



THE CLAN DOUGLAS ASSOCIATION OF AUSTRALIA

NEWSLETTER

No 94

JUNE 2012

The first meeting of the Clan Douglas Association of Australia was held on December 3, 1986 in Brisbane.

The current elected committee is:

<i>PATRON:</i>	<i>Mr Archibald Douglas</i>
<i>PRESIDENT:</i>	<i>Mrs Jan Shaw</i>
<i>VICE PRESIDENT:</i>	<i>Ms Jenny Smith</i>
<i>MINUTES SECRETARY:</i>	<i>Ms Jenny Smith</i>
<i>MEMBERSHIP SECRETARY:</i>	<i>Mrs Sue Taylor</i>
<i>TREASURER:</i>	<i>Ms Kate Godfrey</i>
<i>EDITOR:</i>	<i>Mrs Mary Smith</i>
<i>GENEALOGICAL RESEARCH OFFICER:</i>	<i>Mrs Mary Smith</i>
<i>WEB SITE ADMINISTRATOR:</i>	<i>Ms Penny Shaw</i>
<i>GENERAL COMMITTEE:</i>	<i>Mr Archie Douglas, Mr John & Mrs Robin Godfrey</i>

Aims and Objectives of the Association

- To act as a representative body of Douglas's and Septs
- To encourage genealogical research and documentation of Douglas history
- To promote fellowship amongst members
- To establish and maintain contact with other Douglas associations throughout the world
- Provide members four Newsletters a year (members are invited to contribute articles of general interest)
- Provide social gatherings to enable Members to meet.

Clan Douglas Website - www.clandouglas.org.au

The website currently offers the following features for members and general public.

- General Information about the Clan Douglas (members and public)
- Events (members and public)
- Discussion board (forum for members and public)
- Newsletters (members only)
- Photo gallery (members only)
- Family tree software (members only)
- Application form (public and members)

Members can log in with a user name and password to view area that are not available for the general public, thus maintaining privacy and adding value to your membership.

All members must first register on the site. Registration follows a confirmation and approved process so that only paid-up members can register. Just follow the instructions sent in the registration email. Once approved, you can use your username and password to log in at any time.

Website Help - please email the Web site Administrator at administrator@clandouglas.org.au for assistance.

President's Message



The May Newsletter is here already and autumn is with us. Speaking of autumn reminds me of the beautiful red and gold leafed trees we saw by the roadside as Mary Smith and I drove down through Warwick and Tenterfield to Glen Innes. We were there for the Annual Celtic Festival and more especially to unveil and dedicate our Douglas Stone and plaque at the Clans' Wall at the Standing Stones. Mary will give a review of this but I would like to share some of my address for the occasion. As your President, it was greatly beneficial with other Clans' Representatives, one of whom was Malcolm Buchanan of Clan Buchanan of the Clan Buchanan, who is also the President of the Scottish Australian Heritage Council. Malcolm is also convening a gathering of 'Scottish Clans without Chiefs' which includes Clan Douglas.

I was very happy to meet with John Mathew who attended our unveiling and the dedication of our stone. Although retired, John is still involved with the Standing Stones Committee and has just had his very informative book "*The History of the Australian Standing Stones*" published and launched.



Jan Shaw & John Mathew, Author



Malcolm Buchanan, Clan Buchanan & Jan



Jan & The Venerable Graydon, Archdeacon

Also amongst the visitors to our little ceremony was retired Archdeacon Val Graydon, formerly of the Chinchilla Anglican Church. She very graciously blessed our stone from Castle Douglas.

An extract from my Address:

'We wish to thank Andrew Douglas from Canberra who initially got 'the stone rolling' as it was his idea to have a stone placed in the Clans' Wall. We also thank William Douglas, Douglas historian in Scotland for actually collecting this stone from the remains of Castle Douglas.'

[And as the Stone was unveiled Jan continued speaking]

'Our stone in this Clans' Wall will serve to remind all Douglas' and Septs of their forebears and Scottish heritage. It is a symbol of who we are, where we came from and where our future generations are going. Like our ancestors, this stone has travelled over the sea to a new home, we welcome it here at Glen Innes in Australia, and in conclusion, I bless this stone and dedicate it to our proud Douglas Clan.'

Mary formalised the ceremony by proposing a toast (of Black Douglas whiskey) to the stone. It was a special occasion and I hope members and friends will have a chance to visit our stone.

Don't forget our next occasion, Kirkin' o' the Tartan at 9.30am. 24th June, at St. Paul's Presbyterian Church, St. Paul's Terrace, Springhill, Brisbane.

