



CLAN MACMILLAN SOCIETY (AUST)

Newsletter No. 67 March 2006

MACMILLAN

CREST BADGE: *A dexter and a sinister hand brandishing a two-handed sword, proper.*

MOTTO: *Miseris succurrere disco*
(*I learn to succour the distressed*).

Gaelic Name: *MacGhille-Mhaolain.*

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President's Report for March, 2006

It is a little late but best wishes to all members for 2006. The summer has passed rather quickly and this is our first newsletter for the year

Now is the time for the Commonwealth Games in Melbourne which include 71 countries. As well as sporting prowess each has a culture which, if added to over 100 different cultures that exist in Victoria, it is timely to reflect that the Scots are a special group which has contributed greatly to the development of this State. We should not feel shy in sharing our heritage with others in our community.

Over the first weekend in March the Ringwood Games were held; not at Ringwood but at Maroondah Secondary College in Croydon. The change of venue was because of a clash of events leading up to the Commonwealth Games. Despite the grounds being smaller it was a successful and more intimate occasion. It was the National Pipe Band Championships: some had come from Brisbane, Sydney and Adelaide. Their playing was impressive, especially considering the very warm day. As well there was Scottish Highland dancing, Light/Heavy games, National Championships Dogs Flyball Competition, lots of Scottish goods and food stalls, as well as the Grand Parade of Clans and Societies.

The Council of Clans (34 clans) held their AGM: Chief Doug Mc Laughlin was re-elected. A recruitment drive for all clans is taking place this year aided by a grant from the Multicultural Commission. We have submitted some names but if any member has details of potential members we would be happy to receive them.

We had visitors to our clan tent including Dr Frank Davidson of the Australian Scottish Heritage Council who told us of the Scottish Week in Sydney from 25th November – 2nd December 2006 starting at Hyde Park.

Scots of Victoria Coordinating Group have compiled a calendar of Scottish Events 2006 which is too large to insert in this newsletter but may be viewed on www.scotsofaus.org.au

The Trustees of Clan MacMillan International Centre are meeting this month at Finlaystone. There have been many donations received towards a recognition of the contributions made by Chief George's wife, Jane, who died last year after a long illness. A plaque has been put up in the CMIC rooms but more will be done. CMSA has made a donation.

If you would like to know more about any of these items please contact us by letter, phone, fax, or email.

We appreciate keeping in touch.

June Danks

Clan MacMillan -Trans Tasman Meeting



The above photo was taken at a very pleasant and leisurely Lunch at the Hopetown Tearooms in Melbourne at the end of September 2005, with from left: June Senior [Treasurer], June Danks [President], Debra Vaughan [Committee], Margaret Pool (Clan MacMillan Society, NZ), Kaye O'Reilly [Webmaster].

(The photo has already appeared in both the Clan MacMillan International Magazine and the Clan MacMillan Society of New Zealand's November Newsletter. Ed)

COMING EVENTS

Scottish Descendents' Day Sunday, 16th April, 2006. [10 – 4p.m.] Yarra Glen.

Scottish Descendents Day will be held at **Gulf Station, 1029 Melba Highway, Yarra Glen, 3775** [Melways 267 C11]; on Sunday 16 April, 2006.

The historic farm was founded by Scottish emigrants, the Bells. Their Daughter, Mary was a class-mate of Nellie Mitchell [Nellie Melba] at PLC. As part of the Yarra Valley's Festival, Gulf Station highlights its Scottish and Pioneer heritage with a Scottish Descendents' Day.

For further information contact event organizer Irene Kearsey; phone 9435 8404.

Clan Luncheon Sunday, 7th May, 2006. [12 noon] Docklands, Melbourne.

A luncheon is planned for interested members at **"Berth" 45 New Quay, Promenade, Docklands.**

Directions to New Quay are: Catch the Circle Tram in the city, and then alight at the corner of Latrobe St & Harbour Esplanade, cross Harbour Esplanade and walk north approx 100m to New Quay, then to the Café.

Kirkin 'o' the Tartan Sunday, 2nd July, 2006. [11:00 am] Scots Church, Melbourne.

