



# CLAYMORE

Service, Education, Advocacy for the Scottish-American Ancestral Diaspora

*Service, Education, Advocacy for the Scottish-American Ancestral Diaspora*

*November 2017*

## **Scottish North American Leadership Conference 2017**

- COSCA Vice President John Cherry -

## **The 2017 Annual COSCA Family Caucus**

- COSCA President John Bellasai -

## **Sustaining Your Clan Society Through the Generations, Part 1**

- COSCA Membership Chairman John McInnis -

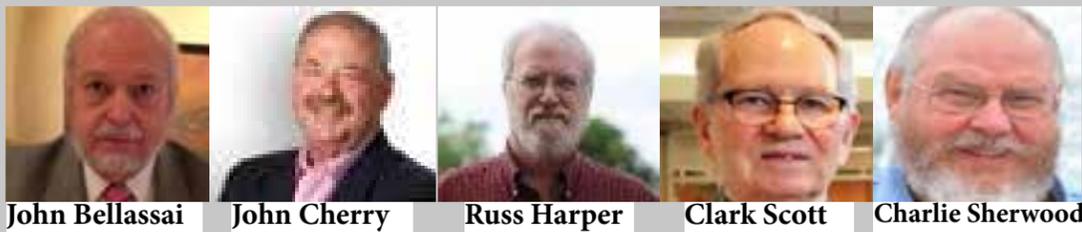
## **Finally! Real Partnering Around Scots Heritage Under Way on Both Sides of the Pond**

- COSCA President John Bellasai -

## **2017 Royal Edinburgh Military Tattoo**

- Pictorial description care of Richard Findlay of the Lochearnhead Games (Fotofling Scotland) -





John Bellassai John Cherry Russ Harper Clark Scott Charlie Sherwood

### Council of Scottish Clans & Associations, Inc

*A 501(c)3 non-profit organization  
COSCA was founded in 1976 by Dr. Herbert MacNeal and a handful  
of other dedicated volunteers for the purpose of supporting Scottish  
Clan organizations and preserving Scottish heritage.*

*COSCA's founding statement of charter and mission continues today  
as our current Trustees, members and volunteers continue to work  
towards the goals of:*

- Strengthening the Scottish American community by bringing individuals together with their Scottish Clans and Associations;
- Supporting our member Scottish organizations with training and resources to help them meet their own missions;
- Providing education and learning opportunities in Scottish fields;
- Building relationships with Scotland and the global diaspora.

*COSCA is not chartered nor interested in assuming management of individual Clan societies. This newsletter does not accept any responsibility for the opinions expressed within the newsletter, nor does it restrict the reasonable opinions of other groups.*

*Council of Scottish Clans & Associations, Inc*

*2203 Herrington Ct*

*Arlington, TX, 76018*

[Membership@COSCA.Scot](mailto:Membership@COSCA.Scot)  
[www.COSCA.Scot](http://www.COSCA.Scot)



Steve Campbell



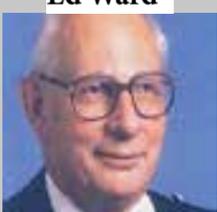
John Cochrane



John McInnis



Ed Ward



Phil Smith

## Scottish North American Leadership Conference 2018

### A Review By John Cherry

The North American Scottish Diaspora is as diverse as the continent. The history of Scottish migration to the Detroit area is centered around the attraction that industrialization offered to Scots seeking economic opportunity. If you spent time at highland games in the southeast of the United States, you have experienced another dimension of the Scottish culture that colonial era Scots brought with them when they fled the enclosures and persecution that highland Scots faced post Culloden.

The history and influence that Scottish immigrants brought to Canada offer an equally unique and foundational story. In fact, Canada's first Prime Minister, Sir John A. Macdonald was Gaelic speaking and had ancestral ties to Rogart, where his grandparents were crofters before being removed during the Sutherland Clearances.

That is why it seemed more than appropriate that the Scottish North American Leadership Conference convene in Canada during the celebration of their Nation's 150<sup>th</sup> birthday. The University of Guelph, the home of Canada's first Scottish Studies Program, was chosen as our host—and a great choice it was.



The opening night festivities commenced with a reception followed by the opening night banquet. The haggis was piped in and addressed. The guests were treated to a delicious fare; and Chris Maskell, Head of Scottish Affairs Canada set an important tone for the conference with a keynote address that highlighted the leading role that modern Scotland has assumed in the knowledge based economy.



