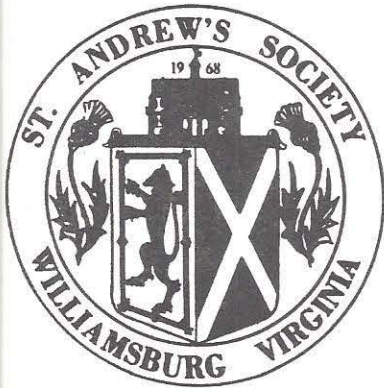




Spring 1990

Saint Andrew's Society

P. O. Box 533
Williamsburg, Virginia

Newsletter



Howard S. Topp

SCOT of the YEAR

Saint Andrew's Society of Williamsburg

OFFICERS

President:
Samuel C. Redd
Vice President:
Everette L. Tucker, Jr.
Secretary:
John W. Weaver
Treasurer:
Byron A. Adams

OFFICES

Chaplain:
Neil M. Stevenson
Charity and Education Fund:
Henry Wann, Byron Adams,
Paul Ritchie
Color Guard Sergeant Major:
Rod MacGillwray
Historian/Archivist:
Howard Topp
Membership:
William Bierwirth, III
Public Relations:
Donald Dixon
Quartermaster:
Howard Bierer

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Jack K. Robinson '92
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Robert H. Starrett '94
Everette L. Tucker, Jr. '93
John W. Weaver '93



New Members

W. R. C. Galloway (Honorary)
Portland, OR

Willard D. Hoskins
Newport News, VA

Sidney R. Maxwell (Reinstated)
Kingsport, TN

Thomas L. McElroy
Seaford, VA

Joseph Patterson, Jr.
Williamsburg, VA

James D. Reid
Williamsburg, VA

Edward P. Taylor
Williamsburg, VA

Thomas D. Wessells
Newport News, VA


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From the President's Desk

Those members who were not at the Burns Nicht celebration on the evening of January 27th missed a great event. The food was surprisingly fine, the entertainment thoroughly enjoyable and, in all respects, it was a night to be remembered.

A number of those who were not there said that the "excessive cost" of the event kept them away. They stated that last year's Burns Nicht provided an open (free) bar during the social hour and that the cost of attending was slightly less than this year's event.

While the criticism is valid, it should be remembered that this Society is not one dedicated to subsidizing the social events of its members. It is doubtful if any social event of the past ten years has not resulted in a loss, that is, an excess of costs required to put on the event over the receipts from tickets sold.

Members of the Board of Directors and committee members charged with arranging the various events of the organization's social year devote a surprising amount of time and effort to selecting facilities where events may be held that will provide the greatest value for the attendee's ticket dollar. Board members and committee workers also expend a vast amount of time and effort in arranging for, operating and cleaning up after the event, and receive no recompense for their efforts, and pay full price for attending the event.

Members with a good memory will recall that the prices of everything have soared—a postage stamp not too long ago cost 6 or 8 cents; it is now 25¢; a pair of shoes costing \$25 is now \$75; and a meal at a restaurant which was \$4 or \$5 is \$15, or more, plus tax and tip ... the list goes on and on. This Society is faced with similar price increases in all its activities, from mailing out the newsletter, handling the routine business of the Society and arranging for the social events which we are enjoy.

The only thing that can be brought to mind which hasn't increased in the annual dues for this Society — fixed at \$15 in 1968, and still at that figure!

We must face economic reality. If members expect a portion of their Society events to be subsidized by the Society, they must be willing to increase the amount which they provide towards the operating expenses of the Society, or come up with some other methods to improve the Society's financial strength

The Society's purpose is not to develop profits from its social activities. However, it cannot continue indefinitely to operate those activities at a loss.

Suggestions by members to resolve this problem are earnestly sought by the Officers and Board of Directors and will be appreciated.



Charity and Education Fund

H. S. Wann

At the February meeting of the Board of Directors of the Society, the proposal was made by the Charity and Education Fund Committee to contribute funds toward the resumption of the program by which a student at the University of St. Andrews be enabled to spend his or her Junior year as an exchange student at the College of William and Mary. That program, after a number of years of operation, had been suspended about two years ago because of funding problems in Britain.

A generous contribution toward the exchange program was made by Commander William R. C. Galloway, USN-Ret., of Portland, Oregon, a Scot by birth, who has attended several functions of the Society and has numerous friends in the local area and in the Society. Additional support for the resumption of the program has been promised by the University of St. Andrews American Foundation, Inc., whose officers agreed to match the sum allocated by this Society.

The Board of Directors voted to provide the sum of \$1,200 to the program, and that sum and an equal amount provided by the Foundation will permit the exchange program to send a St. Andrews student to William and Mary for the academic year beginning in September of 1990.

