



# CLAN DONALD QUEENSLAND NEWSLETTER

January 2012 – Issue 4

## Presidents Report

As we head into the New Year I would like to wish all our members and their families all the best for 2012.

I would also like to thank all the members who attended our Christmas lunch and for helping make it a very enjoyable day.



From Left: Jim Mair, Jim Macdonald, Neil Macdonald, Noel Denning



Heather and Noel Denning (front) Bill Hodgkinson and Jim Macdonald (back)



## HAUNTED SCOTTISH CASTLES

### BRODICK CASTLE, ISLE OF ARRAN



Much of the castle was created in the 19th century but incorporating parts which date back to the 13th century (though there may have been a Viking fort on the site even earlier than that). It was originally built by the Stewarts and was captured by the English during the Wars of Independence. In 1406 an English fleet sailed into the Clyde River and destroyed much of the original castle. Considerable additions were made to the castle when Cromwell's forces occupied it in the middle of the 17th century. For much of its life the castle has been owned by members of the Hamilton family. The older part of the castle is said to be haunted by a "Grey Lady" who starved to death in the dungeons of the castle because she had the plague. A man has been reportedly seen sitting in the library and a White Deer is reputedly seen in the grounds of the castle whenever a chief of the Hamiltons is close to death.

### GLAMIS CASTLE

In the 15th century, the lands were held by Sir John Lyon, Chancellor of Scotland who married the daughter of King Robert II. The castle is still held by the Lyon family, now elevated to the Earls of Strathmore and Kinghorne. The 9th Earl became a Bowes-Lyon when he married a Yorkshire heiress. Queen Elizabeth, the late Queen Mother comes from this family.



The castle has the reputation of being the most haunted in Britain, including "Earl Beardie", the 4th Earl of Crawford who is said to have played cards with the Devil in a walled-up room. Visitors to the castle are given an escorted tour round many of the sumptuous apartments, including the dining room (lined with portraits of the Strathmores), the crypt, the magnificent drawing room, the private chapel with painted ceiling and the sitting room used by the late Queen Mother.

#### DUNSTAFFNAGE CASTLE



Dunstaffnage was built in a strategic spot on the Firth of Lorn. It was built upon an immense rock and the shape of the wall was altered to accommodate the odd shape.

The castle was built by Duncan or Ewen MacDougal around 1275 (Lords of Lorn). In 1309 it was captured by Robert Bruce. The castle was then turned over to the Campbells in 1470.

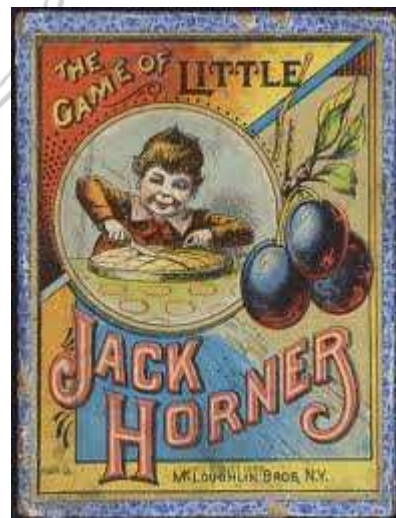
A chapel was constructed outside of the castle walls by the Lords of Lorn. There is a burial aisle of Dunstaffnage Campbells.

The Campbells added this gate entrance along with the gate tower inside for additional protection.



This is a view of the prison tower from the outside. Flora MacDonald was held prisoner here after she helped Prince Charlie to escape dressed as her maid

According to legend there has been a fort on this promontory since the first century BC. As a Dalriada stronghold the Stone of Destiny was held there at one stage. The present castle dates from the 13th century and early in the 15th century it became one of the (many) strongholds of the Clan Campbell. Punitive raids against the MacDonalds and the Macleans were mounted from here and in the 16th century Cameron of Lochiel was beheaded there. Flora MacDonald was imprisoned in the castle for a short spell after she had helped Prince Charles Edward Stewart to escape back to France in 1746. The castle's ghost is said to wear a green dress and foretells major events, both good or bad, which are about to befall the Campbell nobility.



