

GRACE NOTES

Newsletter of the Memphis Scottish Society, Inc.

Vol. 33 No. 10 • October 2017

President's Letter

I hope you are enjoying this first taste of fall as much as I am! As well as the cooler weather, I love the events that only come with the fall. Halloweek—I know that's a typo, but it seems quite appropriate—brings thoughts of college football, craft fairs, Thanksgiving, and caramel apples!

Now, to get back to Halloweek for a minute, the MSSSI Halloween party will be at Honeysuckle Breeze Farm, the new home of longtime members Allen and Sandy Simpson. It is just outside of Somerville. Directions are on page 6 as well as a list of foods for you to bring.

The Simpsons breed rare and endangered chickens, and if we're lucky, we may get a tour of the chickens' luxurious homes. Seriously, folks, don't go to the chicken side of the property without proper footwear and Sandy or Allen's guidance, and for goodness sakes, don't feed them!

Now to the other end of Halloweek, 2017... The Memphis Irish Society has invited us to their Celtic New Year (Samhain/Halloween) celebration exactly one week after our party. It will be held on Saturday, November 4, at 4:00 pm at 6747 Stout Road.

It's time to pay your MSSSI dues. See Bob Noble at the meeting—he will be happy to accept your cash or check. You can also mail a check to MSSSI, P.O. Box 770028, Memphis, TN 38177. We aren't currently taking credit card payments. We will get that set up soon for processing Burns' Night ticket orders.

In other business, we will choose the third person for the Nominating Committee at the October meeting. John Schultz, as past president, is automatically on the committee, and I have appointed Sammy Rich to be the second person on the committee. The Nominating Committee will present a slate of officers at the November meeting, and we will elect the Board at the December meeting/party.

I am so excited to have a new contributor to this month's *Grace Notes*. Thank you, Mike Mitchell, for your story about the original Halloween!

I am also excited to have a new presenter for the October meeting. Yvonne Phillips, I can't wait to hear about those bodaceous (guess where that word came from) Celtic Women!

Please join me in thanking George Malone for taking over the publication of *Grace Notes* earlier this year. You're doing an excellent job, George!

October Meeting Program

Celtic Women Warriors

Presented by

Yvonne Phillips

See page 2 for further information



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October Meeting

Program Presented by Yvonne Phillips: Celtic Women Warriors

Come hear stories of fierce Celtic female warriors, such as Boudica, for example, the Celtic princess who led a large army against the Romans in Britain, capturing several towns, including Londonium.



Flowers of the Forest

Martha (Marty) Woolley, a long time member of the Memphis Scottish Society, slipped quietly into eternity at 3:20 am on the 77th anniversary date of her parent's marriage, September 5th, 1940. Marty was always one to hold dear special dates. On her last night, her friend Mark Culp, somehow found and brought a violinist from the Memphis Symphony to give her a private concert. What a send off! Thank you for all you meant to Marty.

Charles P. Jester III, 73, died on Thursday, September 21st, 2017. A native of Memphis, he graduated from Christian Brothers High School, where he was a class officer and participated in a wide variety of extracurricular activities. He was a member of the National Honor Society. He subsequently obtained a Bachelor of Arts degree from Yale University and a Bachelor's degree in Architecture from the University of Tennessee in Knoxville.

He had a long career as an architect in Memphis, working extensively on the Beale Street renovation. His last major project was the design of a mosque in west Tennessee.

An avid devotee of all things Scottish, Charlie was a long time member of the Memphis Scottish Society. He was a charter member of the Wolf River Pipes and Drums, and played the bagpipes on many festive and solemn occasions.

Donations in memory of Charlie may be made to Christian Brothers High School or to any charitable organization.

Elections Are Fast Approaching!

At the October meeting the nominating committee needs to be filled out. We ask all members for suggestions to be passed to John Schultz (as past president) or Melissa's appointee, Sammy Rich. The third member is to be selected by the membership at the October meeting.

