

The Scottish Genealogist

THE QUARTERLY JOURNAL OF THE SCOTTISH GENEALOGY SOCIETY

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EDITORIAL

The Scottish Genealogy Society is not as yet in a position to acquire premises for its own use but through the kindness of members a beginning has been made in the collection of a library. We should like to take this opportunity of thanking the donors for their generosity and also of telling members that these books are available for study on application to one of the office-bearers. The books in possession of the Society at present are The Baron Court Book of Urie, edited by Rev. D. G. Barron and published by the Scottish History Society; Iona, a History of the Island by F. Marian McNeill; Unseen Adventures, an Autobiography, covering 34 years of psychic research by Geraldine Cummins and The Isle of Man by Canon E. H. Stenning, published in the County Books Series. In connection with the latter we have also received a genealogical table of the ancient Kings of Man.

A most interesting collection of periodicals on genealogy and history has also been started through the exchange of publications with Societies both at home and overseas. The Scottish Genealogist is now exchanged regularly with "Gens Nostra" the monthly publication of the Nederlandse Genealogische Vereniging of Amsterdam, and with the Bulletin Genealogique d'Information produced by the Centre Genealogique of Paris. Nearer home our Society exchanges literature with the Hawick Archaeological Society. As this Magazine goes to press we have received an offer of an exchange with the Pedigree Searchlight of Detroit and there are several other organisations across the Atlantic with which we hope to make similar arrangements. If any member knows of a Society which might be interested in an exchange of publications we should be glad to know of this, as contact with genealogists working in other parts of the world can be most valuable.

GENEALOGY IN ENGLAND

The key to the understanding of the genealogical problems in any country is to be found in its history, just as conversely the study of the genealogy of a people will illuminate their history. English genealogy differs from that of the Scots, Welsh and Irish on account of the peculiar characteristics of England's history. For 900 years keeping of records mainly for taxation or legal purposes has moulded the records of English families. In England there is also the absence of the clan system, so that there is not the temptation or the advantage for an English Smith, Jones, Brown or Robinson to imagine himself descended from an eponymous hero. Since the Norman Conquest there has been a steady succession of record keeping, not only as regards the affairs of the nation but also as regards individuals who through their landed or fiscal transactions have become intermingled in national affairs. Because of the reliance increasing with the centuries, of Englishmen upon written records, oral tradition is far less reliable in England than in other parts of the British Isles. In fact it can usually be discounted as of late invention.

Before the Norman Conquest (1066-1072) England possessed a considerable native literature including the Anglo-Saxon Chronicle an invaluable historical record. But it was not customary to record pedigrees of any but the Sovereign, and these in the barest outline. Much reliance in matters genealogical was placed upon the bards and as the feudalism of pre-Conquest England was primitive, there was less need of legal record. After the Conquest all was changed. The record of land ownership begins with Domesday Book. This survey of the capacity of the land for purposes of taxation and of supplying soldiers was renewed from time to time. There was a similar Great Survey under Henry II in 1166, to assess the increase in value in the manors held by that King's great grand-father, William the Conqueror. In the reign of Henry I (1100-1135) appeared the first Pipe Rolls, which continued for several centuries and which give the names of those who owe dues to the Crown. It follows therefore that for some 200 years at least, from 1066 we can trace

pedigrees of the greater land-owners alone. Moreover these pedigrees up to that period (say 1272 the accession of Edward I) and for long afterwards, are casual matters, not framed as pedigrees but drawn out from various other records. As to pre-Conquest pedigrees these are few and far between because of the complete change in the composition of the ruling classes after 1072. When they can be constructed they rarely go back more than three generations.

There is a gradual widening scope in the range of English family history from the 13th century onwards. Even during that century it is possible to draw up pedigrees of three or four generations for some of the villeins who "went with the land". These are compiled from the records of the manorial courts where villeins struggles to prove themselves to be freemen.

In the growing cities in the later medieval period the mercantile records can sometimes yield a pedigree. An instance is the family of Farrow in the current Landed Gentry (1952) where a mercantile family of Norwich is traced to 1461. Generally, however, before 1536 the only pedigrees of any length will be those of families who owned land, and who were therefore socially important.

In 1536 the Vicar General of Henry VIII, Thomas Cromwell, made it compulsory for the parish clergy to keep records of the baptism, marriage and burial of their parishioners. These parish records are of immense value. They do not begin often until the 17th century but in them everyone is included. They continue to the present day but have lost their importance since 1837 when Parliament ordered the registration of births, marriages and deaths in England and Wales. For the 300 years from 1536 to 1837 the parish registers form a most useful mass of information and many of them can be consulted in the British Museum or the Society of Genealogists, 37, Harrington Gardens, London, S.W.7. More of the registers are uncopied and remain in their respective parishes.

From 1837 English records of the essential facts of birth, marriage and death are found in Somerset House, London. Records of wills are also to be found there.

- (a) since 1858 when the law required a will to be proved before the civil court and
- (b) before 1858 in the case of wills proved in the Prerogative Court of Canterbury (P.C.C.)

Before 1858 wills were a matter for the ecclesiastical courts. If a man had property in two ecclesiastical jurisdictions, then his will had to be proved in P.C.C. If his property was in e.g. Exeter or York then his will was proved in a depository different from Somerset House. There are 22 such centres in England.

