



Vol. III No. 5 *Beth's Newfangled Family Tree* October 2009

Clan Shaw Society names two new Conveners for Utah and New England



Meredith Shaw, president of the Clan Shaw Society, announced that the society had recently appointed two new conveners.

Named as the new Convener for Idaho is Pastor James F. Shaw, Jr., of Meridian, Idaho.

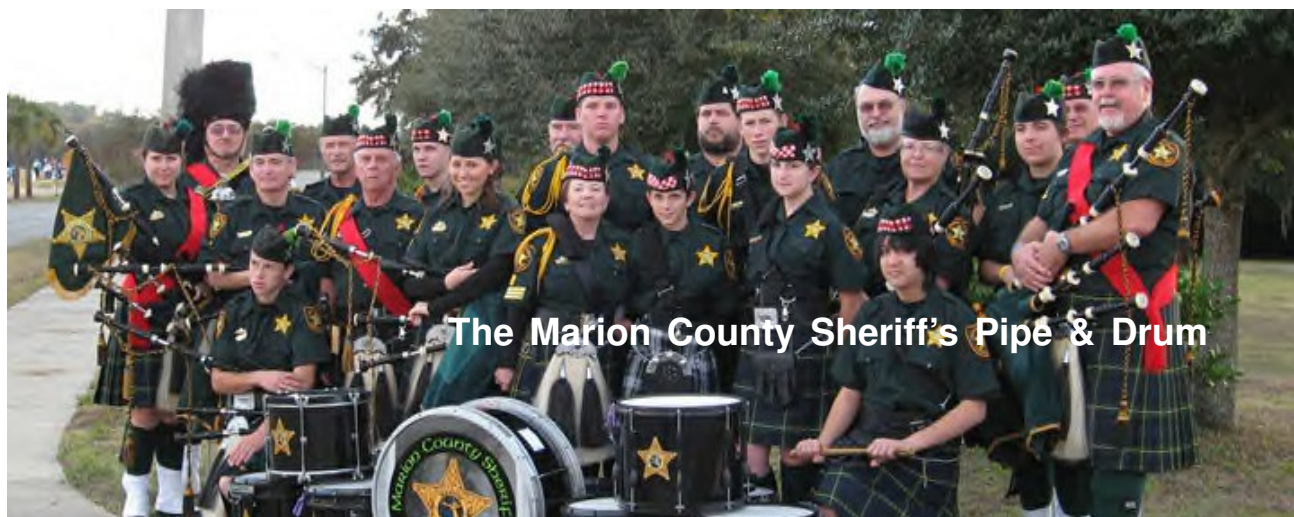
Named Convener for New England is Linda Shaw Olsen, of Concord, Massachusetts.

The Society is delighted to announce these appointments.

If you would like more information concerning the Clan Shaw Society, please contact Meredith Shaw, 3031 Appomattox Ave., #102, Olney, MC 20832.

Ocala Games are back! October 3, 2K9

<http://www.ocalascottishhighlandgames.com>



Never underestimate the power of stupid people in large groups.



Editor, photographer, etc.
Beth Gay-Freeman, LOK, FSA Scot
 <bethscribble@aol.com>
 102 Lakeside Drive
 Walhalla, SC 29691

Webmaster
Alastair McIntyre, KTJ, FSA Scot
 <<http://www.electricscotland.com>>

Masthead Designer
Tom Freeman, KR, FSA Scot
 <tom@caberdancer.com>

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A LETTER FROM YOUR EDITOR...BETH

**Sometimes,
things are even
better than you
could ever
dream of....**

We planned to go to The Gathering. Events conspired to make it not possible for us this time.

Many of my friends did get to go and so I feel as if I was there in spirit, if not in person.

Everyone I have spoken to says that although they had high hopes for the event, the reality turned out to be even better than they had dreamed. Even better!

Jamie Semple and Lucy-Rose Walker and the staff of The Gathering certainly should be congratulated on the job they did of organizing something that was almost impossible to organize. I think I heard someone say, "Their job was like herding cats." However, hard, they did it!

Will there be another one? Remember, this was supposed to be a onetime event. Everyone I have spoken to says they hope it is repeated again and again.

My friend, Bob McWilliam spoke at the Clan Convention organized by the Standing Council of Scottish Chiefs and the Scottish Government. His facts and figures surprised many in Scotland, I've heard. There are so many of us who live elsewhere - but who consider themselves to be Scottish as well as American or Canadian or Australian, etc. I'm sure it is amazing to those who have never attended an Estes Park, Colorado Games or a Grandfather Mountain or a Loon Mountain...to realize that Scottish heritage in the United States is a multi-BILLION dollar business!

In Scotland, folks sort of laugh at us here in

America about our Highland Games. I've always thought that they simply don't understand the good that our Scottish Clans do here and in Scotland by the way of scholarships and help with various and sundry historical projects. How many youngsters get to pursue their Highland Dancing or Fiddling or Piping to a higher level because they are awarded funds to travel to schools or competitions?

In Scotland, they just have to look out of their windows and there it is. Although much of the United States looks like parts of Scotland...we can't quite look out of our windows and see our heritage. We have to manufacture it at our Highland Games and Celtic Festivals. You know, more kilts men march in the Parade of Tartans at Grandfather Mountain (and I'm sure many of the other big Games)...many more kilts men march than followed Bonnie Prince Charlie to Culloden Moore. It's absolutely true.

To return to Scotland for an event such as The Gathering would be - and was, I'm sure - something so magical. I know when I have been to Scotland - and I've been maybe half a dozen times - I've been held in the hands of fairies. I have blood ties to more than eighteen different clans - both Highland and Lowland - so, Scotland is truly my spiritual home.