SUBSCRIPTIONS



Subscriptions are now due and will remain at \$15.00 for 2005. We only have 3 opportunities a year to remind members about their subscriptions, so please respond, and make the treasurer's job that much easier. So, if members could forward their Subscriptions to:

Mrs. J. Senior, 41 Lincoln Ave, Glen Waverley, Vic 3150.

Also, if you would like to receive this Newsletter by E-mail (a saving on postage costs), could you please include your E-mail address with your Subscription.

SCOTTISH PARISH RECORDS

Susan McLean

Précis of talk given at the Clan Macmillan Annual General Meeting 23 October 2005

Introduction

Compulsory civil registration began in Scotland on 1 January 1855; therefore if you are looking for a Birth, Death or Marriage from 1855 to the present day, you must refer to the Scottish Civil Registration Records. These are very detailed records. Prior to 1855, recording of these events was the jurisdiction of the parish church, but it is important to remember that it was not compulsory. Most of us will find the names of our ancestors over many generations in old church records and we will so quite easily. However some of you will become frustrated with the lack of written evidence of your ancestors' lives and I hope you will learn today some of the reasons why you cannot find your references, and perhaps discover some other ways to look for them.

What are Parish Registers?

For purposes of family history research, parish registers will include any book or written record, kept by a parish church that refers to the lives of the parishioners, in particular those major events in their lives of birth, death and marriage. The most common record will be baptism and marriage registers. You will also come across Minute Books, Account Books and Kirk Session records, where the names of your ancestors may be recorded. Kirk Sessions was the Minister and his elders meeting regularly to consider parish matters, including the moral behaviour of the congregation. For example an unmarried mother might be interrogated about the paternity of her child, or a man chastised and fined for drunkenness or for playing the pipes on a Sunday. There was a strong moralistic attitude to these interviews, but it went deeper than that. Each parish was responsible for the moral and social welfare of its inhabitants, and the Church of Scotland took that responsibility very seriously. To care for the sick, the poor, the homeless, the parish needed an income. Scotland introduced state controlled civil registration almost two decades after England, the process being delayed by the Church of Scotland, who lobbied against its introduction. The Kirk feared a loss of power, and it feared a loss of income.

Parish Income

To pay for parish welfare, money was raised from a variety of sources apart from voluntary donations at the weekly church service. Fees were charged for baptisms, proclamations of marriage, breach of contract, burials, bell ringing, mortcloth hire, and much more. Local landowners were obliged to financially contribute to the maintenance of their parish following a 1672 Act of Parliament. Wealthy parishioners often took up "poor box" collections at their weddings or they might make a large single donation after a loved one's funeral.

Then there were the fines. The Kirk soon realised that apart from chastising wayward citizens, it could also make some money from moral righteousness by imposing fines. All this administration & book-keeping created records with lots of names.

INFORMATION FROM PARISH REGISTERS

To look for your ancestors in old church records, it is important to have an understanding of locality. There are 901 parishes in Scotland so if you know a likely region or town to start looking, it will make your search much easier. Some knowledge of Scotland's turbulent Church History will also help you understand where to look for records.

General information

Recording of births death and marriages was the responsibility of the minister or session clerk of the church or parish concerned. The clerk was someone with good literacy skills, perhaps the local school teacher especially if the school was attached to a church. He was paid a small annual stipend or he may have relied on a system of a percentage from the income he recorded.

Remember, information from parish registers will only be as good as the person who wrote it down.

The earliest surviving register is for the parish of Errol in Perthshire, in 1553. Be aware that most parishes do not have continuous records over every century, either because of damage to some pages in register books, or simply because no written records were ever kept over a certain period.

An example of this are the years 1783 to 1794. In 1783, a tax was imposed (by Act of Parliament) on every entry of a baptism, marriage or burial, deterring some people from registering. Many ministers strongly disagreed with the tax and refused to keep records. The Act was repealed in 1794.

Births / Baptisms

Usual information will be the name and sex of the child, names of both father and mother, date of baptism and/or birth. Additional details might include father's occupation; names of grandparents, witnesses; whether one or both parents originate from another parish. The worst example would be something like "*John Murray's child baptized 7 June*". No name, gender, or mother's name!

Remember to record whether the date shown is the birth or baptism, the latter usually following soon after birth, but not always. Look at the baptism register in your parish for 1854, with Civil Registration imminent, some parents who had not previously baptised their children, had the whole family baptised together. You can also find later entries in a **Register of Neglected Entries**.

