



CLAYMORE

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

January 2020

Can you hear it? The battle cry of your clansmen? The call for help defending your honor? The weeping? Can you hear it? If you attend the San Antonio Highland Games in April 2020, you will! There will be an historic battle to the last pint. Clans Colquhoun, MacFarlane, MacGregor, and Scott will be combatants against each other. Professional athletes will retire while Clan teams battle for bragging rights on the field in tug-of-war, reverse sheaf toss, rustling of the "coos" competitions, axe/tomahawk throwing. Come and support your Clan's claim to the championship maug. [Click to register today](#)

This out of the box recruitment exercise is being tested in San Antonio by Clans Colquhoun, MacGregor, MacFarlane and Scott. History buffs will recognize this as a prescription for trouble! And trouble there will be at the reality pub show and on the athletic field!

MIND YOUR COOS FOR WE HAVE RETURNED!

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Kilts and Cowboy Boots Clan Gathering
Clan Colquhoun. Clan MacGregor.
Clan Scott. Clan MacFarlane.
April 3-5, 2020
San Antonio, TX

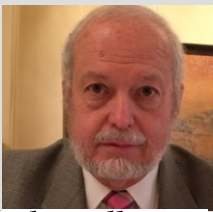
Why Our Organizations Are Not Recruiting Younger Members

"Millennials are the largest generation in US history. They entered the work force during the Great Recession of 2008. The average millennial has 40% less wealth than Gen Xer did.

In 2001 and 20% less than a Baby Boomer had at the same age. This will be the first generation to be poorer than their parents. Half have had to borrow money for college. College tuition at public universities has risen 309% since 1990 and 389% at private colleges over the same period. Student debt for this generation stands at \$1.5 trillion. At the same time apartment rental rates have gone up 209%. 58% of this generation carry the highest credit card debt of any generation, on average \$22,000.00. On average this generation has 38% less disposable income than any generation before."

This brief appeared in the San Antonio Express News, September 9, 2019. How timely that the Kilts and Cowboy Boots has been developed, in particular as it is directed to our younger clansmen and women.

MEMBERSHIP & RETENTION



John Bellasai



John Cherry



Clark Scott



Charlie Sherwood



Scott Swan

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.

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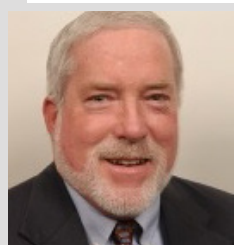
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Scotty Gallamore



John Cochrane



Ed Ward



Russ Harper



David McKenzie



Peter Wilson



Bruce Whyte



Rhonda Wardlaw



Viscount Dunrossil



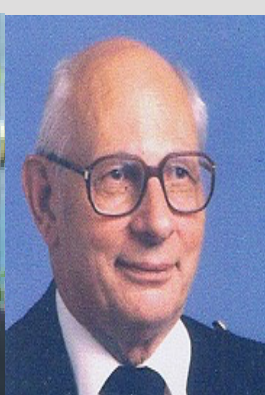
Jamie Lord Semphill



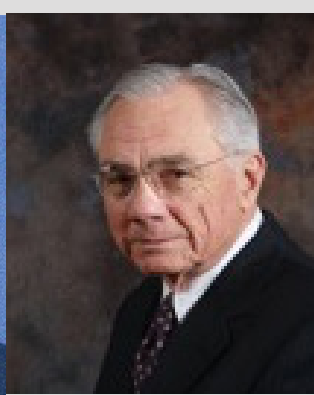
Sir Malcolm MacGregor



Dr Bruce Durie



Phil Smith



BobMcWilliam



PRESIDENT'S PAGE

Happy New Year to all, from the officers and Board members of COSCA, whose primary mission is to represent the interests of clan and family societies and other Scottish heritage organizations across the USA!

It is clear that 2020 will be a big year for us in the Scottish-American Community, as we join our cousins in Scotland to celebrate the 700th Anniversary of the Declaration of Arbroath — the Scottish declaration of independence from the English king, signed and sealed by King Robert and the Scottish barons in 1320. FYI, this is the lead article in the January/February 2020 edition of *The Highlander* magazine, which I recommend to you. Celebratory events are scheduled all year in Scotland, but a procession

and a formal (in modern English) reading of the Declaration will take place in the town of Arbroath on April 5th. (For more details, go to www.arbroath2020.com.)

