

THE SCOTS CANADIAN

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Spring 2012

Author and Journalist John Fraser named Scot of the Year 2012

We are delighted to announce that John Fraser, one of Canada's most accomplished academics in the field of journalism, will be presented with our annual Scot of the Year Award at our Tartan Day Dinner event to be held in the Great Hall at the University of Toronto's Hart House on April 12. John is proudly aware of his own Scottish heritage and is an active participant in many Scottish events, even introducing an annual Burns Supper to Massey College.

John was born in Montreal in 1944, raised in Toronto and went to both state and private high schools (Upper Canada College, Oakwood Collegiate, Lakefield College School and Jarvis Collegiate). Later he attended universities in Newfoundland (Honours Bachelor of Arts, Memorial) and England (Graduate Diploma, Exeter College, Oxford; and Master of Arts, East Anglia).

His journalism career began at the now defunct Toronto Telegram, when he was 16 with summer jobs and part-time work during the school year (copy-boy, editorial clerk, youth reporter), and later at the Sherbrooke (Quebec) Daily Record and the St. John's (Newfoundland) Evening Telegram. In 1970, he rejoined the Toronto Telegram and was put on the overnight police desk for five months before being appointed its last music and dance critic. After a brief stint at the Toronto Sun as an arts writer, he joined the Globe and Mail in 1972 as a dance critic, feature writer and junior editor. Successively at The Globe, he was appointed Theatre Critic (1975), Beijing Correspondent (1977), Ottawa Bureau Chief (1979), National Columnist (1980), National Editor (1982), and European Correspondent (1984).

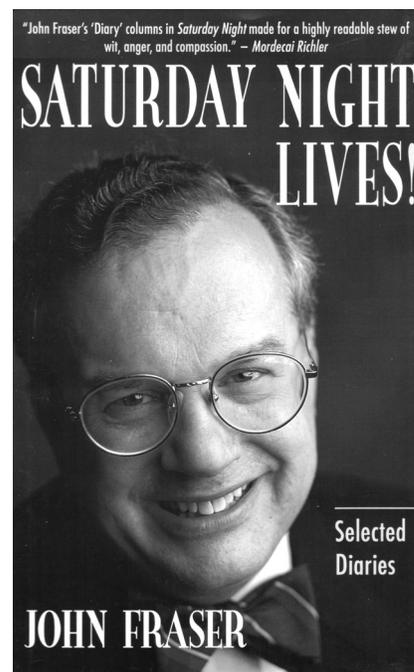
In 1987 he was appointed Editor of Saturday Night, Canada's oldest and most distinguished magazine. During his seven-year term, he was responsible for several major innovations: a comprehensive and well-received redesign, a new publishing protocol in alliance with newspapers across the country which saw the magazine's circulation rise from 130,000 to over 500,000, and a unique relationship with Harper-Collins Publishers which led to the publication of over 25 books with the "Saturday Night Books" imprimatur. During

his editorship, the magazine won the most awards of any Canadian publication and for Mr. Fraser the National Magazine Editors' Award of Editor of the Year.

In 1994, when he stepped down as Editor of Saturday Night, he wrote a general column for the Toronto Star until 1998, when he wrote columns on media, the arts and books for the new National Post. His return to The Globe and Mail began in September 2004 with a university affairs column and he remains an active freelance contributor to that newspaper and Maclean's magazine. For his work in journalism, John has won numerous awards. He is a three-time winner of a National Newspaper Award (1975 for dance criticism; 1977 for theatre criticism; and 1979 for his coverage of the "Peking Spring" democracy movement). In addition, he has won eight awards from the National Magazine Awards Foundation, including a gold award for his popular "Diary" column in Saturday Night.

John is also a contributor to numerous anthologies (among them are The Writer and Human Rights, Dance In Canada, Canada's Unemployed: the Crisis of Our Times, Punjab: the Fatal Miscalculation, Traveler's Tales), as well as to numerous magazines and international journals (including The New York Times, the Washington Post, The Christian Science Monitor, Newsweek, Time, The New Republic and Harper's in the United States; The Times of London, The Guardian, The Sunday Telegraph and The Spectator in Britain; Paris Match in France; and The Far Eastern Economic Review in Hong Kong).

An active volunteer in both his professional and private life, John has served on various boards, commissions and juries, including: The National Youth Orchestra, Lakefield College School, National Magazine Awards Foundation, Memorial University of Newfoundland Art Gallery, Ryerson School of Journalism, University of Western Ontario Graduate School of Journalism, the Northrop Frye Centre at the University of Victoria College, The Royal School of Church Music, The Champlain Society, the Canadian Society of Magazine Editors, The Canadian Committee to Protect



For up-to-date details about
Tartan Day 2012 please visit
www.scottishstudies.com

Journalists, The Friends of L'Arche, The Theatre of Early Music, The Newfoundland Quarterly, The Hong Kong-University of Toronto Programme, Green College in the University of British Columbia, and the University of Toronto's School of Graduate Studies Governing Council. In 2005, he was named Rabin Fellow at the Hebrew University of Jerusalem and in 2009 he delivered the Bullock Lecture at the same university.

