



## The Saltyre

December 2020

### Message From The President

I hope that all of you were able to have an enjoyable Thanksgiving, a dram for St. Andrews Day, and are looking forward to Christmas and the new year.

Although St Andrew has been the patron saint of Scotland since 747AD, November 30, was not a recognized public holiday in Scotland. St Andrew's night is celebrated more by expatriate Scots around the world. In 2006, the Scottish Parliament passed the St. Andrew's Day Bank Holiday (Scotland) Act 2007, which designated the Day as an official bank holiday.

It appears that the Christmas party, Burns supper, and possibly the Spring Tea will be postponed until later dates because of COVID and government restrictions on gatherings of large groups.

The Society has a new Vice President. Travis Chatters was selected from among those who threw their hats in the ring. As we have so little to do this year Travis has a very easy learning curve. Please congratulate Travis if you have not. Contact info may be found in the members area of our website



In the spirit of the holiday season of giving the Board voted to donate turkeys to the Orangevale food bank for Thanksgiving. Food bank staff indicated that they were facing a shortage of 500 turkey dinners this year. The Board purchased and donated 54 turkeys to the food bank. The work of this task was carried out by Tom Melton and Jim Morgan.

This holiday season please don't forget the Society if you're doing your holiday shopping online. You can do this by signing up at **[smile.amazon.com](https://smile.amazon.com)**. Pick Sacramento St Andrews Society as your charity of choice. One half of one percent of your purchase will be donated to the Society.

Merry Christmas, Happy new year, and all the best,

Bruce Locken



## **Scottish Christmas Traditions**

There's plenty to do in Scotland in the winter, and many Scots love getting in the festive spirit. But did you know that Christmas was banned here for almost four centuries?



## **The Vikings**

The tradition of the Yule log began in Celtic times when it was believed that the sun stood still for 12 days during winter. Later, a last piece of Yule log would be saved to light next year's fire.







Central to the Yule feast was a boar head decorated with laurel and rosemary leaves. Presented in Great ceremony, only a man of the highest reputation was allowed to carve the sacred symbol.



After eating, a huge fire would be lit and the men would hold hands and dance around the flames. They would circle faster and faster, shouting Thor with us, Thor and Odin and Hale, Yule, HA !!

Freyr, the Viking god of the sun, was celebrated during Yule by the Vikings who settled in parts of Scotland between the 8th and 15th Centuries. Freyr rode a golden bristled boar through the skies.

In Shetland where the Scandinavian influence on Scotland is most palpable, whipkull, a drink of reportedly ancient and noble lineage was served at the end of a breakfast Yule feast in prominent homes. It was made using a dozen egg yolks, a pound of sugar, half a pint of rum, and a quart of fresh cream. Sounds like eggnog. A large square of shortbread would be served with the whipkull.

Before the Reformation in 1560, Christmas in Scotland had been a religious feasting day. Then, with the powerful Kirk frowning upon anything related to Roman

Catholicism, the Scottish Parliament passed a law in 1640 that made celebrating 'Yule vacations' illegal. Even after Charles II was restored to the throne, celebrating Christmas was frowned upon in Scotland for a long time – it wasn't until 1958 that 25 December became a Scottish public holiday.

Working on Christmas Day is now a distant memory for lots of Scots, but there are other old traditions that people still hold onto. For example, some folk like to bake unleavened Yule bread for each person in their family. Whoever finds a trinket in their loaf will be blessed with good luck for the year!

Other traditions include burning a rowan twig as a way to get rid of any bad feelings between friends or family, and the 'first-footer', a special name given to the first person to arrive on Christmas Day (this tradition is now more commonly associated with New Year's Day). To bless their guests, first-headers come with gifts such as coal, whisky, salt and



bread. Black buns are also a popular first-footing gift – they're made with raisins, currants, almonds, citrus peel, allspice, ginger and cinnamon, and topped with pastry.

