

# HIGHLAND FAMILY HISTORY SOCIETY



Volume 39, Issue 1  
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## COMMITTEE MEMBERS

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<i>SAFHS REPRESENTATIVE</i>	<i>Angus Bethune</i>

*All correspondence – c/o Family History Room,  
Highland Archive Centre, Bught Road, Inverness IV3 5NS  
Please mark each item for the attention of the appropriate official*

## **SUBSCRIPTION RATES for year 01/09/2020 – 31/08/2021**

<b>Category</b>	<b>United Kingdom</b>	<b>Overseas</b>	<b>Overseas (PDF)</b>
Ordinary	£12.00	£15.00	£12.00
Institutional	£18.00	£21.00	£18.00

Highland Family History Society  
Comunn Sloinntearachd na Gaidhealtachd  
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## CHAIRMAN'S COLUMN

It goes without saying that it has been a very strange year for us all, and our normal lives have been totally disrupted by the Covid virus. We can only hope that a cure may be found, but in the meantime we have to carry on as best we can, and try to make the most of the days of enforced leisure.

I'm sure that I'm not alone in having spent a lot of time this year on family history research. I've been going through lots of my papers (in theory trying to downsize and discard, but in practice getting too easily sidetracked...), and have also taken the chance to scan loads of old family photos, to preserve them and to share them. Sharing these images on a number of Facebook groups, this has been a good way of spreading knowledge and information, and of course making contact with like-minded folk.

Much of my research has been limited to searching the Scotland's People indexes (without going behind the paywall of course!), but this has given me many further threads to unravel as and when Register House (and the hub in the Archive Centre) reopens. It never ceases to amaze me how this research develops and more names and dates are placed onto the tree. Even this week, I found a death record of a distant relative for which I had been searching for many years, but you will all have had that experience!

As things stand, it is unlikely that we will be able to hold any of our regular meetings this year, but this is something which we are keeping under constant review. In the meantime, many thanks on your behalf to Stuart for producing another Journal to keep us all in touch with one another, and to whet your appetite, and let us hope that we will be able to meet again before too long. Stay safe!

Angus Bethune

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## EDITOR'S COLUMN

The Society is always looking for new articles from members, however small, so please contribute what you can. We also accept queries and please send them to the editor for inclusion in the next journal.

New Publications. In our last issue we announced new publications of monumental inscriptions for Invershin, Corrimony and records of Marydale Church etc. Likewise earlier in the year we produced monumental inscriptions for Ullapool and Kiltearn. Please be aware that although the Society has placed Monumental Inscriptions and Free Church records onto Find My Past (see over) the publications noted above have **not I repeat not** been submitted as yet to FMP. Even with us placing past work on FMP publications are still available to buy.

Stuart Farrell

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## MEMBERS' DETAILS

### New Members:

2818. Ms Marsi Morrow, Lee's Summit, Missouri, USA

2819. Mr John Ramsay, Glasgow

2820. Mr Earle Fraser, Toodyay, Australia

2821. Mrs Shirley Grimshaw, Ingol, Lancashire

### Changes of Address:

2691. Miss Elaine Muir, Elgin

### Resignations:

1717. Mr Peter Gow

2559. Mr Gordon Stewart

### Deaths:

803. Mrs Janet Smith

1400. Mr Kenneth Skinner

1482. Mr Robert Crabtree

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## Highland Family History Society Records Available On-line

by John Durham

Our Society signed a contract with the genealogical website Find My Past under which, for a period of 10 years, images of the monumental inscriptions and Free Church registers we had transcribed would be made available to be searched. The Society receives a sum of roughly £20 to £25 per month from Find My Past, which is based on the number of times our records are accessed. It appears that quite a number of our members are not aware of how to access this service and this article will tell you how.

First of all a monumental inscription for the Rev. Robert Findlater, who visited members of his congregation when Cholera struck Inverness in 1832 and, as a result, was a victim of the epidemic. To locate the transcription relating to him, login in to Find My past and follow this procedure: -

Click on Search

Click on Birth, marriage, death and parish

Click on Parish burials

Enter Robert Findlater with year of death of 1832

A link to the appropriate entry will then display the full transcription.

Next the Free Church records that Stuart Farrell has worked so hard to transcribe. This example is from my family tree and concerns a young girl who appeared in the 1851 census aged one year and must have died prior to 1855 as no further record of her is found.

Click on Search

Click on Birth, marriage, death and parish

Click on Parish baptisms

Enter Helen Durran with year of baptism of 1850.

Now that you know how to locate these records, perhaps you can use them to break through a 'brick wall' in your family tree. Printed records are available from HFHS.

## **The Conundrum is Solved: But Problems Remain**

by John Gordon

In the May 2020 issue of the HFHS Journal I submitted a conundrum which I had about a relation. In the 1891 Census Isabella Jack (16) was living with her parents at 17 Margaret Street, Avoch. At some point after that, Isabella changed her Christian name to Johan. From experience this was a practice which for several reasons, happened with some Avoch ladies.

Johan gave birth to a son in July 1889 at Newlands of Clans, Croy, Nairnshire but she did not register this birth immediately at Croy. The birth was registered as an Avoch birth by the Croy & Avoch Registrars seven weeks after the birth. She recorded her son's name as John William Jack but there are no details as to who the father was. In the 1901 census her 2-year-old son was living with her parents who called him William John Jack. In the 1911 Census William J. Jack (12) a scholar was living with his maternal Grandmother. The Christian name change around was probably a family arrangement as Johan's brother was John Alexander Jack & he too was living with his parents.

On the 19 September 1902 Johan Jack's (28) name appears in the Avoch Poor Register and the Parochial Board authorised Relief and Support as Johan was pregnant. She was sent to the Poorhouse on the 21 April 1902 and gave birth to another illegitimate son on the 25 May 1902. The paternity of the father was reputed to be a George MacKenzie, a late Cattleman at Flowerburn Mains, Avoch, but his address was not known. The Parochial Register also makes reference to her first son by confirming that he was living with Johan's parents. The Register also states that on the 28 November 1902 Johan's support was concluded as she was given a Servants Job in the Poorhouse. The name of her second son is recorded as John Brian Jack, born on the 25 January 1902 at 28 High Street, Avoch and the birth record is signed by Isabella Jack. This record was registered by the Registrar on the 28 February 1902. There is also a note on this record stating that it was Re-registered on the 10 April 1944 but no reason stated.

By the 28 November 1902 Johan had been given a Servants job in the Poorhouse. In the 1911 Census Johan (36) a Laundress was living with her second son John (11) a scholar at 20 High Street, Avoch. This record states that Johan was born in Avoch and that her son John, who was living with her, was born in Clunes Nairnshire, which is incorrect. Johan's her first son was born in Clunes (John William) & he is recorded as living with his maternal Grandmother at 14 Margaret Street, Avoch in the 1911 Census.

Due to the Lockdown Restrictions, ScotlandsPeople were unable to give any definite reasons for the Re-registration in 1944 of the John Brian's Birth record but supplied details with a reference that could be used if the matter was raised again with them in the future. That probably will not be until 2021 and then the 1921 Census will hopefully be available for viewing.

