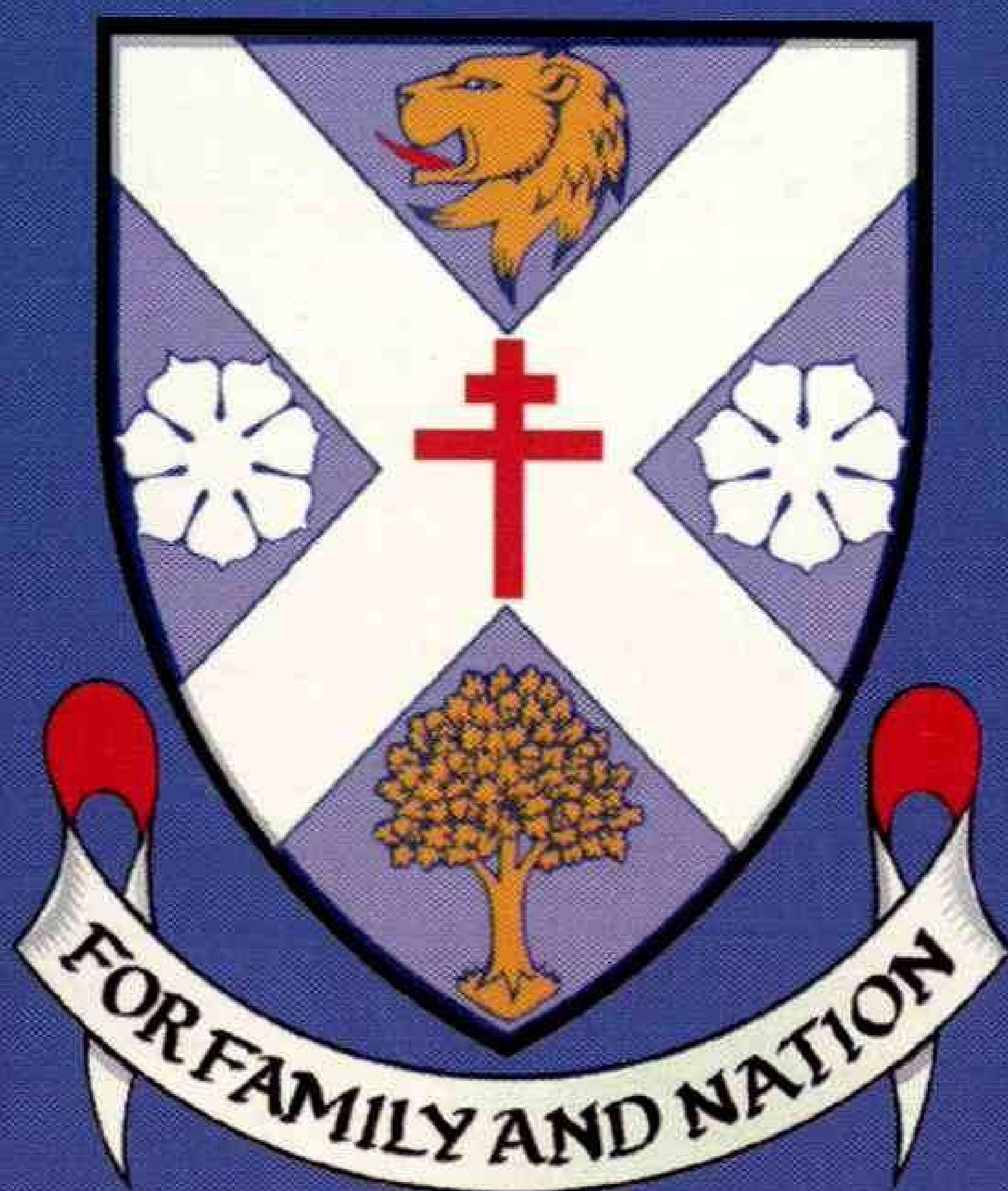


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# THE SCOTTISH GENEALOGIST



QUARTERLY JOURNAL OF THE SCOTTISH GENEALOGY SOCIETY

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Vol. LII No. 4

December 2005



## GENERAL INFORMATION

The Society is an academic and consultative body, whose constitutional objects are to promote research into Scottish family history, and to undertake the collection, exchange and publication of information and material relating to Scottish genealogy. Copies of our Constitution are available to members upon request. We assist members with modest enquiries, but do not carry out professional research. Private researchers are available, and we can also provide an ASGRA list upon request.

### Meetings

Monthly meetings of the Society are held from September to April in the Royal College of Physicians, 9 Queen Street, Edinburgh, at 7.30pm 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.

### Membership

The current subscription is £16.00. Family membership will be £19.00 and affiliate membership £20.00. The subscription for U.S. members will be \$32.

The Society is recognised by the Inland Revenue as a charity. Members who pay UK income tax are therefore encouraged to pay their subscriptions under the Gift Aid Scheme so that the Society may recover the tax paid on these sums. Details of arrangements for the scheme can be obtained from the UK Membership Secretary.

### Correspondence, Subscriptions, Publications

General correspondence should be sent to the Honorary Secretary, and subscriptions to the Membership Secretary, ([subs@scotsgenealogy.com](mailto:subs@scotsgenealogy.com)). Information about the Society's publications, and back numbers of *The Scottish Genealogist*, can be obtained from the Sales Secretary, ([sales@scotsgenealogy.com](mailto:sales@scotsgenealogy.com)). All correspondence should be addressed to 15 Victoria Terrace, Edinburgh EH1 2JL, Scotland. Email: [info@scotsgenealogy.com](mailto:info@scotsgenealogy.com)

### The Scottish Genealogist

Relevant articles are welcomed by the Hon. Editor, and should be submitted in MSWord or rtf format via email, or on a CD Rom, only. Paper copies which must then be retyped into a computer are not acceptable. Members queries are also welcomed for inclusion in the magazine; a £2 per entry charge is made to non members.

### Scottish Genealogy Society Website

Our website can be accessed on [www.scotsgenealogy.com](http://www.scotsgenealogy.com)

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Views expressed in articles or correspondence, are those of the contributor, and may not be those of the publisher.

*Front cover:* the Society's Coat of Arms. *Back cover:* The beautiful Lochend Woods, near Dunbar in East Lothian, were part of the ancient Lochend estate which sadly is now being 'developed' for housing and playing fields, as Dunbar spreads west. Part of the woodland still exists. Lochend was originally possessed by Scone Abbey and in January 1529 the Commendator of Scone settled the mansion and lands on Robert Lauder of The Bass and his heirs. He in turn gave it to his son Alexander in 1533/4. The estate changed hands several times in later centuries.

# CONTENTS

The Princeton Connection .....	147
A Family Historian's Alphabet - Part 7 .....	152
The Surnames M'Gill and Bell .....	158
The McPherson's of Glenlivet.....	165
Online Genealogy Research .....	170
The Apparent Blue-Green Sheen of a Crow Flying Against the Sun .....	171
Forthcoming New Highlander Book .....	176
Annual Report of Council .....	178
AGM 2006 .....	180
National Committee on the Carved Stones of Scotland .....	182
Dates for your Diary .....	186
Some Recent Additions to the Library .....	187
Book Review .....	189

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## Printed Books, Maps and Manuscripts

To include works from the Duke of Hamilton's library at Lennoxlove and from the collection of the late Sheriff David Bogie.

Wednesday 8th February 2006  
11am

### Viewing times

Sunday 5th February	2pm-5pm
Monday 6th February	10am-5pm
Tuesday 7th February	10am-5pm

and morning of sale from 9am

### Enquiries

Alex Dove  
33 Broughton Place, Edinburgh EH1 3RR  
Tel: 0131 557 8844  
Email: alex.dove@lyonandturnbull.com

Sale to include genealogy and family history books from the library of the late Sheriff David Bogie

Sheriff Bogie was for twelve years a Sheriff in Aberdeen and before that a practicing member of the Faculty of Advocates. A life long book collector, he amassed a considerable library, a large part of which was devoted to genealogy, peerage law and Scottish family history. This part of his library will be offered for sale in Edinburgh at Lyon and Turnbull on February 8th 2006.

Amongst the books offered will be Paul Balfour The Scottish Peerage; Nisbet System of Heraldry, 1772-42; Douglas The Baronage of Scotland, 1798; Crawford The Peerage of Scotland, 1716; a collection of works by John Riddell; Stevenson Heraldry of Scotland, 1914; a large number of works on Scottish families including an almost complete collection of the works of Sir William Fraser. The collection also contains many notable works on English heraldry including Cokayne Complete Peerage; Favyn The Theatre of Honour, 1623; Gullim Display of Heraldry, 1724; Ashmole Most Noble Order of the Garter, 1672; Moule Bibliotheca Heraldica, 1822, etc.

View the catalogue at  
[www.lyonandturnbull.com](http://www.lyonandturnbull.com)



# THE PRINCETON CONNECTION

By David G C Burns

## *Hugh Mercer 1726-1777*

Alerted by my son that he had located a plaque, in a field, near Princeton, New Jersey, relating to a Scot named Hugh Mercer: we visited the site during the summer vacation. This was the battlefield of Princeton in 1777, when the American revolutionary army surprised and defeated the British forces. We discovered four plaques, placed at various points, but I extract from *The Mercer Oak* the following:

*Mercer (1725-77) born in Scotland, studied medicine at Aberdeen. As an Assistant Surgeon to the Scottish Jacobite Army he was present at their defeat by the English [sic] on Culloden Moor in 1746. Settling in Pennsylvania in 1747, Mercer served the English Provincial Army in the French and Indian War, attaining the rank of Colonel. Moving to Fredericksburg, Virginia in 1761, he married, purchased Washington's boyhood farm, and practiced medicine. As the Revolution began, Mercer was named Colonel of the 3<sup>rd</sup> Virginia Regiment in 1775, and in 1776 became a brigadier general under Washington.*

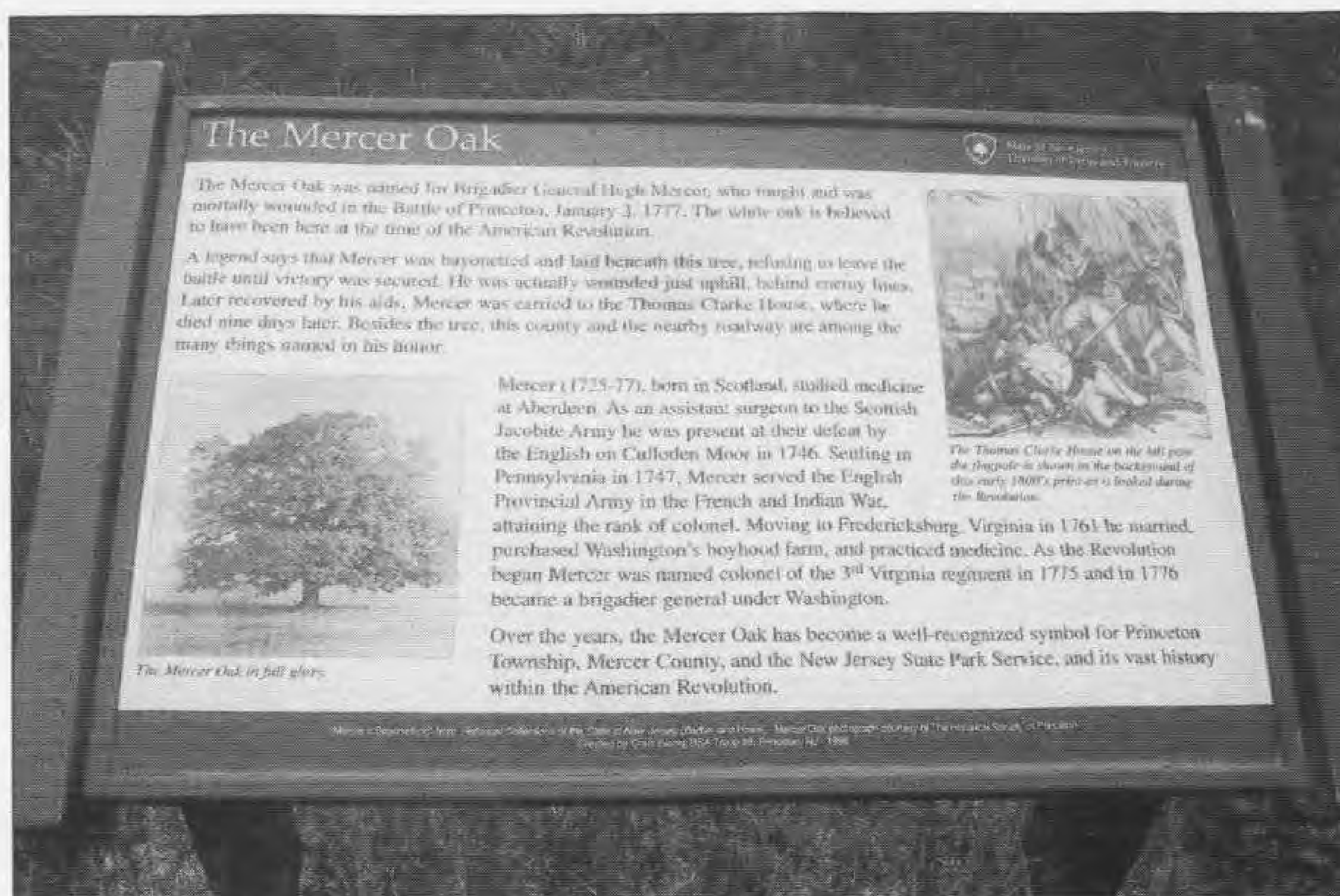
Extracted from Pitsligo Parish Records, County Aberdeen:

*17 January 1726 the Reverend Master William Mercer, Minister of the Gospel at Pitsligo and Mistress Anne Munro had a son baptised named Hugh by the Reverend Master John Mercer, Minister of the Gospel at Tyrie. Witnesses Master John Cook, Schoolmaster at Pitsligo and William Mores.*

Hugh studied Medicine at Aberdeen University, but despite pleadings from his family of serious consequences to his career, Mercer joined the Jacobite army as an assistant surgeon, and served in the disaster at Culloden Moor in 1746. He avoided capture, escaped to Leith, and took passage bound for Philadelphia.

His skills as a doctor and pharmacist served him well in his adopted country. He then moved to the Pennsylvania frontier and joined the local militia as a volunteer. He achieved the rank of colonel by the end of the French and Indian War. In 1761 he moved to Fredericksburg, Virginia, and later married Isabella Gordon (of Scottish ancestry) with whom he had issue: (1) Anna Gordon who married Robert Patton; direct ancestors of General George S Patton of World War II fame (2) John 1772-1817 (3) William (4) George Weedon (5) Colonel Hugh Tenant Weedon 1776-1853. Mercer's grandson, also named Hugh Mercer, served as a general in the Confederate Army in the American Civil War.

On the 14 June 1776 Hugh Mercer received a letter from John Hancock, President of the Revolutionary Congress, appointing him Brigadier-General in their army. General



### Hugh Mercer 1726-1777

Mercer engaged the British forces in Trenton and Princeton. At the battlefield two miles outside Princeton, he dismounted his horse when it was wounded, in the midst of a bayonet attack, refused offers of surrender, and fought with his sword until severely wounded, and left for dead. Taken to a nearby house, he lay there suffering for nine days, and died on 12 January 1777. He was buried at Christ Church, Philadelphia, but later his remains were laid to rest at Laurel Hill Cemetery, Philadelphia.

Hugh Mercer's father and great-grandfather, were Presbyterian ministers in Aberdeenshire. He led a very interesting life. On the losing side at Culloden, he fled to America, fought for the British Provincial Army during the French and Indian War, and regarded by Americans as a great hero of the American Revolution, and a good friend of George Washington. The name Mercer is frequently to be seen in New Jersey, called the *Garden State*, and Mercer County is named after him.

### John Witherspoon 1723-1794

Obtained from Yester Parish Records County Haddington:

*10 February 1723 Mr James Witherspoon, Minister of the Gospel in this Parish and Anne Walker his wife had a son baptised named John. Witnesses Sir Richard Newton, George Logan of Burncasslie and Mr Da: Walker.*

John was born in Gifford, educated at Haddington Grammar School, and graduated MA from Edinburgh University in 1739. Licensed by the Presbytery of Haddington in 1743, he firstly acted as assistant to his father. Ordained to Beith in Ayrshire, John



Witherspoon later took charge at Laigh Kirk parish, Paisley. During this time, he not only attended to his pastoral duties but became involved in politics. He opposed patronage, and supported a return to basics of scripture rather than following the moderates. A caring pastor and stirring leader, Witherspoon was also a gifted scholar. His reputation led to calls from Dublin and the still extant Scots Kirk, Rotterdam. He declined an offer to become President of the Presbyterian College of New Jersey in Princeton in 1766, but their persistence was rewarded two years later, when he accepted a second offer. On 18 May 1768; Captain Robert Spier of the brigantine *Peggy* welcomed John Witherspoon and Elizabeth followed by Ann (19) James (16) John (10) Frances (8) and David (7) on board. Rev. Witherspoon married on 2 September 1748 Elizabeth daughter of



John Witherspoon 1723-1794

Robert Montgomery of Craighouse, and had issue: Anne born 3 July 1749 (married Samuel S Smith DD LLD, President of Princeton College 1794-1812), Christian 1750-1756, James (Major in US Army) born 17 November 1751-killed at Brandywine in 1777, Robert 1753-1754, Barbara 1756-1763, John (Army Surgeon) born 29 July 1757, Frances born 16 August 1759, David MD born 27 September 1760, George born and died 1762: married (2) Anne (widow of Dr Dill of York County, New York) with issue: Frances and Mary Ann.

