



## Clan Chisholm Society NZ

Newsletter # 47 August 2009



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### Editor's note:

In July a book was published in England featuring the wartime deeds of Clan Chisholm Society Co-Founder, the remarkable Miss Mairi Chisholm. In this issue of the NZ Newsletter, I have reproduced the Daily Express book review. Mairi was the second child of Roderick Gooden Chisholm, who would become Chief in 1929 and make the change in family name in 1938, where he became Roderick Chisholm of Chisholm. He was a captain in the Seaforth Highlanders. Mairi's mother was Margaret Fraser, a daughter of the Fraser's of Culbokie. Her grandmother was Mary, feisty daughter of Chief Alexander XXIII, beloved by all the ordinary folk in Strathglass for her efforts to shield them from the clearances. Mairi was the Aunt of the late Chief Alistair, also of the Seaforth Highlanders, and the great Aunt of our present Chief Hamish, and CCS secretary Susan Chisholm of Chisholm.

Mairi, in conjunction with her comrade Elsie, were the only women to be granted full access to the front lines—a dispensation that the Belgian King Albert himself ensured. They ran the advanced medical station for four years until British troops arrived in 1917 to reinforce this Belgian sector of the lines. During this time the two women were caught in artillery fire, bayonet charges, and in gas attacks. Both of them were decorated for their bravery and resourcefulness. Because of this, and the spiritual solace they brought to the wounded soldiers, they were known to the Belgians as the 'Madonnas of Pervyse'. A campaign is now underway to commission a statue for the two heroines, either in Whitehall or on the embankment, to be ready for 2014, centenary of the start of the Great War. A film is in production and is due to be released in two years. In the meantime, enjoy the book, ask your local bookstore to purchase it. A copy will be bought by CCSNZ, and will be available for loan to members.

Also featured in this issue is Audrey's annual History address to the AGM (abridged version), and Society President John Ross's account of his visit to the Australian AGM and the Celtic Festival in the Highlands of New South Wales. Also reproduced is the financial report as presented to the AGM.

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## From the President



President: John Ross, 8 York Place, Palmerston North

(06) 357 4614. email: [j.c.ross@massey.ac.nz](mailto:j.c.ross@massey.ac.nz)

Secretary/Treasurer: Barry Chisholm, Palmerston North .

Ph (06) 355 5943 [chiz@vodafone.co.nz](mailto:chiz@vodafone.co.nz)



### Meeting the Oz Chisholms by John Ross

On the strength of having several times exhorted others to do so in these newsletters, at the end of April I crossed the ditch to attend the Clan Chisholm Society of Australia gathering in Glen Innes, and this proved very enjoyable.

Getting to and fro was, on the other hand, quite a business. The only practical option, having flown to Brisbane, was to hire a car and drive, there being no buses going at sensible times. Very kindly, Donald and Heather Chisholm, of Toowoomba, in Queensland, invited me to come and stay the night with them, and then drive down south together the following day. Toowoomba is about two hours' driving west of Brisbane, and apart from having to negotiate three toll-booths, to get out of Brisbane itself, this proved quite straightforward.

On the Thursday we drove south to Glen Innes, in convoy, with several big breaks, which made for an easy and pleasant journey, stopping at Warwick for lunch.

Curiously, the current Oz hierarchy includes three Donald Chisholms. Donald C., of Toowoomba, up till now Vice-President, has now succeeded the retiring President, Donald J. of Panorama, near Adelaide, South Australia. Donald M., of Wellington, New South Wales, has come in as the new Vice-President. Donald of Toowoomba is an ex-New Zealander, a member of the Chisholm family of For-trose, in Southland, with a brother in Christchurch. He had worked as a head shepherd in Canterbury before becoming an engineer, maintaining the machinery of power-stations. This Donald, and Heather too, were remarkably kind and considerate.

It was good also to meet, at last, with Carolyn Chown, who has for quite a while been the secretary, and the Australian delegate to the Clan Council, and meet also her husband Peter.

On Friday we went on a car-tour of the territory northwest of Glen Innes, visiting a folk-museum at Emmaville, which had for a while been a centre for tin-mining, and also the site of the Ottery mine, originally used for tin but later for arsenic, needed to combat the rampant spread of prickly pear cactus. The elaborate, sloping multiple kiln structure, now delapidated, was quite impressive, from a safe distance. A nature reserve nearby had massive ancient rocks.



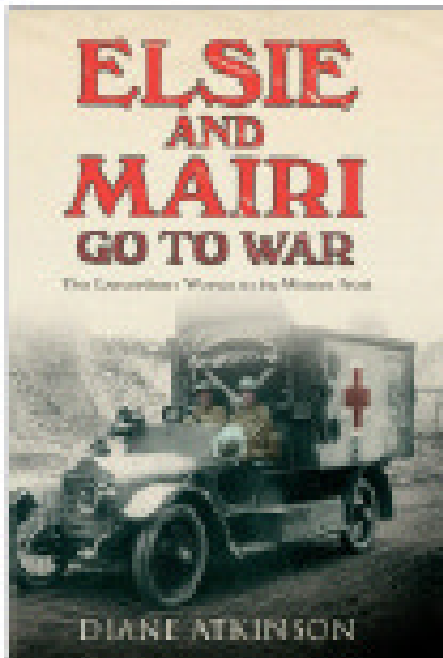
Glen Innes itself is a middle-sized rural town, with some handsome period buildings flanking its main street. On a hill-top above the town, the Standing Stones Park has been created, with thirty-six granite towers, and enough flat ground for a range of stalls, stages, and activity areas, making it a fine venue for Australian Celtic Festivals.

This year's Festival got under way with a dinner on the Friday night, at the Services Club, with a band and a ceilidh, and also a concert. Saturday's proceedings began before dawn, with a piper piping, followed by sundry speeches, and singing in Welsh by a choir come all the way from Wollongong, NSW. There were all the usual activities of a Highland Games event, with pipe-bands playing, dancing, caber-tossing, and the like, but also other Celtic cultural happenings, most notably a young woman singing in Welsh to the harp, with a wonderful tone. In addition, there were sheep-dog trials, belly-dancing, and, on a site further up, an exhibition of jousting, with three gallant armoured knights charging one another with lances, or whacking at each other with wooden swords, in a three-fold melee. Even with balsa-wood lances, it's still a risky sport.

