

CLAN CHATTER

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Organized 1962 on Grandfather Mountain



Pictured is the stylized version of Murdoch MacDuffie's Grave Slab located on Oronsay in Scotland. The actual name carved on the slab is "MacDuffie" from the mid 1500s.

MESSAGE FROM THE PRESIDENT

The 2015 calendar was eventful for the MacDuffee Clan Society. We had two wonderfully successful Highland Games both at Grandfather Mountain in North Carolina and Loon Mountain in New Hampshire. We celebrated the lives of a number of our Clan and Clan Society leaders who became Flowers of the Forest and were recognized for their contributions. We also welcomed many new members and new officers setting a record for attendance at Grandfather and earning the title of *Best Clan Tent* at Loon. We also awarded our first student Scholarship.

We look forward to seeing as many Clan Society members as possible in July and September. We already have at least two Clan Society members that have committed to compete in the GMHG Marathon which is rated the toughest in the US due to the significant climb in elevation to reach the finish line.

Following our 2015 success at Loon we are planning to place news articles in "relative" rich areas in New Hampshire/New England to attract new members.

Grandfather Mountain is always the second weekend in July and the NH Loon Games are always scheduled for the third weekend in September. The scheduled entertainment at Loon is exceptional this year and the guest of honor will be the Lord Lyon, Dr. Joseph John Morrow. His court deals with all matters relating to Scottish Heraldry and Coats of Arms. He will speak on matters related to his duties.

The MacDuffee Clan Society officers invite you to join us at either of the Games this year to enjoy meeting new relatives, sharing & discovering family histories, the amazing entertainment and all things Scottish. The Games are perfectly located in areas that are also great for family trips.

Thank you for your support and Best Wishes for a Great 2016,
Tom

Thomas Patrick McDuffee, President
MacDuffee Clan Society

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GENEALOGY

There is a web seminar on family research in Scotland that might be helpful to those interested at:

<http://www.legacyfamilytree.com/webinars.asp> about halfway down the page there is the link, it is under archived webinars: RESEARCHING YOUR SCOTTISH ANCESTORS. Scotland has a wealth of records available to assist you in researching your Scottish ancestry. Scottish statutory records of births, marriages and deaths began in 1855 and are available online together with census returns from 1841-1911. Other records include Old Parish Records of baptisms, marriages and burials, records from Catholic archives and Scottish wills and testaments.

Genealogy library & museum now can be reached by <http://www.masoncountymuseum.org/articles/home/asp>

WEB SITES for RESEARCH

Come join us on Facebook at - MacDuffee Clan Society of America (which is currently under construction)

Beth Gay's new web site is <http://www.electricscotland.com/bnft/> Family Tree, a very good Publication covering Scottish Clan & the games.

http://www.tartansauthority.com/web/site/tartan_results0c2.asp?surnameSearch=MacFie&surName_search=Go+fubd!&PageStatus=firstload

The Scottish Parliament has finally decided to establish an official tartan register. It will be maintained by the Keeper of the Records of Scotland and kept at the National Archives in Edinburgh. The register will also be available on line at www.tartanregister.gov.uk

<http://www.ancestry.com/> This site has a plethora of information. It will let you search, but must join to retrieve data.

<http://www.recordslogin.com/members/?stid=4jvr8k0klvvs9smas4a8pkfh7>

<http://www.scottishcatholicarchives.org.uk/>

<http://www.legacyfamilytree.com/>

<http://www.search.labs.familysearch.org/recordsearch/start.html#start>

<http://www.ancestryquest.com/>

<http://govgenealogyseach.com/>

<http://mt-spurr.acpl.lib.in.us/genealogy/> This is the Allen County, Indiana Public Library, genealogy section. They have volunteers that, for about \$10, will research everything in the state for you.

<http://www.colonsay.org.uk/Housechart.htm>

<http://www.facebook.com/pages/The-Official-Clan-Macfie-Page/177565770680>

CLAN SOCIETY ITEMS FOR SALE

CLAN SOCIETY POLO-SHIRTS are available. They are green with the MacDuffee Clan Society picture with the claymore behind it embroidered on the left breast. The cost is \$ 25.00. Anyone wishing to purchase items please contact David Nathan McDuffie, our VP and Treasurer.

CLAN T-SHIRTS are also available by contacting David Nathan McDuffee. They are \$18.00 for S-XL, and \$21.50 for 2X and larger. They are green with red lettering and a black and white logo.

CLAN TOTE BAGS are now available. It's a medium size tote bag in green or colors available, embroidered with the shield on one side, and the claymore on the other. The cost of each bag will be \$20.00. We also, have available an appliqué, that is only \$5.00. You can mail your order with payment that does include s/h to Julie MacDuffie Hall, Editor.



