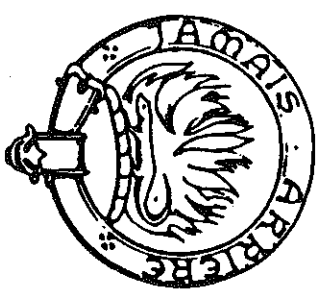


Clan Douglas Association

of Australia



NEWSLETTER

NO: 22

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OFFICE BEARERS

PATRON:	SIR SHOLTO DOUGLAS
PRESIDENT:	MR RON DOUGLAS
VICE PRESIDENT:	MR DAVID ROSEBY
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MRS BEBE SECOMBE
MRS ESME TAYLOR

Those eligible to join the Douglas Association of Australia, upon application, are -
Anyone descended from, connected by marriage, or adopted by a Douglas or a Sept of Douglas.
The Septs affiliated with Douglas are -

BELL, BLACKLOCK, BLACKSTOCK, BLACKWOOD, BROWN, BROWNLEE, CAVERS, DICKEY, DOUGLASS,
DRYSDALE, FOREST, FORREST, FOSTER, GILPATRICK, GLENDINNING, INGLES, INGLES,
KILGORE, KILPATRICK, KIRKLAND, KIRKPATRICK, LOCKERBY, MACGUFFEY, MACGUFFOCK,
MCKITTRICK, MORTON, SANDLANDS, SANDLIN, SIMMS, SOULE, STERRITT, SYMINGTON, SYME,
YOUNG.

On the list of sept families there are some who are recognised as belonging to other clans. It is therefore necessary to know your lineage in order to prove association. Clan Douglas Association of Australia cannot guarantee that your particular family is eligible to be a sept, but the Association would be happy to accept your membership until proven differently.

VICE PRESIDENT'S MESSAGE

On behalf of President Ron, who with Merle is currently on an extended overseas tour, which incorporates a visit to Scotland - Greetings and Welcome members to the 22nd newsletter.

It is anticipated upon President Ron's return that we may look forward to fresh news of the Clan's Scottish heritage, it's past and present personalities, and an update on the ongoing progress towards election of a Clan Chieftain.

It is indeed heartening to see a rewarding response to the Clan's membership drive. It goes without saying, membership is the lifeblood of our Clan. The support and interest of membership ensures the future of the Association.

The Clan Douglas Annual Meeting is to be held on 10th October at the Moreton Bay College, Wynnum. All members are welcome to attend.

Our Clan is spread Australia wide, and we have a significant number of New Zealand members as well as residents from other overseas countries. All members are encouraged to write to our Secretary advising of any suggestions to further promote the Clan, or items of interest for possible circulation to members. On a personal note, one of my greatest hates is the loss of knowledge.

I recall upon the passing of my wife's elderly spinster great Aunt, who had lived all her life in a home built by her father. As can be imagined the accumulated memorabilia of all those years was something to behold. In the dispersement of her effects, my wife acquired a large box of old photographs of ladies in long flowing dresses, with high buttoned necklines, and of men, stiff as ramrods in waist coats, watch chains and whiskers - but the photographs are meaningless, apart from a view of the fashions of the day - for there is no record of whom the people in the photographs may be.

One cannot expect elderly people to write a record of events and happenings in their lifetimes, however a tape recording library may be a matter of interest to members, whereby experiences and observations of elderly members, friends and relatives may be preserved as a permanent record for future generations.

It is incomprehensive for children of present generations to envisage a lifestyle in which there was no electricity, running water and aeroplanes a rare novelty. Washing machines were another novelty as was refrigerators. However if the foregoing is regarded as ancient history, one wonders at the fortitude of our forefathers who left everything they knew to travel half way around the world to pioneer our land.

Whilst we have written observations of these times - a personal observation via a voice tape (or video) would be far more meaningful.

Regards,

David Roseby
David Roseby.

Early History of The House of Douglas

As always, political intrigue played a big part in the lives of the nobles of Scotland. As a youngster, John the elder son of the 1st Earl of Morton, was betrothed by his father to Elizabeth, daughter of David Graham. The 1st Earl had been induced by the Bishop of St Andrews, Patrick Graham, to do this so that his lost estates of Whittinghame and Morton could be recovered from Sir William Douglas, son of the 1st Lord Dalkeith. Money was also to change hands if this came about. Seven years afterwards, in January 1474, Morton was reinstated.

As time passed, the 2nd Earl of Morton was able to renege on his engagement to Elizabeth Graham, and married instead Janet, daughter of Crichton of Cranstoun-Riddell. John died before 1528 leaving a family of

1 James succeeded as 3rd Earl

2 Elizabeth married Robert, Lord Keith

3 Agnes married Alexander, 5th Lord Livingstone.

On the death of his father, James became the 3rd Earl of Morton. His wealth was great and he probably had some idea of the future worth of the great Lothian coal seams under his rich pastures. He married Katherine, a natural daughter of James IV by Mary Boyd.

When James V came to the throne, the 3rd Earl of Morton was forced to resign his earldom and lands in favour of Robert Douglas of Lochleven or face imprisonment at Inverness in 1540. The reasons behind this questionable procedure were, according to the King, that James of Morton did not have any male issue. He was a cripple and had to be excused from military service on account of his inability to endure travel for any distance. James V obviously wanted someone whom he could rely on to fight for him if need arose which was very likely in those troubled times. However, not long after Robert of Lochleven received the unexpected honours, they were taken from him by the King. The real reason for taking them from the 3rd Earl in the first place, became evident. The King wanted all the wealth for himself!

When James V died 14 December 1542, the Earl of Arran, Morton's son-in-law, became Regent. Immediately, Morton took steps to have his estates restored to him. This was agreed to by the Lords of Council and Morton then executed a conveyance of the earldom and his estates to his son-in-law James Douglas, second son of Sir George Douglas of Pittendreich, and brother of David, 7th Earl of Angus. James became known as the Master of Morton during his father-in-law's lifetime.