In the afternoon, back down in the town, there was a parade, with Scottish clan-groups and other Celtic groups, Irish, Welsh, Manx and Cornish, walking behind their banners, together with several pipe-bands and brass bands. Clan Chisholm had a handsome green banner, with the device, lettering and fringe mainly in gold. (Thanks to Bob Chisholm of Sussex for the artwork for this banner). Some of our people wore trews in green and brown, rather than kilts, or kilts in green and brown rather than red and green. In the evening, we had a Chisholm dinner, in a hotel, and the next morning the AGM, in that hotel.

About midday, I set off to drive back to Brisbane, a long way off, respecting the warning "Tired Drivers Die", and variations of this, by taking regular breaks, and eventually arrived in the hotel I was spending the night in about 8pm, to fly out the next morning.





## THE KNICKERBOCKER HEROINES

By Virginia Blackburn Daily Express July 7, 2009

REVEALED: the untold story of two British women whose mission to save lives turned them into celebrities and changed nursing for ever

Cheers greeted the two women as 1,000 Belgians gathered to meet them on their arrival in Ghent. Making their way to L'Hôpital Militaire Numéro Un, Elsie Knocker and Mairi Gooden-Chisholm were served a "glorious tea" in the hospital kitchen in honour of their English habits but the next day they got down to work. Elsie was sent to drive an ambulance to the front 15 miles away and saw for the first time what she had let herself in for. The area was abandoned, filled with burnt-out ruins, the roads choked with refugees wandering "along the road in huddles with their children, it is all so sad and pathetic".

She collected 15 wounded soldiers from a convent and drove them back to the hospital.

Over the next few days, the two women helped feed 8,000 refu-

gees. This was September 1914, a few weeks after the onset of the First World War, and Elsie and Mairi, known variously as The Two, "Valkyries in knickerbockers" and "the heroines of Pervyse" came to be two of the most famous women in Britain at the time.

Soon they became convinced that the only way to treat soldiers properly was to nurse them at the front, which they did, the only two women in the war to do so, changing the face of nursing in the process.

During lulls in the fighting they would tour Britain to secure funds to enable them to carry on with their work until finally, nearing the end of the war in 1918, they too were invalided out of service. Elsie and Mairi are the subject of a new book *Elsie And Mairi Go To War*, by Diane Atkinson, which despite its slightly Enid Blyton-esque title is a serious and entertaining account of two exceptional women. The two actually met in 1912 through a joint love of motorcycles: 26-year-old Elsie, divorced, with a young son, was a member of the Gypsy Motor Cycle Club. Clad in dark green leathers she would roar all round the lanes in Hampshire and Dorset.

Along the way she met 18-year-old Mairi, whose father, Captain Roderick Gooden-Chisholm, had recently bought her a Douglas motorbike. Despite her mother's shrill objections, Mairi spent her spare time stripping down bikes and riding them hard at a time when young girls were expected to attend tennis parties and dances.

When war broke out Elsie wrote to Mairi saying there was "work to be done" and suggesting they go to London to join the Women's Emergency Committee. Mairi promptly got embroiled in a terrible family row. Her father was happy for her to go but her mother was dead against it, refusing to give her daughter a box in which to pack any clothes.

Mairi eventually crept up to her room, tied a change of underclothes and her dress allowance of £10 (about £800 today) into her headscarf, and took off on her motorbike to London where she and Elsie met up at the WEC's headquarters just off the Strand.

For a month they lodged in Baker Street, working as dispatch riders until one day Mairi was spotted by Dr Hector Munro who was, among much else, a strong supporter of the suffragette movement. Very impressed by her motorcycling abilities, he asked her to join the Flying Ambulance Corps to help wounded Belgian soldiers. Mairi agreed and suggested he also ask her friend Elsie, a trained nurse. Once in Belgium the two women mixed in a crowd that included Dr Munro, an early advocate of psychoanalysis and founder of Britain's first nudist camp; the journalist Arthur Gleason, who was to write about the two women's activities; his beautiful wife Helen; Lady Dorothea Mary Evelyn Fielding, known as Lady Dolly to the press; and the best-selling novelist and poet May Sinclair.

Mairi's first encounter with battlefield casualties came some weeks later when a train arrived with Belgian soldiers in a shocking condition; one was a badly burnt young man the age of Mairi's brother Uailean, just 20, with his face "completely smashed up".

At the same time, British soldiers arrived prior to going to the front.

They were greeted by the Belgians waving "their poor bandaged arms and hands". The women worked till 3am looking after them and were up again at 5.30am to deal with around 900 victims coming in from Antwerp that day.

Over the coming weeks the women saw truly horrific scenes, including a German bayonet charge - the sound of blades being plunged into men's innards haunted Mairi for years afterwards. German bayonets had a saw at the end to be used for cutting up wood so the injuries they inflicted were horrendous.

Increasingly the pair were at the front, tending to wounded Germans as well as Belgians: they came under sniper fire on these occasions and sometimes had to withdraw.

Mairi would snip buttons from the uniforms of dead German soldiers and later auction them to raise money for their work.

By this time the two women were beginning to attract attention, featuring in local papers under headlines such as "Thrilling Experiences Of A Nurse At The Front".



Les Deux Madonna's de Pervyse

Elsie (left) Mairi (right)

Certainly their lives would have been unimaginable back home. Sometimes they were forced to bed down for the night on straw in an abandoned cottage with a group of French soldiers.

Tensions within the group and a desire to do more eventually led them to break away and establish themselves in the ruined town of Pervyse, just 100 yards from the front. The Two had seen men dying in ambulances from shock and exposure and believed that if they could administer first-aid immediately more lives would be saved. They were right. These days this is known as "the golden hour", and is standard practice among doctors and paramedics.

A short trip back to Britain ensued in which the women caused a sensation. Dusty, exhausted, dressed in grubby breeches and carrying a German lance, Mairi was

mobbed at Waterloo station and entranced fellow passengers with her tales of action. They donated money to buy blankets and pillows for Furnes Hospital, which were in desperately short supply. Everywhere she went that week she was treated as a celebrity.

Back in Pervyse matters were very different. About 1,000 bodies had been brought in and interred in mass graves or stashed in shell craters.

Elsie and Mairi set up home in a cellar under a ruined house which they turned into a soup kitchen and a place to tend the wounded.

