



David Campbell, President

February 2018

President's Report

Dear St. Andrew's Society,

As February unfolds, I can't help but reflect still on the season of Burns during which we celebrate the life and work of Scotland's own Rabbe Burns—the Bard of Ayrshire, the Ploughman Poet: to Robert Burns! Congratulations to 2nd VP **Allen Cary** as Event Chair—for organizing and MC-ing a very successful and well-attended Burns Supper on January 20th at the lovely Family Club in San Francisco—thanks also to **Norman Macleod** for providing entrée. We were pleased to welcome San Francisco District 3 Supervisor **Aaron Peskin** who joined us as Guest on Honor for the cocktail reception. For a full report of the evening, please see Allen's write-up and accompanying photos.

That following week was indeed a busy one for other Burns Night celebrations as well, as I would go on to attend four additional Burns Suppers: Rossmoor, Berkeley (**Rosemary Mucklow's** great Burns Night at the stunning Julia Morgan designed

President's Report, continued on page 2



155th Annual Burns Supper

By Allen Cary, 2nd VP

A great night and a good time had by all in celebration of the birth of Scotland's Immortal Bard, Rabbe Burns. Despite fears of a repeat of the traffic nightmare that was the evening of the 2017 Supper, the Women's March did not seem to prevent anyone from attending, nor were we decimated by the nasty flu. We were able to keep things pretty much on schedule. The Family did their usual best to provide us with a scrumptious meal; there was plenty of libation and no unseemly mishaps



Rory, Sam, Travis, Charles—and the Scotify table at SASSF Burns Supper.

with the Haggis, toasted admirably by Roger Weed. One can hardly ask for more, but we got more anyway. The lads from Scotify, Rory Gammell and Sam Smith, did a bang-up job of entertaining us with their tag-team Toast to the Lassies, which was ably replied to by First Vice President Francesca McCrossan, who reminded us that a Lassie was to be our next President of the Society. We've come a long way, baby!

Burns Supper, continued on page 4

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President's Report

City Club), PBFSCO's in San Ramon, and lastly the Dixon Scottish Cultural Association Burns Night in Davis. I'll mention briefly Past President and Foundation Chair **Fred Rutledge's** inspired Immortal Memory at the Berkeley event. Great job Fred! With his permission, we've included the address in this issue. Alas, still one more Burns Night to go—looking forward to joining with sister society St. Andrew's of Oakland on February 23rd at their Castlewood Country Club event in Pleasanton.

Moving on...in addition to Susan's having sent out an e-mail notice, I would also like to mention here—a fun upcoming event: the **Mostly British Film Festival** (February 15–22), which will be hosted at the Vogue Theater in San Francisco. What's more—two Scottish films will be featured on Saturday, February 17th: *Hippopotamus*, and *Whisky Galore*. And...we will be there! Please see the link below for details of the evening. Also, keep in mind that there will be an event sponsored complimentary Scotch tasting between the two films.

<http://mostlybritish.org/films/whisky-galore>

February's member meeting on the 19th will feature UC Berkeley Professor and Institute of European Studies Director **Jeroen Dewulf**—who will speak to SAS-SF on where Europe is going politically, socially, and economically; he will plan to touch on Brexit, and also on matters pertaining to academics and scholarship. Additionally, **Fred Rutledge** will be joining us that same evening to announce our support of an upcoming piping competition in Redding this March.

Just a quick mention of and thanks to British Benevolent Society's Executive Director **Jenn Baker** for joining us at January's meeting and speaking on the topic of BBS' provided relief to the community and also how they coordinate their work in support British consular affairs.

In closing, I'm pleased to report that new member interest this year is already off to a strong start. With this in mind I'd like to also mention that anytime now would be a good time to show your support in the form annual dues payment.

It promises to be a great year with plenty of new and exciting events, projects, and opportunities. Please come and be part of it!

Yours in service,

David Campbell, President

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January's meeting guest speaker: Jenn Baker, Executive Director of the British Benevolent Society.



PBFSCO Burns Supper: sister society St. Andrew's of Oakland—Presidents Colin Ritchie & David Campbell.