COSCA was well represented by Clark Scott, John McInnes, Charlie Sherwood and John Cherry. Saturday morning's agenda featured an energetic presentation by Rianna Crawford--The Clans and Societies Of Canada's Youth Ambassador. Rianna spoke of the enthusiasm of Canada's youngest generation for their Scottish heritage. She was followed by Richard Knight of Visit Scotland's Canadian Office who outlined how Visit Scotland was targeting younger tourists in their new videos promoting Scotland. Katie McCullough, who is the Director of the Centre for

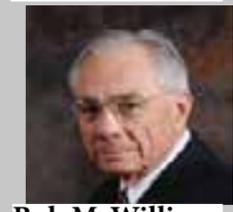
Scottish Studies at Simon Fraser University, discussed her research that centered on the degree to which the interaction between Canada's native people and the Scottish Diaspora shaped Canadian history. Katie was followed by Brian McQueenie who shared how his organization, The Sons Of Scotland, met some of the challenges they encountered as they actively reached out to the younger generation. The morning wrap up was conducted by a



Scotty Gallamore



David McKenzie



Bob McWilliam



Peter Wilson



Bruce Whyte



Viscount Dunrossil



Jamie Lord Sempill



Sir Malcolm MacGregor



Dr Bruce Durie

# Magazine Talk

panel featuring Gus Noble of the Chicago Scots, Maddie McEwan of Canada's Scottish Studies Foundation, and Bob Giles of the St. Andrew's Society of Detroit. The panel spoke to the variety of ways their respective organizations encouraged the study and promotion of Scottish North American history and culture.

After an informal lunch, conference attendees walked as a group over to the McKinnon Building where we got a first-hand glimpse of the programming offered by the Centre for Scottish Studies at the University of Guelph. James Fraser the Program Director gave an overview of the Centre. He was followed by Kathryn Harvey who gave a descriptive overview of the Centre's collections. Elizabeth Ewan concluded the visit with a discussion on how one of the collections—Medieval Charters—has been put to use by Clan MacFarlane.

Upon returning to our auditorium in Rozanski Hall, Christine Woodcock, the Conference Organizer, spoke of her experience in assisting individuals in researching their genealogical roots in Scotland. John Cherry gave a presentation on why the Scottish Diaspora's experience with slavery in the colonial southeast and the resulting Civil War has stymied Scottish Studies in the United States in contrast to the experience in Canada. John also suggested that a focus on the industrial migration of Scots to the Midwestern United States might offer a more productive focus for Scottish Studies in the short term. The afternoon's session concluded with a panel presentation by Heather Quist of the American Scottish Foundation, our own Clark Scott, and Zack Wallace of the Gaelic Society of Toronto. From their individual experiences, the panelist established a clear goal that any organization must achieve if it is to successfully engage younger members: You have to give young people a visible place in your organization.

The conference was concluded with a dinner in Rozanski Hall and an informal pilgrimage to the Fergus Highland Games that were taking place in conjunction with the Conference. The 2017 edition of the Scottish North American Leadership Conference was the most geographically diverse conference that we have had to date. Attendance is on the upswing, and attendees left feeling that there is spirit and vitality among North America's Scottish Diaspora. We also left convinced that the best practices we heard about over the weekend will serve to energize our respective organizations. Next year the Conference comes back to Michigan, the Kilgour Centre, and the Detroit Scots.

*I called an old school friend and asked what was he doing.  
He replied that he is working on  
"The aqua-thermal treatment of ceramics, aluminium and  
steel under a constrained environment".  
Wow, I thought, he must be working on some secret new  
form of composite armour, he always did enjoy  
science at school. I was impressed.*

***This was released in September by Richard Bath,  
Editor of the Scots Heritage Magazine.***

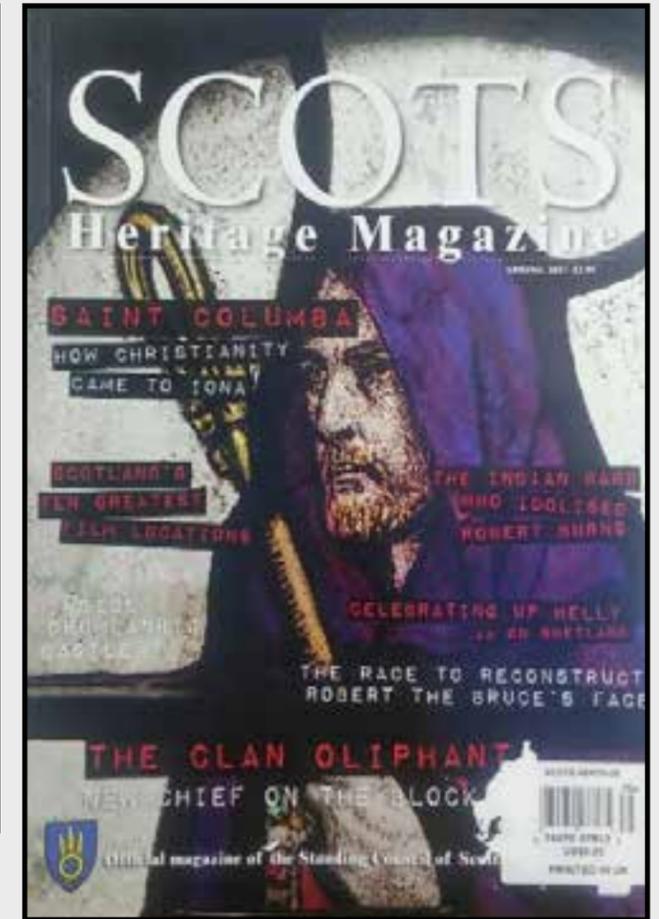
*I regret to have to inform you all that the directors of Wyvex Media have decided to discontinue publishing Scots Heritage magazine with immediate effect.*

