cearna d' an duthaich gun sluagh far am b' abhaist do na ceudan a bhi a' gabhail comhnuidh ann an sith agus sonas. Nach cuala an saoghal gu leir mar chaidh a dheanamh air muinntir Leacmailm agus mar tha iad a' bagar a dheanamh air iochdarain do sheana charaid Mac-Uisdein anns an Eilean Sgiathanach. Ach cha 'n iadsan a tha a' cur air falbh an t-sluaigh nan dorlaichean a tha a bhain a' milleadh na duthcha. Tha seol eile, agus seol nach 'eil idir cho follaiseach, air an t-sluaigh a thanachadh. Is e sin an cur air falbh a lion aon as aon.

Seall mar tha an gnothach a' dol air aghaidh feadh na h-Airde n-Iar. Nach ann dìreach an latha roimhe a tharruing thu aire dhaoine air mar tha an t-uachdran a' deanamh ann an Lianasaidh. Ma tha doigh air mal is airde a thoirt as an fhearann, ged is ann ga chur fo fheidh na fo choinnean, theid a dheanamh, agus rachadh an sluagh far an togair iad. Is fhad o 'n chuala mi—"Co dha bhios Mac-Mhathain gu math mur bi dha fhein," agus thachair e an so. Is i' a bhochdainn air an duthaich gu bheil tuilleadh 's a' choir de lethbhreacan Mhic-Mhathain 'n ar measg.

Tha mise ag radh riut gu bheil na Gaidheil a' dusgadh as an t-suain anns an robh iad o chionn iomadh bliadhna, agus chi thu gun bhi fada beo gu 'm bi goil an measg do luchd-duthcha, a cheart cho cinnteach 's a tha i feadh nan Eirionnach, mur cuirear tilleadh ann an cleachdainnean eucorrach nan uachdran.

Feumaidh sinn ar suilean a chumail orra agus an gnìomharan a chur gu follaiseach an lathair an t-saoghail.

Cluinnidh tu nam gun dail a rithist.—Do charaid,

I.B.O.

THE ANTIQUITY OF THE KILT AND CLAN TARTANS.

We can gather sufficient from the works of ancient writers to prove that tartans were worn in the Highlands at a very remote period, but their knowledge of the language and customs of the people was so very meagre that they could hardly be expected to be very minute in their descriptions. The art of dyeing was known among the Celts at a very early period. Diodorus Siculus, who wrote A.D., 230, says, that the Gauls "wore coats stained with many colours." In our own country in the Druidical times, the *Ard-rioh* had seven different colours in his dress. The Druidical tunic had six, and that of the nobles or *Maormors* had four. There cannot be the slightest doubt that tartans originated from these costumes, and came to be divided into distinctive patterns as soon as the people began to be divided into clans. The tartans themselves give the best possible proof of this; for by taking the set of any sect or group of clans of the same stock, we find a very great resemblance in the design. In almost every instance they have been formed from the pattern worn by the progenitor of the sect. This is particularly noticeable in the pattern of the different clans descended from the Lord of the Isles, the *Sìol Ailpein*, the *Clann Chatain*, the *Clann Aindrias*, and the descendants of Connachar. The fact of these clans having adopted tartans so very much after the same pattern proves most conclusively that they were designed at the time of the formation of the clans. Many of them lived at great distances from each other, and had little or no communication.

This homogeneity is not the result of accident, nor is it the invention of a modern manufacturer. Besides strong circumstantial evidence, we have the testimony of Martin and several others to the fact that tartans were worn as distinctive clans patterns at a very remote period. Martin, who visited St. Kilda and the Western Isles in 1697, says, "The Plaid, worn only by the Men, is made of fine Wool, the Thread as fine as can be made of that kind. It consists of divers Colours and there is a great deal of Ingenuity required in Sorting the Colours, so as to be agreeable to the nicest Fancy. For this Reason the Women are at great pains, first to give an exact Pattern to the Plaid upon a Piece of Wood, having the Number of every Thread of the Stripe on it. *Every Isle differs from each other in their Fancy of making Plaids* [the italics are mine], as to the Stripes in Breadth and Colours. This Humour is as different thro the Mainland of the Highlands, in so far that they who have seen those Places are able at the first view of a Man's Plaid to guess the Place of his Residence." The clans lived at this time, each in its own district, and of course this refers to clans as well as districts. In the accounts of John Bishop of Glasgow, treasurer to King James III., 1471, the following items occur:—

"Ane elne and ane halve of blue Tartane to lyne his gowne of Cloth of Gold	£1 10s 0d
"Four elne and ane halve elne of Tartane for a <i>Sporwort</i> about his credill
"Ane elne of double Tartane to lyne ridin collar to her Ladye the Queen, price	8s = 0 16s 0d,

The foregoing is sufficient to put the matter of Clan Tartans beyond dispute; but there are still a great many fancy and Lowland family patterns to dispose of. Many of these no doubt are of modern origin, some got up at the time of the visit of George IV., to Scotland, and several manufactured by those impostors Sobieski and Charles Edward Stuart to whom the author of the latest attempt* to father the "invention" of the kilt on the Englishman, Rawlinson, is indebted for most of his facts in reference to the Highland garb. Other tartans are no doubt old, having been adopted by Lowland families and families bordering on the Highlands, when tartans were fashionable at the Scottish Court.

The cockney fable which gives an Englishman the credit of inventing the kilt in its present form, first saw the light of day in the shape of an anonymous letter in the *Scots Magazine*, in the year 1793, on the occasion of a heated discussion of this same kind, and has ever since been used as a favourite weapon when the cockney has any

* "Some Scottish Grievances." By the Rev. A. Hume, D.C.L., F.S.A. Liverpool:—Tinning & Co.

thing unkind to say of "Donald" or his country. There is not one Englishman in five hundred that would know the difference between one form of the dress and another. One of the sources from which the author of "Scottish Grievances" derives his arguments, proves the very opposite of what he contends for. "Burt's Letters," which were written some years before the reputed English invention, (1628,) mention the Kilt (Quelt), by which name the Balted Plaid was never known. There are also in the book reproductions of drawings by Burt in which the various forms of the dress are given, the *feileadh-beag* among the rest.

Another book to which this Rev. ignoramus refers, "Sir George Mackenzie's Heraldry," gives most conclusive proof of the existence of the kilt at least two centuries before Rawlinson's time. The Burnets of Leys in Aberdeenshire carry the hunting horn in base, with a Highlander in hunting garb, (*viz*, the *feileadh-beag* and short Highland jacket), and a hound for supporters, which according to Sir George Mackenzie was to show that they were the King's foresters in the North—date of patent, 1626. The Mackenzies of Coul, Ross-shire, have on their arms as dexter supporter, a Highlander dressed in the kilt and shoulder plaid as now worn—date of patent, 1673. The Clans Macrae and Macgillivray have also Highlanders dressed in the *feileadh-beag* as supporters on their arms.

In a book printed in London in 1720, "The life of Mr Duncan Campbell," there is a drawing representing the subject of the work, dressed in an unmistakeable *feileadh-beag* or kilt, with the following note referring to it, "Our young boy, now between six and seven, delighted in wearing a little bonnet and plaid, thinking it looked very manly in his countrymen. His father indulged him in that kind of dress which is truly antique and heroic." This is the nicest representation of the dress we have seen, the kilt, the bonnet, the hose, and everything so plain and distinct, that it would pass muster at the present day. Martin's description of the kilt, both in St Kilda and the Western Isles, is perfectly intelligible to any one who is acquainted with the dress, and it is also mentioned in several Jacobite songs composed in the year 1715.

MAC-AOIDH.

DUANAG DO 'N GHUNNA.

LE IAIN MAC MHUR' 'IC FHEARCHAIR 'IC RATH, AIR DO 'N MHNAOI
BHI Gearan nach deanadh e fiu na seilge fein.

FONN.

Their mi o ho-ri ghealladh,
Hi-ri u na hu o eile,
Their mi o ho-ri ghealladh,
'S muladach mi n diugh ag eirigh,
'S airsnealach mo cheum ri bealach,
Their mi o, &c.

Bidh mi fhin us Nic-a-Ròsaich,
'Falbh an comhnuidh o na baile.
Their mi o, &c.

'S tric a laidh mi gu fliuch fuar leat,
'S gur a cruaidh leam thu mar leannan.
Their mi o, &c.

Ge tric ag amharc fear nan croo mi,
'Cha do obuir mi dorn da fheannadh,
Their mi o, &c.

Cha do chuir mi sgian d' a' riachadh,
Gha mho reic mi 'bàian ri ceannaich.
Their mi o, &c.

'N uair nach fhaigh e air 's a ghaoith mi,
Glacaidh e dheth m' aodann sealladh.
Their mi o, &c.

'S bidh na mnathan gearan crauidh orm
Fhaidead 's o nach d fhuair iad blasad'
Their mi o, &c.

Mise mo bhuchaille frithe,
'S iads' fo mhighean a chion annais.
Their mi o, &c.

'Sguiridh mi nise dheth d' ghiulan,
Gus an teid an dubhlachd thairis,
Their mi o, &c.

LOCH-AILLSE.

THE NORTHERN INSTITUTION.

Not a few important Societies have, in ancient and modern times, had their birth and field of labour in our enterprising and attractive Northern Capital. Some of them have perished, while others, chiefly modern, still remain for the promotion of the objects aimed at in their establishment. One of the oldest, though we surmise one of the least practically useful, is the Northern Meeting, which exhausts all the purposes of its being in an annual display, interesting and attractive in a sense, inasmuch as it possesses no small interest to crowds of holiday visitors, but devoted chiefly to an exhibition of the least profitable features of Celtic power and character—if we may in any degree regard the demonstration as at all Celtic, seeing that a very large proportion of the performances are monopolised by professional athletes from the South. There is not the slightest attempt to foster or develop the literary or artistic, and, so far as any good can accrue to the people of the North, it could be derived equally well from the performances of dancing bears or performing elephants.

One Society, however, of a different character, and unfortunately short-lived, was the Northern Institution, established in 1825, for the promotion of science and literature. We have now before us a volume published under its auspices, in the year 1827, entitled, "Prize Essay on the State of Society and Knowledge in the Highlands of Scotland, particularly in the Northern Counties, at the Period of the Rebellion in 1745, and of their Progress up to the Establishment of the Northern Institution for the Promotion of Science and Literature, in 1825. By John Anderson, W.S., Secretary to the Society of Scottish Antiquaries." This volume as might be supposed from its authorship, is one of singular interest, giving as it does a short but comprehensive and accurate account of the social and literary condition of the Highlands of Scotland, during the period embraced between the years 1745 and 1825. It is not, however, with Mr Anderson's Essay that we purpose dealing in the present paper. We intend giving a short indication of the complexion and aims of the Northern Institution, and then enumerate a few of the literary and antiquarian objects of interest which constituted its property, with the view of directing the attention of the organisers of the Inverness Free Library and Museum to the matter, in the hope that steps will be taken by them to recover possession of the collection, the great proportion of whose constituent articles are scattered and lost sight of.

