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# THE DOWNUNDER

News bulletin of the  
Macfie Clan Society of Australia

Issue 107  
July 2007

## President's Report



It has often been stated we live in the information age. To that I think you could also add, and the communication age. Just how important communication is to an organisation like ours cannot be overstated.

At the end of last year, all our members over 75 received a subscription renewal. Apart from receiving *The Downunder* this was the first time many of those formally entitled to free membership had received any communication from our Society. Those renewal notices brought an overwhelmingly positive response, not only in terms of subscriptions, but expressions of good will from those concerned. In addition, the Society was brought up to date on the circumstances of several of our most loyal members and their families.

Although it is unfortunate to learn of the passing of a few long standing members, a number of their descendants or relatives joined the Society. One of those new members (who will remain nameless)

made a generous donation of \$300.00 to the Society and to boot, signed up another new member.

There is no doubt as an organisation we are fortunate to have so many good members.

On the topic of subscriptions, there are still a significant number of members who have not paid their membership dues for this year. If this is something you have forgotten or put off, a reminder to please renew your support for our Society.

In the not too distant future, the executive will be looking at the possibility of incorporating the Society as a legal entity. This was perhaps not necessary in years gone by, but is now essential for most community organisations that hold functions, sell products or in some way interact with the public. Not being an incorporated body in some ways now restricts the Society and its progress. I would like to appeal to any members who have legal expertise or knowledge of public liability insurance, and would like to assist the executive in this regard, to contact me.

Many of our members will be sad to hear that former Society Vice President of Victoria, Maggie Mulherin, is unwell. Maggie has been a tremendous stalwart of the Society since 1974 and over the years has contributed enormously to the success of our organisation. Maggie's daughter Pam is doing a wonderful job looking after her mother, and to Maggie and family, our thoughts and prayers are with you.

Being so far from the populous eastern states that supply a majority of the material appearing in *The Downunder* means Western Australia rarely gets a mention. Having no executive representative in that state for many years is one of the main reasons for that shortcoming. I am delighted to pass on to members that Jillian King has taken on the role of State Vice President for Western Australia. Jillian is a wonderful genealogist and over the years has supplied historian Trevor Phee with a great deal of information.

Ian McPhee

# GENERAL NEWS

## New members

A warm welcome to the following 9 new members

Lachlan Rewell	(V07-1046)	Rosanna Vic
Kenneth McGuffie	(Q07-1047)	Wights Mt QLD
Hadyn McPhie	(V07-1048)	Mirboo North Vic
Andrew Pardoe	(N07-1049)	Wollongong NSW
Charles Cameron	(N07-1050)	Leeton NSW
Colin McPhee	(N07-1051)	Leeton NSW
Scott McPhee	(N07-1052)	Moree NSW
Anne Watson	(Q07-1053)	Camp Hill QLD
Catriona McPhee	(Q07-1054)	Meadow Brook QLD

## Lost touch

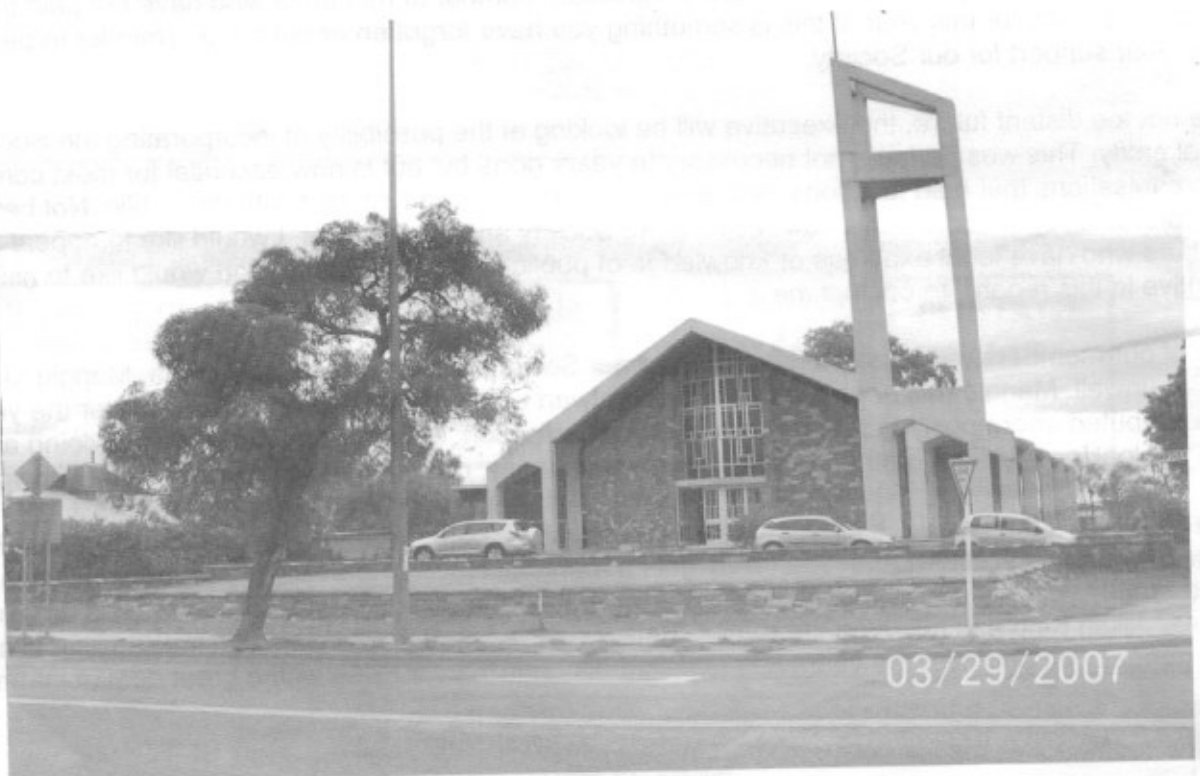
If you know how to contact any of the following members who have moved from their address listed below, kindly advise our president Ian McPhee:

Tanya Burston	28 R/way Pde Bkham Hills NSW
Heather Cork	PO Box 127 Barraba NSW
Eve Mason	2/4-6 Gladstone Pde Lindfield NSW
Bryan McPhee	34 Newcastle St Cardiff NSW
Neil McPhee	23 The Circle Jannali NSW
Gwen McPhie	2A Stornoway Rd Camberwell Vic
Ross McPhie	3 Grandview Road Box Hill Vic
Jocelyn McPhee	10 Wade Close Duncraig WA
Beth Sainsbury	Unit 3 Hamilton Court Gosnells WA

## Donations

Many thanks to the following 18 members for your generous donations made to the Society & the Clan. Those donations, received between the beginning of March and the end of June, are an essential part of our funding and greatly appreciated.

