THE SCOTS CANADIAN

Issue XXXIII | Newsletter of the Scottish Studies Society: ISSN No. 1491-2759 | Fall 2011

Scottish Studies Foundation's pledge to Guelph fulfilled

"When God made time,
He made plenty of it!"

So goes the ancient Gaelic saying and after 25 years in operation, all of us at the Foundation are delighted that, at long last, our $1-million pledge to the University of Guelph has finally been paid off. To quote SSF benefactor Red Wilson, it's like "burning the mortgage!" So, on behalf of all of us on the board of the Foundation, thank you for your patience and for your support over all these years. We are very well aware that there are lots of other deserving causes out there and many other demands being placed on our members' resources and we are truly thankful to each and every one of you for staying with us.

With our endowment commitment to the Scottish Studies Chair now complete, the Boards of the Foundation and Society have been considering funding proposals and, as well as continuing to fund the Scottish Studies office at the University of Guelph and the publication of the scholarly journal *The International Review of Scottish Studies,* we have agreed to fund the construction and equipping of a digitization facility in the new Archival and Special Collections area of the library at the University of Guelph, at a cost of $150,000 to be paid over 10 years.

Scot of the Year 2011 Robert Buchan (right) and Scottish Studies Foundation president David Campbell at the Scottish Studies Society's Tartan Day Dinner held at the Granite Club on April 5

The Foundation will have the right to name the facility, which will enable the University's collection to be posted on the internet, thereby making it available to people, not only in Canada, but all over the world. The Foundation will also continue to fund the purchase of rare books, manuscripts and collections for the library.

As many of you know, since 1992 the Foundation has been commemorating the arrival of Scots pioneer ship "The Hector" which arrived in Nova Scotia in 1773 by chartering Canada's largest sailing ship "The Empire Sandy" in Toronto for our annual Tall Ship Cruise fundraising event.

In keeping with this, the foundation has agreed to help Nova Scotia's Hector Society fund the revival of the exhibition of the existing full-scale replica of the "Hector" in the harbour at Pictou, Nova Scotia to ensure that this historic exhibit does not fall into decline.

Appropriately enough, in September, we had the "Hector" in mind when we celebrated our 20th Annual Tall Ship Cruise aboard the "Empire Sandy." Once again, we had an impressive attendance with people of all ages participating and our afternoon cruise was sold out weeks before the event. Thanks again to our Vice President, Maggie McEwan, for championing this event.

An important source of our funding comes from various Toronto bingo operations staffed by Foundation volunteers and organized under the auspices of the Alcohol and Gaming Commission of Ontario.

However, the funds obtained from this activity are subject to strict conditions, the main one essentially being that the funds have to be spent in the City of Toronto.

In accordance with this and our objective to raise the awareness of the Scottish heritage in Canada, we have agreed to sponsor the recently formed not-for-profit theatre group *The Ailsa Players*.

The group intends to produce Scottish themed entertainment that includes, but is not limited to, music, dance and theatre and to introduce that culture to a community that is not necessarily of Scottish descent. The Players are interested in hearing from any Foundation members or friends who are interested in becoming involved in any aspect of theatre.

Opportunities exist to serve on its Board as well as for actors, designers, stagehands, and anyone who has a love of theatre will enjoy an involvement in this new company. Productions will take place in the *Wychwood Barns Theatre*, an Artscape project comprising a modern studio theatre, seating 80 to 100, located at 601 Christie Street, in the Annex area of Toronto. For more information, please contact Maggie McEwan at 905-301-5475, magmcewan@gmail.com.

Support of the performing arts is one of the Foundation's key objectives and members may recall that last year we sponsored a theatrical production of *Mary Stuart*, written by German playwright Friedrich Schiller and

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based on the life of Mary Queen of Scots, and prior to that we commissioned an inaugural performance of *The Music of Lady Nairne*. It is our hope that productions like these will one day find their way across the country.

On other matters, we are also delighted that the Sept/Oct issue of *History Scotland* magazine devoted four pages to an article charting the 25-year history of the Foundation. SSF Director, John B. McMillan and I co-authored the article with myself in Scotland and John in Canada, France and the UK, and we were delighted to see that hardly any changes were made to our final draft -- a first for me at any rate! The issue also features a number of items of particular interest to Canadians so it's definitely a collector's item.

