

highland family
history society



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sloinntearachd
na
Gaidhealtachd

JOURNAL

Vol. 12 No. 4

August 1994

ISSN 0262-6659

Published by

The Highland Family History Society

Comunn Sloinntearachd na Gaidhealtachd

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EDITORIAL

The improvement in layout and font (and I really hope you agree) justifies the new PC. More can be done on it and we can now use disks sent in. But do bear in mind that any articles supplied on disk sadly need usually to be on hard-copy as well, as my computer is a decent Apple and can't always read the things designed for those over-complicated Heath-Robinson 'DOS machines'!

I really must stop using my Irish dictionary to help me translate Gaelic. Helen Murchison set me straight when I called John Tuamach Mackenzie "an old man as his byname suggests." Tuamach means a farmer and that seems reasonable as he was a "farmer at Bridge end" of Dingwall. Thank you Helen and Peadar Morgan!

I seem to have two names frequently mentioned in these editorials: the town of Dingwall and the computer program PAF. You will be pleased to know that I now have over 1500 entries stuck in to the Research Data File of the Mormons' PAF computer program and am starting at long last to get answers out of it, which is about time as it has taken me hours and hours spread over about a year to enter just those bits in. Each entry is a person's existence from a record somewhere. For example, in my list of references CEN001 is the number I've given to the 1881 census for Kilmelford in Argyll, and a McColl family mentioned in it could have Dad, Mum and (say) six kids. There's eight entries for the RDF to start with, showing their 'residence' then and there. But in 1881 their ages and birthplaces are also given, so I can do eight more entries dated with the approximate year of each person's birth. These may tie up with, or improve upon, or even add to information from the Church Register for the parish.

And there's more, as I can do six or twelve more entries showing 'residences' of either or both parents in a particular parish during the years their children were busy being born to them. Those 28 entries from a single record for a single family gives an idea how long one can spend typing. Thank goodness that the copying facility within PAF is so all-embracing. The loading, sorting and selecting speeds of this software even in a baby computer like mine are quick: about 30-40 seconds to load my 1500 records, and a lot less if you ask it to sort the whole lot into name order, or date order, or pick out all the ones with a 'Colin' or a 'Weaver' or an 'Argyll' mentioned somewhere.

I mentioned once that Dingwall was the only town I know with three names, and surprisingly not everyone was aware of this interesting fact! In response to several questions the names are: Dingwall, the Norse name (*Thing-vollr*) referring to this area being the local centre of administration; Inbhirphoafaran (say *Innerferran*) and you won't be far out) being the Gaelic for the Peffrey river estuary; and the terribly romantic '*Baileachau*' or Cabbagetown, being another Gaelic name for the place the history of which word I have not yet pinned down, it's one of those names that 'everybody' knows until you try to find out who precisely said it and when!

I really must bring the Society's family-tree listings up to date. Charlie Robertson of Bilbul in OZ sent a wonderful set of A3 trees and A4 individual "Scottish Migrant Information Sheets" of his Skye forbears. Now that I've seen so many (dozens, not thousands) I know that I find it easier to work from PAF-style pedigree charts for indexing surnames, but in contradiction (I've been trying for ages to find a place to use that word) it's more fun to work with huge detailed piles which may have golden nuggets of information for me buried somewhere within. Do send anything you like, but pedigrees are concise, and have all known surnames, and will have the name and address of the submitter and date printed to assist researchers.

GENEALOGICAL SOURCES IN PERTH AND KINROSS DISTRICT ARCHIVE

Talk given to the Society by Mr Stephen Connely

I have brought with me overhead slides which I hope will show you some of the sources that are available in Perth and Kinross. They may be very similar to some of the records that are here in Inverness in Bob Seward's hands at the Regional Archive in the library but there may be some differences. We all find that records survive in slightly different ways and slightly different formats in different parts of the country.

So where do we find the District Archive? We are based in the Sandeman Library in Perth, a nice late nineteenth century building. We were a bit of an afterthought in it unfortunately, as the archives only came on the scene about the mid 1970s after local government reorganisation. We were stuck down in the basement, in converted storage as it were. We have a search room which occupies the former gentlemen's lavatory and we have strongrooms which still have "shelter place for fifty persons" written on the wall which indicates its former use during the war.