As we have mentioned, the Northern Institution was established for the promotion of Science and Literature in general, but, as we are informed in the introduction of the volume before us, prepared by the Secretary, Mr George Anderson, its more specific fields for investigation were to be "the Antiquities, and Civil and Natural History of the Highlands and Islands of Scotland." To aid and stimulate the efforts of its members, a Museum and Library were set up and fairly well stored with objects of interest and antiquarian value. The central situation and the importance of Inverness are pointed to as rendering it particularly suitable as the capital of the Society's operations, and satisfaction is expressed at the encouraging measure of success which had crowned the initiatory labours of the promoters of the Institution.

A glance at the roll of its membership, which is subjoined to the Essay, will satisfy our readers of the distinguished and influential character of the Northern Institution. Among the honorary members we find—Sir John Sinclair of Ulbster; Sir James Mackintosh, M.P.; Professor Buckland of Oxford; Sir Walter Scott; Sir David Brewster; General Stewart of Garth; Captain Parry, R.N.; Dr. John Macculloch, &c., &c. Its ordinary members include—Mr George Anderson and Mr Peter Anderson; the Duke of Gordon; Sir Thomas Dick Lauder, Bart.; Sheriff Fraser Tytler; Sir George Mackenzie of Coul, Bart.; J. A. S. Mackenzie of Seaforth; James Macpherson of Balville; Captain Fraser of Knockie, and a large number of other gentlemen of position and influence in Inverness and the North.

The roll of membership is followed by a list of communications read at the meetings, during the first and second sessions, among them being:—

Notice regarding a Stone Coffin, opened on the estate of Leys, the Urns found in which are now in the Museum. By Mr Anderson, General Secretary.

Catalogue of a Series of Historical Papers connected with the Highlands, of the 17th century. In the possession of the Reverend C. Fyvie, Inverness.

Memorandum of Evidence taken by the Laird of Glenmorison, regarding the sudden

Agitation of Lech Ness, on the 7th November, 1765. Communicated by Mrs Grant, Duthil.

Account of the sufferings of Mrs Erskine of Grange, commonly called Lady Grange, from a manuscript, written partly by herself, and partly by the minister of St Kilda. By Sir George Mackenzie of Coul, Bart.

Copy of a curious Letter from the Laird of Lochiel to the Laird of Grant, dated 18th October, 1645, regarding a raid of the Camerons into Murrayland. Presented by Robert Grant, Esq., of Kincorth.

No. I. of a Series of Papers on Highland Antiquities; (1.) on Stone Circles and Cairns. By Mr Anderson, General Secretary.

On certain Meteorological and Electrical Phenomena which have given rise to many superstitions among the vulgar, especially in the Highlands. Illustrated by experiments. By John Inglis Nicol, Esq., Inverness.

Communications on Apparitions, illustrated by an account of a Vision, reported to have been seen in the neighbourhood of Inveraray, towards the close of last century. From Sir Thomas Dick Lauder, Bart., &c.

Then follows a catalogue of 156 donations presented to the Museum, with the names of the donors. We quote a few of the more curious and valuable:—

Donations.

Names of Donors.

Collection of Jacobite Papers; Urquhart's Tracts; Bacon's Natural History; History of the Rebellion of 1745, and Miscellaneous Papers.

Mr R. B Lusk, Inverness.

Etchings of remarkable Carved Stones in Ross-shire.

D. D. C. Petley, Esq., through Sir George S. Mackenzie, Bart.

Pair of Bishop's Gloves, found in a crypt in the Cathedral of Fortrose; Silver Coin of Edward VI.

Rev. Charles Fyvie, Inverness.

Copy of the Culloden Papers.

Mr Tait, Perfumer, Inverness.

Two Sepulchral Vases from a stone coffin opened in the Leys, near Inverness.

Colonel J. Baillie of Leys.

Calabrian Bagpipe.

Mr R. Maclean, Portrait Painter, Inverness.

Portion of an ancient Record of Inhibitions in the Shire of Ross.

Mr James Mackenzie, Inverness.

The Chair which formerly stood in the pulpit of the old Gaelic Chapel of Inverness.

Mr John Macleod, Bookseller, Wooler.

Skin of a Boa Constrictor, twenty-four feet long; Horn of the extinct British Elk, found in digging out the foundation of a house in Inverness.

James Robertson, Esq. M.D Provost of Inverness.

Medallion of Prince Charles, 1745.

Miss D. Macfarlane, Inverness.

Beautiful Stone Axe found at Castle Daviot, near Inverness

Mr L. MacGillivray, Huntly Place, Inverness.

Ancient Brass Sword found under a bed of peat, in the Isle of Skye.

Alex. M'Tavish, Esq. Solicitor, Inverness.

Capital of a Pilaster formerly attached to the Gateway of the Stone Bridge of Inverness.

Baillie John Ferguson, Inverness.

Curved Bone handle of a Knife found at Castle Spiritual, near Inverness, and curious deposit from Loch-Dochfour.

James Davidson, Esq. Civil Engineer.

Very large Stone Axe found at Drakies, near Inverness, and Stone Cup, or Patera, found in the same place.

Mr James Anderson, Haugh Brae, Inverness.

French Rapier, found near Moyhall, in a gravel bed; and Sheath of a Sword presented by King Charles I. to Lauchlin, Laird of Mackintosh, on the occasion of his being knighted.

Lady Mackintosh, Moyhall.

Model of an Ancient Highland Wooden Lock.

Rev. D. M'Kenzie, Gaelic Secretary to the Institution.

THE ASSIMILATION OF SCOTCH AND IRISH GAELIC ORTHOGRAPHY.

The following is a copy of a letter, on the above subject, addressed to Professor Blackie by Mr T. O' Neill Russell, Chicago : —

SIR,—In a former letter I gave a short sketch of the principal differences between Scotch and Irish Gaelic. These differences are very slight, but the trouble is that your grammarians and Gaelic writers seem to be doing their best to make them greater and greater every day. Now every lover of the old tongue of the Gael would like to see its spelling and grammatical forms permanently fixed; unless this be done, the language will never amount to anything in the future.

Let us take the spelling part first, as it is the simplest part of any language, and can be understood by those not possessing any grammatical knowledge at all. To bring the spelling of Irish and Scotch Gaelic to a uniform standard requires nothing but a few slight concessions on both sides; and in my humble opinion the Irish are almost as far astray in their present system of spelling as the Highlanders are; not only that, but it must be admitted that in very many words you have retained the true ancient form of spelling, while we have departed from it; for instance in the words, "cridhe," "timcheall," "beg," &c., you are certainly right if the ancient method of spelling those words is to be a guide, which it must undoubtedly be. We generally spell those words, "croidhe," "timchioll," "beag," and we are certainly wrong in doing so. The principal difference between your method of spelling and ours is in verbal nouns, such as "foillsiughadh," "ardughadh," which you spell "foilleachadh," "ardachadh." This difference after all is very small, for it consists merely in substituting one broad vowel for another broad vowel, and one hard consonant for another hard consonant, a change made *ad libitum* in all ancient Gaelic writing. In fact this greatest difference in spelling between Scotch and Irish Gaelic is, looking at it from a philological point of view, *no difference at all*. How easy then would it be to reconcile the seeming difference in spelling between your system and ours.

The great trouble, however, is with your grammars and your modern writers of Gaelic. They are making new departures every day. The synthetic forms of the verbs are totally omitted in all the Scotch Gaelic grammars I have ever seen. I must say, however, that I never have seen Stewart's. If you have had any practice in speaking with Highlanders, you will find that the synthetic forms of the verbs are in constant use, as "ceilm," I conceal, "ceilir," thou concealest, "cheileas," I concealed, "cheilis," thou concealedst, "ceilfead," I will conceal, "ceilfir," thou wilt conceal, &c., &c., You omit the *f* in the future and conditional tenses, and unfortunately we do the same thing, but the *f* in these tenses should be clearly pronounced, and all good Irish Gaelic speakers do so now. I thought from reading Gaelic grammars that the synthetic forms of the verbs were totally unknown in the Highlands, but I find they are fully as well known there by those who speak the language, as they are in Ireland. I never was so astonished as when a man from Lewis asked me, "Ar chualis an naidheachd?" Did you hear the news? If writers of Scotch Gaelic would even use the language of their own Bible and stick to its orthography, the case would not be so bad; but the language of the Scotch Gaelic Bible, even that of the edition of 1813, has been superseded by a new language. "Cia," who, is very generally used in the Gaelic Bible; but in modern Gaelic Books, "co" is invariably used instead. Here is a sentence from the First Epistle of John, chapter 5, verse 16, "Ni n' abram gur coir dha guidheadh." This should dispose for ever of the stupid idea put forth by some Highlanders, that Scotch Gaelic has no present tense, and that it is therefore radically different from Irish Gaelic. If "abram" is not the first person singular, indicative mood, *present tense* of the old verb "beirim" "I say," then all our ideas of grammar must be wrong. It is true that Irish do not now use the verb "beirim" but in the imperative and subjunctive moods, but formerly it was used by them in the indicative instead of "deirim." If you will refer to Shaw's Gaelic Dictionary, you will find that he gives the present tense of *all* verbs; as "deanam," I do, "sgriobham," I write &c. The only difference is that he spells them without the characteristic *i* of the first person, indicative present. "Deanam," and "abram" really mean both in Scotch and Irish Gaelic, Let us do, Let us say. But some modern writers of Irish spell the present tense of these verbs just as Shaw has spelled them, "deanam," "abram," instead of "deanam," "abram," but the

latter is undoubtedly the correct way. The negative "ni" employed in the above quotation is also well understood in the Highlands.

I think I have now said enough to convince any unprejudiced person of the slight difference there is between the languages of Scotland and Ireland, how easy it would be to bring them to written uniformity, and the absolute necessity of doing so if Irishmen and Highlanders are really in earnest in all they have written and spoken recently about Gaelic. For Heaven's sake let us get rid of the infernal—and they are infernal—polemical prejudices that have kept the Highlanders and Irish apart for hundreds of years. Only for their wretched jealousies and inconceivable narrow-mindedness, their language would to-day be a-breast with English, and occupy an honourable place in the literature of the world. If the twenty millions of the Gaelic race all over the world haven't energy and backbone enough in them to save their language from death, let us hear no more about them, and let them vanish out of men's sight, Highlanders, claymores, tartans, bladderskite Irish patriots and all.

I would humbly suggest that as soon as this land-question business is settled, for half-a-dozen of your best Gaelic scholars, and half-a-dozen of our best ones to meet in a friendly way, and settle Gaelic orthography and gramatical forms *for ever*. If two or three outsiders, neither Scotch nor Irish, would be got, it would facilitate matters greatly; these could easily be procured in Germany where there are so many good Gaelic scholars. Have the meeting well announced and advertised for six or eight months before it takes place, and give it all the *eclat* possible; and let a majority of votes decide every question. This would be a "big thing" for Gaelic, and would bring it more prominently before the attention of the world than any step that has yet been taken about it. Not one Gaelic scholar in twenty, whether he were Irish or Scotch, would presume to write the language differently from the way decided by such a meeting. I earnestly beg your attention to this important subject, and remain, yours with very great respect,

T. O. RUSSELL.

Chicago, May 28th, 1881.

