

# AUSSIE-SCOTS NEWS

NEWSLETTER , NO 128

September-October 2014

A publication of the AUSTRALIAN SCOTTISH COMMUNITY (Qld) Inc.

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*OUR AIM: "To collaborate with other Scottish and Celtic Groups to maintain, promote and advance the Scots culture and Heritage in Australia."*



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The Australian Scottish Community Qld would like to thank all our volunteers, performers and all of the public that national Tartan our best ever. comments during the day. We national Tartan Day later this book and newsletter. Watch



came and made our 18th Inter-Loved to hear all the positive will announce the 19th Inter-year on our Webpage, Face-this space as they say.







# 2014 TARTAN DAY







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## A WEE BIT O' SCOTLAND



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### TARTAN DAY BAND

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Frances Wright was born in 1795 in Scotland but had an early interest in America. After educating herself from a college library, she visited the United States when she was 23. During her travels, she wrote *Views of Society and Manners in America*. This travelogue hails American life as progressive in contrast to the backwardness of the Old World.

In later travels, her enthusiasm faded as did her naiveté. While traveling down the Mississippi, Wright was appalled by the practice of slavery and began to theorize about ways that slavery could be abolished. In addition to writing a treatise, Wright decided to establish a settlement in which slaves could be emancipated. In 1825 she established such a community, Nashoba, which focused on communal living with the help of soon-to-be emancipated slaves. This venture did not fare well despite her persistent efforts. She tried a more mainstream approach by stating her views in the *Memphis Advocate* with attacks on racially segregated schools, organized religion, racial taboos in sex relations, and marriage.

After the settlement collapsed altogether, she emancipated the slaves and paid for their transportation to Haiti as she promised. Her outspoken political rhetoric and her attempt at such a progressive community left Wright on the fringes of mainstream society. She then focused her social reform on the urban areas. Wright condemned capital punishment and demanded improvements in the status of women, including equal education, legal rights for married women, liberal divorce laws, and birth control. After allying with Robert Owen, founder of another utopian community called New Harmony, she focused these concerns on education reform. They advocated a system of free state boarding schools in which children would be educated without religious doctrine but receive training in traditional subjects as well as industrial skills. Fanny Wright saw this system as relieving families of the "burden" of raising children.

From her desire to see these educational proposals enacted, Frances Wright moved in the political sphere and became a central figure in the workingmen's movement. She differed in some technical aspects from the workingmen's movement, which consisted of activism by small farmers, artisans, and workers in early factories, Wright became synonymous with their protests. Those opposing the workingmen's movement referred to the movement as the Fanny Wright party.

After marrying a French physician, Guillaime D'Arusmont, Frances Wright moved to France and spent time out of the public eye. When she returned to the states she resumed a political platform with a historical perspective narrating the ills of contemporary society. After the midterm campaign of 1838, Frances Wright suffered from a variety of health problems. She died in 1852.

Dubbed "The Great Red Harlot" for her personal life, which included several illicit romances, as well as her progressive views on sexual relations, Fanny Wright was a political figure in the workingmen's movement and espoused ideas critical to the women's movement. Wright's champion for universal education helped give a voice to those women who wanted more education for themselves as well as their children. This aided the women's movement as well as women's role as medical providers. The workingmen's struggle was one about the gulf between the classes and the capitalistic system itself. Women were particularly affected by this increased emphasis on the market as they became more confined to home duties as industry shifted away from the home into the city. Fanny Wright sought to give women a larger role. Both Fanny Wright's ideology and the workingmen's movement and the women's movement, converged in the Popular Health Movement of the 1830s. Since the workingmen's movement was in reaction to an increasingly aristocratic culture in which the "professionals" controlled the system as well as the information, doctors were included in her target. Similarly by advocating the woman's voice, Wright gave credence to women being involved in health and medicine.







# Saint Margaret of Scotland



Margaret of Wessex (c. 1045 – 16 November 1093) – known posthumously as *Saint Margaret of Scotland* – was an English Princess who was born in exile and became queen-consort of Scotland. Known for her piety and praised for her charitable works in life, she was canonised as a saint of the Roman Catholic Church by the Pope in 1250.