We are at present building a new central library for Perth. It will bring together all the various departments at one site instead of in separate buildings and we will have a purpose-built archive as part of it. This will just about double my space and give much more congenial search room facilities for visitors. We have visitors from all over the world as most archive departments do, and family history is certainly one of the main reasons why people come. If you are heading south you have to pass through or by Perth.

Here is a late nineteenth century map from the Ordnance Survey Gazetteer, a great book! I use the Gazetteer of Scotland when we get a place name to see what parish it is in. It also tells about the changes that took place in the parishes in the 1890s. It was written shortly after the Boundary Commissioners changed the parish boundaries and before 1891 there were quite a lot of detached portions in Perth-shire surrounded by completely different parishes. It can lead to complications when you are trying to find births and marriages in the parish records.

This is a map showing a fairly circular county. Perth is situated at one end. Over the years we have lost bits if it due to various government reorganisations; a lot of the western area - Killin, Balquidder, Callander, Port of Menteith, Dunblane have all gone to Central Region as part of Stirling District. We also lost little bits of the eastern end. Longforgran parish went into Dundee District in '75 and they are now thinking of putting it into Angus and Mearns after the new arrangements that are being suggested, to confuse people researching there even more. It will be in a third authority in twenty years or so! At the top, Forthingall is the parish that mainly borders with Inverness-shire. There was a Highland District of Perth-shire based on Pitlochry and Dunkeld. You will notice that we are linked here with Clackmannan-shire. I think that was just for the purpose of this particular map.

The connection with Kinross only dates back to about 1930 when they actually took it in and made a joint County Council of Perth-shire and Kinross-shire and in 1975 at the next reorganisation they continued that link, but for a lot of purposes, Kinross, much further south, is linked with Fife in the earlier period. There were things like joint water boards for Fife and Kinross.

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What I will show you now are some of the published sources that we have available in the District Archive which can be quite useful and should be readily available in other places. This

is the Register of Sasines; we have from 1781 up to the 1980s from the Scottish Record Office. The actual Register of Sasine for the county is held in the SRO but these are "abridgements" which are abbreviations of the various transactions involving property. Quite a useful source of information tying people to places and maybe giving you some clues. We have a few for Dunkeld, some wonderful names there. Unfortunately, the earlier ones are not indexed so people have to plough through them but one good thing is that they are printed and have bold type for the actual names of people and places. Things do tend to jump up at you. When you are in the Scottish Record Office you have access to the various indexes that exist and sometimes for the earlier ones it would be better to go there. Once you get into the nineteenth century they start to give indexes of persons and places as well, which could be a great help to you.

Another printed source of a slightly later period is the Calendar of Confirmations and Inventories. These were printed from 1876 up to about 1948. I only have them up to 1936 but I know somebody who uses these a great deal before they head off to any records in Register House. They use them as a short cut to various bits of information about the family, just by checking through for certain names. You can come up with connections, because for each year for the whole of Scotland, all of the people who left a will are entered. This is then confirmed by the Sheriff Court with maybe names of those who died intestate but have property or monies that have to be divided up property.

For example, here is one with the date of death, February 1882 at Loanhead, the 'aforesaid testate' meaning he has left a will. Confirmation was granted to this builder of Bonnyrigg, near Lasswade. His son and various other people are mentioned, like a son-in-law. Immediately you have another family name and other people who are family friends or have some sort of connection with the family. There is a date at the bottom, 7th June 1875. If you quote that at the SRO the fact that he is testate means you can get a copy of the will and again, you may get more family relationships from it.

Obviously, he is leaving property or belongings to members of the family, so there is quite a lot you can find from that. In this case you can see that the sums of money, the property or the value of the estate are not very high even for 1882. £56. 3s. 11d. was not much even in those days; it is a healthy sum but you are not talking about rich people being recorded. My own family, for the period that they lived in Scotland, certainly didn't manage to register in the Calendar of Confirmations but that also meant that they weren't in debt. They had obviously not amassed too much money. There are people who will go through this whole process without troubling the Sheriff Court to enter anything for them, but there are quite a few people with fairly modest sums of money, as little as £5. It is for the whole country as well, so it is something like the indexes to deaths or births after 1855. You can use it when you are not too sure where people are.