The women would rise at 6am and make cauldrons of soup and hot chocolate which they would serve to the wounded or soldiers who came in - they would also take it to the sodden front line in enamel pails. This was incredibly hazardous.

German sentries would call out, asking what they were doing there. In return Elsie would reply: "Wollen Sie ein Tasse heisse Schokolade? (Would you like a cup of hot chocolate?)" The answer was frequently, "Ja, Danke!"

The Two would also make the dangerous drive to towns to buy more supplies, including sweets, cigarettes and socks. Visitors to the cellar, which provided a haven for men who otherwise spent weeks waist deep in water in the trenches, included their old colleagues, and ultimately the King of Belgium, who awarded them medals.

Eventually the risk of attack grew so great that they were forced to move a quarter of a mile away.



The Cellarhouse at Pervyse

They continued to run the cellar by day, however, and Mairi was present when it took a direct hit from a shell. Undaunted, the women continued their work until they were forced to decamp further away. Mairi kept diaries which is why so much detail is known. By now they were two of the most famous women in the country, and personal appearances, in which they told their tales from the front, would be packed.

In 1917 The Two received the Military Medal and the Order of St John of Jerusalem and the following year they were gassed which resulted in Elsie being shipped home. Mairi carried on but was gassed again and invalided out of service. Other women applied to take their roles, none was allowed. Elsie married for the second time after an early, disastrous union.

Her new husband was Belgian Baron Harold T'Serclaes whom she met at the front. However, the marriage fell apart after the war because Elsie had said she was a widow rather than a divorcee - Belgium is Catholic and her deception was costly.

After the war, Mairi settled in Scotland, while Elsie ended up running a hotel. Elsie died in 1978 aged 93; Mairi in 1981, aged 85. The "Madonnas of Pervyse" were gone: their story, however, resonates to this day.



### Elsie and Mairi Go to War

Two Extraordinary Women on the Western Front

By Diane Atkinson

Keynote: The extraordinary and moving story of two women whose courage and charisma made them the most famous women in the First World War.

Random House ISBN -13 9781848091337

### Announcing Clan Chisholm International Gathering 2011 in Duluth, Minnesota, USA.

Plans are underway for the next International Gathering of the Clan Chisholm in Duluth, MN. Unfamiliar with Duluth? Well, Duluth is a port city in Minnesota, sitting on the banks of the westernmost point on the north shore of Lake Superior. The population of Duluth is about 85,000. Duluth is the regional epicenter for banking, retail shopping, and tourism for northern Minnesota, northern Wisconsin, and northwestern Michigan. Arts and entertainment offerings, as well as year-round recreation, and the natural environment, have contributed to expansion of the tourist industry in Duluth. Some 3.5 million visitors come each year. The area is known for its cool summers, and it has a rich history and a beautiful historic district. There will be lots to see and do, so please stay tuned for further details about the 2011 Gathering in the newsletter and on the CCS website.



## Patricia Miller Chisholm

1919-2009



With sadness we record the passing on June 16 of Patricia Miller Chisholm, peacefully, near Moruya, New South Wales. While not a member of the Society, Pat was the mother of two Society members, and the grandmother of another. She was the matriarch of a large clan of Chisholm's spread around Auckland, New South Wales, and with some branches stretching around the world through the USA, to England, and Denmark. She made an enormous contribution to Chisholmdom by taking the baby-boom concept to heart, producing seven children in the ten years from 1944 to 1954, the first six of these being boys.



Pat and Bruce Chisholm Wedding Day

Pat emigrated from North Wales as a six year old, and then spent the greatest part of her life in West Auckland, centred on Avondale. Here she was well known at the Bowling Club, having won everything on offer, and held every position.

She married Bruce Chisholm in 1940, shortly before he set off with 5 Brigade, the second echelon of 2NZEF, on board the Aquitania. He returned after Victory in Africa in 1943, and before the war was properly over, her first two sons had been born, and she commenced her family life, down on the farm at Patiki Road, with a view across to the Flying Boats at Hobsonville, and soon to see would be the arch on top of the Harbour Bridge. It was very busy life, centred on her family. After her children went on their own ways, it was a bit more relaxing, though still busy with all the

grandchildren, and now, great grandchildren, too many it seems to count up. Following a severe illness six years ago, Pat moved to the warmer and drier air of South Coast NSW where she enjoyed the times with her only daughter, Christine. Her later years however were marred by a debilitating illness which reduced her quality of life greatly, and she was happy to have been released, after a fulfilling life, and a job well done.

**Birth:** In Gisborne to Brett and Valli Chisholm, on 17 Jul 2009 a son, Chase Perrin. A great grandson for the late Wesley Chisholm and his wife Joyce of Palmerston North

**Death:** In Geraldine on 16th Jun 2009, John Francis Cyril Chisholm, aged 94, father of member Rex Chisholm and one of the only remaining grandsons of Archibald Chisholm, pioneer settler of Springhills, Southland. Our condolences to Rex and family.

**Congratulations** to NZ Clan Chisholm member Jocelyn Chisholm of Wellington, for the publication of her new very much revised and enlarged edition of her 1979 book: "Brind of the Bay of Islands". As well sub titled, in the same volume, "Brind amplified." a newly written Brind family history. William Darby Brind, was Jocelyn's husband, John Chisholm's great-grandfather and was well known in the Bay of Islands for twenty years before the signing of the Treaty of Waitangi as a Captain of whaling vessels, good friend of the Maoris and latterly, owner of land.

Jocelyn's interest in Brind stretches over more than 30 years, when she wrote the first edition of Brind of the Bay of Islands. Since then, much more detailed research worldwide, has led to Jocelyn finding not only many new documents on the whaling days in the early 19th century but also, new family contacts to expand her family knowledge. She has made use of all this new material in a much larger and very readable account of Brind as a whaling master and as an early resident in the Bay. She has as well written about many other early whaling ships and their masters, missionaries and Maoris and others frequenting the Bay. The depth of her research and knowledge of this very early period of New Zealand history is most impressive. The book is well laid out and illustrated, with very full notes, bibliography and index.

**New member** : Raymond Chisholm. Ray manages a security company in Auckland. He is the grandson of Bruce and Pat Chisholm, and he has one daughter, Marina Chisholm, currently at secondary school. Ray, and Marina are most interested in clan and family history Ceud Mille Failte Ray.

