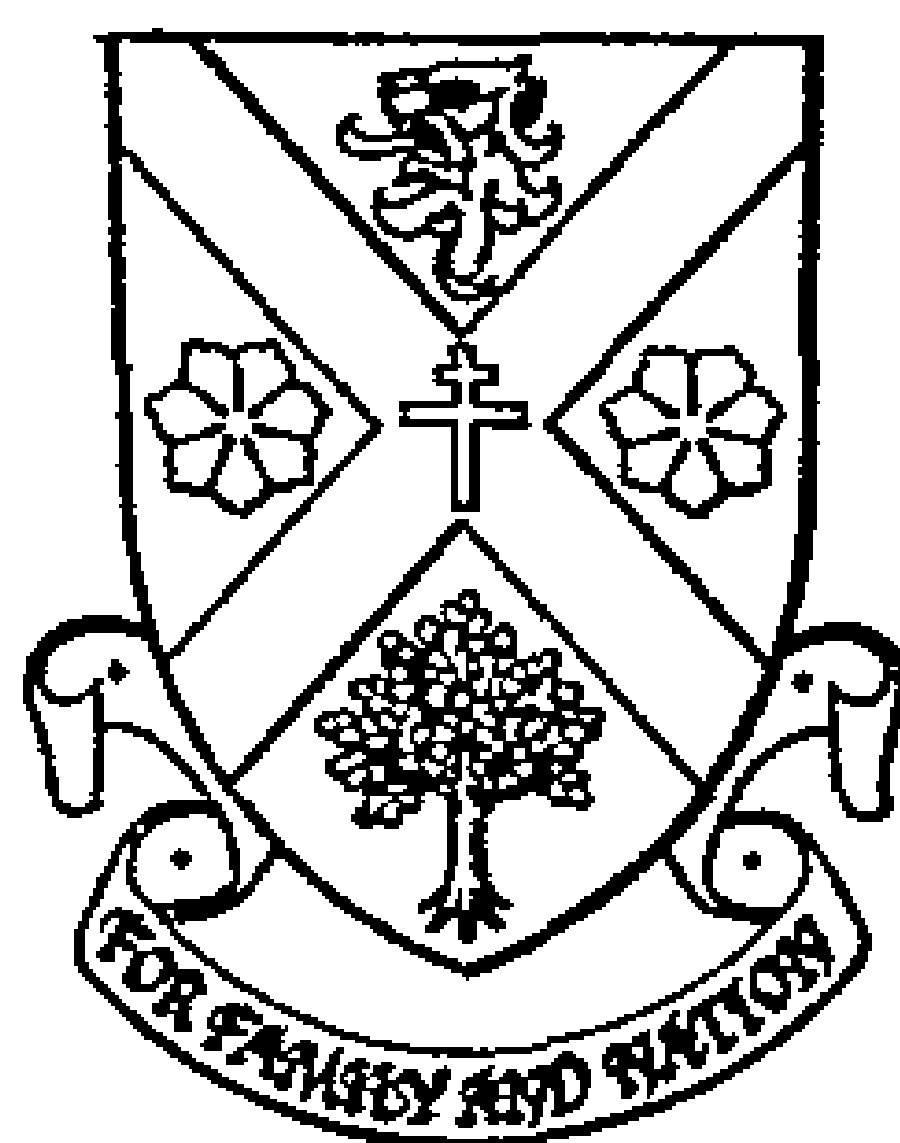


THE SCOTTISH GENEALOGIST

QUARTERLY JOURNAL OF THE SCOTTISH GENEALOGY SOCIETY



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Monthly meetings of the Society are held from September to April in the Royal College of Physicians, 9 Queen Street, Edinburgh, at 7.30p.m. around the 15th of the month. In the event of the 15th falling on a Saturday or Sunday, the meeting is held on the following Monday.

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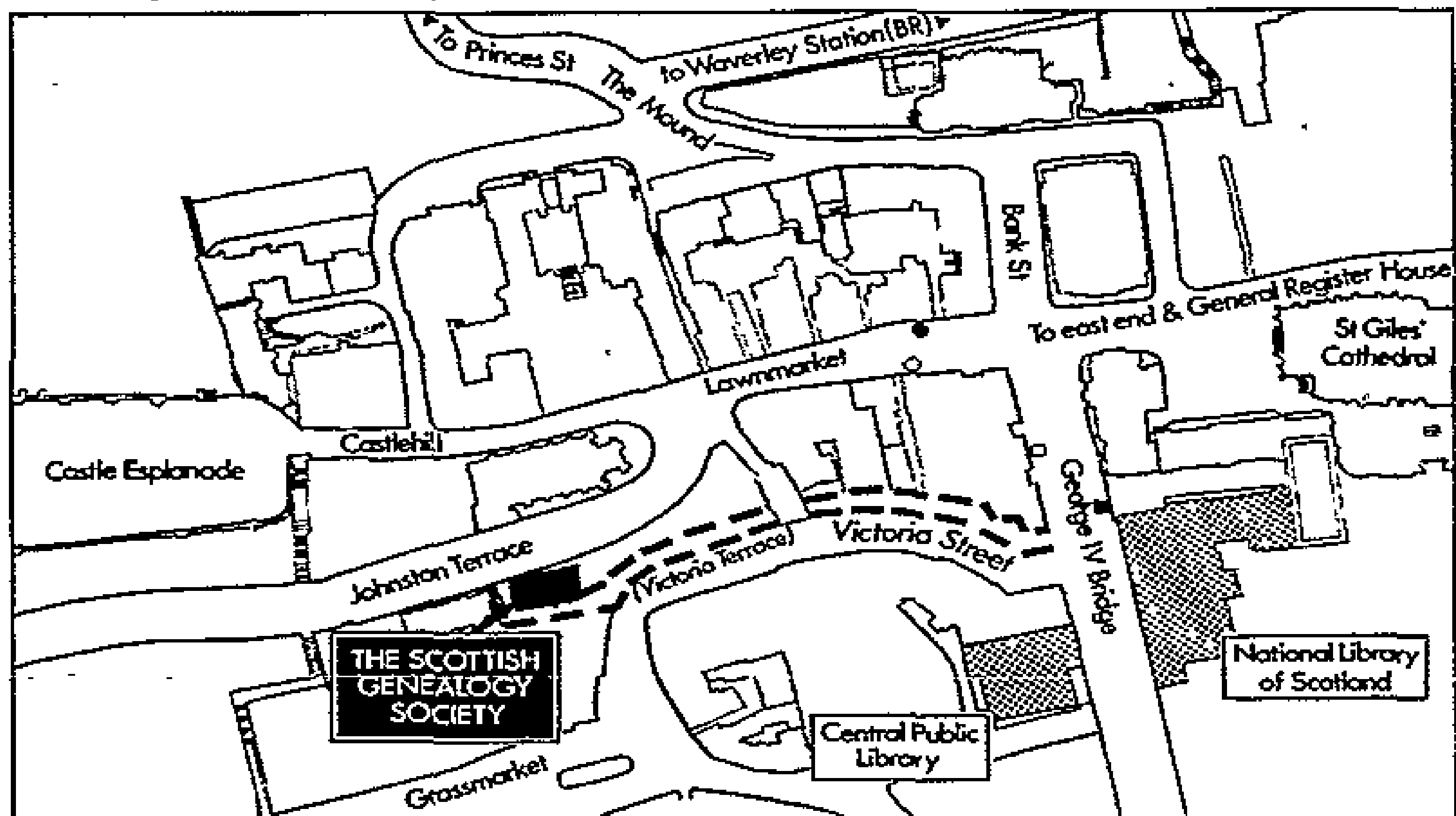
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THE STORY of JOHN CAMPBELL SENIOR and CO., GLASGOW'S GREAT WEST INDIES SUGAR MERCHANTS.

by Duncan Beaton

When writing about the Campbells of Glenlyon and Kinloch it became apparent, when gathering material for the stories, how easily information for the different families could become confused. Often this was because the same Christian or given names were used and was compounded when husband and wife couples also shared the same names.

The Corriecharmick Family

For example it was known that Helen, daughter of Duncan Campbell of Duneaves, married Alexander, son of Patrick Campbell of Corriecharmick. Both could trace their ancestry back to the main Glenorchy line, via the families of Glenlyon and Edinchip respectively.¹ It was also apparent that Helen, who was born on the 20th October 1685, would have had difficulty giving birth to all the children listed in the Killin OPR for this "couple", the last being baptised on the 13th December 1737. However, since the later children were born in Tommachrochar (Tomnachrochdar), which is near Corriecharmick in Glen Lochay, it had been thought probable that they were all one family.²

The Descent From Kinloch

When researching the Campbells of Kinloch another Alexander and Helen, also both Campbells by birth, were found. He appears on the family trees as a Captain in the Black Watch Regiment and she was "from Glenlyon". By the 1780's members of the family of this Alexander and Helen Campbell were living in the town of Doune. Alexander was a son of Colin Campbell, sometimes in Acharn(e) on Lochtayside, and his wife Beatrice (often spelt Beatrix) Duff or MacDuff from Ballinloan in Strath Braan.³

From Colin Campbell's testament, dated the 20th January 1713, it is known that he had three sons and two daughters, including Alexander.⁴ Colin had had a wadset of Dalkillin(e) in Glen Quoich from his kinsman John Campbell of Turrerich on the 22nd September 1708 and on the 15th October 1718 his eldest son Mungo had a sasine on precept of Clare Constat from the same family. Mungo was later designed "of Craggans in Milnrogie", the title by which he is constantly referred in the records. He received the tack of the mill-lands of Milnrogie from the duke of Atholl in 1745.⁵ From Mungo, Alexander and Henrietta, three of the five children of Colin Campbell in Acharn, later wadsetter of Dalkillin, descended most of the partners of John Campbell Senior and Co.⁶ Just to confuse the genealogist further, however, there were other Campbell connections in the ancestry of some of the partners.

The Barbreck Connection

In the South Perthshire town of Doune there existed a well-known small arms industry, founded about 1646 by a pistolmaker named Thomas Caddell. One of the earliest apprentices to the Caddell family, which carried on the trade over several generations, was a John Campbell who claimed descent from the Barbreck family in Argyll. He was not a legitimate brother of Archibald Campbell of Barbreck, whose mother was a Breadalbane Campbell from Perthshire. (She was in fact a sister of the first earl of Breadalbane, and in her husband's generation the Barbreck family was dispossessed of their lands by their feudal superior the earl of Argyll). Archibald's brother John has a known

history: the John in Doune married Margaret Taylor and had at least three children, Margaret, John and Sarah.

In the next generation another pistolmaker in Doune, Alexander Campbell, married Margaret, a daughter of John Campbell and Margaret Taylor. Alexander Campbell was one of the most famous of the gunsmiths of Doune. He and Margaret had a son John, baptised on the 1st August 1735 in Doune. This John Campbell married Mary, daughter of Mungo Campbell of Craggans of Milnrogie (see note 6) on the 20th/21st March 1767 (Balquidder and Kilmadock OPR's, both Perthshire, Mary was then living in Balquidder) and had :-

Alexander - *Baptised 3rd April 1768.*

James - *Baptised 19th May 1771.*

Elizabeth - *Baptised 9th May 1773, her mother's name appears in the baptismal register as Elizabeth (see Jacobina below).*

Colin - *Baptised 5th April 1775, mother's name also entered as Elizabeth (see next).*

Jacobina - *Baptised 2nd February 1777. She married her cousin James Barclay (1771-1831) and had family. She died in 1865. Her mother's name also appears as Elizabeth in the OPR, but later family trees have no doubt that she was a sister of "Business Sandy".*

Colin (2) - *Baptised 26th December 1779.*

John Campbell continued in the successful trade as a pistolmaker and lived at Whin Park, or Whins of Keir, about two miles south of Dunblane and north of Stirling. He died there on the 27th March 1807, by which time his son Alexander was well set up in the West Indies sugar trade with his maternal cousins.⁷

The Family In Glasgow

The firm of John Campbell Senior & Co. was founded in Glasgow by John Campbell of Morriston (1734-1808) and his brother Thomas, both merchants in the city in the later 1780's. Both men had apparently come south from Doune in Perthshire, and can now be identified as the sons born to Alexander and Helen Campbell when they were living in Tommachrochar, Glen Lochay (see note 3). John had a 75% share of the original enterprise, with Thomas having the remaining 25%.

In 1790 the firm was reformed to include more partners, the shares being as follows : Thomas stayed at 25%, John was now about 38% and the remainder was split between three close relatives: Colin Campbell of Park, their eldest brother : Alexander Campbell, their cousin (son of the pistolmaker and by then also a merchant in Glasgow, later of Hallyards, Peeblesshire); and their nephew Alexander Campbell, son of Mungo Campbell of Hundleshope, then a merchant on the Caribbean Island of Grenada. The second Alexander, who was also in business in Grenada in 1790, was known as Alexander Campbell Junior.⁸

The 1790 Contract of Co-partnership was set to run ten years, and on 20th March and 13th August 1801 it was redrawn for a further five years, the partners and their shares (out of a total of thirty six parts) now being :- John Campbell Senior, 12; Alex. Campbell, 9; Alex. Campbell Junior, 8; John Murdoch Campbell, son of John Campbell Senior, 4; Donald MacLachlan of that Ilk, son-in-law of the deceased Colin Campbell of Park, 3.

The success of the firm in these early years is evident in that the share capital increased from 40,000 pounds in 1790 to 54,000 pounds in 1801.⁹

Some more biographical details of the partners are now necessary. The baptismal-entries of John Campbell of Morriston and his brothers Thomas and Mungo the Grenada merchant from the Killin OPR are listed below in the notes. That their eldest brother was Colin Campbell of Park may be

ascertained from the family tombstone in the Ramshorn Kirkyard in the city centre of Glasgow. Colin died in April 1793 in his 65th year.¹⁰

Morrison was an estate to the east of Glasgow, near the town of Cambuslang, on the river Clyde. The district was heavily industrialised in the nineteenth century and now bears little resemblance to what would have been pleasant farmland and orchards in John Campbell's time.

Park was in Renfrewshire, also on the river Clyde but this time on the west side of the city. The property escaped great change during the period of the Industrial Revolution, but during the twentieth century was engulfed in the development of the villages of Erskine and Inchinnan into a new town. Donald MacLachlan, Laird of Stralachlan, was chief of an old Lochfyneside clan which had often been an enemy of the Campbells of Argyll: his grandfather had died fighting for Bonnie Price Charlie at Culloden. Now the past differences had been put aside and he had married Colin Campbell's daughter Susanna at Park on the 27th June 1788.¹¹

Young John Murdoch Campbell did not long survive as a partner, dying on the 21st January 1802, in his 22nd Year.¹² He had taken his middle name from his mother's family, the Murdochs then being one of Glasgow's most influential mercantile families.

John Campbell Senior married Marion, daughter of John Murdoch and his wife Mary Yuille of the Darleith family. John was a brother of Provost George Murdoch, who was elected as a city bailie in 1741 and was provost four times between 1754 and 1767.¹³ Marion was baptised on the 5th December 1750 and died on the 30th November 1813.¹⁴ She and her husband had:-

Alexander - Baptised 28th November 1778. He was the ancestor of the Possil family.

John Murdoch - Born 10th August 1780, who was a partner in 1801 and died in 1802.

Colin - Born 8th January 1782. He was ancestor of the Colgrain family. Mary - Baptised 5th August 1783. She married William Maxwell of Dargavel, Renfrewshire, on the 30th April 1811, and had family.

Thomas - Born in 1790, he married twice: firstly to Agnes, a daughter of Kirkman Finally of Castle Toward near Dunoon and a Glasgow merchant: secondly to Mary, a daughter of Neil Campbell of Glendaruel.

He had a family by both wives.

James - Born in 1792 known as "Dignity Campbell" he purchased the estate of Moor Park in Renfrewshire and married Elizabeth, a daughter of Robert Bogle of Gilmorehill.

Helen - Baptised 13th October 1785, she married her cousin Mungo Nutter Campbell, Provost of Glasgow 1823-5 and a partner in John Campbell Senior and Co. from 1806.

Alexander Campbell, born in Doune in 1768, was twenty-one years old when he joined his cousins and became a partner in the firm of John Campbell Senior & Co. He was nicknamed "Business Sandy", or "Sandy Doune", partly to distinguish him from the other Alexanders in the family and partly because of his business acumen and origins.¹⁵ Alexander married Barbara, daughter of Archibald Campbell 4th of Jura (1744-1835), in Glasgow on the 6th October 1800. Their children were:- Sarah - Born 19th December 1802. Mungo - Born and baptised on 9th January 1805. Known among the partners as "White Mungo".

Archibald - Born 20th June 1806.

Mary - Born 1st January 1808.

Ann Penelope - Born 1809, she died in January 1828.

John James - Born 10th August 1813.

Alexander & Robert Dennistoun (twins) - *Born 13th May 1815.*

Colin - *Born 21st January 1817.*

On the 17th February 1766 Susanna, the youngest sister of Colin of Park and John of Morriston, married her cousin Alexander Campbell, son of Henrietta Campbell and her husband Patrick Campbell the sometime innkeeper in Killin. Alexander (1739-1823) was a landwaiter at Greenock, 26th March 1764, and Comptroller of Customs at Port Glasgow by the 28th August 1784 until dismissed on the 18th April 1802.¹⁶ Susanna died on the 25th May 1788 aged 47, after having twelve children. Alexander then married Elizabeth, daughter and heiress of John Alexander of Dallingburn, a small estate to the west of Greenock, on the 16th January 1792.¹⁷

Among the youngest of the children by the first marriage was Mungo Nutter Campbell, his unusual (for Scotland) middle name coming from his aunt Elizabeth Nutter, wife of Mungo Campbell in Grenada. Mungo Nutter, who was born on the 6th March 1785, later also married his cousin, this time Helen, youngest daughter of John Campbell of Morriston.

At the end of the 1801 copartnership contract the shares were revised to eighty parts and the capital increased to eighty thousand pounds. A new contract was drawn up on the 7th February 1806, the partners and their shares being : John Campbell Senior, 20; Alexander Campbell, 20; Alexander Campbell Junior, 8; Colin Campbell (later of Colgrain, son of John Campbell Senior), 20; Mungo Nutter Campbell, 7. The remaining 5 shares being held proportionally by the partner.¹⁸

During the term of this contract the last of the earlier generation of partners, the eponymous John Campbell Senior, died on the 25th April 1808.¹⁹

The dramatic rise in the fortunes of the firm and its partners continued and the next contract, drawn up on the 9th June 1812, showed the shares capital to have increased to 140,000 pounds sterling. The shares were divided into lots of 2,000 pounds each, the allocation being:- Alexander Campbell, now of Hallyards, 17 shares; Colin Campbell of Colgrain, 17 shares; Mungo Nutter Campbell, 10 shares; Alexander Campbell Junior, 6 shares; Alexander Campbell of Possil, 10 shares; Thomas Campbell, another son of John Campbell Senior, 5 shares.

