

The Macfie Clan Society of Australia

(Founded in Richmond NSW on 3rd May 1974)

Newsbulletin



Ancestral Home of
The Clan Macfie

NUMBER 47

MARCH 87

FROM YOUR PRESIDENT



Mr A. C. (Sandy)
McPhie, M.L.A.

I have always been interested by the wide range of responses to our Clan Society by Clan Members - whether members of the Society or not.

The Clan Society receives tremendous support from the vast majority of its members. But even amongst them the responses vary. There are members who are loyal and supportive but are just not interested in attending functions; others attend all possible functions. And yet both groups play important roles in the Society.

I well know that there are areas of interest where the Clan Society could expand its service to members or where members could become more involved in Society affairs. But until more members come forward with the time and effort to assist in these areas there is not a great likelihood of our modus operandi changing to any extent.

One family lost membership rights a year or so ago through letting their subscription lapse. When asked why they let it lapse they said that they could see little purpose in the Society. That may be, but they never came forward with proposals to put an added "purpose" into the Society or with offers of help. One wonders just what they expected when they first joined - certainly it was something more than the contact however loose, with other Clan members in Australia and elsewhere in the world and of being part of a Clan "Family".

The other side of the coin is well exemplified too by another member who wrote notifying me that he had left a bequest in his will for Clan purposes. This is an excellent response from one who understands what the Clan and Clan Society is about. Certainly other bequests will always be most welcome should members wish to be so generous.

With the International Gathering of the Clans coming to Australia in 1988, all Clan Macfie members should be stirring themselves and making a firm resolve to participate in one way or another. We are looking at Clan involvement and functions, and ways and means of extending the hand of Clan friendship to members of our Clan who will be visiting from overseas. The Gathering will be centred in Sydney in late November '88 - hope to see you there -

With best wishes for a successful and enjoyable year.

A handwritten signature in cursive script that reads "Sandy McPhie".

Alex McPhie
President

Society Secretary Mrs Helen McPhie
(Telephone 076 32 3469) 8 Panorama Crescent
TOOWOOMBA. Q. 4350.

MARK THESE DATES

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| EASTER | 1987 | Clan McPhee Gathering at Masterton, New Zealand. |
| JUL/AUG | 1987 | International Gathering of the Clans and Clan Macfie Parliament, Nova Scotia, Canada. |
| 18TH OCTOBER | 1987 | Scheduled gathering at Vice-President Bill Tyrrell's home in Sydney N.S.W. |
| NOVEMBER | 1987 | Scottish Week, Bendigo, Vic. |
| NOV/DEC | 1987 | Scottish Week, Sydney, N.S.W. (We'll be marching again). |
| 7/8TH MAY | 1988 | 7th Biennial General Meeting of Clan Macfie in Sydney. |
| | 1988 | International Gathering of the Clans in Australia, culminating in Sydney's Scottish Week at the end of November. |
| | 1989 | International Gathering of the Clans in Scotland. |

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Where Bonnie Prince Charlie Lies Asleeping

How many Scots would know the location of the tomb of Charles Edward Stuart, the Young Pretender.

He is buried in St. Peters, Rome, where you can find the Stuart monument quite close to the entrance and very prominently positioned in the left aisle. Few recognise it for what it is as it carries a Latin inscription.

The beautiful white marble monument reaching 12 to 15 feet high and surmounted by the Arms of England, is shaped like an Egyptian pylon. It gives Prince Charles and his father the titles to which during their tumultuous lives they only "pretended".

Under the inscription there is a closed door flanked by two sad but beautiful naked women. Look closely and you will see that their nether regions are appropriately shadowed.

The story here is that during the reign of Leo XIII, the Pope ordered them to be draped with metal kilts and so when later a more enlightened Pope Pius X undressed them, the shadows remained from the metal kilts.

The crypt of St. Peters holds the actual tombs of Prince Charlie's father, the Old Pretender, Prince Charlie and his younger brother, Cardinal York.

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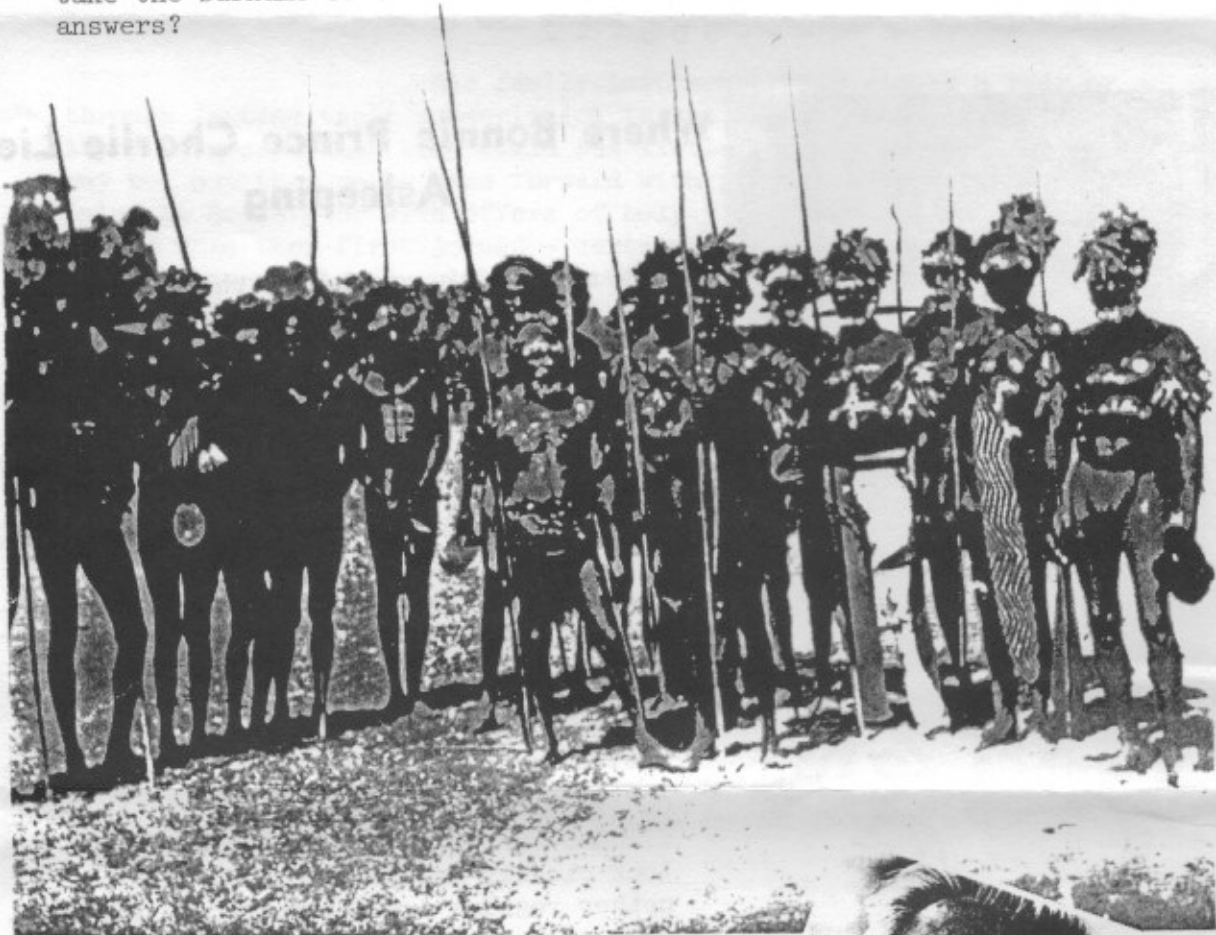
Do you remember the photo in Newsbulletin 42 (Aug 85) of Inez MacPhee Ashdown (Z80-490) leading a parade in Hawaii? Inez wrote at Christmas time reporting her 87th birthday. She still works on Thursdays as an historian at a leading Hawaiian resort and of course, rode in the parade again last year. Our best wishes to you Inez -

