

# An Drochaid - The Bridge

*Comhla ri Cheile - Together with Accord*

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## FEATURE ARTICLE - Page 14

Clans, Chiefs, Coats of Arms - What do they mean? Do they still matter today?

*By Andrew Morrison, Viscount Dunrossil*

# Frae the Chair



## Frae the Chair

Greetings kin, as we all are, even if it's back through a common ancestor 400 to 10,000 generations ago. You'll note in this edition some changes in standard article placement as well as not having your usual contributors. Understandably, we didn't receive contributions from many clans and, for what we did get, similar content challenges existed. There's just not much going on yet that we'd show pictures and tell stories about.

In my other role as Editor, I looked at the options of having a lean publication, more commiseration about the pandemic and/or train-wreck to the south. Instead we've solicited and borrowed material from other organizations as well as from the Schiehallion Dancers and The American Rogues. The two later having participated in our online Celebration of Highland Games back in June. We, as the board, do have important announcements about membership renewal fees, Treasurer and technology.

### **Membership Renewal Fees**

Renewal fees have been waived for this fiscal year. This is in recognition of the varying hardships on member organizations and their constituents. Please read carefully the renewal and information update notice being sent shortly. Your organization must complete and return it to maintain membership even though the renewal fee is waived. If fees have already been submitted then the amount can be, optionally, credited to next renewals or refunded. Cheques received but not yet deposited will be destroyed unless otherwise instructed. We'll be in touch appropriately. Please note that this is only for renewals. Fees for new memberships are not waived.

### **Steven Logan appointed as Treasurer**

We're thrilled to announce that Steven is stepping in as a member of the board and fulfilling the duties of Treasurer. Our past Treasurer Kimberley Henwood, having provided us with many years of great service, has moved on to focus on other duties and responsibilities. For those of you who don't know Steven, he is a dynamic, energetic, get it done clansman as evidenced by his founding of Clan Logan of Canada and the many, many events and activities he participates in. Being located in Quebec, we're also looking to Steven for help in us having a broader national and multi-lingual representation of our organization.

### **Technology Improvements**

We already adopted ZOOM as a standard platform for virtual meetings as a way to continue operating during the Pandemic. Going forward, the AGM and other meetings can now be partially or all virtual using this tool. CASSOC is now also a user of Microsoft 365 Business Premiere for Non-profits as well as donated licenses for Adobe Acrobat, Photoshop and Premiere versions. We sug-

*(Continued on page 3)*

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gest that all member organizations who are non-profit check out the opportunities for licensing 'free' or reduced priced tools and products through TechSoup. As the Microsoft, Adobe and other tools are brought into full usage, we'll look to provide better services and options for you, our membership.

Yours Aye,

William Robert Petrie - Clan Gregor

chairperson@cassoc.ca

### Campbell's Ceilidh

A weekly interactive Zoom session of readings and songs, tunes, stories and offerings from all over



Sundays at 7pm UK time. 2pm Eastern

[Click here for her group Facebook page](#)

## Armchair Travels: The Histories and Charms of the Scottish Highland Tour By Professor Kevin James

Tuesday, October 6, 2020  
7:30 p.m. EDT

The Centre for Scottish Studies at the University of Guelph is hosting an 'Armchair Travels: The Histories & Charms of the Scottish Highland Tour' via Zoom on October 6th at 7:30 p.m.

If you want to hear from Professor Kevin James Scottish Studies Foundation Chair register by October 3rd by emailing David Hunter at davidhunter@scottishstudies.com to receive the link.

For more info visit <https://p10.secure.hostingprod.com/@scottishstudies.com/ssl/zoom-talk-201006.htm>

# Gaelic Resurgence - The Gaelic Society of Toronto

In 1880, when The Gaelic Society of Toronto was formed, Gaelic was the third most common European language used in North America. Canada, and Scotland and has seen a steady decline in Gaelic speakers in the last century. But there is hope for a revival of the language.

When the Society launched a website in 2014, there was little information online about Gaelic. There were only a handful of schools teaching it outside of Scotland and in Scotland there was a debate brewing about how to keep the language from dying out. While that debate continues today, a quick Google search will now pull up thousands of websites devoted to Gaelic. There are Gaelic Societies on nearly every continent, as well as schools and tutors seemingly everywhere. Many Clans and Historical Societies are taking a renewed interest in learning about their Gaelic past.

There are many factors that can likely be attributed to the renewed interest, not least of all is the launch of the popular language platform Duolingo's Scottish Gaelic program. There are currently close to half a million people learning Gaelic through that medium alone! Other platforms such as Mango Languages and Memrise have also launched Gaelic programs. Other factors include the use of Gaelic in Television and Movie productions such as Outlander (Diana Gabaldon's books too, of course!), Seachd: The Inaccessible Pinnacle and Disney's Brave.

Today, we are seeing many beloved books being translated into Scottish Gaelic; Alice's Adventures in Wonderland into Eachdraidh Ealasaid ann an Tìr nan Longantas, the children's book Guess How Much I Love You into Cho Mòr 's a tha Mo Ghaol Ort and most recently Anne of Green Gables into Anna Ruadh, among others. A new generation of authors are writing new books in Gaelic as well. Scot-

land and Nova Scotia, Canada, have even capitalized on the interest with Gaelic Tourism efforts.

The rise of Gaelic in popular culture has resulted in many of today's Scottish Diaspora around the world becoming intent on reclaiming their heritage and learning the language of their ancestors. It is well documented that the decline of Gaelic throughout Scotland and Canada can be attributed to mandates in the education system to speak and learn only through an English medium. Our elder Gaels can still relate with stark clarity how terribly they were treated in school if they were caught speaking Gaelic. It was considered barbaric to speak it in public. As such, when those school children became parents themselves, most did not pass down the language as they wanted to give their children a better chance at succeeding in English. Luckily, this generation is beginning to see Gaelic for what it is, a means to connect to the past and to the land, a birthright, a living language, and they are more determined than ever to see it protected.

The debates over the how's and the why's of it are likely to continue, but Gaelic is most definitely alive: **Tha Gàidhlig Beo.**

***Comunn Gàidhlig Thoronto / The Gaelic Society of Toronto** was formed in 1880 to connect Gaelic speaking persons who had emigrated from the Scottish Highlands and Islands. In 1886, an effort began to organize The Gaelic Society of Toronto and it was formally inaugurated in 1887. Throughout the changes in its structure over the years, the Society continues to support and sustain Gaelic language, history, culture and community in various ways, either through the direct activities of the Society or by supporting the efforts of others who also seek to sustain and promote the Gaelic language and culture.*

EST 2002

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# The American Rogues



## THE AMERICAN ROGUES

**"QUITE SIMPLY PUT, SPECTACULAR!"**

— Celtic Music Magazine

NOV. 6-8/20 - NAVY SEAL MUSTER, FT. PIERCE, FLORIDA  
MARCH 7-14/21 - JAPAN TOUR OF US. MILITARY BASES  
MARCH 23/21 - GREG FREWITT THEATRE, NIAGARA FALLS  
MARCH 25/21 - CORNING MUSEUM of GLASS, NY, USA  
JUNE 18/21 - MONCTON HIGHLAND GAMES, NB, CANADA  
JUNE 25-26/21 - CALEDONIA CELTIC FEST, ONT, CANADA  
JULY 16/21 - SUMMER CONCERT SERIES, SHIRLEY, MA, USA  
JULY 17/21 - GLASGOWLANDS SCOTTISH FEST, MA, USA  
JULY 18/21 - HOMES FOR OUR TROOPS EVENT, MA, USA  
AUG. 8/21 - STONE CROP WINERY, MORRISBURG, CANADA  
AUG. 11-13/21 - WORLD MUSIC FESTIVAL, QUEBEC, CANADA  
AUG. 15/21 - CRIEFF HIGHLAND GATHERING, SCOTLAND  
SEPT. 17/21 - GREAT AMERICAN IRISH FESTIVAL, UTICA, NY  
SEPT. 24-26/21 - OHIO CELTIC FESTIVAL, MENTOR, OH  
NOV. 5-7/21 - NAVY SEAL MUSTER, FT. PIERCE, FLORIDA

**NEW ALBUM COMING SOON!**

**"THE HAMMER"**

[info@theamericanrogues.com](mailto:info@theamericanrogues.com)

[www.facebook.com/NorthAmericasCelticBand](https://www.facebook.com/NorthAmericasCelticBand)

[WWW.THEAMERICANROGUES.COM](http://WWW.THEAMERICANROGUES.COM)

**2020  
Scottish  
North American  
Community  
Conference  
December 4-6**

**Presented Online  
from New York City**

**HOW CAN WE ENSURE  
THE ONGOING BONDS OF  
SCOTTISH NORTH AMERICAN FRIENDSHIP?  
*THE RELEVANCE OF SCOTTISH IDENTITY  
IN A GLOBALIZED WORLD***

**HIGHLIGHTS OF THE CONFERENCE INCLUDE:**

**FRIDAY, DECEMBER 4, 2020**

Keynote - Clans • Families • Our Names • Our Heritage  
**Andrew Morrison, Viscount Dunrossil**

**SATURDAY, DECEMBER 5, 2020**

Greetings from Scotland  
**Joni Smith, Scottish Gov't Counsellor for North America**

The Enduring Resonance of the Declaration of Arbroath  
**Charles Edward Bruce, Lord Bruce DL MA MSc FSA Scot**

Scotland's Influence on North America  
**Rt. Hon. Henry McLeish, Former First Minister of Scotland**

**Sunday, December 6, 2020**

News From the Lyon Court  
**Rev. Dr. Joseph Morrow, Lord Lyon King of Arms**

**To Learn More & Register:**

**[www.scottishleadershipconference.com](http://www.scottishleadershipconference.com)**

# Schiehallion Dancers - The Show Must Go On



This year has certainly been an interesting year for our team. The Schiehallion Dancers are named after the Schiehallion Mountain, found in the highlands of Scotland. Our 2020 plans included a team trip to visit Schiehallion and perform this past August, which due to COVID-19 was cancelled. For many of our dancers, this is a once in a lifetime opportunity to visit Scotland and perform. As the saying goes, the show must go on! So we have now started planning for August 2021. We have set our sights on fundraising for the next year to help recoup lost costs and prepare for an even better trip.

During the summer, we took advantage of the beautiful Hamilton weather and had a few outdoor (socially distanced) practices. While it was great to see the dancer practice in person, what was even better was the social as-

pect of seeing them all reconnect after being apart for so long. We truly are a team, and won't take for granted what seeing each other weekly does for us.

As of September, we have started back with some in-studio lessons, accompanied by zoom. We have 4 dancers come into the studio space, and the rest log in virtually. While we would prefer to all be together, this is working well! We are continuing on with new choreographies, similar to our Quarantine Choreography we showed you back in June. We are ready to get back out and perform, and hope to see everyone soon. Slainte,

Sandra Bald Jones & Chelsea Verbeek

Co-Directors, Schiehallion Dancers

[www.schiehalliondancers.ca](http://www.schiehalliondancers.ca)

# Schiehallion Dancers - The Show Must Go On



Schiehallion Dancers

Taking advantage of the beautiful Hamilton weather with an outdoor (socially distanced) practice

# Games, Festivals and Other Events

As of publication, check the CASSOC [website](#) for the latest listings.

## Please verify status with the event organizers for any of the following

| Date      | Event/Location/Info   |
|-----------|---|
| Oct 6     | Armchair Travels - Professor Kevin James Email: davidhunter@scottishstudies.com for link  |
| Oct 9-17  | Celtic Colours At Home Virtual Experience <a href="http://celtic-colours.com">http://celtic-colours.com</a>   |
| Nov TBA   | Clan MacFarlane Worldwide - Digital Gathering for Christmas <a href="http://www.clanmacfarlane.org">http://www.clanmacfarlane.org</a>                         |
| Nov 22    | CASSOC Annual General Meeting - <a href="http://www.cassoc.ca/">http://www.cassoc.ca/</a>   |
| Dec 4,5,6 | Scottish North American Community Conference NY and Online<br><a href="https://scottishleadershipconference.com">https://scottishleadershipconference.com</a> |

### 2021

|              |   |
|--------------|---|
| May 21-23    | Saskatchewan Highland Gathering & Celtic Festival Regina, SK <a href="http://www.saskhighland.ca/">http://www.saskhighland.ca/</a>                    |
| June 12      | Georgetown Highland Games Georgetown, ON <a href="http://www.georgetownhighlandgames.com/">http://www.georgetownhighlandgames.com/</a>                |
| June 18-20   | Greater Moncton Highland Games Moncton, NB <a href="https://monctonhighlandgames.com/">https://monctonhighlandgames.com/</a>                          |
| June 18-19   | Cobourg Highland Games Cobourg, ON <a href="http://www.cobourghighlandgames.ca/">http://www.cobourghighlandgames.ca/</a>                              |
| June 25-26   | Caledonia Celtic Festival Caledonia, ON <a href="http://www.caledoniacelticfestival.com/">http://www.caledoniacelticfestival.com/</a>                 |
| June 26      | Kingsville Highland Games Kingsville, ON <a href="https://www.kingsville.ca/">https://www.kingsville.ca/</a>  |
| June         | Red Deer Highland Games Red Deer, AB <a href="http://www.reddeerhighlandgames.com/">http://www.reddeerhighlandgames.com/</a>                          |
| Jun 27       | Perth's World Record Kilt Run Perth, ON <a href="http://www.perthkiltun.ca/">http://www.perthkiltun.ca/</a>   |
| Jun 26–Jul 3 | Royal Nova Scotia International Tattoo Halifax, NS <a href="http://www.nstattoo.ca/">http://www.nstattoo.ca/</a>                                      |
| July 1       | Embro Highland Games <a href="http://www.embrohighlandgames.ca/">http://www.embrohighlandgames.ca/</a>  |
| July         | Almonte Celtfest Almonte, ON <a href="http://almonteceltfest.com/">http://almonteceltfest.com/</a>  |
| July         | Antigonish Highland Games Antigonish, NS <a href="http://www.antigonishhighlandgames.ca/">http://www.antigonishhighlandgames.ca/</a>                  |
| Jul 3        | Penticton Scottish Festival Penticton, BC <a href="https://www.pentictonscottishfestival.ca/">https://www.pentictonscottishfestival.ca/</a>           |
| July 16-17   | Cambridge Scottish Festival Cambridge, ON <a href="http://www.cambridgescottishfestival.ca/">http://www.cambridgescottishfestival.ca/</a>             |
| July 23-25   | New Brunswick Highland Games & Scottish Festival Fredericton, NB<br><a href="http://www.highlandgames.ca/">http://www.highlandgames.ca/</a>           |
| July         | Uxbridge Scottish Festival Uxbridge, ON <a href="https://uxbridgescottishfestival.com/">https://uxbridgescottishfestival.com/</a>                     |
| July 30-31   | Glengarry Highland Games Maxville, ON <a href="http://www.glengarryhighlandgames.com/">http://www.glengarryhighlandgames.com/</a>                     |
| Aug          | Montreal Scottish Festival & Highland Games Montreal, QC<br><a href="http://www.montrealhighlandgames.com/">http://www.montrealhighlandgames.com/</a> |
| Aug          | Goderich Celtic Roots Festival Goderich, ON <a href="http://www.celticfestival.ca/">http://www.celticfestival.ca/</a>                                 |
| Aug 13-15    | Margaree Highland Games Margaree Valley, NS <a href="http://www.margareehighlandgames.com/">http://www.margareehighlandgames.com/</a>                 |
| Aug 13-15    | Fergus Scottish Festival & Highland Games Fergus, ON <a href="http://www.fergusscottishfestival.com/">http://www.fergusscottishfestival.com/</a>      |
| Aug          | Miramichi Scottish Festival Miramichi, NB <a href="http://www.miramichiscottishfestival.com/">http://www.miramichiscottishfestival.com/</a>           |
| Aug 28       | North Lanark Highland Games Almonte, ON <a href="http://www.almontehighlandgames.com/">http://www.almontehighlandgames.com/</a>                       |
| Sep 4-5      | Canmore Highland Games Canmore, AB <a href="http://www.canmorehighlandgames.ca/">http://www.canmorehighlandgames.ca/</a>                              |
| Sep          | Calgary Highland Games Calgary, AB <a href="http://www.calgaryhighlandgames.org/">http://www.calgaryhighlandgames.org/</a>                            |

# Souvenir Plots in Scotland - The Law by Dr. Bruce Durie

Originally printed in The Claymore July 2020 - COSCA (Council of Scottish Clans and Associations) Copyright Dr. Bruce Durie

You may have seen adverts offering plots of land for sale in Scotland, with the additional inducements “Become a Laird, Lord or Lady” or save some particular animal or piece of nature. These have become increasingly controversial over recent years. One of the main critics has been Andy Wightman, MSP (Member of the Scottish Parliament), who has campaigned against such schemes and their operators, and who was recently sued in Court of Session for defamation, with damages in the sum of £750,000 (over \$900,000 US).

