



CLAN MACMILLAN *International* Magazine



The MacMillans at Bannockburn Live

Left to Right: Keith MacMillan, Canada; Barbara & Arthur MacMillan, Finlaystone; Chief George MacMillan; Myrna Robertson, Australia.

Issue No. 19
Dec. 2014

In this issue: **Scottish? Irish? Scots-Irish?**
Archaeological Dowsing at Murlaggan.
A Cross for Cormac at Kilberry?
A Scotsman's Experiences in Georgia.

M'Millans from around the world



*Charles & Marilyn McMillion
at home in Washington DC*



*Above Centre: Mary and Theo Van Asperan from Holland (left)
with Butch, Teresa, and Colby McMillan from Mississippi, USA, at the Hebridean Homecoming Banquet*



*Duncan McMillan (left) from
New Zealand and son James*



*An International Tea Party hosted by the Congregation of
Griminish Church, during the Hebridean Homecoming.*



*Alec MacMillan at the clan table in the AHCS
Tent at the Inverness Highland Games in July.*



*Left: Mike
McMillen from
Minnesota, USA,
is pleased to
discover from a
grave at Dunmore
that the 18th
century chief
Duncan, also
spelt the surname
"McMillen".*



*Right: Big Edd
from Tennessee
introducing a
little relative to
the fun of the
Stone Mountain
Games.*



**Clan MacMillan
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at Finlaystone**

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Clan MacMillan International (CMI) - the worldwide organisation based at the home of Clan Chief George MacMillan - publish a Newsletter and a Magazine each year, which are sent free to all members. CMI membership is open to all M'millans and septname bearers - and members' subscriptions help fund the work of the Clan Centre

"...to collect, preserve, display and disseminate educational and historic material about Clan MacMillan heritage and its Septs worldwide for the benefit of clan members and other interested parties; and to assist the chief, clan societies and individual clanspeople around the world in the promotion of the clan and its ideals and charities"

(Clan Centre Mission Statement as amended at Clan MacMillan Conclave in August 2008).

The annual subscription for 1st Jan. to 31st Dec. 2015 is UK £15 or US \$25. Cheques - in UK pounds or US dollars only please - should be made out to *Clan MacMillan International* and sent to:

**Clan MacMillan International
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PA14 6TJ, Scotland.**

For further information about CMI and the Clan Centre please go to:
www.clanmacmillan.org

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Editorial

2014 has been a momentous year for me, for the MacMillans, for all the Clans, and of course for Scotland. While it may not be appropriate here to express an opinion about Independence, one has to be pleased about the 85% vote, while regretting the divisions the issue has caused in families and relationships. Worst of all, it won't go away, and we're now in the land of the *Neverendum* (cousins in Quebec may know what we mean).

For the Clans, 2014 was the 2nd Year of Homecoming. The failure of plans to repeat 2009's Gathering of all the Clans has caused those of us involved in inter-clan and ancestral tourism groups to think deeply about when, how, and indeed why, such events might be held in the future. The good news however is that many clans went ahead and held their own gatherings this year - often linked, like our Hebridean Homecoming, to the Bannockburn Live event. There, as Chairman of the Association of Highland Clans & Societies, I was rushing back and forth between its tent and that of the MacMillans. The former was always busy with enquirers after information about names and clans not present individually. While the MacMillan tent was quieter, I met quite a few new

faces there sufficiently interested to suggest the possibility of future involvement with Clan MacMillan UK. That's what we need, so we must think of ways in 2015 to build on that.

The MacMillan table in the AHCS tent at the Inverness Games was considerably quieter, and our presence for the March of the Clans through Inverness in September was small. It was led however by George himself, supported by Marion McMillan from Glasgow, and Mike McMillen, all the way from Minneapolis. Mention of Mike naturally leads on to our wonderful new website, which he has designed and which was launched on 1st December. Please check it out.

My momentous 2014 started with that wonderful visit to New Zealand and Australia, and I've also enjoyed two trips to the USA this year. I'm on the move again back home. With my 90 year old Mother now needing a professional live-in carer, I'm relocating to Perth. Its central location will allow me to get back to Inverness when needed, to visit Finlaystone more often, and to research in Edinburgh more easily. With your support, that should make progress on "Clan MacMillan: A New History" that much faster.

News from the Clan around the World



New Team to lead Clan MacMillan's largest branch

Chip and DeeDee Terrell were elected President and Secretary/Treasurer of the Appalachian Branch of Clan MacMillan at their AGM in July. Retiring President Rob Jones was elected a Vice President, along with Edd McMillan, Logan Bell, and David Pope.

Chip and DeeDee are pictured here (at the left of the photo) at the Stone Mountain Highland Games in October, with Logan and his fiancée Sarah beside them. Logan's father Robert Bell, Past President of the Society, is seated centre right.

MacMillans in the News - *From the New Zealand Society Newsletter*

Susan McMillan has been appointed Territorial Commander of The Salvation Army for Canada and Bermuda. A Canadian by birth, Susan has been a Salvation Army officer for 35 years. During this time she has served in Canada, Mexico, Argentina, Paraguay, Uruguay, Chile, Peru, Bolivia, Ecuador and most recently at The Salvation Army's International Headquarters in London, England.

From 31 July to 6 September, The "Wellington Gilbert & Sullivan Light Opera Company" toured their 2014 production of "The Mikado". A cast of 40, directed by Gillian Jerome were supported by twenty-four musicians from "Orchestra Wellington" under their Musical Director, **Hugh McMillan**, a professional Wellington musician and accompanist.

Forthcoming Events in NZ :

1 January 2015: 144th Waipu Highland Games, Caledonian Park.
www.waipugames.co.nz/

31 January 2015: 151st Turakina Highland Games, The Domain, Cameron Rd off SH3, Turakina.
www.turakinahighlandgames.co.nz/

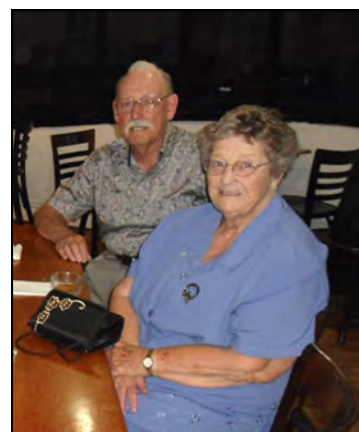
14 February 2015: 22nd Paeroa Highland Games and Tattoo, Paeroa Domain, Willoughby Street.
www.paeroahighlandgames.co.nz/

22 February 2015: Howick Tattoo at Lloyd Ellsmore Park, Pakuranga, Auckland.

3 - 5 April 2015: 66th Hawkes Bay Easter Highland Games, Lindisfarne College, 600 Pakowhai Road, Hastings.

3 - 5 April 2015: 4th Te Anau Tartan Festival at Te Anau Lodge & Airport.

5 July 2015: 5th North Shore Tattoo & Tartan Day at the Events Centre.



NZ Newsletter Editor Jim McMillan and his wife Marilyn

Forty Eight bands at Glengarry Games - one in MacMillan Tartan

Eight pipe bands took part in the first Glengarry County Games at Maxville in 1948. This year the Games was hosting forty eight bands for the North American Championships on the Saturday - thirty four from Ontario, with six more from the Provinces of Saskatchewan, New Brunswick and Nova Scotia. Eight bands travelled from the United States representing Florida, Maryland, Michigan, Ohio, New Jersey, Pennsylvania and Connecticut. The massed bands in the finale on Saturday featured 1400 pipers and drummers.



Anne Neuman, President of the Glengarry and Ottawa Valley Branch of Clan MacMillan reports the Games went very well. One of the younger bands, from Rockport MD, wore the Hunting MacMillan Tartan, so members of the Society went to support them as they performed in their competition. They came 2nd in Grade 3. In the afternoon they played outside the MacMillan tent, and the next day they came 1st in Grade 3 at the Montreal Games.

Clan MacMillan Society of Australia - Some Forthcoming Events

Maryborough Highland Games

Thur. 1 January 2015:

At Princes Park, Park Road. First held in 1857, this is the oldest, continuous Highland Gathering in Australia. Apart from the athletic events including the Maryborough Gift, there's a Street Parade, Pipe Bands and Stalls, plus a Free Evening Concert & Fireworks.
www.highlandsociety.com.au.

