



Highland

Family History Society

The Rosemarkie Poor of 1843

Coincidence, Curiosity, and Two Hectors

Macintyre Missionaries in China

Highlanders in Walls, Orkney

Volume 41, Issue 1, November 2022



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NEWS

The retirement of John Durham as our Treasurer and Membership Secretary after so many years, indeed decades, of service to the Society, has required considerable alterations in the way the Society operates – not least in the change from paper to electronic journals. You should receive this and all future journals in two forms. A single page-by-page PDF that is easier to read on the screen, and a double-page PDF that you can print at home or take to a copy/print shop to produce as a hard copy in the traditional way.

The continued existence of the journal is dependent on having enough content to make it worthwhile, so we would appeal to all our members to consider submitting an article – or more than one – for future editions. Tell us about how you discovered genealogy; what tips you can pass on about family history research; what you have found out about the history of your family or of the clan to which you belong; or anything else you think may be of interest to fellow historians of highland families. Submissions can be a short note or a long story, preferably as an editable Word document.

Email Address for articles, enquiries etc: HighlandFHS@gmail.com.

Website: The new website includes back issues of our journal up to last year. It also has a strays index, and the burials index which lists all those in the Memorial Inscriptions we have transcribed and published. Our latest MIs are from Carrbridge Cemetery. A complete list of our published MIs and Free Church Registers can be found at the back of this journal.

Find My Past: HFHS Members can now get a 15% discount on membership of Find My Past by using the Code HIGHLAND2022.

RESIGNATIONS:

742. Mrs P Draper
827. Mr G Tuley
1235. Mrs A Cushnie
1954. Mrs J Sutherland
2141. Mr J R Burdon
2253. Mr F MacLennan
2390. Mrs C Shenton
2415. Mr D Bain
2742. Mrs S Bell

2765. Dr K Grant
9804. Guildhall Library

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2663. Mr T Graham

NEW MEMBERS

2844. Ms V Walshe, England
2845. Mr A Barnetson, Canada
2846. Mrs D Graham, USA
2847. Ms K Polley, Tasmania

Editorial

The switch from an all paper to a largely digital Journal reflects, for better or worse, the age in which we live; one where many people order their groceries online, get their news on social media, work at least part-time from home, and zoom-into rather than attend in person talks and meetings. The fact that so many of us now live like that can of course be attributed in large measure to the pandemic; but not entirely. These were all trends before Covid-19 struck and made them, for two years at least, the only way we could safely survive; but how lucky we were that the internet had matured sufficiently to make all that possible when the pandemic struck.

Many HFHS members may not be old enough to remember an age before the internet, let alone before the advent of “personal computers”; i.e. machines small enough and cheap enough to be used by anyone at home, in contrast to the data-processing main-frames used at work by those few who understood them. The HFHS was fortunate that one of those using such machines at work was John Durham, who was thus able to bring his computing skills to the Society when he became its Treasurer & Membership Secretary in 1987. That was about the same time I started investigating my roots in the Highlands, and in particular my Macmillan ancestors in Glen Urquhart. That led to me join the HFHS in 1989—in the same year that Tim Berners-Lee invented the World Wide Web—and shortly after that I founded Highland Roots Research in Inverness so I could offer my self-taught genealogical skills to others looking for their ancestors in the Highlands.

By the time Microsoft launched Windows 95 and its Internet Explorer, I had been appointed Curator of the Clan MacMillan Centre, with a particular brief to research, record and distribute to the clan as much of the its genealogy as I could. That meant coming to grips with all the information on the Internet—where the popularity of genealogy was said even then to be second only to that of sex (the two are somewhat related!)—and then learning how to make that information widely available by creating a website. Fortunately Clan MacMillan had tech-savvy members in California able to advise on user-friendly software, thus allowing me to learn how to build a website at the same as I learnt the desk-top publishing skills required to launch a clan newsletter, and in due course to publish clan histories.

Fast-forward a quarter of a century and I found myself participating, from a lonely lock-down in Fife, in Zoom conferences organised in the United States about researching Highland history and genealogy using only that material which is available online; because travel was restricted and all the libraries and archives were closed (the National Records of Scotland have only just fully re-opened). The internet allowed me to carry on working, and indeed to offer a much wider service than had been possible years ago.

Back in the 1990s, I was often contacted by the descendants of emigrants who knew little more than the name of their ancestor who had left the Highlands—if that—perhaps with a tradition of where they had come from; but nothing specific enough to start a meaningful search in Scotland. All I could do then was to tell them to go back and do their homework and, that if they could at least get an approximate date of birth for the emigrant, along with the details of his or her family (spouse & children), then we might stand a chance of finding something in Scotland. I knew full well however what a big ask that was, especially for those living in countries like Australia, Canada or the USA, where descendants often lived far from the parts of those countries in which their emigrant ancestor had lived and where the records of them were to be found. It was frustrating for them having come so far with great expectations, and it was frustrating for me not being able to help them.

Now however things have changed, thanks to the internet and the digitisation of so many records all over the world. Most members will know about *ScotlandsPeople* and many will have discovered *ScotlandPlaces*, along with all the records available at *Find-My-Past*, *Fold3*, and other commercial genealogy sites. Are you aware, however, of the thousands of old clan and regional histories you can read, free of charge, at the <https://archive.org>, and the old maps of Scotland that you can browse at <https://maps.nls.uk>? A similar proliferation of digitisation overseas means that now, even in the middle of a pandemic, I've been able to offer long distance help in trying to trace emigrant ancestors and their families in their various New Worlds.