To cut a long story short, Lord Clark, a Judge of the Supreme Courts in Scotland, published his Opinion on 11 March 2020, and found resoundingly in favour of Wightman, throwing out the defamation and damaged claims. It’s not necessary here to recite all the legal arguments around defamation in Scotland. But Lord Clark made a couple of other observations which struck me, and which summarise and settle some of the matters over ownership of souvenir plots, and the use of titles like Lord. He said:

“...it is false advertising to assert that one is offering for sale a plot of land when title to the land will not pass on that sale and the seller is not the owner of the plot.”

and

“It was neither moral nor legal to offer for sale something that one does not own, or to offer land for sale without explaining the limitations of the effect of that sale, or to represent falsely that the purchase will entitle the buyer to style himself or herself as a Lord or Lady”

## Buying a Souvenir Plot

The idea of such schemes is that for a variable but small sum of money (typically under \$50) you get one square foot of land in Scotland, often named something emotive like “Glencoe” or “Wilderness”. However, here’s the law – you do not actually own that piece of land. In fact, if you read the small print on such schemes, it does explicitly say something like “You obtain a personal right to a souvenir plot of land... XXX remains the registered landowner and manages the land on your behalf”.

Does this seem strange? I sell you a car. You pay me for a car. I hand over the car. You are now the owner of that car. This is called (in Scotland) a “real right”. But a “personal right” is different. All it really means is that you can sue the owners if they sold the same plot twice. But who is to know if they did? In order for land to be bought and sold in Scotland, it must appear on the Land Register. Fact – souvenir plots do not appear in the Land Register. You have not actually bought, and do not actually own, that piece of land.

Let me make that absolutely clear –  
***A transaction relating to a souvenir plot cannot be registered;***

if it cannot be registered this means that the purchaser of a souvenir plot cannot become the owner.



It is also said you are buying the “right to visit” your plot. But everyone has a “right to visit” almost anywhere in Scotland, even private land, provided it’s not, for example, someone’s garden, a

(Continued on page 12)

# Souvenir Plots in Scotland - The Law by Dr. Bruce Durie

*(Continued from page 11)*

field with growing crops, places that normally charge for access, schoolyards and playing fields, and other sensible exceptions. The Land Reform (Scotland) Act 2003 granted what is commonly known as “the right to roam” – the right to be on and cross most land and inland water in Scotland in a responsible manner.

## **The right to style yourself Laird, Lord or Lady of [Wherever]**

In one sense, anyone in Scotland can call themselves anything they want, provided it’s not for reasons of fraud. I could sign my cheques “M. Mouse” if I wanted, if I’m not defrauding anyone, and if the cashing bank would wear it (which they probably wouldn’t). But the implication here is that by “buying” this land, you have acquired the title Laird, Lord or Lady. This is sheer nonsense, as Lord Clark said (as have many others before him).

First, as you are not buying the land, no title can be acquired by doing so. Second, the only title it is legal to buy and sell in the whole of the United Kingdom is a Scottish Feudal Barony, which, by the way, also does not entitle anyone to be called “Laird”, “Lord”, “Lady”, etc. But if you want to buy a Barony (and possibly get a Coat of Arms from the Lord Lyon) do get in touch – and have about \$150,000 US handy.

Third, there is no such title as “Laird” – this is merely a designation, and understood to apply to those with a substantial estate, workers on the land etc. Otherwise, anyone who owned a house or an outbuilding would become a “Laird”.

And fourth, no-one is entitled to be called “Lord”, “Lady” or equivalent, unless that person has a Peerage, or whose job entitles them. For instance “Lord Clark” himself is not a “Lord” (in the Peerage sense) but is addressed by that honorific title as are many senior judges. Likewise the Lord Lyon is not a “Lord”. Winston Churchill, when he ran the Admiralty, was called “First Sea Lord”, but he was never a “Lord”.

It used to be that the sellers of Souvenir plot schemes would also send a document that changed your first name from, say, Joe Blow to Lord Joe Blow, by using the Deed Poll mechanism (in England – there is no Deed Poll in Scotland). Then they said, you could use this to change your passport, driving licence, bank accounts and so on. Well, that loophole has been closed. In Scotland, there is a Change of Name Office, who will consider – for a fee of £40.00 (less than \$60 US) they will consider your application. But anything that looks like it may involve a title such as “Lord” will probably be referred to the Lord Lyon, who will say a resounding “No”. What’s more, the passport and driving licence people simply won’t play.

Can you use a souvenir plot to get a Coat of Arms? No. The Lord Lyon says: “The ownership of ‘souvenir’ plots of land of a few square feet or thereby, such as are marketed from time to time, is insufficient to bring anyone within the jurisdiction of the Lord Lyon King of Arms.”

But apart from all that – do you want to go around in Scotland calling yourself “Lord of [Wherever]? You will simply get laughed at and people will point at you in the street. You might as well style yourself, as one wag put it, the Duchess of Windsor, Pluto the Wonder Dog, Emperor of the Sun or Warlord of Atlantis. Nor does buying anything from anyone grant you any right to call yourself by any title. (A tip of the hat here to my old friend in America, Earl Dale MacAlpine, who really was christened with that name!)

*(Continued on page 13)*

# Souvenir Plots in Scotland - The Law by Dr. Bruce Durie

(Continued from page 12)

And finally – beware of schemes or the companies selling them that include the words “Scotland” or “Scottish” and “Charity”, but which are not necessarily based in Scotland, or registered as a charity there. **So...**

Don't take my word for it. There are good, independent legal reviews of all this at:

<https://www.abdn.ac.uk/law/documents/SouvenirsofScotland.pdf>

<https://www.hg.org/legal-articles/can-you-really-become-a-lord-of-the-scottish-highlands-for-less-than-50-00-27172>

<https://basedrones.wordpress.com/2015/02/12/highland-titles-scam/>

<http://www.andywightman.com/archives/4152> (“Who owns Lord Glencoe’s plot?”)

<https://loveandgarbage.wordpress.com/2015/02/12/i-cant-believe-its-not-ownership-or-the-curious-tale-of-highland-titles-selling/>

If you want to spend your money on something meaningless, re-named after somewhere more romantic but unconnected and miles away, then go ahead. But if you really want to contribute to the preservation of ancient forests and peatlands, sponsor re-wilding and tree planting, save wildcats, red squirrels and bumblebees, it's best to donate your money to one of the official bodies running such conservation projects in a joined-up way.

Good places to start are Scottish Natural Heritage (<https://www.nature.scot/>) or the National Trust for Scotland (<https://www.nts.org.uk/our-work/>)

You can read Andy Wightman's blog at <http://www.andywightman.com/archives/4621> and the full opinion of Lord Clark is at <https://www.scotcourts.gov.uk/docs/default-source/cos-general-docs/pdf-docs-for-opinions/2020csoh30.pdf?sfvrsn=0>

*Dr Bruce Durie is a genealogist, heraldist and historian living and working in Scotland, and is an Advisor to the Board of COSCA.*



## **Dr. Bruce DURIE**

BSc (Hons) PhD OMLJ FCollT FIGRS FHEA FRSB CBiol QG

Genealogist, Author, Broadcaster, Lecturer

e: [gen@brucedurie.co.uk](mailto:gen@brucedurie.co.uk)

w: [www.brucedurie.co.uk](http://www.brucedurie.co.uk)

*Shennachie* to the Chief of Durie

[www.duriefamily.co.uk](http://www.duriefamily.co.uk)

Fellow, University of Edinburgh

Academician, *Académie Internationale de Généalogie*

Right of Audience at the Court of the Lord Lyon

Freeman and Burgess, City of Glasgow

# Clans, Chiefs, Coats of Arms - What do they Mean? Do they still matter today?

Andrew Morrison, Viscount Dunrossil

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1. Two Scotlands, Two Cultures
2. What's a Clan?
3. The Role of a Modern Clan Chief
4. The Lord Lyon and Scottish Heraldry
5. Who cares about this, and why?

## CHAPTER 1: Two Scotlands, Two Cultures

Like many countries, Scotland is an artificial fictive construct while also being a legal entity. The idea of Scotland as a nation beyond this legal status obscures the disparate origins of the people. Scotland, as described in the early 13th century *De Situ Albanie*, was a land bordered to the south by the Firth of Forth, to the west by the “Drum Alban mountains,” and to the north by the Great Glen. It was a country where the people were of Pictish and Gaelic origin and spoke Gaelic. This means that Edinburgh and Glasgow, indeed most of the Central Belt and the Lowlands, were not part of Scotland as it was understood at the time. Obviously, there were other, adjacent territories claimed by Scottish kings, even then. These peripheral areas, which came to be incorporated into Scotland as a kingdom, included Glasgow and the western Lowlands, where the principal language was akin to modern Welsh, the eastern lowlands, where the language was Inglis, the Germanic ancestor of what is now, bizarrely, called Scots, and the Hebrides and Argyll, the old Kingdom of the Isles, where the predominant language had recently changed from Old Norse to Gaelic.

In the 11th Century king Malcolm Canmore married an Anglo-Saxon princess, “Saint” Margaret. She refused to learn Gaelic. She changed the language of the court from Gaelic to Inglis. Her son, David, who had been raised and educated in England, introduced Anglo-Norman feudal law into Scotland and granted most of his kingdom and its wealth to Norman knights. These soon came to hold most of the noble titles, as well as much of the land, and these lords, including the Bruces, Comyns and Stewarts, were soon fighting each other for the throne of the kingdom itself. In short order the culture of the kingdom of Scotland ceased to be Scottish, as it had been understood, in any meaningful way. Scholars today suggest that the word “Scot” originally meant a speaker of Gaelic and so “Scotland” means



*The author, Andrew Morrison, Viscount Dunrossil, (left), the Lord Lyon, Rev. Dr. Joseph Morrow (center) and the author's cousin, Rhu Morrison, Chief of the Name and Arms of Morrison (right)*

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the land where Gaelic is spoken. By 1500, however, the language previously known as Inglis was being called “Scots” and the original Scottish language, Gaelic, was being called Erse or Irish and treated as a foreign and less civilized language in its own country.

The tension and mutual suspicion between these two cultures, languages and world views continued until the Jacobite Rising in 1745. After that everything changed. Despite centuries of oppression, judicial theft and even attempted genocide by Stewart kings, it was still the case in 1750 that just over half the population of the country lived in the Highlands and spoke Gaelic. Today, less than 10% live in the Highlands and barely 1% can speak Gaelic.

The removal of the populations of the Highlands, known as the Highland Clearances, continued for over a hundred years. Today, it is a curious irony, that while almost all the chiefs live in Scotland, most of their clansmen and women live elsewhere. People in Scotland speak of the five million and the fifty million. There are just five million people living in Scotland, but some fifty million worldwide who identify as Scots. And arguably, the original Scottish culture is cultivated and honored more among Scots of the Diaspora than among the people of the Lowlands and the Central Belt, who today dominate the motherland. These, in turn, sometimes affect a mild contempt for what they see as an obsession with the past and with “tartan tat” among the children of the dispossessed.

The differences between the two cultures are many and profound, despite the passage of time and the tendency of the two to merge. For convenience sake, I will call them Highland and Lowland (the Gaelic word for the Highlands is Gaidhealtachd, which literally means “where Gaelic is spoken”). Thus, the language of the former is (or was) Gaelic, the language of the latter Inglis or English. The former observed a legal system known as Brehon law, an unchanging code studied and practiced by the Brieves. The latter adopted Anglo-Norman feudal law, under which law could be made by the king and his placeholders. In the Highlands land was owned collectively by the clan, and all clansmen had an inalienable right to settle on it. This system was known in Gaelic as duthchas. Chiefs were not landlords. In the feudal system, land was real estate, that is, it belonged to the king, who made grants of parts of it to favored lords, who then had full rights over the populations there. They were landlords and the people were little more than squatters, paying rent for the opportunity to till a portion of their lord’s land. This system of inherited individual ownership was known in Gaelic as oighreachd. The notion of clans and chiefs belongs to

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the former world, that of lords and tenants to the latter. The Stewart kings spent centuries trying to unify and pacify their realm. This meant working to undermine the old Gaelic culture and teach the semi-independent chiefs to think of themselves as landlords, who owed their positions to some royal grant of title, and to see their clansmen as tenants, just like the Lowland lords.

The vast majority of Scottish noble titles and Scottish heraldry in general belong to the feudal world. Feathers and tartans belong to the world of chiefs and clans and are governed by tradition, while coats of arms are governed by law and are the province of the Lord Lyon. Today growing ties between Lyon Court and the Standing Council of Scottish Chiefs have seen these distinctions begin to blur, to erode.

In feudal law, the normal system of inheritance was known as primogeniture: the heir to a title was the eldest son of the previous holder. Under Brehon law, the mode of succession was known as tanistry. A chief could nominate his tanist or successor more freely from a wider family group, based on ability as well as birth. The Gaelic word tainistear can mean either “heir-presumptive” or “regent, governor, trustee, tutor” (MacLennan), indicating that a caretaker would be chosen if the eventual heir was a minor. The chief understood his duty to the clan and would not leave them with a weak protector.

Understanding and honoring these different traditions is often challenging, but it is worth making the effort to do so. Without this understanding, the name of chief would degenerate into just another “noble title,” empty of real meaning and function in the modern world. The conventional laws of precedence would suggest that I, as a Viscount, outrank not only my own chief but those of the MacDonalds and MacLeods, the largest clans in Scotland, who dominated the Hebrides where my ancestors lived. As a Highlander, a Hebridean, this feels absurd. It represents a failure to honor the culture of what might be called the first Scotland and forces the position of clan chief into some artificial, minor category in the second, feudal Scotland, where it does not belong.

## **CHAPTER 2: What's a Clan?**

The Gaelic word clann means children, descendants. The idea was that all members of a clan descended from a common ancestor. This is why so many Highland names begin with the prefix “mac,” which means son of, or have the suffix son. This highlights one of the distinguishing

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features of the Highlands. In the Lowlands, as in the rest of Europe, a feudal lord and his tenants would typically be unrelated, regardless of surname, the lords generally being related more frequently to each other than to many of those who shared their name. In the Highlands, by contrast, a chief and his clan felt a real bond of kinship.

A common misconception among first time visitors to a Highland Games in America is that all Scots must belong to a clan. This is not altogether a bad thing: it is certainly true that people tend to identify with Scotland through the medium of some surname group. The stronger that sense of kinship, the stronger too will be the bond that they feel with Scotland as a whole. It has proved an excellent way to build enthusiasm for the “brand.” On the other hand, the two most common names in Scotland are Smith and Brown, which are clearly not clans, and a glance at the Scotland Rugby team will typically show just one or two clan names at most among the 15 players. Nobody could question the patriotic fervor of these men who expend such effort and make such sacrifices to bring honor to their country. And so the first point is that there is no dishonor in not being from a clan: it doesn’t make one less of a Scot. It is a fact that most Scottish surnames are not clan names, but working out which are and are not can be challenging, not least for organizers of Highland Games in the US and elsewhere. These can receive applications for tent space from all kinds of groups purporting to be clans, and it might be worth pausing for a moment to consider what are the common types of Scottish names that are not clan names and how to tell them apart from those that really are:

1. The first and largest category would be names that are not from the Highlands. At a Games in America you will see booths with banners that proclaim Clan Eliot, Clan Armstrong, Clan Scott, Clan Douglas, Clan Lindsay, Clan Graham, Clan Leslie, Clan Irvine, Clan Montgomerie, and so on. These are all fine Scottish names, with an impressive history of accomplishments, but none is a Highland clan. As we saw earlier, this is not just a matter of geography but of culture and social organization. Purists like Dr. Bruce Durie feel strongly that we should call these Lowland name groups families, even if they are much larger than many clans, but even that suggests a kindred relationship, whereas some Lowland name groups were connected mainly through a landlord-tenant relationship. These name groups may well have a chief of the name, who is entitled to sit in the Standing Council of Scottish Chiefs, but he or she will not really be a “clan chief”. Indeed, some of these name groups use a different term, not clan or family: we

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talk about the “House” of Gordon or the “House” of Bruce. Now it should be noted that these distinctions tend to matter much less to Scots of the Diaspora than at home, and that many Lowland chiefs are starting to resemble their Highland counterparts, for instance by wearing the kilt, appointing seanachies and generally, by coming out to Games in the US to connect with their “clan.” Seanachaidh is a Gaelic word and a Highland institution, and yet Dr. Durie himself is seanachie to a Lowland chief and happily repeats the claim that the Lord Lyon himself is seanachie to the monarch. These developments are surely to be welcomed, and all Games will feel comfortable giving tent space to a Lowland family whose head is a member of the Standing Council of Scottish Chiefs, even if they are not, properly speaking, a clan. This courtesy should not, however, be extended to any of these other categories.