Thank you to the huge number of people it took to organize and complete such an event as The Gathering. I, for one, hope that there will be another and another and another.

Does anyone know about ‘Makemson’?

The family tradition is that the **MAKEMSON** family came from Scotland to the Scots-Irish colony then to America about 1759. The name is spelled various ways - **MAKEMSON, MEKEMSON, MCCOMSON**. I know that there are present day **MAKEMSON**'s in Wales & England and they were present in Ireland probably up to the 1800. Some relate the name to **MALCOMSON** but no proof. I can't find any Sept that has that name. The family were probably Lowlanders as they were always of the Presbyterian faith. Please reply to: **ABaugh9618@aol.com**

Your clan can have
an ad here.
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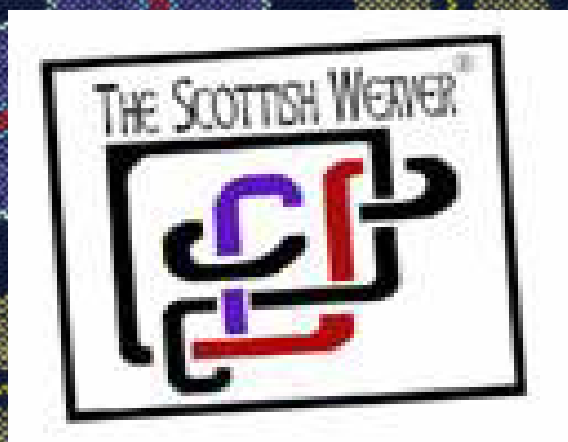
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Murphy's Genealogical Laws

1. You never asked your father about his family when he was alive because you weren't interested in genealogy back then.

2. The relative who had all the family photos gave them to her daughter, who has no interest in genealogy and no inclination to share.

3. Ink fades and paper deteriorates at a rate inversely proportional to the value of the data recorded.

4. When at last, after much hard work, you have solved the mystery you have been working on for two

years, your aunt says, "I could have told you that!"

5. John, son of Thomas, the immigrant whom your relatives claim is the family progenitor, died on the ship to America at age ten.

6. The public ceremony in which your distinguished ancestor participated (where the platform collapsed under him) was a hanging and he was the hanged.

With thanks to *The Blauvelt News*, Association of Blauvelt Descendants. Contact them at 3367 W. 113th Ave., Westminster, CO 80033.

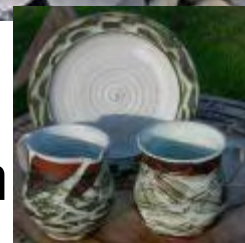
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The Meaning of Chiefship & Being a Scottish Clan

Joanne Crawford joanne@clancrawford.org

Representing Crawfords as Raymond and I did at the Clan Convention in Edinburgh this July provided a unique opportunity to find out about clan life in Scotland and abroad (the “diaspora”) and some of the more salient issues faced by clans today.

One of the important activities at the conference were the break out discussion groups in the afternoon. They provided the opportunity to exchange ideas and to ask questions of representatives of the Standing Council of Scottish Chiefs. I was particularly interested in the topic of the significance of clanship and the role of clans in the contemporary world, as well as the topic of The Clan Convention

Raymond Crawford raymond@crawfurd.plus.com

On the Friday of the Homecoming weekend, Joanne and I spent the day in the Debating Chamber of the Scottish Parliament building at Holyrood in sight of the Royal Palace in Edinburgh, at a Convention organized by the Council of Scottish Chiefs and the Scottish Government.



A convention’s success can be determined by the quality of the opening speeches and two of them were outstanding. Bob McWilliam, President Emeritus of COSCA, told us that there are 5 million Scots in Scotland, 35 million Scots living outside Scotland, probably as many again of Scots-Irish, and when you

Continued on page 15

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by Beth Gay-Freeman

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Beth's Mind Dust

Gary McMaster invested into Knights Templar at Balgonie Castle in the Kingdom of Fife, Scotland in July

Buchanan clan member Gary McMaster of Paso Robles, California, was formally invested into the Knights Templar at Balgonie Castle in the Kingdom of Fife in July.

The Knights Templar, who base their historical lineage on the original Knights that protected Christian travelers to the Holy Land, is now a world-wide charitable organization.

"It was a very special time at Balgonie," Gary said. "To be knighted into the Order was indeed an honor for me. The investiture in the ancient chapel and the following dinner in the medieval banquet room, the professionalism of the entire affair, and the hospitality of Balgonie and his family all made for a truly magical day!"

He was accompanied to Balgonie Castle by one of his hosts from East Calder, David Davies, formerly of the Gordon Highlanders regiment. Gary has been a rifleman in Bydand Forever, the California group that reenacts the Gordon Highlanders as they were during the Anglo-Egyptian Campaign of 1882, for almost twenty years.

The group has a long and close affiliation with Clan Buchanan, and is designated an official commemorative team by the Gordon Highlanders Museum in Aberdeen. They perform realistic battles at highland games and Victorian festivals throughout California, besides having performed three battle tours in the UK and one in Canada.

Gary is an Army veteran who served over 38 years in the Regular Army, the Army Reserve, and



Clan Buchanan's Gary McMaster at Balgonie.

fulltime in the National Guard, and who now works as a government contractor at Camp Roberts, California. He is also the curator of the Camp Roberts Museum and director of its foundation.

A prolific writer of articles and books on historical subjects, his early history of the McMasters in Scotland, *Clann a' M'haighstir*, was published by the Scottish Genealogy Society (the Lord Lyon, President) and is used as a primary reference at the National Library of Scotland. The work details the integration of the McMasters into Clan Buchanan.

