



February 2016– Issue 23

### THROW A SIXPENCE TO STOP A MARRIAGE

Scotland has many old customs.

“Giving up the Names” was the title of a ceremony in which the names of couples intending marriage were announced during up-coming Church services.

Anyone wishing to stop a marriage taking place could throw down a sixpence and state the reasons for objecting. This however, was seldom done.

Tuesday and Thursday were the most popular days for marriage.

### BEATING HOME THE HARVEST ON ISLE OF SKYE

Farmers on Skye had a curious way of showing their disapproval of neighbours who were slow to complete the harvest. The farmer who finished reaping first sent a man or a maiden to the “slow coach” with a bundle of corn.

He in turn, sent a similar bundle to a neighbour who was being in the harvesting and so on and so on.

This was known as “an gaolbird bhaeagh”, but the person leaving it had to beat a hasty retreat for if they were caught, the farmer was entitled to give them a good thrashing.

### FROM THE COMMISSIONER

Hi everyone – our first newsletter for 2016. I hope that everyone had a great festive season and I look forward to your company during the 2016.

Our first meeting will be held on the 12<sup>th</sup> March and we hope to see you all here.

This year the first gathering that we will be attending will be the Clan Donald Conference to be held in Geelong Victoria 17<sup>th</sup>-21<sup>st</sup> March followed by Bundanoon, Southern Highlands of New South Wales, on Saturday 9<sup>th</sup> April.

Following on from this event we have Australian Celtic Festival in Glen Innes and this year is “The Year of the Isle of Man” on the weekend 20<sup>th</sup> April-1<sup>st</sup> May 2016. For those that are intending on coming along, tickets are now available from the Australian Celtic Festival web site.

Bonnie Wingham Scottish Festival (mid North Coast NSW) will be held on the 28<sup>th</sup> May. Anyone wishing to attend this event is advised to book accommodation asap.

This year our High Commissioner, Lachlan Macdonald, will be the Honoured Guest at the Aberdeen Highland Games in July.

For further events see “Diary Dates” -

We will keep all our members informed of events as they come up eg Kirkin of the Tartan, Tartan Day, Scotland in the Park.

Until next time .....

Moran Taing

*Neil Macdonald*

## **NEW MEMBERS**

Rodney and Catherine Hutchinson  
Margate, Qld

## **Diary Dates 2016**

### **2016 DIARY DATES**

**CLAN DONALDAUSTRALIA/NEW ZEALAND  
CONFERENCE – GEELONG VIC.**

**17-21 MARCH 2016**

**BUNDANOON HIGHLAND GATHERING**

**9<sup>TH</sup> APRIL 2016**

**GLEN INNES CELTIC FESTIVAL**

**30<sup>TH</sup> APRIL – 1 MAY 2016**

**BONNIE WINGHAM SCOTTISH FESTIVAL**

**28<sup>TH</sup> MAY 2016**

**FASSIFERN HIGHLAND GATHERING (BOONAH  
QLD) 11-12 JUNE 2016**

**KIRKIN OF THE TARTAN (BRISBANE)**

**26 JUNE 2016**

**ABERDEEN HIGHLAND GAMES**

**2 JULY 2016**

**SCOTLAND IN THE PARK (LOGAN – BRISBANE)**

**10 JULY 2016**

**TARTAN DAY (BRISBANE)**

**16 JULY 2016**

**SCOTS IN THE BUSH (QUEENSLAND)**

**19 – 21 AUGUST 2016**

### **CLAN DONALD MEETINGS 2016**

**12 MARCH 2016**

**18 JUNE 2016**

**10 SEPTEMBER 2016**

**26 NOVEMBER 2016**

## **CLAN DONALD CASTLES**

### **Castle Camus**

**Alternative Names** Caisteal Camus; Caisteal Uaine;  
Castle Camus; Castle Of Knock; Dun Horavaig

Knock Castle occupies a rocky headland projecting into Knock Bay on the coast of Skye's Sleat peninsula just over four miles north east of Armadale. The castle is also known as Caisteal Uaine or Caisteal Camus and is seen to its best advantage from beside the recently upgraded A851 which now sweeps past the landward side of the bay. From here the castle stands out against the Sound of Sleat in the background, the scene completed by the rugged landscape of Knoydart in the distance.

