



The Saltyre

December 2023

Message From the President

Hello,

We had an outstanding Investiture event this year and installed seven new members. An eighth new member was added a couple weeks later. Our event was held at the Arden Hilton Hotel and was well attended.

On December 9th the Society had it's annual Christmas party. Another fun and well attended event was hosted by Chuck Meng and his wife Deb'. They graciously opened their lovely home to the membership again.

In between those events I drove up to the town of Volcano and played the bagpipe for the annual Mother Lode Scots Christmas Walk. The members and guests meet at the old Armory Hall and are led around the downtown area by a piper(s) for a short walk before returning to the hall for soups, breads, live music, and Highland dancing.

Don't forget that the Burns Supper is coming up. Registration closes January 15th. You should have received an invitation by mail. If not you may go the website to register. You may also call or email me and I can email you a registration form to print and mail in. RSVP's must be *received* by January 15th. Please remember that this event is open to the public so invite family and friends.

Lastly, election season is almost here. There are four Board members whose terms conclude June 30, 2024, president, secretary, and two directors of the Board. This is an opportunity to jump on board and help drive the train.

All the best,

Bruce Locken





A History of Christmas in Scotland

It's hard to imagine that once upon a time Christmas was banned for over 400 years in Scotland. Today shops are full of anything and everything Christmas related you could ever need, you can spot Christmas trees in almost every sitting room window and fairy lights adorn houses and businesses across the land. Up until 54 years ago, Christmas day was just another working day in Scotland. The ban was surprisingly only lifted as recently as 1958 and Boxing Day was only recognized as a public holiday in 1974.



So where does this turbulent history of Christmas in Scotland begin? Celtic Pagans who were kicking about in Western Europe between 500 BCE and 500 CE held celebrations around the time of winter solstice (usually around the 21st or 22nd of December). The festivities were in part to brighten the dark winter days, and to appease the Gods to allow the sun to return. Traditions included the burning of the Yule log, with the charred remains being used to protect the house throughout the year, and kissing under mistletoe (a fertility rite). It is the pagans too who have been credited with the early tradition of decorating a tree. It is thought that they hung shapes from an evergreen brought into the house to symbolize life.

With the establishment of Roman Catholicism in Scotland in the 5th and 6th centuries, Pagan winter solstice traditions were mishmashes with Christian traditions, perhaps explaining why they are still around in some form or another to this day. Prior to the Scottish Reformation of 1560, Christmas in Scotland was known as Yule and celebrated in a similar fashion to the rest of Europe. Yule is a Scots word that comes from the Old Norse *jól*, their word for winter solstice festivities. Traditionally Yule refers not just to Christmas Day but the festive season associated with it, which began before Christmas day and continued till after the new year.

Post-Reformation of 1560, in which Scotland formally declared its split with the Catholic Church, anti-Catholic sentiment towards feast days and church holidays was high. John Knox, the leader of the Presbyterian movement, banned the celebration of Christmas in Scotland in 1580.



He saw the holiday (including St. Nicholas) as one created by the Catholic Church and instead favored the continuation of Hogmanay as a time to celebrate new life. This eventually led to the 1640 Act of Scottish Parliament which officially abolished the “Yule vacation and all observation thereof in time coming”, and was strictly enforced by law.

The Act stated (in Middle Scots):

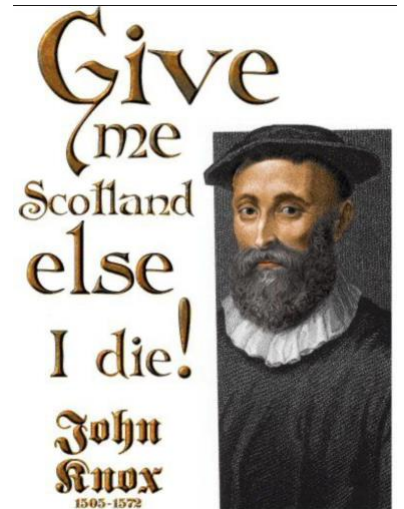
“... the kirke within this kingdome is now purged of all superstitious observacione of dayes... thairfor the saidis estatis have dischargid and simply dischargis the foirsaid Yule vacance and all observacione thairfor in tyme comeing, and rescindis and annullis all acts, statutis and warrandis and ordinances whatsoever granted at any tyme heirtofor for keeping of the said Yule vacance, with all custome of observacione thairfor, and findis and declaires the samene to be extinct, voyd and of no force nor effect in tyme comeing.”