Twice honoured by the Queen (Silver Jubilee Medal in 1977, Golden Jubilee Medal in 2002), he has also received honorary degrees from his alma mater in St. John's, Newfoundland (D.Litt.), King's College University in Halifax (D.C.L.) and York University (LL.D.) In January 2002, he was appointed a Member of the Order of Canada. In 2009, he was elected a Fellow of the Royal Canadian Geographical Society.

John is married to the broadcaster and writer Elizabeth Scott MacCallum. They have three daughters and live in the Master's Lodging at Massey College in the University of Toronto.

History at the University of the Highlands and Islands: A Transatlantic View

By Dr Elizabeth Ritchie

When I started my PhD at the University of Guelph in 2004, I didn't know of the existence of the prospective University of the Highlands and Islands (UHI). I spent five years in Ontario studying the social, economic, demographic and cultural problems which had stymied the growth of the nineteenth-century Scottish Highlands but then, through UHI, I was given the opportunity to be part of the development of the region in the twenty-first century. In spring 2009 I moved to the pretty seaside village of Dornoch, Sutherland, in Scotland's far north, to take up a lecturing position in the budding Centre for History.

The Centre already had a strong transatlantic focus, having been substantially funded by Dennis McLeod, a Sutherland-born Canadian businessman, and founded by Professor Jim Hunter, well-known for his

books on thecrofting community and on Scottish emigration to North America. I was delighted to assist in developing a North American stream as part of the undergraduate teaching within which students can study the 'Atlantic World,' the British Empire, Scottish emigration, the Scots in North America or even do a survey course in Canadian history! Several staff members examine transatlantic history - I am interested in Scottish female emigrants, Dr S. Karly Kehoe, originally from Cape Breton, has researched Catholic connections between the two countries, and Dr. Jim MacPherson is investigating the role of women in Ontario's Orange Order. Along with our other colleagues who specialize in early modern and medieval in Scotland and Europe, our research feeds the teaching on our three undergraduate honours degrees: Scottish History, History and Politics, and Scottish History and Archaeology.

Last year (2010) Michael Russell, Government Minister for Education and Lifelong Learning, visited the Centre and flattered us all by calling it "the jewel in the crown" of UHI, because of our combination of original scholarly research and research-led teaching. To serve the whole UHI region (which encompasses half the land mass of Scotland!) we have embraced technology through providing learning materials on an internet-based teaching system, holding discussion-based classes using video-conferencing, and investing in e-books. The technology enables our students to study and communicate with each other across the UHI region: from Argyll to Lewis, Perth to Thurso, and Barra to the tiny Shetland island of Whalsay. The History degrees are fulfilling UHI's vision by providing courses in the Highlands and Islands so the population need not leave the area to get a university education.

Historically, Highlanders had to leave in order to 'get on.' Many never returned and the region was all the worse for the loss. Others were unable to leave behind family and work responsibilities to go away for four years of study so were denied a chance to pursue academic study. We serve many students in this category, but are delighted to see the degrees starting to attract students from outwith the region. Folks from Galloway, the Borders, Fife, Glasgow and from England are now studying in Elgin, Stornoway, Perth and Inverness. We have even had a small number of full time and exchange students from across the globe: Ontario, British Columbia, Italy, Bulgaria, Ohio, Texas and Idaho, to name a few.

In September we launched a Masters degree in the History of the Highlands and Islands. We are the only university to offer a degree specializing in the history of this fascinating region. Due to the considerable amount of international interest we decided

to make it fully online. As Jim Hunter put it, "taught from the Highlands: available anywhere on earth!" Indeed, we currently have students from Kenya, Australia, Bulgaria, Durham, Banff, Lochgilphead, Stornoway, Beaulieu, Inverness and Culbokie who are enthusiastically studying modules on *The Lordship of the Isles* and *The Diaspora*. Next semester, beginning January 2012, the modules available are *Contemplating the Clearances, Darkness, Division and Discord? The Highlands, 1603-1707* and *Authors and Archives: Sources in Highlands and Islands History*. While some of our students wish to gain a full Masters degree, many others are pursuing the subject for interest and are taking whichever modules appeal to them most. Each module can be done as a stand-alone short course, without obligation to pursue your studies any further!

We are considering applications now, so please do have a look at our website for more details on the modules available, prices etc. <http://www.history.uhi.ac.uk/Postgr2134.asp>. If you are interested in Highland history and already hold an undergraduate degree, we would love to have some Canadian students on board.

Sitting here in my office in Dornoch as the weak November sun beats a hasty mid-afternoon retreat, I am reflecting on the opportunities that having a Highland university has provided for me. Until a few years ago there were no opportunities for young academics north and west of Aberdeen and Dundee, but here I can combine the intellectual challenge of unravelling elements of Highland history with exploring the land on my bicycle at weekends, I can promote connections between this region and the worldwide Scottish diaspora, and I can contribute to a positive future for the region.