Jan Shaw (nee Douglas) President



THOSE FADED RECORDS

Many of our members have copies of old newspapers with reports of the marriage, birth or death of an ancestor, or other interesting event. As time passes, these reports have become faded and practically unreadable because the paper has 'yellowed' and become brittle to touch.

Unfortunately, today's paper is very acid. The problem started before 1830 when paper was made out of linen and cotton rags which was alkaline because the materials were boiled in a strong solution of alkaline lye of soda and lime and sometimes only lime, to clean and bleach the rags which were then processed into paper. Eventually not enough rags were available to keep pace with demand for paper and the producers turned to wood pulp. After a few years, it was noticed that the quality was deteriorating with the paper beginning to flake and crumble. Wood pulp contains lignin which is the agent that causes paper to discolour and fall apart. Alum was introduced as a size to control ink absorption, but it is also an acid. Sadly much material stored in libraries world-wide is now beyond repair, but thousands of newspapers and books have been put on microfilm and archivists are now faced with the decision as to what to preserve and what to let deteriorate beyond repair.

It cannot be over stressed the importance of acid free storage. Some containers can be a severe source of contamination. It is suggested that now is the time to get rid of those old cardboard boxes and buy new acid free ones to store your important papers in. Or, as a start, it is suggested you make a point of purchasing acid free paper to line the bottoms, sides and lids of containers so that your documents are isolated in their boxes.

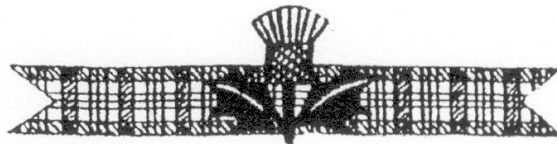
You've all seen books bound with leather. One would think that these books would last a very long time. Unfortunately, leather also has its problems — one being that it expands and contracts with the weather. In a dry atmosphere, leather can become very tight resulting in

splitting and tearing so it is most important that it be regularly dressed with a special formula. This dressing is 60% Neats Foot Oil and 40% anhydrous lanolin. The former can be obtained from a reputable saddler and the latter from any of the numerous chemists around your local town. The treatment should be carried out at least once a year to keep the bindings or leather covers supple and prevent dryness. Another tip suggested is to place a sheet of acid free paper inside the back and front covers of your book to stop contamination and so preserve the insides of your books.

Most photocopiers in libraries now use a recycled paper, not quite white in colour and this seems to be adequate to most users. However, family historians should be aware of problems of permanence which will probably occur. Modern papers have a life expectancy of fifty years but what will happen to your collection after that? Just think of all the time and effort that has gone into the gathering of information so far — you wouldn't want to loose that!

It is not too late to stop the rot from taking place in your cherished documents. Paper can be procured that will virtually last forever. It is called Reflex Archival and is available in reams of A4 size and packaged in moisture-resistant wrappers. This superior paper is being used for a permanent record of precious and historic documents by conservators, archivists, historians, librarians, government institutions and corporations. Documents should be cleaned, encapsulated and stored flat — never stand them up as this adds stress to the paper. Always remove metal clips and staples from the files and use acid free bands as rubber bands will eventually perish and leave residue and stains on the paper. If your documents are handled often, it is suggested that photocopies are taken and these used instead of the original and encapsulate both. You would then have two copies available — one for everyday use and the other for filing in records..... To be continued.

(Compiled from Price, Helen, *Stopping the rot*. Library Association of Australia, New South Wales Branch, 1988)



FRIARSHAW The Netherlands



CORNELIUS MARINUS AGNIETUS DOUGLAS was born Assen (Drenthe) 17/Jan/1854, the son of Antony and Carolina Frederika Henrietta Douglas nee van Koetsveld van Ankeren; died Bloemendaal, (North Holland), 13/Dec/1941; 1870 career soldier and rose to the rank of Lieutenant-Colonel, Provincial Adjutant of Limburg 1910; retired July 1911; author of many books; married (1) Assen 19/Sep/1878, (div.) Amersfoort, 31/Jan/1908 Wilhelmina Catharina Johanna Brumsteede; and had issue:

1. Anton Karel Frederik Everhardinus Douglas (see under)
2. Henri Frederik Karel Douglas (see under)
3. Dorothea Magdalena Douglas (see under)

Cornelius Marinus Agnietus Douglas married (2) Bloemendaal, 01/May/1908, Elisabeth Wafelbakker (div.).