2. The second category consists of pure patronymics, where there is no history of people coming together as a surname group in any collective action. Examples here would be Anderson (son of Andrew), Wilson or Simpson. The Andersons have a self-appointed “chief,” but he has not been invited to sit in the Standing Council and has not been recognized by the Lord Lyon as chief. Andrew, being the patron saint of Scotland, is clearly a common name and so there are unsurprisingly plenty of “sons of Andrew” about. There was and is no Anderson clan, however, nor a Simpson or Wilson clan.

3. A third category consists of names that have to do with hair color, a common way to distinguish someone before surnames were common. These can have either English or Gaelic forms. Examples would include Brown, White, Black, Gray, Reid (red), Boyd and Bowie (buidhe, yellow), Dunn (brown), Duff (black), and so on. As mentioned, Brown is the second most common name in Scotland.

4. A fourth category consists of professional names, where the profession might logically be practiced anywhere. This would include Taylor, Wright, Clark, Walker, Smith, Shepherd, Millar, Hunter, and even Dewar (a keeper of relics). Clearly, Smith is a particularly common name, the most common in Scotland. Nevertheless, there is no Clan Smith.

5. A fifth category consists of surnames that are place-names, like Paisley or Wardlaw. There are people trying to set up “clan” organizations for both at this time, in a further, disturbing illustration of what some refer to as “clan creep.”

6. Finally, there is the thorny issue of “septs” or small clans. Outside one of those Clan tents at

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an American Games you can expect to see a list of as many as twenty so-called septs of their clan. For the most part, this is complete fantasy. Some of these names will be simple patronymics, some professional names, some hair colors, and so on, and therefore will be found all over the country. The word “sept” is not even Gaelic in origin and there is really no ancient precedent for the concept. Nevertheless, apart from exhibiting a desire to sign up as many people as possible to one’s clan society, there are a couple of legitimate ideas behind this. One is to list common variants of the main name (for instance, Gilmore for Morrison, Monroe for Munro, Calhoun for Colquhoun). The second idea is to acknowledge small clans which lived in the territory, and sought the protection, of larger clans. Of course, usually these families would end up taking the larger clan name too, or, in other cases, they might seek the protection of different clans at different times. A legitimate example of such a sept might be the MacAskills as a sept of the MacLeods. Other notable examples from the Isles would be the Beatons (Macbeths) and the Curries (MacVurichs). Each performed a special professional service for the Lords of the Isles and for other major clans in the area, the Beatons as men of medicine and the Curries as bards. Today, there is a tendency for some of these smaller but very distinguished name groups to identify as clans in themselves, and a Currie was recently granted provisional arms as Commander (and thus potentially chief someday) of his own clan.

In summary, a clan is one of those Scottish name groups which originate in the Highlands and with Gaelic culture, has a core group that is truly a kindred, and has a history of acting cohesively and independently as a clan (usually, that means going to war with another clan). From a legal standpoint a clan must also have a chief, who is entitled to be a member of the Standing Council of Scottish Chiefs, recognized by Lyon as the chief of the name and arms. In some cases, a chiefly line had died out, perhaps several hundred years ago, as had happened with the Morrisons. Some of these clans had arms granted to a clan society as a temporary expedient. The term “armigerous clan” has been applied to these, but Lyon Morrow is at pains to point out it is a misnomer. The society has arms, not the clan. In fact, no clan has arms. Arms in Scotland are generally speaking the personal possession or “achievement” of an individual “armiger.” There is no such thing as a family or clan coat of arms, despite what unscrupulous vendors may try to tell you. For a clansman to be able to acquire the usual accoutrements of a clansman, including the crest of his chief surrounded by a strap and buckle, he must first have a chief. For this reason, Lyon Morrow has expedited the process for a number of clans that

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have been without a chief; indeed, both the Gunns and Buchanans have acquired them during his tenure.

So, who are some of these Highland clans? The major Scottish clans can be identified by the popularity of their surname in the Highlands and Islands today. A search of the phone book for the Highlands and Islands is as simple and accurate a way to gauge population numbers as any and shows a very different set of names from those found in the country as a whole. The four largest clans clearly emerge as MacDonald, MacLeod, Mackenzie and MacKay. The next largest are Campbell, MacLean, Ross, Morrison and Fraser. After them you see Sutherland, Cameron, Stewart, Robertson, Grant, MacLennan, Murray, Sinclair and Munro. And after them, MacIver, Macrae, MacKinnon, MacIntosh and Matheson. Were they to be clans, Smith (the most common name in Scotland) would have come in at number 10 in the Highlands, after the second group and before the third, while Wilson would have been in the fourth. Neither is a clan name: one is a profession and the other a simple patronymic. All the other names among the 25 most common in the Highlands and Islands today would be considered genuine clan names. We can see from this that there's still a remarkable concentration of traditional clans in the Gaelic heartlands. Arguably, among the next 25 names there are only nine true clans, along with a smattering of Lowland families, patronymics, hair colors and professions, such as might be found all over Scotland.

## **CHAPTER 3: The role of a modern Clan Chief**

If every clan needs a chief, what is the role of a chief? Let me begin with a word of caution. What I am about to say applies specifically to Highland chiefs. The extent to which the heads of Lowland families choose to follow or adopt these norms is, in the final analysis, up to them. In recent years, as we noted above, we have seen many of these adopt, not only the names of chief and clan, but the wearing of kilts and the appointment of seanachies. Some confluence of traditions is a good thing, in that it assists the emergence of a single Scotland in place of the former two. But it is one thing for Lowland lairds to take on the mantle of chief; it's quite another thing for chiefs to act like lairds and treat their positions as a mere heritable title. It should be clear that you can be a Lord, even a Duke, without anyone to lord it over, but you can't be a real chief without a clan.

The exercise of turning chiefs into a species of landed gentry served a purpose at the time in "pacifying" the Highlands, but it turned out to be a terrible thing for the clans themselves. To-

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day, the process of assimilation seems to be working the other way, as Lowland lords begin to appreciate and acknowledge the clan-like devotion of their former tenants. This is building a mutuality where, in some cases, it never existed, and that can only be a good thing. The ceremony at Stone Mountain, Georgia, in 2019, where the Earl of Eglinton and Winton raised his standard as “chief of Clan Montgomerie,” exchanging vows of mutual devotion and loyalty with the representatives of the clan society, set an intriguing precedent. There is something very special about the role of chief and the relationship between chief and clan. Something worth preserving, and when apparently lost, restoring, or where it never existed, worth building up. This relationship was deliberately eroded and undermined over the centuries by the Scottish crown, but many chiefs today are doing what they can to restore or reinvent it, in a way that is much appreciated by their clans.

Before the Statutes of Iona issued by James VI and the Acts of Proscription passed by the Westminster Parliament after the '45, chiefs had considerable powers and related responsibilities. The chief's principal duty was to bring glory to the clan, through success in battle, and to protect and provide for the clan in peace. He would be expected to support a bard, who would help him by turning his exploits into verse to impress future generations, and a seanachie or clan historian, who kept him in touch with the past. In return the clansmen owed him a duty of service. In effect, every chief had a private army at his disposal.

After 1747, when private armies were banned, many chiefs tried first to monetize this duty of service, turning their fellow clansmen into tenants on their own land, then drove them out altogether, when they realized they could make more from (the clan) lands by importing sheep. When one tried to raise a regiment for the crown after the Clearances, a former bard famously declared, “You have preferred sheep to men. Now let sheep defend you!”

Today, the clans are widely scattered. Both the old duty of service and the later landlord/tenant relationship are long gone. So, what is the role of a chief in modern times? Each chief finds his own way. Dr. John Morrison remained living in the Outer Hebrides in his old age. He kept an open door at Ruchdi and a good supply of whisky at hand. He enjoyed receiving visitors from all over the world, offering them a dram, hearing their stories and answering their questions (in Gaelic or English) about clan history and the islands. Lord Macdonald, whose ancestors were the Lords of the Isles, effectively kings of a separate country, has established a

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museum of the peoples of the isles at Armdale Castle (left), his home in the Isle of Skye. The Clan MacLeod is welcomed to Dunvegan Castle, also on Skye, every four years for a clan parliament. My wife's family were Munros from near Tain, in the northeast of Scotland. Last year I reached out to Hector Munro, the chief, and asked if we could stop by. Despite being in the middle of the harvest

season (he's a farmer by profession), he met us at the castle and generously gave us a full guided tour.

There is no clan without a chief, but, by the same token, there is no real chief without a clan. Clanspeople want to know that the clan matters to their chief, that he or she cares about it as much as they do. Although many lead busy professional lives, clans want them to show up at the odd clan event or Games, in the US and elsewhere, and to take an interest in clan affairs. Clans like their chiefs to take part in the Standing Council of Chiefs, at least showing up for the Annual Meeting in July occasionally. Above all, just as in the old days, they are expected to bring honor to the name.

What if they don't? What if they commit some heinous crime or are simply uninterested in the clan? In that case, I would contend the clan has the right, and has to be given a mechanism, to remove and replace the chief. Presumably there would need to be a strong consensus among leading members of the clan, expressed through an ad hoc *derbhfine* or clan convention, working with the Lord Lyon. The key point is that the obligations and duties of chief and clan are two way. In effect, there is a kind of social contract between the parties. It is unwritten, because the Gaelic culture was predominantly an oral one, but it was considered binding, nonetheless. The chief has duties towards the clan, and if they do not perform these duties, another chief should be found, ideally from within the chief's immediate family.

Clearly this would be a radical step, extremely rarely taken. The most effective ways to ensure that it would not be taken are, first, to reemphasize the fact that chief is not simply an inherited title, like a lord, but an office that carries with it important responsibilities, and, second, to bear these responsibilities in mind when identifying a *tanist* or successor. The privileges, the

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perks, as it were, of a chief today are obviously fewer than in earlier times, and most people have a hard enough time earning a living and taking care of their immediate family without taking on any additional, wider, responsibilities. It's better all round to say upfront that you don't want the job than to take it on and do it badly. It also follows that nobody should be expected to assume these responsibilities while a minor: an adult commitment is required. We don't let minors marry because we don't consider them old enough to make such a commitment. Historically, kings and chiefs who inherited as minors had guardians who managed affairs until their majority, either in a council or individually, while preparing and educating the new chief for their upcoming role. Thus, Donald MacLaren of MacLaren's father died when he was just 11. Donald had already been designated tanist by his father, but it was not until he was 18 that he was formally inaugurated as chief in a ceremony where he and the clan exchanged vows. Similarly, Prince Charles was given the title of Prince of Wales when he was only ten, but it wasn't until he was 21 that he was considered ready for his formal investiture. By that time, he had learned enough of the Welsh language that he was able to make his vows to the Welsh people in their own language in a powerful, memorable and moving traditional ceremony. If the ceremony had been performed while he was still a child it would have been insulting to the Welsh people, an indication that the royal family did not take their responsibilities to the people seriously.

The distinction between a chief and other kinds of title can also be seen from two recent cases, the Sutherlands and the Leslies. Both cases remind us that we are talking about two systems, two "Scotlands," as we discussed earlier.

The Sutherland case reminds us that, unlike most titles in Great Britain as a whole, a Scottish chiefship may pass through the female line, as long as the woman and her successors use the clan name as surname, not her married name. If Penny, the daughter of the old chief of the MacSporrans, had married a Mr. Pound, she would perhaps have started calling herself Mrs. Pound. If the old chief died without a son, she might be chosen to become the new chief, but only if she agreed to go back to calling herself MacSporran. Her son, in turn, if she had one, could inherit from her, but only if he too changed his name to MacSporran. Otherwise he could hardly be chief of the name and arms. One clan society told me their "chief" was a woman in England who didn't even use the clan name. She showed no interest in clan affairs but

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refused to give up the “title”. To my mind that is unacceptable, and she should simply be replaced.

The Leslie case is particularly relevant and helpful here. The old earl and chief could see that his older son, who would inherit the earldom either way, was not interested in clan affairs, while the younger one was passionate about them. He was able to identify the younger, the Hon. Alex Leslie, as his tanist, his successor in the office of chief.

In former times, as we have seen, a chief might appoint various officers at his “court,” most notably a bard and a seanachie. The one essential position that needs filling today, in my mind, is that of seanachie. The seanachie has certain responsibilities during the life of the chief, to do with helping to preserve and honor the traditions of the clan, but perhaps his most important role is in organizing the ceremony in which the new chief accepts their role and swears to honor their responsibilities to the clan, while senior representatives of the clan swear their loyalty to the chief. Fortunately, Dr. Bruce Durie, who among other things is seanachie to the chief of Durie, has put together a training program, so that would-be or newly appointed seanachies may have a good idea of their roles and duties and how to perform them. It is important to remember that this office is appointed by the chief and is not an elected position within a clan society, and as such, Lyon Morrow has indicated that he would consider making a grant of arms to the holder, as indeed did some of his predecessors.

## **CHAPTER 4: The Lord Lyon and Scottish Heraldry**

During the Crusades knights wore heavy armor, which covered them from head to toe. It was important for their commanders and their men to be able to identify them. To help with this they started to paint a device on their shields, a design which would be their personal mark of identification. Heraldic arms, at least those of men, are still displayed on a shield motif. The next step was to paint the same design on the cloth surcoat they wore over their armor. Hence the term, coat of arms. When they came home and competed in jousting tournaments, they would be identified in the same way. Obviously, someone had to identify these knights. That meant keeping a register of all such arms and bearings, making sure that nobody could use a design which had already been identified with a different knight. This job fell to the heralds, the messengers whom the king would send to convey orders to his commanders. If the king said, “Herald, go and tell the Duc de Croissant to bring his force up on the left flank,” it was obviously important that the herald be able to spot the Duke among his men and all the

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*L:R the Author; Sir Malcolm MacGregor, former Convenor of the Standing Council of Scottish Chiefs; the Rev Joseph Morrow, Lord Lyon King of Arms and Dr Bruce Durie (standing)*

other knights. When Anglo-Norman knights brought this fashion to Scotland in the 13th and 14th centuries, they needed their own heralds. In time a formal structure of heraldry emerged with a chief herald, the Lord Lyon King of Arms. The Public Register of All Arms and Bearings was established in 1672 and is housed today in New Register House under the protection of Lyon Clerk. It should be obvious that this institution belongs very much with what we might call the second of the two Scotlands

and overlays the older world of chiefs and clans, which came into being independently of this feudal, Norman world.

On the other hand, while there are clearly two Scotlands culturally, there is only one political entity today and one set of laws under which the country as a whole is governed. There is also value in having somebody or some organization able to rule definitively on disputes, establishing clear precedents and clear rules where none existed. The current Lord Lyon, the Rev. Joe Morrow, is well suited to this. Whereas his predecessor was a scholar, who tended to see the complexities of every case laid before him, Lyon Morrow is by background a judge, who excels in making decisions.

Lyon is an officer of the Crown in Scotland, independent of the Scottish Government: he has his own court and his own Procurator Fiscal to prosecute cases before him. Improper use of another person's arms is considered the same as identity theft, although actual prosecutions are rare. Moreover, his writ does not extend beyond the boundaries of Scotland itself.

This makes him unable to deal as he would like with the petty frauds and deceptions of groups like the notorious sellers of souvenir plots. The absurd claims that buying a square foot of

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some glen makes one a “laird”, that “laird means the same as “lord” and that one’s spouse is therefore entitled to be called “lady” have helped separate many enthusiastic members of the Scottish diaspora from their hard earned money. All three statements are false. It is true that anybody in Scotland can call themselves whatever they like, even the Queen of Sheba, but that does not “entitle” them to be called that by anyone else. The meaning of laird is not simply owner of land, anyway, but owner of large tracts of land on which there were many tenants. It is strange that anyone in the US would even want to be associated with that position, since the ancestors of many Americans of Scottish descent left the mother country, unwillingly, because of the actions of lairds.