However, the old frustrations are replaced by new ones, as I have to point out so often the nonsensical nature of the vast majority of family trees found on sites like *Ancestry.com*, and how many of the graves on *Find-A-Grave* don't actually exist. That's not to say that sites like these don't contain a lot of useful information—especially *Ancestry* and *FamilySearch* which, in addition to the often highly misleading user-submitted family trees, have copies of millions of genuine original records—it just means they have to be used with care, as I hope to demonstrate with example in future editions of the Journal.

In the meantime I have an example of how another recent development in genealogy has brought cousins together. I was recently contacted, as the Clan MacMillan genealogist, by a gentleman in Switzerland who had discovered that his father had been adopted after being born out-of-wedlock in Glasgow. This came to light after his father's death, and the only clue that he could find that might help identify his ancestry was a DNA test revealing his nearest matches to be a Macmillan in Canada, a Macfarland in Aberdeen and a Gibson. I told him I recognised two of the individuals he named—because they were distant cousins of mine, that I found back in the 1990s when I was starting out as a genealogist—and so he has discovered his wider family, and I have a new cousin. The wonders of modern genealogy!

Graeme Mackenzie.

The Rosemarkie Poor of 1843

by Stuart Farrell



Rosemarkie Beach by Nynke Jansen - from www.black-isle.info

This is a statement made by the Rev. Alexander Wood of Rosemarkie to the Poor Law Enquiry of 1843

Parish of Rosemarkie in 1841, 1708. Paupers relieved in 1842, 111. Sums distributed amongst them. £62.16.10³/₄.

I have been twenty-eight years minister of Rosemarkie. There is no assessment in my parish. The funds are managed entirely by the kirk-session. The heritors take no part in the administration. To the best of my belief, the answers to the printed queries are correct.

The rate of allowance to an old person past work and not bed-ridden, varies according to the funds which we have in hand. Generally about 4s or 5s a year. To widows and children, the allowance is scarcely so much. When persons are bed-ridden, some occasional aid is given in addition.

It is difficult to say how the people live upon these allowance. They live in a very miserable way. The paupers live principally upon potatoes, very rarely on milk. Sometimes they have a bit of fish, very seldom oatmeal, and the allowance of it very scanty. The paupers manage to subsist upon the allowance, by going about the country and getting assistance from those in better circumstances. The very poor do not help each other, they cannot afford it.

One of the principal means of subsistence during three or four months in the summer for the paupers, is gathering shell-fish and dulse on the sea shore. By shell-fish, I mean crabs, limpets, wilks, &c. The farmers occasionally assist the paupers as far as they can, but they themselves are in very straitened circumstances.

There is now a good deal of begging. Formerly the poor were generally confined to a particular district. Till within the two last months for two years, beggars had been confined to a particular district, now that restriction is relaxed. We have likewise beggars from the surrounding parishes. In fact these form the greatest number of our beggars. We have not many beggars from the lowlands, except persons on the tramp. Persons are not punished for begging.

Very few orphans are on the roll, they are supported by their nearest relations. We have not at present a case of an orphan or a family maintained by the parish wholly, except that we have one orphan residing out our parish at Forres, to whom we give at least 3s. a week. We have two or three silly or fatuous people, but we have no lunatics. The fatuous people are allowed just the same as the others. They have always some friends to look after them. We have a few deaf and dumb on the roll, and two blind old men. Their allowances are the same as those of the other paupers. They go about, being led by the children of their friends as guides. There are a few cases of incurables, old people who are bed-ridden. Their allowance is rather larger than that of the others, and amounts to from 10s. to 20s. a year.

There is no provision for medical aid for paupers. When a pauper on the roll is sick, my belief is, that if it is a particular case, some of his friends ask the doctor to visit him, and the doctor would attend him without exception of any payment. He would have to furnish the medicines out of his own pocket. If it came to the knowledge of the kirk-session that the case was a very bad one, some additional allowance would be made, such additional allowance would be 2s. or 3s. at a time. I do not mean for the week but for the case. It might be more than once, from time to time, if the case continued. There are two medical men in Fortrose.

Besides the parochial funds, there are some mortifications which are confined to the town of Fortrose. They amounted last year to £31.12s.8½d. The allowances given from that sum to paupers in Fortrose, would be in addition to the parochial relief already mentioned; but persons in the parish of Rosemarkie, not belonging to Fortrose, do not receive anything from these mortifications. The sums received from the mortifications by the paupers in Fortrose are not generally taken into account in fixing the rate of allowances to them, from the parochial funds, because the collections at the church doors are mainly derived from the people of Fortrose; and the people would have lessened their collections if a distinction had been made in the rates of allowance. This, however, more strictly applies to the time previous to last year. For a *quoad sacra* church was opened then at Fortrose, and the effect was to lessen very considerably the collections at the church doors. The collections made at the door of the *quoad sacra* church, are not applied for the relief of the parochial poor. Last year £12 was paid over for the parochial poor from the *quoad sacra* church. This, however, was accompanied by an intimation that no similar collection would be made in future.

The lowest class of independent labourers live on very meagre fare – generally potatoes – very rarely milk – occasionally fish. The labourers have frequently small pieces of land, in the neighbourhood of Fortrose, from half an acre to two acres, in the country part of the parish the cottars may occupy two or three acres. The rent near the town is from £2 to £4 an acre; in the country the rent is considerably less. There are many agricultural labourers

who have no land at all. It is very difficult for them to get any employment in the present distressed state of matters. When employed they may get 1s. or 1s. 6d a day. There were several out of employment during the last winter. It is difficult to saw how they manage to subsist. They complained grievously of the situation they were in, and said that they had scarcely a sufficient supply of food. They do not easily get credit with small shopkeepers. They have not generally saved money. They subsisted, I think, on the assistance of their neighbours. I should say that there must have been twenty or thirty persons out of employment, but I cannot specify the exact number; however, I can state positively that they very rarely obtain regular employment.

