

# HIGHER HISTORY



## Scottish Unit: Sources Homework Booklet

**CATHKIN HIGH SCHOOL  
HISTORY DEPARTMENT**

## Higher History: Issue 1 - The Migration of Scots

**Source A:** from Angus Nicholson, *Canada's Special Immigration Agent in the Highlands of Scotland*, (1875).

All the competing Emigration Agencies formerly reported on, are still at work as actively as ever. The New Zealand and Australian authorities are particularly alert, the streets of every town and village being always well ornamented with their bills and posters offering free passages and other inducements to emigrants. Not only so, but nearly all newspapers being subsidised by means of their advertisements, are doing their full share in the same direction. It has to be noted that a considerable number of potential recruits have been diverted from Canada to New Zealand as a result of the latter's offer of free passages. It is extremely difficult for us to attract emigrants when these territories are offering free passages while we expect the emigrants to pay their own fares to Canada.

**Source B:** from Old Statistical Account (Banffshire, Moray and Nairnshire) 1840.

Some individuals from these parts went to North America, a few of whom returned and settled at home bringing bad news of the country which their imaginings had favoured to be the fairyland of wealth. Since that time those who would have gone to America, had the prospects been favourable, have preferred a home migration to the southern parts of Scotland. They preferred Glasgow and Paisley where the textile mills cry out for more workers. From this part of the north there is and always has been a constant pressure through lack of land and money. That pressure was lessened by the employment given in lowland farms during the harvest. From other places, those people made homeless by the arrival of sheep or from farming changes that need less folk to work have become adventurers reaching for wealth in the British capital, the East and West Indies and other parts of the Empire.

**Source C:** from James Hunter, *Glencoe and the Indians* (1996).

Incessant rain had made it impossible for the population of the west coast to harvest the peat on which they depended for domestic fuel. In this extremity the poor people were, in some places, forced to burn their huts and cottages. They met and drew lots to decide which house was to be destroyed and afterwards in the same manner they decided which of their number was to maintain the poor family deprived of their home. In such situations, the crofts to which the mass of Highlanders had been driven as a result of earlier clearances had long since proved incapable of providing adequately for their occupants. Crofting families survived on a diet consisting largely of potatoes. When that crop failed, as it did regularly, hunger became a severe problem. Landlords, practically none of whom now felt any responsibility for the Highlander's fate, simply organised more evictions in order to create still more sheep farms. People thus deprived of their crofts had little alternative but to go elsewhere. Hundreds, even thousands, of evicted families consequently left each year for Canada.

**Source D:** from the Quarterly Journal of Agriculture 1832–1834.

I have not the slightest hesitation in declaring, that it appears to me as plain as the sun at noonday, that a farmer in Scotland, occupying a farm that does not pay him, distressed as he must be, struggling from morning to night with mental anxiety and worry pressing upon his mind and yet after all quite unable to support his family or better their circumstances—I say that a farmer continuing to remain in Scotland even when unemployed while so much land lies in Canada to occupy, acts the part of an insane person. In a short time there will be no cheap land to be procured about these parts. The best way for my brothers to lay out their money here in Canada is in buying land which is every year rising in value.

**Source E:** from the *Scotsman*, 20 February 1923, “Emigration boom in the Hebrides”.

Great interest is being taken in the scheme of the Ontario government to emigrate young men and women between 18 and 23 to Canada. The Ontario agent finds that he could treble the number he is authorised to enlist owing no doubt to the depressed state of trade in Lewis, the lack of employment generally and the inability of the farmers to satisfy the hunger of the families. Immediately on landing, employment will be found for farmers and the women can find employment in domestic work. The pay is good as experienced men can at the very start earn £5 to £6 per month. The men also have the prospect of becoming owners of their own farms once again.

**Source F:** a letter to the Congested District Board about the removal of the Sconser township on 10<sup>th</sup> November 1900

We are informed by Lord Hugh Douglas, the factor on the MacDonald estates, that with the authority of Lady MacDonald he was to have had a meeting with the crofters in the Sconser township on the 8<sup>th</sup>, at which he was to explain to them the proposals under consideration for their removal to Suishnish and Boreraig, with the assistance of the Congested District Board. Mr Douglas was to allow them to the 14<sup>th</sup> to consider proposals and to say whether or not they were willing to go to Suishnish and Boreraig ... As matters stand at present he can only speak somewhat vaguely on the subject. We think it very likely that before the crofters absolutely consent to remove it will be necessary to tell them exactly the area of ground at Suishnish and Boreraig, which will be set apart for each, and the pecuniary liabilities which they will have to undertake. ...