BRAESIDE STATION TRAGEDY

The following article is from Father Anscar (Pat) McPhee (W75-129) of Kalumburu Mission near Wyndham in Western Australia. It appeared in a copy (Vol 10, No 4) of DJAWAL-IDI, a magazine published by the Aboriginal Education Resources Unit in Perth.

Father Anscar speculated on the number of Aborigines carrying a Macfie surname in the Kimberleys and on a "McPhee Creek" and a "Little McPhee Creek" near Turkey Creek some 500 km south of Kalumburu - and that's really getting into the outback.

Perhaps some members may know the stories relating to the McPhee's in the Kimberleys. One suggestion is that a McPhee was a stockman on the Elsey in Aneas Gunn's day and then moved on to the Kimberleys. He may well have had an aboriginal wife. Too, it was not uncommon for aborigines to take the surname of their boss or head stockman on western properties. Any answers?



I Remember: Tragedy at Braeside Station, 1889

My mother's name is Mary Bandigin. The old chap that had her, my Aboriginal father, was involved in the tragedy at Braeside Station in 1889. This is the story about him that was told to me by my auntie.

My father used to work on Braeside as a shepherd and my mother and her sister stayed there with him. He had to shepherd five hundred sheep on his own and bring them in to yard them.



Jack MacPhee

The Boss was a man called Hudson. He was a very cruel man. If there was one sheep missing, he'd give my father a terrible hiding.

Eventually, my father got sick of this treatment and got together a big group of Aborigines to pay Hudson back. They walked up the river past Balfour Downs and surrounded the homestead at the break of dawn.

There happened to be a doctor there at the time called Doctor Ed. Vines. He had come because Mrs Hudson was pregnant and expecting a baby anytime.

There was only horses in those days, no cars to race off to hospital. The doctor had arrived the night before the tragedy.

At the break of dawn the Aborigines attacked the homestead. The homestead was two stories high and made out of bush timber.

There was a cattle dog tied up at the bottom of the steps. My father hit him on the head and killed him and walked on up with a spear. The first one to put his face out was the doctor. He put a spear through him and killed him. Mrs Hudson rushed out but he didn't touch her. He was after the boss. That's the one he wanted. But Hudson escaped through the window and got away.

With no doctor and her husband disappearing to safety, Mrs Hudson needed help to have her baby. Now my mother and sister walked down to a place called Lambing Creek. I suppose that would be ten miles down. I knew the place well because it's a cattle camp. Mrs Hudson had the baby there. My mother and her sister were there and she had the baby with their help.

It was five years later before they caught my father. They took him to Roebourne which was where they used to hang them in those days. One morning the warder went in with his breakfast and he was gone.

Disappeared.

They never caught him again.

"FESTIVAL OF TARTANS" 1988

2nd & 3rd April (Easter Weekend)

Promoted by the New South Wales Pipe Band Association Limited

NEWS RELEASE

On 3rd August, 1984, Mr. R. Andrews of the Australian Bicentennial Authority and Mr. H. MacDonald of the New South Wales Pipe Band Association Limited signed an Agreement whereby the "Festival of Tartans" 1988 becomes a Bicentennial Activity.

Mr. MacDonald, President of the New South Wales Pipe Band Association Limited, stated that the Australian Pipe Band Championships will be one of the major Sections of the Festival and added that his Association has already been promised the support of the members of the Highland Dancing Associations, Combined Scottish Societies, Scottish Australian Heritage Council, Clan Groups and many other Scottish Organisations and Individuals. It is hoped that this "Festival of Tartans" will include every facet of Scottish Life in Australia, with every branch of the Scottish Community contributing to show how Scots have influenced Life in this Country, over the last 200 years.

The Canterbury-Bankstown Rugby League Football Club Limited, lessees of the Belmore Sports Ground have agreed to the Festival being held on that Ground on Saturday and Sunday, 2nd & 3rd April, 1988 and they are to be thanked for their foresight which has enabled planning to commence.

Mr. David Scotland, Secretary of the New South Wales Pipe Band Association Limited, who was involved in the promotions of two previous Australian Pipe Band Championships (1967 & 1978 at Warwick Farm Racecourse) predicted that the cost of promoting the "Festival of Tartans" in 1988 would exceed \$80,000. However, in return it is anticipated that over 70 Pipe Bands would be in attendance as well as many Highland Dancers from all parts of the World. Clan Meetings and Society Reunions are also expected to appeal to Scots both near and far. Mr. Scotland added that enquiries have already been received from all Australian States, New Zealand, United Kingdom, Canada, U.S.A., Singapore and Papua New Guinea, however he considers it is too early in negotiations to confirm any attendance.

The New South Wales Pipe Band Association Limited are hopeful of securing Sponsorship for this colourful Event and trust that Scottish Organisations, past and present Members and Supporters of Pipe Bands will contribute towards the "Festival of Tartans", either in the form of a Donation or proceeds from a special "Festival Fund-Raising Function" and thus be part of the Australian Bicentennial Celebrations. Enquiries as to the involvement of you or your Organisation in the "Festival of Tartans" 1988 may be forwarded to the address below. Donations may also be forwarded to this address and cheques or M/O should be made payable to "Festival of Tartans".

Address all correspondence to: The Secretary, G.P.O. Box 3104, Sydney, N.S.W. 2001
Telephone: (02) 644-4647

An Australian Bicentennial Activity ©

PUBLIC ACCESS TO PRE-1900 BIRTH, DEATH & MARRIAGE RECORDS IN VICTORIA

Until recently Victoria was the only State in Australia which had not released to public access its pre-1900 civil registration indexes for births, deaths and marriages. Additionally, the price of certified copies of these certificates was increased last year to \$18.00 per copy making them amongst the most expensive in the world.

