

The James and Mary Murray Murdoch Family History

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The James and Mary Murray Murdoch Family Organization

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This record of James and Mary Murdoch and their family is affectionately dedicated to their descendants of this and future generations. May the story of our noble ancestors—truth seekers, pioneers, community builders, and lovable people—ever spur us on to useful and honorable effort and service. May their memory help us surrender to the unchanging truths that impelled them to walk righteously, to meet sacrifice with a smile, to tame the mountains and deserts with sturdy wills, and to toil gladly for the common good. May we, as they did, strive to leave behind us imperishable, worthy, living monuments of our labors on earth.

Dallas Earl Murdoch, President 1977–1981

To know nothing of our ancestry or from whence we came, to have no reverence for the precious memories of the past, is to ignore the elements and influences that have made us what we are. And who so dead to sympathy and affection, to kindred and country, that would not preserve the records of his ancestors, the place of his birth, the home of his childhood and the sacred spot where repose the loved ones of earth?

Author unknown

Contents

Preface	ix
Acknowledgments	xi
The Murdoch Name	xii
Map of Scotland	xiii
Map of Gaswater-Auchinleck Area	xiv
Historical Sketch of Scotland, 560–1850	1
A Brief History of the Children and Grandchildren of James and Mary Murray Murdoch	6

Preface

The principal purpose of this book is to record for posterity a general history of the James and Mary Murray Murdoch (“Wee Granny”) family up to and including the third generation. The fourth and succeeding generations are given showing the line of descent of each of the family lines.

In writing and publishing the history and stories of the James and Mary Murray Murdoch family and their descendants, much effort has been made to give a complete and accurate account of them and their posterity. Much of the history is taken from the genealogical records of The Church of Jesus Christ of Latter-day Saints. These records have, in most part, been verified and are therefore quite accurate. Other stories have been handed down from generation to generation through diaries, journals, and minutes taken from family records. The stories are given authenticity through repetition, many family members telling the same story, and through personal experiences of the compilers.

As much as anything else, the book has brought together family members; each contributor has learned a little bit more of his ancestors—some of their trials and hardships, their hopes and ambitions, their convictions and testimonies. The family representatives have tried to bring each family into focus by writing, in their own way, the history of James and Mary and their children. They tell in a special way how a father and his two wives were happy and contented and taught their children and grandchildren their purposes and feelings of life.

The Murdoch family members are very zealous in their love one for another. Through their united efforts, the family has become united and blessed. There are on record more than six thousand names of members of the family. Many are sealed for time and all eternity through the marriage covenant in the temple.

Others are included in the family as in-laws or as adopted children, and receive the great blessing of being members of the Murdoch Family.

Because the children of James and Mary were always very close in their relationship to one another, this love and friendship has continued in the lives of their descendants down to the writing of this history. This is shown by the desire of the family to gather together as often as possible to renew acquaintances and to share their love and devotion.

The famous Murdoch reunions have brought together, each year, family members from all parts of the United States as well as other countries. They have rejoiced together, wept together, and have learned to love one another very deeply. The gathering has also been a fun time. The bonfire programs, the dress-up parades, the camping, and the delicious meals and games for the young and old brought much joy and happiness to all. The Murdochs were a patriotic family and contributed to every call of the government. Many gave their lives that we might enjoy the freedoms we now have. For many years the Sunday reunions were blessed through church activities. Because many members of the family were members of The Church of Jesus Christ of Latter-day Saints, this was a sacred day, and Sunday services included priesthood meeting, sacrament meeting, and Sunday School. The sacrament was served to all who attended the sacrament services.

This book is full of hope, courage, love, admonition, sadness, sickness, sorrow, and sometimes death; yet through it all there is a feeling of, and an assurance of, a life after death when there will be another gathering, and peace and happiness will once again be restored.

It is hoped that through the publication of the history of the James and Mary Murray Murdoch family, the descendants will write their own histories and, perhaps, publish their own books and enrich the lives of many who will follow the traditions and family footsteps that will lead to eternal life and happiness. Thus, this history consists of the following thirty-eight family biographies:

- (1) James and Mary Murray Murdoch.

(2) Six of their children and their spouses.