#### **DO YOU KNOW WHY LITTLE JACK HORNER SAT IN HIS CORNER???**

*Tom Horner who was employed by King Henry VIII for the Dissolution of the Monasteries (1536-1540) and sat in the corner of the office of Thomas Cromwell. Tom Horner was steward to Richard Whiting, the Abbot of Glastonbury, and was entrusted with the abbey's title deeds. These were secretly hidden in a pie to be delivered to King Henry VIII. Tom surreptitiously opened the pie, stole the papers and so became the owner of the abbey. The abbey certainly was a real "plum", a jewel in England's crown.*



1 Kilt; 2 Plaid; 3 Brooch; 4 Sporran; 5 Glengarry Bonnet; 6 Dirk.

## The Covenanters

### The Fifty Years Struggle 1638-1688



"The Battle of Drumclog" by Sir George Harvey RSA - 1836

The **Covenanters** were a Scottish Presbyterian movement that played an important part in the history of Scotland, and to a lesser extent in that of England and Ireland, during the 17th century. Presbyterian denominations tracing their history to the Covenanters and often incorporating the name continue the ideas and traditions in Scotland and internationally.

They derive their name from the Scots term *covenant* for a band or legal document. There were two important covenants in Scottish history, the **National Covenant** and the Solemn League and Covenant.

#### Beginnings

The Covenanters are so named because in a series of bands or covenants they bound themselves to maintain the Presbyterian doctrine and policy as the sole religion of their country. The first "godly band" of the Lords of the Congregation and their followers is dated December 1557; but more important is the covenant of 1581, drawn up by John Craig in consequence of the strenuous efforts that the Roman Catholics were making to

regain their hold upon Scotland, and called the King's Confession or National Covenant. Based on the Confession of Faith of 1560, this document denounced the Pope and the doctrines of the Roman Catholic Church in no measured terms. It was adopted by the General Assembly of the Church of Scotland, signed by King James VI and his household, and enjoined on persons of all ranks and classes, and was again subscribed in 1590 and 1596.

#### Upheaval and the Wars of the Three Kingdoms

In 1637, Scotland was in a state of turmoil. King Charles I and William Laud, Archbishop of Canterbury, met with a reverse in their efforts to impose a new liturgy on the Scots. The new liturgy had been devised by a panel of Scots bishops, including Archbishop Spottiswoode of St. Andrews, but a riot against its use was orchestrated in St. Giles' Cathedral, Edinburgh, ostensibly started by Jenny Geddes. Fearing further measures on the part of the king, it occurred to Archibald Johnston (Lord Warriston) to revive the National Covenant of 1581.



Greyfriars Kirkyard where the National Covenant was signed in 1638

Additional matter intended to suit the document to the special circumstances of the time was added, and the covenant was adopted and signed by a large gathering in the kirkyard of Greyfriars Kirk in Edinburgh, on 28 February 1638, after which copies were sent throughout the country for additional signatures. The subscribers engaged by oath to maintain religion in the state in which it existed in 1580, and to reject all innovations introduced since that time, while professed expressions of loyalty to the king were added. The year 1638 marked an apex of events for the Covenanters, for it was the time of broad confrontations with the established church backed by the monarchy. Confrontations occurred in several parts of Scotland, such as the one with the Bishops of Aberdeen by a high level assembly of Covenanters staging their operations from Muchalls Castle. The General Assembly of 1638 was composed of ardent Covenanters, and in 1640 the covenant was adopted by the Scottish Parliament, and its subscription was required from all citizens. Before this date, the Covenanters were usually referred to as Supplicants, but from about this time the former designation began to prevail. The Covenanters raised an army to resist Charles I's religious reforms, and defeated him in the Bishops Wars. The crisis that this caused to the Stuart monarchy helped to spark the Wars of the Three Kingdoms, which included the English Civil War, the Scottish Civil War and Irish Confederate Wars.

