



The St. Andrew's Society of San Francisco

ESTABLISHED IN 1863

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April 2010



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John Muir's Defense of Wildlife By Richard F. Fleck

Anthropocentric man has claimed his natural superiority over all other living things from biblical times through Muir's day and ours. Yet there have been mavericks down through the ages including Saint Francis of Assisi, Henri Febre, Henry David Thoreau, and the Scottish-american writer and conservationist, John Muir. Throughout his writing career, Muir supported the equal rights of wildlife. Whether one reads *A Thousand Mile Walk*, *Mountains of California*, or *The Cruise of the Corwin*, or his other writings, he will find many pertinent passages defending wildlife and chastising tunnel-visioned man.



In 1867, two years after the close of the Civil War, Muir set out on foot to walk from Indiana south to Florida in order to botanize and observe wildlife. When he arrived in northern Florida, he was struck by the totally callous attitude of people for alligators:

"Many good people believe that alligators were created by the Devil, thus accounting for their all-consuming appetite and ugliness. But doubtless these creatures are happy and fill the place assigned them by the great Creator of us all. fierce and cruel they appear to us, but beautiful in the eyes of god. They, also, are his children, for He hears their cries, cares for them tenderly, and provides their daily bread."

As all men are Brothers, Muir is suggesting that all creatures are brothers and equal in the eyes of their creator.

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A Message from Our President

The Saint Andrew's Society of San Francisco

1088 Green Street
San Francisco, CA
94133-3604
(415) 885-6644
Editor: William Jagers
Email: wjagers@hotmail.com

Membership Meetings:

Meetings are held the 3rd Monday of the month, at 7:30 PM. Light refreshments served after the meeting.

Officers of the Society

Fred Rutledge, President
John Allison, First VP
James Beatty, Second VP
Russ Wallace, Treasurer
Tom Kasinger, Secretary
Bradley Baxter, Ass't Sec.
Roger Weed, Librarian
Josh Kyle, Asst. Librarian
Charles Syers DDS, Physician
Elly Sturm, Chaplain
Mary Gilbert, Bard
Ozzie Reid, Piper
Selby Hausserman, Historian

Trustees—

Bruce McMillan, Chairman
Tom McLaughlin,
John McCorkindale
Bruce Reeves
James M. Robertson
John B. Ritchie, Trustee Emeritus

Board of Relief,

James Beatty

Board of Student Assistance—

Robert Logan,
William Cummings, Sr.
William Cummings, Jr.
Loren Obley



St. Andrew's Society
of San Francisco

Dear Members and Society Friends:

The March members' meeting was outstanding! We honored our Past-Presidents with a fine dinner and an opportunity for each of them to share something about their tenure. Bard Mary Gilbert acted as our MC. First up was Gerry Sample. When he joined the Society a few years back there were still a member or two around who remembered the great John McLaren. On Dick Childs' watch the Dan Reid Memorial Recital began. Stewart Hume spoke of the established link with the Duke of Hamilton on his watch. During Bill Blair's tenure the firehouse was purchased. And so the evening went. A lot of history was shared and it was welcomed by veteran members and the new members alike. A fine meal was prepared and served by volunteer members. Well done volunteers! Thank you for helping 2nd VP James Beatty and Chaplain Elli Sturm make the evening such a success. First VP John Allison held a wine/whisky raffle and collected a wee bit to help off-set costs of the banquet and Burns events. We shall have more of these throughout the year.



Our friends at in the Caledonian Club of SF are hosting their annual Tartan Ball at the Embassy Suites in South San Francisco on 10 April. We have a table set for Society representatives. Also this month is the Tartan Day Scottish Fair at Ardenwood Farm in Fremont. The following weekend is the John Muir Birthday - Earth Day Celebration at the Muir House in Martinez. Admission is free. The following weekend is the Queen's Birthday Ball at the Intercontinental Hotel in San Francisco and the Woodland Games. And to end the month on a high note, or two, world renowned fiddler, Alasdair Fraser is directing the San Francisco Scottish Fiddlers at the Regents' Theater, Holy Names College in Oakland. There are two more concerts in different parts of the Bay Area after that. For more information take a look at their website: www.sfscottishfiddlers.org.