What you find are the fairly slight remains of several different parts of the castle. The bulkiest wall stands at the southern side of the site and seems to be part of a keep

dating back to the 1400s. A visitor in 1907 found traces of foundations which suggested the keep originally measured 55ft long by 26ft wide: he also described the surviving keep wall as being 30ft high, which suggests it has lost a fair bit in the intervening century. The far, western, side of the castle carries walls that seem to belong to a range built in the late 1500s, apparently at right angles to the earlier keep. It seems reasonable to suggest that the two ranges occupied two sides of a courtyard, the east and north sides of which were enclosed by a curtain wall.

There is evidence that the landward approach to the castle was cut with a ditch to make it harder to attack from this side. The other sides of the castle were protected by the sea, especially to the south east, immediately beyond the keep. This side can be best viewed by following grassy slopes back the way you came, and then down to the right to the shore. This reveals a cleft in the natural rocks that presents a sheer rock face to anyone approaching from this side. It also forms what might have been a protected harbour that could be used by the residents of the castle.

The site now occupied by the castle was originally the site of an Iron Age fort, Dun Thoravaig. By the 1300s the first castle built here seems to have been the property of the MacLeods. In the early 1400s control of the castle and of the Sleat peninsula more widely was seized by the MacDonalds. They probably built the keep whose remains you can see today. In 1431 the castle was captured by the forces of James I who was seeking to impose his authority on the Lords of the Isles. Alasdair Crotach MacLeod, the 8th Chief of Clan MacLeod, tried and failed to recapture it in the early 1500s, and it remained part of the MacDonalds' estates until abandoned during the 1600s to become a quarry for other building projects in the area.

The only residents these days are said to be two ghosts, one of a Green Lady, the other a spirit that cares for cattle. How the latter feels about the Highland cattle that once thrived on Skye having been largely being displaced by sheep in the last couple of centuries is not recorded.

The last documentary evidence of life in the Castle is on 31st August 1632, when McConnillreich signed a bond there declaring Sir Donald MacDonald to be his Chief. The actual date when the Castle ceased to be a residence or Clan stronghold has not been traced, but no doubt, the walls of the building provided material from which the house of Knock was built, and we find that quite a number of Estate documents were signed at Knock during the early years of the 18th century. (J MacIntrye 1938).







The mural windows are all known to have existed but the dormers are entirely conjectural. The gale-end stack is suggested by McCulloch and the hearth and lower flue of the lateral stack still exist. A garden has been shown divided by paths following the lines of earlier building shown in the ground plan. The long rectangular tower has conjectural dormer windows. The machicolation and bartizans are interrupted from McCulloch and those seen on most of the nearby castles. It may be that by this time the tower had been abandoned, like that at Dunvegan, but it has here been shown undergoing repair to the roof. In the background is activity suggesting the pastoral nature of Skye's economy, the run-rig shown in the background is clearly visible.



The castle astride its promontory, viewed from the east, and with the Sleat Peninsula in the background. Top the right of the castle, the line of the ditch is faintly discernible.



The eastern wall of the tower at the south-eastern end of the promontory.