Marriages

Usual information will be the names of bride and groom and their respective parish of residence, date of marriage and/or banns. Additional information might include the names, occupations & addresses of both sets of parents, occupation of groom, witnesses' names.

Record whether the entry you find was an actual marriage ceremony or a notice of intention to marry. I am often asked why a couple married in two parishes, and then be shown two index references for the same couple. The answer is that they married in one parish (usually the bride's parish) but if the couple originated from different parishes, the banns would be read in both places.

Irregular marriages occurred where a couple has been able to marry without any banns or proclamation. It was still a valid marriage although the Church frowned upon the practice because the reason for calling banns, was to make sure that both parties were free to marry, with no other living spouse for example. Irregular marriages were most likely conducted away from the couple's parish of origin. If they returned home after the wedding, their local minister might rebuke them, but would often record the irregular marriage in his own register, noting that the ceremony took place elsewhere. Look also for **Blotter Registers** which are records of affidavits stating that parties desiring proclamation have no legal impediment to marriage. Many exist for Glasgow & Edinburgh from the late 1700's and up to 1854.

Deaths

When I spoke to your group a couple of years ago, I went into some detail about how deaths were handled within the Church of Scotland, therefore you will be aware that there are very few death records in early parish records. So if you are looking for a death of your ancestor, Duncan Macmillan, in a parish where every third male is Duncan Macmillan, good luck! However, if your parish recorded deaths, you will generally just find the name of the deceased and the date of burial. Additional information may include the date & place of actual death, cause of death, occupation and usual residence of the deceased. Relationships might be noted, such as "spouse of" or "youngest daughter of" etc. Large towns were fairly good at keeping proper records.

ACCESSING PARISH REGISTERS IN AUSTRALIA

All surviving, original books (more than 8000 books) are held by the National Archives in Edinburgh. They have been microfilmed which makes it easy for us on the other side of the world. You will all be familiar with the system of hiring these films either through the LDS Family History Centres or at the GSV in Collins Street. Refer first to indexes and reference books, for example:

- **Index to the Scottish Old Parochial Records:** Microfiche or computer database available at the GSV, LDS libraries, SLV, and some local council libraries.
- **Scottish Church Records:** Another computer database, available at the GSV or LDS centres. An excellent programme, great for finding and sorting whole families.
- **Scotlands People** - www.scotlandspeople.gov.uk: Internet website, more value for money when used for birth, death and marriage information post 1855, however it will allow you to search for baptisms and marriages from parish records, 1553 to 1854, in index form only, although it is planned to add digitised pages to view in the near future.
- **International Genealogical Index (IGI):** Index compiled by the Church of Latter Day Saints from original records plus some submissions from Church members. The latter are not always verified, so use them as a guide only. Do not compile a family tree merely from IGI, once you have found a likely entry in any index, you should always confirm it by looking at the original record. The IGI can be accessed in the two formats of microfiche and computer at libraries. Also free to view on the LDS website, www.familysearch.org
- To find what registers exist for what parish, try the following references published by the Scottish Association of Family History Societies (SAFHS) *The Parishes, Registers & Registrars of Scotland; Parish Registers in the Kirk Session Records of the Church of Scotland; Registers of the Secessionist Churches in Scotland*. These volumes are in the GSV Library.

WHY CAN'T I FIND MY ANCESTORS?

1. All the records I have talked about today, are **Church of Scotland** records only. Registers of other Protestant Churches (e.g. Episcopal, Methodists, Congregationists, Free Church) are held at the National Archives of Scotland (NAS) in Edinburgh with some microfiche and hard copy indexes available. **Catholic records** are held in the Catholic Church Archives in Glasgow although they hold very few records earlier than mid 1700's.
2. Recording was not compulsory, and it depended on the skill and temperament of the recorder.
3. A minister would be unlikely to refuse to marry a couple or baptise a baby if the people concerned were very poor. However it was not unknown for a clerk to refuse the record the event if he could not be paid to do so.
4. Unpopular taxes and levies can cause gaps in recorded information.
5. Periods of Church disunity meant that proper records were not kept. i.e. the big Church splits of the late 18th and early 19th centuries.
6. "Lost" registers #1 - damage to books from mice, fire, water etc.
7. "Lost" registers #2 - when civil registration was imminent, all parishes were required by law to deposit their registers with a central office in Edinburgh. Some simply refused to comply. Some ministers emigrated to the other side of the world and took their precious books with them!