Welcome Lord Lyon, King of Arms!

We're pleased to announce that **Dr. Joseph John Morrow**, the Lord Lyon, King of Arms, will be our Honorary Chieftain for the 2016 NH Highland Games & Festival. Along with his other duties as our Honorary Chieftain, the Lord Lyon will be sharing information about the history of the Court of the Lord Lyon and its continuing importance in contemporary Scotland during seminars.

The Court of Lord Lyon is the heraldic authority for Scotland and deals with all matters relating to Scottish Heraldry and Coats of Arms. It also maintains the Scottish Public Registers of Arms and Genealogies. Watch [our website](#) for more details and the schedule of events for the 41st New Hampshire Highland Games & Festival! Sept 16 – 18, 2016, Loon Mtn Resort, Lincoln, NH.

Flowers of the Forest

DONALD MORRIS MCDUFFIE, 69 of White Oak, NC. He was the son of the late Lacy & Hazel Rice McDuffie. At the age of twelve, he became the manager of C.R. Smith Grocery Store, also working for his father at Lacy McDuffie Logging Company until he graduated from Stedman High School with honors in 1963.

He owned and operated Riverside Service in Elizabethtown from 1965 – 1968, when he began working at Rohm & Haas in the Accounting Department and eventually promoted to Cost Accountant before leaving in 1976. At that time, he and his partner subcontracted construction work for Eastern Builders in Jacksonville. He went into the firewood business in 1976 & became Cost Accountant for Daniel Construction Company at DuPont from 1977 – 1982. He was then Assistant Controller at D.R. Allen & Sons, until his retirement. He is survived by: his wife of 36 yrs, Paulette; two daughters, Georgia Mallette of Tar Heel and Lisa Mallette Lamiman & husband Todd of Oak Island; one brother, Farrell McDuffie of White Oak; three sisters, Deane Jamieson of Mesa, AZ, Faye Richardson of Fayetteville & Beverly Wolz & husband Tim of Graham; and several nieces and nephews.

Bill Morris, who passed away on January 12, 2016 served as President for the Clan Society. He was born on December 13- 1931 in Reno Nevada to Bernyce McDuffee and Elmer L. Field. Bill had a long and distinguished career in aviation and the space administration. He and his wife, Barbara were members of the MacFie Clan Society of America and the MacDuffee Clan Society of America. Barbara passed away in 2014. Bill is survived by his sons Carl (Mary Lou), James (Tamara), and Steve (Lori); grand children, Stephanie, Christopher, Sarah, Carolin and Andrew; great grand children, Mason, Vivienne and Bennett.

Past Clan Commander Alexander Carpendale (Sandy) McPhie, passed December 5th, 2015 in Australia. His funeral was held December 10th in Toowoomba and James McPhee of New Zealand, attended the funeral and had this report: "It was a nice service, not a religious one with about 100 people in attendance, quite a few in Kilts. There were many stories of his life which was very interesting and read out by his son, no doubt with Helen's assistance as it went from his school time, the war, RAAF, then Parliament then the Clan and was extremely well loved by the Grandchildren. The two Granddaughters both arrived from the UK and gave a eulogy of their own. Apparently Sandy was a teaser with the little ones and they loved him for it. After the service, everyone went next door for the usual tea and sandwiches

Sheila Duffy passed on the 4th of December. Sheila and her husband James, an Armiger, were the founders of the Macfie Society in Scotland. The funeral, on the 19th of January, took place in Newcastle where she had been staying within a short distance of one of her daughters. The delay was to allow her other daughter to make business arrangements and travel from down under.

Sheila, after the death of her husband, applied for her own Coat of Arms, which was duly granted. After gaining her teaching Degree she taught for a time in Newtonmore. As well as her teaching degree Sheila, in later life, obtained a further six degrees including Theology and Scottish History.

HOUSTON - A Houstonian who was part of one of the most famous wartime photos has died, family members say. Glenn Edward McDuffie was the sailor kissing the nurse in the end of WWII celebration of V-J day photo. He was 86. According to his obituary, McDuffie joined the Navy in 1942 when he was just 15 years old. The obit says he found a friend to forge his mom's signature, saying he was of age to serve. Then on August 14, 1945, in Times Square, McDuffie was part of that legendary photo. His daughter, Glenda Bell, told Local 2 she grew up hearing all about the photo. "As a teenager you're just like, 'Yeah, right, daddy. Okay, daddy,' I had attitude because I was a teenager... I always wished he could prove it and he always wanted to prove it," she said. McDuffie moved to Houston in 1960 and lived here until 2009, when he moved to the Dallas area to be near Bell. That proof finally came in 2007, thanks to Houston forensic artist, Lois Gibson. Gibson, a biometrics expert, compared the infamous photo with one of McDuffie in his older years. According to Gibson, McDuffie's features were consistent and the only difference was a longer and larger nose in his later years, which is normal since individuals' noses continue to grow. Bell says her dad finally felt relief. "He finally felt justified in all the time he'd been saying, 'That's me! That's me!' Because so many other people claimed to be the sailor, too," she told Local 2. Bell said McDuffie felt he had the best proof, thanks to Gibson. "He stood his ground til the day he died," she said. McDuffie kept busy with speaking engagements and appearances for the rest of his life. His last appearance was Feb. 21. "It's a legacy that will be carried on forever. My boys will be talking about it even after I'm gone," Bell said of the photo. The service will be at the Dallas/Ft. Worth Veterans Cemetery in Dallas.