*The magazine has been losing significant sums for the past three years and with no realistic chance of a turnaround the decision has been made to pull the plug.*

*Any copy already supplied will be used on the Scottish Field website where possible, and will be paid in full.*

*I'll try to give you all a buzz individually, but I just wanted you to know as soon as possible so that you didn't hear it on the grapevine.*

*It's been a pleasure working with you all and while this is a sensible decision, it's also a huge pity as I had great affection for the magazine and thought it was a job well done.*



*On further enquiring  
I learnt that he was  
washing dishes with  
hot water - under his  
wife's supervision.*



## **The 2017 Annual COSCA Family Caucus**

Once again this was hosted by Steve Quillin and held at the Lees-McRae College in Linville, NC in conjunction with the Grandfather Mountain Highland Games. Themed appropriately **“The Meaning of Clanship in the 21st Century and Beyond”** and with presentations by those well educated in the issues of this theme. Proceedings commenced with Granville Gordon, Marquis of Huntly & Chief of the House of Gordon and honored guest at the 2017 Grandfather Mountain Highland Games, followed by Andrew Morrison, Viscount Dunrossil and Jo Ann Tuskin, Board Member of the Clans and Scottish Societies of Canada (CASSOC), our Canadian sibling organization to COSCA. Unfortunately, Janine Cloud, National Marketing Director for Family Tree DNA (FTDNA), Inc was unable to attend at the last minute. FTDNA and COSCA have developed a symbiotic relationship and share relationship and share space at various Games helping to promote each other. This was topped off with a panel discussion on (see more on page 7).

Noticed in the October 2017 edition of the Scottish Banner that James Boswell was born at Blair’s Land, Parliament Square, Edinburgh in 1740. So the following is timely:

Samuel Johnson: “In England we would not think of eating oats. We only feed them to horses.”  
James Boswell: “Well maybe that is why you in England have better horses, and we in Scotland have better men.”



## CHIEFS' PAGE

from the Standing Council of Scottish Chiefs

Many already know that Sir Malcolm MacGregor is relinquishing his position as Convenor of the Standing Council of Scottish Chiefs. He has held that position for the last 11 years? He will have a phased withdraw from the SCSC over the next few months and remain on the Advisory Board of the SCSC.

He is being replaced by Donald MacLaren, Chief of Clan Labhran of Balquidder and Stratheam

Get some article from Malcolm reflecting on his tenure (emailed MM Saturday October 14). Will be replaced by Don McLaren, (need bio) and Dunrossil now on Executive Council

Here is a piece from Dunrossil



## Sustaining Your Clan Society Through the Generations

So, there I was at the Salado (TX) Games jawing with a guy I hardly know and only see two or three times a year in his Clan tent.

**Me:** "How's it going?"

**Him:** "Not too bad, how about you?"

**Me:** "Great. I have a tent host here who lets me cruise over here to sample your whisky. Couldn't ask for more."

He pours me a wee dram. Then he gets that vacant look I see all too often.

**Him:** "You must have a big operation. I can't find enough help to cut me loose from this tent. I do seven games a year, all solo most of the time. At least I'm close to a porta-potty and upwind."

**Me:** "We're not as big as we like to pretend, we are in the same boat and cover maybe 18 Games each year in the entire hemisphere".

**Him:** "**We are dropping members fast.** Our AGM was at Grandfather this year and we only had about forty people show up. Our officers' average age is about 64 and it goes up by one every year. But since our membership guy passed, **I really don't know.** The Secretary has taken over that stuff for now. And it seems we have no kids involved." (To him, "kids" are age 45)

**Me:** "We are basically stagnant when it comes to numbers. In a year, we sign up twenty and lose as many – sometimes more. When they die, we don't hear about it for years. We have lots of life members, but we know very little about anybody's age. Of course, we have about 400 Facebook "friends", but very few of them are paying members. They all seem young. We keep a great website and publish a very nice newsletter, but have no idea if anyone reads it."

**Him:** "I look around here and wonder where the tents are. The Clan turnout gets smaller every year. As a man once said, 'Wha's like us – damn few, and they're a' deid'"

Sound familiar? Does that sum up what you see, too? Are you worried, too? It is easy to lay blame on any number of perceived causes for decline in membership numbers, so let's name a few:

- **People don't care about their heritage** (aka "We need another 'Braveheart' movie").
- People have too much on their plate already. Work and kids are full-time and demanding.
- They'll drop \$5.25 at Starbucks every morning but think \$25 per year is too much to be a member.
- It is too far to travel to go to Games: It costs too much: It's inconvenient: Always the same.
- Yada yada yada.

All good, but not all that accurate. After worrying over this for about ten years, I took a look at the actual academic research on the shifting attitudes of age groups. It seems to come down to the "informative" experiences, attitudes and expectations compounded by the technology they have adopted into their lives. But first....

Telltale comments from our conversation: "**We are dropping members fast**". Maybe so but are they dropping dead or just not renewing? "**I really don't know**". True, and without hard data, the wrong

conclusions may be easily reached. Our members are often treated as numbers. **“People don’t care about their heritage”**. Oh really? And why are genetic testing companies (like 23 & Me, Ancestry.com etc.) are doing so well? **“Starbucks”**? Read on down about “value”.