This summer, while on holiday on the Isle of Mull, I bumped into one of our students who showed me round the organic farm and weaving mill where she was working. A native of the island, she is committed to making a life there and excitedly told me of the challenge of the degree and the opportunities she saw it opening up for her. The vision of UHI to make a positive impact on the Highlands and Islands isn't airy-fairy dreaming, it is happening and it is making an impact on real people and real businesses. For a Highland historian, it is so exciting to be part of an organization which is part of the solution to the long-lamented 'Highland problem.'

Dr Elizabeth Ritchie completed her PhD with the Department of History of Guelph University, Ontario, on The faith of the crofters: Skye and South Uist, 1793-1843. She has spoken at conferences in Canada and Scotland on religious, emigration and gender history topics.

UHI's online graduate level short courses include the following:

Contemplating the Clearances

An opportunity to investigate the Clearances in depth, with a special focus on Sutherland. As well as examining the events we delve into key debates, such as the role of the clergy, the impact of clearance on land and people, emigration and, by examining Highland literature, we consider cultural responses.

Darkness, Division and Discord? The Highlands, 1603-1707

The common perception of an historical 'vacuum' in the Highlands between the demise of the Lordship of the Isles in 1493 and the tumultuous Battle of Culloden in 1746 is a misleading one. This module breathes new life into our understanding of a dynamic if neglected period in the past of the north and west.

Authors and Archives: Sources in Highlands and Islands History

This module equips you with the skills required to analyze primary materials for a research degree in the history of the Highlands and Islands region and its diaspora. By the end, you will be able to identify, assess and interrogate the enormous variety of such sources - both archival and non-archival - available for the medieval and modern history of the region.

Highland Clearances at Strathcarron

by Stephen Fisk

In Strathcarron in the Highlands, Glencalvie was cleared in 1845 to make way for sheep, and Greenyard in 1854. On both estates women provided stiff resistance, but could not stop the evictions going ahead.

On February 9, 1842, an advertisement appeared in the Inverness Chronicle stating that farms on the estates of Greenyard and Glencalvie were to be let for the purpose of sheep farming.

Greenyard and Glencalvie lay on the banks of the River Carron in the parish of Kincardine, Ross-shire and tenants living there would have realized that the conversion of the estates to make way for sheep implied that they could expect imminent eviction. Large parts of the Highlands of Scotland had already been cleared of people; therefore people in Strathcarron would have been dreading the possibility that the same fate might come to them.

By 1842 there had already been some decline in the population of Strathcarron. Many of the men had been killed in the Napoleonic Wars, some people had already been evicted, and others had moved away or emigrated in search of a more secure livelihood. However, those remaining when James Gillanders advertised his intention to put sheep on the land were alarmed by his plans and determined to resist his attempts to remove them. They had strong roots in the valley, believing that their ancestors had lived there for several generations, perhaps for centuries.

James Gillanders was the factor, or local agent, for the landowner, William Robertson, who in 1842 was 77 years old and spent most of his time at his home in London. Gillanders decided to tackle Glencalvie first, about 10 miles west of the small town of Ardgay, on land lying between the Carron and Calvie rivers.

88 people lived in Glencalvie, including four tenants. They lived in nineteen cottages,

“You are aware that there exists a singular and perverted feeling of insubordination in some districts of the Highlands against the execution of civil processes in the removal of tenants. This feeling is most prejudicial to the interest of all, and it is absolutely necessary to suppress it.” *Lord Justice Hope*

From:
The Highland Clearances by John Prebble

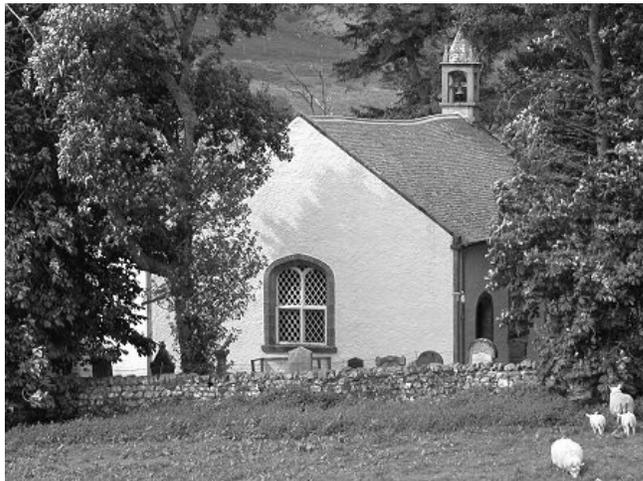
one built of stone, the rest of turf, with roofs made of heather. Elderly single women, who paid no rent and were allowed to support themselves by grazing a few sheep or goats, occupied three of the cottages. However, the total rent of £55 10s was paid regularly, and no demands were made on the landowner for the support of sick or elderly people. The people raised the rent, very large for the size and quality of the estate, by growing barley, oats, and potatoes, and herding cattle and sheep.