And if you are asked to run for an office, please think seriously about it. Serving on the Board is interesting and rewarding, and we need new members with fresh ideas to keep our Scottish Society vibrant.



GRACE NOTES

Grace Notes is the official publication of the Memphis Scottish Society, Inc. It is published monthly. Like the Society itself, the credo of *Grace Notes* is "to foster education and promote understanding of things Scottish."

If you have something of interest to readers of this newsletter, please submit a typewritten manuscript to the editorial staff. If the article or notice is very brief (30 words or fewer), e-mail or just use the telephone. *Grace Notes* will accept and publish good quality photographs.

The deadline for all submissions is the fourth week of each month preceding the month of publication. Please include a self-addressed stamped envelope with each submission, if you want the material returned.

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*to foster education
and promote understanding
of things Scottish*

The History of Halloween

Straddling the line between fall and winter, plenty and paucity, life and death, Halloween is a time of celebration and superstition. It is thought to have originated with the ancient Celtic festival of Samhain, when people would light bonfires and wear costumes to ward off roaming ghosts. In the eighth century, Pope Gregory III designated November 1 as a time to honor all saints and martyrs; the holiday, All Saints' Day, incorporated some of the traditions of Samhain. The evening before was known as All Hallows' Eve and later Halloween. Over time, Halloween evolved into a secular, community-based event characterized by child-friendly activities such as trick-or-treating. In a number of countries around the world, as the days grow shorter and the nights get colder, people continue to usher in the winter season with gatherings, costumes and sweet treats.

Halloween's origins date back to the ancient Celtic festival of Samhain (pronounced sow-in). The Celts, who lived 2,000 years ago in the area that is now Ireland, the United Kingdom and northern France, celebrated their new year on November 1. This day marked the end of summer and the harvest and the beginning of the dark, cold winter, a time of year that was often associated with human death. Celts believed that on the night before the new year, the boundary between the worlds of the living and the dead became blurred. On the night of October 31 they celebrated Samhain, when it was believed that the ghosts of the dead returned to earth. In addition to causing trouble and damaging crops, Celts thought that the presence of the otherworldly spirits made it easier for the Druids, or Celtic priests, to make predictions about the future. For a people entirely dependent on the volatile natural world, these prophecies were an important source of comfort and direction during the long, dark winter.

To commemorate the event, Druids built huge sacred bonfires, where the people gathered to burn crops and animals as sacrifices to the Celtic deities. During the celebration, the Celts wore costumes, typically consisting of animal heads and skins, and attempted to tell each other's fortunes. When the celebration was over, they re-lit their hearth fires, which they had extinguished earlier that evening, from the sacred bonfire to help protect them during the coming winter.

By 43 A.D., the Roman Empire had conquered the majority of Celtic territory. In the course of the four hundred years that they ruled the Celtic lands, two festivals of Roman origin were combined with the traditional Celtic celebration of Samhain. The first was Feralia, a day in late October when the Romans traditionally commemorated the passing of the dead. The second was a day to honor Pomona, the Roman goddess of fruit and trees. The symbol of Pomona is the apple and the incorporation of this celebration into Samhain probably explains the tradition of "bobbing" for apples that is practiced today on Halloween.

On May 13, 609 A.D., Pope Boniface IV dedicated the Pantheon in Rome in honor of all Christian martyrs, and the Catholic feast of All Martyrs Day was established in the Western church. Pope Gregory III (731-741) later expanded the festival to include all saints as well as all martyrs, and moved the observance from May 13 to November 1. By the 9th century the influence of Christianity had spread into Celtic lands, where it gradually blended with and supplanted the older Celtic rites. In 1000 A.D., the church would make

November 2 All Souls' Day, a day to honor the dead. It is widely believed today that the church was attempting to replace the Celtic festival of the dead with a related, but church-sanctioned holiday. All Souls Day was celebrated similarly to Samhain, with big bonfires, parades, and dressing up in costumes as saints, angels and devils. The All Saints Day celebration was also called All-hallows or All-hallowmas (from Middle English Alholowmesse meaning All Saints' Day) and the night before it, the traditional night of Samhain in the Celtic religion, began to be called All-hallows Eve and, eventually, Halloween.

