



Disaster Relief Resources & How to Help

We are pleased to announce that all Hurricane Helene recovery resources are now available on the Avery Chamber website. To make it easier to navigate, we've divided the information into two key sections:

- Disaster Relief Resources – Find the latest updates and support for businesses and individuals affected by the hurricane.
- How to Help – Learn how to support local businesses and relief efforts, whether you're in the area or from afar.

All of us have heard of the Grandfather Mountain Highland Games. Most of us have attended these Games.

The Games are supported by the communities within Avery County, NC. These communities were devastated by Helene that caused at least \$50 Billion in damages (according to the Office of the Governor of NC). Today, 871 roads, closed due to the storm have now been reopened, giving one an idea of the extent of the damage.

Our hosts need our support. Please consider supporting them and spread the word.

[Click here](#) to learn of the available Disaster Relief Resources and donation options. If you would like to offer your services, [click here](#) to be taken to the resource pages including How To Help pages.

Home to Grandfather Mountain, Banner Elk, Linville, Newland, Crossnore and Sugar Mountain

Also In This issue

The Scottish North American Community Conference (SNACC 24)	2
Colin Gray, Head of Scottish Government in the USA	4
Helene and Grandfather Mountain	5
Simon Peter Carruthers, Chief of Clan Carruthers	7
President's Letter	10
Introduction to the Act of the Scottish Parliament of 1587	14
Clan Thompson International, Inc.	16
American Political Leaders of Scottish Descent.....	18
The Scottish Tartans Museum & Heritage Center	21
The Kirkin' o' the Tartan: An American Story	22
The Border Irvings & Irvines	27
COSCA's First Corporate Sponsor - USA Kilts	30
Highland Holiday Gathering	32
Scotland's church sell-off.....	33
Members of the Governing Board of COSCA.....	34
Applying for Membership.....	35



22ND ANNUAL
SCOTTISH NORTH AMERICAN
COMMUNITY CONFERENCE
DECEMBER 6-7, 2024
ALEXANDRIA, VA

'Scottish Roots and Fruits: The Power of Connection'

Keynote Speakers Include:

Friday: **Sir John McEwen**

Saturday: **Rt. Hon. Henry B. McLeish**, *Former First Minister of Scotland*

Reservations: scottishleadershipconference.com



The Scottish North American Community Conference Announces **Former First Minister of Scotland Rt. Hon. Henry B. McLeish**; and **Sir John McEwen, Baronet of Marchmont & Badrochat, Commander of Clan MacEwen**, as Keynote Speakers

The Scottish North American Community Conference, now in its 22nd year, will once again take place on **December 6 - 7, 2024**, over the weekend of the Scottish Christmas Walk in Alexandria, Virginia.

This year's conference will center around the theme:

'Scottish Roots and Fruits: The Power of Connection',

and will be held at the **Sheraton Suites Hotel, Old Town Alexandria**.

The conference will feature keynote speakers noted Scottish actor and writer Sir John McEwen, 5th Bt., Commander of Clan MacEwen on Friday, followed on Saturday by the Rt. Hon. Henry B. McLeish, Former First Minister of Scotland—in person. The agenda includes a series of panel discussions covering topics such as 'The Heirs Project', a discussion between Clan Chiefs and their Heirs; 'Youth Involvement: Growing Our Young Scot Platform'; and "Upcoming in Scotland, 2025", among other relevant subjects, and "an update from Scottish Connections."

Other speakers will include Eilidh MacKinnon from the Scottish Gov't Office in DC; Ian Cochrane, 15th Lord Dundonald and his son Archibald, Lord Cochrane; John Cochran, Sennachie to the Chief of the Cochrans and COSCA Board Member; John King Bellasai, JD - President, Council of Scottish Clans & Associations (COSCA); Camilla G. Hellman, MBE - President, American-Scottish Foundation (ASF); Gus Noble, OBE - President, St. Andrew's Society of Illinois ("Chicago Scots"); Ian Houston, Global Scot, and more.

Program is still in development. Please visit our Website for updates to speakers and panels.

* * * * *

Room reservations at the conference hotel (Sheraton Suites in Old Town, Alexandria, VA) can be made for conference attendees only at scottishleadershipconference.com. Rooms at a reduced rate are available to conference attendees who have registered for the event.

[Book Your Group/Corporate Rate | Marriott International](#)

You also have the option to call the Marriott central reservation to book the rooms. Please provide them the following Group name for them to include you into the group.

Group name: SNACC Dec 2024

[TO REGISTER FOR CONFERENCE AND BUY YOUR TICKETS:](#)

www.scottishleadershipconference.com

Attendees can register for both the Friday and the Saturday sessions, or just Friday, or just Saturday. And attendees can register to attend in person or remotely, via Zoom. See the Conference Website for various ticket price differentials for each of these options.

HUB facilities are being set up in selected cities by the Conference organizers to which registered attendees can go to view the Conference on a “big screen” Zoom hookup. See the Conference Website for details on where these HUB facilities will be located and who to contact there.



Colin Gray

Experienced diplomat
now representing Scotland in the USA.

“Absolutely thrilled to announce that I have accepted the role of Head of [The Scottish Government in the USA](#), starting this summer. As a fiercely proud Scot, with a deep affection for the USA, this really is a dream come true. In 16 years of service to the British government, I have worked for all parts of the UK but there’s a natural buzz from all-things-Scotland. I’ve Stripped the Willow (Google it!) at St.Andrew’s receptions in Seoul; welcomed the Scotland team (and Tartan Army!) to Lima; and opened the Highland Games in Stone Mountain, Georgia. But it’s not just these cultural highlights. It’s the engagement with alumni and showcasing world class universities; the support to innovative Scottish businesses making their mark internationally; and the warmth and respect I’ve felt for Scotland in relationship-building across three continents.

‘The chance to build on all that and formally fly my saltire in service of the Scottish Government is incredibly exciting! The brilliant [Chris Thomson](#) is still blazing a trail until August [I’ve got big shoes to fill] - and I’ve got plenty left to do in the southeast US before then too - but I wanted to share the news now.

“To American friends and allies: sorry, you’re stuck with me. To Scots and friends of Scotland: I look forward to working more closely with you.”

From the Claymore Editor, collected from multiple public sites: Colin has had a remarkable career to date:

- ***Educated at the University of Strathclyde, graduating with a Bachelor of Law (LLB) in 2007.***
- ***Reported for the Sunday Times and the News of the World before working for the Equality and Human Rights Commission as a caseworker in 2007.***
- ***He moved to the position of Desk Officer for Iberia in the Foreign and Commonwealth Office, specifically responsible for Gibraltar in 2008.***
- ***In 2010 he joined Blue Rubicon as a consultant with a team on strategic communication campaigns for the Department of Health, Royal Mail, Pearson and Parcelforce.***
- ***He spent five years with the Foreign and Commonwealth Team, that included Head of Media and Public Affairs in the British Embassy at Jongto-hu, Seoul, South Korea for three years and two years as Head of the UN Strategy Team in London.***
- ***The next three and a half years were as Deputy Head of Mission and Consul General in the British Embassy in Lima, Peru. For the last three years Colin has been Deputy Consul General at the British Consulate in Atlanta, GA.***



Helene and Grandfather Mountain

When we added the notice on the first page of this issue about the storm Helene, we really did not know the exact extent of such damage and the impact it may have on future Games. Could visitors, clans, vendors, volunteer staff and others necessary to ensure their Games could safely continue? Rather than “**did they need help**”, it is “**how much of our help can they use**”? The following letter was sent out today by Steve Quillin, President of the Grandfather Mountain Highland Games.

I am directing this notice to our Clans, Conveners, Campers, Patrons (all classes) and the attending public.

Hurricane Helene (or Tropical Storm Helene by the time it arrived in Avery County) devastated the North Carolina High Country, both from disastrous flooding and high winds. Our beloved Avery County was hit especially hard, as you have no doubt noted in media reports.

Luckily, the Grandfather Mountain Games came through very fortunately when compared with many in the county. That is not to say we came through unscathed. There is certainly work to be done to allow us to hold our 69th Annual Games July 10-13, 2025, but I want to allay any concerns on the part of the public about our ability to hold our event. We will go on!

Having said that, we do need help to recover and so does our community.

In summary, our impacts are assessed as follows:

We have some trees down at MacRae Meadows and MacRowdy that have to be cut up and removed. We have \$10,000 of repair and replacement to the campground electrical system. We have \$5000 to \$10,000 of road repair at Gate 2 and the entry to the Chieftain parking area.

Most importantly, Old Yonahlossee Road was left impassable for nearly the entire length. Old Yonahlossee Road is the path by which our shuttle buses access MacRae Meadows. The Road is privately owned by others, but we desperately need to contribute financially to the restoration of the road to ensure the restoration is done before next July. The greatest and most expensive damage to the road is from severe washing. In many places Old Yonahlossee is a third of its former width and cannot accommodate school buses.