One of the four tenants lived elsewhere. The other three, David Ross and his son David, and Alexander Ross, responded to the advert in the Inverness Courier by consulting the local minister, a young man by the name of Gustavus Aird who wrote to Gillanders on behalf of the tenants. In his letter he stated that he had been assured by Major Charles Robertson, son of the laird, that he would not turn the people out if they continued to pay their rent, and he conveyed a promise that they would pay more rent, matching any offer that might come from elsewhere.

Gillanders replied to Aird on March 21, apparently accepting his proposals. However, within a few days he had authorized the Sheriff of Ross and Cromarty to deliver writs of removal to the four tenants. The tenants were to be ordered to... “flit and remove themselves, bairns, family, servants, subtenants, cottars and dependants, cattles, goods, and gear” so that... “the Pursuer or others in his name may then enter thereto and peaceably possess, occupy and enjoy the same in time coming.”

The Sheriff and his staff made two attempts to deliver the writs of removal. On the first occasion, officers were met by a group of women at a bridge just outside the Glencalvie estate. The women asked for the removal writs, and then threw them into a fire recently prepared for that purpose. At this point the officers departed.

On the following Monday a larger group of officials and constables travelled up the valley. This time a much bigger crowd, said to be about 200 people with a majority of women, had gathered. It must have included people from other estates who had come to give support. According to one account, some women seized the hand of the officer with the writs, and while some of them held the hand out by the wrist, others put a live



Croick Church, Glencalvie

coal to the papers and set them alight. Again, the officers, led by Mr. Cameron, the Sheriff-Substitute, decided to withdraw.

No further action was taken until 1845. In the meantime many people throughout Scotland had deserted the established church on favour of Free Churches in the movement known as the Disruption of the Church of Scotland. Gustavus Aird was one of the ministers who joined the Free Church movement and, as a result, was forced to leave his post at the local (established) church at Croick, but continued to preach to large congregations to his services and sermons on an open hillside.

Early in 1845 it became clear that James Gillanders intended to make another attempt to clear Glencalvie. The Times took a close interest in the plight of the people of the estate, and sent a correspondent to Ardgay to cover the subsequent events.

An article appeared in The Times on May 20 giving a detailed description of Glencalvie and the surrounding district, and it talked of the Highlanders as imaginative people, poetic from dwelling amidst wild and romantic scenery, shut out from the world, and clinging to the traditions of the past.

The article reported that in 1844, the four tenants had been tricked into meeting Gillanders in the town of Tain, when notices of possession had been served on them. Originally they had been required to leave by May 12, but the deadline had been extended to May 25.

The Times correspondent pointed out that one reason why landowners in surrounding communities may have been reluctant to allow people from Glencalvie to stay on their land was their anxiety about the likely implications of the impending Scotch Poor Law. This law was expected to impose additional responsibilities on landowners for the support of poor people living within their boundaries.

Another article appeared in The Times on June 2. In it the correspondent commented on the calm manner in which the people of Glencalvie had submitted to their eviction. He noted that “these poor Highlanders,” apart from their naturally mild and passive nature, had been so broken in spirit that not a murmur, not a remonstrance, escaped them in the completion of this “most heartless wholesale ejection.”

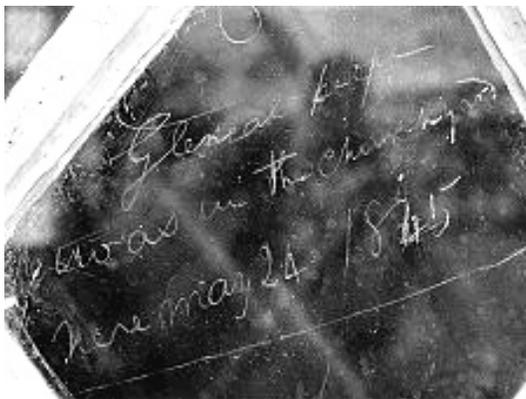
On Sunday 25 May the correspondent travelled along Strathcarron towards the church at Croick. Close to a bridge he joined a gathering of about 250 people that included the inhabitants of Glencalvie and others from neighbouring valleys. They were seated in a circle on the hillside. The women were neatly dressed in net caps, with scarlet or plaid shawls, the men wore blue bonnets, and had their shepherd’s plaids wrapped round them. They were facing one of their elders, reading psalms to them in Gaelic.

When the correspondent reached the church he found that a long booth or tent had been constructed in the churchyard. An elderly pensioner and one family had been allowed to stay in their homes, but the remaining 80 people had on the previous day taken refuge in this tent.

