



ESTABLISHED IN 1863

The St. Andrew's Society of San Francisco

Volume 149, No. 3

November 2011



Inside this Issue

Feature Article.....	1
Message from our President.....	2
Upcoming Events.....	3
The Chicago Fire and The Celebration of St. Andrew's Day	4
Gifts to the Society.....	8
Flowers of the Forest.....	9
BBC Alba Scottish Traditional Music Awards.....	10
Banquet & Ball.....	12-15

TARTANS: SCOTLAND'S NATIONAL EMBLEM

Tartan has without doubt become one of the most important symbols of Scotland and Scottish Heritage and with the Scots National identity probably greater than at any time in recent centuries, the potency of Tartan as a symbol cannot be understated. However, it has also created a great deal of romantic fabrication, controversy and speculation into its origins! name, history and usage as a Clan or Family form of identification.



Tartan is a woven material, generally of wool, having stripes of different colors and varying in breadth. The arrangement of colors is alike in warp and weft - that is, in length and width - and when woven, has the appearance of being a number of squares intersected by stripes which cross each other; this is called a 'sett'.

By changing the colors; varying the width; depth; number of stripes, differenc-

(Continued on page 4)

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 Jaggers
Email: wjaggers@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

John G. Allison, President
James S. Beatty, First VP
David McCrossan, Second VP
Jacob Kyle, Treasurer
Norma Dahnken, Secretary
Roger Weed, Librarian
Charles Syers DDS, Physician
Elly Sturm, Chaplain
Mary Gilbert, Bard
Jack Cunningham, Piper
Gerard S. Sample, Historian

Trustees—

John McCorkindale, Chairman
Stewart Hume
Gene McCracken
Bruce McMillan
James M. Robertson, AIA-E

Trustees Emeritus—

John B. Ritchie,

Board of Relief—

Elly Sturm,
Biz Obley
Robert Blair, Jr.

Board of Student Assistance—

J. Robert Logan, Chairman
William Cummings, Sr.
William Cummings, Jr.
Fiona Allan



St. Andrew's Society
of San Francisco

Dear Members and Society Friends:

The nominating committee met to select Society Officers to serve for 2012. At the September Meeting Provisional Members were read out, and we encouraged members to have a vote from the floor if they know of someone who would make a good officer to serve in 2012. We had no response. This will be repeated at the November meeting (same format).

Halloween has been and gone, I was invited to the Caledonian Club Halloween party, good food, good fun, and good Scottish banter.

Tom McLaughlin has been in touch with the craftsman who made the Past Presidents Insignias and our Society's Kilt Pins. We hope to have them made by Xmas time.

For our Service of Remembrance, PP Stewart Hume is reading the first lesson and I am doing the second. Bill Jaggers will lead the St Andrew's Color Party. Hope to see you all there. For our November 21st meeting, we have a very interesting speaker talking on a subject you will all want to know about. Put this date on your Calendar.

You will not want to miss it.

Hope to see all your shining faces at Green St.

Aye,

John Grant Allison

President



Upcoming Events

SASSF Membership meeting

November 21st

Program Topic: TBA

PBFSCO Burns Supper,

Saturday, January 28, 2012,
at the Pleasanton Marriott.

The Caledonian Club of Sacramento Presents The 49th Annual Tartan Ball

The Folsom Room (Sac Hilton West)
2200 Harvard St, Sacramento, CA
Saturday November 19, 2011

St. Andrew's Society of SF & Related Calendar of Events for 2011

Membership meeting
November 21st
TBA

Membership meeting
December 19th
Erskine Trust-supporting
Scotland's Heroes
Erskine: Meeting Yesterday's and Today's Needs.

TARTANS SCOTLAND'S NATIONAL EMBLEM cont.

The Chicago Fire and The Celebration of St. Andrew's Day

One hundred forty years ago the Chicago Fire occurred and the Chicago History Museum now has an iPhone app that "combines a chronology of the fire and an analysis of the several ways in which it has entered historical memory." You can get more information on their web site.

The City was destroyed on October 8, 1871 and the Society's banquet honoring St. Andrew was scheduled for November 30. It was a very difficult time for the inhabitants of Chicago and some may have thought the annual dinner should have been cancelled. The President at the time was General John McArthur, a Civil War hero. The two vice-presidents were William Stewart and A. M. Thomson. Wm. M. Dale was the Treasurer with John Stewart serving as Secretary. These men could have cancelled the dinner, but they did not.