From our recent conversation with Sheriff Brand and yourself we are hopeful that the Congested Districts Board will treat this present case as an exceptional one and if possible bear the whole cost of the migration including the erection of fences and of dwelling houses for the crofters.

**Source G:** part of a letter from Godfrey MacKinnon, originally from Skye but now farming in Australia, to his friend John McDonald from Uist, dated 18 March 1864.

I had very hard work of it the first three years that I was in the country but now I can take it a little easier... I have done very well for all the time I have been in the Colony [Australia] compared to if I had been in Skye for the rest of my life, even if I lived for fifty years or more. I have got a beautiful piece of country and first rate stock of both, sheep, cattle and horses. I have gone to great expense with my sheep purchases. I even imported rams. It will pay me very well in a few years. I had a splendid amount of wool this season and I expect a better amount next year.

**Source H:** from an advert placed in the *John O’Groat Journal*, 22 January 1841, by Duncan McLennan, Emigrant Agent, Inverness.

Brennan has the pleasure of announcing that arrangements have been made for a succession of ships in the course of the ensuing Spring, for the conveyance of Passengers from Cromarty, Thurso and any other place where a sufficient number of Passengers may offer, to ports in Nova Scotia and Lower Canada. We are able to give a full and accurate description of the country and its resources. Here it need only be remarked, the climate is excellent, the soil fertile, and the commodities of life abundant, they abound with numerous safe bays, and the coast in general affords fishing ground scarcely surpassed by any in the world. A Central Emigration Committee has been formed in Toronto, Upper Canada in order that, by constant communication and mutual arrangements, every facility may be offered to emigrants on their arrival, as to their location, settlement, and employment. Also, we forwarded last year, under the sanction of the government, upwards of 400 passengers from Cromarty and Thurso, all of whom arrived safe in upper Canada.

1. Evaluate the usefulness of **Source A** as evidence of the reasons for Scottish migration and emigration. 6  
*In making a judgement, you should refer to:*
  - the origin and possible purpose of the source
  - the content of the source
  - your own knowledge
2. How fully does **Source B** show the reasons for migration within Scotland? 9  
*Use the source and recalled knowledge.*
3. How fully does **Source C** explain the reasons for the migration of Scots? 9  
*Use the source and recalled knowledge.*
4. Compare **Sources D** and **E** agree about the reasons for Scottish migration to Canada. 5  
*Compare the sources overall and in detail.*

5. Evaluate the usefulness of **Source F** as evidence of the reasons for Scottish migration and emigration. 6

*In making a judgement you should refer to:*

- *the origin and possible purpose of the source*
- *the content of the source*
- *your own knowledge.*

6. Evaluate the usefulness of **Source G** in explaining the opportunities that attracted so many Scots to emigrate. 6

*In making a judgement you should refer to:*

- *the origin and possible purpose of the source*
- *the content of the source*
- *your own knowledge.*

7. How fully **Source H** reflect the help given to the Highlanders during the clearances? 9  
*Use the source and recalled knowledge.*

## Higher History: Issue 2 - The Experience of Immigrants in Scotland

**Source A:** from a letter on behalf of the Scottish Protestant Churches to the Secretary of State for Scotland, quoted in a newspaper, 25 March 1929.

The process of unregulated migration into Scotland in the past has brought about a situation where there is a danger that Scottish people will lose control of Scottish society and its culture. There is even a danger to the continued existence of the Scottish nationality and civilisation. We are convinced that a law abiding, thrifty and industrious nation is being replaced by immigrants whose presence tends to lower the spirit of independence that has long been a characteristic of the Scottish people. Scotland is being gradually divided up into two great racial camps, different in ideals and different in traditions. The Irish race in Scotland keeps largely to itself, and the habits are such that our Scottish people do not readily mix with them.