1. **Anton Karel Frederik Everhardinus Douglas** was born 's-Hertogenbosch, 09/Dec/1879; Died Padang Sidempoean, West Sumatra, D.E.I. 25/Apr/1910 of typhoid after drinking river water. He got lost when he tried to mark the boundaries of his plantation; educ. School for Agriculture at Wageningen (Guelders); employed by the plantation "Tjileboet" at Buitenzorg (Bogor) on Java; 1910 owner and manager of the plantation "Loeboe Raya" at Padang Sidempoean, Sumatra; married at Madjalengka, Cheribon, West-Java 28/Nov/1903, Leonore de Clercq and had issue:

- 1.1 Wilhelmina Douglas born Pandjang, West Sumatra, 06/Dec/1904; died Soest, (Utrecht) 05/Dec/1988; Vocational School for Fashion, Teacher's Certificate for needlework and had a nursery of orchids; married Banjoewangi, East Java, 08/Dec/1938, Dirk Johannes van der Linden who died concentration camp "Bangkok", Semarang, Java 02/Dec/1944; manager of the plantation "Karang Tambah";
- 1.2. Leonora Douglas born Padang Sidempoean, West Sumatra, 16/Oct/1906; died Kingston, Ontario, Canada, 10/Jul/1974; weaver lived Stationsweg, Ede (Guelders); 1953 Active in the National Institute for the Blind and in hospitals at Kingston, Ontario Canada; married Modjokerto, Java 19/May/1923; (div. 16/Sep/1936) Bernard Antonie Mather.
- 1.3. Anton Douglas (see under)

1.3. **Anton Douglas** born Padang, West Sumatra, 21/Jun/1910; died Richmond, British Colombia, Canada 27/Aug/1996; assumed the name Anthony Friarshaw Douglas; 1941-1943 prisoner of war at Bandoeng, West Java as interpreter for English and assistant of the Military Medical Service; 1943-1945 prisoner of war at Nagasaki, Japan, working in the coalmines; emigrated to Australia 1946. Active in the sheeptrade; emigrated to Canada; active in the Lumber Copany in British Colombia from 1975; Freemason; married (1) Medan, East Sumatra, 21/Jan/1933, Geertrui Roffel; b(div.) and had issue

- 1.3.1. A child stillborn 1937
- 1.3.2. A child born and died on the same day 1939
- 1.3.3. Archibald Douglas born Batavia Sep/1940; disappeared by taking another name and lives in the USA.

1.3. Anton Douglas married (2) Miss West (div.)

1.3. Anton Douglas married (3) Richmond, Miss Earl.



2. HENRI FREDERIK KAREL DOUGLAS was born 's-Hertogenbosch, 12/Dec/1880 son of Cornelius Marinus Agnietus & Wilhemina Catharina Douglas nee Brumsteede; died Rijswijk 23/Dec/1968; educ. School for Agriculture at Wageningen; distinguished career employed by different plantations in Java; retired from business in 1918; linguist; Government adviser on taxes; lecturer; author; married Madioen, Java, 15/Nov/1905, Henriette Perdinande van den Bos and had issue:

- 2.1. John Douglas (see under)
- 2.2. Ellen Douglas born Kediri, Mid-Java 29/May/1908; died 's-Gravenhage, 03/Nov/1953; employed by British Petroleum My at The Hague; married 's-Gravenhage, 23/Dec/1931 Jacobus Johannes Hardenberg.
- 2.3. Henry Douglas (see under).

2.1. **John Douglas** born Kediri, Middle Java 01/Sep/1906 son of Henri Frederik Karel & Henriette Perdinande Douglas nee van den Bos; died Benn ekom /Ede 17/Jan/1986; educ. Stadhouderslaan at The Hague; served with the Kader Landstorm as Sergeant 1 of the regiment of Grenadiers and Jagers; career in the Horticultural Industry; retired 1971; author; married Utrecht 28/Apr/1932 Geertruida Christina Adriana Nell; had issue:

- 2.1.1. John Douglas (see under)
- 2.1.2. Percy Douglas – author of book “The History of the Family of Douglas” from where information has been taken for the Douglas Newsletters. Percy has been an active participant in genealogy since 1971 and has taken part in several congresses for Genealogy & Heraldry throughout Europe and Canada. He has been appointed a Gentleman of the Bodyguard to Sir Raymond Morris, Laird of Balgony Castle, Markinch, Fife. He has also been active in Theological Studies training as Groupleader and Evangelist and a member of the Congregations of Amsterdam and Rotterdam and since 1996, the Scots International Church of Rotterdam. In 1984 he was on the selection committee by the Church of Scotland at St Combs, Edinburgh for the Ministry. 1985-1989 Percy Douglas was studying Pastoral duties in Rotterdam and in 1989-1992, he was at the international Institute for Theology, Epe (Guelders). Percy Douglas matriculated his own arms in 1983 based upon the arms of George Douglas of Friarshaw, recorded in the Public Register of All Bearings of Scotland, Vol 1m Folio 293 of date 13/Feb/1747.