May starts off with a roar as our Foundation will hold the 19th Annual Dr. Dan Reid Memorial Challenge Recital at the Marines Memorial on Saturday, 1 May. This is truly one of the best piping events in the world. Please support it! Check the website for details and registration information: www.drданreidmemorial.com or contact Society Piper Ozzie Reid at ozziereid@yahoo.com

The following day, the Pleasanton-Blairgowrie-Fergus Sister Cities Organization (PBFSCO) is hosting their Flying Scotsman train ride through the

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Niles Canyon. It is a great day out for the whole family and ends with a picnic in Sunol.

I hope you enjoy this month's newsletter article regarding the wearing of feathers. Just a little topic out of the ordinary. We see a lot of feathers and hackles at the various games and I thought a wee bit of education was in order. After all I am a history teacher at heart!

A couple other events of note: The Fourth Annual Joint Ceilidh will be held on Saturday, 14 August. The Caledonian Club of San Francisco, St. Andrews Society of Oakland, the Pleasanton-Blairgowrie-Fergus Sister Cities Organization and the St. Andrews Society of San Francisco Joint Ceilidh host this fun event at the Encinal Yacht Club in Alameda. Please join in and support this event.

The Scotch Bottoms Committee, continues to work with the Park Service for a date and clarification on serving adult beverages on board this Scottish built sailing ship.

Again, many thanks to those of you who rolled up your sleeves and helped with the Past-Presidents' Dinner last month. A great showing of the spirit of volunteerism.

See you on 19 April!

Yours aye,

Fred Rutledge, President



St. Andrew's Society of SF & Related Calendar of Events for 2010

APRIL

SUN, 19 APR, The Flying Scotsman Train ride & picnic, Niles Canyon,

Pleasanton- Blairgowrie-Fergus Sister Cities Org. (PBFSCO)

www.pbfsco.com

MON, 20 APR, Society Monthly Meeting – Program: TBD

FRI, 23 APR, Queen's Birthday Ball

SAT/SUN, 24/25 APR Sacramento Valley Scottish Games,

Woodland

SUN, 25 APR, ANZAC DAY Service, Grace Cathedral

SUN, 25 APR through SAT, 1 MAY: British Week

MAY

SAT, 1 MAY,

Dr. Dan Reid Memorial Challenge Recital
Marines' Memorial Club and Hotel – www.drdanreidmemorial.com

SAT/SUN, 15/16 Livermore Scottish Games & Celtic Fair, Robertson Park??

MON, 17 MAY, Society Monthly Meeting –

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Program: Members
Dinner

JUNE

SAT, 5 JUN, St. Andrew's Society of Modesto, 29th Annual Highland Games and Gathering of the Clans, Tuolumne River Regional Park.

MON, 21 JUN, Society Monthly Meeting – Program: TBD.

JULY

SAT/SUN, 10/11 JUL, 36th Annual Dunsmuir Scottish Games, Oakland??

No Society Monthly Meeting

AUGUST

SAT/SUN, 7 /8 AUG, Monterey Scottish Games & Celtic Festival, Toro Park
www.montereygames.com

SAT, 14 AUG, Joint (clubs) Ceilidh, Encinal Yacht Club Alameda

No Society Monthly Meeting

SEPTEMBER

THU, 2 SEP PBFSCO Pub Night, Pleasanton

SAT/SUN, 3 /5 SEP, 145th Scottish Highland Gathering

& Games, Pleasanton Caledonian Club of

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Several pages later in *A Thousand Mile Walk*, Muir expresses his views on man's domination over the animal world even more strongly:

"Let a Christian hunter go to the Lord's woods and kill his well-kept beasts, or wild Indians, and it is well; but let an enterprising specimen of these proper, predestined victims go to houses and fields and kill the most worthless person of the vertical godlike killers, --oh! that is horribly unorthodox, and on the part of the Indians, atrocious murder! Well, I have precious little sympathy for the selfish propriety of civilized man, and if a war of races should occur between the wild beasts and Lord Man, I would be tempted to sympathize with the bears."

Anticipating Aldo Leopold's *Sand County Almanac* by over a half century, Muir writes,

"Now, it never seems to occur to these far-seeing teachers that Nature's object in making animals and plants might possibly be first of all the happiness of each one of them, not the creation of all for the happiness of one. Why should man value himself as more than a small part of the one great unit of creation? And what creature of all that the Lord has taken the pains to make is not essential to the completeness of that unit - the cosmos? the universe would be incomplete without man; but it would also be incomplete without the smallest trans-microscopic creature that dwells beyond our conceitful eyes and knowledge."

