

Dougal History

Dougal

.....Two score and five sailed out that day for the 'deep hole' they were bound,
With all sails set from Eyemouth Bay none better could be found
And fourteen score o'fishers brave sent out one heartfelt plea,
That they'd be spared upon the wave to reap the white fish from the sea.

Three leagues from shore the lines were cast and the wind it held it's breath,
While the sails hung limp frae every mast and the sea was still as death.
But death was the bride that came at noon, cut the ribbons frae the creels,
T'was a raging wave hit Eyemouth toon and took her Bonnie Chiels.

.....The wind it raged and the sea ran high stripped the sails from every mast,
And many brave boys were soon to die ere that long night was past.
First home the 'Onward' stout and true, **Andrew Dougal** to the fore
Nae tear in his een, though his son he knew lay dead on Eyemouth's shore.

There's many a bride has lost her groom as the death toll quickly grew,

Craigs and Collins met their doom, aye! Burgon and Fairbairn too,
Maltman, Scott all Eyemouth bred they died in the wind and rain
Oh, the floer o' Eyemouth toon lay dead, but her Sons would rise again.

from the poem/song "Windy Friday" aka "Eyemouth Disaster" by John Watt; which tells the tale of the disaster of Oct 14 1881

Dougals were, and still are, fishers, in Eyemouth; our family moved to North Shields and got out of the fishing business after the great loss of life on Oct 14 1881, which was dubbed 'Black Friday': see poem/song by John Watt ([fn. 1](#)). Most of the families in Eyemouth had intermarried, and so the loss of 131 lives, that day, deeply affected the whole village; not least of all was, my G.G. Grandmother, Mary Maltman Lough, whose loss was as great as any, including her father on 'Lily of the Valley'. The families who lost their loved ones, that day, are included in Peter Aitchison's 'Children of the Sea': ref: ([ws. 1](#)) or Peter Aitchison's 'Black Friday': ref: ([ws. 2](#)).

The earliest claims for the Dougal name in the early Gaelic form, Dhughaill, which border on the mythological, can be found in this website: ref: ([ws. 3](#)). However, the clan Dougal is given here as a separate clan from MacDougall:

MacDougall

Only one family - found in North Uist. All others are of Clan MacDougall. Clan Donald MacDougalls derive from the Gaelic: **MacDhughail** - "**son of Dougal**". From Siol Dhubghaill on North Uist, descended from Dugald, son of Reginald, 1st of Clanranald. This single MacDougall family on North Uist is the Clan Donald MacDougall. All others are of the separate Clan Dougal. Originally Clanranald, later Clan Donald North. ref: <http://www.clandonald.info/clandonaldnames2.html>

The earliest references to the family, Dougal, according to Black (George Fraser Black (1946), *The Surnames of Scotland: Their Origin, Meaning, and History*): *Dhughaill*, the Gaelic genitive form is <Dhughaill>, *Dowgall* and *Dubgaill* as Middle Gaelic forms dating to 1467, the latter being a genitive form: as opposed to MacDougall whose history descends from Somerled, Lord of the Isles: ref: ([ws. 4](#)): his son Dougal appears as a visitor to the Priory and Convent of Durham, in the Durham Liber Vitae, as "Duuegal fil Sumerledi", about 1180; together with his sons "Olaf, Dunechat and Ragnald". The Dougals are to be found in early Scottish documents from the 16th century from Fife, Perthshire, Angus, Midlothian and Ayrshire. This dispersion (migration) from the Highlands and Islands, may have been, in many cases, as a result of the Plague which devastated, not only Scotland, but the whole of Europe throughout the 16 and 17th Centuries: ref: Encyclopedia of Plague and Pestilence by George C. Kohn: ref: ([ws. 5](#)). But it is more likely it was their loss of power and influence, under the Stewarts, which prompted them to move to the mercantile influences of the East, which became highly developed at the end of the 'Wars of the Roses' in 1485. It is tempting to speculate why the Dougals dropped the use of Mac

(although even the Catholic John Dougal, master of the confraternity of the Altar of the Holy Blood, -see below- is cited as Dougal rather than MacDougall, in 1559) - as did many in Ireland, under the [Penal Laws](#) ; a series of laws imposed in an attempt to force Irish Catholics and Protestant dissenters (such as the Presbyterians) to accept the reformed Christian faith as defined by the English state : ref: [\(ws. 6\)](#) , and perhaps, in Scotland, to delineate between the catholic Highlanders (Gael) and the Lowland presbyterians; Knox, perhaps used this as a wedge between the two, promoting English as the language of his church: ref: [\(ws. 7\)](#) , the English (Tudor) influence strengthened in Scotland with the marriage of Margaret Tudor (Henry VII's daughter) to James IV in 1503. However, the blood feud, seems to have existed much earlier, driving the MacDougalls from the Highlands: the Campbells acquired the MacDugal Lands of Lorn; Sir Colin Campbell quarreled with his powerful neighbor, MacDugal, Lord of Lorn, and after defeating him in battle, he was himself, killed in the pursuit, in 1294. From this arose a long and bitter feud between the houses of Campbell, of Lochow, and the MacDougalls, of Lorn: refs: [\(ws. 8\)](#), and [\(ws. 8b\)](#) .