## David Murray and Kincardine Mill Part 2

by David Murray

Young James Campbell Murray attended school at Gledfield in May 1890, a mile distant from Kincardine. The 1875 map of Kincardine marks a school in the village but it closed before 1877 and was converted into a dwelling house<sup>2</sup>. No school teacher is resident in the 1881 and 1891 census of Kincardine. A school is recorded in Scotland's Places as a school room (with resident teacher in Kincardine) on the north side of the public road. Average attendance was 60 pupils<sup>32</sup>. At the time James attended the Gledfield School it had a roll 90 to 100 pupils. Mr George Gunn was head teacher and his wife Jessie was the sewing mistress. Subjects taught included reading, writing, catechism, bible, transcription, with geography and grammar in alternate weeks. However James left the Gledfield School in November 1890 because of ill health. James attended school again in September 1891 after an absence of ten months. Ill health again caused him to leave school in February 1893<sup>36</sup>. Thus by the time he was 9 years old he had received less than 2 years formal education. The illness he suffered is not known but he enjoyed good health in his adult years until he died aged 87. Oral family history tells us he had private tuition at Kincardine. He was an avid reader and read widely.

The occupants of the Murray home at Kincardine Mains (named as Milltown) in 1891<sup>17</sup> were David, his wife Janet, daughter Catherine, grandson James, general servant Ann McDonald (age 17, employed) and journeyman miller Findlay Campbell (age 33, employed). David is described as a miller (employer), Janet a self-employed grocer, Catherine a self-employed dressmaker. All except James could speak Gaelic. Findlay Campbell is the first miller described as "journeyman" (ie qualified) to be employed by David Murray. Findlay was born in Creich. Ten years previous he was described as a farm servant at Culrain Mains employed by William Polson<sup>17</sup>. His period of employment by Murray is not known but in 1901 Findlay was employed described as a "meal miller" in Bonar<sup>37</sup>. Other residents in "Milltown" included John and Christina McGregor a shepherd (with four children), Donald and Margaret Barclay a shoemaker (with two adult sons, daughter in law and three grandchildren). Twelve families lived in Kincardine Mains, mostly crofters but also John and Jane McKenzie a ploughman (with four children), Alexander Ross a road contractor (with wife and five children), John Ross a dyker (with wife, two children and brother), Margaret McLeod the Minister's wife (with two children, three servants, and Colin McNaughton, Minister of Tain Parish) in a large house of 14 rooms.

The 1893 Valuation Roll<sup>18</sup> of Kincardine records David Murray a tenant of a house in Kincardine and of a croft and mill in Oldtown. Rent of the house was £5 and of the mill and croft £35 per annum. Two years later (1895)<sup>18</sup> the Valuation Roll records the house previously tenanted by David Murray in Kincardine was now tenanted by David Murray and John Macgregor (a shepherd). John Macgregor is also listed as tenant of a croft and house in Oldtown. David Murray continued to be recorded as the tenant and occupier of the croft and mill at Oldtown. Rent for the house was £5 and the croft and mill £35 per annum. (The names "Kincardine and Oldtown" appear to have been transposed). Scotlandsplaces describes "Oldtown" as a few small farms situated southwest of Gearr

Choille occupied by David Murray John Macgregor Alex Ross, the property of Charles Ross<sup>32</sup>.

David Murray took part in various civic functions held at Ardgay for Sir Charles Ross who was the proprietor of a large area of land in Kincardine parish. The new hall built at Ardgay behind the Balnagown Arms Hotel provided at the expense of Lady Ross (wife of late Sir Charles Ross) was opened in 1892. The *Ross-shire Journal* reported on the 5 February 1892 that the first public entertainment was a concert given by Lady Ross on behalf of the Boys' Brigade in which Sir Charles Ross, Bart., took a practical interest. Mr Murray of Kincardine was amongst those who attended<sup>4</sup>. Sir Charles Ross celebrated the attainment of his majority at Ardgay in 1893. The celebration was followed by a meeting of his tenantry. Mr D Murray of Kincardine proposed the health of Mrs W Ross, to which Mr Ross responded. The committee who made arrangements for the occasion included Mr David Murray of Kincardine<sup>4</sup>. A note in the *Ross-shire Journal* 1900 reported "Murray" meal was distributed to the poor of Tain under the supervision of Rev Mr MacNaughton and Bailie Macleay<sup>4</sup>.

A strange stone (about 30lbs) was found in Kincardine Burn by David Murray in 1898 which resembled a human face with a scar on the left hand side. The curiosity was displayed beside his porch door but was later stolen<sup>4</sup>. Perhaps on a moonless wet winter night "scar face" slithered back to his home in a murky hole deep beneath Kincardine burn never to be seen again.

The first census of the new millennium took place on 31 March 1901<sup>17</sup> David Murray was described as a meal miller and farmer (an employer), his wife Janet a meal miller and farmers wife, daughter Catherine a dress maker and grocer, and grandson James as a meal miller's assistant. Two other residents were Catherine Macgregor (age 19) a domestic servant and Hugh MacAndie (age 19) a farm servant and ploughman. All members of the household were recorded as speakers of Gaelic. The meal mill and the shop are recorded in the census as uninhabited buildings. David's neighbour was William Sutherland, a coachman (with wife and five children). Other residents in Kincardine Mains were John MacKenzie crofter (with wife Jane and two children), Sarah Gordon and servant, Alexander MacLeod, Minister of Kincardine parish (with wife, son and servant), Ann Urquhart crofter widow (with two sons), George MacDonald game keeper (with wife four children and aunt). Catherine Murray who died in July 1902<sup>10</sup> was buried in the Kincardine churchyard. James Murray supplied the information to register her death. Elizabeth Ross (nee Murray) was the sole beneficiary and was appointed executrix dative of Catherine's small estate<sup>38</sup>.

During these years James Murray developed a great desire for knowledge; became an extensive reader of books on history, geography, religious matters, politics and natural sciences. He became a member of a debating club which met periodically at the home of William Brown, a customs officer at Ardgay. He also entered into a written dialogue with Louis Urquhart of Strathoykell; the subject was "Is the Bible infallible?"<sup>29</sup> Literary and Debating Societies were well established organisations in Scottish communities. Such Societies existed in Rosskeen, Dingwall, Alness, Tain, Inverness, Invergordon, Lochbroom,

Kincardine, Ardgay and Tarbat 1881-1895<sup>4</sup>. The first report of the Ardgay Society appeared in the *Ross-shire Journal* 8 February 1895 when Mr A Ross gave a lecture "How to Debate"<sup>4</sup> which indicates the Society was in the process of formation. A week later office bearers were elected, Mr W T Brown was president, committee members included Louis Urquhart. The first meeting of the Ardgay and District Literary and Debating Society appears to have been held November 1905<sup>4</sup> Mr G G Macleod of Gledfield Public School was appointed president. At that first meeting Mr James Murray of Kincardine Mills gave an "admirable address on The progress of the Highlands during the past century". At a meeting in February 1906<sup>4</sup> "an interesting paper on Superstition in the light of Science" was given by Mr James Murray of Kincardine. In 1907<sup>29</sup> James was asked by the local Minister to attend a tinkers wedding because he needed a witness. James noted later that he considered the Minister's discourse on abstruse theology was not appropriate.

The Valuation Roll for 1905<sup>18</sup> records David Murray as a tenant of land and Mill at Oldtown; rental value £26. He is not recorded as a tenant of a house but the only house in Kincardine with a rental value of £5 was now in the name of George MacDonald, a fencer. David Murray was a millwright. James Reid a millwright at Dingwall wrote in his notes "Millwrights and Foundries" that David had taken part in the installation of the Rockfield Meal Mill and a mill near Tain Station<sup>6</sup>.