I have just brought official records which contain lists of individuals. This is a late-seventeenth-century Cess Roll for the county of Perth and in some ways this highlights that they are not always the most useful of documents as they may vary from place to place. I have one gentleman who comes in from Argyll who has experienced this. He tells me that the Argyll Cess Rolls are much fuller and much more informative than the Perth-shire ones, which is very interesting but there is not much I can do about it. I sometimes think that he feels that it is my responsibility that the clerks tended to record things in a slightly 'short-handed' way, noting the property or the name of the person. They don't always put the two together, even in the early eighteenth century the place and the person are fairly interchangeable.

Landowners are quite often referred to by the name of their land. These are an interesting

source but perhaps for family historians not as useful. Any land-tax registers you would think would be more useful but even the early nineteenth century ones are still in this 'short-hand'. However, in some of them, they do start to put names in as properties start to change hands more rapidly. There are a whole series of marks down the left-hand side. They show the quarterly payments of land-tax. The Cess wasn't like our modern rating system where it is reviewed and upgraded. The Cess was fixed. It was a certain amount and if a bit of land was sold off they would work out what value of the total property went to somebody else so it became their responsibility. You could actually redeem it by making a one-off payment but it all changed in the nineteenth century.

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Moving into the Burgh of Perth, away from the county, you get what are called Stent Rolls, a Stent being a tax on the inhabitants. Again, it was a property-based tax but you may not be used to things being arranged alphabetically by Christian name. Strange idea - but it actually worked quite well. Sometimes it is easy to find things, as long as you know the Christian name of the person you are looking for. So, we have got all the 'Alexanders' arranged alphabetically under 'Alexander':- Alexander Barty, Alexander Beck down to Alexander Young; so if you know the first name it is a quick alphabetical check but it is a bit strange to modern minds. Again, you get a lot of information about people; we have glaziers, maltmen, shoemakers, all the sort of occupations you would expect to find in the Burgh.

There were also attempts in the Burgh of Perth in the eighteenth century to find out how many people lived there. This is one for 1766 and they divide the Burgh up into four quarters. Four Bailies were given the responsibility of going round and getting information, initially, about the heads of households, so the first column gives the name of the head of household and his occupation and the next column is just a running number, in this case, the number of families living in the Burgh. This is for the second quarter of the Burgh and we have a column giving the number of heads of families which just means whether they were married or not. You might get a woman as head of household; here is Elspet Bell who was an 'in dweller' - this was used to describe someone who didn't fit into any other category and establishes them as holding property. 'Number of heads of families' - in this instance, one, so presumably a spinster or a widow, although it doesn't mention specifically if they were either. You then go across to the other column to see how many children under or above fifteen, the number of men or women who were servants, borders or lodgers.

They also give religious affiliation such as Established Church, Episcopal, Independent being the main ones. For example, James Mair, merchant, one child under fifteen, one Established Church and two Secession although it is hard to tell who is in which church. I suppose it could be the father and child in the Secession Church and the mother in the Established Church or vice versa. Sometimes you will see where it is obvious that the family are one thing and the servants another. Incredibly, it is a limited amount of information you are getting about the actual family i.e. the 'head of household' name but it is evidence of people being in the Burgh at that time.

There was another attempt to do something similar but with a slightly different approach in 1773. We have here the magistrates requiring all the landlords and owners in the Burgh to send in a list of their tenants and subtenants and their families and occupations and from what parish they came; also the various fines used to enforce this. It was a kind of 'census' to find out who lived in the Burgh and where they came from. The town's drummers had to go around and read out the Proclamation of the Magistrates. The returns were actually individual bits of paper sent in by the landlords and some were difficult to decipher. I think the original

intention was that they would get a neat list back with name, county, parish of birth etc. but they came back fairly higgledy-piggledy and in some cases not saying where people came from e.g. John Thomson, shoemaker, Janet Garvie from the parish of Redgordon, the standard varied considerably. We have indexed names that appear in this document and that is available alphabetically arranged in our search room. So, that is another source of county check to find people who were in the Burgh.