(English translation: “... the kirk within this kingdom is now purged of all superstitious observation of days... therefore the said estates have discharged and simply discharge the foresaid Yule vacation and all observation thereof in time coming, and rescind and annul all acts, statutes and warrants and ordinances whatsoever granted at any time heretofore for keeping of the said Yule vacation, with all custom of observation thereof, and find and declare the same to be extinct, void and of no force nor effect in time coming.”)

Nevertheless there are many accounts of folk who continued their Christmas festivities, with some receiving fines or even prison sentences. On 27 December 1583, five people in Glasgow were brought before the kirk session and sternly ordered to make public repentance for ‘keeping Yule’. In the same year the Scot’s Church forbade bakers from preparing mincemeat pies, a chiefly tradition in pre-Reformation Christmas festivities. Anyone found baking them would be punished, or as more often happened, bakers were encouraged to inform on the customers who ordered them. In order to fox the Church, mincemeat pies became smaller and easier to hide. During the Christmas of 1605, five Aberdonians were prosecuted for going through the town ‘maskit and dancing with bellis’

For anti-Christmas humbuggery on a spectacular scale, it’s hard to beat a demonstration by students at Edinburgh University in 1680. In a letter entitled *The Scots Demonstration of Their Abhorrence of Popery, with all its Adherents*, the author recounts how the students had themselves a jolly Christmas by burning an effigy of the Pope. “Our Chriftmafs, this morning very pleasantly began” begins the letter, describing how the students burnt the effigy in public, despite a plea by authorities against “tumultuous affsemblies.”

Even though the Victorians revived Christmas traditions to some extent, up until the 1960s Scots were mostly indiffernt to Christmas. With the fading of the influence of the Church and influence from the rest of the UK and elsewhere, Christmas time in Scotland today is celebrated with all the trimmings.





The Boston Tea Party: A Scottish Connection? By Ed Moore III

On December 16th of this year, we commemorated the 250th anniversary of this uniquely American event. On December 16th, 1773, American colonists (the Sons of Liberty), some disguised as American Indians, destroyed an entire shipment of tea sent by the British East India Company. This was in protest to the Tea Act of May 10, 1773. The demonstrators boarded British ships and threw the chests of tea into Boston harbor. The British government considered the protest an act of treason and responded harshly.



Actual Photo of the event (haha)