Picture will appear in next newsletter

## MOBILITY, WANDERING AND GLOBETROTTING

is nothing new

by Audrey Barney. Historical Speech to AGM, Dunedin 2009



Mobility, Wandering and Globetrotting Are Nothing New:

An abridged version of Audrey Barney's Historian's Talk, for the Gathering in Dunedin on 6 April 2009

Dunedin—my home town, and a Chisholm Gathering in my home town would have been so special. But unfortunately, although I have prepared this talk, I have had to ask someone to read it for me! I've not made it. There's been no homecoming for me this year, as, right now, there is in Scotland for Scots from all over the world "coming home" to attend some part of the Homecoming Scotland Festival.

From earliest times, leaving Scotland has been a phenomenon for many of those who called Scotland home - this mobility, this survival by leaving, by adventuring, globetrotting, becoming a professional soldier or a merchant seaman. Chisholms have always been involved in it.

Most of us accept the "myth" that the main Chisholm family was founded when a "Norman Knight", from Tynedale in the North of England, married an Anglo heiress in the Teviot Valley on the Scottish Borders, during the reign of King David. Recent developments with the DNA project are providing evidence consistent with this mythical history, and it should not be too long before more is revealed regarding this Norman origin, and the Viking nature of pre-Norman ancestors. It is believed that Sir Robert de Chisholme, one of the early descendants of the Chisholm founder, went north to the Highlands and married Anne, the daughter of Sir Robert Lauder, about 1345, at which time he was granted some church lands round Castle Urquhart. From then on, the Chisholm name and family prospered in their new surroundings. As these Chisholms arrived in the north, within the Highlands other Scots were moving out - seafaring men, recruited or professional soldiers, wanderers and adventurers - and soon there is evidence of Chisholms moving again, back to the Lowlands, to England, to Ireland and, as mercenaries, to Europe, and, as soldiers, to India with the East India Company.

The major causes that Roger Chisholm-Batten gives for so many Scots leaving Scotland, from early times, when moving any distance was so difficult, are aspects of famine (failed crops), war or epidemics. Men from the Western Highlands, so familiar with the sea, often survived by wandering the world on ships, many never to return. Whaling ships from Europe were early into the Pacific, and one theory about our earliest known Chisholm in New Zealand, John Moffat Chisholm, was that it was on one of these that he arrived in the 1820s.

A second theory is that he came in 1826 on the Rosanna as a member of the first New Zealand Company's settler-group. Sixty Scottish artisans and mechanics originally came out under its scheme, mainly from Fife, which is where John Moffat was born. This scheme for settling New Zealand is now considered a non-starter, as, after refitting on Stewart Island, the Rosanna came north to the Bay of Islands and Hokianga, where the expedition's leaders had intended buying land and settling, but their reception from the Maoris was so unpromising that Captain Herd with most of the intended settlers quickly took off to Sydney. Unfortunately documentation is scarce, and the Chisholm name is not recorded, but there is circumstantial evidence that he was on the Rosanna. We can verify, that in late 1826, in the Bay of Islands, a J. M. Chisholm was in the group of "quiet industrious Scotch mechanics who had set up a forge and sawpit, that was producing piles of neat white planks"; and Jocelyn Chisholm has shown me evidence of



J. M. Chisholm, in the same year, witnessing a land claim document for Alexander Grey, another of the Scottish mechanics, who has been verified as AWOL from the Rosanna in the Bay of Islands. As late as December 1834, John Moffat Chisholm is cited in a certificate, signed by James Busby, that he had sent off to Sydney 3500 tons of black oil, which he had collected at Cloudy Bay.

But the 1834 reference to John Moffat Chisholm is the latest evidence found of his presence in New Zealand. Our next reference is in 1838, locating him in Melbourne, where he obviously had sufficient money to have set up a business, and was marrying. Doubtless, initially he would have joined two of his brothers in Sydney, where they had established a business in 1833, before moving on to Melbourne. He would make his home for the rest of his life in Australia, and became a well-known, and respected, wealthy, philanthropic businessman.

The next Chisholm to find his way to New Zealand was also a John Chisholm, who was in Wellington by the end of 1840 as a settler recruited by the second New Zealand Company. It was not easy for this Company's directors to carry out their plans to sell land in far-off Wellington, sight unseen, for an envisaged settlement. It was difficult, also, to recruit the right mix of people for it, and then, once in New Zealand, to get legal title to the land they claimed they had bought. In England, there was not much difficulty in getting men of high calibre, well- educated, and with capital, to buy portions of land; but they had to stoop to going north to Scotland to get the agricultural labourers they needed to make the balanced society they wanted. Amongst the Scots were two single Chisholm men, John (40) and Adam (saying he was 30). Both men, of farming stock, were offered free passages in that first year, and sailed for Wellington, but both reneged on their commitment to the New Zealand Company and moved on, seemingly, because of better offers, when they discovered the plots of land they were promised was not available, and, probably, also recognised that Wellington, with its steep, bush- covered hills, and the narrow, flood-prone Hutt Valley were not going to be suitable farming country.

John's boat, the Blenheim, had sailed down the Clyde from Glasgow earlier in 1840, with a complete complement of Highlanders, led by a laird, Donald McDonald, a large landowner, and agent, from Fort William. The emigrants were almost all from his and neighbouring clans surrounding Loch Ness, with the men in charge strict Highlanders, and the captain considered a real villain, as he kept the new migrants on short supplies. Spending four months at sea was not a pleasant experience; and after landing, the new migrants were further disenchanted, realising their dreams of owning their own land were unlikely to be realised any time soon. When a Mr. Brown, who had heard of the problem, arrived from Tasmania to recruit agricultural workers, promising each of them high wages, and a plot of land, many joined him on the Lord Sidmouth and moved on to Hobart. John Chisholm was one of them. He had only been in New Zealand for six weeks, and he never came back, ending his days on the goldfields of Ballarat.

Adam's stay in Wellington was even shorter. He arrived four weeks after John, on the Slains Castle, but his pleasure at reaching his destination must have been even shorter-lived, as he was lured by the possibilities offered by agents of the Auckland settlement to move there, and never returned to the town whose early leaders had paid for him to migrate.