In recent years, the Grandfather Mountain Highland Games has seen our resources diminished by the costs of no Games in 2020 because of COVID, the tragic death in 2022 associated with the Bear, the cost in 2023 of removing over 90 trees on MacRae Meadows due to fungus and insect attack, and the 2024 failure of a major portion of our electrical system which required wholesale replacement. Each of these occurrences represented a significant, unbudgeted expenditure. In the aggregate, they represent over \$400,000 in out-of-pocket expense for GMHG.

We are now in the position of asking for donations to help with these extraordinary expenses associated with Helene. We hope that our subscribing Clan societies, Scottish societies, and supporting individuals will donate to GMHG as generously as you can. No donation is too small; any amount will help. We pledge to keep the donations separate from our operations funding, and we will donate any money remaining from the campaign to the Avery

County Chamber of Commerce “Build Back Avery” fund. The Avery Chamber of Commerce account will be targeted 100% to Avery County recovery.

GMHG is a 501(c)3 Non-Profit and your donations will be tax deductible.

Thank you very much for your consideration of this appeal. Please click on this link for donations: [GMHG Helene Recovery](#)

Yours Aye,

Steve



Old Jonahlossee Rd that the school buses use to move the thousands of people while leaving the main road open for any emergencies

Simon Peter Carruthers, Chief of Clan Carruthers

Historical Swearing-In Ceremony
at the Annan Festival

On August 24, 2024, Annan Dumfriesshire witnessed a picturesque event despite a last-minute venue change owing to flash floods from the day before. The Annan festival and “Gathering of the Clans” lived up to the billing especially for a first edition coming in quite big with many people present and lots of action to get folks on their toes.



It all started with the procession of the Clan chiefs whose flags were presented to Fiona Armstrong, Lord Lieutenant of Dumfries and wife of the Chief of Clan MacGregor. In addition to many other events, the festival included the Teviotdale Steel Bonnets and the Time Bandits that rekindled the history and weapons of the Reivers. There were also games of a Scottish theme which incorporated highland dress, pipes and dancing and there was an upbeat Scottish tribal arrangement by the famous band Clanadonia. There were clan bunk houses designed to show the families and clans their history.



The most remarkable event of the day was the inauguration of Dr. Simon Peter Carruthers as the Chief of Carruthers, a process which has started in the year 2007 with the newly inducted Clan Shennachie, Dr. George Carruthers, FSA Scot. Following years of research and a submission of a complete petition to the Lord Lyon in 2017 it was established that Dr. Peter Carruthers was the legal heir of the chiefly line of Carruthers whose arms, along with all other Scottish arms were first registered in 1672. The Lord Lyon confirmed him as Chief of the Name and Arms of Carruthers in 2019, marking the end of a 210-year hiatus.

To complete the process, the Chief's inauguration took place on the ancestral lands of the Carruthers, in Annandale. The Society's Convenor, Michael Carruthers led the procession carrying the clan flag. Other Chiefs and Commanders present, the Shennachie, the Chief's Household, the Inauguration Chaplain, the Lord Lyon's representative and the Chief, along with his heir followed behind. The procession was met by remarks from Dr. George Haig, Chief's Adviser, after which the proceedings of the day were handed to the Shennachie.

In view of the comments made by the Shennachie, the title of chief is necessary for Carruthers to be fully recognized as a Scottish clan and family. The Chief's letters patent, which officially granted Dr. Carruthers the title of 22nd Chief of his line and incorporated the right to bear the chief's arms, was presented by Sir Crispin Agnew of Lochnaw, Albany Herald Extraordinary, on behalf of the Lord Lyon. The Lord Lyon's authority comes from British Sovereign. This process is important, as the confirmation of a Chief gives the clan its official and recognizable status, both at home and overseas.

The Chief's symbols of office were presented to him by the Shennachie after the presentation of the Letters Patent. In this case, it involved a family bible with his embossed on it, a Balmoral bonnet with

three eagle feathers of a Chief, a gold ring bearing arms, and a Cromach (Shepherd Crook). He then swore an oath to the clan to uphold the name of Carruthers in a manner deserving of its respect. Followed by both the Shennachie, on behalf of all the elders, and the clan members taking oaths of fealty and loyalty to the Chief.

Inauguration Chaplain, Reverend John Pickles from the Church of Scotland, lead the group in prayers, psalm readings, gospels, and blessed the people and the Chief in accordance to the age-old rites.

Among Chiefs present were those of the clans Irving, Hunter, Hanney, Macarthur and Commander of Clan McEwen who offered greetings and best wishes. Greetings were also offered on behalf of Chief of Buchanan. In his speech, Dr. Peter Carruthers thanked everyone who attended, both from the UK and overseas, and expressed gratitude to those who supported him with a special thank you to Graeme McGregor and Neil Carruthers of the Annan the History Town Committee.

The Shennachie ended proceedings by reiterating that the inauguration of the chief Simon Peter Carruthers of Holmains, were the fruits of many years of hard work brought into restoring the status of the Carruthers clan and family.

The celebration continued at the Annan Distillery, where guests enjoyed an inauguration dinner, speeches, and a ceilidh. The following morning, the festivities carried on with breakfast, an AGM where Dr. George Carruthers announced his retirement as Clan Convenor and the appointment of Michael Carruthers as his successor, as well as other appointments by the Chief were announced. One of the surprise appointments was a recognition of the ancient lineage of a wonderful lady present, Gail Carruthers White who was honored as an Honorary Member of the Chief's Houshold. A bus tour of significant Carruthers sites, including Carruthers Farm, where we were greeted warmly, above which sits the remnants of the fort (Caer Rydderch on Birrens Hill) we take our name from, Rammerscales, again a warm welcome and invite to return, Mouswald Churchyard and the Holmains Tower.

It was a day to remember for all who attended, with clan members traveling from countries such as Australia, Canada, France, South Africa and the United States as well as those from he local area and other parts of the United Kingdom. Virtual relationships were solidified in person, and new friendships were formed. Photos and videos of the event can be found on the Clan Carruthers Facebook page, with more information available on the Clan Carruthers website.

Respectfully submitted,

Steve Colburn
Clan Council Member - Genealogist
Clan Carruthers Society (International)
Website: <https://clancarrutherssociety.org>





Top Middle/right: Simon Peter Carruthers, Chief of Clan Carruthers
Top left: Dr George Carruthers, Lyon representative
Chief Simon Carruthers
Mid left: the Rev John Pickles, George Carruthers
Chief Simon Carruthers
Bottom left: the Carruthers Tour Group
Bottom right: Michael Carruthers (Convenor)



PRESIDENT'S LETTER

As we wind down another year of highland games events and look forward to the holiday season, there are a number of important developments that deserve our collective attention. Most of these are discussed at length in articles found throughout this edition of *The Claymore* but I thought it useful to add a few comments here. Others topics touched on below relate to new COSCA housekeeping developments, volunteer opportunities, and best practices surrounding use and protection of data by our clan and family society member organizations.

Hurricane Helene Relief for Avery County, NC. Our thoughts and prayers are with all our fellow Americans hard hit this past hurricane season, in locales from Florida and throughout the Southeast. Of particular concern is the devastation caused by Hurricane Helene in western North Carolina, from Asheville on up to Avery County, home of the Grandfather Mountain Highland Games (GMHG), located in the far Northwest corner of the State, on the Tennessee border—an area not used to hurricanes and in great need of emergency assistance. Many of those mountain communities were cut off for weeks without utilities, water or telecommunications, and flood insurance is not commonplace there. Though relief efforts are now underway, the need remains great. See the first article in this edition for ways you can help by making charitable donations.

COSCA's Annual General Meeting (AGM) Coming Up Soon. We will once again hold our AGM remotely, via Zoom, in mid-December. Details will be sent out by email to all members in good standing in the next few weeks. Officer and committee reports will be delivered to the membership and Board elections will be held for the four Officer slots, plus several At-Large seats coming up for reelection. If you have not yet renewed your membership for 2024, now's the time to do that! You can renew online or by sending a paper check to our Membership Chairman, Scott Swann, whose telephone, email address and postal mailing address are all listed at the very bottom of the COSCA Membership Application, which appears as the last page of this publication.

Volunteers Opportunities - COSCA Committees and Regional Commissioner Slots. We in COSCA governance believe strongly in diversity and inclusion in our ranks. Any and all members interested in volunteering to help us promote the mission and purposes of COSCA are encouraged to step forward and volunteer. In particular we are actively undertaking efforts to recruit more female members and younger members for COSCA committees, tent staffing teams, and regional commissioners. I as President have now named COSCA At-Large Board Member and Youth Development Coordinator Rhonda Wardlaw to head up a new Talent Recruitment Committee. Rhonda will be talking about her plans for the new committee at our AGM in December and will be kicking off efforts in earnest after the first of the year. Stay tuned for details.

