

Kith & Kin Newsletter

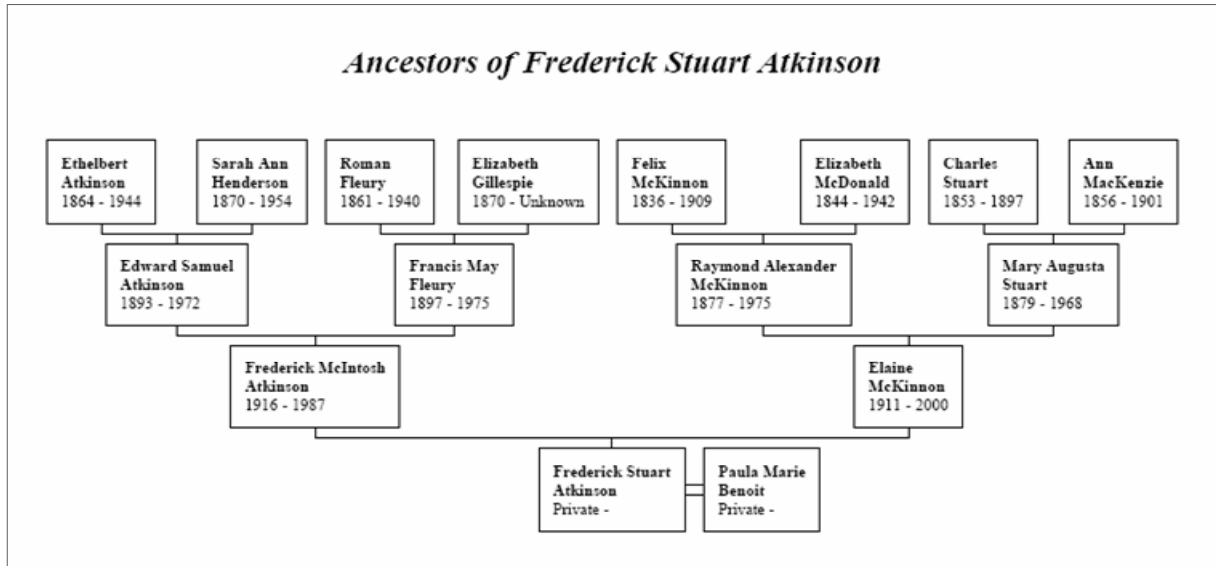
Volume 3

Issue 2

October 2007

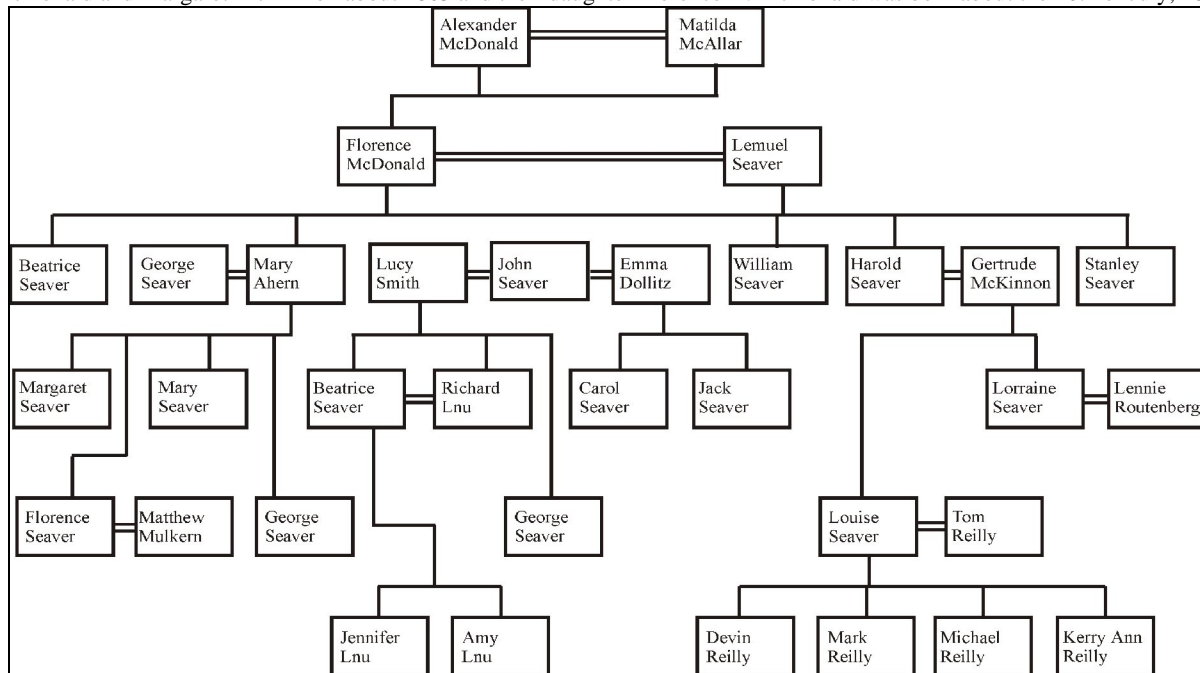
WELCOME

Hi to all of our extended Kith&Kin. My Name is Frederick Stuart (Rick) Atkinson. I am retired, currently living in Rhode Island, USA with Paula my wife of almost 40 years. As a bit of Kith&Kin history, Larry MacDonald and I met through the internet several years ago when I posted my family tree (We have never actually met each other, for that matter never even chatted on the phone). After a few years of communicating by emails, trading family information, and reading the first four Kith&Kin Newsletters, I volunteered to be the publisher successor.



GETTING TO KNOW YOU: THE MCALLAR TREE

From Larry MacDonald. As noted in Kith & Kin Vol 3 Issue 1, there are many branches to the McAllar family tree. Here we show one of the descendency lines of Matilda, granddaughter of Captain McAllar and daughter of John McAllar and Catherine Beaton. Matilda was born 28 February, 1846 in the Brae, P.E.I. and died at age 57 on 26 January, 1904 in the Brae. Matilda married Alexander McDonald son of Neil McDonald and Margaret McKinnon about 1863 and their daughter Florence A. McDonald was born about the 26th of July, 1864.



MC OR. MAC –WHAT’S IN A NAME (compiled from various internet sources)

First, it is complete and under nonsense that Mac and Mc indicate Scottish or Irish origins. They are both EXACTLY the same word, the Mc is actually the abbreviated form of Mac or meic and was usually written M'c or even M' with the apostrophe indicating that the name has been abbreviated. In addition there are other characters for abbreviation including two dots under the c. There is however one distinction you can make as far as