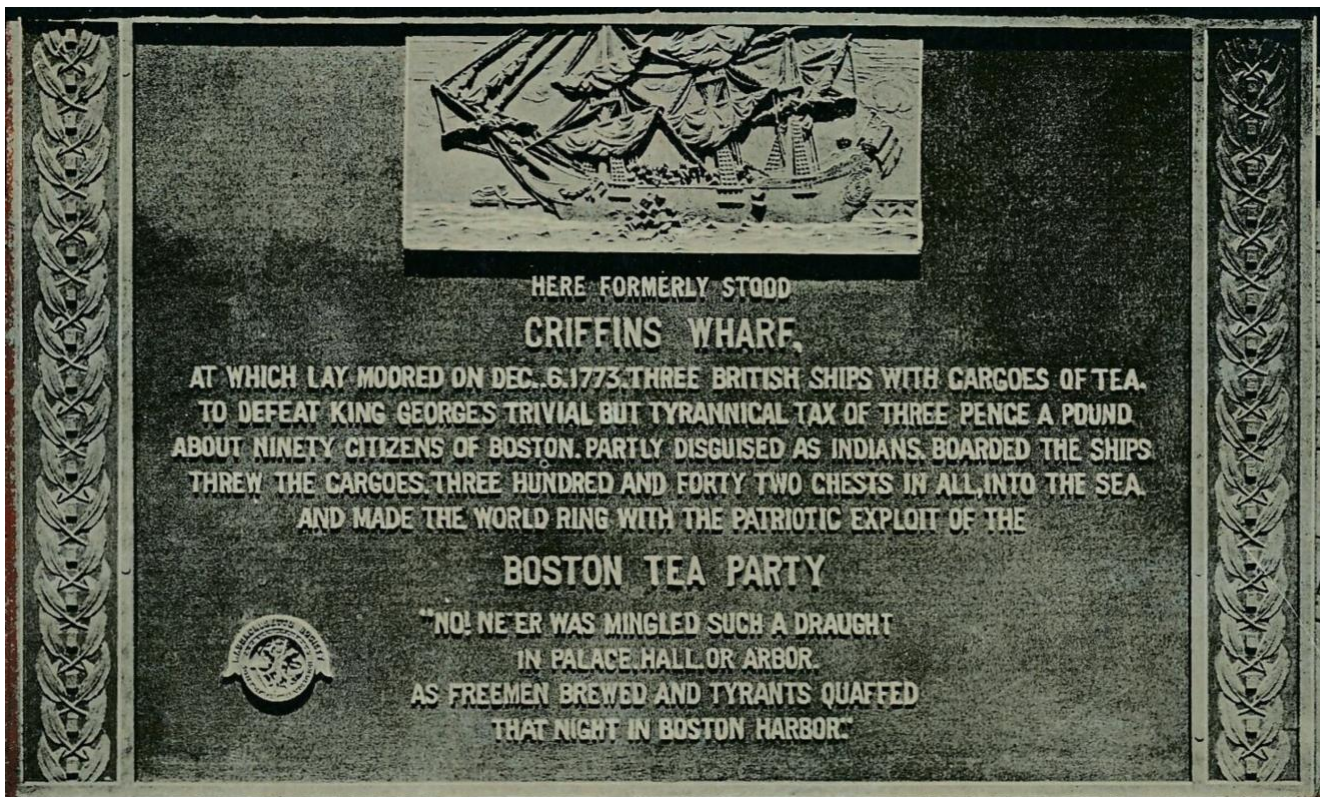
It is estimated that hundreds took part in the Boston Tea Party. For fear of punishment, many participants of the Boston Tea Party remained anonymous for many years after the event. To date it is known that 116 people are documented to have taken part. Not all of them are known; many carried the secret of their involvement to their graves. They were made up of males from all walks of colonial society. Many were from Boston or the surrounding area, but some are documented to have come from as far away as Massachusetts and Maine. The vast majority was of English descent, but men of Irish, Scottish, French, Portuguese, and African ancestry were documented to have participated. The majority of the documented participants was under the age of forty. Thousands witnessed the event, and the implication and impact of this action were enormous and lead ultimately leading to the start of the American Revolution. In a quick survey of known participants several Scottish surnames arise: Barber (clan Montgomery), Beals (Bell), Brewer (clan Gregor), Brown (numerous), Bruce, Campbell, Carleton (MacKerral), Child (Drummond of Perth), Clark (numerous), Cochran (Cochrane), Collier (Robertson), Cooper, Davis (Davidson), Eaton (Home), Foster, Fulton, Gammell, Grant, Greene, Harrington (Murray), Howe (MacDonald), Jameson, Kinnison (clan MacFarlane), Lee, Lyon, MacIntosh,



MacNeil, Maxwell, May (MacDonald), Melville, Miller, Moore (numerous), Newell (Nowell), Nicholls, Nowell, Peters (clan Gregor), Pierce, Reed (Reid), Robins (Robbins), Russell, Shed (clan Campbell), Simpson (clan Fraser), Smith (numerous), Starr, Stevens (Stevenson), Swan, Watson, Wells, White (clan Lamont or Gregor), Williams (numerous), Wyeth, and Young. A significant number of these men were members of the St. Andrews Masonic Lodge of Boston.

One gentleman provides an interesting case study: James Swan, born in 1754, moved to Boston from Fifeshire, Scotland at a young age. His trade was as a clerk in counting houses and various shops. Prior to the war, he joined the Sons of Liberty and participated in the Tea Party at age 19. He was a member of the St. Andrew's Lodge of Freemasons, the Scots Charitable Society of Boston, and enlisted in the Revolutionary Army. He rose to the rank of Colonel in the Battle of Bunker Hill, and he also held positions on the Massachusetts Board of War and Legislature. His close compatriots included distinguished figures such as Perez Morton and Henry Knox. He later died in Paris in July of 1830.

The exact location of the original Griffin's Wharf is open to debate, but the Boston Tea Party Ships & Museum, located on the Congress Street Bridge, is located near the approximate area where the Boston Tea Party took place.