Between 1831 and 1841 the population of the parish was diminished by 110. I account for this partly by migration to the south of Scotland, such as Aberdeen or Glasgow, the object being to procure employment. The late secession from the church will affect very materially the collections at the church doors. I do not see how it would be possible at present to support the poor from these collections. The principal heritors are non-resident, nor have they been resident for some years past. One or two of the lesser heritors may be said to be resident.

I should think it would be very desirable to have an assessment for the relief of the infirm poor. The poor have never been accustomed to better things; but in ordinary times of prosperity they make shift very well; but still they are very miserably off now. Their appearance indicates that. There are some respectable persons, even among the tenantry, who have told me that they have not had half a boll of meal for themselves and families during the spring and summer. Such persons would pay about £20 or £30 of rent.

I should not think it advisable to give relief to able-bodied persons, provided they could get employment to support themselves and families. All the people here are very willing to work, both men and women. It is difficult for me to say about relief to that class. I would have no doubt that relief, to a certain degree, is required for them. I cannot say whether I would recommend any alteration on the law. They do occasionally get a little money from the kirk-session in a time of sickness – perhaps 2s. or 3s. a year, but they never get money on account of being out of employment.

Persons come occasionally for the purpose of getting a settlement into Fortrose, in order that they may benefit by the mortified funds, although the sum is under £40 a year. I have known individuals who have come for such a purpose, but I could not tell their names. They did not tell me that that was their reason – I inferred it. It was generally understood in the parish. There are conveniences in Fortrose which they cannot get elsewhere. They might get a room to lodge in; and there are advantages in being on the coast. I could not attribute their coming here solely to the £40 a year, but it is generally supposed that that operates as an inducement. I think it would be very desirable to extend the period for obtaining a settlement. I think it would be



Rosemarkie High Street c.1900 - from www.fortroseandrosemarkiearchive.org/

desirable to extend the period to five or seven years; as, however, there are only three on our list who have resided three years, but had not resided seven, an alteration in the law of settlement would not make much difference to us.

I cannot say that I am satisfied with the state of education in the parish. There is no parochial school. The want of a parochial school has here frequently been under the consideration of the presbytery; but hitherto nothing has been done. There is a plan in contemplation which, if carried into execution, will, in my opinion, remedy the deficiencies complained of.

There is very little intemperance among the lower orders. There has been a great improvement in this. Early marriages are rather more frequent than formerly. This I attribute to the people being more regular in their habits and less licentious than formerly. I have stated in my answers the average of marriage in my parish - of males thirty-five, and females twenty-five. So I am far from thinking that they marry at too early an age. Upon inquiry, I find that there are five or six deaf and dumb in the parish.

A Statement was also made to the enquiry by Mr John Grant the Session Clerk of Rosemarkie, which will be printed in a future edition of the Journal. Members of the enquiry visited 43 paupers in the town and 12 in the landward part of the parish, and the notes they made about them will also be published in a future edition.

As a result of the enquiry of 1843 the Poor Law (Scotland) Act was passed in 1845 establishing Parochial Poor Law Boards and a Board of Supervision in Edinburgh. Though most paupers continued to receive “outdoor relief” from the parochial board, Poor Houses were opened for those who needed “indoor relief”. The Black Isle Combination Poor House was built in 1859 in Fortrose and served the parishes of Rosemarkie, Avoch, Cromarty, Killearnan, Knockbain, Resolis, and Urquhart & Logie Wester. For more info about it see <https://groamhouse.org.uk/project/the-poor-house> and <https://workhouses.org.uk/BlackIsle/>.

Coincidence, Curiosity and Two Hectors

by Keith Pearson

The original suggestion for this piece was that it might identify a reader who could help me complete the life story of **Rev. Hector Holm[e]**. He was born 13 September 1799 and died 16 September 1838, a native of Rosskeen who, until his enforced early retirement through ill health, was House Master (i.e. Headmaster) of Heriot's Hospital in Edinburgh. That remains my principal reason for writing. The major gaps I would most wish to fill concern his education before he went to study at Aberdeen University in 1815, and the period 1820-25, during which he must have completed a degree and become an ordained minister before being employed, first as an assistant teacher, at the Hospital. Specific information concerning Holm himself would be ideal but more general background or possible sources would also be welcome.

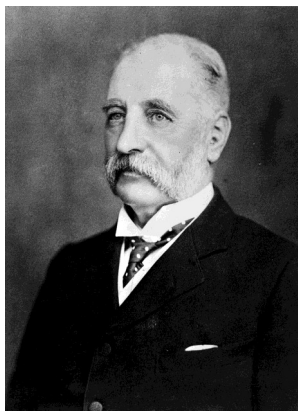
The reasons for my interest in the Reverend HH are explained briefly below but first I would like to introduce a second Hector, **Sir James Hector** (1834 - 1907), surely one of the most gifted and high-achieving Scots of the nineteenth century yet totally forgotten in the land of his birth. The coincidences which sparked my original curiosity and interest in him are also explained below, but my real reason for writing about Sir James is not the search for assistance in resolving a lacuna but the hope of encouraging an experienced researcher to write the definitive biography of this extraordinary man. Which failing, a producer or director would surely find here the material for a lavish documentary or a biopic set in three continents.

In writing this condensed version of a very full life, I have attempted to be careful in the detail, but readers should be aware that published material about Sir James is often inaccurate, like Chinese whispers the result of copying or embellishing previous work.