Celebration of Halloween was extremely limited in colonial New England because of the rigid Protestant belief systems there. Halloween was much more common in Maryland and the southern colonies. As the beliefs and customs of different European ethnic groups as well as the American Indians meshed, a distinctly American version of Halloween began to emerge. The first celebrations included "play parties," public events held to celebrate the harvest, where neighbors would share stories of the dead, tell each other's fortunes, dance and sing. Colonial Halloween festivities also featured the telling of ghost stories and mischief-making of all kinds. By the middle of the nineteenth century, annual autumn festivities were common, but Halloween was not yet celebrated everywhere in the country.

In the second half of the nineteenth century, America was flooded with new immigrants. These new immigrants, especially the millions of Irish fleeing Ireland's potato famine of 1846, helped to popularize the celebration of Halloween nationally. Taking from Irish and English traditions, Americans began to dress up in costumes and go house to house asking for food or money, a practice that eventually became today's "trick-or-treat" tradition. Young women believed that on Halloween they could divine the name or appearance of their future husband by doing tricks with yarn, apple parings or mirrors.

In the late 1800s, there was a move in America to mold Halloween into a holiday more about community and neighborly get-togethers than about ghosts, pranks and witchcraft. At the turn of the century, Halloween parties for both children and adults became the most common way to celebrate the day. Parties focused on games, foods of the season and festive costumes. Parents were encouraged by newspapers and community leaders to take anything "frightening" or "grotesque" out of Halloween celebrations. Because of these efforts, Halloween lost most of its superstitious and religious overtones by the beginning of the twentieth century.

By the 1920s and 1930s, Halloween had become a secular, but community-centered holiday, with parades and town-wide parties as the featured entertainment. Despite the best efforts of many schools and communities, vandalism began to plague Halloween celebrations in many communities during this time.

By the 1950s, town leaders had successfully limited vandalism and Halloween had evolved into a holiday directed mainly at the young. Due to the high numbers of young children during the fifties baby boom, parties moved from town civic centers into the classroom or home, where they could be more easily accommodated.

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The History of Halloween *(Continued from Page 3)*

Between 1920 and 1950, the centuries-old practice of trick-or-treating was also revived. Trick-or-treating was a relatively inexpensive way for an entire community to share the Halloween celebration. In theory, families could also prevent tricks being played on them by providing the neighborhood children with small treats. A new American tradition was born, and it has continued to grow. Today, Americans spend an estimated \$6 billion annually on Halloween, making it the country's second largest commercial holiday.

The American Halloween tradition of "trick-or-treating" probably dates back to the early All Souls' Day parades in England. During the festivities, poor citizens would beg for food and families would give them pastries called "soul cakes" in return for their promise to pray for the family's dead relatives. The distribution of soul cakes was encouraged by the church as a way to replace the ancient practice of leaving food and wine for roaming spirits. The practice, which was referred to as "going a-souling" was eventually taken up by children who would visit the houses in their neighborhood and be given ale, food, and money.

The tradition of dressing in costume for Halloween has both European and Celtic roots. Hundreds of years ago, winter was an uncertain and frightening time. Food supplies often ran low and, for the many people afraid of the dark, the short days of winter were full of constant worry. On Halloween, when it was believed that ghosts came back to the earthly world, people thought that they would encounter ghosts if they left their homes. To avoid being recognized by these ghosts, people would wear masks when they left their homes after dark so that the ghosts would mistake them for fellow spirits. On Halloween, to keep ghosts away from their houses, people would place bowls of food outside their homes to appease the ghosts and prevent them from attempting to enter.

