



Clan Munro Australia

Newsletter of the Clan Munro (Association) Australia

Volume 13 Issue 2

August 2016

Have you visited our Website at <http://clanmunroassociation.org.au>

Chat

This Month

The last on dna for a while.

Chat	Page 1
Welcome	Page 1
Margaret Charlotte Munro	Page 2
DNA Simplified	Page 4
The Prison Log	Page 5
A Munro Suffragette	Page 6
Bundanoon Highland Gathering	Page 7
Berry Highland Gathering	Page 7
Anzac Day Sydney 2016	Page 7
Kirking of the Tartan	Page 8
Vale Marie Munro	Page 8
Vale Ronald FaneMunro	Page 8

Next Newsletter

Ron Munro's life story.

Ian Munro has written the story of his ancestor Hugh Munro of the 4th Light horse.

Rob Mor Rearquar - a strong man from Loch Glass side

Don

We still have some dna in this edition of the newsletter. This time it is my attempt to bring it down to as simple a level as possible!!

Patricia and Ken Cotter have been our representatives at three more Gatherings. Bundanoon and Berry in this edition – the third will be in our next newsletter. They got a few names and email addresses, I followed them up but so far we have had only one reply. Many thanks again to Patricia and Ken, they are doing a great job.

We have had four success stories in our genealogy quest since our last newsletter. We linked Donna Mac K with Ian (the Brae Munro) and took her tree back to the 1600s. Next we connected Elizabeth McGuire with Bob Munro from Canberra and took Elizabeth to her ancestors from Skye to the Clarence. Then I received a letter looking for a Munro to pass on WWI & WWII medals. I sent the email to our members and the very next morning had a reply from Catherine Ives to tell me that the person being looked for was her cousin and that gentleman should by now have his ancestors medals. What a good result. The latest one was when Wayne Phillips asked me if I knew of his ancestors Hellen Munro & James Fraser. The unusual spelling "Hellen" caught my eye & I remembered an ancestor story on our website given to me by the late Peter Tibbett and sure enough this was the story of Wayne's ancestors. Our older members will remember that Peter ran the Clan Munro in Australia for a while, put out a newsletter and also gave us our first website.

In this issue we have not one but two convict ancestor stories from the same family. I am sure there must be more out there – I know that one of our lady members mentioned that she had a convict ancestor but I cannot remember who that was!! So please contact me again

If you are thinking about visiting Foulis Castle here is an update about what you must do. Mrs E Munro of Foulis conducts tours of the castle and allocated

Tuesdays as the only day on which she will show visitors around and asks that you give her at least three weeks notice of your intended visit. Times are either 10.30am or 3.00pm. There is no charge for your visit but a donation put in the Clan Munro Association box for the castle restoration fund is appreciated. An appointment to visit the outside and the grounds is not required but please let the Castle when you intend to visit.

Contact our webmaster Ian Munro at info@clanmunro.org.uk and he will arrange your visit.

Visit the clan Munro website at www.clanmunro.org.uk where you will find lots of interesting information about the happenings at Foulis.

MARGARET CHARLOTTE MONRO – A LIFE

I often ask our members if they have convict ancestors and encourage them to write their story for the newsletter. When Wendy Borchers offered to write her ancestors story, I hit the jackpot for she had not one but two convict ancestors!! This is Wendy's story of her ancestors of whom she is justifiably proud.

I have read that there are times in your life when something happens, after which you are never the same and I'd say that learning I had convict ancestors was one of those times. Not any old convict ancestors, but convict ancestors who lived in West Maitland, *the hub of the Hunter Valley*.

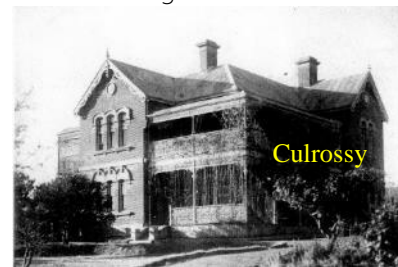
Around twenty years ago I received a letter from my mother's cousin, Nancy Endacott, advising me that she had been researching our Patterson family genealogy in the records held by the Maitland Historical Society and had unearthed the fact that our family's two original Scottish immigrants, John Patterson and Margaret Monro, came to Australia in chains. At that time I knew nothing about my great-great grandparents and hadn't even bothered to give them a second thought.