(3) Thirty of their grandchildren and their spouses, if they were married.

Many family members have been involved in gathering the information contained in this book. Most of the information that is biographical or genealogical in nature has been published in the "Murdoch Messenger" and members of each branch of the family have had opportunities to make corrections and deletions.

Therefore, the officers of the James and Mary Murray Murdoch family organization make no claim that the information contained herein is totally accurate except in those instances where documentation of the record is included.

John Murray Nicol

Acknowledgments

The Murdoch Family Organization has been in effect informally since the early 1900s. In recent years it has been formalized as it now exists, with a legal organization, officers, and a sophisticated organization to help keep in touch with all its members.

Most family members are unaware of the great efforts that have been expended by current and past officers and their committees. This book is a culmination of their efforts. It has been talked and dreamed about for years. It has been the driving force of our president, Dallas E. Murdoch, whose vision and execution have brought this publication to fruition. We owe him much gratitude, as this book will bless our lives and posterity for generations to come.

This book contains a detailed biography of the first two generations of the Murdoch Family—James and Mary Murray (Wee Granny) Murdoch and their children. It also contains less-detailed biographies of the third generation (grandchildren). It is hoped that the third-generation family organizations will work toward having their own books published. Those will be much more complete biographies of the grandchildren of James and Mary and their descendants than is contained in this volume. They can thus honor their progenitors and posterity, leaving an important history.

It is difficult to give credit to everyone deserving, as some will surely be overlooked. Current family officers who have played a major role in compiling the necessary information are John Nicol, managing editor; Oscar Hunter, descendant genealogist; Janet O. Gill, ancestral genealogist; Ruth Schulz, editor of the *Murdoch Messenger*; Jack Lyon and his wife Anne, who have done the typing, editing, and proofreading; Bill Mair, president-elect and Mair family representative; Mark Cram, formerly descendant genealogist and presently John Murray and Ann Steel Murdoch family representative; Guy Murdoch, John Murray and Isabella Crawford Murdoch family representative; James M. Hunter, William Murdoch family representa-

tive, Jeanette S. Boggan, Janet Murdoch Smith family representative; Virginia H. Davis, secretary; Cuthbert (Bert) F. Murdoch, bulk mailing chairman, and Joan M. Maxwell, historian.

Another important area is that of finance. Mary Ellen Ladle as family treasurer has done an excellent job. Several members were asked to contribute substantial funds to help get the book printed. We acknowledge with thanks the Gordon and Janet Gill family; the Seth and Elaine Oberg family; the Kathryn Gauchay family; the Afton Warner family; the Bob and Barbara Patterson family; the Herman and Virginia Zorbrist family and their children's families; and the Phil and Donna Rasmussen family. Without their unselfish help, this book may not have been published.

While the purpose of this book is to honor our forebears and maintain a record that future generations can appreciate, it is hoped that it will help us live better lives because of their examples. How grateful we should be for their sacrifice in leaving their native Scotland and coming to this great land that we might enjoy the freedom and opportunity it affords us. Through them we have been greatly blessed, both materially and spiritually. We have been blessed with the gospel of Jesus Christ, for which they gave their all, including their lives. Because of their efforts, we can accomplish the earthly ordinances that will bind us together as families and allow us to dwell eternally with them and our Father in Heaven and his Son Jesus Christ. These are the greatest blessings we could possibly hope to attain. I therefore challenge each of you to remain worthy of these blessings, and to instill in your families this same desire. In this way we will show our gratitude for our great Murdoch heritage.

*R. Phillip Rasmussen, Immediate Past President,
Murdoch Family Organization*

THE MURDOCH NAME

The New York Public Library

MURCHISON, MURCHESON, MURCHIESON. An Englishing of G. *MacMhurchaidh*, 'son of Murchadh,' Englished Murdoch. Fowill Morthoisson was burgess of Inverness, 1452 (*Invernessiana*, p. 122). John Murchosone was witness in Peebles, 1473 (*Peebles*, 21). Findlay Murquhasson and Neill Murquhason or Murquhessoun were tenants in Tiree, 1541 (ER., xvii, p. 614, 647). Alexander Murquhosoun and John, his son, were cruelly slain in Caithness, 1566 (RPC., i, p. 447). Johnne Murchosoun was reidare at Kintail, 1574 (RMR.) and in 1582 Donald Murchesoun was presented to the same church on the demission of John (OPS., ii, p. 391). Ewander Murcheson of Ochterteir took the Test in Ross-shire, 1685 (RPC., 3. ser. xi, p. 417). Duncan Murchison in Achtatoralan and Donald Murchieson in Auchtertite appear in 1726 (HIP., ii, p. 324, 326).