2.1.1. **JOHN DOUGLAS** born Aalsmeer, North Holland 09/May/1933 son of John and Geertruida Christina Douglas nee Nell; educ. Royal Institute for Royal Navy at Den Helder and the High Technical School, Rotterdam as practical engineer on the composition of apparatus; employed by Koopman & Co at Amsterdam acting as their representative in Paramaribo, Suriname. He was archivist of the Court of Law at Almelo (Overijssel); married de Bilt, 06/Oct/1960 Aline Alexandrine Stenfert and had issue:

- 2.1.1.1 Marcelle Christine Douglas born Amsterdam 25/Sep/1961; eye orthoptist and employed by the hospital in 's-Hertogenbosch; married (1) Maarssenbroek, 12/Sep/1990 Ton Vincent van Ieperen (div.); married (2) Zeist 10/May/1997, Paul van Asdonk.
- 2.1.1.2. Yvonne Louise Douglas born Amsterdam, 16/Mar/1964; educ. University of Groningen; MD; Thorax surgeon of the University Hospital, Groningen.
- 2.1.1.3. Robert Edwin Douglas born Almelo 28/Mar/1967; trained as a pilot at Houston, Texas and in California, USA;
- 2.1.1.4. Eliane Mariette Douglas born Almelo 10/Oct/1971; educ. Higher Hotel Trade School Maastricht; Account Manager , Congresgebouw, The Hague.

(Taken from *The History of the Family of Douglas*, by Percy Douglas of The Netherlands, pp. 213-220)

(If more information is required about this family, more details are available. Please contact Mary Smith)



SEPT = FAMILY

There is quite a lot of confusion regarding the word 'Sept'. What does it mean? What is a sept?

The word 'sept' was used in early Scottish history to explain how a family could be a member of a clan although it had a different surname. Take for example the Clan DOUGLAS —

1. MacGuffock is a Sept of Douglas and just means 'son of Guffock/Guffy'. Mac & Mc were used in Scotland and Ireland to mean 'son of'.
2. In Scotland, the daughter of a Chief is referred to as a 'princess' who marries a man from the Forrest family. Because she is a 'princess' and stays with her clan due to the blood relationship with the Chief, she and her new husband will stay within the clan and raise a family with the surname Forrest. Their family will become quite large over a period of years, but the husband's loyalty will remain with the Chief because he married the princess of the Chief.
3. A third way for a sept to be formed is by 'broken men'. These men will have belonged to a different clan which was destroyed leaving only a few men alive (usually from the same area), but who have asked for and received the protection of the Douglas Chief who accepts them into the 'Douglas family'. They will remain loyal to the Douglas Chief for the rest of their lives. Say their name is Young. The Young family will also marry and raise families and their name will remain the same but Douglas will be their clan.
4. Another way to become a member of the Douglas Clan and that was to be a large enough family to be living in the Douglas Chief's territory. Take for instance the name 'Brown/Brownlee'. They were large but not big enough to be able to fight off a superior clan who wanted their land. Therefore they ask for and receive protection from the Douglas Chief. They in return, give their loyalty to the Douglas Chief and pledge to remain loyal to him for the rest of their lives.

Don't be misled by the spelling of your name. There are many variations in spelling which can be very off-putting. Douglas for instance can be spelt with a 'ss' but still means Douglas just that whoever wrote it first spelt it differently. The same can be said for the Septs - MacGuffock/Guffock/Guffy/MacGuffie etc.

The people were very loyal to the clan because it was their choice to belong to that Clan. Septs weren't slaves that had been captured or interned by the Chief. If a Chief went to war, his 'family' went too making up the numbers to win. Of course they didn't always win and many were killed in battle. The Chief would take care of all who grew old in his service and looked after widows, orphans etc. They in turn knew that it was so and if they and the Chief went to war and they were killed, the Chief would look after the family. The only person who could inherit the Chief's position was the Tanist, who was next in line, if the Chief died – and the Chieftains, or sons of the Chief. The heir would become Chief and if he died, then the next son and so on. Many times the Chief's oldest son and the Tanist were the same man. This was how the Clans kept growing larger and stronger and always with extreme loyalty to the Chief.