For the following ten years of civil war in Britain, the Covenanters were the *de facto* government of Scotland. In 1642, the Covenanters sent an army to Ulster in Ireland to protect the Scottish settlers there from the Irish Catholic rebels who had attacked them after the Irish Rebellion of 1641. The Scottish army remained in Ireland until the end of the civil wars, but was confined to its garrison around Carrickfergus after its defeat at the Battle of Benburb in 1646.



A further Covenanter military intervention began in 1643. The leaders of the English parliament, worsted in the English Civil War, implored the aid of the Scots, which was promised on condition that the Scottish system of church government was adopted in England. After some haggling, a document called the "*Solemn League and Covenant*" was drawn up. This was practically a treaty between England and Scotland for the preservation of the reformed religion in Scotland, the reformation of religion in England and Ireland "according to the word of God and the example of the best reformed churches" and the extirpation of popery and prelacy. It did not explicitly mention Presbyterianism, and included some ambiguous formulations that left the door open to independence. It was subscribed by many in both kingdoms and also in Ireland, and was approved by the English parliament, and with some slight modifications by the Westminster Assembly of Divines. This agreement meant that the Covenanters sent another army south to England to fight on the Parliamentary side in the First English Civil War. The Scottish armies in England were instrumental in bringing about the victory of the English Parliament over the King.



Replica Covenanter flag, National Museum of Scotland

In turn, this sparked the outbreak of the Scottish Civil War of 1644–47, as Scottish Royalist opponents of the Covenanters took up arms against them. Royalism was most common among Scottish Roman Catholics and Episcopalians, who were opposed to the Covenanters' imposition of their religious settlement on the country. The Covenanters' enemies, led by James Graham, 1st Marquess of Montrose, were aided by an Irish expeditionary force and Highland clans led by Alasdair MacColla and won a series of victories over hastily raised Covenanter forces in 1644–45. However, the Scottish Royalists were ultimately defeated in September 1645, at the Battle of Philiphaugh, near Selkirk. The disaster at Philiphaugh was largely due to their own disunity and the return of the main Covenanter armies from England. The Scottish Civil War was a bitter episode in Scottish history, exposing the religious divisions between Presbyterians, Episcopalians and Catholics, political divisions between Royalists and Covenanters and cultural divisions between the Highlands and the Lowlands.

The end of the first civil wars in Scotland and England left the Covenanters hopeful that their Solemn League and Covenant would be implemented in the Three Kingdoms. However, Charles I refused to accept it when he surrendered himself to

the Scots in 1646. He was taken to Newcastle, where several attempts were made to persuade him to take the Covenants. When this failed, he was handed over to the commissioners of Parliament in early 1647. However, many Covenanters, led by James Hamilton, were suspicious of their English allies' intentions and opened secret negotiations with Charles I. He made important concessions to them in the "Engagement" made with the Scots in December 1647. This was rejected by the militant Covenanters known as the Kirk Party, who wanted the King to endorse their agenda explicitly before an alliance could be reached. A Scottish army invaded England in support of the Engagement, but was routed at the Battle of Preston, leaving the Kirk Party in the ascendant. The Westminster Confession of Faith, which had been submitted for ratification in 1646, was in part adopted by act of the English parliament in 1648 as the Articles of Christian Religion, while in Scotland it was approved with minor reservations in August 1647 and ratified by the Scottish parliament in February 1649.

The Covenanters' insistence on dictating the future of both Scotland and England eventually led to all-out war with their erstwhile allies, the English Parliament, and to the Scots signing an alliance with Charles II known as the Treaty of Breda. Charles II, before landing in Scotland in June 1650, declared by a solemn oath his approbation of both covenants, and this was renewed on the occasion of his coronation at Scone in the following January.

However, the Covenanters were utterly defeated in the 1650–52 by the forces of the English Parliament under Oliver Cromwell. Scotland was occupied by the New Model Army and the Covenanters were sidelined. From 1638 to 1651 the Covenanters, led by Archibald Campbell, 1st Marquess of Argyll, had been the dominant party in Scotland, directing her policy both at home and abroad. Their power, however, which had been seriously weakened by Cromwell's victory at Dunbar in September 1650, was practically destroyed after the Battle of Worcester and the English occupation of Scotland. Under Cromwell's Commonwealth, Scotland was annexed by England and the General Assembly of the Kirk lost all civil power.