He began his writing career as author of *The International Trout and Salmon Cookbook*, which was published simultaneously in the US and the UK back in 1970.

Membership in a charitable organization like the Knights Templar seems a natural progression for him, for in the past he has spearheaded toy drives for the Viejas Indian Reservation, the Vietnam Veterans Family Outreach Program, Ronald McDonald House, and the

Continued on page 15

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Chiefship, continued from page 8

include all the wannabe Scots, wishwewere Scots and all those who just love all things Scottish, we have many millions more.

There is so much good will for Scotland overseas that it is only a matter of making contact for Scottish trade and business to have an open market at its feet.

It was a speech that opened the eyes of a great many home-grown Scots who had clearly never really thought about Greater Scotland over the water.

The Chief of the MacLarens spoke of the Scottish chiefs and how, despite the fact that a minority of them were absent from the Convention, more than two thirds had gathered to talk about the future of the clans and how best the Chiefs could serve them.

The history and traditions of the clans would always be a bond that held clansmen together, but the

Chief, if he was willing and able could serve as a huge motivator and inspiration for the clan especially overseas where the presence of the Chief at Highland Games was a great occasion.

The workshops gave us a chance to talk directly to several Chiefs and to hear their ideas about how they thought the ties between clansmen and their Chiefs the stress and strain of the process of finding a chief and becoming a clan. There is significant potential for discord provided by the process of selection and confirmation of chiefs, especially when there is more than one contender — as many clans have found out. Resentment and conflict may result.

Several questions arose from the discussion: (1) What is the role of the clan in the 21st century? (2) What are the opportunities and risks of such an association? (3) What are the important considerations in the process of selection of a chief, including the voice of reason.

The answers to these questions are complex. They are also questions that others are asking themselves and pertinent as we search to identify our own chief and relate to the Lyon Court and the Standing Council of Scottish Chiefs; these Scottish institutions play critical roles in the determination of many issues related to clans and chiefs. We also, as human beings, have feelings and relevant opinions, so I think it prudent to keep these considerations in mind as we go through the process of building a clan and having our chief acknowledged.

A clan today provides a special opportunity to reaffirm a sense of community and strengthen kin based relationships. Scotland has been throughout its history a kin based society. In a world that has in many ways lost a sense of local community, it is appealing in that it emphasizes history and traditions that are an important aspect of one's heredity and personal identity. It

Continued on page 17



Gary McMaster, continued from page 13

Polinsky Children's Center. He has also served in a direct supervision role at a shelter for homeless teens, and is a former president of the House of Scotland in San Diego.

He currently spends a lot of his time writing and running his camp's museum, and was recently captain of his camp's team in the American Cancer Society's "Relay for Life."

"I'm lucky to have led a rather charmed life," he says, "and there is no better feeling than that which comes from helping others who are having a tough time."

In addition to attending the Loch Lomond highland games and The Gathering at Holyrood, he also spent time sightseeing in Oslo, Norway and Copenhagen, Denmark on this trip. In Aberdeenshire, he attended the Gordon Highlanders reunion in Huntly to renew acquaintances with Lieutenant-General Sir Peter Graham and others who were instrumental in Bydand Forever's original regimental connection.

It was Gary's fifteenth trip to Scotland.

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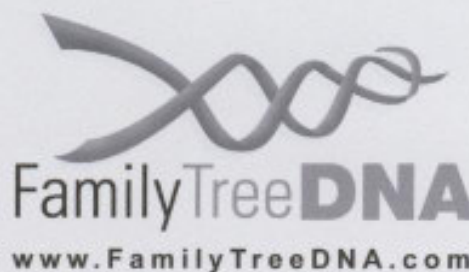
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Emily Dickinson, 1830-1886

also calls for loyalty that goes beyond narrow self-interest. The will and the well-being of the clan are important, because that is the way that the clan can best serve its members as well as take a responsible role in the community of clans.

It is commonly held that clan members have responsibility to the clan and owe allegiance to their chief. What does this mean, though, especially today? What are the implications of such?

Though quite changed from olden times, today there is the expectation that clan members will support the clan and not engage in actions that might damage it. There is often an expectation of support by the clan, especially social, though sometimes economic alliances may also develop. Among other things, there is the conviction that clan members should honor their chief and respect the rights of the chief and the clan. One of the rights of members is to expect that clan members will not harm them, the clan, or its chief, nor engage in self-aggrandizing endeavors that go against the well being and will of the above. Trust among clansmen and clanswomen is the basis of this relationship.

The chief, as the symbolic head of the clan, can provide crucial leadership. Nevertheless, the role of

chief varies significantly from clan to clan and depends on many factors, including the personality of the chief himself, but also on the structure of the clan and the nature of its membership. Notwithstanding, there are expectations and practices that are fairly clearly defined.

Heraldry has historically in Scotland and commonly in other European countries played a significant role in clan symbolism. It has been the custom of the clans that the undifferenced arms are held by the chief, with this affirming the unity and integrity of the clan and the rights of the chief as head of the clan.

Allegiance to the chief is expected from its members. With heraldic symbols

the chief unites the clan and integrates it into a meaningful social entity with a common identity that announces each member's relationship through heraldry to the clan and ultimately to the chief, since all lines bear coats of arms that are variations of the chief's own. This is the ideal we aim for.

With thanks to the *Clan Crawford Newsletter*. More information is available from <http://www.clancrawford.org>.