The evening of the dinner, men who once were wealthy now found themselves with nothing. Everything they owned was destroyed, only their spirit and integrity remained. Eight thousand Scottish families felt the terrible effects of their city being de-

(Continued on page 5)

(Continued from page 1)

ing is evolved. Tartan patterns are called "setts", the sett being the complete pattern and a length of tartan is made by repeating the pattern or sett over and over again.

The Celts for many thousands of years are known to have woven checkered or striped cloth and a few of these ancient samples have been found across Europe and Scandinavia. It is believed that the introduction of this form of weaving came to the West of Northern Britain with the Iron age Celtic Scoti (Scots) from Ireland in the 5 - 6th c. BC.



One of the most ancient of all tartans was discovered, quite by accident, in an Irish peat bog in the 1960s. This tartan goes by a number of different names and is recognized officially as the 'Ulster District Tartan'. Experts have estimated that the pattern was constructed in the early to mid 1500s, and that it may have been worn by the O'Cahans of Antrim.

A reconstruction of the tartan is now on display in the Ulster Museum in Belfast. There is evidence that the Irish Gaels, during the late Middle Ages, created a number of 'tartans' or 'proto-tartans' which have pre-dated the early Scottish tartans. The Irish forerunner to the Scottish belted plaid (a very early form of kilt) is generally described as being a solid saffron-yellow in color, and Irish pipe bands wear kilts of this solid color today.

Early Romans talked of the Celtic tribes wearing bright striped clothing -there was no word at that time for checkered. One of the earliest examples of tartan found in Scotland dates back to the 3rd century AD, where a small sample of woolen check known as the Falkirk tartan (now in the National Museum of Scotland} was found used as a stopper in an earthenware pot to protect a treasure trove of silver coins buried close to the Antonine Wall near Falkirk. It is a simple two colored check or tartan which, was identified as the undyed brown and white of the native Soay Sheep. Colors were determined by local plants that could be used for dyes.

The word Tartan we use today has also caused speculation and confusion as one camp says it comes from the Irish word tarsna -crosswise and/or the Scottish Gaelic tarsuinn.-across. The Gaelic word for Tartan has always been breachdan the most accepted probability for the name comes from the French tiretaine which was a wool/linen mixture. In the 1600s it referred to a kind of cloth rather than the pattern in which the cloth was woven.

One of the first recorded mentions of Tartan was in 1538 when King

(Continued on page 5)

TARTANS SCOTLAND'S NATIONAL EMBLEM cont.

(Continued from page 4)

James V purchased "three ells of Heland Tartans" for his wife to wear. And in 1587, Hector Maclean (heir o' Duart) paid feudal duty with sixty ells of cloth "white, black and green" the tradition colors of the Maclean hunting tartan. An eyewitness account of the Battle of Killecrankie in 1689 describes "McDonell's men in their triple stripe" but the first positive proof of the existence of what we now call 'Tartan', was in a German woodcut of about 1631 which is thought to show Highland soldiers -no doubt mercenaries -in the army of Gustavus Adolphus and wearing a clearly identified tartan philamhor -the great kilt.

The next important milestone in the history of tartan was the 1745 rebellion ending with the Battle of Culloden in 1746 and the following genocide in the highlands. The romantic Young Pretender, Charles Edward Stuart -Bonnie Prince Charlie -ranged his inferior Jacobite forces of Highlanders against the Duke of Cumberland's Government forces. The Jacobite army was organized into Clan regiments and as historian Jamie Scarlett explains "here we have the first hint of the use of tartan as a clan uniform." To understand how this battle proved to be the catalyst for the great Clan Tartan myth, we have to look at the lifestyle and the terrain in which many of Scotland's major families or clans lived at that time.

Each area or community grouping would doubtless have, as one of its artisans, a weaver. He -they were invariably men would no doubt produce the same tartan for those around him and that tartan would initially become what we now call a District Tartan -one worn by individuals living in close geographical proximity such as glen or strath. By its very nature, that community would be one huge extended family that soon became identified by its tartan which it wore, not to differentiate it from its neighbors in the next glen -but because that is what its community weaver produced! It was one short step from there to connect that tartan to the name of the wearers.