A laird may share a common root with the word lord, but it is not a rank within the peerage. These are, in descending order of precedence, Duke, Marquis, Earl, Viscount and Lord. The lowest grade of peer is called a baron in England and a Lord of Parliament in Scotland. There are other subsidiary ranks within what Innes of Learney termed the “noblesse,” though not part of the peerage itself: chiefs (if not also peers), knights and baronets (hereditary knights), and other armigers. These might include people who have been granted arms on the basis of a territorial designation, that is, as owners of land, but the land needs to be at least large enough to build a proper house on (clearly, souvenir plots do not qualify). Until recently there was another category known as feudal barons, but although or perhaps because such baronies can be purchased on an open market, the title of baron no longer exists in Scotland.

The Lord Lyon actively encourages eligible members of the Diaspora to apply for arms in Scotland. The qualifications are several. First, and most important for Lyon Morrow, who is also an Episcopal priest, is that the applicant be of good character. Nobility is more than an accident of birth. Second, if not actually born in Scotland, the applicant must be able to trace his or her ancestry back to someone who was and provide documentary proof of this descent. An exception can be made for people who can trace their lineage back to someone who lived in the American colonies before the Revolutionary War, even if they can’t get all the way back to Scotland itself. In such cases, the applicant would apply posthumously in the name of this ancestor and then matriculate the arms down to him or herself. Finally, Lyon is interested in looking at applicants who might hold a special position within a clan, like a seanachie, having been appointed directly by their chief for a semi-permanent term. Applications from holders of elected clan society offices will not be considered without additional birth qualifications. If

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someone is interested in exploring the subject more closely, I would encourage them to visit the website [www.courtofthelordlyon.scot](http://www.courtofthelordlyon.scot), where there is a section on petitioning for arms, including sample forms. There are Heralds and Pursuivants who would be delighted to walk you through the process. Alternatively, they could get in touch with Dr. Bruce Durie, an expert Scottish genealogist, who is also licensed to present petitions to the Lyon Court ([www.brucedurie.co.uk](http://www.brucedurie.co.uk)).

Scottish heraldry, then, is a matter of law, not mere tradition. People in the USA and throughout the Diaspora cannot be expected to know the right and wrong answers to some of the thorny questions of precedence and protocol, and that includes the organizers of Highland Games and Scottish Festivals, which might invite a clan chief to be their guest of honor. For this reason the Society of Scottish Armigers, the president of which is the Lord Lyon, has a section of Frequently Asked Questions on its website ([www.scotarmigers.net](http://www.scotarmigers.net)) and other information may be found on the website of the Lyon Court itself ([www.courtofthelordlyon.scot](http://www.courtofthelordlyon.scot)).

These rules govern more than coats of arms. For instance, there are strict rules regarding flags and banners, their size and who may have or display them. Size is often determined by rank. Thus, a peer is entitled to a carrying flag for use in processions measuring 48" wide by 60" high while a chief (unless also a peer) is entitled to one measuring 33" by 42". It should also be noted that the Lion Rampant, which one sees frequently displayed at Highland Games, is not a national flag of Scotland but the Queen's personal banner as Queen of Scots and it is an offense for it to be flown by anyone without her express authorization. Lyon Court and the Society of Scottish Armigers will tend to tread lightly on these issues, preferring to be a source of right answers for those interested in finding them. But, for instance, when an armiger is invited to judge the best clan tent at a Games, they have been known to discount any tent where the Lion Rampant is displayed.

When it comes to the position of clan chief, Lyon works closely with leading members of a clan and the clan society. Lyon's office has the ability to examine and weigh the competing claims of rival applicants, should they exist, and they work closely with the clan, in what is called a clan convention, or *derbhfine*, to issue the final petition. Lyon emphasizes that it is for the clan to choose or nominate someone, but Lyon has certain criteria in mind too. For instance, he wants to know that the new chief, if appointed, has the interest and the means to take the

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# Clans, Chiefs, Coats of Arms - What do they Mean? Do they still matter today?

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role seriously, and that they are likely to be able to take care of the succession beyond themselves. He will not want to recognize a single, childless man in his eighties, if that would lead to the process having to be repeated in a few years.

A word about DNA. With important but very rare exceptions, the Lyon court is loath to consider DNA evidence, insisting on the primacy of documentary proof. This is particularly true for chiefs since the inheritance could have passed through the female line. This has happened before with the Morrison Brieves and, in the Lowlands, with the Scotts, Hays and most recently, with the Elliots and Kincaids. It has been said that the Earl of Cromartie is “four times not a Mackenzie” in terms of succession. Human nature being what it is, there is also a chance that some chiefs are descendants of extra-marital liaisons. The “Troubles of the Lews,” for instance, the fifty-year civil war that ended with the death of the last Morrison Brieve and the Mackenzie takeover of Lewis, began with a deathbed confession by a previous Brieve. Wanting to save his immortal soul, he confessed to being the natural father of the supposed heir of the MacLeods of Lewis, one Torquil Conanach. Torquil ended up being killed in the dynastic dispute that followed. Otherwise, the chief of the Lewis MacLeods today would, by DNA, be a Morrison. And the Morrison, by his DNA, was in fact a MacDonald, as a result of succession through the female line. A DNA test might lead to claims that the previous hundred years or so of chiefs, worthy and admired in their own rights, had been in some way illegitimate. No clan wants to go down that road.

The Standing Council of Scottish Chiefs tends to take its cue from Lyon when it comes to applicants. It will tend to approve an application by anyone Lyon has recognized as chief of the name and arms and, very rarely, will include someone, like myself, whom they consider the Head of a major family or branch within the clan, as long as they have supporters on their arms. It calls itself the “authoritative body on the Scottish clan system,” but it should be noted that its scope is much broader than what we have identified, more narrowly, as clans. Its members include the heads of Lowland families as well as Highland clans. Its emblem is the three feathers, which by tradition, may only be worn by a chief of the name. (An armiger may wear one feather and certain heirs or hereditary chieftains may wear two.) In addition to the Lyon Court, the Council actively liaises with the Scottish Government through various tourism and heritage committees and with Scottish organizations overseas, like the Society of Scottish Armigers and Council of Scottish Clans and Associations ([www.cosca.scot](http://www.cosca.scot)) in the United

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States.

## **CHAPTER 5: Who cares about this and why?**

Heraldry has been called illustrated history, and while it obviously has a long and interesting, not to say beautiful, history, it would be a mistake to think of it as something no longer relevant. For one thing, people continue to apply for, and are granted, arms. But perhaps the best way to see how it continues to incite passions is to think about sports. On a coat of arms there will be livery colors, which would be worn by a knight's followers, and a motto or war cry they might be expected to shout at an enemy.

Americans need only think about college football to see how these traditions have survived. If somebody in the state of Alabama is seen wearing a particular shade of red and is heard shouting "Roll Tide," or wears those words printed on their shirts, everybody recognizes their allegiance, in this case not to a chief but to a school. The same is true of every other major college program. What college football is to the US, professional soccer is in England and Scotland. At an old firm football game in Glasgow, not only will the supporters wear their team's colors, perhaps painted on their faces, but they will wave flags associated with their perceived subcultures, the Union Jack or Saltire by mostly Protestant Rangers fans and the Irish flag by the mostly Catholic Celtic supporters. People generally care much less about politics than they do about sports, but even political campaigns and parties have their colors and slogans, for followers to demonstrate their allegiance. War is the model for sport and sport for politics.

Many teams have emblems that closely resemble heraldic shields. These are not just corporate logos but are treasured by supporters, or members of the club, as symbols of their identity. The new American owners of Arsenal FC in London failed to understand this and thought they would change the club's emblem to give it a more fresh, modern look. They were taken aback at the passionate and very hostile response and quickly abandoned their plans.

In the same way, visitors to Highland Games, once they have identified their "clan," can be found buying up ties, kilts and other materials in their clan tartan, and mugs, shot glasses, pins, brooches and key rings with their chief's crest. Many Games feature the clans marching in procession past a reviewing stand and shouting their war cry, even banging replica swords on painted targets. Any sociologist who studies the appeal of gangs in the inner cities will rec-

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ognize the appeal of belonging to a group, wearing its colors and shouting or writing its slogans. This is all very much part of human nature and probably always will be.

But beyond this kind of natural enthusiasm, an interest in clans serves a real purpose, even multiple purposes. First of all, for Scotland it provides a great way to foster an interest in the mother land, which pays off in the form of heritage tourism. It's been proven that this kind of visitor spends more per head than other visitors. It is widely understood that Diaspora Scots tend to identify with Scotland through the medium of a surname group. In a less tangible way, it boosts what is called soft power. Every year on National Tartan Day in Washington DC there is a reception on Capitol Hill with the members of the Scotland Caucus in Congress, where Congressmen from both parties may be seen sporting their clan tartans.

For the individual there are benefits of another kind. Especially in a modern multicultural society it is easy for people to feel lost or alienated, even valueless. A sense of identity brings a sense of belonging, of context and meaning. It helps answer the question, Who am I, or, Who



*L:R John Bellasai, President of COSCA; the Author; Mike McIntyre, Co-Chairman of the Congressional Scottish caucus; and Henry McLeish, former First Minister of Scotland*

do I belong to? In Gaelic, Co leis thu? Perhaps most important, it leads to an interest in the discovery and preservation of a minority culture and language, and ultimately in minority cul-

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tures and languages in general, which represent a significant and fragile treasure for mankind. Speaking personally, my enquiries into clan history and into the persecution of the Gael in Scotland, opened my eyes to the similar fate suffered by native peoples in the Americas and elsewhere, when confronted by Anglophone monolithic imperialism. This is something we should all care about. A different language enshrines a different way of looking at the world, and as the dominant mainstream culture continues to destroy the planet and its ecological diversity, these minority languages and supposedly dead cultures only gain in value, offering insights into a healthier, more sustainable relationship with the earth.

***Andrew Morrison, the 3rd Viscount Dunrossil, was born in London in 1953 and lived in Speaker's House with his parents as a baby and from 1956-8. After spending most of his early years in Australia, Bangladesh and South Africa, he attended Eton and Oxford, where he studied the Classics. He moved to the US in 1981, working for a British bank, and has lived in San Antonio, Texas, since 1989.***

***Andrew is a former Chairman of the American Financial Services Association and serves as the Honorary British Consul General in San Antonio. He is also a former Chairman of the Society of Scottish Armigers, whose President is the Lord Lyon. He serves on the Advisory Board of the Council of Scottish Clans and Associations and on the Executive committee of the Standing Council of Scottish Chiefs. In addition, he is an Honorary Patron of the American-Scottish Foundation. He has been an honored guest and keynote speaker at various Scottish Games, Tartan Day ceremonies and festivals in the US, as well as for the Scottish North American Leadership Council. He serves as the Hereditary Chieftain for the North American region of Clan Morrison.***



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# Report from the Scottish Studies Foundation



Scottish Studies Foundation President David Hunter on CTV after the Brexit vote

**There are times** when it seems that the days are long gone when we had hundreds of people at our Annual Tartan Day event; when we had two boatloads of 250 people out on Lake Ontario on our Annual Tall Ship Cruises; when our “Oor Club” sessions were fully booked; and when we had to bring in extra chairs for attendees at our Annual Fall Colloquia.

Alas no more — and all because of the tiny but deadly organism of the type that was first discovered by Glasgow-born June Almeida who, while working at the Ontario Cancer Institute in the 1960s, used an electron microscope to reveal a virus with short spiky projections on its outer surfaces — the first sighting of a coronavirus.

Sadly, because of the virus we must now all stay physically apart from one another. But “the blood is strong” and that intangible bond between all of us in the Scots-Canadian community remains a firm as ever. And so, in these trying times, I am so grateful for the funding



Professor Kevin James

that the Scottish Studies Foundation continues to receive in its support of the work that is being carried out by the Centre for Scottish Studies at the University of Guelph.

Since the cancellation of all our in-person events we have been looking at other ways in which to attract interest and support to our cause and will shortly be presenting a series of online lectures via Zoom on a variety of topics of interest to Scots-Canadians and which will allow “attendees” to participate and to ask questions.

It is now over a year since we completed the funding of the Digital Archive Room at the University of Guelph and the ability to digitize and put items online been especially fortuitous, given the need for professors and students to be able to work and study from home. Exciting teaching and research is being done this semester using digitized documents that will expand our knowledge of Scottish history. The

University of Guelph, with unparalleled documentary collections, faculty expertise and student interest, remains the centre of such teaching and research outside Scotland.

Now, with the archive project out of the way and as we approach our 35th anniversary, our focus shifts to student financial support.

Professor Kevin James, who

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# Report from the Scottish Studies Foundation

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took over the position of Scottish Studies Foundation Chair at the University of Guelph in June, is especially enthusiastic about this initiative, stressing its importance for undergraduate students, who are very energetic participants in the University's diverse Scottish Studies classes, and who are key to the continuing dynamism of Guelph's Centre for Scottish Studies.

Kevin has already established two fellowships each of which pays \$1000 annually to students, and he would like to see the endowment of an undergraduate scholarship in Scottish Studies. This would be a first for the University of Guelph's history department and support from the Scots-Canadian community in making this a reality will be crucial.

As well as contributing to students' tuition fees, scholarships, which are awarded on the basis of academic excellence, can have a significant beneficial impact on a recipient's future. As Kevin put it..."Having an official award on a student's transcript is a reflection of their high level of performance, as well as tangible, monetary sup-

port for their studies. In a highly competitive applicant pool for further studies and for work applications, it will set them apart as having been recognized and supported financially for their academic excellence by their university. For Scottish Studies, it allows us to reach out to a new group we have not focused on — our talented pool of undergraduate scholars in history — and find ways of identifying the best and the brightest, rewarding them in a tangible way, and

encouraging their studies — perhaps even guiding them in the direction of deeper research at the graduate level, related travel or employment."

By contributing, you will be helping the brightest minds achieve their full potential. All donations, great or small, will be greatly appreciated.



You can find out more on our website: [www.scottishstudies.com](http://www.scottishstudies.com).

Best wishes to you all,  
David Hunter  
President  
Scottish Studies Foundation  
[davidhunter@scottishstudies.com](mailto:davidhunter@scottishstudies.com)

# Clan Bell North America - Sir John Irving Bell CBE



## ***At the forefront of the search for a COVID-19 vaccine***

Born July 1, 1952 in Edmonton, Alberta, Canada, immunologist and geneticist Sir John Irving Bell is part of the group at the University of Oxford in the United Kingdom who are striving to find an effective, safe vaccine for the coronavirus and contain the spread of the pandemic. His work has been important in explaining the interactions on the surface of the T cell involved in immune activation, which interactions have a direct effect on the body's ability to fight off viruses such as COVID-19. Bell is part of the 100,000 Genomes Project through which "thousands of patients severely ill with coronavirus will have their genetic code studied to help scientists understand whether a person's genetics may influence their susceptibility to the virus." Sir John exhibits the innovative and confident pioneer attitude that tends to go with Scottish ingenuity and Canadian outlook. As Bell expresses his philosophy toward the COVID-19 challenge: "This has got to work, so let's be optimistic and make it work." Bell studied medicine on a Rhodes Scholarship at the University of Oxford. In 1982 He took a position as Clinical Fellow in Immunology at Stanford University in California. In 1987 he returned to Oxford as a Wellcome Trust Senior Clinical Fellow and joined the institute of Molecular Medicine. In 1992 Bell became the Nuffield Professor of Clinical Medicine,

and by 1998 he was elected a Fellow of the Academy of Medical Sciences. Among his many achievements, Sir John has been the Regius Chair of Medicine at the University of Oxford since 2002. From 2006 to 2011, Bell was the President of the UK Academy of Medical Sciences. Since 2006 he has been Chairman of UK Office for Strategic Coordination of Health Research. At the New Year Honours of 2009, Bell was appointed Honorary Fellow of the Royal Academy of Engineering and Knighted for services to medicine. In December 2011, he was appointed by the Prime Minister as a UK Life Sciences Champion. At the New Year Honours of 2015, Bell was appointed Knight Grand Cross of the Order of the British Empire for services to medicine, medical research, and the life science industry. The dedication and hard work shown by Sir John and his team at Oxford are paying off as reported on Monday, July 20, 2020, in an article appearing in the online version of The Telegraph Front Page PM. Telegraph Reporter Danny Boyle related that Oxford researchers assert that the Covid-19 vaccine which they have been racing to develop could provide double protection. "Oxford University's coronavirus vaccine is safe and produces an immune response, the first human results published today show. Initial trials on 1,077 British adults found the jab induced strong antibody and T cell responses, which may improve further after a booster [dose]. There was found to be no serious adverse events and minor side effects could be controlled by paracetamol [acetaminophen]."