Halloween has always been a holiday filled with mystery, magic, and superstition. It began as a Celtic end-of-summer festival during which people felt especially close to deceased relatives and friends. For these friendly spirits, they set places at the dinner table, left treats on doorsteps and along the side of the road and lit candles to help loved ones find their way back to the spirit world. Today's Halloween ghosts are often depicted as more fearsome and malevolent, and our customs and superstitions are scarier too. We avoid crossing paths with black cats, afraid that they might bring us bad luck. This idea has its roots in the Middle Ages, when many people believed that witches avoided detection by turning themselves into cats. We try not to walk under ladders for the same reason. This superstition may have come from the ancient Egyptians, who believed that triangles were sacred; it also may have something to do with the fact that walking under a leaning ladder tends to be fairly unsafe. And around Halloween, especially, we try to avoid breaking mirrors, stepping on cracks in the road or spilling salt.

But what about the Halloween traditions and beliefs that today's trick-or-treaters have forgotten all about? Many of these obsolete rituals focused on the future instead of the past and the living instead of the dead.

In particular, many had to do with helping young women identify their future husbands and reassuring them that they would someday—with luck, by next Halloween—be married. In 18th-century Ireland, a

matchmaking cook might bury a ring in her mashed potatoes on Halloween night, hoping to bring true love to the diner who found it.

In Scotland, fortune-tellers recommended that an eligible young woman name a hazelnut for each of her suitors and then toss the nuts into the fireplace. The nut that burned to ashes rather than popping or exploding, the story went, represented the girl's future husband. (In some versions of this legend, confusingly, the opposite was true: The nut that burned away symbolized a love that would not last.)

Another tale had it that if a young woman ate a sugary concoction made out of walnuts, hazelnuts and nutmeg before bed on Halloween night she would dream about her future husband.

Young women tossed apple-peels over their shoulders, hoping that the peels would fall on the floor in the shape of their future husbands' initials; tried to learn about their futures by peering at egg yolks floating in a bowl of water; and stood in front of mirrors in darkened rooms, holding candles and looking over their shoulders for their husbands' faces. Other rituals were more competitive. At some Halloween parties, the first guest to find a burr on a chestnut-hunt would be the first to marry; at others, the first successful apple-bobber would be the first down the aisle.

Of course, whether we're asking for romantic advice or trying to avoid seven years of bad luck, each one of these Halloween superstitions relies on the good will of the very same "spirits" whose presence the early Celts felt so keenly.

Thanks to Mike Mitchell



Did Ye Ken?

One quarter of all the candy sold annually in the U.S. is purchased for Halloween.



More Notable Golf Sayings

John Updike: "Golf appeals to the idiot in us and the child. Just how childlike golf players become is proven by their frequent inability to count past five."

Unknown: "The people who gave us golf and called it a game are the same people who gave us bagpipes and called it music."

P.G. Wodehouse: "The least thing upsets him on the links. He missed short putts because of the uproar of butterflies in the adjoining meadows."

Ken Harrelson: "In baseball you hit your home run over the right-field fence, the left-field fence, the center-field fence. Nobody cares. In golf everything has got to be right over second base."

The Ghost Piper of Duntrune

The Highlands have long been known for chilling tales of ghostly apparitions and haunted castles. One of the more enduring legends is connected to Duntrune Castle in Argyll, currently the home of the Malcolm Clan. This castle was built in the 12th century, and is one of the oldest continually occupied castles in the Highlands.

Robin Malcolm, the current chief of the MacCallum / Malcolm clan of Poltalloch lands, firmly believes the castle is haunted by the ghost of a Piper whose life came to a violent end more than 400 years ago.

In the 17th century a civil war broke out in England that had a religious basis to the strife. Charles I had a disagreement with parliament,



over his attempts to impose higher taxes, and an Anglican form of worship. At first the Scots had tried to stay out of this war, but it became sharply divided along religious lines, and Scotland was drawn into the fray.