Interestingly, Witherspoon claimed direct lineage from John Knox, through the Reformer's daughter Elizabeth who married John Welsh of Ayr: this ancestral link coming through his mother Anne Walker daughter of David Walker, Minister of Temple Parish.

He quickly settled down to his duties as 6<sup>th</sup> President of Princeton College and gave generous access to a personal library of some 300 volumes. The curriculum expanded dramatically through his own lectures on eloquence, and he stimulated debating societies for which Princeton became famous. Prominent in Presbyterian Church affairs, he moderated the 1<sup>st</sup> Generally Assembly and preached its first sermon. As a representative of New Jersey in the Continental Congress, he was the only clergyman to sign the Declaration of Independence on the 4 July 1776. After some years in politics, Witherspoon resumed his academic obligations, and subsequently returned to

Scotland with the object of drumming-up financial subscriptions to aid Princeton. In 1785 he accepted LLD from Yale University. Afflicted with blindness during the last two years of his life, he died 15 November 1794 at his farm *Tusculum* and buried in the Presidents' Plot, Witherspoon Street Cemetery, Princeton.

Woodrow Wilson described John Witherspoon as "A man so compounded of statesman and scholar, Calvinist Scotsman and orator that it must be a sore puzzle where to place or rank him: whether among the great divines, great teachers, or great statesmen".

A statue was erected to his memory in Fairmount Park, Philadelphia on 20 October 1876. A short stroll along the walkways in the university grounds, and the Witherspoon statue was located at East Pyne. I was struck by its towering, indeed iconic, presence (10 feet 2 inches tall), standing on a granite plinth (height 7 feet 7 inches), the plinth designed by the Princeton architect Jeffrey Clarke.

The statue is one of twin sculptures, cast in bronze, and designed by the Scottish sculptor, Alexander Stoddart: one placed at the campus entrance of the University of Paisley, and the other, within the grounds of Princeton University. Representatives of both universities, and other dignitaries, attended the unveilings, with Princess Anne doing the honours at Paisley on 22 June 2001. The statues are depicted in the *heroic realist* form. [In contrast, John Witherspoon is found, in contemplative mood, in his portrait by Charles Willson Peale.] Appropriately, the statue faces on to the university chapel.

Recently, I stood in the Main Street of the delightful East Lothian village of Gifford. At the southern end the *Old Mercat Cross* (1780); next to it the village well, long since redundant. At the opposite end lay the 300 year-old Gifford Kirk. (The original Yester Kirk still stands close to Yester House, but in the early 18<sup>th</sup> century it was resited within the new (c1710) Kirk at Gifford. The parish, however, continued to be called Yester). I entered the church by a side door. There was that stillness in the air, despite the muted sounds of village life outside. Sitting down, I visualised James Witherspoon preaching from the pulpit (said to have been removed here from Yester Kirk), and the baptism of his son John in 1723. Inspecting the Visitors' Book-there are names from all over the world-I noted, *James Douglas and family, Grangemouth*, with comments, *the Douglas's came from here. We are following in our ancestors' footsteps*. Outside, the graveyard is beautifully kept by the local council; although that day some ladies were watering flowers and tidying up around gravestones. I stumbled across a tablestone for James Witherspoon and Ann Walker, with a plaque inserted into the bottom half, and dedicated to their celebrated son, John Witherspoon. The inscriptions are virtually indecipherable [for supplemental information see *East Lothian Monumental Inscriptions, Yester*, p 105]. I noted underneath: *Restored by the St Andrew's Society of San Francisco-1969*. Across the road, on the garden wall, by the Manse, is a commemorative mural to John Witherspoon, born in the Manse of Yester on the 5 February 1723: *Erected by the St Andrew's Society of the State of New York-1955*.



Two Scots, of the same generation, both sons of the Manse, walking different paths in life, left their native land, and gained fame in their adopted country: fate decreed the Princeton connection.

**Publications consulted (Mercer);**

*Fasti Ecclesiae Scoticae* vol VI pp 59, 235, 245 by Hew Scot DD Edinburgh 1926.

*Records of the Marischal College and University of Aberdeen 1593-1860* vol II [Index] by James F K Johnstone Aberdeen 1898.

*Scottish Emigrants to the USA* by Donald Whyte FSAScot LHG Baltimore 1972.

*General Hugh Mercer* by Fred English New York 1975.

*1776* by David McCullough New York 2005.

*Fasti Ecclesiae Scoticae* vol I pp 349, 400 by Hew Scot DD Edinburgh 1915.

*Ibid.* Vol III pp 83, 174-176 by Hew Scot DD Edinburgh 1920.

*A Catalogue of the Graduates in the Faculties of Arts, Divinity, and Law, of the University of Edinburgh since its Foundation* p207 Edinburgh M.DCCC.LVIII.

*Scottish Emigrants to the USA* by Donald Whyte FSAScot LHG Baltimore 1972.

*John Witherspoon: Parson, Politician, Patriot* by Martha L L Stohlman Philadelphia 1976.

*The Buildings of Scotland - Lothian (except Edinburgh)* by Colin McWilliam. Edinburgh, 1978.

*Princeton University - The First 250 Years* by Don Oberdorfer University Press 1995.

*News@Princeton-Larger than life twin statues honor Witherspoon* [Computer printout].

**Relevant, reasonably well composed and sourced articles are welcomed by the Hon. Editor and should be submitted in MSWord or rtf format. If articles have photos/graphics/logos etc. please include the originals, scans or files separately. Email direct to [scotsfirstroots@btopenworld.com](mailto:scotsfirstroots@btopenworld.com) or on a CD Rom addressed c/o the society's library.**

## **FOR THAT SPECIAL CHRISTMAS GIFT**

New CD Roms now available from the Scottish Genealogy Society:

**Edinburgh & Leith Post Office Directories (all separate discs):  
1808, 1842, 1851, 1858, 1861, 1875 and 1884.**

**Newington Cemetery Monumental Inscriptions (with index).**

£12 per CD (plus postage and packaging)

For further details contact the Library or e-mail [sales@scotsgenealogy.com](mailto:sales@scotsgenealogy.com)

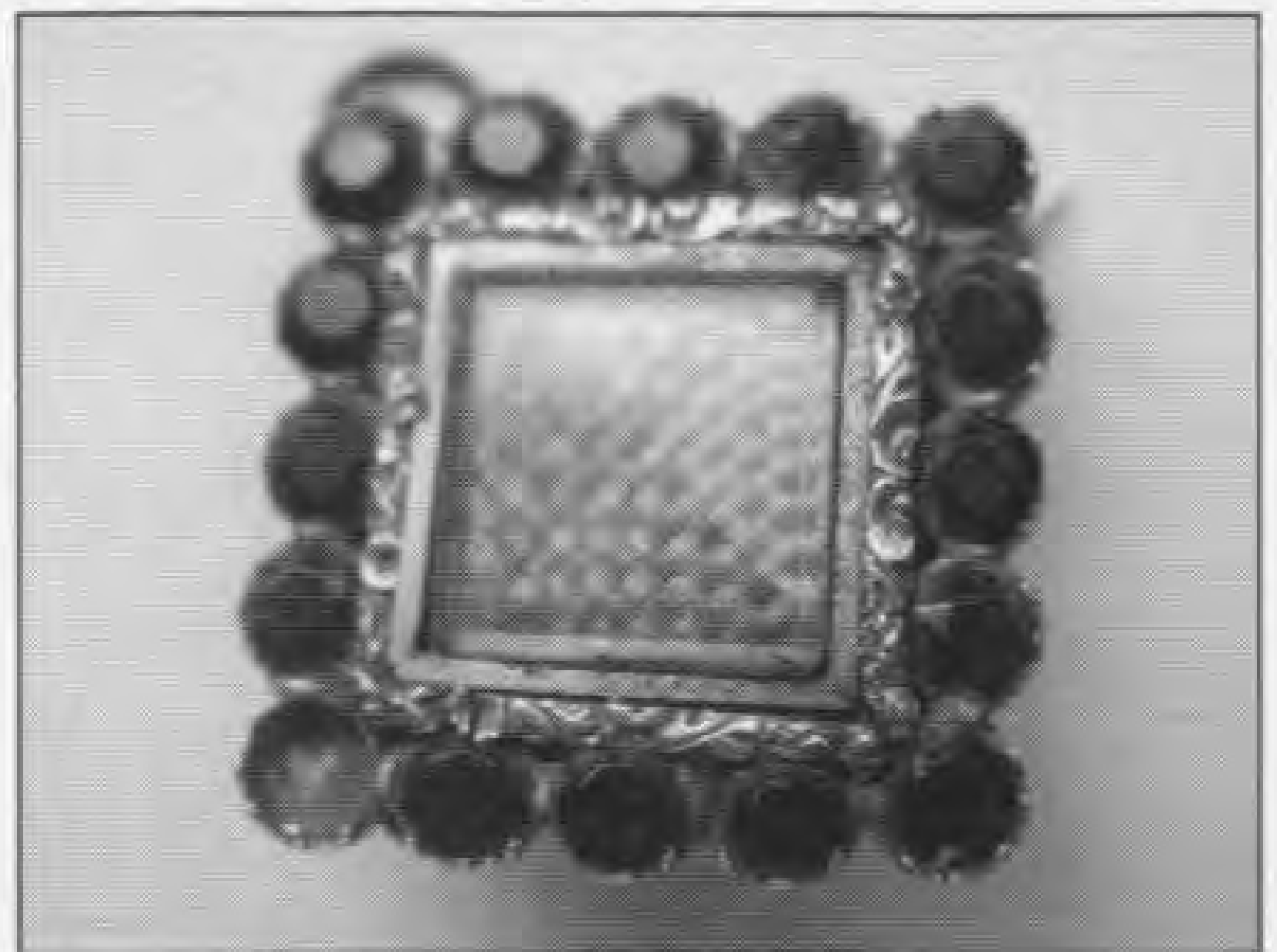
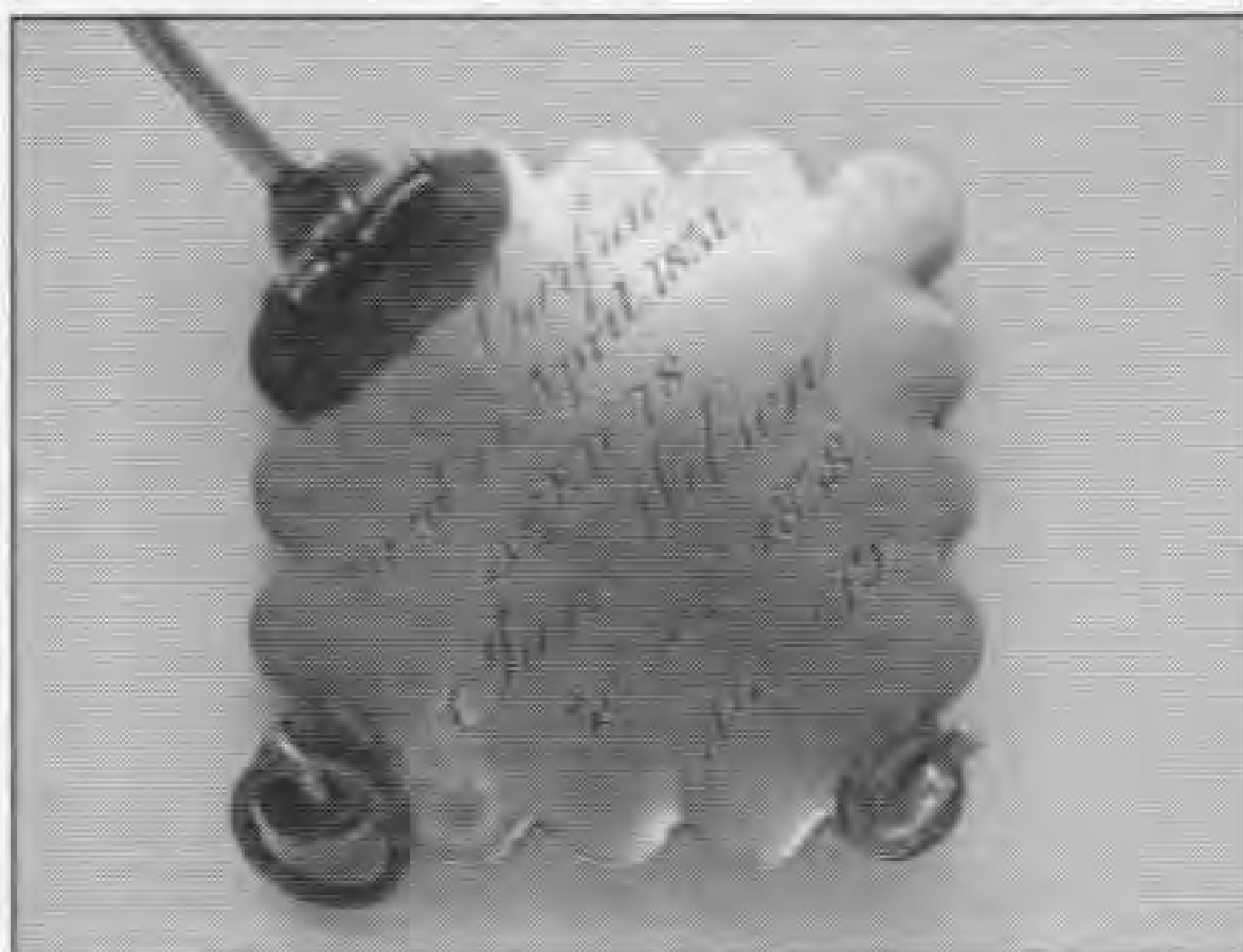
# A Family Historian's Alphabet

## (Part 7)

This list of sources compiled by D.Richard Torrance is by no means exhaustive and details of further sources would be welcomed by the editor.

### J –

**JEWELLERY** – Engraved jewellery can often provide useful clues as to the dates of birth, baptism, marriage and death of an ancestor and also some indication of their wealth and status. Some pieces of jewellery only have dates and initials so it is advisable to try and find out which side of the family the piece came from, write this information down and keep a copy of it with the item of jewellery as later research on the family may enable the identification of the original owner.



This example of a mourning brooch or pendant is with a cousin in America and only came to light in 2004. It not only details the death dates of the author's 3 x great grandparents John Carfrae and Jane Wilson but has the added bonus of giving their ages too. *John Carfrae / Died 22 April 1831 / AGED 78 / Jane Wilson / 30 Janr 1838 / AGED 79.*

Jewellery often survives longer in a family than the name of the original owner or the reason for it coming into the possession of the family.

**JOB RECORDS** – where these exist they can provide a fascinating insight into the lives of an ancestor. Some of the best records are to be found in relation to the armed forces and merchant seamen. The majority of these records are held at the Public Record Office at Kew. If you know where an ancestor was employed, it is worth contacting the local record office to see if they know of the whereabouts of papers relating to the firm as any surviving records may give a reasonable idea of the type of work and conditions and ancestor laboured under and their scale of pay.

In the case of my ancestor, William Allan, who worked for the North Eastern Marine Engineering Company 1866-1887, the Tyne and Wear Archives informed me that the



Company's minute books survived and they yielded information on trading conditions, wages, industrial unrest, slumps in trade, expansion of the works and petitions from workers.

For background information on trades & jobs it may be worth consulting *Scottish Trades, Professions, Vital Records and Directories*, D.R. Torrance, SAFHS, 1998, and available through the Society's on-line shop. See also Glasgow University Business Archives - [www.archives.gla.ac.uk/bacs/policy.html](http://www.archives.gla.ac.uk/bacs/policy.html)

**JOURNALS** – Family History Societies have been producing journals since their foundation and provide a wealth of information both on local people and subjects as well as items of national interest. The Scottish Genealogy Society holds complete runs of virtually all the Scottish Family History Societies' journals. To get a list of the main Scottish family history societies go to [www.safhs.org.uk](http://www.safhs.org.uk)

## **K –**

**KIRK SESSION RECORDS** – These records are often overlooked by family historians but may contain a wealth of information about an ancestor. These extensive records are housed at the National Archives of Scotland in repertories CH2 & CH3. Information may be found on births, marriages and deaths; *Parish Registers in the Kirk Session Records of the Church of Scotland*, Diane Baptie, 2001, published by the Scottish Association of Family History Societies (SAFHS) is a comprehensive listing of what may be found and is available through the Scottish Genealogy Society's on-line shop. Other subjects that may be found in the Kirk Session Records are: matters of church discipline (see Fornication); fees for publication of banns; communion rolls – see Scottish Genealogist XXXV.ii.73, Rosemary Bigwood, *Pre-1855 Communion Rolls and other Listings in Kirk Session Records*, (Lady Glenorchy Communion Roll, Edinburgh 1785-1835, available through on-line shop); receipts and disbursements of Poor Funds; information on schools & schoolmasters; accounts; building funds & work; elections of elders and deacons; church associations; minutes of various groups within the church &c.

For fuller details consult: *Tracing Yours Scottish Ancestors*, - the Official Guide, 3<sup>rd</sup> edition 2003; *Tracing Scottish Local History*, Cecil Sinclair, Edinburgh 1994. Some Kirk Session material is on-line: use the search engine [www.vivisimo.com](http://www.vivisimo.com) and type in *Kirk Session* and make a choice from the selection at the left of the screen.