All weavers depended very much on local plants for their dyes so the locality of the weaver might well have some bearing on the colors of the tartan that he produced. If he lived on the west coast of Scotland, Gipsywort would give him lettuce green, seaweeds would give him flesh color and seashore whelks might provide purple. If he lived inland, then he would undoubtedly look to the moors for his colors: heather treated in different ways would give him yellow, deep green and brownish orange;

(Continued on page 6)

*(The Chicago Fire and The Celebration of St. Andrew's Day
Continued from page 4)*

stroyed. The smell of smoke permeated the environment even to the clothes they wore. "Still, 120 guests managed to show their support..."

The Chicago Tribune, as it always had, carried the story. (Dec. 2, 1871, page 4). It begins: "We do not remember who it was who said that the Scotch were always leaving their native land, and always singing in her praise. The last part of the statement is undoubtedly true, and the first does not admit of much question. The land of the lake, mountain and heather is well remembered by her sons, no matter what part of the world; like their own thistle down, chance may have blown them. The St. Andrew Society will hold their regular annual banquet at the Briggs House, and celebrate the occasion with becoming hilarity."

The walls of the banquet room were bare. All pictures, signs and membership records had been lost when the Court House fell in flames. (They had been given permission to use a room in the court house for their meetings and all their possessions were stored there.) There is no mention of pipers, music or Highland dancers. In fact, it was almost like the first dinner held in

(Continued on page 6)

TARTANS SCOTLAND'S NATIONAL EMBLEM cont.

(The Chicago Fire and The Celebration of St. Andrew's Day
Continued from page 5)

1845. The menu is not given - food was in short supply but there is mention of "hot scotch." There were speeches and toasts as usual and General MacArthur spoke of charity and generosity but it must have been a quiet and subdued evening. The paper also reports: "Before sitting down to meat, each member adorned himself with a sprig of heather, imported from Scotland for the occasion." A list of attendees is not given, so we don't know who said Grace over the meal.

Near the close, George Anderson was again called upon to recite Tam O'Shanter. "He declined saying after the great calamity he had no heart to recite a poem abounding in such tender associations." He did however present to the Society a ram's head, "handsomely mounted, and ornamented with many Scottish devices." The ram's head is now the beloved mascot of the Society and will have a place of honor at the event this year scheduled for November 18. Click here for more information about the Annual Dinner.

The closing paragraph of the article reads: "After the

(Continued on page 7)

(Continued from page 5)

blaeberrries (the favorite food of the grouse) would provide purples, browns and blues; over 20 different lichens would give him a wide range of subtle shades. If he was affluent or dyeing and weaving for a customer of some substance, then he would seek more exotic imported colors of madder, cochineal, woad and indigo.



If the concept of clan tartans was born at Culloden it wasn't universally known -in that battle there was frequently no way of differentiating friend from foe by the tartan he wore. The only reliable method was to see with what color ribbon-sprig a bit of plant -each combatant had adorned his bonnet which, would differ to show the affiliation

to ones Clan. This represented in Scottish Heraldry today as a 'Plant Badge' that would be worn by a follower to show loyalty to ones Chief. There is a contrary view that this was caused, not by the lack of clan tartans, but by the Highlander's propensity for discarding his cumbersome philamhor (belted plaid) before charging into the fray.

After Culloden and the following genocide that occurred throughout the Highlands, the Government was determined to destroy the Clan System and raised an Act of Parliament known as the "The Disarming Act" one of these laws was to make the wearing of tartan a penal offence for the next 36 years until 1782. This proscription however applied only to common Highland men -not the upper echelons of Highland society, not to Lowland Scots and not to women. But most importantly, it did not apply to the Highland regiments that were being formed in the Government army. After this lengthy period of repression were encouraged by the newly formed Highland Societies in London (1778) and Edinburgh (1780).

Thanks to the personal planning of Sir Walter Scott, the 1822 visit of King George IV to Edinburgh was to see Highland Chiefs being persuaded to attend the levee and other functions, all attired in their Clan tartans (some did not go). Almost overnight tartan became popular and families, who probably had never before worn tartan, (and hated the Highlanders) became the proud possessors of family Tartans. This along with Sir Walter's romanticism of Tartan in his novels was to aid the Clan and the Tartan to become synonymous.