It was not until the fifties and sixties that many Chisholms born in Scotland evidently felt that New Zealand offered them better opportunities than their own country. Before the century was out, about 30 Chisholm family groups living in New Zealand have been identified. All the same, today, it is unlikely that any of these families would not contain some members who have moved on permanently from New Zealand.

Take my own family, for which the New Zealand founder was Joseph Wilson Chisholm, from Sheffield, who, at age 23, arrived in Wellington in 1854, via Australia. He had been one of a family of

fifteen children, only six of whom had reached adulthood; and other than Joseph, none left the Sheffield area. We guess it was news of the discovery of gold in Victoria which made him pay his own way in a ship carrying over 300 single men going to the gold fields, but 18 months later he moved to Wellington. Here he married; and he and his wife Elizabeth had eleven children, all of whom lived to maturity, and all of whom married and had children. But two out of their eleven children moved on to Australia, married and had families there, and didn't return. Of their 31 grandchildren, the number living and dying out of New Zealand rises to over a quarter. And for me, a great grandchild of Joseph Wilson Chisholm, I find nearly half of my Chisholm generation now live, or have died, outside New Zealand. Jocelyn Chisholm reports much the same about her Chisholm relatives, originally settled in Nelson. Studies on other families I am sure would portray the same trends.

For many, causes for moving to New Zealand in the 19<sup>th</sup> century still had elements of Roger Chisholm-Batten's "Famine, war and poverty"; but add to this, the split in the Presbyterian church, the attractive offers being made by official companies, particularly for those of the Free Kirk to settle Dunedin, plus, the very strong incentive for children to have a safer, healthier, more satisfying and prosperous life. For the wives and mothers, it was a difficult decision, and Rosalind McClean shows just how reluctant most were to leave, recognising they were unlikely to ever return to their homeland. They were right! I am not aware of any Chisholm woman who arrived as a wife or mother before 1900 who ever returned to Scotland. For that matter, neither did their husbands; but two sons of John Chisholm and Jean Fisher, Robert and James, who arrived in Dunedin, as teenagers, in 1858, with their parents, did do so - and in the case of James, after less than five years in Otago. What's more, they both were able to go back to Scotland twice.

Robert's firm, Scoullar and Chisholm, sent him there in 1884 on a business trip, and twenty years later, when in his sixties, this successful business man was able to take his wife, and their daughter Jane, for "A holiday canter round the globe". travelling to the United Kingdom via Suez and home via crossing Canada by train. What a pity John and Jean weren't still alive to wonder about having the money to take a world holiday!!

I'm sure, John and Jean would never have imagined the possibility of any member of their family being able to "go home" again - and in James's case so soon - nor that any family member would attend a theological college in a Scottish university. For John and Jean to be able to live with religious freedom in a Free Kirk settlement, they had had to save hard over a number of years. But having gained their wish to live in Dunedin, no one in the family would have imagined that the discovery of gold in Central Otago would make overseas training possible for one of their members. A mere three years after these Chisholm's' arrival in Dunedin, this discovery, close to where the Chisholm boys were working building a Presbyterian church, made it possible for three of John and Jean's sons to join the rush to the gold-fields. But it was only James who was successful, and he wasted no time in cashing in his precious gold to pay his passage back to Scotland - and in 1862/3 he made that slow, uncomfortable boat trip back to take up his education again, firstly at the Free Kirk College, and then at the Theological College within Edinburgh University. Unfortunately, ill health necessitated his return before he had finished his course, but a Committee of the Presbytery in Dunedin was set up so he could complete his studies, under Dr. Stuart and Dr. Watt, and James was ordained as a Minister of the Presbyterian Church in 1870. He was the first New Zealand student to be licensed by the Otago Church, as this was happening just as university-level education was being established in Dunedin.

The new Reverend Chisholm took up a parish in Milton, a small rural town with a population greatly increased by the discovery of gold. He remained there for 28 years, overseeing the developing parish, as well as the building of a new stone church, which, with its towering spire, opened in 1889. It still stands as a landmark in this small Otago town.

In hindsight, the building of the new church must have been very stressful, for soon after its opening James had a mental breakdown and was advised to take a year's leave with no study or writing. The congregation stood behind him, helping him financially to make a second trip back to Scotland. How dif-

ferent the speed of this trip! It was only six weeks on a coal-fired steamer, the Aorangi, round Cape Horn. James landed in London at the end of June 1892, much refreshed and travelled straight to Glasgow, for a four-month Scottish mission. He never seemed to stop, visiting old friends, attending church services three times on a Sunday, enjoying museums, art galleries, and the Royal Observatory, and walking, walking, walking. In particular, he concentrated on visiting relatives, and friends of his kind Milton parishioners who had made the trip possible. He had brought photographs and presents, mainly of money, from them. And in return, on his new Kodak, he took photos and personal mementoes back to his parishioners. On his return he stayed at Milton another eight years before his appointment to the position of Moderator of the Presbyterian Church.

Amongst James's parishioners in Milton were members of a large Chisholm family from Glenurquhart, whose relatives he didn't manage to meet on his Scottish visit. Seven Chisholm first cousins had arrived in New Zealand in the ten years between 1860 and 1870. Three young carpenters, William, his younger brother Duncan jnr and his cousin, Duncan Edward, along with 311 other Scots, came on assisted passages to Port Chalmers on the Storm Cloud in 1860. Arriving just before the gold rush, they were amongst the first 600 to lodge a claim on the Tuapeka goldfield. William was most fortunate in that his employer, another Scot, who farmed on the Taieri, suggested to his farm labourers that he would release them to spend the winter gold mining, provided they were back to plant the crops in the spring. William came back with £300, which he used to buy his own farm just north of Dunedin at Goodwood. So successful was he, that, by 1882, he was the freeholder of 1549 acres valued at £1680, and was the largest owner of land of any Chisholm in New Zealand at that time. Not bad for a man who had had to win an assisted passage to make it to New Zealand. His brother John, who had arrived in 1864, soon joined him to farm nearby.

Duncan jnr and Duncan Edward didn't stay on the goldfields long either - they both had marriage on their minds, but had had sufficient success to buy homes in Milton for their new brides. In 1864, another of Duncan Edward's brothers, another William, arrived, and also set up his home in Milton, while his two Chisholm sisters, Margaret and Mary, also joined their brothers and settled in the town.

