



The Spectator

The Quarterly Newsletter of Saint Andrew's Society of Williamsburg
Summer 2013

President's Message – Summer 2013

Lads and Lassies,

Saint Andrews' Society's summer activities featured two major events. The August summer luncheon at Peter Chang's was well attended by Society and family members. The food and service provided by the restaurant were excellent and enjoyed by all participants. Ms. Sara McCaslin, a graduate student at the University of Edinburgh and a recipient of Society scholarship funds, served as guest speaker for the second time. Ms. McCaslin provided an informative presentation on her research project related to her graduate degree in Scottish history. Society members who attended this presentation gained a better insight into the Board of Directors use of charitable donations to further the Society's service to our community. The summer season drew to a close on September 21 with the Society's second event, the annual Picnic and Ceilidh. The Picnic and Ceilidh were scaled back from previous years but were nonetheless a great success. Attendees enjoyed good fellowship, a rousing concert by the Williamsburg Pipe and Drum Band that made your Scottish blood flow, and a feast of fine pulled pork barbecue. Ceilidh activities capped the gathering's closing moments with a fine display of Society talent.

This year there have been a number of inquiries concerning the Williamsburg Scottish Festival. The short answer is; Saint Andrews Society of Williamsburg did not have an official relationship with the Festival. However, the Society supported festival activities and over time a number of Society members served on the Festival's Board of Directors. The Festival ceased operations a number of years ago for reason not known to the Society. Presently there is a Richmond Celtic Festival planned for 19 & 20 October at the Richmond Raceway. Society members are encouraged to enjoy themselves but the Society does not anticipate participating in this Festival.

The various Activity Committees maintained by the Society's Board of Directors

remain focused on finding or developing Scottish activities that are of interest to the general membership of the Society. Planning for the remainder of 2013 is focused on four activities. On 17 November the Society will sponsor a Kirking of the Tartans at the Williamsburg Presbyterian Church on Richmond Road. To comply with IRS requirements, the Society will hold an Annual General Membership (AGM) meeting during the same time period. On 21 December, the Society will have a Christmas luncheon at the Williamsburg Lodge. The final event for this Board is the Burn's Night on 25 January 2014. As the various Activity Committees pull an event together, members in good standing are notified via mail/e-mail and event details posted on the Society's web site. To increase membership participation in these events the Board will make timely appeals via the telephone.

By design, Society events are self-financed with little or no impact on the Society's ability to continue charitable activities that sustains our 501c3 status under IRS regulations. Dollar amounts granted by the Society are not large but recipients over the years have demonstrated their appreciation with feedback to the Board of Directors and presentations to Society memberships at various gatherings.

While the Society's membership remains fairly stable with new membership offsetting attrition, Society membership participation in our scheduled events remains somewhat uneven for various and personal reasons. Nevertheless, the Board of Directors remains committed to providing Scottish activities to all members of the Society and welcomes suggestions, recommendations, and planning/participation by all members.

The Society, like other societies in our country, has over the last few years experienced difficulties in attracting younger membership. An initiative in 2012 by the Society involved a segment of William & Mary students in some of our activities. This initiative is not focused on recruitment of student members; it is, however, expected to bring new ideas and enthusiasm into our midst.

The Society follows a general format for events each year that includes: Burns' Night in January; Tartan Day in March/April; Spring Kirking at Historic Christ Church near Kilmarnock also in April/May; a Spring Luncheon in May/June; a Summer Luncheon in August; a Ceildh & picnic in the fall; Fall Kirking at a local church in October/November; and the Christmas Luncheon in December. Dates and locations do vary from time-to-time, but this is the general array of events. Throw in an occasional social time at a local pub and we have the basis for fellowship with our fellow members, all in the spirit of our Scottish heritage. You are encouraged to participate in these events.

Be sure to visit our Society website (<http://www.scotsofwmbg.org/>) to see what is happening and exchange thoughts on our Facebook page (<http://www.facebook.com/pages/Saint-Andrews-Society-of-Williamsburg/202981426431383>).