Margaret was born around 1045, the grand-daughter of Edmund Ironside, King of England. When the Danish Canute conquered England and took the throne in 1016, Ironside's son and heir – the Ætheling (or “prince”) Edward – was exiled. Edward was only a toddler. He grew up sheltered in the courts of Eastern European monarchs, and when he came to adulthood he travelled to Hungary, where he became a staunch and effective supporter of its king, Andrew I. Edward and his wife had two daughters and a son, who became the new Ætheling – Edgar – the last born male to the Royal House of Wessex.

Margaret's early childhood in Hungary was a simple and religious one. Their family's patron, Andrew I, was known as “Andrew the Catholic” and was known for his extreme piety and loyalty to the Roman church, so it is fair to assume that Margaret followed this influence. When she was still young, her father Edward was recalled to England as a possible successor to her great-uncle, the heirless Edward the Confessor. Rather unfortunately, he died immediately after landing.

Still, Edward the Ætheling had come with a spare in the form of his son Edgar, so Margaret and her family resided at the English court in honour. When Edward the Confessor died in 1066, Edgar was still way too young to be a viable option for king, resulting in the selection of Harold Godwinson. Hope still wasn't fully extinguished for the little prince – when Harold was defeated and killed by Norman invaders a couple of months later, Edgar was declared King of England. Of course, when the triumphant Normans marched on London, ‘King’ Edgar was offered up like a sacrifice, and William the Conqueror promptly ‘prince-napped’ him and took him back to Normandy. Margaret's mother gathered up her two little daughters and fled.

Margaret's mother succeeded in getting passage on a ship to the continent, but a storm drove them north where they were forced to disembark in Scotland and seek the protection of the King of Scots, Malcolm III (the son of murdered Duncan, of Shakespeare's *Macbeth* fame). The spot where the royal ladies are said to have landed is known today as *Saint Margaret's Hope*.

For King Malcolm, this was a windfall indeed. A widower, he was eager to marry one of the few remaining members of the illustrious Anglo-Saxon royal family and so took Margaret as his wife. He spent some time in the English court after the murder of his father, and so may have had a pre-existing acquaintance with Margaret. The marriage was a successful one, resulting in six sons and two daughters. Margaret seems to have been indulged by her much-older husband, whose pagan-temperaments she calmed by introducing him to religion and offering composed and enlightened advice. She worked tirelessly to bring the Scottish Church in line with those on the continent she had known in her childhood, which benefited the common people greatly



Even in her private life, she remained extremely devout. She served orphans food and washed the feet of the poor every day. A cave on the banks of the Tower Burn in Dunfermline was used by her as a place of devotion and prayer. She influenced her husband to support the cause of her brother, Edgar the Ætheling

although, of course, his support was ineffectual and ultimately ended in tragedy; Malcolm and their eldest son were killed in the Battle of Alnwick, against the English, in 1093. Margaret – not yet fifty years old – was stricken to the core with grief and died three days later. With respect to her great personal devotion and what she had meant to Scotland, she was canonised as a saint some century and a half later.

Putting aside Margaret's undoubtedly selfless and virtuous personality, she was certainly a great agent for social change in 11<sup>th</sup> Century Scotland. For generations she was held up as the very pinnacle of Queenship. Even after her death, her achievements were compounded and her approach continued on through her three sons who each reigned as King of Scotland and her daughter Matilda who married Henry I of England. Margaret's influence and progeny caused a real melting pot effect in the British Isles – a Saxon Princess with a continental up-bringing, mixing her blood and ideology with that of the Celtic royals and, through her daughter, into the Norman line.





## A SCOTTISH FAIRY TALE



There was once a gentleman that lived in a very grand house, and he married a young lady that had been delicately brought up. In her husband's house she found everything that was fine—fine tables and chairs, fine looking-glasses, and fine curtains; but then her husband expected her to be able to spin twelve hanks o' thread every day, besides attending to her house; and, to tell the even-down truth, the lady could not spin a bit. This made her husband bluncky with her, and, before a month had passed, she found hersel' very unhappy.