Modern Scottish Christmas traditions are similar to those of other western countries. People sing carols (wassailing) and decorate their houses with lights, putting a Christmas tree in the window and a wreath on the door. Children write letters to Santa Claus, and on Christmas Eve leave something for him to eat (like a mince pie) and drink (like sherry or whisky) when he visits in the night.

On Christmas Eve some families like to attend midnight mass, and on Christmas Day give presents before gathering around the table for a hearty lunch. People pull crackers, tell (bad) jokes, make toasts and then relax for the rest of the day, often in front of the television to watch the annual Queen's speech or a festive film.

### **Tree lighting in Orkney**

The 5,000-year-old Maeshowe on Orkney is the finest chambered tomb in







North West Europe. At sunset on the day of the Winter Solstice, 21 or 22 December, the sun briefly shines down the length of the 14.5m entrance passage and illuminates an area low on the rear wall of the main chamber. When you are living this far north, knowing exactly when the days are going to start getting longer again is an extremely important piece of information, and throughout history the Winter Solstice has been a time to celebrate one of the year's most important turning points.

There is no doubt that our pagan Celtic ancestors also celebrated the year's shortest day, and with the arrival in Scotland of the Vikings in the years after AD 800 the event was given a name we'd recognize today. Yule is a festival celebrated across much of northern Europe. The word probably comes from the Old Norse *hjol* meaning "wheel" and signifying an extreme point of the annual cycle.

December 25 was first referred to as Christ's birthday by the early Christian, *Sextus Julius Africanus*, in AD 221. It is generally accepted as a "traditional" rather than an actual date of birth, and many people feel that the date was partly chosen because it coincided with a wide range of celebrations in earlier cultures, including the Midwinter Solstice, Yule,



Odin



Santa

Celtic *Samhain*, Roman *Saturnalia*, and the Roman *Natalis Solis Invicti* or "the birth of the unconquered sun." Presumably it was thought easier to convert people to Christianity if the new faith allowed them to retain their most important annual festival.

Christmas Day began to achieve Europe-wide prominence after Charlemagne's coronation as Holy Roman Emperor on 25 December 800, and sometime later what was left of *Saturnalia* became the Twelve Days of Christmas. The word Christmas, a contraction of "*Christ's mass*", first appeared in writing in 1038, and by 1500 the festival was firmly established wherever the Roman Church held sway, including in Scotland.



Everything changed with the coming of the Reformation to Scotland in 1560. The radical brand of Presbyterian Protestantism that swept the country destroyed all trappings of "Popery", including statues, churches, and traditions. And prime amongst the traditions swept away in Scotland was *"Christ's mass"*. It comes as something of a surprise to find that the abolition of Christmas in Scotland remained in force for the better part of 400 years. Christmas Day only became a Scottish Bank Holiday in 1958, and until the 1960s it was the norm for most people across the country to work normally if December 25 fell on a weekday.

But if the Reformation successfully swept away what it saw as "Popery", it was less successful in tackling the deeper, pre-Christian, layers of consciousness of Scots. The desire to celebrate the turning point of the year remained, and in the 1600s it took shape in Scotland with the celebration of Hogmanay on 31 December each year and Ne'erday on 1 January. This seems to have had its origins in the same midwinter traditions that led to 25 December being chosen as the date for Christmas. The Protestant Kirk took a predictably dim view of Hogmanay, with one churchman in 1692 commenting that: *"It is ordinary among some plebeians in the South of Scotland to go about from door to door upon New-year's Eve, crying Hagmane."* But Kirk opposition stopped short of the formal legal prohibition that had been applied to Christmas, and Hogmanay (a word that might have French or Gaelic origins) began to take deep root in Scotland

Today it is the norm for Scots to celebrate both Christmas and Hogmanay, but if we are honest, Christmas still has the feel of something slightly imported, something we do to fit in with the rest of the world: while Hogmanay remains the real deal, the truly Scottish celebration.