The King's Scottish army was supported by the Robertsons, Stewarts, Ogilvies, Grahams, Gordons, MacDonalds, MacLeans, MacNabs, and Camerons. Their leader was the military genius, James Graham, the Marquis of Montrose. The Covenant (Parliamentarians) army was led by the powerful Archibald Campbell of Argyll. This led to an armed conflict in the Highlands between the MacDonalds and clan Campbell.

The MacDonalds were led by Sir Alistar MacDonald, also known as the dreaded Colkitto. He was 6 feet 6 inches tall, and could easily cleave a man in two with one stroke of a claymore. Colkitto became a master of hit and run guerrilla tactics, and defeated the Covenant armies in seven battles. In the process Colkitto had helped the clan MacIntyre of Glen Coe, and as a reward for this assistance, the clan Chief gave Colkitto his favorite piper to accompany him on his battle campaign.

Colkitto continued his march through Argyll eventually arriving at Duntrune Castle. In a daring night raid, his men surprised and defeated the Campbell defenders. The piper and a small band of Colkitto's men were left to garrison the castle while he boarded his galley and sailed away to meet with other Royalists.

Before Colkitto could return, the Campbells mounted a counter attack on Duntrune, and the castle fell to the band of Campbells. In an act of vengeance the Campbell's killed all of Colkitto's men except the MacIntyre piper, who was ordered to play for the amusement of his captors.

The Campbells impatiently waited for Colkitto to return to Duntrune. Finally one day his galley came into view in the Sound of Jura, and the clever piper asked permission to play a tune on the pipes that he had created for the occasion - so they bid him to play on.

The piper took his place high on the castle ram-

parts and began playing "Cholla mo Run, Seachain a Dun," or as it is known, "The Piper's Warning to His Master." Colkitto listened closely, and noticed mistakes and missed phrases that were unusual for such an accomplished piper. Waving a grateful salute to the brave piper, he ordered the helm hard about and escaped to the open sea.

The piper was taken before the commander of the castle, Lady Dunstaffnage, known as "the black bitch," and confronted with his treachery. She gave orders that the piper's hands be cut off so that "He will never again give a similar warning." The exhausted piper extended his hands, and the Campbell's watched as these nimble hands that played so well were severed from his arms with a single blow from a chopping axe. Unable to stop the flow of blood, the piper soon died.

Over the years many inhabitants of the castle have claimed to witness strange phenomena. Some have even heard the music of the piper of Duntrune.

Skeptics scoffed, believing that this was just another Scottish ghost story. Then, in 1888, while making repairs to Duntrune Castle, workers unearthed a skull beneath the first floor dressing room. When they dug further, they found the skeletal remains of a man buried in a shallow grave. They carefully removed the skull, torso, legs, feet, arms, and made a remarkable discovery - there were no hands.

The master of the castle at the time, Dean Mapleton, an Episcopal Bishop, ordered the body buried outside the castle walls. He arranged for a Christian burial. A great-granddaughter of Dean Mapleton, informed Robin Malcolm in a letter, that her mother, who would have been five years old when the body was discovered, claimed that the piper's remains were laid to rest in an unmarked grave in Kilmartin churchyard.

If you stand below the castle late at night, you might see a ghostly apparition through the mist of a lone piper on the battlements facing towards the sea, and if you listen carefully, you may hear the haunting sounds of "Piobaireachd-dhun-Naomhaig" echoing across the still waters of the Sound of Jura. Perhaps the piper is still playing his warning, to all who will listen, of the dangers that lie within the ancient walls of Castle Duntrune.



Dick Bevier, caught at the Bartlett Fall Festival last Saturday, bringing back sustenance for Kent McAden, Steve Andrews and George Malone who were manning the MSSJ tent.

Did Ye Ken?