The remaining 5 shares were held in trust for James Campbell, the youngest son of John Campbell Senior, joining the partnership. This he had done by the 16th June 1813, with his contract backdated to April 1812.²⁰

The Hallyards Campbells

The next contract, drawn up and dated March 24th, March 28th and June 18th 1817, was the last one to feature Alexander Campbell of Hallyards, who died on the 2nd May that year at the early age of 49 years. In his twenty-seven years as a partner he had seen the firm's value increase by almost four hundred per cent and his share of that being worth 30,780 pounds, a considerable fortune in 1817.²¹ It had allowed him to be able to purchase the estate of Hallyards in the county of Peebles in 1811, when he must have thought he would have a number of years to enjoy the fruits of his labour. He also matriculated arms in 1814 which clearly showed his claim of descent from the House of Barbreck. They were based on a grant made to John Campbell of Barbreck in 1768, after the family had lost their property in Argyll.

The arms were: quarterly, 1st, a gyronny of eight Or and Sable; 2nd, Argent, a broadsword in bend Gules, hilted Sable; 3rd, Argent, a castle triple-towered Sable; 4th, Argent, a ship in full sail proper in a sea undy Vert; all within a bordure Argent; on an escutcheon of pretence Sable a boar's head erased Or. Crest: a lion's head affrontee proper. Motto: "I bear in mind".²²

As well as his share of the firm of John Campbell Senior & Co. Alexander had been in partnership

in the Newark Sugar Refinery Company in Port Glasgow with Robert Dennistoun, whose wife was a Campbell sister-in-law of Alexander.²³ Other holdings included shares in the Edinburgh and Leith Shipping Company, the North British Insurance Company, the New Assembly Rooms in Glasgow, the Glasgow Observatory and the Peebles Tontine Hotel. His homes included a town house on Saint Vincent Street, in the business centre of Glasgow, a country house and estate named Cartside near Cathcart on the outskirts of the city, and the Linn Farm near Cartside. All in the property left in his will was valued at 34,432 pounds 7 shillings and ninepence.²⁴

During his time as partner in John Campbell Senior and Co. Alexander had been involved in the whole process of sugar manufacture, from the company's Demerara plantations via his Port Glasgow refinery to shipping the finished product to European ports.²⁵ In these other enterprises he was joined by his brother James (1771-1820), a West Indies merchant, and his brother-in-law James Barclay (1771-1831), who lived in Georgetown, British Guiana, and was also his cousin (see note 6). Although both James Campbell and James Barclay had family there is no evidence that their children had anything to do with the firm of John Campbell Senior & Co.

Alexander was also involved in partnership with Robert Owen in his innovative venture at New Lanark. There on the upper reaches of the river Clyde Owen had taken over a village which was very much of the new industrial age of worker's co-operatives and included shops, a school and other features which made the place self-contained. However there was evidence that Owen did not much like "Business Sandy", and he had unkind things to say about him in his memoirs, a fact noted by Alan Campbell Don, Sandy's great-grandson in a letter to C.W. Black, the Glasgow City Librarian, dated the 17th November 1964.²⁶

Colin Campbell (1779-1847), the youngest brother of "Business Sandy", was a merchant in London and Amsterdam but was living in Doune when his brother died in 1817. He became one of the trustees for his nephews and nieces, the eldest of whom was Sarah at fifteen. He purchased a portion of Hagtonhill in about 1820, and it became "The Lynn", a fine old country house by the river Cart. He had no descendants.²⁷

Apart from "White Mungo" none of the offspring of Alexander Campbell of Hallyards had much involvement with the firm of John Campbell Senior & Co. There is no note of Sarah's marriage (if she ever did marry) and the next eldest after Mungo was Archibald. He married Barbara Macpherson and their daughter Lucy Flora Campbell was the mother of Alan Campbell Don ALS of Canterbury (1885-1966). Alan Don's father, Robert Bogle Don, was a descendant of the Bogles of Gilmorehill, another Glasgow mercantile family which had business and marriage connections with these Campbells. Archibald Campbell died at Edinburgh on the 7th January 1869.

The next of "Business Sandy's" family that we know much about was John James, who was born at Cathcart in 1813 and after matriculating at Glasgow in 1828 went to Balliol College Oxford in 1832. There he graduated BA in 1835 before entering the church and graduating MA in 1838. He took Holy Orders in the Anglican church, being a deacon in 1837 and a priest in 1838. Between 1838 and 1844 he was rector at Glenealy, Co Wicklow in Ireland, before returning to England to become vicar in the beautiful village of Great Tew in Oxfordshire. He remained there as vicar for thirty-three years before retiring to Wimborne in Dorset, where he died on the 29th March 1882.²⁸

The next son, Alexander (born 1815), matriculated at Glasgow in 1831 and was later of Mount Cole, Port Philip (now Sydney, Australia), where he was in partnership for a time with his youngest brother Colin. He also had connections with County Wicklow, dying there at Marlton on the 17th August 1853.²⁹

Colonel Robert Dennistoun Campbell CB, twin brother of Alexander, married Sarah, daughter of James MacCall of Daldowie on the 7th July 1857 in the Blythswood District of Glasgow. They had

no children and Sarah later married General Alexander Maxwell CB, by whom she did have family.³⁰

Colin, the youngest child of Alexander Campbell of Hallyards and Barbara Campbell, was born on the 21st January 1817, just three months before his father died. After attending the Edinburgh Academy between 1825 and 1832 he matriculated at Glasgow University before transferring to Exeter College, Oxford and graduating BA in 1838.

Colin sailed with his elder brother Alexander to Australia on the *Appoline* and arrived in Hobart in Tasmania on the 12th March 1839. With their capital of eight thousand pounds they purchased some livestock in Tasmania and took them to the mainland where they overwintered near Melbourne. In the following year they settled on 48,000 acres at Port Cole and established a station (ranch) after some conflicts with the Native Australians and other "squatters".

After some success as a pastoralist Colin became involved with local politics, and in 1849 the brothers sub-divided the Port Cole property with Colin's western share being renamed Buangor. He eventually sold the property in 1864. From politician Colin next turned to education and, finally to religion, when he became the vicar at All Saints Church, Ballarat. He apparently never married and died in 1903.³¹

The Newark Sugar Refining Company did not long survive the death of Alexander Campbell of Hallyards. Notice of Dissolution was published on the 12th May 1818 with the remaining partner, Alexander's brother James, uplifting all debts due.³² The main business of John Campbell Senior & Co. continued, but the levels of capital involved had peaked and their involvement in the sugar trade in Glasgow declined.

The peak of investment was in 1821-28, when the capital was one hundred and eighty thousand pounds. The previous Contract of Co-partnership, in the immediate aftermath of the death of Alexander of Hallyards in 1817, had seen the firm divided into seventy-six shares worth a total of one hundred and fifty two thousand pounds. Also mentioned for the first time was the son of Alexander Campbell Junior, yet another Mungo. To distinguish him from his cousins he was known as "Black Mungo".

The Hundleshope Campbells

Mungo Campbell, merchant on the island of Grenada and brother of Colin of Park and John of Morriston, purchased the estate of Hundleshope in Peebles-shire about 1787. He died on the 16th November 1793 and his wife Elizabeth Nutter died on the 20th March 1800. As well as Alexander Junior they had :-

Robert Nutter - (c1761-1845). *A captain in the 97th Regiment of Foot, he married Margaret, daughter of James Montgomery of Stanhope in 1791. In 1794 he purchased the estate of Kailzie near Peebles. His wife died in 1852, and there were no surviving children.*³³

Helen - *Born about 1767, she married General John Campbell of Strachur, last male of the old line of that family. They had no children.*

Alexander Campbell Junior last appeared as a partner in John Campbell Senior & Co. in 1821, when he had a sixth share of the firm, that share being worth thirty thousand pounds.³⁴ In 1822 he bought Hay Lodge, to the west of the town of Peebles and lived there until his death in 1845. His wife Catherine was a daughter of John Robertson, of Robertson Brothers, also involved in the West Indies trade. This connection was continued by their son "Black Mungo".

Mungo Robert Dennistoun Campbell, known in business circles as "Black Mungo" married Isabella Craigie Gordon, daughter of another West Indies merchant, John Gordon of Aitkenhead, on the 9th September 1825.³⁵ They had two sons who served in the army, and one daughter.³⁶

The Last Days Of The Firm

By 1841 there were five partners left in the firm; the two Mungos, Thomas and James, sons of John of Morriston, and Colin, younger of Colgrain, who was then aged 22. Now the share capital only totalled fifty thousand pounds, equally divided between the partners.³⁷ Their properties in Demerara, British Guiana (now Guyana) were the sugar growing estates of Enterprise, Doorenhag, Annandale, Endeavour (half share) and Aurora (three sevenths share).³⁸

As the West Indian sugar trade declined so did the fortunes of the firm of John Campbell Senior & Co. The firm finally broke up in April 1858, although "White Mungo" kept up some of his old connections until he died on the 29th December 1866 at 12, Abercromby Place in Edinburgh, the home of his brother Archibald. From the evidence of his death certificate he never married.

The Colgrain Campbells

The connection with British Guiana and sugar was continued by the Colgrain branch of the family. The firm was called Curtis-Campbell prior to the Second World War, when they merged with Booker Brothers. Post-war the firm was known as Booker-McConnell and had a near monopoly of the British Guianan economy. The situation was to change again with the creation of the independent state of Guyana in 1966. Booker had to diversify for its own benefit and at that time its president was John Middleton Campbell, great-grandson of the Colin Campbell, younger of Colgrain, who had been a partner of John Campbell Senior & Co. in 1841.

"Jock" Campbell was that rare individual, an upper middle-class socialist. Born with, as he himself put it, "a silver sugar spoon" in his mouth, he joined the family firm of Curtis Campbell & Co founded by his grandfather William Middleton Campbell who had also been Governor of the Bank of England during 1907-09. The firm, like its forerunner John Campbell Senior & Co., had amassed a fortune in the West Indies sugar trade.

In 1934, a year after he first joined the firm, John was sent to British Guiana. There he was conscious of the poverty of the Commonwealth sugar workers, whose living and working conditions he felt were disgraceful. These early experiences helped form his strong socialist beliefs, but that socialism could be described as idealistic rather than ideological. He did not renounce his wealth, nor decline honours that came his way: this is European socialism, not akin to communism, and may be difficult for non-Europeans to understand. John Middleton Campbell believed his elevated position in society granted him "useful soap boxes" from which to preach his ideas on the compatibility of social justice with profit.

After six years of war, which he served in the Colonial Office of the British Government, John became a director of Booker-McConnell. He was deputy chairman from 1948 until he was appointed chairman in 1952, during which period he was a principal contributor to the Commonwealth Sugar Agreement of 1951. He remained as chairman until 1966 and was knighted in 1957: thereafter he was president of the company until 1979. British Guiana had become the independent state of Guyana in 1966, and Sir John Campbell became Lord Campbell of Eskan that same year.

John Campbell was also a close friend of the author Ian Fleming, best remembered today for his James Bond books, whose family also had estates in Scotland. This brought Booker-McConnell into the field of publishing and in 1969 they established the Booker Prize, an annual award for the best piece of literature by a Commonwealth writer.

Lord Campbell died in December 1994. The family connection with the firm of Booker-McConnell was continued by his younger brother Colin, who retired in the early 1990's.³⁹

The Campbells Of Possil

The first Campbell of Possil, an estate to the north of Glasgow, was Alexander, the eldest son of

John Campbell Senior, who was born in 1780. He purchased Possil in 1808 and in 1810 married his cousin Harriet, elder daughter of Donald MacLachlan of Stralachlan and Susanna Campbell of Park. Alexander was a Lt-Colonel in the 20th Regiment and as well as Possil he acquired the Argyllshire estates of Achnachroish and Torosay Castle on the isle of Mull.

Lt-Colonel Alexander Campbell died in 1849 and was succeeded by his elder son John, an officer in the regiment of the 7th Dragoon Guards, who was born in 1816. He matriculated at Trinity College, Cambridge, in 1837 and in 1848 contracted the first of his three marriages, the first two to cousins. However he survived all three wives and died without surviving children in 1885. His successor was a nephew, second son of his sister Harriet.

Harriet had married Archibald James Lamont, chief of his clan, in March 1844. Their elder son succeeded his father as chief and his younger brother became heir to the Campbell estates of Possil in Glasgow and on Mull. To do this he had to change his name from Celestine Norman Lamont to Lamont-Campbell. He married but also died without producing an heir, in January 1893.

The inheritance next fell to another cousin, Emily Georgina Campbell, daughter of John Campbell of Possil's sister Susan and her husband General George Campbell CB, of the Royal (Bengal) Artillery, a cadet of the Campbells of Inverneill.

As with many military families Emily Georgina married another soldier, Colonel Thomas Tupper Carter of the Royal Bengal Engineers, son of an admiral and scion of an old County Kildare family. They married on the 15th September 1864 and nearly thirty years later jointly succeeded to the Possil estate, when the family name was changed to Carter-Campbell. The present Carter-Campbell of Possil is a great-grandson.⁴⁰

References

- ¹ *The Campbells of Glenlyon and Duneaves*, Part II, in the CCS (NA) Journal, Volume 22, number 2, Spring 1995.
- ² *Ibid.*
- ³ There were certainly more than two Alexander and Helen Campbell groupings at the same time: gaps in the Killin OPR are less than helpful, but it is probable that the families were composed as follows:-Alexander of Corriecharnick and Helen of Duneaves had :-Anna - Baptised 13th October 1711. Duncan - Baptised 27th December 1714. (There then followed a ten year gap in the Killin Baptisms, 1717 - 27) Archibald - Served heir to his father Alexander "of Coriharnig, sometime in Trochry", on the 23rd August 1764 (Services of Heirs, 1760-69). The testament of Alexander "sometime residing in Drumbcastle, par (ish) of Logierait" was dated the 8th May 1767 (Register of Testaments - Commissariat of Dunkeld). Susanna - Possibly the daughter baptised on the 29th July 1725 at Glassy (now Glassie) a farm to the north of Aberfeldy. Baptismal witnesses were James Campbell and John Menzies (Dull OPR). Susanna, described as second daughter of Alexander Campbell, sometime of Corriecharnick, married William Campbell of Easter Shian in 1743. Alexander Campbell, son of Colin Campbell in Acharn, and Helen Campbell "from Glenlyon", had : Colin - Born during the ten-year period when no baptisms were recorded in Killin, i.e., prior to 17th October 1727. Mungo - Baptised 18th March 1729 in Kenknock. Katharine - Baptised 4th May 1731 in Kenknock. Beatrix - Baptised 7th August 1732 in Tommachrochar. John - Baptised 12th August 1734 in Tommachrochar. Thomas - Baptised 13th December 1737 in Tommachrochar. Susanna(h) - Baptised 18th August 1741 at Aberuchill, Parish of Comrie. In none of these records from Killin or Comrie OPR's was Alexander called a Captain of the Black Watch. By the time members of this family appear in Glasgow their place of origin in Perthshire was Doune.
- ⁴ On the 20th January 1713 the testament-dative of Colin Campbell, then in Corrymuckloch, was made up by his relict (widow) Beatrix McDuff and John, Alexander, Annapell (Annabell), and Hendretta (Henrietta) his lawful children, with his eldest lawful son Mungo acting as cautioner (*Clan Campbell Abstracts*, edited by the Reverend Henry Paton MA, Volume IV, page 57).
- ⁵ *Story of the Campbells of Kinloch*, by Edith Dalhousie Login, pp21/2.

- ⁶ Of the families involved in the formation of John Campbell Senior & Co., Alexander's children are listed in note ² above. His eldest brother Mungo Campbell of Craggans in Milnrogie married twice: By his cousin German Ann(e), daughter of John Campbell of Kinloch, he had :-

John - Baptised 25th June 1721 (Kenmore OPR) Mungo - Baptised 2nd March 1728 (Killin OPR). He died in 1745. Beatrice - Baptised 25th June 1729 (Killin OPR) Colin - Baptised 12th November 1730 (Killin OPR) Dugall - Baptised 26th January 1732 (Killin OPR) Patrick - Baptised 27th December 1732 (Killin OPR) James - Baptised 30th April 1734 (Killin OPR) Lilley - Baptised 3rd December 1735 (Killin OPR) John (2) - Baptised 26th March 1738 (Killin OPR)

By his second wife, Elizabeth, youngest daughter of Alexander Campbell of Kilpunt and widow of John Campbell of the Ardeonaig (Lochend) family, he had :-

James (2) - Baptised 7th August 1740 (Killin OPR) Mary - Born 1744. She married John Campbell, pistol-maker in Doune. Mungo (2) - Born 1747. He married Mary Menzies and had family. Jacobina - (1748-85). She married John Barclay and had family:-Elizabeth - Born 1750. She married Alexander Mackinley. (For the children post 1740, see the Genealogical chart of the Campbells of Kinloch and the Campbells of Doune compiled by Stig Kempe, one of their Swedish descendants, among the firm's papers deposited at the Mitchell Library, Glasgow, MS79/46). John, second son of Colin in Acharn, married Margaret, daughter of the deceased Alexander Menzies of Shian (Wester Shian, in Glen Quoich) on the 5th March 1721 (Kenmore OPR). One of the family trees among the family papers shows the Hallyards Campbells to be descended from John and Margaret Genealogical Chart showing the Campbell families and others concerned with the West Indian firm of John Campbell Senior Co., by J.A.F., MS79/45). However J.A.F. is wrong in the next line, when a generation is missed, and this John is confused with John of Whin Park, the pistolmaker. Mary, who married John Campbell the pistol maker on the 20th/21st March 1767 (Balquidder and Kilmadock OPR's, both Perthshire), was a daughter of Mungo Campbell, a fact verified by yet another version of the family tree among the papers. Genealogical charts of the Campbells, by Erica Thomas, 1995, MS79/47). The third sibling whose offspring featured among the partners of John Campbell Senior & Co. was Henrietta, baptised 28th October 1705 to Colin Campbell, Mill of Acharn, and Beatrice McDuff (Kenmore OPR). She married Patrick Campbell, a son of Colin Campbell who was a brother of Hugh Campbell of Lix, Glendochart. Patrick was listed as an innkeeper in Killin in 1755, at Inverchaggernie in Strathfillan in 1766, and was living at Dunderave near Inveraray when he died on the 23rd February 1772. ("Statement of Isabel Campbell in Killin, 1802", communicated by Colin Campbell, The Scottish Genealogist, Volume VIII, No. 1, February 1961, note, page 13). Henrietta died in August 1786 and was laid to rest beside her husband in the churchyard of Kilmadock at Doune, where a headstone was "erected by their dutiful son Alexander Campbell Comptroller of Customs, Port Glasgow". Their children were:-

Ann - Baptised 4th May 1729 Wester Lix. Katharine - Baptised 24th February 1731 Wester Lix. By 1751 she had married the Reverend John Mudoch, missionary at Fort William in Inverness-shire and later minister of Kilarrow Parish in Islay from 1769 until 1796. They had family (FES, Volume IV, Page 71). Mungo - Baptised 5th March 1733 Wester Lix.

