



CLAN CHISHOLM SOCIETY INC.
AUSTRALIAN BRANCH
NEWSLETTER
January 2020





Céad Míle Fáilte

(One hundred thousand welcomes – Gaelic)

Hello fellow Clansfolk

This year we have seen horrendous fires in almost every State. I do hope our members and their communities were not impacted and that you are all safe. It has been a torrid time for so many people. I hope we never experience these heart-breaking times again.

Just a reminder about the call from the Strathglass Heritage Association for information from families who left the Strathglass area during the **Scottish Clearances**. They would greatly appreciate your contribution to their Exhibition which will be held in Cannich, Scotland 8th – 22nd August 2020. Please see page 20 if you can assist or require more information. It may be that you will be able to grow your family tree as a result of this Exhibition. All material gathered will be uploaded to a special website at the conclusion of the Exhibition so that those who cannot attend are able to experience the event and view the material gathered.

Could you please advise me if you **change your address or have a new email address**? This would assist me greatly when sending out newsletters, our annual Journal and other material. My contact details are on page 32.

I would really be thrilled to receive **contributions for our newsletters**. If you have a story to share, a photograph, some notable achievement, milestone, artefact, newspaper clipping or whatever, it would be a very much appreciated contribution. I am willing to help anyone who seeks assistance in preparing an article.

If you are interested in taking a **DNA** test to help you further your family tree knowledge, please don't hesitate to contact me. There are several testing companies on the market and new tools for data analysis appearing all the

time. It can be a daunting concept but fear not, it can also be an enormous help in your quest for genealogical information.



I have included a new icon, a magnifying glass, in this newsletter indicating a **tip** to assist members who are interested in researching their genealogy. If you would like to post a question about a lost family member or anything else about your family tree etc please let me know so that it can be included in our next newsletter.

Subscriptions are due in January 2020. We are encouraging people under 18 years to enrol and there is no charge. More details are on page 20.

Our Clan Chisholm Society has much to offer its members. I encourage you all to get involved, explore their web site (see contacts list) which includes the Forum and so many other features. The Clan needs our interest and contribution for it to keep supporting us.

I am looking forward to joining members in Ballart for our AGM from 6th-11th March 2020. It will be exciting meeting the Chisholms from that area.

Merry Christmas everyone!

Kim Polley

Secretary

Photo: (front cover)

**Pipes and Drums at Royal Edinburgh Military Tattoo Sydney 2019
courtesy of Chis Maxwell**

**Thank you to those wonderful members who contributed to this
newsletter: Donald Chisholm (South Australia), Tony Morrison,
Chis Maxwell, Gay Gaffey**

Would you like to add a plaque for your Chisholm family to the Clan Chisholm Cairn?

Miriam Chisholm of Kippilaw, New South Wales did much to foster and develop the Clan Chisholm Society from 1952-1979. She was a descendant of James Chisholm, the first Chisholm to come to Australia. Together with other members of the Clan, Miriam supported the idea of a Clan Chisholm stone cairn which was unveiled in April 1972 in the churchyard of St James, Kippilaw.

‘Miriam’s interest in stones had led her to suggest in 1957 that the Chief’s Stone in Glen Cannich be saved from water of Loch Mullardoch which sometimes rose above it after the introduction of the Glen Affric hydro-electric scheme. A photograph she had taken in 1927 enabled identification of the spot and she donated the plaque which was erected above it on a special plinth so that it would remain visible when the stone was completely submerged. The plaque was unveiled by Ruari Chisholm, the Tanistair, during the 1959 Inverness gathering. ‘



Photo taken some years ago showing the distant site of the cairn (above right gate post) overlooking Lake Mullardoch, Glen Cannich.



‘Here according to tradition, the Chief head counsels with his Glen Cannich clansmen. The centre stone now sometimes submerged is known to the Clan as the Chisholm’s Stone. Clan Chisholm Society.’

Photos: Kim Polley, 2018

Today the cairn at Kippilaw, New South Wales holds 37 plaques dedicated to the memory of the numerous Chisholm families who came to Australia to settle. Other plaques from around the world have also been added including one commemorating the Most Reverend A Chisholm, 1st Archbishop of Melanesia 1975. One was gifted from Clan Chisholm Society Scotland and it states, “This stone came from the cave where Prince Charles sheltered for two nights in Clan Chisholm territory after the Battle of Culloden 16 April 1746’. The Edinburgh Branch contributed a stone from the old Kippilaw mill, Roxburghshire, ‘mentioned in Scott’s Waverley Novels...as being haunted by more witches than any other mill in Scotland.’

If you would like to contribute a plaque to attach to the Chisholm Cairn in the churchyard of St James, Kippilaw please contact me. (kim.polley13@gmail.com)

IDLING IN GREEN PLACES – THE LIFE OF ALEC CHISHOLM

AUTHOR RUSSELL MACGREGOR

As a boy in the late 19th century, Alec Chisholm wielded a slingshot with deadly accuracy to protect the family orchard from hungry birds. It was, as Russell McGregor notes in this biography, “an incongruous introduction to ornithology” for someone who would become a celebrated naturalist, particularly known for his love of birds. An autodidact who took a childlike delight in the natural world, Chisholm used his literary skill to communicate this enchantment and galvanise the popular imagination in support of conservation. He grew increasingly embittered, however, as his reputation waned, and public applause fell away. McGregor’s clear-eyed portrait is of a man torn between opposing impulses: his love of nature and his craving for worldly success. *Sydney Morning Herald 1 November 2019*

This book may be of interest to those who are participating in the AGM in March 2020. We will be visiting Maryborough and learning more about Alec Chisholm who lived there in his early days.