**Source B:** from Joe Pieri, *The Scots-Italians* (2005). Joe Pieri came to Scotland from Italy in 1919.

The history of the Italians in Scotland is the story of what can be achieved by people of lowly and underprivileged beginnings with little or no education and with nothing to rely on except their own inner strength and determination to survive and prosper, so as to provide for their families a future which they could not hope for in the land of their birth. It is also the story of how immigrants can enrich and bring a new dimension and flavour to the customs and culture of the adopted land. For example, the popular ice cream cafés that developed from the ice cream barrels once pushed through the streets by these immigrants provided the youth of Scotland with a place to congregate and meet. It's true some newspapers called our cafés "ice cream hell" for staying open late and letting boys and girls meet there, but fish and chip shops matched the growth of the cafés and provided the working classes with a cheap and nourishing meal which grew to be a main part of their diet.

**Source C:** from the Scottish Jewish Archives Centre. Testimony given by Alec Bernstein, a first-generation Scot born to an immigrant family.

I was born in Ayr on 24th June 1911 and in Ayr at that time there were about nine Jewish families in all. My father's full name was Philip Bernstein; he came from Skood in Russia. My mother came from Weidz in Russia near Vilna. They must have come here at the turn of the century. When I went to school I was the only Jewish kid in class, in fact I was the only Jewish kid in the school. And at that time, during the Great War, I was knocked around a lot. The kids used to crowd around me, pinch my lunch from me and shout "You German Jew, you German Jew" (even though I was of Russian descent). As a result my life was miserable there. It made me a very timid child. My full name is Isaac. When I was 14, I went to work in a warehouse and the Jewish manager there said "That's some name you've got. We'll call you Alec from now on". So since I was 14 I've been called Alec.

**Source D:** from *The Ayr Advertiser*, 1849.

The Irish have been driven by the increasing poverty in their own country to emigrate to Scotland. By their hard work railways have been formed and new and important sources of wealth opened up. However, the Irish, during the past ten years, have absolutely inundated this country. They have also swallowed up our rapidly increasing Poor Rates, have directed charity away from its proper channels, and have filled our jails. By their greatest numbers they have lessened wages or totally deprived thousands of the working people of Scotland of that employment which legitimately belonged to them. Lastly, there can be no doubt that their contact with the Scotch has not been for the benefit morally or intellectually of the latter. Let us redouble our efforts not to keep Scotland for the Scotch, for that is impossible; but to keep Scotland - Scotch!

**Source E:** adapted from evidence about the poor in Edinburgh contained in the "Report on the State of the Irish Poor in Great Britain", 1836.

We are of the opinion that evils said to arise from Irish immigration have been considerably magnified. However, the wave of Irish immigration that washes over us each year should be restricted and this principally because the Catholic Irish who invade us are of a class which interferes materially with the wants and needs of the labouring poor, particularly in their dependence on adequate funds within the Poor Rates. In general, our own poor are far superior to the newcomers in point of sober and moral habits. We have no doubt that the work of this parish could be done, and the harvest got in, without the competition from Irish labourers whose presence forces down the wages to be earned from this work.

**Source F:** from Tom Devine, *The Scottish Nation 1700–2000* (2000).

The Italians in Scotland quickly became committed to the catering trade and brought new consumer delights to working class areas of Scotland. "Pokey hats" (ice cream cones) were always popular and fish suppers became the original fast food of the common man. Those chip shops and ice cream cafés also stayed open late into the evening, long after their Scottish competitors had closed for the night. They were a huge attraction for young people who wanted somewhere to meet away from the family home. These cafés attracted support from temperance groups who saw the ice cream parlours as a real and attractive alternative to the alcoholic temptations of the public house. The Italian community did not attract much hostility from native Scots because most Italians worked in family run businesses, kept close ties with their homeland and hoped to return there some day. Marriages were often kept within the Italian family network consequently there was limited assimilation or integration with native Scots.

**Source G:** adapted from *New Arrivals* by Tony Jaconelli in *Our Glasgow Story*.

On New Year's day 1921, I trailed along holding on to my younger brother, Michael. Our father, Domenico, carried Biagio. My oldest brother, Giacomo, brought up the rear. We had left our warm village in Italy to join Domenico's brother in some place called Scotland. School was a nightmare for me but Giacomo, a name that was quickly shortened to Jack, revelled in school life. He was a quick learner and always able to take care of himself. A few times I found myself surrounded by classmates chanting at me because I was a foreigner. Jack scattered them and they stopped bothering me completely. Our family moved house a few times in an effort to improve our lot. Domenico took a job in the largely Italian trade of terrazzo tile workers and most of my brothers followed him into the trade. Meanwhile my grasp of the Glasgow dialect improved daily. Within a couple of years I lost all trace of my mother tongue and developed a strong, guttural Glasgow accent. In no time at all I was a complete Glaswegian.

