

GRACE NOTES

Newsletter of the Memphis Scottish Society, Inc.

Vol. 33 No. 11 • November 2017

President's Letter

Greetings to all! I want to take this opportunity to thank Allen and Sandy Simpson for sharing their delightful home in the country, Honeysuckle Breeze Farm, with us for our annual Halloween party. They even ordered up a perfect day for it! It was a great afternoon.

(Editor's note: I especially enjoyed Sandy's personal tour of their rare chickens and ducks. I never knew that some varieties of chickens have what look like furry feet. My guess is that they must have originated in cold climates. The tour was fascinating and I recommend it.

On another note, I must thank everyone for voting me as having the scariest costume, but I still wonder if they voted while I had the mask on or off!)

This is the month that we are supposed to present a proposed slate of officers to be considered for election in December. If you have been approached by anyone on the nominating committee and turned them down, I encourage you to reconsider your answer. The Memphis Scottish Society needs You!

A couple of quick reminders: Your membership dues are due now, and it's time to purchase your Burns Nicht tickets. The Burns Nicht tickets make great Christmas gifts...and it's that time of year, too.

It is also time to collect items for the Silent Auction that is held every year at Burns Nicht. This is our only fundraiser for the Scholarship Fund, and it's a great time to get some special Scottish items that you didn't even know you needed. We do ask, however, that the items you donate be gift-quality, or at least clean and in usable condition! Please bring your donations to either Debbie Sellmansberger or myself at the next meeting.



Old Bridge of Strathyre

November Meeting Program:

St. Andrew-Patron Saint of Scotland

Presented by

Steve Martin

See page 2 for further information

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November Meeting

Program Presented by Steve Martin:

St. Andrew, Patron Saint of Scotland

The November presentation centers around St. Andrew, patron saint of Scotland. But is Scotland the only place where St. Andrew is recognized and revered? Come hear how this came to be, why, and more.

Merry and Bright



“Merry & Bright” is this year’s theme for the Christmas production by Lucy & Company. Lucy & Co. is a program for teens and young adults with special needs. They put on productions twice a year where the students dance with their volunteers.

The show is on Sunday, December 3rd at Hope Church (on Walnut Grove) in the South Hall (Entrance 1 & 2) at 2 p.m. Admission is free.

For more information, please contact Gayle at 901-497-5019.



Thanks to Joisinga Noble

Cast of Lucy & Company



Flowers of the Forest

Merrill A. Varner, 91, an active member of the Memphis Scottish Society, passed away on Thursday, October 5, 2017. He is survived by his wife, Joyce, and his son, Terry. Merrill was a veteran of WWII serving in the Army Air Corps and served on the Kwajalein Atoll where the U.S. military tested atom bombs. He retired from the U.S. postal Service as a letter carrier. Merrill was a Director and Board member of the Shriners School. We send our sincere condolences to Joyce and their family.



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*

St. Andrews' Day in the U.S.

As for St. Andrews' Day — here in the U.S., it is a celebration of the beginning of the legitimacy of the Episcopal Church of the United States.

During the American Revolution, the Anglican Church in the U.S., which had never had a Bishop, was cut loose because many of the leaders of the revolt belonged to the Anglican Church. Because legitimacy of clergy follows through an ordination by a Bishop and for Bishops, consecration by a group of Bishops, the American church needed a Bishop. Samuel Seabury, a Connecticut clergyman was chosen to go to London for consecration by English Bishops. However, the Bishops in London would not consecrate him unless he took an oath of allegiance and fealty to the King. Since a war to break loose from the King was going on in the colonies, this would have been ridiculous.



St. Andrew

Seabury hung around in London for three years, not knowing what to do and not able to convince the Bishops in London to consecrate him without the oath. Then one day, he got a note from three Anglican Bishops of the Episcopal Church of Scotland saying they would consecrate him if he would come to Aberdeen. These Bishops were of the non-jurying type and were, themselves, refusing to swear the oath to the King which was being required after the Scottish revolt over Bonnie Prince Charlie.