Charles - Baptised 5th July 1735 Milnmore. A surgeon in the Navy, he died in Africa (note from Dr Lorne Campbell in London). James - Baptised 28th April 1737 Milnmore. Alexander - Baptised 18th March 1739 Milnmore. Beatrix - Baptised 22nd November 1704 Milnmore. She married James Murdoch, Bridge of Teith, and died on the 5th February 1817 (tombstone in Kilmadock Churchyard). Isabel - Baptised 19th March 1743 Milnmore. Patrick - Baptised 1st November 1745 Tynaluib. Colin - Baptised 19th January 1748 Tynaluib. Hugh - Baptised 25th November 1749 Killin. Henrietta - Baptised 7th August 1753 Killin. All in Killin OPR. For some reason the mother's name up to and including Beatrix is given in the OPR as Ann (this also included the "dutiful son" Alexander who paid for the erection of his parents' tombstone!) Perhaps the parish clerk mistook the pet-name Henny (for Henrietta) as being for Annie!

- ⁷ *Scottish Arms Makers*, by C.E. Whitelaw, pp42-3. *Scots Magazine* Volume LXXIX, (1807), page 318. *Clan Campbell Abstracts*, Volume IV, Page 161. Balquidder and Kilmadock OPR's.
- ⁸ Contract of Copartnership (Glasgow), 1790, in the John Campbell Senior & Co. papers in the Mitchell Library, Glasgow, MS79/33.

9. Contract of Co-partnership, Glasgow, 1801, MS79/34.
10. Tombstone inscription in the Ramshorn Kirkyard, Glasgow. He must have been at least 65 if born in Killin prior to the 17th October 1727.
11. "June 27th (1788) Donald McLachlane Esqr. of that Ilk in the paroch of Strath Lachlan and Miss Susan (sic) Campbell daughter of Colin Campbell Esqr. of Park in this paroch were booked for marriage" (Inchinnan OPR).
12. Tombstone inscription in the Ramshorn Kirkyard.
13. *The Provosts of Glasgow from 1609 to 1832, compiled from notes collected by James R Anderson, and edited by James Gourlay*, pp73-5.
14. Glasgow (City) OPR: tombstone inscription in the Ramshorn Kirkyard.
15. MS79/1-27.
16. ("A Note on the Campbells of Lix, Part II", by Colin Campbell, *The Scottish Genealogist*, Volume X, No. 3, January 1964, note 17, page 4). Alexander Campbell, "Late Comptroller of His Majesty's Customs at Port Glasgow, a cadet of the antient (sic) family of Ardkinglass and maternally descended from the family of Campbell of Park" matriculated arms on the 21st April 1806. Alexander's paternal ancestors, the Campbells of Lix, were a branch of Ardkinglass.
17. Alexander Campbell died on the 10th February 1823 and was buried with both his wives in the Old West Parish churchyard, Greenock (the same graveyard as "Highland Mary"). This graveyard was later removed to make way for a shipyard, now also long gone. The estate of Dallingburn was retained in the Campbell family, and is now part of Greenock.
18. MS79/35.
19. Tombstone inscription in the Ramshorn Kirkyard.
20. MS79/36.
21. Inventory of the personal estate of the deceased Alexander Campbell, dated Glasgow, 16th April 1820 (MS79/6).
22. *Burke's General Armory*, page 164.
23. Robert Dennistoun, merchant in Glasgow, married Anne Penelope Campbell on the 2nd October 1797 (Glasgow City OPR). Alexander Campbell must have had a close relationship with his business partner; he named two of his children after Anne Penelope (born 1809) and Robert Dennistoun Campbell (born 1815).
24. MS79/6.
25. Bills of Lading among the John Campbell Senior & Co. Papers in the Mitchell Library show shiploads of refined sugar was being sent to European ports such as Malta and Trieste during 1817 (MS79/19-21).
26. MS79/44.
27. *Old Country Houses of the Old Glasgow Gentry*, 2nd edition, 1878, pp169-70.
28. Matriculation albums of the University of Glasgow.
29. *Ibid.*
30. Register of Marriages, Blythswood District, Glasgow. The estate of Daldowie had from early times been another property of the Bogle family, who had been there as tenants of the church in the sixteenth century. On the death of Robert Bogle of Daldowie in 1808 the estate passed to his nephew George Brown of Langside who sold it in 1825. In 1830 it was sold again, this time to James McCall, twin brother of John McCall of Ibroxhill and a member of another old mercantile family. Their father James McCall of Braehead was a son of Samuel McCall, one of the old Virginia "Tobacco Lords" of Glasgow and a magistrate in the city in 1723 (*The Old Country Houses of the Old Country Gentry*, p75). These McCalls, or MacCalls, were not related to the old Argyllshire family of MacColl. Their origin is lowland Scottish, or Irish. Robert Dennistoun (sic) Campbell, of the 71st Regiment of Foot, was an Ensign on the 22nd October 1833. He was promoted to Lieutenant on the 27th March 1835, a Captain on the 24th June 1842, a Major on the 20th June 1854, and a Lt-Colonel on the 2nd October 1957 (Army Lists). He was missing from the 1860 list, so it has been assumed that he died or was killed by that time.

- ³¹. Australian Dictionary of Biography 1851-1890, pp343-4.
- ³² MS79/25.
- ³³ Memorial inscriptions from St Cuthbert's Churchyard, Edinburgh, where there are tablets commemorating Mungo of Hundelshope, Robert Nutter Campbell, and their wives.
- ³⁴. MS79/38.
- ³⁵. Glasgow (City) OPR. John Gordon of Aitkenhead traded in the West Indies as a partner of Somerville, Gordon & Co. His property adjoined "The Lynn", belonging to Colin the brother of "Business Sandy". The Gordon family acquired "The Lynn" about 1840.
- ³⁶ Family tree in MS79/47.
- ³⁷. MS79/40.
- ³⁸. MS79/32.
- ³⁹. *Daily Telegraph*, 29th December 1994.
- ⁴⁰. Family tree in MS79/47, and various editions of *Burke's Landed Gentry*.

Note:

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COINCIDENCES in FAMILY HISTORY

by David P. Woods

During the course of family research, many researchers will have come across apparent coincidences linking the past and the present. Places, names and people may recur across the years, discoveries may be unearthed in unexpected ways, or the researcher may feel drawn towards some particular place that later proves significant. Throughout my own research, a range of such strangely linked circumstances and apparent coincidences have arisen, leading me to wonder at the way we are connected to the people and places from our family histories.

The most significant family history coincidence for me occurred last summer following a rather peculiar decision by my employers to relocate my work base from central Edinburgh to Motherwell. From birth, marriage and death certificates I knew already that my mother's family had resided in the surrounding district and in particular that my great great grandfather James Patrick had died on 23 July 1874 at nearby Shieldmuir Colliery from a fall of stones from the pit roof. However, I hadn't come across any specific connection to Motherwell itself and I was unfamiliar with the geographical area.

In keeping with my history bent, I took the opportunity at lunch breaks to explore Motherwell and one of my first excursions included South Dalziel Parish Church which stands to one side of the town centre. A small churchyard containing various old gravestones surrounds the church building and, while wandering around the churchyard, I reviewed the remaining legible names of those buried below. Near the church, I came across a rather robust headstone erected by a Margaret Shearer and I consciously noted the duplication with the name of my great great grandmother. Then below Margaret Shearer I observed her husband's name and realised this was none other than the grave of my great great grandfather James Patrick.

Potentially I might have been the first member of my family to visit that grave for almost one hundred and twenty five years. While Margaret Shearer survived her husband by twelve years, the 1881 census records her residing in Glasgow with her daughter and son in law, and she was later to die in that city. Whether she or any of her children ever returned to James Patrick's graveside in Motherwell can never be known.

Following that initial discovery, I became a regular visitor to the churchyard until my employers relocated again outwith Motherwell less than a year later. On one visit to the grave I was joined by my mother, daughter, aunt and aunt's granddaughter - a mix of James Patrick's great granddaughters and great great great granddaughters. During that visit we paid a brief stop to the recently opened Motherwell Heritage Centre where the curator located a copy of *The Wishaw Advertiser* dated 25 July 1874 with its one sentence report on the accidental death of James Patrick.

Another significant mining incident for me is the Mauricewood Pit disaster which I first learnt about from an anniversary mention in *The Scotsman* newspaper. Mauricewood Pit became famous on 5 September 1889 when sixty three men and boys suffocated following the outbreak of an underground fire at this Penicuik coalmine. Several years after first learning of Mauricewood I purchased a house in Penicuik only to discover subsequently that I was living on the site of Mauricewood Pit.

Following my later marriage, I began researching the family tree of my wife whose family hails from neighbouring villages around Penicuik. In the course of this research I discovered various mining connections and declared that I would like to discover some family association between my wife and one of the Mauricewood victims names on a local memorial.

Discovery of a Mauricewood connection arrived while browsing in the local bookshop. For sale was a small book by a local historian relating the Mauricewood story and including much supplementary information about the victims and their families. One particular reference was to the octogenarian Mrs. Magdalene Livingstone whose son George Livingstone had died at Mauricewood. I recognised the name Magdalene Livingstone and later confirmed her to be my wife's great great great great grandmother thereby making the Mauricewood victim George Livingstone my wife's great great great great uncle.

Through this book I was also led to identify a further four of my wife's relations who died at Mauricewood. All four of these men were members of the same family with my wife's great great great great grandfather Robert Stark losing one son, two sons in law and a grandson at Mauricewood. The bodies of both sons in law were not retrieved from the pit until six months after the disaster.

To add to the Mauricewood connection, this year my daughter commenced attendance at Mauricewood Primary School whose coat of arms incorporates a miner's lamp commemorating the local mining history including the pit disaster. Also, whenever passing the Mauricewood Monument, I can now point out to my daughter the names of of the five members of her family who perished and thereby hope to keep the family history alive.

Tracing some distant cousins revealed another family coincidence. My great grandfather Joseph Woods was one of several brothers and sisters who had all left Ireland as adults and congregated in Glasgow. Of these siblings, only two of the brothers had children and, while I had managed to establish contact with the surviving daughters of one brother, the fate of the sons of the youngest brother, Isaac Woods, remained a mystery. Through research at New Register House I managed finally to trace the only grandson of Isaac Woods and found this second cousin and his family living in Penicuik only ten minutes walk from my own home. After being reared in Haddington, I had lived in Edinburgh, London and Musselburgh before moving to Penicuik prior to my marriage. My second

cousin had been reared and married in Glasgow before moving to Kirkwall and later Penicuik only to return to Glasgow the year after I met him.

Another graveyard coincidence occurred during my first ever visit to Craigtoun Cemetery in Glasgow where I had gone in the hope of locating a family burial plot. Unknown to me, Craigtoun turned out to be a vast overgrown cemetery badly vandalised over recent decades. After hours methodically pacing up and down rows of graves in one small section of the cemetery, I realised the futility of this approach and decided instead to obtain a lair location through contacting the relevant authorities. However, since on site already, I went for a reconnaissance walk around the main pathways of the cemetery. For some reason, I strayed off the path at one specific point to read the inscription on one of the many headstones which vandals had pushed over and that headstone was the very one I had set out that day to find.

A coincidence connected with a house occurred when I discovered from a death certificate that my wife's great great great grandfather David McGill died of cholera in 1886 at a particular address in Penicuik. My wife immediately recognised the address as the one bedroom home of a friend whom she visited each week with our daughter. How strange that over one hundred and ten years later, my wife and daughter should find themselves regular visitors to the small house in which their ancestor must have died rather unpleasantly. However, the family connection didn't make knowledge of this death any more agreeable to my wife's friend who then lived in the house.

Also, I discovered through a death certificate that David McGill's daughter, my wife's great great grandmother, died in 1923 in the tenement block in Musselburgh next door to the one in which I was living prior to my marriage - and my wife knew of no Musselburgh connection for her family.

When taken separately, these individual incidents are no doubt readily explainable especially when considered in the context of the localised nature of the particular families involved. However, the number and variety of these coincidences seems to add a more profound dimension raising potential questions about the relationship between the past and present. Perhaps some unknown genetic or spiritual link keeps us bonded to our family histories, drawing us continually back to the people, places and events of previous generations.

Stirling Notes and Queries, Vol. 1. published 1883.

Pricking for witches in Stirling

In 1677, Douglas of Barloch having had two sons drowned in crossing a river at one time, he was influenced by Janet Douglas, the witch-finder, to believe that the calamity was an effect of witchcraft. Barloch consequently caused John Gray, Janet McNair, Thomas and Mary Mitchell, to be apprehended and carried to Stirling Tolbooth. There "their bodies being searched by the ordinary pricker, there were witch marks found upon each of them, and Janet McNair confessed that she got these marks from the grip of a grim black man, and had a great pain for a time thereafter". After being kept by Douglas of Barloch for fourteen weeks at his own charge, he petitioned the Privy Council, and they ordered (July 5 1677) that the Magistrates of Stirling should in the meantime "entertein the prisoners". Against this ordinance the Magistrates immediately reclaimed, "seeing it is a great burden to the town, who have so many other contingencies to undergo", and the Lords, reconsidering the matter, commissioned the Lairds of Keir, Touch and Herbertshire to examine the prisoners and "try what they find anent these persons' guilt of the crime of witchcraft, and report", with what result is not known.

GEORGE HAY FORBES: LINGUIST, TRAVELLER, MAN OF GOD

by Miss M. Brown

No one could guess from reading the achievements of George Hay Forbes that he had been paralysed all his life. In an age when "cripples" led secluded, dependant lives, George took on the world in everything he set out to do. His ability in mastering languages and his zeal for the Episcopalian ministry dominated his life. The latter was to cause much conflict throughout his career but always he persevered, seeming to relish each setback as yet another challenge.

His grandfather was Sir William Forbes who married Elizabeth Hay in 1770 and their second son John Hay Forbes, born in 1776, married Louise Cumming Gordon in 1802. Over the years they produced seven daughters and three sons, the youngest of whom, George, was born in Edinburgh in 1821.

While travelling abroad he contracted polio. Much of his childhood subsequently was spent in a carriage wheeled around Ainslie Gardens in Edinburgh. During two years in France an orthopaedist tried to cure his paralysis without success but George learnt much about French culture. He returned to Edinburgh dependant on crutches for the rest of his life.

His brother, Alexander, entered the ministry, eventually becoming Bishop of Brechin, and George was keen to follow suit. He studied at home and became an expert on liturgy. On his return from India, Alexander found his brother about to embark on the same career and both men met leading Tractarians of the Oxford Movement. At first George was persuaded against entering the ministry and he channelled his energies into studying the roots of Christianity, travelling all over Europe to investigate primary sources. For the fit and healthy, travel in those days must have been uncomfortable, exhausting and sometimes risky but for someone who was paralysed it must have been a great ordeal. As he extended his journeys, more languages were added to his repertoire until finally he had a working knowledge of twenty four, including Greek, Latin, Hebrew, French, German, Italian and Gaelic.

On his return from Europe he made another attempt to enter the ministry and was finally ordained a Deacon in 1848. In October of that year he opened his first mission in Burntisland and conducted his first service, well aware of the antagonism of the Presbyterian community. The Town Hall was booked for Sunday services and many locals attended out of curiosity, to see the Minister who walked with crutches. As time went by, numbers dwindled, but, nothing daunted, George started to plan a day school. This was opened on Easter Monday 1849, with one teacher and thirteen children. At first held in a private home, as numbers grew it had to move to a cottage behind Forbes's house in Langholm Crescent. A car park behind the Inchview Hotel now covers the site of the cottage. Subjects taught included Holy Scriptures, reading, spelling, parsing, writing from dictation, arithmetic, sewing and knitting. Later the school had a master and two mistresses and the curriculum extended to Greek, Latin, French and maths. - 6d. a quarter for each, coals 4d. ! At Whitsun George was ordained by his brother, by then an Archbishop, and with this achieved, set out to establish a weekly Eucharist. Predictably, this provoked much opposition but he persevered and even won round some of his opponents.

In the midst of all this activity he still kept up his work on liturgy but this also ran into trouble. He was suspected of trying to weaken links with the Church of England and eventually had to go to law - costly in time, energy and money - but his proposals have been more or less accepted since. Those who are ahead of their time always seem to have a rough ride. Adversity was part of his life and seemed to spur him on to greater efforts but those close to him must have also been buffeted by events and opponents.

Several books came out of his study of liturgy but as he found it increasingly difficult to get them published, he decided to set up his own printing press. In 1852 he hired a man to teach him the art of printing and then trained some of the older girls in his school. An early book published by the Pitsligo Press was one by John Henry Newman while still an Anglican. A monthly magazine was issued in early 1853 containing sermons, poetry, church and economic topics. George was in favour of social reform, so his magazine was unpopular in some quarters.

Shortly after his publishing activities started he married Eleanor Wemyss, whose father had taken part in the charge of the Scots Greys at Waterloo, immortalised by Lady Butler's "Scotland for Ever!". She was to prove a devoted helper in all his enterprises.

As the church school was proving successful George Forbes decided to build a church, parsonage and school combined. A leading architect from London was employed and an estimate of £10,000 accepted. Not only was there opposition to the purchase of the site on Leven Street but his father was critical of his rashness in embarking on such an ambitious project. The latter was won round by Eleanor, and George managed to calm local fears.

By mid 1854 the house was, he felt, ready for occupation, as a home for his wife and for his printing press, though it seems that parts of the building were never properly finished and for some years there was no wallpaper, carpet or curtains in any of the rooms. George's study faced south overlooking the Forth and the printing press was located in the basement. The steps up to the front door meant that he sometimes had to be carried up and down, though on good days he could manage with the aid of his crutches.