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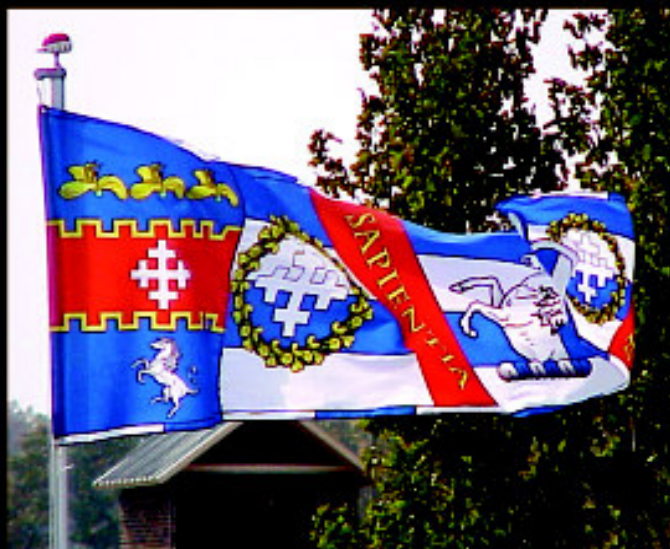
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George Washington did lots more than chop down a cherry tree....

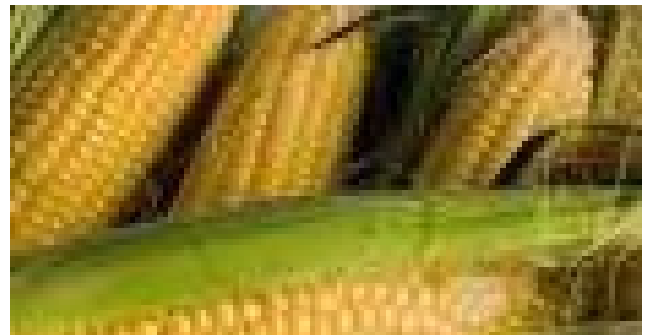
Today, George Washington is mostly honored and remembered for his political and military achievements. Did you know, at heart, he was a farmer.

He introduced crop rotation, exchanged seed with farmers in other areas (Including Thomas Jefferson), operated a commercial smokehouse, a dairy, a distillery and grist mill - and shipped his products to markets in his own boats.

He worked to produce the first hybrid corn in America. He made a detailed accounting of how many grains of corn a person could drop in a furrow in an hour's time. Through a series of selections of the best ear of corn from each planting, he produced a superior species of corn to plant on his farm.

Besides all this, he distinguished himself very well in all speeches, and his foresight into the trials and tribulations of the new nation far exceeded his contemporaries as evidenced by his saying in a farewell speech that in these United States he hoped there would be no North, South, East or West - but a strong and unified nation.

With thanks to *LEGS*, from the Lake Elsinore Genealogical Society.



From World War II

- *The Man Who Never Was*

Operation Mincemeat, during World War II, was designed to fool the Germans into thinking the Allies would be landing in Greece and Sardinia rather than Sicily.

The plan involved dressing a corpse as a British Royal Marine courier with a leather briefcase containing false documents attached to his wrist and then having the body was up on the Spanish coast where the Germans would find it.

Allies knew the hoax had worked when, within days of the body being washed up and discovered, German defense forces intended for Sicily were diverted to Corsica, Sardinia and the Balkans, saving tens of thousands of Allied lives.

A book and the 1956 movie, *The Man Who Never Was*, dramatized the event. At that time, nobody knew for sure who the identity of the man who was used as the decoy.

Just a few years ago, a book, *The Secrets of HMS Dasher*, revealed the body was that of a Scot named John Melville who died when his ship, the *HMS Dasher*, blew up in the Clyde Estuary. His empty casket was placed in a local cemetery at Androssan with his family never knowing the truth.

Isobel Mackay finally closed the circle when she attended a Royal Navy memorial service for her father aboard the new *HMS Dasher*.

"I feel very honoured to know my father may have saved thousands and thousands of Allied lives," she said.

With many thanks for this article to *The Thistle*, The Scottish Society of Indianapolis.



Clan Colquhoun Society Of NA

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Encountering the French Republican calendar...Be brave!

For those who are avid or beginning genealogists, there comes a moment in your French family research when you find an entry of someone's birth or marriage in the month of Thermidor or Ventôse. You wonder if you've read the entry correctly or where in the world did that come from? (*Your editor has a French Huguenot line...and somewhere along the line, I ran into this!*)

Some of you may immediately recognize these strange months, but if you don't, here's the explanation.

The French Republican calendar was established by the French National Convention on November 24, 1793.

Not content to merely overthrow the government, the group wanted to be totally independent of everything old, including the calendar used by the majority of the Western world. Therefore, the Convention created a new calendar of 12 months of 30 days each, with five "complimentary" days consecrated to the celebration of Republican fêtes. (We still don't know what those were.)

The calendar year began at the autumn equinox of 1793, September 22. Each month was then di-



vided into three "decades" of 10 days each. The days were then numbered "one through ten." Presumably, one spoke of the first, second or third decade of the month, then the first through tenth day.

Autumn had three months: Vendenmiaire (grape harvesting/gathering) began on September 22 and ended October 21; Brumaire (misty or foggy) began on October 22 or 23, continuing through November 20 or 21 and Firmair (frosty) began November 21, running through December 20.

Winter included the months: Nivôse (snowy) which ran from December 2 to January 19; Pluvôse

Continued on page 23

Pioneer News

is a free genealogy newsletter which attempts to keep the researcher up to date on GA, NC, SC, VA, KY and TN family histories. Included:

1. American Pioneer Series. Sketches of pioneer settlers generally not published elsewhere.
2. Tips on how to find Lost Generations by Jeannette Holland Austin, author of over 100 genealogy books.
3. Free advertising and notices of events.

jeannette@georgiapioneers.com

FREE Queries,
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bethscribble@aol.com

French Republican Calendar,
continued from page 22



(rainy) began January 20, 21 or 22 through February 19, 20 or 21 and Ventôse (windy) from February 19, 20 or 21st to March 20.