As a result of submissions made to the Minister for Property and Services in Victoria, Mr. Jack Simpson, M.P., by the Society of Australian Genealogists and many of its members, Mr. Simpson has taken steps to enable the filming of pre-1900 records to provide public access and has set fees for these certificates at \$5.00 for search plus \$5.00 for the issue of a certificate.

(AUSTRALASIAN HIGHLANDER MARCH 85 (VOL 15 No 3))



ISLES OF COLONSAY & ORONSAY

Beautiful, tranquil, unspoilt; no day-trippers, no TV but 18 hole golf, bicycles, dinghies, fishing and outstanding and varied scenery. 170 bird species, pre-Iona Priory. 1 shop, 1 traditional Inn with table d'hôte cuisine based on non-convenience foods. Car & passenger ferry 3 times weekly ex Oban. Map, fullest details from:

THE HOTEL, ISLE OF COLONSAY,
ARGYLL PA61 7YB. Tel: 09812 316.

N.B. Special rates 28 Sept.—9 Nov. (Atlantic seal pupping) and for Hogmanay, now booking.

SCOTTISH AUSTRALIAN HERITAGE COUNCIL

The Scottish Australian Heritage Council has now opened an office on the first floor of the British Ex-Services Club, 541 Kent Street, Sydney. Phone: (02) 264-3858.

It is the first time in 30 years that a Scottish Organisation has had an official office available to members and associates, since the Highland Society closed its doors not long after the post-war period.

Members and associate members, when visiting the office, will further have the advantage of the British Ex-Services Club amenities, including Auditorium, Bistro, Dining Room, Bar, etc.

The office will be staffed from 11.00 a.m. to 4.00 p.m., Monday to Friday and visitors are cordially invited to pay a call when in Town.

CLAN MACFIE SERVICEMEN IN WWI

Bonnie Bush (N74-007) of Sans Souci, NSW, forwarded the following photocopies of Clan Macfie servicemen in the First World War from an old book "Australia's Fighting Sons of the Empire".

Corporal DONALD BEATSON McPHEE.

Corporal Donald Beatson McPhee, is the son of Janet and the late Alexander McPhee, of Clarence-street, Grafton. He is 38 years of age, and received his education at Swan Creek, N.S.W. He enlisted at Lismore on 15th October, 1915, and went into camp at Exhibition Grounds, Brisbane. He embarked at Sydney on 5th June, and proceeded to England, where he was sent to Salisbury Plains on 28th July, 1916. The following December he was sent to France in charge of a party of 19, and was in the Messines section when wounded. Out of 5000 men he was picked as chief observer to the 11th Brigade. He was wounded in 14 places by a shell bursting at his feet, and was taken to a hospital near Dover. During his eight months in Belgium and France he had not missed a day until that time. He was complimented by his General, and mentioned in Divisional Orders for his gallant action in France.



THE
BROTHER
OF
BONNIE'S
FATHER

Private HENRY GAULT PHEE.

Private Henry Gault Phee (872) was born and educated in Scotland, and is a son of Henry G. and Janet Russell Phee, of Rawson-street, Aberdare, N.S.W. On 31st January, 1916, he married Miss Agnes Wilson, a daughter of Mr. James Wilson, of Gallagher's Estate, Maitland-road, Cessnock, and their one child is Lillias Frazer Phee. Private Phee went into Rutherford Camp on 5th February, 1916, and sailed from Sydney on 2nd May following, going into camp at Salisbury Plains on his arrival in England. He remained there for four months, and went to France in November, 1916, with the Machine Gun Section. He acted as stretcher-bearer during the battle of Messines, and was killed by a shell on 19th July, 1917. He was a member of "C" Company, 34th Battalion.



Corporal WILLIAM WALLACE PHEE.

Corporal William Wallace Phee (1207) was born and educated at Stirlingshire, Scotland, and is a son of Henry G. and Janet R. Phee, of Rawson-street, Aberdare, N.S.W. He enlisted and went into camp at Maitland in January, 1916, and sailed for England with the 34th Battalion on 2nd May, 1916. After the usual course of training in England, he crossed to France, being gassed on 6th June, 1917, just before the battle of Messines, and he has never been heard of since. Prior to his enlistment he had been employed at the colliery Bellbird for four years.



Private FINLAY McPHEE.

Private Finlay McPhee (3989), son of Ellen and the late Angus McPhee, of Brushgrove, Clarence River, was born and educated at Coldstream. He enlisted at Ulmarra in August, 1915, and trained at Liverpool and Holdsworth Camps. On 7th January, 1916, he sailed for England, and after taking part in the battle of Pozieres, was wounded on 24th July, 1916. He returned to France five months later, and shortly afterwards was wounded in both legs and right arm. He died on 13th May, 1917.



ANOTHER SANDY MCPHIE

We are indebted to Ron Douglas, Chieftain of the Caledonian Society and Burns Club in Toowoomba for this account of a piper of yesterday named Sandy McPhie. It comes from one Arch Galloway's Reminiscences.

"Now to go back again and tell of some of the other pipers who have left their mark. I have already mentioned Sandy McPhie. He was of short stature and had been a piper in the H.L.I. before the First World War. He worked in the Railway Department and moved from Brisbane to Townsville. I was a very small boy living at Ayr in North Queensland and I can just remember him in the very early 1920's. He used to play at a terrifically fast tempo and practically ran around the platform when playing a March and as for Strathspeys, Reels and Jigs - they were like flashes of lightning!

In those days the winner of the open piping was expected to play for the Highland Dancing events, and I well remember one particular incident involving Sandy McPhie on New Year's Day at Ayr. Sandy, who wore a white pith helmet to ward off the fierce tropical sun (he had a ruddy complexion) was playing for some competitors in the Jig. They were up on the platform which was about three to four feet high and Sandy was on the ground beside the platform. When playing the pipes, Sandy was in a world of his own, and so far as he was concerned, the dancers for whom he was piping may well not have existed; he ignored them completely and merely "played a jig". When playing a jig he seemed to tap his foot violently and his legs seemed to get further and further apart and he, as a consequence, got lower and lower to the ground. With his helmet cocked over his right eye to avoid the bass drone he had his back to the platform and the dancers and his tempo got faster and faster with the result that the dancers could not possibly keep pace with him and gave up the unequal struggle and the (male) judge then started to shout down at Sandy, trying to make himself heard above the sound of the pipes "Sandy, for G's sake man, slow down".

Sandy competed at Ayr on New Year's Day for many years. I personally competed against him on a number of occasions when I was quite young and he was getting on in years. I managed to beat him on New Year's Day, 1930, and old Sandy did not take it too kindly; however, I succeeded in repeating the performance in 1931 and he graciously conceded that age had to give way to youth. He retired ultimately from the Railway Department and returned home to his native Skye and, I believe, judged at Inverness in 1956. Some friends visited Sandy in Skye when on a trip some years ago and found "Old Sandy" in a little old cottage, in front of a peat fire. Sandy said he was born in Skye and he had returned to die there and in this respect his wish was granted in due course."