Use your Parish Register finds in conjunction with:

Census Records, Monumental Inscriptions, Lair Registers and Mortality Registers, Gazetteers and Maps, Town and parish histories.

Spelling:

Do have an open mind on the spelling of your family names, which prior to the 20th century, were often written down only as the writer had heard the name spoken. Most Gaelic surnames were forcibly anglicised from the mid 1700's.

Recommended Reference Books:

Tracing Your Scottish Ancestry (3 rd Ed.)	Kathleen B. Cory	Polygon, 2004
Tracing Scottish Ancestors	Rosemary Bigwood	Harper Collins, 1999
Gathering the Clans – Tracing Scottish Ancestry on the Internet	Alan Stewart	Phillimore, 2004
Tracing Your Scottish Ancestors – The Official Guide	National Archives for Scotland,	2003
A History of the Scottish People 1560-1830	T. C. Smout	Fontana Press, 1998
A History of the Scottish People 1830-1950	T. C. Smout	Fontana Press, 1998

Scots of Victoria AGM 6 November 2005

During our table talk, our McMillan representative Phyllis gave a quote from the speech of Prime Minister Parkes, father of Federation, at the Exhibition Buildings in 1874, so I'd like to give it to you for its truth and pertinence to our business and the keynote speaker today: it acknowledges "the crimson thread of kinship that runs through us all".

Keynote speaker Alex Tyrrell was introduced as a valued and loquacious raconteur, but he humbly styled himself as a tryer who is a most enthusiastic promoter of Scots' business.

At this, his second address to the Scots of Victoria, he wanted to expound on "the background to Scottishness". Yet using the word "background", he felt, was too vague a usage. Rather he would like to expound on the "foundational aspects of Scottishness".

Of the two issues he wanted to canvass, firstly was that to be a Scot was achieved by birth, descent or choice. A celebration of Scottishness would have to include recognition of the warm welcoming and inclusiveness of this group/community. The social cement is a very great pride in our heritage.

The second part of his talk would be to discuss the concept implied by the title of this group, "of Victoria", not "in" it, thus according it our loyalty and respect.

Any national group has to re-visit its sources of tradition and heritage for invigoration and inspiration. His recent research in a Scottish journal noted the great Scottish input, perhaps more than most national groups, towards the setting up of a library, in particular their National Library of Scotland. Without feeling ourselves to be "being better than", Scottish groups can do without pernicious comparisons to the "boorish hordes" styled by Reverend Grey in the nineteenth century or the butchershop brutality of Hollywood's depiction in the twentieth century, for example, the film *Braveheart*.

Recently there have been massive changes in Scotland. Something wonderful has been happening in the last twenty years to elevate the cultural cringe of "inferiorism". In 1961, "North Britain" was a tail piece of Britain, about to be absorbed into the European nation. Its identity was a "be-tartaned, romantised and essentially ridiculous" construct made to service the tourist industry. Television series, films, like "*The Admirable Creighton*", and "*Upstairs, Downstairs*", showcased Scotsmen whose place was to oil the wheels of their English overlords.

But nowadays, Arthur Herman can write "*The Scottish Enlightenment*", or to give it its US title, "*How the Scots created the Modern World*", highlighting how Western Europe's poorest nation created our world and everything in it. David Stenhouse's wonderful and provocatively titled book - "*On the Make, How the Scots Took Over London*" - is a tongue-in-cheek, but telling, examination of the insidious rise of the McMafia.

Not yet part of the European Union, Scotland is active on the Committee of the Regions, punching above its weight, joining with other strong regions such as Catalina and Bavaria. Old stereotypes are being broken. The Scottish homeland is differentiated from other nation states having crises of self-doubt, such as England. No longer is it "Poor Old Scotland", with one poet and one victorious battle.

Alex challenged the view that Scots immigrants to Victoria were mainly poor, assisted emigrants fleeing the Clearances. He felt the majority were highly literate, well-to-do or astute businessmen who played a major part in setting up the prosperity we enjoy today.

