



The Spectator

The Quarterly Newsletter of Saint Andrew's Society of Williamsburg
Winter 2010

President's Message – State of the Society

The following is taken from Society President Jamie Griffin's address to the Society on the October 24 Annual General Meeting:

SAS-W is required to hold an annual membership meeting in order to keep our 501 (C) (3) status as a tax exempt charitable organization. So I welcome all of you to our Annual General Meeting.

The purpose of this meeting is to inform the membership of the status of the organization and to transact business that requires the vote of the members. By being here this afternoon and voting for our new directors you have fulfilled the obligation of SAS membership.

It is traditional for the President of SAS to give a State of the Society address at the AGM, so I am here to tell you that we are alive and well! We currently have 112 Members and an additional 13 Honorary Members. Our economy is healthy and our “governing body” (the board) is doing well.

We have had a successful year to date. This was due to the significant time and effort contributed by our members. We have great members who have shared their talents and abilities to enable us to offer activities and events that give us a glimpse into the rich history, culture and customs of Scotland.

Our year began with Burn's Night at the George Washington Inn and we shared a wonderful evening celebrating the birth of Robert Burns. It is always a thrill to see a hundred of our members, family and friends in their best Scottish finery sharing a wonderful meal and enjoying the toasts, honors and Immortal Memory.



We have had the Tartan Day Luncheon and a Summer Luncheon, Our annual spring Kirkin at Christchurch and a fun for all ages Family Picnic and Ceilidh. And we once again had a tent at the Williamsburg Scottish Festival. This is always a time to enjoy the culture of Scotland and have a tent to relax and visit with other members as well as provide information about our society to others in the community.

Our Scholarship Fund has grown, thanks to your donations. We have provided support to the Williamsburg Pipes and Drums, as well as tuition assistance to two deserving students. Tracy Jenkins entertained us at the Family Ceilidh with his amazing playing of the Scottish Smallpipes and Sarah McCaslin continues to impress us with her achievements at the University of Edinburgh. I hope you will remember the success we have had with our scholarship fund when it is time to renew your dues the first of the year.

We have started a Scottish Studies Study Club. We have had two meetings now, and it has been great fun. An enjoyable way to socialize at the same time we are learning more about the poetry of Robert Burns. And while we all learn more about the life and times of Robert Burns I am impressed at how much knowledge our members already have to share!

We have other events planned for the rest of the year; the Fall Kirkin and a Christmas Luncheon and we are already hard at work organizing a schedule for next year.

I want to thank the members of our Board and various committees who have worked so hard this year. And to thank our members who have participated.

We must be proud of our success this year, but we need to build on it in order to continue our goal of keeping our Scottish identity and culture relevant and to pass on to others our love of our Scottish heritage.



Jamie Alexander Griffin
President
Saint Andrew's Society
Williamsburg, Virginia

Annual General Meeting

The 2010 Annual General Meeting (AGM) was held October 24 at the Windsor Forest Clubhouse. 24 members attended and enjoyed Scottish music and a slide show of Scottish scenes as well as a very good buffet of sandwiches, snack goodies, desserts and drinks. Four new Board members were voted in: Jack.Kane, Kathy Kasley, Bill Kennedy and Jim White.

President Jamie Griffin reported on the State of the Society. In 2010 the Society was healthy and financially stable. We have 112 members and 13 honorary members. During 2010 significant time and effort was put in by the Board to successfully celebrate our Scottish culture and heritage. Society members are talented and contributing. 2010 included Burns Night, Tartan Day, the Summer Lunch, the Spring Kirking, the Celidh/picnic, and the Scottish Festival. Our scholarship fund is growing and comes from donations only, not membership fees. Two students, Sarah McCaslin and Tracy Jenkins, are benefiting. The new Scottish studies club is growing. Jamie thanked everyone for their efforts, and the attendees thanked Jamie for her efforts.