## **IN A NUTSHELL**

Individuals born in the same cultural milieu and the same historical period are likely to share similar mindsets. Social scientists love to pigeon-hole people into *“generational cohorts”* and to single out the shared set of experiences as they mature as key to understanding their collective worldview. Think of your own life experienced at ages 12–25. That worldview includes their values, beliefs, expectations, attitudes, self-image and needs. The choices they make tend to reflect the herd behaviors of the age cohorts within that milieu. These choices include joining groups and engagement behaviors – aka, Membership. And here it is: the different generations do not function the same way.

Those worldview elements mentioned are probably not being addressed very well by cultural organizations or any collective if member-based. Since needs, values and expectations are keys to joining groups, they provide some clues for Clan Societies on if and how to *“re-brand”* and adjust to market themselves to these younger cohorts. There is nothing to be gained by continuing strategies developed 20-30 years ago and expecting desired results with these newer generations.

And, quite frankly, most of our cultural societies are led by its elders in such ways that suit them.

## **THE SCIENCE**

Why do social scientists concern themselves with age cohorts and generational differences? Several good uses of the data include predicting the need for schools, healthcare and housing, but MOST IMPORTANTLY for marketing. That is why Social Science study gets funded from outside.

People are *“informed”* about their world from an early age and at different stages of their lives such that in adulthood, much of how they see the world is a result of the experiences they had before age 25.

The data are often inconsistent, however, because those generational bands are not well defined.

If anything, you have to see these somewhat arbitrary cohorts as flattened bell curves with a lot of variation between beginning and end. I, for example, know that having been born in 1944 (a very early Boomer) have almost nothing in common with a Boomer from 1963. The Stones and Eagles for me and Genesis and Bon Jovi for them.

There is clearly a lot of overlap. For example, how really different are the informative experiences, beliefs and attitudes of two people born in Houston – one in 1963 and the other in 1966? Not so much. What about two 30 year-olds; one from Chicago and one from Honolulu? Possibly, a lot.

Sometimes the outcomes can tend to define the cohort age boundaries. Differences in research methods might produce a set of data the steers a *“re-pegging”* of the end of one *“Gen”* and the beginning of another. Thus different research results suggest different age boundaries.

Likewise, the overlap between the end of one *“Gen”* and the beginning of the next might arise for nothing other than regional leads and lags in characteristics studied. Example: California has for years seemed to lead the many cultural trends and mid-country rural areas tend to lag and cling to the stable and reliable behaviors and tastes of their communities and families.

## **Our Target Markets**

[Millennials will be looking for the Executive Summary about now]

The *“Baby Boom”* generation was the only one that could be reliably given a beginning and an end. The

boom began when WWII ended and the men returned home – 1946. It is considered to have ended in 1964, about four years after the FDA approved the birth control pill. At least, the next 16 years (1965-1981) saw a marked drop in birth rates.

That next generation is known as Gen-X **or millenials??**. Although it seems to imply the “10<sup>th</sup>” generation, it is counted as the 13<sup>th</sup> since the American Revolution. Many of these grew up in families with both parents working (or divorced) so they earned the moniker *“Latch-key Kids”*. Their numbers, reflected in the birth rate decline, has placed a premium on certain skills – technical and interactive. As adults, they are very independent and entrepreneurial, because the world of work has changed so profoundly from that of their parents. They rejected the institutions of the previous generations and go their own way. Within an increasingly threatening (nuclear) world, they were very protective of their children; the Gen-Y babies born between about 1980 and 2000. Think *“helicopter moms”*.

Here is something recently published in the Wall Street Journal: the largest age cohort in America today is the 26 year-olds with 4.8 million. That is followed in numbers close behind by age groups 25, 27 and 24 – born from 1990 through 1993. This generation has already passed the Boomers in numbers. Another source cites the largest cohort in 2016 as ages 25-29 and that it will stay that way in 2020.

So with all that in mind:

1. Baby Boomers: 1945-1964. (19 years) Today, ages 53-72. There were 76 million of them per the US Census Bureau. One turns age 65 every 8 seconds. The youngest will turn 65 in 2029. Defining Events: First space flights, JFK assassination, Civil Rights, Viet Nam War and Watergate. **Five** Characteristics: Builders, Givers, Revolutionaries, Work-centered lives. **>fifth**
2. Gen-X: 1965-1981 (16 years) Today ages 36-52. About 10 million fewer births. The internet age begins. Defining Events: Recessions, growing diversity and mobility, AIDS, end of the USSR. Five Characteristics: Value career over organizations, self-involved, narcissistic, takers (want more return than they invest in money or time) but now forced into giving back to previous Gens. **>fifth**
3. Gen-Y (aka “Millennials” **not defined**): 1982-2000 (18 years) Today ages 17-35. (This Gen is the least certain as to beginning and end, but is larger than the Boomers ever were. The wireless age. Most heavily informed by terrorism and data overload. They were slow to embrace adulthood and many still live with parents. Five Characteristics: Always connected, support just causes but fluid in beliefs, more civic-minded, discriminating and assured of the potential their parents promised.
4. Gen-Z: about 2000-??? Today, our H.S. Seniors and younger. Living the *“app”* life. Their future may be a lot like the nomads in Mongolia; carry only what you need and leave the rest behind; work cooperatively and settle in no particular job at all; if I need a tool, I’ll make it, use it, discard it (3-D printing and apps); if I am hungry, I will find food and move on; if I need information, my device will provide it. And, as with Mongolian nomads, rely on cell phones, solar panels and a Chinese motorcycle. Ask why *Toys-R-Us* is going bankrupt. Because a lot of them are entering adulthood sooner than their predecessors. We await their evolution and development.