Port Phillip and the evocative name "Australia Felix" were the forerunning titles of the state we now call Victoria. He noted early editorials queried whether Melbourne was or should be multi-cultural (in effect, although not using our politically correct phrase). Scots settling up societies were criticized for clannishness.

In 1846, membership of the Robert Burns Club was limited to Scots and their spouses. According to the media, in the 1840's, Melbourne was almost all a Scottish settlement, prizing respectability and financial acumen and achievement, free from the habits of social cringing. Those attending the 1859 Robert Burns Centenary Dinner at the first Exhibition Buildings, originally located in Russell Street, Melbourne, were called "exclusive and narrow" by the papers. Yet the celebration was attended by Sir Henry Barclay, the Governor, and also organizers requested the pleasure of the company of Welsh, Irish, Native Born, even Englishmen. By 1910's, this social policy of come one, come all, countered the deep sectarian interests in the colony at the time.

The "Celtic" label wasn't helpful, as there are major distinctions between the various groups, such as Scots, Irish, Bretons and Gauls. Alex lauded the Australian culture, infused with Scottish values of inclusiveness, which held us apart from the present day global phenomena of "The War of the Civilizations". Nothing in Melbourne reflects the rioting divisions of Birmingham and Paris in the past week. Scots have a very important role to play in this city, state and country, by continuing to show the way with harmonious multi-cultural sharing.

In noting the 28th Mt Franklin Pagan Festival this year, Alex hoped the be-tartaned "William Wallace" and the New Age witch interviewed for the TV cameras would in no way be considered representative of the true Scottish revival. Alex spoke of the joy of being part of the cultural concert at the Karralyka Centre, Ringwood a few weeks ago when the Council of the Clans had their yearly celebration with bagpipes, a Salute to the Haggis, poetry, dancing demonstrations and an opportunity for energetic and like-minded souls to get up and twirl the tartan themselves.

Radio station 3 ZZZ was an important topic to canvass. With their dedication to promoting all things Scottish, they could sometimes be limited in their scope to appeal to all segments of the Scottish tinged community by their charter and requirement to have 75% Gaelic content. He asked the audience to consider what was the purpose of the program, while at the same time noting its rarity, since it's the only local one of its kind, having this Scottish/Gaelic mix.

Alex finished by stating we had much as a community to congratulate ourselves upon, and much to strive towards to making sure the founding folk of our Scottish roots had reason to feel proud of our developments.

Debra Vaughan
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Jottings from the Journal [My first trip to Scotland]

Tuesday 20-9-2005:

Quiet and uneventful through customs. Flight [Emirates Airlines] was not as smooth as expected, comfortable & cramped. Just over 14 hours in the air, the food was pleasant, plentiful, and the service friendly. Sleep if any was fitful. On leaving the aircraft at Dubai, we couldn't help noticing the mess left in Business Class and the lack of it in Economy Class.

Wednesday 21-9-2005:

We arrived at Dubai for sunrise, a smoggy morning of 30 degrees, and workmen were already on the job extending an already enormous Airport. Surprise, surprise, we are given seats at the back of Business Class, window seats as well, a blessing that allowed us to arrive 7 3/4 hours later at Glasgow without a hint of Jetlag. Glasgow Customs weren't interested in us, so after collecting our hire car [Vauxhall Vectra] we made a leisurely exit from the Airport. Our destination for the evening was to be the Erskine Bridge Hotel and seeing that it was just after lunch, we decided to spend the afternoon by visiting Finlaystone.



*Inspired by Jane MacMillan;
edited, at her request, by old family friend David Ward;
this volume gathers together a selection of rhymes and poems
composed by our chiefly bard over the last half century.*

AD HOC

Occasional Verses



by
George MacMillan of MacMillan

**“This book has been produced to raise funds
for the MacMillan Clan Centre at Finlaystone”**

Price including P & P: UK - £4.50; US - \$9.50.

Cheques etc. made out please to **Clan MacMillan Centre** and sent to
Clan MacMillan International Centre, Finlaystone, Langbank, PA14 6TJ, Scotland.