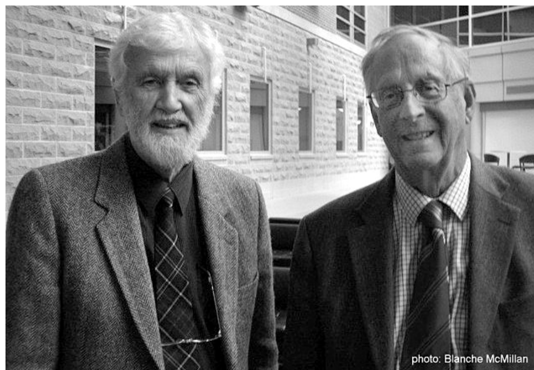
Some past and present Foundation Board Directors at the University of Guelph's reception on September 16, 2011, which recognized the Foundation's 25th anniversary and the fulfilling of its $1-million pledge. Left to right: Dr. Graeme Morton, Maggie McEwan, David Campbell, Duncan Campbell, Shirley Fraser, John B. McMillan, Janice Richardson, Harry S. Ferguson, David Hunter and Dr. Paul Thomson

On the subject of authorship, we are pleased to announce that a new book by Scottish Studies Foundation Director, Douglas Gibson will be released by ECW Press on October 1. *Stories About Storytellers* allows readers to follow Doug Gibson through 40 years of editing and publishing some of Canada's sharpest minds and greatest storytellers including Alice Munro, Robertson Davies, Alistair MacLeod, Pierre Trudeau and Others.

As well as a publisher, Doug is a terrific storyteller himself, and through his recollections we get an inside view of Canadian politics and publishing that rarely gets told. From Jack Hodgins' Vancouver Island to Harold Horwood's Labrador, from Alice Munro's Ontario to James Houston's Arctic, Doug takes us on an unforgettable literary tour of Canada, going behind the scenes and between the covers, and opening up his own story vault for all to read and enjoy.

Also, the newest book in the Guelph Series in Scottish Studies, *The Shaping of Scottish Identities: Family, Nation, and the Worlds Beyond*, edited by Jodi A. Campbell, Elizabeth Ewan, and Heather Parker was launched and available for sale at this year's Fall Colloquium. The fifteen essays tackle topics such as *Sex, Identity and Enlightenment* by Katie Barclay; *Babies, Religion and Gender* by Elizabeth Ritchie; *Scottishness on Stage* by Giovanna Guidicini; *The Scottish School Curriculum* by Sydney Wood, *Jane Porter's Scottish Chiefs* by Graeme Morton; and concludes with 2011 Colloquium presenter Daniel Travers on *The Italian community in the Orkney Islands during the Second World War*. Copies can be ordered at: scottish@uoguelph.ca. $30 ($25 for SSF members), HST included; plus shipping.

At the Colloquium, Historiographer Royal of Scotland, Professor T.C. Smout, presented the annual Jill McKenzie Lecture with a talk entitled *Exploring the environmental history of the Firth of Forth*. Diarmid Finnegan of Queen's University Belfast, was the winner of the 2011 Frank Watson Book Prize for his book *Natural History Societies and Civic Culture in Victorian Scotland* (Pickering & Chatto, 2009), and gave a talk entitled, *Science, Nature and Civic Culture in Victorian Scotland*.



John B. McMillan, SSF Director and Secretary and Professor T.C. Smout, Historiographer Royal of Scotland at the Fall Colloquium

Other speakers included Susan Brown, from the School of English and Theatre Studies at the University of Guelph. Her talk *Forging Connections, Shaping Identities: Scotland in the Orlando History of Women's Writing in the British Isles* was based on her work with the Orlando Project, a searchable, electronic database on the history of women's writing in the British Isles.

Daniel Travers, from the Academy for the Study of Britishness at the University of Huddersfield, presented *Scotland's Italians: National Identity and the memory of the Second World War*.

Andrew Ross, from the University of Guelph, will gave a talk entitled *The Progeny of Andrew Ross and Other Tales from the Census* based on his work with the 1861 census. The latest volume (36) of the *International Review of Scottish Studies* was released and Graeme Morton gave the annual Report for Scottish Studies at Guelph and announced the Graduate Awards. The Jane Grier Scholarship was awarded to Kate Zubczyk, the award from the St. Andrew's Society of Toronto went to Wade Cormack, and Sierra Dye gained the St. Andrew's Society of Montreal's award.

Once again in August, thanks to the initiative of Scottish Studies Foundation Director Doug Ross, the Foundation sponsored the "Clan Passport" at the Fergus Highland Games in Ontario. This was first introduced there last year and has been extremely popular with children who go around visiting clan tents, learning about the clans and getting their passport stamped to prove they've been there. The passport prominently displays the SSF logo so it's a good promotional item for the Foundation and we would like to see it used at games across the country. So please contact us if you would like to use the passport at your event.