Spring's three months included: Germinal (germinating or beginning growth) commencing March 21 or 22 through April 29 or 20th; Florôl (flowering) beginning April 20 or 21 to May 19 or 20th and Prairial (prairie or the filling out of the grain fields) which went from May 20 to June 18.

Summer offered: Messidor (reaping or harvesting - presumably the grains and fruits rather than the grapes which began the calendar in the autumn) from June 20 to July 19; Thermidor (heat-giving or heat-producing) July 20 to August 18 and Fructidor (fruit bearing) from August 18 or 19 to September 16 or 17.

If you look at these dates, there is some overlapping and there are some holes. It's difficult to pinpoint a date, especially with the three "decades" instead of the numbering system of days 1 - 29, 29, 30, 31 of our standard month.

With thanks to *Societie Les Enfants de la France*.



Serials Solutions founder sets sail with new venture — Peter McCracken launches *ShipIndex.org*

ShipIndex.org helps people do fast, free research on specific ships and vessels. The site contains over 100,000 references to individual ships, and tells users what books, journals, websites, or other resources mention a specific vessel. It is particularly useful to professional and occasional genealogists, maritime historians, model makers, researchers, and reference librarians.

Trumansburg, NY & Seattle, WA (PRWEB) September 3, 2009 — Peter McCracken, the reference librarian who founded *Serials Solutions*, is moving on to a new entrepreneurial venture.

Today he announced the launch of *ShipIndex.org*, an online research database focused on maritime and vessel history.

McCracken is also a frequent contributor to *Sea History* magazine.

What began as a favorite pastime has grown into the largest free online index of vessel information.

"While doing research in a maritime museum library, I frequently found myself going from book to book checking indexes for mentions of ships. I realized there was a need for a central index, which I created and am now enhancing further," said McCracken.

From this research grew *ShipIndex.org*, a database now offering more than 100,000 vessel citations. Aimed at professional and occasional genealogists, maritime historians, model makers, researchers, and reference librarians, the site tells users which books, journals, web sites, and other resources mention specific named vessels.

The site is particularly useful for locating information on less-famous vessels that are only occasionally mentioned in books or journals, but are of particular value to genealogists and researchers. Content on *ShipIndex.org* is compiled from books on whal-

ing, warfare, fishing, immigration, trade, disasters, slavery, and much more.

For example, a researcher may be working on a paper about ships sailing the barrier reef in 1809, or looking for information on a vessel named "Susan."

Prior to *ShipIndex.org*, tracing each vessel reference would be a timely task often fraught with many wasted

hours chasing each and every lead. *ShipIndex.org* delivers that researcher a list of results covering the nearly three dozen entries on vessels with the name "Susan," as well as hundreds more where "Susan" is present in some part of the vessel's name. From this information the researcher can quickly assess whether the "Susan" he is looking for was a slave trading vessel or cannery tender and can trace its route across time



and geography.

Currently all research data and citations on the site are free. *ShipIndex.org* plans to supplement the database with an additional 400,000 citations toward the end of 2009 that will be available for a fee to individual and institutional subscribers.

About *ShipIndex.org*: *ShipIndex.org, LLC* is the premier online resource for vessel research in all media. Designed by a librarian and maritime historian to dramatically reduce the amount of time it takes to research nautical vessels, *ShipIndex.org*'s database contains more than 100,000 references from books, journals, websites and other sources.

For more information, visit <http://ShipIndex.org>. For more information about *ShipIndex.org*, contact Peter McCracken, [peter\(at\)shipindex\(dot\)org](mailto:peter(at)shipindex(dot)org), (206) 304-0825 or Shannon Yost at CapacityGroup, Inc. [syost\(at\)capacitygroup\(dot\)com](mailto:syost(at)capacitygroup(dot)com), (206) 219-5378. Web Site: www.shipindex.org

Clan Stewart Society of America honors Jim Stewart Murray Grey

At the Sponsor's Reception of the 2009 Tallahassee Scottish Games & Festival, Cathy Gieger, RHC Region 3, presented Jim Stewart Murray Grey with a beautifully engraved quach and a framed certificate of President Emeritus for his dedication and continuing service to the Clan Stewart Society of America on behalf of the president, board of director's and all the member of the society.

Jim Grey was the first founding president of the CSSA, an office he held for five years. He designed and hand stitched the first CSSA logo. He founded the society's newsletter, the *Fesse Chequy*, and is renowned for his rendition of Burns' *Address to the Haggis*, as well as his Gaelic/English welcome at the opening ceremonies for the Grandfather Mountain Games and games throughout the Southeast United States.

He was born in Canada of Scottish parents and reared in Brechin, Scotland.

During World War II, Jim served as ground crew in the Royal Air Force (617 Squadron, the famous "Dam Busters."). Later, as a commando in Southeast Asia, he served under Mountbatten and the renowned "Bill" Slim.

During the Korean War, he fought as a member of the 1st Btn. Princess Patricia's Canadian Light Infantry (Abn.) and retired after 23 years in the United States Army Reserve.