The Clan and Septs may have lived on nearby land and were called to war by the erection of charred crosses with a bloody rag tied diagonally across it. The crosses were erected where everyone could see them and respond to the Chief's Call to Arms.

Septs of the Clan Douglas were numerous and included:

Bell, Blacklock, Blackstock, Blackwood, Brown, Brownlee, Cavers, Dickey, Douglass, Drysdale, Forrest, Forrester, Foster, Gilpatrick, Glendinning, Inglis, Kilgore, Kilpatrick, Kirkland, Kirkpatrick, Lockerby, MacGuffey, MacGuffock, McKillrick, Morton, Sandlilands, Sandlin, Simms, Soule, Sterritt, Symington, Syme, Young.

(Compiled from *The Scots Link*, August 1998, #46, p.30)



SEPT : AGNEW

A separate clan (according to the Standing Council of Scottish Chiefs) and recognized a Sept of Clan Douglas by the Clan Douglas Society of North America and the Clan Douglas Association of Australia. Wikipedia states:

During the 15th century, the Clan Agnew rose to power under the influential Clan Douglas. The Agnews of Galloway initially benefitted when the Clan Douglas fell out of favour with the monarch. However this brought them into conflict with the Clan MacKie and the Clan MacLellan.

The Scots Connection for Agnew states:

A family of Norman origin from the Baronie d'Agneaux in Northern France, who first appeared in Scotland at Liddesdale in the 12th century, and from the 14th century were settled in Wigtownshire and Galloway. An alternative origin is credited to the O'Gnies of Ulster, hereditary bards of the Clannaboy O'Neills, who anglicized their name to Agnew. Although this would give the Agnews a common ancestry with Clan Donald and Clan Macdougall, there is no confirmation of the claim and the Norman descent is thought to be more plausible.

In 1426, Andrew Agnew was appointed Constable of Lochnaw Castle and, in 1451, was confirmed as hereditary Sheriff of Wigtownshire. From the marriage of his second son to a daughter of the Macdowall Chief, descend the Lochryan Agnews. The course of the 15th century saw the decline of the powerful House of Douglas, which greatly benefitted the Agnews of Galloway.

[Seeing the reference given to the "Lochryan Agnews", the similarity to the surname Lochrie / Lockery presents a curiosity and possibly another connection between Agnew and Douglas]

The Scottish Nation: Lochnaw is found the following:

The surname Agnew is understood to be of French origin, a family of the name of Agneau having been, about the end of the tenth century, seated in Normandy, and there is a family tradition, confirmed by some ancient MSS that the first progenitor in England of the Agnews came over with William the conqueror although Agnew is not upon the list of barons. In the 12th century, soon after the subjection of Ireland to the English crown by Earl Strongbow the famous warrior, Sir John de Courcy, the conqueror of the province of Ulster, was "accompanied, we are told, by Agneau, an Anglo-Norman like himself, who settled at Larne, in the county of Antrim, where they were called lords Agnew, or Lords of Larne."

The family appear in the 15th century to have held their possessions in Scotland under the Douglas. Callers (Caledonia, vol.iii, p.395), says "Andrew Agnew was the first who obtained, in the capacity of scutifer (shield bearer, esquire at arms) the good will of the Lady Margaret Stewart, the Duchess of Turenne and Countess of Douglas, while she enjoyed Galloway as her dower and ruled at Castle Threave for nearly twenty years. In 1426 Andrew acquired from William Douglas of Leswalt the heritable office of the castle of Lochnaw". This Andrew Agnew got several charters from James I, particularly two, dated 31st January 1431, confirming to him and his heirs the office of the heritable constable of Lochnaw with the whole lands and barony of Lochnaw. He afterwards got the office of heritable Sheriffship of Wiggeon conferred on him and his heirs by a charter, under the great seal from James II, dated 25th May 1451.

A further connection between Agnew and Douglas concerns the name and lands of Kevans or Kevands or Cavens in Wigtownshire and the farms of Baltier, Cults and Kevands which made up the support of the Church of Cruggleton and later obtained by the Agnews of Lochnaw. Kevands is stated to have been bestowed in 1421 by Archibald, Earl of Douglas to a John de Cavens. Kevands is a place name in Wigtownshire from the 15th century.