Of course, all of this is has been made possible thanks to the support of our members. So until next time, from all of us on the Board -- best wishes to you and your family and friends.

David Hunter, Editor

Elizabeth Arden's Scots-Canadian background

by Shirley Graham Fraser

She is the woman who helped create the modern cosmetic and beauty salon industry and became the sole owner of a $60 million business. At the peak of her career, she was one of the wealthiest women in the world. Elizabeth Arden made it acceptable for women to wear makeup and to pamper themselves in her salons.

She was born December 31, 1878, in Woodbridge, Ontario, Canada, and was named Florence Nightingale Graham, after the famous nurse. Depending on the article you read, she was either the fourth or fifth child in her family.

Florence's father, William Graham, was born in Scotland and was the son of a tenant farmer. He did not want to become a tenant farmer, like his father, and wanted to become self-employed. He learned enough on the farm to become a trainer of horses, and he was passionate about the horses and developed a great talent for training them. He participated in races around Scotland and England and developed a reputation as a good rider.

On one of his trips he met Suzan Tadd in Cornwall, where he was participating in the races. According to accounts, it was love at first sight for them, but her parents were not as enamoured. Suzan came from a wealthy English family who owned ships and land and this union was not one they felt was appropriate to her social standing.

William and Suzan ignored her parents' objections and were married. From the sale of his horse, and his savings, he took his wife to Canada. For an immigrant in the 1870's, Toronto was not a good place to become a new citizen. Jobs were scarce and it was an endless search to find work. William finally rented a small farm north of Toronto, in the village of Woodbridge, where he hoped to provide a better life for his family and to relieve their financial problems. William had not lost his love of horses and he bought second-class thoroughbreds instead of buying the workhorses that were more suited to the hard work.

At the racetrack in 1939

Suzan did not adapt well to the harsher climate and poor living conditions and her health declined as she gave birth to her children and ultimately contracted tuberculosis after Florence's birth. Because of her delicate condition, Suzan was forced to give her children some responsibilities around the home and the farm. When Florence was old enough, she was given the job of taking care of one of the horses, a job that she loved and which stayed with her all her life. Suzan died when Florence was six and this was devastating for the little girl.

Florence was a very bright child and had dreams of going to university. Her aunt, from England, had been helping the family financially, but this stopped before Florence could finish high school. Unsure of her future and without financial help, Florence decided to follow in the footsteps of her namesake and become a nurse. This necessitated a move to Toronto to attend the nursing school, and it was not long before the profession depressed and frightened her.

During her time at the nursing school, she made the acquaintance of a young man in the hospital lab. He was trying to develop a formula to eliminate skin blemishes. Florence saw this as an opportunity to develop a beauty cream, which she intended to sell by mail. She quit the nursing profession and went home to work on her beauty formula. Her father tolerated her smelly experiments for a short while, and then delivered an ultimatum: "get married or get a job."

She held many jobs and worked hard, but she felt she was not succeeding. Her brother had a job in New York City and Florence decided to move there, hoping that there would be more job opportunities for her. Her father told her that she could not go, but she defied his wishes and moved to the big city to find a career.

Florence was 30 when she arrived in New York, but looked much younger and used this to her advantage when applying for jobs. She acquired a job as bookkeeper for E.R. Squibb and Sons, the pharmaceutical company. The chemists she met there were not enthusiastic about beauty creams, so did not help her. Florence decided to take a

Elizabeth Arden

different route and became a cashier at the skin treatment parlour of Mrs. Adair. She then moved on to form a partnership with Mrs. Elizabeth Hubbard, who already had her own line of beauty creams and tonics. They opened a salon on Fifth Avenue, but the union was dissolved over financial issues. Florence leased the salon in her own name.

Because she felt that Florence Nightingale Graham was an unsuitable name for the beauty business, she took the name of her former partner, Elizabeth, and added Arden, which was reportedly from Tennyson's poem *Enoch Arden.* With a new name and a huge red door with a brass plate, the industry of cosmetics was born. Cosmetics were not acceptable for 'nice' girls and she changed the world's thinking on this issue. She expanded her business and was the first one to offer her products through department stores. She had competition and reportedly referred to Helena Rubenstein as 'that woman', which infers that they were not the best of friends.

She had become very knowledgeable about cosmetics and employed chemists to develop products and to experiment with colours. Florence worked 18-hour days and was driven to be successful in her field. She married twice and both ended in divorce. She did not have any children, but she inherited her father's love of horses and racing and it became her passion. One of her horses won the Kentucky Derby.