This information was a great shock to me, because their son, John, was a fine,



John's office on the left

upstanding member of the Tamworth community. A solicitor, John and his family lived in a grand brick home, *Calrossy*, in Brisbane Street. He had the house built to his own specifications, displaying exquisite taste, in 1880 and added a second storey in 1896. My grandmother, May Kinross, was born at *Calrossy* on 10th March 1880. On this



Culrossy

20-acre property John Patterson developed extensive gardens and in time, a profitable horticultural business. He employed a number of gardeners and the property soon became a tourist attraction.

I now know that John (the younger) had 3 siblings, two sisters, Jessie Christina, Margaret, born 27th September 1849, who it seems, died in infancy, a second Margaret born 14th October 1851 and a brother, Alexander.

Alexander Patterson, the only brother of my great-great grandfather, John, was born on 16th May 1854, in West Maitland and died on 9th May, 1874, the day before he was to take the coach to Tamworth to join his brother's business there. *The Maitland Mercury* reported on May 12, 1874: *A MELANCHOLY AND FATAL ACCIDENT. Alexander Patterson has recently been held in the office of Mr W Briggs and had just passed the examination preliminary to being articulated. He was an intelligent, quiet and steady lad, highly respected by all who were acquainted with him. His family and friends are in deep sorrow, as maybe imagined, at his untimely decease.*



John with his wife & family

An inquest was held at Mr John Turk's Northumberland Hotel, West Maitland and the jury found that *the deceased came to his death by way of a gunshot wound accidentally inflicted by Bruno George Engelhardt and we exonerate Engelhardt from all blame.*

Of John and Alexander's mother I knew nothing, except her maiden name was Monro, first name Margaret and that she was born in Edinburgh, but even that information was very vague.

Alexander Monro, father of my great-great grandmother, Margaret, was born in 1787 in Aberfeldy, Perthshire, Scotland and married Margaret Cassie, aged 24 on 13th November 1811 at the Parish chapel of St Cuthbert, 5 Lothian Road, Edinburgh, Midlothian. The couple had 6 children, Margaret, the eldest, was born on 24th March 1816, Richmond Street, Edinburgh and Robert, the youngest, on 22nd June 1829.

Margaret Charlotte Monro was born in Richmond Street, Edinburgh, Scotland, on 24th March 1816, to Alexander and Margaret Cassie Monro and christened one month later at St Cuthbert's Church, in the shadow of the Castle. The surname is spelled *Monro* on the State Records' web site.

My great-great-great grandmother, Margaret Cassie Monro, mother of Margaret, died on 1st June 1834 when her daughter was only 18.

When Margaret was twenty, she was convicted of stealing a wash tub and sentenced by the Edinburgh Court of Judiciary in November, 1838 to seven years in Australia. To steal a line from a friend in the travel industry: *Accommodation was not the best, but the price was right.*

In recent times my second cousin, Murray Connor, with the assistance of the great resources available on the worldwide web, learned that at the time of her conviction, Margaret was living in abject poverty, so obviously her motivation in stealing the tub was to help support her family. Murray has learned that at the



Mary Anne III

time of Margaret's conviction there were 15 people living in her household; a household in obvious need of a washtub, but how did she think she would get away with such a heinous crime and who helped her carry it?

Margaret was transported on the ship, *Mary Anne III*, arriving in Port Jackson in 1839. Her identification papers show she was a house-maid, was literate, protestant, had a ruddy and freckled complexion, dark brown hair, hazel eyes, nose a little cocked and a mole on each cheek.

On my great-great grandmother's arrival at Port Jackson I suspect the dreaded Female Factory at Parramatta could have been her destination. Her experiences in that place could have accounted for the fact that she died in 1860 when she was only 44, of *abuse of ardent spirits*? It's possible that Margaret might have suffered from what we now understand to be post-traumatic-stress-disorder, leading to her over-use of alcohol.



Parramatta Female Factory by Augustus Earle c1826 National Library of Australia Collection

I have learned that on the arrival of female convict ships, colonists would swarm to the dock to bargain for a mistress or a servant and I understand that those who missed out on that count were sent to the Female Factory at Parramatta or Bathurst. I have established that Margaret was not sent to Bathurst, but then I can't find evidence of her being at Parramatta either.

The Female Factory acted as a workhouse, gaol and holding area for newly arrived convicts and their children, according to the State Records of NSW.