## **L –**

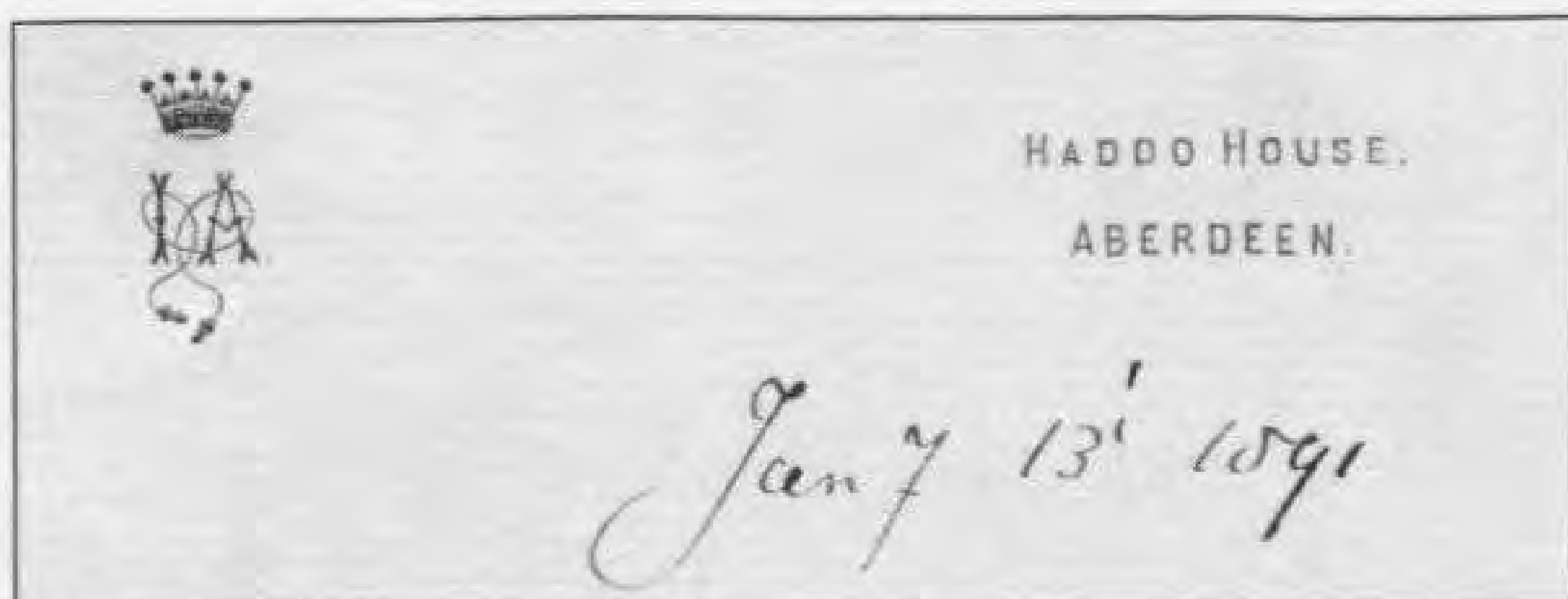
**LAND REGISTRATION** – In Scotland there is a unique series of records, the Registers of **SASINES** and these will be discussed under Sasines.

**LETTERHEAD** – This type of stationery can be most informative. There are businesses that advertised their wares or services, as well as their address, telegram address, telephone number, royal warrants and sometimes an engraving or photograph

of the shop or factory. Personal stationery may display, in addition to an address, coats of arms, crests or monograms all of which give an indication of the social standing of a correspondent and may in some cases help identify the writer of the letter.

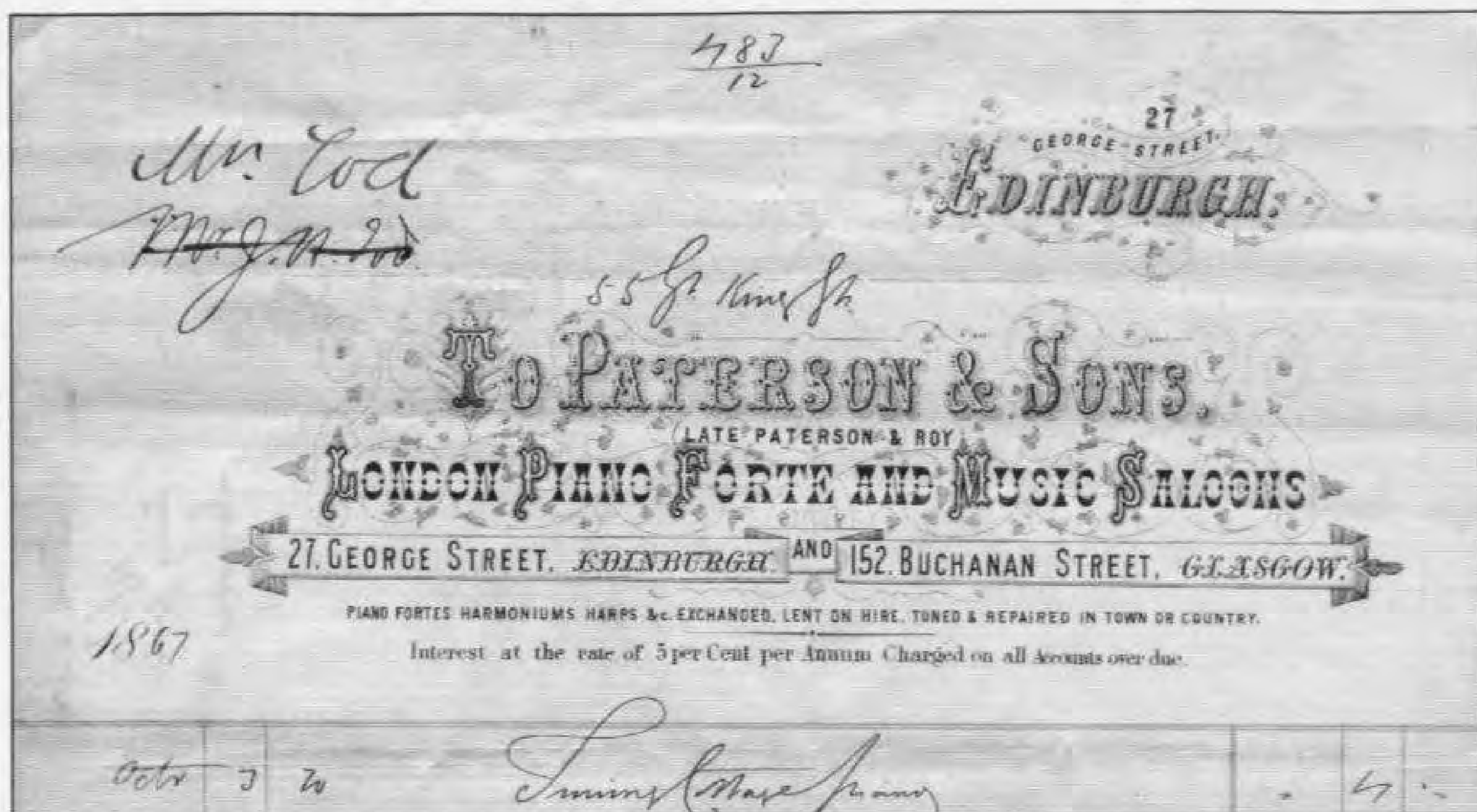


Signature monogram



Letterhead

The monogram on this letter would not have been easily identified, however the letterhead with *Haddo House* and the date enabled me to identify the writer as Ishbel Maria Marchioness of Aberdeen.



In this example we can see that Messrs Paterson had showrooms in Edinburgh and Glasgow. The receipt also mentions that the *London Pianoforte, Harmonium & Music Saloons* had a showroom at 17 Princes Street, Perth. *Mr J.M. Tod*'s name is crossed out and substituted with *Mrs Tod* which may indicate the death of the former. The account was for *Tuning stage piano 4/-*, which may indicate that the Tods had been in the entertainment business.

**LETTERS** – These are one of the greatest sources for all those personal family details that are to be found nowhere else. A series of letters can be like a diary but often give more detail than will be found in a diary. In this electronic age there will be a dearth of letters for future family historians as emails are seldom kept for any length of time



and paper copies are rarely made; text messages are read and deleted; and the phone is now cheaper and quicker than a letter. If it were not for letters how else would I have discovered that:

my 7 x great grandfather, Alexander Read, dealt in tobacco in Dundee in 1697  
*...that 2 pockes tobaco he send me is not what he promised for it is noghty height fluchtrey.* [a thing of nought, loose and fluffed up]

my 6 x great aunt, Katharine Read, managed to meet one of her inspirations, Rosalba Carriera on the way back from Rome in June 1753, as mentioned by Andrew Lumsden, secretary to Bonny Prince Charlie.

*Miss Read by this time has left Venice where she rec'd great civilities from Mad<sup>e</sup> Rosalba who is so celebrated for painting in pastel. This lady, although now blind has given Miss read several valuable instructions with regard to that sort of painting, and has made her a present of some of her curious drawings. She has allowed Miss Read to do her portrait.*

my 4xgreat grandfather nearly drowned in India on 12 March 1798 –

*I sit down to write to you on a subject very different from any I have hitherto chosen, and which may probably surprise you, in short, I yesterday most narrowly escaped drowning.*

And that in December 1799 –

*I find it will be useless to keep my camel any longer – he took up canoeing instead.*

my 2 x great grandfather, George Read Adam, like most young adults, spent his allowance too quickly in October 1847–

*My Dear Father*

*I have been much annoyed, and am at present rather perplexed about what I am to do, as Scott Bell and Co. have refused me any money on the ground that the allowance ought to have been commenced from the first of this month and that consequently I am £125 in advance.*

**LIBRARIES** – Needless to say local libraries can prove to be a goldmine of information including: local newspapers, photographs, postcards, business records, valuation rolls, census and OPR microfilm, directories, family papers, militia lists, monumental inscriptions, local society's records, maps, engravings, manuscripts, newspaper cuttings, pamphlets, bookplates, periodicals, catalogues, and, of course, books on local history. It is always worth searching the internet for a library's website to see what information is available. A useful book is *Exploring Scottish History*, Michael Cox, 2<sup>nd</sup> edition 1999. This work contains a brief summary of the holdings of 384 Scottish museums and libraries as well as contact details and opening hours. Try the website [www.slainte.org.uk](http://www.slainte.org.uk)

**LIBRARY CARDS** – Perhaps this is one for the benefit of future generations as some

libraries now require a photograph to be included on their cards. Where earlier cards exist it may give some indication of their circumstances, education and to what lengths they would go for reading material, particularly in the age of subscription libraries.

**LICENCES – OF VARIOUS KINDS** – These can provide a wealth of information about our ancestors. Some licensing records are to be found in Burgh records. The National Archives of Scotland holds some burgh records and they are detailed in repertory ‘B’. Further records may be found in the Justice of the Peace records repertory ‘JP’

Information may be found about:

**Address** – This may be found on many licences. These licences are often dated and may give a clue as to when an ancestor moved house.

**Age or date of birth** – this may appear as a real date or in a slightly encrypted form as on some driving licences eg 41 1025 the first and last give the year, second and third the month, fourth and fifth the day – hence 2 November 1945.

**Indication of wealth** – early examples of a driving licence or tv licence

**Interests** – dog licence, fishing licence, gun licence

**Jobs and Qualifications** – licences may indicate that an ancestor was permitted to practice a particular profession and may also indicate qualifications and where and when they were obtained. Landlords and spirits vendors required licences, as did ministers to enable them to perform certain rites.

**DOG LICENCE (7s. 6d.) GC 081926**  
(NOT TRANSFERABLE)

MRS. CLARA FAITH ROBERTS  
109 BROADLANDS AVE  
WALSBY, N.

Is hereby authorised to keep **ONE DOG** in Great Britain, from the date hereof until and including the last day of 1954, next following; the sum of **SEVEN SHILLINGS AND SIXPENCE** having been paid for this Licence.

Granted at Walsby, N. on 1st day of 1954, at 10 o'clock this day of 1954, by [Signature]

**NOTICE**—Any permanent change of address should be notified to the County or County Borough Council in whose area the Licensee's former address is situated.

**Penalty for refusing to show this Licence to any duly authorised Officer, or Police Constable, or for keeping a Dog above 6 months old without Licence 15.**

\* Insert full Christian Name and Surname in BLOCK LETTERS.  
† Insert full postal address.  
‡ Insert words providing the words of issue of the Licence.

(P.T.O.)

**RABIES**  
Any case of rabies must, by law, be reported to the police at once.

**Symptoms**  
An infected dog may try to bite, frolic at the mouth and tear up clunk, mats, wood, etc. It may trot for long distances, snapping at other animals, persons or objects in its path.

**Precautions**  
A dog which has a wild and neglected appearance or which behaves unnaturally should be avoided. Rabid dogs will not usually attack persons who leave them alone.

**WORRYING OF SHEEP, CATTLE AND POULTRY**  
Do not let your dog worry sheep, cattle or poultry. If you do, it may cause a great deal of harm for which you may be held responsible. Keep your dog under control whenever there are sheep or cattle near and do not let it stray at any time on to fields or pastures where such animals are grazing, or poultry are kept.

**DOG COLLARS**  
You will be committing an offence, for which you may be prosecuted, if you show your dog to be on a highway or in a public place without a collar bearing your name and address.

**ROAD SAFETY**  
**Appeal to dog owners**  
Every year about 60,000 dogs and nearly 2,000 people are killed or injured on the roads through accidents involving dogs. If your dog causes an accident which kills or injures someone you may be blamed for not looking after the dog.  
The answer here will your dog is trained the only safe thing to traffic is to keep it on a lead.

This is an example of a Dog Licence from 1954 giving the name and address of the dog owner. It was illegal for the dog to be in public places without the owner's name and address on the collar, and there are interesting statistics about annual dog deaths or injuries – about 60,000.

**LODGE RECORDS** – Quite a body of information has survived concerning Free Masons. There are many works published on individual lodges and the National Library of Scotland on-line catalogue is a good place to see what is available.



Information may be gleaned from the internet as in the case of an ancestor Ephraim Lockhart of Barmagachan (1744-1814),

Ephraim Lockhart of Barmaghan (sic) was one of those authorizing Robert Rae in Peartree and John Smith, merchant in Kirkcudbright to petition the Grand Lodge, ‘...to grant them a patent under their seal constituting and erecting the petitioners into a regular Lodge, by the name and title and designation of St. Bernard’s Kilwinning Lodge. Their prayer was granted and a Charter issued on 4<sup>th</sup> February 1765 as no. 122’.

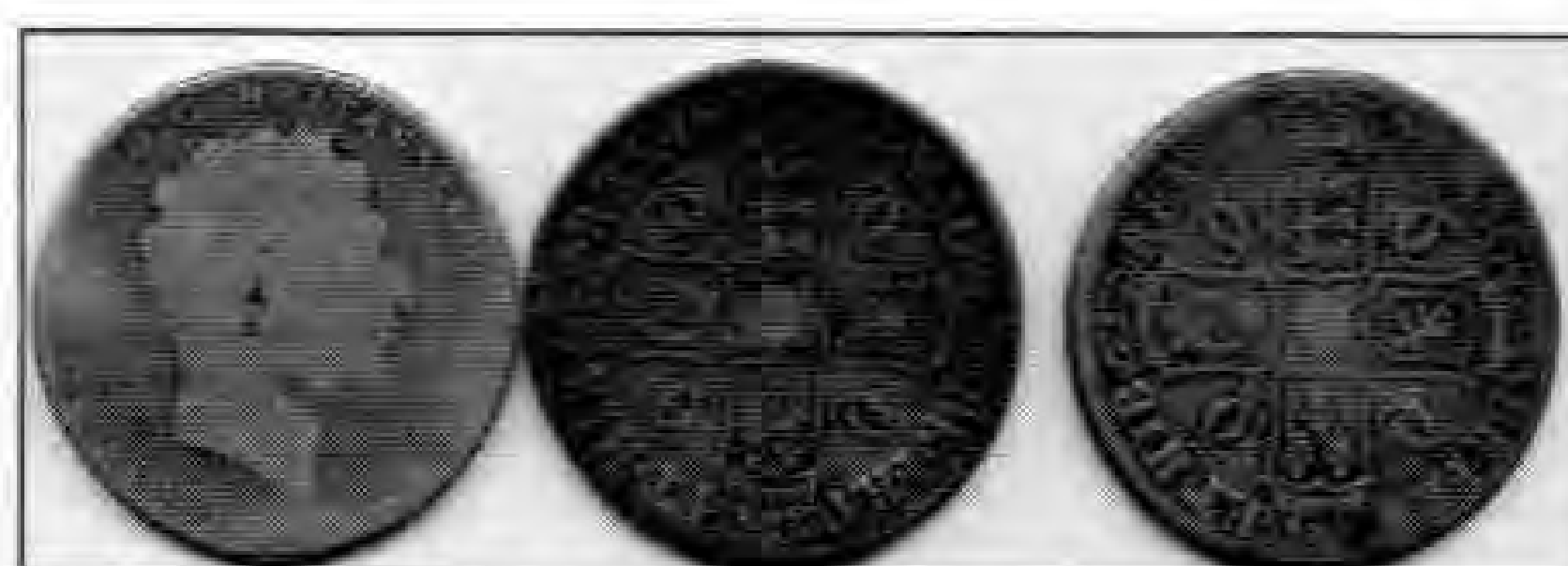
This extract came from the Freemasons’ Directory, 1928.