T. W. & R. P McVie	Gordon ACT
Beverley Badcock	Granville NSW
Charles A Cameron	Leeton NSW
Vittorio Z Cox	Theresa Park NSW
Betty Hastings	Bella Vista NSW
Alan R McPhee	Kurrajong Hts NSW
Donald McPhee	Bega NSW
Andrew J McPhee	Baulkham Hills NSW
Michael McPhee	Vaucluse NSW
Zillah & R Scott	Yamba NSW
M & G Smith	Bateman's Bay NSW
Gwen Duff	Tewantin QLD
Donald A Knowles	Yeppoon QLD
Lorraine McPhee	Toowoomba QLD
Jean Rushbrooke	Eagle Hts QLD
P&J McPhee	Shepparton VIC
Rev M McPhee	Mid Park VIC
John W McPhee	Hawthorn East VIC



The Catholic Church in Alice Springs designed by Kevin McPhee

## MEMBERS IN PROFILE

**Tasmanian member:** **Marlena Turner** (T97-925)

**Migrant Ancestors:** John McPhee & wife Agnes Smith  
**Occupation:** Farmer  
**Home in Scotland:** Ayr  
**Emigrant Ship:** Departed Liverpool on the *David McIvor*  
**Arrived Australia:** Geelong VIC 1857  
**Pioneer ancestors:** John and Agnes Dore



**Member's story in brief:** Marlena was born in Stanley, far north west Tasmania and went to school in Yolla and secondary school in Hobart. She left Tasmania aged 18 and went to Sydney to do nursing training.

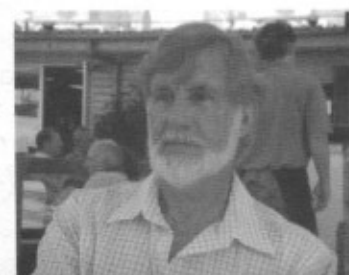
Marlena married in Sydney in 1960 and her first daughter was born at the Crown St Women's Hospital. Marlena's husband was a hand compositor (now a redundant trade) and the family moved to Moree in NSW where he was offered a very good job with The North West Champion. Child number two was born in Moree. Three years later her husband took a position with the Melbourne Age. The younger son was born in Melbourne and Marlena thought it time to stop moving, having children or both.

After Marlena's husband died she moved to Sydney and took up taxi driving for nine years. A bad car accident changed her circumstances and Marlena moved to Queensland and after ten years she moved back to Tasmania. Marlena has been working on her family history for almost 19 years and is now the family historian. Her parents divorced when she was young and she knew nothing of her mother's family. Marlena's great-grandmother, Erith Marion McPhee, was born in Erith SA. From Erith SA there were connections back to Ayr Scotland where Marion's father, John McPhee, came from.

Marlene now lives with her little toy poodle and loves to do watercolour painting, gardening and photography, and of course genealogy.

**Queensland member:** **Kevin Andrew McPhee** (R77-261)

**Migrant Ancestors:** Donald McPhee & Jessie Cameron  
**Occupation:** Farm Labourer in Scotland, Farmer in Aus.  
**Home in Scotland:** Lanark  
**Emigrant Ship:** Departed Liverpool on the *Admiral Boxer*.  
**Arrived Australia:** Goolwa SA. August 1855.  
**Pioneer Ancestors:** Donald McPhee 2<sup>nd</sup> & wife Anora Skipworth



**Member's story in brief :** Born in Werrimull 18/4/1932 and moved to Mildura in 1936. Kevin was educated in Mildura and then studied architecture at Ballarat School of Mines and RMIT. Worked in Adelaide for 12 years where he married Heather Slape and built his first house. Co-workers in Adelaide wouldn't accept that a Scot could have an Irish name like Kevin so from about 1955 he has been named Andrew. Designed a number of modern buildings in Adelaide including energy efficient houses. Moved with his wife and three boys to Alice Springs in July 1966 where he designed the Catholic church in 1967 (see photo opposite) and most of the major buildings during that time.

With the four sons off pursuing their own interests Andrew and his wife moved to Palm Cove, near Cairns, in 1985. Worked on Christopher Skase's Mirage projects in Port Douglas until 1988 and then freelanced as a sole practitioner until his retirement in 2003. Heather died in January 2000 after an 8 year battle against cancer. Andrew was a member of Rotary from 1967 until 2003 and is now an honorary member.

While studying at the Ballarat School of Mines he was taken in and nurtured by Aunt Pearl and Uncle Allen McPhee. He was greatly influenced in aesthetic design by Neville Bunning of the Ballarat Art School and since retirement has become the vice president of the Art House Inc. Port Douglas which runs a local Art School. To make up class numbers he has done several art classes and is now enthusiastically doing portrait painting as a hobby. He now lives on Oak Beach with his life partner Jillian McIlwraith.



# Clan Macfie News No 48

FROM: CLAN COMMANDER A. C. (SANDY) MCPHIE

## CLAN MACFIE DNA PROJECT

The Clan DNA Project continues to build under the control of Project Manager Mr. Rod McDuff of Perth, W.A., Australia. The Project Homepage at [www.mcduffiedna.com](http://www.mcduffiedna.com) was last updated at the beginning of this month and contains a wealth of information relating to the results from individual tests as well as an overview of their collective significance and relevance to our Clan – and its name! It makes a good read for those interested in Clan genealogy and the Clan as a whole. Why not have a look? – Better still, why not join the programme if you have not already done so?

Rod commenced the project some years ago as he was interested in establishing whether he was really a McDuff or actually a McDuffie. The latter proved to be the case. Labelled on the Internet as the "McDuffie DNA Surname Project" it is, of course, about Clan Macfie – those surnames, by whatever spelling, being one and the same in the Clan's heyday some centuries ago. To-day the Clan name is spelled Macfie and is likely to remain so at least until the Clan has a new Chief proclaimed, at which time the incoming Chief can rule on the Clan name should he wish to so do.