Jim was resident Drum-Major of the Orlando Scottish Highland Games and was Drum Major of the Day at the Savannah Scottish Games. For the last



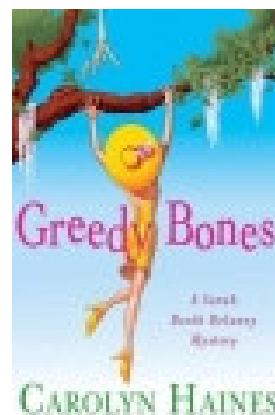
several years, he has been Drum-Major of the Day for the Tallahassee Scottish Highland Games.

He is a past president and longtime board member of the Orlando Scottish Highland Games and has attended every game since the first organizational Heritage Day in 1977.

Both Jim and his wife, Valerie Austin Grey, who is from Edinburgh, Scotland, have been Honored Guests and lecturers throughout the United States and continue to volunteer their expertise and support to Clan Stewart and the Scottish community.

With thanks to *Fesse Chequy*, newsletter of the Clan Stewart Society in America, 15678 Irish Road, Edinboro, PA 16412.

Greedy Bones (A Sarah Booth Delaney Mystery) by Carolyn Haines



You'll love the latest book in the "Bones" series. (Collect them all!)

At your favorite book store or on amazon.com

Our Welsh signers of the Declaration of Independence lived long lives....

Keith L. Price Rosenberger of Souderton, Pennsylvania, wrote a letter to the editor of *Y Drych - The Mirror*, the oldest Welsh newspaper in the United States, that many of the signers of our Declaration of Independence were Welsh.

In the same paper, W. Arvon Roberts from Pwllheli, Gwynedd, listed some of the Welsh signers.

John Adams (1735-1826), who became the second American President, had ancestors who emigrated from Trefach, Felindre, Carmarthenshire - all in Wales.

John Morton (1724 - 1777) was the grandson of Sarah Owen, the second daughter of Robert and Jane Owen. Sarah was born in Brynmawr, Dolgellau, Meirionethshire.

Button Gwinnett (1732 - 1777) was born near Margam, Glamorganshire. His brother was the owner of Penllin Castle, Glamorgan.

Arthur Middleton (1743-1788) was of Welsh descent.

John Penn (1741 - 1788) was from the same lineage as William Penn, founder of Pennsylvania. The family originated from Owain ap Meredydd ap Tudor, of Pennymydd, Anglesey.

Francis "Lightfoot" Lee (1734 - 1797) was the grandson and great grandson of Richard Lee and Edward Donn Lee, both from Abercynon, Glamorganshire.

Richard Henry Lee (1732 - 1794) was the brother of Francis "Lightfoot" Lee.

Stephen Hopkins (1707 - 1785) was the great grandson of Thomas Hopkins of Cardiff, who emigrated to Rhode Island in 1630.

William Williams (1731 - 1811) was of Welsh descent. His great grandfather emigrated from Glamorganshire with Thomas Hopkins, who married the daughter of Benedict Arnold (from Cardiff), first governor of Rhode Island.

Francis Lewis (1713 - 1803) was born 1713 in Llandaff, Glamorganshire, where his father, the Reverend Francis Lewis, was the rector.

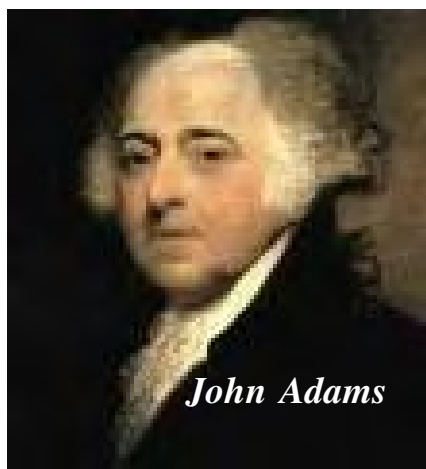
William Floyd (1734-1821) was the son of Nicholl Floyd and the grandson of Colonel Richard Floyd, who emigrated from Wales ca 1630.

Lewis Morris (1726-1780) was the descendant of Rhys Fitzgerald, who was prominent in Ireland during the reign of Henry the Second. He moved to Wales and dropped the Fitzgerald, changing it to Mawr Rhys, who eventually became Morris. During the 17th century, the same Morrises were very reputable in Monmouthshire. Some participated in the English civil wars. One of them was Richard Morris, who fought in Cromwell's armies. Richard Morris emigrated to New York City and was the father of Lewis Morris.

Francis Hopkinson (1737-1791) was the son of Thomas and Mary Hopkinson, who emigrated from Haverfordwest, Pembrokeshire, Wales.

Robert Morris (1737 - 1806) was born in Liverpool, but his father was born in Wales. Amongst his father's and father-in-law's letters were references

Continued on page 27



Welsh signers, *continued from page 26*

to several persons with the surname of Morris in Wales - such as John and William Morris, Carmarthen and Robert Morris, curate of Llangynhafal, Denbighshire. Robert Morris, himself, received a letter from Henry Morris, the mayor of Carmarthen.

Thomas Jefferson (1743-1826) wrote in his own diary on January 6, 1821, when he was 77 years of age, "The tradition in my father's family is that my ancestors originated from Wales, from the region of Snowdon, the highest mountain in Great Britain. I once was in a court case from Wales, in the assizes reports, our surname on one of the persons, either on the prosecutor or the defendant."