For your further interest see:

<https://www.bostonteatpartyship.com/participants-in-the-boston-tea-party>



Clan Wallace

Gaelic Name: Ullas

Crest: Issuant from a crest coronet of four (three visible) strawberry leaves, Or, a dexter arm vambraced, the hand brandishing a sword, all Proper

Motto: Pro libertate (For liberty)

Origin of Name: From Volcae, a tribe in North Gaul

Badge: Oak

Lands: Ayrshire and Renfrewshire

Clan Chief: Ian Wallace Of That Ilk

In old Latin documents the term Walensis is used to designate the Welsh, but in Scotland is more commonly used as a native name meaning a Strathclyde Briton and not, as is often thought, a Welshman coming in the train of the Norman French. It is from this Walensis that the name Wallace is derived.

Variations of the name Wallace are found in records by the 12th Century in Ayrshire and Renfrewshire/South of Glasgow. Richard Walensis of Riccarton held land near Kilmarnock/Ayrshire. Richards's grandson Adam de Walays had two sons, the eldest named Alan succeeded to the family estates in Ayrshire including Riccarton at Kilmarnock (also referred to at times as Ellerslie).

Adam's younger son Malcolm received the lands of Elderslie and Auchinbothie in Renfrewshire. This is where the confusion begins as to whether Alan of Ayrshire or Malcolm of Renfrewshire was the father of the great Scottish patriot, Sir William Wallace.

Although Alan de Waleys appears on the Ragman Roll of nobles paying allegiance to Edward I of England in 1296, his brother Malcolm of Elderslie was one of only a few Scottish nobles who bravely refused to submit to Edward. He and his son, Andrew, were both executed as a result.

William was living with relatives near Dundee at that time being educated. William had to flee Dundee after either killing an Englishman there that had been taunting him for some time, or, as another story goes, he and some followers had tracked down Malcolm's executioner, Sir John Fenwick, and his men at Lowden Hill / Lanarkshire and slayed Fenwick. After whatever event was true, Wallace moved to Ayrshire where he lived as an outlaw.

Although his success in skirmishes with English troops in Ayrshire brought many new followers, to gain the support of the nobility, he allied himself with Sir Andrew Murray, who was raising a revolt in the northeast. They were later joined by the Graham's, Campbell's and the Earl of Lennox.



By 1297, Wallace had gathered enough support to challenge a mighty English Army on route to Stirling Castle at Stirling Bridge. His victory at Stirling saw him knighted and granted the title 'Guardian of Scotland'.

Sir William Wallace was defeated in battle by Edward 1 (Longshanks) at Falkirk 1298. Although he escaped with his life, Wallace was captured at Glasgow August 5th 1305. After being tried for treason, was hung, drawn and quartered at Elms in Smithfield/London August 23rd 1305.

In 1999, the seal of Sir William Wallace was translated from its archaic latin. On his seal it says he is the son of Alan. His mother is believed to have been the daughter of Sir Hugh Crawford, Sheriff of Ayr, and he is thought to have had an elder brother named Malcolm. Because he was the second son, William did not inherit his fathers title or lands.

The Wallaces inherited the Craigie estate from the Lindsays sometime in the 1600s after a Wallace married the heiress of Sir John Lindsay of Craigie. It is the Wallaces of Craigie that the senior branch of the clan is descended from.



The remains of Craigie Castle near Kilmarnock

During the latter half of the 17th century Sir William Alexander of Menstreis tried to promote the Nova Scotia area as a Scottish colony by making a number of Scotland's nobility a Baron of Nova Scotia, including Hugh Wallace of Craigie in 1669. Hugh was



married to Esther Kerr, the daughter of the Laird of Little Dean. Unfortunately for the couple, their only son was brain damaged, and on the death of Sir Hugh, his brother's grandson, the Rev. William Wallace of Falford became the second Baronet. The Rev. was a prominent and distinguished lawyer who rose to the position of Lord Justice Clerk, the second highest ranking judge in Scotland. Sir Hew Wallace of Wolmet became the 4th Baronet after the 3rd, his brother, died leaving only a daughter. The only son of the 5th Baronet, Sir Thomas Wallace, died young, and so his estates were passed down to his daughter, Frances. Frances married John Dunlop of Dunlop (a friend of Robert Burns) in 1760. Dunlop's eldest son, Sir John, inherited the title and became the 6th Baronet of Craigie, and also assuming the name Wallace.