differentiating between a name being Scottish or Irish. If it is an O' name it is always Irish (those in Scotland are mostly nineteenth century emigrations), but if it is a Mac, Mc or other variation it can be either Scottish or Irish! Other than 19th century migration there are no O' surnames in Scotland but there are Mac Surnames in Ireland.

Scottish people were ironically descended from ancient warlike Irish tribes called the "Scots" who settled in what is now Scotland sometime before the 5th century AD. Yes it is true-the Gaels of Scotland are the descendants of the Gaelic settlers from Ireland. It seems not to be generally know that Scotland got its name from them, the word Scotus being Latin for Irishman. These Irish "Scots" gave Scotland its name, also bringing with them the Celtic/Gaelic language & traditions such as the Mac prefix (used later in surnames), bagpipes, kilts, & clan society. These Irish tribes mixed in with other warlike tribes, the "Picts," who had settled in Scotland centuries before. This resulted in the eventual establishment of Celtic Scotland. The Celtic traditions had a powerful uniting influence upon all the other various warlike tribes who also invaded/settled Scotland, intermarrying with the Scots/Picts; the Teutonic Angles, Britons, Norse Vikings & the Normans. The Mac prefix, meaning "son of," was influential when the establishment of surnames began during the 11th century.

Official histories of the Clans MacKenzie and MacKinnon in Scotland claim that representatives from their clans supported Charles II and participated in the battles of Dunbar & Worcester. The individuals mentioned above, are possibly members of either of these clans, some of them possibly from the MacKenzie clan, and perhaps related to John Mackenny.