SNACC 2024 Conference Set for Alexandria, VA First Weekend in December. The upcoming *Annual Scottish North American Leadership Conference* will again be held in Old Town, Alexandria on Friday & Saturday, December 6 and 7, in conjunction with the Annual Scottish Christmas Walk Parade. Attendance these days can be either in-person or remotely. This allows for the widest possible audience to attend and participate in SNACC, regardless of location. Not only will we have a group attending in person at the conference site in Alexandria, and other attending remotely, from their individual locales, but we've set up a half dozen "hubs" around the USA (and Canada) where others from coast to coast can assemble and attend the conference remotely, *via Zoom*. We expect a robust attendance.

SNACC is cosponsored by a consortium of seven Scottish heritage organizations--COSCA, together with the American-Scottish Foundation (ASF) out of NYC, the St. Andrew's societies of Chicago, Detroit and Toronto, the Scottish Studies Foundation of Ontario, and the Scottish-American Women's Society (SAWS). Please see the conference announcement else in this edition of *The Claymore* for more details on speakers and other aspects of this year's planned event.

- While the program is still under development, former First Minister of Scotland Henry McLeish will definitely be coming over from Scotland expressly to attend the event and will be speaking on Saturday, plus doing a book signing for his new book on the Scottish political scene--latest in a series of 20+ books on this topic which he has authored or coauthored.
- At the request of the conference planning committee, COSCA Board Member and Strategic Planning Chair John Cochran (who is also *Sennachie* to his clan) reached out to his Chief, Ian Cochran, 15th Lord Dundonald, and his heir, Archie, Lord Cochran (a young professional working here in the States) and asked them to speak at SNACC. We are delighted that they have both agreed to join us on a panel that will continue the ongoing discussion we've been holding over the past couple of years about the Heirs Project Initiative, sponsored by the Standing Council of Scottish Chiefs (SCSC).
- The Scottish Connections panel discussion will take place on Friday afternoon. Gus Noble, President of Chicago Scots, will be the moderator. Eilidh MacKinnon from the Scottish Gov't Office at the Embassy and Ian Houston, a Global Scot who serves on the Advisory Board for Scottish Connections, will join Gus as speakers in this session.

Now in its 22nd year, the SNACC conference has evolved into a real sharing of useful information about what is happening today--both in Scotland and here in the North American Diaspora. This extends not only to heritage-related topics but information about current cultural and artistic happenings and other events. I believe we've struck a good balance between the two, as we both look backward on heritage formation and history, and forward on current affairs and cultural evolution.

Annual Kirkin' of the Tartan At the Washington National Cathedral. The Washington National Cathedral, located here in my home town of Washington, DC, our Nation's capital, is the closest thing we have in this country to a national church. This majestic structure—sixth largest Gothic cathedral in the world, has been the home to a very special kirkin' service for each of the past 75 years. See an article in this edition which describes the history and evolution of this very special event. This Kirkin' is held annually each spring, on a Sunday as near as possible to April 6 (National Tartan Day), when Washington is at its most beautiful and the adjacent Bishop's Garden is in full bloom. The service is open to the public and draws a large attendance, which fills the cathedral. The members of our local St. Andrew's Society, together with other kilted Scots from around the Metro Area, parade into the cathedral behind their pipe band, to the tune *Highland Cathedral*. The short, ecumenical service features a guest preacher and choir and includes a blessing of tartans at the high altar by the dean and canons of the Cathedral. Diplomats from the Scottish Affairs Office at the British Embassy, located nearby, often attend and are called upon to read scripture passages during the service. The event concludes with a pipe band concert outdoors, on the grounds of the cathedral. If you find yourself in Washington in the spring, whether for business or as a tourist, this is an event you definitely don't want to miss.

Trophies Awarded by COSCA to Deserving Athletes at GMHG. For the first time in our long history of close association with GMHG—our “home games:” since our founding there in 1976--this past year COSCA sponsored a set of athletic awards at those games for Master Winners in Heavy Athletics. This practice will be repeated there each year, going forward. The idea for awarding these twin trophies each year at GMHG belongs to COSCA Board Member Scott MacAuley. And it was brought to fruition by COSCA Board Member David McKenzie, who advises on heavy athletic events at GMHG and at other east coast highland games. These twin trophies will be awarded each year for Best All Around Male Athlete and Best All Around Female Athlete. This year's winners are Mike Zolkowitz and Adrian Wilson. Congratulations to them both!

New Business Partnership for COSCA with USA Kilts. We are delighted to announce the activation of a new business relationship with USA Kilts, a USA-based quality supplier of custom kilts and other highland-wear. Discounts are now available to COSCA members. See the article on this subject in this issue for all the details.

Importance of Having Privacy Policies for Clan and Family Societies. American law on privacy of personal information collected in the course of business (i.e. names and addresses of a groups' members) by a nonprofit membership organization is not as restrictive as is UK or EU law. So clan societies that are based in the UK, and incorporated in the UK, would likely be subject to much more restrictive privacy policies than other clan societies based in/ incorporated in the USA. (I know some of our members are branches/ chapters of UK-based nonprofits, while others are purely American nonprofit entities, so the legal requirements may differ for that reason.) That said, most American nonprofits, whether clan societies or otherwise, which have members tend to jealously guard the identities of their members--if for no other reason to avoid having their members "poached" or solicited by outsiders. Which in and of itself is a good reason to have a written privacy policy, even if just US-based. Thus the "members only" section of most societies' websites should require a password to access.

In addition, Organizational Members should consider going to a system of generic passwords for their officers and other online contact persons in their governance ranks (e.g., "Secretary at Clan MacHaggis Society", "Regional Representative at Clan MacHaggis Society", etc.). This is a best practice which has a number of advantages—not only protecting the privacy of the governance group members' personal email addresses but also making for continuity when officers change. Many states across the country are now tightening up their online privacy laws, especially in the area of personal identifiers. So member clan and family associations should check the current laws in the state in which they are incorporated to ensure they are in compliance with local governing law.

Respecting Intellectual Property and Rights in Data for Website Content and Printed Materials. I know from complaints some of our COSCA members have run past me that disputes can arise within a clan society about some folks being accused of "stealing" intellectual property (IP) and reusing artwork, etc. without permission from the original designers, etc. Not to mention the difficulties sometimes involved in figuring out who the original "owner" is: The individual guy (or gal) who designed it? Or the clan society which uses it at their tents, on their websites, or in their printed advertisements, etc.? (I.e., the clan society itself.)

This stuff tends not to come up when the designer is an employee or consultant for a for-profit business, because there are clear rules and things are written up and signed, etc. and somebody gets paid for their creations. But for nonprofits--which is most of our members--who in the group "owns" the IP materials--the individual member who designed it or the society for which the material was designed--remains fuzzy, as no money changes hands and few groups spell this out in writing when the stuff is getting developed.

Used to be--not that long ago—when something got registered with the US Patent & Copyright Office, the little "c" in a circle, with a date beside it, would be placed at the bottom of an item to show it had been copyrighted. If that wasn't there, you could presume the item was in the public domain and so up for grabs. But that is no longer the case--which I think is a bad development. But that's the way the law now is. The current copyright laws do allow for limited, one time "fair use" by nonprofits of quotations or images from copyrighted sources—if used for reporting, research or educational purposes, so long as credit is clearly given to the copyright holder.

Here are two likely scenarios for folks in clan societies to watch out for and avoid:

- ***First scenario:*** Dougie MacFussbudgit is Webmaster for Clan MacFussbudgit, International. As such, he developed their Website, including artistic design elements, etc. Dougie later has a falling out with the management of the Society and goes off to form another, breakaway, society--Clan MacFussbudgit Society--and takes some other members with him. He also takes some of the artwork he developed as Webmaster for the first group and reuses it now on a new Website he sets up for the second, new society. The first bunch shouts "theft" and threatens to sue both Dougie and his new group. Who owns the web art? If Dougie does, it can move with him to the new group. But if MacFussbudgit International owns it, then no it can't, without their permission--they own it, not Dougie. Who owns it? The answer depends on the original understanding between Dougie and MacFussbudgit International. (Hopefully they wrote it down somewhere ...)

- **Second scenario:** Jamie MacGrumpy, tent manager for the MacGrumpy Society, is strolling along among the clan society tents at a highland games event and sees some really eye-catching graphics used by another clan society on display at their tent. Jamie then goes home and uses exactly the same display elements in a new banner, or tent board, he creates for the MacGrumpys. The first bunch then sees it and objects, shouting “theft.” Jamie says it was on public display, so it’s in the public domain--meaning up for grabs. Is it? No, having your intellectual property on public display does not mean you’ve relinquished ownership, i.e. public display does not equal public domain.