In 1839 Margaret's widowed father, Alexander, a boot and shoe-maker arrived at Port Jackson on the ship *Severn*, 1,200 tons, with his family, Alexander, 22, Robert 14 and Mary, 11. Another child, Mary Anne Monro, did not emigrate with her family. Alexander and his family settled in West Maitland, where Alexander established a most successful boot and shoe-making business as manufacturer and importer in High Street.

An application by John Patterson, convict and Margaret Monro, convict, to obtain permission to marry was originally rejected on 27th February 1844 in Sydney, because although Margaret held a Ticket-of-Leave, my great-great grandfather did not. The application was eventually approved on 19th March 1844 in Sydney by John McGarvie. The following year Margaret obtained her Certificate of Freedom.

John Paterson, was born in the Gorbals, Glasgow, Scotland, in 1813, to John and Jean Paterson. John junior was tried and sentenced to fourteen years in Australia at Perth Court of Judiciary for armed robbery and was transported to Port Jackson on the ship *Hive* where he arrived in June, 1834.,



The Hive

John Patterson married Margaret Charlotte Monro at St Andrews Scots Kirk, Sydney, on 22nd March 1844, after which the newlyweds made their home in West Maitland.



St Andrews Scots Kirk, Sydney

Intriguingly, according to a research assistant at the Maitland Historical Society, there was nothing on their microfiche record to suggest that either John or Margaret was a convict.

John joined his father-in-law in his thriving shoe-manufacturing and importing business in High Street, West Maitland, living in a residence behind it, backing onto the Hunter River; an adjacent laneway was called Patterson Lane. In 1840 he paid forty pounds in rates and owned three houses in Little Bourke Street and two in Stapleton Place. In 1867, the National Directory lists John Patterson, Storekeeper, High Street, West Maitland. Council rates list the shop and residence in

High Street and two houses owned by him at 35 and 37 Bourke Street, constructed of timber shingles and an iron roof, all evidence that he was an astute and prosperous businessman.

**A pair of good boots was the first essential for farmers and miners, Maitland's two main occupational groups and so this branch of retailing has always been prominent on High Street. In the early days a farmhand's first week's wages usually went on his boots and harsh working conditions necessitated frequent repairs.*

*** In among the hotels were the first shops and workshops of pioneer tradesmen, blacksmiths, boot-makers and wheelwrights, where business was conducted midst the din of the stock whips and parrots. In cages hanging inside and outside every public and private house in the township, numerous screeching, whistling and chattering parrots of every variety of plumage and voice, blathered and mimicked each other and any human and animal sound they fancied. These sounds were the street music of the town.*



In her quest for the life of the Patterson family of West Maitland, Nancy Endacott, unearthed a photograph of my great-great-grandfather, ex-convict, John Patterson, celebrating the 90th birthday party of his great friend, Michael Scobie, prominent Maitland architect but sadly the caption does not differentiate between the members of the group who range in age from 68 to 90 with John Patterson being aged 77.

In New Zealand on a working holiday as a waitress in 1966, I befriended the mechanic who ran the garage at our hotel, the Chateau Tongariro in the North Island, whose name was John Scobie, from Maitland in NSW and you've guessed it, John is the great-great-grandson of

Michael Scobie, whose 90th birthday party was being celebrated at his home, *Oakhampton*, that day. John and I met again only last year when he was in Australia to visit his Maitland family.

John Patterson died of endocarditis (inflammation of membrane lining the heart) on Tuesday 18th April 1893 at his home in West Maitland. His daughter, Margaret entered her father's bedroom to wake him, as was her custom, but she found him to have departed this life and he was buried in the Presbyterian Cemetery, East Maitland two days later. His obituary in *The Maitland Mercury* stated that he was of very quiet and retiring disposition and was well known and greatly respected throughout the district.

I am particularly proud of my convict ancestors and their achievements living under what would have been dire circumstances when they first arrived on our shores but rising to great heights in their lifetime in the country they had no choice in calling home.....Wendy Borchers 4th May 2016

- *The Rise of High Street Maitland – A pictorial history* by John Turner Council of the City of Maitland, 2nd Edition, 1989
- *Dawn in the Valley* by W Allan Wood, Sydney, 1970

DNA Simplified

Understanding DNA is not easy and some of our members have told me that although they enjoyed and found the DNA articles in the previous two newsletters very interesting, they did find them difficult to understand. This can certainly be the case, so let's see if we can de-mystify it just a little.