MCKINNON CLAN HISTORY (source: <http://www.westgov.org/macweb.htm>)

The MacKinnon clan has impressive origins. The clan is tied to the Irish Saint Columba, who founded a monastery on the island of Iona in southern Scotland in 563, and to the Scottish King Alpin, who ruled from 831 until he was killed in a battle with the Picts in 841. Alpin's lineage can be traced back to Erc, king of Dal Riada (Northern Ireland) in the 5th century.) The tie to King Alpin is clear. King Alpin had four sons. The first was Kenneth MacAlpin who, upon his father's death, became king of Scotland. He was the first king to rule a united Scotland of both Scots and Picts. The third son of Alpin was Gregor MacAlpin. He was father to Doungallus who married Spontana, daughter of one of the Irish kings. Doungallus died circa 900 leaving behind two sons, Constantine and Findanus. Findanus is our clan's namesake. The name MacKinnon means son of Findanus ("Mac" means "son of". Over time, MacFinadus became MacFingon, which became MacKinnon). The tie to St. Columba is presumed because the abbots of the monastery at Iona were chosen from his kin. MacKinnons were abbots of Iona from 1358-1500. The isle of Tiree, where the first known tie to my present day line, is only 20 miles from Iona.

The original homeland of the MacKinnons was on the island of Mull (circa 900) which is a large island off the west coast of central Scotland. Iona is just a mile off the coast of Mull and Tiree just five miles further north. The MacKinnons expanded their landholdings to include estates on Arran, Tiree, the shires of Perth and Ross, and finally to the Isle of Skye. The clan didn't obtain the lands at Strathardill on the Isle of Skye until the late 12th century, when a Mackinnon was sent to Skye to "be nursed" back to health and was adopted by Gillies of Strathardill who had no children.

The MacKinnon insignia is a boar's head with a stag's shank bone in its mouth. The motto is *Audentes Fortuna Juvat* - Fortune Aids the Daring. The story, probably apochryphal, is that the chief of the clan got caught out in foul weather while hunting. He took refuge in a cave with the fruits of his kill from earlier in the day, a stag. After building a fire and eating some of the meat, a wild boar entered the cave and charged at our unsuspecting ancestor. He had no time to draw his blade so, thinking quickly, shoved the bone from his meal into the boar's mouth to keep the jaws of the beast open as it attacked him. He drew his knife as the force of the charge knocked him over and slit the throat of the boar.

Clan MacKinnon was known as fierce warriors. They fought under the great Bruce against the English at Bannockburn in 1314. They were loyal to the Stuart line and fought often in its cause. Perhaps the most eloquent testimony of their loyalty is that they were one of only ten clans to join Bonnie Prince Charlie in his march into England in the Jacobite rebellion of 1745. At the fateful battle of Culloden, they were given the honor of the center line of attack. The day might have been won but for the treachery of some of clan MacDonald.

The defeat led to Prince Charles' and the surviving highlanders' retreat to Scotland. There the MacKinnons played an active role in hiding out the Prince before his eventual escape to France. The chief of the clan MacKinnon, John Dubh, was arrested for his role and, at 65 years old, taken to England and imprisoned at Tilbury Fort. He was pardoned after a year and he returned to Skye where he had three more children before dying at 75.

OUR CLAN HISTORY - Why the McKinnons left Scotland - Alexander McKinnon the Wooden Priest

For those without access to computers, I thought this was important family history and provenance. **Note that the text typed in red was added to the original transcript by hand. Annotator unknown. The text in blue was added by Larry MacDonald. No effort has been made to edit original text - this is how he wrote it.** This is reprinted from <http://www.members.shaw.ca/larry-macdonald/woodenpriest.htm>.

During the 1880s, Father Alfred E. Burke wrote the histories for all of the Catholic parishes of that time on Prince Edward Island. His history of Grand River, Lot 14 was compiled about 1881 when, according to Rev. Arthur O' Shea's, [A. E. Burke: Charlottetown, 1993](#), Burke was studying Theology at Laval in Quebec. Rev Burke later served as Secretary to Bishop McIntyre and later as Pastor of Sacred Heart Parish, Alberton. Rev Burke credits as a source for his history, Murdock McKinnon, son of Alexander.

Mission of St. Patrick, Grand River West Prince Edward Island, Canada by Rev. Alfred. E. Burke abt. 1881

This mission was first settled in 1790 by twenty eight Highland families from Barra in the Hebrides or Western Islands of Scotland. These men were tenants of McNeil of Barra a Colonist who after vainly endeavoring to inoculate his tenantry with the tenets of his new religion (Calvinism) became so arbitrary and despotic that he forbade their erecting a new church notwithstanding the fact that their old one was insufficient to accommodate the congregation. Four men who were delegated to choose a site for the proposed church, whilst proceeding with their duty met the laird going his rounds. An argument ensued which terminated in a decided quarrel, this was on the 9th March 1790, and on the following day all McNeils Catholic tenants gave him notice that they had decided to give up their holdings and leave the country.