Clan Luncheon, Sun. 1 March 2015

Berth 45 New Quay Promenade, Docklands, Melbourne. More info at:
<http://home.vicnet.net.au/~mcmillan/welcome.htm>



The Committee of the Australian Society assembled in a waterfront restaurant in February to welcome your Editor.

Geelong Highland Games, Sun.

1 March 2015: Deakin University, Pigdon's Road, Waurn Ponds.
www.geelonghighlandgathering.org.au

Ringwood Highland Games, Sun.

29 March 2015: Cnr Mt Dandenong Rd & Dublin Rd, East Ringwood.
www.ringwoodhighlandgames.org.au

Clan MacMillan PEI at the Belfast Games



PEI Clan MacMillan and other Clans' friends and relations gathered in August at the invitation of the Caledonian Club of PEI, to the Highland Games held at the Lord Selkirk Park in Belfast. The 2-day event was filled with sunshine and lots of activity. The gathering was officially opened by the Lieutenant Governor of PEI, and Caledonian Club President Eleanor Boswell welcomed all to the continuing preservation of the customs and manners of Scotland and in particular the tradition of the Highland Games.

Competitive traditional dancing and athletic events and Scottish music were the order of the days. Amazing pipe bands gathered in the woods and made special appearances. Clan tents provided information and showed off displays and goods (three generations of one of our MacMillan Clan families was available for questions at our tent), genealogy was the talk of the town, strawberries and ice cream were in high demand, great entertainment was available in the main tent, food wagons sold some great food, a great dog-herding demonstration thrilled everyone who stopped by, children played on park equipment.

All in all, a wonderful time. Our Clan sends very special thanks to the Caledonian Club for their kind invitation.

Margaret Bell

Sept of Blue's Tour of Scotland: Arichonan 2014

Members of the Sept of Blue had their own Homecoming trip to Scotland in October of this year. They did a grand tour starting in Edinburgh, and finishing with a visit to Finlaystone where they were welcomed by Chief George and his family. The highlight of their tour however was probably Knapdale, since it was from there that many of their ancestors emigrated in the late 18th and early 19th centuries. Malcolm Blue left there for North Carolina in 1748. He was followed by Duncan Blue in about 1769; the five brothers of the "Guinea Blue" Family; Angus Blue, who arrived in about 1803; and "River Daniel" Blue who emigrated to Moore County, NC, in 1804. The house Daniel bought, in what is now known as the Eureka Community, is still owned by his descendant John Sam Blue. Daniel is on record in 1802 as "Donald Blew" in Arichonan - the site of a notorious clearance in the 1840s, leaving behind nothing more than a series of ruins.



The ruins of Arichonan in Knapdale

The Hebridean Homecoming

by Elaine MacMillan
St Paul, MN, USA

Elaine MacMillan is pictured, far right, with from left: Teresa McMillan, Madison, MS, USA; Lorna McMillan, Paisley, Scotland; and Margaret Taylor, Weston, ON, Canada.



I first heard about the Homecoming at the Clan MacMillan Society of North America gathering in 2012. Knowing that my ancestors had sailed from the Hebrides to Canada in the early 1800s made the Hebridean Homecoming trip very appealing to me. When I learned that we would be spending all our time on the Outer Hebrides I decided then and there that I *would* travel to Scotland in 2014.

So, on Saturday, June 21, 2014 I found myself on the grounds of Finlaystone, home to the Chief, George MacMillan and the MacMillan International Centre. I arrived in time to participate in our very own Highland games replete with the tossing of turnips, cabers and “Wellies.”

On display at Finlaystone was a wooden Kirkpatrick-MacMillan bike. This bike seemed to be more a precursor to the Elliptical machines, currently familiar in most gyms, rather than today’s bicycles. As a theologian I teach about the Reformation so to see the Yew Tree under which Knox is reputed to have celebrated the first Reformed communion in Scotland in 1556 was particularly moving for me.

At Finlaystone I felt as if I was on the set of one of my favourite BBC series, *Monarch of the Glen*. As

I wandered around the grounds set on the banks of the Clyde, I admired the walking trails, the Gardens (including the “Smelly Garden” for visually impaired) and the creative ways in which the Chief and his family have adapted to the changing times.

Though I’ve been to Scotland before, this experience was very different. Everywhere I looked there were MacMillans/McMillans/McMullins even a McMillion. And there were as many permutations and combinations of tartans as there were spellings of our last name. I couldn’t help reflecting that all our ancestors had sailed from Scotland and here we were making the return trip but hailing from as far away as New Zealand, Australia, Canada, Europe, the USA, and, of course, the British Isles.

Our trip to the Hebrides necessitated a long coach ride to Uig on Skye where we embarked on a ferry to Benbecula. My previous trips to Scotland had been to the East Coast. By comparison, I discovered the West Coast to be a geological marvel all its own. The Chief and one of my clansmen are well versed in both the geology and history of the region. They provided me with an excellent and engaging commentary on the terrain and history of the

Highlands through which we were passing.

The West Coast of Scotland seemed to me to be composed of hundreds if not thousands of lochs, sea lochs and islands. More water than land in some places, the Highlands are impressive. Their rugged beauty is marked by winding narrow roads and deep hillside gorges. These hills are rocky, barren and windswept and the terrain is not for the faint of heart. I had expected to see more sheep grazing and perhaps some Highland cattle but the further we traveled north the fewer livestock we saw. All the while I kept thinking about my ancestors leaving this place for Prince Edward Island. How did they feel as they left their Highland home? How did they feel when they landed on PEI, a wooded island with rich, red and very fertile soil?

The only book I took to read during the trip was entitled *How the Scots Invented the Modern World: The True Story of How Western Europe's Poorest Nation Created Our World & Everything in it*. Amazon.com promotes it in the following way: “Who formed the first modern nation? Who created the first literate society? Who invented our modern ideas of democracy and free market capitalism? The Scots.” As I read the book and travelled through the Western Isles I was very

moved to learn about the many Scottish innovations that continue to influence my life today. Foremost among these is the invention of public lending libraries which enabled even the poorest of Scots to be literate. As an avid reader, I rely heavily on public libraries and it was gratifying to learn that they are a Scottish “invention.”

On the ferry ride from Skye to Benbecula it became clear that Gaelic (pr. Gal-ic & not Gale-ic as I had been doing) is very much a living language as most of the people I met were bilingual. Though Gaelic uses the Latin alphabet with which I’m familiar, I couldn’t even begin to sound out the words let alone interpret what they meant.

We landed in Benbecula to the sounds of a solitary piper. News of our arrival made it into the local paper. “The MacMillans are Coming!” the headline read the next day.

Visiting religious sites like Trinity Chapel on Benbecula was a powerful experience for me, both professionally and personally. The Chapel had been a monastery and a college and was founded and expanded by women. Duns Scotus, a famous medieval theologian is reputed to have been educated there. Though the monastery and college were destroyed after the Reformation, they were rebuilt in the 18th century. Today all that is left are its remains.

Another of our day trips took us to the magisterial stone circles at Callanish on the Isle of Lewis. These stone circles reminded me of Stonehenge and I was surprised to learn that many more such stone circles exist elsewhere on the Western Isles. A map at Callanish indicated that there are also whole groupings on the East Coast of Scotland. Erected during the Neolithic age, their origins remain a mystery and we can only speculate about why they exist.

Until we visited the Isle of

Harris I had thought that Harris Tweed was simply a brand of jacket. I discovered that the making and marketing of “Harris Tweed” is protected by an Act of Parliament and is strictly regulated. At the “Black Cottage” we visited on Harris a docent demonstrated how Harris Tweed is woven. Visiting the “Black Cottage” I again reflected upon the lives my ancestors probably lived prior to emigrating. Though no one had lived in the “Black Cottage” for 45 years or more, the smell of peat still permeated it and it had a very dark interior. I was only in the Cottage for a short time but longed for sunshine and fresher air almost immediately.

The Isles of Barra and Vatersay were achingly beautiful, even on a misty, overcast day. They are the most southerly of the Western Isles and for many years the islanders were able to support themselves thanks to the abundance of herring that was close at hand. Remnants of the herring industry could still be seen in the cove and the “Herring Walk” recounted the economic history of the Island. Sadly, commercial trawlers have overfished the herring stocks, decimating the local economy but not the natural beauty of Barra. Blessed with incredibly white, sandy beaches and many inlets and coves, it’s a vacation destination waiting to be discovered. Barra boasts an airport with natural runways on the sand. We made an unscheduled stop at the airport’s café for afternoon tea and scones, a serendipitous and delightful change in our itinerary. I was hoping to see a plane land on or take off from the sand but such was not to be.