Visitors to Scotland over the mid-Winter period will find no shortage of Christmas decorations in towns and villages, and on individual homes. Meanwhile, programs of Christmas events are increasingly a feature in the larger cities. Despite this, wherever you go in Scotland you are still likely to find people's undoubted enthusiasm for Christmas eclipsed by their enthusiasm for Hogmanay.





And for those wanting a glimpse of the earlier traditions on which all this is based, on the last Tuesday in January, Shetland celebrates the Viking festival of Up Helly-Aa, the traditional end of the Yule season, with a fire festival and torchlight procession. And, to bring things full circle, visitors to Orkney can still, weather permitting, see the sun shine down the length of the entrance passage at Maeshowe on the Winter Solstice as our ancestors did 5,000 years ago: or, unlike them, you can view it via webcam.



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<https://www.nts.org.uk/stories/scottish-christmas-traditions>

<https://www.undiscoveredscotland.co.uk/usscotfax/society/yule.html>

<https://www.scotsman.com/whats-on/arts-and-entertainment/scotlands-lost-christmas-traditions-and-customs-596853>



## Hogmanay



Hogmanay is the Scots word for the last day of the year and is synonymous with the celebration of the New Year in the Scottish manner. It is normally followed by further celebration on the morning of New Year's Day or, in some cases, 2 January—a Scottish bank holiday. Hogmanay is the Scots word for the last day of the year and is synonymous with the celebration of the New Year in the Scottish manner. It is normally followed by further celebration on the morning of New Year's Day or, in some cases, January 2, a Scottish bank holiday.

There are many theories about the derivation of the word "Hogmanay". The Scandinavian word for the feast preceding Yule was "Hoggo-nott" while the Flemish words (many have come into Scots) "hoog min dag" means "great love day". Hogmanay could also be traced back to the Anglo-Saxon, Haleg monath, Holy Month, or the Gaelic, oge maidne, new morning. But the most likely source seems to be the French. "Homme est né" or "Man is born" while in France the last day of the year when gifts were exchanged was "aguillaneuf" while in Normandy presents given at that time were "hoguignetes". In Scotland a similar practice to that in Normandy was recorded, rather disapprovingly, by the Church.

*"It is ordinary among some Plebians in the South of Scotland, to go about from door to door upon New Year's Eve, crying Hagmane."*

### **Hogmanay Traditional Celebrations**

Historians believe that we inherited the celebration from the Vikings who, coming from even further north than ourselves, paid even more attention to the passing of the shortest day. In Shetland, where the Viking influence was strongest, New Year is called Yules, from the Scandinavian word.

It may not be widely known but Christmas was not celebrated as a festival and virtually banned in Scotland for around 400 years, from the end of the 17th century to the 1950s. The reason for this has its roots in the Protestant Reformation when the Kirk portrayed Christmas as a Popish or Catholic feast and therefore had to be banned. Many Scots had to work over Christmas and their winter solstice holiday was therefore at New Year when family and friends gathered for a party and exchange presents, especially for the children, which came to be called hogmanay.





There are traditions before midnight such as cleaning the house on 31st December (including taking out the ashes from the fire in the days when coal fires were common). There is also the superstition to clear all your debts before "the bells" at midnight. Immediately after midnight it is traditional to sing Robert Burns' auld Lang Syne. Burns claimed it was based on an earlier fragment and certainly the tune was in print over 80 years before he published his version in 1788.

*"Should auld acquaintance be forgot and never brought to mind?  
Should auld acquaintance be forgot and auld lang syne  
For auld lang syne, my dear, for auld lang syne,  
We'll take a cup o' kindness yet, for auld lang syne."*

An integral part of the Hogmanay partying, which continues very much today, is to welcome friends and strangers, with warm hospitality to wish everyone a Guid New Year. The underlying belief is to clear out the vestiges of the old year, have a clean break and welcome in a young, New Year on a happy note.

"First footing" (that is, the "first foot" in the house after midnight) is not as common as it used to be in Scotland. To ensure good luck for the house, the first foot should be male, dark (believed to be a throwback to the Viking days when blond strangers arriving on your doorstep meant trouble) and should bring symbolic coal, shortbread, salt, black bun and whisky. These days, however, whisky and perhaps shortbread are the only items still prevalent (and available).