[Alexander MacDougall](#) was married to the sister of [John II Comyn, Lord of Badenoch](#), key ally and kinsman of the Balliols. Alexander found himself as a firm [Balliol](#) supporter as the Balliol's vied against the [Bruces](#) to take the succession. He served as one of [John de Balliol](#)'s auditors during the [Great Cause](#), and after the latter's accession as King, Alexander was a key ally and helped King John establish his sheriffdoms in the west. The alliance between MacDougall and Balliol developed from and caused an alliance between MacDougall's main regional rival, [Alexander Og MacDonald](#), and the Bruces. Alexander was captured during the [Battle of Dunbar](#) by [English](#) forces and was imprisoned at [Berwick Castle](#) until his release in 1297.^[2] After the deposition of Balliol in 1296, MacDougall opposed the power of his new overlord [Edward I of England](#). The failure of Balliol's kingship also helped to fuel conflict between the two west Highland kindred's as part of the civil and international conflict known today as the [First War of Scottish Independence](#); in 1299 MacDougall killed Alexander Og. MacDougall became reconciled with King Edward and in 1305 became a member of the King's Scottish council. The murder of Alexander's kinsman [John III Comyn, Lord of Badenoch](#) in 1306 by [Robert de Brus, Earl of Carrick](#), hardened MacDougall's anti-Bruce position, and this became opposition to Robert's kingship as the latter proclaimed himself King of Scots at [Scone](#) later in the year. Through 1307 and into 1308 King Robert assaulted the MacDougall-Comyn position in the Western Highlands. After Alexander's seat, [Dunstaffnage Castle](#), was captured by Bruce forces in 1308, Alexander entered the King's peace. After Robert Brus and his allies victory over the MacDougall clan and their allies the MacNaughtons, at the Battle of the Pass of Brander in 1308-09; both the Campbells and MacDonald clans emerged with gains of lands from the downfall of the MacDougalls, Lords of Argyll (or *de Eragadia*), who were the senior cousins of the MacDonalds.

John MacDonald, son of [Aonghas Óg](#), an [Islay](#)-based nobleman, was given Ardnamurchan, Lochaber, Duror, turning the MacDonalds from the Hebridean "poor relations" into the most powerful kindred of the north-western seaboard. After [Edward Balliol](#)'s coup against the Bruce regime in 1333, Edward attempted to court John. In 1336, Edward confirmed the territories which the Islay lords had acquired in the days of Robert I; and additionally, Edward awarded

John MacDonald, the lands of [Kintyre](#), [Knapdale](#), [Gigha](#), [Colonsay](#), [Mull](#), [Skye](#), [Lewis](#), and [Morvern](#), held by magnates still loyal to the [Bruces](#). John, however, never provided Edward with real assistance. Although Balliol's deposition by, the supporters of David II, meant that the grants, made to John, void, John's pre-1336 possessions were in fact confirmed by king David in 1343. Moreover, in 1346, John inherited the great [Lordship of Garmoran](#) through his marriage to [Amie mac Ruari](#) after the death of her brother Ragnall Mac Ruairidh. This meant that John's dominions now included all of the Hebrides except Skye, and all of the western seaboard from Morvern to [Loch Hourn](#).^[5]

John continued to build his power base by allying himself with [Robert II of Scotland](#), the first of the Stewart Kings, who was another west highland magnate, and was the designated heir of King David. After David went into English custody in 1346, Robert acted as the *de facto* ruler of Scotland north of the [river Forth](#). In 1350, John was given Robert's daughter, Margaret Stewart, in marriage, and received Knapdale and Kintyre as dowry. However, Robert was the senior partner, and John had to divorce his first wife Amie; his sons Godfrey, John and [Ranald](#) by Amie were to be passed over in the succession in favour of any children by the marriage with Margaret. After the capture of the king and death of [John Randolph](#) at the [Battle of Neville's Cross](#) in 1346, John and Robert worked together taking control of the huge [earldom of Moray](#), bringing MacDonald power into [Lochaber](#) and Stewart power into [Badenoch](#).^[6]

David returned to Scotland in 1357, and resented these incursions into an earldom which David regarded as within his rights of disposal; the terms of the original grant of Moray to [Thomas Randolph](#) in 1312 stipulated that the earldom would revert to the crown upon lack of issue. By 1368, king David had decided that an aggressive policy was needed in the north. In 1369, he marched to [Inverness](#), where John submitted to his authority. John's submission, though, was followed swiftly by David's death on February 22, 1371. David was succeeded by John's close ally Robert. David had wished either to retain control of the earldom, or to grant the earldom to either John or George Dunbar, the sons of [Isabella Randolph](#), sister of the last earl. However, king Robert made sure that Badenoch remained within his own control and that John kept Lochaber. When the earldom was granted to John Dunbar by a parliament held at [Scone](#) in early 1372, the grant consisted only of the lowland part around Inverness. Robert also ensured that John's control of the Mac Ruairidh inheritance was legally recognized by charter, and in 1376 issued charters confirming John's control of Colonsay, Kintyre and Knapdale, and granted Lochaber to John and his Stewart wife together.^[7]

Soon after 1376, John's heir [Domhnall](#) may have been the *de facto* ruler. John lived until 1386, when he died at [Ardtornish Castle](#) in Morvern. He was buried in [Iona](#).^[8] John's power had been built on both the loosening of royal authority in north-western Scotland after the [First War of Scottish Independence](#) and, more importantly, through allying with the right people at the right time. The success of John was so great that his successors could maintain a distance from the crown that outlived the weak monarchy of the 14th century.

In 1493, John MacDonald, fourth Lord of the Isles and Earl of Ross, was forfeited of his titles by the King of Scots because of treason as revealed in the Treaty of Ardtornish (1462) in which John of the Isles, in collusion with Edward IV of England and the "[the Black](#)", Earl of Douglas, had planned to conquer Scotland: presumably, following the murder of the Earl Douglas'; brother

in 1451, and the beheading of his cousins at the infamous "Black Dinner" in 1440, by the James II. In return, MacDonald and Douglas were to share Scotland north of the Forth as Edward's vassals. The forfeiture of their lands left Clan Donald divided and leaderless and marked the end of their predominance in the Isles. After the breakup of Clan Donald, the different clans of their kindred were still a major source of lawlessness and trouble in the Western Isles. In response, the Kings of Scots directed the Campbell, Earl of Argyll, and the "[the Red](#)" Douglas, Earl of Angus, to contain and control the Clan Donald, and their allies, in the Isles, for which the king was to recompense them; the rewards being the lands confiscated or forfeited by the MacDonalds; ironically, the same lands which King David had given to the "Black Douglas", wrested from the MacDougals, as recompense for control of the Clan Dougal. The overlordship of Islay was eventually sold by the King to Campbell of Cawdor, provided that Cawdor stop the fighting between the MacDonalds and MacLeans there. Ardnamurchan also fell to the Campbells of Cawdor without armed conflict. The feuds of the Campbells' and MacDonalds' continued and culminated in heinous massacre of the MacDonalds' of Glen Coe, February 13, 1692; see following refs for Campbell MacDonald feuds: ([ws. 9](#)), ([ws. 9a](#)), ([ws. 9b](#)), ([ws. 9c](#)), ([ws. 9d](#)), ([ws. 9e](#)), ([ws. 9f](#)), and ([ws. 9g](#)).