Illegitimate births as recorded in Scottish records



This information has been summarised from Scotlandspeople. Please consult <https://www.scotlandspeople.gov.uk/guides>

Statutory register of births (1855-1918)

- If the parents weren't married when the child was born, the father's name could be entered in the register provided he admitted paternity, went with the mother to register the birth and they signed the register together. Sometimes they were registered under the father's name and the child be known by that name
- If the parents later married, an entry into the Register of Corrected Entry was often undertaken.
- If the mother married another man, the child might be recorded under the stepfather's name in subsequent records. Adoption was not legalised until 1930.
- If a child was born to a married woman and the father was not her husband, you may find this indicated in column one.

Register of Corrected Entries If a child is illegitimate this is usually recorded in column one of the registrations of birth. If an entry has been recorded into the Register of Corrected Entries this will be listed in the left-hand column.

Discontinuation of the word Illegitimate On 26 December 1918 James Patten MacDougall, Registrar General for Scotland, issued a circular to registrars which stated that: '... it has been resolved to discontinue the use of the word "(Illegitimate)" in dealing with the registration of the births of illegitimate children, as also in the registration of deaths of persons of illegitimate births'.

The amended instructions came into operation on 1 January 1919. As the change applied retrospectively registrars were authorised to omit the word '(Illegitimate)' when issuing certificates (extracts) of 'births of illegitimate children and deaths of illegitimate persons registered in past years'. If you

order an official copy of a statutory birth or death record with an RCE it will be supplied with any corrections or insertions applied. Digital images of statutory birth records and RCEs that you can view on this website are as the original register pages.

Church registers and kirk session minutes up to 1855 Baptism records may indicate illegitimacy through the use of words like natural, baseborn and reputed. The father or mother may be described as adulterer, fornicator or fornicatrix. The kirk session, minister and elders of the parish church, dealt with, amongst other things, the moral behaviour of the parishioners. Amongst other things, the parents of illegitimate children would have to publicly confess and repent before the congregation. Pressure was put on the mother to name the father of the child. If it was unknown, the child would take the mother's name. If the baptism of an illegitimate child did take place, after suitable penance by parent or parents, you may find that the child was registered under:

- Mother's maiden name and retained that name into adulthood;
- Mother's maiden name, then was legitimised by the parents' subsequent marriage and therefore carried the father's surname into adulthood;
- Father's name if he acknowledged paternity.

Location of an illegitimate birth or baptism Often an unmarried mother was sent away from home for the birth of her child. That child may appear to have been born in a different location to other members of the family. Often grandparents brought up illegitimate grandchildren as their own.

Census records You may find an indication of illegitimacy in the census, if, for example, a child's name is recorded at the end of the entry or is found to be out of the age-order of the other children in the household.



A tip on Y-DNA test results

Many male members have undertaken their Y-DNA testing at FamilyTreeDNA. When you check your results you may see 'FF' in a match's results. This means that they have undertaken the Family Finder test at FamilyTreeDNA also. Family Finder is open to both males and females, unlike the Y-DNA test which is for males only. Family Finder tests, also known as autosomal tests, reveal matches 5-6 generations on both your maternal and paternal side. If you find one of your matches has the FF and they don't show up in your match list (and they've enabled atDNA matching), they must be more distant than second cousins.

Blaine T Bettinger who circulated this tip has written a great, easy to read book called *The Family Tree Guide to DNA Testing and Genetic Genealogy*. The second edition was published in 2019.



Online searchable newspaper sites worth a peek

- Library of Congress – Chronicling America
<https://chroniclingamerica.loc.gov/>
- Old Fulton New York postcards includes New York and many other States - <https://fultonhistory.com/Fulton.html>
- Advantage Archive Collections – 650 collections from 42 States - <https://www.theancestorhunt.com/>
- * 3891 searchable newspaper titles from Australia, Mexico, New Zealand, United States - <https://elephind.com>

From our Clan Member at the Royal Edinburgh Military Tattoo, Sydney 2019

We seated ourselves, four lone representatives of the Clan Chisholm, amongst a regiment of Bells and Camerons, in prime front seats to view The Royal Edinburgh Military Tattoo 2019. The balmy spring evening at ANZ Stadium was suddenly transformed as the lights went down for the start of the performance. The smoke machines were pumping and the massed pipes and drums skirled into the mists with a familiar medley of thirteen reels from *Killicrankie* to *The Argylls Crossing the River Po*.

Beyond the pipes and drums, however, there were surprises in stall for us. Unlike its Edinburgh original, this Sydney Tattoo had a distinctly Australian flavour. There were interludes between each item presenting indigenous *Calling Country Song Cycles*, acknowledging and welcoming all onto the lands of the Wangal people (Sydney Olympic Park). Accordingly, the Tattoo was sub-titled *At All Points of the Compass*, combining a cornucopia of performers from the Australia, Britain and the Asia-Pacific. They were beautifully backed by the Sydney Youth Orchestra and the Gondwana Choir.