MURDIE. A rare surname in Sutherland, perhaps connected with Murchison or Murdieson. William Murdie, M.A., M.B., of Stronchrubie, Assynt, died 1941. Perhaps from MURDOCH through (MAC)MURDO, q.v.

MURDOCH, MURDOCK. Two Gaelic names, *Muireach* and *Murchadh*, of different origin, both coalesce and are hopelessly confused in this name. (1) *Muireach* in MG. *Muiredhaigh* (gen., M'Vurich), *Murreich* (Dean of Lismore), *Muiredhaigh* (1467 ms.), Ir. *Muircadhach*, EIr. *Muiredach* (for *Muirfedach*), Ir. Lat. *Muirethac-us*, and in Adamnan (V. C., i, 12) *Muiredachus*, 'belonging to the sea, a mariner.' From this comes MACMURICH (*MacMhuirich*), q.v. (2) *Murchadh*, EIr. *Murchad*, from **mor-catus*, 'sea warrior.' From this comes MURCHIE, MACMURCHIE, MURCHISON, and Murphy (formerly in Arran). Murdac and Murdoc are found in DB. as names of landowners in Yorkshire, Sussex, and Oxfordshire. They were either Gaels or Norsemen of Irish descent. Murdac was dean of Appleby, Westmoreland, 1175. Walter Murdac, Morthaich, or Murdoch was a person of prominence in the reign of William the Lion and figures as witness in several charters, and other Murthacs or Murdaks are mentioned about the same time and in the following century. Murdoch, second duke of Albany, executed in 1425, is referred to in English records (in *Bain*, iv) as: Mordac, Mordake, Mordik, Mordoc, Mordok, Mordyk, Moreduc, Mourdac, and Murthak. William Murdoch (1754-1839), inventor of gas-lighting, was proclaimed a deity by Nassreddin, Shah of Persia, who believed him to be a re-incarnation of Merodach or Marduk, 'god of light.' MURDOCK is a less common spelling of the name.

MURDOCHSON, MURDOSON, 'son of Murdocn,' q.v. Gilbert filius Mordaci (Latin gen.) was tenant of the earl of Douglas in the vill of Prestoun, 1376 (RHM., i, p. lx), and John Muroksone or Murokison appears in the Douglas rental of Kilbochoke (Kilbueho) in the same year (*ibid.*, i, p. xlvii, xlviii; ii, p. 16). John filius Murthaci had charter of a tenement in Carale, c. 1380 (*Neubottle*, p. 236). In 1421 mention is made of the land of Gilbert Mordaci (RAA., i, 56), and in 1456 and in 1472 Thomas Mordaci appears as chaplain and presbyter of Brechin (REB., i, 152; ii, 276). Malcolm Murthosoun had sasine of the lands of Camlongan-Murthosoun in 1468 (*Gallovidian*). The widow of Finlay Murthawson was tenant of Auchinbard in 1480 (ER., ix, p. 592), and three years later Patrick Mordachsone was half tenant of the same lands (*ibid.*, p. 595; RMS., ii, 1623). Another Patrick Murdesone was burgess of Perth, 1539. Donald Murdowsone, a follower of Murdow McCloyd, was one of those who took part in the attack on the galley of the laird of Balcomie in 1600 (RPC., xiv, p. cxviii). John Murthesoun in Oterswick, Shetland, witness, 1624 (OSS., i, 64). Murdosone 1546, Murthoson 1483, Murthosoun 1468, Mordachsone 1484, Mordachsoun 1500.

MURDOSTOUN. Katherine Mordoustoun recorded in Quodquen in 1624 (*Lanark*) most probably derived her surname from Murdostoun near Newmains, Lanarkshire.