David Murray died in February 1908 age 80<sup>10</sup>. The *Ross-shire Journal*<sup>4</sup> reported David Murray was from Alness and had resided in Kincardine for over fifty years. He leased the Kincardine meal mill and ten years later established a saw mill, the first of its kind within a radius of 20 miles. He later started a grocery and general merchants business. James Murray attended to the registration of the death as he had done for Catherine. David Murray was buried in the Kincardine Churchyard.



Kincardine Mill 1961 © Author.

Kincardine Mill may have closed at this time or perhaps sometime before. Janet Murray and grandson James C Murray moved to live with Elizabeth Ross (nee Murray) at Balnaha Farm<sup>27</sup> James decided to migrate to New Zealand, departed Liverpool in August 1909.

Janet remained at Balnaha until her death in 1916, age 84<sup>10</sup>. She is buried at Kincardine alongside her husband David and daughters Catherine and Janet.

After the death of David Murray the farm unit at Kincardine was let to Alexander Munro<sup>9</sup>. Donald A Ross of Ardgay applied (to the local council?) for a meal mill for Kincardine<sup>39</sup> but as the Valuation Roll of 1915<sup>18</sup> records the mill was vacant the application apparently was not successful. Valuation Rolls<sup>18</sup> of 1920 and 1925 also record the mill as vacant, (rental value £5).

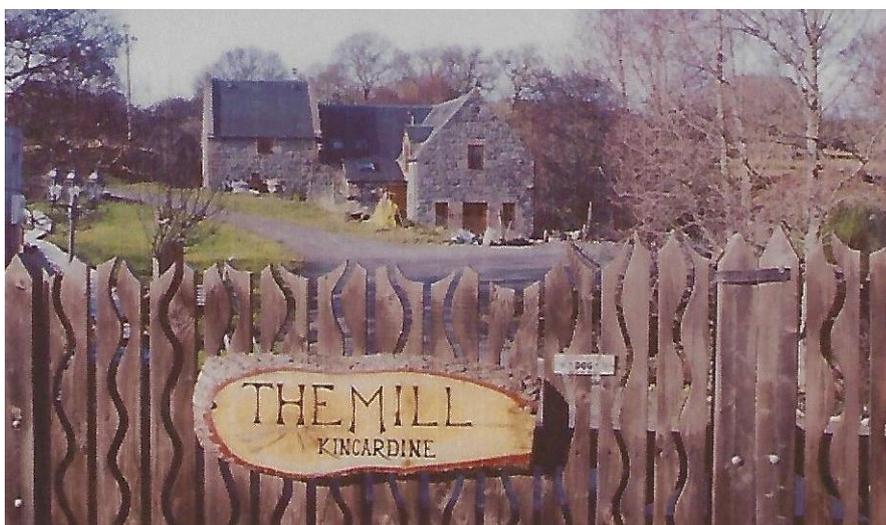
Increased traffic in the area required the road (A836) and bridge over Kincardine burn to be upgraded during the 1960s. As a consequence the bridge over the burn with the "fairy footprints" was demolished. The "fairy footprints" were indentations on top of the bridge shaped like footprints or shoe prints about 2 inches long. Parents told their children the markings were "fairy footprints"<sup>6</sup>.



Kincardine Mill 1980 by J R Hume. Reproduced by Permission of Historic Environment Scotland.

Later Dr James Murray (son of James C Murray) and Mrs Murray visited the Murray home and mill site at Kincardine in 1951 where his father and great grandfather lived. Several of the houses remained in Kincardine Mains including the Murray home occupied by Lizzie Pirie (nee Munro) at that time. The house did not look much altered in 50 years. At the mill much of the machinery was still intact apart from the saw bench. Wheels with wooden teeth were still there securely fixed by wood wedges but the buckets on the water wheel were gone and some of the tiles were loose on the roof<sup>29</sup>. David Murray (another son of James C Murray) made a short visit to Kincardine in 1961. The houses had been demolished a short time (probably between October 1960 and April 1961<sup>6</sup>) prior to his visit but the mill was still standing. Part of the mill was used to store stock food. However, deterioration of Kincardine mill continued. John R Hume in "*The Industrial Archaeology of Scotland: the Highland and Islands*"<sup>40</sup> describes the mill as of 18th to early 19th century "as the substantial ruins of a three-storied L plan rubble building, partly now used as a cow shed". (Hume describes the condition of over 20 water driven meal mill sites in Ross and Cromarty). The Highland Regional Council advised in June 1981<sup>9</sup> "the building itself is now a substantial ruin, partly used as a cow shed". David A Murray (grandson of James C Murray) who visited the mill in August 1981 spoke to some of the local residents who

commented "the mill is currently owned by someone ..... to turn it into a split level house and retire there. Looks like its going to be there for a long time"<sup>29</sup> Balnagown Estates advised in July 1982<sup>9</sup> "it has been sold as a house site but so far no work has started on it, so the ruins stand".



Kincardine Mill c2007 reproduced by Permission of Hector Macrae.

From the comments made above it appeared the old mill was destined for demolition but that did not happen. Restoration and renovation of the building was undertaken during late 1980s or early 1990s. The external appearance of the current building is identical to that in the old photograph. The building is now a private residence, the surrounding area landscaped, planted with trees and shrubs. No doubt the building will remain in Kincardine for many years to come as part of local history.

#### Photograph Acknowledgements

1. David Murray 1827-1908, family collection
2. Kincardine Mill c1870-1880, family collection
3. Kincardine Mill 1951, late Dr James Murray
4. Houses in Kincardine Mains, late Dr James Murray
5. Kincardine Mill, water powered, 1961 David Murray
6. Kincardine Mill in dilapidated condition c1980, published under licence from Historic Environment Scotland
7. Kincardine Mill restored c2007, published with permission from Hector Macrae, Bonar Bridge.

#### Notes

- <sup>1</sup> New statistical Account of Scotland, 1845, Parish of Kincardine by Rev Hector Allan
- <sup>2</sup> Mackenzie, Campbell MJ, 1893, The Chronicles of the Ardcronie Children
- <sup>3</sup> MacGregor, Alasdair A, 1939 The Goat wife
- <sup>4</sup> Ross-shire Journal
- <sup>5</sup> Internet, www.Tour Scotland; www.Names of Scotland
- <sup>6</sup> Past times in the Kyle of Sutherland (Facebook group)
- <sup>7</sup> McGill, William, 1909, Old Ross shire and Scotland as seen in the Tain and Balnagowan documents
- <sup>8</sup> Kincardine Maps. (1) Survey map by George Burns 1808; (2) Ordnance survey map 1875 (Scottish Record Office via Scots Ancestry Society); (3) Ordnance Survey Map of Alness (revised 1896)
- <sup>9</sup> Balnagowan Estate notes via Tain and District Museum and Scots Ancestry Research Society and Highland Council (Library Services)
- <sup>10</sup> Statutory Register of Deaths
- <sup>11</sup> Old Parish Registers, banns/marriages