One day the husband gaed away upon a journey, after telling her that he expected her, before his return, to have not only learned to spin, but to have spun a hundred hanks o' thread. Quite downcast, she took a walk along the hillside, till she cam' to a big flat stane, and there she sat down and grat. By and by she heard a strain o' fine sma' music, coming as it were frae aneath the stane, and, on turning it up, she saw a cave below, where there were sitting six wee ladies in green gowns, ilk ane o' them spinning on a little wheel, and singing,

*"Little kens my dame at hame*

*That Whippety Stourie is my name."*

The lady walked into the cave, and was kindly asked by the wee bodies to take a chair and sit down, while they still continued their spinning. She observed that ilk ane's mouth was thrawn away to ae side, but she didna venture to speer the reason. They asked why she looked so unhappy, and she telt them that it was she was expected by her husband to be a good spinner, when the plain truth was that she could not spin at all, and found herself quite unable for it, having been so delicately brought up; neither was there any need for it, as her husband was a rich man.

"Oh, is that a'?" said the little wifies, speaking out of their cheeks alike.

"Yes, and is it not a very good a' too?" said the lady, her heart like to burst wi' distress.

"We could easily quit ye o' that trouble," said the wee women. "Just ask us a' to dinner for the day when your husband is to come back. We'll then let you see how we'll manage him."

So the lady asked them all to dine with herself and her husband, on the day when he was to come back.

When the gudeman came hame, he found the house so occupied with preparations for dinner, that he had nae time to ask his wife about her thread; and, before ever he had ance spoken to her on the subject, the company was announced at the hall door. The six ladies all came in a coach-and-six, and were as fine as princesses, but still wore their gowns of green. The gentleman was very polite, and showed them up the stair with a pair of wax candles in his hand. And so they all sat down to dinner, and conversation went on very pleasantly, till at length the husband, becoming familiar with them, said—

"Ladies, if it be not an uncivil question, I should like to know how it happens that all your mouths are turned away to one side?"

"Oh," said ilk ane at ance, "it's with our constant *spin-spin-spinning*."

"Is that the case?" cried the gentleman; "then, John, Tam, and Dick, fie, go haste and burn every rock, and reel, and spinning-wheel in the house, for I'll not have my wife to spoil her bonnie face with *spin-spin-spinning*."

And so the lady lived happily with her gudeman all the rest of her days.

—0—





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*Miss Nan (to new gardener). "Mackay, I wonder if you could possibly use fewer Scotch words when you are talking to my mother? Words like 'neeps' and 'kale runts' and 'tatties', you know."*  
*Mackay. "Dinna fash yersel'. Yer mither's nae a fule, an' gin ye gie her time she'll tumble t'ull't. An' it's nae 'tatties'—it's 'taaaties'."*

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266 George Street

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Community Meeting Room (Ground Level).

There are tea/coffee making facilities in the community Room, just bring along a tea/coffee bag. Some people find the parking expensive.

To cut down on expense, some drive to a suitable train station and then catch the train to Central Station and walk up the Mall to the library.

Contact: Diane Lingard (07) 3269 1761/0407 158 781  
 or email: [dianelingard@optusnet.com.au](mailto:dianelingard@optusnet.com.au)

The classes are designed for people with no exposure to the

Gaelic who would like to be able to use some Gaelic phrases and make a little conversation in the language.

This is an initiative of the Scottish Gaelic Association of Australia

SEE DATES AND TIMES TO RIGHT →

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## A LITTLE LIGHT SCOTTISH HUMOUR

I once asked a worthy old man how his son was getting on in London. "He's getting on fine!" was the pleased reply. "Ane o' the heids o' s' firm is an American, an' his a great notion o' oor Robert. Jist the ither day he was sair needin' somebody to clerk for 'm in a hurry, so he rang his bell and shouted oot, '*Sen' me aither the Scotsman or twa Englismen.*'"

Another old man, in telling me about his son, was delightfully fluent: "He's gettin' on fine. He's ower in America. He's mairrit noo, an' we hinna been hearin' sae muckle fae him since. Bit he's gettin' on fine. He's a coachman tae ane o' thae million-aires, an' his a big wage. ye see, thae Americans are awfa' parteekler. *Fin they get the hud o' a Scotsman, they like tae keep him.*"

An Englisman candidating in a Scottish constituency, when submitting to heckling, was confronted by a voter who said in a rather contemptuous tone, "Ye're and Englisman, aren't ye?" The candidate was stung and replied, with spirit, "Yes, sir, I *am* an Englisman: I was born and Englisman and I hope to die an Englisman." "Man," said the Scot, "hiv' ye nae ambeetion?"