Yours aye,

***John King Bellasai, President
Council of Scottish Clans & Associations
(202) 258-4876 (mobile)
President@cosca.scot***



***Men’s Best All Round Champion,
Mike Zolkowitz***



***Women’s Best All Round Champion,
Adrian Wilson with a friend***

Introduction to the Act of the Scottish Parliament of 1587

Scotland in 1587 was a turbulent, dangerous, and largely lawless place. The Reformation was in full swing and though Scotland was by then officially a Protestant nation, a number of powerful earls (Gordon of Huntly, Hay of Errol, Ogilvie of Angus, Lindsay of Crawford in the northeast, Maxwell of Nithsdale on the Borders, and others) remained Catholic and openly opposed the Kirk. Civil war had raged for years over efforts by some of the nobility to restore Mary Queen of Scots to the throne. And the most powerful peer of the realm, the Campbell Earl of Argyll, lorded it over most of the highlands, using his royal warrant to settle scores with most of the neighboring highland clans, which led to numerous armed conflicts.

Early in that year, Mary, long a prisoner in England after her abdication, was executed by her cousin, Queen Elizabeth. In response, her young son, James VI, who had by then reached the age of majority and come out from under the control of various powerful regents, broke diplomatic relations with England. And in that same year, Philip of Spain sent his Armada against England. (Shortly before her death, Mary had secretly written that Philip of Spain should succeed her on the throne if her young son James remained a Protestant.)

A highlight of the period was the genuine political and military strength of the clan system—not only in the Highlands and also on the Borders, where many of the “Riever” families maintained large numbers of armed kinsmen, ostensibly to oppose the frequent incursions by the English, but also to quarrel among themselves. (See the lists of both groups in the text of the Statute of 1587, enacted by the Scots Parliament, following.)

NOTE: What follows are excerpts from a much longer statute which addressed a number of other issues. The language has been modernized from Old Scots, and bullet points have been added for ease of reference.

.....

ACTS OF THE SCOTTISH PARLIAMENT 1587

1587, 8 July, Edinburgh, Parliament

Parliamentary Register

29 July 1587

For the quieting and keeping in obedience of the disordered subjects, inhabitants of the borders, highlands and isles

†Our sovereign lord and his three estates convened in this present parliament, considering the wicked inclination of the disordered subjects, inhabitants in some parts of the borders adjacent to England and in the highlands and isles, delighting in all mischiefs and most unnaturally and cruelly wasting, slaying, harrying and destroying their own neighbours and native country people, taking occasion of the least trouble that may occur in the inner parts of the realm when they think that care and thought of the repressing of their insolence is in any way forgotten, to renew their most barbarous cruelties and godless oppressions; for remedy whereof, in addition to and beside the lovable laws and constitutions already made in this behalf, which our sovereign lord, with advice of his three estates, ratifies and approves by this act, it is statute and ordained that the first day of every month in the year, if it be lawful, and failing thereof the next lawful day immediately following, shall be a special and pre-empted [diet]† for his privy council to convene and sit both in the forenoon and afternoon for receiving, hearing, answering and directing of all complaints, causes and matters concerning the misrule of the disordered and troublesome subjects, inhabitants [of]† the highlands and borders, and attempts committed by them upon the good and peaceable subjects in the in-country, without prejudice of other and more diets to be appointed for the same effect if the occasion so require; and specially that upon the said first day of every month, or other next lawful day, trial and inquisition to be taken of the diligence done in the execution of things directed the month preceding and of the things necessary and expedient to be put in execution during the next month to come thereafter; and that a particular register be kept by the self of all things

that shall happen to be done and directed in matters concerning the quietness and good rule of the borders and highlands.

.....

†The roll of the clans that have captains, chiefs and chieftains whom on they depend, often times against the will of their landlords, as well on the borders as highlands, and of some special persons of branches of the said clans.

* **Middle March**

- * Elliotts
- * Armstrongs
- * Nicksons
- * Crosiers

* **West March**

- * Scotts of Ewesdale
- * Batesons
- * Littles
- * Thomsons
- * Glendinnings
- * Irvings
- * Bells
- * Carruthers
- * Grahams
- * Johnstons
- * Jardines
- * Moffats
- * Latimers

* **Highlands and Isles**

- * Buchanans
- * MacFarlanes, Arrochar
- * MacNabs
- * Grahams of Menteith
- * Stewart of Balquhider

- * Clan Gregor
- * Clan Laren
- * Campbells of Lochnell
- * Campbells of Inverawe
- * Clan Dowell of Lorne
- * Stewart of Lorne or of Appin
- * Clan MacLean of Ardvorlich
- * Stewarts of Atholl and parts adjacent
- * Clan Donachie in Atholl and parts adjacent
- * Menzies in Atholl and Apnadull
- * Clan MacThomas in Glenshee
- * Fergusons
- * Spaldings
- * MacIntoshes in Atholl
- * Clan Cameron
- * Clan Ranald in Lochaber
- * Clan Ranald of Knoydart, Moidart and Glen-garry
- * Clan Leod of the Lewis
- * Clan Leod of Harris
- * Clan Neil
- * Clan Kinnon
- * Clan Ian
- * Clan Chattan
- * Grants
- * Frasers

...



*Map of East, West and Middle Marches
1300 - 1603*

Clan Thompson International, Inc.
Clan Thom(p)son Society
Secretary
Mary J. Thompson



I am writing in response to the article by two clan chiefs, Chief Steven MacTavish of Dunardry and Chief Andrew MacThomas of Finegand. In last month's Claymore, they wrote an article calling into question the legitimacy of the establishment and operation of Clan Thompson International, Inc (and suggesting other societies may be similarly suspect). The basis for the long-running friction between members of our society and the MacTavish chief has its roots in a financial dispute dating from the time of the current chief's father, the details of which their current chief knows well. We do not intend to say anything further about this matter except to say it was never satisfactorily resolved.

Clan Thom(p)son Society is a member of COSCA, as are the two clan societies of the chiefs mentioned. Instigating hard feelings and discord between clans or societies who should be working together never makes it better for either one. Unsupported claims can only be seen as inflammatory and may engender antipathy toward the claimant.

They claim we were never a clan, but the Acts of the Scottish Parliament 1587 clearly shows Thomson as a clan in the borders. The most common spelling of Thom(p)son is with the intrusive 'p' and that was why Lord Lyon suggested we use it because we were mostly in contact with the diaspora and it was more common. Regardless of the spelling, we are Scottish. Think of all the variant spellings of other clans/societies with Gaelic backgrounds! Many display both names and no one complains that delegitimizes them as long as you aren't displaying two different names rather than two variations of your own.

Clan Thompson International, Inc. was incorporated in December 2007 in Tennessee with two d.b.a. names: Clan Thompson Society (US only use) and Clan Thom(p)son Society (international/US).

Over the course of the next four years, information was provided, questions were answered on both sides, and we progressed with Lord Lyon's guidance and support. Our matriculation was greeted warmly by nearly every clan and society, knowing how difficult it is to achieve. We had over 70 members of other clans who signed a petition to Lord Lyon in support of our efforts.

Something we need to remember is that no Scottish organization, club, society, or clan can make a determination of who or what group will be granted arms. That is the sole prerogative of one person – Lord Lyon, King of Arms. If you look at our matriculation, you will see towards the top this quote, "We are empowered by virtue of Our Office of Lord Lyon King of Arms to visit the whole Arms borne and used within this Realm of Scotland and to give Arms to virtuous and well deserving Persons under Our Hand and Seal of Office."

- 6 March 2008 – 8 April 2008 – Our initial contact with Lord Lyon Sellar exploring the feasibility of establishing Clan Thom(p)son Society. We had formed an exploratory committee which was researching evidence of a previous Clan Thomson. Lord Lyon noted that many examples of Thomson Arms on a common theme suggested looking at the family in Lothian and the Borders. We explained that we were primarily interested in the border region but did provide him compiled Thom(p)son marriage

connections to Lothian.

- 17 July 2008 – 10 Dec 2008 – We submitted that it was our understanding based on Sir Crispin Agnew, Lochnaw, Bt, QC, Rothesay Herald of Arms, Lyon Court's statement, "So it can be seen that all along the words chief or head and clan or family are interchangeable" that a lowland family with a chief and highland clan are established as equals." Lyon Sellar's reply was "Arms are granted to individuals and to corporate bodies having a legal persona. They cannot be granted to clans as such, although clan societies and associations may qualify. There is no problem in principle about a corporate body duly incorporated in the United States petitioning for Arms" after being incorporated 3-5 years.
- 16 October 2009 – 20 October 2009 – The Clan Thompson Society officers and members approved a resolution at our 2009 Annual General Membership meeting that "Clan Thompson will formally submit a Petition for Arms at an unspecified date at last three years after incorporation." The Thomson surname included in the Roll of the Clans 1587 has not been retracted nor diminished in over 400 years. Lyon Sellar suggested, "When a Petition is eventually lodged, I would suggest that it be for Clan Thompson International, Inc. as the incorporated body."
- 10 December 2010 – The petition for and on behalf of CLAN THOMPSON INTERNATIONAL, INC., is filed. A schedule of proofs is submitted.
- 1 November 2011 – 23 March 2012 – Lyon Sellar – "I am not considering your Petition for and on behalf of Clan Thompson International, Inc., and am happy to grant arms as petitioned, subject to agreement as to design." We received a draft text of the Letters Patent from Elizabeth Roads, Lyon Court Secretary, asking if we wished changes. We made on, adding "acting world-wide and in particular within the United States of America" in the purposed clause.
- 31 July 2012 – We received our Grant of Arms.