While the reformation, in Scotland, was not until, about, 1557-1560; the Clan Campbell were linked to Lollardy and Protestantism from the start with the Campbells of Cessnock caught up in the heresy trial of the [Lollards](#) of Kyle in 1494. The Campbells played an important part in the Presbyterian movement, and John Knox's preaching tour of 1555-1556, although they were unsuccessful in trying to persuade the preacher to remain in Scotland in 1556, under their protection : [John Knox's](#) (whose memory is forever in Scots hearts); body is reportedly buried and marked with an X, in an Edinburgh parking lot: refs ([ws. 10](#)) :) and ([ws. 11](#)).

Continued Campbell commitment to the Protestant movement was demonstrated when the 4th earl and his son, Lord Lorne, organised and signed the 'Covenanters First Band of December 1557'; so named because in a series of bands or covenants they bound themselves to maintain the Presbyterian doctrine and policy as the sole form of religion of their country: ref: ([ws. 12](#)) . This led to the attempt by the Archbishop of St Andrews, John Hamilton, the 4th earl's brother-in-law, to persuade Campbell, Earl of Argyll, to hand over John Douglas to be tried as a heretic. During the Reformation Crisis of 1558-60 Clan Campbells military and political support for Protestantism was one of the deciding factors in the triumph of the 'Lords of the Congregation', one of whose leaders was the 5th earl; and especially in the cleansing of St Andrews on 11 June 1559.

As with our Haswell family, we cannot trace our particular Dougal family, back further than the 17th century in Eyemouth: Daniel and Margaret Dougal paying hearth tax in 1694; Andrew, his son Andrew, his grandson Andrew, and Jospseh Dougal, all seamen, assessed poll tax in 1695; and so must be content with the history of the family name. If we accept that the Dougals (clan Dougal) were a sept of the MacDougal', then the history commences with [Dougal Sommerled](#), a Viking Scot who conquered the Isles and was King of Argyle, in the 12 th century, ironically the traditional Campbell lands, perhaps, to start the feud which was to last 5 centuries. Archterarder, with surrounding towns was the centre of Presbyterianism, paid the price in the rising of the clans in the Civil War of 1715 (see ref: The Battle of Sheriffmuir : ([ws. 9g](#))) supporting the 'Old Pretender' James VIII; the town was destroyed by fire by the clans forces; with the exception of

the Jacobite; Maitland, Paterson, Balnaves and Brugh properties: no doubt, although the Jacobite, Drummond, property was burned by mistake; and so one has to consider the burning was in retaliation for the seeming 'witch hunts', against the Catholics in the area. One has to wonder about the Beveridge family; because an inordinate number of their wives were convicted of witchcraft. The Pretender had promised compensation for their losses, which was paid in 1722 and as late as 1777, with interest. The Dougals of Midlothian were certainly Catholics at the time of the Reformation in Scotland, about 1557, the patriarch, John (Dowgal) Dougal, maltman, Merchant of Edinburgh, being a master of the confraternity of the Altar of the Holy Blood at [St. Giles Edinburgh](#) : an ancient Flemish order from the time of Thierry of Alsace, who founded the order during the Crusades, after being given the relic of Christ's Blood for his bravery (ref. needed). John Dougal is forced, by the forces of John Knox, on pain of imprisonment, to give up the vestments of the order and their papers about 1560, when John Knox has the interior of the Church of Saint Giles, Edinburgh, stripped of all its ornateness, including the altars of the various orders. John Dougal was a burgher in Edinburgh, and supported the Queen's faction (Mary, Queen of Scots), versus the Regent's faction (viz. James Douglas, earl Morton, who was Regent of, the Queen's son, James VI): king James forced the nomination of his supporters upon the Burghers of Edinburgh, including the Lord Provost, Alexander Clark. John Dougal was made 'an example of', for his lack of support of the new Provost and the King's appointed Burghers; and many of the Burghers were forced to leave Edinburgh, in 1581, when Morton is executed, for treason, and the Dougals relocated to: Kirkcaldy (the stronghold of William Kirkcaldy of Grange, a renowned soldier, who had earlier supported the Regent, but later, in conscience, supported Queen Mary, holding Edinburgh Castle, against the Regent's faction; for which he was executed), and became ship owners, and ship builders (although, later, Alexander Clark, and John Dougal's sons, were merchants, and close business partners, in France, both disagreeing with their fathers); Eyemouth, where king James had declared the town a free port: and while Eyemouth became renowned, by visitors (including Robert Burns – see later), for the rank odour of curing fish, it was said to have the finest brandy, in Europe; and so the Dougals, there, became fishermen and smugglers. (In 1597 a charter from [James VI](#) made Eyemouth a free burgh of barony, in favour of Sir George Home of Wedderburn, with the status of a free port; and so began the fame, and infamy Eyemouth's smugglers. see: 'History of Eyemouth', written by Peter Aitchison ref: [history of eyemouth](#)).