His efforts then turned to the building of a church. His emphasis on high church worship yet again caused offence in the town. It almost appears as if his activities were deliberately designed to provoke criticism and hostility. At one time no stone mason would work for him so he cut a few stones every day and a manservant would set them in mortar. The builder died and a foreman was taken on to work on a weekly basis - if funds ran out, George let part of the house for a while and with the rent, paid for more building work. Sad to say, only the baptistry was ever completed, an octagonal building with three lancet windows. If he had not spread his energies on so many different projects, he might have achieved more, but his fertile mind, his stubborn refusal to give up in the face of obstacles and his devoted wife and helpers all combined to force the pace. Life could not have been easy or comfortable. Proof reading at the press was done by George himself and he was meticulous. His wife and her sister both became expert printers.

As if all these exertions were not enough, George decided, before publishing some Spanish liturgies, to visit the country of origin. Another work on an early Christian saint, the result of ten years hard work, correspondence with and visiting many libraries, had the Latin text on one page and the Greek on the other - its dedicatee W. E. Gladstone, with whose family Burntisland had a long standing connection.

Further trips followed to Rome, Grenoble and Toledo resulting in works on church subjects but also referring to contemporary thinkers such as J. S. Mill and Darwin. He drew on the ancient sources, which he had studied but tried to assimilate them into modern thinking.

Family controversy reared its head when George and Eleanor decided to adopt a French girl, Marie

Freix, who changed her name to Marie Forbes. The family were deeply opposed to this move but in fact she brought great happiness into their household. She trained the choir, acted as secretary to George and generally helped them both in all the many projects undertaken. Marie's sister, Angele, seems to have joined her at one stage and surviving correspondence reveals the existence of a French admirer. Marie was the sole executor of the widowed Eleanor. Having married a French Count twice her age in an R. C. Chapel in Edinburgh in 1889, she then disappeared from view, presumably returning to her homeland.

Despite his restricted mobility George tried to live as normal a life as possible. In the summer a servant would drive him down to the seashore in a cart and by means of a rope he would lower himself into the sea. The horse would then walk slowly on and George grasping the rope, would keep himself afloat. He designed a vehicle, part bath chair and part bike, which a local blacksmith made for him and by this means propelled himself along the street, talking to friends and acquaintances. A different picture indeed from the 1850's when, during frosty weather, his crutches slipped and not a hand was offered to pull him up from the ground.

Local affairs were not ignored by George Forbes despite the welter of other activities. He was elected to the Town Council in 1869 and later became Provost. He fought, with others, for the building of a new dock against opposition from coalmasters and railway directors, even travelling to London to obtain advice. He resigned as Provost but the dock was finally built. His interest in the welfare of the poor was shown in the establishment of a co-operative shop selling sugar, coffee, spice, cheddar, nutmeg, soap, almonds, canary seed, hempseed, jujubes, senns and carroway seeds. There were two shopmen and supplies were obtained from a firm in Leith but the sums received, £30 a week approximately, were small and the shop closed after a few years.

Like many Victorian clergymen, George Forbes took a keen interest in natural history and related topics. During his many journeys he made notes in tiny writing, observing and measuring natural phenomena - plants, minerals, insects, etc. - and worked out instructions for making sea water fit for use in washing, how to make paper with stalks of potatoes and how to preserve eggs in lime water. He noted the experience of an optical illusion; while at sea he observed what looked like land in the distance but was in fact a bank of fog. There seems to have been no limit to his interests and enthusiasms, even if his physical activities were severely restricted.

If travels provided variety and a host of opportunities for observation, life at home at the Parsonage was spartan indeed. George rose at five a.m., worked until seven, when the household gathered for prayers. Correspondence followed, then attending to printing matters. After lunch he would be out visiting, returning for tea at five, followed by more work. Evening prayers rounded off the day.

After the Franco-Prussian War of 1870, he was anxious to see how much destruction had taken place but although his wife or Marie usually accompanied him, on this occasion he travelled alone. In June 1871 he passed through areas where fighting had taken place and sent many letters to *The Scotsman* describing what he saw. He also took advantage of the National Library in Paris for his usual research, before returning home a month later. Only a year passed before he was back in France and while there had a bad fall, when his crutches slipped. As soon as he could summon up the strength he set off home, with a French nurse but he never fully recovered from this accident. His work continued, nevertheless, and he was gratified to receive a request from *Encyclopedia Britannica* for some articles on the ninth century.

He and his brother Alexander visited the Island of Inchcolm in September 1875 and when they parted at the end of the trip, it would be for the last time. He did manage to get down to London, where he found a particularly rare version of *Ecclesiastes* which cheered him, despite his growing weakness but the news of his brother's death was a great blow and he was desperate to return home.

After two weeks he was considered fit to travel and on 3 November he reached Burntisland, where he conducted his last family prayers. He died four days later.

He was buried next to his parents in Warriston Cemetery, at the request of his family. All the shops in Burntisland were closed on the day of the funeral and following the custom of the time, blinds were drawn in every window in the town - this for a man who all his life had been greeted with suspicion and whose every effort had met with resistance. Now, as the funeral procession made its way to the harbour, those same townsfolk followed the coffin with bowed heads.

In his will George Forbes desired that his widow remain in the family house but unfortunately the Parsonage had to be sold and the baptistry was demolished. He remembered his adoptive daughter and even his sister, but designated

"...those of my near relations who have been kind to me have no need of my small fortune, I wish to use it to found a position of "learned leisure" in which a procession of clergymen of the Scotch Episcopal Church may devote themselves to theological study".

In stipulating an annual payment of £300 for a librarian, he requested that he

"...shall consider himself bound in conscience and in honour to pray for me and others..." A gentleman in London wrote respectfully declining a Trusteeship and "the business of this intricate and peculiar Trust".

Eleanor Forbes died soon afterwards, desolate at the loss of all they had worked so hard for. The Parsonage still stands in the town where all their battles had been fought and his library survives in the Theological College in Edinburgh. Being close to such a remarkable man, combining intellectual and practical abilities, religious faith and good works, must have been both a burden and a privilege. Few of the people who associated with George Forbes would forget his apparently frail physique, judging by surviving pictures, and yet his stubborn determination to fulfil those talents with which he had been born.

From The Scots Magazine, Nov 1763

On Thursday night, Nov 24, the post boy with the mail for London, was attacked, soon after setting out from Edinburgh, within less than a quarter of a mile from the city, by a middle size man, who knocked the boy off the horse, then mounted, and rode off with the mail. The boy ran forward to the village of Jock's Lodge; and having given the alarm, the robber was pursued, taken, and sent in to Edinburgh jail. He had ripped up the mail from end to end, had cut open two bags, containing the London and foreign letters, and had broken up several of them; but by much the greatest part were entire. Notice was immediately sent to the post office; upon which two of the clerks went to the place, forwarded the bags and letters that were entire, and brought the rest to the office to be examined. These were either returned to the owners, or dispatched again next night. The robber turns out to be one Walter Graham, who was sentenced to be hanged, in 1758, at Dumfries, for housebreaking; but was pardoned on condition of transportation for life. He had been for some time past a quarrier at Salisbury craigs.

MACFIE'S BLACK DOG and OTHER NOTABLE KIN

by Donald A. MacPhee, New York, USA

Any good history book begins in strangeness. The past should not be comfortable. The past should not be a familiar echo of the present, for if it is familiar why revisit it? The past should be so strange that you wonder how you and people you know and love could come from such a time. When you have traced that trajectory, you have learned something.

Richard White

History, Tradition and Mythology

Tradition and myth are tightly woven into the history of Scotland's western isles. While single strands of the story's fabric may be separated on occasion for closer examination of a particular motif, the richness of the Hebridean experience is fully appreciated only as fact and mystery are viewed together. The colourful myths and traditions, told and retold, shaped and reshaped, generation after generation, are often inseparable from the "hard" evidence of archival record and material remains. Ornamental grave-slabs, standing stones, prehistoric household trash, the ceremonial burial site of a Norse warrior or records of the Privy Council and the acts of Parliament; these provide the factual framework for the story of the times and places in which MacFie kinsmen lived and died. It is the story of the "Scots", Gaelic speaking settlers from Northern Ireland, who came across the north channel about 500 AD. It is also the story of the Norse, or Vikings, who stepped down the islands off the north and west coast of Scotland after 800 AD, raided and then settled in the islands for about four hundred years. And it is the story of Somerled, Norse-Gael warlord, who defeated the Norse in the middle of the twelfth century and established the Lordship of the Isles, with Islay as the seat of military and political power in western Scotland.

The mingling of history, tradition and myth is nowhere more apparent than in attempts to find the roots of my family's ancestral name. That name, including at least a score of variant spellings (MacDuffie, MacFie, McPhee, MacPhee and on and on) has its origin in the Gaelic "Mac Dhubh Sithe" ("son of the black peace"), becoming Mhic a' Phee and MacDuffie in English. One strand of oral tradition holds that "black peace" refers to the black robes of priests, the MacDuffie priors of Oronsay, or even to pre-Christian priests of the Iron Age and earlier. But the island origins of the MacFies also include tales of "sith", pronounced "shee", the little people who lived in the conical mounds to be found on the shores of Colonsay and Oronsay and of drowned girls becoming seals. These sea-maidens from time to time shed their skins and returned to live temporarily among islanders, marrying and bearing children, until eventually claimed once again by the sea.

These and other enduring stories have been preserved in the work of John Francis Campbell, son of the last Campbell Laird of Islay. A celebrated leach in his own right, John Francis is known affectionately in the islands as Iain Og Isle (John of the Isle). Campbell spent many years during the last century collecting Gaelic stories from islanders and translating them into English. His four volumes, published between 1860 and 1862, along with more tales published after his death, have brought the rich and sometimes strange Gaelic oral tradition to a wider audience. A monument recognising Campbell's work stands prominently at Bridgend in the heart of Islay. Another Campbell, Rev. John Gregorson Campbell, not related to J. G. Campbell nor Islay, has also published English versions of Gaelic stories and "superstitions". MacPhees, real and imagined, figure prominently in the Campbell tales; a mixed blessing for those who, brimming with filial zeal, seek

"notable kin" of the more conventional sort.

While bizarre to modern ears, and easily dismissed as quaint remnants of a superstitious and pre-scientific age, a morsel of fact usually lies buried somewhere in such tales and one can imagine without much difficulty the process by which, in the telling from one generation to the next, reality became myth and then reality again. But attempts to impose precision on the boundaries of historicity, oral tradition and sheer myth - at least in understanding the early life of the Highlands and Islands - are not very useful. Such attempts tend to diminish the importance of tradition in our understanding of the past, and besides, miss half the fun. What, after all, are we to make of John Francis Campbell's assessment of the "sith" legends?

"This class of stories is so widely spread, so matter of fact, hangs so well together and is so implicitly believed that I am persuaded of the former existence of a race of men in these islands who were smaller in stature than the Celts and who used stone arrows, lived in conical mounds, knew some mechanical arts, pilfered goods and stole children".

The pull of the western isles on those with familial roots there is as powerful as the currents through the Sound of Islay. Thirty years ago, American writer John McPhee delighted *New Yorker* readers with a description of his extended stay on Colonsay, land of his ancestors, later published as *The Crofter and the Laird*. He pokes fun at the "energetic women in their fifties and sixties...with powdery hair", with their knitted caps, tweed skirts and walking sticks, as the ones who "preserve the early magic of the island", rather than the locals, who have little interest in such legends. But by the end of his story McPhee too has been charmed by the myths, retelling with relish some of the choice Colonsay MacFie legends.

Now, yet another MacPhee has felt the powerful pull of the western isles. While I have not sought a direct blood link on Colonsay for my great grandparents, Alexander and Margaret McPhee, who left neighbouring Islay for Canada, probably in 1852, that link almost certainly exists. The Colonsay MacFie stories, dating mostly from the late sixteenth and early seventeenth centuries, and fraught with intrigue and violence, provide an irresistible prelude to the time of the Alexander McPhees. They also lived in the midst of great crisis but their story has to do more with profound economic and social change than with personal and clan power struggles. And the sources of information for that later time are of the more conventional kind; economic reports, personal correspondence, parish vital records, census reports and the like. The attraction of the history, tradition and mythology of Colonsay, Islay and the other western isles reached for me beyond the obvious genealogical interest to the unusual academic challenges it presents. Though a professional historian by training, I claim no special expertise in the history of Scotland and the Western Isles; my earlier research has been primarily in the early period of United States history. To the extent possible, I have consulted the primary sources in Scotland and England, limited by a lack of facility in the Gaelic language to those that have been translated into English. I am particularly indebted to the dedicated scholars who have worked in this field for many years and have listed some of the most helpful of these sources at the end of this chapter.

MacFie's Red Whiskers

The blending of evidence from the historical record with preserved traditions in the story of the violent death of Malcolm MacFie, last chieftain of his clan. For many years, this story has been the centrepiece of clan reunions and newsletters of kinsmen around the world. In the main, it has been based on the accounts of highly regarded historians of a generation ago like Symington Grieve and John de Vere Loder, recounted in the painstaking compilations of those like Canadian Earle D. MacPhee. The story tells of the "traitorous" and "crafty" Colla Ciotach "betraying" Malcolm to

Scottish officials, then "murdering" him on his native island. "Left-handed" Coll is a shadowy figure in these traditional accounts, usually presented with little historical or social context, serving primarily as foil to the martyred MacFie chieftain. Now, in a timely twist of irony, a remarkable piece of revisionist history has been published, challenging the conventional wisdom about the man responsible for Malcolm MacFie's death. Kevin Byrne, former Colonsay innkeeper, publisher and antiquarian, has written a full scale, scholarly and unabashedly admiring biography of the man who did in poor Malcolm: *Colkitto: A Celebration of Clan Donald of Colonsay, 1570-1647*. In his foreword, Byrne describes his work as "simple salutation of Colla Ciotach MacDonald, a very remarkable man who was an undoubted hero in his world, the Gaelic world. In his own lifetime he became a legend and the songs and stories that grew up around him and his family were to be the inspirations of generations". Colkitto's fatal feud with Malcolm MacFie occupies only one short chapter in Byrne's work, which spans the entire life of Clan Donald and includes the remarkable later exploits of Coll's "mighty son" Sir Alastair MacDonald. Byrne's research is impressive, drawing on the archival holdings of major libraries in Scotland, Ireland and England, as well as rare volumes from his personal library. Nevertheless, at key points, Byrne finds it necessary, as others have, to base his conclusions on an assessment of conflicting traditions, rather than on hard archival evidence. In describing the MacFie episode and others Byrne, to his credit, concludes that "*the exact circumstances are no longer remembered*". But his own convictions are clearly visible and while recognising occasional lapses in Coll's demeanour, his subject is generally of heroic proportions and acts out of high moral purposes. *Colkitto!*, while neither professing nor achieving objectivity can, it seems to me, serve as a valuable corrective to the often simplistic scenario - easily assigning good and evil - so long explaining the MacFie-Colkitto feud, thereby encouraging a more realistic and balanced view. There were precious few heroes and little moral authority on either side of the protracted struggle for land and power after the end of the Lordship of the Isles; the MacFie-Colkitto episode was a microcosm of that sordid time. Success and its spoils simply went to the greater show of arms and the more skilled and experienced military strategist. Recognising the mutability and even volatility of the current views on chieftain MacFie's life and times, we venture this story of his death, drawing on the full range of sources, traditional and revisionist.

With Colkitto's men in hot pursuit, Malcolm MacFie had shed all but his boots and "nether garments" and swam across the treacherous channel to a rocky island called "Eilean nan Ron", (Seal Island), at the farthest reaches of the island of Oronsay. Now he was shivering under a clump of seaweed, trying to avoid discovery. The clan chieftain was exhausted after days of running from one cave, gully and cottage to another. He had crossed the Strand from Colonsay, passed the Priory and the graves of his ancestors, coming finally to the outcroppings at the very end of the island. It seemed he might once more outwit his pursuers but he knew he couldn't stay for long in his watery refuge. It was February, usually the coldest month in these southern, inner isles of the Hebrides, when the cold wind varies from "strong to unrelenting".

Colonsay and Oronsay, although having distinctive histories, are physically separate islands for only about two hours on each side of the high tide, when the Atlantic Ocean rises seven feet, covering the mile wide band of soggy land known as the Strand. Together, they are about ten miles long north to south, no more than three miles wide east to west and cover about seventeen square miles. Islay and Jura are fifteen miles to the south, Mull twelve miles north and Oban, the primary port of access to the mainland, lies about twenty five miles to the east. The rugged western cliffs of Colonsay face the open and often stormy expanse of the north Atlantic, unbroken for over two thousand miles, aside from a tiny lighthouse nineteen miles off the Colonsay coast, to just above Goose Bay on Canada's Coast of Labrador.

MacFie was pursued by Colla Ciotach ("Colkitto" or "ambidextrous Coll") together with an entourage of his family, servants and supporters. Colkitto, though born in northern Ireland, had been raised on Colonsay like MacFie and was of the powerful Clan Donald. Together, they had joined Sir James MacDonald in 1615 in an abortive insurrection against the Scottish sovereign James VI, later James I of the United Kingdom. When the uprising failed, Colkitto negotiated his own release, while MacFie was imprisoned in Edinburgh. Here, most earlier accounts charged Colkitto with "betraying" MacFie to the Earl of Argyll; Byrne insists that MacFie "surrendered" himself to Argyll and the crown, indeed perhaps betraying some of his own followers. Colkitto and his family took advantage of the resulting power vacuum on Colonsay to gain *de facto* control over the island, even living in what had been Malcolm's own home. By January 1618, MacFie was free, convincing authorities that he had been a reluctant rebel and he and Colkitto were locked in a deadly contest for Colonsay, with the embattled chieftain running for his life. Neither side in the local feud appeared to attract large numbers, relying primarily on family members and those in their employ. In any event, MacFie's final days were spent in perpetual hiding: at least seven places around the island are still known as "Leab' Fhalaich Mhic a' Phi" (MacFie's Hiding Bed), scattered from a cave on Kiloran Bay in the north to Oronsay's Priory church in the south.

In the early morning darkness of a February day in 1623, after being driven from one hiding place to another, MacFie crossed the Strand from Colonsay to Oronsay, seeking refuge in the furthest reaches of Eilean non Ron (Seal Island). Spotting the fleeing figure on the exposed stretch of the Strand, Colkitto's men searched among the rocks by boat. Ironically, it was the screams and swoops of a lone gull, also contending for a threatened domain, that betrayed MacFie's hiding place and delivered him into the hands of his enemies. The following tale of MacFie's capture was preserved by Professor Donald MacKinnon, first Chair in Celtic Studies at Edinburgh University and Colonsay native, and reprinted in *Colkitto!*:

"The assassins pursued the wretched wanderer onto Eilean Iarach. They searched every cranny of it, but could not find a hint of MacPhie. Just when they were returning, a seagull let out a screech on Ailean Iarach. "There is something upsetting that gull", said one of the pursuers and back they went. They got MacPhie crouching under the lip of a rock at the edge of the ocean, on a shelf that the gulls themselves could scarcely stand on. "Mercy, Thomas", cried MacPhie to Thomas McGilvray, who was first to see him. "Mercy indeed", replied Thomas, "it's little mercy would be got from your red whiskers this time yesterday"."