**Source H:** Letter from the Secretary of State for Scotland to the Prime Minister about Irish immigration 29<sup>th</sup> July 1931

While I agree with the Empire Migration Committee's view that immigration from the Irish Free State may at any time become serious in its extent and effects, and should therefore be generally carefully measured and closely watched I do not think that at the present time serious apprehension need be occasioned by any existing volume of immigration from the Irish Free State in Scotland....

It is of considerable importance as far as Scotland is concerned, because statistics show clearly that, in proportion to the native population, Irish born persons in Scotland form an undue burden upon Scottish poor rates. If arrangement for the mutual repatriation of paupers cannot be obtained, then the case for considering some control of immigration will be strengthened.

**Source I:** a statement made by the Joint Committee of the Free Presbyterian Church of Scotland in 1929

'Nor are the prejudicial effects of the Irish on the (Scottish) population confined to the spreading of crime and low standards of life – morally and socially -objection is taken on economic grounds. Figures indicate the extra burden of pauperism, which in one department is thrown on the community by the Irish and the same true- more or less- in regard to the other forms of charitable relief and unemployment benefit. Under the last head there must be considered Scottish workers rendered idle by Irish intrusion as well as the unemployed Irish themselves.

In short the economic burden thrown upon Scotland by Southern Ireland is an undeniable evil for which the committee claim there must be a political remedy or measure of alleviation.'



**Source J:** from Tom Gallacher, 'The Catholic Irish in Scotland: In Search of Identity' (1991).

In Glasgow, the Irish dominated the unskilled labour market for generations, finding work after the 1840s as casual construction workers or dock labourers, coal heavers, and as sweated labour in textiles, and in the chemical and dyeing works that were badly polluting the city by mid-century. They were an indispensable mobile workforce whose contribution to the 'Second City of Empire' went largely unappreciated by contemporary chroniclers. It was the sporting field rather than the workplace that enabled the immigrant community to look outwards and begin interacting with the rest of Scottish society. The Irish in Scotland began to fully participate with the founding in 1887 of Celtic, a name that is as Scottish as it is Irish. The successes which Celtic quickly went on to acquire, culminating in six unbroken years as league champions from 1904 to 1910, produced an enormous feeling of pride within the Irish Catholic community.

**Source K:** from W. W. Knox's *Industrial Nation: Work, Culture and Society in Scotland, 1800 – Present* (1999).

Nearly half the female textile workers in Greenock in 1851 were Irish-born; and half the coal and ironstone miners of Coatbridge were of the same origin. Indeed, by mid-century over a third of the population of Coatbridge was Irish-born. Although most Irish workers were employed in unskilled, low paid occupations, there is evidence to suggest they were able to penetrate into skilled occupations, such as boilermakers. However, this was limited and many employers of skilled labour discriminated against the Catholic workers. Consumption of leisure also produced rivalries. The high levels of discrimination and prejudice against Irish Catholics saw them retreat into their own communities centred on the Catholic Church. The links between workplace, religion and recreation formed a culture from which total withdrawal was unlikely. These links were strengthened by the emergence of professional football. The original Celtic supporters' clubs, the Celtic brake clubs, required that members were also fully-fledged members of the League of the Cross.

**Source L:** from Martin J. Mitchell, 'Irish Catholics in the West of Scotland' (2008).

Irish workers were heavily involved in the growth of trade unions of unskilled workers in the late nineteenth century. In 1889 the National Union of Dock Labourers was founded by two Irishmen, Richard McGhee and Edward McHugh. According to Kenefick, dockers in Glasgow were 'overwhelmingly Catholic Irish in composition'. Indeed, what is noticeable is that there was comparatively little open popular hostility to the immigrant presence. Not only did many Irish Catholics mix and associate with Scottish Protestants – a considerable number also married them. It is now apparent that by the end of the nineteenth century the issue of mixed marriages was one which greatly vexed the Catholic Church. It has been suggested that as the century progressed the Catholic Church developed institutions and organisations which locked Catholics into an isolated, self-contained 'cradle to grave' community.