Marshall's management of the Spectator remains exemplary. However, since this is overall a Society endeavor, please assist Marshall by providing your input, photographs of interest, Scottish tidbits, Scottish genealogy or any items you think are of interest to the membership of the Society.

As the Society calendar dictates, I will vacate the Presidency on Burns' Night, passing the baton to the very capable hands of Marshall Thomas. Please support him in 2014 as you have supported me this year.

My very best wishes to each and every one of you in 2014.

Yours Aye, David Lowery, Clan MacLaren

Summer Luncheon

The Society's Summer luncheon was held on Saturday August 17 at Peter Chang's Chinese Restaurant on Richmond Rd. This event was a big success with 45 members and guests attending. Our guest speaker, Sarah McCaslin, is the Society's sponsored PhD candidate at the University of Edinburgh. She gave a fascinating Power Point presentation on the early St. Andrew's Society clubs in America and how they evolved. The Chinese food was excellent and the service was both speedy and efficient. This was a wonderful way to spend a Saturday with plenty of old friends while learning new facts about our colorful heritage. Please see Ev Tucker's introductory remarks below to learn more about Sarah.



Ev Tucker introduces Sarah McCaslin as Dave Lowery looks on.



Sarah gave an excellent presentation





Luncheon attendees

Ev Tucker's introduction of Sarah McCaslin, August 17, 2013

It is a true pleasure to have Sarah McCaslin with us again today. Before she addresses us, let me cover some facts regarding her background and her relationship with our Society.

Sarah graduated from the University of Mary Washington with a History Degree in 2008. There she was vice president of the UMW chapter of the US History Honors Society, Phi Alpha Theta.

In 2009 Sarah applied to us for an educational grant to pursue a Masters Degree in History from The University of Edinburgh. Needless to say, we were most impressed with her academic credentials and in July 2009 awarded a grant. This grant was followed by other grants of increasing amounts as she progressed through her academic program and demonstrated her exceptional scholarship.

She graduated with a Masters of Science by Research with Distinction in Scottish History from the University of Edinburgh in 2010. Her dissertation topic focused on the performance of Scottish patriotism in early eighteenth century Scottish associations in Scotland and America. She kindly states that the only way that she was able to complete this degree was with the generous support of the St. Andrew's Society of Williamsburg, which began in Fall 2009.

In 2010 she was awarded the McFarlane Postgraduate Scholarship from the Scottish Centre for Diaspora Studies at the University of Edinburgh to undertake doctoral studies. As an international student, however, the fees were far more expensive than the university funding would cover, so the St. Andrew's Society of Williamsburg scholarships once again assisted in making the degree possible.

Currently, she is in the writing-up stage of a dissertation titled, "Great Gathering of the Clans: Scottish Clubs and Societies and the Performance of Identity in Scotland and America, c.1750-1832". The paper that she will give today comes from one of the chapters that will be included in the dissertation.

As I prepare to introduce her, I am pleased to recognize her as an Honorary Member of Our Saint Andrews Society.

Ladies & Gentlemen, Sarah McCaslin

SAS Family Picnic and Ceilidh

On Saturday September 21 SAS held a picnic and ceilidh at the Queen's Lake Clubhouse. The groaning buffet table was full, as was the tempting dessert table. The food was delicious and the Skullsplitter beer from the Orkneys was impressive. The Williamsburg Pipes and Drums kept us wide awake with their wonderful tunes, and we discovered some hidden talents among members who sang favorite songs for us all.

Close to 40 people attended and it was wonderful seeing the SAS gang again. We are a very special society of friendly and caring people and I am proud to be a member. Sherri Elmore organized this event and it was a great success. Thanks to Sherri and all who helped.





Williamsburg Pipes and Drums





The Gang is all here!



Highland Bagpipe Makers, by Lynn Newcomer

Note from Lynn: The main source for the following info was Jeannie Campbell, Highland Bagpipe Makers, 2011. Also the Pipes and Drum online magazine, a Seminar with Roddy MacLeod of the 2012 National Piping Centre School, Winchester, VA, and the “Piping Today” magazine, various issues 2011-2013.