This Declaration, which many believe helped inspire Thomas Jefferson to draft our own Declaration of Independence in 1776, is commemorated in the standing resolutions of the U. S. Senate and House of Representatives which created the National Tartan Day holiday more than 20 years ago and designated April 6th—the date the Arbroath Declaration was signed—as the official date on which Tartan Day is celebrated here in the USA. Celebrations are planned this spring not only in Arbroath but also in Washington, DC, New York City, and other locations here in the States. We at COSCA are planning another Clan & Family Caucus event — the first in three years — for Washington, DC in early April, to be held in conjunction with the annual Congressional Tartan Day Reception, cosponsored by the Friends of Scotland Caucus in the Congress, and a two-day symposium organized by the National Capital Tartan Day Committee (NCTDC), a local DC nonprofit. The importance of the Declaration of Arbroath, for both Scotland and America, is this year's symposium theme. Each of these events will be open to all in the Scottish-American Community (though reservations will be required). Stay tuned for details, which will be posted on our Website early next month. Or you can contact me directly for more information, at my email address or cell phone number listed below.

Our strategic planning initiative is now up and running, co-chaired by Board member John Cochran. This is a long-range planning exercise that will be ongoing for the next year or more and will focus primarily on membership recruitment and retention, communications, and finances. Any and all members in good standing of COSCA, whether you are an Individual Member or belong to an Organizational Member of COSCA, are eligible to participate in this effort and encouraged to do so. We need your energy and ideas. So if you are interested, now is the time to get involved! Serious work will be commencing over the next few months — to be conducted mainly by conference calls and email. An interim progress report will be delivered at our Annual General Meeting (AGM), which again will be held in early July at the Grandfather Mountain Highland Games in NC. It is not too late to get involved. If you did not attend the kickoff meeting held in conjunction with last year's AGM, at which a sign-up sheet was circulated, but want to help, contact John at (614) 325-8178 (his cell), or by email at COSCAstrategicplanning@gmail.com.

As many of you know, COSCA is a cosponsor (along with the St. Andrew's societies of Chicago and Detroit, the American Scottish Foundation out of NYC, and our Canadian sister society, CASSOC) of the annual Scottish North American Leadership Conference (SNALC), now in its 22nd year. Our SNALC 2019 Conference, which was

held in Detroit, was a great success and well-attended. We were joined by Dr. Bruce Durie, COSCA's Sennachie, and by another noted Scottish genealogist Graeme MacKenzie. Andrew Morrison, Lord Dunrossil, who like Dr. Durie is a member of our Advisory Board, gave the keynote speech. And Dr. Joseph Morrow, Lord Lyon King of Arms, delivered remarks via *Skype* at the Saturday luncheon. For the second year in a row, we live-streamed the entire two and-a-half day event, by which we were able to include a number of interesting speakers who addressed the conferees assembled in Detroit remotely and live from Scotland. If you were unable to attend the SNALC 2019 conference, the Detroit St. Andrew's Society, our host group, has posted the entire proceedings on *YouTube*. Here is the link: www.youtube.com/DetroitScots. SNALC 2020 is still in the early planning stages, but is tentatively scheduled for this September in New York City. Stay tuned for details.

In my capacity as President of COSCA, I sit on the Scottish Government's Clan & Ancestry Forum-- essentially a heritage tourism working group--along with representatives of *VisitScotland* (the Scottish tourism authority) and the Standing Council of Scottish Chiefs (SCSC). At the Winter 2019 meeting of the Forum, it was announced that the Scottish Government will again in 2020 offer mini-grants to clan and family societies interested in sponsoring and leading ancestral tourism events back home in their old clan country. (These mini-grants were previously limited to \$5,000 each but this year may be more). Though the 2020 budget for this activity has yet to be released, we have been told this activity is being budgeted, so stay tuned for details. As soon as we know them, we will alert you about how to apply.

Finally, I am pleased to announce that Mr. Bart Forbes has agreed to serve as COSCA's Administrator of Online Services, effective immediately. Apart from being Convenor of the Clan Forbes Society—an organizational member of COSCA—and a past president of the St. Andrew's Society of Washington, DC, Bart is a senior manager at the U.S. Department of Commerce, where his duties extend to technology-related matters. Bart will be taking over day-to-day management of the COSCA Website, as well as various other communication assets, including our *Facebook Page*, which has long operated without much monitoring, let alone moderating, from the governance group of the Association. Welcome, Bart!

Yours aye,
John B.

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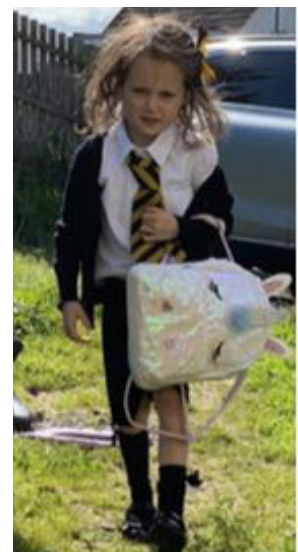


You Think Highland Games Are Rough

Back in August, millions read about the adventures of five-year old Lucie, whose before and after photos from her first day back at school were picked up by a newspaper in her native Scotland.