Most civilized men hunt beasts around the globe without the remotest philosophical concept of the interrelatedness of all life. Whether he is on the Great Plains or on Arctic shores, he decimates wildlife with no higher consciousness. Muir wrote two books dealing with the Arctic, and he contrasts quite effectively the hunting procedures of the civilized man with those of the natives. Only the latter have a sense of ritual connoting a greater awareness of man and his relationship to the world. On board the *Corwin*, white hunters approached three polar bears valiantly trying to make an escape over the ice-floes:



"The first one overtaken was killed instantly at the second shot, which passed through the brain. The other two were

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fired at by five fun-, fur-, and fame-seekers, with heavy breech-loading rifles, about forty times ere they were killed. From four to six bullets passed through their necks and shoulders before the last through the brain put an end to their agony... It was prolonged, bloody agony, as clumsily and heartlessly inflicted as it could well be, except in the case of the first, which never knew what hurt him."

Shortly afterwards the bodies were hoisted aboard the ship and skinned to be taken home "to show angelic sweethearts the evidence of pluck and daring."

Similar procedures were carried out with walruses by the great white hunters from San Francisco: "These magnificent animals," Muir writes in the *Cruise of the Corwin* "are killed often times for their tusks alone, like buffaloes for their tongues, ostriches for their feathers, or for mere sport and exercise. In nothing does man, with his grand notions of heaven and charity, show forth his innate, low-bred, wild animalism more clearly than in his treatment of his brother beasts. From the shepherd with his lambs to the red-handed hunter, it is the same; no recognition of rights - only murder in one form or another." This voyage to the Arctic in 1881 taught Muir much about his fellow man.

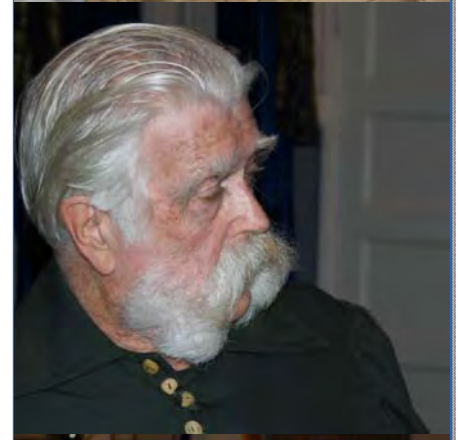
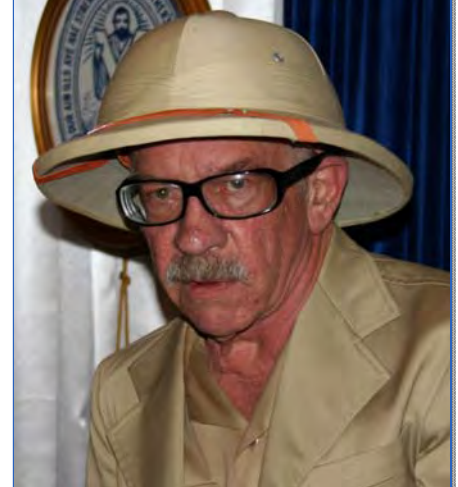
Contrasted with these crass forms of hunting are the slaughters of reindeer by the Chukchis peoples of Siberia who herded these animals for milk, fur, and meat. John Muir observed an important killing ritual reminiscent of Pueblo Indian deer-killing ceremonies depicted by Frank Waters in *The Man Who Killed the Deer*:

"After it (reindeer) was slain they laid it on its side. One of the women brought forward a branch of willow about a foot long, with green leaves on it, and put it under the animal's head. Then she threw four or five handfuls of the blood, from the knife-wound back of the shoulder, out over the ground to the southward, making me get out of the way, as if this direction were the only proper one. Next she took a cupful of water and poured a little on its mouth and tail and on the wound. While this ceremony was being performed all the family looked serious, but as soon as it was over they began to laugh and chat as before."

True reverence for all life strongly appealed to the California naturalist.

When white men introduced Arctic natives to repeating rifles, much of this ritualistic approach to life and the killing of what was only neces-

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MEMBERSHIP

ANNOUNCEMENTS

Life Members who have elected to become Patron Life Members for 2010.