Before 1745 not much is known about pipe making in Scotland. Few instruments from before that time exist, and those do not have a maker's mark on them. A maker's mark on a chanter does not indicate the maker of the drones. Drones were not marked by the maker until modern times.

One of the earliest notes on the sale of a set of pipes is dated August 4, 1649 for £24 Scots for a set of pipes given to a piper to take delivery in Edinburgh. The piper was Donald Roy MacIntyre.

In 1739 a record exists for an expense of 10S for the purchase of a chanter in the household of the Cameron of Lochiel. Due to the imprecise interpretation of the Gaelic word for chanter, it could have been either a practice chanter or a pipe chanter. The word is the same for both in Gaelic.

In 1708 a pipe maker by the name of James Lilly is mentioned as working in Edinburgh. He was a turner of flutes and oboes in ebony and ivory. In 1774 a reference exists for a Robertson a turner in Edinburgh who makes pipes well under the supervision of a skillful bagpiper.

These references all point out those notable families were supporting professional pipers and purchasing their pipes which were presented to them. For occasional pipers who played for their own or as a part time vocation it is probable that their instruments were made from local materials and turned by a local turner. In such localities there might have been multiple practice chanters and only a few pipes



which would have been handed around and shared among the pipers. There were stories shared around the early 19th century about the pipers at pipe competitions and all the pipers would share the one set pipes. One can wonder about the sound and pitch of those old pipes and whether there was an accepted sound they were seeking when the pipes were made.

During the 18th and 19th centuries many highland regiments, 71st Highland Light Infantry for one, were sent to India and there is evidence of pipes being made of local wood and ivory which would have available. Indian turners could cheaply turn out a set of pipes and wastage to get a working set of pipes would not have been a problem. Some of these old pipes, not marked, could be in museums in Scotland now. The Indian turners would have worked under the supervision of experienced army pipers.

Demand for bagpipes in the 18th and 19th centuries was not enough to support a turner, so craftsmen often were instrument makers who worked in wood and ivory and may have made other wood products, like bowls, bowling green bowls, stamp cutters, orchestral instruments, and pattern makers.

Archibald Campbell in 1936 wrote that in his opinion the lack of surviving bagpipes from the pre-1800 era was due to the fact that the pipes were made from local Scottish woods which were not as durable as the tropical hard woods used later and thus did not last as long. Perhaps a piper got a new pipe every few seasons to replace a worn out or deteriorating pipe. The Act of Proscription after the 1746 led to a decline in piping in the highlands and pipers were encouraged to join the army. One interpretation could be that the pipes were not outlawed, but patronage by chiefs dropped off due to legal penalties for supporting the Stuart cause. The American Revolution (1775-1783), the Napoleonic Wars (1803-1815) and the Crimean War (1853-1856) created a demand for pipers. The golden age of piping followed the Crimean War. During this same time a persecution of piping was carried on in the Highlands by parish ministers, probably Presbyterian, who boasted of burning bagpipes. This was less successful in the cities.

The Golden Age of bagpipe making was 1880 to 1930. There are many bagpipes surviving from this time and many top professional pipers seek out these instruments today. During this era there were 12 pipe bands in the Highland Battalions, 8 in other Scottish Regiments, 20 Militia Bands, 40-50 bands in Volunteer Battalions, and large numbers of civilian bands in towns and in Boys Brigades.

Around 1903 bagpipe makers in Scotland were-

Aberfeldy: Gavin **MacDougall**.

Dundee: David **Thow**.

Edinburgh- John **Center** & Sons, David **Glenn, J & R Glenn, J & W Hutcheon**.

Glasgow- Peter **Henderson**, and Robert **MacKinnon**. No makers were mentioned from abroad.

In 1946 a list of bagpipe makers was made for a piping magazine listing current bagpipe makers. The names listed at this time were:

Edinburgh- W. N. Andrews, John Center, Maurice Coyne, J. T. Forbes, Alexander David, (1st name missing)Thomas, John and Robert Glenn, William Gunn, P. Henderson, Hawkes and Son, Higgins, J. & W Hutcheon, (1st name missing)Hutchinson, Lawrie, D. MacDonald.