Following are some photos taken at the event. To see all photos click on http://www.mstthomas.com/SASG_10_AGM.html



Jamie addresses the members



Happy members at the AGM





Photo time



Kirking of the Tartans at Williamsburg Presbyterian and Luncheon at Food for Thought

The annual Fall Kirking of the Tartans was held on November 28th at Williamsburg's Presbyterian Church. Around 40 of our members, family and members from Tidewater attended. It was a beautiful service as always, and the day couldn't have been better – well, maybe a little warmer! The members of Williamsburg Presbyterian Church welcomed us warmly, and they look forward to the Kirkin each year. Two choir members and several in the congregation also presented their tartans for blessings.

About 30 of us went to lunch at Food For Thought after the service. We met Dave Lowery's son there and Howard and Carolyn Topp's son was also there with his wife and three daughters, all three wearing tartan skirts. Food for Thought is always delightful. Following are some pictures taken at the event. (Commentary and all photos by Jamie Griffin.)



Williamsburg Pipes & Drums at the church



The lasses gather (above). Lynn & Margie Newcomer (below)





Above: Dave & Eileen Lowery and their son Jason (center), a chip off the old Scot. Below, from left: Jim White, Lynn Newcomer, Byron Adams, Kathy Kasley, Margie Newcomer, Joyce White.



Christmas Luncheon at Williamsburg Lodge

The Society had another very successful Christmas Luncheon at Williamsburg Lodge on December 11. The Lodge always seems to come through for us with excellent food, reasonable prices and a great venue. Forty members and guest attended this festive occasion, many in highland attire. William and Mary student Tracy Jenkins played haunting Celtic tunes on the smallpipe and Appalachian dulcimer for us and sang old favorites as well. This was a memorable gathering and lots of fun.



Enjoying the buffet





**Tracy Jenkins (above)
Memorializing the event (below)**



Our Own Artist

A few years ago SAS's own Joyce White decided to resurrect her old interest in painting. In her youth she had started painting but then dropped it because of the pressures of day-to-day life and a lack of quality time. Lately she has continued painting in oils and is producing some remarkable work. She likes landscapes and working from photos taken by her husband Jim during their travels to Europe. In September 2010 she was pressured to enter a local art contest. She at first resisted, thinking her art was not good enough for competition. She learned otherwise upon winning First Place in the Stonehouse 'Plein Air' competition. Go Joyce! Following are some photos of her work.



Joyce with an unfinished painting.



Above: Urquhart Castle, Loch Ness, Scotland
Below: Donegal, Ireland





Above: Bibury, Cotswolds, England
Below: Crarae Gardens, Argyll, Scotland





Above: Still life

Below: One of Joyce's earlier works, inspired by another painting. Wow!



Burns Study Group

The Burns Study Group (SAS) met Wednesday, December 8th, at the home of Jim and Joyce White. The focus of this month's meeting was Burns' love poetry. Led by Dr. Robert Maccubbin, the group enjoyed a lively discussion of several of Burns' best-known poems. Bob played CD's set to various melodies, and Kathy Kasley treated the group to harp renditions.



In attendance, l. to r., 2nd row: Harold Maxwell; 1st row: Bob Maccubbin, Martha Hamilton-Phillips, Jeanne Bartolich, Jamie Griffin, Joyce White, and Clarissa Young. Not pictured, Kathy Kasley. For information, call: 220-0275.

Latest from Sarah McCaslin

Dear St. Andrew's Society of Williamsburg,

I apologize for taking so long to send an update of my studies in Edinburgh. I have finished and graduated with my Masters by Research in Scottish History with Distinction at the University of Edinburgh. I have now started a PhD program in History at the University of Edinburgh studying Scottish associational culture in Scotland and America in the late eighteenth, early nineteenth century under the supervision of Dr. Alex Murdoch and Dr. Stana Nenadic. I have also won the McFarlane Postgraduate Award with the Scottish Centre for Diaspora Studies at the university and have been asked to run the postgraduate workshop on diaspora studies in Edinburgh. None of this could have happened without your generous support.