Another great boost to tartan came from Queen Victoria and her Consort, Prince Albert. They fell in love with Balmoral -the Royal residence on Deeside in Scotland and with tartan and all things Highland. Prince Albert

(Continued on page 7)

TARTANS SCOTLAND'S NATIONAL EMBLEM cont.

(Continued from page 6)

designed the now world famous Balmoral tartan and they bedecked room after room with it, further consolidating the Victorians' romanticized view of the 'noble' Highlander.

William Wilson and Sons est. 1760 of Bannockburn, near Stirling was relatively unaffected by the ban on tartan (1746 - 1782) and continued to mass produce Setts of tartan for the Military and the Upper classes. The Wilson's "Key Pattern Book" of 1819 documents weaving instructions for more than 200 Tartans -many of them tentatively named -produced at their Bannockburn dye works and weaving sheds.

There is no evidence that Wilson's Tartans had anything whatsoever to do with any ancient regional or pre-1746 patterns. The Tartans worn at the Battles of Sheriffmuir or Culloden have almost all been lost forever. In 1816 an attempt was made to match Clan to 'true' Tartan. Tartans were gathered but these had more to do with regimental uniforms and Wilson's successful marketing than any older patterns. But the idea that Tartan and Clan paired had become firmly established.

When the laws were repealed in 1782 there was a resurgence of Scottish nationalism and efforts to restore the spirit and culture of the Highlands.

GENTLEMEN -THE TARTAN

Here's to it!
The fighting sheen of it,
The yellow, the green of it,
The white, the blue of it,
The swing, the hue of it,
The dark, the red of it,
Every thread of it.
The fair have sighed for it,
The brave have died for it,
Foemen sought for it,
Heroes fought for it.
Honor the name of it,
Drink to the fame of it
THE TARTAN.
(Murdoch Maclean)

Over the last fifty years or so tartan has developed into a multi-million pound industry dominated by a few large mills. Today tartan holds a unique place in the annals of textile history and has come to symbolize, along with the kilt and bagpipes, the cultural identity of the whole Scottish nation.

One thing Murdoch Maclean forgot in his poem was -'Be Proud of It'.

(*The Chicago Fire and The Celebration of St. Andrew's Day*
Continued from page 6)

customary toasts and responses, the assembly broke up, having spent a delightful evening."



This annual dinner, originally held to celebrate the Patron Saint of Scotland, has never been cancelled.

Wayne Rethford,
President Emeritus
Illinois St. Andrew's Society

OVER AND ABOVE: Gifts to the Society



ST. ANDREW'S HONOR ROLL (\$1000 to \$5000)

Thomas E. Kasinger

ST. ANDREW'S SPONSOR (\$500 to \$1000)

Rosie and David J. Colt
William D. MacQuattie, Jr.
Sue and John B. Ritchie

ST. ANDREW'S SUPPORTER (up to \$500)

Kalco Properties, Inc
William C. Blair, M.D.
Adriane and Col. James W. Campbell
Deborah and Jeffery T. Griffith
Diana and Robert J. Logan
Kate and John A. Lord
Donald MacDonald Architects
Linda and Gerald W. MacKay
Ellen and Glen McLaughlin
Fred S. Nagle
Maria and John R. Pitcairn
Rosie and Donald M. Sanford
Ruth and David B. Stronach
Marilyn Van Story
Lucille and G. Russell Wiley

Patron Life Members

Life Members who have elected to make additional contributions for 2010.