Seabury went to Aberdeen, received his consecration and came home to be the first Bishop of the Episcopal Church of the United States. The only thing that the Scottish Bishops requested was that the new Bishop institute the Prayer Book of the Scottish Church and use their services and rituals. He did this, and our church has always been more like the Scottish than the English.

Each year, many of our parishes celebrate St. Andrews Day, the anniversary of the Consecration, with bagpipes in church, the use of a Scottish service ritual and prayers and shortbread and other Scottish foods afterward.

Our thanks to Patricia Parker for this information.

The land where haggis is more dangerous than a handgun

In 1971, the U.S. Department of Agriculture decreed that animal lungs could not be used in any foodstuff - bad news for the ten million Scottish-Americans who still cannot celebrate Burns Night with a haggis, traditionally made from the lungs, liver and stomach of a sheep.

Some manufacturers have gotten around the ban by developing a special lung-free haggis for the American markets. The U.S. imitations "aren't bad", former Washington, D.C., correspondent for The Scotsman, Alex Massie, told the BBC, but "without the sheep's lung it's not authentic."

Board Nominations: 2018

(Thanks to Sammy Rich)

Here we go again. It is that time of the year when we must select members to serve on our board. It is a necessary process for us to maintain our 501(c)3 certification.

Being a board member is really a fairly simple task. I wager to say any of our membership can do, so what is involved you may ask.

1. First make the commitment to give a couple of hours each month to attend the board meeting, which the board agrees on at the first meeting.

2. Help be the host for one of our local social events and then promote and solicit help from members to plan, put on, and report on the event before and after the event through our wonderful newsletter *Grace Notes* via George Malone, Publisher.

3. Walk right in. Sit right down, Daddy let your brains hang down.

I never did understand that song, but thought the lyrics were catchy and so here is hoping we can catch a few of you to volunteer for one of the positions on the board that are open. I promise, I do not know how to ask any nicer than this. Please contact any current board member, John Schultz, Sammy Rich or Elaine Meece if you will help us keep the ball rolling.

We hope to see every one at the November meeting. I would like to personally thank those board members that have served over the last 10 years or more for their time, energies and willingness to serve our small but viable organization. It has been fun most of the time, and seldom trying at any time. I have learned a lot about my own Scottish Heritage through my involvement and have learned a bunch of songs and tunes that I didn't even know existed.

Golf Club Sign

Here is an actual sign posted at a golf club in Scotland:

1. BACK STRAIGHT, KNEES BENT, FEET SHOULDER WIDTH APART.

2. FORM A LOOSE GRIP.

3. KEEP YOUR HEAD DOWN!

4. STAY OUT OF THE WATER.

5. TRY NOT TO HIT ANYONE.

6. IF YOU ARE TAKING TOO LONG, LET OTHERS GO AHEAD OF YOU.

7. DON'T STAND DIRECTLY IN FRONT OF OTHERS.

8. QUIET PLEASE...WHILE OTHERS ARE PREPARING.

9. DON'T TAKE EXTRA STROKES.

10. WELL DONE.. NOW, FLUSH THE URINAL, GO OUTSIDE, AND TEE OFF!

Hail to the Chieftain

The Scottish Rebel in Our Presidential Anthem

By Abigail Tucker (Smithsonian Magazine- January/February 2017)

Amid drummed ruffles and bugled flourishes, "Hail to the Chief", was played twice in ear ringing succession for incoming President Donald Trump.

But there's another chief in the mix whenever this song is played, and the peaceful transfer of power is the farthest thing from his mind. His name is Roderick Dhu, or Black Roderick, and he's a bloody-minded medieval Scottish outlaw, albeit a fictional one. He hails from Sir Walter Scott's "The Lady of the Lake," an 1810 narrative poem, later a hit play, set in the 16th century highlands. In one early scene, Roderick's pike-wielding tartan-clad clansmen serenade him with a lusty "Boat Song," the source of our national tribute:

"Hail to the chief who in triumph advances,
Honored and blessed by the ever-green pine!"