Our last day on Benbecula included an induction ceremony into the Community of the Tonsured Servant (CTS). Becoming a member of the CTS includes a public commitment to

uphold the Clan Motto. It also included a ritual “tonsuring” but not like the traditional MacMillan one, thank goodness. The Abbott simply cut a lock of hair from each of us new members. The sermon focused upon the Clan Motto: “I learn to give succor to the distressed.” Again, I couldn’t help thinking of my ancestors and how, with my theology degrees, I was situated within a long line of theologically educated men and possibly even women. The church community where the ceremony was held, extended Highland Hospitality to us and treated us to tea in china cups no less and scones. Delicious!

I arrived home filled with many memories of a wonderful trip. I’m already preparing for my next clan gathering in Ottawa and a future trip to Scotland. In the meantime I’m reliving my Hebridean Homecoming experiences with gratitude for all those, especially Graeme, our clan genealogist, who organized it so well. I’m also remembering with fondness my clanswomen and men and especially our Chief, George MacMillan, whose gentle, quiet leadership and wonderful sense of humor made the trip a memorable experience for me.



Rev. Bruce McMillan (front) and Rev. Chris McMullen entering the church for the CTS Investiture Service.

New History ... New Discoveries

Cormac's Cross?

One of the most interesting things to emerge from our Hebridean Homecoming was the fact that DNA tests showed Angus Macmillan's ancestors on Benbecula were really MacMhuirichs. Angus's researches have also suggested this ancient bardic family may once have run a college in Knapdale at Kilberry - a place also associated with the MacMillans. Is this just coincidence?

Kilberry is famous for its carved stones, which at one time the Campbell lairds vandalised to build a bridge with. Fortunately the stones have since been rescued, and are now on public view in a little shelter between the house and the farm at Kilberry (shown above right).

Mike McMillen and Graeme Mackenzie went there in September to take some pictures for the new website Mike is creating, and for the new clan history Graeme is writing. The possible significance of one of the stones will become apparent from this extract from the first draft of Graeme's new history dealing with Gilchrist Maolan's father Cormac.

Cormac Gilleasbuig Mor

According to the MS1467 pedigrees, Cormac mac Airbertaich was the ancestor of a number of clans that had their seats in Argyll or Perthshire; most notably the Mackinnons, MacQuarries, MacMillans, MacPhees, Macnabs, and MacGregors (and a few associated with Ross-shire, such as the MacLennans, MacKenzies, Mathesons, and Gillanders). Though conventional written history can only support the descent of the first three or four of these clans from Cormac, DNA family history projects



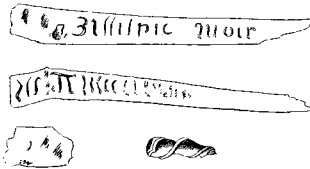
have recently thrown up a few intriguing results that suggest there may be some truth behind one or two of these other historic claims. The MacMillans' descent from Cormac is however one of those now well established, with the early generations shown in MS1467 supported by the 1560 Leny family tree, and confirmed by contemporary notes in the Book of Deer.

The Book of Deer notes, which constitute the earliest known example of written Scots Gaelic, not only provide contemporary proof of Cormac's existence (something lacking for his father), but also emphasise his importance in the Scots kingdom, both as Bishop of Dunkeld and as a senior representative of the Cenel Loairn. It may have been in the latter role that he appears in the Book of Deer note dated 1131/32, when as the recipient of a grant for the abbey of Deer he appears to be acting as a trustee for an institution outside his own diocese, but whose chief patrons are shown in the other notes to have been the Cenel Loairn rulers of Moray (the last of whom had been deposed in 1130). The fact that Cormac's son Gilchrist –

the future Maolan/An Gillemaol—appears as a witness to the grant, also shows that this was in part a family matter.

Despite this important contemporary evidence, we know very little about Cormac apart from the episcopal position he held from at least 1114/17 to 1131/32. The fact that he was given the name of a famous Irish saint tends to support the idea that his father had lived in Ireland, though the name Cormac is not as uniquely Irish as Airbertach.

It's notable that most of the Scottish churches dedicated to the saint of that name are in or close to areas at one time inhabited by MacMillans or other descendants of Bishop Cormac: *Cill-ma-Charraig* at Ardeonaig on Loch Tayside; *Kirkcormack* near Gelston in the Glenkens of Galloway; *Kilchamaig* on the south shore of West Loch Tarbert; *Kilvicharmaig* at Keils in North Knapdale, and the chapel on the nearby *Eilean Mor MacCormaig*. Indeed, the Rev. Dr Hugh Macmillan, the first member of the clan to attempt a written history of it, tells us that the whole parish of Kilmory, in Knapdale, was originally called *Cil Mhic O'Charraig*.



The remains of the Lenys' little sword as drawn in Archaeologia in 1789

The future bishop was probably educated at one of the two great Columban abbeys in Ireland, Kells or Derry. Possible ancestral links with The Ailech, just to the west of Derry, suggest the latter as the more likely; as would Derry's close connection with Dunkeld. Derry had been the final resting place for the shrine of Saint Columba after it had been taken first from Iona to Dunkeld, and then to Ireland to escape plundering by the Vikings; and as such it had become the seat of the *Comarba Coluim Chille*, the head of the Columban church.

Derry is also remembered in Ireland as the burial place of Saint Catan, and an area nearby called the *Ciannachta* was the seat of the Irish kindred named for him: the *Ui Cathain* or O'Cahans. The Scottish clan Buchanan claimed descent from them, and the northern Irish O'Millans were one of the O'Cahans most important septs (which may be the origin of William Buchanan of Auchmar's claim that the MacMillans in Scotland were a sept of the Buchanans). A traditional account of the Scottish Clan Chattan, of which the MacMillans were once a leading part, also says that its founder came to Lochaber from the *Ciannachta*; and, while it names him as *Gillicattan MacGillespick* and dates the event to 1215, it's not impossible that it actually refers to the arrival in Scotland a century before of Cormac, bringing with him a special veneration for the saint buried at Derry.

From Derry the young Cormac may have joined the

liberation of the Inner Hebrides, and the subsequent settlement of his kin on Mull and neighbouring islands. His descendants the Lenys, who called him *Gilleasbuig Mor* (Great Bishop), certainly remembered him as a mighty warrior, and fighting clerics were by no means unusual in the early middle ages. The place of the sword as a defining symbol of his kindred reinforces that suggestion.

According to Auchmar's history "...the Lennies, while Owners of that Estate, had no Charters of the same, but a large Sword, with which, it seems, he, who first of that name acquired there Lands, had performed some signal Atchievement, being a Means of his first Advancement." In due course the *claighmor* (great sword) suggested by Auchmar and depicted on the MacMillan crest, was replaced in the Leny family by a symbolic *claighbeg* (small sword), which nonetheless was still connected with their warrior ancestor, as noted on their 1539 family tree:



The MacMillan monuments at Kilmory Knap. At the back, Alexander's Cross with the claighmhor on the shaft, and in front, the shaft of Duncan's cross with the Great Rider or knight at the bottom.



Great Rider on Duncan's Cross

"It is uel knain bi the Shinachies in the first aleuin of thi auld Laynis uer Reidharis whilk is to say Knightis and sum of them uar famus men, notinly the reidhar moir wha got the claibeg fra the King fur his guid deidis ...". The little sword is said to have served as a charter for the Leny lands for centuries, and is described elsewhere as being silver and inscribed with the name "*Gillispic Moir*". It survived in the possession of the Lenys' heirs the Buchanans of Arnprior until at least 1789 when it was drawn for the magazine *Archaeologia* (see above left).

Given the importance of the sword as a symbol shared by the descendants of Cormac both in the east and the west, it seems pretty certain that the surname they used in the Lowlands was derived from the Gaelic *lann* or *laine*, meaning "the blade of a sword" rather than, as had previously been thought, from the place name *leanaidh* meaning "wet meadows". Early members of the Leny family are usually documented in contemporary records as "de Lany" or "de Lanyn" rather than "de Leny", which would appear to support this contention; as would the fact that the Lenys' Midlothian estate on the outskirts of Edinburgh (the seat of an ecclesiastical palace belonging to the Bishop of Dunkeld) was originally called *Lanin* or *Lanyne*.