## **WHY IS ALL THIS IMPORTANT TO CLAN SOCIETIES?**

Just like any organization dependent on a cadre of members, we need to learn how to market to and satisfy the needs of those age groups we must attract to survive. All self-sustaining special-interest organizations need to hone in on some of this.

My limited survey of some of the literature reveals that many (most?) of us are likely led by *“Boomers”*.

They created the organizations and are keeping it safe for themselves - comfortable, familiar and within frameworks they can manage with ease. We Boomers tend to serve ourselves first. "We built it, it's ours, and you have to fit in". Worse yet; "You have to go build your own".

Reaching to the "next-Gens" requires acknowledging their needs and expectations and employing the technical platforms and communications strategies they use. "Boomers" do newsletters, check for the annual memberships and most have e-mail. They go to St. Andrew's Dinners and sing 'Scots Wha Hae'. They will donate without expecting a defined benefit.

Millennials pick information out of the cloud when they need it, read briefs (if at all), network constantly (but don't like meetings) and want real value for their time and money. They don't sing – they rap. (Try to imagine 'Over the Sea to Skye' as a rap.) As to values, these folks really do see value in their daily Starbucks – or (according to us Boomers) some other silly waste of time and money. It is a moment they value in a "Grande" way. But they may see our entanglement with a Clan in the same way.

Providing relevance and value to "Gen-X" and the "Millennials" requires a complete re-boot of our own Missions and Strategies and technologies we apply. Because of the diversity within these groups it may mean using more than merely two or three strategies.

Here is where you come in. In the next issue, I will try to offer some opportunities and practical strategies. But, your experiences are very much wanted. What works for you may be exactly what the rest of us need. Tell us about your successful communication platforms. Tell us how you appeal to these complicated generations.

## PRESIDENT'S PAGE

### Finally! Real Partnering Around Scots Heritage Under Way on Both Sides of the Pond

by John King Bellasai\*

On her two recent trips to the States, First Minister Nicola Sturgeon went out of her way, on several occasions during each visit, to point out that there are more persons of Scottish descent living in America than there are Scots back home in Scotland. Wisely, she and her Government appreciate the strong and enduring bonds that tie the Ancestral Diaspora in America to the mother country, even after many generations apart. Though by all accounts, American Scots are pretty evenly divided about the wisdom of Scottish independence, all here agree that it's a decision for the Scottish People to make and that the enormous good will which Scotland enjoys in America will endure, regardless of that decision, and will not be diminished by distance or time. The challenge now for Scotland and for its government is how to harness this overseas energy for Scotland's benefit in this new century.



Apropos to this, there is a new spirit of partnering making itself noticed on both sides of the pond – due equally to the tightening of programmatic resources in both the public and the private sectors and to generational change, as Baby Boomers in leadership positions make way for millennials, who are much more naturally internationalist in their outlook.

Certainly diminishing budgets for government agencies and nonprofits alike is part of what is driving the very noticeable move toward partnering across organizations in event planning and messaging campaigns promoting Scotland and things Scottish. But another driver is the changing nature of communications as we progress into the 21<sup>st</sup> Century. What it means to participate and "belong" to an organization is shifting, as younger people who are not traditional "joiners" come into leadership roles in Scottish heritage organizations, both here in the States and in Scotland. The question for us who are active promoters of Scots heritage "on the ground" is how to keep our organizations alive and vibrant in the Age of Facebook and other engines of the new online reality.



Membership roles in Scottish-American organizations are decreasing and the staffing of clan tents at highland games and festivals is becoming harder as Baby Boomers leave the scene in increasing numbers and the younger generation opt for a new style of participating that does not rely as much on physical engagement. The challenge is how to stay connected and keep the flame alive for Scottish heritage organizations in this new environment. One way is for like-minded heritage organizations to come together and actively partner on projects and events, rather than keep running on parallel tracks, duplicating their efforts and competing for scarce resources. This is now becoming much more commonplace.

In the face of these changes, it is interesting, and fortunate I think, that a new Scottish Government Counsellor for North America has just arrived at the Scottish Affairs Office here in Washington – Joni Smith – and she is a breath of fresh air. Her field is communications, and she is a listener. And her mandate includes more closely synchronizing the messaging of her Government's Scottish Affairs Office in the USA with that of *VisitScotland*, *EventScotland*, and the various economic

development groups promoting Scotland stateside. She tells us she is also much more open to working with Diaspora organizations to partner on projects of interest and utility for Scotland—a message America Scots have waited years to hear.