It's difficult to overstate the influence of the "Lady of the Lake" on our impressionable young country. The 1812 Philadelphia debut was a smash, staged dozens of times in major American cities with spectacular costumes and elaborate sets. The score was published and fed the craze for parlor music. "These songs were simply in the air," says Ann Rigney, author of "The afterlives of Walter Scott." The hero of "Lady of the Lake" is a nobleman named James Douglas, but American audiences loved the glamorous bandit who ruled by blood right and instinct. Locomotives, mines and even babies were named after Roderick Dhu.

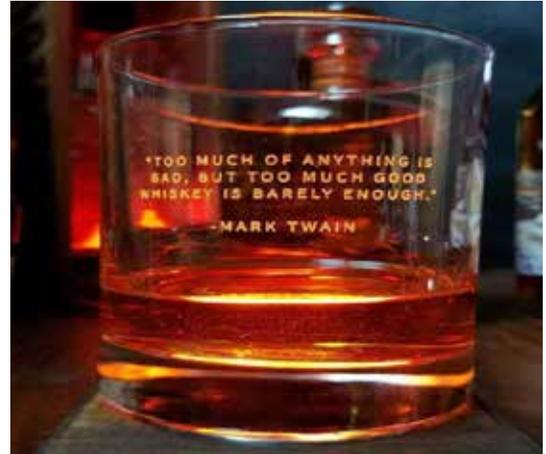
No doubt the War of 1812, America's rematch with England, made the play's politics especially resonant. "Roderick Dhu is this Scottish chieftain who hates England," explains Joseph Rezek, a scholar of British and American romanticism at Boston University. Commanding his people against Scotland's James V, who was half English, Roderick was ruffian and ruler both, not unlike some of the first American presidents.

Even though Americans celebrated outlaws and rebels, we also indulged in a contradictory desire for the pomp and circumstance of authority. Perhaps this was why we needed national songs in the first place (it's no coincidence that "The Star Spangled Banner" is also a relic of the War of 1812). Both George Washington and Thomas Jefferson experimented with personal theme songs, but neither stuck.

"Hail to the Chief" was selected in a more haphazard or democratic fashion. It was first played to honor an American president as early as 1815, when a Boston celebration marking the end of the War of 1812 fell on Washington's birthday. But it really took off in 1829 when the Marine Band performed the march as Andrew Jackson was leaving a Georgetown ceremony for the Chesapeake and Ohio Canal, and provoked three cheers from the crowd. President John Tyler formally picked it as the official anthem for the office in the 1840s.

But because the bloody sprees of a highland fugitive, however poetic, were not really a proper tribute for a U.S. president, the lyrics would be rewritten several times, including a painfully bland mid-20th century version which called to "make this grand country grander." Today, the lyrics are all but forgotten, but the Department of Defense keeps close tabs on the melody, dictating the Marine Band play it in B-flat major and only for sitting

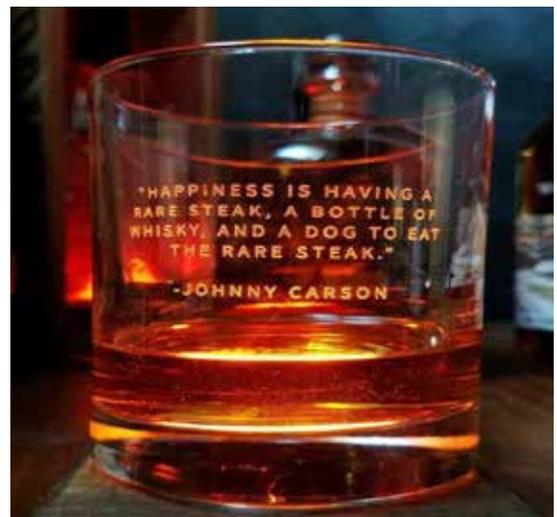
presidents in stately contexts and at presidential funerals. Still, it seems this bandit's tune has proved an apt anthem for a country that so loves its rebel roots.