FLOWERS OF THE FOREST

ARTHUR GORDON (1968)
26 December 1989

CHANNING HALL (1969)
29 December 1989

JAMES MacKENZIE (1972)
24 January 1990

CHIEF RONALD GEORGE MacLENNAN
of MacLennan (1983)
7 November 1989

Chief Ronald George MacLennan of MacLennan, recognized Chief of Clan MacLennan and member of the Saint Andrew's Society of Williamsburg, died at his home in Dores, Inverness-shire, Scotland on 7 November 1989. The Chief became a member of our Society in 1983 and was Honored Guest and Chief of the Games at Williamsburg in 1985. He and Dame Margaret donated a banner to the Society at Burns' Night in 1987. His son, 12-year old Ruairidh, has been recognized by the Lord Lyon as the new Chief.



STRATH JAMES PIPE BAND

Individual pipers or full band available for your function. Piping and drumming instructions available.

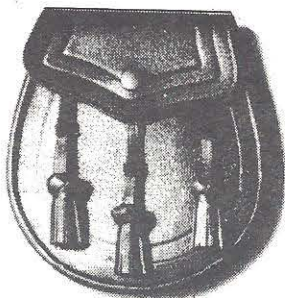
For information call:
Mark Ferguson, Business Manager
(804) 564-0807

Caledonian Market

(A marketplace for Scottish items of interest. Blind ads may be placed c/o Editor if desired.)

FOR SALE: Russell A. Morris of Cincinnati, our only member who has twice donated a meter of tartan from which Jean Woodward has made banners, has again presented us with a gift. It is an authentic Piper's Paid with properly sewn in pleats and correct fringing in the Royal Stewart tartan, worn by so many pipe bands. It is approximately 3 yards long and 1½ yards wide and is in new condition. Not only can a piper use it but a reference to SO YOU'RE GOING TO WEAR THE KILT will show you that it is a proper accoutrement for someone with a Stewart connection, worn folded on the left shoulder with Day Wear. The postpaid price is \$150 and the monies raised will be used to buy us material for additional Society banners. Contact William H. Woodward at 804-898-4375 or 206 Raymond Drive, Seaford, Va. 23696.

WANTED: Day Jacket or Prince Charlie Coatee, size 42. Contact: Newsletter Editor for info, 220-8738



Alexandria Christmas Walk 1989

W. H. Woodward

Those of you who weren't at the Alexandria Scottish Christmas Walk this December missed a really good one. The weather was sunny and brisk and the parade was worth it if just for the classic cars, canines and pipe bands, not to mention the various Clan and Society groups ...We were there!

Present for the weekend were Jack and Joyce Anderson, Bill and Chris Bierwirth, Bob and Claudette Davis, Bill and Christie Kitchin, Guy Nelson, Howard and Carolyn Topp, Bill and Sara Weaver, Tom and Lou Wessells and Woody and Jean Woodward.

On Friday night, after members had checked in and dined at various times, and we saw the Christmas tree lighting in the square in front of our hotel and had carolers there. We then had a get together in the Society's suite. On Saturday most of us formed up and marched together and then had a free afternoon to visit the shops or rest. That evening we had a party in the suite again and then went to Gadsby's Tavern, where we had reservations, as a group. Afterwards some of us got together in the suite again to "up the Scots!"

For those of you who weren't there we can only write that you should now make plans for 1990 to participate with us the first weekend in December.

THE GARB OF AULD GAUL - Scotland's national dress - "The kilt is still one of the most defiant, the most masculine symbols of Scotland, and whether they wear it themselves or not, even the dourest of Scots have a great affection for it"!

In 1746, as a reprisal for the Jacobite Rising of 1745, the Act for the Abolition and Proscription of the Highland Dress was enforced in Scotland. It read, in part: "From and after the 1st day of August 1747, no man or boy within that part of Great Britain called Scotland, **other than such as shall be employed as Officers and Soldiers in His Majesty's Forces** shall wear or put on clothes commonly called Highland Clothes, that is to say, the Plaid, Philabeg or Little Kilt, Trowse, Shoulder Belts, or any part whatsoever of what peculiarly belongs to the Highlands." History has proven, however, that **"repressive laws often have the opposite effect to what is intended"**. This was the case when, in 1782, the said act was repealed (mainly due to the efforts of James, Marquis of Graham, later 3rd Duke of Montrose); what had once been the garb of only a minority group was acclaimed to be, thenceforth, the national dress of Scotland.

During the long years of proscription, many Highlanders were banished for continuing to wear their native garb; yet, in spite of the threat of punishment, records show that there were Scots who defiantly wore the tartan. As they had done in 1707 (proudly wearing tartan sashes to show their patriotism for their native land, and their disapproval of the Act of Union), the ladies of Scotland's capital again made a point of displaying the tartan in their attire. One such incident involved Miss Jean Rollo, a member of the well-known Rollo family, who defiantly **"..wore her tartan gown in the Canongate, after the proscription was enforced, and was consequently arrested"**. Evidently, the ladies of Edinburgh were not only patriotic but also contumacious, as the following will verify! During the early 17th century, after the authorities had **"forbidden women to wear plaids over their heads under a penalty of Five Pounds, Scots, and forfeiture of the garment"**, Scottish records state: **"...and Edinburgh is still having bother with the women - the officers have been told to seize any women they find wearing plaids and bring them up for punishment"**! Whether the efforts of the authorities were successful or not leaves room for speculation because much later in the same records one finds the following observation regarding the apparel of Scotswomen: **"those of the best sort that are very well habited in their modish silks, yet must wear a 'plad' over all for the credit of their country."**! Patriotism at its best!