So the old “silos” on both sides of the Atlantic are giving way to new, more serious partnering efforts. This article will site just a few of the more noticeable ones—both in Scotland and in America:

On the Scotland side, there is the smashing success of the annual Royal Edinburgh Military Tattoo (REMT) for 2017, with its month-long program, now just ended. Themed *A Splash of Tartan*, it featured 60 clans and families parading onto the field over the course of the month of August, 2 or 3 different groups each night, all with their respective chiefs leading groups of kilned clansfolk. REMT’s organizational partner for 2017, the Standing Council of Scottish Chiefs (SCSC), has shown this past month that the chiefs can still raise their clans—but this time in support of one of modern Scotland’s most financially successful events, the Tattoo. With thousands of clansfolk on the field and in the stands, a great many of them in from the States just for the event, the enduring power of the tartan, clanship, and bagpipes as essential parts of the Scottish “brand” were on full display in modern 21<sup>st</sup> century Scotland, for all to see. The word is that the Scottish Government and *VisitScotland* both took note—which bodes well for future partnering efforts of this sort with the SCSC and other heritage-related nonprofits. The involvement of the SCSC in the event also showcased the talents of a new, younger generation of chiefs involved in the group’s Executive—all technologically skilled and media savvy. They have transformed the SCSC into a much more open, transparent, and outward-looking organization. With REMIT, the chiefs have shown the power of a heritage nonprofit partnering with a for-profit entertainment venture to bring increased tourist revenues to Scotland. With the growing success of the TV mini-series, *Outlander*, and the subsequent demand for its leading actors to appear at Scottish Games and festivals here in the States and worldwide, we can expect more of this sort of partnering in the years to come.

*- More persons of Scottish descent live in America than in Scotland -*



The new partnering impulse here in America is typified by the reenergized Scottish North American Leadership Conference (SNALC), an annual event which now features a broadened steering committee, to include not only the two founding groups—the American Scottish Foundation and the St. Andrew’s Society of Chicago (Chicago Scots)—but also my organization, the Council of Scottish Clans & Associations (COSCA), and our sister society up north, Clans & Scottish Societies of Canada (CASSOC). Though SNALC has been around for 20 years, it has really taken off as a major event in the past few years by pulling in more U.S.-based heritage groups, moving the conference around the country, and featuring top presenters brought in from Scotland. In the past three years, these have been former FM Henry Mcleish, John, Lord Thurso, the new Chairman of *VisitScotland*, and most recently, *Visit Scotland’s* Director of Marketing, Richard Knight. A very successful SNALC 2017 just concluded in Guelph, Ontario, which was widely attended by Scottish-American groups from the USA (see page xx).

Also on this side of the pond, the 20<sup>th</sup> anniversary of Tartan Day is right around the corner – celebrating the passage of Senate Resolution 155, which proclaimed 6<sup>th</sup> April of each year as a national holiday to celebrate the many contributions of Scots, and Scottish-Americans, to the founding and development of the United States, in all fields of endeavor. The 20<sup>th</sup> Anniversary celebrations being planned for Washington, DC, New York City, and elsewhere across our

land will be major and very high profile. They will serve to energize the ongoing partnering impulse in the

Scottish-American Ancestral Diaspora—not only partnering with other like-minded groups stateside, but with public and private sector groups in Scotland, too. Already a large number of Scottish notables have signed on to come over and help us celebrate the 20<sup>th</sup> anniversary of the Tartan Day holiday.

Working together in partnership, much can be achieved going forward.

*\* John King Bellasai is President of the Council of Scottish Clans & Associations (COSCA). He lives and works in Washington, DC. His maternal grandfather, John King, emigrated from Stirlingshire to New York City in 1910.*

***This was released in September by Richard Bath, Editor of the Scots Heritage Magazine.***

*I regret to have to inform you all that the directors of Wyvex Media have decided to discontinue publishing Scots Heritage magazine with immediate effect.*

*The magazine has been losing significant sums for the past three years and with no realistic chance of a turnaround the decision has been made to pull the plug.*

*Any copy already supplied will be used on the Scottish Field website where possible, and will be paid in full.*

*I’ll try to give you all a buzz individually, but I just wanted you to know as soon as possible so that you didn’t hear it on the grapevine.*

*It’s been a pleasure working with you all and while this is a sensible decision, it’s also a huge pity as I had great affection for the magazine and thought it was a job well done.*



# 2017 Royal Edinburgh Military Tattoo

How is it possible to rate a Royal Edinburgh Military Tattoo? Against whom or what do you compare it? When something happens, that exceeds the wildest expectations of the organizers and the supporters, all comments made by them seem lame. This year's Tattoo was not only different, but spectacular in its presentation and its symbolisms. All the Clans marching, all the Clans presenting in the Great Hall. So the following photo pages attempt to provide some sense of the majesty of this year's Tattoo.