Holinshead's Chronicles, 1577

In which Raphael Holinshead wrote:

"Gaelic Whisky, Moderately taken,
Sloweth age;
Strengtheneth youth;
Helpeth digestion;
Cutteth phlegm;
It cureth the dropsey;
It poundeth the stone and repelleth gravel;
It preserveth the head from whirling;
The tongue from lispings;
The teeth from chattering;
The throat from rattling;
The heart from swelling;
The guts from rumbling;
The hands from shivering;
The sinews from sinking;
The veins from crumbling;
The bones from aching;
And is a truly soverign liquid if it be orderly taken."



Border Rieving

A Look at One of the Cross Border Feuds

By James Irvine Robertson (*Scotland Magazine*, April-May 2013)

In July 1592, Willie Johnstone stole a black horse from William Carmichael at Gretna on the Scottish side of the border with England. Carmichael's cousin was Sir John Carmichael who had recently resigned as Warden of Scotland's West March, and he wrote to Willie's chief, Sir James Johnstone, asking that the horse be returned, which it was. But Willie now had no horse, and a borderer was nothing without a horse to carry him on raids, so he stole another, this time belonging to a Crichton. This annoyed them so they sought retribution against the Johnstones. In the ensuing skirmish, 15 Crichtons were killed.

The Crichtons were allied with the Maxwells and to say that bad blood existed between the Maxwells and Johnstones would be a gross understatement. The heads of the two families lived some 20 miles apart, the Johnstones at Lochwood Tower, and Lord Maxwell at Caerlaverock Castle. Depending on the political seesaw in Edinburgh, each family often supplied the Warden of the local West March.

There were three marches, each with a Warden on the English and Scottish sides of the border, and they supposedly kept order. But the boundary was of little interest to the people who lived on either side of it. It was anarchic and brutal. Kinship links and alliances straddled the demarcation line. Blood feuds lasted generations. Theft, pillage, skirmishes and murder were constant. This bizarre situation was tacitly accepted in London and Edinburgh. It suited both governments to have a barbarous cordon sanitaire between them, and each side could recruit from amongst the most effective light cavalry in Europe when it suited them.

Lord Maxwell was the new Warden in the summer of 1592, and he had just entered an agreement with Sir James Johnstone to end their feud, but the widows of the 15 dead Crichtons paraded their bloody shirts through Edinburgh to shame the king into action. Maxwell was under pressure and he joined with the Crichtons, the Douglasses, the Kirkpatricks and others in an army of some 2,000 men and marched under the royal banner to teach the Johnstones a lesson. But there were no secrets in the Borders and Sir James had warning that his enemies were coming.

He scoured the country for an army of his own, recruiting Englishmen as well as Irvines, Grahams, Eliots, Scotts, and even an 11 year old kinsman, Robert Johnstone of Raecleuch. He gathered together a force less than half the size of the Warden's. Maxwell offered a reward of £10 for anyone who brought him Sir James' head. Sir James made a counter offer for Maxwell's head, but could only afford a £5 bounty.

Maxwell marched toward Lochwood Tower with the intention of extirpating the whole clan. Johnstone's men beat an advance party and killed their leader. The



Lochwood Tower

survivors sought shelter in Lochmaben Kirk. The kirk was set on fire, and those inside were forced to surrender.

This was a setback, but the Warden's main force still outmatched the Johnstones and their allies, and they set up camp a few miles south of Lochwood Tower. A contingent from Maxwell's army went to burn a Johnstone tower house at Lockerbie. The next morning, the invading army formed itself on the banks of the river Dryfe between Lochmaben and Lockerbie and moved out.

Johnstone concealed most of his men on high ground overlooking his enemies on the river. He led a few horsemen down to provoke them. Maxwell's vanguard took the bait and attacked them. Johnstone retreated, luring them in a running battle into his ambush. His men swooped down, smashed their way through the protective advance party and fell upon the main army. Constricted by its position by the river, it was thrown into confusion and routed. The slaughter continued through the streets of Lockerbie. Upwards of 700 men were killed.