- <sup>12</sup> Census of Scotland, Eddrachillis
- <sup>13</sup> Creich Free Church births/baptisms and marriages 1854-1897, Highland Family History Society, births and baptisms Eddrachillis on pages 25/26
- <sup>14</sup> Census of Scotland Creich
- <sup>15</sup> Old Parish Registers, births/baptisms
- <sup>16</sup> Prebble, John, 1963, The Highland Clearances
- <sup>17</sup> Census of Scotland, Kincardine
- <sup>18</sup> Valuation Rolls
- <sup>18A</sup> Highland Council letter
- <sup>19</sup> Highland Family History Society, Vol. 35 No 2 February 2017, Some Gordon Families of Sutherland
- <sup>20</sup> John O'Groat Journal
- <sup>21</sup> Inverness Advertiser
- <sup>22</sup> Testament of Donald Murray
- <sup>23</sup> Census of Scotland, Logie Easter
- <sup>24</sup> Census of Scotland, Alness
- <sup>25</sup> Munro, William 1981, Avern, Tales and Legends of Alness District
- <sup>26</sup> Census of Scotland, Kilmuir Easter
- <sup>27</sup> Census of Scotland, Tarbat
- <sup>28</sup> Statutory Register of Births
- <sup>29</sup> Family Correspondence
- <sup>30</sup> Carter, Ernst, Historical Geography of the railways of the British Isles
- <sup>31</sup> Wikipedia- Ardgay Railway Station
- <sup>32</sup> Scotland's Places
- <sup>33</sup> Census of England, Lancashire
- <sup>34</sup> Testament of William Munro
- <sup>35</sup> Statutory Register of Marriages
- <sup>36</sup> Headmaster, Gledfield School via Highland Regional Council
- <sup>37</sup> Census of Scotland, Bonar
- <sup>38</sup> Scottish Record Office letter, Inventory of estate of Catherine M Murray and appointment of administrator
- <sup>39</sup> National Archives of Scotland
- <sup>40</sup> Hume, J R, 1977, The Industrial Archaeology of Scotland, 2, The Highlands and Islands

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**MY STORY OF OUR MACPHERSONS c.1800 to 1984 Part 2**  
by Douglas C. Holt

Meanwhile, Ann Macpherson is living in the village of Ceres (pronounced 'series') in Fife. She is age 60 and is described as 'Formerly Laundress'. Living with her are her niece, Maggie McIntyre age 19 – a Linen Weaver – and Euphemia Alexander, a boarder from Edinburgh, age 20. Euphemia is described as being "lame from childhood." Their address is shown as "Loch". When we went to Ceres in August 2002 we found a row of small, single storey houses, with the nameplate "The Loch."

I have wondered why Ann went to Ceres but then I discovered that the Affleck family were at Bridgend, Cupar in Fife. George, at 58 is still a 'Printer Compositor'; Maria is 57; their daughter is 18 and a Linen Weaver (perhaps working with Maggie McIntyre). Living with them are two widowed boarders, described as "Lunatic" – Mary Gibb age 52 and Mary Morton age 72. I would guess that the Afflecks moved there first and then Ann, having no reason to stay in Insh, decided to move near her sister.

Also on the 1901 Census I have found Alexander M. McIntyre, age 21, living with a baker and his family – Alex is also a baker. They are living in Govan in Lanarkshire. I have not yet discovered where Hellen and John A. McIntyre were in 1901.

Willie and Bella's second daughter, Isabel Jane Macpherson (known as Shena, which is the Gaelic for Jane), was born in Thurso on the 27<sup>th</sup> April 1902 at 3.30 a.m.

We do not know exactly when the Macphersons left Thurso. The 'Church Record' article tells us that the Rev. John Mackay, who was carrying on evangelistic work in the Western Isles and Highlands of Scotland at this time, requested both Willie and Mr. A. Cameron (later of Killearnan on the Black Isle) to come to his help. It would seem logical for Bella and the girls to move to Fortrose to be near her parents, and it is not surprising therefore to find that at "6h.30m.a.m. on the 5<sup>th</sup> December 1904, Margaret Grigor Macpherson (known as Letta or Lett) was born at Watson Place, Fortrose" The birth certificate (ref.26B) shows that the event was registered at Rosemarkie and it is endorsed on the back "Margaret Grigor Macpherson was baptised by me on the 28<sup>th</sup>. February 1905 in the presence of Grace Matheson and Lizzie Anderson. Thomas Kerr, Minister." This is the Thomas Kerr from the Congregational Church in Avoch who married Willie and Bella.

The next three or four years are rather hazy but in my Mum's (Catherine) diary of a visit she made to Scotland in June 1967 she includes the following information – "At Dockfour we passed the house that was home when I was five years old (1905). I had to walk a good distance to school, but sometimes got home on a steamer on the Caledonian Canal (that is if there were not too many passengers already! If so we had to walk. My Dad used to meet me with something to eat – a good meat or egg sandwich – as I was always hungry.") The school may have been what is now Dochgarroch Primary School – on the A82 towards the north end of Loch Ness. The reference to her Dad implies that Willie was with them, so I'm not sure where he was employed at that time.

Willie went to be Minister of the Strathglass United Free Church at Struy (in the parish of Kilmorack) in 1908. I have an invitation and photograph taken on the day of his Ordination – Tuesday 20<sup>th</sup> July 1909 – outside Struy Church showing the Macphersons and Mabel Young with the congregation. After the service luncheon was provided at Erchless Hall. Willie was presented with a large, roll-top desk, inscribed "Presented to Rev. W. Macpherson by the U.F. Congregation, Strathglass on the occasion of his ordination 20<sup>th</sup>. July 1909." Mum inherited this desk after her Mother, Bella, died and Lett moved from Fortrose. I later had the desk until, unfortunately, it became infested with woodworm (probably due to spending some time in storage) and fell apart.

At Struy the Macphersons were probably able to enjoy a more settled life than they had known before as a family. In the 1967 diary written by my Mum, referred to above, she writes, "I really feel the high lights of our outings were the two through glens and straths among towering mountains which my cousin took us via Beaully to Strathglass – the most nostalgic outing of all to me as it took us over the roads so often used by my father – past his church and our old home at Struy. I thought of where the River Glass meets the River Beaully – a spot my Dad loved, where I often went with him of a summers evening to hear

the mavis (thrush) singing. We passed Erchless Castle, the home for many years of the dear old Misses Chisholm – full of memories of their garden with its delicious goodies – strawberries, huge yellow gooseberries, ripe peaches and plums! A Russian Count now has the Castle.”

I remember Mum telling me that in the summer various members of the English gentry would arrive in the area, probably for the grouse shooting, and I have a silver pencil given to her by the Countess of Portsmouth. Presumably the local Minister and his family were on the visiting list. The girls must have spent many happy hours walking, playing and visiting friends and helping Willie look after the garden.

I have a postcard dated November 1911 which Willie sent “To Letta, Shena, Carrie and Mabel” from Strathearn House, Crieff Hydropathic, and understand that this was just one of many visits to Crieff as he struggled to maintain his health. From all accounts he was tireless in visiting his ‘flock’ in all weathers and whatever the distance, and it is possible that his early years left their mark on his constitution.

On the 3<sup>rd</sup> August 1910 Jean Macpherson married James Hudson Gair at The Loch in Ceres, Fife. James’ parents were John Gair (Shepherd) and Mary Rae and he was born at Reay in Caithness on the 4<sup>th</sup> June 1878. The name ‘Hudson’ does not appear on his birth certificate but it comes up again on his death certificate.

On the 1911 Census the Macphersons are still in the U.F. Manse at Struy, – William (41), Bella (40), Catherine (11), Jane (8) and Margaret (6). Their niece, Margaret Isabella Young (16) is still with them. Also with them is Williams’ sister in law – Margaret Grigor (45) who was born in Avoch on the Black Isle.

Ann Macpherson was still in Ceres and her daughter, Jeanie (35) is visiting – possibly because Ann was not well. She had two boarders. John Macpherson’s wife – Margaret Macpherson (nee Bremner) died on the 31<sup>st</sup> December 1909 at Old Kilpatrick age 68. On the 1911 Census John Macpherson (73) is living with his daughter, Alexina in Cameron, Fife – she is married to Thomas Tasker and has three children. George Affleck and his wife Maria are still at Bridgend, Cupar, Fife.