#### Restoration and the "Killing Time"



Field preacher William Hannay's bible, National Museum of Scotland



Covenanters Prison, Greyfriars Kirkyard

Worse was to come for the Covenanters when Charles II was restored nine years later. Firmly seated upon the throne, Charles renounced the covenants, which in 1662 were declared unlawful oaths, and were to be abjured by all persons holding public offices. Argyll himself was executed for treason, episcopacy was restored, James Sharp was appointed Archbishop of St Andrews and Primate of Scotland, the court of high commission was revived, and ministers who refused to recognize the authority of the bishops were expelled from their livings. Archbishop Sharp survived an assassination attempt in 1668 only to be killed by another group of Covenanters in 1679.

Following the restoration of Episcopacy rebel ministers began to preach at secret 'conventicles' in the fields, as a period of persecution began. Oppressive measures against these illegal field assemblies where attendance was made a capital offence<sup>[1]</sup> led to an outbreak of armed rebellion in 1666, sparked off in Galloway. Advancing from the west towards Edinburgh, a small force of badly armed Covenanters was defeated at the Battle of Rullion Green in the Pentland Hills, a location which caused the whole tragic episode to be named – incorrectly – as the Pentland Rising. To quell unrest in south west Scotland, the government brought in 9,000 Highland soldiers, an "inhuman and barbarous Highland host" quartered on suspected Covenanters, and accused of many atrocities.<sup>[1]</sup>

A further rebellion broke out in 1679, after the unexpected success of a group of covenanters, armed with pitch forks and the like, against government forces led by John Graham of Claverhouse at the Battle of Drumclog. For a time the authorities looked in danger of losing control of the south-west of Scotland, as more and more people joined the rebel camp at Bothwell near Glasgow; but only a few weeks after Drumclog the rebels were defeated at the Battle of Bothwell Brig. In the weeks before the battle the Covenanters spent more time arguing among themselves than preparing for the inevitable counterstroke, which did much to contribute towards their downfall. Of 1,200 captured rebels taken to Edinburgh, some 400 were imprisoned in Greyfriars Kirkyard over the winter months.<sup>[2]</sup>

Inevitably the government behaved harshly at first towards some of those caught in arms. On the initiative of James, Duke of Monmouth, who led the king's army to victory at the Battle of Bothwell Brig, a more conciliatory policy was followed for a time, though this met with limited success.

Through the period of repression the Covenanters held their convictions with a zeal that persecution only intensified. For them it was a matter of belief. For the government, in contrast, the whole conventicle movement was seen as a problem of public order, which they attempted to deal with often using very inadequate resources. However, after the collapse of the 1679 rebellion a more dangerous element entered into the whole equation.

In 1680 a more extreme mood appeared among sections of the Covenanter underground, which found expression in a document known as the *Sanquhar Declaration*. This was the manifesto of the followers of the Reverend Richard Cameron, soon to be known as the Cameronians. Hitherto, many in the Covenanter underground maintained an outward loyalty to the king, despite their opposition to the religious policy of his government. But the Cameronians took matters to a new height, renouncing their allegiance to Charles and denouncing his brother, James, as a papist. One extreme position inevitably led to another: the government in attempting to stamp out sedition authorized field executions without trial. This was the beginning of what Robert Wodrow later called the Killing Time. Although this period was to become an important part of