When her mum saw her return home, she asked what Lucie had been up to. "nothing much", came the reply!

Courtesy BBC News and SHUSA newsletter



“It’s Good to Be Scottish!”

Meet the Scottish-American Women’s Society of Washington, DC

Founded in 2017 with initial support from its brother lineage organization the St. Andrew’s Society of Washington, D.C., the Scottish-American Women’s Society of Washington, D.C. (SAWS) is an organization of American women of Scottish birth or lineage dedicated to perpetuating Scottish and Scottish-American culture and to fostering fellowship among its members. The first 50 members are titled “Dames of the Thistle,” the blossom that appears on the society’s crest, and whose purple color is echoed in the society’s sashes.

Now 69 members strong and growing steadily, SAWS actively participates in annual Washington area events such as the National Tartan Day symposium and reception, the Virginia Scottish Games at which SAWS was the “Honored Clan” in summer 2019, and the Scottish Christmas Walk in Old Town Alexandria, Sister City to Dundee. Members also attend St. Andrew’s Society events such as the Kirkin’ o’ the Tartan at the Washington National Cathedral, the Bannockburn Picnic, the Tartan Ball, Burns Nicht, and whisky tastings. Regular SAWS-sponsored activities include monthly social gatherings at Celtic pubs for members and prospective members, as well as a winter Member Tea for same, and a spring Membership Luncheon. Special activities have included presentation of Scottish heritage educational evenings at local schools, a gala whisky tasting fundraiser, small group tea-and-knitting get-togethers, a panel presentation on genealogical research by St. Andrew’s society experts, and a genealogy research tour and lecture at the Daughters of the American Revolution library.

SAWS members also participate independently in the Women’s Highland Athletics (two members “placed” at the 2019 Virginia Scottish Games), the Royal Scottish Country Dance Society, the Washington Scottish Pipe Band, and attendance at the storied Grandfather Mountain Scottish Games in North Carolina.



Society activities under consideration include a walking tour of Scottish heritage sites on and around the National Capital Mall, stitching Scottish-themed quilt tops at a local art space, a fundraiser at the Potomac Hunt Races, a ceilidh, organizing Scottish heritage activities for children and raising funds for their participation in other heritage opportunities, a party at the new MacMillan Whisky Room in Arlington, Virginia’s Mosaic District, and, to mark the centennial of American women winning the franchise, a visit to the opening-in-2020 Lucy Burns Museum on woman suffrage. SAWS also is considering starting chapters in other cities in the future.

For more information regarding SAWS, its activities, and membership, the society invites readers to visit its website at <http://www.scotswomendc.org> and to join its Facebook group. SAWS also invites those who plan to visit the Washington area to let the society know so that it can include them in events calendared during their stays.

CORNER

MEMBERS'

COLQUHOUN

GREGOR

MACFARLANE

SCOTT

Kilts and Cowboy Boots

A Novel Recruitment Event

Collated and Edited by Bruce MacGregor Whyte

All Clan Organizations, Societies and Family Groups in the USA are having difficulties recruiting new members. Despite the popularity of some Celtic and Scottish films and events, and the huge turnout at Highland and Celtic Festivals around the country, we are finding it difficult to recruit younger (read non-silver haired, walker and cane free, erect) members.

What is really surprising is that other types of volunteer organizations are having the same issues. Sailing clubs in the US, for example, are also having problems in attracting new and younger sailors. This suggests we are all not providing the targeted population with the information they are seeking or our information is not sufficiently attractive to them.

In 2017, the American Clan Gregor Society registered to have a Clan Gregor tent at the Central Florida Scottish Highland Games in Orlando, FL. On arrival we were informed that Clan Colquhoun, honored Clan, had specifically requested, almost demanded, that Clan Gregor must be located next to their Clan Colquhoun tent. Based on the history between these two Clans (read that as Proscription in 1603 against the Gregor Clan) we were surprised, nay shocked, and somewhat anxious to hear this from the front gate staff!

Well, it was not a battle, not even a mild skirmish. However, it was a truly friendly, humorous yet serious celebration of our shared heritage and history with new found friends. The common thread was the past is the past and we are here to show that to be the case. Sir Malcolm Colquhoun of Luss attended and participated in the bi-Clan show of camaraderie together with the CEO of Colquhoun International, Michael Lloyd-Stern and officers of the Clan. At this time we all lamented the aging of our memberships and the dearth of younger members.