The Grand Lodge of Scotland Museum and Library is housed at The Freemasons Hall, 96 George Street, Edinburgh, EH2 3DH and has some membership lists going back to 1596, but complete records from 1737. Website: [www.grandlodgescotland.com](http://www.grandlodgescotland.com)

**LOVE TOKENS** – These can take many forms: rings, hand carved spoons, pottery, engraved glass, coins, photographs &c. Where an inscription is included on the item this can be very informative, but all too often only initials are on the object along with a date. If you know the name that the initials stand for put a tag on the item or put it in a labelled envelope or container so that others will benefit from your knowledge. There is a useful article on Love Tokens in *Practical Family History*, April 2005 No.88. Website: [www.romanbritain.freemasonry.co.uk/lovetokens.htm](http://www.romanbritain.freemasonry.co.uk/lovetokens.htm)



Engraved side



Reverse

1. Bears an amateur inscription – *To my Teenie June 1881* – this was a month after my grandmother’s 8<sup>th</sup> birthday. Date not discernable: George II or III
2. Bears professional engraving – *MAW Born Decr 26<sup>th</sup> 1794*. Charles II, 1671.
3. Bears professional engraving – *EW Born Novr 116<sup>th</sup> 1799*. Charles II, 1672.

Research has not yet identified who *MAW* or *EW* were but with such specific dates it may one day be possible.

**LUGGAGE LABELS** – may not seem to be a rich source, however, old suitcases and trunks can yield information as to the owner’s name and address (sometimes more than one), mode of transport and places visited. Some of these labels may make interesting illustrations in a family history.

**LUNATICS** – See Insane People *Scottish Genealogist* XLII.iii.137

# THE SURNAMES M'GILL AND BELL

by Graeme M. Mackenzie

MacGill is explained by George Black in his classic work of 1946 on the surnames of Scotland as a form of *Mac an ghoill*, “son of the Lowlander or stranger” – deriving therefore from the Gaelic *gall* – but he also reports that the name is said in some cases to be “a curtailment of *Mac Ghille mhaoil* = Macmillan”. Though Black doesn’t cite a specific reference for this alternative origin he may well have learnt of it from his contemporary Andrew McKerral who included an appendix on names in his 1948 account of “Kintyre in the Seventeenth Century”. There, under the entry relating to McMillan and it’s Gaelic original *McGillemhaoil*, he says “...Gaelic form curtailed to McGill, whence probably the Kintyre McGills”.<sup>1</sup>

We may assume from this that McGills, in Kintyre at least, had a tradition saying they were McMillans, and though they were perhaps unsure how their surname had derived from the original, the strength of their belief in the connection encouraged McKerral to hazard what at first sight appears to be a rather dubious guess about the etymology involved. He seems to be saying that the name is McGill(e) without the *mhaoil*; but that doesn’t entirely make sense since MacGhillemhaoil was but one of many old Gaelic names to include the element Mac-Gille. Indeed, McKerral himself refers to five other such names in Kintyre – all fairly rare – while many more common examples were to be found elsewhere in Argyll; such as MacGille-Chriosd/McGilchrist, Mac[Gille]Challum/Malcolm, MacGille-Fhaolain/McGilellan (from which MacLellan), MacGille-bhrath/McGillivray, and Mac[Gille]Martin. If however McGill is not McGill-mhaoil without the last syllable, what is it; and whatever it is, is it true that the bearers of this name, in Kintyre at least, were originally MacMillans?<sup>2</sup>

The answers to both these questions lie in the intermediate forms of the name appearing in the records of Lorn, Knapdale and Kintyre in the 17<sup>th</sup> and 18<sup>th</sup> centuries. Black himself refers to one of these in his MacGill entry – i.e. *MacIgheill* – and in a separate entry on this name he cites three other transitional versions: *McGeyll*, *mc yeall*, and *McIveil*. The last of these provides the essential clue since *veil* has long been recognised as a phonetic form of *mhaoil* (“mh”, the aspirated form of “m” in the Gaelic, being pronounced like the English “v”) which is why *Clann ‘ic ‘llemhaoil Abrach* – the Lochaber Macmillans – were known in the early 18<sup>th</sup> century as MacGilveils. The proof that these McVeils/McGills were indeed MacMillans can be found in the mid-18<sup>th</sup> century Argyll *Register of Bonds* where amongst many examples of people called *Mclyeall*, *McYeill*, *McIgheil*, *McGheill* etc., there occur a number where the individuals referred to appear elsewhere in the same entry bearing forms of the name *McIlvoill* – another common phonetic form of MacGhillemhaoil. Thus McGill can indeed be said to be a curtailed form of McGille-mhaoil; but it’s the Gille that’s cut, while the Mhaoil is transformed into Vaoil/Yeall/Geill/Gill.<sup>3</sup>



This illustration of how MacGill stands for MacMillan has obvious implications for other names appearing to be similarly curtailed versions of Mac(Gille)Mhaoil – such as *Macmal* in Fife in 1326, and *Makmul* in Glen Urquhart in 1545 and Lochalsh in 1548 – suggesting that they too could refer to MacMillans rather than simply to the sons of bald men. But what else can we learn from it about the history of the MacGills? According to Black the first surviving record of the name comes in 1231 when a *Maurice Macgeil* was witness to a charter by Maldouen earl of Lennox. It seems likely that the *John MacGalle* who's recorded in The Lennox only thirty two years later should be counted as the second; and his appearance on an inquest jury at Dumbarton is alongside *Gillemor MacMolan*, who's only the second “MacMillan” as such to be documented. It's in Lorn however that most of the earliest references to the name are to be found, and these may include the *Gilchrist M'Kille* who appears as a witness when Archibald Campbell earl of Argyll is given seisin of the lands of Craginche (Craignish) in 1493. While it's not certain that *M'Kille* is another form of this name, M'Veils/ M'Geils were closely associated with Craignish, as Black points out in his MacIgheill entry: “A family of this name are said to have been barons of Barrichebean, Craignish, before the Campbells” (he then goes on to say that “the Whytes of Argyll are perhaps descended from them”, which is a claim he doesn't give any reference for and which it would be interesting to have explained).<sup>4</sup>

There are various traditional sources for the history of Craignish, and though they're virtually all compiled by Campbells keen to demonstrate how far back it was that this important medieval lordship fell into the hands of Clann Duibhne, they're not all consistent; and the further back they go the less they agree on the exact descent and connections of *Clandowilcraginche* (Clann Dhugaill of Craignish). The earliest mention of Barrichbeyan – as it's now spelt – comes in the “House of Argyll” which says that it was the home of Duncan *Macrath* (“Son of Good Fortune”), a younger son of one of the earliest of a succession of Dugalds of Craignish. According to this source his good fortune was simply that he was one of the richest tenants on the estate of Craignish, but more colourful accounts have it that he owed his nickname to his fortunate escape from justice following his murder of Craignish's infant nephew MacMartin of Fincharne. MacMartin's father, otherwise known as *John de Glasreth* (Glasreth or Glassary is the lordship which included the lands of Fincharne), is on record in 1315 married to the sister of a Dugald Campbell – who is not identified in the contemporary record as a laird of Craignish, and who is probably not therefore the same man as the laird who appears in 1292 as *Dugall of Cragins* and in 1296 as *Dugald Gregyns*. John of Glassary's own death, which must have occurred before 1341, is also attributed in the traditional accounts to Macrath; though in this case acting with the blessing of Craignish and with the help of his followers the *Gillean Maola Dubha*.<sup>5</sup>

Though Macrath is linked in these local traditions with the *Gillean Maola Dubha*, Lord Archibald Campbell in his “Waifs and Strays of Celtic Tradition” denies any relationship between this relative of “Campbell” of Craignish and his followers – who

he dismisses as "...the lowest class of retainers who hung about a chief's castle...called *Gillean Dubha* (utter, or out-and-out servants) from the servile work which they were called upon to perform, and *Maola* not because they were bald, as the term might be translated, but from their habit of going always about bare-headed...". A similar inability or unwillingness to recognise the kindred name Gille-Mhaoil is to be found in traditional accounts in other parts of the highlands where the MacMillans were either unknown or unpopular. The Campbell historians of Craignish however are unique in not only refusing to recognise the MacMillans as a clan, but in denigrating them so thoroughly; though even Lord Archibald had to admit that in war the *Gillean Maola Dubha* were "amongst the bravest in combat".<sup>6</sup>

Although there is no contemporary record of any "Macrath" as captain of a Clann Ghille-Maoil in early 14<sup>th</sup> century Argyll, a laird called *Macrath ap Molegan* does appear in 1296 in Galloway; and *ap Maolagain* was the Brythonic equivalent of the Gaelic *mac Mhaolain* or *mac Ghillemhaoil*. This Macrath, who's assumed to be the progenitor of the Amulligans/Mullikens of Blackmyre in Dumfriesshire and the eponymous of the sept of Mulligan/Millikin, is thus a contemporary of the first "MacMillan" as such to appear on the record in Galloway – *Gylebricht McMalene*, who was a baron in the Glenkens in c.1312. Only some six years later a leading Galloway laird related to the MacMillans, though not bearing that name, was granted the lands of Knapdale and Glendaruel, which were later to be home to the MacMillan chiefs and to one of the clan's other leading septs (see my "Origins of the MacLellans" in *The Scottish Genealogist*, Vol. XLIX, No. 1 – now reprinted as an appendix to the new edition of Richard Torrance's "The McClellans in Galloway"). All this does not of course prove that the Macrath of Argyll tradition was a MacMillan, or that he was related to the MacCouls – i.e. *MacDhugaills* – of Craignish; and indeed the "MS History of Craignish" says he lived at Barrackan and makes no mention of a blood relationship with Dugald of Craignish. But, when one puts his traditional connection with the *Gillean Maola Dubha* and his possible link with Barrichbean alongside the fact that the MacIyell/MacGeill lairds of the same place were MacMillans, then it begins to look like more than just coincidence.<sup>7</sup>

The first references to the actual MacIlveils of Barrichbeyan are equally uncertain. The "Craignish MS" says that *Duncan McGeill* had been granted Barrichbean by Dugald of Craignish sometime prior to 1350, and the "House of Argyll" once again elaborates by asserting that *Duncan MacIgheil of Barrichebean* was married to Effreta the daughter of Dugald "Og" of Craignish. When Ronald mac Malcolm – nicknamed *Mor na Hordaig* ("Great-thumbed One") and said to have been Dugald's nephew or cousin – was granted a charter for various lands by Duncan "Innai" Campbell in 1414 he was given only the superiority of Barrichbeyan since it was then possessed by the *Baron MacIyell*, who is said in the "Craignish MS" still to have been Duncan McGeill. It's only in 1481 that the old lairds of Barrichbeyan appear for certain in the contemporary record, when *Effrete Duncani Nekgeyll* (Effreta daughter of Duncan MacGeyll) was



granted an episcopal dispensation for her marriage to *Johanni Donaldi Makcowlkragnys* (John son of Donald MacCoul of Craignish). She is said in one account to have been Craignish's fourth cousin, which may explain the need for a dispensation, but there is no surviving account of her ancestry beyond her father Duncan (and even the Craignish line is open to dispute at this point, with her husband John mac Donald sometimes being confused with his grandfather John "Gorm" mac Ronald). All the sources seem to agree however that Effreta (presumably Aorig/Oighrig/Eighrig, which is usually Englished as Effic, Effie or Euphemia) was one of five daughters of Duncan McIlgeill/McGeyll and that since they had no brothers, by this marriage and the sisters' subsequent resignation of any rights in the property, Barrichbeyan reverted to the senior line of the MacCouls of Craignish. John mac Donald MacCoul granted it then to his second son Donald, whose descendant Ronald "Roy" became the representative of the MacCouls of Craignish when his cousin Dugald Og died in 1544/5 without legitimate heirs.<sup>8</sup>

The traditional importance of the lairds of Barrichbeyan is emphasised by a story told in the "House of Argyll" about the tenants of the Craignish estate being obliged to cut (but not to bind) the corn of the Baron MacIgheil, and by another tale of Ronald MacCoul of Craignish being drowned in Loch Fyne whilst returning from Edinburgh where he had been conducting a court action against MacIgheil. Despite such tensions between the cousins, MacIgheils/MacIlveils elsewhere in Lorn continued to give their



allegiance to the MacCouls even after they began to adopt the surname Campbell in the mid-16<sup>th</sup> century. In 1616 a Bond of Manrent to the house of Barrichbean was given by a tenant of Nether Rudill called *Donald M'Ean V'Donald V'Igoull or V'Ighaill*. The modern Rhudle is only a couple of miles from Kilmichael Glassary where in the 1750s and '60s a busy drover and change-keeper called Duncan is to be found many times in the "Register of Bonds" bearing a surname that appears variously as *McIyeall*, *McIyeile*, *McIgheill*, *McGheill*, and most helpfully as "*McYeill or McIlvoill or Bell*".<sup>9</sup>

The link between the names Bell and MacMillan is well known in Argyll, but it's often not realised that the two names are in effect synonymous

(which has resulted over the centuries in stories about marriages between MacMillans and Bells to explain away the connection). This stems from the aspirated “b” in Gaelic sounding like the aspirated “m”, making *bhaoil* another phonetic form of *mhaoil* – a process illustrated by the appearance of MacGhillemhaoil as *Macgilbile* in the second oldest genealogy of the MacMillans (the 16<sup>th</sup> century Leny family tree) and “Rubha Mhic Ghille-mhaoil” (MacMillan’s Rock) as *Rudha Mhic Ghillebheill* on the 1<sup>st</sup> Edition OS Maps of Knapdale. Even so, the apparent lack in Scotland of any examples of a transitional MacBhaoil (though McBell has been found amongst early settlers in America) has made this linguistic leap a difficult one for many to take, which gives this McIlvoil-McYeill-Bell entry even more significance. The wholesale conversion in the mid-18<sup>th</sup> century of McIlvoyles to Bells in the parish of Inverary is further evidence of the validity of this particular “sept” connection, which is graphically illustrated by a stone in the local burial ground, with the Gaelic *MacIllemhaoil* added at the top of the Englished inscription for Bells.<sup>10</sup>

The interesting question however is what this means for the origins of Bells elsewhere in Scotland, and particularly in Galloway and the Borders where they were so numerous that by the sixteenth century they were recognised as a clan in their own right – but one with no surviving tradition, let alone record, of their origins. This has left the way open for a variety of more or less fanciful theories, which include a migration north from England and a Norman-French link. The latter is based on the fact that the earliest apparent record of the name in Galloway is of a *Gilberd le fitz Bel* who is documented in English sources in Dumfries in 1304. As such this “Gilbert Bell” was a contemporary of the man who appears in similar English records as *Douenald le fit Can*, *Dovenald le fiz Kan*, and *Sir Dovenald fitz Cane*, but who is recorded in Scottish sources as Donald MacCan or Donald Mackane – the French connection being confined, in both cases in fact, to the language used by the contemporary English clerks. It seems pretty certain therefore that just as *fitz Can* equals MacCan so *fitz Bel* actually means MacBell; and very likely that in early 13<sup>th</sup> century Galloway, where Gaelic remained the mother tongue of most of the native kindreds, MacBell probably then stood for MacMhaoil just as it has done in Gaelic-speaking Argyll for centuries.<sup>11</sup>

A final intriguing twist to this story is offered by the traditional origin of the most prominent bearers today of a form of the name MacGill – the Viscounts of Oxfuird. They’re descended from the 16<sup>th</sup> century Makgills of Rankeillour whose ancestor James, the first of two Provosts of Edinburgh of that name, can probably be equated with the *James M’Gile* who was a burgess of the city in 1550. He is said to have been the son of James McGill of Glenguiken in Galloway where the family claimed the style McGill of that Ilk and a descent from the ancient Lords of Galloway. Though there seems to be a dearth of evidence to support such claims, a connection with at least one branch of the native nobility of Galloway – [Mc]Bells/McMillans/McLellans etc. – would seem to make some sense (while of course the origins of the Lords of Galloway themselves remain one of the great mysteries of Scottish history).<sup>12</sup>



Such speculation takes us a long way however from the solid records of the McIyeills, McYeals, McIgheills, McGheills etc. to be found in the mid-18<sup>th</sup> century throughout Lorn, from Lismore in the north to Kilduskland in the south; and it would be interesting to know if any bearers of such names are to be found anywhere in the world today (and rare forms of old Gaelic names often do survive still in the New World though extinct on this side of the water) – or have their descendants all eventually become Bells, MacMillans, or MacGills?