### **Torch and Bonfire Ceremonies**

The magical Firework display and torchlight procession in Edinburgh - and throughout many cities in Scotland - is reminiscent of the ancient custom at Scottish Hogmanay pagan parties hundreds of years ago.

One of the most spectacular Fire ceremonies takes place in Stonehaven, just south of Aberdeen on the North East coast. Giant fireballs, weighing up to 20 pounds are lit and swung around on five feet long metal poles, requiring 60 men to carry them as they march up and down the High Street. The origin of the pre-Christian custom is believed to be linked to the Winter Solstice of late December with the fireballs signifying the power of the sun, to purify the world by consuming evil spirits.

<http://www.rampantscotland.com/know/blknow12.htm>

<https://www.historic-uk.com/HistoryUK/HistoryofScotland/The-History-of-Hogmanay/>



### **5 minutes with Scottish Gaelic**

**Scots Gaelic language**, also called **Scottish Gaelic**, Scots Gaelic **Gàidhlig**, a member of the Goidelic group of Celtic languages, spoken along the northwest coast of Scotland and in the Hebrides islands. Australia, the United States, and Canada (particularly Nova Scotia) are also home to Scots Gaelic communities. Scots Gaelic is a recent offshoot of the old Irish language.

Introduced into Scotland about AD 500 (displacing an earlier Celtic language), it had developed into a distinct dialect of Gaelic by the 13th century. A common Gaelic literary language was used in Ireland and Scotland until the 17th century. By that time spoken Scots Gaelic had developed enough to be considered a separate language from Irish. Manuscripts in a definitively Scots form of Gaelic began to appear in the 16th century, but the first Gaelic book printed, John Carswell's *Foirm na n-Urrnuidheadh*, published in Edinburgh in 1567, still adhered to the Classical Modern Irish norm.

Good morning – madainn math – mawteen vah

Good afternoon/evening – feasgar math – fesker maw

How are you ? – Ciamar tha sibh – Kimmer uh ha shiv

I'm well – Tha gu math – ha goo maw

I'm Great – Gle' mhath – glay vaw

Thank you – Tapadh leibh – topah leave

You're welcome – 's e ur behe – share bay ha

Merry Christmas - Nollaig Chridheil – no lag creel

Happy New Year - Bliadhna Mhath Ùr - Bleeca-nah Vaw Oor

Goodbye (informal) – Mar sin leat – martian lawt





## **Clan Stewart**

The Four principal divisions of Clan Stewart are Appin, Atholl, Bute, and Galloway. The Stewart dynasty descended from King Robert I's daughter and her husband, Walter the Steward. Despite early unrest and weak government caused by several Stewart kings succeeding as minors, the dynasty flourished for over three centuries. The clan Stewart can be traced back to Walter Fitz Alan, whose family moved to Scotland when David I was crowned the King of Scotland. The family name, Stewart, is said to have been taken from Walter's title as High Steward of Scotland and the title, along with extensive lands, became hereditary in the family.

During this time, Scotland moved forward to become a modern and prosperous nation. Stewart monarchs such as King James IV and VI were Renaissance patrons of artistic, scientific, commercial, religious and political endeavor, sponsoring figures including the poet Robert Henryson and humanist George Buchanan.

Also of significance was the arrival in the mid-sixteenth century of the Reformation movement, bringing about the replacement of Catholic Mary Queen of Scots by her son King James VI.

It was through the Stewart dynasty that the two thrones of England and Scotland - and later the governments - came to be united.

The 'Marriage of the Thistle and the Rose' took place at Stirling Castle in 1503 between King James IV and Princess Margaret Tudor, daughter of King Henry VII of England. This union of the Scottish and English Royal families eventually led in 1603 to the succession of a Stewart (now with a change of spelling) to the throne of England.