CELTIC NOTES.

A SOCIETY of True Highlanders has been established in Dundee.

The Gaelic Society of Dunedin, New Zealand, now numbers 350 members—all the Gaelic speaking men in the district.

A Caledonian Society has been formed in St. Thomas, Canada, to "encourage the national costume and games, and to cultivate a taste for Scottish music and poetry."

The Glasgow Higbland Association —Comunn Gaidhealach Ghlaschu—has promised a contribution of £5 to "*The Highlander*: Capital Fund," a worthy example to other Highland Societies.

A noteworthy and commendable feature of the Highland Gathering in Strathglass on the 23rd instant, is the giving of a prize for the best translation of English poetry into Gaelic.

A monument has been erected in the church-yard of Laggan to the memory of the late Rev. Mr Macfadyen. It bears the following Gaelic inscription:—"Mar Chuimhneachan air Domhnall MacPhaidein, Ministear Lagain, a chaochail air a' cheud lath de'n Gheamhradh, 1880. Duine a choisinn meas anns an Eaglais agus urram na 'Dhuthaich. Chuir a Cnomb-thional an carragh so air a cheann. 'Cha 'n 'eil e marbh, ach na 'chadal." The obelisk was prepared by Messrs Davidson, Inverness, and taken from their quarry of Kinsteary.

Colin Ross, otherwise known as "Callum," died at Edderton on the 26th ultimo, at a ripe old age. Colin enjoyed considerable local repute as a composer of Gaelic verses, which he sang with great effect, and which always greatly delighted his auditors. The deceased was also a great authority on all matters not found in the laws as they appear in the statute books, and could trace local genealogies through all their various ramifications with amazing exactitude. He will be greatly missed in the district.

A monument has just been erected in the Church-yard of Petty to Donald Macrae, the author of a collection of Gaelic Hymns. He was born in Petty in 1756, and died at the great age of 81. The monument which was erected by the people of the district, was supplied by Messrs D. & A. Davidson, sculptors, Inverness. The face of it is festooned with flowers, relieved by a handsome cornice, and bears the following inscription: "Sacred to the memory of Donald Macrae, author of a volume of Spiritual Songs—Born in Petty 11th November 1756, and died 20th November 1837, aged 81 years. 'Cuimhne is iomradh m'ith a chaoidh, b'ith air an fhìrean choir'—Ps. cxii., 6. This memorial stone is presented by a few friends, and erected by public subscription—1881."

DR CHARLES MACKAY, writing in the *Tuam News*, ascribes to a Celtic origin the word "assassin," about whose derivation such a variety of opinions obtain among philologists. Some have supposed it to be derived from a German source. Voltaire suggests it to be a corruption of *chissessin*, a bandit. Dr Johnson derives it from the *arsacidae* who murdered at the command of their chief. Wedgwood, M. Littré and others prefer *hashish*, the drug which the assassins partook of before committing their murders, or else, the name of their supposed chief, *Hassan ben Sabach*. Dr Mackay maintains it to be a corruption of the Celtic appellation of the Saxon, *Sasunnach*, or, with the article, *an Sasunnach*, one who pillaged, ravaged, and murdered the Celtic nations. As lending colour to this derivation, the word is found in English, French, and Italian, but not in German, which refuses its sanction to an etymology which would connect the name of the Saxon with that of murderers. We anticipate many suggestive notes of the above description from Dr Mackay's forthcoming work, "The Obscure Words and Phrases of Shakespeare explained from the Celtic."

THE graves or trenches in which the bodies of the Highlanders were buried after the battle of Culloden, are being cared for by the present proprietor. Formerly the graves were distinguishable only by the slightly raised sod, but stones bearing the names of the clans have now been erected at the head of each trench. On one stone is inscribed the names of the clans "M'Gillivray, M'Lean and M'Lauchlan;" and there are separate stones for "Clan Stuart of Appin," "Clan Cameron," and "Clan Mackintosh." Two graves are marked "Clans mixed." A slab has also been erected near the spot bearing the following inscription:—"The Battle of Culloden was fought on this Moor, 16th April 1746. The graves of the gallant Highlanders who fought for Scotland and Prince Charles are marked by the names of their clans." The interesting prehistoric remains at Clava have also received some attention from the owner of the property. Some of the standing stones which had fallen down have been set up. In clearing up the ground round the largest circle, paved, or rather causewayed paths have been discovered leading from the base of the cairn in a straight line to three of the outer standing stones. Local archaeologists have also recently found a great number of "cup markings" on the stones in this locality. One stone recently discovered had cup marks upon both sides—said to be a very unusual thing.

THE GAELIC TONGUE AND ITS RELATIVES—The existing remains of Celtic, says a recent reviewer, range themselves under two great divisions—Goidelic and Armoric, and each of these includes three dialects. The Goidelic, or, as it is now termed, the Gaelic, contains the Irish, the Erse or Scottish dialect, and the Manx; the Armoric comprises the Welsh, the Bas-Breton, and the recently extinct Cornish. It further appears that while the two main divisions of Gaelic and Armoric are as far, at least, separated from each other as the Greek is from the Latin, and are throughout reciprocally unintelligible, the three dialects into which each is divided are not so far apart as to forbid intercommunication. That is to say, an Irishman, a Highlander, and a Manxman, can without much difficulty follow each other, and a Welshman, a Bas-Breton, and a speaker of old Cornish, can make shift to hold intercommunication; but no Highlander, Irishman, or Manxman, could either understand or be understood by a Welshman, a Bas-Breton, or a Cornishman. It is clear, however, that the further back we go, the more do the two great branches of the Celtic tend to approximate; and there is strong reason to believe that when Cæsar landed on our shores, the Celtic tribes, whether British or Gaulish, had no great difficulty in holding converse in their native speech. Of this ancient speech, the modern Celtic tongues are only the remains or *debris*, and they stand to it in much the same relation as the modern dialects of Hindostan do to the old Sanscrit.

A correspondent writing recently from Sydney, Cape Breton, informs us that the Rev. Dr Hugh MacLeod who went there thirty years ago from the parish of Logie Easter, Ross-shire, is still able to give his wise and kindly advice to all who stand in need of such; and his family are much and deservedly respected by all classes of their countrymen in Cape Breton. On a recent occasion one of his sons was elected a member of the Colonial House of Commons, to fill a vacancy caused by the lamented death of an elder brother. The venerable father, though in failing health, is still wonderfully hale.

Among those removed by the hand of death during the past month we cannot omit to mention one who, though not strictly speaking a Celt, was possessed of warm Celtic sympathies, and took a deep interest in investigating their ancient history and lore, during a somewhat long residence in the Northern Capital. We refer to Dr Patrick Buchan, formerly of the Lancashire Assurance Office, Inverness, who died at Peterhead, early in June. Dr Buchan was the author of several interesting works of a scientific and antiquarian character, and was, moreover, a very successful cultivator of the gift of lyric poetry. He contributed not a few Celtic tales to the local press of Inverness. During his residence in Inverness, Dr Buchan by his kind modest and genial manner secured a large number of sincere friends and admirers who will sincerely mourn his death.

At a recent meeting of the Society of Antiquaries of Scotland, Dr Arthur Mitchell, read a paper on a small vase of bronze or brass found in Eilean Tesca, a small island, containing an ancient Celtic ecclesiastical site, off the coast of Islay. The little vessel was found about 3 feet under ground, and about 50 yards distant from the old church. Dr Mitchell remarked on the great interest of this specimen as the first found in Scotland, and one of a class of ecclesiastical vessels of whose precise use we were still ignorant. The second paper was a notice by Mr J. Romily Allen, C.E., F.S.A. Scot., of sculptured stones at Kilbride, Kilmartin, and Dunblane. In the old burying-ground of Kilbride three miles south of Oban, lie the fragments of a West Highland cross. The shaft is broken in two places, but none of it is wanting. Its total height is 11 feet 6 inches, and it is elaborately carved on both sides. One side presents the crucifixion, with the monogram I.H.S. The shaft is filled with the usual foliageous scrolls, and lower down is the inscription, which shows that it was erected by Archibald Campbell of Laeraig, in 1516. On the other side is a shield of arms displaying two galleys and two boars' heads quarterly. No other Highland cross bears a shield of arms. The cross at Kilmartin stands 5ft. 6 in. high. Its form and ornamentation are purely Celtic, thus differing from the West Highland crosses and slabs, which are covered with foliageous scrolls. The sculptured slab at Dunblane bears a cross of the Celtic form; and the beading which forms the outlines of the cross terminates in spirals at the top and serpents' heads at the bottom. The reverse of the slab is covered with figures of animals, human figures, and symbols.

A meeting of the Council of the Gaelic Union of Dublin was held on Saturday 25th ultimo, when subscriptions towards the objects of the Union were announced as follows:—R. G. Daunt Esq., M.D., Brazil, £4 4s; Rev. Euseby D. Cleaver, Romford, Essex, £10 (second donation); Rev. E. Macguire, Letterkenny, £1 (second subscription); Mr James Grace, Ballingarry, 5s; Mr James Colman, Southampton, 2s 6d. A fund has been established, by the Gaelic Union, for the purpose of aiding the revival of *The Highlander*. Mention was made at the meeting of the good service rendered by that paper in the preservation of the Gaelic language. The following subscriptions to this object were intimated:—The Gaelic Union, £1; do, £1; D. Comyn, Esq., £1; Rev. Jas. Stevenson, M.A., Tunishannon, £1; Euseby D. Cleaver, Romford, Essex, £3; A. B. Simpson, Esq., Birmingham, 10s; G. U. 6s; do 5s. It was desired that further contributions should be sent to the Hon. Sec., Rev. John E. Nolan, or Mr D. Comyn, 19 Kildare Street, Dublin, or *The Highlander* Office, Inverness, Scotland. A letter was laid on the table, from P. J. Keenan, Esq., C.B., intimating that, at the solicitation of the Irish Board of Education, the Treasury had sanctioned the abolition of the extra fee demanded for learning Irish in National Schools. The best

thanks of all who desire the preservation of the language, and the spread of education amongst the people, are due to Mr Keenan and the Board, for their exertions in the matter. By the removal of this restriction, teachers may now give instruction in Irish free to their pupils. The children in the poorer Irish-speaking districts, who were hitherto debarred from learning Irish, will now have an opportunity of doing so, and the teachers will find their reward in being able to put forward a larger number for the "results" examination in this subject, a fee of ten shillings being paid by the Board for each "pass" obtained in Irish. When will our Gaelic Societies here have similarly encouraging reports of the endowment and fostering of Gaelic in our public schools in Scotland? A *bona fide* Gaelic census, and an earnest, persistent and patriotic people in Ireland may have had something to do with bringing about the gratifying result. What is being done to fan the dying Gaelic embers in the Highlands of Scotland?



"The Book of the Club of True Highlanders," upon the preparation of which Mr Macintyre North has been engaged for some time, is now in the press, and is expected to be published about the end of this month. A glance at the undernoted vidimus of its contents will afford an idea of the interesting and comprehensive character of the work. The following subjects are treated of in the first volume:—

CHAPTER I.—*Ancient Keltic life*.—The subject to be investigated; the inhabitants of the stone period; the Keltic race—origin, migration, settlement in Britain; sketch of the Keltic race about the time of our Lord; the hunter; the farm, &c.