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MEMBERSHIP SUBSCRIPTIONS

Accounts are attached for 1987 membership subscriptions. Please give them your prompt attention. Many thanks to those who have already paid.

Annual subscriptions are \$5 per member or \$10 per family resident at the one address. Members under 18 years or over 75 years are excused from the payment of fees.

Receipts for subscriptions are returned with the Newsbulletin mailed next after the payment is received. Payment in advance is always acceptable.

MORE ABOUT WHISKY

While we don't carry any special brief for Scotch Whisky either by brand or as a whole, all true Macfies must surely agree it is better than XXXX or even a Bundy Rum - thus the following articles/cuttings may be of interest.

The Bulloch Lade & Co. page was brought back from Glasgow two years ago by President Sandy McPhie. He is adamant that the product from their distillery on Islay measures up to its find geographic position so close to Colonsay.

In Fort William, Sandy couldn't resist buying a bottle of whisky to take home in a "Things Scottish" shop. A big sacrifice it was too as he could well have purchased a larger bottle for less money duty free on the Qantas flight home. As he paid for the purchase the rather bemused salesman said "I can't understand why all you Australian tourists buy this brand of whisky". Sandy laughed and went on his way, his bottle of whisky under his arm. The brand? "SHEEP DIP"!

The "Spirit of Scotland" article is from a leading hotel magazine and was written by Herbert Silverman.

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THE DOWNS STAR

Wednesday, May 6, 1981

Whisky still powers greenhouse

Most of the energy we produce does not go towards heating its intended source, but is dissipated through poor insulation and wasted.

But waste is not inevitable, as shown by a whisky distillery in Scotland, which made headlines four years ago with a clever method of using waste hot water from the distillation process to grow vegetable crops.

This cost-effectiveness campaign has been so successful, that it has now been carried a stage further, with a new development which has more than trebled the original half acre, and which should yield nearly 140 tons of tomatoes this year.

The whisky industry - as befits a Scottish product - is already renowned for its economical use of waste and by-products, but this plan, developed by the long-established Glengarioch distillery at Old Meldrum, in Aberdeenshire, is one of the most spectacular.

So far, installation and other costs have come to about \$500,000; but this has produced steady and rising crops of tomatoes, fruit, flowers, cucumbers, peppers and aubergines - indicating that they are on the right track.

Says horticulturist Jim McColl: "The whole thing started off as a joke, when we were discussing fuel bills one day. So-

meone remarked that heating was becoming so dear that we should grow tomatoes with the surplus.

"However, the project has been so successful that it has forced us to take a fresh look at the economics of the distillery.

"We have, for instance, been finding out more and more about how we can make savings in the distillation process itself, by recycling heat which would otherwise just be lost into the atmosphere. The installation of a new waste heat boiler, to tap the heat going up the

chimney, and our latest development, introduced in January, are perfect cases in point."

With the start of this latest phase, the "growing area" at Glengarioch now consists of the original half-acre under plastic, and one and a quarter under glass, which is expected to increase last year's 50 tons of tomatoes to something in the region of 140 tons!

Jim McColl said: "With the latest development, the hot water from the distillation process gets pumped through 20 heater tanks, rather like car radiators, which are set out in our new glasshouse, and which then flows back to the cooling tower.

"The treble bonus is that not only are we already saving many thousands of pounds worth of butane gas over a 12-month period with the waste boiler idea, but we now have an extra acre of plants and water - which is more instantly

reusable for whisky making when we finish with it, because it is cool enough to start the cycle over again.

"The result has been a gradual build-up, with a few interesting experiments along the way. In 1979, for example, we grew a very interesting crop of cucumbers and some pot plants, while last year we grew aubergines and peppers.

"The stable crop, though, remains the tomato, of which we harvested 35 tons in 1979, 50 tons last year and hope to reap three times that amount in 1981.

"That said, though, we shall still be trying some diversification on the pot plant side, to see how that goes.

"In fact, what we have done is establish some sort of crop rotation, to use the greenhouse facilities all the year round; nothing more than you would expect from such a cost-conscious industry.

"I guess you could call the operation a real case of double Scotch!"

The lesson, of course, will not be lost on other distilleries - and, indeed, any factory where there is the remotest chance of avoiding energy loss - which has become one of the most expensive parts of manufacturing today.

Bulloch Lade & Co., Ltd. Scotch Whisky Distillers

BULLOCH LADE & CO. was established in 1856 by the merger of Bulloch & Co. with Lade & Co. These were two family-run Distillers who believed that the marriage of their respective Distilling skills would lead to a more prosperous future. Their optimism was soon justified.

At the time of the merger, the Company owned two Distilleries, Loch Katrine and Lossit, but such was the success of Bulloch Lade that in 1857, they acquired Caol Isla Distillery on the Isle of Islay, Argyllshire, off the west coast of Scotland. "Caol Isla" means "The Sound of Islay" and is the Gaelic name for the Strait that separates Islay from the Isle of Jura.

The attraction of the remote and beautiful site must have been the abundance of suitable water, from a fall that could be harnessed to provide power. The water comes from Loch Nam Ban (Torrabolls Loch), "Over which" (Alfred Barnard wrote in his most lyrical vein) "ever and anon the fragrant breeze from the Myrtle and blooming Heather is wafted". The loch is located about three quarters of a mile from the Distillery.

According to Barnard in his book "The Whisky Distilleries of the United Kingdom", Caol Isla was "much extended and improved" by Bulloch Lade in 1879. It stood "on the very verge of the sea . . . in a deep recess of the mountain . . . Bulloch Lade & Co. have built a fine pier at which vessels can load and unload at any state of the tide . . . the Distillery is arranged in the most modern style and possesses all the newest appliances".

As business continued to flourish, the company opened offices in Glasgow and London.

"Industries of Glasgow" a book published in 1888 states that Bulloch Lade & Co. enjoyed "a very great volume of trade . . . and takes first position in the leading Export markets". Unfortunately, details of the Company's success are not available for that period and up to around 1945, as a fire during the last war destroyed many records. However, we do know that today Bulloch Lade & Co. Ltd. is known world-wide.

We also know that "Caol Isla" Pure Malt Whisky is still a greatly valued constituent of many of the Whisky Blends of Scotland and is, of course, an essential ingredient of Bulloch Lade's own Brands "BL Gold Label" and "Old Rarity".

"BL GOLD LABEL" is distributed throughout Canada, The United States of America (where it is among the leading Brands), Central and South America, Europe, the Far East, Australia and New Zealand.

"OLD RARITY" a quality Deluxe Blend, is presented in two containers which are unique to the Brand. The first is a distinctive rectangular shaped glass bottle, the second a prestigious Stoneware Jar. Every bottle and every Jar is supplied in its own individual carton. The combination of quality and presentation which is "Old Rarity" has made it a firm favourite everywhere.