**Who said the young people do not believe in Scotland?**





## Malcolm, Maggie, David and James - Why Highland Games Matter - Presented by Andrew Morrison, Viscount Dunrossil

Every year COSCA holds a family caucus or seminar, usually at Lees-MacRae College, in conjunction with the Grandfather Mountain Highland Games and Gathering of Scottish Clans. I had the pleasure of being on a panel in 2015, when the Caucus was held at the Loch Norman Games, but this was my first ever visit to Grandfather.

I was invited to be the keynote speaker at the family caucus in 2017 at which, and the Honored Guest of the Games was to be the Marquis of Huntly, head of the House of Gordon. While wondering what I might say, I knew I wanted to avoid the usual platitudes. Those about the importance of the diaspora to the chiefs and to Scotland generally, the value in building bridges, and reflections on the meaning of clan and family in the modern world. I couldn't shake the memory that the first Marquis of Huntley had been commissioned by the awful James VI **"to extirpate the barbarous people of the isles within a year"**. My ancestors were presumably among them.

King James regarded the Gaels as barbarous, and presumably foreign, by virtue of their language. Thus they were fit to be ethnically cleansed and their land given to colonists, like the Fife Adventurers, a group of enterprising minor lairds and merchants, who had been promised the land once they'd cleared it of the locals. This demonstrates that James regarded Scotland's own indigenous peoples in the same category as those North American natives, whose land he was to try to seize once he had traded up, moving from Edinburgh to London: all just a bunch of subhumans, without rights of their own.

I decided that it was time to push back against some common misconceptions about Scottish history and identity, some of which I had heard were spread at the previous year's caucus:

- the idea that Scotland was never a Gaelic-speaking country, that Gaelic was a foreign language (**Erse** or Irish);
- that the real Scotland is and always has been the Central Belt, all other regions being peripheral, marginal;
- the idea that all was well in the Highlands until Prince Charlie came a wooing;
- that James Macpherson was a forger; and
- that the Highlands, though pretty in a wild sort of way, could never have supported much of a population.

Like my Hebridean ancestors who helped foil the Gentlemen of Fife, in 2015 I was ready for a scrap. I entitled my talk, **"Malcolm, Maggie, David and James: why Highland Games matter."**

In one of my first slides I introduced the audience to **De Situ Albanie**, a document written in the early 13th century, which revealed that Scotland, as it was then understood, did not even include the Central Belt. Neither Edinburgh nor Glasgow were in Scotland, nor were the Lowlands, Argyll and the Isles, Caithness and Sutherland. They may have been ruled by the King of Scots, but that didn't make them part of the country itself. So the inhabitants of some of these areas may indeed have spoken a language other than the Scots





language, Gaelic, at some point, but that was only to be expected since they weren't part of Scotland.

It was then time to introduce them to Malcolm and Maggie. It is surprising to many Scottish Americans, who tend to be on the conservative side, to hear that Maggie Thatcher is the most hated figure in modern Scottish politics, and that she set back the fortunes of the Conservative party in Scotland for a generation. Despite the damage she is seen as having done to the economy and social fabric of modern Scotland, I say she did nowhere near the damage of her predecessor, Saint Margaret.

Margaret, an Anglo-Saxon princess who had been born in Eastern Europe, never even tried to accept or learn native Scottish (Gaelic) language and culture. Her children were given Anglo-Saxon names. She replaced St Columba as patron saint of Scotland with St Andrew, who had no connection with the land at all. Her son David made feudalism the law of the land and invited Norman barons to become the principal lords of this ancient kingdom. Soon these incomers, like Bruce, Comyn, Stewart, Hay, Montgomerie, Sinclair and Fraser, had become the real power in the land. Meanwhile David also founded burghs, which acted as Anglo-French or Flemish colonies in the Gaelic countryside, to help keep the peace and further isolate the indigenous people. Together, you could say, Margaret and David stole Scotland from the Scots.

The comparison I offered was this: imagine an American President marries a Mexican national. Under her influence, he makes Spanish the official language of the country and San Antonio the capital. Roman Catholicism is now the official state religion and The Lady of Guadalupe is now the country's new patron saint. No future President will even learn to speak English, or be of Anglo descent, and the old seats of learning in the northeast, like Harvard and Yale, will be lampooned for teaching in a foreign language, English. Their graduates would be despised as barbarous bumpkins. (In saying this I am not trying to stir up any animosity between Anglophone and Latino Americans: I actually live in San Antonio! This is merely for understanding.

Perhaps the most pernicious of these changes involved land ownership. Feudal law, which was only repealed in Scotland in the year 2000, held that all land was real estate. That means it belonged to the king and it was his to dispose of as he saw fit. The old way (known as "**duthchas**") was that land belonged to the clan and every member had the inalienable right to settle on it. The centuries from King David to James VI can be seen as a long process of Scottish kings trying to replace the old relationship of clan and chief with a new one, that of landlord and tenant. Perhaps the most extraordinary thing about the sale of souvenir plots, whereby the gullible purchasers are encouraged to think they are becoming lairds, and that a laird is somehow the same as a lord, is a failure on the part of the purchasers to

appreciate how hated the lairds or landlords have been in Scotland. Has no-one heard of the Clearances? Has no-one stopped to think how and why their ancestors came to be in America in the first place?

