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Professor Graeme Morton to leave Guelph

It is with mixed feelings that we must bid farewell to Professor Graeme Morton who will be leaving his position as Chair in Scottish Studies at the University of Guelph to take up the role of Chair in Modern History at the University of Dundee. On the one hand, we are truly sad to see him go, on the other we know that being selected for the new position is a great honour for Graeme and we would like to think that his time here in Canada was in no small way instrumental in his success and we wish him all the best. The following speech given by Dr. Kevin James at University of Guelph's farewell event for Graeme sums up the warm affection that faculty members feel for their beloved professor:

Graeme Morton knows better than any of us that the popular image of the Scottish-Canadian – the kilt-clad Highlander exiled by Clearance and compelled by tragic circumstance to leave Scotia's shores for a new life – a better life – for himself and his family in this wintry land, with no homecoming in prospect, is a gross caricature. Many have been lured here by factory jobs, and yes, by the Academy. And not a few return.

But returning to the burly Highlander, how does Graeme himself measure up to this stereotype? He is a Lowlander – never having donned a kilt until, appropriately, he came to Canada. He is a son of Kirkaldy, like that prophet of the invisible hand, Adam Smith, and like that man who remade time, Sir Sanford Fleming. He is, like tens of thousands of his compatriots, a post-War migrant to Canada. And like many thousands before him, like our venerated town father, John Galt, like a department predecessor, Ted Cowan, the arc of his career now takes him home, having made an indelible mark upon our department, our College, our university, and our community. Graeme, as you take your leave from us on this, the eve of Scotland's boldly proclaimed Year of the Homecoming, know your work is much appreciated and that you will be missed.

My own relationship with Graeme began as his student some 16 years ago in the then

Department of Economic and Social History at the University of Edinburgh, a refuge for empiricists in that venerable place that boasted four history units and such genteel practices as mid-morning tea and a departmental library operating under the honour system. Indeed, I recall with some clarity Graeme dispensing valuable

advice after a congenial Department social, on the eve of the submission of my last thesis draft, much to my benefit.

Graeme proved as an advisor, as he has a colleague, to be generous, expert, amiable, and to evince the most democratic approach to management. Not for him the layers of academic hierarchy, the finely calibrated series of orders and ranks. No modern incarnation was he of the petty bonnet laird of lore, nor his nineteenth-century incarnation, the Highland magnate, nor did his style evoke the caricatural highhandedness of that famous Grand Manager for Scotland, Henry Dundas, and first Viscount Melville. He favours those distinctly Scottish practices of convening and moderating – despite, perhaps because of, the remarkably young age at which he was appointed to his position in Edinburgh, or indeed the eminence of the position he has held here. In the dispatch of his duties at Guelph he has displayed the admirable energy and humility of the lad o'pairts, from organizing quilt displays to welcoming VIPs, to co-coordinating conferences, to leading acclaimed undergraduate and graduate training and research programmes.

That Graeme leaves so lamenting his departure testifies to the range of work he undertook readily and with spirit and success, much of it highly visible but so much of it remarkably invisible to us, over almost a decade in which he increased



Scottish Studies Foundation's VP, Maggie McEwan presents Graeme with a specially engraved quach. It reads: "To Graeme Morton with thanks for your years of service to Canada. Presented by the Scottish Studies Society and Foundation."

student support, extended links to the community, and worked tirelessly to raise to an unprecedented level the international profile of our Centre.

But what seems a short time to us has represented critical years of adjustment, and of generosity, in your family's life, for we are keenly aware that if Scotland lent us Graeme to undertake these tasks, so too did the Morton family. We are aware of the contributions made by Angela, Sam and Evie, first in adapting to our occasionally inhospitable climes, and in supporting Graeme's heavy work, lightening it with your good humour and your enduring support of him, and through him, us. Thank you. I might also add that much loved canine members of the clan Morton have made the long transatlantic foray – no small logistical challenge. Please convey our thanks to them.

And so we are to lose you to a place where Churchill was dealt ignominious defeat (by a Prohibitionist no less), a city known affectionately to us Victorianists as the city of three Js – jam, jute and journalism – and now one G, too, who joins one of the most eminent Scottish history research units in the world.