A Mississippi Senator was asked what he thought about whisky.

This was his reply: —

"If you mean the devil's brew, the poison scourge, the monster that defies innocence, that takes the bread from children's mouths; if you mean the evil drink that topples man from the pinnacles of righteousness and gracious living into the bottomless pit of degradation and despair, shame and helplessness and hopelessness, then certainly I am against it.

"But if you mean the oil of conversation, the philosophic wine, the stuff that is consumed when good fellows get together, that puts a song in their hearts and laughter on their lips and the warm glow of contentment in their eyes; if you mean the stimulating drink that puts the spring in an old gentleman's step on a frosty morning; if you mean that drink, the sale of which pours into our treasures untold millions of dollars which are used to provide care for our little children, our blind, our deaf, our dumb, our pitiful aged and infirm, to build highways, hospitals and schools, then I certainly am in favour of it.

"That is my stand. I will not retreat from it. I will not compromise."

And of course politics is bound to intrude somewhere along the line.....

SINGLING OUT THE SPIRIT OF SCOTLAND

The origins of whisky-making are buried in the Celtic mists of the sixth century. According to tradition, monks learned the art from Irish missionaries who had been in the Middle East engaged in spreading Christianity to the infidels. Later on, the enterprising monks managed to cross the 60-mile stretch of sea between Antrim and the Scottish coast, taking their newly acquired skills to Islay, the Mull of Kintyre and, finally, Dufftown in the Highlands. It was to be the Scots, however, who capitalised on this churchly munificence by ultimately creating a world-wide spiritous status symbol.

In the heady world of classic whiskies, single malts have become synonymous with gracious living and sophisticated entertaining. Compared to the blends, the single malts are light but rich in flavour with a distinctive "peaty" taste. Even the names are sheer poetry — Tamdhu, Laphroaig, Bruichladdich, The Glenlivet, Glenfiddich, Glenmorangie and Glendromach from the Highlands; Bunnahabhain from the bare island of Islay at the edge of the Hebrides, and Auchentoshan and Inverleven from the Lowlands.

The handsome protecting canisters carry descriptions of the treasures within that verge on the lyrical. For example, consider this prose: "Tamdhu Burn — a gentle stream that trickles and bubbles its way through richly wooded valley slopes to meet the foam-flecked torrents of the Spey River. Sometimes hidden by trees, glinting sharply as it bumbles over small waterfalls and dashes across rocks to the calm of secluded tree-lined glades." Or listen to the poet who writes about Highland Park, a single malt from the Islands of Orkney, the northernmost part of Scotland: "Remote, windswept, split from the mainland by the treacherous seas of Pentland Firth — a formidable guardian of the unique water used for the product."

Sometimes the malts recall Scotland's glorious history. The 12-year-old Glen Moray, encased in a stunning illuminated metal casing, celebrates Scotland's brave Highland regiments with scenes from its heroic past. It is considered a best-seller in London's Fortnum and Mason's celebrated spirits department as much for its packaging as for its contents.

Auchentoshan "has the delicacy of flavour so appreciated by the connoisseur for the 10 long years it lies maturing in fine oak casks before being gently bottled — and is a masterpiece of the distiller's art." Then there is the song of The Glenlivet: "a combination of finest malted barley, wonderfully soft water and pure Highland air." Whereas Glenmorangie (Gaelic for The Glen of Tranquility) extols its contribution to man's well-being as "the best malted barley, the clear water flowing from its historic Tarlogie Springs, the peat cut from nearby hills and the heavenly Ross-shire air in which every drop matures for at least 10 years."

The Balvenie, with an escutcheon of rampant lion and single rose, contents itself by terming the elixir as "probably the finest Highland malt whisky, distilled and matured in sherrywood in the shadow of the ruins of Balvenie Castle."

Ivan Charles Straker, graduate of Sandhurst and an officer of the 11th Hussars, is an enthusiast of what he describes as the connoisseur's scotch. Which is not surprising as he is chairman of Seagram Distillers which

markets The Glenlivet in Britain. "There is a distinct pattern of scotch drinkers trading up as they become more affluent," he says. "Until recent years, they had no place to go beyond the 12-year-old premium blends. Now, we've given them a new unblended product that takes them along further." He added, beaming: "By and large, millionaires are recession proof."

The Glenlivet is produced at the first distillery to be licensed in the Scottish Highlands (1824) and was so successful from the outset that rival distilleries began calling their spirits "Glenlivet whisky" — giving rise to the quip that "Glenlivet is the longest glen in Scotland." The courts settled that issue in 1880, permitting other firms in the region to use the name Glenlivet, on the condition that it was hyphenated with the name of the producing distillery.

The original Glenlivet was lauded in literature and verse. In Sir Walter Scott's *St. Roman's Well*, the Captain says: "By Cot, it is the only liquor fit for a gentleman to drink in the morning, if he can have the good fortune to come by it, you see." Says another protagonist, the Doctor: "It is worth all the wines of France for flavour and more cordial to the system besides."

The distinction between scotch and Irish whiskey derives from different brewing techniques, water quality, types of still and blending. Basically, true scotch is considered to be a single malt produced in a copper still using malted barley from the same region, dried by extended smoking over a peat fire, then double distilled. The Irish variety is dried for a shorter period of time in closed, coal-fired kilns so that no smoke reaches the blended malted and unmalted barley. It is then triple distilled in copper stills. The result is a whiskey which lacks the smoky taste characteristic of its Scottish counterpart.

An exception is an aged single-malt whiskey produced by Old Bushmills, the only distillery in Northern Ireland to export its product worldwide. Bushmills was first granted a licence to distill by James I in 1608 and claims to be the oldest licensed distillery in the world.

To understand the appeal of single-malt whisky, it is helpful to review its history. Attempts to avoid taxes and the English excise men who came to collect them after the Act of Union (1707), caused the Northern Highlanders to seek sanctuary in mountains, heather, bracken, lochs and streams. From those days come some of the most stirring stories of Scottish resistance against foreign curbs on whisky-making.

Today, one can still wander the 62-mile "whisky trail" through the great hill farms, the quiet valleys and along the rivers Lossie, Spey and Deveron flowing to the sea from the mountains of the Cairngorm and the Mondhliath, or trace the smugglers' routes along the "ladder" hills to Perth and Dundee. Illicit whisky was once transported south in pigs' bladders and tin panniers hidden in the voluminous dresses of the womenfolk. Stills existed in such unlikely places as the land-locked caves on the West Coast and under the Free Town Church in Edinburgh's High Street. Even the clock tower, which still stands at the centre of Dufftown, housed a thriving illegal distillery at one time.