Ann was 71 when she died on the 24<sup>th</sup> May 1911. Willie was present at her death that took place at The Loch. The information on her death certificate, provided by her son, Willie, states that she is a housekeeper – still single. I wrote to the Cemetery Clerk to Fife Council in Cupar but there was no sign of her being buried in Fife. I have also been in touch with Badenoch and Strathspey Council in Kingussie to try and find out whether she was buried in Insh or Laggan, but without success. All their burial information seems to be based on headstones, so if there isn’t one there is no record of the burial.

In 1915 Mum (Catherine) left Fortrose Academy and it was decided by Willie and Bella that she would go to live with the Gairs, who had a daughter. It must have been a big culture shock for Mum to leave lovely Strathglass for urban Audenshaw, near Manchester. I’m sure she resented this and referred to “when she was thrown out of the nest!” I think her

first job was with an insurance company but eventually she joined the District Banking Co. Ltd. in Ashton-under-Lyne. (The District Bank eventually became merged in the National Westminster Bank). I have a photo of her with the 'Lady Staff' in 1918. That was the year of the influenza epidemic and Mum went down with it. She was beginning to feel a bit better one day so went out for a walk. She met one of the banks' customers. A remark was made about her 'playing wag' so she went back to work the next day but became ill again and had to have further sick leave.

Meanwhile we must assume that life in Struy went on as usual with Willie kept busy with his pastoral visits and preaching and the occasional weekend away as a guest preacher. I understand he sometimes attended the Keswick Convention in the English Lake District, which is still held every July.

At some stage Mum, or her parents, acquired some of the panelling from Erchless Hall, and a colleague at the District Bank at Guide Bridge, George Slater, turned it into an open shelved wall cabinet. I remember it on the wall at home and have managed to keep it throughout all my wanderings. It is now in the possession of my daughter, Catherine.

Eventually Willie was invited to become the minister of Glen Orchy United Free Church, Dalmally in Argyllshire. On leaving Struy he was presented with a large marble clock on which was a plate with the following inscription, "Presented, along with a gold chain, to Revd. W. Macpherson by Strathglass U.F. Congregation and his many friends in the district on his leaving for Glenorchy 28<sup>th</sup>. March 1917." The church at Dalmally was and still is (June 1999), a wood and corrugated iron structure, on the main road next to the Fire Station, which does not appear to have been used for a long time. It was originally lit by oil lamps – I know this because of a story my Mum told me. One Sunday evening Willie announced as the closing hymn the one that starts with "O Love that will not let me go..." They were singing the last two lines of the hymn – "And from the ground there blossoms red, life that shall endless be" when a lamp at the front of the church crashed to the floor and shot a red flame several feet into the air. Fortunately the flame extinguished itself so no harm was done but it provided a very dramatic end to the service. William must have had to deal with families who had members killed or wounded in The Great War (now known as The First World War) in both Struy and Dalmally.

I have a photo of Willie with a pony and trap, but I don't know whether this was acquired in Strathglass or Dalmally. I have already referred to Willies' failing health and a friend of Letts', gave me further information when I visited her. She told me that Willie would often go visiting up Glen Orchy, even when the weather was bad, and perhaps he didn't look all that well as the tinkers would give him a cup of tea to keep him going. Apparently there were a number of Roman Catholic families in the area and Willie would visit them in time of need and the priest would sometimes find him enjoying a cup of tea when he arrived. He was once asked how he managed to be welcomed in so many homes and he replied that he had "a little key that will open every door".

In April 1984 I wrote a letter to the "*Oban Times*" giving a brief outline of Williams' life and asking if anyone still remembered him. This was rather a long shot sixty years after he

died but I received three replies. A lady wrote to say that William was a distant cousin of her mother whose name was Grant and who was born in Insh in June 1870. She went on to say, "I remember vividly a visit paid by William to my grandmothers' house in Kingussie about 1918/1919, when I was six or seven. We all set out for a walk and it was with great delight that I saw him produce from his pocket two trumps (Jews' Harps) on which he played marches and strathspeys most beautifully. He led us up the brae - a veritable Pied Piper! I have looked back with pleasure on this incident all my life."

Another letter was from a gentleman who wrote "I remember your grandfather quite well and was at his funeral, along with my fellow pupils from Dalmally School. As there were three Churches in Glen Orchy in those days, none of them had a very large membership, but all three were regularly attended in all weathers, despite the fact that everyone – ministers and family included, had to walk quite considerable distances.... The Free Church (now demolished) and the U.F. were both on the south side of the River Orchy, while about half the U.F. congregation lived on the north side. The day of your grandfathers' induction to Glen Orchy was very wet indeed, and during the course of the evening, while the usual social gathering which always concluded the ceremony was in progress, the exceptionally high river washed away part of the bridge, and quite a number of people were unable to get home. The story goes that the next morning the new minister took his walking stick and 'divided the waters' so that the stranded people could go home."

The third letter was from a gentleman who wrote, "In the spring of 1921 I went to serve at a farm two miles out from Dalmally. Being a U.F. Church man and believing to go to church on the sabbath day, I went down to the 6 o'clock service at night and the Minister in the pulpit was your grandfather; in preaching and in prayer he excelled....My parents and I lived in Perthshire near Killin, our Minister there was Duncan MacGregor he knew your Grandfather they neighboured in Parishes in the North. When my mother died he must have seen her death in the paper and the churchyard at Dalmally being our burying place he was there when we arrived. Our Minister asked your Grandfather if he would lead in prayer, many who stood there admitted that never before had they heard such a moving and comforting prayer uttered at a grave-side. In his prayer he left one with the impression that the Lord was in the midst though unseen ..... One winter he had heard that a married shepherd a long way up on the hillside was ill. As luck would have it he called in where we were. It was snowing heavy, I told him that I was going up to see the shepherd in the morning and I would tell him that we got the minister to go back on such a stormy night. The best way to describe your Grandfather as a Minister is that he was a man sent from God."

The "Church Record" tells us that he was raised to full status of a Minister by the General Assembly in 1921, and I think all would say 'not before time!' I have read that "it is customary in the U.F. Church for an ordained missionary who has proved himself in his preaching and polity to be promoted to the status of a minister after some years of service." I can only think that his illegitimate birth may have been a huge obstacle to overcome. To even be accepted as a missionary it must have been recognised that he had exceptional gifts and I get the impression that his many friends had probably been trying for many years to get him fully recognised. It was a tremendous achievement but, sadly, it

was only just in time as he died at home in Dalmally on the 6<sup>th</sup> May 1924 at 7.00 a.m. aged 54 years. The information for his death certificate was given on the 13<sup>th</sup> May, by his sister Jeannie Gair. Again no fathers' name is given and the cause of death is shown as "chronic bronchitis, pleurisy 16 days and heart failure." (The certificate is entry no. 512/30.)

The family were, of course, devastated. I think Catherine got to Dalmally before he died probably travelling with Jeannie. The "Extract Minute of Kirk Session" only confirms, in glowing phrases what we already know although as he was human he must have had some faults. Even so, our ancestor William Macpherson was a remarkable man but I am sure he would have been quick to point out that it was all because, as a young man, he put his life into the hands of our remarkable God. I have Willies' Bible, which my mum had rebound in the 1950's and the date written inside is 1894. He is buried in Glen Orchy churchyard which, together with the church is on an island – I'm told that this was thought to be a good site as the Devil can't cross water! In 1966 Lett had a grey granite memorial headstone erected, between Lairs 213 and 214. The lettering is 'V' cut and gilded and reads – "In loving Memory of Wm. Macpherson Minister of Glenorchy U.F. Church. Died 6<sup>th</sup> May 1924 Age 54."