It does not take long for the new Presbyterian zeal to become part of the Dougal religion when John Dougal is witness to the witch hunt in Dunning, Perth (the witch hunts were used by both sides in the religious wars (aka the "troublesome times") to force both sides of religion to the other, on pain of being burned at the stake (women, mostly, whereas the opposite was true in Europe, where mostly men were convicted, while the smaller number of men, who were convicted, were buried under stones until they died from the weight). The Jacobite "Bluidy Graham" or alternatively "Bonnie Dundee", depending on your convictions - viz. [John Graham of Claverhouse](#) judged, perhaps, harshly by the Covenanters, in the Royalist repression of 1668, although it was Patrick Graham who was to burn Auchterader, particularly the Presbyterian homes. Although compensation was paid to all, it seemingly was paid more generously to the Jacobites of Auchterader: ref: [ws. 13](#) . On the orders of James VIII, "the Old Pretender" in the clan rising of 1715; after recognizing his serious political blunder; James promises and delivers on compensation - his compensation seems overly generous to Jacobite supporters - although this compensation may also have been to help the Catholic merchant class who were seriously hurt

financially by the [South Seas Bubble collapse](#), and many other merchant adventures of the time; the Campbells, as Scotlands leading mercantile family, under the protestant banner, were to see to the downfall of many catholic clans in their internecine, economic and military, warfare, against the catholics, in their rise to power: reference; [the demise of the MacNaughton clan](#) . Torture had been used to convert people, by the Catholic Church, since the 15th century in Europe, after the Diet of Worms split Europe between the religions of Melanchthon, Luther, Calvin, and Zwingli etc: Witch hunts (e.g. [the Salem witch hunts](#)) were transported to America, when the religious minorities left their native lands to pursue religious freedom. In Scotland, torture, under the guise of 'witch hunts' began at the time of the transplantations from Scotland to Ireland as a result of the sufferings in the early 16th century ref: History of the sufferings of the Church of Scotland: ref: [\(ws. 15\)](#) .

The Dougals were part of the merchant class: with the Dougals of Edinburgh being maltman, and burgess' of the city of Edinburgh; while the Dougals of Fife were ship builders, and owners in trade with the "Auld Alliance" of Scotland, France; and the Whaling and Sealing trade of the South Seas. The Government of the day, promoting the trade in Whaling with grants (bounty) to build vessels; the outward-bound trade tending to be convicts or slaves. One infamous family in the trade, father and son, James Beverage Duncan, were from Perthshire; son James, one of the Captains for the, Dougals of Kirkcaldy who owned the ships Concord, Regalia, Britannia, Chieftain, Triad, Traveller and Diana (Dougal owners included; George, Thomas and David junior). George Dougal moved their shipping business to London. Father James Beverage Duncan, who, early in his career, had been and broker for the East India Company, but eventually entered the trade for his own account; to the disadvantage of the Company: was involved with the London Missionary Society promoting missionaries to Darien aka Panama, which was a failure, but he was later to succeed in the Convict trade. Failure of the South Seas Company in the year 1720 had led to huge compensation to Scottish Investors. The failure was the Darien (aka Panama) Scheme; an attempt to colonize the country: supported by James Duncan, with ships, (note: John Dougal was a Ship Owner in Kirkcaldy; and his sons John and Robert died on the "Speedy Return" and "Rising Sun" in 1698 and 1699, respectively, in Darien) and organized by William Patterson (a name we our familiar with in our Dougals' from Eyemouth viz. William Patterson Dougal my Grandfather and Great Grandfather); William Patterson went on to be instrumental in the development of the Bank of England. The failure was doomed from the beginning: William of Orange forbade the English Merchants to trade with the Scots there. The Scottish colonization project, in the Isthmus of Panama, specifically in Darien, from which William Paterson emerged as the centerpiece of the unsuccessful attempt. The attempt to colonize Darien, by the Company of Scotland, which had been trading to Africa and the Indies, was part of the conflict between Spain and other 16th century European powers in reaction to the Treaty of Tordesillas (1494). On July 14, 1698, Patterson left with an expedition of around 1200 people on five ships (Saint Andrew, Caledonia, Unicorn, Dolphin and Endeavour) from Leith, Scotland. The expedition landed on October 30, 1698 in Anachucuna, sandy bay, in the north of Darien, near the celebrated Golden Island. They established a "treaty of alliance and friendship" with an Indian leader and founded in ancient Acla the colony they called New Caledonia. They withstood a Spanish force that attempted to confront them. However, unhealthy climate and unsanitary conditions typical of the region soon decimated the expedition numbers. Consequently in June 1699, the Scots were forced to leave New Caledonia, despite the protests from Patterson. They retreated to Jamaica. A second expedition left Scotland

on September 24, 1699 from Port Clyde River with four ships (the Rising Sun, Hamilton, Hope of Boroughsterness and Company's Hope). Patterson had a total crew of 1300 men. On November 30, 1699, they arrived safely at the port of Caledonia. This new attempt met much greater resistance from the Spanish forces. They were constantly besieged, outnumbered and without external support. On March 28, 1700, they requested that the Spanish commander establish the conditions for Surrender. ref: Wikipedia