Men of St. Andrew's—joined together at the BABC Annual Economic Forecast Luncheon.



Dixon Scottish Cultural Association Burns Supper: Haggis man Alex Henderson addresses the Haggis



Scotland's Water Kelpies

By **Irené Waldman Costello**

Scotland is well known for its mythical creatures, such as Kelpies, Imps, the Ghillie Dhu or Pixies. Any of you who have been a Brownie in Scotland (a young Girl Guide) will be familiar with many of these terms. The Kelpie or water kelpie is the Scottish name given to a shape-shifting water spirit, which lives in the lochs in and around Scotland. Kelpies are described as taking on the form of a horse, although some folks say that they can adopt human forms too. Some say that this water horse keeps its hooves when appearing as a human, leading to its association with the Christian idea of Satan, as alluded to by Robert Burns in his 1786 poem "Address to the Deil". The poem is rather lengthy, but I have included a few verses for your enjoyment.

Most sizeable bodies of water in Scotland have an associ-



ated kelpie story, but the most extensively reported story is that of Loch Ness. Parallels to other mythical creatures have been observed, such as counterparts to the Australian bunyip, the Scandinavian backahast, and the Central American wilwin. The origin of the belief of malevolent water horses are thought to have originated as human sacrifices that were once made to appease gods associated with water. However, narratives about the kelpie also served a practical purpose in keeping children away from dangerous stretches of water, and warning young women to be wary of handsome strangers or at least to check out their footwear!

In October 2013, Scotland became home to two stunning steel sculptures of Kelpies. The horses are the tallest pair of equine sculptures and one of the UK's tallest pieces of public art. You can see the designer Andy Scott here with some Clydesdale Horses just for perspective. The 90 feet tall Kelpies cost 5 million pounds to complete and play a huge role in the 43 million pound, 350-hectare Helix land transformation project between Falkirk and Grangemouth. They are stunning and I thoroughly recommend a visit to see them in Falkirk the next time you are in Scotland!

Address to the Deil

*Thence mystic knots mak great abuse
On young guidmen, fond, keen an' crouse,
When the best wark-lume i' the house,
By cantrip wit,
Is instant made no worth a louse,
Just at the bit.*

*When thoues dissolve the snawy hoord,
An' float the jinglin' icy boord,
Then water-kelpies haunt the foord,
By your direction,
And 'nighted trav'lers are allur'd
To their destruction.*

*And aft your moss-traversin Spunkies
Decoy the wight that late an' drunk is:
The bleezin, curst, mischievous monkies
Delude his eyes,
Till in some miry slough he sunk is,
Ne'er mair to rise.*

*When masons' mystic word an' grip
In storms an' tempests raise you up,
Some cock or cat your rage maun stop,
Or, strange to tell!
The youngest brither ye wad whip
Aff straught to hell.*

Burns Supper

A contingent of the Peninsula Scottish Fiddlers, lead by Shauna Pickett-Gordon, and Celtic Harpist Ella Jenkins provided the music. One of the highlights of the evening was Shauna's piano solo of the Red, Red Rose.

I personally had some "Haggis Newbies" at my table who thoroughly enjoyed the dish—I believe, much to their amazement.

Peter Robinson gave an engaging "Immortal Memory," complete with some Burnsesque poetry that the Bard sent him in a dream—or so he said. Snuffy was passed around with a fresh load of snuff in his box courtesy of President David Campbell. Red roses were passed out to the Lassies, and the evening was concluded with a rendition of Auld Lang Syne, accompanied by the Fiddlers.

All Photos: © Drew Altizer Photography



Burns Supper, continued on page 5

Burns Supper

All Photos: © Drew Altizer Photography



The Immortal Memory,

Robert Burns : 1759–96

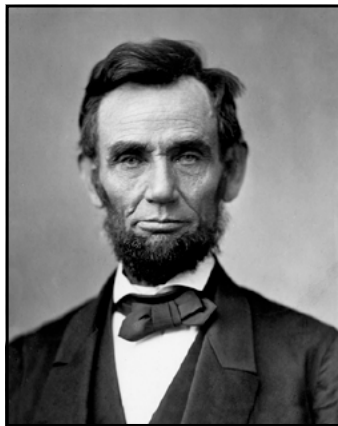
Delivered by **Fred Rutledge** (*Past-President, the St. Andrew's Society of San Francisco*) at the Berkeley City Club, 25th of January 2018.