The 3rd Earl of Morton died in 1552 and by his wife Katherine Stuart, had three daughters.

1 Margaret married James, Earl of Arran, Duke of Chateherault, Regent of Scotland.

2 Beatrice married Robert, 6th Lord Maxwell, and became mother of John, 8th Lord Maxwell, upon whom James VI bestowed the Earldom of Morton in 1581.

3 Elizabeth married in 1543, James Douglas who became the 4th Earl of Morton.

James Douglas was born about 1516, the son of George Douglas of Pittendreich and nephew of the 7th Earl of Angus. When his father and uncle were banished and their estates confiscated by James VI in 1528, James remained in Scotland with his mother and was named as her heir in the estate of Pittendreich in 1536. Previously this estate had been bestowed upon the King's bastard brother, James Stuart, Earl of Moray when the Douglas' were banished in 1528. Twelve months after James Douglas

received the charter, Pittendreich was again given to the Earl of Moray who held it until the Douglas' were reinstated in 1543.

James Douglas' early life was one of great caution. He lived with several people in order not to be noticed by the King. At one time he was known as James Innes or James the Grieve and as he grew older, he was indeed a farm bailiff as the name 'Grieve' implied. He learnt basic farm economics which were to stand him in good stead in later life. After the Douglas' return to favour, James Douglas married Elizabeth, third daughter of the 3rd Earl of Morton. He and his kin were strong advocates of the English alliance which at first received the full support of the Regent, the Earl of Arran. But other forces were at work in the form of Cardinal Beaton, head of the French faction in Scotland, who soon gained supremacy over the Regent. There was no other way to settle the dispute in the sixteenth century other than by cold steel and gunpowder. Accordingly, the Douglas' under the command of the Earl of Angus formed one side and the Earl of Arran commanded the other. The Master of Morton - James Douglas - was given the task of defending Dalkeith Castle. Here he was besieged by Regent Arran and surrendered honourably on the 7 November 1543 being allowed to depart with all the garrison, goods and gear.

Scottish politics see-sawed over the next few years. First it was the French faction on top and then the English until eventually in February 1545, the Earl of Arran was restored as Regent. The English army, never quiet for very long, again turned up at Ancrum Moor late that same month, but were routed by the Scottish forces. The following August, the Master of Morton was with the army which mustered on Roslyn Moor and marched into Northumberland and although they were up against a much inferior force of English, they returned home on the advice of the Douglas'.

In 1548, the Master of Morton was besieged in his castle of Dalkeith and was captured by the English. He was sent to the Tower of London where he remained probably until 1550. In 1552, he became the 4th Earl of Morton on the death of his father-in-law. His elder brother David became the 7th Earl of Angus in 1557 and upon his death in June that year, James Douglas, 4th Earl of Morton undertook the duties of tutor and guardian to his infant nephew, Archibald, 8th Earl of Angus. James was now of great stature in the land and controlled the vast estates of Angus as well as his own. Over the next three or four years, James Douglas politically tried 'sitting on the fence' as far as the great religious changes that were taking place in the Scottish kingdom. John Knox returned to Scotland and the Church of Rome was on the decline. The English army was on the march and crossed the border in 1560. Now James felt he could publicly show his hand and came out for the Reformers signing the Covenant on the 27 April.

After the death of the Queen-Regent in June 1560, James Douglas was appointed one of the four-and-twenty 'regents' and was one of the twelve councillors designated to act in the name of the absent Mary Queen of Scots. The Scottish Reformation was established by law in the Parliament due to public acclaim. Mary Queen of Scots returned to Scotland landing at Leith, having escaped the clutches of her English cousin Elizabeth who had sent out war ships to intercept. The 4th Earl of Morton was appointed Chancellor.

(Compiled from A History of the House of Douglas, by Right Hon. Sir Herbert Maxwell. Vol 1. pp 239-252.)

KNOW YOUR ROOTS.

Mrs Mary Smith

Genealogical Co-ordinator.

RESEARCH QUERRIES

JO DOUGLAS AND AGNES McANDREW of Auchtermuchty, Fifeshire, Scotland, had a son SHOLTO DOUGLAS, born 28 November 1820, who married ISABELLA ANDERSON of Aberdeen. Would anyone who can assist with further details or is descended from same family, please contact Mrs Pam Warner, Horrell Road, R.D.4, Morrisville, NEW ZEALAND.

=====000000=====

Mrs M Ashton of 34 Charles Street, Murwillumbah, N.S.W. 2484 wants to trace the parents of her Great-Grandmother. Her Great-Grandmother, Jane Terressa Douglas was born at Sea about 1833 or 1834. She married George Gee 2/11/1853 a Presbyterian and a Mariner from Ipswich, England. They had 3 daughters and 2 sons, Elizabeth Jane, Amelia Winifred, Jane Terressa & William. Jane Terressa died 2/5/1879. If anyone is connected to this family please contact Mrs. Ashton.

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HAGGIS RECIPE

HERE is the recipe for **SCOTCH HAGGIS** which appears in my grandmother's recipe book, *Household Cookery and Laundry Work* by Mrs Black, Principal of the West End Training School of Cookery and Domestic Economy, Glasgow, published by William Collins, new edition, 1898.

INGREDIENTS:

1 Sheep's Pluck	1 Sheep's Stomach
Half a pound Suet	1 Onion
Half a pound Oatmeal	Pepper and Salt

METHOD:

Procure a sheep's pluck and stomach bag; wash the pluck well and put it on in a pot to boil, allowing the windpipe to hang out of the pot, so that any impurities will come out by it; boil gently from one and a half to two hours.

Get the stomach-bag nicely cleaned by the butcher; wash it thoroughly, and put it in cold water, and bring it to the boil, which will cause the bag to contract. Take it out of the pot immediately, wash and scrape it well, and lay it in salt and water until needed.