THE NEW HAMPSHIRE MACDUFFEES

As written and Reprinted from April 1971 Clan Chatter

The McDuffees were among the emigrants from Scotland who settled in Londonderry, Ireland, at the beginning of the seventeenth century, A.D., when the English government decided that they would never be able to subdue the wild Irish by force and that they should try a new method, colonization. This plan did not catch hold with the English people but it proved very attractive to the Scots from the southwestern regions, where the distance across the sea was only 20-30 miles. In 1595, a rebellion in Northern grand alliance of Irish chiefs and clans was finally put down in 1603, the area had made the new plantation scheme in Ulster carried out under two Scottish lairds, large properties in Ulster and began to the southwestern regions to come over as

The colonization plan met with Ulster had developed two important linen fabrics, which brought remarkable aroused uneasiness among English

In the year 1612, John McDuffee of Colonsay, on the west coast of Scotland Londonderry, County of Ulster, Ireland. descendant of this John, whose name was near Londonderry, Ireland, at a place



Ireland had begun which was led by a against the English. When this rebellion been laid waste and depopulated, which appear more feasible. The enterprise was Montgomery and Hamilton, who secured induce their tenants and other Scots from farmer-settlers.

great success and by the end of the century industries, the manufacture of woolen and prosperity to Northern Ireland, but competitors.

and his family left their home on the Island in the county of Argyle, and settled in Three-quarters of a century later, a also John, and his wife Martha, were living called Desert Martin, when civil war broke

out between the Protestants and the Catholics. At the time of the siege, in 1689, John's wife acquired the name of "Matchless Martha" because she had saved a quantity of meal, and when the people were nearly starved she distributed it among the suffering, who was overjoyed at the unexpected relief. This memorable affair, in the year 1689, was known as the "Siege of Londonderry". It lasted one hundred and five days and the distressed inhabitants were finally relived by the English, who at length came to their rescue.

In 1717 the Great Migration begun. Having become alarmed by the success of the Ulster Plantation and the competition of Irish goods with English ones, the English Parliament imposed restrictive measures that caused great distress in Ulster. The competition of Irish cloth had seemed unendurable to English cloth interests. They brought pressure to bear upon Parliament, in 1698 petitioned the King for protection. At his command the subservient Irish Parliament in Dublin in 1699 passed the Woolens Act, prohibiting the exportation of Irish wool and woolen cloth to any places except England and Wales. This was a crippling blow to the most prosperous industry of Ulster. On top of this there came a six-year period of droughts and crop failures, and the introduction of the practice of rack-renting, whereby a landlord would raise the rent on his land when the lease had expired. The reasons for the Great Migration were mainly economic, though in the first years religious considerations played some part.

After William of Orange had come to the throne (1689), the people in Northern Ireland found the ban on their church lifted, but absolute religious freedom was still denied them, so a goodly number of them came over to America in the summer of 1718, the leading spirit being Rev. James McGregor, and this company landed in Boston, August 14, 1718. There were about 75 persons in this contingent, and it has been said that Daniel McDuffee, one of the sons of John/Martha, and his wife Ruth were amongst the settlers.

Daniel first lived in Boston for a few months, and then removed to Andover, Mass., subsequently, in 1721, removing to Londonderry, N.H. (Nutfield). His farm of 100 acres was laid out by the Committee, November 20, 1721.

John McDuffee and Martha are said not to have come until 1720, when they (together with their sons Archibald, John, and Matthew, and their daughter, Ann) emigrated with a company of Scottish settlers, sponsored by a Scottish Earl to settle his land grants up the Hudson River in New York. The promises of the entrepreneur not being carried out to his expectations, John, with many others left the settlement and went to New Amsterdam, (New York City), sailed from New Amsterdam to Boston, arriving there in 1721. Some of the seceders, including John's brother, went to the southern colonies, by water.

Meanwhile, the first group of Scotch-Irish settlers, under the leadership of Rev. James McGregor, had secured land in New Hampshire, and had founded a town, which in 1722 was incorporated as Londonderry. John must have been an old man when came to this country, and it is said that he and his wife are buried in the old Presbyterian church-yard in Londonderry, among the several graves marked only by field stones.