The future **Sir James Hector's** family hailed from Aberdeenshire, though he was probably born in Edinburgh. The claim is made that his father was a lawyer and friend or employee of Sir Walter Scott; Scott's foremost biographer has no such information however. The boy was bright and took a medical degree at Edinburgh University. Only a year after qualifying, at twenty-three its youngest member, he was appointed surgeon and geologist to the Palliser Expedition (1857-60), which was to explore Western Canada. Hector distinguished himself as a cartographer and geologist, as remarkably fit and resilient and as a popular member of the expedition. His medical skills were appreciated by the First Nations people: his fame was "a wonder and a byword among many a tepee that never saw the man". He is most famous in Canada for an incident in the Rockies in which he was

badly injured by his horse and believed by his companions to be dead. The area is still called Kicking Horse pass. The story is elaborated for tourist consumption, whilst the monument to Hector at the Great Divide - whose discovery opened the way to the west of Canada - languishes forgotten or ignored.

Soon after his return to Edinburgh, at the suggestion of the geologist Marelison, Hector was appointed geologist to the province of Otago, the beginning of a distinguished career in New Zealand and consequent recognition in many parts of the world. As in Canada, he led expeditions which identified routes through which road and rail would later be driven, and



James Hector KCMG FRS FRSE

his discoveries of mineral resources such as coal were instrumental in the development of the local and national economy. He was at one time or other Director of Geological Survey, and Head of Meteorology, of the Colonial Museum, and of the Botanical Gardens for the whole of the country, and finally - for eighteen years - Chancellor of the University of New Zealand. His pioneering scientific work was recognised in his election to Fellowship of the Royal Societies of Edinburgh and of London, by the award of the Lyell Medal and, separately, the Gold Medal of the Royal Geographical Society, and by the award of the Golden Cross by the German Emperor. He was appointed New Zealand Commissioner for the Great Exhibitions of Philadelphia, Sidney and Melbourne, and he was for some time President of the Australian Association for the Advancement of Science. He was, of course, knighted. And among other things a dolphin was named for him.

His private life was equally impressive and can be briefly related: he married the daughter of the Speaker of the New Zealand House of Representatives and they had nine children. If the story had ended there, Sir James's life would surely have been considered idyllic. Sad to tell, there is a slow unravelling and a tragic finale. Towards the end of his tenure of office he fell out with the politicians and, for entirely different reasons, with some of his fellow scientists. This was completely out of character and I have yet to see it convincingly explained how this ever-popular achiever became the cantankerous, stubborn old man whose conviction that he knew medicine better than did a practising Canadian surgeon possibly cost the life of his son Douglas. It is a cruel irony that Hector's insistence on returning to the Rockies to see his own "grave" resulted in his having to travel home alone to Wellington leaving Douglas interred under a nondescript boulder in Revelstoke Cemetery.

My interest in him began by chance when I read a book about the early days of the Canadian Pacific Railway and then Irene Spry's thoughtful account of the Palliser expedition. Dr Hector's involvement was highlighted in both. As my older daughter had just moved to the Rockies and as I lived in Edinburgh, I embarked on a search for more information in both places. In one sense, it has borne little fruit, though following Hector's trail and imagining the trials and tribulations of exploration in those days has proved compelling. My daughter's house sits at the foot of a mountain almost certainly named by Hector, and the nearby Bow River is lined with mountains first mapped by him and bearing names of features (Grotto, Cascade, Castle) or of expedition members (Bourgeau, the French botanist) or of other notable Scots (Rundle, the missionary). He was too modest to include his own name but Hector Lake and Mount Hector were officially added to the maps long after he and his colleagues had left.

I know it is a matter of chance, of pure coincidence, but, at the time of my retirement, knowing of my Canadian connection, my successor said that he had a story he must tell me some time. His surname is Hector but I had not given the fact any thought until that moment. I think the words were spoken before the mind grappled with the unlikelihood: *Did someone get kicked by a horse?* A glimmer of surprise and a nod of the head confirmed that, albeit three generations apart and once removed, Sir James and he were related.

And finally to **Hector Holm**.

On my retirement I took home - to try to catalogue them - piles of archive material which had lain untouched for decades in what is now George Heriot's School, a coeducational day school. Its history goes back to 1659 and the original Old Building, built as a Hospital for poor boys, is still in use. The documents in question dated back mostly to the nineteenth century, and the vast majority were in the form of letters to the Treasurer. One very different one was a notebook, written in 1901 by the last surviving member of the class of 1837.

It is quite unusual to find archived pupils' or former pupils' material, and a notebook which recounts life over seven years in the Hospital is rare indeed. Of particular interest to me were his observations about the House Master, including his health, absences and finally his departure to "F.....H, his native place". I couldn't make out the word and guessed that it might be *Ferintosh*. It seemed so unlikely a name that I thought no more of it until in an idle moment weeks later I googled it and discovered it was an area on the Black Isle only a few miles from my younger daughter's house. History repeating? Curiosity was aroused once again.

I have no real research experience, and there was no urgency, so I sought in vain and only occasionally for several years the elusive Hector Holme [with an *e* in all school documents and without an *e* (mostly) in his early

years]. Despite helpful suggestions from a number of local people, I couldn't trace him, though my efforts were rewarded in other ways.

Not everyone would be interested to know that Mary Queen of Scots gifted part of the Black Isle to her husband Lord Darnley on their wedding day, but that did interest me because her son (James I & VI) repaid a huge debt to his jeweller's estate and so enabled the creation of Heriot's Hospital. Similarly, the fact that Rev. Dr John MacDonald, the Apostle of the North, could attract an open-air congregation of thousands was interesting because I knew he had also been four times to preach on the wonderful St Kilda, probably to an audience of a handful, some of whom spoke no English and the others of whom almost certainly would not be able to understand his fire and brimstone. And what a coincidence then to discover that his biographer was minister at a church just a few stride's from my daughter's house.