It is a pleasure to give the Immortal Memory here this evening. We have gathered to celebrate Robert Burns' 259th birthday and pay homage to the man. I believe that the bard would enjoy the good fellowship of this gathering and I hope each of you feel the same.

Down through the ages there have been "Immortal Memories" too numerous to count. On the centenary of Burns' birth, in 1859, no fewer than 676 Burns Suppers were held in Scotland alone. So what may I share with you that hasn't been said countless times before? Audiences are disappointed if they do not hear much of the same words of tribute, but I am going to provide some familiar themes but with the help three remarkable historical figures. "We" shall answer that question of **"Why Celebrate Burns."**

Burns was a man for the Americans as well as the Scots. His books began to reach the new republic in the late 1780s. His works extolling love, drinking, contempt for religious hypocrisy, democracy and faith in equality seemed the voice of this young republic. His verses filled a void in a country without its own poets yet.

To date the United States has had 45 presidents. All but ten have had some Scottish ancestry. I will focus on #16: **Abraham Lincoln**. Lincoln was fascinated by Scotland's favorite son and enthusiastically quoted the Scottish bard from his teenage years to the end of his life. Robert Burns' portrayal of the foibles of human nature, his scorn for religious hypocrisy, his plea for nonjudgmental tolerance, and his commitment to social equality helped shape Lincoln's own philosophy of life. Burns' lyrics helped Lincoln develop his own powerful sense of oratorical rhythm, from his casual anecdotal stories to his major state addresses.



Abraham Lincoln

Here are two souls connected by sharing poor-farm-boy up-bringsings, quasi-deistic religious views; they shared senses of destiny, an extraordinary gifts for words, and the quest for social equality. Scotsman Alexander Williamson, tutor for Tad and Willie Lincoln, also served as the secretary to a Scottish club in the capital. He asked Lincoln to provide a "recognition of the genius of Scotland's bard, by either toast, a sentiment, or in any other way you may deem proper" for their January 1865 Burns Supper. Lincoln penned a quick note that was read at the celebration:

"I cannot frame a toast to Burns. I can say nothing worthy

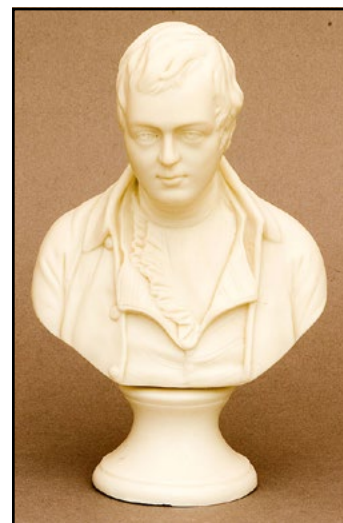
of his generous heart and transcendent genius. Thinking of what he has said, I cannot say anything worth saying."

Lincoln's final reference to Burns comes a few days before his death. John Hay, Lincoln's secretary in Washington, recollected that when he and Lincoln sailed down the Potomac in early April 1865, Lincoln recited from several Burns' poems. He closed with the last verse of "Lament for James, Earl of Glencairn."

*"The bridegroom may forget the bride
Was made his wedded wife yestreen;
The monarch may forget the crown
That on his head an hour has been;
The mother may forget the child
That smiles sae sweetly on her knee;
But I'll remember thee, Glencairn,
And a' that thou hast done for me!"*

Turning to Hay, Lincoln said that Burns never touched sentiment without carrying it to its ultimate expression and leaving nothing further to be said.

(For those of you who may have seen the 2012 film: *Lincoln – January 1865* no mention of Burns at all!) The National Park Service, however, recognized the Lincoln/Burns connection. Tucked into the northeast corner of the Lincoln family home in Springfield, Illinois, is one of the first objects one sees upon entering: a bust of Robert Burns!