PATRON LIFE MEMBERS

PAID TO DATE:

Wade Hughan
John Lord
Gerry Sample
Don Sanford
Brian Tulloch
Jim Campbell

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sary for the time was destroyed. As Muir notes, once the balance of nature was upset, the natives became all the more "civilized" and dependent upon white man's goods from the South. The sacred one to one relationship blurred under the influence of a system of material reward and dependency. Eskimoan peoples became both the cause of and victim of overkill despite their innate wisdom of an earlier period. Very rarely did animals overkill others and very rarely did Eskimoan peoples overkill animals until the advent of the repeating rifle and other supplies from the South.

John Muir clearly advocated a higher relationship of man to the animals. We had much to learn from them by simply observing their life styles in the wilderness as Farley Mowat was to do years later as recorded in *Never Cry Wolf*. Animal wisdom, language, and poetry of movement were, according to Muir, untapped riches for the human race. Of all Muir's books, perhaps *The Mountains of California* most directly concerns itself with observation and appreciation of wildlife. Two of Muir's favorite creatures were the Douglas squirrel and the water-ouzel. No other animal is better fed than the Douglas squirrel, because of his intricate system of food caches. Their curiosity is greater than most men's. One time while Muir was deep in the forests of the Sierra, he whistled some catchy Scottish tunes, and a Douglas squirrel perched himself on a branch and listened with sparkling eyes, "and he turned his head quickly from side to side." When Muir changed his tunes to solemn ones, the squirrel "screamed his Indian name, Phillillooeet, turned tail, and darted with ludicrous haste up the tree out of sight, his voice and actions in the case of leaving a somewhat profane impression, as if he had said, "I'll be hanged if you get me to hear anything so solemn and unpiny."

The water-ouzel was something special to Muir: "He is the mountain streams' own darling," writes Muir in *The Mountains of California*, "the hummingbird of blooming waters, loving rocky ripple slopes and sheets of foam as a bee loves flowers, as a lark loves sunshine and meadows. Among all the mountain birds, none has cheered me so much in my lonely wanderings - non so unfailingly. for both in winter and summer

