

# HEATHER BELL

NEWSLETTER OF THE CALEDONIAN & ST. ANDREWS SOCIETY OF SEATTLE

[www.caledonians.com](http://www.caledonians.com)

Volume 115      Issue 9      December 2017

## NEXT GATHERING

**Sunday, December 10, 2017, 2:00 pm at Haller Lake United Methodist Church, 13055 1st Ave. NE, Seattle, WA. 98125.**

## PROGRAM



Our program will be by a female "barbershop" quartet, Vivace. They will sing songs of Christmas as well as familiar tunes. If you are interested in knowing more about who they are, this is their website:

[http://www.live-wires.com/seattle-talent-directory/performers-by-](http://www.live-wires.com/seattle-talent-directory/performers-by-name/item/vivace.html)

[name/item/vivace.html](http://www.live-wires.com/seattle-talent-directory/performers-by-name/item/vivace.html)

## Facebook

Did you know that the Caledonians have a Facebook page? Check it out at

<https://www.facebook.com/seattlecaledonians/?ref=bookmarks>

Diana Smith frequently posts interesting articles and notices, so check back often.

## Sunshine Report

Sunshine Chairperson Bonnie Monro reports this information about members, former members, and those in the Scottish community:

**Frances Crews** is still at Tacoma Lutheran Home in Tacoma. She is not doing well at this time and Gary

is struggling with the stress of her care. Cards may be sent to Gary and Frances at their home address:

Gary Cosgrow & Frances Crews  
8824 S. G Street  
Tacoma, WA 98408

**Kathy Bowie** is recovering well from yet another back surgery. Cards may be sent to her at 311 NE 51<sup>st</sup> St., Seattle, WA 98105

**Chuck Shenk**, husband of long time Caledonian member and past president, Kathy Davidson, passed away on November 23<sup>rd</sup> after a short struggle with lung cancer. He and Kathy were together for 30+ years and were lucky to enjoy great friends and family, travel, and live in fun places, being together. Cards may be sent to Kathy at: 860 Northridge Dr., Prescott, AZ 86301

**Janet Hews** has moved to assisted living at Providence Mount St. Vincent Home, 4831 35<sup>th</sup> Ave SW, Room 302, Bed 1, Seattle, WA 98126.

Although he is not a Caledonian, many people know **Bob Parrish**, formerly a Tartan Day committee member, who suffered several crushed vertebrae. He is currently at Tacoma Lutheran Home, 1301 N. Highlands Pkwy, Tacoma, WA 98406.

**Bonnie Monro** has a bad cold and lost her voice for a while. Cards can be sent to her at 19800 68<sup>th</sup> Ave NE, Kenmore, WA 98028.

Bonnie reminds people that she does not have e-mail, so please call her when you have information about Caledonians who are ill or passed away. Her phone is 425-806-3734.

## Calendar of Seattle Area Scottish Events

### December 2017

**2 Celtic Holiday Concert "A Winter Gift"**, 7pm, Littlefield Celtic Center, 1124 Cleveland Ave., Mount Vernon, WA 98273. \$25 <https://celticarts.org/celtic-events/a-winter-gift/>

**7 Geoffrey Castle, Celtic Christmas Celebration**, The Wilde Rover Irish Pub and Restaurant, 111 Central Way, Kirkland, WA 98033. 8pm. 425-822-8940

**9 Geoffrey Castle, Celtic Christmas Celebration**, The Everett Historic Theater, 2911 Colby Ave, Everett, WA 98201, 8pm. \$22-35

**10 Caledonian & St. Andrews Society of Seattle Gathering**, 2:00 pm. Haller Lake United Methodist Church, 13055 1st Ave. NE, Seattle, WA. 98125. [www.caledonians.com](http://www.caledonians.com)

**12 SSHGA Meeting 7:30 pm**, St. Andrew's Episcopal Church, 111 NE 80th Street, Seattle WA Info: (206) 522-2541

**22 10th Annual Celtic Christmas Celebration**, Kirkland Performance Center, 350 Kirkland Ave, Kirkland, WA 98033. 8pm. \$40. 425-893-9900 <http://www.kpcenter.org/event/geoffrey-castles-10th-annual-celtic-christmas-celebration/>

**23 Geoffrey Castle, Celtic Christmas Celebration**, Northshore Performing Arts Center, 18125 92<sup>nd</sup> Ave NE, Bothell, WA. 7:30pm. \$27-\$30. 425-298-3449

### Looking Ahead:

## Caledonian & St. Andrew's Society Burns Dinner

Plan to attend our own Burns Dinner on Saturday, January 27, 2018.