The correspondent was told that the people had distributed most of their furniture among the cottages of their neighbours. Then they marched out of the glen in a body, with two or three carts filled with children, many of their infants, and other carts containing their bedding and other requisites. “The whole countryside” was up on the hills to watch them as they moved into the tent.

The article ends with a very touching account of the way in which the people gathered around the correspondent to thank him for his support. “They held out their hard, labour-worn hands to shake hands with me as their friend. Their Gaelic I could not understand, but their eyes beamed with gratitude.”

Within a week the people had moved on



The message scratched on the church window reads, "Glencalvie people was in the churchyard here May 24 1845"

from the churchyard. Presumably the six households that had arranged accommodation moved to their new homes, but we have no record of what happened to the others.

Before they left the churchyard some of the people scratched messages on the east window of the church. They wrote in English, presumably hoping that this would give their messages greater publicity in future. The messages include “Glencalvie people was in the churchyard here May 24 1845,” “Glencalvie tenants residing here” and “Glencalvie people, the wicked generation.”

Although Gillanders eventually succeeded in taking possession of Glencalvie it seems he then decided to postpone any action in relation to the estate of Greenyard.

Over the next few years it is likely that a number of people left Strathcarron on a voluntary basis. One of them was Donald Ross, who had been born at a house called Cawdearg on 15 May 1824. He was the son of a weaver, William Ross, and his wife, Ann. Donald and his older brother George left the family in 1851 and together they sailed to Canada to start a new life. Things went well for Donald, who became a foreman in the railway-building programme in Ontario. He bought 200 acres of land in the township of Ashfield, Huron County, and married Christie McKenzie in November 1852. They brought up eleven children.

In 1854, however, the decision was taken to clear Greenyard. At that time 24 families were still living on the estate, which extended along the south bank of the Carron a few miles east of Glencalvie. The evictions were managed, not by Gillanders, but by the tacksman of Greenyard, Alexander Munro. Munro had assured the people that there were no plans to evict them, but on 7 March he authorized a Sheriff-officer, William MacPherson and his witness, to deliver summonses of removal.

The people of Greenyard got wind of Munro’s action and they had organized an effective early warning system. As MacPherson approached Braelangwell, on the north bank of the river, he was met by a group of women and some boys.

The women demanded that MacPherson should produce a mandate from Munro authorizing the



Glencalvie from the summit of Carn Chuinneag

delivery of the summonses. As he could not do so, the women held him, searched his pockets, took the summonses from him, and burnt them. All this seems to have happened in an amicable way, as immediately afterwards one or two local men appeared and invited MacPherson and his colleague to have a drink with them. All the men went down to Ardgay and enjoyed refreshments and some spirits at the inn.

A fortnight later there was a bizarre incident in which three other men pretended to be officers of the sheriff. They overheard some women in a public house discussing the issue of the evictions at Greenyard, and set off up the Carron valley intent on “having some fun” with the women of Greenyard. Again the early warning system came into effect and the men found themselves confronted by several women. They could not satisfy the demands to show a mandate from Mr. Munro and started to become alarmed as the women surrounded them. One of the men, a “long, ugly-looking fellow with huge moustaches,” admitted that they were bogus and begged to be released. At first the women, who continued to demand sight of their papers, did not believe him. One of the men drew a loaded pistol. A young lad who had been watching responded by pulling out an old rusty pistol used for frightening crows, and the man was persuaded to put his pistol away. In the end, the women accepted that the men were imposters and let them go.

The removal summonses were eventually served on Friday 31 March. My summary of the events of that day will be drawn from the account given by Donald Ross, a Glasgow lawyer who published a pamphlet called The Massacre of the Rosses. I should, however, mention that there are two other published accounts, one written on the day by Mr. Taylor, the Sheriff-substitute, the other a report in the Inverness Courier. Both of these accounts confirm that considerable violence was used by the official group and some serious injuries suffered by those at the receiving end, but they tend to condone the

official action and do not report the extent of injuries to individuals as described by Donald Ross.

The group with the responsibility of delivering the summonses comprised about 40 men. Most of them were police constables, but Mr. Taylor, the Sheriff-substitute, led the group and with him were a number of other officials. The constables arrived at the agreed meeting place, Midfearn at the junction of the roads from Tain and Ardross, soon after midnight. The officials joined them an hour or two later. Several bottles of ale, porter, and whisky were drunk, and an oath of obedience was administered to the constables. They were then transported by carriage to Gledfield, near Greenyard, which they reached as dawn was breaking.

Information about the approaching party had already reached the people of Greenyard. When the party arrived at Fearnach field, close to the boundary of Greenyard, they found about 60 to 70 women and a lot of boys and girls assembled there. About a dozen men were in the background. Taylor got out of his carriage, told the women who he was, and instructed them to move out of the way. According to Taylor's own account he also read out the Riot Act, but this is not mentioned in Donald Ross' version.

The women did not immediately move, but without further delay Taylor ordered the constables to clear the way and knock down the women. The police rushed among the women, striking them violently on the head with batons, and knocking them to the ground.