Covenanter martyrology, it was far less ferocious than the name implies. Cameron himself was killed in a clash with government forces in July 1680, but his followers, now a tiny part of the Covenanter movement, continued to exist. After the accession of James VII in 1685 the King issued a series of *Letters of Indulgence* allowing such "ousted ministers as had lived peaceably and orderly to return to their livings".<sup>[3]</sup> This succeeded in luring many ministers away from the struggle, but those remaining became more determined. When William of Orange summoned a *Convention of the Estates* which met on 14 March 1689 in Edinburgh to consider whether Scotland should recognise him or James, forces of Cameronians arrived to bolster William's support. In the subsequent Jacobite Rising, the Cameronian Guard helped to defeat the Jacobite Highlanders, particularly at the Battle of Dunkeld. Although the Cameronians had helped to defend the Revolution, they were disappointed that their intolerant religious standard was not adopted by the new government. The binding obligation of the National Covenant (1640) and the Solemn League and Covenant (1644) was passed over since the acts of Parliament in favour of these had been rescinded by Charles and were not revived under William and Mary. For some of them even William of Orange was an "uncovenanted" King since he was head of the episcopal church in England. Perhaps 1000 people in the south-west made an issue of the failure to maintain the covenants and also, with some justification, viewed the new establishment as tainted by Erastianism. They formed the *United Societies* refusing to recognise the "usurped" established Church of Scotland.<sup>[4]</sup>

#### Martyrs and memorials

Though the rebellion had ended and a degree of Presbyterian tolerance for other faiths had been suggested by thanks given for James's Indulgence of 1687, for allowing all "to serve God after their own way and manner", memories were now kept alive by monuments and tombstones at the many martyr graves across the south of Scotland, particularly the south west. "For the word of God and Scotland's work of Reformation. Scotland's heritage comes at a price which invokes our greatest heart felt thanks for the lives sacrificed on the anvil of persecution, when innocent blood stained the heather on our moors and ran down the gutters of our streets with sorrow and sighing beyond contemplation."



Martyrs' Monument tablet, Greyfriars Kirkyard, Edinburgh

Tombs are scattered around the moors and monuments were added later, for "if the authorities learnt that a murdered

Covenanter had been given a decent burial, their bodies were usually disinterred and buried in places reserved in places for thieves and malcontents. Quite often the corpse was hanged or beheaded first", and burying the body in the kirkyard could result in another punitive death.<sup>[1]</sup> In 1707 a monument was erected at Greyfriars Kirkyard in Edinburgh, near the open ground known as the 'Covenanters' Prison', where some 1200 Covenanters were held captive after Bothwell.<sup>[2]</sup>

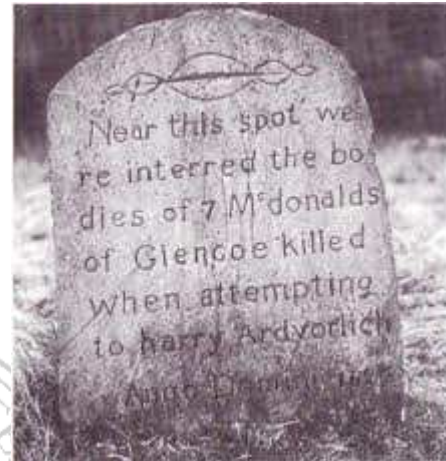
*The History of the Sufferings of the Church of Scotland from the Restoration to the Revolution* by Robert Wodrow, published in 1721-1722, produced a detailed record and denounced the persecution of the Covenanters. This martyrology would be brought forward again when the Church of Scotland seemed to be suffering, as at the Disruption of 1843.<sup>[5]</sup>

The *United Societies* continued without preaching, sacraments, or government until they were joined by one ordained minister in 1706, then in 1743 the *Reformed Presbytery* was organised. Covenanters fleeing persecution had set up churches in Ireland and North America and several small denominations were founded, including the Reformed Presbyterian Church (denominational group).<sup>[4]</sup>

More recently the Covenanters have been portrayed by some historians as an early revolutionary movement, and the Cameronians as founding an internationalist radical left-wing tradition, with the result of a political storm in the Scottish Socialist Party.<sup>[6]</sup>

From a religious perspective, "The king had been defeated in his attempt to dictate the religion of his subjects; Presbyterianism became the established religion. But it had been equally proved that the subjugation of the State to the Church, the supremacy, political as well as ecclesiastical, of the Kirk, was an impossibility. In this the Covenants had failed."<sup>[3]</sup> While the exploits and their sufferings of these martyrs in the cause of religious dissent and scripture as the sole "infallible rule of faith and practice" are still remembered, often in a romantic light, their aim of denying the religious freedom they sought for themselves to other denominations is reflected in the terms of ministerial and Christian communion of some groups which include "an approbation of the faithful contendings of the martyrs of Jesus, especially in Scotland, against Paganism, Popery, Prelacy, Malignancy and Sectarianism."