We are reminded at this moment that we are a nation shaped, much for the better, not just by immigrants, but by emigrants, sojourners, the adventuresome and peripatetic, by a churning of people, of all

nationalities. They are people on the move, and many take their leave from here – emigrant French Canadians who made their ways to the mills of New England, Famine Irish for whom Canada offered a staging-post on their way to America, remittance workers to return home after extended stays here. We are a nation for whom home and homecomings are complex affairs. And this holds true for Scotland, too, with its remarkable ‘culture of mobility’ stretching back hundreds of years, and of which Graeme, Angela, Sam and Evie are so much a part.

And so, like the sojourning Hudson’s Bay Company Orcadians of old, like the industrial and agricultural workers of the colonies and young Dominion who developed that remarkable rhythm of transatlantic movement, and like the forty percent of twentieth-century Scottish migrants to these shores, Graeme, Angela, Evie and Sam are returning from Canada to Alba’s northern kingdom. We have much to boast of for their decade here – a Centre for Scottish Studies, a proliferating number of exchanges, including one with your new academic home, Dundee, a coterie of graduates, and a programme, community base, and faculty complement energized by your efforts, and inspired by your example.

From Kirkaldy to Guelph and then home again: in crossing the sea Graeme follows a familiar and well-serviced route. Many will follow you in 2014 on a Homecoming pilgrimage. But you and your family have two places to call home, and two places that claim you and invite homecomings – and on any Canadian homecoming, however brief, you will be welcomed as friends who offered so much to Guelph and to the wider community during your time here. Should you pine for these lands, and for that Canadian homecoming, without crossing that expanse of sea, you may betake yourself to that corner of Edinburgh Castle where, perhaps apocryphally, it is said you will find a small piece of Scotland that has been declared Canadian soil. For what returning migrants, from James VI’s dreaming seventeenth-century baronets of Nova Scotia to the HBC sojourners to the Highlanders and Lowlanders who came from, and returned to, Scotland have shown us, is that links, institutional, cultural, but above all personal, endure. Graeme, Angela, Sam and Evie, we wish you best wishes in your travels, and every success as you embark upon your new lives in Scotland, having done so much to enrich ours here at Guelph and in Canada. ■

Guelph's Farewell to Graeme Morton

by *Jamie Reid Baxter*

The simmar wes shinin'
o'er Ontario's fermlands,
And bricht wes the sun,
that dazzled the ee,
As we met aboot noonday,
baith laddies and lassies,
Whan Graeme set aff
on the road to Dundee.

Says he "Dear Guelph colleagues,
I canna weel tell ye,
This road and this distance,
nae pleasure they gie:
Sae gin ye'll permit me,
I'll greet a wee bittie,
Afore I get gaun
on the road to Dundee."

This set us aa aff,
wi bawlin an greetin,
We loe'd oor Guelph Graeme,
the best chiel micht be,
Wha'd appear'd like an angel
at ilka staff meetin,
And nou had been luréd
awaa to Dundee.

Braw years has he gien us,
he's fairly enrich'd us,
He's shown us how gen'rous
true Scotsmen can be:
Though the call o' auld Scotia
can nae be denyit,
We're sorry he's takkin
the road tae Dundee.

May the road rise tae meet him,
as he traivels eastward,
And warm be his welcome,
And faur ower the sea:
But Graeme,
we ken that ye winna forget us,
Ye are a braw gallant,
and that's nae a lee.

Guelph's simmar is ower,
this year the hairst's early,
Oor tears they are fallin
like leaves aff a tree:
But Guelph isna selfish,
for we are Canajuns -
And we wish ye, Graeme,
aa the best in Dundee.

Jamie Reid Baxter was the 2013 Jill McKenzie Visiting Speaker at the Scottish Studies Fall Colloquium. These verses, based on the well-known popular song "The Road to Dundee," were written for Graeme Morton's farewell reception at Guelph; they seek to express something of Jamie's admiration and respect for Graeme Morton and the Scottish Studies Foundation, and the Centre for Scottish Studies.

Glossary:

Bricht = bright

Gie = give

Gaun = going

Gin = if

Bawlin an greetin = weeping and wailing

Cheil = fellow

Ilka = each, every

Braw = fine, splendid

Gallant = brave, chivalrous

Denyit = denied

Ken = know

Lee = lie

Hairst = harvest



Catherine Carstairs

It is with great sadness that the History Department says goodbye to Graeme Morton, who has been a wonderful colleague, a stellar ambassador for Scottish Studies, and an outstanding scholar. Replacing Graeme will be difficult indeed, but we are beginning the process.