For this attendee, the highlights of the evening were the traditional ones: the massed pipes and drums (combining British and Australian units), the Tattoo Dance Company, the Lochiel Marching Drill Team and the ever-present Hjaltibonhoga (Fiddlers from Shetland). The outstanding Top Secret Drum Corps, from Switzerland, really wowed the audience with their amazing drills and juggling tricks, complete with firework-spouting drumsticks. There were also entertaining, if somewhat chaotic, performances from various South Pacific Island and Maori groups.

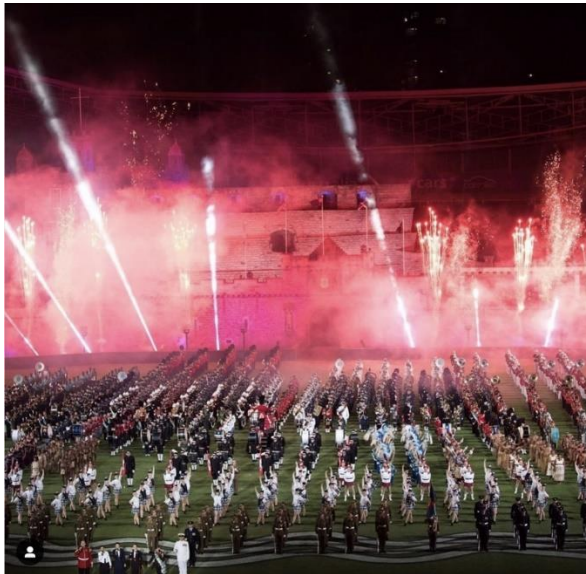
Sadly, the opportunity for traditional brass band music was lost. In keeping with more recent performances in Edinburgh, a lengthy segment by the Combined Military Bands of the Australian Defence Force and Singers descended into schmaltz: there were pop renditions of *Land Down Under*, *Staying Alive* and Johnny Farnham's *You're The*

Voice, all accompanied by fireworks and swaying mobile phones from the enraptured audience. If that wasn't enough Australiana, the medley ended with John Paul Young, wheeled out yet again to sing *Love is in the Air*.

This attendee's profound disappointment at the lack of traditional band music was finally relieved as the massed pipes and drums marched out again to render the wonderful traditional finalé of *Scotland the Brave* and *The Black Bear*, enough to stir the blood of any Scot. As the lone piper played from the battlements of a very realistic Edinburgh Castle, and we sang *Auld Lang Syne*, we left, largely satisfied with the evening's entertainment.

Will ye no come back again? – but next time, please omit the hackneyed Australiana!

Chis Maxwell



Fireworks Finale
Photo: Chis Maxwell, 2019

Witches – past and present (Kim Polley)

‘A woman felt delirious after an evening of drinking one night in 1704 — and so she concluded that her neighbour, Lilius Adie, must have summoned Satan to cast a spell on her. Adie was arrested and dragged before the local minister in the coastal Scottish town of Torryburn, Fife. There, she was accused of practicing witchcraft and having sex with the devil. Like hundreds of accused witches during the 17th and early 18th centuries, Adie was sentenced to burn at the stake after the church wrangled a confession out of her, but it would never happen. Adie died in prison first — a suicide, historians suspect — and so the townspeople buried her in a crude muddy grave on a beach, covering the burial site with a large stone so she couldn’t rise from the dead.’¹

It is now 315 years since Adie’s death. Adie’s resting place is unique. She is believed to be the only witch to have a grave, the others were all burned. Adie’s grave is empty. Her skull had been removed for an exhibition in 1938 and not returned. Apparently, it was examined in the endeavour to increase the understanding of phrenology, that is, the detailed study of the shape and size of the cranium as a supposed indication of character and mental abilities. Her bones were pilfered from her coffin in 1852 and most likely sold to collectors. The people of Fife now wish to find Adie’s remains and to erect a memorial not just for Adie, but for the thousands of innocent people accused of witchcraft. Fife’s Deputy Provost Councillor Julie Ford stated ‘They were the innocent victims of unenlightened times.’²

This recent news article piqued my interest. The University of Edinburgh’s Survey of Scottish Witchcraft states that there were at least 3,837 people in Scotland accused of witchcraft.³ Possibly two thirds of these were executed. About 80 percent of witches were women. Witches were most frequently found in the Lothians, Haddington in East Lothian being the most common county. Only about 6% of witches came from the Highland area. A Witchcraft Act was in place in Scotland between 1563-1736. The use of torture of witches to exact their confessions was apparently only to be used with permission of the state but this was not always the case. Burgh bailies or elders of the Kirk session would

deprive the accused of sleep in the hope that the resulting hallucinations would reveal their involvement in witchcraft. The evidence they would gather would assist them when they appealed to the Privy Council to give a commission to hold a criminal trial. Other forms of evidence were used in a witch trial. People were known to report instances of a quarrel with a neighbour and then their subsequent misfortune being linked to that witch. During interrogation, suspect witches would offer up the names of others they believed to be guilty of witchcraft. Those people would be arrested and interrogated.

