

Clan Matheson Society

NEWSLETTER No. 30

"Fac et spera"

[Deposited in the National Library of Scotland]

Chief of the Clan:

Major Sir TORQUHIL MATHESON OF MATHESON, BARONET OF LOCHALSH

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THE CHIEF'S MESSAGE

Standerwick Court,
May, 1978.

Readers of the last Clan Newsletter may recall that Janet Matheson Dorn had donated a Clan Tartan Banner for the annual ceremony of the Kirkin' o' the Tartan in Miami, which in 1977 took place on 27th November. She very kindly sent me the Order of Service, in which is printed the history of the Ceremony, which is reproduced elsewhere in this Newsletter as I am sure that many of you will be interested to know what happens. Janet took part in the service, carrying the Clan Tartan Banner, one of thirty four clans being represented.

Here, we thoroughly enjoyed the visit of Rand Hector and Louise Matheson of Montreal last autumn, and the day was further enhanced by the arrival of Virginia Matheson and her friend Lee Grant, both air hostesses who "flew in" from Miami just in time for luncheon. So we had a jolly Mini-Gathering! To return to Rand, I gather that he had the great satisfaction of finding the place whence his family came in the Island of Lewis.

Torquhil Matheson of Matheson

THE KIRKIN' O' THE TARTAN

By Janet Matheson Dorn

ORIGIN

The Kirkin' o' the Tartan ceremony had its beginning with the membership of the Saint Andrew Society of Washington, D.C., during the early years of the second world war. During this great crisis of war, the late Dr. Peter Marshall, a member of the Society, preached many sermons in support of the British War Relief and the Scottish Clans Evacuation Plan. Dr. Marshall's sermons were popular and a request for their printing was met with the proceeds from sales going to the relief programmes. When asked for a title to his sermon of 2nd May, 1943, Dr. Marshall suggested the name "Kirkin' o' the Tartan".

It was in the same period that the Saint Andrew Society began to hold services of unified prayer for the many subjects of the British Isles. This service continued in the Washington area and was soon known as the "Kirkin'", an annual event of the Society. When the Rt. Reverend Angus Dun, Bishop of Washington, became a member of the Society, he invited the annual service to be held in the Cathedral of Saint Peter and Saint Paul on Mount Saint Alban. The year 1976 was the twenty-fifth anniversary of the service in Washington Cathedral.

The popularity of this fine tradition caught the interest of many Scottish groups and soon the Kirkin' became celebrated across the country where persons of Scottish birth or descent join annually to witness their heritage and perpetuate all that is Scotland. In 1975, at the invitation of the Dean of Trinity Cathedral, Miami, plans were made by interested community members of Scottish birth or descent and the first Kirkin' o' the Tartan took place in the Cathedral on 28th November, 1976. The success of this event has led the Dean to create a committee to plan the service annually as part of the Cathedral's on-going role of religious and cultural community leadership.

THE ORDER OF THE SALTIRE OF SAINT ANDREW THE APOSTLE

Following the historic precedent established by the creation of national and hereditary Orders in the United Kingdom, the Dean and Chapter have instituted The Order of the Saltire of Saint Andrew the Apostle. Its purpose is to honour and recognise

those citizens in South Florida of Scottish birth or descent who lead exemplary lives and who have been outstanding in their efforts to promote and perpetuate Scottish traditions and history in this country. The insignia of the Order is presented during the Kirkin' o' the Tartan service to the recipient elected by the Cathedral Chapter from nominations received from individual persons and from organisations.

THE SERVICE

The service is preceded by a procession which is in four parts. First, the flag of the Cathedral, and the national flags of the United States of America, the United Kingdom and Canada. Second, the Company of Tartan which includes a pipe band, the flag of Scotland and the clan tartan banners. Third, the Order of the Saltire, which is carried by a page, and the Chancellor of the Order. Fourth, choir, clergy and the Bishop.

The Order of Service basically follows that of the Anglican Evening Prayer with psalms and hymns. The concluding parts of the service involve the Blessing of the Tartans; the installation of a Member to the Order of Saint Andrew the Apostle; the State Prayers for the President of the United States and the Sovereign of the United Kingdom; finally the national anthems of Canada, the United Kingdom and the United States. A reception in the Cathedral Hall follows the Service.

THE ARMY AND SCOTTISH DRESS

By W. A. Thorburn

[Keeper, Scottish United Services Museum]

When Scottish or Highland dress is discussed, either as military or civilian costume, there is a tendency for myth and legend to be quoted on one hand, and a fear of becoming involved in a mystical cult to develop on the other.

