Oran Do Thriath Ghlinne-Garadh.

S e mo chion an t-og meanmrach Bu shar cheannard nha ceudan; Fluudir thu urram fir Alba Le do dhearbh acfunian ghleusla Mac Meire 'thiou t' anna Anne gach aona bhall' san deid (hu; S na rachadh do mharbhadh S un archadh do mharbhadh Gun oircneas Mhic De leat,

Gun oircheas Mhic Beneza.

A shar mharcaigh an sgend dich
Ur ghleusd air diengh inneal.
Le achuinn mhath sreine,
'8 d'a reis ind o stlorap.

Nuair a rachadh ta leum air,
Cha bu reith dol gad thilleath,
Spainteach ghasda chruaidh ghe

'S bhiodh ra-treut mar a shirinn Beur die bheusalba a fallinnich, Gun rubh sins' umad colarch, Nach gabhadh in giorag: Naire fallicadh tu 'n torachd. Bhiodh an t-iubhar ga lubadh Mar a feireadh gu headamt Ar a feireadh gu headamt As na taifeidean coreaich.

Ach, Aonghuis oig Ghlinnich, Ach, Aonghuis oig Ghlinnich, Chan 'eli sim' umad suarach, Nuair a thogadh tu 'n iomairt Bu ghlan de chinneadh iri 'ghlaas ad, Gu bhell' cuid diu air linne 'N laimh an innein so 'saas thuainn; Ceud còmas, unn gun ghiorag Nach tilleadh le fuathns.

Sach (Rieadh le fuathas. Chan fhuil bhodach no prabair. Chan fhuil graisge no tuatha, Ach fuil ghian an Ind Ilici. A fa 'direadh rid' ghruaidhibh. S'ear thu mhilidh nan cathan A fiasobh t' athar coig uairean; Dh' fhag sad cruadal 'ad lamhar Gus an ciaidheadh a bhualadh.

3 mor am muiscag 'san trath Air mo ghraith de na fearaib Mu 'n tagradh air Cnoideart A bhi 'm peca Mhie-Callain, 8 iomadh nisge nach fugha, 8 nach leigeadh chaodhaire t as an dug thu de chasan in coiceachd a dh-aindeoin,

ar a farsulando ranntachd, gus teann-sa ri 'cheile iad', t bheil cuid din gu cliuteach a futan an Effraam, cuid eile 'n Lochabar, t a beachdaidh mo sgeul-sa; bu cheud feairrd thu iad agad am tapadh nan geur-iann,

An am tapedn nair geur tann.
Mac Pharlainn 's a chinneadh
Gur leat sin an am t' fheuma;
Is Clann-Donnachaidh bho Ait
Ged is grathun bho cheil' iad.
S' gur a leat Mac-an-Aba,
Le 'aitim mhoir mheadhraich,
S' Mac-Lachu
Nan glas lannan geura.

Nuair a dheanteadh camp cruinn.
'S neart bhur n-uilmean ri 'chéile,
Co a b' urrainn dol cadraibh
'Nuair ach seasadh shn fhein c i
Ged tha ro-mheud bhur n-tabbair
'N diugh' g ur buaireadh bho cheil
'S e' n-t-uon sòco as 'n do ghluais si
'e' il unsal Chuinn Cheud chachaich
'un sal Chuinn Cheud chachaich

Orchesis, pity, elemency. Innoan, a hill orchesis, sao an acvil. Frabar, the fabble. Unit him, the side of the head the daying a threatening. Hann, relationship, ancestry, editors, and the side of the head the side of the head threatening. Hann, relationship, ancestry, editors, and a side of the side of t

looked—as we write point apparently.

Angus MacDonald, of Glengarry, was furficited by Cromwell in 1651. His detailed was given to the Marquis of Argyll, who gave it to brie original owner. Glengarry claimed the chiefship owner. Glengarry claimed the chiefship or the whole of the Clandonald. This led to a dispute with Sir James Macdonald of State.

Marbhrann do Shir Seumas Mac-Dhomhnaill

Gur a mis' tha fo phramh Thuit mo chridhe gu lar ; A Righ, 's deacair dhomb

- Tha do bhaile gun speis, Gun eich gam modhadh le srein ; Dh' fhalbh gach fasan le Seumas
- Bhiodh do ghillean mu seach "Faomadh dibhe b' fhearr blas Fion Spainteach dearg datht'
- 'S uisge-beatha nam pios 'Rachadh t' airgiod ga dhiol ; Chit' an gloin' e mar ghriogar
- Nuair a rachadh tu 'strith Ann an armailt an righ, Bhiodh do dhiollaid air mil-ea Sam biodh gairm ort am mach A chur naimhdean fo smachd. Bhiodh Iain Muideartach leat 's
- Bu leat fir an taoibh tuath, 'Fir a Bhraighe so shuas, Is Mac-Griogair bho Ruadh-Sh
- Is Mac-Griogair bho Ruadh-Shru Bhiodh clann-Iáin an nall, Bho throm dhubhar nam beann, 'Chuireadh saighead le srann am Bhiodh a Atholl an nios Comhlan gasta gun sgios, Fo 'n triath gaisgeanta, finealt', e
- Gur ma sealbhach mar thriath Do dheagh mhac air an t-sliabh Ann an duthaich nan cliar r'a b 'Fhir a dh' fhuiling am bas. 'S a dhoirt t' fhuil air ar sgath, Na leig mulad gu brath d'a cho