Maxwell himself tried to surrender but the hand he raised in appeal was hacked off. One version has the coup de grace being delivered by the wife of Johnstone of Kirkton, less than a mile north of Lockerbie, who beat out his brains with the key to her tower. Sir James is said to have fixed Maxwell's head and his hand to the battlements of his tower.

Since Maxwell was Warden of the West March and thus representing the king, one would have thought that royal retribution would have swiftly followed. After all, the battle took place only a decade before James succeeded to the throne of England as well as that of Scotland. But the extraordinary lawlessness of the Borders is shown by the appointment of Sir James Johnstone as Warden of the West March only four years later because he commanded the only force capable of keeping any sort of order.

In April 1608, a meeting was arranged under truce between Sir James and the new Lord Maxwell to broker peace between the two families. Each man was only to bring with him one attendant to minimize the risk of trouble. In spite of this, a quarrel broke out between the two attendants. When Johnstone turned to sort it out, Maxwell drew a pistol and shot him in the back, killing him.

But James was now king of Great Britain and ruled on both sides of the border. Anarchy was being ruthlessly suppressed. Those who perpetuated the traditional rieving culture were being hanged or deported to Ireland.

Maxwell was arrested and locked in Edinburgh Castle, from where he escaped and fled abroad. He returned in 1612 and was captured. On 21 May 1613, John Lord Maxwell of Caerlaverock was taken from the tollbooth of Edinburgh to the market cross where, on a scaffold, he was beheaded for the slaughter of the Laird of Johnstone.



John Law

A life of Banking and Gambling

(Scotland Magazine, April-May 2013)

Scotland has a prestigious and at times dubious banking history spanning 300 years. It is peppered with famous names and a series of innovations, such as overdraft, the first mutual savings bank, the first double-sided banknotes, the first banking institute, and the first professional body of accountants.

John Law was one of these Scottish innovators, born into a family of bankers and goldsmiths in Edinburgh in 1668.

He is widely credited as having introduced paper money to the French economy, but more than this, he is known as something of a Jekyll and Hyde character; on the one hand, a brilliant theorist of economics, on the other, a profligate gambler, a murderer, and an international playboy of his time.



John Law

His financial grounding was certainly very sound, having been trained in his father's business from the age of 14.

On the death of his father in 1688, Law abandoned Scotland for the bright lights of London where he gambled extravagantly and flirted with the ladies. He got into trouble, upsetting a rival for the affections of Elizabeth Villiers (who later went on to be a mistress of King William and then the Countess of Orkney). She must have been out of his league, but this didn't stop Law from entering into a duel and killing his opponent.

Down on his luck, but not yet beaten, Law managed to get his death sentence commuted to a fine by claiming manslaughter instead of murder. Rather than face any further consequence of his actions, Law fled to the continent, living a nomadic existence in gambling houses around Europe. But his time was also spent in further study of finance, and Law was working on a great scheme for economic revolution.

In 1700 (or thereabouts), he returned to Scotland and put his proposals to the Scottish Parliament. But perhaps his ideas were too radical for the financial brains of the time. Law's proposals were rejected, but before he again left Scotland, he published a book, *Money and Trade Considered*, with a Proposal for Supplying the Nation with Money (1705).

In 1715 he came to the attention of the Duke of Orleans, regent for the young French king. France was in trouble, facing its third bankruptcy in a century as a result of long, expensive wars and the extravagance of King Louis XIV.

Law's ideas – that the French economy would be turned around through increased credit and the introduction of paper money – were understandably appealing to the beleaguered French duke, and in 1716, Banque Generale was created.

Law's bank was a great success. The capital was divided in shares, with banknotes promising to pay the bearer the value specified on the date of issue.

By 1717, the banknotes were accepted as a means of paying taxes, and the following year, Law's bank became the Banque Royale, making the notes now guaranteed by the King. The French economy was stabilized through centralized administration of paper money. Law was hailed as a financial genius.