Lyon Sellar specifically recommended to us we insert the letter 'p' in our Society's name, though both he and we knew it was not the historic Scottish spelling – because, in Lyon's words, "many Diaspora Scots over time had adopted the English spelling."

Lyon Sellar, at a highland games event in Glasgow, KY, specifically told us we could "properly claim all Thomsons and their descendants who hailed from "south or west" of Edinburgh."

So, we proved to Lyon Sellar we had been a clan recognized in the borders, qualified for a Grant of Arms fulfilling all requirements of a society, and we will continue to represent Thom(p)sons worldwide as stated in our Matriculation. We are the only legitimate society of the name though Thom(p)sons are listed as septs of numerous highland clans, including Campbell.

Thomsons whose ancestors hailed from Glenshee in the Highlands and anglicized their name from MacThomas should rightly join the Clan MacThomas Society. And those from Argyll who anglicized MacTavish to Thomson can rightly be claimed the MacTavish Society. But neither clan has any right to claim they represent Thom(p)sons with origins in the lowlands or from the Borders through Lothian. As Lyon Robin Blair told us and the MacTavish chief's father in person some years ago at a games we all attended, those other Thom(p)sons should seek their home with us in Clan Thompson Society International.



September 20, 2024

Mary Thompson (For Fredrick Allan Thompson, President)
Society Secretary
Clan Thompson International, Inc
Clan Thom(p)son Society

American Political Leaders of Scottish Descent

(Originally Appeared in "Scots Heritage Magazine, in October, 2016.

Since modified and expanded by the author, October, 2024)

*By John King Bellasai**

Here in the States, we are now once again slogging through the run-up to a presidential election, which will occur in early November. Everyone in Scotland by now certainly knows that the identity of the two front-runners—our current Vice president, Kamala Harris, the Democrat, and former President Donald Trump, the Republican.

Less well known is the fact that like over nine million other Americans, both Trump and Harris have Scottish roots. In *The Donald's* case, the Scottish connection is very recent--through his Scots-born mother, Mary MacLeod, born on the Island of Lewis, in the Hebrides and a Gaelic speaker, who later emigrated as a young woman to New York.

In Harris' case, her surname is clearly Scottish. That fact aside, Kamala Harris had a famous Scots-Irish ancestor back in Jamaica. (Many Black Scots have Jamaican roots, some going back to the time before the abolition of slavery by the British Government in 1832 and resulting from unions of slave owners and overseers with enslaved women, others through interracial marriages, post-emancipation.) Kamala's economist father, Donald J. Harris, a Black man, is a descendant of Hamilton Brown, a white Scots-Irish plantation owner, slave-holder and politician, who lived much of his life in Jamaica.

Kamala was born in Oakland, CA to Donald Harris and the late Shyamala Gopalan, a Tamil Indian biologist; they divorced when Harris was young. Ms Harris's father, Donald, who had emigrated to the USA as a young man, was born in Brown's Town, in Jamaica. A Professor Emeritus of Economics at Stanford University, he wrote about his family's origins in a piece for a Jamaican newspaper in 2018: "My roots go back, within my lifetime, to my paternal grandmother Miss Chrisly (née Christiana Brown, descendant of Hamilton Brown who is on record as plantation and slave owner and founder of Brown's Town) and to my maternal grandmother Miss Iris (née Iris Finegan, farmer and educator, from Aenon Town and Inverness, ancestry unknown to me). . . . The Harris name comes from my paternal grandfather Joseph Alexander Harris, landowner and agricultural 'produce' exporter (mostly pimento or allspice), who died in 1939 one year after I was born and is buried in the church yard of the magnificent Anglican Church which Hamilton Brown built in Brown's Town (and where, as a child, I learned the catechism, was baptised and confirmed, and served as an acolyte."

Genealogical research carried out by Northern Irish historian Stephen McCracken reveals Ms Harris's four-times-paternal-great-grandfather, Hamilton Brown—born in County Antrim, in Northern Ireland, into an Ulster-Scots family in 1776—later emigrated to Jamaica, then a British colony, where he acquired land and in time gave his name to Brown's Town (originally called Hamilton Town), founded in the first half of the 19th century. Hamilton Brown was a member of the House of Assembly of Jamaica for over 20 years. He owned more than 1,000 slaves--mainly concentrated in sugar plantations in Saint Ann Parish--and received compensation when the British Government made slavery illegal in the colonies in 1832. Once emancipation in Jamaica occurred, Harris travelled back to his native Antrim to replace his slaves with Irish and Scots-Irish workers from his native county. He is buried in St Mark's Anglican Church in Brown's Town, which he built with his own money. Brown received £12,610 for his slaves who were emancipated. He spent much of the money recruiting hired laborers from his native Antrim. **

Going back eight years to 2016, Donald Trump, in his first race for President--which he won--ran against former U.S. Senator and Secretary of State Hillary Rodham Clinton, wife of Former President Bill Clinton. Again, both candidates were of Scottish descent. In Hillary's case, her Scottish connection is a double one and slightly more removed—through a Scottish great-grandmother as well as through a Scottish fifth-great-grandfather. In this respect, Trump and Clinton typify two common patterns among Americans of Scottish descent—those with very recent immigrant antecedents and those whose Scottish roots in America go back many generations, to the days of steady Scottish immigration in the 19th century, or even earlier.

In her autobiography, *Living History*, Hillary Rodham Clinton describes her maternal grandmother as “one of nine children from a family of French-Canadian, Scottish and Native American ancestry.” Though of English and Welsh extraction on her father's side (the Rodham's hailed from Durham in the north of England), on her mother's side, Clinton's grandmother, Della Murray, was born in Detroit in 1902--the daughter of Daniel Murray, who emigrated to Detroit, on the U.S. side of the border, from neighboring Ontario, Canada, some time before 1900. Going back yet another two generations, one of Clinton's great-great-grandparents was Mary Anne Frances McDougall, born in Windsor, Ontario in 1823 and living in Detroit until her death in 1898. This Mary Anne Frances McDougall was herself the granddaughter of George McDougall, a Scottish immigrant to Canada in the mid-1700's.

Trump, the billionaire business mogul who first became known to millions as the host of the TV reality show, *The Apprentice*, before his celebrity fame launched him into politics, is openly proud of his Scottish as well as German ancestry. As he once proclaimed on the website of *his Trump International Golf Links, Scotland*, located in Aberdeenshire, “My mother, Mary MacLeod, was from Stornoway on the Isle of Lewis. She grew up in a simple croft until she landed in Manhattan at the age of 20 and her first language was Gaelic.”

Scottish ancestry for American presidential candidates is commonplace, and 26 of the 46 Presidents of the United States have been of Scottish, or Ulster Scot, descent. And in the last 40 years, unsuccessful presidential candidates of both our major political parties, as well as a number of independent candidates for president, have been of Scottish descent. These have run the gamut from Republicans Mitt Romney, John McCain and Newt Gingrich, to Democrats John Kerry and Walter Mondale, to Independents George Wallace, Pat Buchanan, and H. Ross Perot, Jr.

Among the 26 past U.S. Presidents of Scottish descent, most descended from Ulster Scots (usually referred to here in the States as “Scots-Irish”), who had emigrated to America in the early to mid-18th century, from Tyrone or Antrim, in Ulster. This was the case for Andrew Jackson (in office 1829-37), James Knox Polk (1845-49), James Buchanan (1857-61), Andrew Johnson (1865-69), Ulysses S. Grant (1869-77), Chester Arthur (1881-85), Grover Cleveland (1885-89 and 1893-97), Benjamin Harrison (1889-93), William McKinley (1897-1901), William Howard Taft (1909-13), Warren G. Harding (1921-23), Harry Truman (1945-53), Lyndon Johnson (1963-69), Richard Nixon (1969-74), Jimmy Carter (1977-81), and Bill Clinton (1993-2001).



In other cases, however, the Scottish ancestry of American presidents derived directly from Scotland. Leaving aside the case of Former President Trump, discussed above, Thomas Jefferson's mother, Jane Randolph, though born in London was reputedly descended from Thomas Randolph, a hero of the Scottish Wars of Independence, Earl of Moray and Chamberlain of Scotland under his uncle, King Robert the Bruce. (Jefferson alluded to the Randolph family's proud claims of descent from Scottish kings in his writings, though at the same time he admitted not to know how much credence to put in them.) In any event, Jane Randolph was the source of her son Tom's famous flaming red hair. (Jefferson, primary author of the American Declaration of Independence, was the 3rd President of the United States, 1801-09.)