Another form of evidence would be gathered from the search of the body of a suspect witch for signs of the Devil's mark. This mark was created by the Devil as a sign of obedience and service to him. Prickers were engaged to prick with a long slender needle every inch of the naked body and shaved head of suspect witches. If there was no pain felt or blood found this was considered proof of their pact with the Devil. Sadly, supernumerary nipples, which occur in both males and females, or moles, warts and old scars may have been suspect sites for prickers to investigate. Prickers were found to have used retractable needles on suspects and so, no evidence of pain or bleeding would be sighted, and the suspect was confirmed to be a witch! Read more about the Devil's mark.⁴

Prickers were paid well in the seventeenth century. One of the most notorious prickers was John Kincaid who was paid 20 shillings, equivalent to 100 pounds in 2019, for each witch he identified. No doubt he would have also extracted monies from some of his victims so that they were not found to have any Devil's marks. He later admitted being a fraud and deceiving those who engaged him! According to the University of Edinburgh Survey of Scottish Witchcraft there were several courts involved in the prosecution of witches.⁵ Firstly, the matter could be raised in the local kirk sessions, but they could interrogate but not prosecute. The Privy Council could commission bodies to hold trials. The court of justiciary, circuit courts or local courts held under commission were the other venues for the trial of witches. 'Those convicted were almost always strangled at the stake and then their dead body was burned. We have records of 141 sentences specifying an

execution method; 120 were for strangling and burning. Of the 17 sentenced simply to burning, many may have been strangled first—though a very small number are known to have been burned alive. In the sentences of beheading (3) and hanging (1), crimes other than witchcraft were also involved.’⁶

I searched the University of Edinburgh Survey of Scottish Witchcraft to see if there were any witches with the surname Chisholm.⁷ I discovered three women and their case dates, Mary Chisholm 1649, Agnes Chisolm 1697 and Elspet Chisolme 1662. Elspet lived in the parish of Auldearn, in the country of Nairn. She was the widow of Makhomie. Elspet was mentioned as an accomplice in the trial of Issobell Gowdie, one of the most well-known witches in the world who appeared in a local trial in 1662. Issobell’s confession was unusual and extremely creative and not typical of other witch trials. It is from her testimony that many modern ideas of witches have arisen such as a coven or meeting of 13, riding broomsticks, shape changing and lurid witches’ meetings.

Stories of Scotland Podcast elaborates on the life of Issobell Gowdie who, although she could not read or write, confessed to be a witch.⁸ Her eccentric testimony appeared as the work of a person of a wonderfully detailed mind who could have been a writer. She described how she met with the Devil in the Kirk of Auldearn church yards and denied her baptism and gave her soul to the Devil in the company of another named witch. He marked her in the shoulder and sucked out her blood, sprinkled it on her head and renamed her Janet. She told how she met again with her coven of witches in the Kirk Yard of Nairn and raised an unchristened child from a grave and they hacked it with their fingernails and toenails. Spells of crops were made by using parts of dead bodies. She listed all the names of witches in her coven so Elspet Chisolme would have been mentioned no doubt. She described their shape-shifting abilities to become jackdaw, cat, hare etc and how she could summon winds and curse fish. Issobell confessed to her coven feasting in celebration at the death of their victims. She detailed graphically fornication with the Devil. During the podcast it is also suggested that it is possible that Issobell may have suffered from ergot poisoning. The latter is caused by ingesting the alkaloids associated with purple club-

headed fungus which affects rye and other cereals. It can cause uncontrollable convulsions, hallucinations, mania and psychosis. Her eventual fate is unknown. Given that Issobbell was heard in a local court it is more likely that she would have been executed to death by the local elite who sat in judgement. The higher the court in Scotland, the less chance of conviction as the case would involve professional lawyers.

The story of the pricker who is believed to have interrogated Issobell Goudie's body is also of interest. His name was John Dickson. He was engaged by John Innes, the Baillie of Spynie in Morayshire, to hunt witches at the rate of six shillings a day for maintenance alone and six pounds for each person he identified as a witch. At that time the ordinary male wage was one shilling a day. He condemned at least six women to death. John Dickson's lucrative income and lifestyle ended abruptly when he identified a male court worker named John Hay in Tain to be a witch. Hay petitioned the government for his arrest. John Dickson disappeared! John Dickson quickly adopted a new name. He was now Paterson the Pricker. His next case is very close to home, in Strathglass.

For over 200 years a small group of MacLeans, including Hector MacLean, his wife Jonet McLean, Jonet's sister Margaret McLean and ten to twelve other women with Highland names, had quietly lived in the Strathglass area. Our nineteenth chief, Alexander XIX of Comer decided it was high time to reclaim the land on which the MacLeans and their neighbours were living. He could not undertake their removal legally so decided to accuse them of witchery. In June 1662, a commission was issued for the Strathglass witches. 'At Chisholm's instigation, a number of the Macleans were put under questioning by the ministers and Elders of Kilmorack and Kiltarlity. They were taken forcibly to James Fraser's church in Wardlaw'.⁹ Apparently the fourteen women and one man accused of witchcraft, were subjected to brutal torture, as one witness recounts that the victims were: barbrouslie tortured . . . by waking, hanging them up by the thombes, burning the soles of their feet at the fyre, drawing of others at horse tails and binding of them with widdies about the neck and feet and carrying them so alongst on horseback to prison, wherby and by other torture

one of them hath become distracted, another by their cruelty is departed this lyfe, and all of them have confest whatever they were pleasit to demand of them'.¹⁰ Paterson the Pricker, in the Wardlaw Cemetery, stripped and shaved the head of each accused person and pricked them to get their confessions.