**Go Ahead!  
I Dare You  
To Call It A Skirt**



*Does anyone know where this 1620's marker is?*

*The inscription reads Anno Domini 1620*

## **Traditional Scottish Recipes - Whisky-Mac Prawns**

**Whisky with green ginger is known as "Whisky-Mac" and the same ingredients can add an extra sparkle to prawn cocktail!**

### **Ingredients:**

2 fluid ounces of blended Scotch whisky  
2 fluid ounces green ginger wine  
1 tablespoon of honey  
A 1-inch square of peeled fresh ginger, chopped finely  
2 ripe avocados  
8 ounces prawns  
Lettuce leaves, lemon slices and possibly a whole prawn, for garnish.

### **Method:**

Mix the whisky, green ginger wine, honey, chopped ginger. Peel the avocados and remove the stone. Chop the avocados into bite-size pieces, place in a dish and soak them and the prawns in the whisky mixture for half-an-hour. Place lettuce leaves in six dishes and add the prawn mixture. Finish with a slice of lemon and a whole prawn (if you have one).



Tomb of "Bloody" George Mackenzie



To clean carpets or rugs, *My Weekly's* readers were advised that they should be "well shaken and then drawn over a grass plot" (pulled across the lawn), while a faded carpet could be returned to its former glory by washing "with cold water and scraped potatoes". However, the dust-free, colourful carpet could not be put back into a room until the floor had been scrubbed and left to dry. Here's hoping spring weather in the early 20th century was less changeable than it is nowadays!

made from untanned hide) and rivlins (made from undressed hide with the hair worn outside).

Different terms for shoemakers When tracing shoemaker ancestors, it's important to realise there were a number of different terms used for the profession. A shoemaker crafted shoes from scratch by hand while a cobbler repaired them to be good as new. The term "souter" was commonly used in Scotland, as in Robert Burns' Souter Johnnie, but it could mean either a shoemaker or a cobbler. Although "cordwainers" and "cordiners" were technically workers in leather, the terms were sometimes used to describe shoemakers, especially in the names of trade guilds.



The cobbler at Tomintoul, circa 1900  
From Moray Council's Local Heritage Collection

## GENEALOGY CORNER

Steps To Trace Shoemaker Ancestors – an article from Discover my Past

Shoemaking is an ancient occupation and it developed wherever settlements of people were found. In small villages, the shoemaker was an integral part of the community in which he lived. He worked by himself, often helped by members of his family when the need arose.

The growth of towns led to the congregation of shoemakers in particular streets where there was more than one worker in each workshop. Lanark, Forfar and Selkirk are just three of the many towns in Scotland which became well known for shoemaking.

Hand-made shoes were expensive and only the very wealthy had more than one pair. In working-class families, children often went barefoot, waiting for "hand-me-downs" from older siblings.

The first documentary evidence of the shoemaker's kit dates back to the late 15th century and included a trenchet (knife), lingels (thread), lasts, awls, a shoeing horn and nails. Particular types of shoe common in Scotland included brogues (at first, a rough kind of shoe

### Shoemaking guilds

Like other skilled trades, the would-be shoemaker had to undergo a seven-year apprenticeship before he could become a master shoemaker and strike out on his own. By the 14th century, this system of apprenticeships was strictly regulated in most towns and cities through shoemaker or cordwainer guilds. For example, Edinburgh's guild of cordiners was founded in 1477/8, Glasgow's in 1550 and Stirling's in around 1423.

As well as protecting trading privileges, the guilds made provision for their members and their dependants in sickness and old age. The power of the guilds continued up to the mid-19th century when it began to diminish.