Inverness- MacDonald.

Aberfeldy- MacDougall.

Glasgow- MacGreagor, R. MacKinnon, Murdoch MacLean, Donald MacPhee, Duncan MacRae, Robert Reid, Hugh Robertson, James and Hugh Robertson, Charles Rollins, William Sinclair, H. Stark, J. Stuart, David Thow, and Vallance.

London- Malcolm MacGreagor, McNey.

Tain- Donald and Torquil MacLeod.

In 1964 a list of bagpipe makers in Scotland listed:

Dundee- Gillanders.

London- George Allexander.

Edinburgh- J & R Glenn, Hugh MacPherson, W. Sinclair.

Glasgow- Grainger & Campbell, Peter Henderson, R.G. Hardie, R.G.

Lawrie. Leicester- Robert Thomson.

In a 1980 survey of 15 competitors at a national piping competition was taken. The result showed that the drones used were predominantly old ones. Five pipers played old Peter Henderson, four played old R.G. Lawrie, three R.G. Hardie, one played a Stark, one Gillanders & McLeod, and one MacDougall. The survey showed that all of the chanters were modern. Seven pipers played a Sinclair, three a Hardie, two a Nail, one Kintail, one Gillanders and McLeod, and one Grianger & Campbell (closed in 1989).

Many of the modern pipe makers can trace their heritage back to owners or turners from these early 20th century pipe makers and modern makers claim to make pipes

that sound like the old “fill in the blank” pipes. Reading the web pages of modern pipe makers will tell you which old bagpipe maker has been measured and copied by which modern maker. Not to disappoint you, a set of these pipes is considered to be the drones which have to be intact and original. Blow sticks come and go, and chanters are usually modern; since 1980. Open pipers like a particular sounding chanter and will choose one they like in tandem with their drones. Certain pipers will have a maker tweek a chanter for them for a certain sound. The same tweeking can be done to old or new drones to give a desired sound.

Several examples of modern open grade pipers playing late 1800 to turn of the 20th century pipes are: Roddy MacLeod plays a 1907 ½ silver set and ivory R.G. Lawrie, Ian Spiers a 1920's Cocus Wood Hendersons in full ivory, Willie MacCallum plays 1899 full silver Peter Hendersons with a McCallum McC2 chanter. If you ever get rich and covet a set of these pipes they occasionally show up for sale for around \$6,000 +/- . Serious offers considered only!

Jim McGillivray of Canada has started making Victorian reproduction pipes in three models at reasonable prices; compared to what the original would cost. The pipes are made by well know pipe makers in Canada and the U.K. They make an affordable pipe for pipers wanting a vintage pipe.

Now do old classic pipes sound better than new pipes made to the same dimensions of the old pipes? Well, to open pipers this is debatable. Modern made pipes can be set up with particular reeds and chanters with particular reeds to achieve the sound he/she is seeking. I don't think a blind sound test has ever been made. This question is settled only after many rounds in the pub, maybe.

Power-mad Bureaucrats Run Amok

According to the September 2013 Scottish Banner, the all-powerful National Trust for Scotland (NTS), which is organizing the 700th anniversary of the Battle of Bannockburn in 2014, has decreed that no Skean Dhu blades will be permitted into the event. They cited safety concerns. Police Scotland noted "the law states quite clearly that if it is part of a national dress it is not an offense." But NTS is not



Skean Dhu – Sunday Mail

consulting the police. Your editor kind of doubts that anyone has ever been attacked by a skean dhu-wielding madman at any previous Bannockburn celebration, but never mind. Mommy knows best.

Actually there's no reason the NTS should stop with skean dhus. What about tartan kilts? These are aggressive in-your-face national symbols for Scotland, and they might offend foreign visitors. Surely tartan displays should be banned as well. The English did that successfully for many years. Wouldn't Bannockburn be a good time to reinstitute the ban, to show the wild Scots have finally been tamed?

And talk about offensive national symbols – the bagpipe was declared a weapon of war by the English many years ago and it was also banned. These militaristic, nationalistic instruments should certainly be banned from Bannockburn, should they not? Foreign visitors (for example, people from England) might be deeply offended by these hostile tunes. And we can't have NTS liberals wetting their pants in terror if they hear the pipes, can we?