Another rendition of the history give this account of the 'argument':

They set off for the appointed land, and met the laird in full bravery riding on his Highland pony, with his sword girded on, all ready for a fray. "What brought you here?" said the laird.

Alec McKinnon, a very strong and powerful man, was the spokesman and made answer: "My lord, to select ground for a church."

Said the laird: "Don't you know, Alec, I've set my face against it?"

McKinnon, in reply, said they were ". . . hard dealt with and worse than slaves."

The laird retaliated: "You may thank me for your education."

McKinnon: "I don't; there are schools anywhere."

The laird: "Take care; I'd as soon fight you here as on the mountain."

McKinnon: "No, my lord, I won't fight; I'd rather leave."

They went to Tobermory in the Island of Mull and laid their case before Rt. Rev. Bishop (Alexander) McDonald, (titular Bishop of Polemo (Administrator of Spiritual Affairs of the Highland District) who happened to be there at the time and who gave them a letter to Colonel (Simon) Frazer in Edinburgh. This officer was much interested in promoting emigration to Nova Scotia and promised them a ship to convey them to that country if they could muster three hundred and fifty emigrants. The required number was made up by the addition of some families from Uist and from the Mainland. They sailed from Tobermory in the "Queen of Greenock" early in July 1790. Their charter was for Louisburg, Cape Breton, but a violent storm overtaking them at Cape North, they were obliged to change their course. After being out eight weeks, the passengers became dishearted and, taking counsel among themselves, drew up a petition which was signed by all the heads of families on board, begging the Captain to put them ashore on the first land he caught sight. This happened to be Pointe de Roche near Savage Harbour in Prince Edward Island opposite which the "Queen of Greenock" anchored.

Alexander McKinnon of Barra, (schooled in Valladolid, Spain—Royal sp.? Sutch College (College of St. Ambrosia) who had been the man to do battle with the laird for the rights of his fellow countrymen, and who had taken a leading part in the immigration, was, almost the only man in the band who spoke English, he and one other, with four of the ship's crew landed in order to search for a pilot who would take their ship to Charlottetown. They met four men walking upon the beach, these were the Rev. Anneas (Angus Bernard) McEachern lately arrived (August, 1790) from Scotland, his brother and two McCormacks. Father McEachern's brother having agreed to act as pilot, the "Queen of Greenock" again spread her sails to the breeze and steered for Charlottetown, the priest, who intended to visit the capital, laughingly telling the emigrants that he would go on foot over land and be there as soon as they.

On the 20th September 1790, the men of Barra landed in Charlottetown, the proprietors of part of Township Eighteen held out flattering inducements to them to settle upon their estate, but the terms not being satisfactory, they took up Royalty lands at Princetown, where they made small clearings and planted wheat, potatoes, etc. After a while Father McEachern came down to see them, and told them of the good lands to be had on Township Fourteen, from Mr. Cambridge, offering, should they decide upon removing there, to intercede with Mr. Cambridge on their behalf, and secure for them the (titles) of their farms. They did so decide, and in the spring of 1792 removed to Grand River, where they build for themselves little log houses all along the rivers brink.

Hither Father McEachern came once or twice a year to administer the Sacraments, and to say Mass in one or other of the humble dwellings. In the year 1810 the men of Barra set about building their first church which was adapted to do duty both as church and presbytery, so that the priest could lodge there, when he visited Grand River. This building was made of logs, it was thirty two feet in length by eighteen in width, it was boarded and battened and furnished with a fire place. The committee who superintended the building were Alexander McKinnon, (who had moved to Grand River from Cascumpec) Laughlin McIntyre, John Gillis and Roderick McNeill. Mass was first offered in this church in February 1810.