Once you get into the nineteenth century the county starts to come into its own and the Valuation Rolls give you a lot more information. You can use them in trying to trace back your family. This is the parish of Redgordon which is to the west so you get the name of the property and the farm, the proprietor and then the tenant or occupier if different. The one big problem with the earlier Valuation Rolls is that they weren't obliged to list tenants under £4 rent, a reasonably common amount to pay and so, quite often, smaller and less expensive properties do not get in losing the name of the occupier. We have a mixture of farm properties, even industrial properties like the bleach fields, the other fields and the farm, the schoolmasters house, the Free Church Manse and individual houses. Again, a big problem with this is that you don't get addresses that are very easy to match up unlike modern day ones, just, for example, "house at Pitcairn Green". It is really frustrating but that is something that goes on well into the twentieth century.

Another example of a more Highland parish is Fortingall in the 1850s. The Valuation Roll for 1857/58 has been changed in ink to 1858/59. They have just altered in pen the properties or the tenants or the proprietors, which can be bad news for some, but in some ways you are getting two years for one. Sometimes you will see that perhaps somebody has died e.g. John Cameron takes over from Alexander Cameron which may indicate that a death has occurred or something of that sort.

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Post Office Directories :- There are a considerable number of households at this one address, 72 Watergate and we get the name of the proprietor who started off living in 52 High Street but who moved to a slightly more salubrious area of the town simply out of what he has made from the modest rent here. They have the rent for the occupiers from 1881-1885. Some of the rents are about £3. 8s. 0d. per year, they give the names of the people who live in these properties for each year. There is quite a turnover as well in tenement properties in the town. One has had three different names in four years. Another one has four different names in four years. It was quite common to rent the house for just one year and then to move on or to try and shift to a slightly more convenient part of the same area.

There are other things in the Local Studies Library like Post Office Directories from the 1830s onwards. You can play around with all of these three things together; the Census returns, the Post Office Directories and the Valuation Rolls. A combination of all three can give you clues where to look in other records. Here is a Register of Electors for the Burgh for 1832. When somebody ceased to be on the Register they crossed the name through so it makes life quite difficult for research as you have got to be able to read things that aren't meant to be read. It is not too bad, you can usually make out the information; it will give you the name of the person, their actual address and their trade. Also, whether a proprietor or a tenant, which is quite a useful thing to know because if they are a proprietor, you might be able to find them in the Register of Sasines actually purchasing property. If you know they are only a tenant or an occupier, you are less likely to be able to do that. A description of the property, where it is and what sort of property it is will be given e.g.; the Smithy - this one has not been crossed out and still shows the street, lane or other place of residence and the parish as well.

identify somebody you are interested in. If you were tracing the family of James Larg it would be worth looking at some of the infantile mortalities to try and find out a bit about the parents. You sometimes get e.g.: Ann, widow of William Bryson and sometimes you will get both names. Quite often it is just the Christian name and then the name of the husband. There were obviously a lot of still births which were very common in the eighteenth and nineteenth centuries but again it is evidence of people being in the town and it may just help you track down relatives and their movements.

Another example - "William Lancet, dragoon, his still child". Perth was a garrison town so quite often there were a lot of military personnel passing through but having no connection with the place. The Burial Registers change character over the years, each one seeming to be slightly different to the one before it. A notable example is a register from 1824 onwards. Firstly, the person who kept it was semi-literate and for some reason didn't put the letter E between the B and the R in Robertson, similarly with the name Peterson or Paterson, it was all 'Petson'. It is also difficult to decide whether the name was Laurence or Lurance; Williamson or Willmsom; Scott or Scoot. It was either a shorthand or he just couldn't spell. In other cases I have seen, a letter from a grandfather to a grandson in which they have both quite happily spelt their names differently although they are the same family so it pays to keep an open mind over spelling.

Once you get into the 1840s (still before the time of statutory registration, so these are pretty important records), the handwriting and the spelling improve beyond all recognition. Obviously filled in by a different keeper of the Burial Records, this one gives more information. The 'golden age' of the Burial Registers in Perth was the 1840s where not only do they give the name, the profession or parentage of the person who died, they also give you the birth place. Here is an example - James Grant, pensioner, Islands, aged 96, died of old age, lived in the Watergate. One for Kingussie (spelt Kingoosie here) - John Salisbury, son of Charles Salisbury, wool merchant, England - so they weren't any more specific about people born south of the Border.