In Morayshire, the heart of the Highlands, the Victorian Knockando railway station has been converted by the Tamdhu Distillery into a showplace for visitors. Here, maltster Billy Morgan introduces the uninitiated to the

“Donald Johnston, a licensed distiller in 1823, died in a most fitting manner — by falling into his own burnt-ale vat.”

“Illicit whisky was once transported south in pigs’ bladders and hidden in the voluminous dresses of the womenfolk.”

art of whisky-making and local lore. “It’s our water and peating that make the difference and our careful selection of the finest barley. We buy 16,000 tons a year through a network of grain merchants located in the prime barley-growing areas of the country.” Morgan talks with equal knowledge about the Glenlivet area. One assumes that he would regard with disfavour the visitor who misses the chance to wander the woods and fields where grouse, deer and partridge abound amid stands of beech, pine and spruce.

In the same part of the Central Highlands stands Glenfiddich Distillery, operated by Charles Gordon, the fifth generation of the founding father, William Grant. Years ago, dating to the time when whisky replaced claret as the national drink for all classes from noble to crofter, Grant set up his pot still along the Fiddich River in the Glen of the Valley of the Deer. Drawing on the waters of the hidden Robbie Dubh Spring and following the ancient Greek theory that alcohol boils at a higher temperature than water, the distillery began producing its very special brew. Nearby is the Balvenie Distillery, built in the late 19th century next to its sister, Glenfiddich, and in the shadow of the 13th-century castle of Balvenie. It retains one of the few hand-turned malting floors on the Speyside and draws water from the same spring as Glenfiddich.

Off the “whisky trail” proper are two of the most elaborate reception centres in the area — the distilleries at the Glenlivet and Glendronach. At The Glenlivet, the resident historians have created a magnificent reproduction of a tavern setting inspired by Landseer’s famous painting of an illicit still. There is a similar exhibition at Glendronach, with old farm implements and a handsomely restored coach sledge which was used to bring directors to board meetings. Here, the management is so concerned about the authenticity of the environment that it breeds pheasants to replenish the stocks of the neighbouring woods.

Glenmorangie, on the Firth of Dornoch, is considered by many to be the ultimate in the state of the whisky art. Opened in 1843, its history can be traced back to the 1700s, when there was a well-known distillery on the same site, a companion enterprise to local farming. The name, similar to those of other neighbourhood distilleries, is derived from a Highland location, in this case a

very charming beauty spot known as the Morangie Burn.

Other distilleries take a little more effort to find but are equally colourful. Laphroaig on Islay, halfway to Ireland, can be reached, winds and gales permitting, on a bucketing little aircraft from Glasgow. The tall white distillery buildings stand almost on the beach. On rough days — and most days are rough — the spray mists the tiny, prim windows. There is always a tang of the sea in the air spiked with the peat smoke from the kiln. A distillery has existed here ever since Wellington beat Napoleon. As in all of Scotland, distilling was an offshoot of farming. Crofters put their spare barley to good use and made whisky for their own enjoyment. Donald Johnston leased the land from the Campbells and was registered as a licensed distiller in 1823. He had built a prospering business by 1847 and died in a most fitting manner — falling into his own burnt-ale vat.

Lowland single malts were highly popular in 19th-century England. Their domination ended when malts from the Lowlands and Highlands were mixed with other grains, making what is termed blended whisky. Lighter, cheaper and easier to produce, they swept the market, the result of innovations in distilling techniques and the invention of the patent or Coffey still. This product of the industrial revolution altered the industry by combining malted and unmalted barley, together with maize, in a continuous process. Thus, the whisky blender came into his own.

The Lowlanders, however, have not forgotten their craft. Auchentoshan of Dalmeir, for example, is produced with a triple distillation process for which three separate stills are used to enhance the flavour. It claims several distinctions among its class, including the lightness of the peating. Although a Lowland malt, it draws its water from the Kilpatrick Hills which lie high in the area of the Highland malts. For purists, the Lowlands and the Highlands are separated by an invisible line drawn from Dundee in the east to Greenock, hard by Loch Lomond to the west.

Whether from Highlands or Lowlands, the aura which surrounds the tradition of whisky making is as romantic as the country and the people with whose history it is inextricably bound. And it is the Scots who have perhaps given their progeny its most evocative name — uisge beatha, water of life.

THE REVEREND GEORGE MACFIE
MINISTER AT PORTLAND HEAD & PITT TOWN NSW.

In our Newsbulletin No 16 (Nov 77) we gave a fairly comprehensive account of the Rev. Geo Macfie's time at Ebenezer Church on the Hawkesbury River, west of Sydney. He was called there in 1842 aged 53 and stayed for 25 years, rendering great service to his parishioners.

Now Goodwin Macfie Poole (Q86-565) of Brisbane, a descendant of the Rev. Geo., has provided the following further information about his ancestor's family. Goodwin would like to contact other descendants of the Rev. Macfie for a family reunion to mark the 150th Anniversary of the Reverend's arrival in Australia aboard the Portland on 3rd December 1837.

Goodwin's address is 46 McIntyre St., Woolloowin Q. 4030. Telephone 07 857-1768. He writes -

"My connection with "Macfie" is that my paternal grandfather's mother was Mary Sinclair Macfie, the 2nd child and 2nd daughter of the Rev. George Macfie and Eliza Hutcheson. It is, I admit, a bit remote. My father's christian names are "George Macfie" and those same names are my 2nd and 3rd. My son is "William Alexander Macfie".

For the records of the Macfies in Australia, I can give you this information regarding the Rev. George Macfie:

BORN: The Barony, Glasgow, 3/10/1789. Son of Alexander Macfie and Mary Sinclair (eldest child).

UNIVERSITY OF GLASGOW: "Matriculated" but in view of the age, I guess this to be graduated, 1808. Taught for some years - don't know what or where or to whom.

1ST PRESBYTERY: Brechin - licensed 1828. Assistant at Yetholive for short time. Ordained in the Presbytery of Northumberland 2/7/1828 and was minister to the Church at Birdhop Craig - where he was the 9th minister, and first of the New Kirk. Remained there until 11/6/1837.

MARRIAGE: April 1833 to Eliza, youngest daughter of John Hutcheson and Susannah, of Fulliar, Renfew. (He was then 44 y.o. and she 29). Eliza Macfie died 22/6/1899 at Linden (near Woodford) aged 95.

CAME TO N.S.W.: As one of a party of 8 ministers and 4 probationers through the influence of Dr. Dunmore Lang. Arrived in Sydney per ship "Portland" 3/12/1837. (Aged 48). Went to Penrith for about 6 months. Then to Moronga, Bergalia, (down near Nowra) in 1838 - taking in Bega and all surrounding districts. There was no church building and he travelled from station to station, preaching, marrying, baptising and holding commemorative services for the dead.

In 1842 (aged 53) he was called to Portland Head and Pitt Town where he was inducted to Ebenezer Church - but still continuing to visit Bergalia annually (riding from Pitt Town on a packhorse) as there was no other minister. He kept this up at least until 1859 (age 70) and possibly later. He retired from Ebenezer in 1867 (after the big flood) leaving his successor, The Rev. David Moore, in charge of the Parish.