In 1816 Bishop McEachern, during one of his visits to Grand River, addressed the parishioners, telling them that the time had come for them to make preparations for building a new church, and that although he put up with the existing one, his successors would not. A committee was accordingly formed, consisting of Laughlin McIntyre, John Gillis, and Roderick McKinnon. These men went to Mr. Hill's Saw Mill at Cascumpec and purchased boards for the church, these they lashed across two boats and brought to Grand River, where they lay piled on the shore until the next summer, when they were brought to the church site and work commenced. Messrs. John Walsh, Patrick Malloy, Matthew Devereaux and Martin Walsh, from Miramichi were the builders. This church was thirty six feet in length by twenty six in width. Bishop McEachern offered the first mass at its altar and consecrated the burying ground on St. Patrick's day 1818.

In the year 1812 Monseigneur Plessis, bishop of Quebec, having jurisdiction over all Catholic missions in the British North American Colonies, visited Prince Edward Island. In the course of his visit he remained two days at St. Eleanors, administering Baptism and Confirmation, hearing Confessions etc. During these days the entire settlement of Grand River repaired to St. Eleanors in boats and many of them were confirmed. Some at a very tender and others at a very ripe age. Bishop Plessis left one of his attendant priests, the Rev. Jean Louis Beaubieu to minister to the parishes of the Island. Father Beaubieu although not supposed to attend the Scottish parishes, seems to have made an exception in favour of Grand River for he frequently said mass there and attended sick calls when it would be impossible for Father McEachern to reach the sufferer in time.

Father Beaubieu was much beloved by the dwellers in the mission those among the old people who still remember him say that he was a very handsome man and spoke excellent English. Alexander McKinnon, whose superior education and force of character made him a leading man in parochial matters, was a particular friend of Father Beaubieu. On the Sundays and Holidays when there was no mass in their mission nor in any adjacent one Mr. McKinnon was in the habit of assembling the people in the church where he would read the mass prayers to them. This pious practice gained for him the title of the Saggarth Maide or the Wooden priest. This good old gentleman bequeathed to his son Mr. Murdock McKinnon of Big Marsh a precious relic of the past in the shape of a prayer book which was given to him by Father Beaubieu, and in which his name is written by the good missionary. In 1819 Father Beaubieu was succeeded by Father Cecile, who occasionally ministered to the faithful band of Highlanders on the banks of Grand River. To him succeeded the Rev. Bernard Donald MacDonald, who took charge of the western parishes and who came to Grand River three times a year. Father McDonald built the first globe ([glebe](#)) house of the mission which is now used as a coachhouse by the present occupant of St. Patrick's parish. In 1836 he commenced building the existing church but, being summoned to Charlottetown to receive the mitre, he left the completion of St. Patrick's to the Rev. James McDonald who succeeded him in the western missions. The new church of St. Patrick was opened in 1839, but not completed interiorly until 1844. It is sixty feet in length by forty in breadth, with a wall of twenty four feet. In 1844 the presbytery was built by Father James MacDonald who attended the mission from his home at Indian River, a distance of over twenty miles. In 1869 Father MacDonald was appointed Rector of St. Dunstan's College, Charlottetown, and St. Patrick's mission was attended from Miscouche by Rev. Donald McDonald until 1876 when Rev. M. J. McMillan went to Grand River as the first resident priest. In 1878 he was removed to St. Theresa's mission Baldwin's Road, and was succeeded in Grand River by Rev. Angus McDonald, who in 1880 was replaced by Rev. Laughlin McDonald the present pastor.

The country around St. Patricks church which was so wild when the first settlers built their little log cabins around the margin of the river, is now in a high state of cultivation and the descendants of the emigrants of 1790 are, many of them, wealthy men. The older settlers retain a vivid impression of the hardships they endured when ([the](#)) settlement was young, nor are the terrible journeys that fell ([upon them or](#)) their missionaries forgotten. From the rocks of the North Cape to the low lands of Rustico, the priest went to and fro at all seasons and over all sorts of roads, sometimes on horse back, sometimes on snow shoes, and more frequently in canoe. Mr. Murdock McKinnon relates how on one occasion he went in search of Father Cecile for a dying person. The priest was at the Tignish and the boy had thirty miles to travel in order to bring him to the bedside of his dying friend. He took a canoe from Grand River Ferry to Kildare Inlet, and completed the journey on foot. On the return voyage, while dragging their canoe across the portage from Port Hill to Grand River Mr. Cecile, whose knowledge of English was very slight, took the boy's hand in his own and squeezed it hard asking him:--"What is the English of that"? To Mr. McKinnon, the son of that Alexander McKinnon who dauntlessly confronted the laird of Barra, in defense of his rights, we are indebted for most of the history of Grand River mission. Mr. McKinnon who is the possessor of broad and fertile acres, and whose family are settled around him in comfort and prosperity, tells the story of the expatriation of his friends and kindred in glowing words, referring with pardonable pride to the success which they have achieved in the new world, while in the old country the voice of their persecutor is long since silent, and the family of Mr. Leod? ([Possible typing error](#)) of Barra has become extinct.