John McDuffee and his wife Martha had at least seven children, Mansfield, Mary, Ann, Archibald, John, Daniel, Matthew, Mansfield (went to London, England, and we know nothing definite about him thereafter), but later on his son William came to America and settled in Western New York. William was the one who brought the family coat-of-arms with him.

Mary married a William Miller and lived about fifty miles from Desert Martin, in Ireland. Their son, Alexander Miller came to America about 1770, and lived for a time in Philadelphia.

Ann came to America, but to what date is not known. She married Samuel Gibson, it is supposed in 1737. She was his second wife. They had six children: John, Elizabeth, Martha, Rebecca, Matthew, Daniel.

Archibald married and settled at Chester, New Hampshire. His only child, a daughter, married John Mills, one of the early settlers in Coos County. He built the house in South Newberry where Benjamin Porter lived and died. The hill on the river road near Freeman Doe's house, known as Mill Hill was named after him. Archibald McDuffee Mills of Topsham, Vermont, was their son.

Daniel McDuffee, son of John and Martha McDuffee, married Ruth Britton of Colrain, a manufacturing town in the county of Londonderry, Ireland. Ruth Britton was a grand-daughter of one of the colonists who came from Scotland with the McDuffees in 1612. He was a locksmith and a blacksmith by trade, having served an apprenticeship at the business of locksmith while in Ireland. Henry Clay McDuffee, author of an unpublished paper, "The McDuffee Family History," (c.1906), claimed to have had in his possession a lock which was Daniel's handiwork and which he brought to America with him.

TO BE CONTINUED IN THE NEXT ISSUE

Forever Scottish We Will Be

By Jerry A. "Jay" McAfee

To the beautiful flower of the thistle and the laddies who like to whistle Running down the greenest glens And back up again to the bens. Scotland's flag of sky blue with the white cross of St. Andrew May it fly above the trees always waving in the breeze. From the Lowlands to the Highlands To the Hebrides beautiful islands To Edinburgh and the Firth of Forth to Glasgow and all points north. The bagpipes sweetly sing their tune in the sunlight and with the moon Tartans displayed everywhere Scotsman's kilts we always wear. To the lochs and ocean sands Whisky made by our hands Smoke the casks with the twig Flavor for a Scottish swig. Bravehearts, Bravehearts everywhere Handsome lads so stop and stare. Lassies, Lassies over there Beautiful eyes and flowing hair. Our claymore swords sharp and broad Like a Scotsman's lightning rod one strike from it and you will see a shocking death it will be. We sing of Scotland and unite the clans we give warm greetings and shake our hands. We tell old stories of days gone by We laugh and joke and we cry. Memories we hold dear and true Loved ones gone and loved ones new. Scattered to the ends of earth to future Scotsmen we give birth. Oh, Scotland, Scotland, in our blood a red sea of Scoti, like a flood. Wherever we travel on land or sea Forever Scottish, we will be. Alba, Alba, we remember you Alba, Alba, proud and true. Scotland, Scotland, we endeavor Scotland, Scotland, forever, forever!

A Highland Wedding in Bygone Days

Wester Ross Customs

THE night preceding the marriage there was held what was popularly known as "feet washing." The bridegroom's bachelor friends met at his house on the pretext of washing his feet for his wedding. A great deal of practical joking was indulged in; for example, soot, blacking etc., were mixed with the water and rubbed on the feet and even on the face of the expectant bridegroom. Very often he made his escape from his friendly tormentors, and was chased by them till he contrived to elude his pursuers, and if he was lucky in concealing himself from them it was considered a good omen of future prosperity. When they failed in finding him he emerged from his concealment and the remaining part of the night was taken up with dancing.

On the Monday night after the first proclamation, the young couple secretly paid a visit to the shoemaker for the marriage shoes; the bridegroom paying for both pairs. It was considered unlucky to get married in May; and Tuesdays and

Thursdays were the favorite days for tying the nuptial knot, the other days of the week being considered unlucky. Some day in the growth of the moon was always preferred.

On the morning of the wedding, the friends of the bridegroom met at his house and those of the bride at her father's. At each place they were entertained to breakfast, which consisted of milk porridge with brown sugar sprinkled over it, and finished with curds and cream.

Then the bridegroom with his party, all young men and bachelors, started, headed by a piper, to the kirk or manse, or residence of the bride to have the ceremony performed. The bride and bridegroom were not to meet or see one another till they met before the minister—the bride always taking the lead. The best young man was expected to provide a bottle of whisky and a glass and to produce them when meeting anyone on the road that he or she might drink to the health and happiness of the bridal pair.