**Parian Ware Bust
of Robert Burns**

The influence in America of the Scottish poet Robert Burns was great, but few may be aware of his influence resonated among African Americans as a voice of liberty, equality, and brotherhood. In the words of one of Burns' later songs, "A man's a man for a' that?"

*Then let us pray that come it may
(As come it will for a' that)...
That man to man the world o'er
Shall brithers be for a' that.*

Frederick Douglass (1818-1895) Following his escape from slavery and publication of his bestselling auto-graphical *Narrative* (1845), the American abolitionist author and orator Frederick Douglass spent two years in Britain and Ireland, lecturing and building support for the abolition movement, and British supporters raised the money to purchase his freedom, so that he was legally emancipated. In April 1846, Douglass visited the cottage where Burns had been born, at Alloway, in Scotland, sending his account of his visit to a sympathetic New York newspaper:

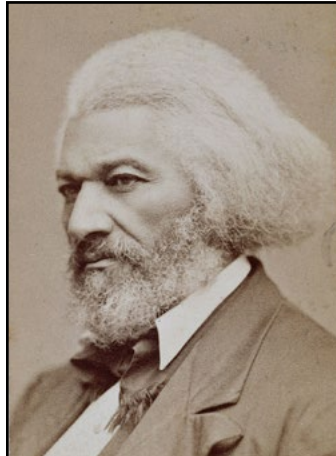
Immortal Memory, continued on page 6

Immortal Memory

A Fugitive Slave Visiting the Birth-Place of Robert Burns.

Douglass found in Scottish history an expression of the freedom that he was denied in the United States.

Like many anti-slavery activists, Douglass often made much of the contrast between Britain, a monarchy, which abolished slavery in its colonies in 1833, and the United States, a republic, which kept the 'peculiar institution' in the South. Even in the North, where slavery had all but fizzled out by the third decade of the century, Douglass found himself doomed by prejudice against color. To add to the insult, he was denied the privileges and courtesies common to others.



Frederick Douglass in 1876

But once on the other side of the Atlantic, **'behold the change!'** In a speech given on the eve of his return to the United States, he recalled:

"I have travelled in all parts of the country: in England, Ireland, Scotland, and Wales. I have journeyed upon highways, byways, railways and steamboats. I have myself gone, I might say, with almost electric speed; but at all events my trunk has been overtaken by electric speed. In none of these various conveyances, or in any class of society, have I found any curled lip of scorn, or an expression that I could torture into a word of disrespect of me on account of my complexion; not once..."

He does seem to have had a special place in his heart for Scotland as he wrote:

"I am now as you will perceive by the date of this letter, in Scotland, almost every hill, river, mountain and lake of which has been made classic by the heroic deeds of her noble sons. Scarcely a stream but has been poured into song, or a hill that is not associated with some fierce and bloody conflict between liberty and slavery."

And, addressing himself to an American who had dared question the authenticity of his Narrative, he invoked a Scottish hero:

"You must not judge me by what I then was—a change of circumstances has made a surprising change in me. Frederick Douglass, the freeman, is a very different person from Frederick Bailey, (my former name), the slave. I feel myself almost a new man—freedom has given me a new life. I fancy you would scarcely know me. I think I have altered very much in my general appearance, and know I have in my manners. you remember when I used to meet you on the road to St. Michaels, or near Mr. Covey's lane gate, I hardly dared to lift my head, and look up at you. If I should meet you now, amid

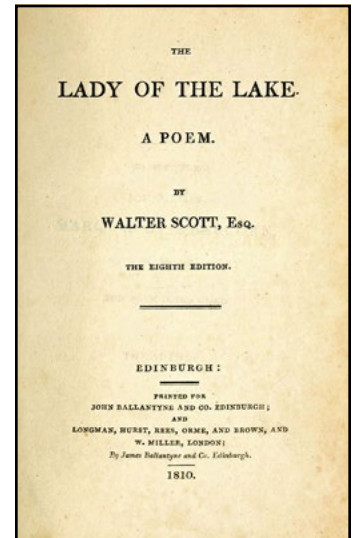
the free hills of old Scotland, where the ancient 'black Douglass' once met his foes, I presume I might summon sufficient fortitude to look you full in the face; and were you to attempt to make a slave of me, it is possible you might find me almost as disagreeable a subject, as was the Douglass to whom I have just referred. Of one thing, I am certain—you would see a great change in me!"