19 women and four men were seriously injured. Donald Ross, who gathered eyewitness reports about the incident and met several of the wounded people, gives detailed information about what happened to each of them. I will pass on what he says about just three of the women.

Elizabeth Ross, aged 22, was struck violently on the head with a baton, and kicked on the breast and shoulders while lying on the ground. She sustained a deep cut on the crown of her head. Part of her frontal and parietal bones were broken, and she had suffered concussion and compression of the brain. There was another very deep cut running across her head in the other direction. She had severe bruises on her arms and shoulders, and the marks of the policemen's boots were visible on her breast and shoulders. Her clothing was completely red with blood. Pieces of her scalp had been stripped off, and quantities of her long hair, clotted with blood, could be seen on the ground where she fell. Donald Ross, who recorded his observations two weeks after the incident, did not expect Elizabeth Ross to survive.

Christina Ross, aged 50, was the wife of John Ross, one of the tenants of Greenyard,

and the mother of eight children. She wanted to ask Mr. Taylor whether he had written authority from Alexander Munro, and she was the first person to meet him. She tried to speak, but was not listened to, and within a minute she had three batons beating on her head. Her cap was cut through, and her face, breast, and shoulders were red with blood. She received a kick on the back of her head, and other serious cuts and bruises on other parts of her body. After she had lain on the ground for half an hour she was arrested by the police, and detained in jail. According to Donald Ross she was now insane.

Grace Ross, aged 20 (according to Donald Ross, but actually 21), lived at a house called Cawdearg just outside the Greenyard estate. She was watching as a spectator when a policeman came up to her and struck her a savage blow with his baton on her forehead. She collapsed immediately. The blow caused a cut four inches long, exposed the skull, shattered the frontal bone, and carried into the fissures pieces of the cap that was on her head. For a few minutes Grace lay unconscious, but then she tried to crawl away towards a wood. The police noticed her, and started beating her again on the back and shoulders. She ran into the river and stood there with the water up to her waist. Eventually the police moved away from her, and she came out of the river, falling prostrate on the bank. People on the northern bank held hands and waded across towards her. They carried her across the river and took her back to Cawdearg.

Grace Ross subsequently made a good recovery. She married and brought up a family, and lived at Cawdearg for the rest of her life. She died on 14 May 1913, a month before her 82nd birthday. One of her descendants, Alastair McIntyre, Grace's great grandson, still lives there today. He told me that Grace used to demonstrate her injury by placing a button in the depression on top of her head.

Back to the main story. Taylor and his men proceeded to serve removal summonses on the tenants of Greenyard. They then went to the house of the tacksman Alexander Munro, and drank whisky with him. Meanwhile the police arrested four of the women, all of whom were badly injured, and put them in handcuffs. They were taken into custody, on the grounds that they had been ringleaders in the rioting and mobbing.

Two days later the four arrested women were released on bail. Subsequently only one of them, Ann Ross, was charged, together with a man called Peter Ross, alias Bain. There is no evidence that Peter Ross had taken part in the confrontation on 31 March, but he had been involved in the "deforcement" of Sheriff-officer William MacPherson on 7 March. Ann Ross and

Peter Ross were accused of mobbing and rioting, breach of the peace, and assault on officers of the law in execution of their duty. They pleaded guilty to a breach of the peace, and the other charges were dropped. They were duly found guilty of the single charge. Ann Ross was sentenced to 12 months in prison, Peter Ross to 18 months with hard labour. ■

For more information about abandoned communities in Britain please visit Stephen Fisk's website www.abandonedcommunities.co.uk

Scottish Bankers – Your friendly moral guardians

You don't need to be a member of the Occupy Movement to know that the reputation of bankers has taken a bit of a hammering over the past few years. These days, the image of banking tends to be one characterized by obscenely vast bonuses, flashy vulgarity and all the thrills and spills of casino capitalism -- the very opposite of pinstriped sobriety, in fact.

But time was, when banks regarded themselves as the moral arbiter of their employees, and were almost proud to be stuffy. This was especially true in Scotland and although it seems almost unimaginably remote, it was not that long ago when Scottish banks could even dictate the age at which their young clerks officially became men.

In a recent BBC radio program, Magnus Linklater, one of Scotland's best-known journalists and commentators, recalled the time, about 80 years ago, when his father and fellow writer Eric Linklater wrote a powerful piece condemning the behaviour of the then Commercial Bank of Scotland, one of the great bastions of Scottish banking, standing for all the old values of traditional bankers but with an extremely rigid hierarchy which controlled the lives of their employees to an extent that would be inconceivable today, and a certain William Notman fell victim to it.