In 2013-4, the history department will be hiring a postdoctoral fellow, who will help oversee the Scottish Studies Office, edit the *International Review of Scottish Studies*, coordinate the Spring and Fall Colloquium in 2013-4, attend the Scottish Studies Foundation monthly board meetings and attend the annual events of the Scottish Studies Foundation. We will also begin conducting long-term planning for the Chair and for Scottish Studies more generally.

Catherine Carstairs is the Department Chair and Associate Professor at the University of Guelph's Department of History

From the Mailbox

I'm most interested in The Scottish Diaspora Tapestry for several reasons. All things Scottish are important to me. My paternal grandfather, Kenneth Corbett, came to this country (from Cromarty in the Highlands) at the age of 18 in 1881 with a plan. He would ride the railway for two years to determine where best to homestead. He did this, working in the cook's car, and decided that the Pipestone Creek area (at that time in the Northwest Territories) just inside the Saskatchewan boundary as of 1905 would offer good farmland and a pleasant valley area.

He did this and he and my grandmother raised seven children, all of whom did very well for themselves and their respective communities as have the generation that followed, myself included.

My maternal great grandparents from, the Glasgow area, arrived in Buckingham, Quebec in the early 1850s and then moved on to Perth, Ontario. Both my great granddad, Alexander Charles Stewart, and my great uncle, known as J.J. Stewart (wanted to distinguish himself from others with the same name) were young men when they moved to Manitoba. Alexander built the first hotel in Neepawa, MB, later became the Immigration Officer in MB and was very active in politics. J.J. Stewart transported for the Hudson's Bay from Portage La Prairie to St. Lazarre, MB. Later he became well known for his experimental farming practices. Both these young men, married, raised numerous children, who again did extremely well in their chosen fields.

Finally the other reason I'm interested in the tapestry is that I'm a long time textile person. I'm a charter member of the Embroiderers' Assoc. of Canada, a founding member of the local Winnipeg Embroiderers' Guild, a museum person who has researched and written about many different textiles and

Winter

by Mary MacKay MacMillan

The winter moon eludes us now
stars tremble
icons fall
but here
perfection in a snowflake
and happily
your hand with mine
is all

Thanks to the MacMillan family for its dedicated support of the Scottish Studies Foundation over many years.



Mary MacMillan signs her new book of poetry entitled "Intermezzo" for fellow author and Scottish Studies Foundation Director Douglas Gibson

I am a designer/embroiderer known for my wall pieces, garments and accessories. And finally I am a member of Clan Ross.

It would be wonderful if someone could give me some concrete information as to who the Diaspora Tapestry team met in Manitoba and more importantly who, if any artists were assigned to the tapestry.

Dot From,
Manitoba

Ed: Dot has since heard back from Yvonne Murphy at the Scottish Diaspora Tapestry Project.

Move to NFP status well underway

During the course of the year, Scottish Studies Foundation Director Bill Davidson has been steering us through the procedure required by Industry Canada due to a change in the law governing registered charitable organizations. This requires the Scottish Studies Foundation and the Scottish Studies Society to transition to the Canada Not-for-profit Corporations Act (NFP Act) by October 17, 2014.

The first step in this process was to prepare new sets of by-laws which comply with the NFP Act and have them approved by a two-thirds majority of voting members. As of April 6, 2013 this step has been completed and we thank all of you who took the time to cast your vote.

In order for us to continue operation, the next step is to replace our existing incorporation documents (also known as "letters patent") with a document known as Form 4031: Articles of Continuance and, as with the by-laws, these must be approved by a two-thirds majority of voting members.

To accomplish this, suitable ballots will be mailed to members and must be returned for receipt at the SSF office by September 30, 2013.

Please note that although the format of the new documents has changed, the content is essentially that of the original.

All of us on the Board of Directors thank you for your assistance and cooperation in this important matter and should you have any questions, please contact David Hunter at 416-699-9942 or by email at davidhunter@scottishstudies.com.

Also, in order for us to inform you about this and other matters please send your latest email address to David Hunter so that our list is up to date.

Mark your calendars!