MURDY. Andrew Murdy, servitor to the miller of Stithill, 1694 (*Stithill*, p. 114). Margaret Murdy in Chirnside, 1754 (BNCII). Cf. MURDIE.

MURE. See under MUIR.

MUREHALL. Local, perhaps from Muirhall, Carnwath, Lanarkshire. Henrie Muirhall or Murehall in Leith accepted the king's coronation, 1567 (RPC., i, p. 563).

MURGANE. James Murgane in Drumtuthill, 1637 (*Pitfirrane*, 560). Arthur Murgane took the oath, 1689 (RPC., 3. ser. xiv, p. 618). Cf. MORGAN.

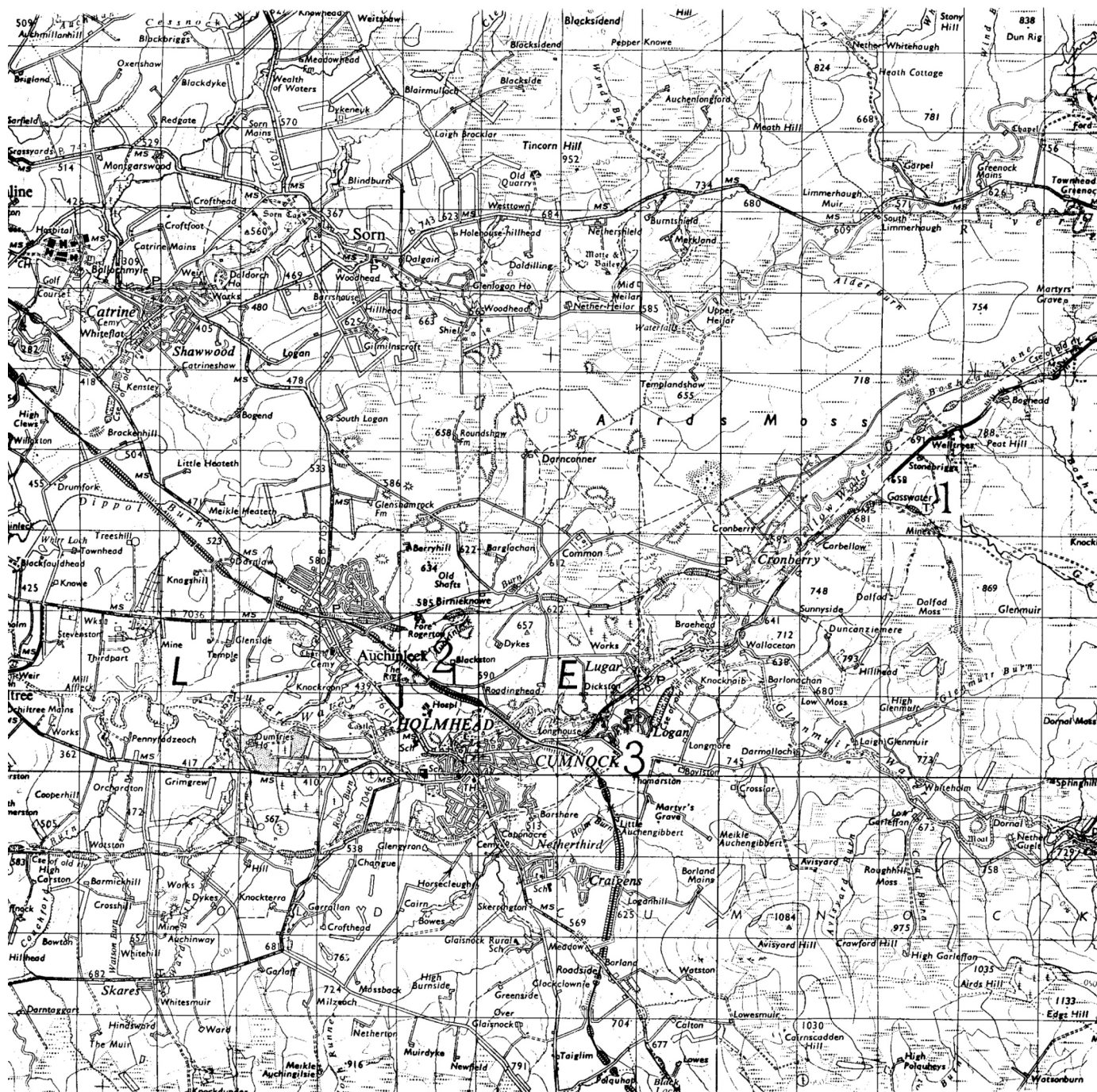
MURIE, MUIRY. Local, from Murie in the parish of Errol, Perthshire. John Murie and Andrew Murie from Glendevon, exiled Covenanters, were drowned off Orkney, 1679 (*Hanna*, ii, p. 253). John Muirie of Path of Strouichill, 1757 (*Dunkeld*).