This is because the kilt, tartan, and all the ingredients of the standard Scottish image, are seen in some quarters as an indestructible national dogma, too sacred for critical discussion, and not a subject for costume historians at all. In fact there was no such thing as a traditional Scottish dress, until it was so classified in the 19th century.

The picturesque clothing now accepted all over the world, as the ancient dress of Scotland, is specifically

Highland in origin, but even so this bears little resemblance to anything worn by the ancient clans. The costume as it is now recognised was developed long after the clan system had ceased to exist, and was only associated with Scotland as a whole in modern times.

The student of military uniform finds martial versions of national dress in several countries, features of which have been incorporated into the clothing of all armies, usually as distinguishing detail by which a particular military role, or arm of the service, is associated. In the case of the so-called Scottish national dress, the situation is unusual. The Highland regiments of the British Army did not simply adapt folk dress features, they virtually created a unique costume over a period of 150 years, which did not exist before, but which became the image of a legendary past with which it has little connection.

The oldest Scottish regiments are those raised in the Lowlands, and for many years after the creation of the Standing Army, they were the only Scottish regiments. They were dressed like any other British corps until 1881, not only because they were regiments of the British Army, but because there was no costume to wear, with any features peculiar to Scotland as such.

The early inhabitants of the Northern areas of the country, were different, and normally dressed in what was, despite the romantic legends, a primitive garb, consisting mainly of what is known as a belted plaid. This was a piece of cloth which served as a multi-purpose garment as well as a sleeping blanket. These were woven and dyed locally, and over the years, the colours and designs became associated with particular areas, and logically with the tribes, or clans, in these areas. There was however no formalised, or universally recognised, Highland costume worn according to the rules which later became so important. (Please turn to Page 15)

When the Black Watch were formed in 1739, from the Highland Independent Companies, two important events occurred. One was the first appearance of regular British soldiers of the Line dressed as Highlanders, the second, and possibly more important, a substantial body of people appeared for the

first time in a costume of Highland style, which by reason of its military function, was issued and worn in a uniform fashion according to the rules and regulations applicable only to disciplined units of a permanent military establishment.

When the clans followed Charles Edward to Culloden they wore no uniform, Highland or otherwise, but were dressed in their everyday plaids, and bonnets, and any impression of Jacobite clansmen in any kind of uniform, or strictly observed clan tartan, is 19th-century myth, continually improved as part of the great Scottish legend. The only people in a consistently uniform Highland costume were the Highland soldiers in the British Army, itself composed of a modified army jacket, belted plaid of the Government or military tartan and a plain bonnet. It is virtually certain that Highland regiments in United Kingdom service were the first, and only, substantial body of people to wear exactly the same distinctive tartan for identification, or, in fact, any other purpose.

In 1746 Highland dress was forbidden, except in the Army, and during the next 35 years only the Highland Regiments could legally wear tartan, or obviously Highland dress features. During this period they created, and developed a completely new costume, the like of which had never been seen anywhere before, either in civilian or military form.

Towards the end of the 18th century the Proscription Act was repealed by which time the feudal clan system had gone for ever, and the only Highland dress in existence was a military elaboration, which was to become the basis for all Highland dress in the future.

The subject of tartan is now a complicated and legitimate study, but we must be aware of the difference between intricacies and technicalities invented for military, commercial, or emotional reasons, and a simple and totally utilitarian native mode of dress.

By the end of the 18th century and the beginning of the 19th century, Highland dress consisted of the current military style, adapted for wear with the belted plaid or kilt. The coats were merely shortened versions of the infantry pattern, sporrans, dirks and other accessories being of regimental pattern, peculiar not only to Highland corps of the Army but to the Army itself by design or development.

The romantic legends had already become popular and it became fashionable for Lowlanders, as well as Highlanders, to deck themselves out in what was accepted as the sartorial image of the romantic past. This civilian clothing was based on the costume as it had been developed and glamourised by the Army, and was worn almost entirely by fashion-conscious gentry, and their employees, never having been worn previously by ordinary people, unless they joined a Highland regiment.