## NOTES

- <sup>1</sup> George F. Black, *Surnames of Scotland* (New York, 1946), 497; Andrew McKerral, *Kintyre in Seventeenth Century* (1948), 167.
- <sup>2</sup> The other McGill(e) names in Kintyre are McGillechattan/McIlchattan, McIlchonnellie/Conley, McIlheany, McIlchier, and McIlvrennenich; see McKerral, op. cit., Appendix 1.
- <sup>3</sup> Black, op.cit., 510. The earliest reference to the Lochaber Macmillans being known as the MacGilveils is to be found in William Buchanan of Auchmar, *An Account of the MacMillans in A Historical and Genealogical Essay upon the Family and Surname of Buchanan* (1723), 125; and the equation of M'Ghille-mhaoil and M'Mhaolain is made in Alexander Macbain, *Etymological Dictionary of the Gaelic Language* (Stirling, 1911), 408. See Somerled MacMillan, *The MacMillans and their Septs* (Glasgow, 1952), 14, for many other forms of the surname, including McIlveile and McIllyoyle; and for proof of the equivalence of McIlvoile and McIyeill see NAS: SC.51/48 (Argyll - *Register of Bonds*), Volume 16, page 183 – along with the entries referred to below in Note 9.
- <sup>4</sup> *Gylcris Macmal* in Fife in 1362 appears in *Inchcolm Charters* (SHS, 3<sup>rd</sup> Series, xxxii, 1938), 36, No. 37; *John Makmul*, bowman in Borlum in 1545, appears among a list of Glen Urquhart tenants in William Mackay, *Urquhart and Glenmoriston* (Inverness, 1914), Appendix B, page 471, while his namesake in Lochalsh three years later – who's also a bowman – is referred to in S. MacMillan, *The MacMillans...*, op.cit., 94. The Dumbarton inquest jury featuring *John MacGalle* is given in *APS*, I, 92, and *Gilchrist M'Kille* is referred to in *OPS*, II, Part 1, 97.
- <sup>5</sup> The traditional accounts of the “Campbells” of Craignish are to be found in *House of Argyll – Clan Campbell* (Glasgow, 1971), 85-105; *MS History of Craignish (Craignish MS)*, ed. Herbert Campbell in *SHS Miscellany IV* (Edinburgh, 1926); Archibald Campbell, *Waifs and Strays of Celtic Tradition: I: Argyllshire Series* (London, 1889). For the contemporary records referred to see *OPS*, II, Part 1, 45, 91, 96; *Glassarie Writs in Highland Papers II* (SHS, 2<sup>nd</sup> Series, 1916), No. VI & notes on page 132, and notes to No. X on page 140.
- <sup>6</sup> Archibald Campbell, op.cit., 3. Other examples of *Clann Ghille Maoil* appearing unrecognised as MacMillans are to be found in Speyside and on the Black Isle – with in both cases the epithet “Dubh” also being applied to them (possibly a case of literally blackening their name!). The Maol element is explained again as bonnet-less in one, and as steel-helmeted in the other; see Rev. W. Forsyth, *In the Shadow of Cairngorm* (Inverness, 1900), 82; Alexander Mackenzie, *History of the Camerons* (Inverness, 1884), 57; John Maclean, *Historical & Traditional Sketches* (Inverness, 1895), 125.
- <sup>7</sup> *Macrath ap Molegan* appears in the *Ragman Roll* (CDS, II, 198) and *Gylbricht McMalene* in *RMS*, I, App. 2, 530, No. 315.

- <sup>8</sup> *Craignish MS*, op. cit., 215, 227-30, 238-40; *House of Argyll*, op. cit., 92-101 & 105; OPS, op. cit., 97.
- <sup>9</sup> *House of Argyll*, op. cit., 98-9. The bond of manrent is given in *Craignish MS*, 282, No. 986. For Duncan the drover in Kilmichael, Glassary, see amongst many entries in the *Register of Bonds*, SC.51/48, Vol. 17, pages 138 (as McIlvoil), 149 (as McYeill or McIlvoill or Bell – all in the same entry), 172 (as McIyeill), 323 (as McIyeall), 444 (as McIgheill), 455 (as McGheill), 470 (as McIyeile).
- <sup>10</sup> For the Leny tree see Graeme M. Mackenzie, *The de Lanys or Lennies of that in Ilk* in *The Scottish Genealogist*, Vol. L, No. 1 (March 2003), 18. “MacMillan’s Rock” can be found on OS Landranger No. 62 at co-ordinates 735595. Malcolm McBell, Daniel McBell and Alexander McBell appear on a tax list of 1795 in Richmond County, North Carolina. The parents of the first “Bell” born in Inverary – Mary who was baptised in 1743 – were married 14 years earlier as Archibald McIlvoile and Christian McIlvoile – OPR 513.
- <sup>11</sup> The “Bellis” are listed amongst the unruly clans of the West Marches in 1587 – see APS, III, 466 – and the various theories about their origins are set out in James Steuart, *The Bell Family in Dumfries-shire* (1932). Gilbert MacBell appears as *le fiz Bel* in CDS, II, 397, and Donald MacCane as *le fitz Can* in APS, I, 85, & CDS, II, 215-6 (amongst numerous entries), as *MacCan* in a law action at Wigtown referred to in Richard Oram, *Lordship of Galloway* (Edinburgh, 2000), 208, and as *Mackane* (in his grandson’s patronymic) in RRS, Robert I, 622.
- <sup>12</sup> For *James M’Gile/M’Gill* see Black, op. cit., 497, and for the claimed descent of the Makgills of Rankeillour see peerage entries for the Viscounts of Oxfuird.

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# THE McPHERSON'S OF GLENLIVET

## An example of research in Roman Catholic Records

by Kenneth A M Nisbet

The object of this article is introduce readers to the type of records that can be found with the archives of the Roman Catholic Church, in this case concerning the RC families from Glenlivet in Banffshire.

When I first started tracing my family history, as far as I knew my family had been solidly Protestant in their religion being adherents of the Church of Scotland, or the various other Protestant denominations. It was with interest that I found that this had not always been the case. One branch of my mother's ancestors had descended from a family living in Glenlivet, one of the strongholds for the Roman Catholic Church in Scotland. My 2\* great grandparents William McPherson and Ann Rennie or Rannie had married on 25<sup>th</sup> January 1856, at the Church of Scotland Manse, Aberlour. Ann's background was Church of Scotland. William was the son of Paul McPherson, a crofter and Army Pensioner, and his spouse Catherine Christie, and had been baptised into the Roman Catholic Church when he was born at Glenlivet in 1832.

This introduced to me to a new group of records which had to be searched. Roman Catholic baptisms and marriages and death records do not appear in the Old Parish Registers, and these appear in Series RH21 at New Register House. The original records are to be found at the best source for Catholic Records in Scotland, at the Archives of the Roman Catholic Church at Drummond House in Edinburgh.

When Paul and Catherine were married on the 6<sup>th</sup> of May 1823, their marriage does not appear in the Catholic Records but does appear in the Church of Scotland Old Parish Register. This was possibly due to change between priests in the Glenlivet area, as the records for the early 1820's are not well kept. A survey of marriages between 1830 and 1850 shows that it was normal practice for the banns to be recorded in both the Protestant and Catholic records, and the Catholic records contain additional information as the example below shows. Ann McPherson being the sister of the above William and daughter of Paul and Catherine

### *Parish Register Glenlivet (Inveravon)*

Charles Donaldson Dulrig of Corgaff in the parish of Strathdon and Ann Mcpherson at Scalan in this parish were married on the 15<sup>th</sup> November 1850.<sup>1</sup>

### *Chapelton Marriages 1829 – 1970*

14<sup>th</sup> November 1850

Charles Donaldson a native of Aberdeen, son of Andrew Donaldson and Mary Gordon, and Ann McPherson daughter of Paul McPherson and Catharine Christie Fuearan of Scalan having been legally proclaimed in the Kirk of Inveravon, and on three consecutive Sundays here in St. Mary's, upon no objections having been found were

lawfully married by me on the fourteenth day of November eight hundred and fifty years. The witnesses were Robert McPherson Fuearan of Scalan, Robert Gordon Baffiesh and others.<sup>2</sup>

Paul McPherson and Catherine Christie had nine children. Their eldest son Paul attended the Roman Catholic Seminary at Blair's College near Aberdeen and then the Scots College in Rome from 1837 to 1840. Paul did not enter the priesthood but returned to Scotland and married his first wife Margaret Laing in 1847. He and Margaret had eight children and it would appear from tracing the records of this branch of the family that they remained in the Catholic Church. The next child of Paul and Catherine was the above Ann. John, the second son, married in Tough, Aberdeenshire, and lived there all his married life. However he had his eldest child baptised in Glenlivet

"Duncan lawful son of John McPherson & Elizabeth Gall residing in the parish of Towie was born 11<sup>th</sup> December 1851 and baptised 24<sup>th</sup> February 1852, sponsors George McPherson, Scalan, Elizabeth Stuart, East Auchavaich."<sup>3</sup>

In many respects Roman Catholic baptismal records are similar to those found in the Old Parish Registers, with the name of the child, the parents' names, and the witnesses to the baptism.

Of John and Elizabeth's five children, only one child, a daughter Catherine, remained in the Catholic Church. Duncan, although baptised as a Catholic, married in the Church of Scotland, and his children were all baptised in the Church of Scotland.

The third son of Paul and Catherine was Donald, who lived all his life in Glenlivet, married Jane Milne, and also had five children, all of whom were baptised in the Roman Catholic Church.

The fourth son was my ancestor, William McPherson. He and his wife Ann had four children who survived to adulthood. The three sons of whom the eldest John is my ancestor, were Protestants, but the daughter, Jessie, was baptised in the Roman Catholic Chapel at Dufftown, in the parish of Mortlach, Jessie worked as a domestic servant for the Priest at Dufftown, and then at Blair's College. She was married in the Roman Catholic Cathedral in Aberdeen, and is buried in the Roman Catholic Cemetery of St. Peter's, Aberdeen, as is her mother Ann.

The fifth son, Alexander, has still to be traced. His younger brother, the sixth son, Robert, lived and worked in Glenbuchat, the neighbouring parish to Glenlivet, but in Aberdeenshire. Robert with his wife Jean Beattie had nine children, all of whom were baptised and married in the Church of Scotland. His younger siblings Janet and Catherine both died in their 20's and their deaths are recorded in the death registers for Chapeltown, Glenlivet.

The father of Paul McPherson was John McPherson, a crofter in Glenlivet. John had a brother, Paul, who was known as "Abbe Paul" a very important figure in the history



of the Roman Catholic Church in Scotland. He was the Rector of the Scots College in Rome for 44 years, in particular during the period of the Napoleonic Wars. Paul was born at a croft near Scalan on 4<sup>th</sup> March 1756, and died on 24<sup>th</sup> November 1846. Amongst the records to be found in the Catholic Records is a biography he wrote of his life some of which is shown below (the English and Grammar have not been corrected).

“My father was Paul McPherson who had a small farm at Scalan in Glenlivet. His great grandfather John left Badenoch for a motive not very honourable. John’s father was a second son of Macpherson of Flenas and was called Murdoch. This Murdoch had in marriage this John and another son who happened to have acquired a quarrel with one of the Grants of Rothiemurcas. The feelings ran so high that in those barbarous times when everyone thought himself to be judge and party. Murdoch’s two sons resolved to get rid of their enemy by taking away his life this barbarous resolution was soon carried to effect.

The Grants of Strathspey were it appears more civilized than their neighbours in Badenoch though determined to be revenged on the injury to their clan by the brothers they completed it in a legal manner. I know not what by means this got effected but the fact is they lodged the murders in the county prison at Elgin sentence of death was passed on both by the judge according to the laws of the country and the day of execution appointed. The Macpherson’s of Badenoch partly no doubt on account of natural affection but principally on account of the stain of infamy such a punishment would bring on the name resolved to rescue the culprits from the punishment —— against them. A dozen of the stoutest and most resolute of the clan offered their services which was readily accepted for this cause. The most profound secrecy of the whole undertaking was resolved. These twelve men set off for Elgin on a Saturday all on foot contriving their journey so as to reach Elgin when the inhabitants would be at church. Having got to the lowlands it occurred to them that when they should have succeeded in liberating their friends from jail all could make their escape on horseback easier than on foot and having no horses of their they provided themselves out of the best stables that lay on their way. They reached Elgin about the time they proposed left their horses without the town with a few of their company to guard them and the rest marched boldly through the town to the Tollbooth the doors of which having provided instruments for the purpose they soon threw open and met with no further resistance in liberating their friends. By the time the service of Church was ended the streets were crowded with people but the Macpherson’s being strongly armed none offered to give them any hindrance. They and their rescued friends mounted their horses and without any interruption reached Badenoch before they slept.

The hue and cry was soon raised against them by the magistrates of Elgin and the —— pursued them to Badenoch. The twelve together with the two brothers betook themselves to their hiding places in their mountains where they were secure at least for the present. There they remained for several weeks through the influence of

Rothiemurcas who eagerly desired to be revenged for the death of his relative continued as hot as ever. The Macpherson's tired so long of living in their caves and separated from friends and family and apprehending they at last would be exposed to discovery should the ——— officers ——— them with the diligence they thereto had done. ——— another bold resolution than to get into their custody the Laird of Rothiemurcas, who they knew was the main instigator and cause of the strict and long search made for them by the ———. Accordingly having by means of the friends with whom eluding the diligence of their pursuers they carried on frequent correspondence, got the necessary intelligence they all in a body made their way travelling always at night to Rothiemurcas House which they forced open and with little or no resistance carried off their prize and conducted him to their cave.

In other respects however they behaved civilly to their prisoner who finding himself entirely in their power and that in such a wilderness had serious apprehension for his life and that self preservation alone forced them to the measure they had taken. They soon came to agreement Grant promised not to urge the pursuit of the two brothers, nor to inform against the delivery. This way all the Macpherson's wanted. They knew they could rely on his promise which in those days was the most sacred oath that could be given in their country. A highland man in those times would rather kill a hundred men than break his word, once should he dare to do it he could not expect to be so long with his life, he would be considered a ——— and taking on of his life would be considered a memorable action.

Rothiemurcas returned to his own house without further molestation and now it remains to be determined to dispose of the two brothers. The affair had made some noise and the government appeared determined to allow such an insult to its authority not to go unpunished. It was therefore judged impossible they would escape being seized if they remained in the country and it was unanimously agreed they should be retired at least for some time to some distant place. They remembered the length of Strathaven where one of them married and was the route of Macpherson's ——— in that country. The other married in Glenlivet and from him all the Macpherson's there are descended. He was the great grandfather of my father.

Having thus traced so far as can be certainly can be had my origins without dwelling longer on so untrusting a subject. I come to talk of myself and give a sketch of my own life which can only interest in so far as it is interwoven with particulars relative to religion which perhaps will be regarded by any other. I was born at Scalan in Glenlivet in lawful ——— on 4<sup>th</sup> March 1756 of Paul Macpherson and Janet Cummin both Catholics and baptized by Mr William Grant. I was sent at six years of age after I lost my mother to a Catholic school that kept at Clasmore there I contrived for a year but raised little benefit from it. An old woman in the neighbourhood of my father's farm taught school finding I made little proficiency at Clasmore I was sent to this teacher where I made rapid progress for the good old woman paid all the attention in her powers she taught me to read but could not teach me to write.”<sup>4</sup>

Of the 657 known descendants of Paul McPherson and his wife Janet Cummin it would appear that those who stayed in the Parish of Glenlivet in the 19<sup>th</sup> Century remained in the Catholic Church. Whilst those who moved away were more likely to join the Protestant Church this is particularly true in the case of the male descendants whose spouse was brought up in the Protestant church. It was the female descendants who appeared more likely to remain in the faith of their baptism.

The Catholic records for births and marriages and deaths in Glenlivet unfortunately only exist for the 19<sup>th</sup> and 20<sup>th</sup> centuries. However there are extra records in the form of the “Status Anarium” or parish census which was held by the parish priest. These exist for 1814, 1822, 1839, 1841 and 1849.

An example of the 1814 records is:

Scalan

John McPherson		Widower	Crofter
John McPherson			Children
Jean McPherson			
Paul McPherson			
George McPherson	5		Grandchildren
Isobel McPherson	3		
Elspet McPherson	1		

For 1839

The Rev Charles Gordon entered upon the Church of Chapeltown 17 April 1839

A Census of his flock was held on 12<sup>th</sup> June 1839

Badaglashan

409	Paul McPherson	56
410	Catherine Christie	36
411	Ann McPherson	14
412	John McPherson	13
413	Donald McPherson	8
414	William McPherson	7
415	Robert McPherson	4
416	Janet McPherson	2

Eldest Son Paul at Scots College Rome<sup>5</sup>

It was only by examining these records that I found out that Paul had been at the Scots College at Rome and this in turn meant an examination of the College Registers which are also to be found in the archives at Drummond House.

The above article shows that the records maintained by the Roman Catholic Church can be of great importance in researching your family history. The fact is that individuals did not always stay within the church in which they were baptised. If you



have an ancestor from one of Catholic strongholds in Scotland whose records cannot be found in the Old Parish Registers it may be to your advantage to check these records and they are not at present on the Internet. So do make use of the archives in Edinburgh.

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*Innes Review* (The Society library has a full collection of these journals).

### **Original Sources**

<sup>1</sup> Parish Register Inveravon 157/2

<sup>2</sup> Chapeltown Marriages Glenlivet RH21

<sup>3</sup> Chapeltown Baptisms Glenlivet RH21

<sup>4</sup> Biography of Abbe Paul McPherson PPM1/1

<sup>5</sup> Status Anarium IM16/7

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## **Online Genealogy Research**

### **Online Survey aims to Research e-Genealogy**

A PhD study is underway at the Robert Gordon University, Aberdeen, examining Internet family history resources and their users. This will investigate the users themselves, how users view both e-genealogical resources and libraries, and how these resources are used within the research process. One of the eventual aims of the project is to highlight methods of promoting the “added value” of UK Local Studies Library Collections, increasing their visibility to users online. The research also aims to identify, categorise and examine the available resources: developing specific evaluative criteria and promoting increased awareness and understanding within the library community in order to maintain a quality level of service for genealogical researchers in libraries.

The first stage of the project is a 5-minute online survey, which hopes to gather more information about anyone accessing UK information online for their family history research.