For more information about Sir John and his research, see the websites below.

[https://en.wikipedia.org/wiki/John\\_Bell\\_\(physician\)](https://en.wikipedia.org/wiki/John_Bell_(physician)) [www.genomicsengland.co.uk/genomics-england-genomicc-nhs-covid-19](http://www.genomicsengland.co.uk/genomics-england-genomicc-nhs-covid-19)  
[www.telegraph.co.uk/news/2020/07/20/university-oxford-coronavirus-vaccine-safe-andinduces-immune/](http://www.telegraph.co.uk/news/2020/07/20/university-oxford-coronavirus-vaccine-safe-andinduces-immune/)

# Clan Bell North America - President's Message



## Bells Overcome Adversity

"When one door closes, another opens; but we often look so long and so regretfully upon the closed door that we do not see the one which has opened for us." Alexander Graham Bell

I hope this message finds you healthy, safe from trouble, and prospering in the face of uncertainty. Though this "door" may seem full of adversity, many folks who have been compelled to work remotely are experiencing reduced stress in other areas of their lives because they are free of the daily commute, the expense of fuel and maintenance on their vehicles, and nerve-wracking time spent in traffic while allowing them to work more efficiently and have more time to be with our families.

Most of the Scottish games for 2020 have been cancelled, taking away opportunities for Clan Bell members to meet face to face. To try to connect with members, many Clans and Scottish organizations have taken the initiative to go virtual with their Games and Festivals creating meetings which members and friends can attend by one of the video conferencing and web conferencing platforms.

Other organizations and individuals have communicated with Scots and Scots descendants via videos for the various clans. Richard Bell, our commissioner from Florida has made Clan Bell proud with his video at <https://youtu.be/7WNfogoRMJs>. I encourage you to take time to watch this short "Calling of the

Clans" presentation.

Here are some additional ways in which to see the opportunities available to us and work toward other goals. For example, use the extra time to make progress researching your genealogy. I can recommend Geneanet at <https://en.geneanet.org/>. Have you submitted your DNA to the Clan Bell Surname Project? Find out what is new there. If you have an Ancestry family tree, look for all those new hints and connections to relatives near, far, known, and unknown who have added information that may be new to you. If you have submitted DNA to 23&Me, new information is being added all the time including new DNA relatives: just recently this platform offered members the ability to create family trees to link to their DNA relatives there.

Knowing the strengths and virtues that Bells have shown throughout our history is great resource to meet the present challenges. Please consider these quotes as encouragement to use this legacy to improve your own situation, and keep a positive view in the light of today's struggles:

"In many ways, each of us is the sum total of what our ancestors were. The virtues they had may be our virtues, their strengths our strengths and, in a way, their challenges could be our challenges." - James E. Faust

"One day, in retrospect, the years of struggle will strike you as the most beautiful." - Sigmund Freud

The extra time we have available now, even if it includes temporary setbacks like cancelled Scottish games or the loss of a job, is a gift. Make the most of it.

Slainte mhorth

Joseph L. Bell



## The High Road to Scotland – DNA and SNPs

What if I told you I'd had discovered a nifty little device (read: algorithm-based DNA metrics) developed by Dr. Rob Spencer, a genetic researcher and excellent source for knowledge of DNA migrations. I recently invited Rob to join me for a Tartan Day DNA panel this April, but as you may guess, that was not to be. Since we both lived in Connecticut, we decided to meet for discussions on Scottish history and how it is told by our DNA. The centerpiece for our discussions was the Surname Projects on Family Tree DNA. The MacGregor Surname Project on Family Tree DNA, with about 1750 participants, is one of the largest, which may demonstrate the popularity of Clan Gregor. But there's much more to this story...

Now, what if I said that we were right in the middle of the greatest revolution in human history? It's not the internet or a journey to Mars, although both will be directly affected by it. It

began in 1953 with the announcement of the discovery of the structure of DNA by Crick and Watson, which is now yielding secrets that will hopefully explain diseases like Covid 19, thus improving our health. It is also revealing secrets about the evolutionary past, found in our cells, which may better explain those great questions - who am I and where did I come from? Call it genealogy meets genetics, something many of us have an interest in these days.

Let me introduce Rob's creation- SNP Tracker – easily accessible by googling

<http://scaledinnovation.com/gg/snpTracker.html>

This article may make more sense if read in conjunction with the website.

Hopefully you've done some sort of DNA testing which will allow you to utilize SNP Tracker. If not, perhaps this may inspire you. I've put a snapshot of my journey to Scotland (on following pages) as traced by my DNA signature to illustrate. Remember these from geography class? The Fertile Crescent, Mongolia, the Danube, the Alps, France, then Britain – all part of the massive migration which created Europe millennia ago? This path is also the road to Scotland for nearly all R1b Y-DNA males in Scotland. And don't feel left out ladies. Simply click the female icon and your mitochondrial trail (mtDNA) will appear in much the same way.

To start from the beginning, literally the beginning for modern humans (*Homo sapiens*), we can see their migrations out of Africa and on to populate the entire planet. Upon opening the

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SNP Tracker link, go to the menu in the upper righthand corner which allows you to select a walking figure (select this and other preferences). The stops along the way are marked by dates which appear as our little "Traveler" makes his way for thousands of years across the world. By pressing "pause", you can stop and ponder your long trek. Put another way, each circle (color-coded for historic period) shows where a mutation occurred in your genes along the way, which your ancestors then passed on to you. It's part of what makes each of us unique. In genetic genealogy, it identifies you with others, whole cultures (yes, even clans) whose haplotype you share as part of your evolution down to now. The true vastness of your identity should become apparent after only a few minutes of exploration! As the saying goes - who you are is where you were when...

Let's talk SNPs for a minute. Single Nucleotide Polymorphisms (SNPs) is the scientific name for the mutations in our genes which occur more or less at intervals we can now calculate - they are markers in time, which is astounding when you think of it. And they're not unique to us- SNPs occur all the time, in every living thing that has ever existed on our planet, from the simplest one-celled life forms, the sea creatures, dinosaurs, your dog your cat, chimpanzees...and us!

I've used my DNA signature, R1b-BY144 as an example, in order to demonstrate the journey to Europe taken by R1b, the predominant male haplotype in Europe today (about 75% of European males). Scotland breaks down to 80% R1b, as well as 12% I/I2 Viking, and 8% R1a, a distant cousin of R1b. Plus a sprinkling

of others. Ideally each signature could be tied to a specific person, place, and time (linages). Of particular interest to the MacGregors, as well as a number of early Scottish clans, is the R-L1335 SNP, which can be tied to Picts and Scots. The exact SNP was formed well over a thousand years before the present).

When I realized Rob had done a sweep of over 10,000 Scottish FTDNA entries and hand-curated his best-guess-oldest ancestors for each "SNP-clan", I asked if he could do this for the MacGregor Surname Project. The goal was a comprehensive map of all 1742 members of the project, showing the clade groupings (people who you share ancestors with via this SNP). The result, in the form of a dendrogram (Greek for circle picture) was astounding. (See Figure 1 on following pages)

Now this gets a bit technical, but stay with it.

A very clear pattern behind the green line delineates the L-1335 group within the MacGregor project, which seems to confirm the data already shown on our public DNA page - about a third of all the MacGregor kits are distinct from the rest and have a group tMRCA ("time to most recent common ancestor") of 37.8 generations (95%CL 35-41 generations) which gives an approximate date of 820 AD.

This is incredibly close to the historic birth year of Alpin, a Dalraidic or Pictish king (we're not quite sure yet). Most convergence models point to Alpin having the R-L1335 mutation. In layman's terms, the SNPs may now indicate a possible scientific connection to the stories that the MacGregors, as well as members of other indigenous clans, could descend from King Alpin (d.842), possibly through Gregor.

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# Clan Gregor Society - Canada Chapter

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Remember our motto - "Royal is My Race"?

And here's something equally important. (See Figure 2 on following pages) – the blue arrow is Richard, our Chairman and the red arrow is Keith.)

Here we have the R-S690 subclade (MacGregor), with a tMRCA of 20 generations – about 1350 AD which is a near-perfect match for Ian Cam (b. abt 1335 – d.1390), 2nd chief of the clan. STR clade dates seem to do well with historic figures. In the Family Tree Surname Project, the Ian Cam group is color-coded in red, and contains quite a few people – but not all by any means!

What I believe Figure 2 shows is that Clan Gregor - and in fact ALL clans - are almost never a single genetic line or clade group. S-690 represents only one of a number of different origins for MacGregor. What it says is you have some relation to Ian Cam ~600 years ago if you have S690. We in the Society often debate why people join a clan and what actually makes them a member. We talk about incomers, for instance, or about reasons like famines, marriage, or the need for protection.

In fact all of that is true-and more. When we look closely at the various clades in Figure 2 we see that there are a number of possible origins represented. What we today call Clan Gregor is actually represented by a fairly widespread collection of these origins – probably even more than represented on our "Aliases" page (the clan has more of these than any other, given our "colorful" past. This multiple origins picture is emerging for virtually all the Scottish clans.

Consider this condensed history-

The earliest Homo sapiens in the British Isles were wiped out 20,000 BCE by the last ice age. We know very little about them, but there were Neanderthals in Britain at this time as well.

The first re-inhabitants after the ice receded were I2 and G signatures — think Cheddar Man, Stonehenge builders, etc., strictly hunter gatherers. There may also have been R signatures coming up the Atlantic coast from Spain, a proven refuge for Ice Age populations. They literally may have followed the ice, and the herds which moved with it

They were largely wiped out ~2500 BCE by the R1b Beaker invasion, almost entirely R-L21, the so-called "Celtic" marker. L21 swept over all of England, Scotland, and Ireland. All this and we're still 2000+ years before the Romans.

This era (3000 – 1000 BCE) may have established early "proto-clans" who, living in tribal isolation which would in turn isolate DNA patterns until surnames, especially clan surnames emerged, often tied to geography. And it's the stability of later patronymic surnames which preserves the prehistoric patterns throughout this era.

Then, about 500 BCE we get some more incomers from the continent, R-U152 and descendants, the Hallstatt and La Tene cultures.

By the time the Romans arrive and write down what they see, it's the "proto clans" they are talking about, living in various areas of Scotland. If we look closely at the data, "Scottishness"

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# Clan Gregor Society - Canada Chapter

(Continued from page 38)

reaches its peak around 1000 BC and then lessens with migration and dilution. There are no obvious patterns when we get past the Roman era into feudal and modern times — the broad genetic foundations seem to be baked-in long before there's any identifiable clan history. And forget surnames here because they arise far too late for this discussion.

The implications for a long era of “proto clans” — a thousand year period before written history or surnames, during which the clan system took hold, is evidenced by what we can see in the DNA today.

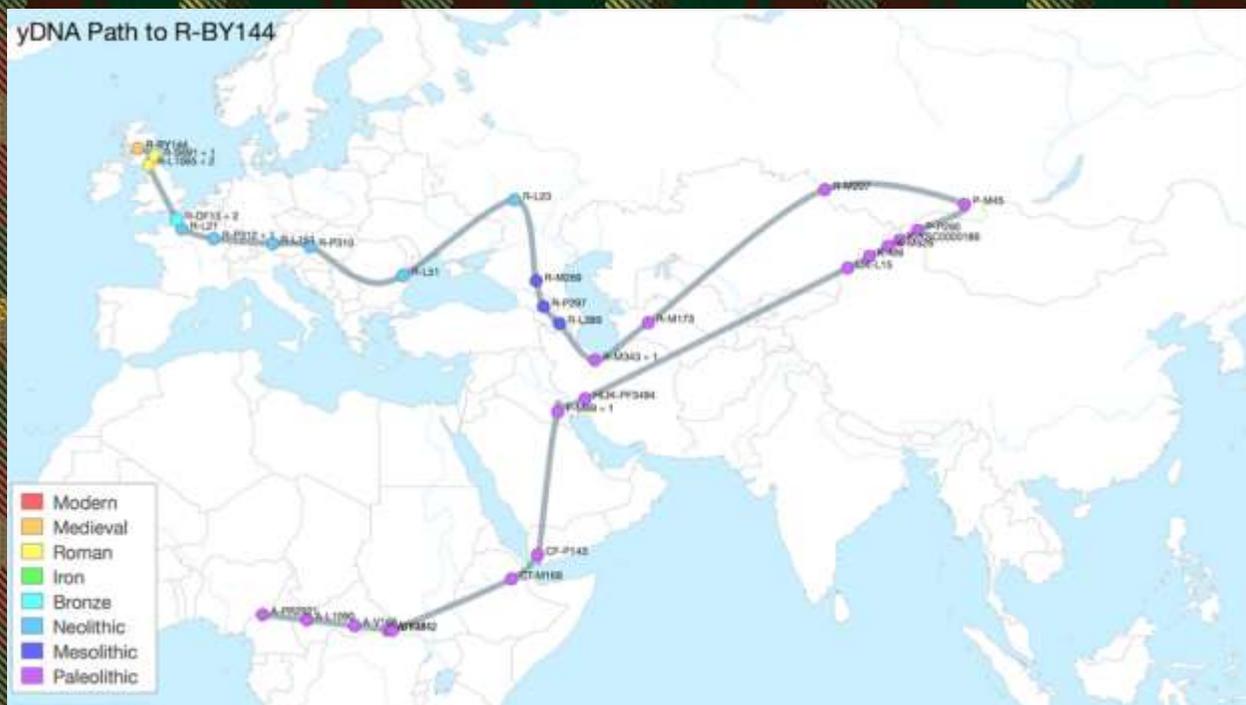
What I am outlining here is part of an authentic search for your deep, and complex identity.

The biggest question most people ask in their lives is “Who am I and where did I come from?” In Clan Gregor, it may be “Am I a MacGregor?” or perhaps “Was I a MacGregor?” — each a possibility, and requiring more than we yet know, which makes a strong case for doing your DNA testing!

If you're interested in learning more about your DNA, please contact Prof. Richard McGregor, Administrator for the MacGregor Surname Project at [richard.mcgregor1@yahoo.co.uk](mailto:richard.mcgregor1@yahoo.co.uk). Or Prof. Neil McGregor, co-administrator in Australia.