McGilvray's response may have reflected the provincial nature of the feud as well as the tiny stage on which it was being played out. Unfortunately, we don't know about the events of the day before, referred to by MacFie's captor. For modern kinsmen, anxious to think well of their last chieftain, that lapse in the collective memory of local tradition may be fortuitous. It is enough to recall that violence was the currency of this time and place and tender mercy hardly the coin of the realm. The remark likely just reflects the animosity long brewing and now palpable between the bitter foes.

Poor Malcolm was taken back across the strand to Colonsay and up the hill to the burial ground in "Pàirc na h-Eaglais" (Field of the Church) near the farmhouse of Baleromin Mor. He was tied to a large standing stone and shot, this was a time of transition in weaponry. While the crossbow may still have been the weapon of choice in the islands, one account has MacFie's assailants *"armed to the teeth with bows and arrows, two handed swords, dirks, muskets and pistols"*. Four others were killed with Malcolm, including two sons and two other close relatives. The reason for the selection of this particular site is unclear, although it does suggest an execution style event, even perhaps, as Byrne suggested, a public event. It does seem odd though, that Coll, a prominent Catholic, would choose a sacred site, where Mass was still celebrated a half century after the Scottish Reformation,

as a place of summary execution. In any event, if remoteness and quick despatch of his foe was his object, the skerries off Oronsay would seem to have served the purpose well enough. Malcolm MacFie's burial site has never been found and some think he may have been taken back to Oronsay by his kinsmen and buried along with the succession of priors and chiefs bearing his name. A stronger case can be made that he was buried in the small graveyard near the standing stone where he died. Supporting that notion, Loder tells the story of Sir John McNeill who, in the 1820s when he was a young man, was at Pairc na h-Eaglais with an old "gillie" (servant). Seeing that some men were cutting the grass, he asked why, and his servant replied that they were MacFies from Islay *"shaving the graves of their ancestors"*.

Although this standing stone has no connection with later MacPhees other than its service in the execution of their last chief, it has been known ever since as Carragh Mhic a Phi (MacFie's Stone). As with other standing stones found in the islands. It may have prehistoric origins and later been "Christianised" with the addition of cross arms. On a recent summer day, when this late twentieth century MacPhee and his wife trekked the mile or so from the single track up to "Pairc na h-Eaglais" and the standing stone, the view across the hills and sea to Jura's peaks and the northern coast of Islay was quite beautiful. But on that winter day in 1623, neither the blustery weather nor his bleak prospects likely served to divert Malcolm's attention to the scenery about him.

MacFie's Stone has had a somewhat troubled life of its own in recent years. The stone was damaged by cattle in 1918, put up in 1934 and knocked down again about 1960. In the 1970s, through the voluntary efforts of a group of energetic and devoted MacPhees from around the world, repair work was done and a protective fence and identifying markers added. Unfortunately, as reported by the Royal Commission on the Ancient and Historical Monuments of Scotland, 1984. *"As a result of its reconstruction in 1977, it now stands, facing N and upside down, with about 0.5m of the original top concealed in a mortared rubble base"*, or, as historian Norman Newton writes, *the stone was put up "literally upside down and back to front, so that the decorative cross carving is now mostly embedded in concrete"*. Newton's critique is gentle and recognises the worthy motives of the project. He includes in his censure the bureaucratic impediments to such enterprises, and concludes that *"...although aesthetically displeasing, the idea of a plot of land commemorating the events of 1623 is appealing, and rather touching"*. Having responded years ago to an appeal for funds to build the cattle resistant enclosure, I feel a twinge of culpability and might be responsive to a proposal that would put aright the ancient stone. But perhaps it has been disturbed enough over the centuries. Besides, "Clan" MacFie energies have more recently turned to gathering funds for purchase of a parcel of Colonsay land overlooking Loch Fada, as the site of a future MacFie Heritage Centre; likely a more favourable venue anyway, than a place of execution, for pondering our founding fathers and mothers.

Malcolm's "relict" (widow), Marie MacDonald, filed suit against Coll Ciotach, his son Archibald and four others, for redress of MacFie's "crewall slauchter", curiously, in a civil rather than criminal action. Named in the suit as victims along with Malcolm were two sons, Donald Oig Mcphie and Dougall Mcphie and two other close relatives, Johnne McQuhinne and Ewir Bayne. The "Perswaris" (Pursuers), along with Malcolm's widow, were three daughters, *"Katerine, Anne and Fynwall, Murdoche Mcphie in Ilay, the brother of Donald Oig and Dougall Mcphie, as nerrest of kyn to Johnne and Ewir"*. The plea was granted in the form of a royal rebuke and a judgment that *"all thair (the dependents) moveabill guidis...be escheit"*. So far as we know, this judgment was never carried out; in fact, Colkitto not only survived but thrived for many years. He continued to live in Colonsay; indeed, he was given extended leases of both Colonsay and Oronsay during the early 1630s, probably lasting to his expulsion and imprisonment by the Campbells in the late 1630s. According to tradition,

Coll, now in his late seventies, was hanged from the mast of his own galley, which had been removed and *"fixed across a cleft in the rock"*... at a place called *Tom a' Chrochaidh*, (Mound of the Hanging), near the farmhouse of Saulmore".

Not surprisingly, Malcolm MacFie's immediate family left Colonsay for good, although Macfies have continued to be represented there to the present. Kevin Byrne repeats a story told by Grieve, that Macfie's widow, Marie McDonald, *"having consulted a fortune teller, was told that if she could have seven daughters the islands would return to the possession of the clan. She was most anxious to have this prophecy fulfilled but only succeeded in having six daughters and as there were no sons the inheritance remained in other hands"*.

In another of the curious twists of irony we have come to expect of the Macfie story, it was in the very year that Colkitto and his men were charged with the "crewall slaughter" of Malcolm Macfie, that the Papal nuncio at Brussels, in his instruction to Franciscan missionaries about to leave for the western isles on a counter-Reformation mission, gave them Coll's name as a good Catholic who could be helpful to them in their Hebridean travels. This was, of course, the same Macfie whose namesakes had produced generations of Oronsay priors. Cataldus Giblin O. F. M. has edited and summarised in English, a collection of fascinating documents from the Vatican archives, describing the Irish Franciscan mission to Scotland from 1619 to 1646. The half century after the Scottish Reformation in 1560 saw the Hebrides *"lose contact with religion"* according to Giblin, *"because, for the most part, they were left severely alone to pray and to believe as they wished, without priest or minister"*. The Catholics could not replace priests due to persecution and shortages and it was difficult to secure "calvinist ministers" for the Hebrides and the Highlands. Franciscan missionaries were sent from Ireland, after a wider search, due to their proximity and use of Gaelic in common with their western Scottish neighbours.

At about the same time Colkitto was hunting down and executing Malcolm MacFie on Colonsay, he was being called to the attention of the missionaries preparing to embark on their mission: *"Coll MacDonald, the laird of Colonsay, is a Catholic, and he can provide the missionaries with information and give them directions as to how to visit the other islands; the missionaries are to take direction from MacDonald as well as from the Governor of the island"*. The Franciscans were told to keep a notebook with the names of converts and meet every three nights to *"consider suitable means for promoting the Catholic faith"*. The superior proposing the frequent meetings was clearly not familiar with the terrain and distances involved but the records kept of conversions are now valuable sources for scholars. Colla Ciotach figures in each report filed by the missionaries on their visits to what they described as the hostile environment on Colonsay. On one occasion they reported that *"the ministers and heretics tracked down Ward (one of the Franciscans) who had nobody to go to for protection; MacDonald (Coll), however, at the risk of his life, and the loss of his goods, rescued the missionary, but was severely injured in doing so"*. Colkitto followed with a testimonial letter for Ward as an endorsement of his plea for financial aid from his superiors. On another occasion, the priests called on Coll hoping for his aid and, not finding him at home, *"they spent their last night there on the beach in the open and their only meal consisted of shellfish which they had collected on the shore"*. And again, the priest *"stayed but three days in Colonsay, as the protestant bishop was on his track"*.

As for the MacFie clan, since no authentic succession to Malcolm MacFie has ever been established, his murder effectively ended the "tenancy immemorial" of the Macfies (or MacDuffies) on Colonsay. The violent deaths on Colonsay serve to dramatise the plight of a small clan on a tiny island caught up in the larger struggle for dominance of the Western Highland and Islands between the much more numerous and influential MacDonalds and MacLeans, a power struggle in which the

MacFies seemed to have had an uncanny knack for choosing the wrong side - over and over again. It illustrates as well the tacit strategy of the Scottish crown in achieving some degree of political equilibrium by pitting one clan against another in their quest for land and power. But in candour, while the fatal feud between Malcolm MacFie and Coll Ciotach holds a unique fascination for those of us who bear the surname of this last chief of our clan, it was not of epic proportions. It was a minor skirmish among fractious bands of MacDonald followers. The ambiguity of the circumstances under which Malcolm MacFie died is captured in the final paragraph in Kevin Byrne's chapter on the feud: *"Whatever lay behind the killings, Coll seems to have shown no remorse and regarded his own position in Colonsay as being beyond dispute. Not everyone shared his view and, with the benefit of hindsight, Professor MacKinnon was amongst those who felt that he had been too ruthless: "Coll's rights to Colonsay were like the rights of Ahab to the vineyards of Naboth".*

MacPhees Sacred and Profane

After 1623, the MacFies - never more than several hundred on Colonsay, perhaps as few as three hundred - would be not only a "broken clan", "effectively dispossessed" of its ancestral homeland but a people scattered about the Highlands and Islands. Not all left immediately: a Donald McPhee held a lease of Colonsay and Oronsay in 1651. And then in the eighteenth and nineteenth centuries, along with thousands of their countrymen, they scattered farther, to the colonies and new nation in America, to Australia, to the maritime provinces of eastern Canada and to Upper Canada (Ontario). My grandfather's family, the Alexander McPhees, who emigrated from neighbouring Islay to Canada, probably in 1852, may have found their way sometime earlier to that larger and less isolated island, some McPhees were likely there by 1541 and others followed after the death of their chief.

In fact, Colonsay MacFies or MacDuffies, both as clan chiefs and ecclesiastics, surface in the historical record much earlier. Although twentieth century kinsmen have struggled to establish genealogical continuity with MacDuffies to the tenth century and even earlier, the first recorded use of the name seems to be in 1164 and more confident connections can be made by the late fifteenth century. This is due especially to the impressive scholarship of Symington Grieve in the 1920s and John de Vere Loder a decade later. Loder's *Colonsay and Oronsay in the Isles of Argyll*, 1935 includes a helpful appendix of documents relating to MacFies. The inventory of *The Royal Commission on the Ancient and Historical Monuments of Scotland*, 1984 provides valuable information on the physical world of the MacFies, including the elaborate gravestones bearing their names. The recently published history of Clan Donald: *Colkitto!* by Kevin Byrne of Colonsay, offers an unusual angle of vision on the period 1570-1647 and especially the role of Coll Ciotach and his family. Slim volumes by Norman Newton on Colonsay and Oronsay, 1990 and Islay, 1995, provide a good introduction to the islands, reconstruct and summarise current knowledge about the MacDuffies and MacFies and offer lively selections from the MacFie tales. The official Scottish records, such as the Register of the Privy Council and the Acts of the Parliaments of Scotland, provided Grieve and Loder with essential, if sparse, information on the public lives of the MacFies. However, largely missing among the primary sources for Colonsay and Oronsay in this period are the more personal documents: diaries and chronicles, probates and wills, town records and systematic parish records of the sort so valuable in learning of the daily lives of individuals in England or the American colonies during the sixteenth, seventeenth and eighteenth centuries. A major value of Byrne's monograph is the use of sources contemporary to the MacFies, including documents in libraries of Ireland. Nonetheless, the body of verifiable evidence is sketchy and uneven, so it is not surprising that oral tradition and myth continue to play so large a part in our efforts to understand these early generations.

MacFies, both priors and chieftains, sacred and secular, have had a close association with the

Augustinian Priory on Oronsay - a bit of irony perhaps, considering the long involvement of Canadian and American McPhees with various free church movements - but in fact not remarkable, considering that the Scottish version of the Protestant Reformation came to the isles at the close of the sixteenth century and near the end of MacFie "tenancy immemorial" on Colonsay. One of the enduring traditions is that the site of the Oronsay Priory was inspired in 563 AD by St. Columba after he left Ireland. It is said that Columba, on climbing Beinn Oronsay, could still see the coast of Ireland and, having vowed never to look on that land again, went on to found his church on Iona instead. Lack of evidence for the story has not diminished its telling; it is a good tale. The Oronsay priory is real enough, and its ruins remain a well preserved treasure today, especially for those who look to the MacDuffies and MacFies for their roots. The Priory was the ecclesiastical centre of the southern islands from its founding in the mid fourteenth century and the Protestant Reformation, over two centuries later. There one can find "MacDuffie Aisle", carved gravestones of priors and chiefs - now protected under the roof of the Prior's House. The inscription on the "Oronsay Cross" identifies the chief of the clan at about 1500: "This is the cross of Colinus (Malcolm), son of Cristinus MacDuffie. A gravestone memorialising Mariota, Malcolm's wife, is also preserved in the Prior's House. Chief Malcolm MacDuffie/MacFie can be identified from an Iona gravestone, commissioned by his wife, as "Lord of Dunevin". Dunevin was an Iron Age fort on Colonsay, behind Scalasaig, probably occupied for a time by MacFie chieftains.

So, from references in the records of the privy Council, Exchequer Rolls, Papal Archives and the Royal Commission, which were used successively by Grieve, Loder, Newton and Byrne in their scholarly research over the past nearly eighty years, we can reconstruct a list of some of the prominent MacFies who preceded the last clan chief:

In April 1463, Donald MacDuffie/Macfie of Colonsay, older brother of Malcolm MacFie, witnessed a charter at Dingwall, for John, Earl of Ross, the first Lord of the Isles and another in 1472 for the Lord of Lochalsh at Interlochy .

By 1500 Malcolm, the Lord of Dunevin, had become clan chief. he is known to have held a lease to Colonsay in 1506.

In 1531, "Morphe (Murdoch) Macphe of Colonsay", whose gravestone is also in Oronsay Priory, was summoned to appear before Parliament to face charges of treason for his involvement with other island chiefs in an uprising headed by Alexander MacDonald of Islay.

In 1546, John Mael MacIain McFee, Colonsay chief, was pardoned for his part in the burning of the town of Saltcoats.

Murdoch McFie, who succeeded his cousin John as chief, is probably the "gentle captane called McDuffyhe" referred to by Donald Munro, Dean of the Isles, when he toured the Hebrides in 1549. Later, a seventeenth century manuscript would describe MacDuffie or MacFie of Colonsay as keeper of the records of the Council of the Isles. Unfortunately the records disappeared with the Council.

Murdoch's son Donald was chief from about 1593 to about 1609. This was the Colonsay chief who, along with other island chiefs met with the Bishop at Iona, on the initiative of James VI, to sign the "Statutes of Icolmkill", a joint attempt of state and church to restore a degree of order to the fiercely independent and fractious island clans.

Donald's brother Malcolm, last chief of the MacFie clan, succeeded him after 1609.

Several MacFies/MacDuffies can also be identified as priors in the sixteenth century. Malcolm MacDuffie, described by Newton as "quite a rascal", was a "Commendator" - the title given for a time to lay priors after the reformation. In 1583, he was charged with piracy when records showed that a ship he had chartered to another had been involved in a bizarre and bloody episode off Colonsay. MacDuffie was cleared for lack of sufficient evidence.

The clans were the distinctive feature of community life in the Highlands and Islands for some seven hundred years. From about the eleventh century until the Battle of Culloden in 1746, after societies based on kinship had long since disappeared from the rest of western Europe. In the earliest days they were ruling family groups descended from a common ancestor but at some point the term clan was extended to include the followers of a chief to whom they were not necessarily related by blood but nonetheless considered "the father of his people". The clan chief was the natural leader of the community, responsible for its social, economic and military life. Succession as chieftain was not strictly from father to eldest son but to the ablest leader of the clan, whether son, brother or cousin.

How do the MacFies fit within this context? According to R. A. Dodghson, the MacFie clan was a kinship structure based on hereditary service. "Throughout the Highlands and Islands, there existed families who acted as pipers, harpists, seanchaidhean (genealogists and storytellers), briefes (judges), doctors, metalsmiths and so on to major chiefs. In return, they were given land either rent free or on special terms. Given status and stability through this combination of hereditary land and service, such families inevitably acquired the solidarity of a kin group. This list of these families bound together by hereditary service includes notable examples like the Macfees, who held Colonsay in return for being the hereditary seanchaidhean for the Lordship of the Isles..." The identification of the MacDuffies or MacFies with Colonsay, as with other clan claims, arose from the widespread belief that prolonged occupation of the land gave a "right of kindness", a right of permanent occupation, rather than of outright ownership. After the relative stability provided by the Lordship of the Isles came to an end in 1493, the individual clans were left to their own devices. The power struggles that resulted led in the seventeenth century to the elimination of several of the powerful clans, together with those less powerful, like the MacFies.

Despite our attempts to understand an earlier time on its own terms, suspending for a while what we know of the outcome of the story, it is a great temptation to wonder if Malcolm MacFie would have been aware, during his lifetime, of any of the events on the larger stage of history, now so dominate in our understanding of the time in which he lived. His was also the time of William Shakespeare, who died in 1616. For Colonsay and its people, it was perhaps more significantly the time of John Knox, who had sparked the Scottish Reformation in the middle of the sixteenth century, radically reshaping church polity and practice in Colonsay and all of Scotland. MacFie must have been aware, at least after the fact, of the death of Elizabeth I in 1603, since it led to the elevation of James VI of Scotland as England's James I, against whom Malcolm revolted in 1615. But would he have also been aware that the Spanish Armada had been defeated by the English in 1588. Some of its ships are said to have been wrecked on Colonsay and Islay on their way home, depositing a type of sheep still found there. And would word have come from London that the dreaded plague had killed some fifteen thousand there in 1592? Probably, since island leaders travelled extensively on the watery highways that surrounded them and such news would certainly have been a topic of conversation around the huge stone council table at Finlaggen on Islay or at the Iona conference in 1609. It is less likely that word had come to Colonsay by Malcolm's time, of the planting of the first permanent English settlement at Jamestown in America in 1607 or of the sailing of the *Mayflower* from Plymouth in 1620. Of more direct significance to Malcolm's descendants than the planting of Plymouth colony were the efforts of William Alexander, Scottish poet, laird and later Secretary of State for Scotland. Deeply concerned by the prospect of over population in Scotland, Alexander convinced James I in 1621 to make him an immense land grant in what is now Nova Scotia. It was to that region, as well as to Ontario, or "Upper" Canada, that thousands of displaced Scots from the Highlands and Islands were to come, particularly in the mid nineteenth century, after the geopolitical conflicts had been settled between the British and the French.