This year we will be moving to the Latvian Cultural Center, 11710 - 3rd Avenue NE, Seattle, WA. In lieu of a formal bar, you can BYOB and/or add it to the "share" table, if you wish.

Doors will open at 5pm and dinner will be served at 6pm. Dinner will again be catered by Kaspars Seattle Catering.

Tickets are \$45, and may be purchased at our December Gathering. Or, send a check (or have your bank send a check) made out to the Caledonian & St. Andrew's Society to P.O. Box 27278, Seattle, WA 98165-1778.

## New Games in McMinnville, OR



The Celtic Heritage Alliance is pleased to announce Linfield College as the location of the McMinnville Scottish Festival to be held June 9-10, 2018.

Originally formed in July 2011, the CHA is well positioned to continue its mission to promote and preserve Celtic culture and heritage and is excited to carry on many of the events and activities originally hosted in Newport, OR. The new president of CHA is Chris McLaran.

For more information, contact the CHA at [celticheritagealliance@gmail.com](mailto:celticheritagealliance@gmail.com), on Facebook at [www.facebook.com/MacScottishFest/](http://www.facebook.com/MacScottishFest/) or 971-241-9858.



### Recap of the November Gathering

Caledonians enjoyed stories from Scotland by renowned Scottish storyteller, Tom Galt. In the photo he is in the middle of an exciting story.

A short history of St. Andrew and why he is important to Scotland was provided by Ruth McFadden.

## Articles and Topics About Scotland and Things Scottish

### Scottish Country Dancing

Highland dancing is the form of Scottish dancing most often seen at Games, with its emphasis on individual competition, athleticism, and complex footwork. Scottish country dancing, by contrast, is a social form of dancing, although still with some emphasis on graceful footwork, and is usually done in groups of eight.

Scottish country dancing is sometimes mistaken for a type of folk dancing, but it is actually the ball-room dance form of Scotland, as its original base of dancers was from the more educated and wealthy classes of the Renaissance. The origin of the

patterns and steps comes from the courtly dances of the past, and many of the terms used for them bear witness to this: the pas de basque (pa-d-ba) step, the promenade hold, and the allemande formation. When it first became popular around the 18<sup>th</sup> century, it was a shorter, quicker form of dance that was a light relief from the more courtly dances normally danced.



Scottish country dancing at the 2005 Skagit Valley Highland Games in Mount Vernon, WA

There are two basic tempos: the lively jigs and reels, and the slower, elegant strathspey step, which is unique to Scottish country dancing.

Scottish country dancing has been a part of the culture for hundreds of years. It became more formalized in the 1920's when Miss Jean Milligan decided to gather together the dances then current in Scotland and formalize the steps, formations, and instructions of each dance. These dances and those which are still being devised today, are published through the Royal Scottish Country Dance Society. The result is that wherever you go in the world you will probably find a group doing Scottish country dancing using the same steps and formations you are used to, so you can join right in.

Today, there are over 11,000 dances, although fewer than 1000 can be considered "traditional." This makes this social activity a workout for the mind as well as the body. It must be emphasized that while knowledge of the steps and dances enhances the dancers' pleasure, the basic idea of country dancing is to have fun and enjoy it.

As with other kinds of Scottish dancing, there is attention to clothing as well as dance style. Men typically wear an appropriate white Scottish shirt and a kilt, often with white socks even in the daytime. Women often wear full cotton skirts in a plain color with plaid vests and tartan sashes. The

protocol for women's clothing does not require that the tartan of the vest and sash match, but sashes should not be pinned to the right shoulder in Scottish dance.

Well-executed steps improve the look of a dance, but mastery of steps can require quite some time, dedication, and a level of physical fitness. Therefore, while footwork is important in Scottish country dancing, it is more important for a dancer to ensure that he or she is in the proper location at the proper time.

"Scottish country dancing is now recognised as a valuable activity for maintaining health and fitness. Researchers at the University of Strathclyde in August 2010 made a study of seventy women between the ages of 60 and 85 years; half were Scottish country dancers and the remainder participated in other physical activities such as swimming, walking, golf and keep fit classes. The women were assessed on their strength, stamina, flexibility and balance. They all compared favourably with average fitness levels for women in their age range, but the Scottish country dancers were shown to have more agility, stronger legs and to be able to walk more briskly than people who took part in other forms of exercise."