The Scottish Banner has noted "an outcry from clan and heritage groups who have labelled the ban 'absurd.'" I'm sure they used plenty of stronger adjectives than 'absurd.' But let's not get upset. Just think of it – a warm, fuzzy Bannockburn celebration with no skean dhus, tartan kilts, or bagpipes. And nobody at all will be offended – except maybe Scots. And it seems the NTS has nothing but contempt for them.

The latest news reported that the backblast of outrage at the NTS idiocy has had the desired effect, and the cowardly bureaucrats have backed down and lifted the ban on skean dhus. However they are now whining that any weapons allowed entry "must be blunted." Maybe Scots should blunt the NTS instead.

The Saltire

[Symbolic Scotland](#)

The Story of The Saltire

This article and accompanying photos are copied from Scotclan.com. Our thanks to Scotclan.com and to Kathy Kasley for pointing out this excellent article.



Anyone who has browsed the Scotclans site can't help but notice that our logo incorporates the saltire (or at least a reversed out and coloured version of it). Take a walk through Edinburgh,

Glasgow, Inverness or any other Scottish town and city and you will see countless saltire flags. They adorn the flagpoles of buildings, appear on t-shirts, key rings, mugs - anything that can accommodate one. But how many know the story behind Scotland's national flag - prepare to be enlightened!

First of all let's start with a very remarkable fact; The saltire is believed to be the oldest continuously used sovereign flag in the world. Legend has it that in 832 AD, a Pictish army under King Angus MacFergus, High King of Alba, along with a force of Scots under Eochaidh, King of Dalriada (and grandfather of Kenneth MacAlpin), came up against a Northumbrian force under King Aethelstan of East Anglia in Lothian. The Pictish army were surrounded by superior numbers and prayed for assistance. That night Saint Andrew who was martyred on a saltire shaped cross appeared to Angus and assured him of victory.

As both armies prepared for battle the following morning an image appeared in the sky of a white cross. The image encouraged the Picts and frightened the Northumbrian army who fled in panic. The site of the battle is known as Athelstanford after the Northumbrian leader who was killed in the battle. From then onwards the Saltire has been used as Scotland's national flag. Traditionally the saltire is blue (some say to represent the sky in the vision) but some versions have existed which have the white cross on a black background (due to the shortage of vegetable dyes that could reproduce the colour) and even green or red.

The Saltire is also referred to as St Andrew's cross and as you will certainly know he is the patron saint of Scotland. What you may not know (unless you come from these countries) is that he also happens to be patron saint of Romania and Russia. St Andrew was a fisherman from Galilee and brother of Simon (Peter). One of the first disciples of Christ, Andrew is thought to have went on to be a missionary in Asia and Greece. He was finally crucified by the Romans at Patras in 69 AD. The legend of St Andrew's cross came from the fact that feeling unworthy of a crucifixion similar to Christ he demanded to be crucified on an X shaped cross.



His remains were entombed in Constantinople but later removed by St Rule who was told to take the remains to the 'ends of the earth' for safe keeping. He removed a tooth, arm bone, kneecap and some fingers from the tomb and set off for the most remote place he could find. That place was on Scotland's east coast and has become known as St Andrews. The relics were later

destroyed during the Reformation and most of the other remains were stolen from Constantinople and moved to Amalfi in Italy. Some of these relics were presented to Scotland in 1879 and 1969.



And so the Saltire became the flag of Scotland. The Saltire with its clear religious significance was worn by Scottish crusaders to the Holy Land and incorporated into their coats of arms. Many Scottish noble families adopted the saltire in this way; Bruces, Johnstones, Kirkpatricks and even some Norman families.

In 1511 the warship 'The Great Michael' was launched, commissioned by King James IV of Scotland this was the biggest warship in the world at that time. The 'mayn standert' was the saltire and records show that it cost a whopping £72.95 7s. 6d. A few years later just before the battle of Flodden the flag makers were once again busy. Records of the accounts of the Lord High Treasurer show details of the commission for purchase of material and labour costs for making the King's standards.