It was then necessary for Bella, Shena and Lett to vacate the Glenorchy manse. Not surprisingly Bella opted to go back to the Black Isle and bought a house called "Chattan" in Rose Street, Fortrose – next to the bowling green. I'm not sure what the house was called before she bought it as the name "Chattan" refers to the fact that the clan Macpherson claims unbroken descent from the ancient chiefs of the clan Chattan.

Meanwhile Catherine Macpherson had joined the Fairfield Tennis Club in Manchester. One evening one of her friends held a Tennis Club party. Catherine opened the door to a smart young man she hadn't noticed before and they were soon 'going out.' The 'young' man was Edward Cranfield Holt, born 25<sup>th</sup> July 1892 in Droylsden, near Manchester; so seven years older than Catherine. I think it may have been about this time that Catherine left Jean and Jim Gair and went into digs with a Bert and Ann Goddard at 101 Marlborough Street, Ashton-under-Lyne. Catherine and Edward (my mum and dad) were married on the 21<sup>st</sup> September 1927 at St. Stephens' Parish Church, Guide Bridge, Audenshaw. Shena was bridesmaid, signing herself Isabel Macpherson on the Certificate. Bella was there as well but not Lett.

Carrie and Ted (as they were then known) bought a new, semi-detached house – 12 Cromley Road, Woods Moor, Stockport and named it "Thurso" in honour of the bride. Just before I was born in August 1928 Dad lost his job due to the 'cotton crash'. He was Manager and Accountant of a Wine and Spirit business in Oldham but the owner had invested heavily in cotton, so Dad had to go. He didn't tell Mum for several weeks but just went out and came back at the usual times – searching for work and living off his savings. He eventually got a job in the Civil Service in Stockport where he stayed, apart from the war, for the rest of his working life. The drop in income meant that they had to sell their car and would have had to move into a cheaper house if Mum hadn't opted to take in lodgers instead.

I understand that I spent my first birthday in Fortrose at the home of Granny Macpherson. I think Mum and I probably went north most, if not every year, for the remainder of Bellas' life and on those holidays I visited The Carse of Raddery at Rosemarkie and met Bert and Babs Grigor and their parents and probably many other Grigor relations on the Black Isle.

Lett became a music teacher and the organist at the Church of Scotland. In December 1924 Shena applied for a course at the Bible Training Institute, 64 Bothwell Street, Glasgow. She was then 22 and described her occupation as "Home Duties." She was there during 1925/1926 and then served as a missionary on Skye. Possibly in the late 1920's or early 1930's she met a young Church of Scotland minister, James Murray Mackay (born 17<sup>th</sup> January 1897 at Crowlista, Uig, Isle of Lewis, Ross and Cromarty.) James' parents were Angus, who was a crofter/fisherman, and Catherine MacAulay. After their marriage in Inverness on the 29<sup>th</sup> August 1933, James became minister of a church at Melness, on the north coast of Sutherland. On the 8<sup>th</sup> April 1935 their daughter, Isabel Catherine Mackay was born. I understand she was a twin but sadly the brother died at, or shortly after birth. On the 17<sup>th</sup> November 1937 Shena and James had another daughter, Shena Macpherson Mackay. She was born at 8.00 pm but sadly died the next day.

Mum and I travelled north several times to Melness in the school holidays. We went by train as far as Lairg and then took the mail bus for the 50 mile journey to Tongue. When we asked what time they would be leaving the driver replied, "You've time for some lunch in the café – I'll give you a shout when we are ready." The bus would have people, hens, etc., aboard and of course the driver had to stop to deliver and collect mail as well as people. The road north of Lairg did not have a tarmacadam surface in those days. In his book "In Scotland Again" (written in the 1930's) H.V. Morton writes, "I came to a lovely village called Tongue, that lies on the shores of the Kyle of Tongue, and here I was in another world: the world of loch and yellow weed, of high, impregnable hill and dark gorge, of brown moor and wild forest....What a wilderness it is, this northern coast of Sutherland! It is the very workshop of God." It certainly was another world to me. James would meet us at Tongue with his car and we would be in Melness in time for supper – a substantial meal in the Highlands.

Lett was still at home with Bella but her letters to Mum must have increasingly told of their mothers' frailty. The last letter Bella wrote to Mum was in October 1937 and I don't think it was long after that before Mum went to Fortrose to help Lett care for their mother. Isabella Ann Macpherson died on the 25<sup>th</sup> December 1937. Mum and Lett went to Melness in January 1938 for a much needed rest. In March 1938 Lett applied to the Bible Training Institute in Glasgow, giving her home address as 'Manse of Melness' and her occupation 'Music Teacher. She was in Glasgow during 1939/1940.

Shena, James and Isabel had moved to Strathconon in Ross-shire, about 15 miles west of Muir of Ord. Due to the amount of military and naval activity in the Highlands Mum had to have a special Identity Card with her photograph on to travel north of Inverness, but it wasn't long before we were exploring Strathconon. We still had to take the Highland Railway from Inverness and as we were waiting in the station one day a soldier looked out

of the carriage window and said, "We won't be long now, they're painting the engine!" As James drove us from the station to the manse some eyes must have been on us as there would be butter, venison and even a whole salmon on the doorstep next morning. As the Minister James said he didn't enquire as to how these items had been acquired.

In those days a telegram always seemed to bring bad news and so it was that in May 1941 Mum received a 'wire' from James saying, "Shena ill. Come at once. No hope." Mum was packed and on the evening train the same day; travelling north on her own with a terrible ache in her heart. I think she travelled the last stretch in the guards' van of a goods train and had to be lifted down on arrival. Alas she was too late – Shena Mackay died on the 9<sup>th</sup> May 1941 at Carnoch Manse, Strathconan age 39. The death certificate (entry 59b/3 for Carnoch Ross) shows the cause of death as "Sub Arachnoid Haemorrhage 2 days." The medical attendant was W.J. Leach of Beaully.

I think my last visit to Strathconon was either later in that year or in 1942. Lett was there for about a year looking after James and Isabel. I have read that after the war Gaelic ministers were scarce, and an appeal went out from the church authorities that if any Gaelic speaking ministers on the mainland could give some time to ministry in the Gaelic-speaking islands it would be appreciated. James went to Barvas, which was vacant at that time, for a month's locum early in 1949, and was deeply impressed with the earnest spirit of prayer and expectancy in the area. James was himself a product of a revival in Uig years before. He was called to fill the vacancy in the parish of Barvas and in April 1949 he was inducted to the charge. In the biography of Duncan Campbell by Andrew Woolsey James is mentioned in connection with the 'Lewis Revival' which took place from 1949 to 1952 and he also features in the book "Sounds from Heaven" by Colin and Mary Peckham on the same subject. In the latter book Mrs. Margaret MacLeod writes, "Mr. MacKay's influence was tremendous, and this, to a large extent, has been left out of the reports of the revival. He did not adopt an air of superior spirituality; nor did he maintain an exclusive distance. He was not 'stand-offish'. He went down amongst the people, visited them, talked to them and prayed with them. He was so 'alive' – a real evangelist."

Sometime in 1944 Lett became the Leader of the YWCA girls' Club in Perth. As the war was on she opened a canteen for service men and women. In August 1948 I visited Lett at 'The Niche' in Fortrose. One day we went into Dingwall and, as it was Market Day we met many Grigor relations. We met Isabel out of Dingwall Academy and Lett took us to have professional photos taken. Lett left Perth in October 1949.