WHOZIT? (*Mystery Pictures*)

Can you identify the lovely young lady below? And who is this sharp looking soldier?



Photo 1 – (hint) photo taken about 1925



Photo 2 – Unknown soldier



Photo 3 – (hint) photo taken about 1970



Photo 4 – (hint) photo taken in PEI



Photo 5 (hint) photo taken about 1870

The answer to Photos 1, 3, 4, and 5 can be found at the end of the newsletter but any clues you can provide on Photo 2 would greatly appreciated. He is part of Jim Hocking's photo collection so he may be related to, or an acquaintance of the Stewart family of West Point, P.E.I.

THE BELOVED HAGGIS!

The National Dish of Scotland - Information gleaned from various internet sites.



Haggis is one of those national dishes that is both beloved and reviled by natives, and sometimes horrifies people who hear it described for the first time. It even horrifies more than a few Scots who are appalled that non Scots have actually eaten this stuff. Traditionally, a Haggis is made from the lung, liver, and heart of the sheep, with oatmeal, suet, onions, and spices stuffed in a sheep stomach and boiled.

I had my first taste of haggis at the Robert Burns Festival at Rhodes on the Pawtuxet in Rhode Island in 2001. Paula and I were invited by our daughter Shae and her then future husband Donald Kennedy Fleck who added to the festivities by proposing marriage to Shae in front of about 500 revelers. When he asked "Will you marry me?" she said "I guess I'll have to now!" A large Haggis was ceremoniously piped into the dining room, carried on a silver tray, and then carved at the front table with a sword while a poem by Robert Burns "[Address to a Haggis](#)" was recited. An individual Haggis was then served to each table in addition to a meal that included "cockalee soup" (chicken and leeks), "neeps, nips and tatties," (mashed turnips, mashed potatoes and nips of scotch whiskey) and jokingly described as "The Scotch Cut" of roast beef – a "transparent slice so thin it only had one side!"

Haggis is truly an acquired taste - not for the faint of heart! Although some at our table were more than a little hesitant, I actually found the Haggis was quite delicious (and more so when washed down with a wee dram of Scots Whisky or Drambuie - so my imbibing relatives attest. The taste was not unlike Scotch Puddings, sometimes called mealy puddings that I enjoyed with my Atkinson Canadian family so often in my youth.

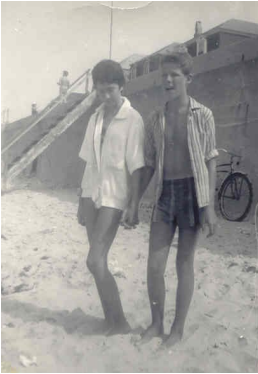
So, for your Robbie Burns Day celebration, since you might have a hard time finding a Haggis in the States (it is very difficult to get them imported - I understand that the USDA has declared them "unfit for human consumption" – I wonder why!), now you can make true Haggis yourself!

- 1 sheep's lung (illegal to import to the U.S.; may be omitted if not available)
- 1 sheep's stomach
- 1 sheep heart
- 1 sheep liver (optional because of its very strong taste)
- 1/2 lb fresh suet (kidney leaf fat is preferred)
- 3/4 cup oatmeal (the ground old fashioned type sometimes called groats)
- 3 onions, finely chopped
- 1 teaspoon salt
- 1 teaspoon freshly ground pepper
- 1/2 teaspoon cayenne pepper
- 1/2 teaspoon nutmeg
- 3/4 cup beef or chicken stock

Wash lungs and stomach well, rub with salt and rinse. Remove membranes and excess fat. Soak in cold salted water for several hours. Turn stomach inside out for stuffing. Cover heart and liver with cold water. Bring to a boil, reduce heat, cover, and simmer for 30 minutes. Chop heart and coarsely grate the liver. Toast oatmeal in a skillet on top of the stove, stirring frequently, until golden. Combine all ingredients and mix well. Loosely pack mixture into the stomach, about two-thirds full - - remember, oatmeal expands during cooking. Press any air out of stomach and truss securely with butchers twine. Put into boiling water to cover and simmer for about 3 hours, uncovered, adding more water as needed to maintain water level. Prick stomach several times with a sharp needle when it begins to swell - this keeps the bag from bursting. When done, place on a hot platter, removing the trussing strings. Slice open Haggis and serve with a knife, spoon onto plate and serve with beef or lamb gravy.