Florence, who had become 'Elizabeth Arden', was all business and held her place in the highly competitive cosmetic industry. She died on October 18, 1966, and apparently worked up to her last days.

This woman certainly displayed the tenacity of a Graham and proved that using this determination can make your dreams come true. ■

Shirley Graham Fraser is a Director of the Scottish Studies Foundation and a regular contributor to the Scots Canadian.

Scots Pioneer life in Quebec's Eastern Townships

by Angus A. MacKenzie

In the beginning was the forest -- everywhere, vast, silent, majestic, sometimes beautiful, at times menacing, but always indifferent. Challenging it were the pioneers, with little more than physical strength, courage, endurance and purpose to back them.

Their first task after clearing the land was to build a home, of necessity rather small. These were log cabins built in natural clearings or on land from which trees had been removed. Round spruce logs were used, with ends notched, sides and ends fitted at the corners so that nothing short of an earthquake could shake them apart.

Spaces between logs were filled with moss and roofs were of split cedar shingles. A door, often with wooden hinges, and a window or two were placed in the wall and a floor of split logs or lumber laid down.

This article has been adapted from Angus A MacKenzie's account of the life of Scots pioneers in the Township of Lingwick, one of the first areas settled by Scots in the Eastern Townships of Quebec, dating back to 1838 when the first contingent from the Isle of Lewis arrived in the area. They settled on lands owned by the British American Land Company, most of them arriving with little more than the clothes on their backs. Life was hard -- immigrants were obliged not only to pay for their land, but also to clear it of trees and build roads -- but at least there was hope.

The descendants of those Gaelic speaking Highlanders are now scattered throughout the length and breadth of the land. They are to be found in almost every province in Canada and in the United States. While many of their grandchildren and great grandchildren may know where their family first took root in North America, most of them have never seen any part of it. But those who have all agree that they are left with a longing to recapture the spirit of a people whose life was once so adventurous, familiar and happy. *The full article can be seen on Alastair McIntyre's new website: www.electriccanadian.com.*

Wooden pegs were used when nails could not be procured. Furnishings were minimal and most likely home made. Heating was by way of wood burning stoves, one for cooking and a large box-stove, which could hold large chunks of split hardwood. In winter it was cold at night when the fires died down.

Lake Megantic in Quebec's Eastern Townships

Beds had wooden slats placed between sideboards on which a simple sack, called a tick, was placed. These were made of strong linen, tailored to fit the bed and with a long slit down much of their length on one side. Through this slit, clean fresh straw was stuffed at least twice a year until the tick was bulging full. The slit was then closed and fastened with cloth strings. When filled with fresh straw, these ticks would make a characteristic rustling sound whenever the occupant changed his or her position. But they were extremely comfortable, and there are many alive today, including this writer, who has spent many a peaceful night on a straw filled tick. They were replaced years later with bedsprings and mattresses stuffed with cotton waste.

Cabins had dugout cellars underneath for the storage of vegetables, crocks of packed salted butter, as well as anything else that required careful storage.

Water, always a necessity, was obtained, when possible, from cold springs or clear running streams. If not, a well, sometimes more than one, had to be dug, often to a considerable depth, to provide a supply of water for both house and livestock.

Initially, water drawn from wells had to be carried in pails but eventually pumps were installed and other ingenious methods of transporting water evolved. Flumes or spouts were made using slender tree trunks, hollowed to a u-shape and fastened end to end to transport water from a distance.

Hollowed logs served as watering and feeding troughs for livestock and would also eventually be placed at roadsides wherever water could be conveniently fed to them in spouts, allowing horses to drink at intervals while being driven on the road.

Another method of carrying water from a distance was the so-called "pump log." These were medium size logs cut into short lengths, with a hole bored the length of the log by means of a long auger. One end was carved to an inverted cone shape and the other end pointed to fit into the hollow cone. Joined together, the logs became a pipe, buried in the ground to carry water a long distance and last many years.

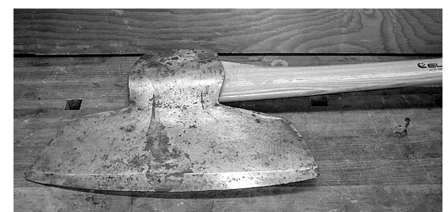
For some time at the beginning of the settlements, the settlers had few tools of any sort. The principal one being the axe, which was used to fell and cut trees into manageable lengths to be piled up for burning. It was used for all other jobs that required a sharp edged instrument.