In July 1950 I was at the NYLC (National Young Life Campaign) Men's camp at the Keswick Convention. It was the custom, after the evening Convention meeting, for one of the speakers to come and talk to us at the Camp. One evening the Rev. Duncan Campbell came and, after he had spoken, I could not help asking him about my Uncle James. "He's here in Keswick with me," he replied, "Come and see him." So off we went and I was able to spend some time with them both.

James Gair died at 53 Corporation Road, Audenshaw on the 18<sup>th</sup> December 1950. He is described as a 'Shipping Clerk' age 72.

In the summer of 1951 Lett, Isabel and I had a holiday at 'Heatherlea' Guest House in Edinburgh and one afternoon Isabel took us to Duncan Campbell's home. He was away but we met his wife and some of his children. James Murray Mackay died at Raigmore Hospital, Inverness on the 27<sup>th</sup> June 1953.

Sometime in 1954 Lett came to live with 'the Holts' in Stockport. I understand that she had been a sickly child and throughout her life never seemed to enjoy good health, and this must have been one of her 'down' times. I haven't got any dates but sometime the same year Isabel came to live with us as well. Isabel had, of course, left school so, to some extent, history repeated itself - she came to live with her aunt in England.

In 1955 Lett took the post of Warden of the CAWG (Christian Alliance of Women and Girls) Hostel in Bayswater, London. I left home in August 1955 to work in Newcastle-upon-Tyne, and on the 24<sup>th</sup>. March 1956 I was married to Joan Betty Tooth. During her stay with us Isabel worked at the Refuge Assurance Co. Ltd., offices in Oxford Street, Manchester. At regular intervals she received letters and presents from a certain sailor boy and although she was always singing 'A Gordon for me' we guessed that that wouldn't be his name. It wasn't surprising therefore that, sometime after her 21<sup>st</sup> birthday in 1956 she returned to Invergordon. Dad took his long awaited retirement on the 31<sup>st</sup>. August and he and Mum went to live in a residential caravan in the Conwy Valley in North Wales. They later lived in Deganwy and Llandudno.

Isabel Catherine Mackay and Austen Richie were married on the 1<sup>st</sup> April 1957.

After the death of her husband in 1950, Jane Gair continued to live in Ashton under Lyne. I think her daughter had married by this time and was living in Leeds. Jane Gair (nee Macpherson) died at Ashton under Lyne General Hospital on the 2<sup>nd</sup> February 1958 age 82.

Mum and Dad went to the north of Scotland in May 1967 when they visited cousins at Tore and Rosemarkie on the Black Isle. They were north again in 1969, 1970, 1971 and 1973. In 1977 they went into a residential home in Llandudno and on the 13<sup>th</sup> May 1978 my Father, Edward Cranfield Holt died after an operation. Mum struggled on and by the spring of 1979 had recovered sufficiently to be planning another visit to the Black Isle. She had been north by train, bus and car so this time she decided to go by air – on her own!

She was still missing Dad very much and I don't think that it was a coincidence that almost two years after Dad died Catherine Ann Corbett Holt (nee Macpherson) passed away quietly in her room on the morning of the 8<sup>th</sup> May 1980. She had been out to a party with some friends the evening before and I can imagine her coming home and being hit once again by the fact that Dad was not there. Both Mum and Dad had requested that they be cremated and that no memorial stone be erected.

In 1967 Lett had retired to the Colinton Cottage Homes in Edinburgh. She had her own small bungalow until March 1983 when she went into 'Greenlea' residential home. After a few months her condition got worse and she was moved to the Princess Margaret Rose Hospital when she died at 11.00 a.m. on the 17<sup>th</sup> March 1984. I travelled up to Edinburgh to see her Lawyer and then onto Fortrose where we buried the last of our Macphersons with her mother Bella, and sister Shena, in the Old Burial Ground section 3.4.

The inscription on the headstone reads: In loving memory of Isabella Ann Grigor who died at Chattan Fortrose on 25<sup>th</sup> Dec. 1937 wife of the late Rev. William Macpherson Dalmally aged 67 years and their daughter Isabel Jane Macpherson who died at Strathconon Manse on 9<sup>th</sup> May 1941 wife of Rev. James M, Mackay aged 39 years Margaret Grigor Macpherson died 17<sup>th</sup> March 1984.

An account of the history of a family is never complete; there are many gaps in the above and probably some errors. I have tried to set out the facts as I understand them for my family and hope others will correct and add to the story where necessary.

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**My Sinclair Family**  
by Julie Hewitt

My mother and her sister were always very proud of being full Sinclair's. That is, both their parents were Sinclair's and both from Heaton in Newcastle. I was always aware that as far as the families knew there was no connection between them. So when I started my family history it was something I was interested in finding out.

My mother's father, George Edward Sinclair (1892-1966) had done some research into his history, and took his family on regular trips up to Eyemouth, Berwickshire which I discovered was where they were before Heaton. GE's father, David Dougall Sinclair (1861-1907) was born and died in Newcastle, but his father and mother (George Sinclair 1836-1877 and Georgina Dougall (1829-1903) both born in Eyemouth and died in Newcastle. He was a Cooper. George's father was Alexander Sinclair (1789-1859) was born in Rosemarkie, Fortrose and died in Eyemouth, also a Cooper.

George's mother was Janet McLean (1796-1860) and I have a brick wall with her line with which I would love some help. The couple's marriage in 1816 took place in Canongate Edinburgh. The marriage certificate has her address as 3 New Street, Canongate. His address 77 High Street, Canongate. Daughter of late Archibald McLean, Merchant in Hull. The 1841 census indicates she was not born in Berwickshire and the 1851 shows she was born in England, but not where.

I believe Alexander Sinclair's father was William Sinclair (1754-1827), from Fortrose, a Cooper/House Carpenter and I have a photo of his gravestone in Avoch Parish Church. I got from web site Ross and Cromarty Roots. William and Margaret Sinclair. Erected to the memory of William Sinclair house carpenter in Fortrose by himself who departed this life

the 24th day of October 1827 aged 73 years. Also in memory of his spouse Margaret Wilson who departed this life ?? aged ?? Alexander's children were named John, Neil, Roderick McFalkiner, Kenneth, Cowper, Margaret and George. Strangely no William in there. I have researched the name McFalkiner, and its variations but have not found anything.

My mother's mother was Hilda Mary Sinclair (1893-1963), and Hilda's father was Henry James Sinclair (1869-1932), born in Newcastle, and although he died in Harrogate it was only because he was on holiday there, the family still lived in Heaton, Newcastle. Henry James' father was John Alexander Sinclair (1843-1908), born in Newcastle and died in South Shields, a house painter. The Alexander in his name is interesting as it is the first link between the two families, but I think probably a coincidence.

John Alexander's father was James Sinclair (1802-1849). I believe he was born in 1802 in Edinburgh but have no absolute proof of it. He killed himself while the family were living in Manchester (they seemed to move between Newcastle and Manchester a few times), so only the 1841 census gives any clue as to his birth, which tells me he was a chair manufacturer born in Scotland. He was married in Newcastle in 1828. His children were: David Reed, John Wilson, (both 2nd names from the mother's side), James, Ann, (again from the mother's side) John Alexander and Ellen. James' father was, I believe, David Sinclair and his wife was Helen/Ellen Peebles. He married Helen in 1791 in St Cuthbert's Edinburgh. David is listed as a Porter at the wedding. Their children were John, David, Helen, Alexander, James, Daniel, Marion and Helen. All were baptised in Edinburgh. Again, I have hit a brick wall here.