WEB NEWS

<http://home.vicnet.net.au/~mcmillan/welcome.htm>

New on the web:

The Argus Newspaper, (published in Melbourne from 1846-1957) is now online and searchable at <http://www.nla.gov.au/argus/>

While the site doesn't provide online access to the full text of the paper, a separate page lists places where the paper or Micro film/fiche can be found.

Approached through the Search function, inputting the more common McMILLAN, 115 items were found under various headings.

A few examples of the results are:

Accidents

McMillan, Elizabeth, hit by falling bough at Melton 15 May 1871 5e

McMillan, William Hines, infant, suffocates in cesspool 7 May 1874 5f

Assault

McMillan, James, 10, assaults John Harle with shoemaker's knife 21 Nov 1872 7g [court case]

Blind Asylum and School

Dr McMillan appointed consulting physician 1 Feb 1876 9g [meeting]

Exploration

Naming of towns after Gippsland explorers, particularly John Campbell and Angus McMillan 9 Apr 1872 7e [letter] (7e = Page 7, 5th column)

Once you have found a reference, to your family member, it's a just matter of checking to see where you can access the newspapers. A full list is given on the web site but the State Library of Victoria has them on microfilm.

Cornwall Online Census Project

<http://freepages.genealogy.rootsweb.com/~kayhin/ukocp.html>

The 1841 & 1891 Cornwall census is now complete and online, with a fully searchable index for the years 1841 -51.

The 1851, 61, & 71 are also on their way to completion and are put up as they are ready.

While there aren't many McMillan's in the area it's a great resource for Genealogists as it lists complete households.

The National Archives

<http://www.naa.gov.au/>

Hold defence service records for service in the Army, Navy and RAAF. Using their site, a search can reveal birth dates and next of kin details to help in your "Family Tree" Just two (2) examples of a result are below and you can also request the full service records. Conditions apply. Below is a sample of the information available.

Record search:

http://www.naa.gov.au/the_collection/recordsearch.html

MCMILLAN JAMES EDWARD: Service Number - 41565: Date of birth - 04 Oct 1921: Place of birth, ELSTERNWICK VIC: Place of enlistment - MELBOURNE: Next of Kin - MCMILLAN VICTORIA

Check out what's new, at:

<http://home.vicnet.net.au/~mcmillan/welcome.htm>

Why not submit your email address to the death index page? I can link the address to any of your names in the index. It's a great way of meeting others who are researching the same names.

The web site was set up to tell visitors about the M'Millan Clan in Australia, but it's also there for your use. Why not write a short article describing your ancestors in Australia for inclusion on the Members Interest page? Or write something grander as Allan McMillan has done here:

<http://home.vicnet.net.au/~mcmillan/Jamesjessie.htm>

Happy surfing, Kaye O'Reilly

Book of Interest

“Farewell to the Heather” by John Donaldson

This is a book about the 5000 Scottish Highland and Lowland emigrants who came to New South Wales between 1837 and 1841.

The Ships researched are: “Brilliant” “John Barry” “William Nichol” “Midlothian” “The Duncan” “St George” “William Rodgers” “Lady Kennaway” “Boyne” “James Moran” “British King” “Hero” “Asia” “Lady McNaghton” & “Glen Huntly”.

The book provides a wealth of additional Scottish background for an extended period. As many folk don't know much about the situation in Scotland prior to the emigrants leaving to sail to Australia in the nineteenth century, included are 80 pages on the times between the Battle of Culloden in 1746 and the 1830's when they came out. Some topics covered were the break up of the Highland clan system, decline of the Gaelic language, the rise of crofting, the use of kelping, temporary migration to the lowland south, life in the Highlands etc.

The book gives a great background history to those Scots who came to Australia during that time. Unlike many individual Scottish family studies, this book gives a broader view, so especially for those who have completed their individual family tree lines, this book will give a broader perspective on the Scottish emigration during the 19th century and fill in the wider picture.

If you would like to purchase a copy? The price is \$50.00 (including the G.S.T., and the postage cost of \$10.00 to cover the cost of postal packaging, and stamps)

[Contact your Editor for further information should you require a copy. Ed]

If unclaimed, please return to:
CLAN MACMILLAN SOCIETY (AUSTRALIA)
41 Lincoln Ave, Glen Waverley Vic. 3150





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