CHAPTER II.—Bailemuirn; the investiture of the tanist by the Druids; the review; the sports; the feast, &c.

CHAPTER III.—The workshop; the Druid; the college and students; the classes; the initiation; the foray; the divinations and sacrifices; the preparations for war; surprise of the town; the pitched battle; destruction of the crannogs; storming the fort; burial of the hero.

CHAPTER IV.—The progress of the Keltic race; the leading spirit of the race; the dwellings, forts, round towers, and temples.

CHAPTER V.—The creed of the Keltic race; phallic worship; serpent worship; Arkite ceremonies; the Druid priest and priestesses; the Jewish nation and the Druids' groves; fountains, crosses, sacred stones; divination; Druid eggs; trial by ordeal; Highland honours; the Culdees and the Keltic system of government; their doctrine and learning.

Subsequent chapters treat of:—The ancient musical instruments of the Kelts—the horn, the carnyx gaulois, the stic, the charter horn, the bugle horn; the powder and drinking horn; the harp—its various names and shapes; the Queen Mary, Lamont, O'Brien, O'Neil, Carolan, Fitzgerald, and other harps; harpers and tuning; the ancient scale; the golltraidheacht, the geanntraidheacht, the suantraidheacht; ancient musical notation; the song; the iorram; the oran brath &c.; collegiate studies of the Druids; the different styles of versification and composition; the bards; the learning of the Druids, oghams, &c.; Keltic artists and their handiwork. The Keltic form of Government—the king, nobles, tradesmen, farmers, &c.; the Maermor, Toiseach, &c.; bonds of Manrent; orthodox method of civilizing the Highlanders; the can and urradhus laws of the Brehons; the honour price regulated; athgabhail or distress; repayment in kind; a man's word; his contract; fosterage, marriage, weddings, wakes, and funerals; medicines, ancient standards of weight and capacity; food and drinks; drinking cups, flasks and bowls; general furniture; querns; waulking; the plough, the ríostal, the cas chrom, the cas dhíreach, the old Scots plough &c.; the relations between landlord and tenants; land measure, farm &c.; conclusion.

We have been favoured with a perusal of advanced sheets of the foregoing work, and can bear our most hearty testimony to the elaborate character of the sketches of which it is composed. The sources which Mr Macintyre North has laid under tribute in its preparation are as numerous as their contributions are antique and interesting. No antiquarian who sees the work will feel satisfied if he has missed his opportunity of securing a copy. The price, which may perhaps have staggered some, will, we are quite sure, prove perfectly inadequate to remunerate the tasteful and accomplished author.

L I T E R A T U R E .

THE SUNDAY MAGAZINE. London: Isbister & Co., Limited. The July Part is varied and wholesome. There are no features of striking interest, however. Its illustrations are well finished and exceedingly pretty.

ROBERT BURNS AT MOSSGIEL: With Reminiscences of the Poet by his Herd-boy. By William Jolly, F.R.S.E., F.G.S., H.M. Inspector of Schools. Paisley: Alexander Gardner. 1881.

Admirers of Burns—and who is not?—will cordially thank Mr Jolly for these reminiscences of the poet's life at Mossiel. The book is the outcome of a hero worshipping pilgrimage paid by Mr Jolly to the multifarious spots rendered sacred by residential or other connection with the Ayrshire Bard. At Mossiel, Mr Jolly was fortunate enough to meet with William Patrick, then in his 84th year, who had been one of Burns's herd-boys at Mossiel. [The little work before us is a faithful chronicle, with comments, of the author's interviews with the herd-boy and a few others. It will be greedily read by all true Scotchmen, and will richly repay perusal. It presents a most vivid picture of a very interesting group of the bard and his contemporaries, written in Mr Jolly's perspicuous and forcible style. The book is very neatly got up, and reflects the utmost credit on all concerned.]

THE GAELIC KINGDOM IN SCOTLAND: Its Origin and Church. With Sketches of notable Breadalbane and Glenlyon Saints. By Charles Stewart. Edinburgh: Maclachlan & Stewart.

The neat little book, entitled as above, by Mr Charles Stewart, of Tigh-an-duin, cannot fail to be of great interest and value to all students of Celtic History. Probably there is not a subject of the "Gaelic Kingdom" better qualified by intimate knowledge of the language and history of the district more specially embraced in the little book before us, than Mr Stewart, and he has succeeded in setting the results of long and minute observation and research before the readers in a most enjoyable form. While saying this, we do not affirm that his readers will in all cases accept his reasonings or conclusions; we are sure Mr Stewart himself does not expect it. The nature of the materials from which he has had to construct his history makes this obvious, but all will admit the ability and fairness with which Mr Stewart has disposed of the conflicting elements at his disposal. We cordially commend his little volume, and we are sure it will be welcomed by many to whom the more pretentious volumes of Skene and Maclachlan are inaccessible.

"CUMAIL GU DAINGEAN SAMHLADH BHRIATHAR FALLAIN": Sermon by the late Rev. William Muir, D.D., Minister of St Stephen's, Edinburgh. Translated by the Rev. A. Macintyre, Kinlochspelve. Edinburgh: Maclachlan & Stewart. 1881.

We are sorry that even translation into correct, masculine and idiomatic Gaelic, such as Mr Macintyre is such a master of, will not put sap into a very dull and prosy sermon on "Confessions of Faith," like the one at present before us. Why does Mr Macintyre not, instead of a too strict and literal translation, rather give us, in the racy and sweet vernacular of the West, an original discourse or treatise on some subject of perhaps greater interest and importance to Highlanders, who do not seem to us in any serious danger of departing from the form of sound words? In saying this we do not depreciate the work of Mr Macintyre, in itself; to do so would argue our ignorance of the man and of his wide and exact knowledge of pure and undefiled Gaelic. The sermon is fairly well printed, but we find a somewhat awkward substitution of a dash for a hyphen on the title page, by which the venerable translator is called "Ministear Chean—Lochspeilbh" which might mean either the "phrenologist," or "minister executionary" of Lochspelve.

SOME SCOTTISH GRIEVANCES: Brief Notices of some Subjects of Interest connected with Scotland. By the Rev. A. Hume, D.C.L., F.S.A., &c., Vicar of Vauxhall, and Hon. Canon of Liverpool. Liverpool: C. Tinsling & Co. 1881.

This little *brochure* is a contribution to the discussion of some Scottish questions which have been recently before the public; these being the Scottish Flag, Tartans, and Kilts. The settlement of the vexed subject of regimental tartans deprived the work of any interest that might have been imparted to it by the wholesome breeze of Celtic fervour which sprang up over the Government proposal. In his chapter on "The Scottish Flag" our author supplies some facts not generally known, and he deals with the matter in a friendly and patriotic manner. We quote the following facts which will be new to some readers:—

"Several years ago—it may be fifteen, or twenty, or possibly even more, for time flies rapidly—an officer hoisted at Edinburgh Castle the Royal standard according to its English blazon. This is well known from our coins, especially the sovereign, before St. George and the Dragon were introduced; all of which are minted in London. Reading the quarterings as we would the lines in a book, the arms of England occupy the first place, and again the fourth, to fill up what would be a vacancy. The lion of Scotland, within his double tressure, comes second in order, and the harp of Ireland third. This is known to every observer, and there few who do not understand the symbols. But it is by no means so well known that north of the Tweed the arrangement of the quarterings is quite different. There, the lion of Scotland takes the first place or post of honour, and, for the reason just assigned, the fourth also. The three lions of England come second in order, Ireland occupying the third place as before."

When our author comes to deal with the question of tartans and the alleged invention of the kilt, we fear we must part company with him. We shall not quite charge him with ignorance, but we are obliged to state that he shows considerable want of knowledge. As the subject is, however, amply and effectively dealt with in another page, we shall not further refer to it here.

POPULAR SONGS OF THE HIGHLANDS.—Part 2. Twelve Gaelic songs, with English and Gaelic words. Translations and notes by Thomas Pattison, Pianoforte Accompaniments by Margaret Campbell Pattison. London: Swan & Co. Inverness: John Murdoch.

This is the second part of an admirable collection of popular Gaelic songs, edited and harmonised for the pianoforte by Miss Pattison, with English translations and notes by her late talented brother, Mr Thomas Pattison. Even a superficial glance at the work would justify us in characterising it as a most handsome contribution to the increasing store of Gaelic music which is being within the past few years accumulated by an intelligent staff of amateur Highland musicians. A minute examination of Miss Pattison's beautiful book serves only to increase our admiration. The songs which she has treated in the Second Part are "An Ceol is binne," "Leaba Ghull," "Monaltri," "Cruachan a' Cheathaich," "Bi falbh o'n Uinneig," "Mali Bheag O," "Allt an-t-Siucair," "Moladh an Leoghainn," "Mairi Bhan O," "Cead Deireannach nam Beann," "Mairi Laghach" and "Cumha Mhic-an-Toisich." The airs, most of which are new to us, are melodious, and with few exceptions, they bear evidence of being genuine Highland products. The harmonies are simple and pleasing, and we should think the work requires only to be known to become popular. One caution we would throw out for the benefit of Miss Pattison and other editors of Gaelic music, and that is, to eschew all accidental sharps and flats. We find a few introduced into several of the melodies in the work before us. Even if it could be shown that they do not mar the simple beauty of the lyrics, they are certainly foreign to all Highland music, and are apt to raise questions as to the genuineness of the versions given. We heartily recommend this work to our musical readers. Its price, 7s 6d or 7½d per song, is itself an inducement to purchasers. The work is admirably printed and bound.

FEARCHAIR-A-GHUNNA, THE ROSS-SHIRE WANDERER:—His Life and sayings. By the author "The Maid of Fairburn," &c. &c. Inverness: John Noble, Castle Street, 1881.

It is now thirteen years since "Fearchar-a-Ghunna" whose name and *tout ensemble* were familiar to people over a great part of the North of Scotland during the past and

in the early days of the present generation, passed away. The peculiarities of life and habit and the quaint and witty observations of the Ross-shire wanderer were in danger of being forgotten. It is well, therefore, that this attempt has been made by one well qualified by intimate knowledge of the subject, to preserve from entire forgetfulness the whimsicalities of Fearchar. Of course it is impossible to convey by pen and ink anything like a complete picture of the man—his “airs in dress and gait, and e'en devotion,” and therefore those who remember Fearchar himself may perhaps blame the biographer for the absence of the living realism which they would desiderate; but the book will be read with much interest by those whose recollections of the subject do not go back so far, or are not so vivid as those of Fearchar's contemporaries. The sketch is very enjoyable; we could wish there were more of it. The portrait of Fearchar which forms the frontispiece is admirable, and lies very little under the disadvantage to which we have alluded. It is truly life like. We think it a pity that Fearchar's observations on men and things are not related in his native Gaelic, for we are quite sure that much of their point, which in translation is marred, was due to the rich *gout* of his unadulterated vernacular. Should a second edition be called for, as we anticipate it will, we would strongly advise the author to give us Fearchar's sayings in the original Gaelic. We can conceive the infinite superiority of “Urnaigh na Creubhaig” in its native garb, as compared with the English version supplied in the work before us. We are proud to recognise in the author of this little book our esteemed correspondent, “Maolan.”