MacFie's Black Dog

The most persistent fixture in the MacFie stories is a Black Dog, whose bizarre exploits at times overshadow those of its master. The motif is somewhat generic, since black dogs are to be found elsewhere in the bardic traditions of the Highlands and Islands but it is our good fortune - assuming we don't take our ancestors too seriously - that these tales are primarily tailored to fit Murdoch MacFie, probably the "gentle captane" referred to by the Dean of the Isles and his time in the later part of the sixteenth century. Whether the Dean's characterisation of MacFie as "gentle" was deserved or just a manner of speaking, Murdoch contested for his little island against the incursions of the powerful MacDonalds and MacLeans in less than gentle ways. Colonsay in this time was a place of bloody encounters, its caves serving as safe havens for women, children, cattle and for the chief himself but also as deadly traps when suffocating fires were lit at their openings by the enemy. MacFie and his supporters both delivered and received such fearful treatment. That is the part of the story more or less supported by the record; then there are the fairies, witches, monsters and a Black Dog. I identified at least five variations of the MacFie Black Dog stories, all with elements in common, each with a distinctive twist. The local settings are known to islanders, and those familiar with Greek mythology or the northern tales will recognise the metaphors: treacherous waters to be crossed, dark caves holding shelter and danger, threatening witches and fairies, amorous sea maidens, oversized monsters and principal characters cast as Goodness and Evil, Darkness and Light.

All of the basic themes are present in a Black Dog story translated by the Reverend J. G. Campbell in his *Superstitions of the Highlands and Islands of Scotland*, as told him by a parishioner. When a MacFie acquired a pup, more black and beautiful than any he had ever seen, the owner warned him that the Black Dog "will not do you but one day's service and it will do that well". The dog grew to be large. "as large as a year old calf". But fulfilling the owner's prophecy, it refused to hunt and was quite useless. MacFie's companions repeatedly urged him to get rid of the dog, that it was not worth even its food. In response, MacFie insisted that "the Black Dog's day would come" and later that "the Black Dog's day is drawing near us". Details of the Big Day take differing forms in variations of the story: The Black Dog does battle with an aggressive mermaid, puts to flight seventeen murderous women and chews off an Enormous Hand reaching down through the roof of the Big Cave. Reverend Campbell describes the end of the story: *"The Black Dog rushed out after The Thing (to which The Hand had been attached)...When the Black Dog left him"*, records Campbell in measured understatement, *"this was not the time when MacFie felt himself most at ease"*. The next morning, *"behold the Black Dog returned. It lay down at MacFie's feet and in a few minutes was dead"*. Its day had come... and gone. MacFie returned to Colonsay, taking The Hand with him as the only proof of his encounter, since all of his companions - and his dog - were dead. The common Gaelic saying has reappeared in English as *"every dog will have its day"*.

Another Black Dog story is associated - for better or worse - directly with Murdoch MacFie. As historian Loder tells the story, *"Murdoch MacFie was married to a daughter of Maclean of Lochbuy. This may seem surprising considering the relations of the clans at the time but such unions commonly took place during intervals of peace with the idea of healing the feuds. The story goes that one of Lochbuy's clansmen came to Colonsay on a visit. It was harvest time and one day he was gleaning behind the reapers in a patch of corn in Ardskenish Glen. Murdoch MacFie happened by, taking stock of the work in progress, when he noticed the man from Mull. He was under a geas, or vow, not to let pass a sword stroke. The wretched Maclean suffered the consequence, for MacFie promptly drew his blade and cut off his head"*.

The "gentle captane" knowing that the Macleans would retaliate, and soon, left his house at Kiloran with two of his servants, Gilbert Macmillan and Macbaxter and his Black Dog. As they

headed up the slopes of Ben Sgoltaire towards Uragaig, MacFie saw the Macleans enter his house and heard his wife shout for help as she was dragged outside. Quickly calculating the odds in going to her rescue, he turned to his servant Gilbert Macmillan with an alternative: *"You gave good promises to her"*, said MacFie, *"the day she gave you the stockings you wear, that you would see no harm come to her"*. *"Unlucky is the time that you remind me of it"*, replied Macmillan, *"I will now go back and be slain and you will not escape either. Had you allowed me to remain with you, we could, with the help of the black dog, have defied the Macleans"*. When Macmillan reluctantly returned to the defence of MacFie's wife, he kept the Macleans at bay for a time by fighting with his back to a wall. Finally, *"after he had accounted for sixteen of his assailants, someone knocked a hole in the bottom of the wall and cut his legs with a sword until he fell"*.

By this time, MacFie, his remaining servant Macbaxter and the Black Dog had gone *"over the hill past Loch Sgoltaire and down the gully to Uragaig, where they took refuge in a cave called Slochd Dubh Mhic a' Phi, or MacFoe's Black Gully"*. This is another of the hiding places used by MacFie clan chieftains on the run. It is twenty five feet high and thirty seven yards long, with one entrance inland and another in the cliff, by the beach near Kiloran Bay, accessible today with some effort. About halfway down the tunnel there is an opening in the roof. No one seems to know how the Macleans found MacFie's hiding place, perhaps their scouts had long since mapped the MacFies favourite retreats, nor is it clear why the Chief couldn't rally islanders to his support, perhaps there had been earlier encounters similar to the Macmillan debacle. All we know from island tradition is that after he had eluded them for a time in his cave refuge, Murdoch apparently wandered into the range of the bow and arrow of a Maclean poised above the hole in the roof of the cave and was killed. We don't know whether the Black Dog died with its master or, to fulfil its destiny, sought out another MacFie to *"have its day"*.

But the adventures of Macbaxter, the surviving servant, had only begun. Escaping from the cave's seaward entrance, Macbaxter swam out towards a skerry still known as Bigha Mhic a' Bhastair, with Macleans firing their arrows after him. Just as he reached the skerry an arrow reached him - fastening itself in his buttock. Loder tells us that *"He was able to get in amongst the rocks, where he lay concealed until night but he could not dislodge the arrow, which caused him great pain"*. Under cover of darkness, the resourceful Macbaxter, arrow still firmly implanted, was able to swim back to land and make his way across the island. He found a leaky old boat, patched it with turf and set out to row across to Jura. If we are to believe the story, this was a daunting task, since Jura was some fifteen miles away, across open sea, strong currents and in the dark of night. Not surprisingly all of this activity loosened the arrow and Macbaxter was able to extract it. By morning he had reached Jura where friends attended to his wound. Apparently deciding that his luck had run out on the Isles, Macbaxter lived for many years on the mainland at Inverary.

Storyteller Loder now shifts to historian's voice in giving a critical appraisal of the story, while also putting it into a wider perspective. *"There are improbable elements in this story but it seems to have a historical basis, which is more than can be said of other tales that used to be current in the Isles about a MacFie who once had to seek refuge in a cave with his black dog. Perhaps the black dog simply became casually associated with the account of Murdoch Macfie's death. The animal certainly plays no essential part in it, whereas in the legends the black dog is the principal actor in the supernatural adventures that befall MacFie. the process by which folklore and historical tradition became blended is notoriously elusive. If Murdoch Macfie ws really killed in a cave, and still more, if he really has a black dog, it is understandable that somehow fact and legend have been intermixed"*.

A final Colonsay MacFie story involves the mysterious and evocative Isle of Jura, lying just north

east of Islay, across a strait noted for its powerful currents and for George Orwell, who lived there for a time while writing his novel *1984*. This tale is included in John Francis Campbell's collection and, although missing a Black Dog, further illustrates the blending of history, tradition and mythology. Named by the Norse for its deer, which even today far outnumber the human population, Jura remains a popular destination for hunters. The island has for centuries captured the imagination. Its distinctive mountain peaks, the "Paps of Jura", were probably named long ago by homesick seamen, as the Grand Tetons of Wyoming were, by suggestible mountain men in the American west. The treacherous waters of the whirlpool of Corrievreckan off the tip of the island nearly cost Orwell his life during his stay there.

Caileach, The Witch of Jura, was said to use a Magical Ball of Thread to keep unsuspecting prey under her control. MacFie, sailing from his native Colonsay to Jura, no doubt in search of deer, fell under her spell, and every time he would try to escape she would throw her ball of thread into his boat and bring him back. Finally, he discovered that the Caileach also had a Magic Hatchet that could cut the thread. After secretly stealing the hatchet, he set out in his boat while she climbed Beinn a' Chaolais as usual to bring him back with her ball of thread. On spotting the fleeing MacFie, she cried out "most piteously".

Oh! MacFie

My love and treasure,

Hast thou left me on the strand?

As she cried out, she threw the Magic Ball of Thread, only to see MacFie cut it with the hatchet and make good his escape. As she slid down the mountain to the shore, her tone changed:

Oh, MacFie

Rough skinned and foul

Hast thou left me on the strand?

Standing on the deck of the Colonsay ferry as it approaches Port Askaig on the Sound between Islay and Jura, one sees the marks of Caileach's heels, made as she slid down the mountain. It is called to this day "Sgriob na Cailich", the Slide of the Old Woman. Modern day historian Norman Newton cited what he calls "*weird ... circumstantial evidence*" from Greek mythology to "*raise at least the possibility that these waters were visited in classical times and that the two most important features, the distinctive mountains of Jura and the great whirlpool, were known to the Greeks and incorporated into their mythology*".

The Battle of Traigh and the Dubh Sith

The MacFie Clan lost out in the power struggle for control of Colonsay, victims of larger, better connected clans. On neighbouring Islay, MacFies were also caught up in the turmoil between Macleans and MacDonalds and, in a strange turn of events and a piece of luck, ended up on the winning side. In truth, once again a MacFie picked the losing side but had better fortune thrust upon him. While the MacFie Clan was not central to the bizarre and bloody machinations of the powerful clans on Islay, a strange figure from Jura, probably a MacFie (Macduffie) was the decisive factor in a fierce encounter on the northern shores of Islay in 1598 that has come to be called the Battle of Taigh Gruineart ("shore of Gruinart). Once again, the stories have been handed down from family to family over the intervening years. Most older residents of Islay can recount a version of the battle and early histories of the islands carry their own accounts. Historian Norman Newton warns his readers that the facts of these events "*contain more turns and twists of fate than ever entered the mind of the most imaginative soap opera script writer*". In fact, "*the truth of what really happened at Traigh Gruineart was even stranger and weirder and it involved a MacDuffie*". Drawing on the oral tradition of the

Arra Fletcher family of Islay, Professor Newton describes the encounter at the head of Loch Gruineart, located on the north central coast of Islay, now a nature preserve and ancestral home to several MacPhee families:

"As the two sides were preparing for battle, a dark skinned hunch backed dwarf of a black, hairy appearance came to Lachlan Maclean, (the particularly ruthless and canny leader of the Clan Maclean), and offered his services as an archer. His father was a Shaw from Jura and his mother was a fairy woman. He was called Dubh Smith; to the people of Islay, his name meant "black fairy". He had to twist his ugly head to look up at Lachlan, who stood over seven feet tall. Maclean treated him with contempt and declined his offer of help. The Macleans outnumbered the MacDonalds and he was confident of victory. So, the dwarf sought out Sir James MacDonald and offered his services to him. This time, he was gratefully received. The Dubh Sith said that if the MacDonalds looked after the rest, he would take care of Lachlan Maclean. He climbed up into a rowan tree beside a well and waited".

"The battle was fought on a hot August day and during a lull in the hostilities Lachlan Maclean made his way to the well for a cooling drink. As he removed his helmet and knelt to drink, the Dubh Sith took his chance and shot a bolt from his crossbow straight into the back of Maclean's neck at such an angle that the tip came out of his eye. With their leader dead, the Macleans lost heart and when Sir James MacDonald was wounded, the MacDonald forces took the upper hand and routed their opposition. The Macleans sought sanctuary at the church at Kilnave but in their thirst for vengeance the MacDonalds set fire to the thatched roof. All the Macleans inside were killed, except for one man, a MacMhuirich, (Currie), who ran into Loch Gruineart and saved himself by submerging himself in the water and breathing through a reed. The MacDonalds thought he had drowned and left; later the exhausted man found his way ashore and was given shelter. His descendants still live in Islay, in Bowmore".

The reader may now understand why this latter day MacPhee has chosen to tell the story of a potential sixteenth century ancestor through the pen of an authority less easily impeached. My apologies to Professor Newton for again turning to him for "cover", it seems only fair that he also provide the sensible interpretation of this bizarre tale. *"Dubh Sith, the name attributed to the marksman who saved the day for the MacDonalds, is part of the Gaelic foundation of the MacDuffie and MacPhee name (mac Dubh Sithe), and "Shaw" is a version of the "Sithe" element in the name". However, Dubh Sith "was probably not the son of a fairy woman but a MacDuffie (MacPhee) with a physical deformity. Supernatural intervention, especially by the devil, was often introduced in Highland folklore to explain mental or physical deformity".*

Notable Kin

Among the ironies of historical evidence is that it is often the quirks and misadventures of those in the past that call them to our attention. This is especially true for a time when written records were sparse and in a place where their preservation was at best uncertain. So it is frequently a court appearance, a violent death or a showy burial remembrance that gets our attention long after an ancestor is gone. For example, all we may know with any certainty of some of these earliest MacFies may be a charge of treason, an allegation of piracy or an acquittal for arson. Malcolm MacFie's sixteenth kinsmen who lived and died quietly are nearly invisible to history, while his dramatic story is told, retold and even celebrated.

Returning to my father's ancestral Scottish chieftain, it was MacFie's misadventures, or at least misfortunes, that led to his visibility and untimely death, brought him to the attention of diligent historians and piqued the curiosity of ancestors, long after his death at Baleromin Mor. What we

know from the record is that the last chief of the MacFies joined in an abortive uprising against the Scottish King in 1615, was arrested and then pardoned in 1618 and that he met a violent death in 1623. Since this has already been described as a work in progress, my judgments about these early ancestors and their world must be contingent, as are all historical interpretations, on new evidence and new ways of looking at old evidence. There is considerable risk, of course, that a future genealogist, or even a historian, may someday claim a really notable kinship for the MacFies, overshadowing poor Malcolm's rebel band, the mercenary marksman, the cleric accused of gun running, or the cave dweller who sacrificed his servant and his dog and the other "*sons of the black peace*". For one, I would find that a disappointing turn of events; it would certainly make for a less interesting story. In any case, the gentle reader troubled by the intrigue and violence prominent in these early chapters of the MacFie story, can take heart. Later generations of MacFies, those who lived in Islay in the mid nineteenth century, their stories supported more by conventional kinds of evidence and less by traditions and myths, are decidedly respectable, hard working, "*ordinary*" folk who spent more time at the plough and less at the hunt, more time in church and less hiding in caves.

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LETTER to the EDITOR

I refer to the article on page 111 of the September 1999 issue of *The Scottish Genealogist* in which it is stated that disc number one for Scotland has the error of assigning all births in Sutherland to Sunderland, Durham, England.

I fear you have under estimated the extent of the error. There is not a single birth assigned to Sutherland on any of the discs in the set, as can be discovered from the "National Index", even though there are numerous people living in England whose births are specifically assigned to other Scottish Counties, rather than just "Scotland".

An example of the error on the Greater London M-Z disc is Isabella MacRae, age 25, born "Golspie, Sunderland, Durham, England" and living at 113A Queens Gate, Kensington, London.

The source of the error may lie in the fact that the surnames "Sutherland" and "Sunderland" are treated as the same name; if you search for one of these surnames, you will also get the other one.

I'd be surprised if the Mormons would be prepared to replace the whole set. Now who's surprised the discs were so cheap?

Dr. John A. Robertson, Birchwood Cottage, Pitkierie, Anstruther, Fife KY10 3JZ, Scotland.

1881 BRITISH CENSUS CD-ROM DISCS

In our last Journal we mentioned the problem that all the towns and villages in Sutherland on the Scottish discs had been suffixed with "Sunderland, Durham, England" instead of "Sutherland, Scotland". Since then our members have pointed out that this error also affects all the English and Welsh discs.

This matter was taken up with The Church of Jesus Christ & LDS by Peter Ruthven-Murray, in his capacity as Chairman of the Scottish Association of Family History Societies, with the result that the Church has announced their intention to correct the two Scottish discs in the set.

Replacement discs will be available in January 2000 from the Church of Jesus Christ of LDS, Distribution Centre, 399 Garrets Green Lane, Birmingham B33 0UH. Telephone 0121 784 9555, Fax 0121 789 7686. The price for these discs has not yet been fixed, but is expected to be approximately £1.50 per disc including postage and packing. Visa and Mastercards will be accepted quoting card number and expiry date. Enquiries concerning the discs should not be made before January. There are at present no plans to correct the English & Welsh discs.

ANNUAL REPORT

October 1998 - September 1999

Society Meetings

Seven ordinary meetings of the Society were held during the year in the Queen Elizabeth the Queen Mother Conference Centre of the Royal College of Physicians of Edinburgh. Six lectures were given comprising: *Taking the Queen's Shilling - Army Records for Family Historians* by Edith Philip; *Genetics and Family History* by Alicia Crosbie; *The Inventory of Gardens and Designed Landscapes in Scotland* by Caroline Kernan; *Sir William Wallace: Warrior or Monk?* by John McGill; *Sources of Genealogy at Glasgow University Archives* by Simon Bennett and *Poles Apart - Together Again* by Mike Jodeluk.

After the business of the Annual General Meeting, presided over by our President, Sir Malcolm Innes of Edingight, many of the Members present took part in an informal and wide ranging discussion, led by Karl Ransome and Peter Ruthven-Murray on "How to formulate a family history". We are indebted to our Syllabus Secretary, Julie Coxon, for seeking out Speakers and arranging these Meetings. She also arranged a visit in May to the premises of the Royal Commission on the Ancient and Historic Monuments of Scotland. Those who attended spent a fascinating afternoon hearing of the Commission's work and then being allowed to delve themselves into some of their records.

Council and Committee Activities

The Council met ten times and the Publications & Library Committee nine times during the year. In addition, a small Sub-Committee met to formulate plans for the forthcoming SAFHS Conference in May next year with our Society as host. We are planning a special issue of *The Scottish Genealogist* in December 2000 to mark the Millennium. We have also discussed plans for celebrating the 50th anniversary of the Society in 2003!