The introduction of the broadaxe, however, brought about a minor revolution in the building of houses. In skilled hands, this instrument, with a blade approximately twelve inches wide could be used to hew four sides of a log flat. First, a strip of bark was peeled off the full length of the log, a chalk mark was then snapped on this strip from end to end, the rounded side lightly scored with an axe and then hewed to a flat plane by an expert with the broadaxe. Some men became so expert with this instrument that they could split a chalk mark the full length of a log. Because of this, from then on, all buildings were built of four sided smooth faced logs.

The two-man crosscut saw also arrived on the scene during this period and became one of the most useful and labour saving tools in their possession for many years.

Once cabins were built, holes were bored on the inside log walls, into which wooden pegs were driven to hang clothing and other articles to keep them out of the way.

After a great deal of backbreaking labour, patches of land were cleared of trees and grain scattered between the stumps, covered with soil and raked by dragging branches and limbs of trees. Grains sown were barley, buckwheat and oats along with potatoes, barley and potatoes being the most important crops. Grains were harvested with a sickle or scythe, threshed with a flail, and the kernels, after being well dried, taken, often many



The Broadaxe

miles, to the local gristmill to be ground into a coarse flour used to make scones on the surface of a stove. For many years, these remained the main item of food, as wheat flour was unavailable much of the time.

Buckwheat was treated in the same way as barley and was a staple part of their diet, though to a lesser extent than barley. Oats were grown as food for cattle and horses and oatmeal porridge was, of course, a standard breakfast food in every home. Potatoes were a very important food item being full of nutrition, and great care was taken both in growing and storing them, together with other vegetables.

The problem of getting grain to the mill was a serious one, as there were very few such mills located within easy reach. Mills were all operated by waterpower with an overshot or undershot waterwheel driving the grinding stones. We may take it for granted that the settlers had very few domestic animals during the first few years, as they would have had neither adequate shelter nor food for them. Nonetheless, they would all have had one or two cows, leaving them to forage in the bush during the summer but having to somehow find winter feed for them.

As time passed and the acreage of cleared land increased, it became possible to raise enough hay with which to winter feed livestock. Cut with a scythe, hay was gathered by means of hand rake and pitchfork and stored in a log barn or, in some cases, stacked.

As their supply of grain and feed grew, the settlers increased their livestock in proportion, mainly sheep and cattle, with a pig or two and a brood of hens. Good quality cows were important, not only because of the milk with which they supplied the homes, but because of its by-products: butter and cheese.

After milk was drawn from the cow it was strained and poured into cans, which were then placed in a well or spring of cold water. After being immersed for several hours, cream rose to the surface and skim milk was then drawn off through a tap at the lower end of the can. The cream was then allowed to become slightly sour, after which it was made into butter by being churned either in a crank operated barrel churn or in what was known as an "up and down" churn. Some of this butter was made into one-pound prints to be sold or exchanged for goods or groceries at the nearest store, and some, after being well salted, was packed in earthen crocks for winter use when milk and cream were seldom plentiful. Cottage cheese was also made from the skim milk, but the bulk of it was fed to calves and pigs.

Each year, a few animals would be added to their stock through natural increase, and there would be some steers or heifers for sale to a butcher or cattle buyer each fall to augment their income. Sheep were important and highly regarded as a source of income, not only for their wool, but because sheep are prolific and lambs commanded a good market and a good price in the fall of the year.

The sheep were sheared early in the summer following lambing. The wool was then washed, dried, carded and then spun into yarn on a foot operated spinning wheel to be knit into socks and mittens. The older ewes would be sold in the fall and, occasionally, one would be butchered for mutton. Once butchered, its hide was stretched out and nailed to the side of a barn, or some other convenient wall, until thoroughly cured. It was then trimmed, sometimes dyed, and became either a floor rug or a winter seat cushion for a sleigh. Pigs were raised for bacon, ham and salt fat pork, to be used in the making of “pork and beans.”

A brood of hens provided eggs for cooking as well as a few extra for sale or exchange. Those early settlers were thrifty, frugal and abhorred waste of any kind. Women, particularly, were expert not only in the prevention of waste but in getting the best possible value from whatever came into their possession as well as combining a number of things together to make into something entirely different -- such as home made soap and home made sausages. They were expert knitters, clever needlewomen who made and mended their own clothes as well as those of their children, and often their husband’s as well. They also fashioned quilts, made pillows and pillowslips and many other articles for use in the homes.

A great deal of outside work also devolved on the women. When the men’s work on the land was pressing, the women not only worked with the men but took over many of the tasks usually performed by the men, such as milking cows, feeding calves, chickens and pigs, together with cooking the family meals and caring for the children. The lot of the pioneer wife was especially hard in the winter.