Robert Bruce is surely the greatest of all the great Scottish heroes, yet the Hollywood movie Braveheart gave all the heroics to his compatriot William Wallace, making Bruce out to be nothing more than a self-serving opportunist.

Robert was the son of Robert I's daughter Marjorie and her husband Walter the Steward. He took Stewart as his surname, and so became the first monarch of the Royal House of Stewart.

When Robert II died, he was succeeded by his 53-year-old son John, who took the name Robert III (as his given name John brought back defeatist memories of John Balliol).





After his capture, James I was held prisoner by Henry IV of England who, however, saw that he received an education appropriate to his royal birth.

On the death of his father in 1406, he was the first of a series of Scottish kings who inherited the throne as minors, throughout the fifteenth century.

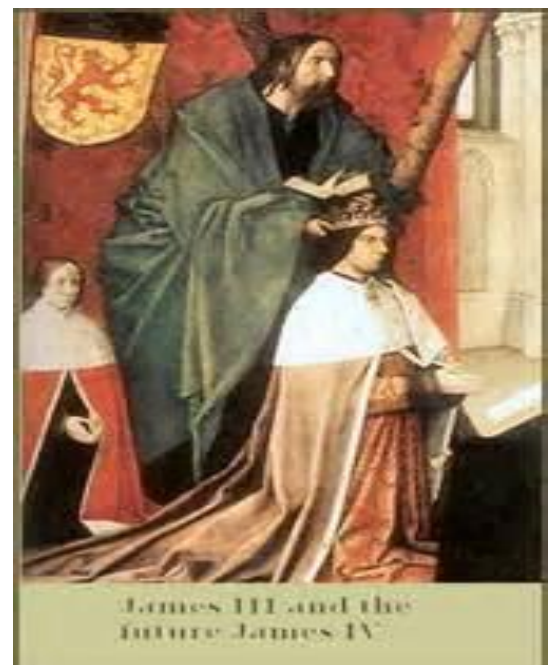
Born at Holyrood on 16 October 1430, James II was only six years old when his father was murdered at Perth. James II was crowned in Holyrood Abbey, Edinburgh in 1437, the first king not to be enthroned at Scone since Kenneth MacAlpin (843-58). James' minority was dominated by the struggles of rival families for power in the realm and control of the king



James I, Scotland (1406-1437)



James II, Scotland (1437-1460)



James III, Scotland (1460-1488)





Born at Stirling on 10 July 1451, James III was nine when he inherited his father's throne. His mother ruled as Regent until she died in 1463. James' long minority was marked by unstable relations with England and ambitious aristocratic factions. He began to rule for himself in 1469, soon facing great difficulties in restoring strong central government, shortly after his marriage to the pious Princess Margaret of Denmark.

James IV, born on 17 March 1473, was 15 when he was forced to ride to the Battle of Sauchieburn where his father was killed. For the rest of his life he wore an iron belt as a penance.

For the first time in a century, Scotland had a king who was able to start ruling for himself at once for, as Erasmus once commented, 'He had wonderful powers of mind, an astonishing knowledge of everything, an unconquerable magnanimity and the most abundant generosity.'

When James IV was killed at Flodden, yet another royal minority ensued, for his son James V was only one year old. The Scots were reluctant to accept his English mother Margaret Tudor as Regent, and after her remarriage in 1514 they replaced her with James IV's half-French cousin, the Duke of Albany.



James IV Scotland (1488-1513)

Queen Margaret's tempestuous private life complicated her son's childhood, and after she divorced her second husband, Archibald Douglas 6th Earl of Angus, the Earl kidnapped young James. For two years they held him captive, showering him with gifts and introducing him to a round of unsuitable pleasures. James loathed his former stepfather, and finally managed to escape in 1528, to rule by himself.

James V, Scotland 1513-1542



Born at Linlithgow Palace, West Lothian on 8 December 1542, Mary became Queen of Scots when she was six days old. Her claims to the throne of England were almost as strong as her claims to the Scottish throne. As Henry VII of England's great-granddaughter, Mary was next in line to the English throne, after Henry VIII's children.