Mince the best part of the lungs and the heart, leaving out all gristly parts; grate the best parts of the liver, and put it all in a large basin. Toast well the oatmeal, and add to it the contents of the basin. Chop the suet very finely; add a middling-sized onion very finely chopped up, 2 teaspoonfuls of salt and a teaspoonful of pepper, and a breakfast-cupful of the liquor in which the pluck was boiled to moisten and mix the whole.

Now take up the stomach-bag; keep the fat or smooth side on the inside and fill it up, but not quite full; sew up the opening, and put it in boiling water to boil gently for 3 hours.


Prick the haggis several times with a darning-needle to prevent it from bursting; also put a plate under it to prevent it sticking to the bottom of the pot.

Better still, call at the Highland Fling British Food Shop, Sunnycourt, Mains Road, Sunnyside where you can buy it ready-made. The above contribution was supplied by BHG committee member Mervyn Royle, who suggested that others may have been so inspired by the Ceilidh that they wished to try their hand at haggis-making.

FROM Brisbane Courier -3



Douglas Antiques



Ron & Merle Douglas

96 Margaret Street, Toowoomba.
Phone (076) 32 71 48
P.O. Box 1034, Qld. 4350

Fine Antique Furniture, Bric-A-Brac

This "Notable Douglas or Sept" comes from 1000 Famous Australians; Rigby Ltd. Adelaide 1978.

SYME, David

The newspaper magnate known as 'the dictator of Victoria'

(1827-1908) Son of the schoolmaster of North Berwick, Scotland, he travelled to the Californian goldfields in 1851. By 1852 he was in Melbourne and from there he spent several years on the Victorian goldfields, then worked as a roads and bridges contractor. On 27 September 1856 Syme bought a half share of his brother Ebenezer's newspaper the *Age*. He worked at the business for a while but went back to contracting later in 1857. The *Age* emerged as supporter of the eight-hour working day, universal adult suffrage, free secular education, land law reform, protectionism and self-government. In 1859 Syme returned to the paper and took control of editing and management. Ebenezer died the following year. Syme continued to actively support the causes of the poor and less privileged but concentrated on three main issues: land rights, self government and protection of native industry. One of his first steps was to drop the price of the paper by half which proved an immediate success. He added the *Herald* to his group in 1868 which then comprised the flourishing weekly *Leader* as well as the *Age*. By 1880, the *Age* had a circulation of 38 000—"unprecedented in Australian journalism"—and Syme held great political influence and power. During the 1880s he exposed the evils of sweated labour in factories and in the next decade, forced Premier James Munro to resign. By 1899 circulation was 120 000 copies daily. Syme vigorously espoused the cause of irrigation and development of mallee lands. The author of four books, he was also recognised overseas as a political economist and nationally as a radical of strong convictions.

'Notable Sept.'

David Syme



Also remember constantly this rule: the more you think for yourself, the more marked will your individuality be.

George Bernard Shaw,

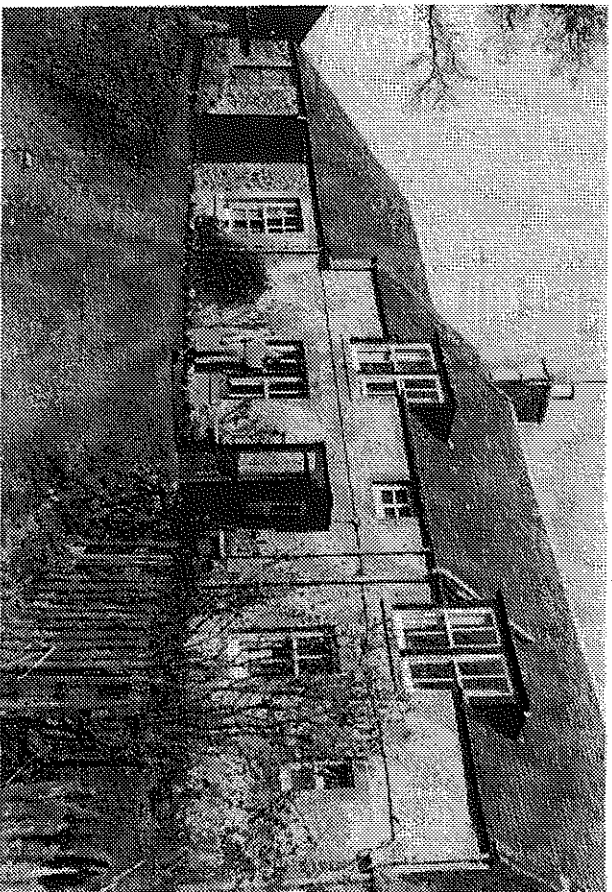
Scotland the Brave

Hark when the night is falling,
Hear! Hear! the pipes are calling.
Loudly and proudly calling, down thro' the glen.
There where the hills are sleeping,
now feel the blood a leaping,
High as the spirits of the old Highland men.

Chorus:

Towering in gallant fame,
Scotland my mountain hame,
High may your proud standards gloriously wave.
Land of my high endeavour,
Land of the shining river,
Land of my heart for ever,
Scotland the brave.

High in the misty Highlands,
Out by the purple islands
Brave are the hearts that beat beneath Scottish skies.
Wild are the winds to meet you,
Staunch are the friends that greet you,
Kind as the love that shines from fair maidens' eyes.



BONJEDWARD HOUSE, JEDBURGH

Family seat of the Douglasses of Bonjedward, and when photographed in April 1968, the occupant, Mrs. Mary Turnbull, was not aware of its historical significance. Investigation found that this house was built on the site of the old Douglas Keep, and Mrs. Turnbull took me to the field next to the house where there was a corner they could never plough because of the big stones. This is fairly definitely the remains of the old Keep, and is shown on another photograph.

MY DOUGLAS CONNECTIONS

By Edith Van Driel #148

Until about twelve years ago, I had no idea that I had Douglas ancestors. Now I have found that I am not only descended from Angus and Morton branches on my father's side, but from the Drumlanrig branch as well.