Fast forward to early 2019. Michael and I discussed various “out-of-the-box” ideas to improve recruitment of new members. The long and sort is this concept “Kilts and Cowboy Boots” detailed below.

The event will showcase four (4) Clans through social interaction, a quiz show, physical battle and plenty of food and whisky. Even some dancing! This will take place at the San Antonio Highland Games, April 3-5, 2020. Specifically, Friday the 3rd evening and Saturday the 4th all or part of the day, depending on your stamina.

The only Clans that will participate in this test event are **Colquhoun**, **Gregor**, **MacFarlane** and **Scott**. On Friday evening, at the host hotel, Omni, there will be a meet and greet hosted by Sir Malcolm and Lady Colquhoun. The main feature is a “How Scottish or Nottish are You” team quiz. This will pit teams from each Clan against each other attempting to correctly answer Scottish based questions that have been provided by the Scottish Banner. In addition, Jaimie (name) from the UK will come as a highlander and acts, almost lives as, a highlander of old, mixing with guests and providing a lively talk.

No doubt there will be some drams after the quiz to honor the Clan team with the highest score. It is important to note that all Clan attendees from all Clans are welcome to observe these festivities. You just cannot participate in this actual event. In order to participate you need to buy a ticket that gives you access to all the events on Friday and Saturday. BUT: only members of one of the four Clans are eligible to buy tickets and attend. Of course the public at large will be able to watch the mahem on the center of the field on Saturday afternoon.

Saturday is planned to be a really fun and challenging day. All four Clans will have a tent of course, but all four tents will be together and readily identifiable. The plan is for all to act as one large tent.

There will be some athletics around midday that are so avant garde that the professional athletes will be asked to leave the field to the event. The combatant component consists of a battle between Clan teams that will be coed, amateur, multigenerational, international members of the four Clans. Events to be held include tug-o-war, reverse wheat sheaf hurling, tomahawk throwing, maybe knife throwing also and there maybe some new ones on the day. This component will last about up to 2 hours.



The evening events start around 7:00 pm at the Pedrotti's North Wind Ranch. There we will be entertained by the Cowboys who no doubt will envy the kilt. The evening will be hosted by Sir Malcolm and Lady Colquhoun of Luss and will include a reception with Hors d'oeuvres and drinks, a performance by the Texas Horse Mounted Drill Team, a Texan BBQ buffet dinner, awards and remarks. The final event of the evening will be some active line dancing. All this is included in your ticket, but only if you are a member of one of the four Clans and there will be a cash bar also.

There are several requirements to be eligible to attend:

- You must be a member of one of the four Clans (Colquhoun, Gregor, MacFarlane, Scott);
- You must have a ticket. These are \$149 that includes everything on Friday evening and all of Saturday (there is a cash bar at the Pedrotti Ranch). The ticket price is good through January 31, 2020. After that date, the price increases to \$169. Note, this does not include any accommodation.

This is designed to be fun. It is designed to show that the usually stodgy, silver haired people the public meets at their various tents, are in fact, pretty decent people who enjoy life. It is designed to bring different Clan people together in fun. It is designed to show you can learn while having fun, even at your own expense. It is an experiment to see if the public likes this approach.

The ultimate success will be seen in increased members that can document their decision based on an event such as this.

Michael Lloyd-Stern, Clan Colquhoun
Laurie McFarland, Clan MacFarlane

Bruce MacGregor Whyte, Clan Gregor
Eric Wells, Clan Scott



Sustaining Your Clan Society Through the Generations

John McInnis



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 FTDNA, 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 millennials??. Although it seems to imply the “10th” generation, it is counted as the 13th 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:

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

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

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.

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.

Where is COSCA?

John Cochran

Chairman, Strategic Planning Committee

Any long-term, successful organization must, from time to time, take moments for self-evaluation. Only in doing this exercise do organizations evolve to meet the wants and needs of their members, as well as continue to operate efficiently and successfully. In this COSCA is no different. Over the course of the last year, individuals from within our membership ranks have been coming together working on a Strategic Planning committee. The goal of this committee is to take member provided input; look at business practices of similar, successful organizations; and deliver recommendations to the COSCA leadership on such subjects as member benefits, business practices, communication, membership, and patronage. The end objective is to provide you, the members, a national organization better equipped to represent the Scottish-American community and promote our shared history, culture, and heritage.