Given her youth and sex, the Scottish nobility decided that they must make peace with England, and they agreed that she should marry Henry VIII's son, the future Edward VI. No sooner had the treaty been arranged, however, than Catholics opposed to the plan took the young Mary to Stirling Castle and, to Henry's fury, they broke the match, preferring to return to Scotland's traditional alliance with France.



Mary Queen of Scots (1542-1587)



(1567-1603)

Born in Edinburgh Castle on 19 June 1566, James was the only son of Mary, Queen of Scots and her second husband, Lord Darnley. He was less than a year old when he saw his mother for the last time, and thirteen months old when he was crowned King of Scots in Stirling after her forced abdication.

His childhood was constantly disturbed by the struggles of the nobles who vied for control of him. Given a demanding academic education by his tutor George Buchanan (who tried to teach him to hate his mother) and advised by four successive regents, he grew up to be a shrewd, wary intellectual who managed to reconcile the warring factions among his nobility with such success that he has been described as 'the most effective ruler Scotland ever had.'

James VI of Scotland and I of England





Charles I (1600-1649)



Charles II (1630-1685)

The eldest surviving son of Charles I, Charles II had been eight years old when Civil War broke out. He was with his father at the Battle of Edgehill and in Oxford, until ordered by him to seek the safety of France.

The Scots were horrified when Charles I was executed in 1649, and while England became a republic, they proclaimed his son king, and invited him to come to Scotland. Agreeing to Presbyterian demands that he sign the National Covenant, he did so.

Cromwell then marched north, defeated the Scots at the Battle of Dunbar on 3 September 1650, captured part of southern Scotland and seized and removed the nation's public records, although he did not manage to take the Honours of Scotland (the Scottish regalia).

James was the younger brother of Charles II. He escaped to the continent during the Civil War and had a distinguished military career in the French and Spanish armies before returning to London at the Restoration.



James VII of Scotland

Because of growing disquiet about James' Roman Catholicism, Charles told him that he must leave England temporarily. After a period of exile in Holland, James went to Scotland as the King's Lord High Commissioner in 1679 and 1680.



## The Jacobite Claimants

James Francis Edward, the son of James VII and II and his second (Roman Catholic) wife Mary of Modena, was born on 10 June 1688, long after everyone had given up hope of the queen bearing a living son.

His birth immediately precipitated fears of a Roman Catholic succession in England, and on 9 December that same year, his mother disguised herself as a laundress, wrapped up the baby like a bundle of washing, and escaped with him to France.

The exiled royal family was allowed to stay in the Palace of St Germain, and there James was brought up. When his father, the deposed James II, died after a stroke in



James Francis Edward Stuart

(1688-1766)

1701, Louis XIV publicly recognized his son as James VIII and III. However, in 1713 Louis made peace with Britain and James was forced to leave France, settling first in Avignon, then in Bologna and finally in Rome.

'Bonnie Prince Charlie' was born in the Muti Palace in Rome in 1720 amidst great rejoicing, for Jacobites throughout Western Europe looked to him to win back the British throne for the Stuarts.

In 1743 the French decided to send an invading force to Britain, led by 'the Young Pretender', as his enemies called him. The scheme fell through due to stormy weather. The Prince decided to go ahead without French assistance,



Charles Edward Stuart  
Bonnie Prince Charlie  
(1720-1788)

and he set out for Scotland with only a handful of companions, landing in the Outer Hebrides in July 1745.





By sheer force of personality, he won over the Highland chiefs, captured Perth and declared the Union dissolved. He gathered an army of 5,000, marched to Edinburgh, and defeated a Hanoverian force led by Sir John Cope at the Battle of Prestonpans, near Edinburgh in September.