Our 2013 Fall Colloquium is scheduled for Saturday, October 5.

We'll be featuring presentations by Dr Alasdair Durie (University of Stirling), Professor Marjory Harper (Aberdeen University), Dr Donald Gillies (Ryerson University), Dr Kevin James (University of Guelph), and Dr Katherine Haldane Grenier (The Citadel, US).

Also returning this year is the second-hand book sale alongside many new publications to tempt you.

Registration will take place from 9.00-9.30am and the venue will be Rozanski Hall, University of Guelph.

Early bird registration at \$25 will be available until September 27 after which regular registration of \$30 applies. The special rate for members of the Scottish Studies Foundation is \$25 any time.

Your Chair's Awa Hame

by Professor Graeme Morton

One of my favourite stories about Rev William Bell (1780-1857) is how he broke the news to his wife that they would leave Scotland for Upper Canada. She had an inkling of an overseas move after earlier talk of life in New Zealand, but this transatlantic plan had come out of the blue. When William broke the news that he was to become the first secessionist minister at Perth in Lanark Country he did so by letter. Mary's reply also came by post, writing plainly how she feared missing her friends. Her husband was not to be daunted: "My Dear Mary, I love you so much, but I love God more." She couldn't argue, and William softened her angst with the comfort "that in Heaven you will see all your friends that are worth seeing, and I trust you will find that to be your native country." Mary relented and on 5 April 1817, she, William and their six children set sail.

Stories like this are familiar to all of us who have left our homeland. And if not us, then it was our parents, grandparents and those further down the line of generational 'greats' who experienced the pangs of departure in our stead. There is also anguish for those who later return to Caledonia, hit by a second set of tearful goodbyes and promises to keep in touch.

And that, my friends, will soon include me! After nine simply fantastic years as the Scottish Studies Foundation Chair, I'm to return home. I'm off and awa to the town known for its jute, jam and journalism – the place of the Broons, Oor Wullie and Desperate Dan – to Dundee, to take up the position of Chair in Modern History.

What can I say? Well, maybe what I've always said: if you bring a Scotsman out of Scotland and make him talk about home, encourage him to write a book on the Scottish Diaspora, and keep telling him how much you love the auld place and that you long to return to Glasgae or Auchtermuchty, well, sooner or later he's going to take the hint. So after all these years talking about Scotland, I'm away back to live there – going just up the road from where I grew up (the seaside village of Kirkcaldy) which means being close enough to family without being TOO close!

How, then, do I reflect on my Canadian sojourn? Well, for a start there are nothing by happy memories. How could it be otherwise? I've attended just south of one hundred Burns suppers and Scottish events over the last nine years, and there are always as many smiles as drams upon everyone's lips. And if it wasnae Burns we were celebrating, then it was the many amazing

Canadian Scots of the Year. I think it just passed over me a little at the start, but what an impressive group of high achieving, wonderful generous people have been honoured. Of all the amazing work that the Scottish Studies Foundation does, the annual Scot of the Year extravaganza each April is maybe the most important, as well as a great deal of fun. Folks, maybe you once took it for granted, too – but historically, this is huge!

So what else have I done with my time as the inaugural Scottish Studies Foundation Chair. Well it all started on a boat, a Tall Ship to be more precise: Lake Ontario on the Empire Sandy. There in 2004 you found this pale Scot blinking up at the CN Tower while his family hunted round for the sun block. It is never that warm in Scotland in September – never! Next up was a coffee in the Bullring Pub at the University of Guelph with the Rt Hon Ralph Fergusson, PC, whose main purpose was not just to invite me to my first St Andrew's event, but to ask "the question" I knew would soon come: "Have you got a kilt?" On hearing my reply that your average Scotsman straight out of Scotland tended not to wear said garment into work (did he forget how windy Edinburgh can be?), he not only arranged for me to be driven to our event in Petrolia (I had yet to buy a car), and to stay at his farmhouse, but to present me with a quite wonderful Highland outfit! Ralph had begged and borrowed from the neighbourhood, and for one night only I had my plagiarized kilt. Which would have been OK if we were not each of us asked to stand up and declare our tartan and, of greatest panic to me, where our kilt was from!? Dear Lord, I didn't have the heart to point my finger at so many gentlemen in the room that night! Needless to say that after wearing another man's kilt, and I think most men would agree here, that in double-quick time I was off to Scotland to acquire a Douglas Tartan I could call my own.