*Occupy Toronto demonstration
on October 15, 2011*



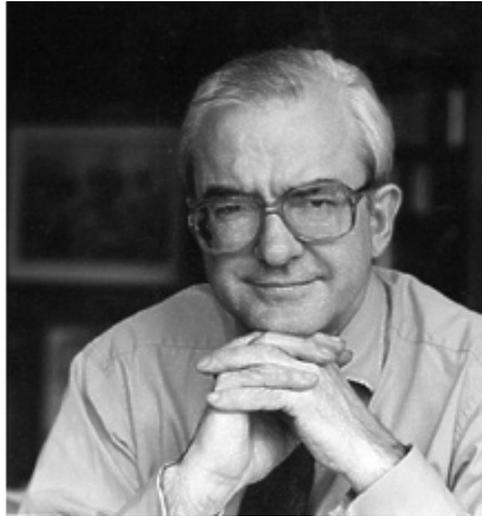
Eric Linklater, known for more than 20 novels, as well as short stories, travel writing, autobiography, and history

Banking was not new to Notman as he came from an established banking family. He had joined the bank as an apprentice at 16 and worked diligently enough to pass all his exams, but as far as his supervisors were concerned, he had a superior attitude, was surly, introverted, with a heart and soul clearly not with the Commercial Bank.

As a result, when it came time for the annual pay increases, he ended up being 10 to 15 percent worse off than his peers who had joined the bank at the same time and by the time he had met the woman he wanted to marry had not reached the £200 per annum salary which was the minimum at which the bank allowed its employees to wed.

The bank's view was that £200 was the accepted figure at which young couples could aspire to middle class and manuals were even issued to young wives specifying how to manage their £200 a year budget.

The first confrontation with the bank over Notman's fiancée was when he submitted a formal request to the bank by letter, asking permission to marry. He was refused point blank but tried again on three separate occasions. Having set a date for the wedding



Magnus Linklater, former editor of *The Scotsman*

and having no success with his supervisors at the branch where he worked, he finally made his way to Edinburgh to state his case to the bank's senior managers at head office.

Dressed in his best warm coat, he was directed to one Peter Taylor, a senior bank inspector and a man who knew how to put people in their place. Taylor made sure Notman's back was to the fire during the interview and watched him become more and more uncomfortable as the heat increased, reminding him that although at 28 he had attained the right age, but had failed to reach the £200 threshold and as rules are rules, permission was categorically denied.

Absolutely furious, Notman returned to his branch manager with a letter stating his intention that he was to be married on the following day, which immediately triggered a letter of instant dismissal.

Now out of a job, Notman weighed his options, which were either emigration or a job in another industry, neither of which appealed to him. He then approached the Scottish Bankers Association, which took up his case based on the principle that banks were taking excessive control over the personal lives of their employees.

After a two day trial the jury indicated they wished to award Notman £5,000 or about the equivalent of 25 years salary. The judge considered this too much and they eventually settled on £1,000, about five years salary plus costs.

Magnus Linklater admits that the first time he heard of his father's involvement in this case was when a BBC listener brought up the issue. He explains, "But, it's the mid-1930s, and my father was a very celebrated novelist, so I can see his eye would have fallen on this case. He writes this diatribe against the bank that I think is very typical. I can hear his voice and he says... 'Bankers are not the only people condemned to celibacy and three

pounds a week. A priest of the Church of Rome is paid even less and bound more strictly to chastity. However, he is compensated for these disabilities by the conviction that he is serving the Kingdom of God. For him such compensation may be thought sufficient but a bank clerk, wifeless and underpaid, is serving a bank. Do the governors believe that their position is equal to God's? I can think of some recent bankers who hold that exact view!"

Adapted from BBC Radio 4's "Making History" with Fiona Watson, Magnus Linklater and Alan McKinley

2012 Spring Colloquium

Saturday, April 7
Knox College
University of Toronto
75 Queen's Park Crescent
Toronto, ON M5S 1K7

10:00 am Registration

10:40 am Dr. Amy Blakeway (Westminster College) *Politics and Power in Sixteenth-Century Scotland*

11:20 am Dr. Steven Reid (Yale University) *The Poetry of Andrew Melville*

12 noon Sarah McCaslin MA (University of Edinburgh) *Salutes of Sentiments: Expressions of Scottish-American Identity in the Early Republic*

12:30 pm Lunch (*Scottish Studies Foundation AGM will take place during lunch*)

1:30 pm Dr. Mairi Cowan (University of Toronto) and John Edwards (Musician in Ordinary) *Fragments of the Early Scottish Lute: An Imaginative Assembly of Musical and Textual Traces*

2:00 pm Dr. Valerie Wallace (Harvard University) *Global Covenant: Presbyterian Radicalism in the Nineteenth-Century British World*

2:45 pm Dr. Graeme Morton: *Closing Remarks*

Registration/General Information:
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From the Mailbox

Gordon Hepburn

I was really saddened to hear of the death of Gordon Hepburn earlier this year. I had been communicating with Gordon for many years, since meeting him at one of your early Burns Suppers, and always enjoyed his cheerful and informative letters. He must be a huge loss to the Foundation. I have forwarded a copy of my recent letter regarding his passing to Canadian Members of the Robert Burns World Federation.