To join the DNA Project you need to have a surname in the MacDuffie/Macfie/McDuff grouping; be a male or able to obtain a sample by consent from a male relative with a group surname; understand and agree to the objectives of the Project; and be able to pay for the test – it is all clearly set out on the Project Homepage.

Relevant Project statistics as at the 8<sup>th</sup> March this year show we have 75 participants from around the world with 8 groups having matching results. Some further test results are pending.

- Group 1 has 16 participants
- Group 9 has 6 participants with 100% matching results
- McPhee and McAfee matches are found in 3 groups
- The first MacPhie results recorded from Skye are in Group 1

For the Project to really advance it now needs an influx of new participants to confirm and widen the established data base. The Project is commended to Clan members worldwide for their serious consideration.

**Colonsay Genealogy.** Kevin Byrne of Colonsay has created a virtual repository for genealogical information pertaining to Colonsay. Kevin expects historical information will grow steadily this year as a wide variety of material already held is placed on line and people connected with or interested in Colonsay contribute facts and queries from their own family histories. Two main areas are in place and a third one is to be added:

- One Name Section – basic facts regarding a known ancestor or ancestors,
- Colonsay Register – details of known emigrants from Colonsay,
- Ship's Register – details regarding emigrant ships calling at Colonsay.

Kevin expects this information to become a Dictionary of Colonsay Biography in due course. You can access Kevin's ever growing data by bringing up Colonsay's fortnightly newsletter, "Corncrake", which is on the Isle of Colonsay website at <http://www.colonsay.org.uk> and then clicking on "Colonsay Studies".

**On Colonsay.** After a period of some five years, funding arrangements for the Development Officer on Colonsay ceased late last year and the Colonsay Community Development Council was unable to generate sufficient income to take over the financing of this post. The Development Officer, Mr. Chris Nisbet, who many Clan Members met on Colonsay in 2005, has not been lost to the island, however, as he has accepted appointment as "Community Animator" to continue the thrust of his earlier position.



## WORLD WAR I

### Private Claude Alexander McPhee, 22nd Battalion, A.I.F.

Private Claude McPhee [1894-1971] was the son of Duncan and Mary McPhee and grandson of Alexander McPhee, who migrated to Victoria from Kinlocheil in Lochaber, Scotland in 1852.

Claude served as an infantryman in the 22nd Battalion for most of World War 1, enlisting on July 8th, 1915. He left for Egypt in December as a member of the 9th Reinforcements. The 22nd was in the first Australian division to land in France, where it was feted at every stopping place. By May they were fighting, and by July were engaged in the Great Somme Battle at Pozieres, the bloodiest and most costly battle of the war. They held the line for four days, during which time no one slept, and during one period of two hours the stretcher-bearers carried out 126 men. Claude survived unscathed to suffer the later mud and cold and to participate in a period of glory for the 22nd at the Battle of Bullecourt, in which the German Army was beaten into quiescence, although with heavy Australian losses.

Many years later, Claude's brother Stuart met a man who said he had had a mate in the 22nd by the name of Claude McPhee, who, in the Battle of Ville-Sur-Ancre, crossed the line between the trenches leading two German prisoners, stepped on a mine and was left for dead. He was amazed to hear that Claude was alive and living in Victoria. Despite battle wounds, Claude had been back in the trenches before long, after which a back injury left him permanently disabled.

After the war he took land at Mortlake under the Soldier Settler Scheme, where he eked out a living by working seven days a week as a dairy farmer, with a burden of debt, an experience shared by most Soldier Settlers. He died in 1971.

John Claude McPhee [1875-1955] was the oldest son of Dugald and Margaret McPhee, Dugald having migrated from Scotland with his father John McPhee in 1869. John [Snr] originated from Kinlocheil in Lochaber.

A Presbyterian Minister, John Claude was in France during World War 1, as Senior Colonel Chaplain. The story is told that, while he was standing in a field, a shell killed everyone around him but left him unhurt - no doubt saved by a ministering angel! In 1917 his young second cousin, Stuart McPhee, wrote in his diary that he heard "Colonel Chaplain McPhee" preach at their church in Melbourne, and was very impressed with the sermon. After the war, John Claude, who found it hard to keep his five children on a clergy's salary, accepted a position as Deputy Commissioner for Repatriation for Victoria. Later he became Master of Ormond College at the University of Melbourne and was awarded an OBE in 1939.



[www.awm.gov.au](http://www.awm.gov.au)

J00436

Australians and locals guides on donkeys in the Valley of the Kings, close to the Royal Tombs. Identified from left to right: **Colonel John Claude McPhee**, Chaplain: Colonel John Walter Hacker: Captain James Francis Agnew, Medical Officer: Sergeant Major Conroy: Captain William Fraser, Chaplain.

**Reference:** Letter and notes from Jan Harper, 1994.

Special thanks to Clyde Smythe for collecting and formatting the valuable information of the Macfie Clan people who served in in the Australian Services

# GENEALOGY

by Trevor Phee: [t.phee@bigpond.com](mailto:t.phee@bigpond.com)

**Rookwood Cemetery.** Between 1981 and 1992, the Society of Australian Genealogists transcribed headstone inscriptions of some 250,000 who were laid to rest there. There are over 600,000 buried in this cemetery that opened in Sydney's west in 1867. It is now the largest working cemetery in the southern hemisphere.

**Military History.** Very few of us would know that Australian Diggers had volunteered and fought in Russia in 1919, and even less would be aware that two of these diggers won the Victoria Cross. They were former AIF members Corporal Arthur Percy Sullivan aged 23 from Crystal Brook in S.A. and Sergeant Samuel George Pearse aged 22 who was already the holder of the Military Medal. Samuel was Welsh, and was born in Glamorganshire in 1897. He had been awarded his VC posthumously.

There had been just under 300 Australian diggers, waiting in England to come home. They joined a volunteer force that was being put together to relieve British and Allied troops already fighting in Russia. The name of this volunteer force was the British North Russian Relief Force. In order to enlist, the Australians had to obtain their discharge from the AIF before they could enlist in the British Army.