It was held unlucky to have the ceremony performed in the bride's father's house; so when not in the kirk or manse it was held in the barn. It was also unlucky to pass a church on their way to get married, but to meet a funeral was most unlucky of all, for that foretold the death of the bride or bridegroom within a twelve month. Green must on no account be worn by the bride, bridegroom, or guests, as it was the Fairies' favourite colour, and they would be highly offended if wedding parties dared to wear it.

During the ceremony great care was taken that no dogs passed between the bridal pair, and particular care was taken to have the bridegroom's left shoe without either buckle or latchet. At the church door he formed a cross with a nail or knife upon the right hand side of the door, and every knot about the bride and bridegroom's dress was carefully loosed. After the ceremony was over the bridegroom and best man retired one way and the bride and the best maid another way, to tie the knots that were loosed and the bridegroom to fix the buckle and latchet which were removed on his entry to the church or where the ceremony was performed.

Before returning home, if the ceremony took place in the church, the bridal party walked round the church observing to follow the course of the sun. On the homeward way, the bridegroom now took the lead; the bride came up behind, while the piper played "Leanaidh mi thu" - "I will follow thee."

The marriage feast was spread in the barn. The first dish was generally red cabbage boiled and mashed. The prejudice against the "fairies fatal green" extended to the feast; hence green of all kinds was excluded. The next dish was "fowl-a-bree," that is, fowls cut into small pieces and made into soups with grots, onions, and carrots; then beef and mutton, roasted and boiled, and puddings of various kinds with an abundant supply of whisky. The chief waiter was the bridegroom, and when all the guests were served he was allowed to help himself.

After the feast, dancing was engaged in, the ball being opened by the "shemit reel," which was performed by his best young man and the bride and her best man and his best maid. After the shemit reel was danced the two young men paid the fiddler and piper, and then the "fiddler's lawin" was collected, that is, every young man at the wedding gave from is. to 1s. 6d., thereby entitling him to the honour of a reel with the bride. The young men had the privilege of kissing their partners at the end of the reel.

On the bride's first entrance into her new house she had to be careful to step over the threshold if she would be lucky. A cake of bread and a cheese, both of which had been previously either broken or cut into pieces, were placed on a plate and thrown over the bride's head as she entered the door. If the plate broke it was a good omen as to having a son as heir. Then the links of the crook were put round her head or neck and she was led to the meal girdle and made to take up a handful of meal. All this was done by the mother of the bridegroom if there was such and if not the next of kin. On the first Sabbath after their marriage they went to be kirked, accompanied by a best man and best maid, and they never entered the church till the first singing was half through.

A few marriage superstitions may be mentioned. If an unmarried man happens to be placed between a man and his wife, that promises marriage within the year. A man never goes courting on Friday. Whichever sleeps first on the marriage night will be the first to die. Fire is an omen of marriage, and when sparks flew out of the fire towards young persons, and if they fixed on the clothes it was considered very lucky. Sparks of fire were also a token of a relative or a stranger coming to visit. Contracts are made on Friday. FEAR BHA ANN.

DIVING SUIT FOR REACHING EXTREME DEPTHS

The new armored diving suit in which a diver went down to a depth of 212 ft. in Long Island Sound, as noted in a recent number of this magazine, is so made that the diver is not subjected to the hydrostatic pressure of the water or to the equalizing pressure of the air for counteracting the hydrostatic pressure, as in the ordinary diving suit. The suit is made of an aluminum alloy of great strength, weighs about 480 lb., and is in effect an articulated caisson. The articulated joints are provided with roller bearings to give the diver the utmost freedom of movement and permit so slight a leakage that what water enters is easily taken care of by a small pump operated by compressed air, the air being forced down through an armored tube by an air compressor. The pump is located in a recess back of the main body of the suit, and has a suction intake in a bilge at the back of

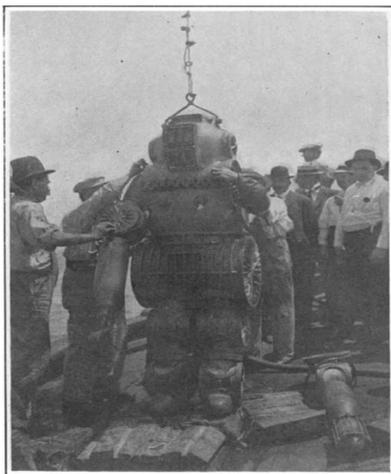
each foot. The discharge is outward against the pressure of the water, while the exhaust air from the pump passes into the diving suit, and the pump is so adjusted that this exhaust supplies the diver with air for breathing at atmospheric pressure. In the armored tube are also the electric-light and telephone circuits, as well as a duct for carrying off the used air.