This can be found at: <http://www.researchingegenealogy.co.uk>

For further details on the survey or any aspect of the research, please contact Kate Friday at [prs.friday@rgu.ac.uk](mailto:prs.friday@rgu.ac.uk)

## *“The Apparent Blue-Green Sheen of a Crow Flying Against the Sun”:*

### **Two Oral Histories of Captain “Donnull Gorm” Macdonell, 78<sup>th</sup> Foot (Fraser’s Highlanders)”**

By Ian McCulloch

*“Donull Gorm”* Macdonell, of Benbecula (c.1728-1760) was the second and natural son of Ranald Macdonell, 17<sup>th</sup> “*Old*” Clanranald, and a half-brother to the 18<sup>th</sup> “*Young*” Clanranald. His younger half-brother, William, also served in the 78<sup>th</sup> Foot. “*Donull Gorm*” had joined the French Army before the Jacobite rebellion in 1745 and had fought at Stirling where he was wounded and subsequently went into hiding on Uist. When he heard of the surrender of his regiment after Culloden, he acted swiftly to ensure he was treated as a French officer vice a rebel as Britain had a cartel with France and Spain for the exchange of prisoners of war. After giving himself up, he wrote from his cell in Edinburgh Castle, 15 December 1746: *“I went to France in year 1742 and served as Cadet in Booth’s Reg<sup>mt</sup>. till I got a Company in Drummond’s Reg<sup>mt</sup>. [Royal Ecossais] the year 44 and came along with it to Scotland in Nov<sup>r</sup>. 45, and being wounded before Sterling, I returned to my father’s country, where I remained till hearing that all my Reg<sup>mt</sup>. surrender’d themselves prisoners of War at Inverness, after the Battle of Culloden, I was desirous of doing the same, and I surrendered myself to Capt. John Mackdonald [yr of Glenlyon, 43<sup>rd</sup> Foot, and brother of “Archie Ruadh (Roy)” MacDonald, who also served in the 78<sup>th</sup> Foot] as soon as he came to the Country I was in, in July last....”*

In 1756, the Duke of Argyll said of him: *“brother to Clanranald was sent into the French Service when a boy, & had a Company several years, which he quitted some months ago upon the late Act of Parliament & took the Oaths to the Government; for these facts, as well as for his Character, he appeals to My Lord Holderness & undertakes on this occasion to raise 100 men.”*

Captain Macdonell was accepted as one of the original company commanders of the newly-raised 78<sup>th</sup> Foot and raised his company quickly by draconian methods on the outer isles of Skye (Macdonells, MacLeods), Uist (Clanranald Macdonells) and Barra (MacNeils) [see poem “*I am not Well*” in Chapter Two]. He replaced Charles Baillie as Captain of Grenadiers, the latter killed at Louisbourg, 8 June 1758 and, was wounded himself six weeks later on the night of 21 July 1760 in the approach trenches. He was killed at the Battle of Sillery outside the walls of Quebec on April 28, 1760.

Donald “*Gorm*” was not well-liked by the Highlander rank-and-file, according to Grenadier Sergeant James Thompson who unabashedly styled him “*a surly cross dog*”, and in his *Memoirs* hints that MacDonnell was intentionally wounded or “*fragged*” by his own men at the Siege of Louisbourg on 21 July 1758: “*Our Captain*

*had a ball passed through his left wrist and nobody could tell how it came and afaith he immediately shifted his position to the other end of the ground."*

Thompson was rebuked on several occasions by "*Donull Gorm*" for being too familiar with the men and finally during the winter of 1760-61 they had a face to face meeting.

*After we had taken Quebec, he one day sent for me to his Quarters in the lane leading to the Esplanade, I accordingly went and found him sitting at a table with another officer. "Jim, you have all along thought that I was hard upon you." "Aye Sir," I replied, "I did indeed think that you were harsh to me when there was not a great necessity for it." "I treated you," says the Captain, "in that manner because you were too familiar with the private men." "Sir," I replied again, "how came you to think that to be wrong in me, when you yourself know that it is impossible to act otherwise? Our men, you know, are not like those of other Regiments – they were all acquaintances before they became soldiers, and many of the private men are from as good families as the officers themselves.*

Captain Macdonnell offered Thompson a drink, which he accepted and the grenadier sergeant soon learned that he had been summoned because his company commander had "*found that I had a friend somewhere, who had got wind of his harsh treatment of me, and he wished by all means to wipe off the scores*" with him. The captain offered him a second drink which Thompson took but he departed with "*no better opinion of his friendship after all*". Thompson was a highly respected Freemason in the garrison, as was his Colonel, Simon Fraser, who was elected grandmaster of the first Grand Lodge of Quebec. No doubt, Thompson's "friend" was the *Mc Shimi* himself.

Markedly, at the battle of Sillery, 28 April 1760, none of Macdonnell's volunteers were drawn from the 78<sup>th</sup> Foot. Oral tradition in the Highlands of Cape Breton, where several Fraser soldiers returned to settle on the eastern Bras Dor Lakes of Cape Breton (Barra MacNeils, MacEacherns, and Clanrald Macdonells) maintains that it was at this 1760 battle that "*the de'il finally got him*", and that the cursed Captain finally got his due reward by succumbing to one of the oldest Gaelic curses, "*May you die amongst strangers.*"

Harper, in his book *The Fraser Highlanders*, did not include Thompson's somewhat satisfied description of his nemesis' gory end - "*a stronger body of French overpowered and completely butchered his whole party, and he himself was found cut and hack'd to pieces in a most shocking manner. There was an end of him!*"

According to Thompson, "*Donull Gorm*" was a marked man by the Indians and *Canadien* militia who had been harried ruthlessly all winter long. Many French-Canadians had watched helplessly as he indiscriminately burnt several of their farms during winter raids and sorties against the outlying countryside of Quebec, leaving the occupants to freeze and starve. Retribution was final and ghastly, and to the Gaelic mind, necessary for the restoration of the balance of nature.



Here then are two versions that evolved in the Gaelic oral tradition: one in the Highlands of Cape Breton along the shores of the finger lochs of Bras D'or, a vast inland sea abounding with shellfish, waterfowl and forest; the other, by the hearths of cottars in the sea-girt isle of South Uist, who watched their young men pressed into "*Donull Gorm's*" company. Note the more fanciful and superstitious rendition that lingered in the Outer Isles of Scotland, his legacy not one of honour, but of infamy. He became the bogeyman, the evil one of Gaelic story telling tradition, the embodiment of everything that was not proper, right or just. In essence, he was the antithesis of what a Highland war chieftain should be.

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*SBs.*

*BALs.*

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*GD* 201/4/81.

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#### Cape Breton Version (as told by J.J.MacEachern)

"*In Gaelic I am called Iain Macdhomhnuill 'ic seon aidh Dhomhnuill Oig,*" states J.J. MacEachern, a noted local historian & genealogist, sitting in the *An Drochaid* (The Bridge" Museum of Mabou, Nova Scotia, also home to the Mabhu Gaelic & Historical Society. "*In English that would be: John MacEachern, son of Donald, son of John, son of younger Donald and this is my sloinneadh (family tree)*":

*My traditions came to me from my grandmother, Mary Ann MacVarish, her male line coming from the Morar-Arisaig district of western Inverness in Scotland. Her mother was a Campbell from South Uist and her mother a Macdonell from the same island. Mary Ann MacVarich married John MacEachern whose male line also came from Arisaig and before that South Uist. His mother's people also came from the island, thus most of my paternal forbears were of Uist stock.*

*Our family tradition is that MacEacherns and others fought at Louisbourg with Captain Donull Gorm Macdonell in Colonel Fraser's regiment. On a patrol between the East Bay arm of the Bras d'or Lake and Louisbourg my ancestors saw the land they hoped to get after war's end. Donull Gorm, for so he is usually called, is remembered in my grandfather's time (1890's to 1980's) as a cruel man, caring little for his men. Nevertheless, he did bring his men to this land, my grandmother would say.*

*The Gaelic word “ghuirm” or “ghorm” as applied to Donull Gorm Macdonell is a strange one. Literally it means blue-green, but it may also mean the apparent green sheen on a crow flying against the sun. Others say it is the colour of the sea in twilight. Whatever the word may mean, the connotation is not good. For Donull Gorm, it meant swarthy and diabolical, a man of violence and one not to be crossed.*

*Donull Gorm’s recruiting was done in the area of Uist, Benbecula and Barra and his pressing of men by force or enticement was the core of many a fireside tale. In Gaelic tradition a curse is put upon one when he takes a widow’s son, and the fulfilment of the curse restores the balance of nature.*

*Now it was some years before Cape Breton was open to settlement. The men of Louisbourg did not see their new lands in their own times\* but their descendants did. It is not clearly known if the descendants who came were children, grandchildren or nephews. According to tradition the lands granted in the 1790’s were on the basis of military service. Whatever the story, Donald MacEachern’s sons, Angus, Allan and John took land along East Bay in the very area travelled by Donull Gorm’s soldiers*

**\*Author’s Note:** Four MacEachern’s appear on the disbandment rolls of the 78<sup>th</sup> Fraser Highlanders dated December 1763 in Quebec; all four soldiers shown as returning home to Scotland to be mustered out. Their names, interestingly enough, were Angus, Angus, Allan and John. It is therefore not impossible that these discharged Fraser soldiers did return in the 1790’s when the Highland Clearances were in full swing, for they would have only been in their fifties (given that the average age of most young recruits of joining the 78<sup>th</sup> Foot in 1757 was eighteen). They may have come via Prince Edward Island for Allan Macdonnell, Laird of Glenaladale, sold his estate on Uist in 1772 and brought over 250 Catholic Highlanders to settle on Prince Edward Island. Many of these men then joined the Royal Highland Emigrants for the duration of the American Revolution, some of their officers former Frasers, Montgomerys and Royal Highland officers who had remained in North America. Many were given land grants in Nova Scotia in recognition of their services, in addition to the land they already had farmed in PEI. The Barra MacNeils of Iona, Cape Breton, claim that four MacNeil soldiers of Donull Gorm’s initial company went home to Scotland on disbandment of the regiment, gathered their families and kinsmen and returned to the Bras d’Or lakes after the French and Indian War and settled at Iona.

### **South Uist version (as told by Major R. Gillis)**

*Among Simon Fraser’s officers was one Donald McDonald, generally referred to as “Donull Gorm” having a peculiarly swarthy countenance with a bluish cast. He was cruel and heartless, but brave and clever as a soldier. In his younger days, he was head of a press gang whose duties were to go through the*

Highland districts impressing all eligible young men for service in the army, paying no heed to the conditions of the families of those men, whether they were the sole support of aged and infirm parents or not. Great hardships and cruelties were inflicted on poor people in this way, but Donald seemed to have no heart for their afflictions nor paid any heed to their wailings.

On one occasion he visited the shealing of a poor widow with an only son as her sole support. The son was at once seized and despite the pleadings and wailings of the woman the young man was taken away. (in Chapter Two - see the Gaelic song "I am not well" originating in South Uist sung by a widow who lost four sons to "Donull Gorm"). The mother at first pleaded, but when she found that was of no avail she poured the most terrible curses on Donald, ending with the prophecy that he would never die a natural death, but would be taken away body and soul into the infernal regions.

Many years passed and Donald went through all the hardships and dangers of battles and engagements of all kinds, but escaped without a wound.

After the wars were over and peace restored, Fraser's men were at Quebec waiting for a transport to carry them back to their homes. One evening just about dusk a group of officers were resting in front of their quarters enjoying the beautiful spring weather, when a man was seen coming up the steep hill on which they were lounging. Just as the man came near enough for them to see all above his waist over the skyline he halted and hailed the group of officers, asking if Donald Gorm was present. Donald replied in the affirmative, asking him what did he want of him. The stranger said he wanted a private interview which would have to be at the foot of the hill. The other officers advised Donald to have nothing to do with the stranger but his reply was that he never feared man or devil and would meet the stranger as requested, and he immediately got up and went towards him, when both of them walked down the hill apparently in deep controversy of some kind. Hours passed and Donald did not return, when searching parties were sent in all directions, but no trace could be found, dead or alive, and to this day the Highlanders firmly believe that the prophecy of the widow was literally fulfilled and Donald Gorm was carried off by the evil one into the infernal regions.

#### Source

Major R. Gillis, *Stray Leaves from Highland History*, (Sydney, NS, 1918), 22-3.



## FORTHCOMING NEW HIGHLANDER BOOK

Three Highland regiments fought in North America during the Seven Year's War - the 77th Foot (Montgomery's Highlanders), the 78th Foot (Fraser's Highlanders), and the famous Black Watch, more correctly known at the time as the Royal Highland Regiment. Undoubtedly, the exploits of the 42nd, 77th and 78th Highlanders in some of the most bloody and desperate battles on the North American continent were a critical factor in transforming the overall image of Highlanders from Jacobite rebels to Imperial heroes in the latter half of the 18th century. But the everyday story of these regiments - how they trained, worked, played, fought and died from their own point of view - has never been seriously told.

*Sons of the Mountains: A History of the Highland regiments in North America during the French & Indian War, 1756-1767*, Lieut.-Col. Ian Macpherson McCulloch, Commanding Officer (1993-96), The Black Watch (RHR) of Canada is a two-volume set due to be co-published Spring 2006 by Purple Mountain Press and the Fort Ticonderoga Museum. It chronicles the Highland regiments' fighting performance and experiences from the time they were raised in the Highlands and stepped ashore in North America, to their disbandment in 1763; or, as in the case of the 42nd, reduced in establishment and left on lonely garrison duty in the American wilderness until their recall and return to Ireland in 1767.

Volume One of *Sons of the Mountains* follows all three regiments on their various campaigns in the different theatres of war. As they range from the wilderness of the Ohio Forks to the wind-swept crags of Signal Hill in Newfoundland, and from the waters of the Great Lakes to the torrid swamps and cane fields of the "Sugar Islands", the reader will be exposed to all the major conflicts and actions of the "Great War for Empire" as seen through the eyes of the Highland soldier. Cluny, the 27th Hereditary Chief of Clan Macpherson, writes from Blairgowrie, Scotland:

As a direct descendant of a Clansman who was present on the Heights of Carillon and at Fort Ticonderoga in July 1758 I feel that I understand now far better how my forebear and his fellow Highlanders must have felt and lived and fought, and relate much more closely to those "Sons of the Mountains" of long ago. I warmly commend Lt Colonel McCulloch's book to readers across the Atlantic and here in Scotland. He has done a great service to the memory of those who fought and died with these distinguished Regiments.

Volume Two of *Sons of the Mountains* will appeal to all families of Scottish descent and serious genealogists. It features comprehensive biographical histories of every regimental officer from all the major clans (over 350 entries) who served in North America. Also included in the glossaries are regimental muster rolls and land petitions of discharged Highlanders. Marie Fraser editor of *Canadian Explorer*, newsletter of the Clan Fraser Society of Canada writes:

“Besides being compelling Highland history, SOTM is a valuable genealogical resource for all of Scottish heritage. With over 350 officers’ biographies, career details and genealogical notes in the annexes, McCulloch has identified the complex ties of kinship, marriage and friendship that bound the most prominent Scottish families of the day together during the Seven Years War between Britain and France fought in North America, known to some as the French & Indian War.”

Lavishly illustrated with artwork by Robert Griffing, Steve Noon, Peter Rindisbacher, Gary Zaboly, Charles Stolz and John Buxton, as well as with contemporary prints, maps and portraits from the collections of the Black Watch Museums of Scotland and Canada, the Fort Ticonderoga Museum, the Fort Ligonier Museum, the William L. Clements Library, the National Army Museum, Chelsea, the David M. Stewart Museum, Montreal, the National Archives of Canada and the Library of Congress, *Sons of the Mountains* is a visual delight.”

Without a doubt, *Sons of the Mountains* is the most complete and informative work on the history of early Highland regiments of the British army in North America to date and will be published in Spring 2006. For further details on pre-ordering and prices, see Purple Mountain Press website at <http://www.catskill.net/purple/order.htm> or write for details at: Purple Mountain Press, Ltd., PO Box 309, Fleischmann’s, NY, 12430-0309. Phone: 1-845-254-4062.

## COMING SOON

### Monumental Inscriptions: **the Western parishes of East Lothian**

**(Haddingtonshire), by Alison Mitchell,**

with maps and illustrations inset throughout the copy.

Contents include Tranent churchyard, Seton Chapel, Prestonpans churchyard, Prestonpans West yard and Ormiston old churchyard.

We have already published her *East Lothian Hillfoot Villages M.I.s*, and this will compliment that book.

The ISBN for the new book will be 1-904060-35-8

## PLACE YOUR ORDER NOW

# ANNUAL REPORT OF COUNCIL

1st October 2004 - 30<sup>th</sup> September 2005

## Society Meetings

The society has been fortunate in seeing good attendances at the lectures given in the current session, with lectures given on a variety of interesting topics. The first talk of the season was by Janice McFarlane, of the National Library on *Genealogical Sources in the National Library in Scotland*. In November the well-known local historian Malcolm Cant gave a well-illustrated talk on *The Districts of Marchmont, Sciennes and the Grange, in Edinburgh*. The first lecture of 2005, was given by Sinclair McLay on *Living History – Preserving Family History on DVD*. Following the Annual General Meeting last February, Peter Stubbs presented a most interesting slide presentation on *Scotland at Work*. In March, David Affleck demonstrated the interaction between family history and national events with a lecture on *The Auchinleck and Douglas network of the early 16<sup>th</sup> Century & hidden family secrets*. In April Ivan Levy showed the origin of family surnames with a lecture on *Inherited Surnames in Britain*. In September a well attended lecture was given by Andrew Nicoll on *Catholic Records in Scotland from the 18<sup>th</sup> to 20<sup>th</sup> Century*.