When the progeny of the Dougal family failed, the family fortune fell to the Maitland family, upon marriage to a distant member of the Dougals, he then changing his name to familial name of his wife, Dougal: the estate of David Dougal included "The big house" viz. Scotscaig House at Ferry-Port-on-Craig, aka Tayside see ref: History of the County of Fife ([ws. 16](#)) ; Scots Craig House was purchased by David's brother about 1826 from the estate of Rev. William Dagleish, b 1770, and on 01.08.1824, when David's niece died, he became the proprietor of the Scots Craig estate. James Duncan, was also a Captain, for another infamous family, that of James Campbell, part of the partnership of J.S&C of London, contractors for the Convict ships, and trade of Convicts, with the Government. James Campbell was related in marriage to William Bligh when he promoted the "Breadfruit trade", in order to feed slaves, which was becoming prohibitively expensive. Campell and others promoting use of the crew for Bligh in the Bounty, which ultimately led to the failure of the voyage, including the mutiny by Fletcher Christian and his followers: who had been using the female convicts, contracting the pox, and affecting his mind; he then infected the Islanders of the Pacific, leading to the war and demise of Captain Cook. Other ship owners in Kirkcaldy include the Williamsons, Beveridge, Barker and Oliphant families. Michael Beverage married Janet Gow (the Gow family were from Caithness in the Orkneys); included the infamous John Gow, a Pirate, hung for his troubles in 1727; William Gow, a shipmaster and ship owner in Grangemouth who was witness to the early days of steam driven ships, in 1801; two Gow sisters, Lily and Christian, were living with Ship Owner David Dougal, at Scots Craig in 1841 - having lost one of his ships, the 270 ton Brig "[Thomas Dougal](#)" on the night of 23rd March, 1839, when she was driven onto the rocks, ten miles south of Wick, in a violent gale at four o'clock in the morning (the Scots Craig lands at an early period belonged to the bishops of St Andrews, by one of whom, it was feued, during the reign of Alexander II, to Sir Michael Scott of Balweary, the father of the famed Wizard, [Sir Michael Scott](#), with whose descendants the lands for some time continued). Another of the, Dougal, London Merchant families: was Thomas Dougal, who retired in 1788; his father John, and Grandfather, John, were ministers in the Scotch Church, in Rascobie, Angus, and spent many of his remaining years in Sunderland, where his daughter Jane, was to marry Matthew Shout; who was Port Engineer for Sunderland (as was his father Thomas); undertaking port construction in Blyth and Hartlepool: while her brother Thomas was a banker in Montrose; and another brother George, who was impressed into the Navy, but had a stellar career in the navy, becoming Commander: ref: ([fn. 2](#)); his career was cut short by the wounds from many battles, retiring in 1815, until his death in 1855 in Lambeth; where he lived with his two sisters, Isabel and Jane (Jane's husband Mathew died early in 1817, when she moved from Sunderland to London); Jane's cousin John Dougal, son of Thomas, was an East India Merchant, his children becoming part of the Merchants and Army in India, Whaling and Sealing Trade: ref: ([ws. 17](#)).

The brig "Britannia" was owned by George Dougal (see Lloyds List) : On the 5th November, 1792, the "Britannia" (Captain Raven) anchored in Facile Harbour, on the west coast of the

South Island of New Zealand. She had come from Sydney for the purpose of procuring seal-skins. A party of men was landed and accommodation for them built, and, on the 1st December the "Britannia" sailed for the Cape of Good Hope. On her return on the 27th December, 1793, the men were found to be in good health. So far as is known, this was the first instance of Europeans being left in New Zealand to their own resources." ref: "The Official New Zealand Year Book, 1915". Raoul Island, aka Sunday Island, New Zealand name was given by Captain Raven, of the convict transport "Britannia," who visited the island 6th Nov., 1796.

Witchcraft Dougals - Accusers and Accused:

John Dougal Ballie of Nunlands, Haddington 1661: Commission to Mr Alexander Hay of Baro, Thomas Halyburtoun of Egliscarnie, Doctor Hepburne of Nunrig, Mr Johne Butler of Kirkland, Mr Johne Dougall of Nunland, James Hay in Cairnehaugh, Patrick Young and [---] Swintoun, baillies of Hadingtoun, or any three of them, for judgeing of Marion Ingrahame, indueller in Newtoun, Euphame Bartleman in Woodfoote of Newhall and Cristine Wmpherstoun, guilty of the abhominable cryme of witchcraft, ther depositions being attested under the hands of the minister and kirk session of Bathans etc. With power to secure Margaret Allane, spous to Thomas Corser, dilate suspect and all others etc.

John Dougall accused of witchcraft in 1699: ref: [\(ws. 18\)](#) is said to have "advised John Hunter to sow sour milk amongst his corn on "Beltan" or Beltane day (a seasonal festival on May 1st, to make the corn grow well"

David Dougal of Auchterader, Fife (Auchterader was the seat of the families of Maitland and Stark; who were, much later, to inherit the estate of the Dougals' in Scots Craig), married into the Brugh family who were infamously burned at the stake, see the famous case of John Brugh and others: ref [\(fn. 3\)](#). Co-incidentally it appears those charged with witchcraft were, unsurprisingly, Catholic Jacobites e.g. Alexander Dummond, John, Janet and Agnes Brugh.

The Lowland Clearances: Scotland's Silent Revolution, 1760-1830 by Peter Aitchison and Andrew Cassell see ref: [\(ws. 19\)](#)

see also quote below:

"The Lowland Clearances in Scotland were one of the results of The Agriculture Revolution, which changed the traditional system of agriculture which had existed in Lowland Scotland for hundreds of years which began in the mid-eighteenth century with the improvements of the lowland farmland and the beginning of a transformation of Scottish agriculture from one of the most backward into what was to become the most modern and productive system in Europe. The traditional system in Lowland Scotland had existed unchanged for hundreds of years. In many ways it was a total rural economy, the land being worked by the cottars on the centuries-old runrig system of subsistence farming.

Recent research is showing that the Agricultural Revolution led directly to what are now known as the Lowland Clearances, when hundreds of thousands of cottars and tenant farmers from the southern counties of Scotland were, in many cases, forcibly moved from the farms and small holdings they had occupied for hundreds of years. Many small settlements were torn down, their occupants forced either to the new purpose-built villages in Glasgow, Edinburgh or northern England. As a result, between 1760 and 1830, many tens of thousands of Lowland Scots emigrated taking advantage of the many new opportunities offered in Canada and the United States after 1776 and also the opportunities in the colonizing of Tasmania, Australia and New Zealand.

During this time there also commenced an urbanization migration to the cities from the rural areas"

The Burns connection with Eyemouth : see Burns and the Freemasons: ref: ([ws. 21](#)); Robert Burns was appointed Poet-Laureate of Eyemouth upon his appointment to the Masonic Lodge.

