



The Saltyre

March 2024

Message From the President

Hello,

My schedule for the first quarter has had me so busy that I completely forgot to put together newsletters for January and February. Day job, night school, volunteer job on Saturdays, trying to keep up music practice, lessons, and an occasional gig. That on top of all the normal after work stuff that we all have to do. It would be really nice if someone would step up to take over the Saltyre and I could act more as a chief editor.

Election season is here. There are four Board members whose terms conclude June 30, 2024, President, Secretary, and two directors of the Board. Tim Mihalakos jumped from Director to Vice President by switching jobs with Travis Chatters who is now a director of the Board. The Director positions currently held by Doug Walters and Travis Chatters are up for election this year. This is an opportunity to jump on board and help drive the train.

The Board hasn't decided yet on whether to have a paper ballot vote at the Dining In/AGM or vote by online survey and share the results at the meeting. Personally I'd like to see a vote at the AGM and I would like to see every member available at the AGM. **Please remember that the AGM is the only members only event each year.**

Our annual Spring Tea event is scheduled for March 30th, the Saturday before Easter. Please get in touch with Tom Melton if you can help out. Typically we need 12 to 15 Society members to be wait staff and to help with set up and clean up. You may reach Tom at chaplaintom@comcast.net or (916) 616-3669.

All the best,

Bruce Locken

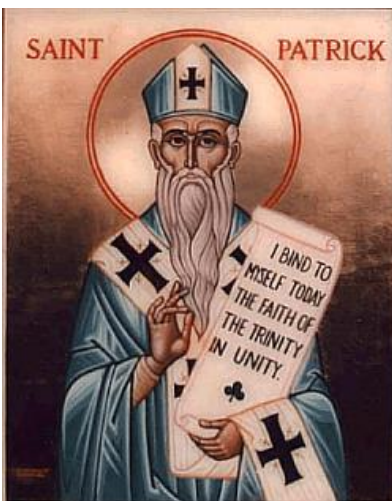




The Wearing of the Green By Ed Moore III

When I was a kid in grammar school, I always made sure I wore green on St. Patrick's Day to school. I didn't know I was of Irish ancestry then, or even Scottish for that matter. It was because if you didn't you would get pinched by the other kids! I thought it was just one of the cruel little game's children come up with.

Turns out that this may have started with a legend about leprechauns. This legend suggests that wearing green on St. Patrick's Day makes the wearer invisible to leprechauns. The tiny, red-bearded fairies of Irish folklore supposedly roam around pinching those who've chosen to wear clothing of another hue. However, turns out fear of leprechauns as a reason to wear green may not be the whole story either. By the same token, green isn't the color that has much of a connection to St. Patrick, either. He's usually depicted in blue garments in early portraits.



Blue was favored by the English and so, fell out of favor. Thus, the rebellious Irish choose a different hue to symbolize their country. They seized upon green, the color of the shamrock, which in legend St. Patrick used when he explained the Christian beliefs to the Irish. Green became a sign of Irish defiance. Covered with green valleys, fields, and pastures, Ireland is known as the Emerald Isle. In the language of colors, green stands for nature and also stands for hope!

There is one final reason that we wear green on St. Patrick's Day and the March time of year. The wearing of the green was made a capital offense in 1798! The color green had become a symbol of sympathy for Irish Independence, and the British actually began executing persons found wearing anything of the color green. The pen, however, is mightier than the sword on occasion, and the following poem was the response. The ban was abolished later by the British during the First World War. The motivation of the Irish Regiments in the British army seemed to improve when they were allowed to wear shamrocks and to fight under the Green Flag or a derived design. The Wearing of the Green by Dion Boucicault¹

¹ Dion Boucicault, who was, despite his French name, an Irishman born in Dublin, a playwright. At the time, inspired by the American revolution against British rule, many Irish thought the time was ripe for independence. Later Boucicault fled the country, coming to America as the of his poem itself echo prophetic.



O Paddy dear, and did you hear the news that going round?
The shamrock is forbid by law to grow on Irish ground;
St. Patrick's Day no more we'll keep, his colors can't be seen,
For there's a bloody law against the wearing of the green.

I met with Napper Tandy² and he took me by the hand,
And he said, "How's poor old Ireland, and how does she stand?"
She's the most distressful country that ever yet was seen,
And they're hanging men and women for the wearing of the green.

Then since the color we must wear is England's cruel red,
Sure Ireland's sons will ne'er forget the blood that they have shed.
You may take a shamrock from your hat and cast it on the sod,
It will take root and flourish there though underfoot it's trod.