They were assigned to the 45th Battalion of the Royal Fusiliers, and the 201st Battalion of the Machine Gun Corps. They were commanded by Brigadier-General L.W. de V. Sadlier-Jackson and they arrived in Russia on 5 June 1919.

## The Queensland Births, Death and Marriages

The Queensland Births, Deaths and Marriages Historical Index up to 1914, is now on line.  
<http://www.justice.qld.gov.au/bdm.Index/Search.htm>

Also the Immigration lists are now available on line.  
[http://www.archives.qld.gov.au/research/index/imm1884\\_1912.asp](http://www.archives.qld.gov.au/research/index/imm1884_1912.asp)

## Indexes - Immigration 1884-1912

There are a number of series of records at Queensland State Archives that may assist you to locate immigration information about your ancestors. This index refers to assisted immigrant passenger lists that were created and used by the Immigration Department between 1884 and 1912.

The Index was compiled from details found in Item ID 18481 [Imm/119] to Item ID 18490 [IMM/128] which are Registers of Migrants Arriving on Immigrant Ships Entering Queensland [series ID 13086]. This index does not include all immigration records for that period.

If you cannot find the required name here there are a number of other records to check in the Public Search Room <http://www.archives.qld.gov.au/research/public.asp> including: the card index to immigrants; indexes to nominated immigrants and their nominators; card index to land orders; and card index to ships.

View the list of immigration indexes that is available to download.  
[http://www.archives.qld.gov.au/research/index/imm1884\\_1912.asp#immigrationindexes](http://www.archives.qld.gov.au/research/index/imm1884_1912.asp#immigrationindexes)

## South Australian News

Judy Moore SA Vice President has been busy lately keeping up with various Scottish organisations in Adelaide including The Campbell Clan Picnic and a Clans Dinner on the 30 June. Judy has now joined the Campbelltown Historical Society and is enjoying the experience. Judy invites other members of the Macfie Clan Society to attend these Scottish functions.

# Scottish Folklore

Folklore is the concept of tales, legends or superstitions current among a particular population. Folklore is a part of the oral history of a particular culture. The folklore story of Scotland is a very long and diverse one and is most of the time a little complicated to understand. There are a few popular folklore creatures in Scotland, such as the Banshee, the Brownie, the Kelpie, the Selkie, and the Trowes.

**Selkies** are able to transform to human form by shedding their seal skins and can revert to seal form by putting their selkie skin back on. Stories concerning selkies are generally romantic tragedies. Sometimes the human will not know that their lover is a selkie, and wakes to find them gone. Other times the human will hide the selkie's skin, thus preventing them from returning to seal form. Selkie can only make contact with one particular human for a short amount of time before they must return to the sea. They are not able to make contact with that human again for seven years, unless the human is to steal their selkie's skin and hide it..



Male selkies are very handsome in their human form, and have great seduction powers over human women. They typically seek those who are dissatisfied with their romantic life. This includes married women waiting for their fishermen husbands. If a woman wishes to make contact with a selkie male, she has to go to a beach and shed seven tears into the sea.

If a man steals a female selkie's skin, she is in his power, to an extent, and she is forced to become his wife — a regional variant on the motif of the swan maiden, unusual in that the bride's animal form is usually a bird. Female selkies are said to make excellent wives, but because their true home is the sea, they will often be seen gazing longingly to the ocean. If her skin is found she will immediately return to her home — sometimes, her selkie husband — in the sea.

Sometimes, a selkie maiden is taken as a wife by a human man and she has several children by him. In these stories, it is one of her children who discovers her sealskin (often unwitting of its significance) and she soon returns to the sea. The selkie woman avoids seeing her human husband again but is sometimes shown visiting her children and playing with them in the waves.

## 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,  
Foeman have sought for it,  
Heroes fought for it,  
Honour the name of it,  
Drink to the fame of it,  
The Tartan!

by Murdoch MacLean.

## All in the Family sent in by Rosemary Szente

Many many years ago when I was twenty three  
I got married to a widow who was pretty as could be  
This widow had a grown-up daughter, who had hair of red  
My father fell in love with her, and soon the two were wed.

This made my dad my son-in-law and changed my very life  
My daughter was my mother, for she was my father's wife  
To complicate the matters worse, although it brought me joy  
I soon became the father of a bouncing baby boy.

My little baby then became a brother-in-law to dad  
And so became my uncle, though it made me sad  
For if he was my uncle, then that also made him brother  
To the widow's grown-up daughter who, of course,  
was my step-mother.

Father's wife then had a son, who kept them on the run  
And he became my grandson, for he was my daughter's son,  
My wife is now my mother's mother, and it makes me blue  
Because, although she is my wife, she is my grandma too.

If my wife is my grandmother, then I am her grandchild  
And every time I think of it, it simply drives me wild  
For now I have become the strangest case you ever saw  
As the husband of my grandmother, I am my own grandpa

# Hadrian's Wall

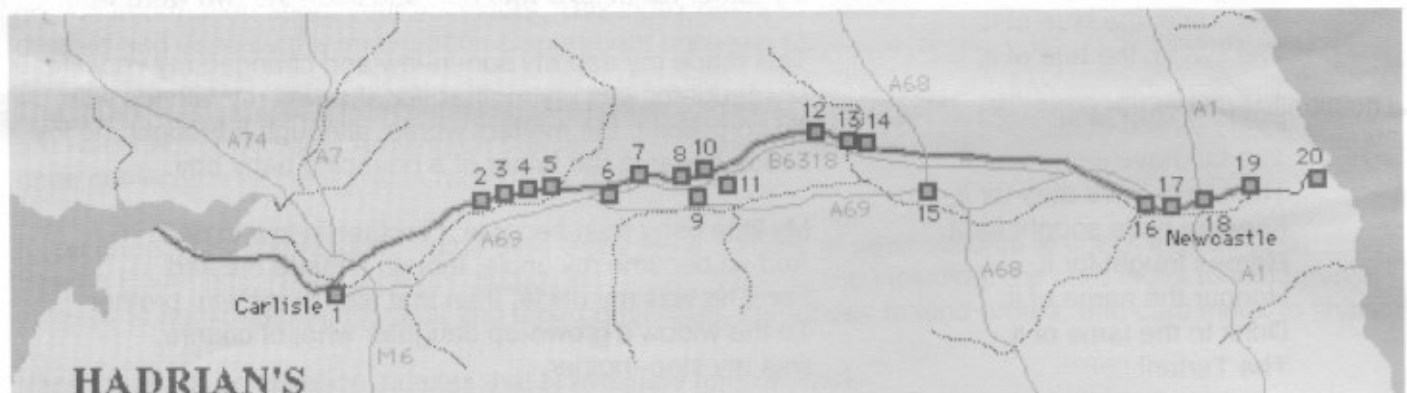
Hadrian's Wall is a stone and turf fortification built by the Roman Empire across the width of Great Britain. It was the second of three such fortifications built across Great Britain, the first being Gask Ridge and the last the Antonine Wall. All three were built to prevent military raids by the tribes of Picts (ancient inhabitants of Scotland — the Scots came afterward) to the north, to improve economic stability and provide peaceful conditions in the Roman province of Britannia to the south, and to physically mark the frontier of the Empire. Hadrian's Wall is the best known of the three because it remains the most physically preserved and evident today.