About the time mentioned above, I discovered the old 'Clan Donald' volumes at the State Library of Victoria, in Melbourne and in the third volume, the pedigree of my gr.gr. grandmother Oakes. She was Harriet MacDonald, elder daughter of Capt. Ewen MacDonald of Griminish, Outer Hebrides, and Jane Bruce his wife. Capt. MacDonald was the gr. gr. grandson of the 3rd Baronet of Sleat and Lady Margaret Douglas, his wife, who was the second daughter of the 7th Earl of Morton. Ewen was 3rd cousin of the 3rd Lord MacDonald, whose brother-in-law, Sir John Sinclair Bart., witnessed the marriage of Harriet and Major Henry Robert Oakes in Madras in 1820. Henry Robert Oakes and Harriet came to Australia in 1824 and at his death in Kempsey N.S.W. in 1842, he was Crown Lands Commissioner and Police Magistrate for that area. One of their sons was named Douglas and we now know why.

Through Lady Margaret Douglas, we are descended from the 8th Lord Glamis, (whose grandmother was sister of the Earl of Angus) the Keiths, Earl Marischals, the Earls of Errol and other noble families of Scotland and on the MacDonald side, from Somerled, the Lords of the Isles, princess Margaret of Scotland, and many of the great highland chiefs. It is strange that my father's brother, his mother's sister and his mother's cousin, all married members of the Lyon family of the Hastings River N.S.W. I have discovered through Burkes landed Gentry tht they are descended from the 3rd Lord Glamis, yet my father and uncle did not know that they themselves, were descended from the 8th Lord through their gr. grandmother Oakes.

Last year I proved that I am descended, on my mother's side, from Sarah Douglas b. 1641, 5th daughter of Sir William Douglas of Kelhead and Agnes Fawsyde (see Drumlanrig chart B 3) and granddaughter of the Marquess of Queensberry. She married John Irving of Woodhouse in 1661. Their son, William Irving of Woodhouse and Bonshaw, Dumfriesshire, (1663-1742) marr. in 1698, the Hon. Aemelia Rollo, dau. of Lord Rollo. Their daughter, Sarah Irving of Bonshaw, (b.1710) marr. Edward Irving of Wysbie (1735). Edward and Sarah were distant cousins, descended from two sons of Edward Irving of Bonshaw (1510-1605) and Blanche Graham of Netherby. Edward and Sarah's youngest daughter Mary, marr. Francis Carlyle of Satur, Middlebie.

My mother was Mary Maxwell Little, great granddaughter of Francis Little of Invermien, Scone, N.S.W., who came out from Dumfriesshire in 1820. He was the eld. surv. son of Dr William Little R.N. of Cressfield Ecclefechan, and Sarah Carlyle his wife. Sarah was the eld. daughter of Francis Carlyle of Satur and Mary Irving of Wysbie above. William Little's family always maintained that their maternal grandmother was Mary Irving, yet Mr James Stuart, in his book The Bell Family in Dumfriesshire 1932, (held in the Ewart Library Dumfries) stated that Francis Carlyle marr. Margaret Johnstone, which I thought was wrong. The Middlebie OPR was very carelessly kept. It showed a baptism for one of Sarah's younger sisters and at the same time the dates of the births (or baptisms) of Sarah and

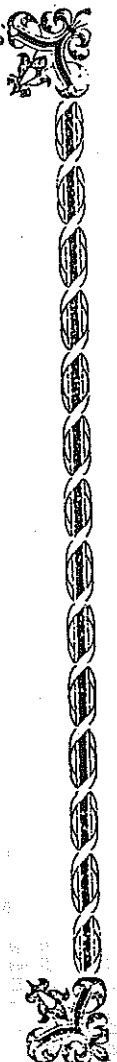
her brothers John and Edward. Their father's name only, given. There were no entries for the younger children we knew he had, including Dr William Bell Carlyle R.N. who came to Australia also. I joined the Dumfries and Galloway F.H.S. and in an early newsletter noticed that the book The Irvings of Bonshaw by A.M.T. Maxwell Irving, was available from Dr. J.B. Irving, keeper of Bonshaw Tower, Kirtlebridge. When I ordered this book, I told Dr Irving about Mary Irving, but he could not find her in the large family 'tree' of the Irvings which his late father had compiled and said I would have to prove it. The Irving book has an outline of the main Bonshaw and Wysbie lines and Dr Irving sent me a more detailed one for Wysbie. I felt sure that Mary must have been a daughter of Edward and Sarah Irving because the names of the children of Francis Carlyle matched those of the Irvings. A common practice in Scotland was for the eldest son to be named after the paternal grandfather and the second son after the maternal grandfather and the eldest daughter after the maternal grandmother while the second daughter was named after the paternal grandmother. These all fell into place. After searching OPRs for different parishes, I finally struck gold in Kirkpatrick-Fleming parish. Edward Carlyle was born on 25th Dec. 1771 (the date given in Middlebie OPR) and baptised at Wysbie on 5th Jan. 1772, his father, Francis, stated as being the son-in-law of Mr Irving of Wysbie. Then, a few days later at the L.D.S. library here, I met by chance, a Mr Carlisle, who happened to have some photocopies of Carlyle pedigrees from the book Collections for a history of the ancient Family of Carlyle by Nicholas Carlisle, London 1822, librarian to His Majesty the King. A copy of this book is in the British Library and also in the Queen's library at Windsor Castle. Mr Carlisle sent me the Carlyle of Penner-saugh's chart which showed all Francis Carlyle's family and stated that his wife was indeed Mary Irving Younger daughter of Edward of Wysbie and at his eldest daughter Sarah Carlyle, marr. William Little of Cressfield and had issue. This goes to show that one should try all sources and never give up hope.

It also shows that some information in books can be incorrect and should be cross checked with the parish registers and other sources. When viewing OPRs one should view to the end as sometimes entries were entered at the end of the year or even at the end of the register which could have been some years later and sometimes, if a younger child was born in a different parish from the others, the details of the elder ones were often entered with the baby's. The L.D.S. library in Salt Lake City have numerous films which can be ordered for viewing from their libraries in Australia, for \$6 each.