Currently, a core group of extremely talented individuals are working with me to provide the Executive Board focus areas and recommended ways ahead. (Which, frankly, is the easy bit.) Once approved, we will need the participation of additional members to work in sub-committees focused on each of the identified areas. That said, COSCA is YOUR organization. In order for this endeavor to reach its potential we need your participation; it must not/cannot be solely the endeavor of the board members. I have had the honor of talking with members during my time with COSCA, and to say our membership is filled with talent would be a gross understatement. I want to harness that talent, and passion for all things Scottish to make COSCA the premier national organization in the Scottish diaspora. If you or other members of your Clan or Associations are interested in working please let me know. I have created a centralized email address (COSCAStrategicplanning@gmail.com) for correspondence. I look forward to hearing, and working with you soon.

Relevancy of Clans in the 21st Century

by
John Cochran

Attend any Scottish heritage event and you will be immersed in all things Clan. Many of the individuals attending these events are proud of their Scottish ancestry and, more importantly, the history of their Clan. They will regale you with stories of battles fought long ago, cattle rustling, and Clan feuds. These stories show the Clans at their best and at their worst, but they complete the tapestry of a proud history. The Clan was more important than King and Country; it was the fabric of everyday life and served the function of community, governance, and protection of its members. That is not the case in the 21st Century where communities and governments now serve the functions previously provided by the Clan and Chiefs. This begs the question, do Clans still have relevance in the 21st Century? Or are they quaint, anachronistic entities that allow people to dress up in plaid and tell old stories? It's an interesting question I have been pondering for a while now, and one I have discussed with people on both sides of the pond. Do the Clans have a role, or is it just a quaint idea to be pretended during games, St. Andrew's Dinners, or Burns Night events?

What is a Clan

The word Clan is a late Middle English word, derived from Gaelic, which translates to "children of" or "offspring". While it is most commonly attributed to the Scots Gaelic word *clann* is also found in Old Irish Gaelic (*cland*) and in Old Welsh (*plant*); all having the same meaning. As a social practice, Clans consisted of individuals who either shared a common ancestor, had a greater familial connection, or were bound by territory. While the word and practice can be found throughout both Gaelic and Brythonic cultures there is an ongoing debate on its modern-day use. There are basically two different camps of thought: the first make a strong differentiation between Clans (Scottish Highlands) and Families (Scottish Lowlands); the second use Clan as an overarching term for all Scottish families. Both arguments have merit; however, for ease of writing and due to most common usage, I will be using Clan in the overarching sense.

The Clan of the Past

When one gets to the heart of it, the *raison de etre* for Clans in the past was self-sustainment and protection. Certainly, there were extended familial ties; however not all members who owed their allegiance to a specific Clan were descended from a common ancestor. In many instances families within a region that fell under the dominion of a certain Chief, Laird, or Lord, along with the extended family, swore allegiance to that Clan and Chief. (Indeed, this practice is at the root of the academic discussions on septs of a name.) These communities, bound by either blood or oath, worked together for the common good of everyone in the community. While romanticized to great extent by literary giants such as Robert Burns and Sir Walter Scott, the bare bones truth of their creation was for survival and community.

The Modern-Day Clan

Today, our survival does not necessitate belonging to a Clan. Clans are no longer the fighting, agrarian organizations we read about, instead they have evolved into social societies. Individuals are invited to join after paying a yearly membership fee, and then participate in a myriad of social events such as dinners, tours, games, etc. Indeed, the only sheep and cow rustling that occurs is the occasional, and temporary, theft of someone's stuffed animal at a Highland Game. In these

instances, blackmail is provided through the expenditure of shared libations, good-hearted jesting, and always evolving into A LOT of storytelling. To many outsiders looking in, that is the extent of it, a bit of fun a couple times a year; however, that is only the veneer. Instead of just joining a Clan, they have joined a global entity in the Scottish Diaspora

The Scottish Diaspora

The Scots are renowned for their spirit of adventurism and determination. These traits helped them to successfully emigrate to the various colonies and countries around the world and establish new communities. They brought with them their families, culture, heritage, traditions, and their world-renowned Scottish hospitality. These families flourished in their new homes, resulting in more than 30 million descendants very proud of their Scottish heritage. It is these descendants who established the various Clan, clubs, and Scottish societies found around the world; embracing all things Scottish to include the extended Diaspora. This is something I have experience numerous times in my own travels and interactions; Scots willing to open up their homes to a complete stranger. While we no longer need the protection of the Clan there is something to be said for both the connected community.

The Relevancy of Clans in the 21st Century

Psychologist and Sociologists have long known the requirement for human interaction. Abraham Maslow noted the importance of belonging in his work *The Hierarchy of Needs*; placing it as the third most important item required for human survival. (Only Psychological and Safety needs were more important). Multiple studies have proven a person is healthier, happier, and lives longer, more productive lives if they have healthy social interaction.