But a gambler is always seeking the next big win, increasing the stakes and risks. In 1717, Law set up the Compagnie de la Louisiane ou d'Occident to exploit the apparently limitless resources of the Mississippi basin. Law's "Mississippi Scheme" attracted investors from all over Europe, emboldened by Law's success and the tantalizing thought of all that wealth in the American colony.

Gradually, the company swallowed up most of its competitors, becoming the Compagnie des Indes, until it was so powerful that it merged with the Banque Royale and Law became the French Controller General of Finances.

The bubble burst in 1720. Shares soared to 18,000 accounts in a frenzy of speculation, at which point the more prudent investors cashed in their stock. Suddenly it became clear that the falsely inflated value of the company and the national bank had far outstripped the available capital, and France went bankrupt overnight. It was a disaster that sent ripples across Europe and was a contributing factor to the start of the French Revolution.

Disgraced and impoverished, John Law took to the road once more, eventually dying penniless in Venice in 1729.

Memphis Veterans Day Parade

The 2017 Memphis Veterans Day Parade is on Friday, November 10th at 10:00 a.m. (NOT on the actual Veterans' Day, Saturday, November 11). We will muster at 9:00 a.m. near 300 2nd Street (at Market Street).

For the first time, the Memphis Irish Society and the Memphis Scottish Society are combining in a joint unit. We would love to have you and your family members, too. SAMS members (or any other interested parties) are encouraged to walk or ride with us in this year's parade. This is a kid-friendly event.

We will have lots of flags of Scotland, the Irish Republic, and the U.S., but please feel free to bring your own if you'd like.

Mary Ann Lucas is the coordinator for our participation. If you need to ride in the parade, contact Mary Ann so she can arrange enough seats. She can be reached at 901-725-1879 or e-mail: starcntydown@aol.com.



Calendar of Events

Thursdays

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

Sat, 10 a.m.-1p.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



Sundays

Memphis Phoenix Pipe Band
2:00-5:00
St. Luke Lutheran Church
2000 Germantown Pkwy
Rick Clausi: 831-3843 for info.

Monday- 1st, 3rd and 5th

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

Monday, November 13

MSSI Monthly Meeting
Jason's Deli, Poplar/Highland
Steve Martin: St. Andrew

Monday, November 27

MSSI Board/BN Meeting 6:15
Panera Bread on Germantown
Pkwy.



November 19: Hometown Song

From Ewan MacColl's "Dirty Old Town" to "Festival Lights" by the McCalmans, hear how artists from both sides of the Atlantic are inspired to commemorate their homes.

November 26: Dougie MacLean: New Tomorrow

Fiona meets the Scottish singer and songwriter Dougie MacLean to hear about his collection of new songs, inspired by family and nature. From his worldwide travels, he brings choruses from Scottish and Australian audiences together on this much-anticipated album.

December 3: Music Migration

Fiona recalls the connections that captured her attention when she first travelled in the U.S. in the early 1980s by exploring what ties her world to the music of the Southern Mountains.

December 10: Gifts

Old, new and from both sides of the Atlantic, Fiona handpicks and hour's worth of recordings as gift suggestions for music-loving friends and family. Get a few ideas for your holiday shopping!

December 17: The Gathering

From cottage hearthsides in the pre-broadcasting age to the pubs and back porches of today's session scene, enjoy music that celebrates the gathering of families and friends.





Kilchurn Castle

Kilchurn Castle is a ruined structure on a rocky peninsula at the northeastern end of Loch Awe, in Argyll and Bute, Scotland. It was first constructed in the mid-15th century as the base of the Campbells of Glenorchy, who extended both the castle and their territory in the area over the next 150 years. After the Campbells became Earls of Breadalbane and moved to Taymouth Castle, Kilchurn fell out of use and was in ruins by 1770. It is now in the care of Historic Environment Scotland and is open to the public in summer.

Next Monthly Meeting - Monday, November 13, 2017

Jason's Deli - Poplar and Highland

Steve Martin: St. Andrew—Patron Saint of Scotland

MSSI Board and BN Meeting - November 27, 6:15 Panera Bread Germantown Pkwy



GRACENOTES

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