The kindred's great sword appears most impressively on one side of Alexander MacMillan's cross at Kilmory Knap (see picture overleaf); but it's on the shaft of the now headless second MacMillan cross at Kilmory—raised by Alexander's grandson Duncan for himself and his father Malcolm—that we find the most impressive confirmation of the connection between this west Highland clan and their Lowland cousins the Lenys.

Duncan and Malcolm's cross at Kilmory has, at the bottom of the shaft, a helmeted man on horseback carrying a lance (shown overleaf). This is in stark contrast to the unmounted warriors that usually appear on medieval Highland tombs. As such it's a clear echo of the 16th century description of the Leny ancestors on the family tree, as "*Reidharis whilk is to say Knightis*", which goes on to name the first of three such knights as the "*reidhar moir*"; i.e. the Great Rider.

Given the rarity of such mounted warriors on medieval monuments in the west Highlands, it's even more striking to find a second one on the shaft of a cross at another place in Knapdale at one time associated with the MacMillans;



Bishop & Horseman at Kilberry



The Knight on the Kilberry Cross - see outline of it and bishop below

i.e. Kilberry (which also has a legend about its ancient lairds having the charter for their lands carved on a stone by the seashore). What's most astonishing however about the cross at Kilberry, which is also now headless, is that above the horseman is carved the unmistakable figure of a robed and mitred bishop.

Sadly there is no surviving inscription to identify the warrior or the bishop, to say who commissioned the cross, or when it was erected. The style merely indicates the 14th or 15th centuries, which might make it contemporary with the Kilmory Crosses—and is the era when MacMhaolain Mhor was probably at his height in Knapdale. This monument now stands beside another with nothing on one side but a huge sword—a common symbol on west Highland burial slabs at this time—and the temptation to identify the bishop and horseman with the MacMillans' ancestor Cormac Gilleasbuig Mor is irresistible.

The Leny tradition is that Gilleasbuig Mor was loyal to the king, and it's clear from the responsibilities given him as Bishop of Dunkeld that Cormac mac Airbertach was someone Malcolm Ceanmor's son, Alexander I, felt he could trust. This is particularly significant in light of the fact that in

1115/16 Alexander had faced a serious rebellion in the north that would almost certainly have involved some leading members of the Cenel Loairn. It's quite possible that Alexander came to an agreement with Cormac at the time of that rebellion—which the king is said to have put down with great ferocity—in order to guarantee the neutrality, or indeed the support, of Cormac's branch of the old ruling house of Moray. Contemporary Irish practice shows that where kings decisively defeated a challenge for their throne from the representative of another branch of their kindred, they sometimes offered their vanquished rival the most important office in the land—which in early medieval times was very often a church appointment—in return for their cousin's family surrendering their claimed royal rights. This appears to have happened in Scotland too, when the descendants of the 10th century king Dubh accepted the Mormaership of Fife, and with it the right to proclaim and enthrone the next king, in lieu of their own claims to the throne. It has to be possible this is how Cormac came into possession of the new diocese of Dunkeld.



Thanks to Mike McMillen for photos and outline

Scottish? Irish? Scots-Irish?

by Mike McMillen



Dedicated Scottish-themed events in Minnesota are beset by low attendance due to remote locations, lack of awareness and often bad weather. Ten years after it left the popular Macalester College venue in St. Paul, people will still enquire after the upcoming date for the “Macalester Scottish Fair”. Due to these factors attendees tend to be the same people from one year to the next.

Jack MacMillan, John McKeen and I (all members of Clan MacMillan North Central States) had frequently discussed the problem, considering approaches to create awareness of the Scottish community among a wider audience. Unbeknownst to one another we each attended the 2013 Minnesota Irish Fair. The event combines Celtic music, vendors, a beautiful and accessible venue on Harriet Island across the Mississippi River from

downtown St. Paul and not least among the attractions, free admission. These combine to produce high energy and high attendance, approximately 100,000 in three days, almost 30 times that of the Minnesota Scottish Fair & Highland Games. The three of us later met and discussed ways to tap into this. We approached two local organizations for funding: the Scottish American Center and the Minnesota St. Andrews Society, presenting first objectives, then creative execution: tent displays, printed handouts and a website, applying our collective experience in marketing our clan branches.

The headline “Scottish? Irish? Scots-Irish?” asks people to examine their own heritage. As they look closer at the supporting content they find the origin of their ancestors might not be as cut and dried as they’d been led to believe, inviting them to examine more closely their Celtic roots and from where they derive. The display and supporting media illustrate cultural, historical and ethnic commonalities among the Irish and Scottish peoples. National boundaries seemingly separating the two were established relatively late in their histories; a common Celtic people inhabited Ireland and the Scottish Highlands. The Irish sea was a highway, not a barrier to early inhabitants of Ireland and the Highlands. And the second largest immigration group to the American colonies before the American Revolution, the Scots-Irish are, as the name implies, from both. Another factor in the relativity of names and their origins is the inconsistency of spellings of names and application of patronymics, this apparently being a revelation to most of those with whom we talked.

On procuring funding, we produced the materials and set up shop at the Irish Fair, 8-10 August 2014. To our knowledge, the concept was unique, so we had no idea how this would be received or comprehended. A vague concern that attendees wouldn’t relate to or comprehend what we were trying to communicate (that same uneasy feeling one has when hosting a party and unsure anyone will attend) was quickly dispelled. Our tent was rarely empty. People perused the display and printed materials, asked questions, scanned the QR code to see the website and frequently took photos of the display. Dozens of attendees requested information from their respective clan branches. To our surprise, about half of those approaching us were interested in their Scots-Irish (Ulster Scots) roots, expressing appreciation on seeing their heritage was actually being addressed. A repeat performance was met with a similar response at the Irish-themed weekend of the Minnesota Renaissance Festival, another high-attendance venue in September [pictured above left].

We realized the desired result. It was a very gratifying experience both from the enthusiastic responses of attendees, the events’ coordinators and fellow exhibitors as well as the three of us seeing our experiment succeed.