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We do get people of obviously highland background appearing in some of the records in Perth. Here are some taken from the Burgh Records for executions! These people were taken to the Common Muir of Perth to be executed, as the document says - "Carried from the Tollbooth in Perth where they are presently prisoner to the Common Muir of the said Burgh upon Wednesday next being the tenth day of April instant and to be hanged by the head on the gibbet betwixt two and four hours in the afternoon until they should be dead." The crime was just theft in this case.

Sometimes the sentence was commuted. In 1752, at the court being held in Perth e.g.: - "... On which day the indictment raised and prosecuted the incidence of his Majesty Advocate against John Dow, Muckle Calum (alias Stewart), late in the parish of Kilmornivag, prisoner in the Tollbooth at Perth for the crime of theft. He having entered the panel presented a petition to the said lords praying to being banished to the plantations for life. Having obtained the consent of his Majesty's Advocate, their lordships' by sentence thereon this day sent John Dow, Muckle Calum (alias Stewart) to be banished and hereby banish him further from that part of Great Britain called Scotland never to return thereto during life." If he came back, the next page shows what will happen to him - "... Transmitted from sheriff to sheriff till he be brought to and incarcerated in the Tollbooth where the magistrates whereof are required to receive and detain him and upon the first market day after his incarceration to cause him to be publicly

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Before 1832 you didn't get much in the way of Registers of Voters, you only really get the council, in some ways, re-appointing themselves! In Perth, it was the various trading corporations who nominated people to the council. In turn, these councillors nominated the people to go off and vote for somebody as Member of Parliament so it was a fairly closed society that had the right of electing both M.P.s and the council. After 1832 it starts to widen and encompass other people in the community and membership of corporations ceases to be the only way of having any part in the process, which in some way masks the importance of the corporations after that. The registers become a little easier to read after they started to print them. This one from the late 1850s gives a list of parliamentary electors and a list of municipal electors which was almost exactly the same for the District Council, but not for M.P., so it is always worth checking the two. Also, it gives the same sort of information as on the other one but the printed nature of it makes it quite easy to use. You get the occupations which will lead in the direction of other records as well. e.g.: James Bain, proprietor of a Coffee House in premises at 68 High Street, place of abode 102 High Street. A Temperance Hotel Keeper next to a grocer and spirit dealer; veterinary surgeons; quite a lot of innkeepers, spirit dealers and the like

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Coming onto another record that lists individuals, maybe some of the less fortunate of our ancestors, we have a Poor Roll. The District Archive holds quite a lot of Parochial Board Records. Parochial Boards were set up in 1845 to administer the Poor Law; before that date it was very much the Church of Scotland who handled the provision of poor relief. You get minute books of individual parishes and boards and this one lists the people receiving relief from the parish. It gives the age and it takes you back to try and pin-point a specific period in the O.P.R. The records were gathered in in 1930 when the boards were abolished. There certainly are gaps but they are the sort of thing that can turn up in solicitors' collections or from peoples attics. They did other things besides poor relief, for example, certain public health duties and provision of burial grounds. In some parishes you get a separate Register of Poor Persons but many Perth-shire parishes use the same minute book and the actual Register of the Poor is entered at the end of the minutes.

Another official document containing information on people is the Register of Admissions and Withdrawal for schools. This is one from about 1899 near Perth and you get the date the child was entered to school:- name of the child, name of the parent or guardian and the address if different from the child's, date of birth of child, last school attended (useful if you are trying to trace a family's movements). Some of them will have moved relatively short distances while others move from further afield e.g. Bridge of Earn, just the other side of Perth or somewhere near Dundee about twenty miles away. Some registers have a column at the end which gives not only the date of leaving but where they went. You sometimes find that they went to Australia, to other parts of Scotland or even parts of England. However, they are patchy in the way they are filled out by the teachers who sometimes miss out the reason for leaving and where they went!