And the tales could go on. From the male-only Hart House Burns Suppers that went as close as possible to recreating Souter Johnnie's night on the tiles, to the unenviable task of following hockey great and Liberal MP Ken Dryden to the microphone, keeping the assembled families that little bit longer from their celebratory ball game on a



Professor Graeme Morton

beautiful Saturday afternoon: "Hurry up!" I heard, the only surprise being (or perhaps not) that it came from my own daughter!

And what about leading a tour party around Scotland... Every stop on our trip had an important historical purpose, with friendly historians brought in and our own minibus to take us around. We travelled from the 17th Hole at the Old Course in St Andrews to Stromness in the Orkney Islands, over to Skye and then to Glasgow and Edinburgh. Serious research was carried out at each destination: we tracked down Cullen skink for lunch and, more importantly perhaps, we tracked the cost of a dram of Highland Park whisky at each destination – from its home distillery in Kirkwall until we reached the Edinburgh Hilton Hotel. The redoubtable Alan Gordon was my partner in crime (and he was paying!), and while the Hilton charged him the most, we soon worked out it was free to pour on your porridge at breakfast – and, unbelievably, the Hilton's breakfast was self-service. Who would have thought getting up each morning could be such thirsty work!

But when not indulging in a full Scottish breakfast, what else have I been up to? Well, here's a wee aide-mémoire to the structures put in place by my colleagues and I to help strengthen the Scottish presence in Canada. All done, I might add, with the help of the Scottish Studies Foundation and many other wonderful donors and friends:

Completion of the Scottish Studies Foundation's \$1m pledge to establish North America's first privately endowed Chair in Scottish Studies in perpetuity.

The Canadian-Scottish community acknowledged in a visit to the University of Guelph from First Minister Rt. Hon. Jack McConnell, MSP in 2005.

New scholarships for graduate students, supporting research in Scotland: honouring Edward Stewart, Jane Grier, Frank and

Cicely Watson, and the St Andrew's societies of Toronto and Montreal.

New SSF Access Award for undergraduate students facing financial hardship.

*Online adult learning opportunities: the Scottish Studies Certificate:
<http://www.scottishcertificate.com>*

*Creation of Centre for Scottish Studies for research and outreach:
<http://www.uoguelph.ca/scottish/>*

Developing the Scottish Studies Foundation Digitization Room at UoG Archives with funding provided by the SSF.

Donations to the UoG Archive and Special Collections

Launching the Guelph Series in Scottish Studies, pairing graduate students with senior scholars in book publishing

New course on Canadian Immigration at University of Guelph Humber, seed-funding from the SSF.

*Full Digitisation of the International Review of Scottish Studies:
<http://www.irss.uoguelph.ca>*

Funded research: tracking Scottish migrants to Canada; tourism; crime; oral history.

Funded Post-doctoral researchers in Scottish and Scottish/Ulster Studies

International Conferences: "Scottish Encounters with Indigenous Peoples"; "Associational Culture in the Diaspora"; "John Galt" amongst many others.

The Scottish North American Leadership Conference.

Creation of two funded keynote lecture series: Jill McKenzie Memorial Lecture and the St Andrew's Society of Toronto Lecture.

Ossian Digital Art Exhibition.

Diaspora Photographic Exhibition.



University of Guelph Department of History faculty members: Peter Goddard, Former Chair of History, Graeme Morton, Chair of Scottish History, Catherine Carstairs, current Chair of History, and Kevin James, Undergraduate Coordinator

Collaborations with the Scottish Government and Scottish Development International.

And all that activity sat alongside the day job: teaching students, writing the odd history book or two with the confidence of Eleanor Rigby that few will read them, and playing a small part in helping guide the University of Guelph through the stormy waters of public spending cuts.

At the UoG I have been so grateful to all my colleagues for their work and friendship: to Elizabeth Ewan who has been the heart and soul of Scottish Studies before my arrival, and will continue to take things forward with perfect grace; to Kevin James and Linda Mahood who know the fun that can be had at a Burns Supper and value, deeply, the support the community gives to our students; the Scottish Studies grad students in the Office and those who participate so wholeheartedly in our activities, and to my colleagues in the History Department, the College of Arts, and in Alumni Affairs and Development. It continues to be a team effort that goes right to the top: University President Alastair Summerlee was born on the Isle of Skye and is well aware of the merits of Talisker whisky.