MURIEL. Ir. *Muirghéal*, earlier *Muirgel*, 'seawhite.' A favorite name for women in the twelfth and thirteenth centuries. (1) Muriel, spouse of Robert de Landeles, a. 1174 (*Kelso*,

The Surnames of Scotland: Their Origin and Meaning

By George F. Black Ph.D.





Vicinity map showing area where the Murdoch family was born and raised.

Scale: 1 inch = 1 mile

1. Gaswater
2. Auchinleck
3. Cumnock

Historical Sketch of Scotland, 560–1850

*This is my country
The Land that begat me;
These windy spaces
Are surely my own.*

Like our forefathers of yesteryear, we in our day are pioneers. As they of long ago, we are building our world for a better tomorrow.

From old letters, journals, poems, and pictures our forefathers' experiences and feelings suddenly become an exciting, stimulating fact of the present. Echoes from their past teach us lessons for the present and help us better appreciate how the memorable incidents which molded their lives have reached out and affected us for good.

With these things in mind, it seems reasonable that they would be happy if we all would learn and appreciate something of the origin of the Scottish people, our ancestors, and the country they lived in. Surely that history and environment had much to do with the courage, independence, and strength that they so unselfishly displayed and shared throughout their lives.

The first Scots were Irishmen, members of a tribe called the Scots who lived in Ireland. About 1,500 years ago they moved into a part of Scotland now known as Argyll. When the Scots arrived, they found other people already living in the country. These were a strange forest people who painted themselves blue to frighten their enemies. The Romans called them Picts from their Latin word "pictor" meaning painter. The Romans had tried unsuccessfully to conquer these fierce, mysterious Celts, but in A.D. 563 the Scots, led by a warrior-prince-missionary named Columba, landed on the tiny Scottish island of Iona, and eventually converted Brude, king of the Picts, to Christianity.

Sometimes the Picts and Scots fought with each other or among themselves, but finally in A.D. 844 a Scottish prince with some Pictish blood in his veins united the two peoples. He was Kenneth McAlpin, the first king of Scotland. He was a great leader and war-

rior who was determined to protect his people from their enemies—and there was no shortage of enemies. To the southwest were Britons, to the southeast were the Angles, and all around the coasts the Vikings—Danes and Norsemen—were attacking. In the long struggle that followed, neither the Britons, Angles, nor Vikings won complete victory or met utter defeat. The blood of all three was stirred into the people of Scotland—the people we now call Scots.

Scotland today is joined to England, Wales, and North Ireland in a nation known as the United Kingdom of Great Britain and Northern Ireland, or sometimes simply Britain, so we could wonder what the fighting was all about. The answer is found in the remarkable Declaration of Arbroath which says: "We fight not for glory, nor for wealth nor honor, but for freedom alone, which a good man gives up only with his life." It was signed by King Robert the Bruce himself in the Abbey at Arbroath on Scotland's east coast. What makes this declaration so unusual is that it also said that Robert was king by the consent of his subjects and that if he failed to defend their laws and customs they would choose another king. The Scots had established a basic principle of democracy and gained their independence more than 450 years before the United States declared her independence from another king of England.

Scotland is about the same size as South Carolina, which ranks fortieth in area among our fifty states. The greatest length of the mainland from northeast to southwest is only 288 miles, but much farther by road because of the mountains. The width from the Atlantic Ocean to the North Sea varies from 25 to 146 miles, but you would seldom be more than 40 miles from salt water. Packed into this comparatively small area are many different kinds of land and people. Every few miles the landscape changes, sometimes gradually, but often quite suddenly and dramatically. In a few minutes you can drive from the center of Glasgow, a crowded city of more than one million people, to Loch

Lomond, one of the most beautiful lakes in the world. In less than an hour you can be riding a pony across wild, lonely mountains or swimming at a sandy beach.