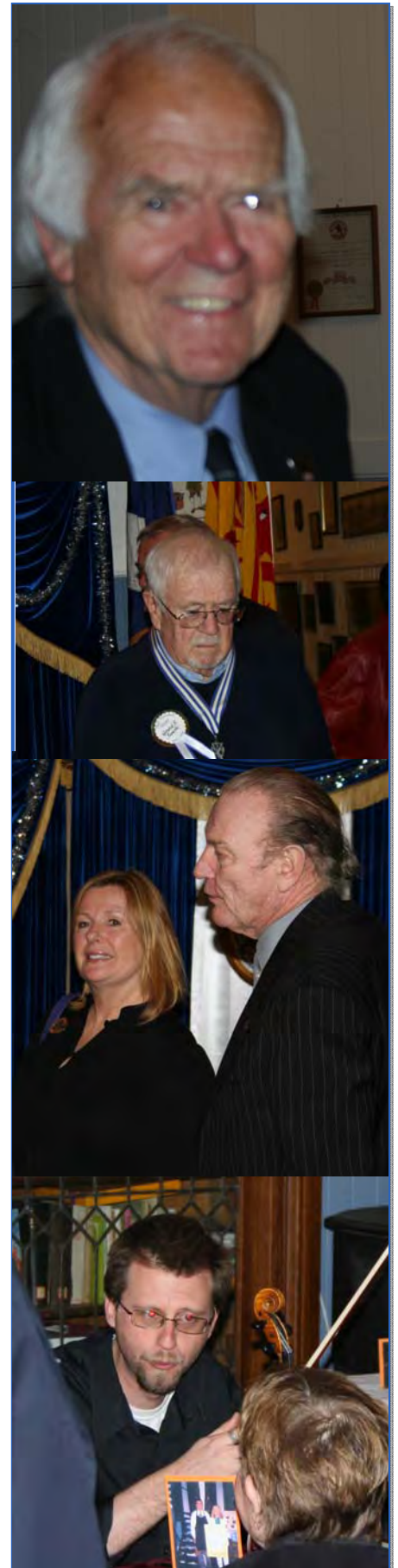
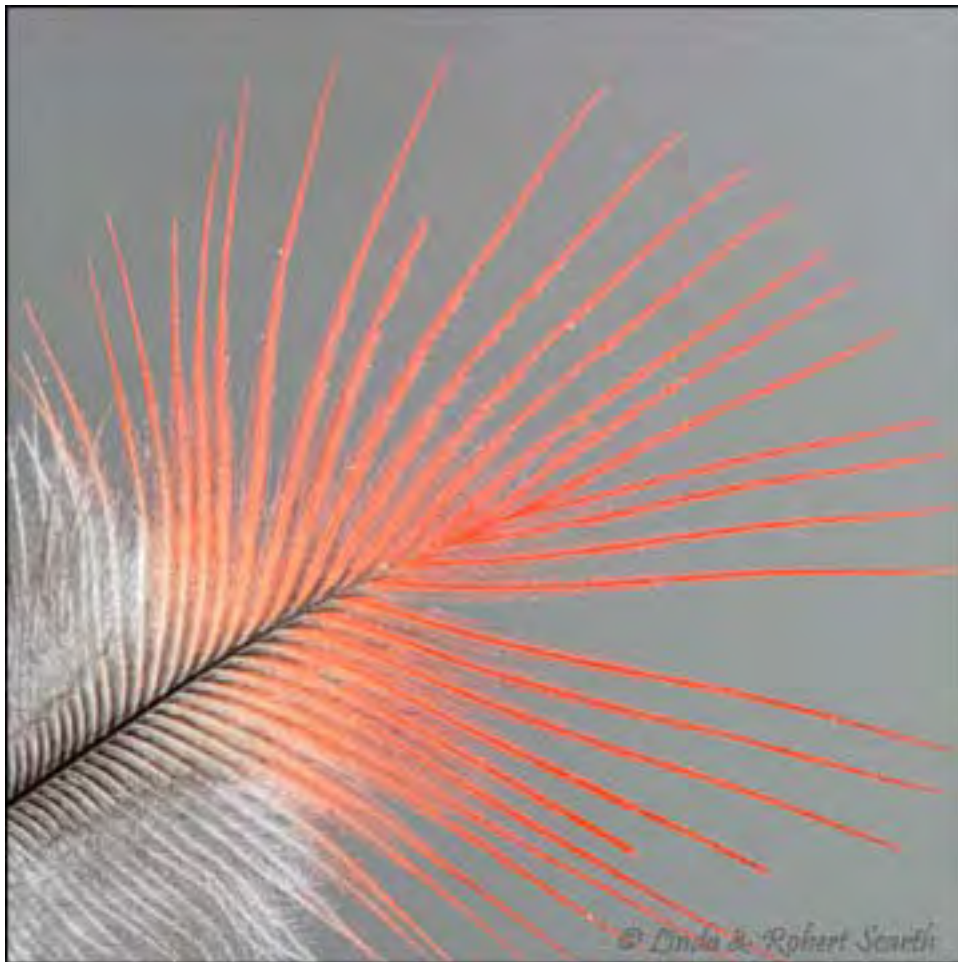
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he sings, sweetly, cheerily, independent alike of sunshine and of love, requiring no other inspiration than the stream on which he dwells. While water sings, so must he, in heat or cold, calm or storm, ever attuning his voice in sure accord; low in the drought of summer and the drought of winter, but never silent." the inner harmony of the water-ouzel serves as a simple but poignant lesson for man who endures different kinds of droughts abstract and real.

John Muir defended North American wildlife's equal rights. He believed that not only did wildlife have equal rights with humans on this planet but that it had a great deal to teach us if we would only attempt to open up channels of communication. He prefigures twentieth-century writers like J. Frank Dobie, Aldo Leopold, and Farley Mowat because he was at least a century ahead of his time. Some of his environmental philosophy has yet to be digested by modern readers. We would all profit greatly by returning to the writings of John Muir for a closer look. ■

Source: The Macrobiotic, Number 122, December 1977. Reprinted on the John Muir Exhibit by permission of the author.





Feathers and Highland Dress

By Fred Rutledge

Over the years we have hosted speakers on the wearing of the kilt and Highland Dress, but there is one area I cannot think of any discourse: feathers. Feathers as part of Highland Dress. Feathers have played an important role in man's adornment for many millennia. In several cultures they have been and still are worn as symbols of manhood, bravery, prowess in warfare or some other mark of status.

Since Edward the Black Prince (circa 1350) first adopted three plumes as his personnel badge feathers in various forms have featured in the insignia of British monarchs. They in turn have conferred the right to wear them upon privileged subjects in recognition of their loyalty or as a sign of nobility. Before standardized military uniforms feathers or plumes of different colors were often used on the headdress of soldiers as a means of identification. During service in North America in the 1750s the 42nd (the Royal Highland) Regiment of Foot (later known as the Black Watch), used black feathers, most likely from turkeys, to decorate their knitted bonnets. These were the forerunners of the Highland feather bonnet worn today (see progression in picture below).