The need to belong, to identify, and to be proud of one's shared history is not a modern revelation. This facet of human behavior was one of the cornerstones of the old Clan system, and remains so in modern times. The added strength of today's Clans resides in its global community. Regardless of where we travel, there are people who have a shared ownership of Scottish history. Our regional diversity allows us to share so much more in regards to experiences, thoughts, and philosophies; which inherently makes us better as individuals, Clans, and an ethnicity.

Are the Clans relevant in the 21st Century? I strongly believe so. While we may not be rustling more than a stuffed coo from each other; we do provide a group for people to rely on and to commune with. While we are proud of our individual Clans it doesn't rely on whether you are a MacGregor, Campbell, MacDonald or Frasier; it is the shared identity of a people. A people who's ancestors grit and determination spread them across the globe; and who's children still carry on.

WHY ARE THE SCOTS FAMOUS FOR HOGMANAY?

If the Martians ever land, it will take them about 20 minutes to realise that tartan + bagpipes + whisky = Scottish. No other nation or culture has such global brand recognition. And if they arrive around the end of December, they'll soon get the picture that the world looks to Scotland for the celebration of New Year. So why does Scotland have this reputation of celebrating the Old Year's end and the New Year's beginning? One reason is that Scotland has celebrated New Year on the 1st of January since 1600, but for the next 152 years, the rest of Britain and the British Empire started the New Year on 25th of March.

Of course, the celebration of the winter solstice is common to many peoples. The Romans had their Saturnalia from 17th to 23rd December in the Julian calendar (possibly why the early Christian Church chose that time of year to set the birth of Jesus, because there is no biblical authority for it). The Norse celebrated Yule, which later contributed to the "Twelve Days of Christmas", or the "Daft Days" as they were sometimes known in Scotland, and included a ceremony of troll-banning. The Gaelic celebration of Samhain (pronounced *Sa-Wain*) contributed customs too. In post-Reformation Scotland, we always found Christmas not really suitable for a festival – possibly either "too Papist" or there was a Calvinist dislike of frivolity on the day Our Lord's birth was observed, and "too much fun". Christmas wasn't much observed in Scotland (except by Roman Catholics and Episcopalians) until fairly recently, and wasn't even a public holiday until 1958.

For whatever reason, on the 17th December 1599, King James VI, via an act of the Privy Council, disjoined Scotland from the New Year date of 25th March, as in England, in order that Scotland should come into line with other "well governit commonwealths". That was far enough from Christian Christmas for the Kirk not to be able to accuse anyone of having a good time only a holy day, so the celebrations of Hogmanay stuck. That didn't stop the Presbyterians disapproving about Hogmanay itself for the next 400 years.

These "well governit commonwealths" that James VI was referring to included (with date of adoption of 1st January):

- | | | |
|--------------------------------|------|------------------|
| • Holy Roman Empire (Germany) | 1544 | (except Prussia) |
| • Spain, Portugal, Poland | 1556 | |
| • Denmark, Sweden, Prussia | 1559 | |
| • France (Edict of Roussillon) | 1564 | |
| • Southern Netherlands | 1576 | |
| • Lorraine | 1579 | |
| • Dutch Republic | 1583 | |
| • Scotland | 1600 | |



So we were quite late, really. But Russia held out until 1725 and Great Britain, Ireland and the British Empire (including America) until the adoption of the Gregorian calendar in 1752. I have often wondered if James VI was merely enshrining in Scots Law the dates on which his mother and grandmother were used to celebrating the New Year, 1st January ever since the Edict of Roussillon of 1564. Also, the 25th of March was Lady Day (the feast of the Annunciation to Mary that she would have Jesus nine months later), which may also have felt a bit too "Romish" for Presbyterian tastes.

This was nothing to do with the Gregorian calendar, by the way. Scotland also used the Julian calendar until 1752. But since 1600 until then, there was a disjuncture as to what year we were in between 1st January and 24th March. When you see a date presented like "1619/1620" that indicates it was within those three months, and while still 1619 south of the border, it was 1620 above it in Scotland. This was despite the Union of the Crowns in 1603 and even the Union of Parliaments in 1707. (Incidentally, we still have a hangover of this in the UK tax year which begins on April 6 – which is March 25 plus the 12 "lost days" from the Julian calendrical

change-over.)