OK, you have gone as far as you can using conventional research methods and have decided to try DNA. First you must decide on a firm to do the testing for you. I use Family Tree DNA (and so does the Munroe/Munro Project) so can only talk about that one. Two of the tests available are YDNA, the male line and mtDNA, the female line. When, for example, we have a clan project, the YDNA test is used. This is because in the male line the DNA is carried from father to son right down the line, so we have a straight live back to our furthest ancestor. This does not happen in the female line. FTDNA offer 12, 25, 37, 67 and 111 marker tests as well as a Big Y test – I will explain markers later. The following is what FTDNA says about their tests in answer to a question. Note that the abbreviation MRCA is used, this is Most Recent Common Ancestor.

"With several levels of Y-DNA test being offered, how does one know which is the right one to choose? If I submit a sample to you for testing and you find that I match exactly with another person, how many generations ago did we have a common ancestor? Is the 37-marker test not enough? Why the need for a 67-marker test?"

Our motivation to offer a 67-marker test was twofold:

1. Family Tree DNA (FTDNA) wanted to ensure our customers that by testing with us they could obtain the highest resolution Y-DNA test in the world (like FTDNA clients may also obtain the highest resolution test on their mtDNA by taking our Full Genomic Scan, which looks at the entire mitochondria molecule - ie going down the female side).

2. Several groups of families have still not been able to completely determine the relatedness of group members with our flagship 37 marker test. Therefore we see two main advantages of testing 67 markers over testing

- *Y-DNA67 can further refine our estimate of how closely related two individuals are,*
- *By using additional markers, groups of related participants have a better chance of finding mutations which identify sub-branches in the family.*

However, not all participants or projects need to test 67 markers in order to achieve their objectives.

Some projects will be able to achieve their goals with a 12, 25 or 37 marker test. Only if you are in a project and part of a subgroup of that project where you match, exactly or nearly exactly, to several others will you gain by upgrading to additional marker.

Our motto could be: test only what you need, upgrade only when necessary.

That is reasonably clear so, once you have decided which test you will do (a 37 marker test is probably the best because if you do a 12 marker you are very likely to do a 25 and then a 37 – I did, then 67, 111 and big Y!!) you send your money and you will receive a test kit. This consists of a test tube and a stick to rub the inside of your cheek, nothing complicated. When you have done this you send the lot back to FTDNA, sit back and wait for your results – this takes quite a while.

Let's have a look at what you will get back. It will be list of 37 markers, each of which will all have a prefix of DYS, eg. DYS393 plus a value of say, 12. This value is an STR, short tandem repeat – don't worry about what that means just now, you can investigate that later. The marker is the same for all of us, so it is the STR value that is important. For example, if you do a 37 marker test and you match all STR values with another person, then he would likely be a cousin or other close relation. With a 37

marker test this would mean that the two of you would have 95% chance of a common ancestor at the most, 7 generations ago. With a 12 marker test this would be 29 generations ago and with a 111 test, 5 generations ago - which shows that the higher the marker test you take, the closer the common ancestor will be when you match.

What does this all mean for the Monroe/Munro Project trying to connect members to the Foulis and other lines? Take my case for example as well as another of our members, Darby Munro, where our results show that our ancestors are from the Foulis line way back in the middle of the 15th century – how can that be when we have no known Foulis connection? This is where DNA comes in and the administrators of the project have tracked down people who *do* have connections to the Foulis line and persuaded them to have their DNA tested. I said earlier that if you match the DNA of someone else, you relate to that person, so it would seem that Darby and my DNA as well as others, are enough of a match to prove that we have the same ancestor as those who can actually prove that they are from the Foulis line.

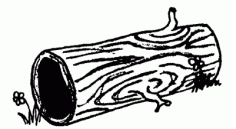
I hope that makes DNA testing a wee bit easier to understand - but can it really help with your family tree investigations? Let me tell you how it helped me when doing my wife, Bet Merrilees, family tree. I was lucky in that Merrilees is not a very common name and it has been formed into a clan with only 33 known families. Bet can trace back to William Merrilees born in 1846, the illegitimate son of Esther Chalmers. To get back that far was quite easy but who was William's father? Because Merrilees was an unusual name in Aberdeen, by conventional research I was able to work out that the father must have been a William Merrilees but, of course, could not prove it. Luckily, the clan chief decided to have as many families as possible 12 marker YDNA tested, so although Bet could not be tested a male cousin from the USA volunteered. Eleven families were tested and 10 of these matched exactly and Bet's tree was one of these. This did not prove who was William's father was but it did prove that he was a Merrilees. A 37 marker test was then done on Bet's and other trees and this time her tree matched the Aberdeen Merrilees tree with only one marker different and as FTDNA says, a 36/37 match at 37 markers shows the trees are tightly related and few people achieve a match as close. I had worked out by conventional means that the William Merrilees living in Aberdeen was the father of Esther Chalmers son, William and had now confirmed this using DNA. By the way, is it just coincidence that Esther was a seamstress and William Merrilees was a partner in a firm of clothiers and tailors!! I wonder who she worked for?