These distractions would be accompanied by possible progress in identifying my elusive quarry, and I would try to create a life for him in Ferintosh. To have gone on to read theology he must surely have been a pupil at the new Fortrose Academy. Perhaps his friends lived in the black house that is now a mere heap of stones by the Beaully Firth. But then the trail would run dry. One very likely candidate emigrated to Canada, others had dates which simply didn't fit or had mothers with the wrong maiden family name.

Then one day somebody did find the real Hector Holme for me. For years I had been committing what is probably the cardinal sin of all research: I had not questioned the source; it seemed so unlikely that a seventy-odd year old would wrongly remember the name Ferintosh that I never gave it serious consideration. But I now know for sure that HH was born and died in Rosskeen.

The curiosity is still there, however. Even though I have to start with a largely-blank canvas, I would be interested to learn how a poor boy from Rosskeen would have been schooled in the early 1800s; and what did he do in the early 1820s? Can any reader help me?

And it seems that the coincidences continue. Hector Holm senior, was variously a labourer, a trader of cloth and a postmaster; he was also was a fervent believer and one of the Men of Ross-shire. He and his wife gave shelter from a storm to a young John MacDonald (see above), whom they then befriended. In due course, Holm senior encouraged and supported his application to be the minister at that very parish, Ferintosh, which was not the "native place" of my man. Perhaps it's just a small world!

Jim Mackay, an old friend of and many-time speaker to the HFHS, has an excellent piece entitled *Hector Holm (1752–c1837), one of the "Men of Ross-shire", and his son, Hector Holme (1799–1838), Governor of George Heriot's School on the Kirkmichael Trust website: www.kirkmichael.info*

Highlanders in Orkney

by Jane Harris



I really enjoyed Don MacDonald's article, Loch Torridon in the 19th Century, in the February journal. It was a great read of itself and also work on the wider picture, setting family history within its context, is one of my interests and I've recently joined the committee of the Society for One-Place Studies. More about that later.

I have a small one-place study for North Walls and Brims, part of the parish of Walls and Flotta, in the island of Hoy, Orkney. This grew from a project I did about 13 years looking at the 1861 Census population for the area to investigate how typical my father's direct line ancestors were for their place. They were Rosies, who changed their name to Ross, and came from the island of Stroma, Canisbay parish, Caithness, to North Walls around the mid-1830s. Some of the findings are on my website so I won't go into them here as not really a Highland topic.

Highlanders in Walls, Orkney

The Rev James Bremner in the Old Statistical Account for Walls and Flotta (1790s), commented on the comparative population of the parish in 1788 (920) and 1794 (991): "What accounts for this increase of 71, is the settlement of a colony of Highlanders who had been forced to emigrate from Strathnaven [sic]." He added that "These people, it would appear, had been comfortably situated in their residence, as they all brought with them, to this place, a very considerable stock in horses, cows, sheep, and goats, and also grain. As to all other property, every man of them might truly say, Omnia mecum porto. Their household furniture must therefore be described negatively. No bed, no table, no chair. These the Highlander does not reckon among the necessaries of life, as he can make the earth serve him for all the three."

Other factors may also have played a part in the population increase too but I am interested to identify who some of these people were as the largest increase in population between 1788 and 1794 was in what Bremner described as "Northside" or North Walls. For now my starting point has been the 1861 census population of North Walls and Brims. On census night, 7th April 1861, 90 out of the 597 people were born in Caithness, Sutherland, Ross-shire or Cromartyshire. Of the Caithness contingent, 27 were from Canisbay, mostly the island of Stroma.

Some were short-term residents, employed by the Heddles of Melsetter, the owners of most of the island of Hoy: Donald Ross, shepherd, born Rosskeen, Ross-shire, Mary, his wife (Halkirk) and six children, born Cromarty, Halkirk and Thurso; George Telford another shepherd, born Reay, his wife Christina (Munro), born Tongue, and their seven children, all born in Farr, Sutherland; William Gunn the gamekeeper, born Thurso, and his sister Jane, born Halkirk. By the 1871 Census they had all left. In contrast, John Mackay, schoolmaster, also from Halkirk, married a local woman, Penelope Sutherland, and remained in Orkney for the rest of his life.

Farr, Reay and Kildonan people

Homing in on those who gave Farr, Reay or Kildonan as their birthplace in 1861 left 14 people but, as their ages ranged from 34 to 87, most were too young to be part of any 1790s group. The 1841 and 1851 Censuses do not help greatly with identifying them as birthplaces in the former are too general (Scotland) and some in the latter are noted, wrongly, as Orkney, or Walls.

In case it is of help or interest to anyone, here are the 14 with some of the detail I have on them, grouped to show connections. Where I haven't yet found a baptism record, the year of birth is calculated from other sources. This is a work in progress.