The wall was the northern border of the Empire in Britain for much of the Roman Empire's rule, and also the most heavily fortified border in the Empire. In addition to its use as a military fortification, it is thought that the gates through the wall would also have served as customs posts to allow trade taxation.

A significant portion of the wall still exists, particularly the mid-section, and for much of its length the wall can be followed on foot. It is the most popular tourist attraction in northern England, where it is often known simply as the Roman Wall.

Hadrian's Wall was 80 Roman miles (117 kilometres) long, its width and height dependent on the construction materials which were available nearby: east of River Irthing the wall was made from squared stone and measured 45 Roman feet (3 m) wide and 5 to 6 metres tall; west of the river the wall was made from turf and measured 6 metres wide and 3.5 metres high. This does not include the wall's ditches, berms, and forts. The central section measured 8 Roman feet wide (2.4 m) on a 10 foot base.

Hadrian's Wall was built following a visit by Roman Emperor Hadrian (AD 76–138) in AD 122. Hadrian was experiencing military difficulties in Britain, and from the peoples of various conquered lands across the Empire, including Egypt, Judea, Libya, Mauretania, and many of the peoples conquered by his predecessor Trajan, so he was keen to impose order. However the construction of such an impressive wall was probably also a symbol of Roman power, both in occupied Britain and in Rome. Frontiers in the early Empire were based more on natural features or fortified zones with a heavy military presence. Military roads or limes often marked the border, with forts and signal towers spread along them and it was not until the reign of Domitian that the first solid frontier was constructed, in Germania Superior, using a simple fence. Hadrian expanded on this idea, redesigning the German border by ordering a continuous timber palisade supported by forts behind it. Although such defences would not have held back any concerted invasion effort, they did physically mark the edge of Roman territory and went some way.



## HADRIAN'S WALL

The best road to follow for exploring the Wall is the B6318.

The A68 North-South road follows the main original Roman supply route from the south to Edinburgh (Inveresk).

- |  |                                      |
|--|--------------------------------------|
| 1 Carlisle (Museum)                            | 11 National Trust Visitor Centre     |
| 2 Banks East Turret and Pike Hill Watch Tower  | 12 Carrawburgh, Mithraic Temple      |
| 3 Birdoswald Roman Fort and wall               | 13 Chesters Fort and museum          |
| 4 Willowford Bridge Abutment, Turrets and wall | 14 Brunton Turret                    |
| 5 Poltross Burn Milecastle                     | 15 Corbridge Roman Town, museum      |
| 6 Carvoran Roman Army Museum                   | 16 Denton Hall turret                |
| 7 Walltown Crags Turret and wall               | 17 Benwell Temple                    |
| 8 Cawfields Milecastle, Turrets and wall       | 18 Newcastle (Museum)                |
| 9 Vindolanda, Settlement, Fort, museum         | 19 Wallsend Fort and Heritage Centre |
| 10 Housesteads Fort and museum                 | 20 South Shields Fort, museum        |



# Tartan Day 1st July

On the 1st of July each year we encourage as many Scots and their descendants as possible to wear something tartan.

Around 1746, following a military victory by the Duke of Cumberland, the English Parliament sought to assimilate Scots and to obliterate the culture of the Highlanders, by passing various Acts prohibiting their carrying arms. One, the Act of Proscription, removed their right to wear identifiably Scottish 'garb'.

In 1782 the repeal of the Act of Proscription took effect on the 1st July. Thereafter a tradition was established by which Scots and their descendants around the world wear tartan on the 1st July to commemorate freedom to resume and enjoy their distinctive culture.

## THE ACT

"That from and after the First Day of August 1747, no man or boy within that part of Great Britain called Scotland, other than such as shall be employed as Officers and Soldiers of His Majesty's Forces, shall on any pretext whatsoever, wear or put on the clothes, commonly called Highland clothes (that is to say) the Plaid, Philabeg, or little kilt, Trowes, Shoulder-Belts, or any part whatever of what peculiarly belongs to the Highland Garb; and that no tartan or party-coloured plaid or stuff shall be used for Great coats or upper coats, and if any such person shall presume after the first said day of August, to wear or put on the aforesaid garments or any part of them, every person so offending.... shall be liable to be transported to any of His Majesty's plantations beyond the seas, there to remain for the space of seven years."

## THE REPEAL

The Act of Abolition was repealed by the Government obtaining the King's assent on 1st July 1782. In the north there was great rejoicing. A proclamation was issued in Gaelic and English, which announced as follows:

"Listen Men. This is bringing before all the Sons of the Gael, the King and Parliament of Britain have forever abolished the act against the Highland Dress; which came down to the Clans from the beginning of the world to the year 1746. This must bring great joy to every Highland Heart. You are no longer bound down to the unmanly dress of the Lowlander. This is declaring to every Man, young and old, simple and gentle, that they may after this put on and wear the Tuis, the Little Kilt, the Coat, and the Striped Hose, as also the Belted Plaid, without fear of the Law of the Realm or the spite of the enemies".

## HISTORY

There are two dates currently used to celebrate Tartan Day - 6th April in North America and July 1st in Australia, New Zealand and other countries.

The significance of the 6th April relates to the 1320 Declaration of Arbroath when 6 years after Bannockburn, 100 men gathered at Arbroath to write a declaration of their loyalty to Scotland and forward this to the Pope in Italy to have him support their case for Independence. Some 8 years later in 1328 Edward III of England, acknowledging that Scotland was an independent nation and that Bruce was the independent King of Scotland, signed the Treaty of Northampton. Bruce died a year later.