David Dougal of Eyemouth recollected in a recent interview: "I've always been interested in Burns. Long before I left Eyemouth when I was eighteen. I think it's probably known that Burns was made a Royal Arch Mason here, in Eyemouth and that I married the descendant of the family that Burns stayed with when he was here, you know. The Grieves, where The Dolphin is now, that's where Burns stayed when he was made a Royal Arch Mason in 1787. Yeh. . . . say that Grace's (Grace is David's wife) brother shows an uncanny resemblance to Burns. Yeh it's, I, I, you know . . . Burns took a fancy for . . . Betsy Grieve . . . in Eyemouth when he was here. He was only here for two days but . . . you know, he got to know her . . . Quite well. . . . and he (. . . .) you know, he thought she was a really nice . . . woman and as Burns, it's like pop stars nowadays, you get the woman following Yeh, the camp followers. . . . and it (. . . .) quite easily, easy for Burns to have his way with virtually whoever, whatever woman he wanted and I think, you know, that Grace's brother is the spitting image of Robert Burns and I'm sure there was somewhere along the line." This seems to be confirmed from Burn's Journal: "Come up a bold shore, and over a wild country, to Eyemouth; sup and sleep at Mr. Grieves. Spend the day at Mr. Grieve's; made a royal-arch mason of St. Abb's Lodge. Mr. William Grieve, the eldest brothers a joyous, warm-hearted, jolly, clever fellow—takes a hearty glass, and sings a good song. Mr. Robert, his brother and partner in trade, a good fellow, but says little. Take a sail after dinner. Fishing of all lands pays tithes at Eyemouth. The Miss Grieves are very good girls. My hardship's heart got a brush from Miss Betsy."

References:

Footnotes:

1.

"WINDY FRIDAY" by John Watt

By the dreary rocks o' Hurkur though deadly were the signs
Out sailed the Eyemouth Ffyies (sic Fifies) wi' a thousand baited lines.
Though a glasslike sea and a cloudless sky made the elders bid them stay
For these are times that brave men die but the 'haulin's held the sway.

Two score and five sailed out that day for the 'deep hole' they were bound,
With all sails set from Eyemouth Bay none better could be found
And fourteen score o'fishers brave sent out one heartfelt plea,
That they'd be spared upon the wave to reap the white fish from the sea.

Three leagues from shore the lines were cast and the wind it held it's breath,
While the sails hung limp frae every mast and the sea was still as death.
But death was the bride that came at noon, cut the ribbons frae the creels,
T'was a raging wave hit Eyemouth toon and took her Bonnie Chiels.

The wind it raged and the sea ran high stripped the sails from every mast,
And many brave boys were soon to die ere that long night was past.
First home the 'Onward' stout and true, Andrew Dougal to the fore
Nae tear in his een, though his son he knew lay dead on Eyemouth's shore.

Wives and Bairns stood at the quay, **Jim Stott** was one week wed,
'Press Home' came ploughing through the waves but Jimmy he was dead.

The 'Brothers' lay on the rocks at Ross the 'Janet' neath the waves,
The cruel seas gain was Eyemouth's loss aye' the sea was a cruel grave.

The 'Excellent' beached at Holy Isle, Tom Martin washed ashore,
On Eyemouth's coast for mile on mile the death toll mounted more,
While at Monday's Wake the crowd they wept and despaired each dawning day,
As poor limp corpses they were swept to the shores of Eyemouth bay.

There's many a bride has lost her groom as the death toll quickly grew,
Craigs and Collins met their doom, aye! Burgon and Fairbairn too,
Maltman, Scott all Eyemouth bred they died in the wind and rain
Oh, the floer o' Eyemouth toon lay dead, but her Sons would rise again.

From the Orkney's to the Channel Isles on that October day,
The wind it blew two thousand miles from Hoy to Newlyn bay
And seven score Mother's Sons and nine they died off Eyemouth's shore.
These bonny boys who held the lone would plough the seas no more.

The grinding turn o' the hearse wheel in October Eighty One,
Made every man and woman kneel in prayer for Eyemouth's sons.

For this was the price they had to pay the living and the dead

And the price that Eyemouth paid that day to earn her daily bread.

2. Ref: Navy Biography:

**DOUGAL. (COMMANDER, 1815. F-P., 13;
H-P., 35.)**

GEORGE DOUGAL was born 2 Oct. 1778. His father was a merchant in London.

This officer entered the Navy (into which he was impressed, after an employment of six years in the merchant service, latterly as Mate), 27 June, 1799, as A. B., on board the **BRUNSWICK** 74, Capt. Wm. Gordon Rutherford, then at Jamaica; where, attaining soon the rating of Midshipman, he appears to have been frequently invested with the charge of prize-vessels. On accompanying Capt. Rutherford into the **DECADE** 36, in which frigate he continued until paid off 7 Oct. 1802, Mr. Dougal beheld the surrender, in Sept. 1800, of the island of Curaçoa. After an intermediate re-attachment to the merchant service, he again entered the Navy, 16 March, 1804, as Master's Mate, on board the **THESEUS** 74, commanded in succession by Capts. John Bligh, Edw. Hawker, Barrington Dacres, and Fras. Temple; under the second of whom he was nearly lost during a violent hurricane, in which the **THESEUS** was dismasted, and her main-deck guns

thrown overboard. While in the same ship, Mr. Dougal had the misfortune to lose the sight of his right eye, in consequence of a marine firing a musket across his face, while he was in the act of saving a drunken man from falling overboard. For this injury, however, he was never able to procure a pension. The THESEUS being put out of commission in Sept. 1805, he next, for short periods, joined the POWERFUL 74, Capt. Robt. Plampin, SALVADOR DEL MUNDO 110, Capt. John Loring, and SAMPSON and DIADEM 64's, flag-ships of Rear-Admiral Chas. Stirling. After witnessing, in the latter vessel, the fall of Monte Video, Mr. Dougal, as Acting-Lieutenant, assumed command, 22 April, 1807, of the DOLORES schooner of 8 guns, in the Rio de la Piata, where he very gallantly repelled, 2 June following, a simultaneous night-attack made upon that vessel by two Spanish vessels of 6 and 8 guns each. He subsequently assisted in battering the sea-defences of Buenos Ayres, at the time of its unfortunate investment by Lieut.-General White-locke. On eventually returning home in the AFRICA 64, Capt. Henry Wm. Bayntun, he obtained a commission dated 9 June, 1808; a few days after which he joined the SARPEN 16, Capts. Jas. Gifford and John Sanderson Gibson, under whom we find him frequently skirmishing with the Baltic gun-boats. His next appointments were—6 April, 1810, as First-Lieutenant, to the APILLES 14, Capts. Thos. Oliver and Fred. Hoffman—and, 15 Jan. 1813, to the ESPIÈGLE 18, Capt. John Taylor, on the Home and West India stations. The former vessel, on 3 May, 1812, ran on shore near Boulogne, and fell into the hands of the French; but Lieut. Dougal (who was wounded in the left arm by a grape-shot) contrived, with several others, to effect a timely flight in the boats. He left the ESPIÈGLE 19 March, 1814; and, since his promotion to the rank of Commander, 13 June, 1815, has been on half-pay.