Name	Birth/ baptism	Place	Parents
Donald Campbell	1807	Trantlemore, Reay	Walter Campbell Janet MacKay
Isabella Campbell (m Hugh Nicolson)	1809	Trantlemore, Reay	Walter Campbell Janet MacKay
Jennet McKay (m Walter Campbell), mother of the above. Sister of Ann Mackay below?? Step-mother of Betsy Campbell below??	c1779- 1783	Reay. In Connigil at marriage, 1805, to Walter Campbell, Trantlemore.	Donald MacKay, Farmer Catharine MacKay
Christina MacKay (m Donald Campbell above)	c1800- 1804	Farr or Tongue	John MacKay Isabella Grant

Mary Campbell (m Wm Johnston Jr)	1823	Broubster, Reay	William Campbell (Mary) Ann Fraser
Ann Mackay (m Wm Johnston Sr) Mother-in-law of Mary above	1793?	Connigill, Reay - if daughter of Don. Gow (Mckay). ¹ Reay; at Dispoly when married 1814	Donald Mackay, Farmer Catherine Mackay
Alexina (Lexy) Mackay (m James Thomson) (Mother and sister, both Catherine also in Walls)	1796	Golvil, Reay	Donald Mackay, Tailor Catherine Mackay
Angusina McKenzie (m William Robson)	1811	Connigil, Reay	John MacKenzie, soldier Catharine MacLeod
Hector McKenzie (Brother of above)	1804	Bighouse, Reay	John MacKenzie, soldier Catharine MacLeod
Betsy Campbell (m Andrew McLeren/McLennan/ McLellan) A brother Donald Campbell registered her death in 1877. Half-sister of the Donald above? No other in Walls	c1785- 1800	Probable sister Margaret born Dalhalvaig, Reay 1795	Walter Campbell & Isabella Gunn
William McDonald	c1803	Reay	James McDonald ² Margaret McLeod
Janet Campbell (wife of above)	1808	Portskerra, Reay	John Campbell Margaret Mackay
Jane Low (m William Robson)	c1780	Reay? Strathy? Walls? Censuses vary	Ernest Low Ann Nicolson
William McKay	1805	Auchintoul, Kildonan	Hugh Mackay Isabella Porter MacKay

NOTES FOR TABLE

1. Her niece Elizabeth Elder d Walls, 1858; baptised 27 April 1816 "d in fornication to Alexander Elder in Brubster & Jean Mackay alias Gow". (OPR, Reay Caithness, 040/ 10 210, ScotlandsPeople). So Ann almost certainly Gow/Mckay too though a 1793 baptism is slightly older than suggested by age in censuses and death registration.

2. Died 1855; in Walls for 26 years so arrived c 1829. Chelsea Pensioner 1851 Census, aged 78. Son of John McDonald, weaver, Reay, and Catherine Campbell. "In Borlum" when he married Margaret Mcleod Shebster in 1794 (OPR, Reay, Caithness, 040/ 10 297).

In contrast to the small clusters here, the Walls OPRs include only one Campbell death, 1790-1854, but 10 Mackay or similar, 1 McDonald and six McKenzies. There was a dwelling called Campbell's Noust or Campbell's Haven in the Crockness area of North Walls, uninhabited by the 1911 Census, quite possibly connected to the Campbell group above.



Ringed house is Campbell's Noust. Ordnance Survey, 1"/mile, sheet 117 (1897).
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A further, personal, aspect to this is that one of my great great grandmothers was an Ann Mackay who came from Farr or Reay, according to my grandmother. This Ann married Thomas Ri(t)ch sometime before May 1813 and lived in Rackwick, Hoy, part of a different parish from Walls. (No surviving marriage record but first known child born 2 May 1813.) Her move to Orkney could of course have been part of normal trans-Pentland Firth traffic rather than a forced migration.

The Society for One-Place Studies

"Where local history and family history unite" is our strapline. There is no set format for a study, the areas covered include houses, institutions, streets, cemeteries, villages, and even a few smaller towns. It's all about putting your ancestors in their place, exploring their social, geographic, even botanic context. Membership costs £10 and includes monthly webinars and a quarterly journal, Destinations. It would be great to have some more Scottish studies. Website: <https://www.one-place-studies.org/>

My one-place study website:
<https://janealogy.co.uk/north-walls-and-brims/>

News of other Family History Societies and Genealogical Events

Scottish Genealogy Society: Mon. 21 Nov., 7.30pm – "What can DNA Testing do for your Family History" by Michelle Leonard. Zoom-in with ticket from: www.eventbrite.com/e/what-can-dna-testing-do-for-your-family-history-tickets-464192330757

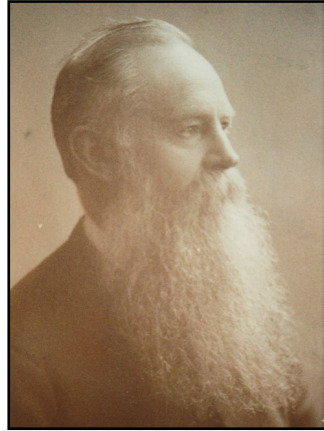
HFHS SUBSCRIPTION RATES for year 01 Sep 2022 - 31 Aug 2023

Category	United Kingdom (PDF)	Overseas (PDF)
Ordinary	£12.00	£12.00
Institutional	£18.00	£18.00

I discover a Scottish Missionary in my Family Tree

by David R. Macintyre

This is an edited version of David's story which omits some explanatory material – about China in the 19th century and Scottish Presbyterianism – along with the notes and references he provided. The full version will be deposited in the Society's archives and copies can be provided on request.



*Rev. John Macintyre
1837-1905*

As a child in the 1950s I had heard parents and grandparents talk of older relatives, including one who had been a missionary in China, but I wasn't really interested and paid little attention. Many years later when parents and grandparents had long passed on, I was given a handwritten copy of a family tree, together with 12 sides of foolscap sized paper on which was written a brief history of a family of Macintyres who had lived in Paisley during the mid 19th century. This 'open letter', dated 1947, was signed by a Jane Waldie, who I later discovered was a great aunt of mine. She had died in 1951 at the age of 83.