Mrs Carol Stubbs, who retired from the post of Syllabus Secretary this year, had done an excellent job in organising the lectures run by the society, for a number of years. The work that the Syllabus Secretary does is very much appreciated by the council and praise is due to Carol for her efforts for the period she held this post

## Council

The Annual General Meeting held in February 2005 was presided over by our Hon. President, Sir Malcolm Innes of Edingight. The Office Bearers were re-elected to their current positions, and the vacancies for Ordinary Members of the Council were filled by Mrs Carol Stubbs, and Mrs Alison Moffat who does an excellent job assisting the Sales Secretary. The Council has regular meetings where the management of the society is discussed and determined, and future projects and plans are examined.

## Family History Fairs

The society has attended a number of Family History Fairs this year. Attendance at fairs is of benefit, both in advertising the society and in selling its products. The fairs attended were the S.A.F.H.S. 16<sup>th</sup> Annual Conference in Paisley, the Lanarkshire Family History Fair held at New Lanark, and a successful return to the Great North Fair at Gateshead. Those attending fairs on behalf of the society included the Chairman and Secretary of the society, plus Craig Ellery, Miss Barbara Revlota, Mrs Joy Dodd and Mrs Alison Moffat.

## Library

We continue to acquire books (350 in the past year) in an attempt to provide a Scotland-



wide coverage of basic genealogical tools, and several new shelves have been put in place to accommodate this new stock. Stock is added by purchase and donations, and the society is grateful to those who have donated books during the year. An opportunity was also taken to reorganize the arrangement of the library stock with sections being moved. Our library collection of CDRoms continues to expand as more titles become available. Three consignments of books most in need of repair have been sent for re-binding this year as part of the programme of refurbishing older stock. Groups of visitors to the library have included regulars, as well as the classes organised by Bob Starratt. Also this year, under the heading of *My Ain Folk*, John Stevenson has arranged for several groups to visit the society for an introduction to Family History. Our volunteers continue to be our most valuable resource. During the year of we said goodbye to long-standing regular helpers Mary Mitchell and Jean Russell. However, we have had a number of new volunteers during the current year who are already making their mark.

### Publication/Printing

Craig Ellery, Chairman of the Publications Committee, reported that during 2005 the following new publications were printed: 7 CDRoms of Edinburgh and Leith Post Office Directories; a CD containing the monumental inscriptions from Newington cemetery, Edinburgh. New volumes of monumental inscriptions were published on *East Lothian- Hillfoot Villages* and *South- West Midlothian – Calders & Kirknewton*. With regard to future monumental inscription projects, a typed copy of the monumental inscriptions for Warriston cemetery, together with indexes, is available in the library, and it is planned to produce this on CDRom. A group of volunteers is recording the inscriptions in the Grange cemetery, and a member of the society is also recording Rosebank cemetery, also in Edinburgh. Volunteers have also commenced work on indexing the burials recorded within St. Cuthbert's and Greyfriars parish records. The society's web-site, which is maintained by Graham Senior-Milne, our able and much valued Webmaster, continues to be of great benefit as large numbers of new members join by this method, and a large volume of the society's sales take place through this facility. The council would like to thank Mrs Rhona Stevenson, our Sales Secretary, and Mrs Nancy Douglas and Mrs Alison Moffat, who have been of great assistance to her in this demanding task.

### Advertising

During 2004/2005 the society advertised in large variety of publications including *The Scottish Genealogical Directory 2004*, *Directory of Irish Family History Research*, *History Scotland* magazine, *Genealogical Research Directory 2005*, *The Clan Donnachaidh Society* magazine, *Scottish Memories*, *The Scotsman*, *Daily Mail*, *The Complete Scotland*, *Yell*. In June 2005 the decision was taken to regularly advertise in the main Family History Magazines *Family History Monthly*; *Family Tree Magazine*; *Ancestors*; *Your Family Tree*. This has helped with the advertising and sales of the society's products, as they have received good reviews.

### **New Register House (GRO) Visits**

These have continued to prove popular with 29 visits being arranged during 2005 and visits for 2006 have already been arranged. Surplus income from the visits has been used to purchase CDs and books for the library, with a concentration on acquiring information on the counties of Northumberland and Cumberland given that so many Scots moved between these English counties and Scotland. The visits can be booked by phone or by visiting the library, and take place on Thursday evenings. They are run by our secretary, and Craig Ellery. As readers may be aware the New Family History Centre combining the facilities of New Register House and Scottish National Archives is due to open in late 2006. The society's secretary is a member of the User Group for the new centre.

### **Acknowledgments**

The council would like to thank all the office-bearers, and in particular all our library volunteers, who contribute to make the work of the Society successful.

## **Annual General Meeting**

The Society's AGM will take place on Thursday 16th February 2006 in the Royal College of Physicians, 9 Queen Street, Edinburgh, at 7.00pm. All paid-up members are entitled to attend, and tea or coffee will be served afterwards.

All Officer posts from Chairman down fall vacant at each AGM and nominations for those, or ordinary members of Council, should be duly proposed & seconded, and delivered with an acceptance by the nominee, to the secretary, one calendar month before the AGM.

## **NEWINGTON CEMETERY, EDINBURGH MONUMENTAL INSCRIPTIONS**

This major Edinburgh Cemetery is now available on CD and requires Adobe Acrobat® Reader™ 5.0 or higher to be installed and working on your computer.

The CD includes photographs and lair plans as well as translations of all the Jewish inscriptions. This is a complete recording of all visible stones.

The CD sells for £12 + p&p and may be ordered through our on-line shop at [www.scotsgenealogy.com](http://www.scotsgenealogy.com)

# **International Congress of Genealogical and Heraldic Sciences XXVII St Andrews 2006**

This event is co-sponsored by the Scottish Genealogy Society, and is to be held in St Andrews from 21st – 26th August 2006 and the theme of the congress is *Myth and Propaganda in Heraldry and Genealogy*.

There will be a grand opening ceremony on the first day with a parade through St Andrews. A series of presentations and talks will be given during the week. There will be a Family History day on the Wednesday. Many of the member Societies of the Scottish Association of Family History Societies will have a stall offering publications for sale and advice on doing family research in Scotland. There will be various excursions arranged to places of interest. The local museum will be putting on an exhibition of a genealogical and heraldic theme linked to the Congress.

Accommodation and meals will be provided by the University at a very reasonable cost for those who wish to attend the Congress. You can note your interest on the website below which will be regularly updated with the latest information on talks and events.

For fuller information visit <http://www.congress2006.com>

If you would like to give a talk on the above theme, would like to help prepare an exhibit for the museum or would like to help with the stewarding and the general running of the Congress, we would welcome your help and suggestions.

Please contact: Richard Torrance at The Scottish Genealogy Society, 15 Victoria Terrace, Edinburgh, EH1 2JL or email to: [info@scotsgenealogy.com](mailto:info@scotsgenealogy.com) and mark your email for the attention of Richard Torrance.



*The following letter has been sent to the Scottish Executive. We republish it here because of its interest to genealogists.*

## NATIONAL COMMITTEE ON THE CARVED STONES OF SCOTLAND

Andrew Kerr,  
Health Minister,  
For Burial and Cremations Review Group,  
Scottish Executive,  
Health Dept.,  
St Andrew's House,  
Regent Road,  
Edinburgh EH1 3DG

National Committee on the  
Carved Stones of Scotland,  
c/o Society of Antiquaries of Scotland,  
National Museums of Scotland,  
Chambers Street,  
Edinburgh, EH1 1JF

e.mail mahall@pkc.gov.uk

Date 26 September 2005

Dear Mr. Kerr,

### BURIAL AND CREMATION REVIEW GROUP

I write to you with respect to your chairmanship of the above named group and in my capacity as the current chairman of the National Committee on the Carved Stones of Scotland. The NCCSS seeks to advance the conservation, understanding and access of the rich heritage of carved stones in Scotland. Our membership comprises various executive, local government and independent agencies and at a recent committee meeting the Review you are conducting was flagged up. We appreciate that the focus of the Review is on burial practice now. However we felt that as you were looking afresh at the relevant pieces of legislation then any Review should also address the issues surrounding the maintenance and care of cemeteries and the protection and ownership of historic gravestones given that the legislation which is being reviewed deals with both burial practice but also establishes the statutory framework for local authority management of historic graveyards and gravestones. The problems relating to the inadequacies of the present legislation governing the ownership and protection of historic gravestones can be summarized as follows:

- *General:* The law relating to burial is not to be found in a single statute or coherent body of legislation. It has evolved in a piece-meal fashion in response to the social and public health concerns of its day. It is therefore ineffective in setting a broad framework for the provision of burial facilities, determining service standards, or regulating burial practice or procedure. The confusion that surrounds burial law in Scotland acts as an impediment to the sustainable management of existing, as well as new, burial grounds.
- *The management of burial grounds no longer open for new burials:* Many

cemeteries established in Victorian times, as well as some church burial grounds, fall into this category. These sites are often of great cultural significance (often indicated by statutory designation such as Scheduling) and also important for nature conservation. The sustainable management of these sites requires the balancing of the needs of both their natural and cultural heritage. Church burial grounds that have passed into local authority care following their closure to new burials present a slightly different range of problems. Greyfriars Kirkyard in Edinburgh is one example of such a site. The collection of 17<sup>th</sup>-century monuments is acknowledged as the finest in Scotland and one of the best in Britain. In general, these sites are currently under-used as public amenities, but they have the potential to become valuable sites both for their local communities and to tourists from at home and abroad, including those who wish to investigate their family history. Yet these sites fall outwith current legislation, which covers only active burial grounds. This makes it very difficult to secure resources from local authority funds to manage the sites. It also complicates the mobilisation of community groups and the finding of funding from other sources.

- *Access to burial records:* Detailed burial records are required to be kept by local authorities for all burial grounds in their care under the 1855 and 1925 Acts. These records are exceptionally valuable for family history research and also for monument conservation purposes, and yet they are also fragile and potentially vulnerable if general access is allowed. Currently access to many of the records is restricted in order to conserve them, but this may not be possible under the Freedom of Information Act 2000. Consideration needs to be given to surveying the records held by local authorities and others, including commercial cemetery companies, and devising a strategy to allow access without compromising the long-term conservation of the original documents.
- *Addressing inconsistencies in current legislation:* There are a number of inconsistencies in the legislation currently in force. The most serious of these is its uneven application (i.e. it does not apply to all burial grounds, commercial cemetery companies being one example of a burial authority currently falling outwith the legislation).
- *Providing space for future burials:* Cremation is now the preferred funeral option (about 70% of funerals are cremations). Nonetheless, there is an ongoing requirement for the provision of burial space both for bodies and for cremated remains. It is becoming increasingly difficult to secure space near to existing communities for burials in some cities in Scotland. Research into who visits cemeteries suggests that 20%-75% of people, depending on the degree of kinship, never visit graves, but it is not clear whether distance to the place of burial is an influencing factor. Re-use of graves has been suggested as an alternative to address the need to provide space for new burials in the recent Home Office consultation document for England and

Wales, *Burial Law and Policy in the 21<sup>st</sup> century*. We recognise that this is a very contentious idea and even the addition of new burials to fill an existing grave may not prove acceptable. The re-use of graves will have inevitable implications for the grave markers too. They may not be space for new markers to be added at the graveside, in which case re-use of the existing marker or its replacement may be desired. There are a number of advantages of allowing new burials in existing burial grounds, including increasing visitors to the site and bringing additional income to fund management of the site. Consideration may therefore need to be given to the re-use of graves. However, where listed building and scheduled ancient monument designations exist, additional considerations regarding the impact on the cultural significance of the site (including the importance of any below-ground archaeology) will apply and permissions under the relevant existing legislation will be required for any such proposals.

- ***The management of memorials:*** Under the existing legislation, it is unclear where responsibility lies for maintaining memorials. This is because the owner of a burial ground does not own the headstones or memorials erected within the burial ground. The owner of a memorial is the lair holder, normally the family and descendants of the deceased. In Scotland, it is normal practice to grant to the purchaser of the lair a right in perpetuity. This means that ownership of the lair is passed onto descendants, who, frequently, cannot now be traced. Thus it is very difficult for local authorities or other cemetery managers to intervene until memorials become unstable, at which point they must act under Health and Safety legislation. But long before they become unstable, many memorials would benefit from maintenance work – from simple removal of higher plants such as ivy to more complex work to address stone decay. If an owner cannot be traced, then no one else can trigger this work. This means that much routine maintenance work that would forestall the necessity for more complicated and expensive work later cannot be initiated, resulting in the widespread poor condition of memorials.
- ***Exhumation:*** This practice is covered in common law but should be comprehensively covered in any new legislation. Such legislation should also acknowledge the implications of exhumation in sites that are also covered by scheduled ancient monument legislation and of Historic Scotland's Operational Policy Paper 5, *The treatment of human remains in archaeology*. The potential archaeological significance of unscheduled graveyards should also be considered. The exhumation of cremated remains should also be included in any new legislation, as this falls outwith the scope of current legislation.
- ***Ethnic burials:*** Certain religions require burial as the only means of disposing of the dead. Nothing within the existing legislation covers how burials of people of different faiths should be arranged, nor who should maintain burial grounds dedicated to particular faiths but not open to new burial.



- ***Period of right of burial:*** The allocation of rights over burial space *in perpetuity* is included in the 1855 Act. However, it is not defined within the Act. This leads to confusion and difficulties for cemetery managers when the lair owners cannot be contacted. It would be more practicable if rights were allocated for a set period – say, 100 years, or until no more relations were contactable.

Should you wish the Committee to provide any further details or input please do not hesitate to contact me – the most ready means is via my email address.

Yours sincerely,

Mark Hall  
Chairman, NCCSS

## **EDINBURGH & LEITH DIRECTORIES**

**The Society is now able to offer the following Edinburgh & Leith directories on CD.**

**They require Adobe Acrobat® Reader™ 5.0 or higher to be installed and working on your computer.**

They all sell for £12 + p&p each, and may be ordered through the Scottish Genealogy Society's on-line shop at [www.scotsgenealogy.com](http://www.scotsgenealogy.com)

Directories available are for the years: 1808, 1822, 1842, 1851, 1858, 1861, 1875, 1884

For other directories currently available visit our on-line shop.

## **VOLUNTEERS REQUIRED**

**Volunteers are required to assist in the running of the Society's Library.**

**Can you give a few hours on a weekly or monthly basis?**

**No experience required.**

**Meet interesting people from all over the world who visit our Library.**

**Make new friends.**

***If you can assist or wish further information please contact our  
Hon. Librarian Dr. Jim Cranstoun in the Library or telephone 0131 220 3677***

## DATES FOR YOUR DIARY - 2006

- 16 January Monday - Helga Chart: "My Artistic Forebears."  
16 February Thursday - Annual General Meeting.  
Followed by 'Harry Lauder' by Gregory Lauder-Frost.  
14 March Tuesday - Genealogy of the Clan MacLeod, Ruari Halford-MacLeod.  
18 April Tuesday - Sunday Best in the 19th century, Catherine Doman.  
17 May Wednesday - 6.30pm - Visit to Dean Cemetery.  
(More details later. Library closed on that evening)  
14 September Thursday - Dynasties and clusters, Dr Maurice McCrae, F.R.C.P.E.  
16 October Monday - The Top Twenty Pre-1855 Sources for Family History, Peter Wadley.  
13 November Monday - Recording Rosebank Cemetery, Ken Nisbet, B.A.

### New Register House Research Evenings:

February: 9th, 23rd	June: 15th, 29th	October: 5th, 19th
March: 9th, 16th, 23rd	July: 13th, 27th	November: 2nd, 16th, 23rd, 30th
April: 13th, 27th	August: 11th, 25th	December: 14th
May: 11th, 18th, 25th	September: 7th, 14th 21st	

## Advertising in *'The Scottish Genealogist'*

Our journal now accepts advertising  
for things relevant to genealogy.

A full page (black and white) is £80,  
half page £40, and a quarter page is £20.

These are the only sizes accepted.