With the ending of one degree and the beginning of another, I have not had the opportunity to travel home since last April. I will, however, be in the states between Dec. 12 and Jan. 1 for the Christmas holiday. I also plan to undertake extensive research in American archives over the next few years. I will be sure to send you those dates once they are finalized. Please let me know if you would like to me to do anything with your society. If I am in the USA, I will be more than willing to speak to your society, or attend one of your functions.

Thank you very much,

Yours Sincerely,

Sarah McCaslin

Gaelic Today

Karthy Kasley provided this fascinating information on the Gaelic language spoken by our ancestors.

Scottish Gaelic is one of six modern Celtic languages. The Celtic languages fall into two groups: Gaelic and British. Scottish Gaelic, Irish and Manx belong to the Gaelic group and Welsh, Breton and Cornish to the British group. Cornish and Manx have, however, come close to extinction this century. Like most other European languages including English, French and Russian, the Celtic languages belong to the Indo-European family of languages, and older versions of the modern Celtic languages were spoken in a large part of Europe at the height of Celtic civilization.

Gaelic today, is spoken by around 70,000 of the 5 million inhabitants of Scotland (**Alba**) or, in percentage terms, by just more than one per cent of the population. In the Western Isles, (**Na h-Eileanan an Iar**) and in some parts of the Highlands, (**a' Ghaidhealtachd**), there are bilingual communities in which Gaelic is used as the everyday language.

The highest proportion of Gaelic speakers per head of population is to be found in the Outer Hebrides or the **Comhairie nan Eilean** area, as it is called for local government purposes. There are substantial numbers of Gaelic speakers in Highland and Strathclyde regions (**Roinn na Gaidhealtachd agus Roinn Srath Chluaidh**). Almost ten per cent of Gaelic speakers live in Glasgow (**Glaschu**) and there are smaller, but significant, concentrations in Edinburgh (**Dun Eideann**) and Inverness (**Ibhir Nis**).

Gaelic was spoken in most parts of Scotland from the 9th to the 11th centuries. Evidence of its influence is still to be found all over the country in the names of places and people. (as in the Gaelic form Mac - son of - in surnames).

The 18th and 19th centuries saw large numbers of Gaelic speakers removed from their land in the Highlands and Islands by landlords (The Clearances). Many were forced to emigrate and Gaelic communities were established in parts of North America such as North Carolina and Nova Scotia (**Alba Nuadh**). There is still a considerable number of Gaelic speakers in Cape Breton Island (**Eilean Cheap Breatainn**), but the language is largely confined to the older generation.

Enforced exile has given way this century to voluntary emigration, and expatriate Gaelic-speaking Scots are to be found all over the world, but especially in Canada and the United States (**Na Staitian Aonaichte**). Many Gaels have also moved south to England (**Sasann**) for employment

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l	m	n	o	p	r	s	t	u
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bh	ch	dh	fh	gh	mh	ph	sh	th

Gaelic alphabet, from aishasbookofshadows.blogspot.com

'Scots' Today

Also from Kathey Kasley, this information is taken from the "Panalba" website <http://www.panalba.com/>

WHAT 'SCOTS' IS

This language, Scots, is descended from the form of Anglo-Saxon spoken in Lothian and Berwickshire, which originally formed part of the ancient kingdom of Northumbria. This area became a permanent part of Scotland after the Battle of Carham in 1018 and its language eventually replaced Gaelic, the ancient language of the Scots Kingdom, as the language of the Scots Court. However, as late as the fourteenth century, this language was still known as *Inglis* and seems to have been very similar on opposite sides of the Border. In the following centuries, it developed along very different lines. On the Scottish side, the language began to evolve into the language of an independent kingdom. On the Northumberland side, it came to be

regarded as a northern English dialect, where eventually, words which had been in common use on either side of the border, such as *bairn, doun, oot, faither, gang* and *heid*, came to be seen as Scotticisms.