Our 5th President, James Monroe (1817-25), a protégé of Jefferson's, descended for certain from a Ross-shire born great-great-grandfather, Andrew Monroe, who emigrated to Virginia in the mid-1600's. Jean Stobo, the maternal third-great grandmother of Theodore ("Teddy") Roosevelt, our 26th President (1901-09), came to America from Scotland with her parents in 1699. The famous Woodrow Wilson, our 28th President (1913-21), was openly proud of his Scottish descent from his maternal grandparents, Thomas Woodrow and Marian Williamson, who had both emigrated to America from Scotland in the 1830's.

Our longest serving President, Franklin Delano Roosevelt (1932-45), known simply as "FDR", had a Scots-born great-grandmother, Elizabeth (Murray) Robbins, the daughter of James Murray of Ewe, Dumfriesshire. John Wilson, the great-grandfather of Ronald Reagan, our 40th President (1981-89), emigrated to America from Paisley in Scotland in 1832. George H.W. Bush, our 41st President (1989-93), and George W. Bush, his son, our 43rd President (2001-09), both descend from Catherine Walker (nee' MacLelland), who had emigrated to America from Scotland 100 years earlier.

Last but certainly not least, Barack Obama, our 44th President, is also of Scottish descent. Though of Kenyan ancestry on his father's side, his mother, Anne Dunham, was the product of many generations of antecedents in America going back to colonial times. Among her forebears was William McCurry, her fifth great-grandfather, a resident of Augusta County, VA in 1745--himself the son of John McCurry, born in 1725 (birthplace unknown) but almost certainly a Scottish immigrant to America during the first wave of heavy immigration, primarily to the southern colonies of Virginia, the Carolinas and Georgia. (This first wave, mostly from the West of Scotland, occurred in the unsettled century of political upheaval that gripped Scotland in the years between the Battles of Dunbar and Worchester (1650 and 1651, respectively) and the Battle of Culloden in 1746—a century that saw many captured Scots sent by the British Government as indentured servants to the Americas.) At the same time, many more of their countrymen were emigrating by choice, all to find their fortunes in a new land.



* * * * *

**** John King Bellasai is President of the Council of Scottish Clans & Associations (COSCA) and Vice President of the National Capital Tartan Day Committee. (His maternal grandfather, John King, after whom he is named, emigrated from Killearn, in Stirlingshire, to America in 1910.)***

***** Kamala Harris' Scots-Irish roots are discussed at length in articles in both "The Scottish Daily Express" (by Douglas Dickie, content editor, dated July 22, 2024), and in "The Irish Times" (by Ronan McGreevy, dated July 23, 2024).***

The Scottish Tartans Museum & Heritage Center

The Scottish Tartans Museum and Heritage Center, Inc. is located in Franklin, NC and attracts thousands of visitors each year. The museum has many interesting historical things to see like the clan Armstrong tartan that was taken on the Apollo 11 flight to the moon on July 20, 1969. They also have many products in your favorite clan tartans, and can custom make a kilt in any tartan you choose.

As with many organizations of this type, the Tartans Museum struggles to remain financially solvent and they depend on our donations. They are a tremendous resource for our community, and we hope that each of you will donate to help preserve the museum and heritage center. The museum is a 501c3 organization so any contribution you make is tax deductible.

Here is a link to their Go Fund Me page:

<https://gofund.me/6cac6f45>

If you are more comfortable sending a check, then please make it payable to:

Scottish Tartans Museum

86 E Main St.

Franklin, NC 28734



The Kirkin' o' the Tartan: An American Story

and the

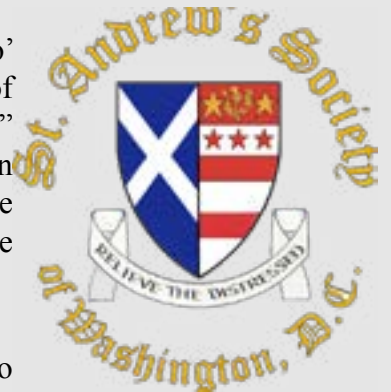
St. Andrew's Society of Washington, D.C.

By: George Dixon, Project Lead; Rev. Dr. Richard Sheffield Chaplain Emeritus; Brian Mabry, Archivist; St. Andrew's Society of Washington DC



The Rev. Dr. Peter Marshall

This article is an overview of the history of the Kirkin' o' the Tartan Paper, a project of the St. Andrew's Society of Washington, D.C. It is hoped it will "whet the appetite" to read and digest the full paper when it is published in early 2025. Unlike this article, which does not include footnotes and references, the published paper will have extensive references along with background stories.



The objective of the four-year research project is to capture for future generations an accurate history of the founding and early years of the church ceremony now known across the world as the "Kirkin' o' the Tartan." A ceremony which is uniquely Scottish-American in its roots. It is widely accepted the Kirkin 'o' the Tartan was begun by the Scottish

born Rev. Dr. Peter Marshall (1902-1949) as church services for the St. Andrew's Society of Washington, D.C, in 1941. Peter Marshall was at the time pastor of New York Avenue Presbyterian Church in Washington and a member of the St. Andrew's Society. Born in Coatbridge, Scotland he immigrated to America in 1927, graduated from the Presbyterian Columbia Theological Seminary in Decatur, Georgia in 1931 and was called to New York Avenue Presbyterian in 1937. 1947 he was appointed the Chaplain of the U. S. Senate.

The project is the story of the early war relief fund raising leading to the first Kirkin' o' the Tartan ceremony and how the Kirkin evolved in form from 1941 to 1954; survived Peter Marshall's first heart attack and three years later his untimely death. How it moved from several Presbyterian churches to an Episcopal cathedral. And how it transitioned from a wartime fund raising event giving solace and comfort to Scots to becoming a cherished tradition in today's Scottish American culture. It has become a ceremony celebrating Scottish immigration to the American colonies and later to the United States; the contributions made by Scots and their descendants to America; and the roots and heritage from which they came. Since 1952, apart from 1953, the Washington Kirkin o' the Tartan has been held at the Washington National Cathedral, the Cathedral of the Episcopal Diocese of Washington, D.C.

There are a great number of people to thank for their assistance, support, and encouragement. Without the support of the following organizations, this project could not have happened:

- Special Collections Research Center, George Mason University Libraries; holder of the St. Andrew's Society of Washington, D.C. Papers.
- The Manuscript Division of the Library of Congress, Washington, D.C.; holder of the Peter Marshall and Catherine Marshall Papers
- The Presbyterian Historical Society, Philadelphia, PA; holder of the vast archives of the Presbyterian Church
- New York Avenue Presbyterian Church, Washington, D.C.
- Western Presbyterian Church, Washington, D.C.
- Church of the Pilgrims (Presbyterian), Washington, D.C.
- Washington National Cathedral, Washington, D.C.
- Archives and Libraires Canada, Ottawa, Ontario, Canada



(L to R) Norman Kindness, Helen Buell, William James demonstrating a mobile kitchen, one of the fund raising projects.

be a big month with two fund-raising events, each with the participation of the British Embassy. The last event of the month was the Sunday evening church service, the first Kirkin o' the Tartan on April 27, 1941.

The St. Andrew's Society members gathered at 7:45 PM on Sunday, April 27, 1941 at New York Avenue Presbyterian Church wearing kilts and plaids of tartan. At 8 PM the procession led by Dr. Marshall was piped into the church. The Society members sat as a group in reserved pews. The order of worship was the Presbyterian evening service. The 1941 and 1942 the services began a tradition of an annual church service for the St. Andrew's Society. It would be two years before Peter Marshall named the service, Kirkin 'o' the Tartan, and ten years until tartans would be brought forward to the communion table, or the altar in the Episcopal church, for a blessing. All the Kirkin' o' the Tartan services from 1941 to 1951 were evening services for the Society with the wider Scottish American community and Allied Nation embassies invited. To this date, the Kirkin has always been held in late April or early May.

- Special Collection Research Center Washington University St. Louis, Missouri
- St. Andrew's Society of Baltimore
- Margaret Shannon, Marshall Family Historian & Archivist, Washington, D.C.
- Oral Histories held by the St. Andrew's Society of Washington, D.C.