And at this point I think past and present members of the Board of the Scottish Studies Foundation and its sister organization the Scottish Studies Society need to look away now. Please SSF members don't tell them, because you know the Scots are not good at

handling praise (we are never happy unless we're miserable!) – but these guid folk are simply the best. It is no wonder the Foundation has raised over \$1m, because to use a Canadian-ism they are awesome, or a Scots-ism they're nae bad. The Scottish Studies Foundation is the envy of every university in Canada, and every university in Scotland. And they do what they do, because they know how important it is to preserve the Scottish tradition. Best of all, they do it in a way that is fun: why meet in a corporate board room when you can gather in a Scottish pub; you can debate just as well, and the beer's better.

The Scottish Studies Foundation is a rare thing (in the English and Scottish sense of the word) – please continue to give them your support and maybe once in a while say how much you appreciate their efforts. I used to think Burns events just happened, with a few talented folk coming along to play some music and sing some songs. I now know different – I know now how much work the Board puts in to all your events. Please continue to support their work (and your fun!) And please continue to support the University of Guelph: proud home of the Scottish Studies Foundation Chair. Scotland's future depends on it.

Farewell, and I'll next see you all in 2014 — the Year of Homecoming. ■

The future of Gaelic language and culture in Nova Scotia and Canada

Lewis MacKinnon identifies seven precepts that can guide sustainability

Gaels through their Gaelic language and cultural identity have had a long and largely misrepresented and unrecognized history in Canada. In 1867, at the time of Canadian Confederation, Gaelic was the third most widely spoken European language after English and French.

It was estimated by clergy in the late 1800s that 250,000 people in Canada spoke Gaelic. They could be found in many different regions across the country, including Nova Scotia, Prince Edward Island, the Codroy Valley of Newfoundland, New Brunswick, the Eastern Townships of Quebec, Glengarry County in Ontario, Bruce County in Ontario, Vancouver, and Winnipeg. (Jonathan Dembling 2006)

In 1891, a motion was put forward in the Senate of Canada to have Gaelic recognized as an official language in the country.

In the 1901 Census, 50,000 Nova Scotians cited Gaelic as their mother tongue.

For reasons pertaining to perceived low socio-economic status related to speaking and maintaining Gaelic identity and anglo-centric state policies outside of French Canada, the language and culture of Gaels in Canada were not recognized as unique and distinct and as a result suffered severe decline and almost complete assimilation.

In Nova Scotia, the persistence of Gaelic and the advocacy work of the Gaelic community in the 1990s via the Gaelic Council of Nova Scotia spurred investments in Gaelic by the Government of Nova Scotia, raising the level of prestige for Gaelic and communicating its value to both residents and visitors.

The establishment of an office for Gaelic Affairs (2006) by the Government of Nova Scotia has created greater awareness, understanding and appreciation of Gaelic and supports Gaelic language learning and participation in cultural expression.

Today, Nova Scotia represents the remaining region in Canada and North America where, in the face of overwhelming odds, a Gaelic language and culture persist, being passed down from generation to generation.

The present level of Gaelic language and cultural activity in Nova Scotia is very encouraging: hundreds of adult learners participating in community-based language and cultural learning, a mentorship program that links Gaelic speaking elders with keen

adult learners, a school-aged youth mentorship program, over 1200 students receiving some Gaelic language and studies programming in the province's public schools, bilingual English-Gaelic boundary signage in the province's eastern districts, 6 Gaelic related institutions offering various programs and 3 major festivals incorporating Gaelic language and cultural expression.

The health of Nova Scotia's Gaelic Community, represents a resource and "go to" place for Canadians in other regions of Canada.

To ensure a healthy, robust future for Gaelic in Nova Scotia and by extension Canada, the following seven precepts are considered important to further supporting the Gaelic language and cultural identity community in Nova Scotia.

Superiority of languages and cultures needs to be further deconstructed

While there has been a great and welcomed change in general attitudes about the hierarchy of languages and cultures in Canada, ongoing work to better understand, appreciate and recognize their intrinsic value is required across all governments, related institutions and at the community level to dispel views that any one language or culture is more suited than another to communicate societal precepts.