There was very little return by way of cash from the labour expended in clearing land and attempting to create farms and establish homes in a hardwood forest, but a certain amount of money was essential, and in order to acquire some, the men were forced, for a number of years, to seek winter employment in the lumber camps in the neighbouring state of Maine, leaving their wives with total responsibility for care of the home, family and livestock.

Very often distances between homes was considerable and the roads in winter would be little more than trails through woods and snow, so that not only was the work they were called upon to do strenuous and the responsibility great, the life was a lonely one, and in case of sickness or accident, medical attention was hard to get. Consequently, there was seldom a doctor in attendance at or during childbirth, only a midwife.

From all this we must acknowledge that while we may well look on the men of that era as having been heroes, we must admit that the women were even more heroic. It is also a fact that despite the lack of medical attention at childbirth, infant mortality was very low, and families were large.

Sawmills were eventually erected in several places throughout the area, some by lumber companies, some by individuals. The early ones were driven by waterpower and were equipped with either a “slash” or a circular saw. The “slash” saw operated up and down, cutting on the downstroke, and was tedious and slow. By contrast, the circular saw was fast and efficient, and by bringing their own logs to the mill and for a price, settlers could acquire as much cut lumber as they needed and, as a result, building began in earnest. Larger houses were built with inside walls finished with lathe and plaster as time went by. While lacking many modern conveniences such as plumbing and electric light, they were a far cry from the original log cabins. Barns with heavy timbered beams were also erected for the storage of hay, feed and the housing of livestock.

Two of the most important trades in each community were that of carpenter and blacksmith alike. Initially, carpenters were nearly all self-taught, extremely clever with tools and produced remarkably good solid work, much of which is standing to this day as firm as the day it was built. Blacksmiths with their forge, bellows, hammers, chisels and tongs were the men who spliced and mended broken machinery, tightened wagon rims, shod horses and performed many other mechanical miracles essential to pioneering life.

It is difficult, if not impossible, for anyone in this age of ease, comfort and convenience, to even faintly visualize the conditions under which these early settlers lived and laboured while they struggled to establish homes in what was, at the time, an extremely hostile environment. No experience in their native land had prepared them for the challenge of clearing the hardwood forests of Canada, but they had been accustomed all their lives to deprivation and hard work and had become inured to both. What they accomplished was not done overnight or in a few short years, but was the result of a lifetime of sheer hard labour. Looking back at what they accomplished, we can be forgiven for thinking that it might have been carried out by a race of giants. ■

John Galt and the Kirkin' o' the Kilt

by Dr. Graeme Morton

Dr. Morton presented this article at the fourth annual John Galt Kirking Celebration, Norfolk Street United Church, Guelph, on Sunday 31 July 2011.

The Scottish novelist John Galt took the view that it would be very egotistical to write about his own life. He thought it "not a very gentlemanly thing to do." But it was "poverty, not his will" that overcame any reluctance and upon completing his autobiography in 1833, he had managed to fill two volumes.

Galt was not a well man at this point, making use of a scribe to write down his stories. One of these tales makes mention of tartan and the kilt, and it comes from his journey to Albania in the years immediately prior to establishing his second career promoting emigration to Upper Canada in the 1820s. Travelling to Valona he had encountered some local soldiers:

"They had a brown cloak of rough wool; and were wearing their shirts outside their drawers, in the style of the Highland philabeg."

Galt did not record much else about his experience of using or seeing others wearing the kilt. He was, after all, a lowlander, born in the industrial town of Irvine to the west of Glasgow. The Scots of the 1820s and 1830s had generally moved to wearing trousers and shirts, all uniformly black or deep purple in hue. The only colour in the dress of the lowland male was the waistcoat or vest.

But there were always of course some who liked lots of colour and one of the nation's most visible kilt wearers of the nineteenth century was Scottish nationalist Theodore Napier. Melbourne born to Scottish parents in 1845, every day of his adult life Napier wore the Highland garb, even when travelling. This included a three-month tour of Egypt and Palestine, where he was at one point detained having been mistaken for a brigand. He was later refused entry into Honolulu unless he found a pair of trousers to replace the kilt. Napier did have the ability to poke humour at the way he dressed. Speaking to a meeting of the Scottish Kilt Society in Glasgow in 1898, he suggested the kilt "allows the winds of heaven to circulate freely around the locomotive organs, and only hides what is necessary to be hidden."