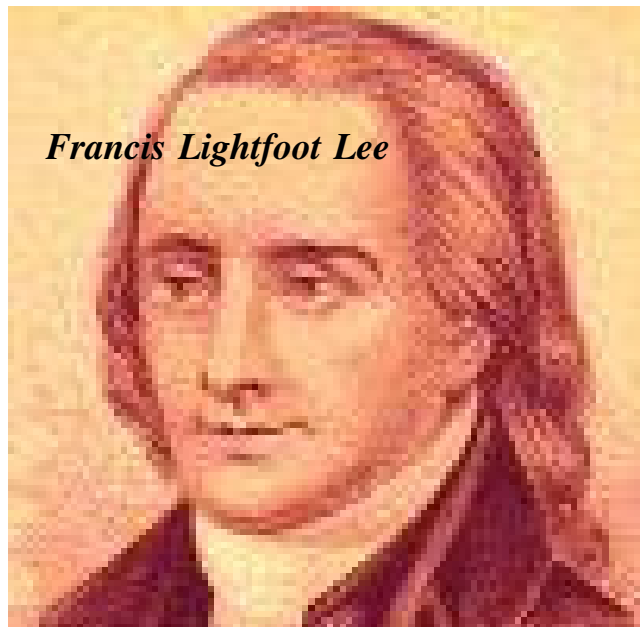
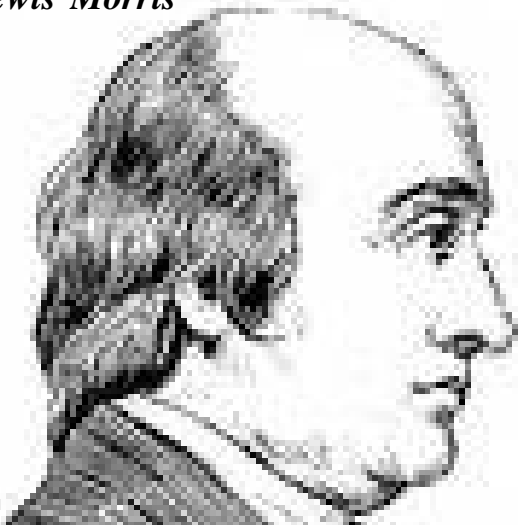
Jefferson's father, Peter Jefferson, called the home plantation where they lived in Buckingham County, Virginia - "Snowdon."

It is thought that Samuel Adams from Massachusetts, George Claymer from Pennsylvania and Benjamin Harrison from Virginia were also of Welsh descent.

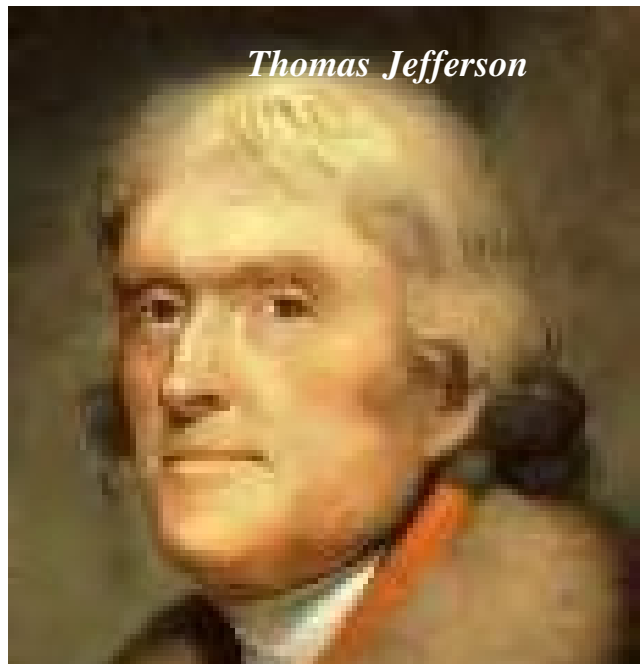
Among the signers of the Declaration of Independence were 24 lawyers, 14 agriculturists, four physicians, one minister of the gospel and three more who prepared for that calling, but chose other vocations, one manufacturer and nine merchants.

The longevity of the signers was remarkable. Three lived to be over 90, ten over 80, eleven over 70, fourteen over 60 and eleven over 50. Six lived to be over 44. One, Thomas Lynch, who lost his life accidentally by drowning at sea, was only 30 years of age...making the average life span of the signers over 62 years.

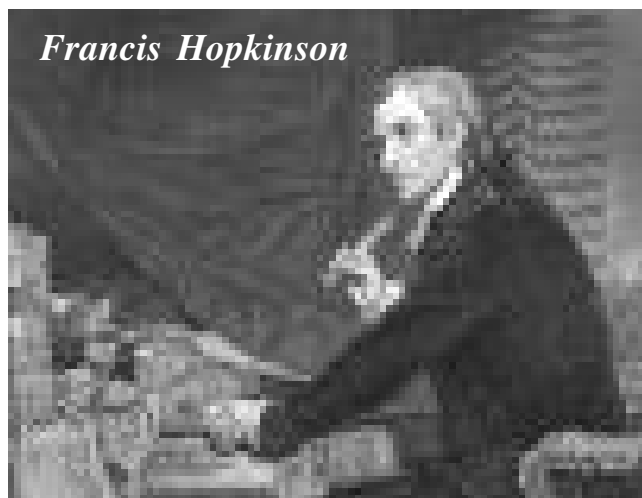
Lewis Morris



Francis Lightfoot Lee



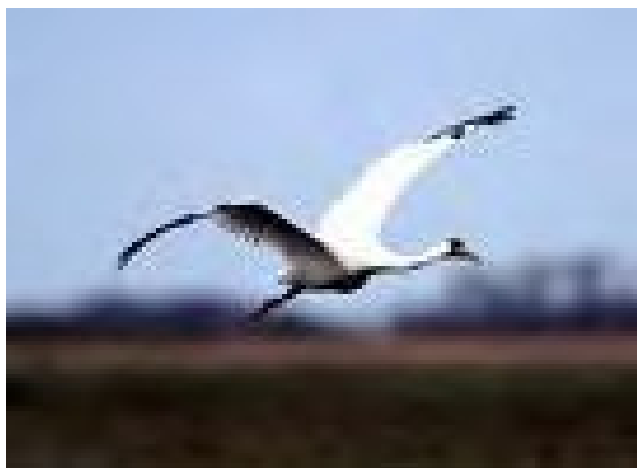
Thomas Jefferson



Francis Hopkinson

Pedigrees are for the birds!