With This Articulated Armor a Diver can Reach Great Depths

There is no life line to take the attention of the diver, and he is able to keep in constant communication with the surface by means of his telephone. Each arm is equipped with a mechanical hand, with which the diver is able to pick up the smallest objects, and which is equipped with an electric light. The suit, with the diver in it, is hoisted in and out of the water by a derrick, as shown in the illustration. This is the perfected form of the diving suit which, in its experimental stage, was first described in this magazine more than a year ago.

Chester E. MacDuffee Diving Suit of 1910



1910 – Submarine Armour by Chester E. MacDuffee. In Popular Mechanics Magazine, Nov 1914 it was reported that the new armored diving suit went down to a depth of 212 ft. in Long Island Sound, establishing a new American record for deep-sea diving.

BOOKS

Robert Scot: Engraving Liberty Robert Scot was without doubt the most prolific of colonial American engravers. His patriotic symbols inspired sentiments of rebellion, unity, and liberty throughout the Revolutionary period, and on into the early 19th century. His highly-skilled engravings depicted important historical events, such as a detailed map of the Siege of Yorktown, and included the original design for the Great Seal of the United States, various medals, coins and paper currency. In addition, the first encyclopedia published in America was enhanced by his superb scientific engravings. Until now, despite his significant achievements, this friend of the Founding Fathers has largely remained unknown to both historians and the general American public. William Nyberg's extensive research of Scot and his world now allows his story to be told for the first time. This enthralling biography justifiably places Robert Scot among the most important and influential of early American artists. Robert Scot: Engraving Liberty (August 15, 2015) by William F. Nyberg <http://www.amazon.com/Robert-Scot-Engraving-William-Nyberg/dp/1939995094>

A Short History of the Scottish People

By Donald MacMillan, M.A., D.D. (pdf)

THE recent revival of interest in Scottish history has produced two classes of works: first, large productions, extending to three or four volumes, chiefly meant for men of ample leisure; second, small volumes, written in a simple and popular style, and intended mainly for schools. No work based on recent research has, so far, appeared to fill the gap between these two classes. The present volume is an attempt to supply this desideratum. The ever-growing number of intelligent readers who have neither the time nor the inclination to peruse the large histories, and whose minds are too matured to be satisfied with mere schoolbooks, has been kept steadily in view by the author. He has striven to record every fact of importance, and yet not to overload his narrative with too many distracting details. As the title indicates, it is the History of the People that he has endeavoured to portray. Special attention accordingly has been devoted to their struggles to secure those free institutions through which in the end they were able to express their will. The social conditions that prevailed at different times, by which the life of the people is chiefly illustrated, are dealt with in successive chapters with fulness and in detail. The author's aim all through has been, after tracing the way by which the different races that originally inhabited Scotland gradually amalgamated, to show how the people thus formed into a nation developed those features, of a religious, political, and personal nature, which have given them a character all their own. The evolution of the nation, in short, is the theme of the book. Full use has been made of the large, and especially the more recent, histories, such as those of Mr. Hume Brown and Mr. Andrew Lang, and of the works of such acknowledged experts as Dr. D. Hay Fleming, Mr. John Mackintosh, and Mr. William Law Mathieson; but the original sources available have also been independently consulted, and every effort made to keep the work abreast of the most recent research. The author has to express his great indebtedness to the Rev. James H. Mackay, M.A., Hastie Lecturer in the University of Glasgow, and the Rev. A. J. Campbell, B.A. (Cantab.), minister of St John's Parish, Glasgow, for their careful revision of proofs, and to the latter also for a very full and complete Index. You can download this book at:

<http://www.electricscotland.com/history/shorthisoryofscotland.pdf>

Skye featured in new novel

Are you interested in the beautiful Scottish Isle of Skye? And do you like a good read? Then a new novel by author John Pendleton, entitled "Ill Winds", may be just what you are looking for.

"Ill Winds" is a tale of lust and infidelity, with most of the action taking place on Skye. Although the characters and some of the locations are fictional the novel captures the essential character of the island.

The story is a contemporary one, with a bitter feud over a wind farm development suggesting parallels with barbaric clan battles of the past. It also takes a look at second sight, that mysterious and unwelcome gift claimed to afflict some Highlanders.

The tale revolves around a happily married and creative English couple, who move to Skye to fulfil their pipe dream of a better life.

They become enmeshed in the dispute over the wind farm and meet a rich assortment of local characters – a mixture of the funny, the devoutly Christian and the dangerously violent. And their world is soon turned upside down....

"Ill Winds" by John Pendleton is available in paperback from Amazon Books, price £7.99, or on Amazon Kindle, price £1.99.