The history of the kilt stretches back to at least the end of the sixteenth century. The kilt first appeared as the belted plaid or great kilt, a full-length garment whose upper half could be worn as a cloak draped over the shoulder, or brought up over the head to protect from the weather or used as cover at night. With the increasing availability of spun wool, the cloak had grown to such a size that it began to be gathered up and belted. The belted plaid was originally a length of thick woolen cloth made up from two loom widths sewn together stretching to 54 or 60 inches, and up to 7 yards in length. Sometime in the late seventeenth century the philabeg, or the small kilt, using a single width of cloth hanging down below the belt came into use. A century later, the first sign of the tailored kilt, with pleats sewn in to the philabeg, comes into vogue.

Such was the kilt identified with the North West Highlands of Scotland, that the defeat of the Jacobite uprising in 1746 led to the Proscription Acts, banning its use, along with the much less important (*sic*) playing of bagpipes and the carrying of weapons; legislation kept in force until 1782. The kilt became identified in the whole of Scotland with the pageantry surrounding the visit of King George IV to the Lothians in 1822. This was the first British monarch to venture north since that uprising and, through his lineage to the House of Guelph, whom John Galt chose to honour when he decided upon the name of the Royal city of Guelph five years later (1827).

Scots novelist John Galt founded the city of Guelph in 1827

In Edinburgh in 1822 George IV appeared in a spectacular kilt along with pink tights to hide his legs. The tights thankfully were not copied, but the kilt was. It was a craze that then popularized the link between the clan name and the colour and pattern of the kilt. Where once limited natural dyes were used to distinguish clans by geographical area, now a small company in Stirling – William Wilson and Sons – developed pattern books that linked clan names to different tartans. It was the new fashion, and they could hardly keep up with demand. Queen Victoria dressed her boys in the kilt, and from the 1840s installed tartan wallpaper and tartan carpets at Balmoral in Aberdeenshire. Her staff – including John Brown – all wore tartan, and were commemorated in their finery in a series of watercolours and the monarch's *Highland Journal*, twice a best seller.

Kirkin' o' the tartan

As mentioned, the wearing of tartan was banned following the defeat of Charles Edward Stuart and the Jacobites in April 1746. But to cherish its memory (so the story goes) parishioners took wee bits of the stuff to kirk every Sabbath to have it blessed: the kirkin' ceremony. Being secret, however, means there are little or no records to back up this story. And the suggestion that a Presbyterian Kirk wedded to the Westminster Confession of Faith would openly support a Jacobite movement that was predominantly Episcopalian and Roman Catholic does raise questions.

The Scots in Scotland are not so sure about this story… So perhaps don't go taking your kilt into Cannongate Kirk on the Edinburgh's Royal Mile – where the latest Royal Wedding took place – and go asking for a blessing. The Reverend Neil Gardner, who there presides, would likely give you a quizzical eye despite the many kilt shops surrounding the seventeenth-century church in the city's tourist hotspot.

But what we know a little better is that Kirkin' the Tartan is a North American ceremony. In New York in the 1940s – the Reverend Peter Marshall give as his sermon the history of the kilt at the time of the Proscription Acts, linking it to the horrors then playing out in Europe.

And in churches and kirks, and in the ceremonies of St Andrews and Caledonian societies throughout North America, those of Scottish heritage have thereafter brought their wee bit of tartan to be honoured and to be blessed.

But there is one final part of this story. Since the 1980s, through the hard work of Mrs. Jean Watson of Nova Scotia, various Canadian provinces have been celebrating Tartan Day on April 6 – a date picked to commemorate when the Scots sent their Declaration of Independence to Pope John the 22nd in 1320. In October 2010 Heritage Minister James Moore officially declared April 6 as Tartan Day in Canada. Said Minister Moore: "A tartan represents a clan, a family, and a community, and is an enduring symbol of Scotland that is cherished by Canadians of Scottish ancestry."

This marks the first time Tartan Day has been recognized by the federal government. Tartan Day, which contributes to Scotland Week, is now all-Canadian. As we celebrate John Galt Day in Guelph, it was the monarch he honoured – George IV, of the House of Guelph –who popularized the modern kilt. Kirkin' the Tartan is a little bit American, but also so very Canadian. ■

From the Mailbox

Bell Rock Lighthouse

I was forwarded a copy of the Newsletter of the Scottish Studies Society (Spring 2011) in which there was an article about the Bell Rock Lighthouse, which is situated 12 miles off the coast of Arbroath, Angus, Scotland.

The lighthouse is celebrating the bicentenary of the light being first lit on 1st February 1811 and Arbroath is celebrating this with Year of the Light, a year packed with different events in the town. Mentioned in the article was how, just almost near its completion 200 years ago, the lighthouse became something of a visitor attraction.

This year, 2011, it has become a visitor attraction again with numerous boat trips being made by people keen to see this wonderful and magnificent piece of extraordinary engineering.