Read on...it's true.



Five hundred years ago, people were as interested in tracing their family roots as we are today. Often they hired monks to go through the records and build genealogical charts and histories.

As the monks noted the descent from one generation to the next, they'd make a little three-line mark: a long line with two little ones angling out of it at the bottom. The mark looked to them like the footprint of a crane - or, in French, the *Pie de Grue*.

It is the foot of the *Pie de Grue* that you now refer to when you talk about your heritage and your pedigree.

We thank Roots and Shoots Quarterly and the Lake Elsinore Genealogical Society.



Lookie what I found! Alastair McIntyre, genius behind *ElectricScotland.com* and good friend of Beth's... and Beth (above) back in February of 2004 when Alastair had been visiting in South Georgia. We were on our way back to Tallahassee, Florida for Alastair to catch his flight back to Canada.

Alastair had been the house guest of another of Beth's good friends, Woody Bowers. Here they are below. Alastair was saying how all the signs made him wonder how welcome we really were!?



The Story of Halloween

Halloween is one of the oldest holidays with origins going back thousands of years. The holiday we know as Halloween has had many influences from many cultures over the centuries. From the Roman's Pomona Day, to the Celtic festival of Samhain, to the Christian holidays of All Saints and All Souls Days.

Hundreds of years ago in what is now Great Britain and Northern France, lived the Celts. The Celts worshipped nature and had many gods, with the sun god as their favorite. It was "he" who commanded their work and their rest times, and who made the earth beautiful and the crops grow.

The Celts celebrated their New Year on November 1st. It was celebrated every year with a festival and marked the end of the "season of the sun" and the beginning of "the season of darkness and cold."

On October 31st after the crops were all harvested and stored for the long winter the cooking fires in the homes would be extinguished. The Druids, the Celtic priests, would meet in the hilltop in the dark oak forest (oak trees were considered sacred). The Druids would light new fires and offer sacrifices of crops and animals. As they danced around the the fires, the season of the sun passed and the season of darkness would begin.

When the morning arrived the Druids would give an ember from their fires to each family who would then take them home to start new cooking fires. These fires would keep the homes warm and free from evil spirits.

The November 1st festival was called Samhain (pronounced "sow-en"). The festival would last for 3 days. Many people would parade in costumes made from the skins and heads of their animals. This festival

would become the first Halloween.

During the first century the Romans invaded Britain. They brought with them many of their festivals and customs. One of these was the festival know as Pomona Day, named for their goddess of fruits and gardens. It was also celebrated around the 1st of November. After hundreds of years of Roman rule the

customs of the Celtic's Samhain festival and the Roman Pomona Day mixed becoming 1 major fall holiday.

The next influence came with the spread of the new Christian religion

throughout Europe and Britain. In the year 835 AD the Roman Catholic Church would make November 1st a church holiday to honor all the saints. This day was called All Saint's Day, or Hallowmas, or All Hallow's. Years later the Church would make November 2nd a holy day. It was called All Souls Day and was to honor the dead. It was celebrated with big bonfires, parades, and people dressing up as saints, angels and devils.

But the spread of Christianity did not make people forget their early customs. On the eve of All Hallow's, Oct. 31, people continued to celebrate the festivals of Samhain and Pomona Day. Over the years the customs from all these holidays mixed. October 31st became known as All Hallow Even, eventually All Hallow's Eve, Hallowe'en, and then - Halloween.

The Halloween we celebrate today includes all of these influences, Pomona Day's apples, nuts, and harvest, the Festival of Samhain's black cats, magic, evil spirits and death, and the ghosts, skeletons and skulls from All Saint's Day and All Soul's Day.



With many thanks to: <http://www.holidays.net/halloween/>

Six types of UK marriages?

Until fairly recently, marriages in the United Kingdom were divided into six categories. The first four of the six were the most common.

1. Service held in the established Church of the country.
2. A Register Office marriage.
3. A nonconformist Church marriage.
4. You could be married by a Jewish or Quaker ceremony.
5. A marriage for the housebound or detained.
6. A Register General's License - but this is reserved for the dying.

Hardwick's Marriage Act of 1754 laid down the process of how the marriage should take place. This Act stated that marriages, with the exception of Quakers and Jews, could only take place by banns or by license. They had to take place between the hours of 8 AM and 12 noon. This was later extended to 3 PM and finally to the current hours of 8 AM to 6 PM.

Banns had to be written into the Banns Notice books and were either called in the church or proclaimed in a public place such as a market.

Marriage by Banns means that a couple had to be resident in the parish for one week before the banns could be read. The total process took one month from the start of residency to the completion of the banns when the marriage would then take place.

A huge number of couples used the loophole of single week or residency so that they could be married in places other than home, for various reasons.

Most often, a person would imagine, it was used as a way to keep the marriage a secret from people who might object or if a partner had reason to be secretive.



Russell E. Shaw, 90, passed away last April. Mr. Shaw, of Bloomington, Tennessee, was a longtime member of The Clan Shaw Society, having joined in 1989.

He was an active member of Clan Shaw, attending events in his area.

Mr. Shaw is survived by his wife of 63 years, Marjorie, and several children.