Born in Rome in 1725, Prince Henry Benedict resembled his reserved, scholarly father in nature. Soon after the failure of the '45 Rising he entered the Roman Catholic priesthood (thus ending any prospect of having an heir), becoming successively a Cardinal, Archbishop of Corinth and Bishop of Tusculum

His brother Charles had been furious when he took holy orders, for he and his father had always tried not to emphasize their family's Roman Catholicism, fearing that it would prejudice their chances of winning back the throne of Protestant Britain. However, when Charles finally moved back to Rome after their father's death, the brothers were reconciled. Henry Benedict tried to persuade Charles to stop drinking, consoled him when his wife ran away with the Italian poet, Alfieri, and gave him financial support.



Prince Henry Benedict



## Stewart Castles

Built and/or owned by various branches of Clan Stewart:

<p>Edinburgh Castle  Stirling Castle  Linlithgow Castle  Castle Stuart  Castle Stalker  Falkland Palace  Lochranza Castle  Dundonald Castle</p>	<p>Craigmiller Castle  Doune Castle  Earl's Palace, Kirkwall  Bishop's Palace, Kirkwall  Scalloway Castle  Earl's Palace, Birsay  Crookston Castle  Rothesay Castle</p>	<p>Drumin Castle  Ardvorlich Castle  Garth Castle  Grandtully Castle  Garlies Castle  Castle Campbell (originally called Castle Gloom)</p>
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Edinburgh



Stuart

Edinburgh Castle dominates Scotland's capital city from its great rock. Its story has helped shape the nation's story. Battles and sieges were fought over it, royalty lived and died within its walls, and countless generations have been and inspired by it.  
[www.edinburghcastle.gov.uk](http://www.edinburghcastle.gov.uk)

The original portion of Castle Stuart was built between 1621 to 1625. Close to the site of the Battle of Culloden, The land the castle was built on was granted to James Stewart, 1st Earl of Moray by his half-sister, Mary, Queen of Scots. Though the castle fell into disuse during the Wars of the Three Kingdoms in 1640s. The castle lay derelict for 300 years before being restored; it is currently used as a luxury hotel.





Ardvorlich House



Dunstaffnage Castle

Ardvorlich is located along the south shore of Loch Earn ("The Lake of the Irish") in Perthshire. Ardvorlich has been the residence of the Stewart Family since the 16th century. The present house, built 1790 by Robert Ferguson. An account from 1819 describes the house as: "The seat of William Stewart, Esq., surrounded by fine old timber, and very young plantations. In or around 1488 William Stewart of Baldorran was appointed Royal Bailie of the Crown Lands of Balquhidder, Perthshire. William brought the Stewart name to Balquhidder and founded the Balquhidder Stewart clan. The Stewarts of Ardvorlich, Glen Buckie, Gartnafuaran and Annat and their cadet families are all descended from him.

Clan Stewart Society  
 Clan.com  
 Visitscotland.com

Dunstaffnage Castle is a partially ruined castle in Argyll and Bute, Oban. The castle dates back to the 13th century, making it one of Scotland's oldest stone castles. It was built by the MacDougall lords of Lorn. Dunstaffnage saw action during the Civil War, holding out against Montrose's army in 1644. The castle was burned by royalist troops, following the failure of the rising of the 9th Earl of Argyll in 1685, against the Catholic James VII. During the Jacobite risings of 1715 and 1745, the castle was occupied by government troops. Flora MacDonald, who helped Bonnie Prince Charlie to escape from Scotland, was briefly imprisoned here while en route to imprisonment in London.

The Campbells continued to add to the castle, building a new house over the old west range in 1725. In 1810 an accidental fire gutted the castle. A tenant lived in the 1725 house within the castle until 1888. Restoration work was undertaken in 1903 and the planned total restoration was never completed. Today the castle remains a Historic Scotland property.