During the Scottish Reformation the Saltire appeared on many flags of the Covenanting forces. It is suggested that this "Covenanters flag" inspired the blue in the new flag of the United States during the American Revolution.



In the 1707 Act of Union, Scotland and England became the United Kingdom. A new flag was designed that united the crosses of St Andrew and St George. In early versions of the union flag flown in Scotland the cross of St Andrew appeared in front of the Cross of St George. Later the cross of St Patrick was added to recognise Ireland's inclusion on the union. This cross is a red saltire which completes the well-known design of the Union Flag (it is mistaken to refer to this flag as the 'Union Jack' as a 'jack' is a flag flown on a ship's bow and not on land so any other representation of this flag should be called the union flag) Another interesting point regarding the union flag is that it has never been legally recognised as the official flag of the United Kingdom.

During the time of the Jacobite rebellions the Jacobite forces again used the saltire, however this version sometimes featured a gold cross on a blue background rather than

red.

The official blue of the saltire has varied over the years; from sky blue to dark navy and this depended on the availability of dyes. The saltire component of the Union Flag is a darker navy blue and many saltire makers adopted this colour. In 2003 the Scottish Parliament met to discuss the matter and decided after consultation with the Lord Lyon King of Arms to adopt a lighter shade (Pantone 300 to be precise).



As Scotland faces an exciting future filled with the promise of greater autonomy and self determination the Saltire will become even more important as a rallying symbol not just for residents of Scotland but for all those in every corner of the world who's hearts are here.



Brunswick Stew Festival

Bob Flinn informs us of the Brunswick Stew and Bluegrass Festival on October 12 in his home town of Alberta. It sounds like it's going to be pretty lively!

Taste of Brunswick

Festival



OCTOBER 12, 2013
10 A.M. - 5 P.M.

ON THE CAMPUS OF SOUTHSIDE VIRGINIA COMMUNITY COLLEGE
ALBERTA, VIRGINIA

FREE ADMISSION

FREE PARKING

40 MILES SOUTH OF PETERSBURG ON I-85

WORLD CHAMPION BRUNSWICK STEW COOK-OFF




Rain or shine event!






Antique Car Show - Confederate Re-enactment
 Antique Tractors - Vendors - Organ Grinder
 Drill Team - Lots of Food! - Hayrides -
 Horses - Children's Rides - Barrel Train - Mechanical Bull
 Pony Rides - Pedal Tractor Pull - Face Painting
 Wine Tasting - Rock Wall - Trick Riding
 Agri-Expo Karaoke & More!!





Arts & Crafts

Taste of Brunswick

Bluegrass Festival

Southside Virginia Community College Campus
Alberta, Virginia



October 12, 2013
10:00 a.m. to 5:00 p.m.



Please join us for some great Bluegrass Music!!

"Homegrown Bluegrass"

"James King and Band"

"Willis River Bluegrass Band"



"Fort Lee Dixieland Band"



"The Bowman Sisters"



EMCEES - *Sweet Brenda & Him*

Call 434.577.2971 for more information

FREE ADMISSION!!