Scots, as it survives today, has many Norse features, such as *houss* for house, *kirk* for church, *skraich* for screech, *ilk* for each, *streik* for stretch; words borrowed from French such as *ashet, aumrie, cundie, douce, dour* and *tassie* and a number of Flemish influences through words such as *loun, pinkie* and *scone*; in addition to Gaelic words such as *bourachie, brae, glen, ingil, keelie, loch, thrang* and *winnok*.

Unlike Gaelic, Scots is closely related to English and it is now often asked: What is Scots? ‘Is it a language or a dialect of English? Is it swearing?’ Certainly, in some quarters, Scots has a bad image associated with social deprivation; that of a drunk staggering about the street and asking every passing male: ‘*Ir ye awricht, Jimmie?*’ Despite the close relationship with English, sentences written in Scots sometimes look very different and perhaps incomprehensible to an English person. For example: *ilkane gangs aye his ain gait* or *Monie a pikkil maks a mukkil*.

It is difficult to answer the question, ‘Is Scots a language?’ because whether any mode of speech is regarded as a language or as a patois, depends on the status we accord it. If we see it as the speech of a country, then Scots becomes a language, or what is left of a language. If we see Scotland as an aberrant part of England, then Scots becomes a deviant form of English—a patois. (It has often been suggested that a language is essentially a particular dialect which has an army and a navy to support it. ;-)

What Scots is, is essentially a political question. For example, in the sixteenth century, Portugal and Spain were politically united and if they had stayed united, Portuguese would probably have remained another Iberian dialect, rather than developed as a language in its own right. Similarly, Dutch is now seen as a distinct national language rather than a form of Low German, because of the fact of Dutch independence. On the German side of the Dutch Border, where the language may be linguistically Dutch and practically indistinguishable from that spoken on the Dutch side, then Low German it becomes. The future of the Scots language certainly depends on the political future of Scotland.

The term ‘Scots’ is at present a generic term which covers every aspect of the language: the language of the medieval makkars and the Scottish Court; the literary Scots which developed after about 1707; and all the surviving dialects, such as the speech of Buchan, the Borders, Caithness and Shetland. Contemporary colloquial Scots, now differentially eroded under the influence of English, is what is left to us of what was the State Language of Scotland before the Union of the Crowns in 1603.

Tidbit:

Janet Keiller invented marmalade in Dundee in 1797, thriftily boiling up a crate of s Seville oranges about to be thrown away by her husband.

Update from Williamsburg Pipes & Drums

Lynn Newcomer reports that Williamsburg Pipes & Drums now has 13 new piper and drummer recruits. This is very good news and shows that Scottish musical traditions are being passed along to the younger generation. The following was provided to the students:

A Quick and Dirty History of Pipe Bands, by Lynn Newcomer

As the Williamsburg pipe band now has a new recruit class of about 13 new members some of whom may not know that much about pipe bands this is an introduction.

First, the bagpipes were a solo instrument only in the 1500's and 1600's, and pipers were the employee of a chief or noble. The music played was the piobaireachd and was taught orally via singing the tune. The surviving tunes were written down around 1800 in conventional notation, about 180 to 200 survived.

The first mass band was for Bonnie Prince Charlie's entrance to Edinburgh in 1745. The citizens of Edinburgh were not amused, and Charlie moved south toward London, and then back to Culloden and defeat. There were no more massed bands for decades, not to mention the beer tent.

When England began to fight wars on the continent and in North America they needed soldiers and who else to enlist, but impoverished, martial Scots. England then let them wear kilts and have bagpipes again.



As army units were allowed a fifer or two and several drummers the Scottish units used pipers and drummers. Extra pipers over the established number were paid by the regiment's colonel; hence pipers wear a plain bonnet and not a diced military bonnet as drummers sometimes do.