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

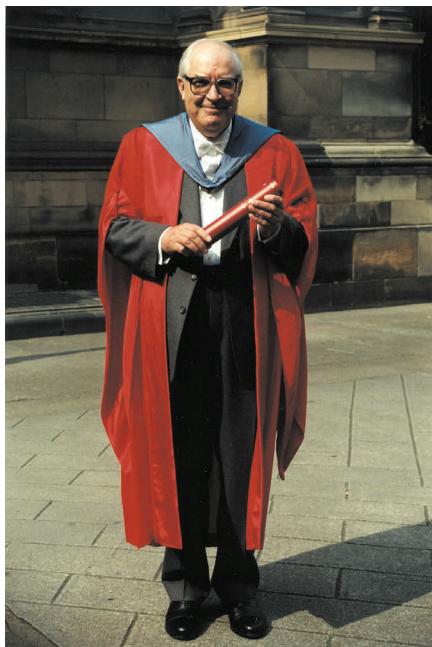
Ernest James Mehew

23 September 1923 - 24 October 2011

Ernest James Mehew, the world's pre-eminent authority on the nineteenth-century Scottish author Robert Louis Stevenson, died peacefully in his sleep on 24 October 2011, a month after his eighty-eighth birthday. For approximately the last year, he had resided with his wife of more than fifty years, Joyce, in an Edgware, Middlesex, nursing home to provide her with support and companionship in her progressive and losing struggle with advanced-age dementia. She survives him; the Mehews had no children.

Ernest Mehew was born on 23 September 1923 at Bluntisham, Huntingdon and educated at Huntingdon Grammar School. In June 1942, at the age of eighteen, he joined the British Army and served with the Royal Army Ordnance Corps in the UK, France, Belgium, and India. Already fond of Stevenson from his school days, it was Janet Adam Smith's 1938 biographical study, Mehew later recalled, that in 1942 made him a serious student of the author. After his time in the army, Mehew joined the Civil Service in 1947 and served in the Foreign Office, the Ministry of Food, and (for most of his distinguished thirty-year career) the Ministry of Agriculture, Fisheries, and Food. He retired in 1983 at the level of Principal (G7).

He took advantage of his hour-long commute on the Bakerloo Line of the London Underground to and from his home in Stanmore to read not only everything that Stevenson himself wrote but practically everything that Stevenson himself had read and everything that had been written about him or about his family, his friends, and his times - whenever possible, from primary sources. Mehew's knowledge was, as a result, encyclopaedic, not narrow, and besides frequent visits to second-hand bookshops in Charing Cross Road, he and his wife Joyce (herself a keen student of the period, and of the English author Maurice Baring) spent many a weekend searching bookshops for still more about Stevenson - notably in Peter Eaton's sprawling establishment at Lilies near Aylesbury in Buckinghamshire and, later, in the many bookshops in Hay-on-Wye. The collection of



With Condolences from the St. Andrew's Society of San Francisco

We are saddened to note the passing of one of our members, Dr. Jack (John) Calvin Robins, whose wife Elizabeth has just written to inform us that Dr. Robins died last year of congestive heart failure; Dr. Robins was a resident of Benicia. Our hearts and condolences go out to Dr. Robins' family, as he will be missed.

I will mail a card on behalf of the Society to Mrs. Robins, but for anyone who would like to contact her as well, her mailing information is:

*Mrs. Elizabeth Robins,
556 Watson Court,
Benicia, CA 94510*

Elisabeth (Elly) Sturm, Society Chaplain.

(Continued on page 10)

IN MEMORIUM continued

Subject: BBC Alba Scottish Traditional Music Awards

Dear Sir,

Exciting news today in that, The 1st Battalion Scots Guards, Pipes & Drums have been nominated and short-listed in the BBC Alba Scottish Traditional Music Awards in the category of Scottish Pipe Band of the year 2011.

To be nominated in this field, is a great achievement that I am immensely proud of, and I thank the members of the Pipes & Drums for their hard work in achieving this, and the Regiment for the support we have been given throughout the year.

This nomination has put the icing on the cake of what has been a tremendous year for the Pipes & Drums, and personally the perfect end to my career regardless of the outcome.

PMaj Ross McCrindle and I handed over in July of this year after the Queen's Birthday Parade, and since then he has also worked tirelessly in keeping the name of the Scots Guards high in Pipe Band circles.

May I please ask you to spread the word as widely as possible within your forums, and cast your vote accordingly? It takes around 5 - 10

(Continued on page 11)

(*Ernest James Mehew
Continued from page 9*)

books, periodical versions, reminiscences, and much else, soon filled every available corner of the house and attic.