The Kirkin' o' the Tartan began during World War II, before the United States entered the war. Scottish Americans found themselves in war-time circumstances demanding they "do their part" to help their fellow Scots defeat the Nazis and their allies. The Society's priority became fund raising for humanitarian aid for the British and allied peoples with the emphasis on aid going to Scotland. Many Society members had immigrated to America in the early 20th century, Peter Marshall, M. Graham Finlayson (Society President 1939-1942), William Young, Norman Kindness, and William James to name a few, They all had living family and friendship ties back in Scotland, the "old country," and they wanted to help – to do something! The "old country" was being bombed! It made the war, even before America entered it, very real and personal. It was also a period when there was little good news from the war with the Nazi occupation of Europe with the Dunkirk withdrawal leaving Britian to stand alone

Fund raising was front and center during the first months of 1941. The January Burn's Supper was turned into a dinner-dance fund raiser. A February dinner-dance fund raiser didn't achieve its goals because of a snowstorm. There was one fundraiser in March. April was going to



M. Graham Finlayson (far right) presenting a check to John T. Manzie (far left) Chairman of the Maryland Chapter of the British War Relief, with Angus Malcom Secretary to the British Ambassador and William James looking on. June 16, 1941

The 1943 Kirkin was named by Dr. Marshall and first used in March of that year in a memo signed by the Secretary of the Society. To a Scottish born, Scotland loving, minister the name makes perfect sense when a few factors are considered. First, Peter Marshall's love of Scotland. Second, just decompose the title. The verb "Kirkin" has long meant a "presence in the kirk" (church) for a blessing of the church. Tartan in the singular form has long been a symbol of Scotland and of the Scottish people. The respected Scottish historian Sir Thomas Devine in his book *"The Scottish Nation A History 1700 - 2000"* named it "Highlandism"—Bagpipes, Tartans, and Kilts all originated in the Highlands became the symbols of the entire Scottish nation and peoples. Hence, the name: Kirkin 'o' the Tartan.

The 1946 Kirkin was planned for the New York Avenue Presbyterian Church's April 28th evening service. Rev Marshall planned to deliver the sermon. That suddenly changed on Sunday, March 31st. Peter Marshall suffered a heart attack. The Rev. Dr. Charles Stewart McKenzie (1906-1976), pastor of Western Presbyterian Church, a friend of Peter Marshall, and a chaplain of the St. Andrew's Society, acted quickly and held the Kirkin' at Western's evening service on April 28th. This was important for the continuation of the Kirkin' as a Scottish American tradition. The 1946 Kirkin' was the first in peacetime. Peter Marshall must have been pleased.

Both the 1947 and 1948 Kirkins were held at New York Avenue Presbyterian Church's Evening Services on May 4th and April 25th respectively. Each had the procession of the St. Andrew's Society members lead by pipers who sat together as a body. The traditions and form of 1941 remained in each Kirkin.

The Rev. Dr. Peter Marshall died from a heart attack on Tuesday morning, January 25, 1949. His unexpected death sent shock waves through religious and non-religious communities in Washington, Scotland, and the United States. The Kirkin' was planned for Sunday May 1, 1949, at New York Avenue Presbyterian Church. Out of respect for Rev. Marshall the Kirkin' just couldn't happen. Cancellation of the annual tradition would not occur again until 2020-2021 during the Covid pandemic.



St Andrews Society Coat of Arms carved in stone in the Cathedral

The 1950, 1951, and 1952 Kirkins are very significant in several ways. First, the 1950 Kirkin at Western Presbyterian Church kept the Kirkin 'o' the Tartan tradition alive. With no Kirkin in 1949 and without Dr. Marshall leading the service there was a high probability of the Kirkin just disappearing.

Second, the 1951 Kirkin' was the first Kirkin' during which tartan, representing the Scottish people, were brought forward to the communion table at Church of the Pilgrims (Presbyterian), blessed, and a prayer offered. This gave the Kirkin a new center point. Instead of wartime fund raising, the focus permanently shifted to a prayer for blessings on the Scottish American community, Scottish culture and traditions, and Scottish American contributions in the New World.

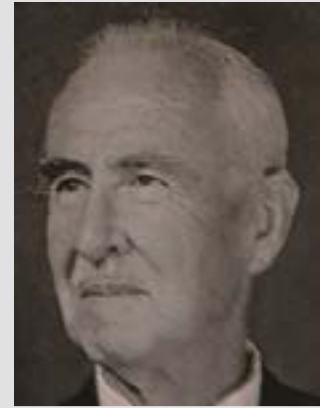
Third, the 1952 Kirkin was the first at the Episcopal National Cathedral and the first at a Sunday morning church service. Except for 1953, the St. Andrew's Society of Washington Kirkin has been held at the Cathedral ever since.

The task of managing these three critical Kirkins fell to two Presbyterian ministers both members and Chaplains of the St. Andrew's Society. The Rev. Charles Stewart McKenzie which you recall rapidly scheduled the 1946 Kirkin at his church, Western Presbyterian, when Dr. Marshall had his first heart attack. Now working with him was the Rev. Dr. Daniel Crump Buchanan (1892-1982), who was born in Kobe, Japan of American missionary parents. He was educated and ordained in the United States



Dr. Stuart Charles McKenzie

the Rev. Dr. Andrew Bird, Sr. to fit into the evening service the blessing of the tartans at the communion table for the 1951 Kirkin. Likewise, Dr. Buchanan worked with the Dean of the Cathedral, the Very Rev. Francis Sayre to fit the Kirkin 'o' the Tartan into an Episcopal Eucharist Sunday service for the 1952 Kirkin. The service was a great success from the views of both the St. Andrew's Society members and the National Cathedral and started a long-term relationship between the society and the cathedral. The size and acoustics of the cathedral gave the pipe and drum band a perfect indoor setting. In 1953 the Kirkin was held at the National Presbyterian Church which was President and Mrs. Eisenhower's church and they attend the Kirkin. In 1954 the Kirkin returned to the National Cathedral and has been held there ever since.



Rev. Dr. Daniel Crump Buchanan

Pictures of the Kirkin 'o' the Tartan at the Washington National Cathedral and bagpipes carved in stone inside the Cathedral (pictures from Wikepedia, non-commercial, educational)



and served as a missionary for many years. He returned to America in early 1941 and joined the Department of State. Throughout his time in Washington, he was often the guest Sunday preacher at several local Presbyterian churches.

With Dr. McKenzie working in the background, Dr. Buchanan worked with the Pastor of Church of the Pilgrims, the Rev. Dr. Andrew Bird, Sr. to fit into the evening service the blessing of the tartans at the communion table for the 1951 Kirkin. Likewise, Dr. Buchanan worked with the Dean of the Cathedral, the Very Rev. Francis Sayre to fit the Kirkin 'o' the Tartan into an Episcopal Eucharist Sunday service for the 1952 Kirkin. The service was a great success from the views of both the St. Andrew's Society members and the National Cathedral and started a long-term relationship between the society and the cathedral. The size and acoustics of the cathedral gave the pipe and drum band a perfect indoor setting. In 1953 the Kirkin was held at the National Presbyterian Church which was President and Mrs. Eisenhower's church and they attend the Kirkin. In 1954 the Kirkin returned to the National Cathedral and has been held there ever since.



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Clan Irving

The Border Irvings & Irvines

Clan Chiefs and Lairds

of

Bonshaw Tower and Drum Castle

I was encouraged to draft this article when I was in conversation with an American friend with whom I spent some time, with a wee dram of course, explaining that in Scotland there is a great deal of difference between someone who owns land and calls themselves a Laird and that of a formally recognised Clan Chief.

There is a common misunderstanding of exactly what is meant by the Scottish title of Clan Chief and what is meant by the Scots term of Laird.

For quite a few people this has been confused to mean one and the same, as after all this is Scotland and aren't these words more or less meaning the same thing.

Sadly but no.

These words mean very different things and this article will set out exactly how different these words are, and in Scotland it is important to get it right.

This article also sets out how both Chiefly lines of Bonshaw and of Drum, having disposed of their respective ancestral seats in 1955 and 1975 respectively, still retain their titles as Chief Of The Name And Arms and as Clan Chiefs as formally recognised by the Court of the Lord Lyon.

CLAN CHIEF

Whilst Scottish Law recognises the existence of Scottish Clans, Clan Chiefs and Chieftains, the title is only of social dignity or precedence, and as such does not devolve any interest for which the law has jurisdiction.

The Court Of The Lord Lyon is the formal legal jurisdiction and heraldic authority for Scotland, dealing with all matters relating to Scottish Heraldry and Coats of Arms and maintains the Scottish Public Registers of Arms and Genealogies. The equivalent in England would be the College of Arms.

The Court of the Lord Lyon makes the recording of the dignity of a Clan chiefship acknowledged by attestation in other words by proof of evidence. This involves a formal petition being made to The Court of the Lord Lyon, more generally referred to as Lyon Court, along with supporting proofs of evidence, genealogies and formal documentation.

This supporting documentation is extensive, detailed and thorough without which the petition is most likely to fail.

The process of preparing and submitting a formal petition to Lyon Court is lengthy and not without

expense with the detailed and thorough research often involving accredited members of ASGRA – the Association of Scottish Genealogists & Researchers in Archives.