When law can stope the blades of grass from growing as they grow,
And when the leaves in summertime their verdure dare not show,
Then will I change the color that I wear in my caubeen³
But 'till that day, please God, I'll stick to wearing of the green.

But if at last our color should be torn from Ireland's heart,
Our sons with shame and sorrow from this dear old isle will part;
I've heard a whisper of a land that lies beyond the sea
Where rich and poor stand equal in the light of freedom's day.

O Erin, must we leave you driven by a tyrant's hand?
Must we ask a mother's blessing from a strange and distant land?
Where the cruel cross of England shall nevermore be seen,
And where, please God, we'll live and die still wearing of the green!

Reference:

Barth, Edna. (1977). Shamrocks, Harps, and Shillelaghs: The Story of the St. Patrick's Day Symbols. Clarion Books: New York.

Faolain, Turlough. (1983). Blood on the Harp: Irish Rebel History in Ballad. Whitston Publishing Company, Inc. Albany, New York.

² Napper Tandy, mentioned in the poem, was in fact a shopkeeper in Dublin who, having been identified by the British as a freedom fighter, had to flee to France.

³ The caubeen is an Irish beret originally worn by 16th century Irish men.



Do or Did Clans Exist in Ireland

In European countries, when people talk of 'clan' (from the medieval Gaelic word '*clann*') they're basically using a word for 'tribe'. Both relate to a community or social grouping established from a common kinship or family tie although, over time, as the grouping grows, that definition can change. Most people believe the concept of a tribe has pretty much had its day in Ireland, but you can still see remnants of it in certain parts of the country. The first clue is the link between family names and homeland location. Most Irish researchers are more than aware how closely aligned the two are in Ireland, not only in terms of country but in terms of townland as well.

In Ireland, the clan system was a central part of society and culture, and it played a key role in the social, political, and economic organization of the country. Clans were often led by a chieftain or head of the family, who was responsible for the protection and well-being of the clan's members.

Throughout Irish history, clans have faced many challenges, including political upheaval, economic change, and religious conflict. Despite these challenges, the concept of a clan has remained an important part of Irish heritage and culture, and many Irish clans still exist today, although they may not have the same political power and influence that they once did.

One key difference between Irish and Scottish clans was the political power and influence that the clans held. In Scotland, clans were often powerful political entities that wielded significant power and influence in the country. In contrast, the political power of Irish clans was often limited by the larger political structures of the country, such as the Norman invasion and later British rule.

Another difference between Irish and Scottish clans was the way that the clans were organized and led. In Scotland, clans were often led by a chief, who was responsible for the protection and well-being of the clan's members. Irish clans were typically led by a chieftain or head of the family, who held a position of honor and respect within the clan.

A third difference between Irish and Scottish clans was the role that religion played in the clans. In Scotland, clans were often divided along religious lines, with some clans being Presbyterian and others being Catholic. In Ireland, the role of religion in the clans was more complex, with many clans having members who were both Protestant and Catholic.



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 Mar.</u>
<p><u>President</u> <u>Bruce Locken</u></p> <p><u>Vice President</u> <u>Tim Mihalakos (interim)</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>Travis Chatters (interim)</u></p> <p><u>Outreach/Sunshine</u> <u>Dennis Dunn</u></p>	<p>*****</p> <p>Spring Tea...March 30, 1pm-4pm Fair Oaks VFW Post 6158 8990 Kruitoff Way, Fair Oaks</p> <p>April Board MeetingApril 8 Fair Oaks VFW Post 6158 8990 Kruitoff Way, Fair Oaks 6pm dinner, 7pm Board meeting</p> <p>SASS Potluck/bbq.....TBA</p> <p>Fall Ceilidh.....TBA</p> <p>Investiture.....TBA</p> <p>Christmas Party.....TBA</p> <p>Burns Supper.....TBA North Ridge Country Club</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 \$3,713</p> <p>Checking \$1,678</p> <p>Savings \$24,075</p> <p>Brokerage account \$10,000</p> <p>Our investment account base is \$10,000. Earnings are put back into the account.</p> <p>Three \$500 grants were awarded at the Burns Supper 2024</p> <p>Finances published in the Salyre may be one to two months behind current financial numbers.</p>

<https://saintandrewssocietyofsacramento.wildapricot.org>

St Andrews Society of Sacramento,
 6941 Ellsworth Circle, Fair Oaks, CA 95628