CLARSACH NA COILLE.—A Collection of Gaelic Poetry, by the Rev. A. Maclean Sinclair, Springville, Nova Scotia. Glasgow: Archibald Sinclair, 62 Argyle Street, and R. Macgregor & Co., 45 Bridge Street, Inverness: JOHN MURDOCH.

We have to apologise for not having called earlier attention to this most admirable collection of Gaelic songs.

The work consists of the whole poems, and a brief memoir, of the late Mr John Maclean of Tiree, known as Bard Thighearna Chola; ten poems from manuscript collections made by a Dr Maclean in Mull, about the year 1768; thirty-four poems collected by the Bard Maclean about the year 1815; and fourteen songs collected by the Compiler of the “Clarsach,”—in all 103 pieces. In such a large compilation, the workmanship of a very large number of poets, it will be evident that the songs are not likely to be all meritorious; but after a very careful examination, we are pleased to bear hearty testimony to the Compiler's realisation of his purpose to make this collection a work which may be read and sung by all persons and in any company.

Those of our readers who have seen the original collection of songs by the Tiree Bard do not need to be informed that his songs are all pure, and many of them possessed of high poetic merit. It is quite refreshing to meet with such a rich fountain of idiomatic and classic Gaelic. Scarcely less entitled to praise are the contributions from other hands which go to make up this valuable collection. It is difficult, where all are so good, to single out any for special mention, but we cannot resist calling attention to the facetious song of the Bard Maclean, entitled “Diteadh Mhic-an-Toisich,” a song occasioned by the setting up of a Temperance Association. It must not be supposed that the song is composed in any spirit unfriendly to temperance. It breathes no such spirit though apparently so directed. It is much too genial and high-toned to be so interpreted. There is nothing Bacchanalian in it, and we are sure no one can read it without enjoying immensely its warm Highland frolicking humour.

We can almost see the characters leap out into life, as the bard calls out the names of John Barleycorn's friends. We quote a few verses:—

Tha mi sgith bho 'n tim so 'n de ;
Cha 'n 'eil m' inntinn lean air gbleus ;
'S beag an t-ìoghnaidh sin dhomh fein,
'S gu 'n d' fhuair mi sgeul 'tha muladach.

Ged a fhuair iad e fo chis,
Cha robh leithid anns an tìr ;
Bu chompanach e do 'n rìgh,
Do dh' uaislean grinn 's do chumantan.

Cha tig dhonhsa bhì n am' thamb,
'S Mac-an-Toisich, fear mo ghraidh,
Aig a naimhdean ann an cas ;
Am fleasgach aluinn, urramach.

Gur-a diombach mi do 'n chleir
'Chuir an torachd as a dheigh ;
Gu 'm bu dilens e dhaibh fein,
Ged thug iad beum na dunach dha.

The editor has supplied a number of most interesting historical and biographical notes with the compositions of the various poets represented in the volume.

We have had pleasure in welcoming not a few excellent Gaelic works within the

past few years, but in none of them is there to be found a more enjoyable feast of excellent Gaelic and good poetry, than in the volume before us. We again heartily commend it, and we trust the pecuniary success of the work will be such as to encourage its talented editor to proceed at once with the publication of the stock of Gaelic compositions still in his hands.

The printing, and press correcting, of the work, are well worthy of—may we not call him the only Gaelic printer in the world?—Mr Archibald Sinclair, Glasgow.

LITERARY NOTES.

WE learn that Professor Blackie is engaged in preparing for the press a new work on the Highlands, under various aspects—physical, antiquarian, social, and domestic.

AN interesting article, descriptive of a tour in the north Highlands, with well executed illustrations of scenes in Inverness, Fort-Augustus, &c., appeared in *Cassell's Magazine* for June.

MESSRS LOGAN & Co., Music Publishers, Inverness, have issued a couple of fantasias on Highland airs, entitled, "Lays of the Gael" and "Lays of the Highlands." The arrangements are by Rocketro.

DR CHARLES MACKAY is about to publish his papers on "The Poetry and Humour of the Scottish Language." The articles, which appeared ten years ago in *Blackwood*, were at the time supposed to be by Lord Neaves.

MR SCOTT SKINNER, who has attained considerable repute as a successful composer, editor, and adapter of Scottish and Highland dance music, is about to issue a collection of over one hundred Strathspeys, Reels, Highland Schottisches, &c. The work is to be published by subscription at 10s 6d per copy.

Inverness and its clan-tartan industry, receive fitting recognition in *The Biograph* for June, in a biographical sketch of Mr Donald Macdougall, so well and familiarly known as a successful and enterprising merchant, and a liberal benefactor of the industrial and philanthropic institutions of Inverness.

MR David Glen of Edinburgh, the well known bagpipe maker and bagpipe music publisher, is about to issue a tutor with all the necessary scales and instructions to learners of pipe-playing. Mr Glen's tutor will differ from any yet published, and will supply instructions for the manipulation of the "cuttings" in quicksteps, strathspeys and reels. It will also contain about 50 bagpipe tunes never before in print. Its price, it is expected, will not exceed 3s 6d.

MRS HIBBERT WARE has ready for publication two Highland novels, entitled, respectively, "At last, but late," and "The Daft Highland Laird." The scene of the former lies chiefly in Appin and the district of Lochiel, and the hero is Dr. Archibald Cameron, who was out in 1745, and who suffered for the cause of the House of Stuart. The locality of the second tale is divided between Inverness and Edinburgh, and the era of the story is the period immediately succeeding the Battle of Culloden.

THE Society for Propagating Christian Knowledge have resolved to bear the expense of a revised Gaelic Bible, and have invited a number of well-known Gaelic clergymen and others to co-operate with them. We trust the collaborators in the work will get along more smoothly than did the former Joint Committee of the Established and Free Churches for the revision of the Gaelic Bible. Dr Masson, dissents from this resolution of the S.P.C.K. on various grounds. We learn that the names of the Committee nominated are:—Rev. Dr. Maclauchlan, Elinburgh; Rev. Dr. Clark, Kilmallie; Rev. Mr Mackerzie, Kilmorack; Rev. Mr Dewar, Kingussie; Rev. Mr J. T. Maclean, North Bute; Rev. Mr Norman Macleod, Edinburgh; Rev. Mr Robert Blair, Glasgow; Sheriff Nicolson, and Mr D. Mackinnon.

THE WIZARD OF THE NORTH (Matthew & Co., Dundee.) for 28th May, contained a portrait and an appreciative sketch of the character and career of our valued friend and contributor, Mr William Allan, Sunderland. The portrait gives a very fair representation of the indomitable determination and force of character stamped on Mr Allan's sturdy Scotch face. Any physiognomist of penetration will not be surprised, after seeing the countenance, to learn that Mr Allan is a great and successful worker with head and hands.

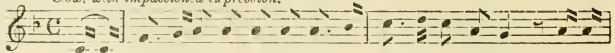
MR JOLLY, H. M. Inspector of Schools, Inverness, is preparing a biography of John Duncan, the Alford Weaver Botanist, whose case created such interest some time ago. In consequence of Mr Jolly's sketch of John's interesting life in *Good Words*, and the appeals otherwise made on his behalf, a fund has been raised amounting to £326, which has been invested under a trust deed for his behoof in his declining years, he being now in his eighty seventh year. Mr Jolly's book will be waited for with great interest.

WE learn, with pleasure, that the second number of the *Scottish Celtic Review* is about to be issued. The fact that this work is under the editorship of the Rev. Mr Cameron, of Brodick, is ample guarantee to the trustworthy and philologically exact character of its articles, Mr Cameron being, without question, our best authority on on such subjects. The articles which formed number I., issued in March, were characterised by the excellencies to which we have adverted. We trust the painstaking editor will be well encouraged in his efforts, by all students of the Gaelic language, and its philology.

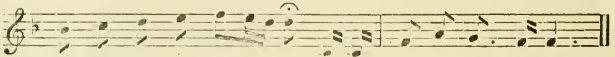
SCRIBNER'S MONTHLY, (London: F. Warne.) with the May number, not only commences a new volume but appears under a new and most quaintly illustrated wrapper. It represents an ancient ornate stone slab on a light brown ground, and having inscribed on top the title of the magazine in plain antique Roman letters. The highest commendation which we can give the literary and artistic contents of the magazine is to say that they are quite up to the standard always maintained by this most charming monthly. The illustrations are simply perfect specimens of the art. Among the contributors to the May number is Ralph Waldo Emerson.

SHAKESPEARE AND GAELIC.—Many of our readers are aware that Dr Charles Mackay has in preparation a work entitled "Obscure Words and Phrases in Shakespeare and the Elizabethan Dramatists explained for the first time from the Celtic sources of the English Language." Dr Mackay sends us the following note as an illustration of his method of tracing the derivations of the obscure words to be met with in the early dramatists:—"Cosier.—Malvolio says in Twelfth Night—'Do you make an ale-house of my lady's house that ye squeek out your *cozier's* catches without any mitigation or remorse of voice.' What is *cozier*, or *cosier*, as it is sometimes written? Dr Johnson thought it meant a *tailor* from *coude*, to sew; Nares and Hattiwell considered it to mean a *cobbler*; while Harsnet, afterwards Archbishop of York, alludes to the catches or words, sung by working people in ale-houses—as songs "sung by *tinkers* as they sit by the fire with a pot of good ale between their legs." The Celtic etymology of the word refers it neither to tinker, tailor, nor cobbler, but to *cos* a foot, and *cosaire*, a traveller on foot, a walker, a pedestrian, a way-farer, a tramp; and *cosan* a foot-path. It would thus appear that in Shakespeare's time, the working men of England, when on the tramp, or travelling from place to place, in search of employment were in the habit of assembling in the evening at the way-side public houses and singing "Rounds and Catches" together. [On this subject see Mr Chappell's "Popular Music of the Olden Time"—vol. I. page 109, 110.] The musical taste of the people was not confined to tailors, or cobblers, or tinkers, as might be supposed by those who narrow the meaning of *cosier*, to any one handicraft, but prevailed generally among the working classes. In the introduction to Boswell's Journal of his Tour in the Hebrides with Dr Johnson, the Editor (the late Dr Carruthers, of Inverness) says that at that time, the last gleams of romance in Highland life had been extinguished, and that the chiefs no longer boasted of their *coshier* or *retinne*; "i.e., their footmen—or men on foot—who followed or ran before them on great occasions.

GREGOR MACGREGOR'S LAMENT.

Slow, with impassioned expression.

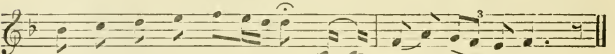
Ear-ly on a Lammas morning, With my hus-band I was gay ; But my
 Moch madainn air La Lun-asd, Bha mi sugradh marri m'ghradh ; Ach m'an



heart got sore-ly wound-ed Ere the mid-dle of the day.
 d'thain-ig meadhon la - tha, Bha mo chri-dhe air a chradh.