The Association of Scottish Genealogists and Researchers in Archives (ASGRA) is the only accrediting body for professional genealogists in Scotland. The organisation promotes the highest standards in the profession of genealogy and historical research with Members undergoing rigorous assessment before being accepted as full members of the association.



Bonshaw Castle



Drum Castle

The formal Grant of Arms is often stated as “Chief of the Name and Arms of ...” with the heraldic territorial designation following, for example, “Chief of the Name and Arms of Irving of Bonshaw”. It is this designation which is the accepted formal term for a Scottish Clan Chief.

The Standing Council of Scottish Chiefs is the definitive and authoritative body for information on the Scottish Clan System, Scottish Chiefs and the website is a further useful point of reference <https://www.clanchiefs.org.uk/>.

LAIRD

Lyon Court states that the term “laird” has generally been applied to the owner of an estate, these days by the owner himself or, in years gone by, those employed living and working on the estate.

There are a number of well known examples where the owners of an estate have styled themselves as “Lairds of ...” but it must be noted this is not a formal hereditary title nor is it a recognised term in Scottish nobility.

The term Laird is a description and would be tied to a physical property such as a small Scottish shooting estate. It would not be appropriate for the owner of a normal residential property, far less the owner of a small souvenir plot of land to adopt this term.

It goes without saying that the term “laird” is not synonymous with that of “lord” or “lady”. In England for example the equivalent use would be that of a local squire or land owner.

“Laird”, as explained above, is a Scottish description applied to the owner of an estate commonly by the people round about or working on it.

CONCLUSION

To be Clan Chief, one does not buy or sell a chiefship when you sell a property or an estate and there a few examples:

John Macleod of Raasay who actually lives in Tasmania, Australia. Raasay has not been owned by his family for generations.

The Irvines of Drum are a respected Scottish Family created by Royal appointment in 1323 but their ancestral seat was disposed to the National Trust for Scotland in 1975. Their Clan Chief is Alexander Irvine of Drum 27th Baron Drum who succeeded in 2019.

The Irvings of Bonshaw are a Scottish Border Reiver Clan with earliest known records from 1100s and their ancestral seat was sold in 1955. Their Clan Chief is Rupert Irving of Bonshaw 20th Clan Chief who succeeded in 2021.

In cases such as described above, and to avoid confusion in the eyes of the Scottish and overseas public, the differences would have to be made absolutely clear.

What we all want to know is that someone is who they really are and not an impostor.

Rupert Irving of Bonshaw

Reference:

The Court Of The Lord Lyon
Standing Council Of Scottish Chiefs
Scottish Genealogists
and Recorders in Archives

www.courtofthelordlyon.scot
www.clanchiefs.org Association of
www.asgra.co.uk



COSCA's First Corporate Sponsor - USA Kilts

By John D. Cochran, FSA Scot

COSCA is excited to announce USA Kilts has officially become our first corporate sponsor. As we were looking for a Scottish business to partner with, we wanted to insure it was a business that reflected our own ethos and mission statement. No easy feat in a field strewn with “authentic” Scottish themed companies focusing on profit at the cost of quality; or completely ignorant of the culture and history only paying lip service to these things to increase sales. However, with USA Kilts we found an American business committed to not only quality of a product, but also focusing on where they source the materials and items from insuring the very best for their customers. Beyond the exceptional quality of their products, the owners of USA Kilts go to great lengths to promote the heritage, culture, and history of the Celtic people employing a massive social media footprint. The effort the company has exerted in both areas make it the perfect partner for COSCA.



John Cochran's Coat of Arms

from makers in Scotland, England, Ireland, Wales or the USA. Everything from the tartan for the kilts to leather goods and women's wear.

USA Kilts' level of quality and attention to detail marks them as a good company. However what makes them a great company is their dedication to the heritage, culture, and history of the Celtic peoples. USA Kilts has made it a personal mission to educate and build community.

They have built a massive social media presence (over 200,000 followers) with content on YouTube, Facebook, Instagram, and TikTok. On these platforms they provide instruction on how to properly wear the kilt with confidence in any setting and enjoy the pride that comes with it.

They also discuss current culture and its roots, travel, and Gaelic historical figures and events. And they answer a wide assortment of questions for their followers with facts, honesty, humility and a great sense of humor. All of the USA Kilts content is informative, entertaining, and gives the viewer a big dose of inspiration.

In short, the effort this company has exerted makes it the perfect partner for COSCA.

An American business, USA Kilts has proven themselves to our community for over 20 years. Rocky Roeger and Kelly Stewart founded the company in 2003 as a hobby business. Since then, it has flourished into one of the leading Highland Dress suppliers in the country - for individuals, pipe bands and many civic organizations.

Currently USA Kilts has a team of eight kilt makers in their Spring City Pennsylvania shop. Guided by a strong ethos to support the culture, they source all of their accessories



USA Kilts owner Rocky Roeger

With this sponsorship, USA Kilts has offered to work with COSCA utilizing their communications footprint to educate others on COSCA's mission and efforts to promote Scottish Clans, culture, and history. This allows COSCA to reach thousands of individuals on a scale beyond what we have been able to achieve previously. Additionally, coupled with USA Kilts current efforts in educating we are enhancing our own mission of supporting and promoting the Clans and Scottish Associations nationally.

So, just what is USA Kilts offering?

USA Kilts is offering COSCA members 10% off any “non discounted” items. Go to the [USA Kilts website](#) and use the following code during checkout on

COSCA10

Yours aye,
John Cochran Esquire



Head office of USA Kilts in Spring City, PA

Highland Holiday Gathering

DEC 6 @ 6PM

Highland Holiday Gathering

SHARING THE LEGACY OF SCOTTISH HERITAGE
THE LYCEUM, ALEXANDRIA VIRGINIA

DINNER | DRINKS | ENTERTAINMENT

With seven nations co-founder Neil Anderson, Riverdance veteran Patrick mangan, Highland Echoes lead dancers and Scottish arts in education advocate Jennifer Licko



ALL PROCEEDS FROM THIS EVENT
WILL GO DIRECTLY TO IMPLEMENT
SCOTLAND IN THE CLASS IN NEW
SCHOOLS.



Highland Holiday Gathering Tickets



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Beyond Belief

The tragedy of Scotland's church sell-off

'We are not a heritage society,' insisted the Rev David Cameron, Convener of the Assembly Trustees of the Church of Scotland. Speaking to the BBC in January, Mr Cameron claimed the Church has a 'surplus of buildings and large property', and that there is a need 'to address our estate'.

A church or kirk is usually the most historically important building in any given town or village

In other words, the Church of Scotland is selling off its churches. Not just one or two here or there, but a lot, and for cut-price rates. Of course, the Church insists that the move is 'painful but essential', aping the language of a corporate multinational's HR department. Yet the sheer scale and decisiveness of the move belie the patronising smiles of the Church hierarchy.

Anywhere between 20 and 30 per cent of parish churches – around 400 – are being put on the market. In deciding what to sell off, the Church has one eye on the bottom line. Since many of Scotland's oldest and most beautiful churches require the highest maintenance costs, that puts them at risk.

Right now, in Aberdeen, just £390,000 could buy you St Mark's, Alexander Marshall Mackenzie's huge neoclassical church in the city centre. For a famously austere religious denomination, the church verges on camp: it has fine stained glass, an impressive organ, a large mezzanine, Corinthian pillars and a dome modelled on St Paul's Cathedral.

If you're in the market for something a little cosier, £110,000.....

William Finlator
The Spectator
26 October 2024



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At-Large Director



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At-Large Director

Council of Scottish Clans & Associations, Inc

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

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

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

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

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Council of Scottish Clans and Associations, Inc.

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

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

(Membership Year January 1 - December 31)

Date: _____

Scottish Clan or Family Association Represented: _____

Yr Founded _____ Number of Regional Directors (average annual) _____ Number of Memberships (average annual) _____

Number of Scottish Games or Events attended (average annual) _____

Contact Name: _____

(First, Middle, Last)

Contact Position/Title

Contact Address: _____

(No., Street, City, State & Zip)

Home Phone No: (____) _____ Mobile No.: (____) _____

Email Address: _____ Check enclosed #: _____

Applicant's Signature

Applicant's Printed Name

Applying for Individual Membership: \$25 per year

(Membership Year January 1 - December 31)

Contact Name: _____

(First, Middle, Last)

Contact Address: _____

(No., Street, City, State & Zip)

Home Phone No.: (____) _____ Mobile No.: (____) _____

Email Address: _____ Check enclosed #: _____

Clan Membership(s) (use back if necessary)

What can COSCA do for you? _____

(use the back of this sheet if needed)

No. of Scottish Games Events attended yearly _____

Favorite 2 Scottish Games or Events

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

Mail to: Scott Swan at COSCA, 1061 Legend Dr, Greensboro, GA, 30642

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