May Crawley,
Director for Canada,
Robert Burns World Federation

Elizabeth Arden

After the last *Scots Canadian* publication, someone sent additional material about Elizabeth Arden to the Scottish Studies Membership Secretary c/o Alan McKenzie. This material was, in turn, sent to Shirley Graham Fraser. Unfortunately, somewhere in the mail system, the contents of the envelope went missing. If the person who sent the original information could resend it to me it would be greatly appreciated.

Shirley Fraser
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Burlington, ON
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scfraser@sympatico.ca

Princess Anne to be UHI's first Chancellor

The University of the Highlands and Islands, Scotland's newest university, has appointed HRH The Princess Royal as its first Chancellor.

The Chancellor is the titular head of the University and The Princess Royal's role will be both ceremonial and ambassadorial, participating in conferring degrees at graduations as well representing the University in the UK and overseas.

"We are delighted The Princess Royal has accepted our invitation to be our first ever Chancellor," said James Fraser, Principal and Vice-Chancellor of the University of the Highlands and Islands. "We welcome her to the university. The Princess Royal has been a longtime supporter and has already visited many of our campuses. She joins us as we seek to develop a university which will have a transformational effect on the Highlands and Islands and attract national and international interest."

Professor Matthew MacIver, Chair of the University court added: "This is a great honor for the Highlands and Islands and I'm certain that the patronage of The Princess Royal will be a tremendous boon to all involved in the creation of our new University."

A date for the formal installation of the new Chancellor is expected to be set for 2012.

*University of the Highlands and Islands
12b Ness Walk, Inverness,
Scotland, IV3 5SQ*

Ena's War

I thought your members might be interested in a new book by me entitled *Ena's War*. It is now available on Amazon and on Kindle and gives an insight into what it was like to be child in wartime Glasgow and is a personal view of conditions at that time. Many older readers will be able to identify with the heroine Ena and recall their own memories of those times. Younger readers will be transported to a time before TVs, laptops, Nintendos and mobile phones. Although not a textbook, it could be used as part of a project on WW2 in schools.

Find out more about street games, evacuation, diphtheria and literal nit picking. This is not a 'misery' book. In spite of restrictions and poverty, Ena had a very happy childhood. The incident of the 'Clottie Dumpling' reveals the astonishing outcome when a food parcel arrives from Australia with unexpected contents. How did Ena deal with bullying? How did Ena and her brother lose Mum's last half-crown? How did children use substitutes for rationed sweets? They used cocoa powder dipped in sugar, cinnamon sticks and hard liquorice sticks from the chemists to make sugarolloy water and sticks of rhubarb sweetened with a tiny drop of sugar.

Ena had diphtheria and was removed to a fever hospital. Through her eyes we see the strange environment she entered and the frightening events she had to endure, while isolation meant no visitors for six weeks. Some of these events are hilarious when viewed from an adult point of view.

Read of Ena's play acting as 'Christopher Robin' and an organ grinder's monkey in Girl Guides displays. Find out about her unexpected introduction to the countryside where she couldn't distinguish between cows and bulls and how she came to be travelling, without adult supervision, in the guard's van of a train with two other children on an exciting adventure.

Gina Cowan
ginacowan@btinternet.com

Elizabeth Waterston named to Royal Society of Canada

University of Guelph professor emerita Elizabeth Waterston has been elected to the Royal Society of Canada, considered Canada's senior academic honour. She will be inducted at a Nov. 26 ceremony in Ottawa.

Founded in 1882, the Royal Society of Canada is the country's oldest and most prestigious scholarly organization. Scholars are selected for the honour by their peers and are those the society believes have had a profound impact on sciences, arts and humanities in Canada.

Waterston, professor emerita in the School of English and Theatre Studies, was honoured for her distinguished career in writing, research and teaching.

"Elizabeth Waterston has contributed to Canadian culture as a teacher, writer, editor, public speaker at home and abroad, and mentor to young writers," according to the citation from the Royal Society. "She pioneered interdisciplinary studies and in the application of computer technology in studies in the humanities."

An expert on Canadian authors, Waterston has fostered the study of Canadian literature in high schools and universities since the 1950s and mentored writers such as Mordecai Richler and Guelph graduate Jane Urquhart.

She taught literature at U of G for more than two decades and is a leading expert on the life and writings of Lucy Maud Montgomery, author of the *Anne of Green Gables* series. Along with U of G professor emerita Mary Rubio, she has travelled the globe researching the famous Canadian author's life and legacy. Together with Rubio, she edited *The Selected Journals of L.M. Montgomery* and wrote the short biography *Writing a Life: L.M. Montgomery*.

Waterston's book *Magic Island: The Fictions of L.M. Montgomery* explores the Anne stories, drawing parallels between Montgomery's personal life and professional career and the characters in her novels.

Lori Bona Hunt
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Letters and contributions are always welcome. Please contact us at:

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