As Scottish regiments grew in number and acceptance more pipers were allowed and regimental bands were up to about 12 pipers and 5 or so drummers. The bands did duty by marching the troops across continents (it takes at least four 4 part marches) and during the daily duties such as, reveille, sick call, meals, lights out, punishments, and funerals. Pipe tunes tended to be based on popular music of the time- marches, strathspeys, reels, jigs, hornpipes, etc., and piobaireachd. Note: 6/8 marches were not played for cross continent marching because there are two more beats per measure in the tune and that would put the pipers and troops in the surf. You surf with boards- not pipes!

Yes, pipers did play soldiers into the charge and this did not have a big impact on piper casualties until WW I, when modern methods of wholesale personnel dispatch (killing) was mass produced- although the Boer War was a preview. (Ask about your bands exorbitant war zone fee rate.) With a few exceptions piping an attack was not sanctioned in WWII, but when you are far from London the Scots did ignore the war office's policy. It was after all the English War Office not the Scottish War Office.

Today civilian pipe bands continue the tradition of playing music for gatherings and have evolved a tradition of high standards of play, both for entertainment and competition.

The modern Scottish festival mass band may be a throw back to 1745 and may sound the same and look the same depending on which side you are on. But now the bands generally don't like to stand in the sun that long baking the pipes or drums so someone can welcome everybody to the festival. When it comes to lengthy mass band demonstrations bandsmen love to come away half baked.

Welcome to the continuing tradition- of passing on Scottish music. It's fun!

From the editor: For further information on Williamsburg Pipes & Drums see <http://williamsburgpipesanddrums.org/>

The History of Saint Andrew

Kathy Kasley sends us this excellent summary of Saint Andrew's life, sourced to the Scottish Government.

From: www.Scotland.org - The Official Gateway to Scotland (Scottish Govt.)

The history of Saint Andrew of Scotland

November 30th is St Andrew's Day in Scotland. The patronage of the saint whose name means 'manly' also covers fishmongers, gout, singers, sore throats, spinsters, maidens, old maids and women wishing to become mothers. But just who was Saint Andrew and how did he become the patron saint of Scotland?



Saint Andrew (who is believed to have later preached around the shores of the Black Sea), was an agile and hardy Galilean fisherman whose name means Strong and who also had good social skills. He brought the first foreigners to meet Jesus and shamed a large crowd of people into sharing their food with the people beside them. Today we might describe him as the Patron Saint of Social Networking!

Having Saint Andrew as Scotland's Patron gave the country several advantages: because he was the brother of Saint Peter, founder of the Church, the Scots were able to appeal to the Pope in 1320 (The Declaration of Arbroath) for protection against the attempts of English kings to conquer the Scots. Traditionally, Scots also claimed that they were descended from the Scythians who lived on the shores of the Black Sea in what is now Romania and Bulgaria and were converted by Saint Andrew.

In the fascinating legend of The Voyage of St Rule from Greece to Scotland we can see the complicated spread of devotion to Saint Andrew - from Constantinople in modern Turkey, to St Andrews in Fife. St Rule (Regulus in Latin) and the six nuns and monks who took the long sea-journey with him, stands for the missionaries and monasteries who worked long and hard to bring the Good News to Britain. They lived in communities organized by a monastic Rule - hence the name St Rule or Regulus.

As Scotland slowly became a nation it needed a national symbol to rally round and motivate the country. Saint Andrew was an inspired choice and the early Picts and Scots modeled themselves on Saint Andrew and on one of his strong supporters, the Roman Emperor Constantine the Great, whose statue you can see today in York, where he visited his father, a Roman General then trying to force the Picts to go back north.

Although a pagan who worshipped the Roman sun god Sol, Constantine later became a Christian and went on to make Christianity the official religion of the Roman Empire.

It all began near Rome in 312 AD when, on the night of a make-or-break battle against a rival emperor, he saw the symbol X P (Greek for the first two letters of 'Christ') in the dazzling light of the setting sun and then had a dream in which he was promised victory. Constantine ordered his troops to hold the Christian cross at the front of the army, and won.