The eagle, although a native bird in Scotland and a pre-eminent heraldic figure among birds as the lion is among land animals, has never been adopted for use in the insignia of regular Highland regiments. The exception was the Cameron Highlanders who wore an eagle feather on their glengarries from about 1840 on. Eagle feathers have appeared as part of the badge with one Highland regiment and it is a unique example of the wearing of feathers on a uniform to denote rank. This was the unique practice of the 1st Sutherland Rifle Volunteers and their descendants, the 5th Battalion, Seaforth Highlanders.

In 1881 the London Times correspondent at the Royal Review in Edinburgh wrote of the 1st Sutherland Highland Rifle Volunteers, who on average were six feet tall: "Splendid men the Duke's Corps are, reminding some of the spectators of the 93rd in its Crimean (War) days. They marched also as well as they looked." The regiment was in 1859 on the estates of their commanding officer, the Duke of Sutherland, were very

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much a “clan” corps. The soldiers wore kilts of the Sutherland tartan and the officers displayed on their glengarries the badge of the Sutherland family in silver, surmounted by silver eagle feathers, one or more according to rank. The design was based on a convention of Highland dress, the wearing of eagle feathers being a distinction of rank in the clan.

The regimental badge was the familiar oval garter-style badge of the Sutherlands, with a cat rampant in the center. The motto *Sans Peur* (Without Fear) was the inscription. The silver feathers on the badge indicated the rank of the wearer: four for the Commanding Officer, three for a major, two for a captain and one for a junior officer.

The idea of using eagle feathers in military badges was based on a system of rank distinction which still exists in the formal dress of Highland chiefs and their clans. In the booklet: *The Highland Dress and How to Wear It* Sir Thomas Innes wrote ‘the bonnet should bear the crest and motto of the wearer if he has one, or the chief’s crest with a “belt and buckle” surround, also the evergreen badge of his clan or sept. A dhuine-usail (fine gentleman) wears one eagle feather, the chieftain of a branch two, and the chief or chieftain of a whole clan or family wears three. John Hay of Hayfield declared that Eagle feathers are badges of rank – a Laird may one eagle feather, a chieftain two, a chief three, and the Sovereign him or herself four. The feathers “may be replicas of silver, worn over the wearer’s crest in his bonnet and in evening dress they may be worn in miniature on the collar.

The idea of incorporating eagle feathers in military badges was undoubtedly based on a system of rank distinction which still exists in the formal dress of Highland chiefs and their clans, that is to say the wearing on the bonnet a certain number of eagle feathers or silver replicas to denote the rank of the wearer. Our sister club, the Caledonians use the number of eagle feathers to identify rank in the club. In “*The Highland Dress and How to Wear It*” the late Sir Thomas Innes states: ‘the bonnet should bear the crest and motto of the wearer if he has one, or the chief’s crest with a “belt and buckle” surround, also the evergreen badge of his clan or sept. A gentleman or dhuine-usail wears one eagle feather, the chieftain of a branch two, and the chief or chieftain of a whole clan or family, three.” The Sovereign him or herself wear four feathers.

The wearing of feathers is not restricted to male members of the clan, for a chieftainess may also wear her crest in her hat along with the two feathers of a chieftain or three of a chief. The Countess of Erroll and Chief of the Hays wore a brooch of three small eagle feathers bound by an ox-yoke (the Hay badge) in silver.

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Feathers and Highland Dress



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It is said to be an offense to wear feathers to which one is not entitled, though it would appear that no greater penalty (living in the US) may be incurred by such a breach of etiquette than that of ridicule. Ever counted the feathers worn by folks at the various Highland Games? Food for thought.

Feathers of various kinds were worn by clan leaders as early as the seventeenth century, though their significance is not known. The earliest portrait to illustrate this feature is the Highland Chieftain by John Michael Wright, painted in 1660 and now in the Scottish National Portrait Gallery. Wright painted Lord Mungo Murray wearing a bonnet decorated with white ostrich feathers (see picture on right)



Numerous eighteenth-century portraits also show feathers being worn, some with military uniform as in Copley's painting of Hugh Montgomerie as an officer in Montgomery's 77th Highlanders in 1780. You may recall that "Yankee Doodle stuck a feather in his cap and called it macaroni" (the 'cool' or 'groovy' of the day).