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Moving onto Burial Registers - these are quite varied depending on the individual register. The earliest Burial Record for Perth starts around 1794 and the sort of information you get in there is limited but can be very useful e.g.: John Miller, merchant, aged at date of death 36, disease from which he died, consumption. Sometimes you get relationships e.g.: Ann daughter to James Larg, weaver; we know we have got Ann Larg who is only aged one year, a daughter to James Larg. It is sometimes worth checking the index for very young children, at least to

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"THE BISHOP OF ARRAN"

The Rev. Malcolm McLean D.D.
by Maureen Whiteleaw

Shortly before my aunt Jean's death in 1975 she gave me two photographs and a small brass plaque. "These belonged to Uncle Malcolm," she said. One of the photographs was of a white-haired, bearded, rather solemn old man wearing a dog collar. The other was of an old lady and gentleman and an equally old dog, standing outside a Victorian bungalow. The small brass plaque bore the inscription "...Presented along with a cheque to the Revd. Malcolm McLean D.D. by the congregation and friends of Brodick Parish Church in testimony of their appreciation of his faithful ministry in Brodick for 39 years. March 1914."

Not knowing who "Uncle Malcolm" was and at the time not thinking to ask (where have you heard that one before!) I took these items home and they lay in a drawer for 15 years until I embarked on tracing my Family Tree. What a fascinating man "Uncle Malcolm" turned out to be. He was my great grandfather's brother and because he was a minister there was a wealth of information available about him but of all the documentary evidence the most interesting information was contained in newspapers which really gave an insight into what kind of man he really was.

He was born in Edwards Square, Inverness on 24th October 1841. His parents were Angus Mclean, a groom and Ann MacDonald. Malcolm was their sixth child and the youngest of the family. When Malcolm was quite young the family left Inverness either because Angus entered new employment or as I suspect, he died.

When next I caught up with Malcolm in 1861 he was 19 years old and the parochial schoolmaster in the village of Fearn, Ross-shire. He was living in the schoolhouse at Clay of Allan with his sister, Janet Ann, known as Jessie to the family, who kept house for him. It is my guess that he held this post long enough to save for the profession he really wanted to undertake, that of a minister. Like his other brothers and sisters he was determined to escape from the harsh life experienced by his parents and all his achievements were entirely due to his own efforts.

By 1866 he had enrolled as a Divinity student at the Old College in Glasgow's High Street with the help of a bursary of £25 per annum from the Duchess of Hamilton. In 1868 he augmented his income by £20 through winning a prize offered for the best Gaelic speaking student in the English Language and Literature class. He applied himself diligently to his studies and won many other class prizes before graduating with an M.A. and B.D. in 1872.

He was inducted back home in Fearn and took up his first appointment as assistant to the Rev. D.J. Ferguson at Bonhill parish church in the Vale of Leven in Dunbartonshire, where he lived in Kirkland Cottage, again with his sister, Jessie keeping house for him. Two years later he was on the move to a very contrasting parish in Glasgow Cathedral.

However, he longed for a parish of his own and by the end of 1876 he was called to the parish of Brodick on the island of Arran which he grew to love spending 39 years of his ministry there.

His manse, in the shadow of Goatfell, was reputed to be the most beautiful manse in Scotland. He soon settled in to his new parish, being respected by all the local clergy of all denominations, earning himself the affectionate title of "Bishop of Arran". At the time of Malcolm McLean's ministry in Arran it was a very popular holiday retreat. Famous painters

whipped through the streets of Perth by hands of the Common Hangman, and in the time and place receiving the ordinary number of stripes upon his neck and back and thereafter to imprison him in the said Tollbooth, there to remain till a opportunity for transporting him in manner aforesaid." So, he gets sent back to the plantations again!

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Another legal record is the Register of Deeds. This one is sixteenth century, c1597. These records are a good source for finding evidence of people in the Burgh and we have a card index to it which is quite good for working through for family names; in this particular case, Rattery, Manston and Dalziel being parties to this document. The information contained in the Register of Deeds is to do with financial transactions and often they refer to money not paid and the matter is taken to court. There is a lot of financial infighting between merchants or people lending money and not being paid by the due date. The card index cuts down a lot of use of the originals because sixteenth century handwriting is not everybody's strong point. Once you have located the names from the card index, you can go to the original document. Usually, we can extract the gist of it. Most people only want the names of the people and what their occupations were and who they are dealing with and are not interested in how many pounds, shillings and pence are owed.