These local trials found enough evidence against the MacLean folk to enable a petition to the Privy Council in Edinburgh for a trial. 'The Privy Council accepted Chisholm's application for a full-scale trial and named him, his brother and two of his cousins as Commissioners to conduct the trial. A series of instructions were handed out to the Chisholms on how to proceed with the trial. One of the accused distraught husbands turned to Sir Rory MacLean of Duart, the MacLean Clan Chief. Duart petitioned the Privy Council and stated that since Chisholm could not expel his MacLean tenants by legal means, he had resorted to an accusation of witchcraft. The commission was promptly disbanded and in October 1662, John Neilson, a notary public, was sent to examine the women for signs of torture. None were found but in the intervening months, their hair would have grown, and scars would have healed over. At no point did he ask the women if they had been tortured. Meanwhile, Chisholm stood waiting at the door of the prison vault. His presence is unlikely to have exerted a neutral influence on the events. Ultimately the accused were set free ...'¹¹

It was then that Paterson the Pricker was arrested and placed in the Tollbooth in Edinburgh. At last, his identity was revealed. Paterson the Pricker and John Dickson were one and the same. In fact, it was a woman called Christian Caddell who had impersonated the two. She had been so impressed with the work of prickers that she decided to cross-dress and take up that career. Another unfortunate twist to the story was that on the same day 4 May 1663 that Christian Caddell was being transported to a fever-ridden plantation in Bardados, her last witch was burned to death in Forres.

Endnotes:

¹ The bones of an 18th century ‘witch’ vanished decades ago. Now Scottish officials are hunting for them.’ <https://www.washingtonpost.com/nation/2019/09/03/lilias-adie-th-century-witch-remains/>, accessed 21 November 2019.

² *ibid.*

³ University of Edinburgh Survey of Scottish Witchcraft
<http://www.shca.ed.ac.uk/Research/witches/introduction.html>, accessed 21 November 2019.

⁴ SW McDonald ‘The Devil’s mark and the witch-prickers of Scotland’ *Journal of the Royal Society of Medicine* 1997 Sep; 90(9): 507–511
<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC1296533/?page=5>, accessed 21 November 2019.

⁵ University of Edinburgh Survey of Scottish Witchcraft
<http://www.shca.ed.ac.uk/Research/witches/introduction.html>, accessed 21 November 2019.

⁶ *ibid.*

⁷ *ibid.*

⁸ Stories of Scotland Podcast 11. Witchcraft and Witch-hunters
<https://play.acast.com/s/storiesofscotland>, accessed 20 November 2019.

⁹ Spooky Scotland – Christian Caddell: Scotland’s female witch-pricker
<https://spookyscotland.net/christian-caddell/>, accessed 31 October 2019.

¹⁰ *ibid.*

¹¹ *ibid.*

Carrawarra back in the Chisholm family – 100 years later!

President Tony Morrison kindly sent me an article from the *Goulburn Post*, Wednesday September 25, 2019. Lee Macarthur-Onslow, a Chisholm descendant bought the 1883 Carrawarra house on the corner of Cowper and Bradley Streets in Goulburn. The building includes 6 bedrooms, 2 bathrooms, 2 kitchens and sits on a 3740 square metre block.

Lee is a direct descendant of Kippilaw's original owner and pastoralist James Chisholm. A lovely feature of the home is a large wooden carving featuring birds above a mantelpiece in a lower ground room. During its lifetime the building has had many uses such a soldiers' club, hostel for high school girls under the education department's operation, guesthouse, Ladies College of Domestic Science and Goulburn Brain Injury Unit.



HOME COMING: Lee Macarthur-Onslow (second right) was delighted to secure his 'Carrawarra' at auction on Saturday. He is with Jenny Fraser (right) and two other Chisholm family descendants, Trish and Charlie Morrison.

THE BOOK OF GUTSY WOMEN

By Hilary Roddam Clinton & Chelsea Clinton

Keep an eye open for Hilary and Chelsea Clinton's new book about gutsy women. One of those featured is Shirley Chisholm (1924-2005). She was the first black woman elected to the United States Congress. Shirley represented New York's 12th Congressional District from 1969 to 1983.

Kirk Sessions – good news!

The National Records of Scotland are working to develop a gazetteer-based search system for the ScotlandsPeople website that will allow access to thousands of volumes of kirk session records and other court records. However, as yet, they do not have a release date. You can keep up to date with developments on ScotlandsPeople via the 'What we are working on' feature: (<https://www.scotlandspeople.gov.uk/content/what-we-are-working-on>)

HOT OFF THE PRESS



Stan Scott, *Chis: The Life and Work of Alan Rowland Chisholm (1888–1981)*, Melbourne, Ancora Press, Monash University 2019

Alan was the foundation Professor of French at University of Melbourne, fought in WW1 and was active in pro-Free French journalism in WW2. He was an Officier de la Légion d'Honneur and was awarded an OBE. A colleague, Stan Scott's biography of Alan is not without passion.