**Source M:** from Foster, Houston and Madigan, *Sectarianism, Segregation and Politics on Clydeside in the Later Nineteenth Century* (2008).

Our conclusion was that job discrimination on Clydeside did not operate on a sectarian or religious basis. If there was any discrimination, it tended to operate against all Irish immigrants equally. Where there were exceptions, they appear to have been generated by the Irish themselves. Once on Clydeside there were attempts to introduce Belfast-style patterns of exclusion by monopolising certain unskilled workplaces. Lobban found that in Greenock Protestant immigrants tried to control access to labouring jobs in the cotton mills and refineries; Catholics tried to control labouring work in the docks. This did not work in Glasgow because unskilled workers – including Irish immigrants – were forming trade unions in the late 1880s. In terms of family size, the Protestant and Catholic Irish in Govan and Kinning Park were identical – but the great bulk of men from both religions were married to women born in Ireland.

**Source N:** by Martin J. Mitchell, 'Irish Catholics in the West of Scotland' (2008).

It is undeniable that Irish workers – Catholic and Protestant – were used to break strikes, and, as a result, incurred the anger of Scottish workers. However, most of the evidence of this relates to the coal and iron industries of Lanarkshire and Ayrshire. The vast majority of Irish workers in the nineteenth century were not employed in the mining industry and were not employed as strikebreakers. Furthermore, even in the mining districts of the west of Scotland, the Irish experience was more complex than some historians have suggested. There is evidence that some Irish workers participated in strikes to protect and improve their wages and conditions during the 1840s and 1850s. From the 1870s onwards, Irish miners – Catholic and Protestant – were prominent both in the rank-and-file and in the leadership of miners' trade unions in Lanarkshire. For example, it has been estimated that by 1900 the Irish made up almost three-quarters of the total membership of the Lanarkshire Miners' Union

1. How fully does **Source A** show the relations between native Scots and immigrants? 9  
*Use the source and recalled knowledge.*
2. Evaluate the usefulness of **Source B** as evidence of the social and cultural impact of immigrants on Scotland. 6  
*In making a judgement you should refer to:*
  - *the origin and possible purpose of the source*
  - *the content of the source*
  - *your own knowledge.*
3. Evaluate the usefulness of **Source C** as evidence of relations between native Scots and immigrants. 6  
*In making a judgement you should refer to:*
  - *the origin and possible purpose of the source*
  - *the content of the source*
  - *your own knowledge.*

4. Compare **Sources D** and **E** agree about the experience of Irish immigrants in Scotland. 5  
*Compare the sources overall and in detail.*
5. How fully does **Source F** illustrate the social and cultural impact of immigrants on Scotland? 9  
*Use the source and recalled knowledge.*
6. Evaluate the usefulness of **Source G** as evidence of the assimilation of immigrants into Scottish society. 6  
  
*In making a judgement you should refer to:*
- *the origin and possible purpose of the source*
  - *the content of the source*
  - *your own knowledge.*
7. Compare **Sources H** and **I** agree about the impact of the Irish in Scottish society. 5  
*Compare the content overall and in detail.*
8. Compare **Sources J** and **K** agree about the contribution of Irish immigrants to Scotland. 5  
*Compare the content overall and in detail.*
9. Compare **Sources L** and **M** agree about the experience of Irish immigrants in Scotland. 5  
*Compare the content overall and in detail.*
10. How fully does **Source N** explain the assimilation of immigrants into Scottish society? 9  
*Use the source and recalled knowledge.*

## Higher History: Issue 3 - The Impact of Scots Emigrants on the Empire

**Source A:** from Jock Phillips and Terry Hearn, *Settlers – New Zealand Immigrants from England, Ireland and Scotland, 1800–1945* (2008).

The vast majority of Scots who immigrated to New Zealand came from around Edinburgh or Glasgow, playing important roles in her economic development. Not surprisingly, the Dunedin entrepreneurs, like the clothing magnates John Ross and Robert Glendinning, or the Burt Brothers who established a nationwide plumbing firm, were Scottish. Scots were also over-represented among those noted for their contribution to education and even more strongly among those involved in science and health. Otago saw the first high school for girls open in 1871 thanks to the daughter of an iron-merchant from Angus – the first headmistress was also a Scot! The Scottish education system of 1872 was the model for New Zealand's Education Act of 1877 and the fact that Otago had for a long time the only medical school in the country, and the strong links that school established with Edinburgh, helps to explain the continuing impact of Scots-born people in both the health and scientific fields.