WARNING:
I BRAKE FOR
BLUEGRASS FESTIVALS



SVCC is located just off I-85 on Highway 1 and 46

Book Review – Call the Nurse, by Mary McLeod Review by Marshall Thomas

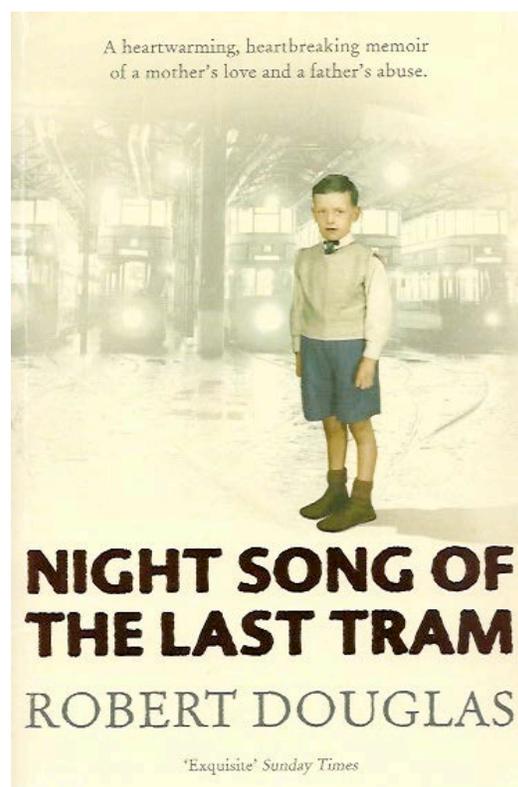
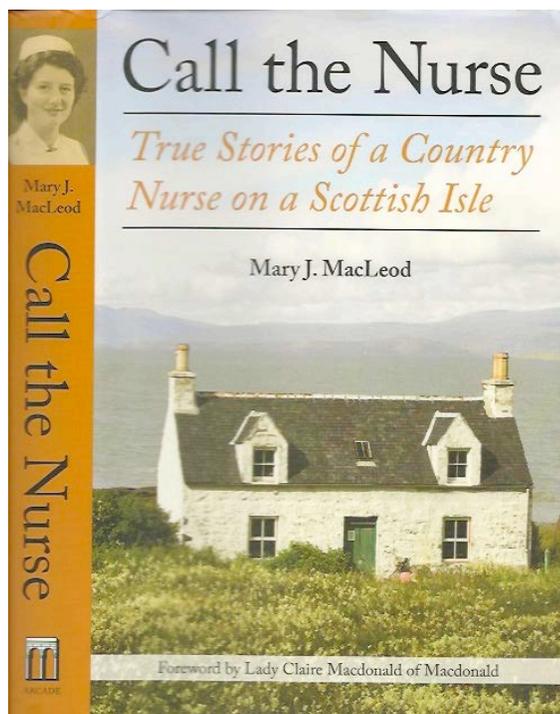
Some time ago the Society received a complementary copy of a book entitled *Call the Nurse*. I finally got around to reading it and it is a wonderful story of a country nurse on a Scottish isle in the Western Hebrides. The author was a young English nurse who fled London with her family in the early 1970's, seeking a simpler lifestyle. They found that and a whole lot more, staying for decades in a traditional, simple environment where electricity was something new, Gaelic was the common tongue, and the island was a real community where everyone knew everyone else and cooperated for the common good without even thinking about it. This book plunges the reader into nostalgic memories of a simpler time, with moments of great drama, heart-rending tragedy, and heart-warming kindness. The author describes in wonderful detail the beauty of that harsh land and the stoic, patient struggle of the inhabitants to survive and triumph without complaint.

This book is a wonderful experience. It is available at <http://www.arcadepub.com/book/?GCOI=55970100825160>

It is also available from Amazon on-line.

Book Review – Night Song of the Last Tram, By Robert Douglas. Review by Marshall Thomas

'A heartwarming, heartbreaking memoir of a mother's love and a father's abuse.' That's how they advertise this book and that's completely accurate. But it is a lot more than that. This is the story of a little boy growing up in World War II Glasgow and afterwards. It is the autobiographical true story of the author's childhood. This is a very powerful story. I have never visited Glasgow but after reading this book I am awash in nostalgia for a time and place that has vanished into the mists of time. Douglas is a hugely talented writer. I



recommend this book for all SAS members.

I bought my copy from the Scottish Banner. It is also available from Amazon at http://www.amazon.com/Night-Song-Last-Tram-Childhood/dp/0340838612/ref=sr_1_1?s=books&ie=UTF8&qid=1375547188&sr=1-1&keywords=night+song+of+the+last+tram by MST.

Memorial Services

Please see the Flowers of the Forest section below for notices about the recent passing of John Kasley and Joyce White. Saint Andrew's Society of Williamsburg and Priory of the Holy Isle officers and members attended the memorial services for John at the Ford's Colony Clubhouse and for Joyce at the Bruton Parish Church. We celebrate their lives and we will certainly miss them.

