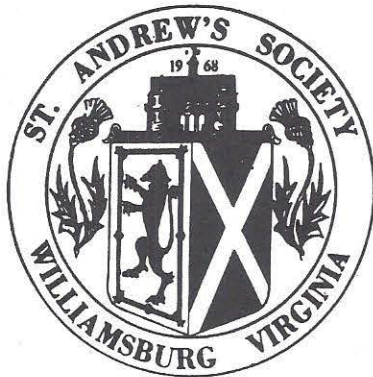
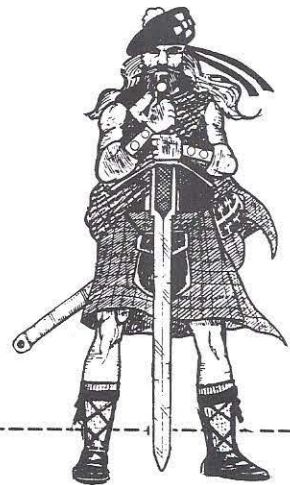




THE SPECTATOR
NOVEMBER-DECEMBER 1991
SAINT ANDREWS SOCIETY
OF
WILLIAMSBURG



PRESIDENT'S REPORT

The past several months have been very busy ones for our Society as we were involved in a number of events and activities. I'm pleased to report that all were very successfully accomplished.

On September 27, in conjunction with the Williamsburg Scottish Games we hosted our annual Tartan Ball. This year we tried a new approach; we moved from a Saturday to a Friday night in order to hold the Ball immediately after the Balmoral reception. This change appears to be a "winner" as approximately 125 plus the honored guest attended. Everyone I talked to at the Ball was very pleased with these arrangements. My THANKS to Bill Bierwirth for making the necessary arrangements for the Ball.

On September 28, the Society sponsored a tent at the Williamsburg Scottish Festival. I was pleased to see a number of our members and their ladies stop by and visit with us. If you missed the Games, you really missed out! The site, weather, attendance, etc. was great. And I can't fail to acknowledge the delicious shortbread and other "goodies" at our tent. (How about the shortbread recipe?) My thanks to Bill Weaver for hosting the Society's tent and for extending such exceptional Scottish hospitality to all visitors.

On October 24, the Society sponsored a "Gathering of Members", a dining-out type affair at Ft. Eustis Officer's Club. Some 36 members and guests were in attendance. The evening was an outstanding success: good fellowship among members, lots of good food and drink, and an exceptional program. The first part of the program featured Robin Welch, a classical guitarist, who played and sang Scottish songs (with the members singing the chorus) plus several "period songs" that Robin performs at Chownings Tavern in Williamsburg. His performance was excellent and received lots of applause. The second part was a video with narration by Captain Randall Wright concerning some of the Army's smart weapons and new equipment that performed so effectively in the Gulf War. A real highlight of the video was the footage showing the attack by Army Apache helicopters on the air defense units protecting Bagdad prior to the Air Force's initial strike. My THANKS to Captain Wright for a most professional and interesting presentation and to Robin Welch for his performance.

During the dining-out, several members asked about

Society nametags. They are available from our secretary for \$2 each. Contact Doug McLean and tell him how you want your name shown (full, nickname, etc.)

In closing, let me express my appreciation to the members and guests that have attended our activities in 1991. Your support is the ingredient that makes our events successful! For those of you who haven't attended, please come to the next event; we need your participation.

Our next event is on Sunday, December 1, The Kirkin O' The Tartan and luncheon. A reservation form is provided in this newsletter. (Please note: no special flyer on the Kirkin will be mailed.)

Ev Tucker, President

SCOTLAND INVENTED THE CHRISTMAS CARD?

A Publisher and bookseller of Kirkgate, Leith, named Charles Drummond, put a yuletide greetings card in his shop window on December 17, 1841. A.T. Aikman engraved a chubby-cheeked boy on it and sales took off. The rest is history.