In the same newsletter you had an article about Bobby Brown, a legend in his own time because of his commitment to Scottish Dance Music and Scottish Country Dancing.

I thought, therefore, that your readers would be very interested in hearing about an adventure that very nicely marries up these two articles: an adventure undertaken by The East Angus Branch of The Royal Scottish Country Dance Society, to celebrate the bicentenary of the Bell Rock lighthouse.

Late afternoon on the 3rd of July, 2011, at Arbroath harbour, 12 dancers, Frank Thomson, accordionist, and professional photographer Ian Mutch, embarked on catamaran The Ultimate Predator, skippered by Jim Smith, and made their way out to the Bell Rock Lighthouse. There, in the limited confines of the boat, they danced the *Bell Rock Reel, which* had been devised some years previously by Jim Crowe. It was tremendous fun and a truly magical experience.

As the boat made its return to the harbour, the dancers again danced *The Bell Rock Reel.* It was a glorious summer's evening with many people enjoying the harbour area and the sweet accordion music from the boat caught everyone's attention. The skipper took the boat into the inner harbour where the dancers were appreciated by their newly found audience before being whisked away again into the outer harbour. There the dancers and Frank had to bid their fond farewells to the skipper, crew and boat.

There are several short videos of us on YouTube (type in Bell Rock Reel or East Angus RSCDS) which I do hope you enjoy.

Heather Lockhart,
Arbroath, Scotland

New Scottish Studies Titles

Boydell & Brewer is pleased to announce a number of exciting new titles that we believe will be of interest to the members of the Scottish Studies Foundation. *The Ballad Repertoire of Anna Gordon, Mrs. Brown of Falkland* (1747-1810) are entirely from an oral tradition, passed down a female line of transmission from her mother, grandmother and aunts; they thus provide a unique glimpse into the collective memory of Scotland in the age of enlightenment.

This edition presents Mrs. Brown's collection entirely in the order in which she preserved it, prior to the intervention of (male) ballad collectors such as Walter Scott, Robert Jamieson and `Monk' Lewis. Music from the original manuscripts is also given in modern notation.

The *Balcarres Lute Book* was copied out in Scotland at the close of the seventeenth century, containing 252 compositions arranged for the eleven-course instrument, among them settings of native Scots airs and of English popular tunes, and French baroque lute music by mid- and later seventeenth-century masters. Possibly compiled by or for Margaret Campbell, fourth wife of Colin Lindsay, third Earl of Balcarres, the manuscript has remained in the Lindsay family, being owned currently by Lord Balniel, son and heir to the present Earl of Crawford and Balcarres, who has deposited it in the National Library of Scotland.

In addition to these music books, we also offer a number of titles dealing with Scottish culture and society, the latest of which is *Elite Women and Polite Society in Eighteenth-Century Scotland* uses a variety of sources (both men's and women's correspondence, accounts, bills, memoirs and other family papers) to investigate the ways in which polite social practices and expectations influenced the experience of elite femininity in Scotland in the eighteenth century.

We would be happy to offer these titles to your members at a special discounted price. Please let me know if this would be of interest to you and I will make arrangements for a special offer.

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University of the Highlands and Islands becomes Scotland's newest university

When UHI Millennium Institute became the University of the Highlands and Islands (UHI) earlier this year it was a historic day for Scotland.

The achievement of university title is the realization of a long-time ambition for the region to have its own university to support economic development and to help sustain rural and island communities.

Announcing the achievement, Professor Matthew MacIver CBE, chair of the UHI Court, said, "This is a defining moment in the history of the Highlands and Islands of Scotland. For centuries we have been exporting intellectual talent to all corners of the globe. We are now at a point where that flow can be reversed. The new University of the Highlands and Islands will be a powerhouse for the economic, social and cultural development of the region."

Michael Russell, Cabinet Secretary for Education and Lifelong Learning, said, "Today marks a fantastic achievement not only for all staff, students, and supporters but also for the Highlands and Islands. However, university title does not mark the end of the road for UHI. Rather it heralds the start of a process which will see this innovative model for delivering higher education developing further. I look forward to seeing all stakeholders working with the new university and playing their fullest part in taking UHI to the next level, so that it may serve the people and the economy of the Highlands and Islands."

Principal and vice-chancellor, James Fraser, added, "I must pay tribute to all of our students, staff and supporters who have contributed to this marvelous achievement. Granting university status is an irrevocable act and therefore not done lightly and hastily. A great debt is owed to those who had the vision to set off on this journey and to our many supporters who have stayed the distance with us. " To find out more visit www.thinkuhi.com.

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