HOW RICK AND PAULA MET - Couple shares an old-fashioned love story (edited from *MPG -2001.*)

Call him a hopeless romantic, but Rick Atkinson still remembers the day he proposed to his wife Paula Benoit. "We were engaged Feb. 7, 1967," he said. Rick, who was in the Army National Guard while finishing college, managed to scrape together enough money to buy a diamond engagement ring for Paula. He bought the ring Feb. 6, and had planned to wait until Valentine's Day to pop the question. "I just couldn't wait," he said. The next day, he drove to her parents house in a snowstorm, and woke up her father to ask for his daughter's hand. "He said, 'It's about time,'" Rick said. "I proposed to her in the kitchen," he said. Her parents laughed at him. "And she said yes."



They were married Feb. 11, 1968 but the couple's story begins more than a decade before that. Rick and Paula met at age 12 on June 30, 1956, on Brant Rock beach in Marshfield, Massachusetts. Rick said their families both spent summers there. Paula was walking on the beach with a friend and he was walking with his cousin Ronnie McKinnon. "I fell in love with her," he said. "She was cute as a button." The two became friends and dated for most of their young adult lives. They lived in different towns during their childhood romance, but were forever tied together by Brant Rock. "Our friendship started at the beach. That was our youth," Rick said.

Once engaged, Rick and Paula began saving for the wedding. "We were flat broke," he said. "Instead of a hope chest, we had a despair barrel." The two had a large cardboard barrel, in which they set aside extra tableware, towels and other things they would need to start their married life together. Rick said when he finished college at Northeastern University, Paula also earned a degree. "She earned a PhT," he said, which stands for "Putting Hubby Through. We weren't married at the time, but she supported me." As soon as he was graduated, Rick served 6 months active duty in the National Guard-making "96 dollars a day — once a month" Once they were married, the Rick and Paula spent their honeymoon in Bermuda. The newlyweds returned to an apartment in Quincy, with a dinette and four chairs, a mattress and a box spring. The other furniture they had ordered had not arrived yet, "We really started out with next to nothing. We were as happy as can be," he said.



The couple later moved to Marshfield, where they lived for 25 years, before moving to a condo on the beach in Plymouth for 5 years, then to Rhode Island 4 years ago. They have two daughters, Laura, and Shae, who both live in R.I.

Laura said her parents' story is a rare one. "They met on the beach in 1956, became teenage sweethearts, dated and married, had two daughters, and are still married after all these years - their love is built on a strong friendship" she said. "They have known each other since they were 12 years old! It's an inspiration to all those who believe that fairy tales do come true." Laura's son Zachary Gilpatric said he is amazed at his grandparents' relationship. "That is a long time," he said.

Shae is married to Don Kennedy Fleck. She said her parents' marriage is an inspiration. "We can only hope and pray our marriage will have half of the happiness they have shared," she said. "They truly are best friends, they are inseparable."

Rick and Paula know each other so well; they finish each other's sentences. In the over 50 years they have known each other, Rick said he and Paula have spent 48 Christmas Eves together. "It's amazing. Most people don't know each other for that long, and most people aren't married for that long," he said.



Rick said, like any marriage, "It's been an adventure," But their friendship has kept their marriage strong. "Without the friendship, love can go out the window, but with love and friendship together, you get the magic mix." Rick said that mix, which has been the key to their success, is what will keep them in love forever. Officially, the couple will reach their 40th anniversary on Feb. 11, 2008. Rick and Paula said they consider all of February to be their month. Paula loves Valentine's Day-perhaps it is because she knows for Rick; it was a week too long to wait to propose to her. While Rick may sound like a fool in love, he insists his wife has taught him to be the hopeless romantic he is today. "She's still cute as a button," he said. "She's the love of my life." Paula says "Rick is a work in progress - I am still working on him"

ANSWER TO WHOZIT.