It wasn't quite a coincidence that Douglass shares the same name as the ancient "black Douglass." Born Frederick Augustus Washington Bailey, he dispensed with his two middle names early in life. When he escaped from Baltimore, he adopted several other names, to throw off any pursuer, and arrived in New Bedford, Massachusetts, as "Johnson." His host, gave him the present name. He had been reading Walter Scott's *Lady of the Lake*, and was pleased to regard Douglass as a suitable person to wear this, one of Scotland's many famous names. No doubt the choice was an appropriate one. Even if the fugitive slave was not yet acquainted with Walter Scott's famous poem, became so, and his library at Cedar Hill in Washington, DC—still preserved—boasts several editions of the Scott's collected works. The hero is—like Douglass—an outlaw and member of an 'exiled race.' The original **'Black Douglass'** referred to in the letter above was the Good Sir James Douglas, the king's leading military commander, and knighted by Robert Bruce on the eve of Bannockburn (1314), given the nickname by his English enemies, for his dark hair and complexion, and his diabolical reputation on the battlefield.

Douglass took delight in being able to see with his own eyes the places named in 'Tam o' Shanter' and 'Ye Banks and Braes.' And he was honored to meet Burns' 80-year old sister, 'a spirited looking woman who bids fair to live yet many days.'

He wrote:

"I have ever esteemed Robert Burns a true soul but never could I have had the high opinion of the man or his genius, which I now entertain, without my present knowledge of the country, to which he belonged—the times in which he lived, and the broad Scotch tongue in which he wrote. Burns lived in the midst of a bigoted and besotted clergy—a pious, but corrupt generation—a proud, ambitious, and contemptuous aristocracy, who, esteemed a little more than a man, and looked upon the plowman, such as was the noble Burns, as being little better than a brute. He became disgusted with the pious frauds, indignant at the bigotry, filled with contempt for the hollow pretensions set up by the shallow-brained aristocracy. He broke loose from the moorings which society



Lady of the Lake
by Sir Walter Scott

Immortal Memory, continued on page 7

Immortal Memory

had thrown around him. Spurning all restraint, he sought a path for his feet, and, like all bold pioneers, he made crooked paths. We may lament it, we may weep over it, but in the language of another, we shall lament and weep with him. The elements of character which urge him on are in us all, and influencing our conduct every day of our lives. We may pity him, but we can't despise him. We may condemn his faults, but only as we condemn our own. His very weakness was an index of his strength. Full of faults of a grievous nature, yet far more faultless than many who have come down to us in the pages of history as saints."

In Rochester, New York, nearly two years after his return from Britain in April 1847, Douglass was invited to address a Burns Supper. He reflected on his travels in Scotland, his meeting with the poet's sister, and clearly could have gone on at length. He said:

"But, ladies and gentlemen, this is not a time for long speeches. I do not wish to detain you from the social pleasures that await you. I repeat again, that though I am not a Scotchman, and have a colored skin, I am proud to be among you this evening. And if any think me out of my place on this occasion (pointing at the picture of Burns), I beg that the blame may be laid at the door of him who taught me that 'a man's a man for a' that.'"

And lastly I would like to mention **John Muir**, another son of Lowland Scotland and one of our local heroes. When, preparing for his journeys into the Sierras, took along a rubber bag containing three books: a **Bible**, **John Milton** and **Robert Burns**. Muir wrote of Burns for a birthday anniversary long ago:

"It is glorious to know, that one of the greatest men of the Eighteenth Century was a Scotsman, for Burns' lessons of love and sympathy for mice and men, have gone ringing and singing around the globe, stirring the heart of every nation and race."
"Men of science too often lose sight of the essential oneness of all living beings...but for the eye of the poet, the seer, never closes on the kinship of all God's creatures, and his heart ever beats in sympathy with great and small alike as "earth-born companions and fellow mortals equally dependent on Heaven's eternal love."