(Courtesy of H. Edington, CDSNA KS/MO Regent, from *Septs of Clan Douglas Society North America*)



THE STANDING STONES

In 1989 the Convener of the Celtic Council of Australia, Peter Charles Alexander, thought up the idea of recognizing the Celtic influence in Australia by building a ring of Standing Stones. The Scottish Australian Heritage Council and the Celtic Council of Australia, both based in Sydney, were approached by Peter Alexander and their help was assured. A committee was formed and an association called the Council for the Standing Stones canvassed all the councils in NSW that had offered a home to the Bicentennial Scottish Australian Cairn, to gauge their interest in taking on the standing stones project and whether they had an availability of granite rocks suitable to construct a stone circle. Peter remembered the interest shown by the Glen Innes Municipal Council in its attempt to have the Cairn placed there in 1988. The Glen Innes Municipal Council was approached and found to be very enthusiastic. It eventuated that Glen Innes was the site chosen and the project was under way.

The Standing Stones Steering Committee selected by Mayor David Donnelly of Glen Innes consisted of men who had Welsh, Irish, Manx, Breton or Cornish ancestry and was chaired by John Tregurtha. Grants were obtained from the federal and state governments and an option for a loan was also received. With the support of the Severn Shire Council and the Glen Innes Municipal Council and teamwork from individuals who supplied talents, skills and assistance to the project, the Glen Innes Standing Stones evolved. The first mammoth task of finding suitable stones was initiated. Each stone had to be five and a half metres long and a third of the stone required

to be buried in the ground, Two thirds or three metres and seventy centimetres would be left standing. The stones eventually came from all around the district and numbered forty in total. Thirty-eight of these stones would make up the circle and two others would be placed outside the main circle. The additional stones installed were requested by the Cornish, Welsh and Irish Societies and would be the Gorsedd Stone and the Oghamn Stone. The circle of twenty-four stones represents the hours of a day, the Southern Cross gives the array a character unique to the southern hemisphere, which symbolizes the old world meeting the new. It is of interest that the alignments were carefully determined so that the rising and setting sun in midsummer and midwinter pointed to the Guide Stones in the centre which number three.

A lot of planning was employed in order that the stones should be in place for the inauguration which was set down for 01/Feb/1992 and opened by Rear Admiral Peter Sinclair, Governor of New South Wales who unveiled the plaque. The stone was dedicated by the Rt. Rev. Charles Abel. The 6th Light Horse provided the escort and the Hunter River Lancers supplied the Guard. Today, the Australian Standing Stones are a reality. They are situated 1.3 kilometres east of the New England Highway on the right hand side of the Gwydir Highway overlooking Glen Innes. They serve their purpose as a monument to the contribution of all Celtic peoples and to Australia's progress and development. The Standing Stones has been officially classed as a national monument.

(Compiled from Mathew, John, *The History of the Australian Standing Stones*)

On Saturday 05/May/2012, Jan Shaw and Mary Smith attended the Glen Innes Standing Stones Festival and on behalf of the Clan Douglas Association of Australia, Jan unveiled a special stone set in the Wall of Remembrance at the Standing Stones location. This stone and a few others were sent especially to Australia from Douglas Castle in Lanarkshire, Scotland to be inserted into the Wall of Remembrance. William Douglas selected the stones and they were mailed to Andrew Douglas of Canberra who had instigated the idea of inserting a stone in the Glen Innes Wall.

After the unveiling, an Anglican Archdeacon Val Graydon blessed the stone. Representatives from the Clans Kerr, Donnachaidh Society (Robertson), Stewarts, the Commissioner for Farquharson and the Convenor of the Oceania Region of the Clan Buchanan, Malcolm Buchanan were present. John H Mathew, the author of *The History of the Australian Standing Stones* was also there. After the unveiling ceremony was completed, a toast to the Douglas Stone was proposed by Mary Smith and all those present received a small glass of Black Douglas Scotch whiskey with which to drink the toast. A piper Paul Hanson (a member of the Clan Irvine) from the Glen Innes Pipe Band was present to pipe in the clans and perform at the close of the ceremony. Paul related that his family had a close association with a Thomas Douglas who was in the merchant navy and who died in the Second World War at the hands of the Japanese. Jan was congratulated by those present for her presentation of the unveiling.