## ADVANCE AUSTRALIA FAIR

By Peter Dodds McCormick  
Taken from the Sydney Morning Herald 31 Oct 1916

b. Glasgow, Scotland c. 1835  
d. Sydney, October 30 1916

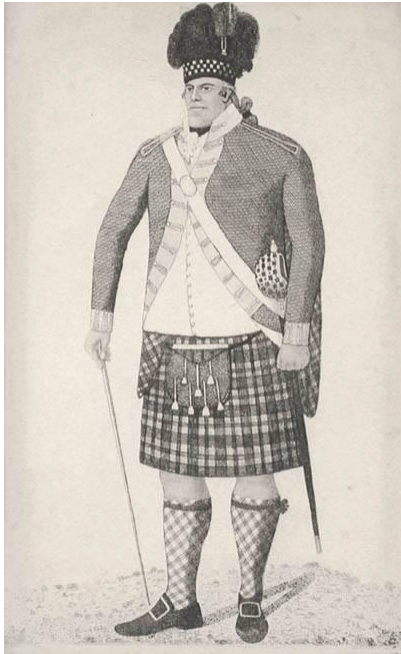
Mr. McCormick was official precentor of the General Presbyterian Assembly of New South Wales and of the Commonwealth assembly. His last official appearance was at the opening of the Presbyterian Military Institution at Liverpool camp by the Governor-General a few days ago. Deceased was for many years one of the Presbyterian instructors in the Public schools in connection with religious training, work in which he was particularly successful. He had been an elder of St. Andrew's Church since 1880.

Mr. McCormick was born at Port Glasgow 83 years ago. After serving as a joiner for some years he decided to strike out for a new country, and landed in Sydney in 1855, resuming his trade as a joiner. A little later he gave up his trade, and enrolled as a teacher in the Education Department. After 20 years spent in some of the principal schools Mr. McCormick decided to retire from the service. He then devoted himself to church work and the cultivation of music, especially Scottish music, among the younger folk. His principal life work was outside the schoolhouse. Fifty years ago the United Presbyterian Church met in the Supreme Court House, and soon after his arrival Mr. McCormick joined the congregation as precentor, acting in that capacity till a church was erected on the site of the present St. Stephen's. He worked hard to get a choir together, and when he succeeded the elder members of the congregation protested vigorously against the innovation. Mr. McCormick persevered, and was ultimately rewarded by seeing choirs established in the majority of the churches. Outside the church choir work he had the honour of conducting some of the largest choirs which have sung in the Commonwealth. At the Raikes Sunday school centenary demonstration, in 1880, he conducted a choir of 10,000 children and 1000 teachers, in addition to an audience of 9000, making a total of 20,000 voices. At the laying of the foundation-stone of the

Queen's statue he conducted a choir of 15,000 child voices. As a composer Mr. McCormick established a reputation with the patriotic song, "Advance Australia Fair", which was first sung by Mr. Andrew Fairfax in 1878, and has come to be recognised as something in the nature of an Australian National Anthem. Another of his compositions which met with favour was "The Bonnie Banks of Clyde". In the early history of Scottish societies he took a prominent part. He joined St. Andrews Society shortly after its establishment in 1870. When the society was disbanded he, with others, established a Caledonian Society, and he continued prominently associated with that body till it was merged into the present Highland Society, of which he was a foundation member. He was also prominently associated with the Burns' Club Section of the society, and also with the Burns' Anniversary Choir, which he conducted for years.

Mr. McCormick in 1896 was one of the principal workers in originating the mission work which was begun in a private house at Dover Heights, an outlying part of the Waverley parish. A mission church was opened in 1903, the site being given by Sir Daniel Cooper.

## SAMUEL MACDONALD



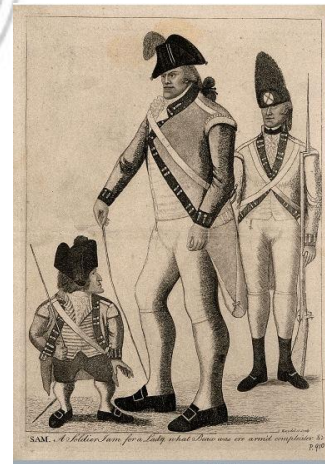
One of the soldiers who had served with the Fencibles and then with the 93rd was Sergeant Samuel Macdonald. Sergeant Macdonald was reputed to be a veritable giant, standing six feet ten inches and a chest measuring 48 inches. A one time actor, being cast in a Drury Lane production of Cydon and Imphigenia as Hercules, Macdonald served in the 3rd Sutherland Fencibles as a sergeant of the Colonel's company. With the raising of the 93rd, he volunteered for the new regiment, being accepted by Wemyss. Countess Sutherland, upon seeing Sergeant Macdonald, donated a special allowance of 2 shillings 6 pence a day. She is reported to have said that anyone as large as Sergeant Macdonald "must require more sustenance than his military pay can afford."