A kind-hearted Chisholm in Albany, Western Australia

In 1984 Albany resident Val Chisholm's daughter Donna was diagnosed with cancer. For the following 35 years Val and others who formed the Children's Cancer Care Group Albany raised thousands of dollars to help juvenile cancer patients. They held cake stalls, quiz nights, street appeals, luncheons, raffles and received donations. They were able to assist families with Princess Margaret Hospital oncology ward phone calls, travel and accommodation costs for families going to Perth for treatment, purchased and maintained computers for children not well enough to attend school, school aides for children who had disabilities as a result of their illness or treatment. They funded a Laminar Flow Unit for Princess Margaret Hospital's (PMH) oncology ward. This unit allowed the first bone marrow transplant to go ahead at PMH. Like many volunteer groups today, their membership is ageing, and they have decided to no longer operate. Well done everyone and take a bow! (*Great Southern Weekender*, 8 Nov 2019)

**Exhibition - The Clearances of Strathglass
By Strathglass Heritage Association
8th – 22nd August 2020**

The Strathglass Heritage Association are searching for information on all aspects of the Clearances from Strathglass including the causes through to how the people who were cleared fared in their new homes. Regardless if you live in Australia, Canada, New Zealand, USA or wherever and have some information you would like to share with SHA please get in touch. Information can take a variety of forms such as family stories, documents, records, photos etc. They would appreciate anything that helps them create a lasting history of what took place.

Following the exhibition, they will post what they had displayed on a new website dedicated to the memory of all those affected by the Clearances. This will be of great interest to Chisholms throughout the world. Their contact details are: info@strathglass-heritage.co.uk or Strathglass Heritage Association, c/- Langside, Cannich, Inverness-shire IV4 7LT

2020 FEES ARE NOW DUE!

\$35 single, \$45 double, children under 18 are free

PLEASE PAY VIA DIRECT DEBIT:

Account 205832169, BSB 012 865

Stating your name and member number

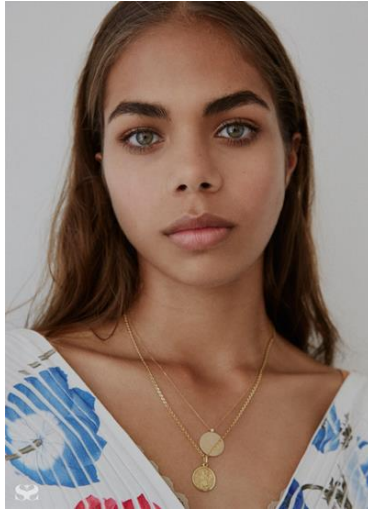
**OR: cheque to Clan Chisholm Soc. Inc,
Valerie Chisholm, PO Box 1023, Parkes, NSW 2870**

Myer announces Indigenous model Sarsha Chisholm as its new Youth Ambassador

In a show of strength and commitment to supporting young and emerging Australian talent, Myer today announced Indigenous model, Sarsha Chisholm, as its new Youth Ambassador.

This new appointment will see Sarsha feature in Myer's Spring / Summer 2019 Campaign, across: TVC, print, outdoor and digital advertising, alongside Myer Brand Ambassador, Elyse Knowles, and fellow Ambassadors Rachael Finch and Kris Smith.

While relatively unknown, 19-year old Sarsha hails from Western Australia and has modelled locally in her home town of Perth. Her earthy nature and her apart, making her represent department store. Ambassador, Myer's leading brands including: on Film and popular existing Shop, Milk & Teaspoon, all of quality and proud Indigenous peoples of the Australia. Sarsha proud to be



for Myer in her home natural beauty, down-to-adventurous spirit sets her the perfect choice to Australia's most loved As Myer's Youth Sarsha will showcase new and exclusive youth Warehouse, Oasis, Girls Missguided, along with brands such as: Miss Honey and One which are on-trend, high affordable. Sarsha's heritage is the Noongar south west of Western Chisholm stated "I'm so working with Myer and

representing my Indigenous community – it's an amazing opportunity and a dream come true. I have grown up shopping at Myer for as long as I can remember, saving up my pocket money to buy pieces from Miss Shop and a new bikini each summer. As a family, we'd also visit Myer together to do our Christmas shopping, and this is still a tradition we enjoy."

(<https://www.miragenews.com/myer-announces-indigenous-model-sarsha-chisholm-as-its-new-youth-ambassador/>) accessed 24 November 2019

Scottish traditions never fade in some families

Whilst researching in the National Library in Canberra this year I came across some oral histories, one of which I recognised as being the father of one of our members, Gay Gaffey from Warialda, New South Wales. Her father, Raymond Chisholm (known as Jack) (1904-1986) who was born in Inverell, told the story of his grandfather John Chisholm (b1827 Fodderty, Scotland), a stonemason, arriving in Melbourne and making his way to the 'Green Swamp' which is today known as Inverell. He had been enticed to Inverell by his cousin, Colin Ross, the founder of Inverell. Colin realised the potential of the district and wanted Scottish stone masons to build a flour mill, tanneries, and housing and help develop the district. John Chisholm married Euphemia MacDonald, also a new arrival in NSW from Dingwall in Scotland, who had been a cook at Balmoral Castle and had the honour of cooking for Queen Victoria! They were both Gaelic speakers, especially if the children were around! They lived happily in a slab house lined with calico and wallpaper. John worked on many construction projects, and even at one stage was employed at Newstead Station where famous colonial artist Tom Roberts used to visit. The shearing shed from this property featured in Robert's well-known painting *The Golden Fleece*. John used to travel by horse and dray from Inverell to Ashford to gather lime for his stonework. The horses knew their way along the track and would take him home again. Sadly, he fell asleep and rolled under wheel of the dray and was killed in September 1875. John was aged just 47 leaving a wife and three young children.