Many people think of Scotland as consisting of the Highlands in the north and Lowlands in the south; however, the geography is more complex than that. Not every place in the Highlands is really high, nor is all of the Lowlands really low. The mountain ranges run diagonally across Scotland from southwest to northwest and are separated by narrow valleys called glens and wider ones known as straths. The peaks are usually called bens. The highest peak, Ben Nevis, rises 4,406 feet above the sea and is the highest point in all the British Isles. Two fault lines run in the same diagonal direction. The fault which is the furthest north runs generally from Helensburg on the west coast to Stonehaven on the east coast. This is the Highland Boundary Fault that divides the Highlands from the Lowlands. South of the Firths of Clyde and Forth another fault line, the Southern Boundary Fault, runs from Girvan to Dunbar. Between these two geographical boundaries is the fertile plain called the Lowlands. Its area makes up only one tenth of the whole country, but two-thirds of Scotland's 5.2 million people live there. Within this relatively narrow strip most of Scotland's mineral wealth is found. Here also is Ayrshire, the county so full of meaning to our families. All of the Lowlands is not commercialized. As you turn away from the mines, factories, and related industries you find that agriculture is also a major Lowland industry. Fields are tilled, grain is sown and reaped, and the fruits of the earth are gathered. Cattle and sheep graze, and nearly everywhere are signs of good husbandry. Around the coasts are the ports of Clyde and Forth, Dundee and Aberdeen, where many ships, great and small, come and go; and fishing villages tell of daily bread earned at sea. Ayr is a secondary seaport.

South of the Lowlands are two other regions—the Borders and the Southern Uplands. The latter holds particular interest for us because some of our kin spent part of their lives in this area.

If we placed the point of a compass at the city of Ayr and scribed a fifty-mile arc from North to South we would encompass or touch those shires (counties) that contained the villages and towns that James and Mary Murray Murdoch and their kin called home. Commondyke, Fogston, Ochiltree, Boghead, Muirhead, Glencairn, Dumfries, Sanquahar, Lanark, Kilmarnock, Wanlockhead, and Kirkconnell were found within this relatively small area.

The total population of Scotland was estimated in

1755 to be 1,265,380; by 1801 (the first official census) it had grown to 1,608,420, and by 1821 the figure had risen to 2,091,521. Each of Scotland's thirty-three shires had shown an increase over the entire period. However, the contrast in population growth in the four fastest-growing shires (Ayr, Edinburgh, Lanark, and Renfrew) is sharp, for each of them more than doubled its inhabitants during the period. These counties were deeply involved in the early phase of the Industrial Revolution. The following figures typify the growth in those shires and their parishes.

Ayrshire's population in 1755 was 59,009; in 1801 it was 84,207; in 1821 it had risen to 127,229. Comparable figures for the parish of Ayr indicate that the population in 1755 was 2,914; by 1801 it was 5,492, and by 1821 it had increased to 7,455.

The slow-growing shires were mainly concerned with farming, and were as yet little touched by the new industries, and had no large towns. Economic causes accounted for the differences. In the fast-growing counties the cotton trade was flourishing and the rising coal industry had taken root. These counties contained Scotland's three largest towns. Overall, new life was being infused into decaying hamlets by the adoption of linen spinning and weaving, coal and ironstone mining, and cotton and woolen manufacturing. The new industries created a new demand for laborers, all sorts of "marginal" workers such as blacksmiths, wheelrights, joiners, masons, slaters, ditchers, and dikers. We can appreciate how these skills were used as Scottish Saints helped establish Zion in America. The rises in wages that accompanied the increased production benefited most members of the communities.