So you can see that DNA testing does work, so why not join the Monroe/Munro project, it really does need more members to be tested and who knows what you will find, there have been some surprising results. There are many different Munro lines, another of our members is from the Argyle-shire line. If any of you would like more DNA clarification, Colin Munro from Glasgow, who wrote the first DNA article for us, is happy to correspond with us, his email address is colin.s.munro@me.com

The Prison Log and "Sky Blue Goannas"

Moyna Sharp has an excellent site called Outback Family History and is full of very interesting stories about Kalgoorlie and the Western Australian Goldfields. This is one of the stories and it is well worth a visit - so check out at Mona's site at <http://www.outbackfamilyhistoryblog.com>

In the early days of Coolgardie, there was no provision for holding prisoners pending their appearance in court, so Corporal McCarthy chopped a four-foot log from a three-foot thick trunk of a blown down salmon gum to which they were chained by a strong steel staple at one end and handcuffs at the other. (A strong steel spike driven into the log held the chain and the chain held the iron belt that locked the prisoner to the portable clink).



The first man to be put 'on the log' in 1893 was 'a wildly hilarious person who was pursuing sky-blue goannas and was given a week on the log by Warden Finnerty'.

Within twenty-four hours, the drunk coalesced and developed a vigorous appetite for food, and having no power to discharge the prisoner, and no orderly, Corporal McCarthy had to cook the meals and wait on the voracious appetite of the prisoner. To make matters worse, it rained, and according to the regulations, the police had to provide shelter for his charge. When it was suggested he was free to go, the prisoner refused, saying he had been given seven days' detention and had to be

given shelter and tucker. In order to get rid of him, he was given 50lbs. of flour, half a dozen tins of meat and a couple of gallons of water.

The next man to be put 'on the log' was a notorious drinker named Anderson who promptly went to sleep. When he awoke, he hoisted the log onto his shoulder and made for the Exchange Hotel where he managed to 'down a couple' before being found by Corporal McCarthy who made him carry the log back to the police camp.



The last offender to be 'logged' was a notorious goldfields offender, 'Pro Blank', who was left on the log while Corporal McCarthy was away at Burbanks on duty. A Melbourne butcher recently arrived in Coolgardie pulled up alongside where 'Pro' was lying, and looked curiously at the fine solid salmon gum log before inquiring what 'Pro' was doing chained to it.

'I was on the booze,' said 'Pro', 'and me two mates fixed me here so I wouldn't wander and fall down a shaft.' 'Want to sell the log?' asked the butcher, as good sound timber was scarce. 'Yeah, I'm alright now, so if you can knock off this chain.'

The butcher knocked the chain off and gave Pro thirty shillings for the piece of timber, chain and all, and that is how the infamous log came to find its way into a butcher's bough shop.

Did you know?

In the boom times of Coolgardie, and for some time afterwards, the charge sheets at the Police Station carried a column in which it had to be set out as to whether or not an offender was 'Bond' or 'Free', so they could be distinguished when on the street. 'Bond' men were compelled to yield right of way to 'Free' men and step from the footpath to the gutter if there was not enough room for both on the footpath.