Medhadh, training, faming, Mileach, awar-h-rse Gorm, denoting the color of horses

It was at one time supposed that the Clan Domachie, or Robertsons, were descended from Duncan, a natural son of Angue Mor of Islay. The Robertsons have no connection with the MacDonalds. It is fairly certain that they are descended from the old earls of Atholo. Duncan, their progenitor, was known as Domachad Revulhan. He was the son of "Andrew of Atholo." He was succeeded by his son Robert, who was succeeded by his son Robert, who was succeeded by "Andrew of Athole." He was succeeded by his son Robert, nho was succeeded by his son Bobert, and was succeeded by his son. Duncan, who was succeeded by his son. Bobert. The Robertsons were originally Duncansons, and are still Duncansons, clann-Donnachidh, in Gaelic. Sir James Macdonald of Slaat died on the 8th of December, 1678.

Cost of Improved Highways.

Cost of Improved Highways.

Farmers have been content to have for alieged highways strips of mod, sometimes frozen, sometimes dried, and never good highway, and the rest of the world would never disturb the serindity of the farmers if the farmers alone were abused and injured by these strips of mud, says John M. Stahl in Good Roads.

It is slow true that farmers have to a certain extent rightfully asked for a higher plane of living, and it has been given to them to the extent to which they asked. In the township in which I lived 25 years ago—a very rich, purely agricultural age—a very rich, purely agricultural age—a very rich, purely agricultural age—a very rich, purely agricultural age, and when one of those criticage passed along the road I and the other youngsters climbed on the fence to gaze at it. Then wagons, but now if a resident of that wagon, but now if a resident of that magnetic them were the series of the serie

every farmer in the sage.

I do not think that there was an organ. I do not think that there was an organ in that toy-neby 25 years ago. Now half the farmhouses contain very good organisheded and the organ is hardly good enough now. The talk is of pianos. It is within 25 years that the chromo reached that neighborhood and it was better than the neighborhood and it was better than the 25 years that the chromo reached this meighborhood and it was better than the bare walls. But it has gone and in its bare walls. But it has gone and in its meaning the properties, some properties, some properties, some properties, some properties, and some properties, and and with these things have consistent and the properties are the properties and the properties and the properties are the properties are the properties and the properties are the properties and the properties are the properties are the properties and the properties are the properties and the properties are th

process of the second process of the increased to mand more of them were required. And just as more good highways are required with their good decrease. Labor assing the second process of the second

Miracles.

People refuse to believe in miracles be cause they estern them incredes he cause they estern them incredible; how, then, do they believe in existence—in the being of synthing? Is it credible—to human reson, I mean—that anything should be eithout a cause? Nothing, so far as we can judge, ever comes to be without a charge of the country of the co

soge before, with power to bring that which comes after.

But existence is an indisputable fact; we must believe it, whether we can or not. Oh, yes, one may say, but there are not. Oh, yes, one may say, but there are not. Oh, yes, one may say, but there are not. Oh, yes, one may say, but there are not. Oh, yes, one may say, but there are not not in the produce all other forms of existence. Very well but if that be no, do not let us trouble ourselves about what are called miracles. They come very casy after the creation of light—the creation of un and moon and stay; or even of nebulous matter, so constituted that by its revolution in space it may generate these wonfrous orbe. But there is a difficulty, it seems, about law—naturallaws we are not to suppose that they will verb e violated. But there is another lawshow all these, all at least of the inaninate world; i. e., that the forces of brute matter as subject to the will, or whatever is analogous to will, in any living creture. The law of fravitation is one of the most universally operative: but every bird rising upon its wings, every dog in its lenge, yea the grasshopper spinging from the earth, sets this law at defiance. Almost every common law of matter is set saice by the ingenuity of man, as put forth by that most truly spiritual faculty, the will.

Are we then to suppose that the Almighty has so tied his given to spencies purely material that He can never perform an act except under their regulation? This would leave him with no sich liberty even as that which He has bestowed upon every creature that has will, or anything like it. Is this the idea of a foil infinite in power, as in wisdom and goodness? Are we to think that the Almighty has just for once set a universe in motion, and forever withdrawn Illmest from all meddling with its affairs! In permits us to control to turn one saide from any path it might incline to purme!

Marchael is it then so much more ware fail that water should be turned into wind, that a little water and a little earth, and it

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