([https://en.wikipedia.org/wiki/Scottish\\_country\\_dance](https://en.wikipedia.org/wiki/Scottish_country_dance))

There are a number of websites dedicated to Scottish country dancing. A notable one is that of the Royal Scottish Country Dance Society at <https://www.rscds.org/Content.aspx> and its local Seattle area organizations. Another is the Scottish Country Dancing Dictionary, with dance instruction, clarification of terms, videos, children's dances, and information about footwork and hand positions, to name a few topics on their website. They have an extensive link to various groups performing Scottish country dances on YouTube at <https://www.scottish-country-dancing-dictionary.com/scottish-dancing-youtube-videos.html>.

The Caledonian & St. Andrew's Society of Seattle started a Scottish country dancing organization many years ago, and it continues as a separate entity now. If you are interested in participating in this healthy activity with the Caledonian Scottish Country Dancers, talk to members Victoria Johnson, Porter Patten, or Rosemary Blakemore.



*Information for this article was obtained from the 2005 program from the Spokane Highland Games, Wikipedia at [https://en.wikipedia.org/wiki/Scottish\\_country\\_dance](https://en.wikipedia.org/wiki/Scottish_country_dance), and the website of Scottish Country Dancing Dictionary at <https://www.scottish-country-dancing-dictionary.com/>.*

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*From the Scotsman Newspaper*

## **Bizarre Edinburgh Traditions**

### **BEING TAPPED ON THE HEAD BY JOHN KNOX'S BREECHES**

If you're a graduate of the University of Edinburgh, you'll no doubt remember being tapped on the head with a ceremonial bonnet as you walked across the graduation stage. The Geneva Bonnet is supposedly made of material taken from breeches belonging to John Knox, the famous theologian and religious reformer. However, in 2000 the bonnet was restored and a label found dating back to 1849. Knox died in 1572. It is often stated that the bonnet was taken into space, but that's not strictly true either – in 2006, a university badge was taken into space by astronaut, Piers Sellers, which was then incorporated into the Geneva Bonnet.

### **EDINBURGH ZOO'S PENGUIN PARADE**



The penguin parade at Edinburgh Zoo, which is now one of the venue's most-loved

traditions, started by accident. In the late 1950s, a keeper accidentally left the gate to the penguin enclosure open, and the penguins then followed him around the zoo. Visitors were so taken with the procession that the zoo decided to make it a regular event, with around two thirds of the zoo's penguin population now taking part daily.

### **EATING A 99 ON PORTOBELLO BEACH**

Enjoying a 99 ice cream at the beach is a popular tradition across the whole of Britain, but the custom has particularly close ties to Edinburgh. According to legend, the tradition of eating a 99 (an ice cream cone topped with a Flake chocolate bar) was started by the Arcari family of Portobello. Stephen Arcari – who founded an ice cream parlour in 1922 – is believed to be the first to add a stick of flaky chocolate to an ice cream cone. The shop, which

was located at number 99 Portobello High Street, lent its name to the new creation.

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## **How Glasgow Found itself at the Centre of the American Civil War**

By David Walsh

In 1863, President Abraham Lincoln spoke of “a new birth of freedom”. The United States had been a war with itself for two years over the emancipation of slaves - and would be for two more - when he made this remark in the Gettysburg address.

At the same time, across the Atlantic, Glasgow was well on its way to becoming the ‘Second City of the Empire.’ An ever-expanding metropolis, it was an industrial powerhouse of shipbuilding, engineering, textiles, manufacturing and banking. So how did Scotland's largest city find itself embroiled in a brutal civil war on foreign shores, thousands of miles away? The answer lies in Glasgow's industrial prowess.

The Confederacy - originally made up of seven slave-holding southern states which broke away from the United States with a further four joining after hostilities broke out - relied heavily on agriculture to maintain its economy, particularly cotton grown on slave plantations. Soon after civil war erupted, the Union - the anti-slavery northern states - conceived the Anaconda Plan in 1861; a blockade of southern shipping to effectively maintain a stranglehold on the Confederates.

In order to survive the war, the South needed to source supplies from Europe - and more importantly, fast ships to bring these much needed cargoes safely through the blockade. Agents for the rogue state quickly found them on the Clyde. Looking for fuel-efficient vessels with shallow but spacious hulls for cargo and crews, which also boasted manoeuvrability and above all speed, they bought dozens of second-hand, Glasgow-built paddle steamers. Designed to be powerful and carry hundreds of passengers, they were well suited to the task of outrunning ships in the Union navy.