For details of the paperback version follow this

link: http://www.amazon.co.uk/s/ref=nb_sb_ss_i_1_9?url=search-alias%3Dstripbooks&field-keywords=ill+winds+by+john+pendleton&prefix=Ill+Winds%2Cstripbooks%2C173

NEW CLAN SOCIETY MEMBERS

Stuart Alexander McFee & his wife Tracey A., of Warwick, RI.

Phyllis Bass Durham, NC

MEETINGS & GATHERINGS

May 6-7 Triad Highland Games, Bryan Park, Greensboro, North Carolina. www.triadhIGHLANDGAMES.org

May 14 Mid-Maryland Celtic Festival (formerly Frederick Celtic Festival), Mount Airy Fire Department Carnival Grounds, 1003 Twin Arch Road, Mount Airy, Maryland. www.midmarylandcelticfestival.com

May 28-29 Costa Mesa ScotsFest, Orange County Fair and Event Center, 88 Fair Drive, Costa Mesa, California. www.scottishfest.com

- June 10-11 Utah Scottish Festival and Highland Games, Lehi, Utah. www.utahscots.org
- June 16-17 Pikes Peak Celtic Festival, Memorial Park, Colorado Springs, Colorado. www.pikespeakcelticfestival.com
- June 17-18 Scottish Festival and Highland Games, Hamilton Lakes in Itasca, Illinois, just west of Chicago. www.scottishfestivalchicago.org
- June 25-26 San Diego Highland Games, Brengle Terrace Park 1200 Vale Terrace Drive, Vista, San Diego, California. www.sdhhighlandgames.org
- June 25-26 Celtic Fling & Highland Games, Manheim, Pennsylvania. www.parenfaire.com
- July 6-10 Grandfather Mountain Highland Games, Linville, North Carolina (near Boone). www.gmhg.org
- July 8-10 Colorado Irish Festival, Clement Park, Littleton, Colorado. www.coloradoirishfestival.org
- July 16-17 Elizabeth Celtic Festival, Kelsey Jones Park, Elizabeth, Colorado. www.elizabethcelticfestival.com
- August 5-7 Rocky Mountain Celtic Festival, Snowmass Village, Colorado. www.scottishgames.org
- Sept 8-11 Longs Peak-Estes Park Celtic Festival and Games, Events Complex, Fairgrounds Arena, 1209 Manford Avenue, Estes Park, Colorado. www.scotfest.com
- Sept 16 – 18 New Hampshire Highland Games & Festival at Loon Mountain Resort in Lincoln, NH
- Sept 17-18 Edgewater Celtic Festival, 24th and Benton Street, Edgewater, Colorado. www.celticharvestfestivaledgewater.com
- Sept 23-25 Celtic Classic Highland Games & Festival, Bethlehem, Pennsylvania. www.celticfest.org
- Sept 24-25 McPherson, Kansas Festival of Cultures & Highland Games, Lakeside Park MacPherson, Kansas. This is a name change from the former McPherson Scottish Festival. www.macfestival.org
- October 1 Scotland County Highland Games, Laurinburg, North Carolina. www.schgnc.org
- October 7-9 Ventura Seaside Highland Games, Seaside Park, Ventura, California. www.seaside-games.com
- Oct 8, 2016 The Indianapolis Scottish Games and Festival to be held at German Park, 860 South Meridain, Indianapolis
- April 8, 2017 Tartan Day

MESSAGE FROM THE EDITOR, Julie MacDuffie Hall

I must say that we were extremely lucky with our winter this year and I hope that yours fared well. Now we just need to get past the low temps and rain to enjoy our spring. A few years ago when my parents were going thru things before their move from the house to Senior living, my father had given me his briefcase and I finally had some time to go thru things. I found some very interesting items, a couple of which I've included in this issue.

We had given my father a once in a lifetime gift for Christmas and he finally was able to get it on April 30th. It was a one day trip on Honor Flight Syracuse for the WWII veterans, and he was accompanied by my husband Wayne as his guardian. They had a very busy day in Washington, DC, seeing many of the memorials and came home very happy and tired.

I must apologize for the newsletter being out so late. I've been laid up with a sinus cold that also took my voice.

CLAN CHATTER INFORMATION

The Clan Chatter is scheduled to be published in April and October of each year. Clan Society members with articles need to submit them by the 15th of March or September for consideration. We report Clan births, deaths, marriages, and new Members and other achievements. Guest articles about your Scottish family history are welcomed. All information may be sent to the Editor at – 506 Stone St., Watertown, NY 13601 or emailed to: juliehall522@yahoo.com.

IF YOU HAVE HAD A CHANGE OF ADDRESS AND/OR CHANGE OF EMAIL ADDRESS, YOU NEED TO

PASS THIS ALONG TO THE EDITOR. IF YOU CURRENTLY RECEIVE A PAPER COPY WE ENCOURAGE ALL MEMBERS TO SUBMIT THEIR EMAIL ADDRESS. .