In a similar way, around 500 years later, King Angus of the Picts, facing a larger army of Saxons at Athelstaneford in what is now East Lothian in Scotland, was overwhelmed by a blinding light the night before the battle and, during the night, had a dream. The message he was given was that he would see a Cross in the sky and would conquer his enemies in its name.

The following morning King Angus looked into the rising sun and saw the Saltire Cross in its blinding light. This filled him and his men with great confidence and they were victorious. From that time Saint Andrew and his Saltire Cross were adopted as the national symbols for an emerging Scotland.

The Saltire Cross became the heraldic arms that every Scot is entitled to fly and wear. However, its colour was not white at first but silver (Argent), as in heraldry white stands for silver.

The first time the colour of the Saltire is mentioned is in the Acts of Parliament of King Robert II in July 1385 where every Scottish soldier was ordered to wear a white Saltire. If the uniform was white, then the Saltire was to be stitched onto a black background.

Both William Wallace and King Robert the Bruce appealed to Saint Andrew to guide them in times of national emergency. The Saltire was flown on Scottish ships and used as the logo of Scottish banks, on Scottish coins and seals and displayed at the funerals of Scottish kings and queens - that of King James VI for example and of his mother, Mary Queen of Scots. At the Union of the Crowns in 1603, London was treated to the spectacle of Saint Andrew and Saint George on horseback, shaking

hands in friendship. When King George IV visited Edinburgh in 1822 he was presented with a Saltire Cross made of pearls on velvet, within a circle of gold.

There is also a wider dimension. Saint Andrew and his relics at St Mary's Metropolitan Cathedral, Edinburgh provides Scots with a special link to Amalfi in Italy and Patras in Greece (where two Cathedrals named after the saint also hold his relics). The many St Andrew Societies worldwide, set up originally as self-help organizations for Scots who had fallen on hard times, form a network of Scots who are all united under the Saltire Cross of Saint Andrew. They give Scotland a European and worldwide dimension.

Written by: Michael T R B Turnbull (author of Saint Andrew: Scotland's Myth and Identity)

Tae A Fish Supper

Byron Adams send us this, from John "Jock" Smith, A Scottish born friend of Byron, who authored the following poem:

TAE A FISH SUPPER.

FAIR FA' YER SONSIE HADDOCK OR PLAICE,
GREAT CHIEFTAIN O' THE BATTERED RACE,
WI' VINAGER LACED AN' CHIPS AN' PEAS,
A DISH TAE MAK YE WEAK AT THE KNEES.

WI' PLASTIC KNIFE, A' CUT YE BRAW,
AN' THEN STAUN BACK AN' GAZE IN AWE,
W' A DISH LIKE YOU, IT IS NAE WONDER,
MA' BELLY RUMBLES, LOOD AS THUNDER.

IS THERE THAT OWER HIS HAGGIS AN' NEEPS,
OR OWER HIS IRISH STEW HE PEEPS,
WI' ENVIOUS GLANCES AT MA' PLATE,
WISHING IT WAS YOU HE'D ATE.

A DISH LIKE YOU I HAE EACH DAY,
AS LONG AS YER DIN THE ITIE WAY,
THERE ON THE DAILY RECORD YE LIE,
A FINER FEED YE''L NEVER SPY.

OH LORD, FORGET YER BREED AN' JAM,
AN' GREAT BIG PIECES, WI' LUMPS O' SPAM,
TAE LET ME KEN A' WILNAE SUFFER,
JIST GIE ME A BIG FISH SUPPER.

AUTHOR: JOHN SMITH



Fish and Chips - Wikipedia

Flowers of the Forest

George K. Garrison

George Garrison, a former SAS member, board member and Treasurer, is well-known by all SAS old-timers. The Society sends condolences to his family. He will never be forgotten. The following is from the Daily Press.

SEAFORD - George Kenneth Garrison, 89, passed away peacefully on Oct. 22, 2010.