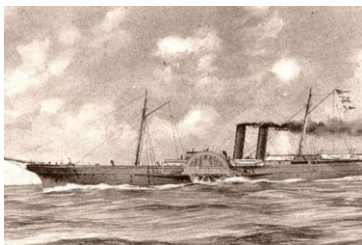
It wasn't long before shipbuilders in Glasgow realised that they were making a fortune selling on older ships, and soon began taking orders for new vessels with bespoke design changes. Of course, new orders meant more jobs on the Clyde, but the

stream of wealth now coming to the city sat uneasily with many Glaswegians.

Public opinion was deeply divided over whether it was conscionable to support the Confederacy economically while siding with the anti-slavery Union in principle. After all, Britain had made its overtures to abolish slavery nearly 60 years earlier, with William Wilberforce's Slave Trade Act in 1807. While this effectively dismantled the trading of slaves throughout the British Empire, it wasn't until the 1833 Slavery Abolition Act that slavery was ultimately abolished.

That said, much of Britain's prosperity relied heavily on cotton exports. The battle to reconcile economic reality with anti-slavery sympathies was most keenly felt in Glasgow. Opinion continued to be divided throughout the course of the war.

The blockade runners enjoyed considerable success outwitting the enemy, providing a vital lifeline to the South. Shipping cannons, rifles and munitions on their inward journeys, the vessels then transported raw cotton and tobacco back to neutral ports in the Caribbean, to be shipped on to Liverpool or Glasgow as payment.



While 355 steamers ran aground making these journeys, over a thousand were captured by the enemy, with some eventually pressed

into the Union's service. The CSS Advance, a Greenock-built steamer, made some 20 successful runs from the Caribbean to North Carolina before being captured trying to break out of Wilmington port. She was recommissioned - as were many of her peers - into the Union Navy, joining the blockaders off Wilmington in a reversed role. The CSS Atlanta, a Govan-built ironclad ship, managed only one run before it ran aground, before being refloated to serve as a Union vessel.



Runs were made well into 1865, but by then the Confederacy was beset by a series of military setbacks. It eventually collapsed, with much of the

infrastructure and economy in tatters. The abolition of slavery was finally realised and four million slaves left plantations as free men and women. Around 750,000 men had fallen on battlefields fighting to decide whether America's founding principles of freedom for all truly did apply to everyone - and Glasgow's contentious role in the Civil War has not been forgotten.

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## Hogmanay – Scottish New Year Celebration



By Gillian McDonald

Early 17<sup>th</sup> century origins of the word "Homanay" suggest that the word came from

*hoguinané*, the Norman French form of Old French *aguillanneuf*, meaning "last day of the year" or "new year's gift."

One of the most famous New Year celebrations in the world happens in Edinburgh, where the traditional Hogmanay street party attracts around 75,000 revelers each year. But why exactly is Hogmanay such a major event in Scotland?

Scotland's enthusiasm for Hogmanay likely first emerged during the 16th century, when Oliver Cromwell's Puritan-led Parliament banned Christmas celebrations in 1647. Despite the ban being lifted just 13 years later, the country's excitement for Christmas was never really reignited. As late as 1958, Christmas Day remained a normal working day and it wasn't until 1974 that Boxing Day became a public holiday in Scotland.

The Presbyterian Church of Scotland placed little emphasis on the importance of Christmas, due to its historic perception as a Roman Catholic 'popish festival'. Instead, Scots switched their attention to the non-religious celebration of Hogmanay. With two days of public holiday following the New Year, Scots could eat, drink and be merry with friends and family.

Historian Ronald Hutton from the University of Bristol suggests that the long, dark Scottish winters helped to keep the tradition alive. "The further north one went in Britain, the colder and longer the midwinter nights were and the less there was for farmers and fisher folk to do at that season. Northern Scotland provided both the need and the opportunity to spend it in making merry."

As time went on, the Hogmanay traditions and customs we recognise today became commonplace, with first footings, parties and Auld Lang Syne. "All through the 18th century New Year's Eve was kept with an ever greater ebullience at Edinburgh until by the 1800s there were more people abroad on the streets in the hour after midnight than at noon," says Hutton.

(Since Hogmanay is a New Year's holiday, this article will be continued in the January issue of *Heatherbell*.)



A fellowship founded in Seattle in 1902 to foster a love of Scotland, her people, and her heritage.

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