CHILDREN:

Susannah Smith - born Birdhop Craig 26/3/1834; Married 6/8/1859, to

George Fredrich Macdonald of Glenmore, Rothbury, NSW. (Some of their descendants included John Macdonald near Gladstone). Died Glenmore 20/2/1930(85y.11m.)

Mary Sinclair - born Birdhop Craig 15/4/1837 - married /6/1867 at Pitt Town, W.T. Poole. Died, Sydney 13/10/1903.

Magdalene Allen - born 21/8/1839 at Bergalia. Died Sydney 19/4/1920 (80 y).

Catherine - born 21/4/1841 at Bergalia. Died Sydney 14/7/1915 (74 y).

George Alexander - born Pitt Town 20/5/1843. Died Sydney 9/3/1886.

John Hutcheson - born Pitt Town 21/3/1847. Married 4/4/1877, Emma, eldest daughter of John McCulloch of Deniliquin. Died 23/11/1918. (Emma died 1925).

DIED: "Kegworth", Petersham 17/12/1869 aged 80. Buried - Balmain Cemetery. There is a Memorial to him, Eliza Hutcheson (his wife) and to Alexander Macfie at Ebenezer. I am not sure who this "Alexander" is - either a son who died in infancy and is not recorded elsewhere, or "George Alexander" a son who died at about 43.

I have a photo of The Rev. George. From family description he was of middle height and of wiry build. He had dark blue eyes - his wife's were grey - and very fair skin. His hair was, I think I was told, reddish brown. I have a few of his books - Milton and some sermons."

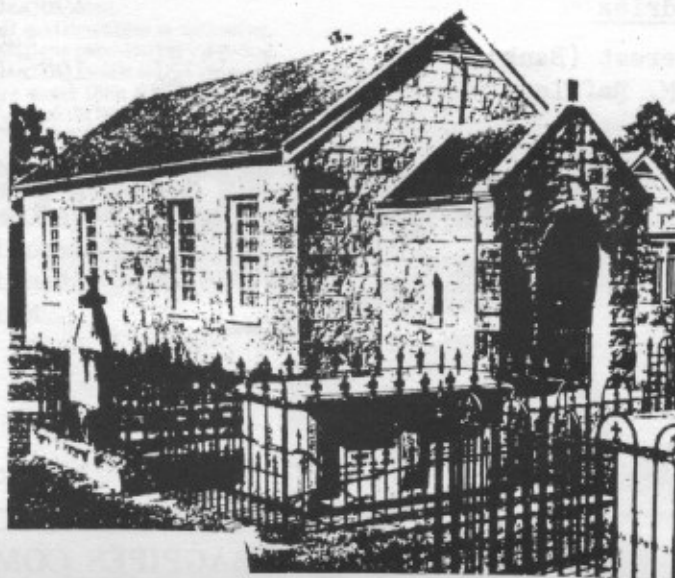
★ SITUATED on a bend of the Hawkesbury River near Windsor, NSW, is the little Presbyterian church of Ebenezer. Its parishioners claim that it is probably the oldest church in Australia.

In 1802, a small group of settlers from Scotland arrived in the sailing ship *Coramandel* and selected sites along the banks of the Hawkesbury for their new homes. Their task of building cottages and carving a living from the wilderness was formidable enough, but somehow they found time to erect a stone church. It was completed in 1809 at a cost, in terms of present day currency, of \$800.

From time to time, the peace of the tiny Scottish community was shattered by unfriendly natives, raiding bushrangers and devastating floods. When the "big Flood" came in 1867 it swept away the wedding breakfast that had been arranged for the minister's daughter in the manse. On that occasion, the bride and groom climbed an attic window and embarked on their honeymoon by boat.

In those early days funeral processions sailed along the Hawkesbury with the leading boat, manned by rowers using muffled oars, towing the boat containing the coffin and the mourning craft following.

Today, Ebenezer Church is substantially the same as it was last century.



The way it was..

The wedding referred to above at the time of the 1867 flood, would be that of Mary Sinclair Macfie and W.T. Poole (Goodwin's ancestors).

THE MACFIE CLAN SOCIETY OF AUSTRALIA

GENERAL ACCOUNT FINANCIAL STATEMENT AS AT 31.12.86

<u>RECEIPTS</u>		
<u>Subscriptions</u>		
1985	88.00	
1986	1075.00	
1987	125.00	
1988	15.00	
1989	<u>5.00</u>	1,308.00
<u>Donations</u>		
- General funds	9.13	
- Trust fund	50.00	
- Capital fund	92.00	
- Standing Stone	<u>20.00</u>	171.13
<u>Sales</u>		
- Badges	4.00	
- Histories	<u>10.00</u>	14.00
<u>Sundries</u>		
Interest (Bank)	74.01	
6G.M. Raffle	<u>19.00</u>	
		1,586.14
Balance b/f 1 Jan 1986	<u>2,159.34</u>	
		<u>\$3,745.48</u>

<u>EXPENDITURE</u>		
<u>General Expenses</u>		
Postage	41.04	
Telephone	12.75	
Printing & Stationery	14.03	
Printing (6GM)	99.00	
Federal Tax on Debits	1.25	
Advertising (6GM)	20.00	
Stamp Duty	<u>3.60</u>	191.67
<u>Newsbulletins</u>		
- Printing	411.00	
- Postage	183.84	
- Stationery	<u>25.05</u>	619.89
<u>Transfers to Trust A/c</u>		
Donations 1983/85	60.00	
General A/c Interest	78.68	
1985 Clan Capital		
Fund Donations	220.00	
1986 Clan Per Capita		
Levy	<u>275.80</u>	634.48
<u>Sundries</u>		
SAHC Membership	20.00	
Deposit 1987-7B.G.M.	300.00	
Standing Stone 1986		
Maintenance	25.00	
Aust. Highlander Sub	<u>6.00</u>	351.00
		1,797.04
		<u>1,948.44</u>
		<u>\$3,745.48</u>

WHERE DID BAGPIPES COME FROM?

Not Scotland, as is sometimes supposed. There is every reason to believe that the origin of this distinctive musical instrument must be sought in antiquity, since its existence has been traced to ancient Persia; it is believed the ancient Egyptians, Chaldeans, and Greeks also knew about an instrument identical with, or very similar to, the modern bagpipes. In the foundations of a Roman praetorian camp discovered at Richborough in Kent, England, was a small bronze figure of a soldier playing the *tibia*

utricularis, or pipe of many parts, while coins of Nero's reign have been found to bear a similar device.

It should perhaps be mentioned that the word *pibroch*, often used wrongly with regard to the Scottish bagpipe, is not the name of an instrument in itself, but the name of a set of musical variations written for the instrument, and comes from the Gaelic *piobaireachd*, the art of piping.