The 'Family Tree' was based on her grandparents, William McIntyre (1800-1870) and Elizabeth Glen (1803-1876). The foolscap pages gave a brief account of the McIntyre's lives in Paisley and those of their 10 surviving children, one of whom was Jane's mother and the others, her maternal uncles and aunts. I was intrigued to find that "Uncle John" had been the missionary that I'd heard about so many years previously. I discovered that he was my great grandfather and his parents, William and Elizabeth, my 2x gt grandparents. This is what sparked my interest in my own family history and I have Jane Waldie, who I never knew, to thank for that!

'Uncle John' was, by far, the easiest of her uncles and aunts to research. In addition to standard Censuses, Old Parish Records and Statutory Registers, there were so many other sources of information available online, some related to his school, university, and church, others found in , newspaper articles and more elsewhere. On learning of my new-found 'hobby', relatives began to supply me with all sorts of family papers and photographs that "...could be of interest to you!". I ended up with so much information that I felt the need to organise it and form it into a 'Journal', to be available for my own family and descendants. A tribute, perhaps, to my great aunt, Jane.

John Macintyre was born on 18th July 1837, at Paisley, the 7th of 12 children born to William McIntyre & Elizabeth Glen. William McIntyre was a calico (cotton) printer who, in the 1850s, ran a printing works in Paisley with his brother, James, and another colleague. He received his secondary education in the early 1850s at Paisley Grammar School, winning prizes in Latin, Greek and English studies. He attended Glasgow University, where he matriculated in 1854, but he didn't proceed to a degree (many undergraduates didn't in those days). He started his 4 year course at the United Presbyterian Hall Theological College (now part of Edinburgh University) in 1857, and it seems he travelled for a while in Germany. Family papers suggest he visited or attended Heidelberg University.

John was ordained as United Presbyterian (U.P.) Minister to Ballieston Church, Glasgow, on 1st June 1865. He served the congregation there until September 1871. In 1871 he was 'called' as a U.P. Missionary to China and was appointed to Chefoo (now known as Yantain), a seaport on the north coast of the Shantung (Shandong) Peninsula. He arrived at the treaty port of Chefoo in 1872. There were already a number of missionaries of varying denominations working from Chefoo and eventually the U.P. Church Mission in Edinburgh decided that he would be better employed teaming up with his fellow Scottish U.P. missionary, Rev. John Ross, who was based in Newchwang in Manchuria, approximately 200 miles north-east of Chefoo. So, Rev John transferred his base across the Yellow Sea to the Manchurian Treaty Port of Newchwang.

Using Newchwang as their headquarters, John Ross and John Macintyre took turn and turn about, travelling many miles on horseback, along the very primitive roads, to promote the Gospel within towns/centres where, over time, they eventually built up and maintained congregations. But winning over the Chinese people was no easy task; there was a deep distrust of all foreigners "*...and the people heard the name of Christ with hatred*" (from John Macintyre's memorial inscription). The missionaries were subjected to a lot of abuse, bitterness and negativity from all levels of Chinese society. Being foreigners, they were not allowed to buy or rent property within the town walls and it was some time before they were permitted to rent even the most dilapidated of premises to serve as a meeting place and somewhere to live.

The two missionaries decided that John Ross should be based in Newchwang whilst John Macintyre should live in and work from Haicheng. But it seems that much of their work was shared. A 'Chapel' was established in Haicheng and John Macintyre preached there on a daily basis. Churches were established in the towns of Newchwang, Tashichiao and Tengaopu. Elders were elected for the four congregations which then numbered about 1000 baptised persons. A school was attached to each of these churches, the aim of the school being to teach the Chinese children general subjects and, importantly, enable them to read the scriptures in their own language. Much

of the day to day mission work and preaching at the towns was carried out by Chinese Christian converts supported by regular visits from the missionaries.

Introducing Christianity to Korea

In the course of their mission work and travels in Manchuria, the missionaries had come into contact with traders from Korea, a country that shared a border with Manchuria. Korea, also known as the 'Hermit Kingdom', had always actively excluded foreigners. Indeed, those that crossed the river Yalu, which formed the border between Manchuria and Korea, risked execution, particularly if they were promoting a religion not accepted in Korea, such as Christianity.

John Ross had travelled from Newchwang to the Korean border in 1873. Planning to extend his mission work into Korea, he had attempted to enter the country but failed. Rev Ross decided to produce religious texts to be sent into the country but first, had to learn the language. He needed a Korean teacher which was difficult, because teaching the Korean Language to a foreigner was strictly forbidden. In the same year (1873), a 23 year old Korean, *So Sang-yun*, was in Manchuria selling ginseng and other merchandise. While he was in Newchwang he became seriously ill and nearly died. John Macintyre took *So* to his house and cared for him until he recovered. He became a Christian and was baptised. This young Korean later met John Ross in Mukden and, learning that the missionary wished to be taught the language, decided to help him. Other Korean traders the missionaries met showed a keen interest in the Gospel and were baptised. It was decided to send texts and books into the country by way of these Korean converts.

The Reverends Ross and Macintyre, who had both already mastered mandarin Chinese, now set themselves the task of learning the Korean language, initially from the traders. They then spent the next 10 years (1876-1886) translating the Bible's New Testament into Korean. A printing press, sent out from Edinburgh, allowed these texts to be printed and the Koreans were used to set the type. The Korean traders spread the word (literally!) by distributing the books and other Christian literature within Korea - at some serious risk to their own lives, it has to be said.

John Macintyre's family

On 16th March 1876, John Macintyre was married to Catherine Sutherland Ross in the British Consulate, Newchwang, by Rev John Ross (Catherine's brother). Catherine was born in November 1848 (some sources suggest 1852) in Nigg, Ross-shire, to Hugh Ross and Catherine Sutherland. Catherine is found in the 1851 Scottish census at the family home in Nigg as a 2 year old and in the 1861 census as a 12 year old at school.