Identified not from ships' lists, but from other verified records, Angus and Donald Chisholm also arrived from Australia the year gold was discovered in Otago. Their Chisholm parents, Farquhar and Marion, with five of their adult children, had come to Australia from Skye, under the auspices of The Highland and Island Emigration Society, sailing from Liverpool for Adelaide in 1855. Family stories have Angus and Donald on the Australian goldfields, but they moved on to Otago in 1861. Angus, who in Dunedin became a tailor, had a brief trip back to his parents' home in Geelong to marry in 1868, but his young wife died five years later. He remarried in Dunedin in 1875, his new wife, Marion, also being a Chisholm from Skye. They bought a large section on what were the outskirts of Dunedin at Balmacewan, and built a small home, which remained in the family for over 70 years. Angus died in 1899, without leaving New Zealand again. What Donald did is unknown, other than after 18 years in Otago, he returned to Victoria, where he died of cancer.

But it was a Chisholm who came from Australia to the Westland goldfields, and died a very lonely death in a small hospital in Kumara on the West Coast, who first made me aware just how far some Chisholm families travelled in the days when going any distance required great fortitude. On a trip south, many years ago, we stopped at the Hokitika Museum and I found a little sad notice in the Kumara Times of Dec. 5, 1884 which said:-

The death occurred at the hospital last night of William King Chisholm, a miner on the goldfields. He had been ailing for some months and latterly was advised to go to this institution, where he would be better attended, than in his own lonely home [inland from Hokitika]. Had severe bronchitis. Was a native of Canada in his 55<sup>th</sup> year.

But who was he? Fortunately his family had been well-researched in Canada. Two Chisholm brothers had left Scotland in 1773 for New York State. But with the Declaration of Independence in 1776, all

settlers had to make the choice whether to side with Great Britain or with those wanting independence. The Chisholm brothers stood by their old loyalty to the Crown. They were persecuted, had their property taken, and in 1783, at the end of the war, were forced to withdraw to the north. The Chisholm brothers went first to Nova Scotia, which they soon realised wasn't suitable for the sort of farming they were used to, so, once more uprooted, they started from scratch again on the shores of Lake Ontario.

William King Chisholm was a grandson of one of these original Scottish brothers, who had been lost to the family when he went to Australia. We now know that William King arrived in Australia just after gold was discovered in Victoria. Whether he made money on the goldfields, or even went there, is not known, but he was able before 1855 to buy a hotel in central Melbourne, which he called the Niagara, and marry. His wife presented him with eight children, before she died. How he coped is not known, except that by 1872, when his children ranged in age from sixteen to seven, he was declared insolvent, and the hotel sold. By 1881, he featured on New Zealand electoral rolls as a miner of Arahura, with his children still in Australia. Three years later, he died that lonely death - a man from a family that moved from Scotland to USA to Nova Scotia to Canada, and, two generations later, was born in Canada, married in Australia, and died in New Zealand.

I could go on with these Chisholms who moved to Australia and then on to New Zealand, in the period when gold was found and travelling difficult. After a decade in Australia, Walter and Rachel Chisholm came to the West Coast in 1865, not to mine gold, but to be part of the business community of Hokitika. Twenty years later they moved north to Mauriceville, before ending their days in Auckland. Some of their family are still here, but some have returned to Australia.

And then comes John Chisholm and his sister Jessie Main. They were part of a big extended family that came to Victoria from Midlothian in the 1850s. Jessie and her husband, David Main, who had been in London, to qualify as a barrister, returned to Geelong, before moving to Dunedin in 1863. John Chisholm followed them, becoming the manager of Taieri Lakes Station, in the centre of gold mining activities. Etc. Etc. etc

Robert and Isabella Chisholm, with their nine children, like my Joseph Wilson, had in early 1858 paid their own way to Australia, but, after a matter of months, had moved on to Auckland. They must have had good contacts in Australia, as, unlike most young ladies of the day, their elder daughters became frequent flitters backwards and forwards across the Tasman. Seemingly they were unescorted. Both married Scottish ministers in Victoria. Their younger sisters carried on the visiting, but if we can believe the papers of the day, their parents didn't ever accompany them, even to their daughters' weddings. And no one went back to Scotland. Some of the descendants of these two Chisholm daughters are still in Australia and are in contact with descendants of the original New Zealand family. But I am unaware of any of the original sisters' descendants returning to live in New Zealand.

Another arrival in Wellington in 1858 from Australia was James Chisholm, with his three adult daughters plus a New Zealand son-in-law. The family had entered Australia on an assisted passage in 1849, but the death of James's wife and the marriage of one of his daughters to a Wellingtonian - in Australia for the gold rush - seem to have been the catalyst for moving once again for this Chisholm family.

Another Dunedin family, who didn't come with the discovery of gold, but who had left their birth place, Aberdeenshire, to work in the south of England as newly weds had then moved to Queensland in 1884. This was William Farquharson Chisholm and wife Martha, who as their ship, the Crown of Aragon, approached Brisbane, gave birth to their eldest son, William Emslie. They soon moved to Tasmania, and over the next five years, had another four children, in different locations round Tasmania. Soon they moved on to Dunedin, where William Farquharson obtained an interesting job as the Custodian of the St. Clair Salt Water Baths. Eventually William F. and wife Martha moved to Auckland, before going south again to Christchurch where they both died. This family still has a presence in Dunedin, with at least Nick Chisholm whom you may have read about in the Dunedin papers or on TV with his brother Matt.

This family is another good example of the worldwide mobility of the Scots. It has now been traced back from Aberdeenshire to 18<sup>th</sup> century Breakachy, with the descendants of one of the sons of John Chisholm and Janet McDonnell staying on in Breakachy till the 1970s. The second and third sons moved to Australia, and John, the eldest son, William Farquharson's father, moved to Aberdeenshire. And these moves were eventually traced by Ian Chisholm in Canada. Parts of this family are also known to be in the States. A family truly scattered round the globe.