IF YOU ARE INTERESTED IN:

Scottish Country Dancing-----Call Jack Kane at 898-6953
St. Andrews Society of Wsmbg-----Call Ev Tucker at 898-8151
Scottish American Military Soc----Call Russ Scott at 887-2803
Scottish Highland Dancing-----Call Mary Adams at 220-0310
Piping Lessons-----Call Jay Close at 564-0838
Scottish Antiques-----Call Don Dixon at 898-1404
Alexandria Christmas Walk-----Call Bill Weaver at 229-3432
St. Andrews Benevolent Assoc-----Call Henry Wann at 229-2686

THE FEAST OF YULE

In Scotland of old, the ancient feast of Yule lasted from 25 December to 6 January. Named after Lol, the Scandinavian festival of the winter solstice in which the sun was petitioned to return, it was celebrated by the Danes and Norsemen of the far north up to the 10th century. Although the main centerpiece of the groaning festive tables was always a Gulliburstin, (gold-bristled boar), the toast was to Thor. Eventually this feast merged with the Roman 'dies natalis solis invicti' or 'birthday of the unconquered sun', and finally into the Christian nativity.

PONTIUS PILATE, A SCOTSMAN?

According to A History of Perthshire, published in 1880, Pontius Pilate's father was in the Roman legions and spent time in Scotland. Pilate was supposedly born at Fortingall, his mother the daughter of a Menzies or a MacLaren. The people of

Fortingall have preserved this tradition for centuries.

EVOLUTION OF CHRISTMAS IN SCOTLAND

The medieval feast of Christmas lasted 12 days, until 6 January, or Uphalieday. This period was usually known as the Daft Days, and games, family receptions and sports were held.

Eventually the Calvinist view that the Feast of the Nativity was 'popish' caused members of the reformed church to punish yule revelers, those who sang 'filthy carols on yule day'. Charging such celebrators with devil-worship, they punished them at kirk sessions. This, combined with the Celtic devotion to the 'turn of the year' ritual, resulted in the New Year becoming a more important secular celebration than Christmas. However, in the Roman Catholic Highlands and Episcopalian north-east, the old festivals were popular.

Sir Walter Scott's treatment of the medieval Christmas in his literature, the food, the games, the carols, the Yule log's glow, all appealed to the Victorian soul. As a result, the 'anglified' Victorian middle classes in Scotland were the first to recreate the old Christmas. They stuck in as many 'popish' traditions among the Celtic circle of the hearth, and new customs, as they could stand. When Albert put up a tree at Balmoral, that caught on. Turkey and crackers, relics of a Celtic feast, became a mainstay, and a toast to Victoria replaced the ancient honoring of the female shaman. The Yule log became the focal point for a cosy Christmas and a candle was placed in a window as a 'torch of welcome'. The Victorians brought back the mistletoe (in Gaelic, nuadhulig, meaning 'heal-all') from the ancient Druidic fertility rite which involved kissing. Throughout Scotland, ivy, box, holly, bay and yew became the main Christmas decorations.

Christmas rapidly developed into a friendship festival rather than one of religious significance. The ancient Celtic festivals, Roman holidays, Danish feasts and Norse celebrations all blended and disappeared into the middle class Victorian world. Any individuality that a Scottish Christmas may have had has long disappeared, and is now almost identical to an English one.

ENCHANTED GALLOWAY

"The King in the red moorland
Rode on a summer's day;
And the bees hummed, and the curlews
Cried beside the way...."

from The Secret of the Heather Ale, R.L. Stevenson

THE MEAT RATION

"A food authority suggests that if the meat ration has to be cut, the public may expect action very soon. A Glasgow butcher

says that the public are taking the threat of a reduced ration in reasonable mood, though there is occssionally a sarcastic reference to feeding the Germans."

The Glasgow Herald, May 19, 1945

Tam: "I gave my wife a new Jaguar for Christmas."
Jimmy: "Did she like it?"
Tam: "Like it? It chewed her to bits."

SCHEDULE OF EVENTS, 1991-1992

Dec 1 Kirkin & Luncheon
Dec 7 Alexandria Christmas Walk
Jan 25 Burns Night

A TASTE OF SCOTLAND---HET PINT FOR HOGMANAY

The het pint was carried through the streets at hogmanay, in large copper kettles, known as toddy kettles, several hours before midnight.