The significance of the 1st July is the fact that on the 1st July 1782 an act was passed called the Repeal Proclamation. This act repealed the Act of Proscription 1747 which made it an offence to wear tartan amongst other things. Many believe the significance of this anniversary acknowledges this act as having far greater relevance to tartan and therefore the international promotion of a Tartan Day of recognition and celebration. By celebrating Tartan Day on the 1st July we can also acknowledge the restoration of the Scottish Parliament which took place on the 1st July 1999.

Summarised from an article by: John Clelland Hocknull J.P. (Qual)  
Founder Clan Clelland Society  
Past President of Australian-Scottish Community (Qld) Inc.

# Scottish Act of Remembrance

Following the outbreak of war in 1939, the Scottish organisations of Sydney commenced sending food parcels to friends and the needy in Scotland. It was not long before they found it impossible to get parcels or money out of Australia. The then secretary of Campsie Scottish Association suggested that all the organisations join and work together in a 'Food for Scotland Appeal', pooling all the funds.

Under the chairmanship of the chief of Lakemba Scottish and with the assistance of Dalgety Wool Stores, many bales of wool were purchased and shipped to the UK. There they were sold and the money paid to a Scottish organisation which purchased food and distributed it to those in need.

With changes to the theatre of war, the committee was going to disband until the idea of continuing under another name with new objectives was made. This was to be an exclusive body with those attending meetings being the chief or president of their society. The name adopted was The Grand Council of Scottish Societies. The organisation completed a number of successful projects. By 1943 they had commenced the planning and arranging of a 'Scottish Act of Remembrance'.

On Anzac Day in 1945, The Grand Council of Scottish Societies asked 6 pipe bands to participate and march to the Cenotaph from the Sydney Domain via Queen Square and Macquarie Street, to Martin Place. There, a wreath was laid in memory of the fallen and the lament, 'Flowers of the Forest', played. Thus the Scottish Act of Remembrance was born. The organisers could not have foreseen what a spectacle this annual event on Anzac Day would eventually become.

Every year the number of participating bands grew. The flags of Australia, Scotland as well as the Union Jack were added and placed at the head of the march, and it was resolved that no clan or society banners would be carried, as the event was a tribute to those who had died in, or as a result of, hostilities – an Act of Remembrance.

In 1963 the Executive of the Council felt it was no longer an effective organisation. With interest waning and fewer chiefs and presidents attending meetings, it was decided to disband the Council. Fortunately steps were taken to ensure The Scottish Act of Remembrance continued. A request to accept responsibility for organising the event was put to the New South Wales Pipe Band Association who accepted the task.

Senior drum majors of the NSW Pipe Band Association were given the task of organising the event. Scottish organisations were asked to provide a kilted member for the Wreath Party, with interested members marching at the rear of the massed pipe band. The newly formed Combined Scottish Societies of NSW supplied Australian, Scottish and British flags and flag bearers.

With the increased numbers in the Wreath Party, it was resolved the NSW Pipe Band Association's representative should march in the centre behind the flags with the Combined Scottish Societies of NSW representative on the left flank and the Highland Society of NSW's on the right flank. In the absence of one of those representatives, the longest serving chief of a local Scottish association or clan society would substitute. All other Scottish organisation representatives would form a block of ten files wide immediately in front of the massed pipes and drums. The laying of wreaths at the Cenotaph while the massed pipe band plays the sombre lament 'Flowers of the Forest' is a wonderful, moving spectacle.

It is strange that such a spectacular event has apparently only been broadcast on television once – way back in the 1970s.

NB, Taken from information supplied by Scottish House Sydney

# New South Wales Report.

by Morris McPhee NSW Vice President

Late last year, while in Brisbane for Christmas, I took the opportunity to visit the "All Things Tartan" shop at Booval and ordered a kilt and all the other necessary accessories. I spent about three hours there, mostly chatting with Doug & Karen who own the shop. The kilt was hand sewn from material ordered from Scotland and delivered to me in early February. I can now represent the clan in correct attire.

The clan was represented on Anzac Day in Sydney as part of the Scottish Act of Remembrance wreath laying. I marched with the Wreath Party and laid a wreath on behalf of the Macfie Clan Society on the Cenotaph. Our president, Ian McPhee, as part of the Manly Warringah Pipe Band, took part in the main march, was part of the massed bands for the Act of Remembrance march and the band also played at a park near the Quay during the afternoon.

The Scottish Act of Remembrance commences immediately after the main Anzac Day March in Sydney, with a march down George St. in the opposite direction to the main march, then a wreath laying ceremony at the Cenotaph and a march out of Martin Place into Pitt St. If you are in Sydney for the Anzac Day March the sight and sounds of the massed pipe bands marching down George St. behind the wreath party should not be missed.



Morris McPhee in the Anzac Day wreath laying ceremony

The Saturday after Anzac Day was Brigadoon at Bundanoon in the Southern Highlands. This Highland Gathering has been going for thirty years and the clan has been represented as part of the Clans Area for 16 years. We have been able to do this thanks to our ACT VP Glen McPhee and his wife Glenda who have arranged, dressed the tent, and manned it each year with intermittent help from other members of the clan. This year my wife Robyn and I were able to assist and my new kilt got another outing. Despite the inclement weather there was a large attendance and we spoke to a number of interested people and handed out information packs to three prospective new clan members. To find out more about Bundanoon is Brigadoon visit the website [www.highlandsnsw.com.au/brigadoon](http://www.highlandsnsw.com.au/brigadoon)

There are also Highland Gatherings held in New South Wales at Maclean in April, Glen Innes in May, Wingham in June and Aberdeen, in the Hunter Valley, in July. Unfortunately the clan cannot be officially represented at all these gatherings, but if any clan members attend these, please let me know what the day was like.

Later in the year in November, my wife Robyn & I will be attending the "Kirkin' o' the Tartan" church service at St. Stephen's in Macquarie St. Sydney and later manning our clan section in the Clan Village in Hyde Park. These are the opening events of Scottish Week. Our president Ian McPhee will be participating with the Manly Warringah Pipe Band in the march down Macquarie St. and in the band display in Hyde Park.