On comparing Scotland at the beginning of the eighteenth century with what it was at the close, the contrast is startling—a change from social stagnation to general energy, from abject poverty to wide-spread prosperity. People increasing in comfort and busy with industry acquired a new independence of manner and thought. Villages had grown into towns, towns had developed into centers of industry. Perhaps we can better visualize the transformation that was taking place by learning that by the end of the century the revenue had increased fifty-one times since its beginning, while the population had only increased from 1.1 million to 1.6 million. Students at universities were drawn from every class—noblemen, farmers, ministers, lairds, school masters, and mechanics, and from the hard-working tenants. Belief has been long and strong in Scotland that poverty should not prevent a good student from attending a university. Outstanding

doctors, engineers, theologians, and scientists have enabled Scots to accomplish far more in every corner of the world than could be expected from such a small nation.

A new appreciation for cultural things was steadily growing. It has been said that “Scottish ballads cannot anywhere be equalled for simplicity, intensity—a stark sincerity and beauty of expression that shines in them like a flower growing in a cleft of rock.” Our lives have been made more enjoyable from the influence that great Scottish writers and poets such as Walter Scott, Robert Burns, and James Hogg had on our Scottish ancestors.

Religion has played a big part in what Scots believe make their nation different. Nearly all Scots are members of a church, but most seldom attend except at special holiday services. Most Scots are Protestants, belonging to the Church of Scotland. The second largest number are Roman Catholic. And so it was when the first missionaries arrived in Great Britain to preach the restored gospel of Jesus Christ. From the Scottish Mission in Edinburgh we received the following Church history information:

“Great Britain is a cradle of modern Israel. It is almost as if the Lord has held Great Britain in His hands. In an otherwise darkened world, He prepared its people to receive the Gospel; and when liberty and industry and religious reformation had been established here, He whispered to His prophet, ‘Let my servant Heber go to England and proclaim my gospel and open the door of salvation to that nation.’”

The man the Lord had called was Heber C. Kimball, an apostle. Penniless, he came with Orson Hyde, Willard Richards, Joseph Fielding, and three other missionaries to England. It was July 22, 1837 when they went to Preston, Lanarkshire. (The stories of great missionary experiences at Preston, Liverpool, John

Benbow’s farm, the Isle of Man, and Ireland have thrilled Saints throughout the Church ever since.)

S. James Mulliner and Alexander Wright introduced the gospel to Scotland in the middle of winter in 1839. Each had joined the Church and emigrated to America, where they were called to return to Scotland. Elder Mulliner stopped in Edinburgh to see his parents and begin systematic proselyting.

Elder Wright went further north to where his family lived, in a memorable episode of courage. No boats operated in that season, so he, poorly fed and clothed, walked all the way, sleeping some of the nights in the icy open. He was repeatedly troubled by an illness that a chemist diagnosed. He had smallpox. And, strangely, when he arrived at his former home, he was completely well!

Elder Mulliner baptized the first Scottish family on January 14, 1840, and five days later, at the confirmation service, received the gift of tongues—divine approbation of the gospel beginnings in Scotland.

By the time Orson Pratt arrived in May, Scotland had eighty Latter-day Saints. The morning after he first saw Edinburgh he did a remarkable thing: he climbed a jutting hill not far away—some still remember it as “Pratt’s Hill”—and importuned the Lord to give him 200 souls in baptism. Then he worked. When, six months later, he attended the mission conference in Manchester, he reported over 250 Church members in the Edinburgh-Glasgow area.

What great beginnings! Perhaps now we should join those who loved Scotland and left it for the gospel in looking back to say, “Goodbye, and thank you for all the good and kindly things, for friendship, for courage and traditions, for humor and beauty.”

Guy G. Murdoch



The main street in Auchinleck, Ayrshire, Scotland. Auchinleck is the town where the parish, cemetery, and municipal offices are located for the smaller communities such as Gaswater. Gaswater is located about five miles southeast of Auchinleck. Photo taken in 1975.



Where the town of Gaswater once stood, the Cairnhill Coal Mine now stands. Gaswater, Ayrshire, Scotland, is where James and Mary Murdoch resided. Also a number of their descendants were born and raised in Gaswater. Gaswater was located about three miles east of Cumnock. Photo taken in 1975.



The main thoroughfare in Cumnock, Ayrshire, Scotland. Cumnock is the more prominent town in the vicinity of Gaswater. A number of Murdoch descendants presently reside in this town. Cumnock is located about three miles west of the old town of Gaswater. Photo taken in 1975.