Back in Glasgow, William and Marion Chisholm were having a hard time. They had had nine children and had lost four. Their doctor sowed the seed of finding a healthier environment, when he said, after the loss of their fourth child in 1870, "Why don't you take the children to New Zealand - a fine healthy country?" So they saved, got accepted as assisted immigrants for Dunedin, and in 1875 set sail, full of trepidation. Sadly, a whooping cough epidemic broke out on board and they lost one of their five remaining children. But things looked up when they settled in Dunedin. Within a short time they were able to buy their first home, they had another healthy boy and William eventually got a job in his trade. But joy turned to sorrow, when, on his first day at work, William had a heart attack and died. The family struggled on, and the story of Granny Chisholm's life is well known in clan circles, through the writings of her granddaughter Jessie Small.

Like our earliest Chisholm John Moffat Chisholm, who probably jumped ship in 1826, Andrew Chisholm arrived in Dunedin in 1868, according to family story, in a similar manner. Having lost both parents in Scotland at an early age, he had opted for a seafaring life. After some years at sea, on one trip when his ship called into Dunedin, where his sister Marion was living, his brother-in-law, George Galloway, so the story goes, rowed down to Port Chalmers one night and he and his mates helped Andrew desert his ship. He was just twenty. A few years later, Andrew married, and he and his wife, Euphemia, settled in the Port Chalmers/Sawyers Bay area and both became very involved in the Port Chalmers Presbyterian Church. He and Euphemia had seven children who survived, and as adults maintained a very close family relationship. Like their parents, the children remained very involved in the Presbyterian Church.

Before finishing I would like to mention two other Chisholms who were globe-trotters when moving round the world was still a big adventure, slow and hazardous.

From what I have related, this moving round the world was much more likely to be by Chisholm men, but Catherine Chisholm of Borthwick, Midlothian, broke that mould. Her parents, Samuel and Euphemia, with their family of eleven children, left Borthwick, along with two of Samuel's brothers and their families, for Michigan, USA, in 1872. Catherine was just nineteen. The love of her teen years, John Lunn, had left Casswade, near Borthwick, three years earlier, for Dunedin, and it seemed most unlikely the two would ever meet again. But Catherine must have been one determined lady, and was not deterred by the vast distances she would have to travel to meet John again. After two years in the States, she returned to Scotland, staying only two weeks before her papers came through. She had been accepted as an assisted immigrant and she sailed happily off for Dunedin to meet John again. Six weeks after landing, Catherine became Mrs John Lunn. As she grew older Catherine had a strong desire to visit her remaining brothers and sisters in Michigan, so with one of her daughters she set off in 1930 at the age of 77, on what would be a much faster and safer trip across the world than she had experienced nearly 60 years previously.

Ask Barry Chisholm, our Secretary/Treasurer, who is known by many to be a 21<sup>st</sup> century globetrotter, often out of New Zealand with a group of his school pupils at New Zealand Chisholm Gathering time. Maybe he takes after his grandfather Albert, whose world-trippings have not yet been fully mapped. What we have discovered is that Albert's early life in Northumberland was not easy, with his being brought up mainly by his grandmother. His mother, Mary Chisholm, was off working in various parts of the country, but was back in Northumberland when she died, when Albert was fourteen. In tune with past family custom, Albert was apprenticed to a tailor, and had hardly finished that apprenticeship when he was off globe-trotting, and as far as is known, never returned to his roots! Shipping

records tell us that Albert, a single tailor of 25, sailed from London on the Orient Liner Oruba, arriving in Sydney in October 1900. Then we have lost Albert, till he turns up on the prairies in Canada in the spring of 1904, having hiked along the railway track between Regina and Calgary. We take another leap and find him in the winter of 1909, settled in Rangiora, Canterbury, working as a tailor, and about to marry Ethel Turner, also in the tailoring trade, in Rangiora. The rest, as they say, "Is history"; but after all that travelling round, Albert's globetrotting days were over and he didn't leave New Zealand again.

But Albert's moving round the world would have been nothing like as difficult as the journeys made by earlier Chisholms before the advent of steam. With ships coal-powered, life at sea for the wanderers, the globetrotters, moving round became so much easier and quicker, and now, 150 years after that discovery, one travels across the world in a day. Businessmen go to work in Sydney, or travel from Auckland to Dunedin, to do a day's work. So it is not surprising that folk of the older generations all seem to have children living outside New Zealand. It is just so easy these days, but so are many other things, like tracing your family right back by DNA testing.

It has been quite exciting since the Clan Chisholm took on tracing their roots through DNA to learn just how much families did move, and to different world locations, in earlier days. More and more families are finding links worldwide. Chisholms were in the Americas over 300 years ago, and so for them it has been much more difficult to find links back to Scotland, but this is now occurring. Which is where I started:- Mobility, adventuring and globetrotting, are nothing new!

### Footnotes

1:Chisholm-Batten, Roger CCJ 2000; 2:Log of Captain Swain. Records just 30 names ; 3: Earle, Augustus. Narrative of a 9 month residence in NZ, 1827. 1966 and Lee, J. I have named it the Bay of Islands. 1983.; 4:Thanks to Jocelyn Chisholm for reference in McNab, Robert. The old whaling days. See also NZCC Newsletter 35, Jan 2005; 5:See "Chisholm pioneers in colonial New Zealand" p36; 6:"Heather and the Fern: Scottish migration and NZ settlement. 2003. pp. Pp. 103-116; 7:The name of the diary he wrote; 8: Thanks to James' grandson, Adam of Invercargill; 9:The University of Otago opened in 1869; 10:Adam Chisholm of Invercargill.

### Chisholm Gathering, Dunedin, Saturday, 11 April 2009

Arrangements for our 2009 gathering, in the St Clair Presbyterian Hall, were made by Lorna Ryder and Rhonda Hansen. All went very smoothly. While the number of people attending was only about fourteen, nonetheless it was very good that some were present who have not come in other years, in other places. Following socialising, and the presentation by proxy of Audrey's History talk, the official AGM business was straightforward enough, with myself and Barry Chisholm and Marj Fox remaining on the committee. Lorna and Rhonda, who have been most valuable, over a number of years, both chose not to stand again. Robert Chisholm, our newsletter editor, was elected as a new member of it, and we hope to co-opt one further person. Later in the afternoon, we took part in a guided tour of the Speights Brewery, at the bottom of Rattray Street, and in the evening enjoyed an excellent dinner in the Speights Ale House.

The 2010 Gathering will once again be in Wellington, as before, in the Miramar Uniting Church Hall.