A Munro Suffragette

Did you know that we have prominent Munro suffragette? I found this interesting lady in an item on the Edinburgh Museums website and asked if I could use it. They very kindly gave their permission. There is mention below of an Edinburgh to London suffrage march - it is not mentioned but I have read that Anna marched the whole way. When she married Sydney Ashman she kept her Munro name to become Anna Munro-Ashman. Check out the Edinburgh Museum's very interesting website edinburghmuseums.org.uk. The first paragraph is from Wikipedia, the rest of her story is from the Edinburgh Museum's website

Anna was born in Glasgow, on 4 October 1881, to Margaret Ann MacVean, and Evan Macdonald Munro, a school master; following her mother's death in 1892 the family moved to Dunfermline. She became involved with the Wesleyan Methodist Sisters of the People in London working with the poor. She then joined the Women's Social and Political Union and founded a branch in Dunfermline in 1906. She was briefly imprisoned in 1908 for her protesting, and participated in the protests around the 1911 Census, which the suffragettes boycotted. She married Sidney Ashman in 1913, and though she legally took the surname Munro-Ashman she was still known as Anna Munro in her work, and she continued to be active working for women's rights throughout her life. She was also a socialist and temperance campaigner. On 11 September 1962, she died in Padworth, Berkshire

ANNA GILLIES MACDONALD MUNRO 1881 - 1962



Anna Munro, socialist, suffragist and campaigner for women's rights, grew up in Edinburgh. Through the Methodist Sisters of the People, whom she admired for their socialism, she spent three years among women working in the sweated trades in Shoreditch, London

By 1905, she was back in Scotland. In October 1906, she joined the Women's Social and Political Union (WSPU), becoming Dunfermline organiser. In 1908, in London, she attempted to deliver a petition to the King on his way to open Parliament, and was imprisoned in Holloway for six weeks for demonstrating. She was among the group of women who, disillusioned with the WSPU for what they regarded as its betrayal of democratic principles, broke away to form the Women's Freedom League (WFL) with Teresa Billington-Greig.

Anna Munro became organising secretary of the Scottish Council of the WFL. By 1913, there were ten WFL branches in Scotland (the WSPU had three). From 1910, she was on its national executive, campaigning across Britain. She spoke at the start of the Edinburgh to London suffrage march in 1912. In 1913, she married Sydney Ashman, leather-worker, socialist and conscientious objector. That year, she was arrested while defying the government ban on public speaking, in Hyde Park. Later, in a BBC talk, she described prison life as having

to use communal bathwater and one-size prison uniforms. She later moved to England and, from 1915, was active in her local WFL branch. She remained on the WFL executive until the WFL disbanded in 1961. Anna Munro helped lead the WFL

Acknowledgement: Culture and Sport Glasgow

campaign for equal suffrage in the 1920s, speaking and writing of "..... the long warfare for the full political equality of women and men".

As WFL delegate to the International Woman's Suffrage Association conference in Paris, 1926, she supported the case for economic equality and the removal of all restrictions on women's work. In the 1950s, she addressed UN seminars on racial prejudice and juvenile delinquency. Once, writing to her husband, she said, 'Did you know, when the socialist ideal first formed ... I thought people only had to hear it to embrace it'

Highland/ Celtic Gatherings

Patricia & Ken Cotter have really been keeping the the Clan Munro flag flying as hey have represented us at three Gatherings over the past few months. Patricia says that there was a lot of Munro interest and she also sent me quite a few email addresses. I have contacted all of them but unfortunately no new members yet. Below are two of Patricia's reports, the third one will be in the next newsletter

Bundanoon Highland Gathering



Patricia at her table

The Bundanoon Highland Gathering was held on Saturday 9 April 2016 and a sea of happy faces greeted clan representatives and others as they walked in step to the music, from all the pipe bands playing. After the official ceremony, the national Anthem was sung by Genevieve Stewart of Bundanoon and national song of Scotland performed by Mary Kiani. Our Chieftain of the day, Carol Budlong, was welcomed. In her address Carol spoke about Scottish House and encouraged people to volunteer. Scottish Dancing demonstrations followed and many people joined in "The Dashing White Sergeant," including me! Then a quick dash back to the tent and the Clan Munro table. We had many enquiries from people with Munro connections and joining forms were



Patricia & Ken

handed out. The Finale' was a display by the massed bands followed by the closing ceremony by the Chieftain of the Day. The Brigadoon Ceilidh was held in the Bundanoon Memorial Hall and wonderful time was enjoyed by all. Next year is the 40th. anniversary of the Bundanoon Highland Gathering and it would be good to have a large representation from our clan.....Patricia Cotter