If you, or someone you know, would like to consider  
advertising here please email the editor at:

**[scotsfirstroots@btopenworld.com](mailto:scotsfirstroots@btopenworld.com)**

# SOME RECENT ADDITIONS to the LIBRARY

Compiled by Carol Stubbs

Abbey Church of Couper Angus: M.I.s	Tay Valley F.H.S.
Aberdeen Guild Court Records 1437-1468 (Scottish History Society)	Elizabeth Gemmill editor
Alloa & Hillfoots Burials pre-1855: Vol.B11: Alloa, Alva, Dollar & Tillicoultry	Central Scotland F.H.S.
Annals of the Free Church of Scotland, 1843-1900: 2 Vols. (authorized facsimile)	William Ewing editor Malcolm Bangor-Jones
Assynt Clearances	Dane Love
Auld Inns of Scotland	Dane Love
Ayrshire: discovering a county	Mary Zawadzki editor
Balfours and Balfour Castle, Shapinsay, Orkney	James Crichton
Carrick Covenanters	Carl & Lesley Sellars
Census Returns for Latheron Parish, Caithness, 1841	Lesley Couperwhite
Deaths at Sea and Abroad- West Renfrewshire	Mary Anne Gibb
Diary of Mary Anne Gibb (May-June 1847)	Graham & Emma Maxwell
Dumfriesshire: 1851 Census: indexed transcription: Dunscore	H. Mitchell & B. Bishop eds.
Essil New Cemetery, Speymouth, Moray: M.I.s	H. Mitchell & B. Bishop eds.
Essil Old Churchyard, Speymouth, Moray: M.I.s	Tay Valley F.H.S.
Ferry Port on Craig Kirk, Tayport: M.I.s	A.J. Campbell
Fife Emigrants and their Ships: Part 2: Australia and New Zealand	
Forgotten Tombstones of Moray... Vol.3: Bellie Old Churchyard, Kinneddar Churchyard, Burghead Old Churchyard	Moray Burial Ground Research Group
Guide to the Old Parish Church of Peebles	David C. Macfarlane comp.
Handwriting of English documents	L.C. Hector
History of the Royal College of General Practitioners: the first 25 years	John Fry et al
History of Trinity House of Leith	John Mason
Johnston/e Families of the Glenkens, including Alexander Johnston of Kells and New Zealand	Murray G. Johnston
Kirkyard of Foveran	Sheila M. Spiers comp.
Kirkyards of Midmar: Old & New (South Side)	Sheila M. Spiers comp.
Lands and People of Moray: a Moray miscellany	Bruce B. Bishop
Lands and People of Moray: Part 22: Kinloss	Bruce B. Bishop
Lost Ayrshire: Ayrshire's lost architectural heritage	Dane Love
M.I.s of Alston, Garrigill, Garrigill Redwing, Nenthead, Kirkhaugh & Knarsdale (Cumbria): v.5	Jeremy Godwin
Oxford English mini-dictionary	G. Hole & S. Hawker eds.
Peeblesshire: 1841 Census: indexed transcription: Broughton, Glenholm & Kilbucho, Kirkurd, Lyne & Megget, Manor	Graham & Emma Maxwell
Pre-1855 Deaths in West Renfrewshire	Lesley Couperwhite
Ross-shire, Parish of Applecross: 1851 Census Index	Angus Bethune
Roxburghshire M.I.s, Vol.XX: Kelso Cemetery, Rosebank	Miriam Fish et al

Roxburghshire:1861 Census: indexed transcription:

Eckford, Edgerston, Ednam

Graham & Emma Maxwell

Scottish Clan and Family Names:

their arms, origins and tartans (2<sup>nd</sup> edition)

Roddy Martine

Scottish Covenanter Stories: tales from the killing times

Dane Love

Scottish Family: the story of eight generations

Betty Willsher

Shipping of Perth (Scotland) 1717-1767: ships, shipmasters & voyages

David Dobson

South Dalziel Parish Churchyard: M.I.s

Lanarkshire F.H.S.

South Leith Parish Church: a visitor's guide

S. Leith Parish Church

Tales of the Clan Chiefs

Dane Love

Townscape Survey of Stromness Conservation Area

P. Rankin & A. Blyth

Transcript and Index of the 1851 Census for Longtown,

Arthuret, Netherby, Moat, Kirkandrews

Cumbria F.H.S.

West Perthshire Burials pre-1855: Vol.B10: Aberfoyle, Dunblane,

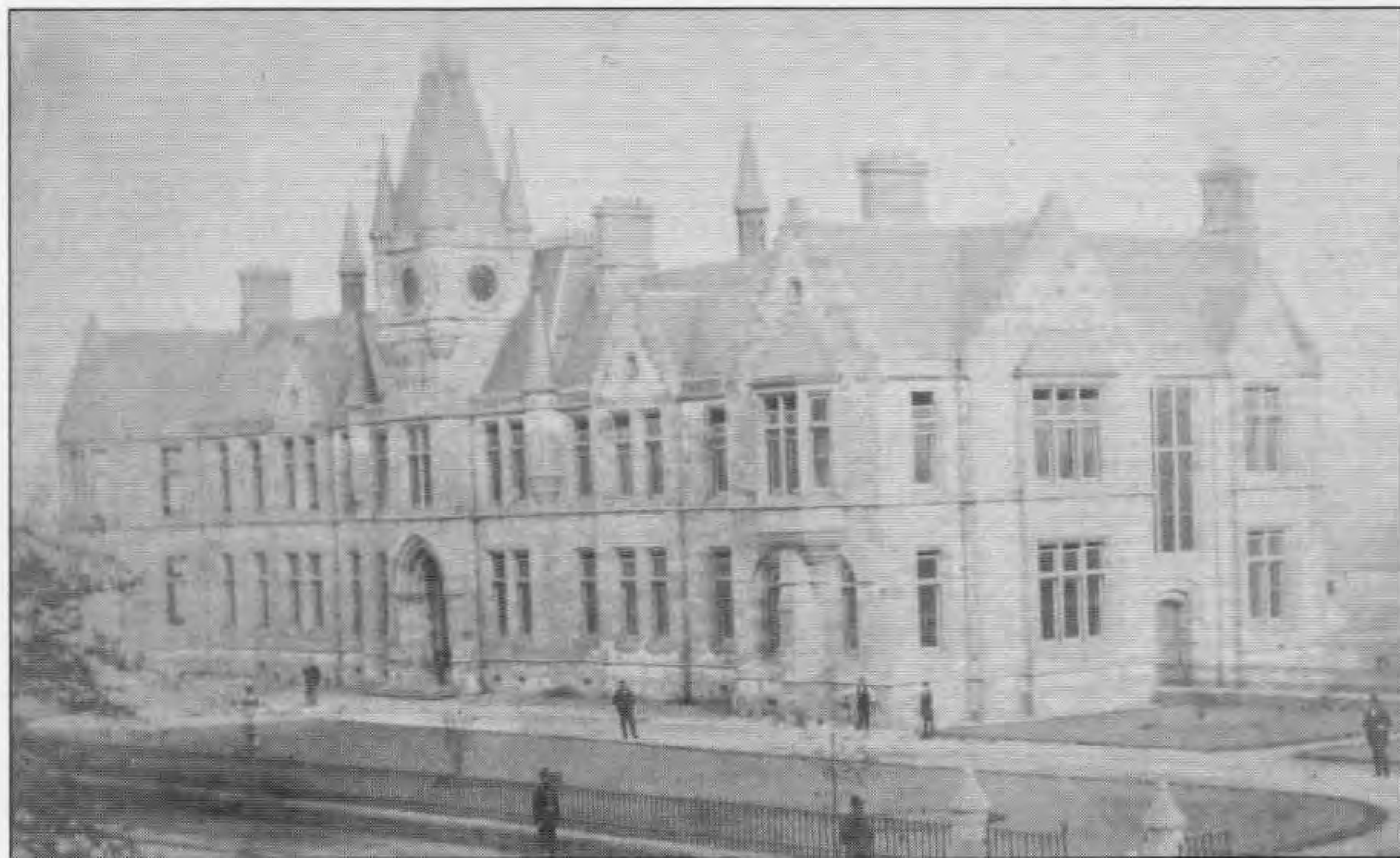
Killin, Kilmadock, Lecropt, Logie & Muckhart

Central Scotland F.H.S.

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## DO YOU KNOW THIS BUILDING

The photograph illustrated below has recently come into my possession. It is mounted on a thin, yellow card and, most probably, dates from about 1870. There are no other distinguishing marks on the card. Is any reader able to identify the building and place?



Richard Torrance.



## Book Review

*Clockmakers & Watchmakers of Scotland, Donald Whyte, Mayfield, 2005.*

*Hard back, 336 pages, 280 illustrations, map, £35 + p&p. (This book may be ordered through the Society's on-line shop at: [www.scotsgenealogy.com](http://www.scotsgenealogy.com))*

This book is the culmination of many years work by Donald Whyte FHG, FSG(Hon), one of the Society's Vice-Presidents and founder members. Donald Whyte's interest in Scottish clockmakers & watchmakers started in 1975 with the reprinting of John Smith's 1921 work *Old Scottish Clockmakers* without any revisions or additions. Along with the late Felix Hudson of Dunfermline, many other makers were discovered and so commenced a work of 30 years that has involved the searching of numerous sources and extracting relevant information. Watch papers have proved a very useful source of information and examples of many papers were tracked down by the author, and a good number of fascinating papers have been illustrated in the work. The main body of the work is arranged alphabetically by maker, with the surnames in bold capitals making the individuals easy to locate. The entries are arranged in two columns to the page and the entries vary from a single line to 30 lines or more and may contain details such as: names of parents, date and place of birth, apprentice information, date of admission as a burgess, details of essay piece, place of work, period when an active clockmaker, date of death, wife's and children's names. There is a short introduction, and also an informative chapter on *Scottish Longcase Clocks* by John Robey. A list of Berwick-upon-Tweed clockmakers & watchmakers is included and an example of an apprentice indenture. Then follows a bibliography and an index of the introductory chapter and illustration captions.

Initially Whyte's work was published in a series of regional booklets by the main Scottish Family History Societies, most of which the author helped to establish. This book brings together all these different booklets and includes additional information, greatly facilitating the research into any given clockmaker or watchmaker. The nature and quality of this book has permitted the inclusion of many black and white illustrations which are clear and sharp, greatly adding to the value of this work.

*Clockmakers & Watchmakers of Scotland* will make a great addition to the library of any serious family historian, horologist or student of Scottish local history and will be the standard reference work on the subject for many years to come.

DRT.

**Please consider the  
Scottish Genealogy Society in your Will.  
We are a registered charity and need your help.**

**THE SCOTTISH GENEALOGY  
SOCIETY  
present**

**"MY AIN FOLK"**

The Society are running  
"SCOTTISH FAMILY HISTORY EVENING WORKSHOPS"  
at their Library and Family History Centre at  
15 VICTORIA TERRACE, EDINBURGH.

We would welcome enquiries from  
LOCAL HISTORY SOCIETIES, FAMILY HISTORY GROUPS,  
CHURCH GROUPS, CLUBS,.... In fact ANY GROUPS  
interested in researching their family history.

THE MAXIMUM NUMBER PER GROUP IS **14**

A TEAM OF OUR LIBRARY VOLUNTEERS  
WILL BE IN ATTENDANCE TO ANSWER YOUR  
QUESTIONS AND TO GIVE ADVICE.

The complete facilities of our Library are available for  
your use on these evenings including....

**OUR COMPLETE COLLECTION OF SCOTTISH  
OLD PARISH RECORDS MICROFILMS.**

For further details please contact either  
Dr JAMES CRANSTOUN or JOHN D. STEVENSON  
at [info@scotsgenealogy.com](mailto:info@scotsgenealogy.com) or 0131 220 3677.

We are The Scottish Genealogy Society and, therefore,  
can hopefully answer your queries relating to the  
whole of Scotland and not just to a local area!

**MY AIN FOLK -  
WHO WERE THEY?**

## Army Records

(see next page)

Records of Officers and Soldiers who have served in the British Army after 1707 are generally held at the (British) *National Archives* at Ruskin Avenue, Kew, Surrey, (formed in April 2003 by the merger of the Public Record Office and the Historic Manuscripts Commission). <http://www.nationalarchives.gov.uk/>

In Scotland, because of the feudal nature of musters &c., there are no army records prior to 1603. Between 1603 and 1707 some records exist at the *National Archives of Scotland*, in Edinburgh, <http://www.nas.gov.uk/guides/military.asp>

The main NAS record of individuals in the Scots' army before 1707 is the series of muster rolls (NAS ref. E100). These are arranged by regiment and companies or troops. Most are dated after 1680, although the earliest dates from 1641.

### Have you visited the 'Scottish Genealogy Society Website'

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

You may purchase your vital genealogical source books &c., there, by completely secure connection. Also, our webmaster has recently added to it a set of forums where genealogical and associated issues may be discussed.

**Why not visit?**

## Leaves from the Archives

"Complaint by Alexander Elphinstoun, son of Alexander, Master of Elphinstoun, and donator to the escheat and liferent of Andro Meldrum of Drumbrek, George Meldrum, his son and apparent heir, and Andro Meldrum, also his son:- He is most heavily troubled by John Meldrum, son of the said Andro, in the lands of Drumbrek, belonging to him by virtue of the said gift. Thus, in July last, the said Meldrum came to James Mckie, miller, complainer's tenant of his mill of Drumbrek, most shamefully assaulted him, and left him for dead. Complainer appearing by David Hart, his procurator, the defender, for not appearing, is to be denounced rebel."

From: *The Register of the Privy Council of Scotland*, edited by David Masson, LL.D., Edinburgh, 1884, vol.vi, 1599-1604, p.328.

# SCOTS GUARDS



## SMART MEN WANTED

7 YEARS WITH THE COLOURS 5 YEARS IN THE RESERVE

3 " " " " " 9 " " " "

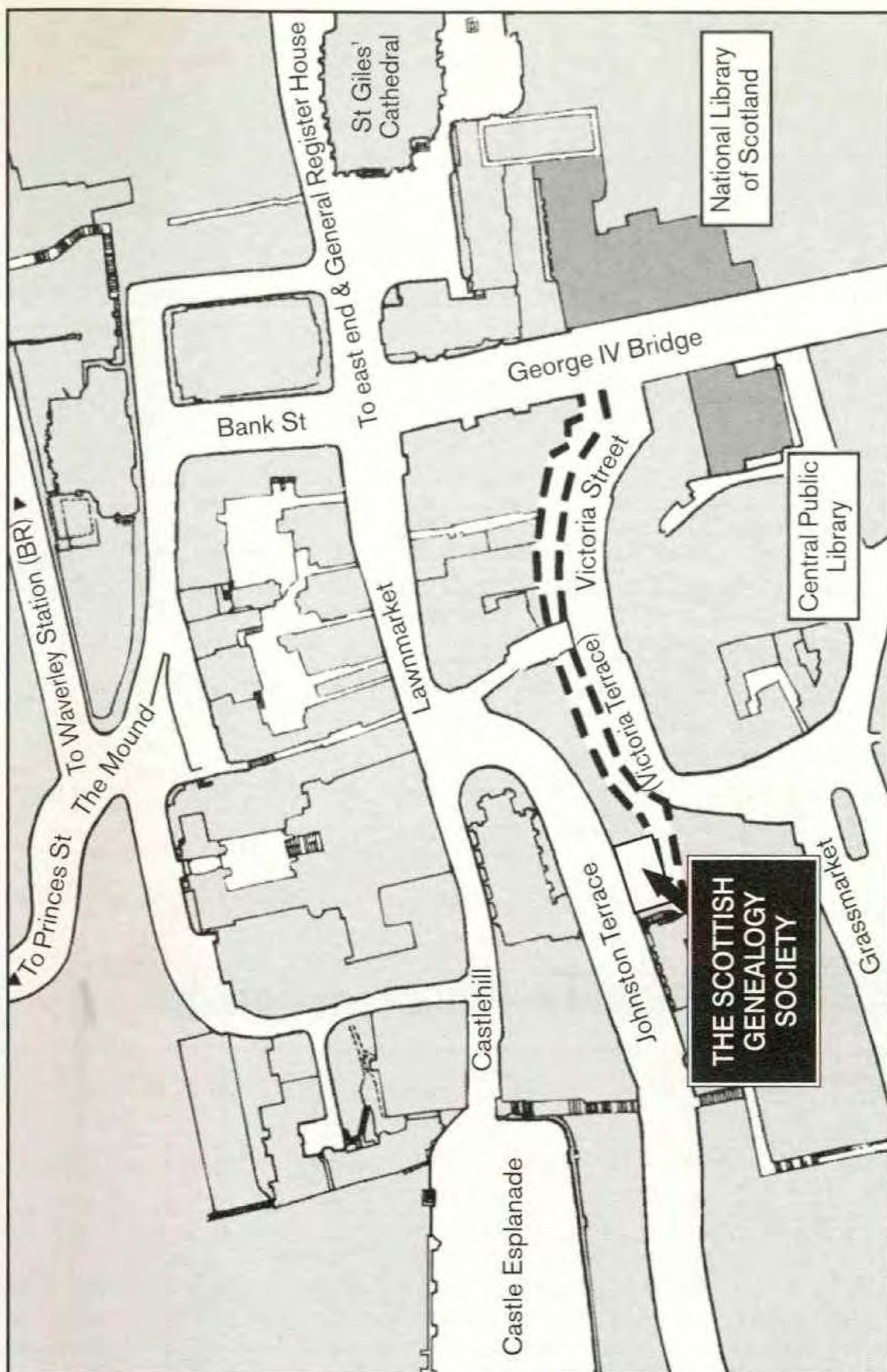
*Assistance given in finding Occupations for all  
Men of good character returning to Civil Life.*

RATES OF PAY FOR SOLDIERS ENLISTED OR RE-ENLISTED ON OR AFTER 26<sup>TH</sup> OCT. 1925.

GUARDSMEN .....	2 <sup>d</sup> per day.	CORPORAL .....	4 <sup>d</sup> per day	COMPANY QUARTER MASTER SERGT	8 <sup>d</sup> per day.
	2 <sup>d</sup> after 3 years Service	LANCE SERGEANT .....	4 <sup>d</sup> - -	COMPANY SERGEANT MAJOR .....	8 <sup>d</sup> - -
	2 <sup>d</sup> if efficient.	SERGEANT .....	6 <sup>d</sup> - -	REGT. SERGEANT MAJOR .....	12 <sup>d</sup> - -
LANCE CORPORAL .....	3 <sup>d</sup> per day.				

An old advertisement to join the army. The Scots have a famous military tradition.





**Library & Family History Centre:**

15 Victoria Terrace, Edinburgh EH1 2JL. Tel & Fax: 0131 220 3677.

Opening hours: Monday - Thursday: 10.30am – 5.30pm (Weds. - 8.30pm)

Saturday 10am – 5pm.





Leopard Woods, Dunbar.

814/5 RELIABLE  SERIES

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