The bizarre but picturesque dress of Highland regiments was already well known during the Napoleonic wars, and the mistaken idea that this was the national dress of all Scotsmen was already spreading. In fact the uniform of units raised in the Highlands was already only similar to the original because it allowed the wearer to have bare knees. The diced bonnet decorated with feathers was a completely Army confection which no clansman ever wore, although the remains of the simple blue bonnet could be found under all the feathers and plumes. The jacket had been, was, and would continue to be, simply the current infantry pattern, and by the early 1800s it was not even necessary to shorten it. The belted plaid was now a cumbersome extravagance, reserved for dressing up, and had been replaced by a rather bogus garment which finished at the waist, with carefully tailored pleats at the back, which were a formalised reminder of the unregulated folds and pleats on the back of the full-belted plaid. The leg coverings, or hose, were now assuming a regimental character, the ankles being covered by the same short gaiters as other infantry. The uniform of the Highland regiments at this time was probably the most workmanlike version ever worn but as was the case in general terms, this ended after Waterloo. Like everybody else the Highlanders disappeared under spectacular nonsense, and in their case, the age of military elegance marked the real beginning of the great Highland dress craze, and the appearance of soldiers was easily associated with romantic myths, and the Scottish desire for special recognition.

In 1822 George IV visited Edinburgh dressed up as a nightmare Highlander, and tartan, plaids, and the kilt, became the dress of gentry on all possible occasions. Tartans were invented by the score, and were associated with a glorious past, that never was. By the mid-Victorian period clan tartans, and the sanctity of the rules related to Highland dress, were well established, details being strongly influenced if not dictated, by the current regulations in the Highland regiments. The pre-1746 clansmen, of course, had

observed no complicated rules and what the Victorians thought, or were encouraged to think, were ancient laws of national historical significance, were simply the result of the fact that the Army had created, or developed, such rules in the manner any student of military costume can quickly understand.

When the 1855 double-breasted tunic was given to the Army the convenient jacket, or coatee, could no longer be worn with the kilt, and the new tunic with its long skirts was quite impractical. The top of the tunic remained as for other infantry, but the skirts were replaced by flaps to accommodate the kilt and sporran, and when this doublet became single-breasted in 1856, and gauntlet cuffs were ordered for Highland corps in 1868, the "traditional" Highland jacket as it is known today was complete.

Hair sporrans, flamboyant dirks, buckles, and all the outrageous splendour of kilted units became the accepted image of the Scotsman in the 19th and 20th centuries but this was a unique military uniform, and bore little resemblance to any ancient folk dress. The civilian versions also became more regulation conscious and people all over the world came to believe Scotsmen marched in step, in a dress distinguished by shoulder straps, gauntlet cuffs and metal badges, and above all wore a precise, and nationally important design of cloth, the method of wear being controlled by a Gaelic Almighty.

The questions of tartans cannot be quickly dismissed, mainly because of the complications invented in comparatively recent times, but one point should be made. The regular Highland regiments did not adopt clan tartans; on the contrary, such occasions were rare rather than the rule, especially, and obviously, during the period of Proscription. All the Highland corps which emerged from the 1881 reorganisations wore Army tartans. The so-called Mackenzie, was the 78th or 71st military tartan—called Mackenzie, afterwards when sold to civilians; the Gordon tartan is, like the 78th, Black Watch base with extra lines added. In fact the Cameron Highlanders were the only one not to wear Black Watch, or a Black Watch base, and theirs was a new pattern specially designed for the regiment.

When the Lowland regiments were obliged to perpetuate the myth of a tartan Scotland in 1881, much to their disgust they had to adopt for the first time the distinctive style of dress, not of Scotland, but of more junior regiments.

They were all issued with universal military tartan at first, in other words the Government, or Black Watch sett, which was promptly called MacChilder's tartan, after H. C. E. Childers, Secretary of State for War. When the situation was accepted, the usual quest for distinction began and various-name tartans were adopted, none of which had any previous connection with regimental history, the regiments having been raised before the tartans existed.

The Highland regiments have a splendid record, and their prowess as fighting men has always been recognised. However, two factors have assisted this reputation.

In the 18th century they were newcomers to the Army and as memories of Jacobite rebellion were still fresh, every opportunity was taken to report their devotion and loyalty to the Crown. A more permanent influence has been their appearance. Regiments of the Line, including English County and non-kilted Scottish units, have slogged their hearts out on many a battlefield, often unrecognised, but the kilts and bonnets of the Highlanders were seen by friends and foe alike.

It is a fine thing to be seen to do well, and much easier to do so if you wear a strange dress unlike anybody else.

Scots, at home and abroad, now revel in this unique appearance, which they have convinced themselves is not only Highland, but Scottish; few realise that they owe most of it to the Army of the United Kingdom, rather than any ancient, or independent, national tradition.