The Wallaces off Cairnhill, a cadet branch who had lived in Jamaica for a number of generations, became the chiefly line of the clan in the 19th century. That family, through marriage, inherited the Clancaird and Busbie estates in Ayrshire. Captain Henry Wallace of Busbie and Clancaird claimed the chieftainship to Clan Wallace in 1888. During the First World War, Robert Wallace of the Ilk was honored with both the Belgian and the French Croix de Guerre, and his son, Malcolm, rose to the rank of Colonel in the army, having served during the Second World War, Korea, and Borneo. His brother, Ian, succeeded him in 1991, becoming the clan's 35th chief.



Sundrum Castle built ca 1300's by Sir Duncan Wallace

Credits: Clan Wallace Society, Rampant Scotland, ScotClans.com, Electric Scotland, ayrshirescotland.com, visitscotland.com, historic-uk.com



Flowers of the Forest

Angus Murray	1913-1985	George W. Burns	1925-2008
Rob Roy A. MacGregor	1930-1986	George Eric Martin	1921-2008
Robert Jeffreys	1918-1987	BG Harry McIvor Nicolson	1920-2008
Alec Cowan	1925-1987	James C "Jim" Richey	1931-2009
Rev. Howard Perry	1921-1989	Edison Alva McFarland II	1925-2012
Wallace Gibson Holt	1919-1989	Morton Bryant Holt	1929-2012
James C. C. Wallace	1926-1989	Donald Calavan-MacRae	1932-2013
Tom Ross	1917-1989	Charles Preston Thomson	1940-2015
Alexander W. McTavish	1906-1992	David Mercer	1935-2016
James McCracken	1920-1994	Gary D. Stevenson	1949-2017
Bob MacDonald	1921-1994	William "Bill" Leroy Wilson	1929-2017
Rev. J.P. Edwards III	1925-1997	Calvert Lawton Crawford	1933-2018
Sherwood "Shakey" Johnson	1925-1998	Walter (Skip) Hastings	1945-2018
Leroy Coulter Pierson	1913-1999	Alasdair Harding	1966-2018
Watson Burns	1920-1999	Gordon Scott	1946-2019
Richard Russo	1916-1999	Alex Doig	1938-2019
Larry Cameron	1919-2000	Malcolm MacClenaghan	1924-2019
David F. McGeary	1940-2002	Clyde Le Roy Scott	1938-2019
Daniel Stephens	1911-2003	Herman Chambers	1930-2020
Sam York	1924-2004	William "Bill" Tubbs	1950-2023
George Santrizos	1914-2005	John Burton	1940-2023
Howard Allen	1906-2005		
William A. Butler	1943-2006	Honorable Mention:	
Frank M. Clark	1924- xxxx	Lynne "Amanda" Scott-Drennan	1944-2023
Felix D. Othon	1929-2007		

The Society donates trees to the Scottish reforestation project on behalf of departed brothers of the Society. Any time you wish you may purchase trees for the reforestation project 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>Society Board</u>	<u>Calendar</u>	<u>Society Finances Dec.</u>
<p><u>President</u> <u>Bruce Locken</u></p> <p><u>Vice President</u> <u>Travis Chatters</u></p> <p><u>Treasurer</u> <u>Thomas Melton</u></p> <p><u>Secretary</u> <u>Rodney Yip (interim)</u></p> <p><u>Directors of the Board</u> <u>Chuck Meng</u> <u>Doug Walters</u> <u>Ed Moore</u> <u>Tim Mihalakos</u></p> <p><u>Outreach/Sunshine</u> <u>Vacant</u></p>	<p>*****</p> <p>Jan. Board MeetingJan. 8 Olive Garden Restaurant 5445 Sunrise Blvd, Citrus Heights</p> <p>SASS Potluck/bbq.....TBA</p> <p>Fall Ceilidh.....TBA</p> <p>Investiture.....TBA</p> <p>Christmas Party.....TBA</p> <p>Burns Supper.....Feb. 3, 2024 North Ridge Country Club</p> <p>Spring Tea.....TBA</p> <p>Dining In/AGM.....May 3, 2024 North Ridge Country Club</p> <p>Monthly Board Meeting 2nd Monday of the month, Board meeting locations are currently assigned each month. We meet for dinner at 6pm and the Board meeting starts at 7pm, Open to all members.</p>	<p>Scholarship fund \$5,098</p> <p>Checking \$4,487</p> <p>Savings \$24,571</p> <p>Brokerage account \$10,000</p> <p>Our investment account base is \$10,000. Earnings are put back into the account.</p> <p>Finances published in the Saltyre may be one to two months behind current financial numbers.</p>

<https://saintandrewssocietyofsacramento.wildapricot.org>

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