4 pt mild ale	3 eggs
1 tsp grated nutmeg	1/2 pt Scotch whisky
4 oz (1/2 cup) sugar	

Put the ale into a thick saucepan, then add the nutmeg, and bring to just below boiling point. (If it boils, the alcoholic content is lowered considerably.) Stir in the sugar and let it dissolve. Beat the eggs very well, and add gradually to the beer, stirring all the time so it won't curdle. Then add the whisky, and heat up, but DO NOT BOIL. Pour the liquid from the saucepan into heated tankards, back and forth so that it becomes clear and sparkling. It can also be made using white wine instead of ale and brandy instead of whisky.

"...it was uncanny and would certainly have felt it very uncomfortable, not to welcome the New Year in the midst of his family, and a few old friends, with the immemorial libation of a het pint."-----Sir Walter Scott

ORIGINS OF HOGMANAY, THE WORD

In ancient Scotland, Handsel Monday was the first day of the year. (Handsel is the old Scots word for gift.) And on this day the lairds, ministers etc. gave gifts to poor folk and employees of the neighborhood. When the calendar changed in 1752, an adjustment of 11 days took place. Many Scots resented this, so they held their New Year on the first Monday after 12 January right up until the end of the Victorian reign. Although the origin of the word Hogmanay is unknown, it seems to derive from 'HanselMonday'. Since 'handsel' was 'giving to self' and 'hoggish' was 'selfish', and 'hogmaned' was to be 'hog-like', it

seems logical that the more modern term for selfishness (hog) took over. This is even more believable when one considers that the people giving the gifts on Hansel Monday considered it selfish as time went on, and would be done with it.

ORIGINS OF HOGMANAY, THE TRADITIONS

James VI decreed in December 1599 that from then on 1 January would start the legal year in Scotland, no longer 25 March. In Medieval Scotland, devotions were centered on The Feast of the Circumcision of Our Lord which was on 25 March. Custom dictated gathering at a stone circle or other ancient site. The important man who performed the 'handsel' at these meetings had, over the centuries, actually replaced the human sacrifices to the seasons. Eventually the custom of 'handsel' was replaced with 'first-footing'. The first-foot had to be a man (female is bad luck), couldn't be flat-footed or cross-eyed or have his eyebrows meet above his eyes, and he had to be dark. He had to bring a gift of cake (handsel), a piece of coal, salt and a twig of evergreen in his pocket. If the first-foot entered the house thus, the house would be blessed for the coming year. There were ways to ward off misfortune if a first-foot didn't happen.

EPITAPH OF THE LUSH FROM STAPLEGORDON, 1693

He had a strong judgement, quick imagination and
retentive memory.

He possessed the love and respect of all who
knew him.

Then he sullied it all.

He died of drink. (sullied=spoiled)

If I had a dog as daft as you, I'd shoot him.

Scottish proverb

"To sum up all: be merry, I advise;

And as we're merry, may we still be wise!"

Burns on conviviality and fun

CLAN CAMPBELL

In Gaelic, Na Caimbeulach, (the men of the twisted mouths), the Campbells are among the oldest and acquisitive of the surviving ancient Scottish families. No doubt the most powerful of highland clans, they were comprised of families like Argyll, Breadalbane and Cawdor-and some minor ones also.

With a true British origin from within Strathclyde, they were firmly established in Argyll by the 14th century, mainly due to links with the family of Robert Bruce. Thus the Campbell chiefs as territorial lords date to the reign of Bruce. A charter of 1369 confirms Archibald Campbell as having the same rights to lands in Lochawe as his ancestor Duncan M'Duibne. The original

family name was O'Duibne or MacDuibhne and is reinforced by the Gaelic name Clann O'Duibhne. Linking of the Campbells to the legendary King Arthur and Diarmaid (companion to Finn MacCool the mighty), was started in the 15th century to enhance the importance of the Campbells. Even though 17th century Gaelic poets lent credence to these links, they were myths.

The Campbells became earls of Argyll after 1457. They benefitted greatly from the demise of the ClanDonald lordship of the Isles and during the early 17th century persecution of ClanGregor consolidated Campbell presence in the Perthshire Highlands. Due to the chiefs' commitment to Presbyterianism, the Campbells fell from grace with the Stuart kings who were willing to discipline the house of Argyll. Contriving to be on the winning side in the Civil Wars and Jacobite rebellions, the Campbells suffered less than other clans in the 18th century destruction of clan power. By Queen Victoria's time there were 40 Campbell estates, 1,250,000 acres, most owned by the Duke of Argyll.