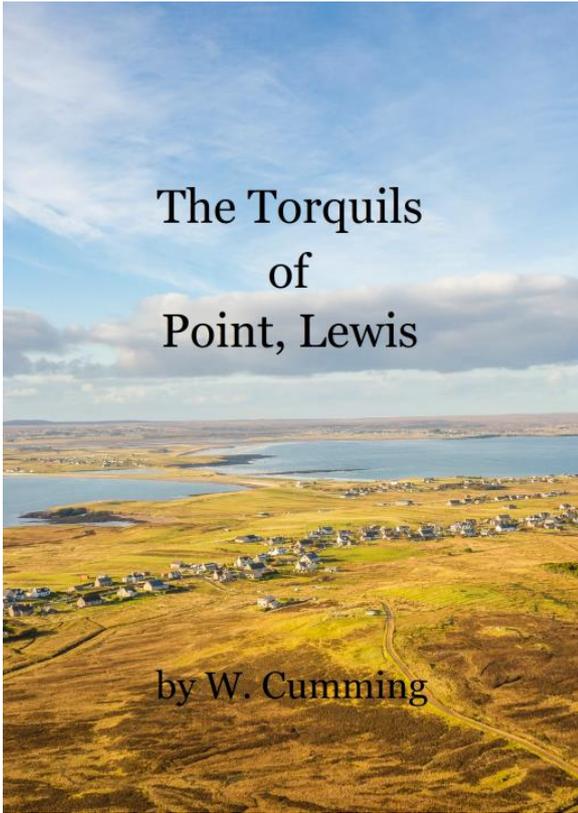
Should anyone have any information or be able to find information for me I would be so grateful. I am also interested in Apprentice records for James Sinclair which might show a father, and give me some proof.

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**Book Review – The Torquils of Point Lewis by William Cumming**  
by Stuart Farrell

The Western Isles is an area I have had occasion to visit and work in over past years but few publications, except those by Bill Lawson, have appeared on family history. I am still surprised that there is no family history society for the islands, but given geographical distance over the islands this is not surprising. There are, however, some local history groups, so therefore I was very interested in reviewing a publication by one of our members.

Why should the Highland FHS be interested in Lewis? Well up to 1975 and local government reorganisation Lewis formed part of Ross-shire, whilst Harris, the Uists, Benbecula and Barra formed part of Inverness-shire. Records are therefore held in the islands, Inverness and Edinburgh. So in the recent past the islands formed part of the area our society has an interest in.



First and foremost the publication's production is very good; it's A4, in colour with large photos, spaced text, well laid out and has large map extracts where you can actually read the placenames.

The name Torquil dates back to prior to the 14<sup>th</sup> Century and has its origins in Norse and has continued in use to the modern day. The Lewis branch of Clan MacLeod has long been known as Siol Torcaill, and so the name is one with a long tradition. The author has made use of historical genealogical sources as well as his own research and complemented this very well with historical documentation, oral traditions and I particularly liked the use of old photographs. The author has also used records from the National Library of Scotland, the National Records of Scotland as well as using local knowledge, and even admitted that DNA may

be a future step. So all I can say is that exhaustive research has been undertaken. I was also happy to see complete historical documents transcribed in the Appendices, something not often done. Overall I was very impressed with the book, and though mostly related to MacLeod families there are references to other families and the book should be of interest to anyone with family connections to Lewis.

William Cumming describes himself as born in London and brought up in Dumfries, but his paternal grandparents were from the Highlands - his Cumming line hails from the Nairn area, and his MacLeod roots are in Point, Lewis. He and his wife Julie live in Gateshead where he is a teacher of Mathematics by day and a keen family historian and genealogical researcher by night. He has written two other works '*The MacLeods of Garrabost Revisited*' and '*Family Traditions John Macleod, 11 Melbost*' (copies of both of which he has kindly donated to the Highland FHS Library) and both of these are also well presented. William's website, where copies can be ordered, can be seen at <http://imwe.co.uk>.

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**PUBLICATIONS FOR SALE**

**FREE CHURCH REGISTERS**

<b>Title</b>	<b>Weight</b>	<b>Price</b>
Alness - Baptisms 1843-1929 + Marriages 1847-1912	370g	£9.00
Bruan – Births & Baptisms 1847-1906	420g	£9.00
Lybster - Marriages 1844-1852, Births & Baptisms 1876-1900		
Creich – Births & Baptisms 1843-1897 + Marriages 1843-1896	400g	£9.00
Dunnet – Births & Baptisms 1843-1867 & 1872-1897 + Marriages 1845-1847 also Canisbay - Births & Baptisms 1843-1875	300g	£9.00
Fearn - Births 1844-1855 + Baptisms 1844-1890	480g	£9.00
Free Church Miscellanea – Kingussie / Moy / Dores / Stratherrick / Cromdale & Advie	195g	£8.00
Inverness East – Baptisms 1843-1858	275g	£9.00
Inverness Methodist Church – Baptisms 1836-1914	415g	£8.00
Glenurquhart – Births & Baptisms 1866-1892 + Marriages 1866-1891		
Inverness Queen St. – Baptisms & Marriages 1839-1854 & 1860-1871 Inverness Union St. – Baptisms 1863-1910 [both United Presbyterian]	325g	£9.00
Kirkhill – Births & Baptisms 1843-1854	300g	£9.00
Kiltarlity – Births & Baptisms 1843-1854 + Marriages 1844-1854		
Knockbain – Births & Baptisms 1843-1854 & 1880-1920 + Marriages 1843- 1850 also Killearnan – Baptisms 1843-1851	325g	£9.00
Lybster – Births & Baptisms 1843-1875	450g	£9.00
Nigg – Baptisms 1843-1922, Marriages 1898-1899, Deaths 1895-1900 Cromarty – Baptisms 1875-1918, Marriages 1843-1847	325g	£9.00
Nigg Associate Presbyterian Church – Births & Baptisms 1765-1867, Marriages c1800-1866	480g	£10.00
Resolis – Baptisms 1843-1868	370g	£9.00
Fortrose – Baptisms 1844-1855 & 1874-1929		
Rogart – Births & Baptisms 1843-1854 & 1873-1896, Marriages 1874-1886 also Lairg – Births & Baptisms 1844-1854 & 1886-1907, Marriages 1844-1854 & 1886-1907, Deaths 1844-1852	310g	£9.00
Tain – Baptisms 1843-1866	340g	£9.00
Edderton – Baptisms 1847-1865		
Fearn – Marriages 1843-1880		
Thurso – Baptisms 1843-1854	225g	£8.00
Thurso West – Communion Rolls 1841-1859; Marriages 1841-1854		
Tongue – Baptisms 1843-1887	440g	£9.00
Durness – Baptisms 1843-1919, Marriages 1843-1854 & 1863-1886		
Watten – Births & Baptisms 1844-1873 + Marriages 1844-1865	310g	£8.00
Pulteneytown – Births & Baptisms 1845-1854 & 1872-1887		
Wick – Births & Baptisms 1845-1860	365g	£8.00
Wick – Baptisms 1861-1871	305g	£8.00
Berriedale – Baptisms 1876-1923, Marriages 1877-1923, Burials 1921-1949		
Loth – Marriages 1843-1855		



*highland family history society*

***Website: [www.highlandfamilyhistorysociety.org](http://www.highlandfamilyhistorysociety.org)***

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