PHOTOS TAKEN AT THE UNVEILING OF DOUGLAS STONE



The Clan Remembrance Wall



The stone from Castle Douglas & Plague



Piping in the visiting Clans



Douglas Banner, Plague and Douglas Stone



Mary Smith proposing a toast to the Stone



Mary Smith & Jan Shaw unveiling the Douglas Stone



Visiting Clans attending unveiling ceremony

THE PARISH CHURCH OF ST CUTHBERT'S, EDINBURGH, SCOTLAND

Many of you who have done research in Edinburgh, will have come across the Church of St Cuthbert's. The history of this particular church covers a period of time of a thousand years and the present structure — the seventh to occupy the site — was dedicated in 1894. Some thoughts suggest that this location may have originally been a Culdee Settlement of the Celtic Church and was certainly a Mother Church and later a vicarage of the Roman Church.

In the old days, St Cuthbert's Church was situated in the country outside the city wall of Edinburgh and in the counties of Lothian and Tweeddale. In the reign of King David I of Scotland (1124-1153), Edinburgh was situated on the ridge running eastwards from the Castle. A swamp, formerly Nor' Loch, was located at the foot of the rock on which the castle stood and all the country northwards was rural until one reached Leith or Newhaven on the coast. One claim is that St Cuthbert a famed monk-bishop of Lindisfarne, journeyed from Melrose and stayed awhile in the sheltered hollow below the Castle Rock. Another story is that St Cuthbert's came into being before the 1127 Charter when all the land below the castle was granted to St Cuthbert's Church. Simeon of Durham in 1130 wrote of a church in Edwin's Burgh in 854, but sceptics think this may have been St Giles. It is of interest that this Charter is the oldest document located at the Scottish Records Office, Register House, Edinburgh.

The church is dedicated to the memory of Cuthbert whose lifestyle was connected with the missionary zeal and spiritual devotion of the Celtic Church. The Roman Church took over from the 12th to the mid 16th Century, followed by the Presbyterian Church at the time of the Reformation. It was also Episcopalian in the 17th century and again was Presbyterian which it is today.

Although the church has such an illustrious history there is very little to show in the way of

ancient buildings. All previous structures have been demolished proving their inability to survive the ravages of time. One building in 1772 is purported to have emitted loud cracking noises causing panic that the whole edifice was going to cave in. This resulted in a new structure being built in 1775 and it was said to have been like a big square barn; but with the donations of the congregation, a steeple was added in 1789. This church remained until 1890 when it was taken down except for the spire which was incorporated into the new building. One stone dating from 1606, remains from earlier days. Very few stones date earlier than the 17th century, though the 18th century stones are numerous. The church's site is slightly different now in that it was shifted so as to avoid existing graves in the church yard.

The 1894 church was built in the early Italian Renaissance style with a basilica-like layout with an apse and rounded vault. Inside, the exterior uses coloured stone to enhance the warm effects. The design of the Communion Table, the marble and alabaster Pulpit and the ceiling paintings (by Hope and Moira), give an overall Byzantine feel to the interior. The font is based on that in Sienna Cathedral and is topped with a sculpture of a mother and child based on Michelangelo's *Bruges Madonna*. Above the Communion Table is a mural of *Christ in Glory* by Robert Hope. The *Four Evangelists* by Sir Gerald Moira are painted on the ceiling over the Chancel. St Cuthbert's stained glass windows were installed between 1893 and 1912 and depict Old Testament and Gospel scenes. The new Lindisfarne Room is a spacious area used for conferences and is decorated with a huge mural of St Cuthbert on Lindisfarne by Gerald Moira. The church seats 2000 patrons and is situated at the west end of Princes Street Gardens, overshadowed by Edinburgh Castle on the hill above. In 1990, the church was expanded and modernised with the adding of several extra rooms including the Lindisfarne Room, and access for the disabled.

(Compiled from www.st-cuthberts.net/kirkhist.php)



Photo CC
Richard Bloomfield



Photo CC
Pamela Adam

TRUE ORIGIN OF THE KIRKIN' O' THE TARTAN

The origin of this ceremony is not Scottish and it isn't performed in Scotland. Few Scots have ever heard of it as it originated in the USA and has nothing to do with the banning of the tartan.

Although the wearing of Highland dress was banned by the Disarming Act of 1746, it was found that as people had to wear something and tartan was in widespread use, it was not practical to ban it completely! However, kilts certainly were banned except for Scottish military units such as the Black Watch. It is of interest, that in Perthshire at least, tartan could still be worn in coats, westcoats, breeches or trews, but that if loose plaids were worn they must not be tartan.