We Scots like our myths, but those of us who are historians should occasionally stand clear of the tellers of fairy tales, and the singers of songs.

* * * * *

The above appeared in the May, 1976, issue of the "Bulletin of the Military Historical Society" and is reprinted with the kind permission of the author who would welcome news of any reaction it may evoke from clansmen: therefore please let us know what you think. We may mention that it was drawn to our attention by a Welsh ill-wisher of the Royal Engineers!

POINTS FROM LETTERS

Mrs. Allie Matheson of Winnipeg has informed the Chief that she is a granddaughter of John, tenth in the Iomaire family from Murdoch Budhie.

Judge John Ross Matheson of Ottawa has sent the Chief notes on Senator Roderick Matheson, "Perth Canada" branch, 1793 to 1872.

John R. A. Matheson of Natal won six special prizes at the Royal Agricultural Show at Pietermaritzburg in 1977.

Mrs. Lorna Rodgers of New Zealand has made some interesting contacts through the Newsletter; she was a relative of the late Norman M. Matheson, whose obituary appeared in the last issue.

Graeme Matheson of New Zealand has made a photostat copy on a foolscap sheet of extracts from the Newsletter to make an attractive recruiting poster.

John A. Matheson, whom we met at the International Gathering at Edinburgh last year, is also hard at work recruiting in Australia.

William H. Matheson is secretary of the Caledonian Society of France, and would be interested to hear from any clansmen visiting Paris.

Jeff and Gail Matheson of Queensland plan to visit Scotland this autumn to participate in our activities.

Mrs. Kenneth H. Matheson, Jr., Box 1218, Kearney, Arizona, 85237, has asked for information on her husband's forebears who came from Gairloch, Wester Ross, early in the 19th century. Great grandfather, 1808-1875, was born and died in Gairloch: grandfather Hector, 1852-1937, who was born at Gairloch, died in Denver, Colorado. The great great grandfather was Duncan, dates unknown, and possibly from Gairloch. Can anyone help?

From a telephone call to Iain Matheson of Rudha Mor, Plockton, we learn that he is making a steady recovery from his illness mentioned by The Chief in No. 28 of The Newsletter. It was Iain who was instrumental in establishing The Society on a respectable basis — see No. 27.

APPOINTMENT

The London Gazette reports that Major Sir Torquhil Matheson of Matheson, Baronet, late of the Coldstream Guards, has been appointed to her Majesty's Body Guard of the Honourable Corps of Gentlemen at Arms w.e.f. September, 1977.

The Chief says that the Corps consists of four officers and twenty seven other gentlemen whose duty it is to wait upon Her Majesty on ceremonial occasions. The Captain of the Body Guard is the Government Chief Whip for the time-being in the House of Lords.

MARRIAGE

We offer our best wishes to Matilda, L.M., daughter of Major and the Honourable Mrs. Fergus Matheson, on the occasion of her marriage to Mr. Martin Thompson at St. Michael's Church, Beccles, Suffolk, on 15th April, 1978. Matilda is a niece of the Chief.

NORTH AMERICAN ORGANIZATION

An Organization Committee consisting of Isobel Matheson Dougherty, Judge John Matheson and Rand H. Matheson has been appointed by the Chief and met in Montreal, Canada on April 9th, 1978 to consider matters pertaining to the Society including its extension in North America as a viable clan organisations under the aegis of the Chief. It was decided to communicate with as many Mathesons as possible in Canada laying emphasis on the International Gathering in Nova Scotia in July, 1979, at which it was proposed to organize a Clan Ceilidh, discuss the constitution of branches with national committees under the leadership of the Chief, and formulate the channel of communication with the main Headquarters Officers in Scotland: it was thought that the Newsletter should continue to be published on a world wide basis from Scotland.

Roll on the day when clansmen in the Antipodes are called upon to take similar action.

JOINT CEILIDH IN LONDON, OCTOBER 1977

The joint ceilidh with the Camerons, Gunns, MacLennans, MacLeods and MacPhersons was duly held at St. Columba's Church of Scotland in London on 28th October, 1977, and was a most enjoyable affair. Unfortunately it was arranged at very short notice and only ex-secretary Dick and Pooh Bah were able to attend from this Clan; the Chief was hunting the boar in Belgium. We have impressed upon the organisers the necessity of fixing a date well in advance and of keeping Dick informed.