One should look for clues and ask questions when doing research. I was not sure what parish Wysbie was in until I noticed Wysbie Hill on a map in a Dumfries and Galloway FHS newsletter and I would have not found the Carlyle charts if I had not noticed Mr Carlisle sign his name ahead of me in the register at the library and taken the liberty of asking him if he was of the same family of Carlyle. I have also found incorrect dates and ages on gravestones (monumental inscriptions). On the monumental inscription reel for Middlebie, I only found Dr Little and his wife Sarah mentioned. Yet when a young friend of mine visited the grave in Ecclefechan last year, he pulled the ivy off the other sides and found inscriptions for three of their children.

Other books used in my research (besides those previously mentioned) were Burkes Peerage and Baronetage and the Dictionary of National Biography, which can be found in most libraries. I find Nigel Tranter's

books very interesting and a great source of Scottish historical information, also Margaret Irwin's. Many libraries in America have old books and records. The Newberry Library in Chicago is one. Of course, I am fortunate to have some well known ancestors, but even if you have not, there are many sources where they could be found. These are listed in many books on the subject. One must not expect it to be easy and it can be very expensive and take a lot of time and letter writing, but when something does turn up, it is a great thrill. I always send two or three international vouchers and a self addressed airmail envelope, when seeking information from individuals or libraries overseas and a stamped self addressed envelope for enquiries in Australia and it is a good idea to send \$5 to any FHS or library here. I usually receive a reply with information. Remember it costs the person on the other end money and time, to reply. Always acknowledge any help. The banks charge \$8 commission to issue cheques in sterling etc. It is cheaper to get the required amount in foreign notes from a bank or Thomas Cook travel agency, and send them, but of course, not as safe. The Scottish library in Edinburgh will only accept sterling cheques. Do not send vouchers etc. with your enquiry. A quote will be sent and you then have to send the cheque before you will receive the information you are seeking. If one lives near a city one can also buy overseas stamps and use the appropriate ones on the return envelopes instead of sending vouchers. This can also be cheaper.



CONTRIBUTED THOUGHT

A contributed thought for all those born before 1945 - CONGRATULATIONS - you are survivors.

You were around before Television, before Penicillin, before Polio Shots, Frozen Foods, Xerox, Contact Lenses, Frisbees and the Pill.

You were before Radar, Credit Cards, Split Atoms, Laser Beams and Ball Point Pens; before Pantyhose, Dishwashers, Clothes Dryers, Electric Blankets, Airconditioners, Drip Dry clothes & before man walked on the Moon.

You got married first then lived together.

You were before Day Care Centres, Group Therapy & Nursing Homes.

You had never heard of FM Radio, Tape Decks, Electric typewriters, Artificial Hearts, Word Processors and Yoghurt.

Time sharing meant togetherness, a chip meant a piece of wood, hardware meant Hardware and software wasn't a word.

Cigarette smoking was fashionable, grass was mowed. Coke was a cold drink and Pot was something you cooked in. Rock music was a Grandma's lullaby and aids were helpers in the school Principal's office.

You were certainly not before the difference between the sexes were discovered, but were surely before the sex change. You made do with what you had, and you were the last generation to think you needed a husband to have a baby.

But you survived.



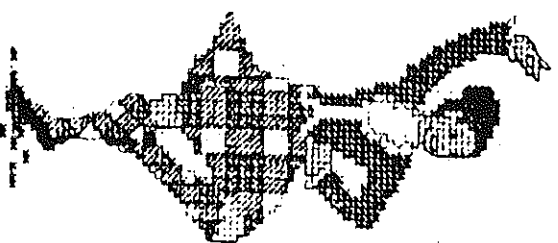
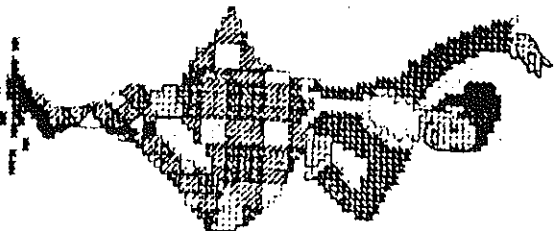
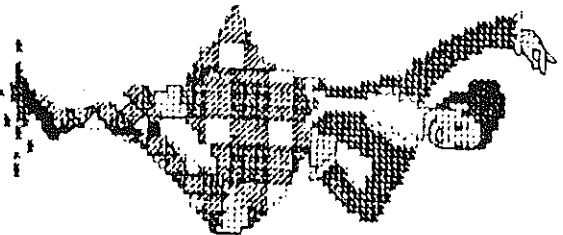
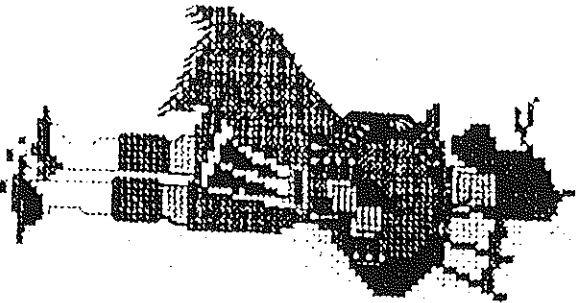
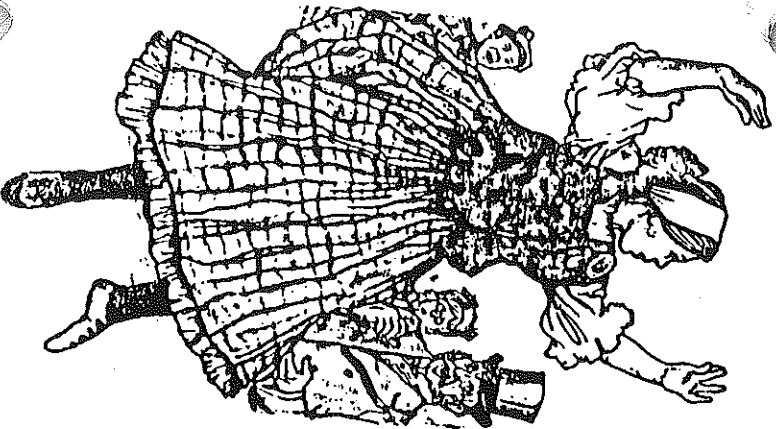
JENNY DOUGLAS

Foot First into History

The Douglas family has contributed much to the course of Scottish history. Sir James Douglas (1286-1330) was the right hand man of King Robert the Bruce at the Battle of Bannockburn in 1314 and after it. He was called the Black Douglas from his complexion. Good Sir James was killed fighting against the Moors in Spain while carrying Bruce's heart.