[This man was a native of the parish of Lairg, in the county of Sutherland. He was seven feet four inches in

height, and every way stout in proportion. His parents were of good size, but in nothing otherwise remarkable. Macdonald had fortunately a quiet, equable temper: had he been irritable, he might, from his immense strength and weight of arm, have given a serious blow, without being sensible of its force. He was considered an excellent drill, from his mild and clear manner of giving his directions. After the peace of 1783, he enlisted in the Royals. From thence he was transferred to the Sutherland Fencibles of 1793. The Countess of Sutherland, with great kindness, allowed him 2s. 6d. per diem, extra pay; judging, probably, that so large a body must require more sustenance than his military pay could afford. He attracted the notice of the Prince of Wales, and was for some time one of the porters of Carlton House. When the 93d was raised, he could not be kept from his old friends; and, joining the regiment, he died in Guernsey in 1802, regretted by his corps as a respectable, trust-worthy, excellent man.]

He was too large to stand in the ranks, and generally stood on the right of the regiment when in line, and marched at the head when in column, but was always accompanied by a mountain deer of uncommon size. This animal was so attached to Macdonald, that, whether on duty with his regiment, or on the streets, the hart was at his side.

The regiment was ordered to the North, and reduced at Fort George in 1783.



## CRANNOGS

How did the ancient people build their crannogs in the water? Our team of underwater archaeologists carried out a unique experiment to find out and re-discovered the secrets of ancient technology.

A crannog is a type of ancient loch-dwelling found throughout Scotland and Ireland dating from 2,500 years ago. An important part of our heritage, many crannogs



were built out in the water as defensive homesteads and represented symbols of power and wealth.

The Scottish Crannog Centre features a unique reconstruction of an early Iron Age loch-dwelling, built by the Scottish Trust for Underwater Archaeology (STUA), registered charity no. SCO18418. This authentic recreation is based on the excavation evidence from the 2,500 year old site of 'Oakbank Crannog', one of the 18 crannogs preserved in Loch Tay, Scotland. The STUA continues to explore other underwater sites in Loch Tay and further afield, regularly adding new discoveries to its award-winning centre at Kenmore, Perthshire.

Crannogs are a type of ancient loch-dwelling found throughout Scotland and Ireland, while one has been discovered in Wales in Llangorse Lake. Most are circular structures that seem to have been built as individual homes to accommodate extended families. Other types of loch settlements are also found in Scandinavian countries and throughout Europe.

Crannogs are also known as artificial or modified natural islands and they were as much a product of their environment as the period in which they were constructed.

The authentic crannog reconstruction which forms the focal part of the Scottish Crannog Centre was built by the Scottish Trust for Underwater Archaeology or STUA. The Scottish Trust for Underwater Archaeology is a registered charity (number SCO18418) and was formed to promote the research, recording, and preservation of Scotland's underwater heritage.

The earliest loch-dwelling in Scotland is some 5,000 years old but people built, modified, and re-used crannogs in Scotland up until the 17th century AD. Throughout their long history crannogs served as farmers' homesteads, status symbols, refuges in times of trouble, hunting and fishing stations, and even holiday residences. Here in Highland Perthshire, the prehistoric crannogs were originally timber-built roundhouses supported on piles or stilts driven into the lochbed.

In more barren environments and in later periods tons of rock were piled onto the lochbed to make an island on which to build a stone house. Today the crannogs appear as tree-covered islands or remain hidden as submerged stony mounds. Several hundred have been discovered so far in Scotland although only a few have been investigated



## ***GENEALOGY CORNER LAIR RECORDS***

**Caroline Makein** uses lair records to find the graves of your forebears

### **What is a lair?**

A lair is a plot of land in a cemetery or graveyard, purchased for interment by someone for themselves, their spouse, if they are married, and other members of their family. The size of the lair limits the number of bodies buried there and generally, depending on the underlying soil and water table, bodies were buried at a depth of circa six feet, with subsequent burials in layers on top. In time the burials settled down and further bodies could be buried.