Lynn Newcomer on the pipes at Bruton Parish Church



Flowers of the Forest

John Anthony Kasley



John was the beloved husband of the Society's Secretary, Kathy Kasley. Our hearts go out to Kathy and her family.

John Anthony Kasley died May 15, 2013.

Husband of 46 years to Kathy (Phillips) Kasley and father of Ian Kasley of Williamsburg.

He was the son of Maria (Occhipinti) and Ewald Kasley (deceased), and brother to Robert, Paul and Edward Kasley and Anne Moran, all of the Chicago area. John was born in Chicago on August 15, 1946. He attended the [University of Illinois](#), Champaign. In the Navy, during the [Vietnam War](#), he served on the submarine USS Halibut.

John was a Training Manager for the Chevron Corporation for 34 years, and traveled the world for the company. With his family, he lived in San Francisco, New Orleans and Houston, and his last assignment was in Singapore, before retiring and settling in Williamsburg. While living in the San Francisco Bay Area, John played mandolin, banjo and guitar in several bluegrass bands, including Boomtown and Fresh Picked. In California he also played guitar with the klezmer group, Ellis Island.

Here in Virginia, John was a founding member of the Hampton Roads Mandolin Ensemble. For the past seven years John enjoyed working for the Jamestown-Yorktown Foundation. John was a life-long woodworker, and excelled at building fine furniture. He obtained his amateur radio license (KK4FSZ) and enjoyed contacting other people around the world. John loved to travel, was always an avid reader, and conversant on many subjects. He enjoyed creative challenges, research, fixing things and getting things done. He was a genuine and positive person and loved to laugh.

John passed away of a heart attack while on vacation in England, fulfilling his long-time dream of walking the "Cotswold Way." The family plans a memorial service within a few weeks. In lieu of flowers, donations can be made to The [American Heart Association](#).

Joyce White



Our own beloved Joyce White recently passed on, leaving hundreds of friends who will never forget her. Jim, we wish you peace and love.

From the Gazette:

Joyce Alexander White died on Wednesday, July 24, at the age of 74 after a long and courageous battle with [breast cancer](#). A lifelong humanitarian,

educator, leader and advocate, Joyce's commitment to her family and the enhancement of the quality of life for all fellow human beings was the driving force of her life.

She worked as an editor at the National Center for State Courts, taught at Walsingham Academy in both the upper and lower schools, obtained her master's degree in education from the College of William and Mary's School of Education, and held a national position with the Title 1 Program at the U.S. Department of Education in Washington, D.C.

Joyce served her community as a tireless and motivated volunteer often taking leadership positions with the organizations she served. She was a past president of the Williamsburg Womens' Club, former president of the Kingspoint Garden Club, a board member of the St. Andrew's Society of Williamsburg, former Chapter Regent of the Daughters of the American Revolution Williamsburg Chapter, historian of the Descendants of the Order of Ancient Planters, and treasurer of the St. Thomas a' Beckett Priory, Commandery of the Holy Isle of the Sovereign Military Order of the Temple of Jerusalem (Knights Templar of the USA). She was a proud member of the St. Andrews Society of Williamsburg where she organized the Allison McCall charitable golf tournament for CHKD and served on many committees. She taught Sunday school and organized the youth group at Bruton Parish. She found her life's calling volunteering for Hospice House and Support Care of Williamsburg.

She is survived by her husband, Jim White, of Williamsburg; her two daughters, Liz White and her husband, Dean, of Williamsburg and Wendy Silliman and her husband, Todd, of Atlanta, Ga.; five grandchildren; and two sisters, LeeAnn McCall and her husband, Ron, of Great Bridge and Jamie Griffin and her husband, Rob, of Williamsburg.

A memorial service will be held at 2 p.m. Saturday, July 27, at Bruton Parish Church, Duke of Gloucester Street, with the Revs. Chris Epperson and David Tetrault officiating. The family will receive friends following the service. In lieu of flowers, the family suggests donations in memory of Joyce White be made to Hospice House and Support Care of Williamsburg, 4445 Powhatan Parkway, Williamsburg, VA 23188.

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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.