After MacBeth's death, various legends began to grow up around the name of MacBeth. These were eventually collected by the folklorists-cum-historians John Fordun and Hector Boece, and reproduced by Holinshed in his *The Chronicles of England, Scotland, and Ireland*, published in 1577. This was where Shakespeare discovered the stories. *The Chronicles* were a mixture of fact and legend. Although Shakespeare wasn't worried about historical accuracy, he was happy to use Holinshed's own words when it suited him.

“Bonnie Banks o’ Loch Lomond:” What’s Behind the Song?

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This article first appeared in the September 2001 Thistle & Shamrock Newsletter.

In thinking of a song for Halloween, the cheery “Bonnie Banks o’ Loch Lomond” may seem like an unlikely candidate. But when you look into the background of the verses, written at the time of the 1745 Jacobite rising in Scotland, it emerges as a good candidate for a mention at this time of year. First of all, you need to know that in Ireland, Scotland, Wales and Brittany, some people still hold onto the old Celtic belief that if you die away from your homeland, you return by an underground spirit route called The Low Road.

In 1745 the Scottish Jacobite army was in retreat following its invasion of England. As they approached the border, several of the walking wounded could struggle no further and fell back from the rest of the troops in Carlisle, just south of Scotland on the English side. Unfortunately, many were picked up by English soldiers, and were thrown into Carlisle jail.

Written during this period in history, the song tells of two Scottish prisoners in those dreadful circumstances. One was to be set free, and the other to be executed for his part in the Jacobite rising against the Hanoverian king. The two prisoners’ release and execution were timed for the same hour. The freed man would travel home to Scotland the conventional way, tramping wearily for many miles by The High Road. The condemned man, travelling with the speed of a spirit by The Low Road, would be at the instant moment of death, arriving home first. So...

You’ll take the high road
And I’ll take the low road
And I’ll be in Scotland afore ye
But me and my true love will never meet again
On the Bonny Bonny Banks of Loch Lomond.

Most people hear these verses as a simple celebration of the landscape to which the song has brought worldwide fame. And most singers have given it a jaunty interpretation, including the American jazz singer Maxine Sullivan, who had a hit with the song in the 1940s. Wouldn’t verses imagined to be the last words of a condemned man be more effectively sung as a lament? If anyone knows of a version of this song which seems to match its origins, do let us know.

Men: Do You Need Some Fancy New Duds?

A friend of Ben Kemker went to Edinburgh and bought a Stewart Kilt with an Argyle Jacket and Vest. He died before he could wear it. The kilt has the pleats still hemmed, and the jacket still has the tags (465) on it. If you know of anyone in the MSSJ who wants both, the widow wants \$500.00 for both kilt and jacket. Please let Ben know at 901-386-9909; drkemkerdc@gmail.com.

Samhain Coming to Somerville

The Memphis Scottish Society will celebrate Samhain (Halloween, for you Americans), in fine style this year. Allen and Sandy Simpson have graciously and courageously offered their house in Somerville for some exciting spells and potion making. There will be fun and games, and lots of food and liquid refreshments. And let’s see who has the best costume!

Directions to the Simpsons’ house: From Memphis, follow Hwy 64 east to Somerville. In the center of Somerville, at the town square, turn right onto Hwy 76 (southbound). Their address is 9780 Hwy 76 South. Their phone number is 901-466-9443, just in case.



The event is set for 2:00-5:00 pm on Saturday, October 28th. The Memphis Scottish Society will provide meats for the Halloween party. The rest of the meal will be a potluck, and here’s a guide to help you plan what to bring:

Last names A—H, bring salads and other side dishes;
I—O, bring dessert;
P—Z bring chips and dips, drinks, and ice.

Also, bring chairs!



The Scott Monument



On the death of Sir Walter Scott in 1832, the great and good of the city came together to agree on a fitting monument to this outstanding Scottish literary figure. In 1836, an architectural competition was launched, inviting designs for an appropriate memorial. Two years later, the trustees approved the design submitted by George Meikle Kemp, and construction began in 1840.