Not everyone could afford to have a gravestone and a simple wooden cross sufficed which, of course, only survived to mark the spot as long as a surviving family member maintained it. In time the position of the grave would be forgotten.

### **Missing Burials**

What if you are unable to find your ancestor's burial in the parish where they lived? A person need not necessarily be buried where you expect but could be buried in a husband or wife's family's burial plot, or even in some distant parish where their family originated. A parent may

have died while being nursed by a member of their family in another parish and subsequently buried there.

My father's final resting place is a case in point, although he died in the East of Scotland, his ashes were interred within his mother's family's columbarium in Dumbarton Cemetery on the West coast of Scotland. (*Columbarium*, plural *columbaria*, are places reserved for the resting place for cremated ashes).

Remember, not all people were buried. In 1874, The Cremation Society of Great Britain was founded and cremation became an alternative method of dispatch. Cremation and burial records are currently held at crematoriums and by local authorities. Not all burials were recorded in any case. Paupers were buried in unmarked graves in common ground, and the only record in which they might be mentioned would be the kirk session minutes – recorded in the list of paupers who received money from the parish. Often their few belongings were sold off posthumously to defray the cost of burying them and the sum realised may be recorded in the church's accounts. Kirk session accounts may list fees paid for burials or for the use of the parish mort cloths and may possibly give the name and date of the deceased's burial, though often all that is recorded is "the funeral of Widow Smith", which is not very helpful.

#### Where to find lair records

From 1855 lair records were supposed to be recorded by each parish and in recent times the various volumes were gathered together by the local council and held in various burials and cemeteries departments. The majority of historical burial records are still in paper form with, for example, the Fife lair records held in three local authority offices.

Council records, monumental inscriptions from Fife, Inverness and Perth and most recently 129,000 names from Aberdeen City Council records. It is a pay-per-view site but searching is free and can be restricted to country, region, county, or individual burial authority or crematorium.

#### Further reading

*Parish Registers in the Kirk Session Records of the Church of*

*Scotland*, Diane Baptie, SAFHS, includes information about which kirk sessions have burial information within them *Scottish Customs from the Cradle to the Grave*, Margaret Bennett

*Death is for the Living*, Anne Gordon

#### Websites

[www.scotlandpeople.gov.uk](http://www.scotlandpeople.gov.uk)

Pay-per-view site with Scottish deaths and burials records

[www.fifefhs.org](http://www.fifefhs.org)

Fife Family History Society

[www.safhs.org.uk](http://www.safhs.org.uk)

The Scottish Association of Family History Societies

[www.scotsgenealogy.com/acatalog/](http://www.scotsgenealogy.com/acatalog/)

[Monumental\\_inscriptions.html](http://www.monumentalinscriptions.html)

The Scottish Genealogy Society has the largest collection of Scottish MIs and their index should be checked out first. CDs and booklets are available to purchase online, with members receiving a discount.

[www.scotlandsfamily.com/deaths.htm](http://www.scotlandsfamily.com/deaths.htm)

For free access to various Scottish deaths, burial records and monumental inscriptions

[www.scottish-monumental-inscriptions.com](http://www.scottish-monumental-inscriptions.com)

To purchase CDs of Monumental Inscriptions with photographs for over 300 cemeteries in Scotland

[www.newspapers.bl.uk/blcs/](http://www.newspapers.bl.uk/blcs/)

19th century British Newspapers pay for 24-hour or weekly

pass to view, or access through a subscribing institution

[www.dundee.gov.uk/archives/](http://www.dundee.gov.uk/archives/)

Dundee City Archives

[www.fdca.org.uk](http://www.fdca.org.uk)