But late in the 19th century a lassie from that famous family did something that would affect the lives of thousands of people, including the readers of this newsletter. What did Jenny do? She competed in a Highland Dancing Competition, until then an all male event. Jenny entered and was accepted, most likely because there was no rule forbidding female entrants.

With International Women's Day being celebrated on 8th March 1992, it would seem appropriate to salute JENNY DOUGLAS - the first female Highland Dancer.



History of the Australian Flag

Much has been said in recent times regarding the Australian National Flag, and a number of moves have been made to replace it. However, few people realise the significance our existing flag holds. For those of Scottish descent, there is particular significance.

The Australian National Flag (the blue ensign) is composed of four main parts - the Union Jack, the Federation Star, the Southern Cross, on a blue field. Each has its own significance, and we shall look at each one separately.

The Blue Field represents our surrounding seas. Australians have an affinity with the ocean, but it also forms an integral part of our history dating from the First Fleet.

The Southern Cross has long been regarded as a symbol for Australia. It was a guide for travellers and explorers, and features strongly in the Aboriginal Dreamtime. Unique to the southern skies, it gives our flag a distinct character. The four main stars are said to represent prudence, justice, temperance and fortitude. An alternative interpretation, that of Christ's Crucifixion, has the four main stars representing the wounds of his hands, head and feet with the smaller centre star representing the wound in his side. This relates to Australia's tradition as a Christian nation. The stars are laid in a geometrical pattern in accordance with the rules of heraldry, the four main stars bearing seven points.

The Federation Star reflects the desire of the Australian people to unite the colonies into one nation. Initially had six points, the seventh was added in 1908 to represent our Territories. The top point is directed toward the Union Jack, indicating our origins and ancestry.

The Union Jack is more than just a symbol of British settlement. It is featured in our flag as it represents the origins of our social, legal, political and Christian traditions. Much of our way of life can be attributed to Britain, from the first parliament in 1265 AD, the Magna Carta, Common Law to the Habeas Corpus Act and the Bill of Rights.

It is comprised of three parts: the Cross of St. George, Patron Saint of England; the Cross of St. Andrew, Patron Saint of Scotland; and the Cross of St. Patrick, Patron Saint of Ireland.

The cross of St. George is a red cross on a white field. It is not clear how he became patron saint of England, but it is thought to have Christian and military significance. Born in the 3rd century of Christian parents, he became a professional soldier. He rose to high rank, having earned a reputation for courage and bravery. When the Roman emperor outlawed Christianity he resigned his post and petitioned the emperor to change his views, for which he was executed. Used by the Crusaders, it was adopted during the reign of Edward III.

The Cross of St. Andrew is a white diagonal cross on a blue field. Its history dates to the first century, Andrew, a fisherman and brother to Simon Peter, became an apostle of Christ. After preaching the gospel in Asia Minor, Greece and along the Black Sea, he was crucified on a slanting cross at Patmos, as he said he was not worthy to die like his Lord. His remains were carefully preserved at Constantinople. In 740 AD, when missionaries were attempting to convert the warring Picts and Scots, remains of St. Andrew were presented to Angus McFergus, king of the Picts, who adopted St. Andrew as their patron saint. When the Scots later subdued them, Kenneth McAlpin adopted the cross as the national flag of Scotland.

The Cross of St. Patrick, a red diagonal cross on a white field, also has significance to the Scots. Born in Scotland in 385 AD, Patrick was the son of a deacon and his grandfather was a priest. Captured and taken to Ireland as a slave, he began to take religion seriously. After six years he escaped to the Continent, but a 'divine revelation' inspired him to return to Ireland in 432 AD as a missionary bishop, where he established the Christian church. St. Patrick was later adopted as patron saint of Ireland, and the cross became the Irish national flag.

The flags remained separate until the English crown went to James IV of Scotland, who became James I of England, the first of the Stuart line of Kings. Becoming King of two countries, he ordered that their flags be combined in 1606. It was this flag that the First Fleet flew upon landing in Australia in 1788. In 1707 Scotland and England were united politically. In 1801 the Cross of St. Patrick was added, forming the Union Jack as we know it.

The Christian heritage, symbolism of British ancestry and the traditions of Constitutional monarchy were some of the reasons the Union Jack was retained in our flag. Prior to Federation, a contest to find our new National Flag was held. Of the 32,822 entries, five equal winners were chosen. These were combined to produce our current flag. Some of the alternatives were quite bizarre - one featured an emu playing with cricket balls! When unveiled in September 1901, its beauty and symbolism were widely acknowledged. It must be remembered that each of the states had its own flag, which featured the Union Jack on a blue field. Retaining these features was a symbol of unity, that the states combined to form one nation. This was the essence of Federation - not just implementing a new found independence, but adhering to the sound traditions that would continue to serve us well. This is embodied in both the flag and the Constitution.

The Australian Blue Ensign was mainly restricted to Government use, with the Red Ensign being approved for public use. This continued until the second World War, when R.G. Menzies lifted all restrictions on flying the flag.

Despite claims to the contrary, the flag has been altered only once — the additional point on the Federation Star. The Australian Red Ensign is an official flag, and can be flown by all Australian citizens. Other official flags are the White Ensign of the Royal Australian Navy; and the Royal Australian Air Force Ensign, pale blue with the air force emblem.