George was a Newport News native and attended Newport News High School, graduating in the class of June, 1939. He enlisted in the U.S. Navy and served in WWII from 1941 to 1945 in both the Atlantic and Pacific theatres. In 1941, he served aboard a minesweeper, sweeping for mines off the coast of Newfoundland for the historic meeting of President Roosevelt and Winston Churchill.

George was a real estate broker and custom home builder for more than 58 years. He was a member of Grace Episcopal Church in Yorktown, where he served on the Church Building Planning committee and Men's club. He was an active member and a past treasurer of the St. Andrew's Society of Williamsburg, Va. He was past president of the Peninsula Executive Club and served on the Board of Directors of the Retail Merchants Association. He was one of the original founders and past commodore of the Warwick Yacht and Country Club, and served on the vestry of St. Paul's Church, Newport News and Board of Directors of the American Red Cross, Yorktown Chapter. He was also a member of the Virginia Peninsula Association of Realtors, and Peninsula Kiwanis Club. He also served on the York County Board of Equalization. He lived his life to the fullest, working hard at everything he did, and enjoyed the love and respect of his family and many friends. George will always be remembered as a loving and devoted father, grandfather and great-grandfather. His sense of humor and gentle soul touched all that he met, and his memory will live forever in our hearts. George was preceded in death by his beloved wife of 66 years, Margaret White Garrison.

He is survived by three daughters, Margaret Ann Bevelacqua and her husband, Jimmy of Seaford, Laurie Blanton-Coleman and her husband, Bobby of Seaford, Linda Spurling and companion, Ted Johnson of Fredericksburg, Va.; two granddaughters,

Lisa Siceloff and her husband, Steve of Palm Bay, Fla., and Rebecca Grizzle and her husband, Scott of San Antonio, Texas; two grandsons, Mason Jones of Boise, Idaho, Taylor Blanton of Seaford; and three great-grandchildren, Evan, Sophia and Alex. A very special thanks goes to all of his caregivers for their loving and tender care during his illness, Sharon Rasmussen, Elizabeth Wesley, Serenity Brown, Heidi Kraus, and Wanda, Nicole and Brenda of Visiting Angels, and Riverside Hospice. The family will receive friends from 6 to 7 p.m. Wednesday, Oct. 27, in Amory Funeral Home, Grafton. A funeral service will be held at 2 p.m. Thursday, Oct. 28, at Grace Episcopal Church in Yorktown. Interment will be at Grace Church Cemetery. A reception will follow in the church parish hall.

In lieu of flowers, memorial donations may be made to Operation Smile, 6435 Tidewater Drive, Norfolk, VA 23509, the Leukemia and Lymphoma Society, of VA, 66 Canal Center Plz #520, Alexandria, VA 22314-1576, or to the charity of your choice.

Published in Daily Press from October 26 to October 27, 2010

Flowers of the Forest

Elizabeth 'Scottie' Haviland

Scottie Haviland recently passed away in Hilton Head, South Carolina. Scottie was the widow of George Haviland, a long-time member of our Society. She was also a past Scot of the Year and a delightful lady. Below is the obituary. Bob Davis also sent us some articles on Scottie's being honored by the Queen (see articles below).

ELIZABETH HAVILAND

HAVILAND, Elizabeth Margaret Gunn Scott "Scottie," left us early in the morning of November 14, 2010 after a brief illness. She went comfortably and peacefully in her sleep with her immediate family at her side in Hilton Head, South Carolina, and with granddaughter, Gayle Ipock, to watch over her and tend to her medical comforts as only a skilled nurse can do and her family lending her the support and caring she needed in this final journey. Scottie began her life in Kirkwall, Orkney, on April 15, 1921. After her schooling, she joined the British military as a nurse with the Queen Alexandra Royal Army Nursing Corps, attaining the rank of Major during World War II. Among her various service decorations, she was made a member of the Royal Red Cross in the 1958 New Year Honours List and was awarded the corresponding medal at Buckingham Palace by Queen Elizabeth. While still in the forces and working as a nurse in West Germany, she met her soon to be husband, George Haviland. They married and moved to Richmond, Virginia, where they lived in Chesterfield, County. Scottie will be missed by her family in the U.S., Canada and Scotland, as well as by all her friends in Richmond, Virginia. Scottie is survived by son, Bill; daughter,