MEETING IN EDINBURGH

On Wednesday, 30th August, 1978

This function is the first arranged on three consecutive days at three centres in Scotland to enable local people and others to meet the Chief and Lady Matheson or Matheson.

At Edinburgh we shall foregather in the bar of the Beehive Restaurant in the Grassmarket at 6.45 p.m. for dinner at 7.15 p.m. Members intending to be present should inform Edmond Matheson at Carnoustie by first post on Monday, 28th August, enclosing a remittance of £4.50. Late applications up to 11 p.m. on 29th August may be made by telephone to Carnoustie (STD 041) 52460. There is ample room for car parking in the Grassmarket.

Cheques should be drawn in favour of the "Clan Matheson Society". Please do not expect acknowledgement of remittances.

MEETING ON TAYSIDE

Thursday, 31st August, 1978

The committee of the Dalhousie Golf Club at Carnoustie has given permission for members of the Clan to meet the Chief and Lady Matheson of Matheson in the bar of the club at 7 p.m.

If you wish to attend, will you please notify Edmond by 29th August, giving the names of those in your party so that temporary membership may be arranged; please also state if you and your party wish to remain for dinner, the cost of which will be £2.50 payable at the table.

CEILIDH AT NAIRN

On Friday, 1st September, 1978

Mrs. Henrietta Robertson is very kindly organising a ceilidh at the Washington Hotel at Nairn on the lines of the very successful one which she organised in 1976. The cost will be £3.50 per person payable in advance and will include a buffet supper. The Chief and Lady Matheson of Matheson will of course be present throughout the merry-making which will extend from 8 p.m. until midnight with the assistance of the Clan Piper, Mr. Alex Matheson of Brora.

Cheques drawn in favour of the "Clan Matheson Society" should be sent to the Treasurer, Norman Matheson at 29 Randolph Road, Broomhill, Glasgow, G11 7LF, to reach him not later than Monday, 28th August. Mrs. Robertson will be pleased to answer any local enquiries: her telephone number is Nairn 53175.

A limited number of rooms are available for booking at the Washington Hotel at a cost of £4.50 a head for bed and breakfast. Applications should be made direct to the Manager.

SUBSCRIPTIONS

Annual membership costs £1 or 2 dollars (U.S. or Canadian), and life membership costs £10 or 20 dollars. Cheques should be drawn in favour of the "Clan Matheson Society" and sent to the Treasurer or, in the case of applications from North America, to Isobel Dougherty at the addresses given below. Membership is open to anyone interested in the Clan Matheson.

It will greatly assist the Treasurer if members from overseas would take out life membership and thus avoid the work and heavy Airmail postage involved when sending reminders to members who subscription is in arrears. We shall not in future send copies of the Newsletter to members whose subscription is overdue.

Certain annual members paying by Banker's Order have not yet had them corrected to the new annual subscription rate of £1 or 2 dollars which came into force in 1976 and we should be grateful if they would take the necessary action.

OFFICERS OF THE SOCIETY

Convener, Secretary and Editor of the Newsletter:

Edmond J. M. Matheson, 1 Braehead Drive,
Carnoustie, DD7 7SX.

Treasurer, Norman S. Matheson, 29 Randolph
Road, Broomhill, Glasgow, G11 7LF

North American Organiser:

Mrs. Isobel M. Dougherty, 3911 Cavendish
Blvd., Apt. 58, Montreal 28, P.Q.,
Canada, H4B 2N4.

East Anglian Organiser:

Major Fergus J. Matheson, Hedenham Old
Rectory, Bungay, Suffolk.

NEW MEMBERS

John H. Cant, Jnr., of Newtyle in Angus is the grandson of John Cant of Limekilns, Dunfermline in Fife.

Mrs. Diane Clement of Richmond, B.C., is the twin-sister of David, q.v. post., was a member of the Canadian Olympic Track team in 1956 and was a competitor in the Commonwealth Games at Cardiff in 1958: she held the Canadian record for the 100 and 200 metres from 1954 to 1956, later devoting herself to coaching and administration, being elected Honorary Vice President of the International Athletic Federation Congress in 1976. A mother of two teenagers she finds time to be an authoress and lecturer in the art of gourmet cooking.

David I. Matheson of Toronto is Canadian Counsel for the National Trust for Scotland and was awarded the Queen's Jubilee Medal.