Jack's father John Alexander Chisholm (1864-1951) was only twelve when his father suddenly passed away, so he went to work to help support the family. His first job 40 miles from Inverell at Kangaroo Camp (near Wandsworth) required him to drive a horse and dray up a hill, gather stones for roadworks, go down the hill and using a knapping hammer, break the stones into gravel. Then he would ride up the hill again and so on. Later John Alexander worked in a farm supply shop in Inverell and helped his older brother William McDonald Chisholm in his stone fruit orchard. John Alexander met and married Alice Bertha

Piggott. Gay Gaffey's father, Jack Chisholm, was the first born and as their small farm was mixed, he helped his father do the milking and then delivered milk to their customers. This is where Jack's love of bagpipes began. He was delivering milk to one home and he heard bagpipes playing so he asked the lady of the house if he would be able to learn. She stressed that he would have to learn the chanter first. This took some time but gradually he moved onto the bagpipes. It took a while for Jack to persuade his father to allow him to learn but learn he did. His mother had a belief that those who played the bagpipes might also over-indulge in alcohol, so she had to be convinced too! Eventually Jack joined the Inverell Band. Jack was always involved with the Band, right up until he died. When he couldn't play the pipes, he would make reeds for the chanters and drones and hand them out to the Band members. Whenever the Band performed, he was always the one to tune each set of pipes, and he also had pupils who learned for free.

Jack had many tutors over the time as they often would leave the town and relocate to other places. One tutor, Austin Woodford, became a lifelong friend. It was a friendship that never wavered until Austin's death. During World War 2 Austin was in Scotland and he purchased a very special set of bagpipes. Just before his death, Austin gave Jack these bagpipes. They are a prestigious brand and the chanter and drone stocks were silver mounted which made them quite heavy. Jack only played these pipes for his wife's Highland dancing students and sometimes for concerts as being heavy, they were reserved for special occasions. Austin asked that the bagpipes always stay in the Chisholm family. They have been handed down from Jack to his son Bruce (1935-2018), Gay's brother, and now to Bruce's son Graeme.

When he came home to Inverell at the end of the war Jack Chisholm, who had been in the RAAF, re-joined the Inverell Pipe Band. He always played at the Anzac Day dawn service and following that, with the Band in the march and then again at the 11 am service. He applied to become a member of the RSL but was told that he could not because he wasn't a returned serviceman, as he didn't go overseas. He just stayed in Australia and fixed their aeroplanes so that they could go overseas! Jack still played the pipes on Anzac Day and never missed a

year. Then, when his son Bruce was able, they both played the dawn service together, then when Jack couldn't play anymore, Graeme joined his father. Jack didn't set foot in the RSL Club ever; even when the rules changed later in his life, Jack still didn't renege although he was asked many times. (That's a Chisholm for you!).

In 2008 Bruce and his son Graeme were invited to join the Manly Wahringa Pipe Band in Sydney to go to Scotland for the World Championships. They had tuition when they went to Sydney and Manly's Pipe Major travelled to Inverell for a few weekends to tutor them with the tunes they would play. They had a fabulous time. The Band came second in their grade and were very proud.

The female Chisholms also have carried on the Scottish traditions in the family. Gay told me 'Our mother was invited to Inverell to teach Highland Dancing by the local Caledonian Society and met my Dad who was pipe major of the local pipe band. Mum had a very successful studio and she and her dancers performed and competed all over the north west at Highland Gatherings, Eisteddfods, Scottish Fairs, Concerts etc.' Gay won many competitions and later taught at Bingra and Warialda too. 'I kept performing and competing and Dad would drive us to Grafton and Maclean over Easter weekends where Maclean would have a Highland Gathering on the Saturday, go to the beach at Yamba on the Sunday and then to Grafton on the Monday to compete again. Our car was always full of a couple of other girls and Dad's threat was that if we didn't win anything, we had to walk home. We never walked home thankfully.'

Bruce Chisholm's daughter Sharyn Treadwell (1964-2013) loved dancing too. Before Sharyn passed away there was a Country Dance Club at a small coast town a few miles from Coffs Harbour where she used to go once a week and they really welcomed her. She was the youngest one there, but she really loved it. Sharyn and her husband Clyde Treadwell had three daughters Brittany, Courtenay and Steffaney. They love to dance too. Brittany has won an Australian Championship for Highland Dancing for her age group. Eighteen-year-old Steffaney Treadwell has been Highland dancing since the age of two.

It is no wonder that she was approached to join the Tattoo Dance Company to perform at the Royal Edinburgh Military Tattoo Sydney this year. Steffaney and her older sister Courteney flew to Scotland for 5 weeks in 2019 dancing in 30 competitions leading up to the World Championships. They were very successful. One of the highlights of their trip was meeting Prince Charles at the Glenisla Highland Games in Scotland on 23 August.



Above: L-R Steffaney and Courtenay



Right: Bruce Chisholm dressed in his Chisholm tartan



Australian Dancers in the British Overseas and Scottish Championship. Steffany Treadwall, front right, a winner at Glenisla Highland Games, Scotland. Her sister Courteney, is second from right in back row.