Elaine; sisters, Muriel and Isobel; six grandchildren and nine great-grandchildren. A memorial service will be held on December 15, 2010 at 11 a.m. at St. Edward's Parish, 2700 Dolfield Drive, Richmond, Va. 23235. Tel: 804.272.2948. Memorial donations can be made to Hospice Care of the Low Country, 119 Palmetto Way, Bluffton, S.C. 29910, www.hospicecarelc.org.

Published in Richmond Times-Dispatch on December 12, 2010



A Kirkwall woman, Maj. Elizabeth M. G. Scott, O.A.R.A.N.C., who was appointed an Associate of the Royal Red Cross in the 1958 New Year's Honours List, received her medal from the Queen Mother at a recent investiture. Maj. Scott, who was serving in Cyprus in 1958, also attained the rank of major in that year.

A native of Kirkwall, she began her nursing career at Balfour Hospital, Kirkwall, later going to Edinburgh. Since joining the O.A.R.A.N.C. fifteen years ago she has seen service in Burma, India, Malaya, Egypt and Cyprus.

The eldest daughter of the late Mr. William and of Mrs. A. J. Scott, 6 Carters Park Road, Kirkwall, Maj. Scott, who is now stationed at Aldershot, is seen here after the investiture with her mother and sister, Mrs. Muriel Gray.

At Buckingham Palace



MAJOR Elizabeth M. G. Scott, Queen Alexandra's Royal Army Nursing Corps, who became an associate of the Royal Red Cross in the 1958 New Year Honours, attended an investiture at Buckingham Palace last Tuesday to be presented with the insignia of her award by the Queen Mother. She was accompanied by her mother, Mrs. Agnes J. S. Scott, 6 Carter's Park Road, Kirkwall, and her sister, Mrs. Muriel Gray.

Major Scott returned to this country from Cyprus in August last, after serving two years there. She is now stationed at the Cambridge Military Hospital, Aldershot, and attained the rank of Major last year.

The eldest daughter of the late Mr. Wm. and of Mrs. Scott, Kirkwall, she has been in the Queen Alexandra's Royal Army Nursing Corps for the past fifteen years. She started her career in the Balfour Hospital, moving later to the Royal Infirmary, Edinburgh. She has seen service in Burma, India, Malaya, Egypt and Cyprus.



Saint Andrew's Society of Williamsburg

Application for Membership

Full Name: _____

Are you, applying as a new member or as a Spouse Son Daughter in the same household of a current member (check one)?

Member's Name if you are a spouse/son/daughter: _____

Address: _____

Telephone(s): _____

E-mail: _____

Date and Place of Birth: _____

Schools/Colleges: _____

Business or Profession: _____

Spouse's Name (if not a member): _____

Names and Ages of Children: _____

Nature of Scottish Ancestry: _____

Scottish Interests – (History, Literature, Arts, Clan Affiliation etc): _____

Clan Affiliation or Membership: _____

Date: _____ Signature of Applicant: _____

To the best of our knowledge, the above applicant is of sound character, over the age of 21 years and is entirely suitable to membership in the Society. Applicant will actively participate in the functions of the Society as circumstances allow and will perform conscientiously any duties undertaken.

Sponsor: _____ Date: _____

Co-Sponsor: _____ Date: _____

Checklist for Membership:

Initial Individual Membership in a Household– Initiation (\$20.00) plus First Year's Dues (\$40.00). Total of \$60.00.

Additional Membership within same household – Initiation (\$20.00) plus First Year's Dues (\$20.00). Total of \$40.00.

Your check made out to: St. Andrews' Society of Williamsburg
A Small Photograph of you suitable for digitization.

Completed Application with address, phone number and e-mail address included.

NOTE: All memberships are individual and only one applicant per application.