The Howff Burial records available online on the Friends of Dundee City Archives website under "graveyards"

### COOKING CORNER

#### *Prince Charlie's Pancakes*



*It is unlikely that Bonnie Prince Charlie made pancakes using his precious recipe for the drink which later became known as [Drambuie](#). But there is no doubt that the addition of a liqueur, made from the finest Scotch malt whisky, sweetened with a hint of heather honey and flavoured with herbs, makes this a lot more than a humble pancake!*

#### Ingredients:

4 ounces (125g or one cup) plain (all-purpose) flour

2 beaten eggs

Half pint (300ml or 1¼ cups) milk

1 ounce (25g or 2 tablespoons) lard (shortening)

3 ounces (85g or ¾ stick) butter or margarine

4 ounces (125g or half cup) caster (superfine) sugar

2 tablespoons (30ml) Drambuie

Grated rind and juice from 3 large oranges

Grated rind and juice from two large lemons

Pinch of salt

#### Method:

Sift the flour and salt into a bowl and make a hollow in the centre. Stir in the beaten eggs and half the milk and beat until you have a smooth batter. Then slowly stir in the other half of the milk.

Melt a little lard in an 8 inch (20cm) frying pan (skillet).

Pour in enough batter to cover the base of the pan, swirling the pan so that it becomes evenly coated. Fry (sauté) for a few minutes until bubbles appear on the surface. Turn the pancakes over and cook the other side.

Then slide on to a tea towel (dish cloth) and keep warm.

Make more pancakes in the same way until the batter is



used up (there should be enough for about eight pancakes). Melt the butter (or margarine) in another frying pan (skillet), then stir in the sugar and cook for one minute. Add the grated rind and juice of the oranges and lemons and bring to the boil. Then add the Drambuie and simmer gently for three minutes. Fold the pancakes into quarters and place in the frying pan. Cook gently for three minutes, spooning the sauce over the top, until heated through. Serve immediately.

## Louisa Macdonald

by H. Alexander. This article was published in *Australian Dictionary of Biography*, Volume 10, (MUP), 1986

Louisa Macdonald (1858-1949), educationist, was born on 10 December 1858 at Arbroath, Forfarshire, Scotland, seventh daughter and eleventh child of John Macdonald, town clerk and lawyer, and his wife Ann, née Kid (d.1860). In this prolific and prosperous family, she was educated by elder sisters and a tutor, beginning Latin aged 7 and Greek at 12. After two years at a finishing school in London, she and her sister Isabella prepared for the Edinburgh Local Examinations by correspondence; Louisa headed the list of candidates in 1878. As the University of Edinburgh did not admit women to degrees, they matriculated at the University of London and, as students of University College, were among the first residents in College Hall. Bella became one of the first women doctors; Louisa graduated B.A. in 1884 with first-class honours in classics and M.A. in classics in 1886.

In 1887 Louisa Macdonald visited the United States of America and New South Wales to see a brother J. M. L. Macdonald of Wallabadah. On returning to London in 1888 she became a fellow of University College. In addition to teaching and research in classical antiquities at the British Museum, she pioneered educational projects for women outside the university and travelled widely in Europe.

In 1891 Miss Macdonald was chosen from sixty-five applicants as first principal of the Women's College, University of Sydney. The college opened on 21 March 1892, in rented premises, with one student; a week later there were four. Though Louisa Macdonald described the early years as a 'golden picnic', she faced difficult and pressing problems, especially financial. In contrast to Britain there was no urgent demand for women's education and a university education for women seemed to many 'not only unnecessary but unsuitable'. The Women's College was seen as a white elephant. Established as a non-denominational college of equal status to those provided for men, Women's College had from its inception a specific ideology of social and intellectual equality. Louisa Macdonald chose its motto, 'Together', taken from Tennyson's *The Princess*:

The woman's cause is man's; they rise and sink  
Together, dwarfed or godlike, bond or free.

The building and decoration of the Italianate-style college, opened in May 1894, and its carefully designed garden,

reflected her belief that gracious surroundings were part of a liberal education.