Ruthless in their dealings, the Campbells instigated the break-up of clanship by tenurial reforms for greater profit, the process of land clearances. They created crofting communities to exploit kelp and fishing, but caused severe hardship due to overcrowding. They became a very numerous clan and, oddly enough, a large number actually bore the surname. But then in the 17th and 18th centuries it paid to be a Campbell; just ask a MacGregor.

UNIVERSITIES FOUNDED

Aberdeen---1477	St. Andrews---1411
Edinburgh--1580	Glasgow-----1450

HIGHLAND TWEED INDUSTRY

"The Highland homespun tweed industry, which had experienced an intensive revival with the outbreak of war, will have a great future when electricity is introduced to the islands in the Hebrides."

from The Glasgow Herald, May 19, 1945

THE MORE THINGS CHANGE, THE MORE THEY STAY THE SAME

"There's nothing now prevails but pride
Among both high and low;
And strife, and greed, and vanity
Is all that's minded now:
Oh! the times, the weary, weary times!"

from A Song On The Times by John Skinner, Aberdeenshire, 1788

"He never touched a sentiment without carrying it to its ultimate expression, and leaving nothing further to be said."

Abraham Lincoln on Burns

ANNUAL

KIRKIN-O-TARTAN

WHEN: Dec 1, 1991 at 11:00 A.M. (please gather in front of church by 10:45 A.M.)
WHERE: Williamsburg Presbyterian Church at 215 Richmond Rd. one block west of Merchant's Sq., Rev Dr Neil Stevenson, Pastor.
PIPER: Nancy Geddes-Epstein
LUNCH: Colonial Williamsburg's Cascades Restaurant, 12:30.
MENU: Famous Cascades Sunday Brunch, all you can eat.
COST: Adults, \$13; Child (12 & under) \$7
DRESS: Touch of the tartan, daywear or appropriate attire.

Please join us for this ancient and very pleasant Scottish tradition. It is a family affair so bring your children. It is also a great opportunity to invite guests. Mark your calendar and come to the "Kirkin" and brunch.

NOTE: Recommend you arrive by 10:45 so we may all go into the church together. Questions? Call Taylor Fraser, 851-5730.
NOTE: This announcement replaces the flyer about the Kirkin. SO, be sure to mail the form below, last reminder!

=====

CUT OUT AND MAIL TO: ST. ANDREWS KIRKIN
P.O. BOX 533
WILLIAMSBURG, VA 23187

MAKE CHECKS PAYABLE TO: SAINT ANDREWS SOCIETY

NUMBER OF ADULT RESERVATIONS (\$13 EACH) _____

NUMBER OF CHILD RESERVATIONS (\$7 EACH) 12 & UNDER _____

NAME _____

ADDRESS _____

_____ ZIP _____
=====

WHAT IS THIS THING CALLED TEA

On October 10, 1834, the first shipment of tea arrived at the Broomielaw from India. Still a novelty to Glaswegians, who were not sure as to what it was for, tea was apparently added to such things as stews, broth and porridge. Results were obvious.
from The Glasgow Diary, 1984

IN A BOG

An Englishman stumbled into a bog near the hotel at Ben Nevis, and sank up to his armpits. He called out to a highlander who was passing by, "How can I get out of this?" to which the Scotsman replied---"I dinna think you can," and walked on.

from The Book of Scottish Anecdote, 1874

THE SPECTATOR is published bi-monthly by the Saint Andrews Society of Williamsburg. If you know someone who might be interested in joining the Society, call me, Don Dixon, at 898-1404 or 868-8745 and I will get them a copy and an application. We welcome criticisms, suggestions, requests, and actual photos of the ever elusive wild hairy haggis.

NOW, GO BACK, FILL OUT THE KIRKIN-O-TARTAN FORM, AND MAIL IT!

MERRY CHRISTMAS AND HAPPY NEW YEAR

Saint Andrew's Society

P. O. Box 533
Williamsburg, Virginia
23187