Muir, and his fellow Scot, accomplished painter, and dear friend, William Keith, would, after a few drams, try to "out do" one another reciting Burns poetry.

In Muir's book *The Mountains of California*, he quoted Burns' illustration of the fleeting character of human pleasure, compar-

ing it to the first snowflakes that fall into Sierra rivers:

*As the snaw fa's in the river,
A moment white, then lost forever.*

Like the snowflakes, Robert Burns lived a short moment, yet lived a full life as husband, father, lover, intellectual, poet, a farmer, a soldier and even a tax collector. In his work and life he loves beauty, honesty and freedom, while despising arrogance and hypocrisy. He loved good stories, a good song, the lassies, and a wee dram with his friends. He loved life.

Next to the Bible and Shakespeare, the works of Robert Burns have been translated into more languages than that of any other poet. So simply and eloquently did Burns express his feelings that they have become part of our internal dialog. Often, without thinking, we use his words to express our thoughts. While reading the newspaper have you pondered "man's inhumanity to man," or resigned yourself to the truth that "no man can tether time or tide," or steeled yourself with resolve to "do or die?"

This is why people have gathered for more than 200 years to celebrate his spirit and toast his memory. Thank you for listening to our reasons for celebrating Burns'. I hope our rationale is satisfactory, and with that, I would ask you all to be upstanding and to raise your glasses.

I offer a toast to Scotland's poet for all the ages, the strong advocate of Universal Freedom and the Brotherhood of Man—To the Immortal Memory of Robert Burns!

REFERENCES

Author Ferenc Morton Szasz in *Abraham Lincoln and Robert Burns: Connected Lives and Legends*.

Frederick Douglass, "A Fugitive Slave Visiting the Birth-Place of Robert Burns," in *New York Weekly Tribune*, vol. 5, no. 45 [cont. no. 253], (July 18, 1846).

1786 96: Burns pens more than 400 songs, as well as pieces such as *Tam O Shanter*. 1796: He dies in Dumfries aged 37. From Scotland's population of 1.6 million, 10,000 flock to the area for his funeral. Burns concept of *The Rights of Women* revealed as protection, decorum and admiration

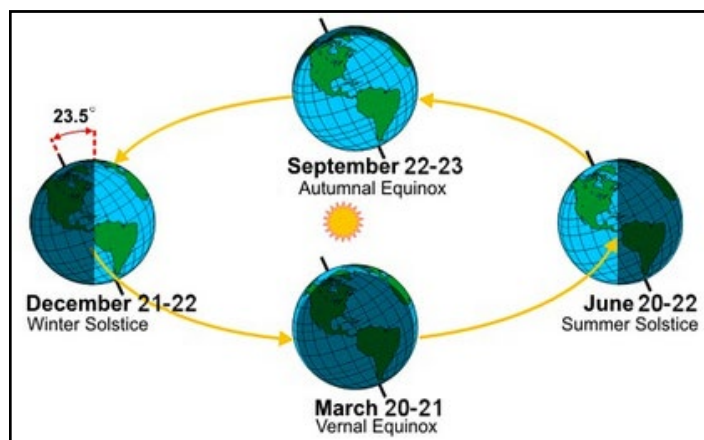


John Muir, circa 1875

Scottish Term and Quarter Days

by Mike Fitton

Four hundred years ago, much of the knowledge, social organization and habit, and education depended on the Church. The Church itself had adapted centuries before to a number of local ceremonials, related to the solstices (longest and shortest days), the equinoxes, and harvest and other times so important to the lives of agricultural people. The most important day of the year was Easter, which celebrated the events most centrally important to Christianity, Easter, however, was a movable feast, being set for the Sunday following the first full moon after the vernal equinox (that is, after March 21).