**Source B:** from James Adam, *Twenty-Five Years of an Emigrant's Life in the South of New Zealand*, (1876).

A gentleman who thirteen years ago was a draper's assistant in Scotland now owns the finest retail business in Dunedin employs fifty hands and pays £250 weekly in wages. The enterprise of the Dunedin merchants has done much for the commerce and prosperity of Otago. The Scot has certainly made his mark on this land, not only in commerce but also in the field of education, setting up schools throughout the area. Several of the Scots' descendants have also become doctors, administering to the health of the local population in a most efficient manner. In 1862, another born Scot from Edinburgh arrived in Dunedin to conduct a geological survey of Otago and three years later, he was appointed to found the Geological Survey of New Zealand, managing New Zealand's premier scientific society. It must be stated, however, that not all of the emigrants have made their presence a wholly welcome one in this land. Thankfully, this type of immigrant is far from commonplace.

**Source C:** from Malcolm Prentis, *The Scots in Australia* (2008)

In the nineteenth and early twentieth century, there was a strong Scottish presence in the pastoral (sheep and cattle) industry, especially in eastern Australia. The Scots were able to apply their farming traditions and skills in developing their new land but were also adaptable and willing to experiment with new crops such as sugar or with new techniques such as irrigation. Miners were also among the Scottish emigrants to Australia and were mainly to be found in coal mining rather than in copper and tin. The Scots remained predominantly Presbyterian thus the Presbyterian Church was by far the most important Scottish institution brought to Australia which was to influence many areas of Australian life. Scots and Presbyterians were prominent in the teaching profession with Presbyterian secondary schools established in great numbers in Victoria.

**Source D:** from Gordon Donaldson, *The Scots Overseas* (1966)

An indication of the distribution of the Scots in Australia is given by the establishment of Presbyterian churches, especially as there were very few highland Roman Catholics among the emigrants to Australia. In areas where the Scots were strong, they were usually also associated with educational effort; for example, the support of the Church of Scotland for Melbourne Academy was so significant that it became known as “the Scotch College”. The Scots made valuable contributions in other respects. All over eastern Australia Scots played a large part in covering the land with homesteads and sheep stations. In the coal mining industry, particularly influential were James and Alexander Brown, originally from Lanarkshire whose mining business employed many fellow Scots and produced most of the coal in New South Wales by 1868.

**Source E:** from Ian Donnachie, *Success in the “Lucky” Country* (1988).

There were many fields of Scottish achievement in Australia. Scots were early and successful pioneers in sheep farming and the wool trade, which became big business, centred in places such as Melbourne and Adelaide. Scots also invested heavily in mining, at first in coal and later in copper, silver and gold. The Gold Rush of the 1850s brought to Australia a considerable number of Scottish miners, many of whom stayed after the initial gold fever died down and prospered. Shipping and trade were other areas of enterprise in which Scots excelled. Two later shipping firms were both fiercely Scottish, McIlwraith McEachan and Burns Philp. The profits of Burns Philp were built on the northern Queensland sugar boom of the 1880s in which Scots played a large part in creating the profitable business. Politics and government was another sphere in which the Scots made a sustained contribution to Australian life.

**Source F:** from Jock Phillips and Terry Hearn, *Settlers - New Zealand Immigrants from England, Ireland and Scotland, 1800–1945* (2008).

The vast majority of Scots who emigrated to New Zealand came from around Edinburgh or Glasgow, playing important roles in her economic development. Not surprisingly, the Dunedin entrepreneurs, like the clothing magnates John Ross and Robert Glendinning, or the Burt Brothers who established a nationwide plumbing firm, were Scottish. Scots were also over-represented among those noted for their contribution to education and even more strongly among those involved in science and health. Otago saw the first high school for girls open in 1871 thanks to the daughter of an iron-merchant from Angus—the first headmistress was also a Scot! The Scottish education system of 1872 was the model for New Zealand’s Education Act of 1877 and the fact that Otago had for a long time the only medical school in the country, and the strong links that school established with Edinburgh, helps to explain the continuing impact of Scots-born people in both the health and scientific fields.