Many Hogmanay customs I remember as a child seem to have fallen by the wayside – first-footing with a be-ribboned herring and a piece of coal (for food and fire); ensuring that a tall, dark man is first across your threshold after the stroke of midnight; giving visitors and well-wishers a dram and a piece of black bun (a sort of rich cake in pastry); serving steak pie as New Year’s Day dinner; “saining” the house by sprinkling water and fumigating by burning juniper branches. Now, people tend to congregate in large-scale organised events such as the massive all-night outdoor celebrations in Glasgow, Aberdeen, Stirling, Inverness and of course Edinburgh, still the venue of the world’s largest Hogmanay party. For some reason, a Viking longship gets burned during Edinburgh’s celebrations, even though Scotland’s capital city has no historical connection whatsoever with the Norse invaders. In Stonehaven the people come out in their thousands to watch 42 people swing fireballs as they process along the town’s High Street.

This year, as usual, we and our neighbours congregated around a bonfire on the beach and watched the fireworks set off at midnight from Edinburgh Castle, 4 miles away. I would show you a picture of that, but my camera hand was quite shaky for some reason.

As for the derivation of the word Hogmanay itself, scholars have been debating since the late-1600s whether it is originally Scots, Norse, Gaelic, French, or Scots via French – although it’s worth noting a Latin record of the word as *hagnonayse* as early as 1443, in Yorkshire, England. Who knows?

What is clear, is that the Scots introduced the idea of New Year as 1st of January to the English-speaking world, and everyone else since has bought into our love of a good party!

Submitted by Dr. Bruce Durie, Shennachie to the Chief of Durie

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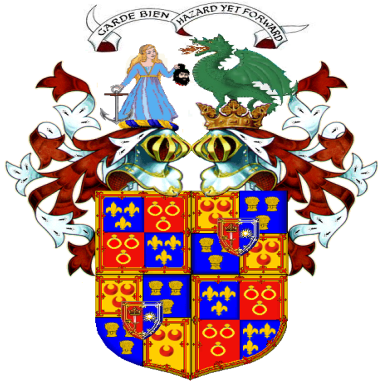
Freeman and Burgess, City of Glasgow



Did you know

Auld Lang Syne is often sung after the bell has struck midnight on New Year’s Eve, as the new year begins. But not many people realise that traditionally you shouldn’t link arms until the final verse when the lyrics are

“And there’s a hand, my trusty fiere!”



Archibald George Montgomerie

18th Earl of Eglinton and

6th Earl of Winton

Financier and countryman

August 27, 1939 - June 14, 2018



THE 18th Earl of Eglinton and the 6th Earl of Winton, who has died aged 78, was the holder of one of the oldest and most historic titles in [Scotland](#). It was created in 1507 and amongst his other titles was hereditary sheriff of Renfrewshire and chief of the Montgomerie clan with title Chief of the Name and Arms of Montgomerie.

For many years he pursued a very successful career in the City of London holding various senior posts in the financial industry.

Archibald George Montgomerie was the son of Archibald William Alexander Montgomerie, 17th Earl of Eglinton, and was educated at Eton. He then went into the City and pursued a career with the leading finance houses of the era.

Firstly, Lord Eglinton worked with the stockbrokers Grieveson Grant where he was the senior dealer in the fixed interest market specialising in short dated gilts. He rose to be a partner by the age of 24 and remained until 1972 when he left to join Gerrard and National, becoming deputy chairman eight years later, and then chairman of Gerrard Vivian Gray from 1992 to 1994.

Later, he was closely connected with the management of funds in Scotland acting as a director of investment trusts including [Edinburgh](#) Investment Trust, Hong Kong Investment Trust and Dunedin Income Growth Fund.

He was a keen mason and served as chairman of the board of management of the Royal Masonic Institution for Boys and the general committee of the Royal Masonic Institution for Girls, and later served as the first president of the Masonic Trust for Girls and Boys from 1982 until 1988. He was appointed Senior Grand Warden in the United Grand Lodge of England (UGLE) in 1971 and Assistant Grand Master in 1989, serving until 1995. He was also the representative of the Grand Lodge of Scotland in UGLE.

His name was associated with many charities in Scotland and he gave valuable advice as a trustee of Hopeton House. He was particularly active working on behalf of the Atlantic Salmon Trust in their campaign regarding the netting of rivers.