As mentioned elsewhere in this report, the Secretary with Sheila Pitcairn, Jack Ritchie and Craig Ellery manned the SGS stand at Hamilton in April. Sheila Pitcairn and the Secretary did likewise at the South Ayrshire Family History Fair in May, where they were also assisted by Dr. Jim Floyd and in September, Sheila Pitcairn and Craig Ellery showed the flag at the Fife Family History Fair. All these occasions were felt to have been very successful.

There was a flurry of activity when the premises next door to us in Victoria Terrace, which had at one time been part of our building, came on the market. Libraries keep on growing and we had thought that this would be a useful addition to us in providing much needed extra storage space. However, when we viewed the premises, we found them to be in a deplorable condition and the surveyor's report was not encouraging. So it was agreed to let it go.

Representatives of the Society met with the City Archivist of Edinburgh to discuss whether West Register House (the former St. George's Church in Charlotte Square) might be a possible home for the City Archives and ourselves. After discussion, it emerged that the building was not big enough for both bodies. We are grateful to Barbara Revolta for drawing up plans of our building and advising on how much space we require. We also have to thank her for her help in supervising all the building works which have been done in Victoria Terrace.

Since then, we have been approached by the Stewart Society who are looking for premises for their Society and Library and suggested that we look for new accomodation jointly. So far, all enquiries about suitable premises have come to naught but we continue to look.

The position of Hon. Treasurer was temporarily filled by Mr. Tom Watson in September and then, in November, Mr. Jim Herbert, a Member of the Society, took over, relieving the Chairman of his

financial duties. In the summer, Dr. Joyce Holt took over as Membership Secretary for the UK. We are indebted to both.

Monumental Inscriptions

The recording of graveyard inscriptions goes on steadily in various parts of the country. In Edinburgh, Newington and Warriston are nearly complete and are now being put on computer. Prestonkirk in East Lothian has been completed by a local group and will be published by the SGS shortly. Several groups are working in Midlothian and updating the lists which we already have which were compiled by Mr. Nystrom some years ago.

Since Mr. J. A. M. Mitchell's retirement as Co-ordinator of the Recording Scottish Graveyards project, the latter is being administered, together with the Glenfiddich Trust, by the Publications & Library Committee under the Chairmanship of Mr. Craig Ellery. Tribute was paid to Mr. Mitchell's work in the September 1999 issue of *The Scottish Genealogist*. At the time of writing, Mr. Mitchell is recording Kirknewton.

Publications and Sales

During the year, the Society published a large new work, *The Stenhouse Papers*. This we were able to do through the generosity of Mrs. Jean Stenhouse, whose late husband and Society Member, Bruce Stenhouse had been the founder compiler of the work. We are grateful to Col. D. Stenhouse of London who took it over and, at this end, to Messrs. Karl Ransome and Craig Ellery for their labours with the computer and seeing it through the press. There are several new publications in the pipeline for 1999/2000.

The other publications during the year were reprints and updates. These were: *The Bathgate Mortality Records* and the MIs for *Kincardineshire*, *The Upper Ward of Lanarkshire*, *Carrick* (Ayrshire), *Caithness* (volumes 1 & 2), *Inverness East & West* and *Sutherland*.

Master microfiche of the Dean Cemetery Lair records were produced and copies of these will soon be available for sale and for reference in the Library once they have been thoroughly checked.

In February, Messrs. Jack Ritchie and John Stevenson took over from Mr. Russell Cockburn as Sales Secretaries. Our Sales output continues to increase.

Library

In the past year the various difficulties with work on the approaches to the building have been resolved and it is now pleasant to walk on a well paved surface for the first time since we moved to Victoria Terrace. We have also finished work inside the Library and have all our various work surfaces in place and in use. These have been mainly for the fiche and film viewers, with the latest one being for the two Members' computers and printer. Some more handrails for safety at several of the steps have also been installed. Extra shelves to house journals and the growing collection of pedigree charts - many of which were given to us by the Scots Ancestry Research Society last year - have been built.

The Members of the Society who volunteer to open the Library so regularly and who assist the many Members who visit us in the course of the year, continue to keep the public side of the Society running and, although some have left over the year a few more have stepped into their place. We still need more people to cope with opening days and would welcome more volunteers, even on an occasional basis: Saturday is the most difficult day to cover.

Last Christmas, on behalf of the Members, we decided to hold a "Gathering" for all the Volunteers, to thank them for their help and we also decided we would like to include the Invisible Volunteers: those who are working at home "computerizing", proof reading and checking various MIs which we hope to republish shortly. The party seemed to be enjoyed by all who attended so we hope to repeat

the exercise this year.

During the year several groups were shown round the Library and we had two distinguished visitors from overseas. Judith Prowse Reid, the Head of the Local History & Genealogy Department of the Library of Congress in Washington D. C., visited us in May and in June we had a visit from Mr. R. K. Vennik from Rotterdam who is compiling a database of persons of Scots or English extraction in Dutch records.

We have been able to add over four hundred and fifteen books to the Library in the course of the year, many of them coming from Members who have donated their family histories to add to the collections. Fiche and films have been added from time to time - and more shelves have been added to the Film Cupboard to accomodate the growing number of boxes. We have been lucky to have had so many sponsored films from Members.

Miss Stewart is sure that Members once again will wish to join the Council in expressing their thanks to all the busy Volunteers who work so hard on their and our behalf.

Computer Report

During the year we made available a second computer for the use of Members and a colour printer connected to both. Members can book sessions to use the following CDs: the *IGI* (for the whole world) & *Ancestral File*; *Soldiers Who died in the Great War 1914-1919*; *1881 Census for the whole of Britain*; *Vital Records Indices for Britain, North America and Australia*; *UK Info* (forty seven million names of the present British population); *Biography Database 1680-1830* (gathered from subscription lists). We shall add more collections as they become available. Members can print out colour copies of the certificates issued to relatives by the King during the First World War and also entries from the *1881 Census*, the *IGI* and other records.

We also have many documents on the computers, plus family trees submitted by Members, which are available for research. We welcome the donation of family trees in Gedcom, Brothers Keeper or Family Tree Maker formats on CD or 3.5 inch floppies. The Computer Manager is Karl Ransome.

Genealogical Enquiries

Our Web site on the Internet continues to be busy and is looked after by our Hon. Editor, Stuart Fleming, who also manages to produce four issues of *The Scottish Genealogist* during the year as well as masterminding the checking and retyping of the Fife, Kinross and Berwickshire MIs. In the Library Ann Pippet deals with the more abstruse enquiries, ably supported by the Volunteers. As we found last year, the letter correspondence has decreased a little, though it was spread over fifteen countries apart from the United Kingdom and Scotland itself. Again, we had letters from some romantic places, including Morocco and Saudi Arabia.

We have to thank Mrs. K. Cory for dealing energetically with a backlog of "Strays" in the past year. These consist of information, which has been sent to the Library from other societies or individuals, about Scots who have been born or died "furth of Scotland". If the individual comes from a specific place, that information can be sent to the appropriate society. However, the SGS houses the information for those whose origin is described as "Scotland" generally. Over the past year, Mrs. Cory has written around nine thousand index cards!

Scottish Genealogy Work in Progress

Karl Ransome, who is the co-ordinator of this project, welcomes information from Members on substantial Scottish research projects they are engaged in so that duplication may be avoided. Details of such projects are published in *The Scottish Genealogist*. Mr. Ransome may be contacted by e-mail Karl.Ransome@dial.pipex.com. or at the Library.

Scottish Association of Family History Societies

Your Chairman, Peter Ruthven-Murray, attended the autumn, spring and AGM meetings with other Members of the Society who helped host the buffet lunch and tea provided by the Society. He also attended two meetings of the British Genealogical Research Users Committee in London with the Deputy Registrar concerning the preservation and availability of public records in the UK. Among the matters discussed were the excessive charges being imposed to examine the English Probate records, administrative matters concerning the PRO and Office of National Statistics, the 1901 Digitisation Census Project and Modernising the Registration Service.

At the AGM held in March your Chairman was re-elected Chairman of the Association with Alan Macleod - Secretary, Stuart Fleming - Editor and Sheila Spiers - Treasurer. Neil Murray, Chairman of the Highland Family History Society was re-elected Deputy Chairman.

The tenth Annual Conference of the Association was held in April at Hamilton Town Hall and successfully hosted by the Lanarkshire Family History Society. Delegates attending the Conference heard a programme of talks reflecting the development of Lanarkshire from a rural to an industrial society and the effect on the lives of its people. The Conference attended by more than two hundred delegates, was held in an ideal venue, with good speakers and catering facilities. Our thanks are extended to Sheila Pitcairn, Joan Ferguson, Craig Ellery and Jack Ritchie who manned the SGS bookstall on this occasion.

In September SAFHS was again an exhibitor at the New Hampshire Highland Games held at Loon, USA. We are indebted to our Member Duncan D. Chaplin who represented the Scottish Societies in the Heritage Centre and dealt with the questions raised concerning genealogy in Scotland.

Acknowledgments

Finally, it is a pleasure to thank once more all Lecturers, Library Volunteers, Office Bearers, Council and Committee Members and anyone who has contributed to the work of the Society during the year.

SOME RECENT ADDITIONS to the LIBRARY

compiled by Heather Rose, Assistant Librarian

East Lothian Villages

Index to the Papers Relating to Scotland

Valuation Roll, Ancient and Modern of the County of Dumfries

Census Index 1851 Lanarkshire Vol. 5 Carmunnock Parish

Census Index 1851 Lanarkshire Vol. 6 Cambuslang Parish

Census Index 1851 Lanarkshire Vol. 7 East Kilbride Parish

Census Index 1851 Lanarkshire Vol. 8 Blantyre Parish

Census Index 1851 Lanarkshire Vol. 9/1 (A-DR) Bothwell Parish

Census Index 1851 Lanarkshire Vol. 9/2 (DU-LIN) Bothwell Parish

Census Index 1851 Lanarkshire Vol. 9/3 (LIT-PE) Bothwell Parish

Census Index 1851 Lanarkshire Vol. 9/4 (PH-Y) Bothwell Parish

Census Index 1851 Lanarkshire Vol. 10 Glassford Parish

East Lothian District Library

Charles Sanford Terry

Journal Office

Lanarkshire FHS

Lanarkshire FHS

Lanarkshire FHS

Lanarkshire FHS

Lanarkshire FHS

Lanarkshire FHS

Lanarkshire FHS

Lanarkshire FHS

Lanarkshire FHS

SALES CATALOGUE UPDATE

CORRECTIONS

- a) Census
The Glasgow Central Census comprising 8 microfiche and priced £13.50 is not of the 1851 census but of the 1861 census
- b) Inverness Monumental Inscriptions price corrections
Lochaber & Skye. Pre-1855 MI's for Laggan, Kilmonivaig, Kilmallie Arisaig & Moidart, Glenelg, the Small Isles, Sleat, Strath, Portree, Bracadale, Duirinish, Snizort, Kilmuir. A5, 93pp. £5.50 104 grams
Old High Church, Inverness, MI's A5, 63pp. £3.00 150 grams
- c) Miscellaneous
Set of 5 index books to *The Scottish Genealogist* £4.00 400 grams
Obtained singly £1.00 each
S.G.S. Ballpoint Pens £2.50 each

NEW BOOKS/MICROFICHE FOR SALE

- a) Scots in Africa A5, 29pp £3.00 55 grams
- b) Aboyne MI's Aberdeenshire £2.25
- c) Kinross-shire Pre-1855 MI's for Blairingone, Cleish, Fossoway, Fossoway Old, Kinross Kirkgate, Kinross West, Milnathort, Orwell Old, Portmoak Chapel, Portmoak Farm Portmoak Churchyard, Tullibole Old. A5, 64pp £6.50

Please note that the advertised Xerox version of Kinross-shire MI's has now been withdrawn

NEW PRICES FOR EUROPEAN AIRMAIL

The alterations are in accordance with Royal Mail services from 25th Oct 1999.

Weight Grams	Airmail Costs
0-100	£0.68
101-160	£0.89
161-220	£1.10
221-280	£1.31
281-340	£1.52
341-400	£1.73
401-460	£1.94
461-520	£2.15

Weight Grams	Airmail Costs
521-580	£2.36
581-640	£2.57
641-700	£2.78
701-760	£2.99
761-820	£3.20
821-880	£3.41
881-940	£3.62
941-1000	£3.83

NEWS in BRIEF and EDITOR'S NOTES

Dates for your Diary.

- | | |
|--------------|--|
| 17 January | Monday - Ordinary Meeting. <i>Introduction to the Portrait Miniatures</i> , Dr. Stephen Lloyd, Assistant Keeper, Scottish National Portrait Gallery. |
| 20 January | Thursday - Member's visit to New Register House, 6.30pm. |
| 10 February | Thursday - Member's visit to New Register House, 6.30pm. |
| 14 February | Monday - Ordinary Meeting. <i>Moving into the next Millennium</i> , Geoffrey Mowlam, Area Manager, Europe North, Latter Day Saints. |
| 24 February | Thursday - Member's visit to New Register House, 6.30pm. |
| 09 March | Thursday - Member's visit to New Register House, 6.30pm. |
| 13 March | Monday - Ordinary Meeting. <i>The Baronage of Scotland: the History of the Law of Succession and of the Law of Arms in relation thereto</i> , Sir Malcolm Innes, The Lord Lyon King of Arms. |
| 23 March | Thursday - Member's visit to New Register House, 6.30pm. |
| 25 March | Saturday - East Lothian Millennium Family History Fair, Haddington, details below. |
| 13 April | Thursday - Ordinary Meeting. <i>Future Developments for the Archives of Scotland</i> , Patrick Cadell, Keeper of the Records of Scotland |
| 06 May | Saturday - SAFHS 11th Annual Family History Conference, Edinburgh, details below. |
| 10 May | Wednesday - Member's visit to The Mitchell Library, Glasgow for 10am; restricted to 15 members only. Start time, probably 8.30am, and cost of the coach will be advised later. |
| 14 September | Thursday - Ordinary Meeting. <i>Family History and the Internet</i> , Cameron Cunningham. |
| 16 October | Monday - Ordinary Meeting. <i>The Contact of Scotland with the Low Countries</i> , Percy Douglas (Holland). |
| 16 November | Thursday - Ordinary Meeting. <i>19th Century Midwife: The Career of Margaret Bethune of Largo 1852 - 1887</i> , Barbara Mortimer, Senior Lecturer, Queen Margaret University College. |

Library - Special Opening

Members should note that as the Library will be closed on Saturday 6th May during the SAFHS Conference it will be open instead on Sunday 7th May from 10am to 4pm.

Annual General Meeting of the Society

Members are reminded that the Annual General Meeting of the Society will be held on Monday 14th February 2000 in the Royal College of Physicians, 9 Queen Street, Edinburgh at 7.30pm. Three members of the Council are due to retire by rotation, Messrs. Craig Ellery and A. J. L. Macleod, who are eligible for re-election, and Mrs. Heather Rose. According to the terms of the Constitution, Mrs. Rose is not eligible for re-election until the lapse of one year. Also, the Hon. Secretary has intimated that she wished to retire. Nominations for these vacancies signed by the proposer, Seconder and Nominee must reach the Hon. Secretary no later than Saturday 15th January 2000.

Festive Season - Library Closures

Members should note that the Library will be closed on the following dates, 27th and 28th December and 1st, 3rd and 4th January

East Lothian Millennium Family History Fair

This Family History Fair will take place on 25th March 2000 with Lectures and Workshops in the Town Hall and an Exhibition in the Corn Exchange. Tickets: Full day Conference £10.50; Individual Talks £2.50; Exhibition only £1.00. Further details can be obtained from Veronica Wallace, East Lothian Library and Museums H.Q., Dunbar Road, Haddington, East Lothian EH41 3PJ - Telephone 01620 828209 or Chris Roberts, Local History Centre, Haddington Library, Newton Post, Haddington EH41 3NA - Telephone 01620 823307.

Scottish Association of Family History Societies - 11th Annual Family History Conference

The Scottish Genealogy Society is to host the Association's 11th Annual Conference at the Royal College Physicians, 9 Queen Street, Edinburgh on Saturday 6th May 2000, between 9.00am and 5.00pm, cost £10 with lunch a further £8. Among the speakers will be William Lawson who will talk about *The Value of Oral Tradition* and Dr. Rosalind Marshall who will give an illustrated talk on *Scottish Portraits as a Resource for the Family Historian*. Full details will be published in the March issue of the Journal.

Society of Genealogists Family History Fair 2000

The SOG Family History Fair will take place at the Royal Horticultural Society New Hall, Greycoat Street, Westminster, London SW1 on the 6th and 7th May 2000, Saturday 10am to 5pm and Sunday 10am to 4pm. Further details can be obtained by contacting the Society by telephone: 020 7253 5235 or Fax: 020 7250 1800.

Yorkshire Family History Fair

The 5th Yorkshire Family History Fair will be held in the Knavesmire Stand, York Racecourse on Saturday 24th June from 10am to 4.30pm, admission £2.00; there are cafeteria facilities and free car and coach parking. There will be all the usual stalls, books, computers, research aids, microfiche etc. Further details can be had from Mr. A. Sampson, 1 Oxbang Close, Redcar, Cleveland TS10 4ND - Telephone 01642 486615.

Formation of a Clan Napier Society

An attempt is being made, with the blessing of the Clan Chief, Lord Napier and Ettrick, to form a Clan Napier Society in Scotland, for further information contact Mr. Charles Napier, 40 Morningside Drive, Edinburgh EH10 5LZ. Fax 0131 466 0581 or e-mail p&c,napier@napier.abel.co.uk

SCOTTISH GENEALOGY WORK in PROGRESS

Co-ordinator: Karl Ian Ransome, e-mail Karl.Ransome@dial.pipex.com

Submissions received by November 1999.

David Macadam, 26 Kirk Brae, Edinburgh, EH16 6HH. e-mail david@macadams.com

WATTEN - Compiling information about this Parish in Caithness, would be grateful for any family trees, histories, maps, account books, photographs, postcards etc. relative to the parish and its inhabitants.

RETOURS OF SERVICES OF HEIRS CD-ROMS

The two CD-Roms issued this month by the Society are indispensable to the genealogist because they record from 1544 to 1859 an authentic history by inheritance of the greater part of the landed property in Scotland and the descent of most of its leading families. Many of the entries refer to persons of some means, but there are a considerable number of "ordinary" people who inherited property. For the years between 1544 and 1600 and 1611 to 1614 many retours are missing but otherwise the record from 1600 to 1847 is fairly complete.