L-R An Australian dancer, His Royal Highness Prince Charles, Steffany and Courteney Treadwell at Glenisla Highland Games in Scotland



L-R Steffany and Courtenay Treadwell during their tour of Scotland in 2019

In recognition of the contribution made since the 1830s by people of Scottish ancestry to Inverell and districts, the Inverell Scottish Association erected a commemorative cairn in Sinclair Park. It was officially dedicated in 1999 by Pipe Major Bruce John Chisholm. Photo of cairn and dedication plaque are below.



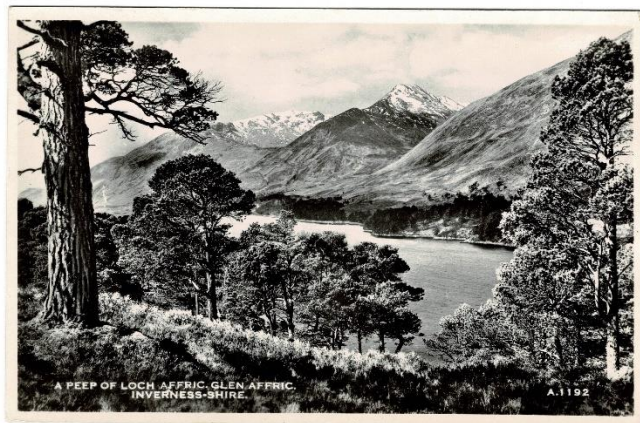
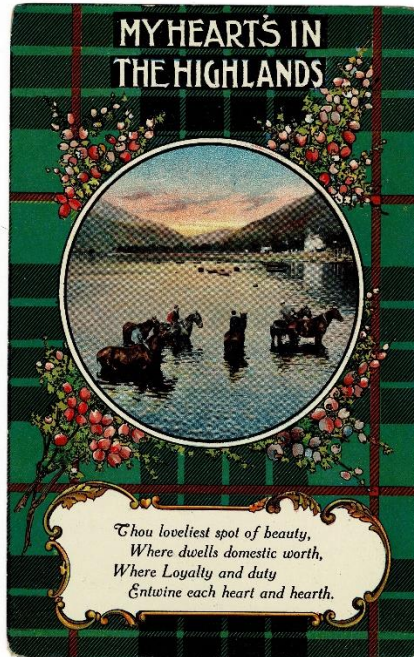
Scottish poem read at Bruce Chisholm's funeral in September 2018

*Something stirs within me
When I hear the bagpipes play
They reach down deep inside my heart
Whether close or far away
And as I stand and listen
Something happens deep inside
Their music flows into my soul
And fills my heart with pride
But something else is happening
Something you cannot see
For my heart begins to wander
And longs once more, to be free*

Not surprisingly Bruce was buried in his complete formal Chisholm attire. He was a very proud Chisholm.



Top: Whiteholme postcard, A Scottish Grace. Middle: Tuck's post card, 'Scottish Clans' – Chisholm. Bottom: Valentine's Tartan Series featuring Clan Chisholm

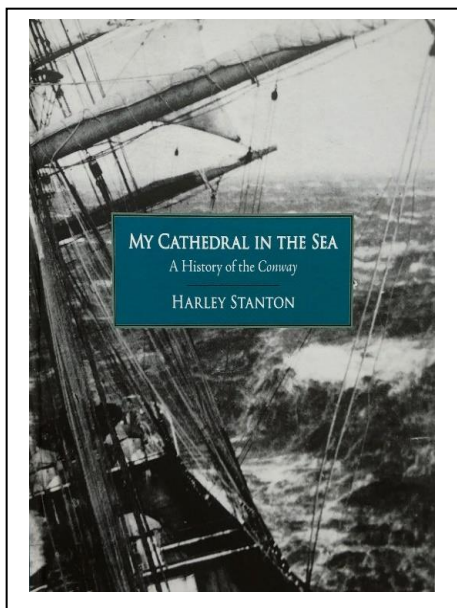


Top left: Bringing home the turf
Top right: National Series postcard
Bottom: A Peep of Loch Affric, Glen Affric, Inverness-shire

New publication

My Cathedral in the Sea –A history of *The Conway* by Harley Stanton

My Cathedral in the Sea traces the story of the Conway from its construction in 1851 in Saint John, New Brunswick, Canada to its final resting place in the Atlantic in 1875. *Conway* traversed the globe, making many trans-Atlantic crossings and five journeys to Australia. The book gives a vivid picture of life on a sailing ship in the mid-nineteenth century including the reasons for emigration, the experiences of passengers and life at sea with extensive extracts from logs, passenger diaries and contemporary newspapers. The tragedy and triumph of the Conway is meticulously referenced to the people, places and times and includes an extensive index.



This book will be of interest to descendants of Archibald Chisholm and others who sailed Greenock, 18 March 1854 – Melbourne, 17 June 1854 on the *Conway*.

**This is a limited-edition of 1000 copies. Please contact the author Harley Stanton for more details.
HarleyStanton7@gmail.com**

Postage within Australia is free if you purchase a book before the end of December 2019.

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Clan Chisholm Society Genealogy Database

www.chisholmgenealogy.com/DB/ (Secretary can provide password)

Australian CCS Database: clanchisholm.org.au (Secretary can provide password)

CCSForum:<http://www.chisholmgenealogy.com/cgi-bin/yabb2/YaBB.p>