The remains of the old Auchinleck Parish. It was replaced by a newer facility in the early 1900's. This building was constructed in the 1400's and remodeled several times. This undoubtedly is where many Murdochs attended church and married. Photo taken in 1975.

A Brief History of the Children and Grandchildren of James and Mary Murray Murdoch

James and Mary Murray were blessed with a family of eight children. Two of these, Mary, who was born in 1813, and Margaret, who was born in 1822, both died in their childhood. The remaining six children all married and had descendants. In fact, James and Mary had a total of seventy-two grandchildren.

The oldest daughter, Janet, married Alexander Smith, and they had twelve children. Three of them died in childhood, and the rest of their children remained in Scotland except for two sons, William and Alexander. They immigrated to America and eventually settled in Washington State. Two of Alexander's grandchildren, Jeanette Smith Boggan and her sister Pauline Smith McDonald Mercer, joined with the family in reunions in 1977 and 1978. They were delightful people, and everyone enjoyed meeting them.

James married Margaret McCall, and to them came nine children. Two of them died in childhood. One son, William, came to America and lived for a time in Heber City and Park City. He died in Salt Lake City on November 2, 1899, and was buried in the City Cemetery. When David Lennox Murdoch was in Scotland on a mission from 1905 to 1907, he advertised in the paper for any of their family but received no response.

Veronica married George Caldow, and to them were born eleven children. Veronica came to Utah in 1878 with her brother William. Apparently all of her children remained in Scotland. In 1906 David Lennox found the three oldest sons alive. George was unmarried and living with his brother-in-law, a Mr. Baird, who had married George's older sister Mary, who had passed away. James lived in Mauchline and John in Burubank, Scotland. This information was given to David Lennox by a granddaughter of Veronica, a Mrs. Nichol, who was then living in Cumnock, Scotland. No record had been found of the other children. According to available temple records, Veronica had seven of her children, who were dead, sealed to Thomas Giles in 1890.

Mary Murdoch and Allan Mair were the parents of nine children. Three of them died in childhood, and one son, Allan Foulds, remained in Scotland. The two oldest sons, John and James, left Scotland first and eventually resided in the states of Kansas and Maryland. They left no posterity. The three younger children, Mary, Andrew, and Alexander, all came to Utah with their mother and settled in Heber City. They have left a very numerous posterity. The father, Allan Mair, lived in Scotland with his son Allan Foulds until he died. Allan Foulds has many descendants in Scotland today.

John Murray had fifteen children by his first wife, Ann Steel, and seven children by Isabella Crawford. Seven of these children died very young, and the remaining fifteen married and had posterity. All of these children except the first two were born in America. Only one of his children by Ann Steel left Utah. This was Thomas Todd, who moved to Idaho. Two of Isabella's children moved to Idaho, Margaret Hawkes and Brigham Murdoch. The rest remained in Utah.

William had six children in Scotland by his first wife, Janet Lennox, and three children in Utah by Mary Reid Lindsay. Three of these died before marriage, and of the others, four immigrated from Scotland to Utah and two were born in Utah. Two daughters, Janet and Margaret moved to Idaho in 1898.

A total of twenty-four grandchildren were members of the Church of Jesus Christ of Latter-day Saints, and married, and had posterity. It is the history of the latter group that forms the bulk of the material in this volume. However, it should be recognized that there are many descendants of James and Mary who also should be included in this volume but whose histories are unknown. It is the firm desire of the family members involved in the publication of this book that someday their record also may be recorded.

The following is a summary of these seventy-two grandchildren of James and Mary Murray Murdoch:

A. Births

1. Forty-nine were born in Scotland.

2. One was born on the plains near Kansas City 3.

Twenty-two were born in Utah.

B. Immigration

1. Thirty-five remained in Scotland.

2. Fourteen immigrated to America. (a) Six settled in Utah. (b) Two moved to Washington. (c) Two moved

to Idaho. (d) One lived in Maryland. (e) One lived in Kansas. (f) Two died en route to Utah.

C. Posterity

1. Nineteen died without posterity.

2. Thirty-three married and had posterity.

3. Twenty have not had sufficient research to know if they married or had children.