The *Retours of Services of Heirs* CD contains the three original volumes of Latin summaries known as the *Inquisitionum ad Capellam Domini Regis Retornatarum Abbreviatio*, nowadays called the Retours, that covers the period 1544 to 1699. The indexes from 1700 to 1859 are continued on the *Decennial Indexes to Services of Heirs in Scotland* CD. This holds the original four volumes of this work which are in English and in a different format.

To be served heir on the death of a Scottish landowner, the claimant could not succeed to the lands until his right had been proved and he was formally recognised as nearest lawful heir. The procedure to do this began with a Brieve of Inquest (writ) sent from Chancery (the office of the Lord Chancellor and later that of the Director of Chancery) to the Sheriff of the County in which the lands were situated. The Brieve instructed him to appoint a jury and hold an inquiry into the claimant's right to succession and into other questions related to the value of the land, the feudal superior and the feudal service of the land holding. The findings of the inquiry were then sent back to the Chancery (i.e. retoured) and recorded in the Record of Retours now held in the National Archives of Scotland in Edinburgh.

Retours, which were written in Latin, were of two kinds, general retours and special retours. A general retour established the claim of the heir by descent but did not detail the lands of his ancestor whereas a special retour not only established the claim but also specified the lands to which he was entitled. A Precept of Sasine followed a special retour, none was needed with a general retour. Because the information provided by a sasine is not available following a general retour, the proof of the relationship of the deceased person to his heir is invaluable to the genealogist. In 1847 the procedure changed and instead of Latin brieves and retours, sheriffs granted decrees of general and special retours which were sent from the sheriff courts to Chancery and recorded in the Record of Service of Heirs.

The major part of the three volumes on the Retours of Services of Heirs CD is concerned with the special retours in volumes one and two. These are Latin summaries which list the names of the deceased person and the heir, their relationship and a description of the lands inherited. The volumes are arranged by county and within each county by name and place. Volume two also lists general retours which are followed by retours of tutory (minors), curatory (insane persons), extent (the value of lands) and quiquennial possession (property forfeited for treason). Volume three contains the Indexes to volumes one and two.

The four volumes on the Decennial Indexes to Services of Heirs in Scotland CD are indexed alphabetically in decades under the name of the heir. Volumes one and two each contain five decennial indexes of special and general services. Volumes three and four each cover a period of thirty years from 1800 to 1859. Volume four covers the beginning of the new Record of Services of Heirs as well as the old Record of Retours. Each entry gives the name of the heir(s), the name of the ancestor, the relationship, occupation, sometimes the date of death and an indication of the lands.

There is a supplementary alphabetical list at the end of each ten year period under the name of the ancestor where this differs from the name of the heir. There are excellent explanatory notes at the beginning of volume one (1700 to 1759).

Further reading and information:

Goudesbrough, Peter, *Formulary of Old Scots Legal Documents*, The Stair Society, Edinburgh, 1985.

Guide to the National Archives of Scotland, Scottish Record Office, Edinburgh: The Stationery Office 1996.

Sinclair, Cecil, *Tracing Your Scottish Ancestors in the Scottish Record Office*, Revised Edition, Edinburgh: The Stationery Office, 1997.

Both CD-Roms are available from the Sales department priced as follows: Retours of Services of Heirs £30 plus £2.00 postage & packing, and the Decennial Indexes to Services of Heirs in Scotland £35.00 plus £2.00 postage and packing.

REVIEW

Burke's Peerage & Baronetage, 106th edition. Editor-in-Chief, Charles Mosely. 2 volumes cased 1. A-Lang cxx + 1634pp 2. Lans-Zlxxxiv + 1634pp. ISBN 2-940085-02-01. Crans, Switzerland: Burke's Peerage, Morris Genealogical Books, 1999. Dist. by Morris Genealogical Books, SA, C/o Roto Vision SA, Sheridan House, 112-116 Western Road, Hove, East Sussex BH3 1DD. £295 + £5 postage (UK)

At one period, after the appearance of the incomplete 3rd edition of the 106th edition of *Burke's Peerage & Baronetage*, it was thought unlikely that, on the grounds of size and costs, this mammoth work of reference would ever reach another edition. It is gratifying to note that a 106th edition, actually enlarged and revised, has now been published by Morris Genealogical Books, who purchased the copyright in 1989.

The new edition is timely, considering the projected abolition of hereditary voting rights in the House of Lords. It does much to restore the good name and scholarly content of Burke publications. The larger format and change of typeface contribute to ease of use. More titles are included, following the proliferation of life peers, additions to the hereditary peerage and baronetage and historic titles brought out of abeyance or dormancy.

Collateral branches have been included and there is an index of living people extending to over two hundred pages and around one hundred thousand names. The articles include family seats and correct forms of address. There are two special articles prefixed to volume 1 and these are "The Irish Peers and the House of Lords", by Charles Lysaght and "Different Forms of Inheritance of Titles of Honour, and Lord Archer's Proposed Change in the Descent of the Crown", by Thomas Woodcock. The handsome volumes should be on the shelves of every professional genealogist with extensive business, and certainly available in all the larger libraries. Fellows and members of the London based Society of Genealogists have been able to purchase the volumes at £250 plus £5 postage.

Donald Whyte

QUERIES

- 2832 **CUTHBERTSON** Seeking information on the Cuthbertson family from Ayrshire, whose son was Rev. John Cuthbertson, b.1718, covenanter minister, who immigrated first to Ireland and later to the USA. This Rev. Cuthbertson had a brother, Thomas, b.1724, and a sister, Janet, who married Archibald Bourns, uncle of Robert Burns, Scottish National Poet. *Patricia Terpstra, 905 Ivy Court, Bellevue, NE 68005-4720, USA.*
- 2833 **SHILLINGLAW/NICOL/BUTTERWORTH** In 1859, Peter Francis Shillinglaw m. Jane Butterworth Nicol in Edinburgh. Peter Francis was the son of Peter Shillinglaw, Writer, and Cecilia Shillinglaw (maiden name also Shillinglaw). Jane was the daughter of James Nicol, clothier, and Helen Butterworth. Six known children of Peter Francis Shillinglaw and Jane Butterworth Nicol are: Francis Nicol, Helen, Cecilia, Alfred, John, and Margaret Jane. All were born in Edinburgh parish. Looking for descendants of any of the above names. *Mrs Jean S. Ridley, 4825 W. Old Farm Circle, Colorado Springs, CO 80917-1004, USA or e-mail: jeanridley@aol.com*
- 2834 **DRYSDALE** Matthew Drysdale, d. 3 Jan. 1877. Since 1829 assoc. with Bank of Ireland in Dublin as foreman carpenter. Elder of Pres. Church, Ormand Quay and prev. Rutland Square. Home 84 Heytesbury. Sons James (moved to London), Matthew (took over carpentry business) and Robert. Daughter Mary m. man from Ulster (her father.-in-law lived 7 miles from Hillsborough, 3 miles from Ballynahinch and 9 miles from Lisburn) and sailed from Liverpool to Canada in Oct. 1866 on the 'Belgian'. He had a niece Mary Drysdale in Edinburgh. His 'cousin' Matthew Waddell of Jawcraig, Slamannan was my great-great-grandfather. Any information of names of his parents, siblings, dates and places of birth, and about his descendants, please. *Catriona Graham, 40 West Preston Street, Newington, Edinburgh EH8 9PY, Scotland.*
- 2835 **MORGAN/LITTLE** I was born 3 May 1941 in Burghfield, Berks. My mother, who I believe may have been of Scottish origin was living in Portsmouth area. I was left orphaned, the only written evidence I have she was last calling herself Nancy/Annie Robert Little, last known address 41 Compton Road, Portsmouth. There is no record of marriage from 1943-1946. There is no evidence she actually married, and there is no record in Portsmouth either! I was told she is supposed to have returned to Scotland after the war. Anyone knowing of a Nancy/Annie Morgan or Little circa 1943/44/45, I would be grateful for any details. *Priscilla Breakspear, 'Cillagerrie of Teign', 5 Great Furlong, Bishopsteignton, Teignmouth, Sth. Devon TQ14 9TU, England.*
- 2836 **HENDERSON/JAMESON** I have been trying to obtain copies of genealogical notes on the Henderson and Jameson families of Alloa, from both of which families I am descended. (Interestingly, the connection is via my paternal grandmother, rather than her Jamieson husband whose surname includes the letter 'i'). According to Margaret Stuart's book 'Scottish Family History' manuscript copies of these notes were deposited with the Lyon Clerk. However, I am advised by the Lyon Clerk, who kindly carried out a search for them at New Register House, that no trace can be found of these documents. The National Library and the Clackmannanshire Library have no record of them either. Any information to *D. R. Jamieson, 11 Drummond Rise, Dunblane, Perthshire FK15 QEX, Scotland.*

- 2837 **GEDDES** I have information on a family heirloom which will be of much interest to any of the descendants of James Geddes, draper in Leith from 1860 to 1881. His addresses there were Citadel in early 1860s, Whitefield Place late 60s and thereafter Leith Walk. James was b. Blairgowrie in 1834 to William Geddes and Agnes Ross and d. Leith July 1881. He m. firstly in Dundee 1859, to Euphemia Reid by whom he had eight children. William McNab 1860, James Brown 1862, Euphemia Reid 1866, Andrew Slater 1868, Robert Sinclair 1870, Gideon Auld 1872, Margaret Ann 1875, Alexander Reid 1878. His spouse Euphemia Reid d. in 1879 and James re-married in 1880, his second wife being Helen Hutton by whom he had a daughter Caroline in 1881. All nine children were alive in 1881. Any descendant of James Geddes wishing information should please contact: *Jack Blair, "Inver", Heughfield Rd., Bridge of Earn, Perth PH2 9BH, Scotland or e-mail: jackblair@inverearn.freemove.co.uk*
- 2838 **FIFE/FYFE/FYFFE and MUAT/MOUAT** Looking for any information, surnames world-wide, particularly Scotland/Forfar, where my own ancestors came from. All info will go into a One-Name-Study database, and any matches with other researchers will be passed on. There are no charges involved as I am doing this for pleasure/interest, but I would appreciate a SAE if you require a reply. Also other names researching that are connected to her family: Lowson, Petrie, Allan, Mudie, Dawson, Donaldson, McLaughlan - all Angus; Briggs, Thomson, Burns, Ramsay, Coates, Vert - all Mid/East Lothian. *Mrs Lorna E. Williams, 43 Church Drive, Mossblown, Ayrshire KA6 5AX Scotland or e-mail: LornaWilliams@andy001.freemove.co.uk*
- 2839 **MARSHALL** Searching for information about: David Marshall, Private, 79th Highlanders, of Dundee. He m. Margaret (Marjorie) Jack in 1852 and d. at Sebastopol in 1855, leaving a son, Alexander b. 1854 at Lochee. Alexander m. 1873 Janet (Jessie) Thomson in Lochee. Alexander was said (on marriage certificate of son 1901) to be a Jute mill manager at Serampore, (near Calcutta) Bengal, India. Alexander's children were Marjory b. 1875 m. William Bonthron, Jessie b. 1879 m. ? Cochran, Alexander b. 1881, Florence b. 1883, John b. 1885 said to have died in India, and David, my great grandfather, b. 1877. He m. 1901 Jessie MacNaughton (or Miller) and d. 1941 Thames, New Zealand. Further information would be much appreciated. *Megan Wickham, 2-48 East Coast Road, Milford, Auckland 1309, New Zealand or e-mail: cp.wickham@xtra.co.nz*
- 2840 **ERSKINE** Christopher, also known as Erskine, Charles E., also known as Askin, Christopher. Believed to have been b. in Scotland 1700-1701. Moved to Ireland then to Abington, Mass., America, d. 1775. Listed in the Compendium of American Genealogy, volume VI, 1937, as being a descendant of John Erskine, Earl of Mar, of Scotland. Any information would be appreciated. Please send to *James Erskine, FSA Scot., 157 Oak Grove Pkwy, Oroville, CA 95966, USA*.
- 2841 **BAINBRIDGE** A Mr. Bainbridge m. a clergyman's dau. at beginning of the 19th century. He had two dau.'s by her: Frances b. 1803? and Isobella b. 1805? Any help tracing them, their birthplace and his marriage would be appreciated. *David MacAdam, 26 Kirk Brae, Edinburgh EH16 6HH or e-mail: david@macadams.com*
- 2842 **MCQUEEN/MACQUEEN/MACQUAIN** Seeking information on Dugal McQueen b. c. 1690. He was possibly in the Parish of Moy, Inverness. He was captured in the 1715 Jacobite Uprising and transported to MD at that time. Does anyone know the names of his parents or

the surname of his wife, Grace? It is speculated that Grace's name was possibly Brown. Did Dugal have another marriage prior to coming to the States? *Nancy O'Bannon, 115 E. Loman Vista Dr., Tempe, AZ 85282, USA or e-mail: obannon@asu.edu*

- 2843 **SCOTCHES** I would be grateful for any help tracing the origin of this surname. Found in NE India in the early 19th century. Thought to be Dutch. Any suggestions? *David MacAdam, 26 Kirk Brae, Edinburgh EH16 6HH or e-mail: david@macadams.com*
- 2844 **FERNIE** Researching Fernie of that Ilk. William de Ferny, first of the name, had a charter appointing him Mair of Fee of Crail with lands of Martoun and an acre called Pulterlands formerly belonging to Nicholas Herwert, confirmation 2 Apr 1391; RMS 1,1816. Walter Wood, *East Neuk of Fife*, 2nd ed. 1887, p 407, says that this William was also called William Fleming, which he cites as an example of Flemish immigration to St Andrews and the East Neuk. I have not been able to find the primary source of his statement. Any information on this or on 14th century Flemish immigration would be appreciated. *Keith Drummond Sharp, FSA Scot., 17 Post Horn Close, Forest Row, East Sussex RH18 5DE, England or e-mail: keith.sharp@virgin.net*
- 2845 **FORREST/SHEIRER/McLELLAND** My ancestors were from Dumfries and Galloway and emigrated during Plantation of Ulster to settle in North Derry during the 17th century. 1. Edward Forrest(er) was a "minor laird" from Culdoach, two miles NNE of Kirkcudbright town, who became a freeholder under Sir Robert McClelland of Bombie in 1618, Sir Robert later became Lord Kirkcudbright. 2. James Forrest, Edward's son?, m. Katherine Sheirer, from Ayrshire and leased land from Lord Kirkcudbright in 1655. I would be interested in any information on the following : 1. Origins of the name Forrest in Scotland. 2. History of the name Forrest in Dumfries and Galloway. 3. History of Kirkcudbrightshire on the McClelland family in that region. I am presently writing a history of the Forrest family of N. Derry, especially in the Roe Valley region, and would welcome information that would substantiate the Scottish connection. 3 *Lough Caragh Park, Carryduff, Co. Down BT8 8PW, N. Ireland*

From The Scots Magazine, 1774

Aberdeen, 22 Nov. Last Sunday morning, between seven and eight o'clock, there was one of the loudest claps of thunder ever remembered in this country, accompanied with most terrible lightning. It broke into a subtenant's house in the land of Dudwick, and did dreadful havok in the poor man's small habitation. It seems to have come down the chimney, the crook probably serving as a conductor, tore up the hearth-stone, and made a hole five or six feet deep, where the country people are positive, according to the prevailing notion among them, that the bolt lies buried. Though this no doubt weakened the force of the lightning a little, yet it made its way through the house, drove the roof entirely off, demolished the furniture, and drew the nails out of some chairs and seats that were otherwise not much damaged. The family were all in bed; and though the sides of the beds that were next to where the lightning entered, were all shattered to pieces, and drove through and through the house; yet it pleased God that the people's lives were preserved; which philosophers will account for, by supposing that the woollen cloathes under which they lay, had impelled the electrical fire.

THE SCOTTISH GENEALOGY SOCIETY CONSTITUTION

1. The objects of the Scottish Genealogy Society are:-
To promote research into Scottish Family History.
To undertake the collection, exchange and publication of information and material relating to Scottish Genealogy, by means of meetings, lectures, etc.
2. The Society consists of all duly elected Members whose subscriptions are fully paid. An Honorary President and up to four Honorary Vice-Presidents (who will be ex officio members of the Council) may be elected at the Annual General Meeting.
3. The affairs of the Society shall be managed by a Council consisting of Chairman, Honorary Secretary, Honorary Treasurer, Honorary Editor, Honorary Librarian, ex officio Members, and not more than ten ordinary Members. A non-Council Member of the Society shall be appointed annually to examine the accounts.
4. Office Bearers, apart from the Hon. Treasurer shall be elected annually. The latter shall be appointed by the Council. Ordinary Members shall be elected for a period of three years and may be re-elected for a further three years, after which they shall not be re-elected until the lapse of one year. At meetings of the Council a quorum shall consist of not less than six members. The Council may appoint a Deputy Chairman from their members.
5. An Annual General Meeting of the Society will be held on a date to be determined by the Council, at which Reports will be submitted. Nominations for new Office Bearers and Members of Council shall be in the hands of the Honorary Secretary at least one calendar month before the meeting, a nomination being signed by the Proposer, Secunder and Nominee.
6. Members shall receive one copy of each issue of The Scottish Genealogist, but these shall not be supplied to those subscribers who are in arrears.
7. Institutions may be elected to affiliate membership of the Society. The subscription payable by such affiliate members shall be fixed from time to time by the Council. Affiliate members shall be entitled to receive two copies of each issue of The Scottish Genealogist and their members shall be entitled to attend all meetings of the Society. They shall not, however, have any vote at meetings of the Society, nor shall they be eligible for election to membership of the Council.
8. The Council shall have power (in brief) to employ persons to carry on the work of the Society, to publish magazines and pamphlets, to appeal for funds, to hold property and raise money on security of it.
9. **Property**
The title to all property, heritable and moveable, which may be acquired by or on behalf of the Society shall be vested in the names of the Convener, Vice Convener (where appointed), the Secretary and Treasurer for the time being ex officio or in the names of the Trustees of a Trust established for that purpose.
10. No alteration of this Constitution shall be made except at an Annual General Meeting of the Society when a two-thirds majority of members present and voting will be required for an alteration to be passed.
11. **Dissolution**
If the main management of the Committee by a simple majority decide at any time that on the ground of expense or otherwise it is necessary or advisable to dissolve the Society, it shall call a special general meeting of the Society, of which meeting not less than 21 days' notice (stating the terms of the resolution to be proposed thereat) shall be given. If such decision shall be confirmed by a two-third majority of those present and entitled to vote and voting at such meeting, the management committee shall have power to dispose of any assets held by or on behalf of the Society. Any assets remaining after the satisfaction of any proper debts and liabilities shall be given or transferred to such other charitable organisation or organisations having objects similar to the objects of the Society, as the management committee may determine.

THE SCOTTISH GENEALOGY SOCIETY

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