Berry Celtic Festival

May 28, 2016 was the 10th annual Berry Celtic festival and Cornwall was the Celtic area featured. The Grand Street parade was enjoyed by the many people lining the streets and the rainy weather improved in the afternoon. The Celtic representation included Cornish, Manx, Scots and Irish and many clan banners were carried by Celtic descendants in the parade. The Official Opening was by Maureen Fuller, immediate Past Grand Bard of Cornwall. This was followed by other welcome speeches by various dignitaries. The Munro banner was carried by Patricia Cotter. Then it was placed in the stand at the Munro table in the Scottish House tent. Interest in Clan Munro History and Clan Munro newsletter was showed and a variety of people visited the table. Everyone admired our new Munro banner. The Celtic entertainment concluded at 4pm with Massed Pipe Bands, Lone Piper and Auld Lange Syne.....Patricia Cotter



Patricia with our banner

Anzac Day Sydney 2016

Once again the Gates family represented us at the Anzac Day parade in Sydney. As on previous occasions, Andrew Gates represented the Clan Munro and we thank Andrew for his participation and Graham for his report on the gathering.

Sydneysiders experienced a change of order of route for the Anzac March this year due to George Street being closed to make way for the construction of the NSW State Light Rail Project in that part of the city.



Andrew Gates

This year the parade of service men and women and veterans marching behind their respective banners proceeded from the Circular Quay end of town in a southerly direction down Elizabeth Street passing the War Memorial in Hyde Park where the salute took place. The march was considerably shorter than in previous years and was conducted in ideal weather conditions.

In the steps of past years the traditional custom of wreath laying, now known as the "Scottish Act of Remembrance", took place at the Cenotaph in Martin Place after the main march concluded.

A party of thirty-two made up wreath laying party, and accompanied by families and were led by the oldest Pipe Band now existing in NSW, tributes were laid on the cenotaph the Lament "Mist" by the band. The Clan Munro Association, on this Andrew Gates who has assumed the role on previous

In past years we have witnessed the spectacle of the have taken part in the main march leading the wreath George Street to the Cenotaph in Martin Place, however this was not circumstances stated above.

This simple, and moving, ceremony of the laying of wreaths at the cenotaph in Martin Place has been enacted now over the past sixty years and provides the opportunity for the people of Sydney of Scottish decent to pay honour and tribute on Anzac Day to those who have served in the name of this wonderful country in which we live.



A very impressive wreath laying party

the

friends,

The "Sydney Thistle". Whilst the Covered Mountains" was played occasion, was represented by occasions.

massed Pipe and Drums that laying party down George possible this year due to the



Andrew with Mary Bell Past pres. of the NSW Pipe band Association

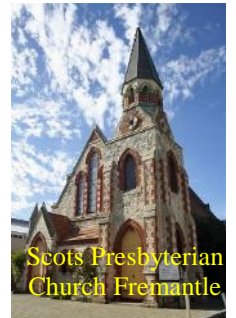
Kirking of the Tartan



Bet & Don at the Church

This year the Perth Kirking of the Tartan was held very appropriately in the Scots Presbyterian Church in Fremantle which dates back to 1885. We had the Clans Donnachaidh, MacLean, MacLeod, MacKay, Munro as well as the Caledonian Society and the Scottish Heritage Centre all piped in by our piper Viv Riley. The service was conducted by the Rev Stuart Bonnington. We had a very nice afternoon tea at the end of the service and money raised from the very reasonable \$5.00 charge was donated to the Church – about \$200.00.

I can find no evidence that the highlanders brought a piece of tartan to church to have it blessed when tartan was banned after Culloden and believe the well documented evidence that it was the brainchild of the Rev Peter Marshall of the New York Presbyterian Church. However, The Rev Marshall's idea of making the Scots abroad, more aware of their Scottish heritage certainly worked and The Kirking of the Tartan is now held around the world except, maybe, Scotland? It was a good afternoon and an excellent reason to get the kilt out of moth balls!! Some of you might rememberr the film "A Man Called Peter starring Richard Todd – the life story of the Rev Peter Marshall.



Scots Presbyterian Church Fremantle

Vale Marie Munro

In April we suffered another sad loss with the passing of much loved Marie Munro after a long illness. Marie was wife of member Alex Munro and mother of another of our members, Elizabeth Munro

Vale Ronald Fane Munro

It is with much regret that I have to let you know of the passing of Ronald Fane Munro on March 29 this year. Ron was a much loved family member and will be missed by so many including me, for he was my support in many ways. He appeared in our newsletter on a number of occasions including his three part story of his war service in 100 Squadron Beauforts in the the RAAF. He was very proud of his Munro ancestry and was a man of strong convictions who worked tirelessly for the community. There is so much to tell about Ron that I will stop now and give you his life story in the next newsletter.