The website mentioned above can be found at: www.mcmillen-design.com/scotsirish

HIGHLAND & SCOTS-IRISH Immigration to America

1710 1720 1730 1740 1750 1760 1770 1780 1790 1800 1810 1820 1830 1840 1850

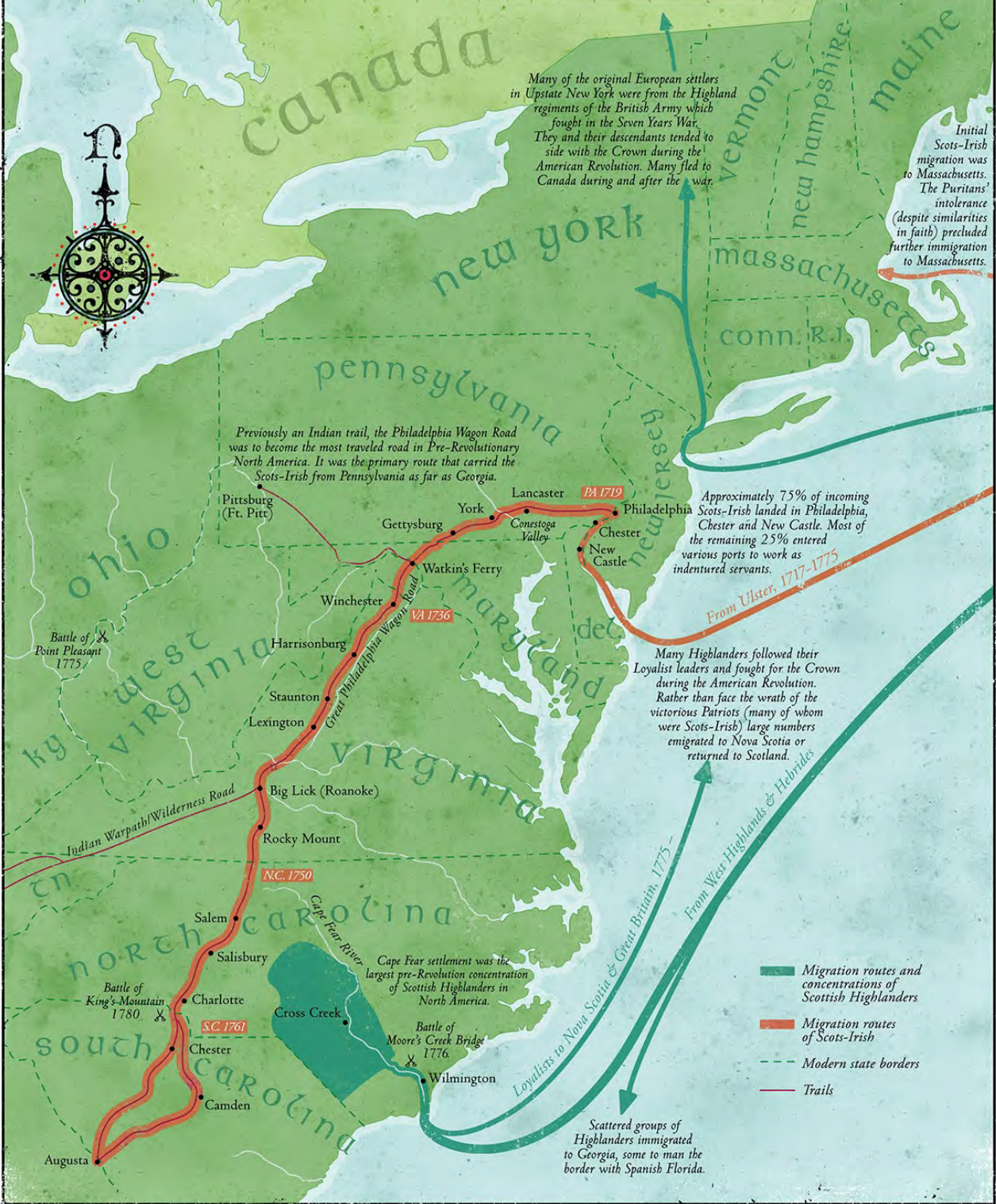
American Revolution

Potato famine (Great Britain)

Highland immigration to America

Scots-Irish immigration to America

Highland Clearances



Many of the original European settlers in Upstate New York were from the Highland regiments of the British Army which fought in the Seven Years War. They and their descendants tended to side with the Crown during the American Revolution. Many fled to Canada during and after the war.

Initial Scots-Irish migration was to Massachusetts. The Puritans' intolerance (despite similarities in faith) precluded further immigration to Massachusetts.

Approximately 75% of incoming Scots-Irish landed in Philadelphia, Chester and New Castle. Most of the remaining 25% entered various ports to work as indentured servants.

Many Highlanders followed their Loyalist leaders and fought for the Crown during the American Revolution. Rather than face the wrath of the victorious Patriots (many of whom were Scots-Irish) large numbers emigrated to Nova Scotia or returned to Scotland.

Scattered groups of Highlanders immigrated to Georgia, some to man the border with Spanish Florida.

A Scotsman's Experiences in Georgia

by James Wilson McMillan of Milledgeville - written in 1911.

One of the more unusual exhibits at the Clan Centre is a brick donated in 2001 by Robert McMillan III of Milledgeville, GA, with a letter explaining it was manufactured by his great-grandfather James McMillan. He'd emigrated from Glasgow in the 1860s, and established a brick factory in Milledgeville that was in operation until the 1930s. He and his wife had 6 boys & 6 girls, and all lived a full life except one boy that died aged about two. James travelled frequently to Scotland to see his sister and kin. He died in 1925 aged 75 and is buried in Memory Hill Cemetery in Milledgeville, surrounded by masonry he manufactured. This is his story in his own words.



Madison, GA, today

In 1869 I left Scotland and came to Pennsylvania, where I worked at my trade until cold weather came on. To escape the cold, I left Pennsylvania for Georgia, intending to spend the Winter and return north in the Spring where I had a good steady job as foreman for a building contractor.

When I told my fellow boarders I was going to Georgia, one of them very kindly offered me a revolver, saying I would need it. I laughingly refused, telling him I was a contractor not a desperado. I may say right here, I never owned a revolver, nor ever had the least use for one, although I have traveled through this country at all times of night and never once thought of being molested. When you read crimes of violence in Georgia it is to avenge an insult rarely ever for robbery.

I found the people so kind hearted and honorable. The opportunities so good, I married a southern girl and settled in Madison. I commenced making brick by hand on rented land and took contracts for brick work in a small way, saved some money

and bought twenty six acres of land on which there was brick clay, built a little house, which exhausted my little working capital. Then I worked by the day at laying brick until I could save money to recommence making brick.

In passing by W. L. High's Bank, he asked me how I was getting on making brick. I told him I was not making brick. He asked me why and I told him I had no money. Why, he says, if that is all that is holding you back I will let you have what you want. Thinking it might be a sudden fit of kindness I waited two weeks before commencing. He asked why I had not come for the money. I told him why, he said nonsense, the money is ready for you. He let me have money to run my business to a young man only three years a resident of the town.

I worked hard and paid him back. The kind old man is long since dead, the results of his kind and many helpful deeds lives.

Mr. A. W. Foster, a rich young man for whose father I

had erected a building, proposed through friendship, going into partnership. He would furnish money to purchase machinery and to enlarge the business. He said any proposition I would make he would agree to. After thinking over the matter, I made him a proposition and we installed a brick machine, one of the very few in the state at that time. The business prospered. Our supply of clay was soon used up and we moved the business to Milledgeville, where we had better clay in inexhaustible quantities.

It was with regret that I left Madison where I spent 12 years. No stranger was ever better treated than I was by the good hearted folks in that town. To show how honest the folks are, I had only \$8.40 in bad debts owing to me when I left there. Mr. Foster's home being in Madison, I purchased his interest in the business; no man ever had a better partner than he was. The business kept growing. The books show the same customers who commenced dealing with me in 1883 the first year we moved here, and many of the same hands, I hired the first year I was

here, 30 years ago, are working at the Plant today. Some sons of the old hands, men of family, are working at the Plant, never having worked anywhere else; all the hands are colored men. I am telling this to show how constant the colored man can be.

Occasionally, I visit the North and judging from the expressions of many good folks there, they have no better idea of conditions in Georgia nor of the character of the people than they have of Turkey and the Turks. The Georgia folks are mostly descendants of the early settlers of America. Their names and manners show that English and Scotch names predominate. A kind hearted more honorable people can not be found any where. Where there is sickness or distress the kindly hearted neighbors joined in with each other in helping.

When anything bad is done in the South the newspapers herald it to the world. There is nothing said of the countless acts of liberality and kindness of the white people to the colored. I venture the assertion that if any industrious honest colored man wants to buy a piece of land, he will receive help from some white man and his rights will be guarded. All over Georgia there are churches for the colored that the white folks have contributed the erection. In our own town the colored Presbyterians decided to build. A white man saw that a larger lot would be a benefit. He contributed half the purchase money to pay for more land. I am citing this fact to show the kind helpfulness of the whites toward the colored. Much had been written in Northern papers about lynching. I've lived 12 years in Morgan County and 30 years in Baldwin County and no lynching has taken place in these forty years.

To show what can be done in renovating land, 12 years ago I

purchased 93 acres of land for the brick clay that it contained; it adjoins the brick plant. The land had been run down, the growing crop of cotton was hardly worth gathering. I bought a three horse disc plow and a two horse subsoil plow, put five strong mules to plowing in one furrow. After breaking the land it was harrowed with a disc harrow, sowed the land in field peas, using a two horse grain drill, out the pea vines for hay, baled them and got \$20.00 a ton for the hay. The land was then sowed in oats and made a fine crop.

Peas followed by oats was continued for seven years, then the land was planted in cotton, much of it grew to be six feet high. Every year a profit had been made from the crop and the land was improved at the same time. Georgia's best helpers are those who will induce the farmers to plow deep and plant crops that will leave hummus in the soil. The deep plowing and the hummus makes the soil hold moisture; heat and moisture produces vegetation.

A word about the climates. I felt the heat more in Pennsylvania than I do in Georgia. I've never heard of a sunstroke in middle Georgia. My good wife and I have raised eleven children with never one serious case of sickness in the family. Twenty years ago I planted a few handful of pecans on a small island. Many of the trees are now 50 feet high. The trees kept growing while I was sleeping.

What I have written applies to life in the smaller towns and the country. There is a more mixed population in the larger cities and conditions may be different. I am giving my experience only what I really know. If any man dressed like a Southern is depicted on the stage were to walk the streets in a Georgia town he would attract more attention than he would in the streets of my native city of Glasgow, Scotland. The native Georgian is a law abiding, church going, industrious, honest citizen. A kind hearted and helpful neighbor.

I speak from an experience of forty-five years intimacy.