Comments on this article may be sent to [kmac1@optonline.net](mailto:kmac1@optonline.net)

Keith MacGregor



# Clan Gregor Society - Canada Chapter

Figure 1

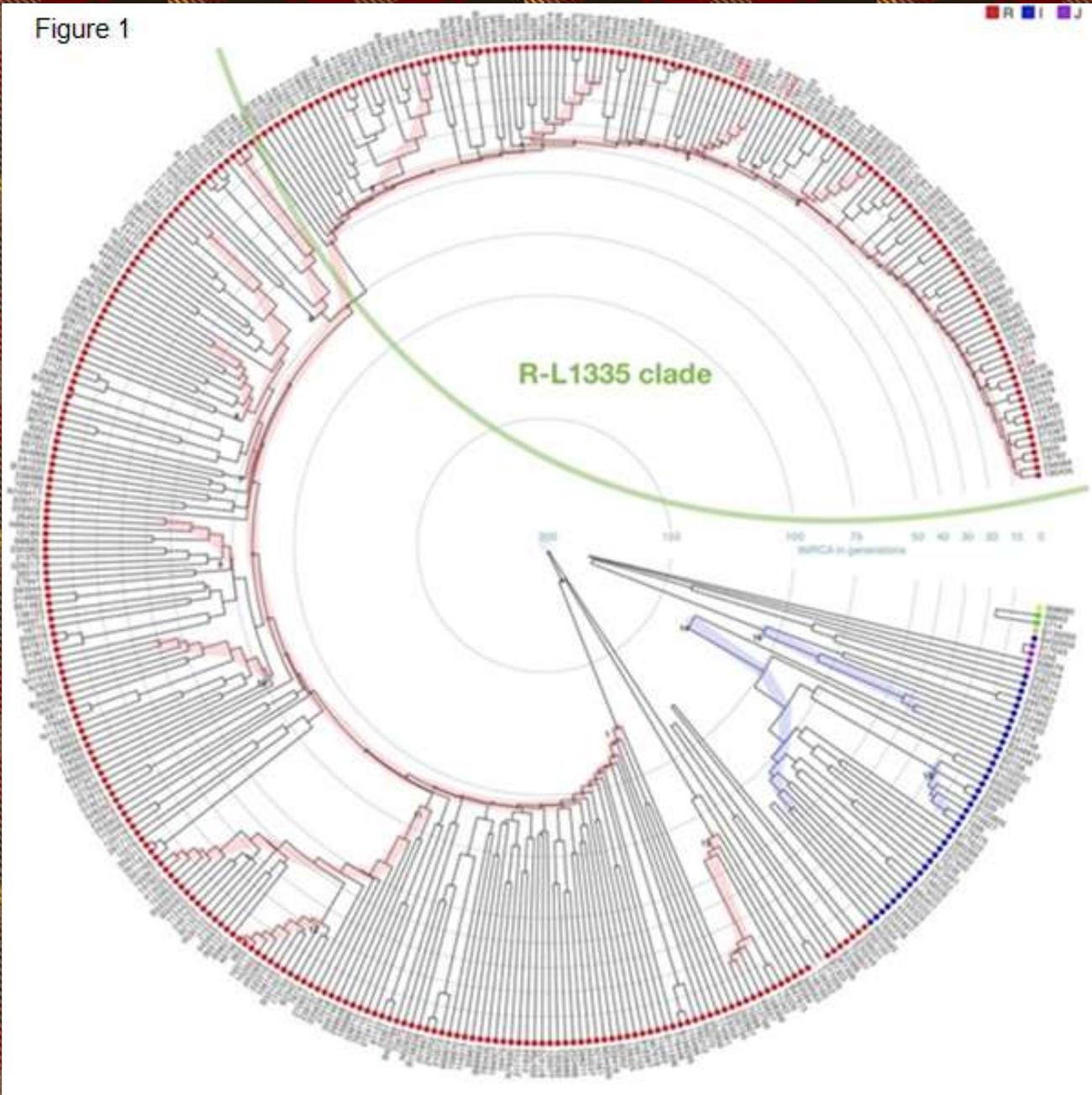
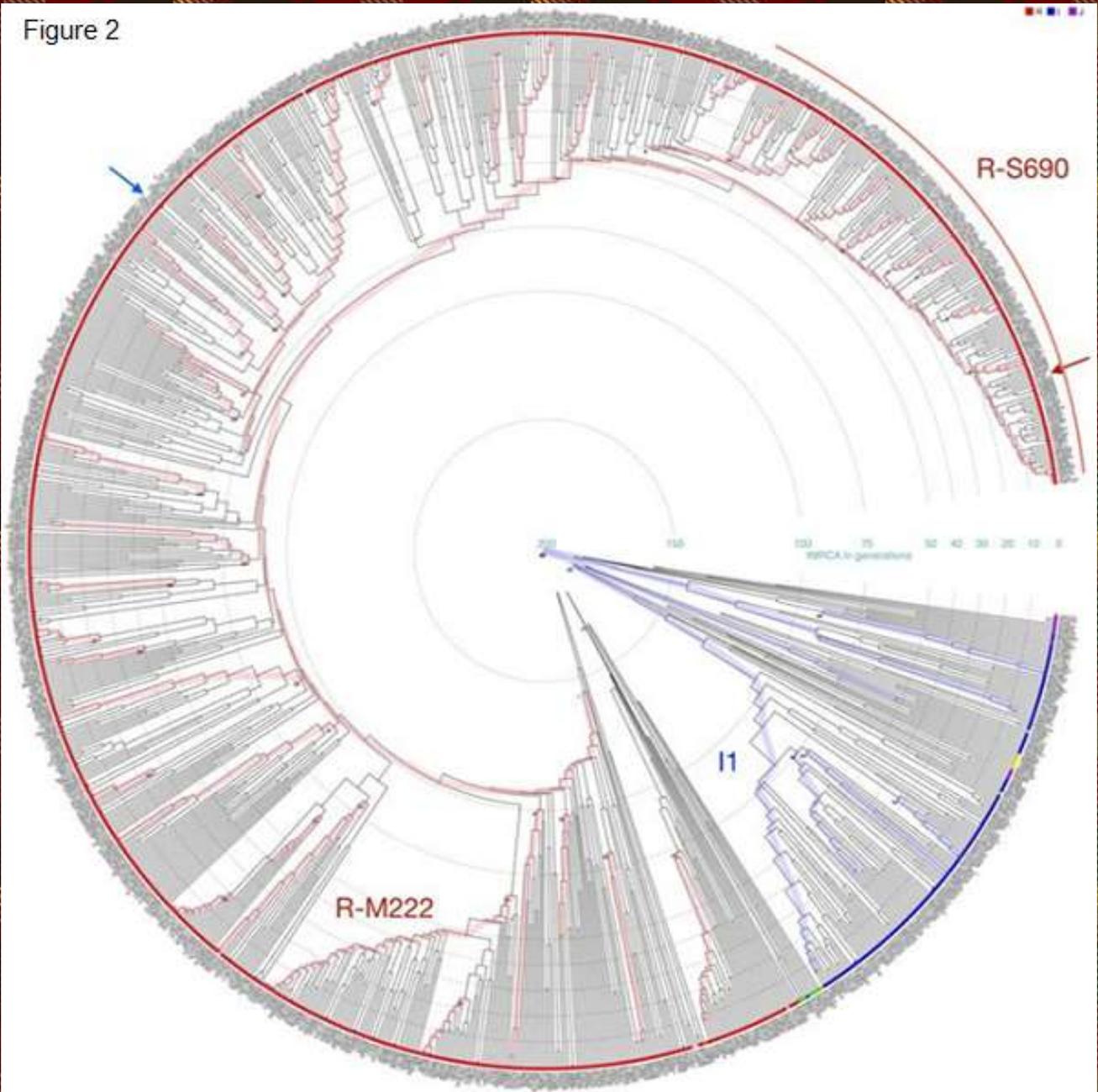


Figure 2



# Clan Hunter Association



## From the Clan Officer, Tom Hunter

Greetings fellow Clansfolk, I hope everyone is keeping safe. Christine and I have been trying to be extra cautious and stay home as much as we can, but as the months roll by we are suffering more than a little with Fever. NO.... not Covid19 Fever but Cabin Fever. So to find some relief we have been having a Sunday afternoon drive. We usually take off for destinations unknown and spend a couple of hours just touring. Somewhere in there we find a Tim Hortons with a patio or nearby park and we have a cup of coffee in the open air. We don't visit with anyone, we just drive.

Now... some of the Hunter Clan are aware that Christine and I along with our children Paul, Lynn and Lizz are also known as "The Gaels", a Scottish folk group and for some time now one of our favourite songs has been "The Sunday Driver" and it just occurred to me this week that I have become a character in our song!

*Well, I've been a Sunday Driver noo  
For mony's a happy year  
And A've never had ma Morris Minor  
Oot o' second gear  
A can drive at 50 miles per hour  
On Motorway or track  
Wi' ma wife up front beside me  
And her mother in the back*

## Clan Hunter Gathering with Madam Pauline

On Saturday, Sept 5th, Hunters from around the world gathered online with Madam Pauline Hunter of Hunterston to celebrate the launch of the new Clan Hunter Scotland website. Madam Pauline spoke about the efforts that have gone into the redesign and updating of the site. It was nice to see many members from Clan Hunter Canada taking part in the call.

There were several screens of participants and it was only afterwards that we thought to try and make a list of our Canadian Contingent. Madam Pauline expressed her disappointment at not being able to visit Canada this past summer, and is planning to come next summer if all is well by then.

Obviously the cancellation of the Clan Gathering was also a great disappointment, but likewise plans are being made to simply delay it by a year. If you are interested in golf, or fishing, or hunting, there are some keen members who are hoping to include those kinds of activities as part of their homecoming trip.

Please have a visit to the new Clan Hunter Scotland website: [clanhunterscotland.com](http://clanhunterscotland.com)



September has arrived as you read this and we can look forward to the cooler nights. Our clan families who we look forward to greeting during the summer at Highland Games and chatting with have been greatly missed this year. Unfortunately time will tell if next year will be much different. This year we are unable to look forward to customs we often enjoy such as the children at Halloween or Christmas in the same way with Holiday Parties and celebrations. Hopefully we all can have a bubble of friends that we will be allowed to socialize with although perhaps at a distance.

We currently need to share meetings, discussions and photos virtually using Facebook groups and ZOOM chats with our families and friends from afar. We all still need to keep connected so take the time to call those friends and family who need to hear from you. It has been very hard on so many during these difficult times.

On a more positive note, **Clan MacRae will be celebrating 20 years** of its incorpora-

tion and will be holding their AGM in Hampton, PEI for 2021 if the pandemic situation allows. During these last 20 years they have held their annual meetings in British Columbia, Alberta, Ontario, Nova Scotia, and Prince Edward Island. We would love to be able to hold them in the remaining provinces and territories in the future so we are looking for new members from these areas. Getting involved is the best way to learn and meet new friends within the society. Check out our web-site for information.

This past summer, we made the decision to move forward and automate our registration on the website

(<https://clanmacraecanada.ca/>)

for membership to make things modern for the younger generation especially. We decided it was time to move into the future and perhaps allow growth. We are also looking forward to and planning on having a few more things for the younger generation so stay tuned and keep an eye on the website near Christmas time.

Yes, it is a change but what wonderful opportunities we have now to learn new techniques as never before. Thank you to every one of those talented members for being courageous and learning to adapt to help us in reaching out to our members during these difficult times.

Appreciate the time of giving and sharing whatever time you can manage in these times and we can look forward to a time when we can share hugs and handshakes once again. Stay safe and enjoy more time at home and keep in touch with friends.

**Take care,  
Director: Barb Duff**

# Clan Logan Society of Canada



## **OTTSCOT SUMMER GAMES: KILTED MINI GOLF TOURNEY - Patrick Dionne-Kuno, Commissioner for Ontario**

On August 27, 2020, the Scottish society of Ottawa hosted their first mini-golf tournament.

The event was attended by over 40 people, with guests from the Ottawa Caledonia Pipe Band and also the Cameron Highlanders.

The night started at 6 pm, guests arrived to register for the event. Everyone came to the event wearing their kilt, because of the unpre-

dictable weather that day, some people came in a polo shirt and others came more dressed up with a tie and jacket. Golfers were put into teams of 5 in order to properly social distance with the rest of the golfers. Before the game started everyone received sheets with trivia related to both Scotland and the game of golf in which we had to answer, it wasn't what I expected to happen at the event. Once at 7, the game officially started, a lone piper from the Cameron Highlanders of Ottawa played some tunes to help us get in the spirit of things.

The game consisted of the standard 18 holes and everyone was given a predetermined hole to start playing which for those of you that golf, this is called a shotgun tournament. While playing the game, a lot of friendly rivalries were made, making the sport all the more exciting. Afterwards, players met in the lobby to chat with old friends that we haven't seen since the pandemic started in mid-march. The hosts then congratulated everyone for coming that day, and announced the winners of the evening: one for the trivia and one for the game of golf itself. All and all, it was a well deserved break from the harsh reality of covid.



## Celebration of Highland Games and Festivals By Steven Logan - Commissioner

On June 28th, 2020, Clan Logan was asked to participate in the Celebration of Highland Games and festivals held by CASSOC (Clans and Scottish Societies of Canada). This virtual event was created to give all Clan Societies a sense of purpose in these difficult times when we aren't hosting at our games.

This event gave Clan Logan the opportunity to renew our bonds with the various organizations across Canada we meet up with at the Fergus Festival and Highland games and other events.

Many people attended this long awaited event that gave us many presentations from different hosts, we heard and saw bagpipers, attended a Scottish dancing presentation and watched footage from events being streamed. There was a clear abundance of a variety of different Scottish themes, that made this event very special indeed.

In early June, we got the fantastic news that

Clan Logan was chosen to give an interview, our first.

We were given a voice and made to feel very important and wanted.

Among other questions, we were asked if attending Highland games had increased our visibility and what we were doing during lockdown to keep busy since events were canceled.

It was so very nice to be heard and we must really thank CASSOC for doing a terrific job at bringing us together and making us feel valued among the Clans.

They put a lot of effort in getting this event going and it showed by the quality of the presenters and how the event was held.

We enjoyed this event so much that we were actually very saddened when it ended!

Clan Logan looks forward to continuing our strong relationships with our fellow Clans and Societies through the years!

We warmly thank everyone at CASSOC that made this possible.



# Clan Logan Society of Canada

## Fergus Festival Wee Digital Ceilidh

By Steven Logan - Commissioner

On August 7th 2020, due to the current pandemic situation, The Fergus Festival and Highland Games broadcasted its very first virtual opening ceremony for their Highland Games season called the Wee Digital Ceilidh, an event that took place from August 7th to 9th, 2020 that celebrates they 75th anniversary.

We were given a very impressive opening ceremony hosted by the President of the Fergus Games himself, Mr. Dave Radley that was streamed on their website and Facebook. Clan Logan attended a very inspiring and tear jerking Hearth Lighting ceremony that was dedicated to those we lost during Covid times, an

event tastefully done in a very elegant setting in Fergus, Ontario with a bagpiper playing Amazing Grace in the background. Among the videos provided, it was possible to visit the Clans at their virtual tents.

Each Clan was asked to submit a video for visitors to see. Clan Logan was among the first to participate in this initiative. We submitted a video that showed our moments through the years in Fergus and our Highlights like when we won best Clan there in 2017. This was tastefully done with a narration given and a Fergus Festival and Highland Games soundtrack with bagpiping, a cameo was done and put at the end of the video. We would like to thank the Fergus festival and Highland games for this initiative.



Mr. Dave Radley at the Hearth Lighting ceremony



Greetings to all MacFarlanes and Septs Worldwide.

Clan MacFarlane Worldwide celebrated 10 years this summer. They were founded in the summer of 2010 by a group along with Ian MacFarlane who formed CMSI back in 1973 in Glasgow. Ian made sure that the MacFarlane name would not be forgotten.

Due to the fact that we are still dealing with Covid-19, CMW has decided to ask members to write their memories over the past years as a member of Clan MacFarlane Worldwide. These stories may be published in the next Loch Sloy. I am sure there will be some great stories to read. Stay tuned.

Peter F McFarlin's report, Heritage Committee Chair July 29, 2020

CMW has had some Archaeology work being done on the MacFarlane lands in Scotland. Also, our goal is to get the Walter MacFarlane muniments transcribed that Peter McFarlin and Preston McFarland copied in Glasgow in 2014.

**There are two key points.**

**The Archaeology/Survey dig at Ardleish, Loch Lomond:** is still on hold due to the COVID-19 restrictions in Scotland.

Archaeologist Dr. Heather James believes she may be able to complete the dig with her volunteers in September of this year if Covid allows and the small ferry from Ardlui is available. (50% chance).

**MacFarlane Muniments Project: During the past two months** The 110 Muniments have been "populated" with seventy *Summary Final Word* documents of this current group of MacFarlane Muniments. These are now ready for translation/Transcription. There will soon be forty more in the next group to make the total one hundred and ten.

The Muniments OneDrive site for our team has been "populated" with seventy Summary Final searchable Word documents of the current group of MacFarlane Muniments. These have been completed by our Scots transcriber in Glasgow and Peter has received and approved, nine documents of the seventy Summary Final WordDocs. The transcriber is currently working on two others and will have about thirty-five other documents still to complete. She transcribes and explains these written in Old English, Secretary Hand and Scots.

We now have two volunteer Transcribers for 'regular' English documents. They along with Peter will choose which ones to be worked on. We are currently reaching out for Translator/Transcribers for five or six of our Latin documents (years: 1699-1760). There remain about thirty more in the next group (#'s 71-110)

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which are older Charters and Sasines. These will come later.