In spite of the exemption in the Act with regard to the military, the War Office, in 1757, made the first of many attempts to abolish the wearing of the kilt by the Highland regiments. Recognizing the power of the **"emblem of the Highlands"**, the authorities obviously wished to discourage its use. The Scottish people, however, were of the opinion that: **"it was because the people of South Britain found the Scottish national costume objectionable"**. This belief may have been well-founded because panic had apparently ensued in England when the first Highlanders appeared on the scene - resplendent in their national attire! However, 50 years later, in an attempt to thwart a further proposed abolishment of the kilt, the statement by Colonel Cameron of the Cameron Highlanders that **"...the proposed alteration must be a wish to lay aside the national garb, the very sight of which has upon occasion struck the enemy with terror and confusion...."** would appear to give credibility to the War Office's earlier realisation that the kilt could indeed become a dangerous weapon!

In the same year (1757), when the 78th Fraser Highlanders landed in North America, they, too, were forbidden to wear the kilt on the grounds that it was unfit for the severe winters and hot summers. The order, however, was countermanded after the officers and men of the regiment strongly protested and their C.O., Colonel Fraser, explained to the Commander-in-Chief that "the men had a strong attachment to their national dress and he feared the consequence of what might be expected to follow if they were deprived from wearing it". Ironically, during the next six winters, records show that the kilted Scots were healthier than the men of other regiments who wore breeches and the traditional 'warm clothing'. But the winter of 1759, in Quebec, was most severe and, subsequently, the men of the Scottish regiments suffered more from the cold than the others; in fact, it was necessary for the sentries to be relieved every hour to save them from frostbite. Fortunately, the Ursuline nuns came to the rescue and knitted long woollen hose for the men. (It was noted, however, that the nuns had done this "perhaps as much for decency's sake as for charity's sake"!).

The most characteristic ancient dress of the Highlander would appear to have been the "breacan an fhéilidh" (belted plaid). It was worn as a combined kilt and plaid; a commodious and practical garment, covering the whole body from the neck to the knees. It consisted of approximately six to seven ells of double tartan; the lower part formed the kilt, carefully pleated to show the pattern of the sett, and it was girded around the middle of the body with a leather belt. The upper part was worn over the left shoulder and pinned with a brooch, leaving the right, or sword-arm at liberty. When the Highlander travelled on foot, he could unfasten the shoulder pin and his plaid would then become either a warm cloak to protect him against the elements, or a blanket to cover him at night.

Towards the close of the 18th century, use of the belted plaid gave way to the féileadh-beag ("little kilt"), from which the present-day kilt has evolved. Both the breacan an fhéilidh and the féileadh-beag were worn very short - well above the knee - but it was a practical length for walking through wet heather on the moors or fording streams, especially when hunting on foot.

According to a well-known Scottish kilt-maker, the modern-day kilt is made from eight or nine yards of tartan, depending on the pattern of the sett (the basic width of which is 7 inches but some setts can extend to 21 inches). The knife-edged pleating requires expert skill because it has to be pleated to the pattern of the sett. Supported by buckles and straps, the kilt should fit snugly to the waist and hips, with the edges of the pleats at the rear lying towards the wearer's right hand. Opinions vary as to the correct length - some authorities on the subject insist that it should be worn at the top of the knee-cap, some say at the middle. The common consensus in Scotland, however, would seem to be that: "it should scrape the top of the knee-cap when standing". Those gentlemen who boast that they are favourably endowed with "the leg for the kilt" should take careful note that the above prescribed length, combined with the hose worn no higher than 2 inches below the base of the knee-cap, "displays the leg to its best advantage"!

Whatever length the kilt is worn and whatever the tartan, the important fact to remember is - that it should be respected as a symbol of our heritage; to be worn not only "for the credit of Scotland", but also to the memory of all those loyal and courageous Scots who fought for their right, and that of future generations, to wear the national garb of their country with pride and dignity.

Mary Johnston Cox
Archivist 7
SAS, MONTREAL



CALENDAR OF EVENTS

Luncheons (April, July, Oct.):

C. Hunter, Chairman

Spring Cedilidh (May):

B. Adams, Chairman,

R. W. Davis, III

Tartan Ball (September):

W. Bierwirth, III

Kirking of the Tartan (Nov.):

"Open"

Burns Night (Jan. 91):

R. Davis, III

B. Schoch

GAMES & FESTIVALS

Tidewater Scottish Festival

June 9; Tent: E. Tucker

Blue Ridge Scottish Festival

Sept. 1; Tent: W. Bierwirth

Williamsburg Scottish Festival,

Sept. 22; Tent: B. Adams

Grandfather Mt. Highland Games

July 14-15, Tent: "Open"

Alexandria Christmas Walk

G. Haviland

Saint Andrew's Society

P. O. Box 533

Williamsburg, Virginia

23187



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7 HATTERAS LANDING
HAMPTON VA 23669