"Michty me, man!" exclaimed MacPherson. "Hoo did ye get that awfu' black e'e?"

"I got it fae a man at whose marriage I wis best man," explained the other, "jist because I kissed th' bride."

"Whit a jealous craitur" cried MacPherson indignantly. "But its th' custom for th' best man tae kiss th' bride."

"Aye, I ken that, bit ye see - this was five 'eers aifter th' marriage!"



QUEENSLAND MANX SOCIETY INC.

MANX CENTENARY CELEBRATION

HISTORIC ORMISTON HOUSE

277 WELLINGTON ST ORMISTON

**SUNDAY 14<sup>TH</sup>, SEPTEMBER 2014**

**10.30 am. to 4.00 pm.**

Admission – Adults \$5.00 / Children \$1.00

### PROGRAMME

10.30 am. Lockyer Valley Celtic Pipe Band.  
11.00 am. Folk Dancing "Dance Kaleidoscope"  
11.30 Laxey Folk Singers  
12.00 am. Official Opening  
12.30 pm. Lockyer Valley Celtic Pipe Band  
1.00 pm. Viking Mock Battle by Jorth Gar - NVG  
1.45 pm. Folk Dancing "Dance Kaleidoscope"  
2.15 Moreton Celtic Fiddlers  
2.30 pm. Folk Redlands Concert  
3.45 pm. Close

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## DIARY DATES 2014

**Sunday 17th August 2014** Australian Scottish Community (Qld) Inc. Toowong Community Meeting Rooms, Josling St, Toowong. Benson Rd end of Perrin Park, 12 mid-day BYO lunch. Meeting starts 1 pm. Finishing time must be 3.00 pm. Apologies to the Secretary 0435 326 206

**Sunday 21st September 2014** Australian Scottish Community (Qld) Inc. Toowong Community Meeting Rooms, Josling St, Toowong. Benson Rd end of Perrin Park, 12 mid-day BYO lunch. Meeting starts 1 pm. Finishing time must be 3.00 pm. Apologies to the Secretary 0435 326 206

**Sunday 19th October 2014** Australian Scottish Community (Qld) Inc. Toowong Community Meeting Rooms, Josling St, Toowong. Benson Rd end of Perrin Park, 12 mid-day BYO lunch. Meeting starts 1 pm. Finishing time must be 3.00 pm. Apologies to the Secretary 0435 326 206

**Sunday 16th November 2014** Australian Scottish Community (Qld) Inc. Toowong Community Meeting Rooms, Josling St, Toowong. Benson Rd end of Perrin Park, 12 mid-day BYO lunch. Meeting starts 12.30 pm. As it is also our AGM Finishing time must be 3.00 pm. Apologies to 0435 326 206

**Sunday 14<sup>th</sup> December 2014 XMAS PARTY** Australian Scottish Community (Qld) Inc. Toowong Community Meeting Rooms, Josling St, Toowong. Benson Rd end of Perrin Park, 9AM to 5PM XMAS PARTY, RSVP NEEDED 0435 326 206 BY 17TH NOVEMBER.

A bloke walks into a Glasgow library and says to the prim librarian,

'Excuse me Miss, dey ye hiv ony books on suicide?'

To which she stops doing her tasks, looks at him over the top of her glasses and says,

"Get lost! Ye'll no bring it back!"



Lowlander. "Third return tae Inverness."

Ticket-clerk. "Change at Aberdeen."

Lowlander. "Na, na! I'll tak' ma change here—Ah've bin tae Aberdeen."

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