Och-an, och - an, och-an, ui - ri, Tho' I cry, my child, with thee, Och-an,
 Och-ain, och - ain, och-ain, ui - ridh, 'S goirt mo chri..... dhe, laoigh, Och-ain,



och - an, och - an, ui - ri, Now he hears not thee nor me,
 och - ain, och - ain, ui - ridh, Cha chluinn d'athair ar laoidh.

KEY F.

.s ₁ , s ₁	d., r : m.m m.m : m., f	s., l : s.m r :
m, m	f., s : l . t d ^l . t. l : ṡ. s ₁ , s ₁	d m : r, d d : - .
.s ₁ , s ₁	d., d : m.m m.m : m., f	s., l : s.m r :
m, m	f . s : l . t d ^l . t. l : ṡ. s ₁ , s ₁	d m : r, d, t d : - .

Malison on judge and kindred,
 They have wrought me mickle woe
 With deceit they came about us,—
 Through deceit they laid him low.
 Ochan, ochan, &c.

Mallachd aig maithibh 's aig cairdean,
 'Thighinn 'm chradh air an doigh :
 Thainig gun fhios air mo ghradh-sa,
 'S a thug fo smachd e le foill.
 Ochain, &c.

Had they met but twelve Macgregors,
 With my Gregor at their head,
 Now my child had not been orphaned,
 Nor those bitter tears been shed.
 Ochan, ochan, &c.

[neach,
 Na'm biodh da fhear-dheug deth chin-
 'S mo Ghriogair air an ceann,
 Cha bhiodh mo shuil a' sileadh dhear,
 No mo leanabh fein gun daimh.
 Ochain, &c.

When I reached the plain of Bealach,
 I got there no rest nor calm,
 But my hair I tore in pieces,
 Wore the skin from off each palm.
 Ochan, ochan, &c.

Rainig mise reidhlein Bhealaich,
 'S cha d' fhuair mi ann tamh ; [ruinn,
 Cha d' fhag mi roinn do m' fhalt gun tar-
 No craiceann air mo laimh.
 Ochain, &c.

Oh could I fly up with the skylark,
Had I Gregor's strength in hand,
The highest stone that's in yon castle,
Should lie lowest on the land !

Ochan, ochan, &c.

Bahu, bahu, little nursling—
Oh so tender now and weak !
I fear the day will never brighten
When revenge for him you'll seek.

Ochan, ochan, &c.

[uiseig,
'S truagh nach robh mi 'n riochd na h-
Spionnadh Ghriogair ann mo laimh,
'S i chlach a b' airde anns a' chaisteal,
Chlach a b' fhaig do 'n lar.

Ochain, &c.

Ba hu, ba hu, asrain bhig,
Cha n' eil thu fhathast ach tlath,
'S eagal leam nach tig an latha,
Gu 'n diol thu d' athair gu brath.

Ochain, &c.

NOTE.—We are indebted to the First Part of Miss Pattison's *Collection of Gaelic Songs* for the words and music of the above. The circumstances that gave rise to the lament were singularly tragic and touching. The authoress, a daughter of Colin Campbell of Glenorchy, was married to Gregor Macgregor, who, with his father and brother, were beheaded by her own father, Colin Campbell of Glenorchy, aided by Campbell of Glenlyon and Menzies of Rannoch. This explains her maledictions on her kindred for the foul deed. Her brother, Black Duncan (Donnachadh Dubh a' Churraic), was afterwards seventh laird of Glenorchy. The music seems to us to bear internal evidence of being exotic; indeed, we have an impression that it is only a version of some familiar Irish air, whose name we cannot at present recall.

JUNE AND JULY.

With leaf and blossom laden,
June smiles upon the earth ;
The green leaves nestle round her,
The sweet wild rose hath crowned her ;
A laughing blue-eyed maiden,
In sunshine and in mirth,
With leaf and blossom laden,
She smiles upon the earth.

Though July long hath sought her
Her face he shall not see ;
He follows e'er behind her,
And he shall never find her ;
The full-blown flowers he brought her
Shall cold and withered be,
For though he long hath sought her,
Her face he shall not see

Though he is e'er pursuing,
She cannot hear him speak.
When August's hot caresses
Shall touch his golden tresses,
He will fly from her wooing
To kiss June's rosy cheek ;
But vain in his pursuing,
She cannot hear him speak.

A rose she left in token
To all that will remain.
Through shady wood and byway,
In winding lane and highway,
With words of love soft spoken,
He searches, but in vain ;
A rose she left in token
To all that will remain !

NOTES OF INTERROGATION.

GUNN.—Who is chief of the Gunns?

MAC IAN.

MURRAY.—Who is the Chief of the Clan Murray?

ONE INTERESTED:

SUTHERLAND.—What is the proper Gaelic of the surname Sutherland?

CATACH OG.

MACKAY.—Is Mr Mackay (the wealthiest man in the world) a native of Sutherlandshire?

ALBANNACH.

MACSWEEN.—To what clan do the MacSweens belong? and what tartan and badge are they entitled to wear?

S. W.

DINGWALL.—What is the Gaelic of the surname Dingwall? Has the name any connection with the town of Dingwall?

A. B. C.

CESSNOCK.—Can any of your Gaelic readers give me the etymology of the word Cessnock, the name of a small river in Ayrshire?

J. A.

MACCODRUM.—Who were the MacCodrums—"Clann Mhic Codruim nan ron"? And can any one give the particulars of the tradition connected with their clan?

C. O. D.

SOIN.—Can any of your philological correspondents say whether the Gaelic word 'soin' (esteem) and "son" have any affinity with the French "soin" (care, attention)?

I.

AM BARD SMEATACH.—Will you or any of your readers say who was the "Bard Smeatach" referred to in *The Highlander* some time ago, in a notice of the name MacLagan?

J. A. S. MACLAGAN.

MACEACHERN.—Maceachren, Maceachorn, Maceachin, Mackechnie. There is a great diversity in the spelling of this surname. Can any of your readers inform me which is correct?

E.

"CHAR."—I find that a number of West Coast people use the Gaelic word "char," for "chaidh," went. Can you tell me if this is a corruption? or is it an equivalent Gaelic word? I do not find it in my dictionaries.

OCCIDENT.

MACDONALD.—Will you kindly let me know which parish in Sutherlandshire the Right Honourable Sir John Alexander Macdonald, K.C.B., D.C.L., and LL.D., Prime Minister of Canada, &c., was born?

MAC-BAN-DOMHNULLACH.

MACLEAN—JOHNSON.—Some one having observed that Dr Johnson was a Maclean without knowing it, may I ask whether there is any connection between the two names?

SHON MACLEAN.

[The Macleans are *Clann-'Ill-Eathain*—the sons of John, the servant.]

BAGPIPES AT HALF-A CROWN.—I see in the Glasgow newspapers an advertisement of the Argyle Rubber Company, 110 Argyle Street, announcing bagpipes, carriage free, at 2s 9d. Can you tell me whether the article is meritorious enough to justify them in saying that "no Highland home should be without this wonderful musical instrument"?

D. RONE.

ELPHINSTONE.—Are the Elphinstones an Irish family? There are some of that name in Sutherlandshire for nearly three hundred years. About that time the Earl of Sutherland (Earl John) married an Irish lady, named Anna Elphinstone, and it is likely that some of her friends settled in Cataobh where they remain till this day.

YOUNG CELT.

"BUT," AND "BEN."—What is the derivation of these terms? It has been suggested that they are derived from *be-out* and *be-in*, but to my mind the Scotch term for "without," *bot*—"Touch not the cat *bot* a glove,"—suggests the origin of one, and probably *ben may*, in a like manner, be a corrupt form of "within." Does Gaelic throw any light on it?

BENJAMIN.

SONG WANTED.—Will any of your readers favour me with the words of the Gaelic translation of the English ballad "William Glen"? It appeared in an old collection of Gaelic poems and songs; if I mistake not that of the late John Maclean, the Tìre Bard. From the fact of its not appearing as among his works in "Clarsach na Coille," however, I infer that the translation was not his own.

J. W.

CULLODEN.—Can you give me the etymology of the place name "Culloden"? Of course everyone knows that the Gaelic form of the name is "Cuil-odair." There will doubtless be ancient documents in the charter-chest of the Culloden family that would throw light on the question of sound and spelling—always a most important consideration in settling Gaelic derivations.

I.B.O.

LEARNING GAELIC.—Wishing to begin the study of Gaelic, I venture to ask your advice upon the best books.

S.H.

[Macbean's or MacPherson's Gaelic Grammar and Lessons (1s); Mrs Mackellar's Gaelic Phrase Book, with pronunciation (3s); McInnes' Conversations, Gaelic and English (1s); and MacAlpine's Gaelic and English Dictionary (cloth 9s, half calf 11s).]

"THE."—I find two chiefs in Scotland, The Mackintosh and The Chisholm, and in Ireland a larger number, prefix the definite article "The" to their names by way of title. In the case of proper names already prefixed by "Mac" or "O," the habit is grammatically wrong, and must have originated with people ignorant of the Gaelic of either Ireland or Scotland. I should like to be informed as to the right by which the invidious distinction in question has been adopted, and whether the custom is an ancient or a modern one.

THE MACARON.

MELVILLE.—What are the armorial bearings, or crest, and badge of the Melville family? Have the different branches of the family, viz., Melvill, Melvin, Melven, and others, the same crest, badge, and motto? The Melville motto is "Quod potui perfecti," or, "I have done what I could." They are pretty numerous in this county since the Reformation, when two brothers settled in it. The Sutherland family were of the Reformed party, and sheltered not a few of the Covenanters at that time.

MACLANACH.

DUNMAGLASS AND ABERCHALDER.—Can any one tell me if these estates have passed from the possession of Neil John Macgillivray, Chief of the clan which bears his name? If so, the clan will be landless in Scotland, their only share of their native soil will be the six feet by two of a final resting place which will still be allowed them. Their possessions in the New World are considerable; but why are they unrepresented and landless at home? Their Chief's possessions have become small by degrees and *sorrowful* less; but I think there are three or four members of the clan in Inverness-shire still able to rescue the remaining estates from the grasp of the alien. I fear, however, lest they may have outlived the grand old feeling of clanship and patriotism which characterised the Celts of other days. We shall see. *Tempus omnia revelat.*

A FAR AWAY MACGILLIVRAY.

SOME GAELIC NAMES.—During a recent visit to the Highlands I heard "the *galtair*," "an *g'alcuir*," and an *galcadair*" applied to the same gentleman. Now any of these words with the prefix "Mac" might become a surname, thus—Mac-a'-Ghaltair, Mac-a'-Ghalcair, Mac-a'-Ghalcadair. These again might be rendered in English, Mac-Walter, Mac-Walker, and even Blackadder. Possibly there may have been even such a name as "Plocadair," the Beetlemaker. Any or all of these names might by translation become Fullarton or Fuller's Son. There is in Atholl a place called in Gaelic "Blar Uachdar" and in English "Blair Walker." This would explain how "Mac-an-Fhucaidair" could be rendered in English "Walker," even though the two words had no relation to each other. Again, this name might be shortened into "Nucator," and so we have in Glenisla a place called "Clachnockater," very likely "Clach-an-Fhucaid air." These notes may appear far-fetched but there is no accounting for some of the corruptions that take place in our Gaelic proper names. Can you tell me if the word "Ailleag," the name given to Dundee by the people of Strathardle, is a term peculiar to that district?