David Matheson of Montreal is the son of Rand.
We also welcome:—

Alan K. Matheson of Hounslow, England
Alastair D. Matheson of Erith, Kent, England

Neil Matheson, of Victoria, Australia.
W. E. Matheson of Melbourne, Australia.

Mrs. Audrey Matheson Ritchie of New Zealand is a cousin of Graeme of Rangiora; her grandfather, Duncan Matheson, came from Killeen in Argyllshire in 1863.

THE NORTHERN HOGG

George Leslie Matheson having been forced by ill-health to discontinue his original profession of eye-specialist has taken up the pen like the Ettrick Shepherd and published a volume of Scottish poetry, autographed copies of which may be obtained from the Secretary, price £1 including postage.

GRANDFATHER MOUNTAIN

The 23rd Annual Highland Games and Gathering of Scottish Clans will take place at MacRae Meadow on the slope of Grandfather Mountain on Saturday and Sunday, 8th and 9th July, 1978. Admission will be 5 dollars daily. No pets will be allowed. Further particulars may be obtained from: Grandfather Mountain Highland Games, Linville, N.C.

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ISLE OF MAN — MILLENIUM 1979

In 1979 the Isle of Man's Parliament of Tynwald will be celebrating the 1,000th year of its existence, and we have been asked to give publicity to the Scottish Week being organised in the island from 15th July. Particulars may be obtained from the Isle of Man Tourist Board, Victoria Street, Isle of Man.

· OBITUARY

Ian F. Hering

It was with regret that we learned of the death of Ian Hering on 31st August, 1977, after an operation. Ian was a man of great personal charm whom we last saw at the Gathering at Aviemore in 1974. His mother was a Matheson on both sides of the family and he took great pride in his Scottish ancestry.

Born in 1912, he was educated at Christ's Hospital, Horsham, and after leaving school joined the Palestine Police: during the war he was in charge of food rationing, and afterwards the solving of land settlement problems, a task made difficult by the indifferent records of the Turkish administration. On leaving Palestine in 1948, his wife, whom he married in Jordan, and he ran a PNEU school first in London and latterly in Northumberland, whence they recently retired. To Lydia, his wife, and son we extend our deepest sympathy.

Maxwell Heron Matheson

Maxwell Matheson, who died on 24th January, 1978, was born at Achiltibuie, Wester Ross, in 1895. He joined the Seaforth Highlanders on 4th August, 1914., and was commissioned into the Hampshire Regiment in 1916. He saw service with the Gurkha Rifles in Palestine until 1919. For twenty years he worked for Guthrie and Co., East India merchants in Singapore, whence he managed to escape to Sumatra by ship just before the Japs arrived. Eventually he reached Colombo and then travelled widely in India and the Middle East. After the war he was loaned to the Hong Kong Government for a year as War Damage Commissioner, after which he worked for the Phoenix Insurance Company of London. He eventually retired to Suffolk where he resided with his family, to whom we offer our great sympathy.

DIRECTORY

AUSTRALIA

Matheson, Miss Bobbie, 52—27th Avenue, Palm Beach, Queensland	AM
Matheson, Ian H., 2 Mel Avenue, Blackheath, 2785, N.S.W.	LM
Matheson, Sir (J.A.) Louis, K.B.E., C.M.G., 9/158 West Toorah Road, South Yarra, Victoria, 3141.	LM
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Matheson, John A., 235 Roslyn Road, Highton, Geelong, Victoria 3216	LM
Matheson, Neil, 2 Pindari Street, Glen Waverley, Victoria	AM
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DIRECTORY cont'd

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Members are requested to notify the Editor of any mistakes in addresses. In particular some of the postal codes appear inconsistent, especially those against which question marks have been shown.

The next issue of the Newsletter will be in the Autumn and items for inclusion therein should reach the Editor by the end of September.

* * * * *

ADDENDUM

Proof reading revealed the omission of half of the fourth paragraph on page 3 which ended with the word "important". In Order to avoid recasting the arrangement of the articles we give the remainder of the paragraph below:—

"Chiefs contrived to adapt clothing of their own choice, or of Lowland gentlemen, for wear in good quality plaids, this to a certain extent giving the impression in portraits of a kind of formal Highland dress, which however like fashion clothing at all historical periods, has little to do with the dress of ordinary people. There is no evidence whatever that the design or colour of tartan cloth was given any precise tribal significance by the early clans, who would have been baffled by the complications invented much later by tailors and fashion conscious romantics. In any event it was not until the Industrial Revolution that it was possible to accurately reproduce the setts, now believed to have such ancient importance."



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