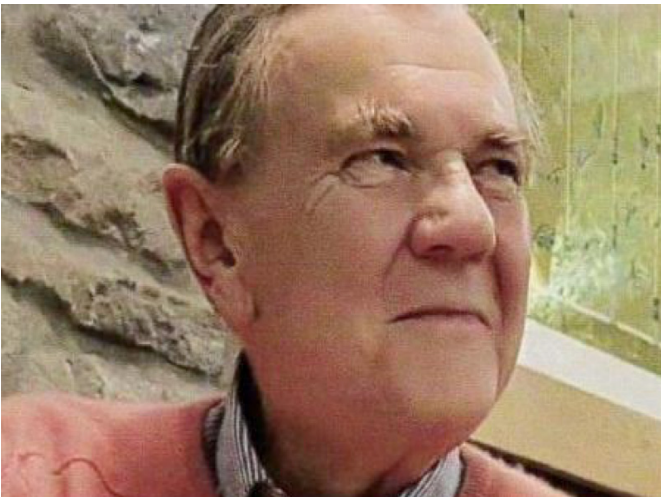
Lord Eglinton was also chairman of Canine Partners in Scotland which trains dogs for disabled people in wheelchairs. Elly Fiddy of the charity told The Herald yesterday, “Archie was a leading light of Canine Partners in Scotland, and was key in its development in the early years. He was one of the original members of our fundraising committee, and an excellent chair for many years. He gave his all to Canine Partners and supported the charity fantastically in so many different ways. Archie will very fondly remembered.”

Lord Eglinton was a member of the Royal Company of Archers and a field sports enthusiast – an excellent shot and fisherman. He particularly enjoyed fishing in Sutherland.

He pursued his love of the countryside at his charming turreted home at Balhombie House, north of Perth, It is set in the magnificent Perthshire scenery and has the atmosphere of a traditional Scottish country house. Lord Eglinton much enjoyed the surrounding hills and moors.

Lord Eglinton married Marion Carolina Dunn-Yarker in 1964. She and their four sons survive him. Hugh Archibald William Montgomerie succeeds as 19th Earl of Eglinton and the 7th Earl of Winton.

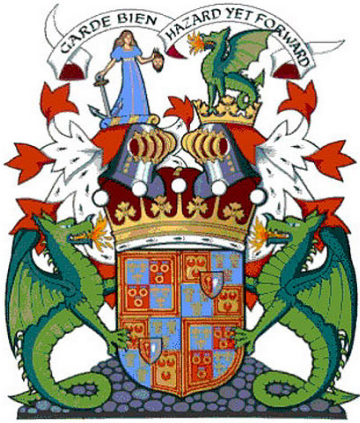
Obituary published in The Times, June 19, 2018



What is the image below? Provide a description of it/them and its/their name(s)

Email your answer. The first correct response received shall receive one free copy of Claymore January 2020 hand signed by each contributor. Whadadeal!!

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The Right Honourable **Hugh Archibald Montgomerie** **19th Earl of Eglinton** **7th Earl of Winton**



Hugh Archibald William Montgomerie, 19th Earl of Eglinton & 7th Earl of Winton is the holder of the undifferenced arms of Eglinton & Winton and Chief of the Clan Montgomerie/y. He succeeded to the titles on the death of his Father in June 2018. His succession was published by the House of Lords on 30th October 2018, & his name added to the Roll of Peerage.

Lord Eglinton is the eldest son of the 18th Earl and Countess of Eglinton and Winton is the eldest of four brothers. He was born in London and raised in southern England, where he attended Eton College. Afterwards, he spent six years in the Royal Navy as an Officer of the Watch, seeing active service in UK home waters, the Far East, Hong Kong and the Mediterranean.

Upon coming ashore, he became involved in Fine Art Removals, where he worked with big London Auction Houses, moving priceless works of art around the world. At the same time, he was commissioned in the Intelligence Corps, where, as an active Territorial Officer, he held several operational posts in London, before being recalled to the Colours to serve as Intelligence Officer to Headquarters, 51 Highland Brigade, in Perth, Scotland.

In 1999, Lord Eglinton met Carol Robinson in Edinburgh, Scotland, where she was vacationing with family. He moved to the USA and they were married in 2001. Lord and Lady Eglinton have two daughters in high school and a son in middle school. They currently live in Franklin, Tennessee, where Lord Eglinton works for the Advanced Systems Group at Dell EMC Inc. (His mother & two of his brothers live in the United Kingdom, while his youngest brother resides in Los Angeles.)

Lord Eglinton currently serves as Chairman of the Scottish Society of Armigers as well as the Co-Chair of the Historic Franklin Masonic Hall Foundation (HFMF). He is a member of the Hereditary Peerage Association (HPA) & The Standing Council of Scottish Chiefs (SCSC). Lady Eglinton is a genealogist and owner of Amerascot Genealogy and Consulting.

Archibald George Montgomerie
18th Earl of Eglinton
6th Earl of Winton



Hugh Archibald Montgomerie
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