GALL-GHAIDHEAL

SONG WANTED.—I would like to get the whole of the song of which the following is a stanza. It has a very fine melody.

"Shin iad air tus aig Cnoc Eda,
Luchd nam feileadhan gast,
I e an gunnaibh glan air an gleusadh,
'Gearradh nan reubalaibh as.

Bha Caipin Mac-Aiodh ann a Clibric,
A's 'ichear Grandd a Goillspidh an Tuir,
B'e Samuel Domhnallach an *driller*,
A's bu chaomhail leis na gillean an triuir."

I heard my grandmother sing the above stanza to-day (June 20.) It is all that she can recollect of it. As you are interested in old world lore, I may mention that my grandmother's recollection of the song goes back eighty years, when she heard her father repeating it, she being then, as you may suppose, "a young lassie."

TIR-NAM BEANN.

THE GRAHAMS OF ARGYLESHIRE.—In the district of Knapdale and neighbourhood there are a number of Grahams who were called in Gaelic “Clann Mhic-Ille-Bhearnaig.” Can any of your readers throw light on the derivation of the name or the source from which these -rahams came? That they are old residents is proved by the fact that they are mentioned in the words associated with the Mac Ivers’ Lament, “Thoir dhonh mo phìob a’s theid mi dhachaidh.” The following are the only lines of the song which I can recall—

“Thug cloinn Mhic Ille-Bhearnaig nan gobhar * gniomhach,
 Diogh’tas air Cloinn Iomhair Ghlasraich,
 Ged a dh’ olainn togaid fhiona,
 B’ urrainn ’diol Clann Iomhair Ghlasraichh.”

It seems that in an engagement between the Grahams and the MacIvers, the only man of the latter who escaped was the piper, who threw away his pipes and took refuge in flight. Hence the title of the Lament, “Thoir dhonh mo phìob,” &c. I should like to be informed who the MacIvers were; and if any of them exist in Glasraich now, what names do they assume?

JEAN BLANC.

ANSWERS TO NOTES OF INTERROGATION.

MAC-LEA.—A correspondent of *The Highlander* recently asked information as to the derivation of the name Mac-Lea. I see in an ancient list of the dependants of the MacDougalls, quoted in MacLagan’s “Clan of the Bell of St Fillan,” the MacLeas appearing, with the note, “improperly calling themselves Livingstones.” In certain parts of Argyleshire the equivalent of Livingstone is “Mac-an-leithe,” or, as suggested by some one, “Mac-Iain-Leith” (the Son of Grey John). The Islay Bard, Livingstone, always Gaelicised his name Mac-Dhun-leibhe, evidently, in spite of his inborn dislike for the Irish, the Gaelic form of the well known Irish surname Dunlevy, or Mac-Dunlevy or Levison, easily convertible into Livingstone. When we look at the fact that in all the above forms, the *bh*’s and *dh*’s are almost quiescent, we can readily see how the name came to assume the form “Mac-Lea” or “Mac-Leay.” There remains, however, behind all this, the further question. Whence the name “Mac-an-Leithe,” “Mac-Iain Leith,” or “Mac-Dhun-leibhe?” I leave this for some of your more learned contributors.

MAC-MHARCUIS.

ALASDAIR MAC AONGHAIS.—Some time ago you had an interrogation with respect to the couplet,—

“Bi thusa ad cherrd agamsa,
 ’S bidh mise ’n bhàrd agadsa.”

It was composed by Alexander Macdonald, better known as “Alasdair MacAonghaiss.” The occasion of its first utterance was as follows. The old bard was fishing from a rock in Loch Leven. A neighbour lad—afterwards the father of Dughall Dhonnachaidh—had by chance a fine file for sharpening fishing-hooks, and the old man not coming any speed at the fishing, the young man brought out his file and sharpened his hook, whereupon Alasdair addressed to him the lines which I have quoted. The story was related to me by the son of the possessor of the file, who died lately at a great age. Another story is told of the Bard which may be worth repeating. He was one day at Clachaig Inn, Glencoe, when Rob Roy Macgregor and a number of men pushed their way rudely and uninvited into a private room, the Chief himself behaving as was his wont when desirous of picking a quarrel. But Alasdair very quickly showed the noted free-booter that he was for once, at least, in the presence of one who could master him. I am not in possession of the details of the encounter but the strangers had to capitulate in favour of the local hero. I am tempted to give yet another anecdote of Alasdair. The river Leven is famed for the excellence of its salmon and it appears the two lairds of Kinlochmore and Kinlochbeg, Camerons and Macdonalds differed, and determined to refer the settlement of their dispute to the “arbitrament of the sword.” On the appointed day the Glencoe men were early on the ground, and Alasdair, who never feared the face of man, appeared among the rest, and, in order to view the battle, for the purpose of commemorating it in verse, he took up his position in a tree on Creag-an-t-sionnach where he composed the verses which I am about to append. I must, however, first inform your readers that Kinlochbeg was married to the daughter of Keppoch (Ciaran Macbach), as brave a man as Sir Ewen, but his means were small. His wife brought Kinlochbeg no tocher a circumstance of which he did not fail to remind her. She sent a message to her father who came with 200 men fully armed. As they were seen descending Maun-na-lou, she addressed her

* Or perhaps *gaothar*, a greyhound.

husband in these words—"Thig a mach a nis, a bhodaich, agus fuic mo ni." (Come out now old churl, and see my property, or substance). Sir Ewen put a stop the strife, threatening that if they shed a drop of blood about the river, he would exterminate them. The following is all that I have been able to recover of the bard's poem on the occasion :

Ill in, ill o, illinn o ro,
Ill in, ill o, illinn o ro,
Ill in, ill o, illinn o ro,
Illinn o 's na h-oro eile.

"Slan gu'n triall an Ciaran Mabach,
Ghluais Diciadain thar na Ceapach,
Cha dubb, no ciar, no lachdunn,
Nach robh na 'n dian-ruith thun a' chlad-
[aich.

"Iad na 'n dian-ruith dh' ionnsaidh 'n iasg-
'S cha bu choltach riu a dhiananah, [aich,

Iad gun dubhan, gun slat, gun driamlach,
Gun mhorghath, gun lion, a's gun leusan.

"'S iomadh cuilbheir air ghleus lughan,
Spainnteach ga charadh na h-ibhal,
Sgiath dhubb, sgiath dhonn a's sgiath bhua-
Bha le Dail-bhail le sar shiubhal. [idhe,

* * * *

"Ach na 'n tarladh na daoine rithe,
'S gach aon taobh dhiubh bhi na h-uidhir,
Co sam bith bu mhomha puthar,
Cha bhiodh a h-aon aca buidheach."

I have another line. "Mam-nan-lon neo-dhiblidh," but the remainder of the stanza to which it belongs is, I fear, lost. CAMARONACH.

GOSSIP OF THE MONTH.

"Not dead but sleepeth" is a tombstone fiction that applies equally as well to "Ino" as to the *Ard-Albannach*, and really, my dear sir, what a most blissful rest we have had! For six long midsummer weeks we have had a foretaste of that scribblers' paradise, where P. D.'s cease from troubling and the weary are at rest; and for the same long period with what supreme indifference and placid brow (that broad expanse wherein bright thoughts do dwell) have we pursued the even tenour of our way, uninfluenced alike by the little babbles and the big splashes that are everlastingly disturbing the equanimity of our local wash-tub. It has been hard, however, to quietly allow the thousand and one follies of the hour to pass unheeded by, with a moral unpointed and a tale unadorned. And 'tis sad, most sad, to note that with the cessation of "Ino's" weekly wisdom (if the compositor spells "weekly" with an "a," I'll knock him "out of sorts.") the fools increase and the good men die.

"An nair a bhios Murchadh 'n a thanh, bidh r e ruamha;" and the same remark applies to me. "As twice as more" is an euphemistic phrase that in the mouth of a Dungal Crater has a tremendous effect on a Rob Roy audience; and when I tell you that I am now worth "twice as more" as an undiluted Sassenach, you will readily understand that I am now able to think in two language, and am consequently, according to the old saying, "twice a man." One of old Roger Ascham's best sayings was—"Even as a hawke fleeth not hie with one wing, even so a man reaches not to excellency with one tongue;" and old Benjamin Franklin added that a man who knew three languages was worth three men; but my ambition is modest, and for the present I am opposed to indiscriminate polygluteral exercises. I should possibly have let "Macalpine" alone, but I was struck with the great probability that by the time the Celtic Chair Fund had swollen to the dimensions desired by our jolly old miscellaneous professor—(the Oban Stage must be rather tired fo being termed "genial and versatile," and as I have experienced the same feeling myself, I vary the phrase)—well, I was afraid that when the Chair *was* ready, the man would be wanting. This appeared to me to be most alarming, and as I am an excellent person at filling a vacancy with £600 a-year attached, or rather unattached, I went in for the Gaelic; and I can now safely prophesy that when the upholstery work on that Celtic article of furniture is finished, the chair itself will be occupied by no less a person than your distinguished contributor. And then, "Bidh meas air 'Ino' 'n u ir a' chaillear e!" By appointing a gentleman whose name has not hitherto been mentioned, the Council hope to disappoint impartially all those whose names *have*.

In this most miserable month of July—"Mios crochadh nan con"—when, as I suppose it means, even dogs wi-h they were hung—when top-coats and umbrellas are stern necessities and three-penny 'buses cheap luxuries, "Ino" would very much rather go abroad and chronicle the doings of some mystic Stratheden than write even one page of gossip. But needs must when the P. D. drives.

That most beneficent modern creation, the Northern Post-Office, has, thanks to a fairly good Lewis fishing and a little revival of trade in the Hebrides, been able to screw a little extra out of the common folks of those regions; and the money thus saved has very properly been spent in favouring the Inverness merchant princes with their letters an hour earlier. Thanks to Mr Fawcett, we are now enabled to receive our morning letters in bed, transact our business between the sheets, and have a little leisure for enjoyment in the evening. Thus, you see, a morning mail acceleration leads to an evening male exhilaration. The only drawback is that the Post-office opens only during church hours on Sunday, thus interfering with the worship of God. It is now proposed to delay the latter an hour, to enable a dry sermon to be pleasantly varied with a little business-letter literature.

Speaking of the Post-office reminds me that they have removed Ballachulish from Inverness-shire to Argyshire. My advice would have been "Faugh a Ballachulish!"

Captain Fraser of Kilmuir and Mr Anthony Trollope greatly resemble each other; This is not very apparent at first, but when I mention that the latter is a "he fictionist" and the former an "e victionist," the resemblance will be apparent. [Since the above was evolved, Captain Fraser has changed his character, but I can't afford to smother a good pun because one sinner hath repented.]