As for eagle feathers, there is little evidence of them being worn before the nineteenth century, and it seems likely that the idea of using them to denote rank came with the revival of Highland dress in the early 1800s highlighted by the visit of George VI to Edinburgh in 1822. George was the first monarch to set foot in Scotland since Charles II left in 1651, and it was an occasion for a huge gathering of Highland clans. The visit was orchestrated by Sir Walter Scott who through his novels had helped create the upsurge of romantic interest in the Highlands, and who



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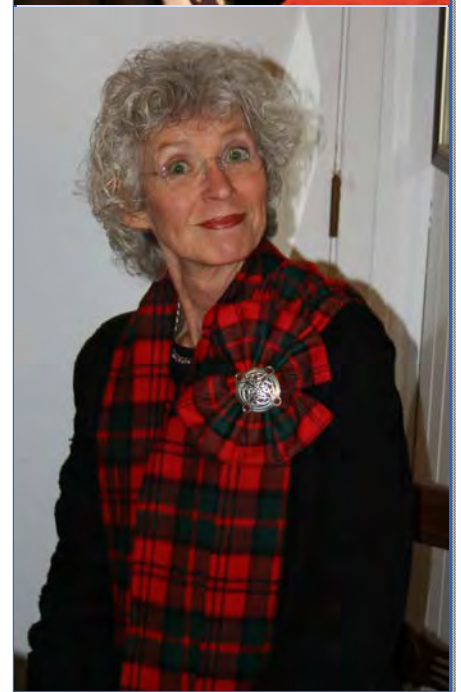
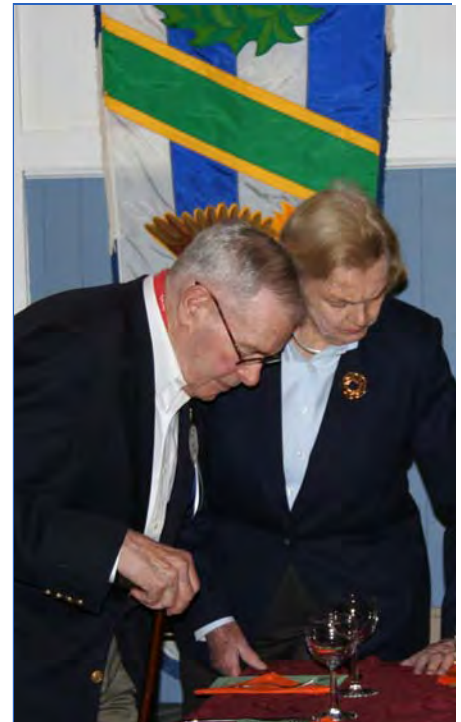
was not determined that George should see the clans in their full Highland dress. Some 300 men, divided into “seven bodies” paraded before the king. (see picture on left)

MacGregors, Breadalbane Campbells, Sutherlands, Glen-garry Macdonells, Drummonds and chiefs of other clans were present. All were trying to ‘out’ Highland dress one another. Scott’s efforts were not in vain, for from this visit on wearing Highland dress, prohibited after Forty-Five (rebellion), was to gain new popularity, reinforced by regular visits of the Royal Family to Scotland, and in particular by Queen Victoria’s love for the Highlands and all things Scottish.

However obscure the origins of the eagle feather ornaments may have been, there is no doubt that by the end of the century they were regarded as an important feature of Scottish national dress. In 1863 the design of the new shooting dress and field uniform for the Queen’s Bodyguard for Scotland, the Royal Company of Archers, came under discussion. It was thought essential to give the uniform a national character by including a Highland bonnet. It was to be made of green wool with a black torry (pom-pom) on top and bearing a thistle on a rosette over the left side.

The bonnet of a private was to have a single eagle feather, an officer two feathers and the Captain-General three. Eagle feathers are still worn today as rank insignia in the field uniform of the Royal Company of Archers. (see photo on right).

The uniform for the Royal Company of Archers was the model for our own Company of Gentlemen several years ago. A photo of the Company is by the door to the meeting room at the firehouse where a bonnet may be seen as well. Above the bookcase on the same wall has been a painting of Craig Cochran, one of the group’s first members. ■





You can take a boy
out of the country,
but you can't take
the country out of
the boy...