Most land was rented in some fashion. Those owning land were usually rich enough to let others do the work. By tradition, rent was payable either twice per year or quarterly, that is, four times per year. In order to fix the days so that people would know when to pay, certain definite church days were picked for rent payments. Often, other debts were made payable on the same days, so that a debt for buying a cow, or a bequest under a will, would be payable on such a day. These days were known as Quarter Days, or Gale (i.e. Rent) Days.

In the northern part of England, and in Scotland, the four quarter Days were:

Candlemas - February 2, Feast of the Purification of the Virgin Mary

Whitsunday - May 15, Feast of the Holy Spirit

Lammas - August 1, Feast of St. Peter's Deliverance from Prison

Martinmas - November 11, Feast of St. Martin the Bishop.

Today the **Term and Quarter Days (Scotland) Act 1990** is an Act of the Parliament of the United Kingdom which defined the dates of the Scottish Term and Quarter Days. These are customary divisions of the legal year when contracts traditionally begin and end and payments are due.

Section 1 of the Act defines the four quarter days as Candlemas on 28 February, Whitsunday on 28 May, Lammas on 28 August and Martinmas on 28 November, with Whitsunday and Martinmas being the two term days.

Reference

Fitton, Mike (1994), *Quarter Days and Courts*, archived from the original on 11 February 2012

"What were the Scottish 'Term Days'?" *Scottish Records Association*. Retrieved 4 April 2010.

"Report on the Scottish Term and Quarter Days" (PDF). *Scottish Law Commission*. October 1987. Archived from the original (PDF) on March 5, 2012. Retrieved 4 April 2010.

BURNS UNBROKE
CONTEMPORARY ARTS INSPIRED BY ROBERT BURNS
25 JANUARY - 10 MARCH 2018 @ SUMMERHALL, EDINBURGH

VISUAL ARTS PROGRAMME EVENTS PROGRAMME & TICKETS ONLINE ART SALES

BURNS UNBROKE IS A NEW CONTEMPORARY MULTI-ARTS FESTIVAL

Burns Unbroke features the work of over 30 visual artists, across eleven galleries, an Alternative Burns night, a Flying competition, a series of Whisky Masterclasses generously supported by Arran Whisky, a tailor-made programme of music plus children's performance and workshops.

Burns Unbroke takes place at Summerhall, Edinburgh. The exhibitions programme and corresponding series of artist talks run for six weeks whilst the events programme is focused on the opening weekend.

The title of Burns Unbroke was inspired by the epigraph which prefixed Robert Burns's first publication in 1786:

The simple Bard, unbroke by rules of art,
He pours the wild effusions of the heart:
And if inspir'd 'tis Nature's pow'rs inspire:
Her's all the melting thrill, and her's the kindling fire

The exhibitions are open to the public every day (except Mondays), 11.00am - 6.00pm and entry is free.

For Complete Burns Unbroke information
Please visit www.burnsunbroke.co.uk

mostlybritish.org

MOSTLY BRITISH FILM FESTIVAL 2018

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Purchase your Mostly British Film Festival Series Passes and get priority seating for all films. Individual movie tickets go on sale on January 15. Discounts go to members of the San Francisco Film Society, the Fromm Institute, the San Francisco ... [Continue reading](#)

FEBRUARY 15-22 THURSDAY, FEBRUARY 15, 2018

Individual tickets go on sale January 15

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For complete Mostly British Film Festival information
and to purchase tickets please visit mostlybritish.org.

7th Annual
Redding
Solo
Bagpipe
Competition

Saturday and Sunday
March 3-4, 2018

Red Lion Hotel
1830 Hilltop Drive
Redding, CA

Registration: 9:00 a.m.

Competition: 10:00 a.m. - 4:00 p.m.

Grades 1, 2, 3, 4



Presented by:



Saint Florian
Pipers Society



Doors at 7:30 pm; Show at 8:00 pm

Tickets are \$12 Advance / \$15 at the Door

Buy Tickets on [EVENTBRITE](#)

Door

Google Calendar · ICS

Since forming in the early 1990's, **Old Blind Dogs** have stood on the cutting edge of Scotland's roots revival. The band has developed its own trademark style with an energetic mix of songs and tunes. Dynamic percussion, polished vocals, soaring fiddle and stirring pipes fuel the delicately-phrased melodies and traditional songs.