Beau Peep



HOW SCOTTISH AND ENGLISH HERALDIC LAWS DIFFER

Q.: Can you tell me some of the differences between English and Scots heraldry law? You mentioned it briefly in an article some years ago and I'd like to know more. Also what are sasines?

A.: Heraldic law in Scotland differs from English heraldic law. By an act of the Scottish Parliament of 1672, authority was vested in the Lord Lyon King of Arms to regulate the bearing of arms in Scotland. He can, by virtue of this Act, institute proceedings against people who refuse to obey his orders, and the result can be a fine or imprisonment. His power extends to defacing arms which are unlawfully borne, on such things as monuments, windows etc., and he can order their removal.

The position is different in England where the College of Arms is virtually powerless to control the unlawful use of arms. Formerly arms came under the jurisdiction of the Court of Chivalry which was presided over by the Earl Marshal.

This court last sat in 1955 in a case called *Manchester City Corporation v. Manchester Palace of Varieties Ltd.* Before that, it sat in 1720.

In giving judgement in the *Manchester* case, Lord Goddard, the Earl Marshal's Surrogate virtually gave it the kiss of death when he expressed the view that the court should not sit again unless it was put on a statutory basis defining its jurisdiction and the sanctions it could impose. No move has since been made to do so.

The net result is that there is a fairly extensive and unlawful assumption of arms in England and no one can prevent it.

The Lyon office consists of three heralds, Marchmont, Rothsay and Albany and three pursuivants, Falkland, Unicorn and Carrick, all of whom work under the Lord Lyon.

The office of Lord Lyon is an ancient one, the earliest mention of it being in 1318 when a holder of that office was knighted by the King of Scotland on his inauguration to the position. The title was officially recognised by the Scottish Parliament in 1663.

The Act of 1672, to which I have referred, required users of arms to record their arms within a specified period, but as the Act was not completely carried out, the practice in Scotland has always been to matriculate or register arms which can be shown to have been used by a male ancestor of the petitioner before 1672.

By Scottish heraldic law, every junior member of a family has to matriculate the family arms, that is, record them in the Lyon Register. Only persons who have matriculated arms, and their eldest son, can bear undifferenced arms. The younger son of the head of the family has to apply to the Lord Lyon for matriculation and have his father's arms differenced. If he does not, he has no right to use the arms.

The system of matriculation is extensive, and as the generations pass, the differencing of arms continues. The result is that Scottish heraldry is more exact than English, where the matriculation and differencing of arms is

almost non-existent. Their use of different marks was never compulsory, even in the halcyon days of English armory, when they were assumed or discarded at will.

The Sasines Registers is a register held at the Scottish Record Office and records the transfer of ownership of land. These documents are similar to memorials filed

with the various Registrars General in Australia.

The registers are often invaluable for the genealogist because it is possible to trace the owner of a parcel of land even if it were only a small cottage, from the early 17th century. The difficulty is that large portions of it are not indexed.

The registers are in three parts; the old

General Register of Sasines, covering the period 1617 to 1868 and containing 3779 volumes; the Particular Register of Sasines which covers the various countries and runs parallel with the old general register, and the new general register, from 1868.

By 1928 this modern register had reached 36,000 volumes and was increasing at the rate of about 500 volumes a year.

World award for Jaycee

NUNAWADING Jaycee, Mr Peter McPhee, who is the Australian national Jaycee president, returned from the movement's world congress in Japan with a special world Jaycee award.

Mr McPhee, 39, was awarded a world certificate of merit for his service and his work as Australian president.

The award made him runner-up to Scotland's national Jaycee president, Mr Ken Moore, who received the "Outstanding National Jaycee President of the World" award.

The congress was held at Nagoya, Japan, and Peter headed an Australian delegation of 75 — the largest to attend a world congress.

"I was greatly honored to receive this award," he said.

"It is recognition, not of me, but of the efforts of all members of the 1986 National Board."

As national president, Peter travelled to every state and represented Australia at the area conference in Pusan, Korea, and in Japan.

At the congress, Sydney was given the right to host the 1988 World Congress.

This was particularly pleasing to Peter as he is also a vice-president of the Australia Day Council of Victoria.

In 1987, Peter is Australia's representative on the Asian Pacific Development Council where he is responsible for the development of Jaycees in Papua New Guinea and Pacific (Guam).



NUNAWADING Jaycee, Peter McPhee.

(V77-373)

NUNAWADING GAZETTE.

Wednesday, December 3, 1986

GENERAL NOTES

- * Overseas travellers last year included John McPhee (V76-206) of Hawthorn, Vic. to Scotland and Miss Joan McPhee (V76-221) of Hampton, Vic. to Japan.
- * Clan Macfie member Rick McPhee is one of the reporters with the popular Channel O programme Good Morning Australia.
- * Doug McPhee (V77-318) of Mordialloc, Vic., responded to Janet Silk's letter re her uncle Pte Allan McPhee on page 5 of our last Newsbulletin. Allan was a brother of Doug's father. There were four brothers in all who went to the Great War - Doug's father (Reginald), Angus, Clifton and Allan. Their names are on the Honour Roll in the Town Hall at Northcote, V.
- * Charles Macphee (V74-010) of Ferntree Gully, Vic., has corrected an error in the article on Glenfinnan in Newsbulletin No. 45. There it was suggested that a Macfie was one of two pipers to pipe Bonnie Prince Charlie ashore when he landed at Glenfinnan on 19th August, 1745. Not so. A Macfie and a Macmaster helped to raise the Prince's Standard which was described as being of red silk, possibly edged with blue and with a white centre, on that historic day.
- * The White Heather Shop has moved to KNOCKCROW CASTLE on the Pacific Highway 18 km. north of Ballina or 7 km south of Bangalow on the New South Wales north coast. They stock a full range of things Scottish and handle mail and telephone orders. Contact Graham or Heather Adams on 066 87-8432 or call in when driving nearby.
- * The Red Hackle. A plume of scarlet feathers was awarded exclusively to the 42nd Regiment (Black Watch) by King George III on 4th June, 1795 for gallantry and distinguished conduct. It has since gained world recognition as a symbol of Scottish perseverance and honour. By gracious permission through its affiliation with Black Watch, 17 Royal N.S.W. Regiment has been granted favour for the Scottish complement of that unit to wear this coveted symbol. The hackle is worn on the headdress on the left side.
- * Mount Gambier Caledonian Society is holding a Clan Gathering on Easter Saturday, 18th April 1987 at the West Gambier Football Club. It is being run in conjunction with the Cameronian Ladies Pipe Band which is organising the S.A. Pipe Band Championships. Further information is available from Mrs. Margaret Jordan, P.O. Box 265, Mt. Gambier. S.A. 5290.
- * Thanks to Doug McPhee (V77-318) of Mordialloc, Vic., for this gem -