Another example of a legal record concerns a complaint from the Shoemaking Corporation for the Burgh of Perth for themselves and the said Corporation and the Procurator Fiscal, Patrick Miller against Alexander Kinnoch. He turned out to be an ancestor of Neil Kinnoch and he was originally from Perth and moved to Wales, presumably after being taken to task by the Shoemakers' Corporation for trading as a non-freeman. He was a shoemaker and not a member of the Corporation and taking in work which should have gone through a Master Shoemaker, then farmed out to the various non-free shoemakers. They were circumventing the proper channels! Each of the defendants were ordered to make a payment of £3 sterling to the complainants.

Membership of the Trading Corporation can be one way of finding out about your ancestors and again, we have made an index of those that appear in the Town Chamberlains' accounts. Here are some compositions paid to the town by the following burgesses at their admission to the Freedom, from Michaelmas 1765 to Martinmas 1766. We have the names of the people paying to the Burgh their fees to become a burgess and there was a sliding scale depending on what basis you qualified, for example a burgess's son was 3s. 4d. John Campsie, having married a burgess's daughter, also 3s. 4d. So obviously, burgesses' daughters were quite marriageable and brought cheap entry to the trade with them. If you were an apprentice qualifying it was dearer, and, if you were a stranger coming into the town, even more - "Willie McEwan, stranger, £2. 10s." That was a considerable sum of money at that time to enable you to get the entree to carry on your trade. Although we have made an index of these compositions from the Chamberlains' accounts, they are not absolutely complete. A lot of burghs will have a Burgess Roll which will have survived but with Perth, unfortunately, there hasn't been a Burgess Roll and I know that we come across people that we know were burgesses.

I hope these examples of the different sources of data which I have shown you this evening will have made you realise just how much information of use to family historians there is in local authority archives. Once you have finished your examination of the Old Parochial Registers and the census returns in your local library please come and visit us. Perhaps documents like these will finally supply the answer to that problem you have been wrestling with for years.

DID YOUR FARMING FOREBEARS HATE THE HORSE TAX?

by Angela Finlayson

New Taxes are seldom popular. Among the more short-lived ones was the Horse Tax of 1797, which caused a Lowland minister (from Strathaven in Lanark) to lament in The Statistical Account for Scotland "the grievance the farmers here most complain of is the tax upon saddle horses. Few can afford to keep a horse for the purpose of riding; yet, if they mount a labouring horse on Sunday to go to church they are fined. The rigorous execution of this Act has done more towards souring their minds against the Government than all the seditious pamphlets that have been published."

In Caithness most parish ministers had sent in their entries to The Statistical Account before the 1797 Horse Tax Assessment was carried out and we do not know if farmers there were equally 'soured'. However, as descendants, we can derive some benefit from the tax because it required that parish surveys be made to assess horse owners. The resulting lists, which survive in the Scottish Record Office can provide tiny scraps of knowledge about some forebears. I had learned about this from a reference in the Highland Family History Society Journal some years ago and eventually got around to obtaining photocopies for Caithness parishes.

Donald Finlayson, my great-great-grandfather, in Occorn (now Aucorn), Bower, was recorded as having four horses, of which one was to be taxed. To find this fact was satisfying. It also gave me a hint of where my own grandfather's love for horses had come from, a love transmitted to his sons, to myself and to my daughters. In recent years I have rather regretted having spent so much of my holiday time and attention focused on his horses and dogs rather than on asking him and my grandmother about their grandpateris.

Perhaps my grandfather x 3 had kept one horse of better quality than he could quite afford. That would be just like one of his great-grandsons, my grandfather. Our branch of the family had moved from Bower to East Greenland in Dunnet in the mid-nineteenth century; and my grandfather, a third son, moved from there, via Keiss and Holland Mey, to Long Goe beside the Castle of Mey during the First World War. Long Goe was then an ordinary small farm which had to struggle to survive in the lean inter-war years (somewhat before a subsequent owner sold it to the Queen Mother).