Calendar of Events

Mondays

Wolf River Pipes & Drums,
6:00-9:30 Contact: Band Mgr,
Kenny Hiner 494-4902 for info.
wolfriverpipeband@gmail.com

Sundays

NEAC Pipes&Drums
2:00-4:00 - St. Mark's Episcopal
Church, 531 W. College
Jonesboro, AR exit 45

Scottish - Celtic Radio Shows

Sundays, 6-7 p.m.
"The Thistle and Shamrock"
WKNO-FM 91.1

Saturdays, 10 a.m.-1
p.m. "Strands of the Celtic Knot"
Robert Campbell, host
WEVL-FM 89.9

Sun and Mon 6 p.m. and
Fridays, 7 p.m.
"The Thistle & Shamrock,"
WMAV-FM 90.3



Monday- 1st, 3rd and 5th

MSSI Scottish Country Dancers
7:00 pm All Saints Episcopal
1508 S. White Station Rd.

Monday, October 23

MSSI Board meeting 6:15
**Panera Bread on Germantown
Pkwy.**

Monday, October 9

MSSI Monthly Meeting
Jason's Deli, Poplar/Highland.
Program: Yvonne Phillips: Celtic
Women Warriors.



October 08: Atlantic Bridge

From dance tunes to Gaelic airs, the musical links between old world and new come alive with Scotland's Alasdair Fraser, Cape Breton's Dougie MacDonald, Ireland's Maeve Donnolly and more.

October 15: New Fall Sounds

Tune into some great new sounds, from both sides of the Atlantic, that artists and their record labels are launching this fall.

October 22: Live from Ireland

Re-live some great sets of Irish music, including years of live performances presented by Fiona with The Chieftains, Cherish the Ladies, and more.

October 29: Real Hallowe'en

As the leaves in the Northern Hemisphere woodlands turn crimson, orange and gold, Hallowe'en celebrations are held in many communities. Rediscover the true essence of Hallowe'en with Fiona and enjoy music for the season that taps into

ancient festivals and the turning of the seasons.

November 05: Seasons of Mist

An ode to autumn in traditional and contemporary music from Celtic roots.

November 12: Chansons

From "chant de marin" or sea shanties of Brittany to the songs of the "voyageurs" of the Canadian fur trade, enjoy the French songs that extend branches of the Celtic music tree from the old world to the new.



Fiona Ritchie

IN CASE YOU NEEDED ANOTHER REASON TO DANCE

Thanks to John Schultz

Many of us are aware that as we grow older we suffer a decline in mental and physical fitness, which can be made worse by conditions like Alzheimer's disease. A new study, published in the open-access journal *Frontiers in Human Neuroscience*, shows that older people who routinely partake in physical exercise can reverse the signs of aging in the brain, and dancing has the most profound effect. That's right! Dancing is not only good for your body, but great for your brain, too!

There are a number of opportunities for dance classes of various forms in the Memphis area. One held from 7:00 PM to 8:00 PM on the first, third, and fifth Mondays of the month is Scottish Country Dancing right here at All Saints Episcopal Church.

Scottish Country Dancing is a sociable dance form with roots stretching back for centuries. Participants are grouped into sets, typically of 3, 4 or 5 couples arranged either in two lines (men facing women) or four couples in a square, and work together to dance a sequence of formations. This will leave them in a new order, and the dance is repeated enough times to bring them back to their starting positions, with everyone dancing each position in turn.

Scottish Country Dancing is danced socially, for pleasure and enjoyment. The basic steps and formations are easy to pick up. From the first chord to the final bow or curtsy, dancers are inspired by the driving reels, jaunty jigs, smooth strathspeys, or lilting slow airs.

Next Monthly Meeting: Monday, October 9, 2017

Jason's Deli - Poplar and Highland

Program - Yvonne Phillips: Celtic Women Warriors

MSSI Board and BN Meeting:

October 23, 6:15 Panera Bread, Germantown Pkwy



GRACENOTES

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