The Dogs have released eleven albums and have won numerous awards including the prestigious title of Folk Band of the Year at the 2004 and 2007 Scots Trad Music Awards. Their album 'Four On The Floor' picked up the IAP 'Best Celtic CD' Award and their last CD, 'Wherever Yet May Be' was nominated for the same award.

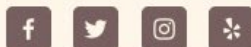
Posted in [FOLK](#), [SCOTTISH](#), [CELTIC](#)
Tagged [MONDAY](#)

Earlier Event: February 25

Later Event: February 27

Creative World Ensemble Reunion with Hafez Modirzadeh

Blues Box Bayou Band plus Dance Lesson with Kevin & Ann Hutchinson



Ashkenaz
MUSIC & DANCE COMMUNITY CENTER

1317 SAN PABLO AVE. BERKELEY, CA | CONTACT

To purchase tickets visit ashkenaz.com
and to learn more about the band visit oldblinddogs.co.uk

Meeting & Events Schedule

Date	Event / Topic	Location / Notes
2018		
Sat. Feb. 17	Outing to View <i>Whiskey Galore!</i> (Mostly British Film Festival) – 8:30 PM.....	Vogue Theater, 3290 Sacramento St., SF
Mon. Feb. 19	Member Meeting (Jeroen Dewulf – UCB Professor and Dir. of the Institute of European Studies) .	1088 Green St., SF
Mon. Mar. 19	Member Meeting (speaker/topic TBD).....	1088 Green St., SF
Sat. April 7	Tartan Day Scottish Faire at Ardenwood	Fremont, CA
Mon. April 16	Member Meeting (speaker/topic TBD).....	1088 Green St., SF
Sat. April 21	John Muir Day / Earth Day celebration.....	NPS – Martinez, CA
Mon. May 21	Member Meeting (speaker/topic TBD).....	1088 Green St., SF
Mon. June 18	Member Meeting (speaker/topic TBD).....	1088 Green St., SF
Mon. July 16	No Meeting (Summer Recess)	
Sat. July 21	Summer Ceilidh at Encinal Yacht Club	Alameda, CA
Mon. Aug. 20	No Meeting (Summer Recess)	
Sept. 1–2	Caledonian Club's 153rd Highland Games & Gathering.....	Pleasanton, CA
Mon. Sept. 17	Member Meeting (speaker/topic TBD).....	1088 Green St., SF
Mon. Oct. 15	Member Meeting (speaker/topic TBD).....	1088 Green St., SF
Sun. Nov. 11	Remembrance Service.....	Grace Cathedral, SF
Mon. Nov. 19	Member Meeting (speaker/topic TBD).....	1088 Green St., SF
Date TBD	155th Annual St. Andrew's Banquet & Ball	Marines' Club, SF
Mon. Dec. 17	No Meeting due to December 31st. Hogmanay Celebration	
Mon. Dec. 31	Hogmanay Celebration.....	1088 Green St., SF

2019

Mon. Jan. 21	Member Meeting (speaker/topic TBD)	1088 Green St., SF
Sat. Jan. 26	Annual Robert Burns Supper.....	The Family, SF

About Us

The Saint Andrew's Society of San Francisco

1088 Green Street
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www.saintandrews
societysf.org

Editor: Gary Ketchen
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Membership Meetings

Meetings are held the 3rd Monday of the month, at 7:30 P.M. Light supper served before the meeting. (Free valet parking is provided for members' meetings. MUNI: one block east of Hyde St. cable car).

Officers of the Society

David Campbell,
President
Francesca McCrossan,
First VP
Allen Cary, Second VP
Ian Baird, Treasurer
Jean Allen, Secretary
Susan Goodier,
Executive Administrator
Roger Weed, Librarian
Laurien Fiddes, Chaplain
Irené Waldman, Bard
Jek Cunningham, Piper
Thomas E. Kasinger,
Historian
Bill Jagers, Herald
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William Cummings, Jr.
Jean Allen





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Recipient