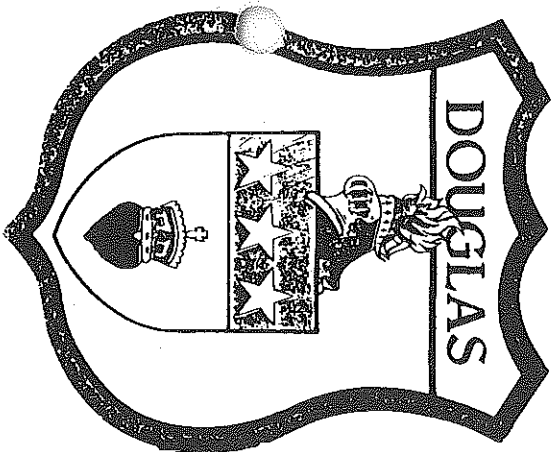
Our flag is known and respected around the world. It has been described as "one of the great flags of history" by the College of Heraldry. Our athletes carry it with pride. It has been proudly carried into battle in its various forms. Our soldiers weren't fighting for a piece of cloth, they were fighting for all that it represents, our **culture**, our **heritage**, our **freedom**. It is a symbol of stability in a fast changing world. Our National Flag — something we can all be proud of.

Did You Know?

"Advance Australia Fair" was written by Peter Dodds McCormick, who emigrated from Glasgow in 1855. The song was first performed on St. Andrew's Day, 1878. It gained popularity in world War I when the Australian Broadcasting Commission played the music to introduce news bulletins. In 1977 it was adopted as our 'National Tune' to be played on official occasions but not to be sung. In April 1984 the Hawke Labor government approved it as the Australian National Anthem, after altering the lyrics to remove reference to our British ancestry.

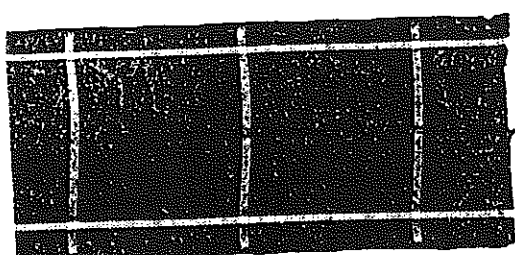
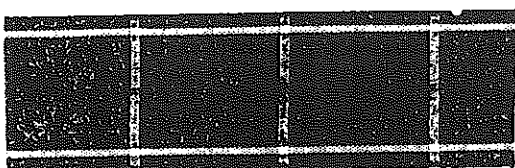
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FOR SALE



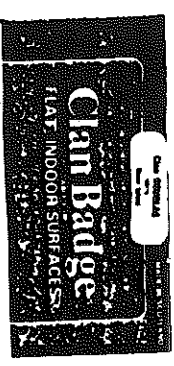
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\$1-00 Post and Packing per
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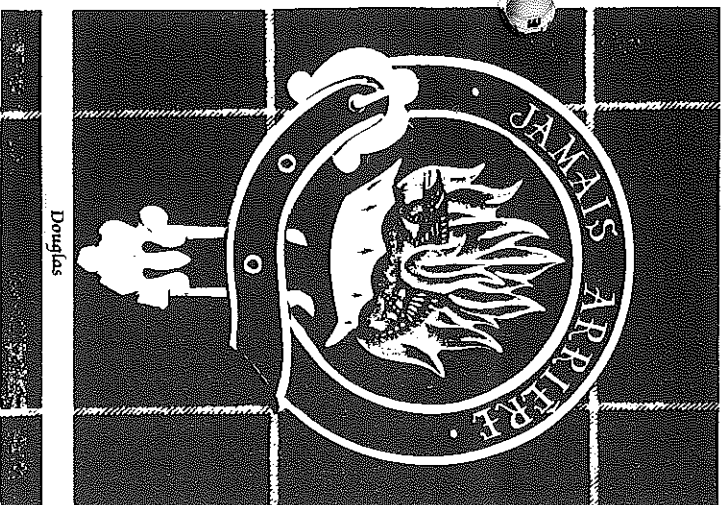
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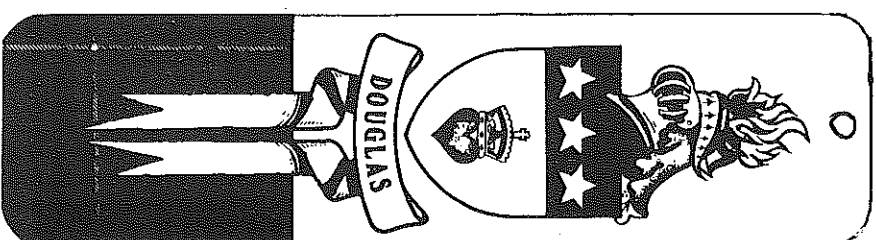


Postcards

\$1-50 each
(inc postage)

Bookmarks

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BACK ISSUES OF C.D.D.A. NEWSLETTERS ARE STILL AVAILABLE
@ \$2-00 + POSTAGE EACH.

ALL

Orders from

Miss Shirley Douglas
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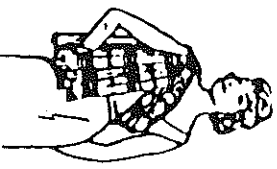
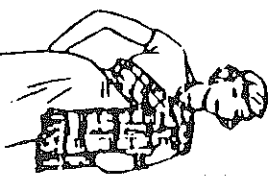
ANCIENT GREEN DOUGLAS TAFFETA

EITHER @ \$16-50 PER METRE
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Sheet of Douglas Tartan Paper (suitable for covering books)
\$2 a sheet (72cms x 42cms) + Postage \$2-80 and Cylinder \$1-60.



JOTTINGS FROM THE SECRETARY

Since the previous newsletter we have had an Australia wide campaign to increase our membership. Many of you may have seen the news item in your local press, since we were able to have input into some two hundred newspapers. The response has been marvellous, many people being forthcoming with their family histories, but it would appear some are reluctant to become financial members, which to date has been disappointing. Should you know of anyone who has had correspondence with me, do try to persuade them to join the Association.