The Old State Capitol in Milledgeville.

The city served as the capital city of the state of Georgia from 1804 to 1868, when it was succeeded by Atlanta. It was named for John Milledge who was the state's Governor from 1802 to 1806.

Archaeological Dowsing at the Murlagan Burial Ground

Dr J. C. Orkney F.S.A.(Scot)

Ian Orkney, a distinguished engineer, is an old college friend and contemporary of Chief George and his brother Sir John MacMillan, and has personally conducted this research. He followed up his initial survey with a more detailed study which will be printed in the next edition of the magazine. In the meantime, any descendants of Lochaber Macmillans interested in more information about the project can contact Keith MacMillan, Alberta, who has been working with Chief George to support Ian Orkney's work. Email: keithw_macmillan@shaw.ca.

This search started with a request from members of the Clan MacMillan to see if Dowsing could find the Graveyard that was "somewhere near Murlaggan, Loch Arkaig", north of Fort William. It had been their ancestors' burial place before they emigrated to Canada in 1802.

The first answer was: Yes Dowsing could find it. The second answer was: There was no need to search for it. Local knowledge knew where the Graveyard was. The walls are even visible on Google Maps Street View, although that is not the whole story. However, a little further information was gleaned on the way.

The data given below is the result of a site visit on 3rd September 2014 to follow up and correct the preliminary Map-Dowsing I had done at home, by doing some careful, more detailed Dowsing on the ground. On arrival, scanning from various directions across the area for 'bodies', immediately gave the location of the Graveyard, in the small clump of elderly trees, where the 2002 Commemorative Cairn is. Walking up to the patch containing bodies showed at once where the walls were



The burial ground at Murlaggan, home of the Lochaber clan chiefs

and that they were visible, once one knew where to look, despite being tumbled and heavily grass covered. This year the vegetation has been relatively lush and it has not been grazed, so the walls are not immediately obvious. There were no sheep and no cattle in the area in 2014. Only a few deer have left evidence of their visits.

The Graveyard itself is quite small at only 54 ft (16.5 m) across, with a 16 ft (5m) extension to the north. Its "curved square" shape and its rounded corners are probably due as much to overcoming the problems of dry stone dyke building using the awkwardly shaped building stones that were so readily available everywhere, as to thoughts of elegance.

The Road and the Passing Place are sketched in at the top of the diagram. The three chain-dotted rectangles in the middle show where the tidied-up or largely 'recycled' remains of several

buildings are visible. Individual building shapes and sizes are not visible. Dowsing also shows that there used to be more buildings in the 17 m gap between the road and the visible building sites. That group occupied much the same width E-W as the visible group. There were no other buildings anywhere in the vicinity.

The Graveyard is sketched in at the bottom of the diagram. Counting by Dowsing in the Graveyard gave around 60 burials in total, with around 53 in the Main Enclosure and 7 in the later North Extension. That counting was done for adults, male and female, and for children down to toddler levels, but excluding infants since infant mortality is likely to have been horrendous. There were no burials anywhere outside the Graveyard.

The dotted-in section of the East Wall indicates a gap in the structure, but where dowsing still gives the wall as having existed at one time. A



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Grave & Head Stone

	Road, Passing Place 100 m East of Murlaggan House; c. 80 m North of Graveyard.	17.0 m
	Building Remains :	
	Upper Level	12.5 m x 18.5 m
	Lower Level	17.0 m x 18.5 m
	Cairn	(Gap Not To Scale) 2.8 m Crs (9 ft)
	Graveyard Extension	5.0 m (16 ft)
	Graveyard; Three Trees	16.5 m x 16.5 m (54 ft x 54 ft)

closer inspection, and a look around at the jumbled state of what probably had been grave markers inside the Graveyard, showed plenty of evidence that the nearby Burn had gone on the rampage at some stage, probably when it was starting to scour out its present course.

Dowsing gave the gate into the Graveyard as having been at the south end of the damaged section. It

looks as though the Burn in full spate also made itself an exit route from the Graveyard via the smaller gap to the south-west. Dowsing does not give that gap as having been a gate.

Photo 177 (bottom right on opposite page) shows an ordinary conventional bit of dowsing with the temporary markers showing a body, here facing east with its skull

close to its marker stone. This one was male, and he was 46 when he died.

Counting the number of buildings by Dowsing, as opposed to detecting, marking, measuring and plotting them individually, gives a total of around 13 buildings at maximum. They appear to have been generally similar to the normal "blackhouse". Six of them seem to have had hearths at some stage in their use, although they do not all appear to have been in use at the same time. Three or so seem to have had "sheuchs", to use Lowland Scots since I 'don't have the Gaelic', meaning the central stone-lined open drain in cattle byres .. which were not used exclusively by the cattle .. especially on wet and windy nights.

These buildings must have been closely crammed together. They seem to have been surrounded as a group by timber fencing, perhaps to prevent their cattle making unwanted domestic visits.

The first house to be built in about 1257AD, was to the north of the group of buildings shown in the chain dot on the diagram, between them and today's road. There was no earlier occupation of the site, neither in Neolithic times, nor in the Bronze Age, the Iron Age, the Dark Age or the Early Mediaeval Period.

More about Archaeological dowsing can be found at www.britishdowsers.org/special-interest-groups/archaeological-dowsing-group/

More Murlagan Mysteries

In 1803 Allan Cameron of Meoble wrote to Archibald Macmillan in Canada about a grave stone that he was arranging to be taken to Murlagan. Somerled MacMillan, who quotes the letter on page 67 of "Bygone Lochaber", assumes that the stone was for Murlagan's father, and that he had therefore recently died - though there is no known evidence to back up either assumption. Meoble also mentions "Capt. Ewen" residing at Drumfour, and Somerled asserts - again with no supporting evidence - that this refers to a half-brother of Murlagan who was, or had been in the army. Keith MacMillan commissioned me to try and find any record of this Captain Ewen, whose likely date of birth as a son of Alexander Macmillan of Murlagan, would be similar to that of Keith's ancestor Ewen Macmillan, who emigrated to Canada in 1803 with Archie Murlagan. A search of the army records has failed to find any Captain in 1803 called Ewen Macmillan (though a Lieutenant of that name would be promoted Captain in 1806), and has revealed that a Baile Ewen Cameron was the tenant of Drumfour in 1803 (however, he could have had a Ewen Macmillan as a sub-tenant - which is something I'll be looking into). Bailie Cameron was involved in army recruiting and could therefore have been a retired army captain himself - and if so, possibly the Capt. Ewen/Hugh Cameron who had served in the original Fraser Highlanders in the early 1760s. In the meantime this work has enabled the list of MacMillan army officers shown overleaf to be compiled - and our thanks go to Keith for supporting the research that went into it.

Graeme Mackenzie

M'MILLAN ARMY OFFICERS IN THE LATE 18th AND EARLY 19th CENTURIES

Not guaranteed to be exhaustive, particularly with regard to officers serving in militia and volunteer regiments.

Alexander M'Millan Sr: Commissioned **Lt.** in 1777. **Lt.** in De Lancey's 1st Bt of Ft. 1782-3. **Capt.** Royal Canadian Volunteers 1796-1802. **Lt. Col.** 1st Glengarry Militia 1809. **Col.** of Militia 1838. *Bro. of Allan Glenpean. Father of Alexander Jr.*

Alexander [Allan] M'Millan Jr: **Quarter-Master** in Canadian Fencibles 1809; **Ensign** in Canadian Fencibles 1809; **Lt.** in Canadian Fencibles 1812. **Lt.** in Glengarry Fencibles 1812. **Capt.** in 2nd Glengarry Militia 1812; **Capt.** in Glengarry Fencibles 1813-15. [Middle name not in army records]. *Son of Alexander Sr.*

Alexander M'Millan: **Ensign** in 1st Glengarry Militia 1813.

Alexander M'Millan: **Ensign** in 37th Ft. 1796; **Lt.** in 5th Ft. 1799; Half-Pay 1803; **Lt.** 26th (Cameronian) Ft. 1803-7; **Capt.** in 26th Ft. 1807-1814. **Died** 1816 in Campbeltown. *Bro. of Capt. Wm. Bennet of RM (q.v.).*

Alexander M'Millan: **Ensign** in 7th West India Regt. 1807. **Died** 1809.

Alexander M'Millan: **Lt.** in 10th Royal Battalion of Veterans 1811-14.