A group of missionaries with their wives at a meeting in Haicheng in 1905 or earlier. Arrows indicate Rev John Macintyre and his wife Catherine. The Rev John Ross is standing to the left of his sister Catherine. (Photo courtesy of Jennifer Fowler née Leitch).

Rev John Ross had left Scotland for Manchuria soon after his own wedding in 1872 to Mary Ann Stewart. Mary died there in February 1873, shortly after the birth of their young son, Drummond, and Catherine had travelled from Ross-shire to China to look after the infant.

Following their marriage in 1876, Catherine and John Macintyre had 6 children over the course of the next 11 years. They made three visits back to Britain (that I know about), one in the early 1880s, another in the 1890s, and the third in 1900, during the Boxer troubles.

Each of these 'home' visits lasted for at least a year and during these periods Reverend Macintyre preached at Churches or addressed meetings in Church Halls, throughout Scotland, from the Borders to the Shetland Isles, as found in the online website *British Newspaper Archive*. His wife, Catherine, addressed a women's meeting in the Church Hall at Alloa in February 1883. Her subject being 'Female Work in the Mission Field of China'. The Rev and Mrs Macintyre returned to China at some stage in 1902. They were to spend the rest of their lives there.

What was Catherine's role as a missionary? I know from the contents of 2 letters, found online, both written by John Macintyre to newspapers in New Zealand, that the missionaries ran a school for girls, presumably in Haicheng, and his wife's work, he said, was "among women". From this I assume the missionaries' wives cared for and taught the girls and also the Chinese women converts - it would probably not have been seemly for the male missionaries to have had close contact with Chinese women.

Catherine Sutherland Ross died at Haicheng, South Manchuria, in 1926. She outlived her husband, Reverend John Macintyre, who died at Peiteiho, in September 1905.

To be continued in a future edition of the Journal.

Monumental Inscriptions published by the HFHS

<i>Burial Place</i>	<i>County</i>	<i>Memorials</i>	<i>Published</i>	<i>Price</i>
Abernethy Churchyard	INV	439	2012	£7.00
Advie Churchyard	INV	147	2012	£6.00
Alness Old Churchyard	ROC	659	1996	£6.00
Alvie Churchyard	INV	203	2014	£6.00
Ardersier Cemetery [A5]	INV	371	2009	£3.00
Avoch Old Churchyard	ROC	651	2006	£4.00
Badenscallie Churchyard	ROC	270	2016	£6.00
Brachlich Cemetery, Gollanfield	INV	200	2003	£3.00
Carrbridge Cemetery	INV	332	2022	£6.00
Chapel Yard, Inverness	INV	2802	1999	£12.00
Clachan Churchyard, Lochbroom	ROC	298	2017	£6.00
Contin Churchyard	ROC	410	2015	£8.00
Corrimony Burial Ground	INV	95	2020	£4.00
Cromdale Churchyard	INV	365	2011	£6.00
Croy Churchyard	INV	367	2002	£3.00
Dalarossie Churchyard	INV	221	2011	£6.00
Daviot Churchyard [A5]	INV	246	2003	£3.00
Dores Churchyard	INV	427	2004	£6.00
Dunlichity Churchyard	INV	315	2010	£6.00
Easter Suddie Burial Ground [A5]	ROC	209	2004	£3.00
Fodderty & Kinnetas Burial Grounds	ROC	1635	2022	£10.00
Fortrose Cemetery and Cathedral [A5]	ROC	450	2005	£3.00
Geddes Churchyard [A5]	NAI	156	1995	£3.00
Glenconvinth Churchyard	INV	154	2021	£6.00
Greyfriars Cemetery, Inverness	INV	132	2002	£3.00
Invermoriston Churchyard	INV	174	2013	£6.00
Invershin Burial Ground	SUT	142	2020	£4.00
Killearnan Churchyard [A5]	ROC	285	1995	£3.00
Kilmore Old Churchyard, Drumnadrochit	INV	496	2007	£6.00
Kilmuir Cemetery (Black Isle) [A5]	ROC	239	2006	£3.00
Kiltarlity (Tomnacross & Old) Churchyards	INV	769	2022	£8.00
Kiltearn Burial Ground	ROC	830	2020	£8.00
Kirkhill Churchyard & Kirkton of Buncrew	INV	651	2022	£8.00
Kirkton of Ardersier Cemetery [A5]	INV	393	2003	£3.00
Laggan Churchyard	INV	344	2021	£6.00
Lochend Burial Ground	INV	129	2004	£3.00
Logie Wester Burial Ground	ROC	273	2021	£4.00
Moy Churchyard	INV	174	2008	£3.00
Old High Churchyard, Inverness	INV	476	2004	£5.00
Petty Old Churchyard	INV	476	2002	£6.00
Rosemarkie Churchyard	ROC	575	2004	£5.00
St Clements Cemetery, Dingwall	ROC	689	2002	£7.00
Ullapool Burial Grounds	ROC	577	2020	£8.00
Urquhart Old Churchyard (Black Isle)	ROC	937	2006	£5.00
Urray Old + Urray West Churchyard	ROC	495	2016	£6.00

Free Church Registers published by the HFHS

Title	Weight	Price
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 – Baptisms 1843-1853 Moy – Baptisms 1844-1854 Dores & Bona – List of Adherents 1893 Stratherrick – Baptisms 1842-1854 Cromdale & Advie – Baptisms 1894-1929	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	325g	£9.00
Inverness Union St. – Baptisms 1863-1910 [both United Presbyterian]		
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	325g	£9.00
Cromarty – Baptisms 1875-1918, Marriages 1843-1847		
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		



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