### **Flowers of the Forest**

<b>Herman Chambers.....</b>	<b>1930-2020</b>	<b>Felix D. Othon</b>	<b>1929-2007</b>
<b>Clyde Le Roy Scott</b>	<b>1938-2019</b>	<b>William Arnold Butler</b>	<b>1943-2006</b>
<b>Malcolm MacClenaghan.</b>	<b>1924-2019</b>	<b>George Santrizos</b>	<b>1914-2005</b>
<b>Alex Doig</b>	<b>1938-2019</b>	<b>Daniel Stephens</b>	<b>1911-2003</b>
<b>Gordon Scott</b>	<b>1946-2019</b>	<b>David F. McGeary</b>	<b>1940-2002</b>
<b>Alasdair Harding.</b>	<b>2018</b>	<b>Leroy Coulter Pierson</b>	<b>1913-1999</b>
<b>Walter (Skip) W. Hastings</b>	<b>1945-2018</b>	<b>Rev. J.P. Edwards III</b>	<b>1925-1997</b>
<b>Calvert Lawton Crawford</b>	<b>1933-2018</b>	<b>Watson Burns</b>	<b>1996</b>
<b>William Leroy Wilson</b>	<b>1929-2017</b>	<b>James McCracken</b>	<b>1920-1994</b>
<b>Gary D. Stevenson</b>	<b>1949-2017</b>	<b>Alexander W. McTavish</b>	<b>1906-1992</b>
<b>David Mercer</b>	<b>1935-2016</b>	<b>Rev. Howard Perry</b>	<b>1921-1989</b>
<b>Charles Preston Thomson</b>	<b>1940-2015</b>	<b>Wallace Gibson Holt</b>	<b>1919-1989</b>
<b>Donald Calavan-MacRae</b>	<b>1932-2013</b>	<b>James C. C. Wallace.</b>	<b>1926-1989</b>
<b>Edison Alva McFarland II –</b>	<b>1925-2012</b>	<b>Angus Murray</b>	<b>1984</b>
<b>Moton Bryant Holt</b>	<b>1929-2012</b>	<b>Robert Jeffreys</b>	
<b>James C "Jim" Richey</b>	<b>1931-2009</b>	<b>Alec Cowan</b>	
<b>George W. Burns</b>	<b>1925-2008</b>	<b>Tom Ross</b>	
<b>George Eric Martin</b>	<b>1921-2008</b>	<b>Bob MacDonald</b>	
<b>BG Harry McIvor Nicolson</b>	<b>1920-2008</b>	<b>Larry Cameron</b>	
		<b>Shakey Johnson</b>	
		<b>Frank M. Clark</b>	
		<b>Richard Russo</b>	

The Society plants trees in Scotland on behalf of departed brothers of the Society. This is done as a remembrance and contributes to the replanting of the Great Caledonian Forest. Any time you wish you may donate via this link:

<https://treesforlife.org.uk/plant-trees/grove/5067/>



Charitable giving may help you minimize taxes while supporting the causes that are meaningful to you. Please consider making a donation to the Society when estate planning.





<u><b>Society Board</b></u>	<u><b>Calendar</b></u>	<u><b>Society Finances</b></u>
<b><u>President</u></b> <u>Bruce Locken</u> <b><u>Vice President</u></b> <u>Travis Chatters</u> <b><u>Treasurer</u></b> <u>Thomas Melton</u> <b><u>Secretary</u></b> <u>Chuck Jamison</u> <b><u>Directors of the Board</u></b> <u>Chuck Meng</u> <u>Doug Walters</u> <u>Ed Moore</u> <u>James Morgan</u>	<p>*****</p> <p>ALL EVENTS AFTER THE BBQ ARE TENTATIVE DUE TO COVID-19</p> <p>*****</p> <p><b>Investiture</b>                      postponed Arden Hilton, West</p> <p><b>Christmas Party</b>              postponed</p> <p><b>Burns Supper 2021</b>          postponed</p> <p><b>Spring Tea</b>                      TBD</p> <p><b>Dining In/AGM,</b>              TBD</p> <p><b>Halfway to Burns Day</b> July TBA</p> <p>Board meetings temporarily being handled online.</p> <p>8890 Roediger Lane, Fair Oaks, 7pm</p>	<p>No changes to report</p>

<https://saintandrewssocietyofsacramento.wildapricot.org>

St Andrews Society of Sacramento,  
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