- Photo 1:** This is Cecelia McKinnon daughter of George Allen McKinnon I and Ella 'Ellen' Cecelia (O'Donnell) McKinnon of Miami, Florida. Cecelia was born in South Carolina in September 1909 and died in 1984. She married Walter A. White and had twins Jane Ellen and Walter A. White.
- Photo 3:** The five sons of Raymond Alexander McKinnon, John born Aug 22, 1907 died Feb 02, 2001, Ray born Jul 04, 1904 died Jan 1994, Bill, born Dec 08, 1912 died Sep 17, 2003 Felix (Al) born Aug 26, 1903 died Dec 1980 and Ronald McKinnon born Mar 03, 1917 died Apr 22, 1990. Picture taken abt 1970 at Brant Rock, MA
- Photo 4:** Elizabeth MacDonald born Dec 16, 1844 died Aug 16, 1942 (date UNK), Raymond Alexander McKinnon's mother.
- Photo 5:** Ann McKenzie born 1856 died 1901 and Charles Stuart born 1853 died 1897 (McKinnon family provenance says that this might have been taken in the early 1870's and may have been their wedding picture). They were Mary Augusta Stuart's parents. Mary (Minnie) was the wife of Raymond Alexander McKinnon.

CREDITS AND SUBMISSIONS.

Thanks to Debbie Klughers, Cecelia's granddaughter, for the photo of Cecelia McKinnon and to Jim Hocking for the photo of the mystery soldier. Photos 3, 4 and 5 are gathered from our family collection.

ANNOUNCING KITHANDKINFAMILYTREE WEB SITE. <http://kithandkinfamilytree.com/index.html>

One of the dreams that the original Kith&Kin Newsletter publishers, Larry and Erica MacDonald with Al and Linda McKinnon (we are all distant cousins) and other Kith&Kin shared over the years was the development of a family oriented web site that would contain a highly accurate historical and genealogical record detailing the McKinnon Kith & Kin saga. Developing this web site and now keeping up with the new exciting information provided by our extended Kith&Kin has proved to be an interesting and exciting challenge. In developing the web site I naturally turned to an expert web developer, my daughter Laura Atkinson with Larry MacDonald on board as the key researcher and genealogist. Our goal is to be more inclusive of all the past, present, and future generations so we so we took the unusual step and decided NOT to name the web site it after the McKinnons.

We wish to encourage all of you to contact us with your updates, or if want to add something of interest, share great family legends, recipes, stories, provenance, anecdotes, histories, old documents, letters, family pictures etc please don't hesitate to contact us for inclusion in this newsletter or the web site. We'll help you with the writup and or any necessary research surrounding the articles you come up with. If you have not had a chance to visit this web site, please do so and send us your comments and criticisms. If you have suggestions on ways to improve our communication in either the web site or the Kith&Kin Newsletter and/or if you think we may have any information you would like to have regarding your family research please give us a shout. Any and all comments are welcome.

Did you know that "Kith" is an archaic Scottish word meaning, roughly, "friends and neighbors"; as opposed to "kin," blood relatives; in some contexts, it refers to a different kind of family than the traditional kind. The word "kith" is related to the equally obscure word "kythe" (also spelled "kithe"), which means "to make known" or "to become known." SOOO we figure if you think you are related, you probably are and we welcome you to our mailing lists.

The newsletter will have been sent to those people that we have contact information. Please pass it on to anyone that may want to see it. If you know of additional Kith&Kin that may be interested in receiving the newsletter via snail mail or may want to be added to the email list, please send let me know. Please note that both Larry MacDonald and I take extra care to keep both email and snail mail addresses confidential. Also please contact me if you now have access to computer and don't need the snail mail copy (my Scottish ancestry being ever so frugal, this saves printing expenses and postage costs for the pony express to the Colonies and the Provinces, therefore were making use of email delivery as much as possible!) Anyone that didn't receive a personal copy, please send us your email or postal address. So far we have heard from a half dozen "lost Kith&Kin" and have had over 800 "hits" on the web site.

In the process of importing email addresses I have somehow lost the flowing addresses:
Pat deWeaver and Blake McKinnon. If anyone has their current email or snail mail addresses, please forward them to me.

With Best Wishes,
Rick Atkinson
58 Pine Tree Lane
South Kingstown, RI 02879
USA
kithkin@cox.net