In 1941, the Rev. Peter Marshall originally from Scotland and then of the First Presbyterian Church in Washington, DC instituted the Kirkin' o' the Tartan during the Second World War with a series of sermons preaching support of special services in commemoration of their Scottish heritage. The idea caught on across the USA and the tartan became an easily recognised symbol of the Scots. It was initially started to raise funds for the British war relief. The Kirkin' o' the Tartan has become an annual event, widely observed in the 'New World' by people of Scottish descent as a tangible and legitimate expression of their ancestry and beliefs.



Today at the Kirkin o' the Tartan, people gather in Christian fellowship to celebrate their Scottish heritage. **In Brisbane** this year, the Kirkin' o' the Tartan will take place at St Paul's Presbyterian Church, Spring Hill on Sunday, 24th June 2012 with assembly outside the church at 9.30am. All are welcome! You may like to bring some small item representing your Scottish heritage, such as a scarf, for Blessing by the Minister.

In Sydney, the Kirkin' o' the Tartan and Tartan Day observance will take place 1st July 2012 at the Hunter Baille Presbyterian Church, Annandale at 10am.

St Paul's Presbyterian Church, Brisbane

A thousand welcomes to new member: Tammie Arundell of Tuncurry, NSW

Editorial

While Jan & I were in Glen Innes, I purchased a book *The History of the Australian Standing Stones* by John H Mathew for the Clan Douglas Association of Australia's library. It is A3 and has a soft cover, very well presented and illustrated and tells the story of the Standing Stones, their significance and how they came into being. I know these books may be bought at the Glen Innes Visitor Information Centre for \$39-95 + P & P if anyone would like a copy. The books can be ordered online at www.australiancelticfestival.com or phone (02) 6730 2400 for more information.



Mary Smith, Newsletter Editor



CLAN DOUGLAS ASSOCIATION OF AUSTRALIA

Patron: Mr Archibald Douglas

President:

Mrs Jan Shaw
116 Strong Ave.
Graceville, 4075
T. (07) 3379 6357
Email: janny31@ozemail.com.au

Secretary:

Ms Jenny Smith
6 Weir Close
Belmont 4153
T. (07) 38908214
Email: jen2602@hotmail.com

Membership Secretary:

Mrs Sue Taylor
6 Helidon Grove
Jacob's Ridge, Ormeau 4208
T. (075) 549 2992
Email: sue.taylor62@bigpond.com

Treasurer:

Ms Kate Godfrey,
140 Latrobe Terrace
Paddington
T. 0417 004 446
Email: kate_godfrey@hotmail.com

**Newsletter Editor &
Genealogical Co-ordinator:**

Mrs Mary Smith
P.O. Box 29
Bowenville, 4404
T. (07) 4663 7146
Email: maryvsmith@dodo.com.au

Web Site Administrator:

Ms Penny Shaw
12 Chanter Ave.
Graceville, 4075
T. (07) 3278 3397
Email: p.shaw@ozemail.com.au

We invite you and your family to join this Association. We ask you especially to support the Committee and help us bring together people of Douglas Ancestry, Sept families and other connections, from all over Australia, New Zealand and the world. Any one descended from, connected by marriage, or adopted by a Douglas or Sept of Douglas is eligible to join.

The **Sept families** of the **House of Douglas** are:

Bell, Blacklock, Blackstock, Blackwood, Brown, Brownlee, Cavers, Dickey, Douglass, Drysdale, Forrest, Forrester, Foster, Gilpatrick, Glendinning, Inglis, Kilgore, Kilpatrick, Kirkland, Kirkpatrick, Lockerby, MacGuffey, MacGuffock, McKillrick, Morton, Sandlilands, Sandlin, Simms, Soule, Sterritt, Symington, Syme, Young.

The Clan Douglas Association acknowledges that on the list of Sept families there are some who are recognised as belonging to other clans, but some families of these surnames were closely linked with branches of the Douglas' in the early years. We ask you to please notify anyone else you know to be eligible to join, especially those who may not be on our mailing list.

Clan Douglas of Australia - Membership Form

Surname:.....First Name:.....

Address:

.....Post Code:

Telephone number: ()Email address:.....

Place of family origin overseas (if known):.....

Place of family origin, Australia or N.Z.:.....

Would you like your Newsletter emailed or posted: (please circle)

Membership fee per year \$20-00 per family. Please send me a Membership Certificate ☐ (please tick)

Fees can be paid by bank transfer: BSB 484799, Account 046671315 in the name "Clan Douglas Association". Place your name in the reference area of the bank transfer and post or email this form to CDAA. Cheques can be made payable in Australian currency to Clan Douglas Association of Australia and posted to the Membership Secretary.

Signature of applicant:.....