Lorna and Rhonda : At our most recent committee meeting, on 24 August, a motion was passed of thanks and appreciation to Lorna Ryder and Rhonda Hansen, for their contributions as members of the committee of CCS of NZ, over many years, and also for the excellent work they have done in organising annual gatherings in Christchurch and in Dunedin.

### CLAN CHISHOLM SOCIETY NEW ZEALAND: SUBSCRIPTIONS 2009

Clan Chisholm members are reminded that subscriptions for the current year are now overdue. The sub is \$15-00 for ordinary members. A cheque for this amount may be sent to The Treasurer Clan Chisholm, 17 Phoenix Avenue, Palmerston North 4401. You can also pay online via our Bank account:

Clan Chisholm Society (New Zealand) Incorporated. Account number 06-0701-0134415-000 .

Come on folks, its such a little amount to pay, and for your sub you get the International Journal, 3 NZ newsletters, access to various web based resources, plus the opportunity to join in and contribute.

## Clan Chisholm Society Internet Based Resources

Clan Chisholm Website: Your first port of call to keep in touch. [www.clanchisholmsociety.org](http://www.clanchisholmsociety.org)

Chisholm Genealogical Database: Online Chisholm Family Trees, continually being added to as verification and authentication take place. Database Administrator: Bob Chisholm of Sussex. [www.clansman.info/index.php](http://www.clansman.info/index.php). Ask your CCS Secretary (Barry) for access password.

### Chisholm Genealogies International Forum:

The CGI is an "open forum," which means it is open to all members of the general public. The reason it is open, and not limited to members of the CCS, is that we want to encourage Chisholms who are non-members to participate and share their family tree histories, too. This information is just too important to miss by excluding them. And hopefully, they will want to join the CCS and continue to support our goals and objectives. To access the forum, go here: [www.clansman.info/cgi-bin/yabb2/YaBB.pl](http://www.clansman.info/cgi-bin/yabb2/YaBB.pl) - OR you can access it via the Clan Chisholm website. You will have to register, but it is not difficult. Administrator: Alistair Chisholm of Hampshire.

Clan Chisholm DNA project: Now 111 members worldwide, and already achieving successes in helping members peer over their personal genealogical brick walls. A recent example saw an Ohio family of Chisholms with no knowledge of their ancestry, apart from that they came down from Canada. A DNA match revealed their immigrant ancestor was a Strathglass refugee who tried to immigrate to New York in 1775, but was prevented from entering, and press-ganged into the British Army for service against the rebellious colonies. After the revolution, he was awarded a land grant in Nova Scotia, and over time, the descendants made their way all across the American continent.

DNA test prices have now dropped considerably, making a Y chromosome test an affordable gift to ascertain your family's heritage. You need to join via the Chisholm group to get the discounted price. From a Canadian correspondent who joined her elderly father to the project: "Since Dad's death I have been even more thankful that I arranged to have his DNA tested. He was so proud to have been part of the project." Incidentally, from this test, the family could prove what they always believed: (but had some difficulty with the paperwork) that their father was descended from the Chisholm Chiefs.

We now have a good idea of the various different peoples who came together to form Clan Chisholm: Normans, Vikings, Angles, Picts, Britons, Gaels, Spaniards, plus many more. DNA Project Administrator: Robert Chisholm of NZ. [www.familytreedna.com](http://www.familytreedna.com)

### ACKNOWLEDGMENTS (from our American Cousins)

The Clan Chisholm United States Branch wishes to extend our sincere thanks and gratitude for the hard work and determination exhibited by Bob Chisholm of England, Audrey Barney of New Zealand, Bill Pickering of Canada, Alastair Chisholm of England, Anna Chisholm- Dickenson, of Spokane WA, Eve Marie Lutz MacKenzie of Glasgow, and Robert Chisholm of New Zealand in bringing these genealogical projects to fruition. Your passion and love for our shared Scottish culture have produced a legacy of which you can truly be proud, and for which your fellow Clansmen will forever be grateful.

Tha na seann Shiosalaich a' sealltainn a-nuas bho Nèamh ... 's tha iad a' deanamh snodha-gàire. *The Chisholms of old are looking down from Heaven...and they are smiling.*

Courtesy of my DNA cousin, Marcey Hunter, Virginia .

Clan Chisholm Society of New Zealand Inc.

Income and Expenditure for the year ended 31 January 2009

Income		Expenditure	
Subs (*1)	\$1,050.00	Affiliation Fees	\$487.80
Sale of items	\$0.00	Associated draft charges	\$18.00
Donations	\$17.50	AGM expenses	\$238.75
Interest Earned	\$45.54	Post-age, envelopes, tolls	\$0.00
Tax refund	\$2.91	Interest paid (RWT)	\$17.76
		Honorarium to auditor	\$30.00
		Misc. charge	\$1.29
		Excess of inc/exp	\$322.35
Total Income	\$1,115.95	Total expenditure	\$1,115.95
Clan Historian Income		Expenditure	
		Postage	\$1.50
		Photocopying	\$3.30
		Stationery	\$1.99
Total Income	\$0.00	Total expenditure	\$6.79

Balance Sheet as at 31 January 2009

Accumulated Fund - Clan Chisholm			
Balance at 1 Feb 2008		\$2,767.12	
plus excess of income over expenditure		\$322.35	
Balance at 31 Jan 2009			\$3,089.47
Accumulated Fund - Clan Historian			
Balance at 1 Feb 2008		\$134.87	
Plus deficit of income over expenditure		-\$6.79	
Balance as at 31 Jan 2009			\$128.08
Total Funds			\$3,217.55
This is represented by:			
Assets	Cash in Clan a/c Nat 0134415-00	\$3,119.47	
	Cash in Clan Historian account	\$128.08	
		Total Assets	\$3,247.55
less Liabilities	Clan subs in advance for 2009		-\$30.00
		Net Assets	\$3,217.55

(\*1) includes \$30 received in advance for 2008 and excludes \$30 for 2009.

I have examined the books of Clan Chisholm Society NZ Inc. for the year ended 31 Jan 2009. In common with similar organisations internal controls are limited to practical needs, which include recording and independent audit of accounts. I have sighted all accounts and source documents and have been given explanations where needed. Subject to the foregoing, in my opinion the accounts show a true and fair view of the the Statement of Income and Expenditure, and the Balance Sheet for the year ended 31 January 2009.

H.Hatch B.Ag.Econ. Hon. Auditor