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3.

ref: THE ANNALS OF AUCHTERARDER

THE WITCH COVIN AT THE CROOK OF DEVON

NOTWITHSTANDING witchcraft being made a capital crime both by the civil and canon law, the Old Church does not appear to have used much exertion either in tracing it out or in its prosecution. Strange to say, the influence of the Reformation the general effect of which was to dissipate darkness and remove superstition had, so far as the imaginary crime of witchcraft was concerned, a different tendency. When the priest remained careless, and, perhaps, incredulous, as to the obscure workings of the deeds of darkness, the presbyter of the New Church considered it his duty to expiscate and clear out even to the cleansing by fire rumoured delinquencies, in the exercise of magical arts. In Scotland this feeling was intensified in the Reformed Church by the Act of Queen Mary, 4th June, 1563, passed within three years after the downfall of the Roman establishment. This Act was no doubt inspired by the zeal of the Reformers to purge the country of diabolical influences. It seems, however, not to have been called much into requisition until after the return of James VI. from his matrimonial expedition to Denmark in 1591. The revelation of unholy practices against the Lord's anointed in the course of that memorable voyage, and after his return, threw the timorous King into a state of terror, and inspired him with the desire, as a sovereign prince, to exterminate the practisers of devilish arts from his dominions. Not only did he encourage prosecutions, but he wrote a book to prove the reality of the crime the credibility of which had been impugned by the catholic Weir. From 1591 to the death of King James, in 1625, thirty-five trials for witchcraft appear in the Justiciary records, and from that date down to 1640 only eight trials are recorded. From 1640 to 1660 there were thirty trials, although under the Commonwealth the judges generally discouraged such prosecutions. After the Restoration the prosecutions for witchcraft greatly increased, and in the year immediately following 1661 not fewer than twenty persons were condemned to death for witchcraft before the High Court of Justiciary, and, in addition, instead of the cases being brought before the ordinary criminal courts, Circuit and Justiciary, commissions were also granted by the Privy Council to understanding gentlemen, empowering them to deal with the cases of reputed witchcraft occurring in the special localities with which they were connected. On one single day 7th November, 1661 not less than fourteen commissions were granted, and during the first eight months of the following year fifty additional commissions, each of them containing from one to ten names of reputed witches. The reports of these Commissions have not been preserved, but the recorded executions alone during 1662 are stated at not less than one hundred and fifty in number. One of the most fruitful in the number of executions resulting from its investigations was that granted in favour of Mr Alexander Colville

of Blair, His Majesty's Justice Depute for Scotland, under whose presidency five trials were held in the parish of Fossoway, within the ancient Stewartry of Strathearn. From the proximity of the scenes of the alleged malefices and the place of the trial and execution to Auchterarder, it has been resolved to include the record of them in this historical collection. These trials took place at the Crook of Devon. For a number of year suspicions of witchcraft were entertained, and that of practisers of unholy arts being resident in the Ochils and their southern boundaries. The case of John Brugh, who resided in Fossoway, and who exercised his arts in the adjoining parishes of Glendevon and Muckhart, was still fresh in the memory of the terrorised inhabitants. The persons brought to trial before the Justice Depute, Mr Alexander Colville of Blair, the same judge who presided at the trial of Alexander Drummond in 1629, were thirteen in number, consisting of one warlock, Robert Wilson, and twelve witches; and as thirteen formed a "covin," or company of witches a "deil's dozen," it is supposed that the Commission had for its ultimate object the eradicating of the whole gang. Of the thirteen, only one of them, Agnes Pittendriech, escaped, which she owed to being pregnant at the time of her trial, and being respited under an obligation to come up again for trial when required. As there is no record of any ulterior proceedings being taken against her, it is to be hoped that her respite resulted in their ultimate withdrawal. In the case of Margaret Hoggan no conviction or sentence against her is recorded, although the evidence against her was equally strong as against the other panels ; but in the dittay against her she is described as a woman of threescore and nineteen years, and she may have been either spared on account of her old age, or she may have died in the excitement and terror in the course of her trial. She is referred to as deceased at the next diet of Court, which took place two months afterwards. Christian Grieve was put to her trial in July, 1662, and although the evidence against her appears to have been strong, the "hail assize in one voice declare that they will not convict her in no point of witchcraft, nor clenze her in no point," and yet within a period of three months the same jury, under the same presiding judge, and apparently without any additional evidence, convicted her, and she was strangled and burnt on the fifth day thereafter. As appears from the Records, the Court sat at the Crook of Devon. It met on five different occasions viz., 3rd and 23rd of April, 1662 ; 5th May, 1662; 2 ist July, 1662; and 8th October, 1662. On the first of these trials Agnes Murrie, Bessie Henderson, and Isabella Rutherford were condemned, and strangled and burnt on the following day. On the second occasion Robert Wilson, Bessie Neil, Margaret Lister, Janet Paton, and Agnes Brugh were found guilty and sentenced to be burnt on the following day, Agnes Pittendriech being respited on account of her pregnancy. At the third diet, Margaret Hoggan and Janet Paton were brought to trial. As before stated, there is no conviction against Margaret Hoggan ; but Janet Paton was sentenced and strangled and burnt the same day. At the next diet two prisoners were brought to trial Janet Brugh and Christian Grieve. The former was convicted and executed the same day, but Christian Grieve was acquitted. She was, however, re-tried and convicted by the same jury on the 8th October following, and burnt on the 13th. These sentences were carried into execution at a place called the Lamblairs, bewest the Cruick Miln. As appears from the Records, the juries were formed of men of position, and in various instances the surnames which were then identified with the different properties and localities remain identified with them still. It will be also seen from the Records that the principal heritor of the parish the Laird of Tullibole, assisted by his Bailie and the ministers of Fossoway, Kinross, Cleish, and Muckhart, were instrumental in getting up the prosecutions and extorting confessions and admissions from the accused. It may be noticed that two of the accused bore the same name as John Brugh, whose trial is narrated above viz., Agnes Brugh, indweller in Gooselands, and Janet Brugh, spouse to James Morris, at the Crook of Devon. It is likely that