### Mechanisation

The invention of the sewing machine changed everything for traditional shoemakers. In 1856, it was adapted to stitch leather, paving the way for the mechanisation of shoemaking in factories. While the factories provided employment for large numbers of people, they made shoes less expensive and therefore reduced demand for hand-made shoes. By the 1920s, most village shoemakers did more and more work as cobblers, repairing shoes rather than hand-making new ones.

## SOURCES FOR SHOEMAKERS

There are a number of sources to try to search for shoemakers, but coverage of the records is patchy across Scotland. The likelihood of finding your ancestor listed is therefore dependent upon where and when he worked.

### Trade directories

When tracing a Victorian shoemaker ancestor, don't forget to check the trade directories for the area in which he lived. Most archives and local history libraries have a set of directories for a particular area, with editions spaced out at regular intervals across the century. They are invaluable for tracing individual shoemakers, but they can also bring to light the names of shoe factories in a specific town.

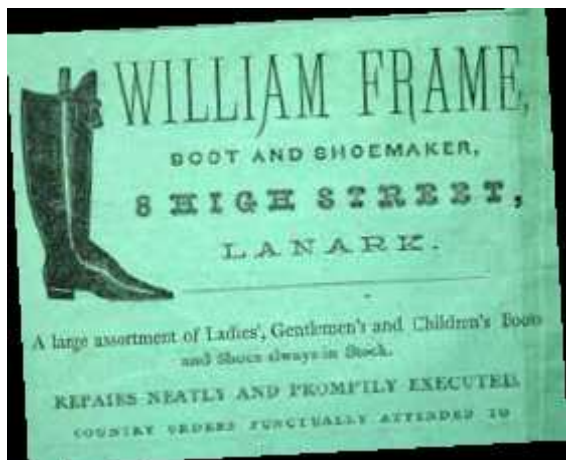
You can also access the 1889 edition of *Slater's Royal National Commercial Directory*, which includes Scotland, at Familyrelatives.com ([www.familyrelatives.com](http://www.familyrelatives.com)) on a pay-per-view or subscription basis; searching is free.

### Guild records

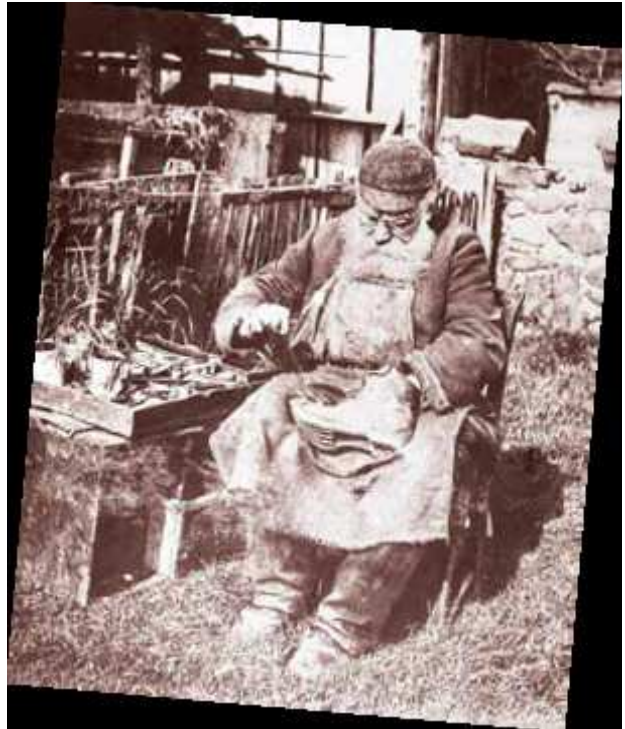
If your shoemaker ancestor lived and worked in a large town or city, he may have been a member of a trade guild. Where records have survived, they may include minute books with information on new members admitted to the guild; account books detailing payments made to members or their dependants; pensioners' rolls; and photographs.



Interior of Colin Grant's boot and shoe factory, Arbroath, circa 1900  
Courtesy Angus Council Cultural Services, Angus Archives



Advertisement for William Frame, Boot and Shoemaker of Lanark, 1876  
Courtesy The Royal Burgh of Lanark Museum



A village souter mending a tackety boot, Aberdeen, circa 1880  
Courtesy Aberdeen City Libraries, Local Studies

The extent of the surviving records varies enormously from place to place, but you can find out what's available by searching on the Scottish Archive Network website ([www.scan.org.uk](http://www.scan.org.uk)). Try keying in shoemaker, cordiner, cordwainer or souter into the search box.