Fundamentally, languages and cultures have intrinsic value based upon the fact that they exist and are the mediums of expression of peoples. Historical events and subsequent language and cultural policies have positioned some languages and cultures to be in more powerful positions than others. These events and policies are oftentimes confused with superiority.

Language and culture are the expression of a people, so group identity is central to perpetuating the group's mediums of expression

Gaels, like other groups, are identifiable by their language and culture. It is these that help define the ethnic designation, Gael. Gaels are a people recognizable and distinguishable by way of their own cultural expression as Nova Scotians. (Watson 2011)

Diversity & Bio-diversity

Linguistic and cultural diversity contribute to the vitality and resilience of the whole web of life. Language, along with the cultural traditions and cultural knowledge it conveys,



Lewis MacKinnon, "Scot of the Year 2013." A Gaelic singer, poet and community activist, Lewis works in Gaelic Affairs, Government of Nova Scotia. This article reflects his own personal views and are not the policy of Gaelic Affairs.

is a component of our planet, making the living world more diverse, more resilient, providing more windows through which to view, understand and be more responsible stewards of our world.

Gaelic language and cultural expression contribute to greater societal diversity and bio-diversity. In Gaelic, there is no verb "to have", conditions such as colds, anger, thirst, etc. and your name are "on" you, words have been assigned to the sounds wild and domestic animals make, topographical placenames are commonplace. These marks of identity in Gaelic language and culture speak to a way of being as a Gael in the world around us.

Social equity

Social equity is the process of ensuring that data and knowledge about key population segments are reflected to better inform program, service and policy development, ensuring government policies, decisions and initiatives are informed about and responsive to the needs of diverse populations.

Social equity for the Gaelic Community means continued, better and enhanced programs and services to meet growing interest in Gaelic language and cultural acquisition and use. More policies and initiatives that support those who wish to work in Gaelic will be required to ensure longer-term sustainability.

Provincial and territorial jurisdiction

Canada's provinces and territories have jurisdiction over language and cultural policy decisions. One province and two territories have two or more official languages.

The use of Gaelic in official government documents, policy and legislation, on a wide variety of official forms, licenses and certificates, and in the socio-political domains of government can be an important "image-builder" for the language. Being seen to be used in contexts where it was previously excluded can increase the esteem

in which Gaelic language is held. (Bentahali & Davies 1993)

Recognition of Gaelic as an official language of Nova Scotia can assist in restoring Gaelic to a respected position as one of Nova Scotia's languages and bridge the longstanding separation between Gaelic language and cultural identity and "authority", i.e. political control, cultural prestige and social status. (Withers 1984)

Empowerment

Gaels and those associated with Gaelic in Nova Scotia have suffered their fair share. Feelings of guilt, frustration, anger and loss over not having had the opportunity to learn the language of their people from birth are frequently voiced. These feelings are natural and reflect a more systemic frustration with rapidly shifting socio-economic realities in which local populations no longer feel they have control over their future. A sustainable future for Gaelic in Nova Scotia and Canada means channeling negative feelings in order to develop collaborative partnerships that ultimately achieve positive results for the Gaelic Community, i.e. further developing the approaches and infrastructure needed to foster Gaelic language learning and transmission. Fostering a healthy group identity through language and culture that encourages more Gaels to speak up and advocate for more government and community support for Gaelic.

Trends and corresponding Political will

Societal trends are perhaps more important now than ever. How are youth engaged? How do people wish to live in community? What do they value? What keeps groups in a specific geographic area? Finding the answers to these questions will help inform strategic decisions for Gaelic language and cultural programming going into the future.

Political will at all levels of government is necessary to maintain the momentum of the Gaelic Community in Nova Scotia.

Investment in Gaelic by the Government of Canada would recognize the commitment of the Government of Nova Scotia and convey the importance Canada places on Gaelic language and culture in Nova Scotia as a national asset for all Canadians.