A Skye grievance should interest a Skye representative, but "Camaronach bhog an ime" is as true now as ever. A few Skyeman who approached our county Cameron on the subject of Skye Evictions got well "battered" for their pains; and unless the hon. gentleman gets converted in the meantime, the members of the Gaelic Society will get a tremendous oleomargarining on the 14th. Strange as it may appear, I hear that Captain Fraser himself was suggested as chairman of the Gaelic Assembly. Why not have the Hydra-headed "balach" at once?

Invernessian home characteristics assume the form of smoking, spitting, lounging, and pocket-interior-feeling. So it appears. It was the avowed existence of these traits that induced the Inverness Town Council not to erect a couple of ornamental seats on the Exchange; and I suppose it is the same cause that prevents many other improvements being carried out. One of our artistic photographers, appreciating the advantage of having a real Invernessian in his picture of the Municipal Buildings, succeeded in getting a couple of specimens of the genuine article, with extra deep pockets—and a pretty picture they make.

On the 7th June, the boarding round the fountain on the Inverness Exchange was removed, and the structure exposed to the naked eye. No one was hurt.

Round the corner, also exposed to the naked eye, is the old town cross, in fragments, in search of a site. The latest proposal is to have the phallic remnant erected on the triangular piece of ground belonging to nobody at Ness Bank, in commemoration of the very many great projects the Dean of Guild talked about, during his term of office.

I need hardly tell my readers that our municipal people work exceedingly hard, and are ever alive to the exigencies of the hour. Last week it was privately proposed to appoint a Comtee to view and report on the comet; and if anything were needed to show that they really do do something occasionally, I have only to point to the fact that on June 6th, 1881, they agreed to actually carry out a resolution passed in June, 1880!

Among the minor events of the month may be noted a bogus sulphur shower, which made the wicked awfully good for a few days, and for only a few days; the summer fast days—"urnnigh an duigh, 's briagan am maireach"; the boycotting of the Highland Railway by the fishcurers, and the consequent prohibition of the use of fish on the Highland line; the trial of the Craig Patrick evil doers—"Carraig Phadein fo na beannaich"; the departure of Walter Bentley at the zenith of his fame—"An nair a's fhearr an cluich, 's fhearr sgar"; the hoisting of a Wragge on Ben Nevis to ascertain which way the wind blows; and the advent of the tourist season, causing our Highland pirates to "prepare to receive boarders."

Sorry to say "*Soraidh leibh*," but the Editor wont accept another line this month
from

"THE HIGHLANDER" FUND.

The following contributions towards "The Highlander Capital Fund" have been given or promised:—

John Mackay, Hereford ...	£10	0s	0d	Ranald Macdonald ...	0	10s	0d
J. Duff ...	5	0s	0d	E. O'Sullivan, Romford ...	0	10s	0d
J. Duff, (second contribution) ...	5	0s	0d	R. P. Duncan, Liverpool ...	0	10s	0d
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Glasgow Highland Association ...	5	0s	0d	A. Grant, Stornoway ...	0	10s	0d
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Robert Ross, Stonehaven ...	2	0s	0d	"Mathew Hartside" ...	0	10s	0d
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Do. do. for 200 papers ...	1	0s	0d	J. Campbell, Philadelphia ...	0	10s	0d
Do. Rev. E. D. Cleaver ...	3	0s	0d	Colin Brown, Glasgow ...	0	10s	0d
Do. D. Comyn, Esq., ...	1	0s	0d	M. Carmichael ...	0	10s	0d
Do. Rev. J. Stevenson ...	1	0s	0d	Duncan Kelly ...	0	10s	0d
Do. A. B. Simpson, Esq., ...	0	10s	0d	D. Kelly (2nd) ...	0	4s	0d
Do. R. J. O'Mulrennan, ...				J. Johnson ...	0	10s	0d
Esq. ...	0	10s	0d	J. Gillespie ...	0	10s	0d
Do. "G. U." ...	0	6s	0d	K. A. Gillanders ...	0	10s	0d
D. S. Ferguson ...	1	0s	0d	Paul Campbell ...	0	10s	0d
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R. F. Mackenzie ...	1	0s	0d	Geo. White ...	0	8s	0d
D. Macdonald ...	1	0s	0d	R. Dick, ...	0	7s	0d
A. Macdonald, Liverpool ...	1	0s	0d	G. Boyle, ...	0	5s	0d
Hew Morrison ...	1	0s	0d	J. D. Chambers ...	0	5s	0d
G. G. Macleod ...	1	0s	0d	J. Mackenzie ...	0	5s	0d
A. Jeans ...	1	0s	0d	J. Davidson, Dundee ...	0	5s	0d
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ANSWERS TO CORRESPONDENTS.

M. M. CURRIE.—Received.

RECEIVED WITH THANKS.—D. McD., Cape Breton.

M. CAVILL.—Many thanks for your patriotic and magnanimous note.

DONALD BEATON, MACKAY.—We have now put your account straight.

LODA.—Received your lyrics. They will get an early place. Many thanks.

SEANN-LARACH.—Your letter came duly to hand. We shall reply in detail shortly.

J. MACKINTOSH, BRISBANE.—We find that your First of Exchange was cashed in August, 1879.

KUARAIDH-NA-H-ARAID.—Leig dheinn a chluinntinn e' aite bheil thu. Na cailleamaid eolas ort.

TO LONDON SUBSCRIBERS.—Will the sender of a P.O.O., for 6s 6d in January last, send his name and address?

N., LONDON.—So long as we have an independent opinion on "politics, ologies and isms" why not express it?

G. MACDONALD, QUEENSLAND.—Thanks for "Auld Lang Syne". It has been published by us more than once.

G. K. MATHESON, ONT.—Your last payment will cover a copy of the present form of issue till September.

R. MACINNES, AUCKLAND; J. B. MACKENZIE, OTAGO; and M. CAMPBELL, ASHLEY.—Many thanks. We have written you.

R. J. C. M., BRISTOL, and J. MACDONALD, LONDON.—Many thanks. Regret your letters arrived too late for publication in the last issue.

DRUMPHONN.—Thanks for your budget of valuable articles. Our obligations to you are getting great beyond hope of repayment.

D. M. CAMERON, GIBBORNE, N. Z.—Received with thanks. The controversy was a very unprofitable one, and could lead to no good.

"MAC," NEW ZEALAND.—The address to which we send your *Highlander* does not agree with that in your letter. Please send full address.

OSCAR.—We shall give due place to Gaelic in the magazine. You can greatly help us. We want very old, and very new intelligence.

NIALL MACLEOD.—An do chuir thu fo'n fhoid "Gilleasbuig Aotrom"? Feuch ma chuir an toir thu dhuinn sguelachd no dan air fear-eigin eile.

J. W.—Your "Supplement to Sheriff Nicolson" is very interesting. Please store them up and send him the collection. He will be glad to receive them for his next edition.

CREAGAN-AN-FHITHICH.—We have not lost sight of the article on bagpipe music. It will appear soon. Who knows but it may awaken some echoes yet among the glens.

ALASD AIR RUADH.—Gu'm bu slan do Mburachadh agus do C'oirneach! Bha an eithear lan m'an do raibig iad an t-aiseag agus b' fheudar am feigil gas an tig am bata na'l trath eile.

NAGASAEI.—"Ino's" love to you. He was about to *ink-wire* whether still alive, but the opportune arrival of your letter rendered the telegram unnecessary.

J. GORDON.—Gunn's Pipe Music is out of print, but the stereo plates are safe in the hands of a relative, and we hope shortly to be able to announce that a new edition is in the press.

S. McD., DUNEDIN.—We have sent you a few volumes that will be sure to please you; and shall be glad to receive an order to stock your Society's library. We sent Mr Macgregor the rules you enquire for.

FIONN.—Chì thu gu'm faigh an oraid aite. Feuch nach cuir thu am buidhean-saibh fo d' cheann. Thoir ruith chagna dh'air "ordag-an-cois" an drast agus a rithist, agus cuir g'ar n-ionnsaidh ge b'e clod a thig ort.

FIONN'AGAN.—Your contributions are all very good and seasonable, but they are more suitable for the columns of a newspaper. Please remember that we are not now "as we were." Write a magazine article for us, in English or Gaelic.

J. M., SOUTH BRISBANE.—It is only because that department of the question was prominently before the public that we devoted special attention to it. We did not at all speak without knowledge; and we confidently await the justification that time and the progress of events are sure to supply. Further, we are confident that the measure of justice which will, at some future time, be dealt out to Scotland, will be large and thorough in proportion to, and in consequence of, the incessant and determined action of those whom you condemn. That they commit mistakes, and perpetrate wrongs, only proves that they are human. Let us, remembering that we also are fallible, see that we do not do them a moral injustice.

SUMMER TOURS.

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LUSS HIGHLAND GATHERING,
will be held at LUSS, LOCH LOMOND, on Friday 19th August. Above £125 in Prizes for OPEN and LOCAL EVENTS. Prizes given for HOSE and SOCKS (Knitted) and GAELIC SINGING. JAS. MACINDOE, Hon. Secy.
Luss, 11th July, 1881.

STRATHGLASS SHINTY CLUB.

The Annual Gathering of the above Club will take place at STRAY on SATURDAY 23d JULY.
For list of prizes, &c., see Programme, to be had on application to
D. M. CHISHOLM, Secy.

BLACK ISLE ATHLETIC ASSOCIATION.

THE ANNUAL GATHERING of the Association will be held at MUNLOCHY, ON SATURDAY, 30th JULY, 1881, at 12 NOON. In addition to entries confined to the Black Isle, the following will be open to All-Comers—THROWING HAMMER, PUTTING STONE, MILE WALKING MATCH, PIPE MUSIC, and HALF-MILE RACE.
All Entries must be made not later than 23d July. After that date a double entry fee will be charged.
Further particulars on application to
D. MACKENZIE, *Interim* Secretary.

INVERNESS FARMERS SOCIETY.

SHOW OF LIVE STOCK, IMPLEMENTS, &c., AND HORTICULTURAL EXHIBITION.

The Society's Show is appointed to take place in INVERNESS on FRIDAY, 19th August, when PREMIUMS as follows will be Offered for Live Stock, &c., viz:—

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HUGH FRASER, Secretary
Balloch of Cullouchen, Inverness, July 22, 1881

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Quarterly Report of several Analysts to Salford
Corporation January, 1880.

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MARRIAGE.

At Kingston, Ontario, on the 27th ultimo, at the
residence of the bride's father, by the Rev. Dr.
Elliott, assisted by the Rev. E. C. W. MacColl,
brother of the bride, OTTO HENRY SCHULTE
of Jersey City, N.J., to MARY J. MACCOLL
eldest daughter of Evan MacColl, Esq.

DEATHS.

At Braelangwell House, by Invergordon, on the
30th ult., COLIN LYON-MACKENZIE, Esq. of
St. Martins. Friends will please accept of this
intimation.

At 28 George Street, Ohm, on the 1st instant,
JAMES WILLIAM MILLER, editor and proprietor of
the *Oban Times*.

At Venkleeck Hill, Canada, on the 3th of May,
NEIL STEWART, Esq., aged 88 years, a native of
the Isle of Skye, and for upwards of 50 years a
resident of this place. Mr Stewart occupied
many portions of trust in his county, and re-
presented it in Parliament for some years. He
also held the rank of Colonel in the Reserve
Militia.

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