these women were related to him. We do not know from the Records of any such wholesale holocaust of witches in Scotland as took place at the Crook of Devon. The account is a dreadful one, and shows what an amount of credulity and terror had seized upon the inhabitants of this country parish, with many of whom the victims must have been related by ties of blood. While persons of consideration in Fossoway and the adjoining parishes evinced their ardour in the prosecution, there was no difficulty in getting men to carry the executions into effect by strangling and burning the accused. No fewer than three are named in the trials as having acted as dempsters viz., William Donaldson, Alexander Abernethy, and Thomas Gibson, and the executions were in all probability carried into effect by the same men who pronounced the doom.

JOHN BRUGH, THE WARLOCK OF FOSSOWAY

Many years after the execution of Alexander Drummond, John Brugh, in the Brae of Fossoway, was brought to trial on a similar charge. Like Drummond, his practice appears to have been extensive, and with his fate before his eyes, it is strange he was not deterred from exercising his imaginary powers. His residence, though on the other side of the Ochils and in the parish of Fossoway, being within the ancient Stewartry of Strathearn, the neighbouring parish of Glendevon being also the scene of some of the most gruesome exhibitions of his mystic arts, his case, as well of those of the subsequent Fossoway witches, has been included in the present collection. Amongst the charms used by John Brugh one was the putting of an enchanted stone into the drink of his patient. This practice had been used in Scotland with the sanction of the Church previous to the Reformation, and appears to have been innocent in itself, but being accompanied by incantations it was thereby brought within the category of sorcery. We are told that Brugh gave a patient "ane enchanted stane of the bignes of a dow eg, advysing him to put the samyn in his drink." In the prevalence of a murrain, Brugh, accompanied by an aged witch, directing a tub to be filled with water, put therein " tua enchantit stanes, thairefter causit the haill cattell to pass by, and in their by-passing sprinkled ilk ane of them with ane wisp dippit in it. Ane, however, being unable to walk, was by force drawin at the byre dure, and the said John with Nikclerith smelling the nois thereof, said it wald not lieve, caused ane hoill to be maid in maw greane quhilk was put quick in the hole, and made all the rest of the cattell thairefter to go over that place, and in this devellische manner be charmeing they were cured." In the case of Alexander Drummond a similar manner of cure was adopted, a cock being buried alive instead of a cow. He also persuaded a man that his horses had been bewitched, and directed him to wash them with water of two enchanted stones. Another charm consisted in taking from the owner "three turnouris, rubbing thame vnder the lap of his cot, and putting thame outthrow and inthrow his belt head, and causing thame to be cassin in a tubfull of cleane water, not suffering it to totche the ground, and of this a cow being braine wood for the tyme should drink." Brugh turned his supernatural powers to good account. Like the master of the damsel mentioned in the Acts of the Apostles, he made much gain thereby, both in goods, money, and provisions. He, however, did not confine his attention to the cure of the afflicted, but he also exercised his weird arts for a malevolent purpose. We are told that he met Satan thrice " in the kirkyeard of Glendovan, at quhilkis tymes ther was taine up thrie severall dead corps, ane of thame being an servand man named John Chrystiesone ; the uther corps, tane up at the Kirk of Mukhart, the

flesch of quhilk corps was put above the byre and stable dure headis." 11 Apuleius refers to a similar practice amongst the Romans. " Nam ne mortuorum quidem sepulchra tuta dicunt, sed, et busti et rogis reliquiae quaedam et cadaverum prsesegmina ad exitiabileis viventium fortunas petuntur. DC Asino Aureo, lib. II. John's performances could not continue hidden. They were too openly gone about for fee and reward to ensure the secrecy by which unholy arts were generally guarded. His lifting of the dead a crime peculiarly obnoxious to the feelings of mankind, and particularly when done with the assistance of the arch enemy must have roused popular feeling and fixed the public eye upon him as a reputed warlock. But testimony at length was not wanting to associate his arts either for beneficent or malevolent purposes with unholy compact with the devil himself. Catherine Mitchell, who had been tried for witchcraft and executed at Culross, affirmed that John Brugh had been with the devil at the Rumbling Bridge. It was stated " to be of verity at the tyme of hir criminal! tryell at Culrose, immediatelic befor her executione, the said John Brugh, being confronted with hir at the tyme with the quhilk confessione and affirmatione the said Katharine Mitchell went . to death." This practice of confronting supposed accomplices with condemned persons at their execution appears to have been part of the mode of procuring evidence. We are told that " after two women had suffered at Dunbar, on the trial of a third whom they implicated, George Purves, Clerk of Dunbar, depones that he was present at their execution, and hard quhat was spoken be them, and, when they war confronted with the pannell, hard their declarations set down in their depositiones concerning hir, and that they being at the staik, and the fyre biggit about thame, they nevir variet fra thair former confession and affirmation, and that they baith deceissit penitent persons." It was also alleged against John Brugh that he had got his knowledge " from a wedow woman named Neance Nikclerith, of three scoir years of age, quaha was sister dochter to Nik Neveing, that notorious, infamous witche in Monzie, quaha for hir sorcerie and witchecraft was burned fourscoir of yeir since or thereby." This Neance Nikclerith was, as above stated, John Brugh's assistant at the cure of the cattle by the immolation of one of their number. John Brugh's days were numbered. He was tried at Edinburgh on November 24th, 1643, found guilty, and sentenced to be strangled and burned on the Castle Hill of Edinburgh, which was carried into execution.

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