Despite my invitation in The Downunder, I have not received any correspondence from NSW members. Someone out there must have some news or other information to share with the other clan members. Also the clan has a number of historians, listed at the back of The Downunder, who may be able to help if you have a genealogical query. Looking forward to meeting some clan members in the future, and hearing from some of you before the next Downunder.

# McPhee & the Kelly Gang

by Bernie McPhee

Archibald Andrew McPhee (1858—1924) was a railway guard in the brake-van of the pilot engine that went ahead of the police special train to Glenrowan in June 1880. He is the man credited with spotting Thomas Curnow waving the candle and scarf, and for stopping the pilot engine to find out what was happening.

When McPhee saw Curnow signalling on the side of the track, he alerted the driver. With Henry Alder and a Mr Burch, they managed to alert the police special train and prevent the ambush at Glenrowan that the Kelly Gang had prepared.

McPhee was awarded one hundred and four pounds, four shillings and six pence by the Kelly Reward Board.

Born in 1858 at Werribee, Archibald Andrew McPhee joined the Victorian Railways in 1867, working as a goods guard and later stationmaster. He married Sarah Vanderfeen on 12 December 1887 and they had four sons:

**Archibald Andrew**, born 1888 at Moe (married Mary Ann Byrne 1916; died 1951 at Essendon)

**Victor Alexander Douglas**, born in 1890 at Moe.

**James Edmond**, born in 1892 at Drouin (lived in Hawthorn; died on 14 April 1977.)

**John Joseph**, born in 1896 at Warracknabeal (died in infancy.)

Victor and James were both sergeants in the 4<sup>th</sup> Field Ambulance, 1<sup>st</sup> AIF. Victor was killed in action on 10 April 1918 and was buried in the Counin Communal Cemetery, France. James was awarded the Military Medal.

Described in his will as a 'gentleman', Archibald Andrew McPhee died on 19 April 1924 at Essendon and was buried on 21 April at Fawkner Cemetery (RC H 1320). Sarah, his widow, died on 8 November 1947.

Source: From an entry in *Justin Corfield's: Ned Kelly Encyclopaedia*, Lothian, Melbourne, 2003, ISBN 0744 05960, p.333, and using information from *Frank Clune: "The Kelly Hunters"*, p.267; *Brian Carroll: "Australia's Railway Days"*, Melbourne 1975, p.34; *Ian Jones: "Ned Kelly: A Short Life"*, pp.244, 379

## Obituary

**Malcolm C McPhee** (V75-145) 1900 – 2003

Malcolm was the 6<sup>th</sup> of 9 children born to Annie and James of Apollo Bay in Victoria. He married Doris Whelan in 1924 and had 4 children – Bruce, Edna, Ronald and Lester. The marriage lasted 74 years until Doris's death.

During the early years of their marriage Malcolm worked in a metal foundry. After The Great Depression and with few opportunities in the city, Malcolm and Doris moved to the country. In the late 1930s they settled on a dairy farm in the Otway Ranges, moving to a farm at Berry's Creek in 1954.

In retirement they travelled extensively throughout Australia. Malcolm remained alert and independent until his death, aged 103. At that time he was still a loyal member of our Society.

(NB It was only recently the Society was made aware of Malcolm's passing).

## Obituaries

### Malcolm A McPhee (N77-245) 1933 – 2007



Malcolm was born at Maroubra and educated at Sydney Grammar School. He did his National Service in the Air Force and afterwards worked in the family newsagencies in Sydney and Young.

Married to Phyllis (nee Button), Malcolm was the proud father of 3 children – Scott, Anne and Catriona. The family lived at Young where Malcolm operated a service station for over 30 years. He always loved music. He played the trombone, developed a strong bass voice, and sang with and later became the conductor and musical director of the Young Choral Society.

After selling the service station in 1989, Malcolm and Phyllis became motel relief managers. They also relocated and settled in Dubbo. Upon retirement Malcolm continued his music and Masonic interests. He joined the Dubbo Conservatorium of Music Singers and competed in Eisteddfods. Being a member of the Kts Templar he became a keen foundation member of the St. Nicolas Preceptory and Grand Master's Banner Bearer. Very Wor. Bro. Malcolm McPhee loved his 43 years in Freemasonry. In addition to the above, he was also a steadfast supporter of our Society for over 30 years.

### Michael Mack Murphy (V04-985) 1914—2007

It is with sadness that we record the passing of our member Michael Murphy of Mildura Victoria. Michael was born in 1914 and spent his boyhood years at Quantong, on the Wimmera River, in Victoria, and most of his later life at Mildura. He died on April 23, 2007, and is much missed by his widow Betty, and by his children Pauline, Stephen, Elizabeth, Michael and Russell. His funeral was held in the Catholic Church in Mildura. Michael had planted and tended the beautiful grounds and the rose gardens of that same church at which he was buried. Although his time in the Australian Army was very short because of his serious ill health at the time, the RSL representative from Mildura performed the usual rituals of farewell to this wonderful man. Of his sisters and brothers, Michael was the last to die, and so his death is mourned by many nieces and nephews, as well as by his own loving children.



This photo of the Murphy family of High Street Horsham was taken about 50 years ago. In the front are Jack and Emily Murphy (nee McPhee). Jack and Emily Murphy had married in 1907. Emily was the third McPhee to marry a Murphy of that same family. Michael Murphy is on the left in back row. Then from the left: Marie O'Shea, Monica Wilson, Jack Murphy and Alice Guthridge. Daughter

### In memoriam

It is with sadness we report the passing of the following members. Our condolences go to members of their family.

- Malcolm McPhee (N77-245) Dubbo NSW
- Carol Cameron (N94-856) Leeton NSW
- Ruth A McPhee (V77-264) Kew VIC
- Michael Murphy (V04-985) Mildura VIC
- Malcolm C McPhie (V75-145) Mirboo North VIC

## OTHER ORGANISATIONS: NO 3

by Ian McPhee

### 'The Scottish Associations of South Australia'

The first attempt to form a Scottish umbrella group in South Australia occurred way back in 1928, but was unsuccessful. A number of other attempts were made over many years but to no avail. The Scottish Union was formed in 1955, but folded soon after its establishment. Another try was made with the formation of a body in 1960 but by 1962 it, ceased to function.