*We recently received good news about our search for Latin translators. As of Aug. 13<sup>th</sup> Ms. Cynthia Neville at the Centre of Scottish Studies at the U. of Guelph agreed to help CMW with our Muniments work. Cynthia is a world-renowned medievalist with decades of research, including publication of at least three major books with another on the way. The names of two of her books which Peter already has purchased are 'Land, Law and People in Medieval Scotland', and 'Native Lordship in Medieval Scotland-The Earldoms of Strathearn and Lennox, c1140-1365'. Cynthia is quite familiar with the Muniments Preston and Peter found in Glasgow and copied in 2014. She is a specialist in Medieval Latin Charters. We are so pleased that Cynthia Neville graciously*

*agreed to join our efforts to bring some Lennox/MacFarlane history into easily readable language. She will be translating/transcribing about five of our Latin Muniment documents dating from c1380s to 1514.*

*We are excited and looking forward to her completed results and the chance to learn more of our MacFarlane history and journey. As Peter puts it, 'we have made a fortuitous connection with Cynthia'.*

*PS. We are now searching for people wishing to make a tax-deductible contribution to this great MacFarlane Muniments project. This will help fund these translations for the near future.*

*Please contact;*

*Peter McFarlin [peter.mcfarlin@gmail.com](mailto:peter.mcfarlin@gmail.com)*

*CMW Heritage Committee Chair*

## DIGITAL GATHERING FOR CHRISTMAS

Clan MacFarlane Worldwide is planning a digital gathering for Christmas and will be coming out in November. The theme is called "Celebration of Lights Around the World"

The purpose of the Gathering is to explore possible digital solutions to social isolation, games cancellations, etc. We hope to share a taste of our Highland traditions and to continue to connect with our Scottish brethren around the globe.

We have contacted members from the different countries of the world who we could get to participate which will examine how different cultures celebrate Christmas, Yule, and the New Year. We realized that most cultures use lights/fire (Christmas lights, candles, fireballs, torches, bonfires, etc.) which is a common thread among us all, so we are mentioning that as is possible. We are travelling the globe (virtually) from Scotland, New Zealand/Australia, Japan, Hawaii, Jekyll Island, Georgia, New Brunswick, Canada, Shetland Island (Viking traditions) and more. It is amazing to hear about all the different ways around the globe how they celebrate Christmas and New Years in their country. Won't you please join us in the celebration. We will send out the information soon, so we hope that you will join us in November for our production of "Celebrations of Christmas Around the World"



**Frae the President's Pen**

Dear Cousins,

Well, it's been an interesting few months, hasn't it?

As I write, the possibility of another surge in Coronavirus cases is threatening to travel around the world. But at least we have technology – oh yes, and whisky!

The Covid Crisis has served to help us remember several things. Those mundane activities like shopping, getting the dog groomed or even getting yourself groomed became more important and more missed than ever before. And on a more positive note, random acts of kindness have become much more meaningful.

The pleasure derived from being able to help others is another positive outcome for lots of folk who may have previously been so caught up in their own lives to forget how easy it is to be compassionate. We are an incredibly resilient species and our ability to sugar-coat the bitterest pill is one of our many gifts.

A close family friend, Jim Donnelly, recently sent me a link to a story about the 'Hindu Bagpipers of New Jersey'. That then made me think about stories relating to Indians and bagpiping and Canada. As you might expect, given the history of bagpiping in India, there's plenty to watch out there. Perhaps my favourite and most timely story is the creative partnership between Gurdeep Pandher and Jordan Lincez. These two friends are combining one's bagpiping skills with the other's Bhangra dance moves.

It got me to thinking about how wonderful my homeland can be when it comes to mixing up cultural ingredients in order to make an event or just a happy get-together. Read more about this particular blending of talents here: <https://www.todocanada.ca/bangra-bagpipes-physical-distancing-canada-style/>

This photo is from the Yukon and the snow is not only legitimate, it's to be expected!

Dare I say it, but winter is fast approaching. It



may seem strange timing, but I'm planning on joining a gym for the first time in years. The lockdown was more than ample opportunity for me to indulge in over-snacking and enjoying more than the odd snifter or two. The resulting weight gain has been bringing me down in addition to making many of my favourite clothes a

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# Clan Munro Association of Canada

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tad uncomfortable. Wish me luck!

Mentioning the lockdown has reminded me to mention that the Executive have decided to wave membership fees this year as so many festivals have been cancelled this year due to Coronavirus. Although our Secretary, Jo Ann Tuskin, has continued with the newsletter, The Munro Beacon, many of the other activities of the Clan Munro Association have had to be put on hold and we felt it only appropriate to forego collecting dues this year. However, rest assured, we will come collecting next year as per usual!

And as my missive draws to a close, I thought I would leave you with what may first seem a rather sorry looking photo from BBC Scotland,

but, if you look differently, it is quite evocative.

Glasgow on a dreich night may be quiet and



gloomy, but it's beautiful too, as seen by Graham Fraser

Yours Aye

A handwritten signature in black ink that reads "Graham Fraser".

## AUTUMN

Autumn - the time of the first frost,  
Changing the leaves from green  
To a brilliant red, yellow gold,  
Warm are the days and cool the nights,  
The trees begin to shed their camouflage,  
Spreading a carpet - over the earth -  
Of a colour that soon will disappear,  
Walking through these leaves is a noisy affair,  
Squirrels running here and there,  
Stashing nuts everywhere,  
The blue jays are watching  
And swoop in to steal -  
To fill their own larder,  
For the coming Winter.

It is the time for the Autumn rain,  
To fill the rivers and streams and wells,  
Before the forest and field,  
Cities and towns

Endure another Winter freeze.  
Corn, carrots and other crops  
Are harvested and put into the barns  
Or shipped off to the cities and towns.

Men and women drive around -  
Face beaming,  
Eyes aglow, Cameras in hand,  
Photographing the land,  
For it is the most colourful time of year,  
The beauty of the Fall can never be matched  
But it is coveted by one and all,  
Though the season soon comes to an end,  
All must agree - Autumn is the most  
Wonderful canvas of nature -  
A myriad of colour.

Robert C. Munro CMAC member  
17 September 2015

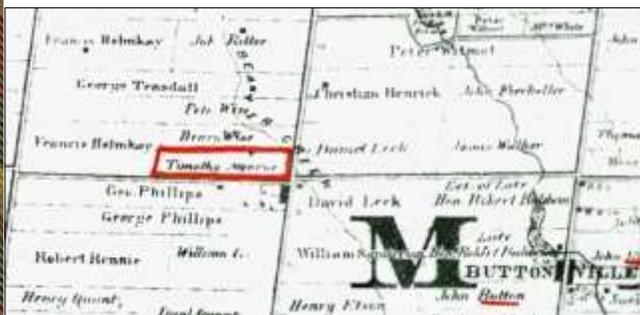


## Timothy Munro and the 1837 Rebellion

By Jo Ann Munro Tuskin UE and James Munro Stewart UE

### Timothy's background:

Timothy Munro, our ancestor, was born 1803 in Mallo-rytown ON, to a Loyalist family. By 1824, Timothy was living in Vaughan and married Huldah Purdy, also from a Loyalist family. After Huldah died in 1828, leaving Timothy with two small sons, he married Elizabeth Button, daughter of Major John Button, and had six more children. In May 1837, Timothy applied for and was granted land and status as a son of a United Empire Loyalist, Daniel of Yonge. The land was Lot 16, Concession 2, at the north-west corner of what is now Leslie Street and 16th Avenue in Markham Township.

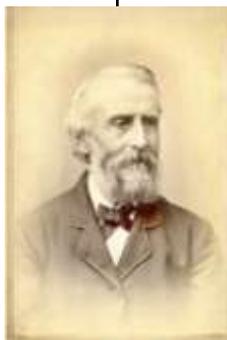


### Timothy Munro is arrested:

On March 15, 1838, Timothy was arrested, put in the Toronto jail (or 'gaol' as they spelled it) and charged with High Treason against the country. That was a very serious charge. Two others who had been arrested at the same time, were subsequently hanged for their crime and others were transported to distant British colonies. You can imagine the stress on Timothy and his family as he waits in jail "uncertain as to future fate". Let us step back and examine the political climate of the times.

### The 1837 Upper Canada Rebellion:

This was led by William Lyon Mackenzie, a Scottish born Canadian journalist and politician. He had been mayor of Toronto and served many years in the opposition in the legislature of Upper Canada. His strong views on political equality and clean government drove him to outright rebellion. As owner of the newspaper, Colonial Advocate, he was constantly a thorn in the side of the government of the day, with aggressive criticism and harsh editorials. In today's terms he could be called a militant activist.



### Montgomery's Tavern in December 1837:

It all erupted on Wednesday Dec 6th. Approximately 500 rebels marched upon Toronto's city hall in an attempt to seize arms and ammunition stored there. They were confronted by loyalist volunteers.

On Thursday December 7th, a government mail coach was raided to try and learn about the government plans. The two sides exchanged gunfire.

On the Friday December 8th, 300 rebels were gathered around Montgomery's Tavern (just North of Eglinton Ave on Yonge St) when 1000 regulars and militiamen marched up Yonge St and attacked. The rebels fled and didn't stick around to fight, so the Rebellion of Upper Canada was over in less than twenty minutes.

Following their defeat at Montgomery's Tavern, and over the next several months, nearly 900 insurgents and sympathizers were rounded up and jailed in both Toronto and Kingston. Timothy was arrested and jailed in March of 1838.

### Family & friends go on the defense:

Timothy's family and friends immediately started a letter writing campaign in an attempt to obtain his release. His father-in-law, Major John Button, founder of Buttonville, leader of a cavalry unit, wrote a letter to the Lieutenant Governor stating how loyal he was to the British government and that the family had no knowledge of Timothy's involvement and to please consider the prayers of his daughter's petition.

Timothy's mother, Hannah Page, and wife, Elizabeth, both made petitions. They stated that Timothy was home at the time of the rebellion and they begged for his pardon. Timothy's friends and neighbours also gave sworn depositions before Justices of the Peace. They attested to Timothy's outstanding character and that he was 'correct in his dealings'. They heard him say that: if he owned a gun, he would never fight against the government; that he had been vexed by all the inflammatory newspapers; that Timothy could not have been involved in the rebellion because they saw him at his shop that day, at his home, and the next day at a neighbour's house.

Finally Timothy Munro, himself, made a petition to the affect that he was led to take part in treasonable insur-

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rection by desperate and unprincipled persons. He was deeply sensible of the heinous offence which he has committed and desirous of making reparation. He confessed to his guilt and asked for Royal clemency.

All of this correspondence has been transcribed to the best of our ability. Some of the wording is old English words we seldom use today. Since it is all hand written, at times the hand-writing was difficult to decipher. However, we were able to determine most all of the words and the essence of the letters. We are so pleased to have copies of these documents and they definitely provide an excellent summary of Timothy's situation.

## **Petitions for clemency:**

In the Spring of 1838, following a new law and in order to be released, the prisoners presented petitions confessing to their "guilt" and promising to be of "good behaviour".

The Upper Canada Sundries, a series of microfilms held at Library Archives Canada, are available online, and in these can be found the petitions of these jailed Rebels. We can now read all the relevant petitions for Timothy and see the actual signatures of his family and friends.

## **Timothy is released!**

On May 12, 1838 Timothy was released from prison on the promise of good behaviour. Sometime after 1851, Timothy and Elizabeth and their six children moved to and settled in the Uxbridge area, where Timothy became a Justice of the Peace. Timothy died in 1892 and is buried in the Uxbridge cemetery, along with his wife, Elizabeth. His obituary notes: "Timothy Munro removed from Markham to Epsom and during many years he was the principal magistrate of Reach Township. He was all his life an ardent Liberal and a consistent member of the Methodist church."

## **The Rebellion Boxes:**

During their months in jail, a number of the prisoners

made little boxes from scraps of firewood. That means they were allowed to have knives, chisels and other sharp tools in the jail! These unique boxes also have inscriptions of names, dates, and often lines of poetry or scripture.

While in prison, Timothy sent home three small wooden boxes. All say "from Timothy Munro, in prison, Toronto, 1838." One is inscribed to "Mrs. Anna Button", his second wife's sister-in-law, and one to "Mr. Wm. Button", Anna's son. The third is inscribed to "Miss Sarah Catherine Munro, from your father." Sarah was the three-year-old daughter of Timothy and Elizabeth Munro. These three boxes have been handed down and kept in the family.

Mrs. Anna Button's box was kept in her family through her son, Newberry Button, to the late Dr. John Button of Stouffville.

William M. Button's box was given to Jo Ann Tuskin UE, in the early 1960s from a first cousin of her father. On the back, are two lines: "I'm clinging to the massy grate / Uncertain as to future fate"

Miss Sarah Catherine's box, is in the keeping of the family of her brother, Newberry Button Munro. The back reads: "Early in the day / Listen to the Lord / Jesus thou obey / Search his holy word"

These latter two boxes were photographed together prior to them being in the Niagara Falls Museum's display for Canada's 150th Anniversary, "Pieces of Canada".



# Clan Sinclair Association - Message from Clan Sinclair President



Greetings to all,

It starts to feel "fallish" here in the Maritimes around mid-August but we have been "sort of " fortunate to have the warm summer weather extend for another two weeks this year. I say fortunate in that it was nice to have mid-summer conditions extend a bit longer, but it also means an extension of the summer drought which has been bad for some crops such as PEI potatoes, but good for Nova Scotia vineyards. It has been a very strange year indeed and not just for the weather.

I extend a warm welcome to all our new members and to thank George Sinclair on behalf of everyone in the Clan for his work to increase our numbers. Well done! I look forward to meeting as many new members as possible once life begins to "normalize" and we can plan to gather again. Our editor, Joan Sinclair, has been delighted to receive your articles from many of you for Roslin O' Roslin ... keep 'em coming!!

The Covid-19 crisis has impacted all of us. Wayne Sinclair keeps me updated on the situation in Melbourne, Australia which is still largely under lockdown. Certain areas in the US seem to be improving while other areas are struggling, particularly in the southern regions.

We here in Canada seem to be generally coping as well as any country. Larger gatherings are still a no-no of course, which has a major impact on many businesses as well as education and the arts. The same can be said for cultural gatherings such as Highland Games here in Canada and throughout the Celtic world.

I often think during the past few months of challenges that previous generations faced. For our ancestors who came to Canada in the 18th and 19th centuries, it must have been an arduous journey just to get here and THEN get settled. The barque Annabella, wrecked off Malpeque, PEI in October 1770, left Campbelltown, Scotland with 60 families aboard, bound for PEI. The names of those families are on a monument not far from where the passengers put ashore. Amazingly they all survived. One of the 60 family names was "Sinclair".

They had the Scottish pioneering spirit (some call it "stubbornness") which got them through it all. That same Scottish pioneer spirit is what we need today!

**Hope to see you all in 2021! Yours aye, Roger**

## **Tony Sinclair of Coquitlam, BC a talented Heritage Artist**

by Jim Sinclair

Back in late 2011, I received a telephone call from someone named Tony Sinclair, looking for information about Clan Sinclair Association. We met for a coffee (one of many) and he joined CSAC in January, 2012.

His 'real' name is Grandville Sinclair but he goes by Tony. He descends from the Sinclairs of Killin, Scotland who emigrated to Canada in 1816, settling in St. Elmo, Glengarry County, Ontario. Tony was born in Saskatchewan and is now retired. He and his wife Arlene live in Coquitlam, BC.



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Tony is an accomplished artist and has produced a number of interesting paintings. His subjects have included trains, airplanes, boats and buildings, as you can see here. Tony refers to himself as a Heritage Artist and describes his work as follows:

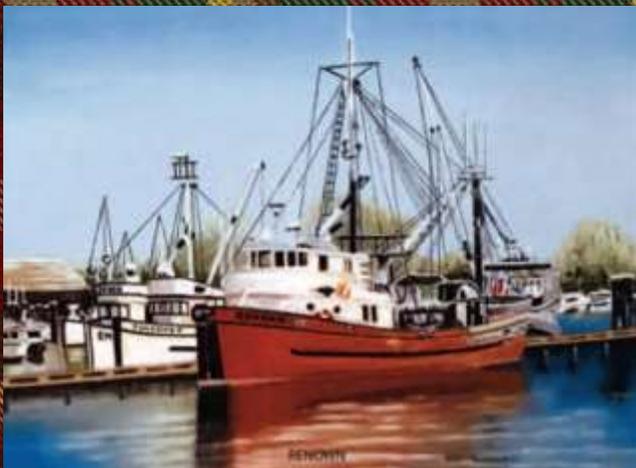
“I do my best to have the subject very proportional, accurate and detailed. My style and methods are unique. I do not place too much background in the picture thus reducing clutter and therefore making the main item more prominent.

The materials I use maximize colour density and smoother blending clarity where needed. There are no unwanted brush strokes thus leaving the general quality higher. I do my best to maintain the quality of the picture by the size of the original and reproduction.

The art is then printed on high quality canvas with ink that lasts 85 to 100 years. Archival pigment printing is an ideal way to print. I have been oil and acrylic painting at different times but since I have developed a different method of doing art, I have become greatly enthused.”