**Source G:** from James Adam, *Twenty-Five Years of an Emigrant's Life in the South of New Zealand*, (1876).

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**Source H:** a letter from an Agent in Quebec 1841 on the Condition of the Destitute Emigrants in Canada

'The Scotch Emigrants are, I regret to say, not so well provided , and many of them are quite unsuited by their previous mode of life, to succeed in a country where agricultural employment is their chief dependence. It appears that the scotch are the only immigrants this season who appears to have been so unsuccessful. Through their want of knowledge of agricultural labour those immigrants were of little or no use to the farmers.'

**Source I:** is from Jock Phillips and Terry Hearn, *Settlers: New Zealand Immigrants from England, Ireland and Scotland, 1800–1945* (1988).

Certainly, in the early years of settlement, especially while the first generation remained dominant, there was evidence of Scots cultural traditions. The Presbyterian Church became entrenched as a dominant force in the south, and Highland shepherds for a time continued to speak Gaelic. The general pattern seems to be that once the first generation died, elements of Scots culture did not long survive if they remained exclusive to people of Scots heritage. However, because the Scots were consistently present in New Zealand in considerable numbers some of their traditions made the transition to general acceptance. There are two good examples: holidays and country shows. Scots celebration of New Year's Day did spread. Events held on that day, such as the Caledonian Games, began to attract wider audiences outside the Scots community. Events such as Highland dancing and playing the bagpipes survived into a broader community as a result. By the end of the nineteenth century in labour laws and common practice, New Zealanders were recognising New Year's Day as a public holiday, while in England it remained a day of work.

**Source J:** is from Allan MacInnes, Marjory Harper and Linda Fryer (eds), *Scotland and the Americas, c.1650–c.1939: A Documentary Source Book* (2002).

A significant minority of Scots not only achieved personal success in Canada, but played a key part in shaping the country's development, as explorers, financiers and politicians. Sir John A. Macdonald – the product of a relatively humble home in Glasgow – was five years old when he emigrated with his parents to Kingston, Ontario. He subsequently became a lawyer, and went into politics, initially as an opponent of the colonial government in 1847. Conscious of the ever-present threat from Canada's more powerful neighbour to the south, and totally opposed to separation from Britain, Macdonald's strategy as first Prime Minister of the new Dominion was to promote a transcontinental railway which would join the Atlantic to the Pacific, open up the west to settlers, and in the process strengthen and unite the fledgling country.

1. Compare the views of **Sources A** and **B** about the contribution of Scots to the economic growth and development of the Empire. 5  
*Compare the sources overall and in detail.*
  
2. Compare the views of **Sources C** and **D** about the impact of Scots emigrants on the Empire. 5  
*Compare the sources overall and in detail.*
  
3. How fully does **Source E** show the contribution of Scots to the economic growth and development of the Empire? 9  
*Use the source and recalled knowledge.*
  
4. Compare **Sources F** and **G** agree about the contribution of Scots to the economic growth and development of the Empire. 5  
*Compare the sources overall and in detail.*
  
5. Evaluate **Source H** as evidence of the experience of the Scots who emigrated across the to Canada in the period 1830–1900.  
*In making a judgement you should refer to:*
  - *the origin and possible purpose of the source*
  - *the content of the source*
  - *your own knowledge.*
  
6. How fully does **Source I** illustrate the contribution of Scots to the religious and cultural development of the Empire?  
*Use the source and recalled knowledge.*
  
7. How fully does **Source J** describe the impact of Scots emigrants on the Empire?  
*Use the source and recalled knowledge.*

## Higher History: Issue 4 - The Effects of Migration and Empire on Scotland, to 1939

**Source A:** from T.M. Devine, *To the Ends of the Earth: Scotland's Global Diaspora, 1750–2010* (2012)

On the eve of the Great War, Scotland was at the pinnacle of global prominence. The shipbuilding industry still possessed a world reach and remained pre-eminent as in 1914 the Clyde yards built almost a fifth of the world's total output. Then there was the interlinked coal, steel, iron and engineering industries, employing over a quarter of the Scottish labour force all dependent upon access to overseas markets in the Empire. Nor was the global dependency unique to the heavy industries of the west. Other manufacturing sectors - carpets, thread and woollens - covering the country from the Borders to the north-east Lowlands - were also dependent on overseas trade. The role of the Scots as key junior partners in Empire was maintained after 1918 with the careers of numerous professional and middle class Scots continuing to be pursued within the Empire.