MacDuffee the Younger Scholarship

Following is a summary of our new scholarship that is now available for eligible students. Application cut off is June 1st for 2016. The MacDuffee Clan Society supports education and knowledge of our Scottish & family heritage. Winners will be announced at the Annual meeting in July each year. Please plan for next year if you have an eligible student.

Purpose: The MacDuffee Scholarship recognizes college bound high school seniors based on citizenship, contributions to Scottish Heritage, academics and service to the MacDuffee Clan Society.

Criteria: The students eligible for consideration must be graduating high school seniors who have been accepted at either a two or four year college or university. Consideration will be given to accomplishments and activities such as: academics, community service, activities in their church and school, awareness of Scottish Heritage, knowledge of their family genealogy, and admission to a College or University. Successful applicants will be asked to write a half page paper regarding their family history. All eligible students will be the children, grandchildren, step children or adopted children of active MacDuffee Clan Society members in good standing.

Guidelines: Scholarships will be awarded and disbursed each year at the Annual General meeting in July. All eligible candidates are to submit their Scholarship Application by May 1st of their senior year in High School.

Amount: Scholarships may range from \$250 to \$500 at the discretion of the Scholarship Committee. One scholarship may be granted each year. The scholarship is for one year and is not renewable.

Deadline: The deadline for submission of a Scholarship Application is May 1st of each year. The post mark or media date on the submission will be strictly monitored.

Scholarship Committee: (5 Members)

The committee will consist of the President, Vice President and Treasurer, Secretary, editor of the Clan Chatter and one member at large appointed by the President based on recommendations of the Board.

Submission: Applications are to be submitted to the Clan Society Secretary via mail or electronically. Applications may be sent to:

Jen McDuffee, MacDuffee Clan Society Secretary
9902 Woods Edge Dr.
Fishers, IN 46037-9341
Or, sent electronically to: tommcduffee@gmail.com

Scholarship Application

Applicant's Name: _____

Age as of May 1st: _____

Address: _____

Name of active MacDuffee Clan Society parent, grandparent or legal guardian: _____.

Name/location of College or University attending: _____

The following items are required by the Scholarship Committee to determine each year's winner of the Scholarship:

- 1.) Please demonstrate your general knowledge of the MacDuffee Clan Society in **2-3 written paragraphs**.
- 2) Identify service oriented organizations that you have supported during your High School career, any leadership positions that you may have held and Awards earned.

3) Who is your oldest know ancestor. Please provide a brief story about a significant contribution(s) that one of your ancestors may have accomplished. **Please limit to a half page.**

4) How many Highland Games or Festivals have you attended?

5) Who do you think is the most famous Scot and why? **Limit to half page.**

Please attach your 5 responses to this application and submit by May 1st to:

MacDuffee Clan Society of America, Secretary
9902 Woods Edge Dr
Fishers, IN 46037-9341

Or scan and email to: tommcduffee@gmail.com

New MacDuffee Clan Society Leadership Position: Student Board Member

During the 2013 annual meeting the proposal to create a new Student Board Member was unanimously approved. The objective for this new position was to provide an opportunity for a child or grandchild of a current MacDuffee Clan Society member to join the board and experience the responsibilities and opportunities to contribute. Hopefully this participation will also yield future leaders for our Society later in life. It was also discussed that this provides leadership experience that will be beneficial for rounding out resumes for school and future organizations.

Duties of the new position include the following:

- 1.) Responsible for sharing of Scottish information, assisting with coordination of the Clan Society Marches at the AGM at Grandfather Mountain Highland Games and providing a Society interface with children in the MacDuffee Clan Society.
- 2.) Participates in the review of Clan Society Scholarship recommendations unless they are a candidate.
- 3.) Assures that Clan Tents are maintained.
- 4.) Junior Board members do not have a vote in Clan Society affairs unless they are at least 18 years of age prior To the AGM.
- 5.) Junior Board Members are to be at least 13 years of age by the first AGM in which they serve and may serve for 2 year terms unless reelected unopposed.
- 6.) Encourages other youth members of the Society to compete in the Highland Games competition.
- 7.) Attendance at AGMs is not mandatory but input is important.

Students interested in applying for consideration as the Student Board Member should submit the following information to the President of MacDuffee Clan Society:

Name , Date of Birth, Year in School, Organization(school, civic, service) membership(s), your Clan Society membership level or member name of parent and/or grandparent. (Note that all dues must be current.) Please submit a paragraph as to why you would like to serve the Clan Society. Submit your input to Thomas McDuffee, President, MacDuffee Clan Society at tommcduffee@gmail.com.

Clan Chatter of the
MacDuffee Clan Society of America