From the early 1950s, in part from his letters to the *Times Literary Supplement* correcting errors and omissions and setting the record straight, often for the first time, Mehew became recognized not only for his knowledge of Stevenson but of the late nineteenth-century literary scene generally. Forming life-long friendships in the process, he helped with Janet Adam Smith's editions of Stevenson's *Collected Poems* (1950, 1971), with the British edition of J. C. Furnas's biography of Stevenson, *Voyage to Windward* (1952), and with Rupert Hart-Davis's major edition of Oscar Wilde's letters (1962). 'Mr. Mehew has unearthed several dozen letters unknown to me', Hart-Davis wrote in his introduction, 'besides doing the most acute detective work on behalf of the footnotes: any of them that seem particularly ingenious, amusing or recondite can safely be attributed to him, while Mrs Joyce Mehew's extensive knowledge of the Bible has proved invaluable'. He was a mentor, too, to a younger generation of scholars, notably the Stevenson bibliographer Roger G. Swearingen, whom he first met in 1969 when Swearingen was in graduate school and with whom he maintained an active friendship and correspondence for more than forty years, practically to the day of his death.

In 1966, Mehew was asked by Yale University Press to comment on an edition of Stevenson's letters then in preparation by Professor Bradford A. Booth. Mehew submitted a commentary so lengthy, useful, authoritative, and detailed that he was asked to become assistant editor of the Yale letters - a task which became his alone when Professor Booth died suddenly on 1 December 1968.

The eight volumes of *The Letters of Robert Louis Stevenson*, published twenty-five years later in 1994 and 1995, included more than 2,800 letters, almost two-thirds of them never before published. Mehew's careful transcriptions, dating, and detailed and incisive annotations, together with his introduction and linking commentaries, not only placed the study of Stevenson upon a whole new foundation of fact, but also set a standard for the scholarly editing and accessible presentation of such material that will never be surpassed. It is a testimony to the thoroughness and completeness of Mehew's work that in the fifteen years since the publication of the Yale Letters fewer than a dozen new letters have come to light, none of them of any great importance, and that the physical locations of only a dozen or so other letters, then untraced, have now become known.

Mehew's *Selected Letters of Robert Louis Stevenson* (1997) is an en-

(Continued on page 11)

(*Ernest James Mehew*

Continued from page 10)

gaging and balanced selection illuminated throughout by Mehew's introduction, annotations, and linking commentary. The result, in effect, is an authoritative and highly readable short biography. Another masterpiece of compression and detail is Mehew's entry on Stevenson in the Oxford Dictionary of National Biography (2004).

In addition to his work on Stevenson's letters, Mehew also - somehow - found time to respond positively and in detail in the TLS, 13 November 1970, to Graham Greene's observation that Stevenson's comic novel written in collaboration with his stepson Lloyd Osbourne, *The Wrong Box* (1889), had never been published correctly. This was indeed the case, and the book was a special favourite of Mehew's. He was an enthusiastic, contributing member of The Wrong Box Club that dined annually in London for some years in the 1960s - and his definitive edition of *The Wrong Box* appeared in 1989.

Mehew's thoroughness and passionate commitment to accuracy earned him, at times, an undeserved reputation for irascibility. All he ever wanted was that people get things right. He was disappointed when they did not, and took great pains to correct errors wherever he found them. A striking example was his meticulous, detailed riposte to Frank McLynn's biography of Stevenson in an article, 2 July 1993, and subsequent correspondence in the TLS. Like Stevenson himself, Mehew had an unlimited respect and thirst for knowledge - and no patience at all with prejudice, errors or with what RLS called 'Bummkopfery', whether in the form of laboured pedantry or its flourishing modern counterpart, academic ingenuity. Scholars worldwide benefited from Mehew's never-failing willingness to answer questions and to suggest improvements, however disconcerting to one's self-esteem his helpful comments might occasionally have been at first. The only goal was to get things right.

In recognition of his life's work, in July 1997 the University of Edinburgh awarded Mehew an Honorary Doctor of Letters, noting in the citation that with no academic affiliation Ernest Mehew 'has achieved . . . a contribution to literary studies which would be the envy of many a university-based academic, and has done so with a generosity to others and a self-effacing modesty which are the marks of a true scholar'. In 1999, Dr Mehew was elected as one of the 500 Fellows of the Royal Society of Literature.

Scholars and friends worldwide mourn his loss while celebrating his lasting and extraordinary achievements.

-- Roger G. Swearingen

(*BBC Alba Scottish Traditional Music Awards*
Continued from page 10)

minutes, and details can be found on these links.