**Source B:** from Christopher Whatley, *Jam, Jute and Journalism* (1984).

For a time Dundee could boast the title Juteopolis, the jute capital of the world, exporting to the world and especially the Empire. World demand for the linen and jute textiles made in Dundee rose sharply in the 19th century. As world trade with the Empire expanded so did demand for jute sacks for corn, wool, fertilisers and other bulk goods. By the 1860s, the Camperdown factory at Lochee was the world's largest jute factory. These were great days for the city's jute and linen barons such as the Baxter Brothers and the Gilroys. They made great fortunes from the growing trade, some of which were devoted to the construction of big mansions on the outskirts of the city in West Ferry and Broughty Ferry. Their money was also used to purchase great country estates further away from Dundee. Although jute imports peaked in 1902 the profit levels of the 1860s were never matched. Competition was growing from Indian jute mills. The First World War brought a temporary boom to Dundee's jute mills but after the war the advantages of Empire trade that had made Dundee boom now deserted the town.

**Source C:** from Simon Wood, *Migration and Empire 1830–1939* (2011).

Dundee developed a way of turning jute fibre from Bengal into a useable cloth. As a result a handful of families made huge profits exporting jute sacking to the Empire. The display of their wealth and confidence can be seen in the growth of elegant suburbs such as at Broughty Ferry near Dundee. Money from the Empire also helped some landed families who were struggling in Scotland's rural economy. For example, money from the Indian textile trade was used by Alisdair Forbes to purchase and improve country estates in the Strathdon area. However, once the Empire developed its own industries, they became serious competitors for Scottish producers. The First World War saw a boom in Scottish industry. Dundee's jute mills worked hard producing sand bags as well as tent material. However, even by 1914 Bengal jute mills were making huge profits. Prices for jute fell after the war and employment levels in the jute industry in Scotland fell between 1929 and 1939.



**Source D:** from ed. T.M. Devine, *Irish Immigrants and Scottish Society in the Nineteenth and Twentieth Centuries* (1991).

The immigration of the Irish into Scotland forms one of the most significant themes of modern Scottish history. The movement of the Irish changed the population balance of several lowland towns but especially Glasgow, Greenock, Dundee, Paisley and Airdrie, among others. Scotland's industrialisation was made easier because employers had access to a huge reservoir of Irish labour, which was not only cheap but was ready and willing to move anywhere and do anything to find work. The huge construction schemes of the nineteenth-century cities and the roads, railways, canals, docks and harbours that supported Scotland's industrial revolution depended ultimately on this vast labour supply. To local Scots, the Irish arrivals seemed to be overwhelmingly poor, diseased, mainly Catholic and recognisably alien. In short, the Irish were seen as a dangerous threat to the Scottish way of life. The Irish presence is also vital to an understanding of Scottish culture as the Catholic Irish and their descendants have played such an influential role in the evolution and shaping of Scottish society ranging from literature to music and on to football.

**Source E:** a speech by Viscount Elibank on Empire Migration and Empire Trade delivered at the Empire Migration and Development Conference at the Guildhall on 11<sup>th</sup> December, 1937.

Moreover the history of Empire Migration and of Empire Trade shows that migration has never waited on markets; that on the contrary markets have been built up by migration; that "trade follows migration and migration encourages trade", that every migrant from the Homeland who has successfully established himself overseas, has been a customer for British goods, and has provided employment for other workers both in the United Kingdom and overseas. Indeed, when we look back over the history of our country and of the development of our Dominions, it is irrefutable that the transfer of a surplus population to those vast territories has carried with it the creation of trade of a magnitude, which in the initial stages would have been regarded as unachievable.

1. How fully does **Source A** explain the effects of migration and empire on Scotland, to 1939? 9  
*Use the source and your own knowledge.*
2. Compare **Sources B** and **C** agree about the impact of the Empire on Scotland. 5  
*Compare the sources overall and in detail.*
3. How fully does **Source D** show the importance of Empire to Scotland's development? 9  
*Use the source and recalled knowledge.*
4. How fully **Source E** reflect the effect of migration on the Scottish economy? 9  
*Use the source and your own knowledge.*