Our ANNUAL GENERAL MEETING is scheduled for the 10th. October '92 at the Winchester Centre, Moreton Bay College, Wynnum. The function will begin at 11.30 am. A light luncheon costing \$5 will be served at 12.15 pm, followed by the Annual Meeting. Our guest speaker will be Capt. Graham Jardine-Vidgen from the Clan Jardine and a member of the Scottish Clans' Congress of Qld. Note the date in your diary and try to make an effort to attend. This time gives members a chance to meet one another. Please phone me on (07) 350 1493 of your intention to attend - this will assist us with our catering arrangements.

A beautifully crocheted rug in the traditional Douglas tartan has been made and donated by member Miss Dawn Douglas. The rug is being raffled for \$1 a ticket and we hope to draw it at the annual meeting. Would you take a ticket and help boost our funds? Please send your money to me at 14 Fernlea Street, Geebung Hts. 4034, and the tickets will be returned to you.

SHIRLEY DOUGLAS (SEC)

"Sources and Methods for Ulster-Scot Research" —

Mr R. C. Starratt

At the Douglas Arms Hotel, Castle Douglas, on 23rd April, the Chairman introduced Mr Robert Starratt who, starting with the assumption that members had completed preliminary research in Scotland and found that ancestors had come from one of the six counties of Northern Ireland or Donegal, dealt entirely with the Irish side of further research. To make headway in Ulster one must identify the parish within the county — not always a straightforward matter as civil parishes are based on Church of Ireland parishes which may differ in names and boundaries from both Roman Catholic parishes and Presbyterian congregations. Up until the early 19C the counties were also divided into baronies dating from Anglo-Norman times. Individual parishes are subdivided into townlands which in rural areas may narrow the search down to a few farms.

Protestant statutory marriage records date from 1845, while full civil registration began in 1864. Even though ancestors were Presbyterians, the Church of Ireland (Episcopalian) records must be checked because the Penal Laws obliged everyone to be baptised, married and buried by a Church of Ireland clergyman. The Society of Friends was exempt, and its records contain some Presbyterians.

Because of the damage suffered by many Irish records, monumental inscriptions may be the only remaining record for many people. MIs for the Counties of Antrim and Down are being surveyed and published by the Ulster Historical Foundation. Many Church of Ireland burial grounds also contain Roman Catholics and Presbyterians. Tracing Presbyterian burial grounds can be a problem due to older buildings being replaced on a different site. A knowledge of the historical progression of Presbyterian congregations and ministers can often help to clarify matters.

Most Irish wills were lost in the 1922 fire but fortunately previous researchers and Record Office staff had made abstracts which are still available. Census returns are very fragmentary before 1901 and 1911. There were few newspapers before 1800.

There are a number of surveys which may assist in locating ancestors, and military records may also be helpful.

To trace original 17C immigrants from Scotland back to places of origin, the higher the social class of the immigrant the easier it will be to find him in records. If an ancestor is not shown as owning land in Ulster, then a search may be made for the place of origin of the local land-owner or the local Presbyterian minister, as there is a good chance that lesser immigrants will have come in the train of the greater. A wide choice of background information is available on the history of Ulster and the 17C Plantation.

Mr Starratt supplemented his talk with slides of locations, sources and repositories and with a handout listing a very large number of sources for Scots-Ulster research.

Mr Alastair Penman thanked Mr Starratt on behalf of all present.

Copies of Mr Starratt's handout re sources (18 pages) may be obtained from the Editor for £1 plus postage for 100gm. (27p U.K.; £1.01 Canada/U.S.A.; £1.12 Australasia).

"Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders and they will tell thee."

Deuteronomy 32:7.

AGM

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A.G.M. OF CLAN DOUGLAS ASSOCIATION OF AUSTRALIA.
AT THE WINCHESTER CENTRE, MORETON BAY COLLEGE

AGM

450 WONDALL ROAD, WYNNUM WEST.

11.30 A.M., 10TH OCTOBER, 1992, LIGHT LUNCHEON \$5-00.

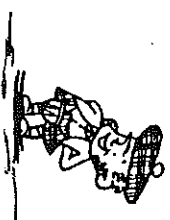
MEMBERS AND FRIENDS ALL WELCOME

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C.D.A.A.		



VALE - Committee and clan members of C.D.A.A. wish to express sympathy
to the family of Don Inglis - died 2/4/1992, Sydney.

VALE - Members of C.D.A.A. extend their sympathy to the family of
Mr Robert Douglas (member No 139) of 3 Sandpiper Avenue, Gladstone, Q.

Persistence

Nothing in the world can take the place of persistence. Talent will not; nothing is more common than unsuccessful men with talent. Genius will not; unrewarded genius is almost a proverb. Education will not; the world is full of educated derelicts. Persistence and determination alone are omnipotent. The slogan 'press on' has solved and always will solve the problems of the human race.

Calvin Coolidge



A NOTE FROM YOUR EDITOR



Newsletter time once again, it seems only yesterday that the May issue was printed and sent to you. Several copies have been "Returned to Sender". Please notify Mr Ian Douglas, Membership Secretary, P.O. Box 1016 TOOWOOMBA Q 4350 if you intend to change your address.

Our President, Mr Ron Douglas is presently travelling & researching his family history in Scotland. He also hopes to contact C.D.A.A. Members overseas and we hope he returns with interesting travel tales and items for the newsletter. We hope to share our A.G.M. on 10th October with as many members as possible, this is a social day as well as business.

It is with sadness that I draw member's attention to the death of Don Inglis in Sydney on 2nd April this year. Don was an original convenor for the first meeting of C.D.A.A. - held in my house in 1986. He later formed the Clan Inglis Society in Sydney and was a member of The Scottish Heritage Association. Don always wore his Douglas tartan with pride and will be sadly missed.

Our sympathy goes to his family and friends. Jan Shaw.

Address your newsletter contributions to -

The Editor - Douglas Association Newsletter,
23 Essex Road, Indooroopilly
QLD 4068

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