Allan M'Millan: **Ensign** in 2nd Glengarry Militia 1812.

Archibald M'Millan: **Major** in Argenteuil Division of Lower Canada Militia 1812. *Archie Murlagan.*

Donald M'Millan: **Ensign** in 71st Ft. in 1781; Half-pay in 1783-96. *Bro. of Capt. William Bennet of RM (q.v.).*

Donald M'Millan: **Capt.** in 2nd Glengarry Militia 1812

Dougall M'Millan: **Quarter-Master** in 92nd Ft. in 1779-82.

Dugald M'Millan: **Ensign** in 52nd (Oxfordshire) Ft. in 1791; **Lt.** in 52nd Ft. in 1791-98.

Duncan M'Millan: **Ensign** in 2nd Glengarry Militia 1812;

Ewen M'Millan: **Ensign** in 22nd Ft. in 1796; **Lt.** in 22nd Ft. 1798; **Lt.** in 17th Ft. 1800; Half-Pay 1802; **Lt.** in 14th Reserve/Garrison 1803; **Lt.** in 71st Ft. 1804; **Capt.** in Cape of Good Hope Regiment 1806; **Capt.** in Canadian Fencibles 1808. **Died** Feb. 1812.

Francis M'Millan: **Capt.** 1761 (Commanded Independent Co. of Foot raised to serve in Africa 1765).

Henry M'Millan: **Sgt. Major** in 2nd (Royal North British) Dragoons. **Cornet** and Adjutant in 2nd Dragoons 1802; **Lt.** in 2nd Dragoons 1805-1814.

John M'Millan: **Ensign** in 51st Ft. in 1780; **Lt.** in 100th Ft. in 1781. **Died** 1784 in East Indies.

John M'Millan: **Ensign** in West Lowland Fencibles 1794.

John M'Millan: 2nd **Lt.** in Argyllshire Volunteers 1797; promoted 1st **Lt.** in same 1797.

John M'Millan: **Ensign** in Lochaber Fencibles 1799. **Resigned** 1800.

John M'Millan: **Capt.** in 1st Glengarry Militia 1812.

John M'Millan: **Ensign** in 82nd Ft. 1813-14.

Quintin M'Millan: **Lt.** in West Lowland Fencibles; **Ensign** in 89th Ft. in 1796.

Quintin M'Millan: **Surgeon** in 2nd West Indian Ft. in 1802; **Surgeon** in 55th Ft. in 1803-09; **Surgeon** in Army Medical Dept. 1809-15. *Assumed to be the same man as the Ensign of 1796 - but not yet confirmed.*

Robert M'Millan: **Ensign** in 66th Ft. in 1795. **Retired** 1796.

William M'Millan: **Lt.** in Wigtonshire Volunteer Infantry 1797; **Capt.** in Wigton Volunteers 1803.

William Bennet M'Millan: **Ensign** in Royal Marines 1796; 2nd **Lt.** 1796; 1st **Lt.** 1801; **Capt.** 1808. **Died** 1817 Campbeltown. *Son of Alexander the Merchant, and great-great-grandfather of Chief George MacMillan.*

MAIN SOURCES:

The Army List - annual snapshot of all officers and their regiments/corps etc.

The London Gazette - twice weekly announcements of promotions, appointments, etc.

Digitised versions of both of these essential sources can now be accessed online - most easily via The National Archive's help pages on researching members of the armed forces. The officers' page, with links to The Army List and The Gazette, is at <http://www.nationalarchives.gov.uk/records/looking-for-person/britisharmyofficerbefore1913.htm>

Clan MacMillan Society of North America

Ottawa Gathering 2015

Clan MacMillan Society of North America Gathering in Ottawa, Ontario, Canada June 25th – June 29th, 2015

Accommodations will be at the University of Ottawa, which is located downtown Ottawa. The Marchand Building where the accommodations will be available is fully air conditioned, which at this time of the year would be a necessity.

The University of Ottawa sits very close to the Rideau Canal with pathways for walking or cycling, as well as close to the Rideau Centre shopping mall. I will try and leave some time for those of you who may want to go shopping while in town.

4 nights accommodations @ University of Ottawa: Single & double rooms are available.

The first night will be highlighted by a Meet & Greet Wine & Cheese at the University.

Some of the other Highlights over the next four days will include a tour to the National Gallery of Canada, which will have two specific artists paintings highlighted in 2015, one being Canadian Alex Colville and the other being Marc Chagall the Russian/French artist.

For those of you that maybe interested, there will be a visit to the Notre Dame Cathedral, which is located across the street from the National Gallery. If we are fortunate on that day we may hear the great Casavant organ being played.

We will also take a boat tour on the Ottawa River, and in good weather this will provide excellent opportunity for some magnificent photos of the Parliament Buildings as well other buildings along the route. We will tour the Parliament Buildings after watching the Changing of the Guards.

I look forward to welcoming you to Ottawa in June 2015.

Susan Drinkwater,

President, Clan MacMillan Society of North America

Costs & more info can be found on the booking form being sent out with this magazine, which is also available online at:
www.mcmillen-design.com/cmsna/images/gatherings/2015RegistrationClanMacMillan.pdf

From the Clan MacMillan International Centre Visitors Book for 2014:

Steven and Barb McMillan, MD, USA; John Duthie, Glasgow, UK; Denise and Brian Leftow, Oxford, UK; Marguerite MacMillan and Mike Smith, LA, USA; Donna McMillan and Steven Bayne, MN, USA; Alexander and Roberta McMillan, East Kilbride, UK; Agnes and William Barwood, East Kilbride, UK; Anne and David MacMillan, ON, Canada; Duncan A McMillan, NC, USA; Mary Lou, Christine and Brendan Lawson, NC, USA; TJ and Julia Cellery, NC, USA; Pamela and James Ploger, NC, USA; Mariann Fouls, VA, USA; Shirley McMillan, NC, USA; Peter McMillan, SC, USA; Barbara Skinner and Steve Raymer, IN, USA; Barry and Diane McMillan, Ayr, UK; Robert and Valerie Clark, MI, USA; "Butch" McMillan, MS, USA; Anne Neuman, ON, Canada; James McMillan Wellington, New Zealand; Marg and Kerry Hourigan, Melbourne, Australia; Eileen and David Pool, TX, USA; Gabrielle and Andrew DeRouen, TX, USA; Anne MacMillan; IL, USA; Eric and Carol McMillan, Australia; Daniel MacMillan, Ottawa, Canada; Burnett and Deborah Vogue, CA, USA; May, Maria and Sara Saxton, VA, USA; Nannette, Tristan John, Shane Peter, Cindy-Lee McMillan, Johannesburg, South Africa; Robert J Moody, NJ, USA; Myrna Robertson, VIC, Australia; Phyllis McMillen, MI, USA; Ross and Maria McMillan, ONT, Canada; Catherine Malaquin, Nelson, New Zealand; Douglas and Nicholas McMillan, IL, USA; Susan Young, Durban, South Africa; Nicola Young, London, UK; Judith and George Steube, VA, USA; Eleanor Blue, NS, Canada; Alexandra Mordecai, NC, USA; Amanda Mitterling, NC, USA; Olivia McLaren, Edinburgh, UK.

CLAN MACMILLAN SUMMARY DIRECTORY 2015

Active branches, societies and family groups around the world

The full Clan MacMillan Directory can be found via the Societies pages of www.clanmacmillan.org

CHIEF: George Gordon MacMillan of MacMillan & Knap

Applehouse Flat, Finlaystone, Langbank, Renfrewshire, PA14 6TJ, Scotland.

Tel: 01475-540285. Email: chief@clanmacmillan.org

Clan MacMillan International incorporating The Clan MacMillan Society of 1892 (open to all)

Clan MacMillan Centre, Finlaystone, Langbank, PA14 6TJ. Email: clancentre@clanmacmillan.org

Clan MacMillan Society of Australia www.clanmacmillan.org/societies/australia.html

President: June Danks, Apt 26, Hedley Sutton, 19 Canterbury Rd, Camberwell, VIC 3124, Australia.

Tel: 03-9817-3148. Email: june.danks@bigpond.com.au

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Clan MacMillan Society of New Zealand www.sipro.co.nz/macmillan.html

President: Peter Pool, 92 Ferry Road, Arkles Bay, Whangaparaoa 0932, N.Z.

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Treasurer: Sylvia MacMillan, 13/134 Great South Road, Manurea, Auckland, New Zealand.