Fortunately, success was eventually achieved. Mr Scott Matherson, a member of a rather unusual organisation called The Scott Cronies Club, was to succeed where others had failed. Scott was the 'Laird' of the club with a rather quirky name, which apparently catered for people who preferred not to belong to one of the more traditional Scottish groups. Nevertheless, they still celebrated the main events on the Scottish calendar and held Scottish functions.

In 1978, Scott Matherson put forward his proposals for an organisation that became The Scottish Associations of South Australia. It was incorporated as a legal entity in December 1979 and Scott became its first president. Operating for over 28 years, it is now a well established body and a member of the Multicultural Communities Council of South Australia.

The constitutional objects of the organisation include the following:

To unite all Scottish clubs, societies and associations into a state-wide association with each member body retaining individual identity.

To represent member bodies with a united voice when dealing with matters of common interest.

To create and maintain communication between members in the fostering of national customs.

Generally to further the advancement of Scottish interests.

To be non-sectarian and non-political.

An interesting example of the need for such an organisation occurred in recent times. In South Australia, a law was passed which banned the carrying of knives (and the like) in certain public places. This had the effect of preventing ceremonial dirks and skean-dhus being carried by those wearing traditional Highland dress. The Scottish Associations of South Australia sought and was granted an exemption to that restriction.

The Scottish Associations of South Australia has about 24 member bodies made up predominantly of clan societies, Caledonian societies and dance clubs. Membership is open to Scottish organisations but not individuals, and costs \$40.00 per annum. The association meets to discuss various issues every two months at a community hall not far from the city centre at Collinswood.

To assist members and people interested in Scottish heritage, the association puts out an annual Scottish Date Book and Directory. This excellent publication has a wealth of information relevant to South Australians. A 'special events calendar' highlights the most significant dates during the year. The date book also provides a month by month list of social events that are listed to occur for the following 12 months. The Directory of South Australian Scottish organisations has a comprehensive list including Scottish clubs and societies, clan societies, Highland dance schools, Scottish country dance groups, pipe bands, Scottish trade shops, and Scottish entertainers. The name, contact and telephone number for each organisation is provided. What a practical and useful publication this is.

The Macfie Clan Society of Australia is a member of The Scottish Associations of South Australia. We are represented at their meetings by our South Australian Vice President, Judith Moore. Judith attends with friends of hers who are members of Clan Campbell.

## MACFIE CLAN SOCIETY OF AUSTRALIA OFFICE BEARERS

<b>President*</b>	Ian McPhee	PO Box 237 Brookvale NSW 2100	02 9938 2550
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<b>ACT VP*</b>	Glen McPhee	88 William Webb Dr Evatt ACT 2617	02 6258 6058
<b>VIC VP*</b>	Vacant		
<b>SA VP*</b>	Judith Moore	34 Lakeside Cres Highbury SA 5089	08 8264 1739
<b>TAS VP*</b>	Bertul Sundstrup	1337 Pipers Brook Rd Pipers Brook TAS 7254	03 6382 7222
<b>WA VP*</b>	Jillian King	PO box 3320 Joondalup WA 6027	
<b>Treasurer*</b>	Geoff McPhee	43 Cedar Street Lugarno NSW 2210	02 95334195
<b>Secretary</b>	Rosemary Szente	3/26 Seaview Ave Newport NSW 2106	02 9997 6082
<b>Chief Historian</b>	Trevor Phee	24 Bibby Street Hamilton NSW 2303	02 4962 2672
<b>Historian</b>	Norah McPhee	49 Rodney Rd Mt Vincent NSW 2323	02 4938 0350
<b>Historian (Military)</b>	Clyde Smythe	80 Avoca Rd Turrumurra NSW 2074	02 9144 7486
<b>Historian</b>	Jan Harper	62 Relowe Cres Box Hill VIC 3129	03 9890 5834
<b>Historian</b>	Helen McPhie	76 Lindeman Ave Heatley QLD 4814	07 4779 6328
<b>Society Piper</b>	Bob McPhee	PO Box 31 Deepwater NSW 2371	02 6734 6202

### \*Macfie Clan Society of Australia Executive

<b>President</b>	Ian McPhee PO Box 237 Brookvale, NSW 2100
<b>Vice President</b>	Bob McPhee PO Box 31 Deepwater, NSW 2371
<b>Clan Commander</b>	A.C (Sandy) McPhie 76 Lindeman Ave Heatley, QLD 4814
<b>Armigerous Member</b>	A.L (Sandy) McPhee 49 Rodney Rd Mt Vincent, NSW 2323
<b>State Vice Presidents</b>	See above
<b>Treasurer</b>	Geoff McPhee 43 Cedar St Lugarno, NSW 2210

All correspondence should be sent to:

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PO Box 237 Brookvale NSW 2100

Telephone: 02 9938 2550

Email [irmac10@bigpond.net.au](mailto:irmac10@bigpond.net.au)

## SCOTTISH EVENTS AROUND THE COUNTRY

Date	Event	Location	Contact
14/7/2007	Scotland the Brave	Hammer Hall Arts Centre Melbourne VIC	1300 136 166 www.mso.com.au
21/7/2007	TAS Celtic Force	Princess Theatre Launceston TAS	Peter Scales 0401 997 960
21/7/2007	Caledonian Pipe Band Contest	Soccer Club Yandina Sunshine Coast QLD	07 32357 4527
11/8/2007	Casserole Supper Social	Bankstown Scottish Assoc Scottish Hall NSW	02 9599 2317
25/8/2007	Gathering of the Clans	Harry Moore Oval Toukley NSW	02 4397 1711
25/8/2007	Highland Dancing	Townsville State High School QLD	07 4774 8179
15/9/2007	Family Dance	Sutherland Police & Community Club Waratah Park NSW	02 9528 8294
7/10/2007	Celtic Festival	Helidon QLD	Rebecca 0403 434 623
7-14/10/2007	MacLeod Week	50th Anniversary of Clan MacLeod in SA	Alex MacLeod 08 8327 0925
4/11/2007	Highland Games	Castle Hill Showground NSW	Glenda Mason 029823 9450
9-11/11/2007	Celtic Festival	Beechworth VIC	03 5728 2225

**THE MACFIE CLAN SOCIETY OF AUSTRALIA**

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