Grandville ‘Tony’ Sinclair has never been to Scotland.

One of his big desires is to visit and make a painting of Castle Sinclair Girnigoe



## By Tony Sinclair

In our previous newsletter, we welcomed new member Heidi Stone to Clan Sinclair Canada. She lives in Barrie, Ontario and descends from John Ross Sinclair of Portnellan, Scotland, circa 1850. That family connects to CBC broadcaster and TV personality Gordon Sinclair OC, Honourary President of Clan Sinclair Canada. Heidi was certain that her great grandmother, Irene Sinclair, was Gordon's cousin. Her problem was in finding proof. She proceeded to research her family history through the DNA study on "Ancestry."

Several years ago we had another enquiry from a son of Gordon Sinclair, asking if we could help throw some light on his family history. When our Clan genealogist Wanda found that his ancestors, John and Effe Clark Sinclair, were from the Island of Islay (my personal research interest), I was able to share information for three generations of this family on the Island. One son (another John) eventually migrated to Glasgow, Scotland and that's where my research ended. However, Wanda and her incredible database could fill in much more information from Glasgow to emigration to Canada. The first chapter of this lengthy family history on Islay appears in this issue. Wanda and Heidi are still ironing out some details at the Canadian end, which will be continued in the next issue. We are including the names, birth and marriage dates of each generation because there may be other Clan members reading this who might recognize an ancestor, and want to communicate with Heidi. If so, contact me via e-mail:

toni@clansinclair.ca

## CHAPTER 1

The Sinclair family on Islay, Argyllshire (This information comes from the Islay OPRs (Old Parish Records) up to 1855, when statutory (government) records came into effect, and also census, and occasional death records.)

Bowmore Parish, June 19, 1794

John Sinclair of Ballitarsain, (1760 +, - 1831) married Effe

Clark of Lower Kiilinan, daughter of John Clark (1770 +, - 1846). Both are buried in Killarow (Bowmore) churchyard.

Their Children:

- John, 1797, Ballitarsain. Donald, 1798, Bowmore parish. Margaret, 1801, Caongarie. Duncan, 1802, Caongarie. Margaret, 1806, Kilinean. John, 1808, Neriby. Peter, 1810, Kilinan. Ephie, Killinan, 1815.

26 August 1834: Donald Sinclair, married (1st) Janet Macdougall, Bowmore parish

Their Children:

John, 1836, Curaloch (married Catherine Ferguson. To Glasgow)

Alexander, 1837, Curaloch (married Elizabeth McEwan in 1861. Moved to Glasgow, became a printer there. Family descendants still there)

Donald Sinclair, married (2nd) Isabella Sinclair of Kilmeny parish (daughter of Duncan Sinclair and Mary Munn. Born 1803, died 1882)

Their Children:

Euphemia, 1841 (married Neil McLean in 1872, buried at Bowmore cemetery)

Duncan, 1843. Donald??

From 1841 census:

Donald 40, Bell 30, John 5, Mary 30 (she might be Isabella's sister)

From 1851 census:

Donald 50, Isabella 40, John 15, Effe 10, Duncan 8, Donald 6. Alex 12 was a herd-boy with Archibald McDougall, uncle From 1861 census at Couraloch: Donald 60, Isabella 50, Euph 19, Duncan 17, Donald 15

From 1871 census:

Donald 70, Isabella 64, Euphemia 28, Duncan 26

**NOTE:** John, Effe and all these children were either born at Couraloch or one of the neighbouring farms in Bowmore parish (pronounced B'more, like the whisky produced there). From previous research by our Clan genealogist, Wanda, we learned that John, 1836 and Catherine Ferguson were married in Hutchesontown, a district of Glasgow, and it was from there that they emigrated to Canada. More information to follow!



Gordon Sinclair (1900-1984)

# Clan Sinclair Association of Canada - How the West was Really Won

by George Sinclair

William and Nahowway Sinclair (W&N) formed the first noble-blooded union of Sinclairs of mixed origins in Rupert's Land (now Manitoba, Canada). Their descendants played a pivotable role in the Clan Sinclair Gathering held in Winnipeg during June 2019 to honour and recognize the contributions this pioneering family made to the formation of the future social fabric of our country long before Confederation. This page lists their 11 children, plus two more who were children of William. I will comment further on their lives and families in upcoming issues of *Roslin O'Roslin*. For more information, please contact me at: [georgedsinclair@sympatico.ca](mailto:georgedsinclair@sympatico.ca)

## CHILDREN OF WILLIAM AND NAHOWWAY SINCLAIR:

|  |   |
|--|---|
| 1. <b>Phoebe Sinclair</b> (1792-1848)            | married Thomas Bunn (1765-1855)   |
| 2. <b>William 'Credo' Sinclair</b> (1794-1861)   | married Mary Wadin McKay (1804-1893)  |
| 3. <b>Anne Sinclair</b> (1796-1861)              | married John Hodges Spencer (1790-1880)   |
| 4. <b>Catherine Sinclair</b> (1798-1881)         | married in 1824 to Joseph Cook (1792-1848)  |
| 5. <b>Jane Sinclair</b> (1801-1894)              | married James Kirkness (1774-1843)  |
| 6. <b>Mary Sinclair</b> (1804-1892)              | married John Inkster (1799-1874)  |
| 7. <b>Elizabeth 'Betsy' Sinclair</b> (1805-1878) | 1st common-law marriage Sir George Simpson (1787-1860)<br>2nd country marriage Robert Seaborn Miles (1795-1870) |
| 8. <b>James Sinclair</b> (1806-1856)             | 1st married Elizabeth Maria Bird (1811-1854)<br>2nd married Mary Campbell (1826-1856)                           |
| 9. <b>John Sinclair</b> (1807- )                 | married Elizabeth Delorme ? or Desjerlais ?   |
| 10. <b>Thomas Sinclair</b> (1810-1870)           | 1st married Hanna Cummings (1812-1846)<br>2nd married 1848 Caroline Pruden (1830-1908)                          |
| 11. <b>Colin Robertson Sinclair</b> (1816-1901)  | No issue  |

## CHILDREN OF WILLIAM AND ??

|   |   |
|---|---|
| 12. <b>Frances (Fanny) Sinclair</b> (1818-1879) | married John Alexander Isbister (1795-1884) |
| 13. <b>Benjamin Sinclair</b> (1814-1884)        | married Marguerite Collins                  |

**W**illiam and Nahowway Sinclair's children participated in one way or another to the pioneering effort in Manitoba, Western Canada and the Oregon Coastline. The chart at bottom left is a chronological list of their children and the men or women they married. You may find your surname in these passages particularly if you are of Scottish descent.

I will comment further on the lives and families of each sibling, in upcoming issues of *Roslin O'Roslin*.

Following a long period of failing health, likely heart failure (then called dropsy), William Sinclair died on April 20, 1818 and is buried at York Factory. Following William's death and with no means of support from the Hudson's Bay Company (HBC), Nahowway eventually moved to the Selkirk Settlement area (near Winnipeg) during 1824, likely with her son Thomas. Some of her other children would also move to Selkirk. Nahowway would later move to the Seven Oaks House which was built in 1851 by her son-in-law 'Orkney Johnny' Inkster. Nahowway died during 1857 at Seven Oaks. She is buried near there in St. John's Cathedral Cemetery along with other members of her family.

(Note: I found a comment on the Internet that Nahowway moved to the Red River Settlement in 1824 as listed above, but this hasn't been substantiated.)

More to come in future issues.  
*George*

Founded in 1976, CASSOC's purpose is:

- To advance Scottish Cultural Heritage in Canada, such Scottish culture be defined to include, but not be restricted to, traditional Highland, Island and Lowland cultures, whether in Scotland, Canada or wherever Scottish Culture may be expressed;
- To foster the organization of and co-operation and communication between Scottish federations, clans, societies or groups through the initiation and co-ordination of projects and undertakings;

Membership in CASSOC is open to any and all organizations which promote or encourage some aspect of Scottish tradition or culture, represent a link between the Scottish people and their descendants and relations in Canada, or seek to develop an understanding of the role Scotland and its culture has played in the development of Canada and its history.

**Patrons:**

Charles Edward Bruce, Lord Bruce, DL MA MSc FSA Scot  
Major The Hon. Sir Lachlan MacLean of Duart, Bt. CVO DL

**Meetings 2019 - 2020:**

The Delegates' Assembly meeting was last held on April 28, 2019,

The last General Assembly meeting was held on November 24, 2019

The 2020 Spring Delegate's meeting was cancelled due to the pandemic.

The next General Assembly meeting will be held on November 22, 2020, at a location and/or virtually as the situation permits.

**AN DROCHAID – The Bridge** is the newsletter of CASSOC and will be published in March, June, September and December. Items for publication should be submitted to the Editor, [editor@cassoc.ca](mailto:editor@cassoc.ca)

**Guidelines for submissions are:**

Submissions due by the first of the month of publication

Word/text readable format is preferred

A grant of right of use for publication and posting on the web is implied

Submitter must be able to legally provide the contents. For instance, please ensure that you have image rights for persons in photographs.

Publication of material is at the sole final discretion of the newsletter editor

Format, length and content may be adjusted by the editor as deemed necessary

CASSOC, the editor and agents assume no responsibility nor liability for submitted content in terms of factual correctness or right of use.

All submissions will be published with the implied or explicit attribution of source.

Any member group of CASSOC may submit an advertisement to AD at no cost.

**Website:**

The website contains, among other things, a list of Scottish and Celtic Events in Canada, Canadian Regional tartans, and a list of our member groups with a link to their websites and other digital media, as well as their membership contact information. On the Events list, for each date, our member group events are highlighted with a link to their website.

[www.cassoc.ca](http://www.cassoc.ca)

# Membership Report and Updates

## **Membership Report**

We have 38 Clans, 5 Societies, 5 Games and 3 Business groups for a total of 51 members.

### **Member Roll - As of date of publication**

#### **CLANS**

Clan BELL North America  
Family of BRUCE International, Inc.  
Clan CAMERON Canadian Branch  
Clan CARRUTHERS Society International  
Clan CHISHOLM Society - Canada Branch  
Clan DAVIDSON Society of North America  
ELLIOT Clan Society of Canada  
Clan FORBES Society, Inc  
House of GORDON Canada  
Clan GRAHAM Society Inc  
Clan GREGOR Society - Canada Chapter  
Clan HUNTER Association of Canada  
Clan IRWIN Association  
Clan KINCAID Association International  
Clan LACHLAN Association of Canada Inc.  
Clan LESLIE Society International  
Clan LOGAN Society of Canada  
The Clan MACALPINE Society  
Clan MACAULAY Association  
Clan MACDOUGALL Society of North America  
Clan MACEWEN Society  
Clan MACFARLANE Worldwide  
MACFIE Clan Society in Canada  
International Association of Clan MACINNES  
The Clan MACKAY Association of Canada  
The Clan MACKENZIE Society of Canada  
Clan MACLELLAN of America

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*(Continued from page 58)*

Clan MACLENNAN Canada  
Clan MACLEOD Societies of Canada  
Clan MACNEIL in Canada Association  
Clan MACPHERSON  
Clan MACRAE Society of Canada  
Clan MACTHOMAS  
Clan MUNRO Association of Canada  
MURRAY Clan Society of North America  
Clan PRINGLE North America  
Clan SINCLAIR Association of Canada  
The STEWART Society, Canada Branch

## **Associations**

New Brunswick Scottish Cultural Association – NBSCA Scottish Studies Foundation  
Ontario Ancestors: THE Ontario Genealogical Society  
Scottish Studies Foundation  
St Andrew's Society of Toronto  
Westman Scottish Association

## **Festivals**

CALEDONIA Celtic Festival  
COBOURG Highland Games Society  
FERGUS Scottish Festival & Highland Games  
KINCARDINE Scottish Festival & Highland Games  
KINGSVILLE Highland Games

## **Businesses**

Burnett's & Struth Scottish Regalia Ltd.  
Taylor's Tartans  
ScotlandShop

# Benefits and Offers

*A reminder about ongoing benefits and offers.*

## **Communication**

Your reach can extend to over 2000 enthusiasts in our member groups and beyond through our online availability.

## **Advertising**

Post your upcoming calendar for events in our quarterly newsletter as well as online. If you've an online presence we'll include the appropriate links.

## **Highland Games, Festivals and other events**

CASSOC provides support a voice for all our members at events so that you are represented even if not present.

## **CASSOC Members Binder**

Your group is represented in this membership binder with such as organization information, tartans, septs and contact details that is available for us and all members to display at events. This is a terrific draw for booth visitors and a starting point for engagement with those new to Scottish heritage.

## **National Representation**

You are part of the national voice for clans and societies in promoting all of our interests with local, provincial and federal contacts as well with international entities such as the Scottish Clan and Ancestry Forum and Scottish North America Leadership.

## **Special Events and Offers**

To provide awareness of Scottish culture and specifically clan groups, CASSOC organizes events such as the annual Kilt Skate. Support and awareness is also provided to other events provided by you as a member. We also provide the means for specific offers such as the discounts that follow.

**Burnett's & Struth** - We're pleased to announce the continuing member benefit of a 15% discount with Burnett's and Struth Scottish Regalia Ltd. For further details on how to use this discount, restrictions and locations, please visit their CASSOC page at Burnett's & Struth.

**ScotlandShop** - Plaid fashion, gifts and accessories designed and tailored in the Heart of Scotland. Authentic Custom Made Scottish Tartan. Made Right In the Heart Of Scotland. Worldwide Delivery. Over 500 Tartans. Types: Tartan Fabrics, Tartan Suits, Tartan Dresses, Tableware, Gifts. Members of CASSOC receive a 10% discount when using the code 'CASSOC'.

*The following are affiliated with our membership and available for bookings.*

*More details are available on the CASSOC website.*

| <b>Piper</b>     | <b>Locale</b>                   | <b>Contact Info</b>   |
|------------------|---------------------------------|---|
| Tait Leslie Goss | Kitchener/Waterloo              | Meg Leslie (Mom/Manager)<br>519-501-0680<br>megtleslie@gmail.com  |
| Ron Freeman      | Hamilton                        | 905-577-0608<br>ronald.freeman@hwcnc.org  |
| Rory Sinclair    | Toronto                         | <a href="http://www.caledoncounty.com">http://www.caledoncounty.com</a><br>rorygus.sinclair@outlook.com |
| Steven Sirbovan  | Orillia/Barrie/North Toronto    | thebagpiper@live.com  |
| Jamie Douglas    | Durham Region                   | 416-930-7552<br>jd_piperboy@hotmail.com   |
| Iain Dewar       | Durham Region                   | idewar@rogers.com   |
| Mike Chisolm     | Greater Vancouver Area          | 604-628-8140 <a href="http://bagpipervancouver.com">http://bagpipervancouver.com</a>                    |
| Callum Gauthier  | Ottawa / Rideau River / Toronto | 613-620-1014 Cal-<br>lum.gauthier5@gmail.com cal-<br>lum.gauthier@mail.utoronto.ca                      |

| <b>Speaker</b>      | <b>Topic(s)</b>              | <b>Contact Info</b>   |
|---------------------|------------------------------|---|
| Christine Woodstock | Scottish Genealogy           | Genealogytoursofscotland@gmail.com  |
| Rory Sinclair       | Scottish History and Culture | <a href="http://www.caledoncounty.com">http://www.caledoncounty.com</a><br>rorygus.sinclair@outlook.com |

# Benefits and Offers

## **An Drochaid - The Bridge**

Each edition of the newsletter will feature a new image of a bridge submitted by our group members or otherwise sourced

This edition features the Swilcan Bridge a famous small stone bridge in St Andrews Links golf course, Scotland. The bridge spans the Swilcan Burn between the first and eighteenth fairways on the Old Course, and has itself become an important cultural icon in the sport of golf. Used with the kind permission of VisitScotland Digital Media Library (All rights reserved).

Many thanks to all who have provided pictures, please feel free to submit your favourite images of crossings to us. Details and attribution such as license and owner is needed.

An Drochaid is published quarterly.

Submissions are extraordinarily welcome, though articles may be edited for length or content.

Whenever possible, please provide Word, RTF or text formats

The next issue of An Drochaid will be the Winter issue.

Please try to provide submissions by the first week in December.

Submissions should be emailed to [editor@cassoc.ca](mailto:editor@cassoc.ca)



**TAYLORS TARTANS.COM**

Taylors Tartans is a home based business in rural New Brunswick that sells product made out of our provincial tartans.