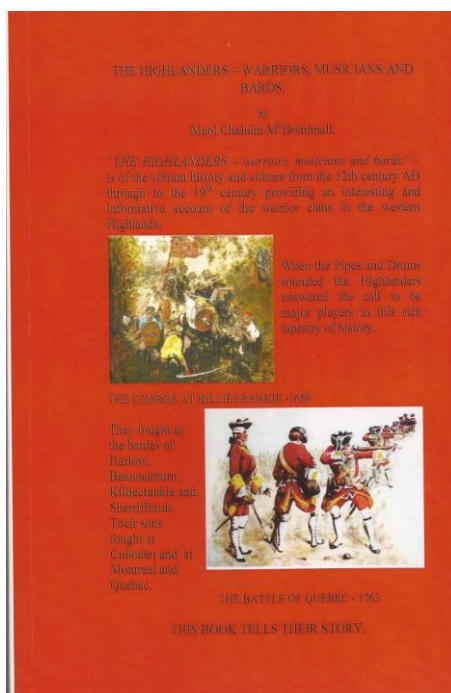
For twenty-seven years Miss Macdonald, assisted by her lifelong friend and companion Evelyn Dickinson, built up student numbers and placed the college on a sound financial basis, while forging its academic and corporate traditions. Numbers rose slowly in the depressed 1890s to 13 students in 1897, 24 in 1906, and suddenly doubled during World War I. In 1916 the college received the same financial endowment as the men's colleges, which allowed all debts to be liquidated. Extra accommodation was provided by building and purchase.

In the 1890s Louisa Macdonald was active in the Womanhood Suffrage League of New South Wales and the Women's Literary Society, and was a committee-member of the Australian Economic Association. She was a founder and committee-member of the Sydney University Women's Association (Union) and the University Women's Society (Sydney University Women's Settlement from 1906). She lectured, catalogued the Greek vases in the Nicholson Museum of Antiquities, and in 1907 was the first woman to stand for the university senate, but was defeated. She attempted to introduce teacher-training courses and student exchange programmes with European universities. She recognized and encouraged the importance of social life within the college by debates, sport and dances and through intercollegiate contacts. Moving easily in Sydney's social life, she strove to make the college part of the university and the wider community. To celebrate the college's twenty-first birthday in 1913 she designed and directed *A Mask*, the words composed for her by Christopher Brennan and John Le Gay Brereton. In 1914-15 she was vice-president of the Classical Association of New South Wales—and during the war studied Russian.



When Louisa Macdonald resigned in June 1919 she left behind her a flourishing institution. She returned to London and was appointed to the council of College Hall.

She purchased and restored the twelfth-century Abbot's House at Arbroath, which she donated to Scotland. She corresponded with old students and entertained numerous Australians, frequently at Ballintuim, Perthshire. One of her last actions was to write a small history of the college in aid of its building fund. She died on 28 November 1949 at her London home. A staunch Presbyterian, she was no 'bluestocking', although formidable and determined 'to guide and direct the studies of young women'. Imbued with tolerance and a ready sense of humour, she believed higher education should be accessible to all.



**THE HIGHLANDERS – WARRIORS, MUSICIANS AND BARDS.** By Malcolm C. McDonald, Toiseach Finlaggan Council

A narrative of the vibrant history and culture of the western Highlands in Scotland from the 12<sup>th</sup> century through to the 19<sup>th</sup> century providing a history of these warrior clans with descriptive accounts of the involvement of the Highlanders in those battles fought in Scotland and later Canada during this period in time which initiated the emigration of folk to lands over the seas. We follow a “couple of lads from Lochaber,” recruited in Inverness as they travel and fight in Canada. A 6” x 9” paper back of 240 pages with maps and illustrations in black and white with references for study.

Published on Amazon and Kindle.

Also available from the Author: \$18 plus ordinary post (Australia only) of \$5.00 (\$23)  
OR Express post of \$7.50 (\$25.50) (Australia only)

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