Tel: +64-9-266-4026. Email: macmillansag@xtra.co.nz

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Pres: Susan Drinkwater, 28 Wedgewood Crescent, Gloucester, ON, K1B 4B4, CANADA.

Tel: (613) 830-0536. Email: susan.e.drinkwater@sympatico.ca

Vice-President: Jane M. Strauss, 794 Shore Road, Northport, ME 04849, USA.

Tel: (207) 338-6567. Email: jmacstrauss@aol.com

Appalachian Branch (South East of USA) www.clanmacmillanappalachian.org

President: Chip Terrell, 2312 Thompson Road, Dawsonville, GA 30534, USA.

Tel: (678) 410-8645. Email: macmillansofappalachia@gmail.com

Secretary/Treasurer: DeeDee Terrell, 2312 Thompson Road, Dawsonville, GA 30534, USA.

Tel: (404) 660-3656. Email: macmillansofappalachia@gmail.com

North Central States Branch (MN, WI, IL, IA, MO, ND, SD) www.mcmillen-design.com/clan/

President: Mike McMillen, 5141 Nicollet Avenue, Minneapolis, MN 55419, USA.

Tel: (612) 827-2174; Email: mike@mcmillen-design.com

Secretary: Jerry MacMillan, 11065 Guildner Avenue NW, Maple Lake, MN 55358, USA.

Tel: (320) 963-3433. Email: mocha.mae@comcast.net

Clan MacMillan Pacific Branch (CA, OR, NV) <http://www.macmillanclan.org/>

President: Michelle Mullins, 9837 Caspi Gardens #5, Santee, CA 92071, USA.

Tel: (619) 579-1792. Email: mmullins@sandiego.edu

Secretary: Judy Young, 2451 Geyer Lane, Alpine, CA 91901, USA.

Tel: (619) 445-0850. Email: youngjyxy@gmail.com

Clan MacMillan Arizona <http://www.clanmacmillanaz.org/>

President: Charles Mullen, 8808 W. Coolidge Street, Phoenix, AZ 85037, USA.

Tel: (623) 872-9693. Email: cmullen102@q.com

Treasurer: Roger McMullen, 11543 N. Johnson Road, Maricopa, AZ 85239, USA.

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Clan MacMillan Society of Utah

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Clan MacMillan of Washington State www.clanmacmillanwashington.org

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Glengarry and Ottawa Valley Branch <http://www3.sympatico.ca/comflex/mcmillan/index.htm>

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The Sept of Blue

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Clan MacMillan's 'Community of the Tonsured Servant' (CTS)

CTS was founded in 1995: Supporting the Clan MacMillan International Centre at Finlaystone, Scotland, and providing educational materials and events for Clan MacMillan and Sept members around the world.



The CTS Investiture Service took place at the Church of Scotland, Griminish, Benbecula, Outer Hebrides on 26 June 2014. LtoR: Candidates front row: Margaret Heath Taylor CTS, of Weston, ON, Canada; Elaine Catherine MacMillan Ph.D., CTS, of St. Paul, MN, USA; Anne Heath Neuman CTS honoris causa, of Stouffville, ON, Canada; Chief George MacMillan of MacMillan and Knap patron CTS; Keith Wayne MacMillan CTS, of Cochrane, AB, Canada; Valda Jane McMullen CTS, of St. John, NB, Canada. Back row: Susan Drinkwater, Canada; Michael Drotar, USA flagbearers; Blanche McMillan, Abbot CTS; Reverend Christopher McMullen, Chaplain CTS, of St. John, NB, Canada; The Very Reverend Bruce D. McMillan CTS, speaker, of Holly Springs, MS, USA. Daniel and Sherilyn Woodruff CTS, of Williamstown, SC, USA were invested in absentia.

Our next CTS Investiture will take place in Ottawa, ON, Canada in conjunction with the Clan MacMillan Society of North America (CMSNA) Gathering on 25 to 29 June 2015. How nice it would be to see you all there.

News of CTS Members:

Norma I. McMillan, CTS, celebrated her 95th birthday in November 2014 with a multitude of Family and Friends in Dutton, ON, Canada where she lives.

(Shown here with Blanche McMillan, Abbot CTS)

June Senior CTS and her husband Max of Glen Waverly, VIC, Australia celebrated 66 years of marriage 30 October 2014.

Blanche, Abbot CTS and John B. McMillan CTS of Burlington, ON, Canada celebrated their 50th wedding anniversary on 4 July 2014 in France.

Glenn O. MacMillen CTS, Trimble MO, USA, suffered a broken neck in a fall on 27 July '14. He is having extensive rehabilitation.

He and his wife **Flower MacMillen CTS** celebrated their 56th wedding anniversary a week after the fall.

Grants by CTS to Clan MacMillan International Centre (CMIC):

A Grant of \$1,000.00USD was sent to CMIC in November 2014. This brings the total CTS Grants to CMIC to \$41,143USD since 1996 averaging \$2,285USD per year over the last 18 years.

A REMINDER ABOUT FUNDRAISING

THANK YOU FOR YOUR SUPPORT

CTS memberships: Join CTS at the next Gathering in Ottawa Canada in June 2015, or consider an annual donation.

CTS Tribute Funds:

(1) The Rev. Canon A. Malcolm and Sally MacMillan Tribute Endowment Fund: Established March 2003. Sally, Malcolm's wife, died 1 March 1999 and "Father Mac" died 9 September 2008.

(2) The Jane MacMillan Tribute Fund: Established 15 June 2005. Jane, was the wife of George, Chief of Clan MacMillan, and died of cancer on 27 June '05 at age 74 years. It is a fitting way to remember her tireless work, wisdom and friendship.

Consider covering the cost of the CMI Magazine if you receive a hard copy.

Bequests: Remember Clan MacMillan in your will or a **Memorial Gift** in memory of those who have died. Make all cheques payable to 'CLAN MACMILLAN' and mail to **Blanche McMillan, Abbot CTS, 5364 Salem Road, Burlington, ON, L7L 3X3, Canada**. For further information about CTS memberships, Donations, Tribute/Endowment Funds, Bequests or Memorial Gifts, contact Blanche, **phone: 905-637-3395** or **e-mail: jbmmcmillan@sympatico.ca**

For more information about Clan MacMillan's Community of the Tonsured Servant, please go to

www.clanmacmillan.org/CTS.htm

This page was submitted by Blanche McMillan, Abbot CTS, 30 November 2014

Memorable year for two of the Chief's grandsons



Rory and Hugo MacMillan have both excelled in different ways this year at Eton. Rory (on the right in the picture of them both in their sporting blazers) took 4 wickets and scored 33 runs in an outstanding all round performance during the annual Eton v. Harrow cricket match, and Hugo was a member of the rowing eight that won the Princess Elizabeth Challenge Cup at the Henley Royal Regatta.




Rory entering the famous pavilion at Lords during the Eton-Harrow match.




Hugo is also Pipe Major of the Eton College Pipe Band pictured above

Finally, don't forget to visit the wonderful new website created for us by Mike McMillen - launched on 1st December at the same address: www.clanmacmillan.org




ABOUT SOCIETIES HISTORY GENEALOGY CONTACTS JOIN EVENTS MEMBERS LOGIN

Clan MacMillan International




Clan MacMillan, 800 years old and still active.

Read an introduction to Clan MacMillan.



See details of a 2014 Clan MacMillan Gathering including a tour of the Highlands and Outer Hebrides.




Order the new biography of our Chief's father, General Sir Gordon MacMillan.

There are over 200 spellings of MacMillan and numerous septs including Bell, Blue, Baxter and Millan.

The official website of Clan MacMillan
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[Site index](#)

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Clan MacMillan Society of North America
Community of the Tonsured Servant
Site design by McMillen Design





Clan MacMillan



Knapdale



Lochaber



Galloway



Septs and Related Names

Baxter	MacGhillemaoil
Bell	MacIldonich
Blue	MacIlveil/MacIlvoyle
Brown	MacMaoldonich
Cathan/Cannan	MacNuccator
Calman/Colmin	Melanson
Laney/Lenie	Millan/Mullan
MacCalman	Milliken/Mulligan
MacColmin	Walker



Step up to the Clan Centre at the Chief's beautiful home in Renfrewshire to learn more about the MacMillans and Septs

Clan MacMillan International Centre, Finlaystone, Langbank, PA14 6TJ.



*Finlaystone
Country Estate*

www.clanmacmillan.org