[http://
www.scottishcultureonline.co
m/tradmendous-shortlist-
announced-for-mg-alba-scots-
trad-music-awards/#noms](http://www.scottishcultureonline.com/tradmendous-shortlist-announced-for-mg-alba-scots-trad-music-awards/#noms)

[http://
www.scottishcultureonline.co
m/vote-now-in-the-mg-alba-
scots-trad-music-awards-2011/](http://www.scottishcultureonline.com/vote-now-in-the-mg-alba-scots-trad-music-awards-2011/)

Thank you for your support and best regards.

Brian Heriot

Email:

brianheriot@hotmail.com

LinkedIn Profile:

[http://www.linkedin.com/
profile/view?
id=92665884&trk=tab_pro](http://www.linkedin.com/profile/view?id=92665884&trk=tab_pro)

LAST CALL FOR THE BALL

**PLEASE DO NOT
FORGET to return
your 'Important'
Questionnaire Mail-
ers, A.S.A.P.**

Your response to the 'informational questions' is critical to us in determining how effective our network of communication is. We need to verify that our 'numbers' and/or 'emails' are 'up-to-date.' We also want to determine if you are receiving our SASSF materials. Your membership committee and book officers are trying 'to-get-it-right.' Each one of you is important to us!

Thanks for your cooperation!

James S. Beatty,
Membership Chairman.

REGISTER NOW!

DON'T MISS THE ANNUAL BANQUET & BALL

There is still 'last minute' time to attend our Annual Banquet & Ball. You will need to contact the Chairman A.S.A.P. James Beatty at (510) 459-9395 or resonance.ej@gmail.com This is the most elegant and traditional event of our year. Imagine, we are presenting this beautiful and memorable evening for the 148th time. Come and support this seasonal offering with your family and friends. This will be a wonderful way to begin the holiday season in San Francisco, at the Marines Memorial Club & Hotel. Details are provided on the accompanying registration forms.



St. Andrews Society
of San Francisco



- 148TH ANNUAL BANQUET & BALL -

Saturday, 26 November 2011.

Marine's Memorial Hotel & Club

609 Sutter Street, San Francisco

"Crystal Ballroom"

An Evening of Elegant Dining and Entertainment

Registration & Cocktails, 6:00–6:45 p.m.

Seating for Dinner, 7:00 p.m. \$110 per
Dinner Service~

Salad

Haggis with Scotch

Filet Mignon

Dessert, Coffee, Red & White Wine

Entertainment~

Peninsula Scottish Tiddlers
MacIntosh Scottish Pipe Band
Bob Gutierrez Pipe Band
Musical Surprises

Raffle Prizes

* Bottle of Malt to any Member who builds Table of 10 Guests

Elizabeth S.

Contact—James Beatty, Chairman
(510) 459-9395; resonance.ej@gmail.com



Menu For The Evening

Salad

Baby Spinach with Sliced Red Danjou Pears
Candied Walnuts,
Goat Cheese Round and Sherry Vinaigrette

Haggis & Single Malt

served following Address To A Haggis

Entrée

Filet Mignon topped with wild Mushroom Duxelle
Bordelaise Sauce, Potatoes au Gratin
Julienne Vegetables

Dessert

White Chocolate and Passion Fruit Mousse



Dress For The Evening
Highland or Formal

Reception & Registration 6:00 pm
Dinner Served 7:15 pm

*Validated Parking at 'California Parking Co.' - 660 Sutter St.

BANQUET AND BALL REGISTRATION FORM

REGISTRATION FORM

Must Be Received By 16 November 2011

Cost of Banquet & Ball - \$110.00 per no. _____

Choice of Entrée:

Filet Mignon no. _____

Vegetarian no.

Gluten Free no.

Total Amount for Members & Guests \$

Make Payable to: Saint Andrews Society of San Francisco (SASSF)

Send Payment to: James S. Beatty, P.O.Box 2813, Napa, CA. 94558

Names of Attendees: (please print)



***Rooms at the Marines Memorial should be reserved by Oct. 26**
Only 10 rooms will be reserved. First Come, First Serve.

\$179.00 per Room

Ph (front desk) (415) 673-6672 - ref. SASSF Banquet & Ball