It is all too easy to blame the loss of the old loyalties on Culloden and the wicked English. One might summarize this attitude by adapting Yeats: "*Romantic Scotland's dead and gone: it's with Prince Charlie in the grave.*" I therefore talked about the episode known in Gaelic as **Soitheach na Daoine**, or the ship of the people. Seven years before Culloden, five years before the young Pretender and his French allies first tried to cross the channel, a man called Norman MacLeod of Berneray organized a plot to snatch 96 islanders from Skye and Harris, many of them young children, and sell them as indentured slaves in America, for three pounds a head. After the ship ran aground in Northern Ireland and the people escaped, Macleod was put on trial. Part of his defense was to argue that he had the full support of both Macleod of Dunvegan and MacDonald of Sleat. Clearly, these chiefs now saw themselves as landlords, and the people as trespassing on their land. Evidently, before Culloden, the old ways were dead; David and James had already won.

In conclusion I asserted that Highland culture is the more authentic Scottish culture. It may be that today 70% of Scots live in the Central Belt and only 10% in the Highlands, but in 1750 the percentage that lived in the Highlands was over 50%. The Gael was cleared out of Scotland but what he celebrates at these games is arguably more authentically Scottish than the culture found in Glasgow and Edinburgh today.

So celebrate the games with pride, keep coming together and honoring your traditions and your heritage.

As for land, it would be wonderful to see the restoration of **duthchas** in place of the feudal oighreachd. The Scottish Government is trying to get to grips with these issues, through the Community Empowerment Act of 2015 and the Land Reform Act of 2016. The issues are highly complex, just as the identity of modern Scotland is complex. But just as Gaelic is an important element in that national identity, so can **duthchas** be an element in the future of land ownership in Scotland.

I was pleased to see that the talk helped generate some good discussion over the next few days. Later that weekend, to my surprise, I received the news that back in Edinburgh the Standing Council of Scottish Chiefs had just elected me to their Executive. Technically, I'm not even a chief of the name, but was asked to join the council a few years ago: such is the importance of the American clan organizations to the modern chiefs, that they want to strengthen their links to this network even further.

My appointment fills me with hope. Not because of anything I might do or have done, but because of what it says about the chiefs themselves. These are not men like Norman Macleod. They feel keenly the bond with their clans and want only to strengthen it. Many of the chiefs do not even own land now. Landowning is not their identity; it is not who they are. In its place once again the clan has come to take center stage, even if it lives in America and spends a few days every July making music and throwing marshmallows at each other on a mountain in North Carolina.

I see that I have resorted to the usual platitudes after all. Oh well,...

(A version of this article appeared on the website [gaelicUSA.org](http://gaelicUSA.org), which has recently been instrumental in funding a chair of Gaelic American studies at the University of North Carolina, Chapel Hill.

Submitted by Andrew Morrison, San Antonio, TX. (Honorary Consul, United Kingdom: Viscount Dunrossil:



# COUNCIL OF SCOTTISH CLANS AND ASSOCIATIONS

## Council of Scottish Clans and Associations, Inc.

"Service, Education & Advocacy in support of the Scottish American Ancestral Diaspora"

### Scottish Clan or Family Association Membership: \$50 per year

(Membership Year January 1 - December 31)

Date: \_\_\_\_\_

Scottish Clan or Family Association Represented: \_\_\_\_\_

Yr Founded \_\_\_\_\_ Number of Regional Directors (average annual) \_\_\_\_\_ Number of Memberships (average annual) \_\_\_\_\_

Number of Scottish Games or Events attended (average annual) \_\_\_\_\_

Contact Name: \_\_\_\_\_  
(First, Middle, Last) \_\_\_\_\_ Contact Position/Title \_\_\_\_\_

Contact Address: \_\_\_\_\_  
(No., Street, City, State & Zip)

Home Phone No.: (\_\_\_\_) \_\_\_\_\_ Mobile No.: (\_\_\_\_) \_\_\_\_\_

Email Address: \_\_\_\_\_ Check enclosed #: \_\_\_\_\_

## Applying for Individual Membership: \$25 per year

(Membership Year January 1 - December 31)

Contact Name: \_\_\_\_\_  
(First, Middle, Last)

Contact Address: \_\_\_\_\_  
(No., Street, City, State & Zip)

Home Phone No.: (\_\_\_\_) \_\_\_\_\_ Mobile No.: (\_\_\_\_) \_\_\_\_\_

Email Address: \_\_\_\_\_ Check enclosed #: \_\_\_\_\_

Clan Membership(s) (use back if necessary)

What can COSCA do for you? \_\_\_\_\_  
(use the back of this sheet if needed)

No. of Scottish Games Events attended yearly \_\_\_\_\_

Favorite 2 Scottish Games or Events

Would you be willing to Volunteer to staff an information table for COSCA? Yes! (-: No )-:

**Mail to: COSCA, 2203 Herrington Ct, Arlington, TX, 76018**

COSCA is a registered IRS Section 501(c)3 public charity incorporated in the State of Delaware, USA.