### Other records

Although quite rare, some indentures for shoemaking apprentices have survived. Various archives in Scotland also hold records for individual shoemakers. While they may not be connected with your own ancestor, they can provide more information about working practices, types of work etc. Search on SCAN ([www.scan.org.uk](http://www.scan.org.uk)).

## ARCHIVES WITH SHOEMAKING RECORDS

The following is a representative sample of archives which hold records of shoemakers. There are, of course, many more which could be listed.

### The National Archives of Scotland

At the National Archives of Scotland, you will find records for the following guilds of cordiners:

Canongate (1584-1773, 1843-52); Edinburgh (1477/8-20<sup>th</sup> century); Haddington (1605-1755, 1610-1882); Selkirk (1535-1888)

The NAS also holds the records of Alexander Foster, boot and shoemaker of Coldstream, for the period 1820-1841. The collection includes invoices, accounts, orders and two pieces of leather.

**Details:** The National Archives of Scotland, HM General Register House, 2 Princes Street, Edinburgh EH1 3YY; tel: 0131 535 1314;

e-mail: [enquiries@nas.gov.uk](mailto:enquiries@nas.gov.uk); website: [www.nas.gov.uk](http://www.nas.gov.uk)

**Open:** Mon-Fri 9am-4.45pm

### Angus Archives

Angus Archives holds the records of Arbroath Shoemakers Incorporation 1738-1937; Brechin Shoemakers Incorporation 1671-1783; and Forfar Shoemakers Incorporation 1626-1813 and 1813-1847. There is a useful name index to help you in your research.

**Details:** Angus Archives, Hunter Library, Restenneth Priory, By Forfar, DD8 2SZ; tel: 01307 468644;

e-mail: [angus.archives@angus.gov.uk](mailto:angus.archives@angus.gov.uk);

website: <http://www.angus.gov.uk/history/archives/>



### Caithness Archive Centre

Caithness Archive Centre holds the daybook of Donald Reid, a shoemaker of Slickly. The book covers the period 1853-1856.

**Details:** The Caithness Archive Centre, Wick Library, Sinclair Terrace, Wick, Caithness KW1 5AB; tel: 01955 606432; e-mail: north.highlandarchive@highland.gov.uk; website: <http://www.highland.gov.uk/leisureandtourism/what-to-see/archives/northhighlandarchives/>

### ONLINE SOURCES

#### Fife Family History Society – Burntisland, Crail and Cupar Shoemakers

The Fife Family History Society website at [www.fifefhs.org](http://www.fifefhs.org) has transcriptions of several minute books of Incorporated Shoemakers for Burntisland 1685-1835; Crail 1589-1743, 1653-1743 and 1755-1834; and Cupar 1783-1846. The extracts list all the individuals named in the minutes.

#### Irthlingborough Historical Society

Although Irthlingborough Historical Society is English, its website has a very useful list of words and expressions from the shoe industry which applies to shoemakers throughout Britain.



### Clan Donald Queensland

*Under the patronage of  
the High Council of the Chiefs of Clan Donald*

High Commissioner Clan Donald Australia  
Norman Macdonald

Commissioner for Queensland  
Suzanne Lambkin

**President:**  
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07 32654765  
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**Committee Members:**  
Alexander James Macdonald (Jim)  
James Keith Macdonald  
Noel Denning  
Bill Hodgkinson  
Jim Mair  
Gaye Strange

**Honorary Piper**  
Alex McConnell

Should auld acquaintance be forgot,  
And never brought to mind?  
Should auld acquaintance be forgot,  
And auld lang syne!

Chorus. -For auld lang syne, my dear,  
For auld lang syne.  
We'll take a cup o' kindness yet,  
For auld lang syne.



Somerled – on the Finglaggan Ferry – made out of cogs