Gaelic language and culture in Nova Scotia are perhaps on the most encouraging path they have ever been since the arrival of the first Gaelic speaking settlers in the province. Much has been done over the past number of years to recognize and support Gaels through greater development of their language and culture. The seven guiding precepts identified above can assist in enhancing the contributions of Gaels, through their language and culture, guiding a sustainable future for Gaelic in Nova Scotia and by extension Canada. ■

Hugh P. MacMillan Historian, Latter Day Pioneer and Adventurer

by David G. Anderson

There is no doubt that one of the driving forces behind the establishment of the Scottish Studies Foundation was our good friend and colleague Hugh P. MacMillan. A year has come and gone since Hugh passed way in July 2012 at the age of 88 but his legacy lives on.

Hugh was the former field officer at Archives Ontario and his experience in gathering family papers is richly described in his 2004 biography aptly named *Adventures of a Paper Sleuth*.

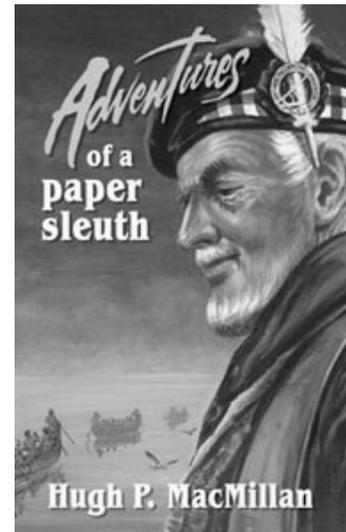
His interests centred on the fur trade of the North West Company and as a founding member of the Glengarry Historical Society he oversaw the creation of the Glengarry Pioneer Museum in Dunvegan as well as the Nor'Westers and Loyalist Museum in Williamstown. Speaking of Hugh, Ian Wilson, former Librarian and Archivist of Canada said, "His heartfelt and lively passion for the Canadian archival heritage was evident in any conversation. Anyone who heard him quickly came to share some part of that commitment and learned that this history of this country is far from dull. In him, Canadian history lived."

Born in 1924 of Glengarry stock in the Ottawa valley at Fitzroy Harbour near Arnprior, his brother recalls how Hugh built a raft from instructions in a book, assisted by conscripts from the local one-room school. The raft became the region's only naval defence! Similarly, he built a bob-sleigh out of rough-hewed lumber and iron runners from metal found around in nearby farms.

Later on, Hugh became a towboat deckhand while sojourning in British Columbia. There he met and married Muriel Diver from Verdun, Quebec and who was a graduate of Queen's University. During World War 2 he trained as a gunner after which moved to Locheil where he farmed, sold insurance and wrote historical columns for the *Glengarry News* while Muriel taught at the local school.

In 1963, he was successful in persuading Donald Fraser McOuat, the Archivist of Ontario to employ him as a field officer to seek out collections, the only such position in North America. Much of his success came from a technique which he called "reverse genealogy" which enabled him to track a stream of history to its source.

In 1967, Canada's centennial year, he lived the life of a pioneer leading a hardy brigade of voyageurs from Grand Portage,



Minnesota to Expo 67 in Montreal in a 25-foot Attikmeq birchbark canoe.

With Dr. Rae Fleming as editor, he produced *The Lochaber Emigrants to Glengarry*, an account of the 1802 MacMillan-Cameron journey from Loch Arkaig in Scotland to their settlement in Lancaster Township, Glengarry County, Ontario. Published in 1994, the book deals with the conditions in Scotland before migration, settlement experiences in Glengarry, and the spread of these Scots-Canadians from Glengarry throughout North America.

As a founding member of the Scottish Studies Foundation he was active in endowing the Chair of Scottish Studies at the University of Guelph, his support of Scottish Studies there going back to the 1960s. In the 1980s, together with his wife Muriel, he organized several cultural tours to Scotland with Ted Cowan, Guelph's Scottish Studies Professor at that time. He also organized several pioneer-inspired canoe trips with fellow voyageurs including Ted Cowan who declared them to be "some of the best times I ever enjoyed in Canada."

He was active with the Committee on History for the Presbyterian Church in Canada Archives at Knox College in Toronto and held an honorary doctorate of letters from Laurentian University in Sudbury.

Everyone who came into contact with Hugh soon became enchanted with his uniquely exuberant personality. He was a quaint and colourful figure, well-known around Ontario and beyond, in museum, archival, literary, canoeing, Scottish, genealogical and antiquarian circles and stories about his quixotic exploits will continue to animate many a convivial table so long as there are those left to tell the tale. He is missed but not forgotten. ■

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