The stable, however, held a fine display of red First-class Show Awards won for jumping by a splendid black horse called Dickie. In his prime and ridden by my uncle, he was only beaten once, in 1920, when my father, just out of war service in the Lovat Scouts, borrowed a dapple-grey mare of equal calibre and won. Dickie was felt to be almost too good for pulling the gig but was needed to take us to Canisbay Kirk on Sundays. It now occurs to me that my grandfather x 3 had no such excuse for his taxable horse - Aucorn was just next to the Bower Kirk - but perhaps he justified saddling it for going to market.

Apart from seeming to bridge a gap between generations, I thought that the horse tax survey might also provide some clues to the relative prosperity - or lack of it - within parishes and between different parishes. Beside the Date of Assessment the lists are headed: 'Masters and Mistresses Names and Designations; Actual No. of Horses; Horses liable in Duty; Horses not liable in Duty.' The term 'Designation' is rather disappointingly limited in most cases to forename, surname, name of the farm or estate, with gentry getting their titles or 'Mr' or 'Esq.' and, occasionally 'Mrs' as in 'Mrs Sinclair, West Canisbay'. Apart from Ministers and Doctors, the only occupations I found were 'Alexr Bruce, shoemaker in Bower' and 'Mr. Alexr Coghill, Merchant in Oling'

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came to paint, poets came to enjoy the scenery, politicians and academics came to rest and enjoy the peace and quiet of the island. All these celebrities were made most welcome at the manse along with his friends who were ministers elsewhere in Scotland. There was always a welcome too for his relations, brothers and sisters, nieces and nephews.

In 1887 he was instrumental in helping to build a church at Corrie to save his parishioners from that area having to travel to Brodick every Sunday to worship. When the church was completed he made them a gift of two bells for their steeple. One was inscribed simply "Malcolm McLean 1887", while the other bore the inscription "I am with you always..."

After the death of his mother in 1884 he brought his aunt with whom she had lived in Dunblane, to spend her last years on Arran.

In 1906 he received an honorary degree of Doctor of Divinity from Glasgow University which must have been accepted with great pride. He continued his ministry for a further eight years until he retired in 1914 receiving a large cheque from his parishioners as a token of their esteem and thanks. The brass plaque which I am now very proud to own started its life attached to a blotter which has long since disappeared.

He moved to Milngavie on the outskirts of Glasgow, with his sister Janet Ann who had remained his constant companion throughout his life, living at a house called "Newport" in Glasgow Road. He joined St. Paul's Church along the road and soon integrated himself into the community. What took him to Milngavie is unknown as there is no obvious connection with the burgh. Janet Ann died in 1928, aged 88. After this Dr. McLean had to employ a housekeeper to look after his needs until his death in 1931. Both he and his sister were buried in Brodick Cemetery on their beloved Arran.

It is a pity that in his will Malcolm McLean left instructions that all his letters and sermons were to be destroyed. He did however make a gift to Glasgow University of two sketch portraits of himself and his sister painted by the artist John Pettie who had spent many holidays with Malcolm McLean on Arran. To Corrie church he left a painting of its interior also painted by John Pettie. As Dr. McLean was unmarried most of his money was left to the Aged and Infirm Ministers' Society. During his life Malcolm McLean had many interests besides his ministry. He never ceased to marvel at all God's creations. He studied meteorology and also grew beautiful roses. Like St. Francis he was very fond of animals and there was always a dog at the manse. He collected etchings and antique furniture. His letters to friends seemed to be literary works of art often containing poems which he had composed to fit the occasion.

As well as Gaelic he could speak Italian reading many great Italian thinkers such as Dante.

In looks he was a combination of age and freshness with a large head, high fine nose, frail delicate hands, quick eyes and a very sensitive expression. His voice was deep and grave with a beautiful melancholy resonance. Towards the end of his life he endured pain uncomplainingly remaining sweet-natured in solitude. He had the ability to communicate with old and young, whatever their situation in life. Above all he was modest, kindly, humorous, hospitable and wise.

Apart from ministerial work, to his family he was just Malcolm or Uncle Malcolm. He always seemed to be there in their times of happiness and sorrow. He married many of his nieces and nephews, provided help and comfort to bereaved sisters and brothers and when he died in his ninetieth year he had done his duty to all the family members of his generation. How I wish I had been privileged to know him personally.

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