From 1500 onwards there is a wealth of English records apart from wills and parish registers. There are business and professional records. The indentures of apprentices give the parentage of the apprentice and many have been preserved. The records of Oxford and Cambridge give the names of fathers of the students, so too do those of the Inns of Court, Middle Temple and Inner Temple, Grays and Lincoln. Most of the records are accessible in printed books in great libraries. So also with the registers of the public schools.

Heraldry and genealogy go hand in hand and the College of Arms in Queen Victoria Street, London has an unrivalled collection of information on both these subjects. Here again the emphasis will be far more upon the higher social classes to whom arms and pedigree belonged as of right. The College which is under the rule of the Earl Marshall (the Duke of Norfolk) is not open to the public but searches are made by the 13 Officers of Arms on payment of fees. Preserved at the College are the records of the Herald's Visitations from 1530 to 1686. Of these the majority have been printed and can be seen in book form in the British Museum in the publications of the Harleian Society.

The greatest centre of English manuscript records is in the Public Record Office, Chancery Lane, London. Few pedigrees of great families can be completed without a visit to this source.

There are, of course, thousands of printed books which give the records of individual families. Many of these are to be found in the Society of Genealogists.

L. G. Pine,

Editor of Burke's Peerage, etc.

A List of Articles with a bearing on Local Genealogy
and Family History, extracted from books in Stirling
Public Library - 31st October, 1955.

Stirling Antiquary:-

Genealogical Memoir of the Macfarlanes	Vol. 1 pp.22-27
The Red & White Book of Menzies	Vol. 2 pp.23-29
The Family of Forsyth	Vol. 2 pp.68-70
The Buchanan Genealogies in the "History of Strathendrick"	Vol. 2 pp.73-74
John Cowane's Forebears	Vol. 2 pp.168-179
The Pearsons of Kippenröss	Vol. 2 pp.207-208
The Drummonds of Balhaldie	Vol. 2 pp.209-210
The Grahams of Gartmore and the Earldom of Menteith (Correspondence).	Vol. 2
The Chiefship of the Clan Murray	Vol. 3 pp.172-195
The Christies and their doings	Vol. 3 pp.212-214
The Earldom of Menteith	Vol. 3 pp.319-324
The Earldom of Airth	Vol. 4 pp.171-173
Notes on the Children of Alwyn, Second Earl of Lennox	Vol. 4 pp.286-288
The Lairds of Leckie (also in pamphlet form)	Vol. 4 pp.289-319
Cromlix and the Bishops of Dunblane	Vol. 5 pp.143-150
The Manuscripts of Sir Archibald Ed- monstone of Duntreath	Vol. 5 pp.226-232
The Manuscripts in the possession of Sir John James Graham of Fintry	Vol. 5 pp.249-263
The Livingstones of Callander. The American Branch	Vol. 6 pp.88-92
The Hamiltons of West Port	Vol. 6 pp.128-130

Local Notes and Queries. Vol. 2:-

The Ancient Earldom of Menteith	pp. 41-44
Notes on the Family of Edmonstones of Duntreath	pp. 69-72
The Drummonds of Deanston	pp.149-154
Notes on the Grahams of Gartmore	pp.177-183, 188-190.

Pamphlets:-

The Fletchers of Auchallader

The Three David Balfours of Powis and their friends.

Manuscript:-

The Muschet Family. Extracts from Stirling Records.

Newspaper Files:-

Stirling Journal July 1820 onwards.

Stirling Sentinel October 1889 - November 1908.

Fergusson's Logie: A Parish History. Vol. 2:-

Abercromby Barons	pp.53-61
Alexanders of Longkerse	pp.116-123
Alexanders of Menstrie	pp.169-171
Bryces of Pathfoot of Airthrey	pp.238-245 (tree)
Callanders of Manor	pp.103-106
Christies Chrystiesons of Sheriff- muirlands	pp.187-189
Christisons of Cornton	p. 197 (tree)
Dundas Family of Manor	pp.107-115
Elphinstones of Pendreich	pp.77-79
Forresters of Logie	pp.84-87 (tree)
Grahams, Earls of Montrose	pp.42-45
Kempts of Cornton	p. 231 (tree)
Kidstons of Logie	pp.248-257
Mastertons of Parknall and Gogar	pp.230-236
Maynes of Powis and Logie	p. 88 (tree) pp.95-98
Shaws of Sauchie	p.180 (tree) pp.184-186
Spittals of Blairlogie	pp.142-150 (tree)
Stirlings of Keir	pp.163-166
Willisons of Cornton	p. 210 (tree)

Nimmo's History of Stirlingshire. Vol. 2:-

Buchanans	pp.92-94
Edmonstones of Duntreath	pp.85-92, 117-121
Elphinstones	pp.121-124
Livingstones	pp.104-106
Murrays, Earls of Dunmore	pp.101-103, 111-117

Barty's History of Dunblane:-

Campbells of Aberuchill and Kilbryde	pp.128-131
Chisholms of Cromlix	pp.44-45, 53-54, 60-61, 118-121

Homes of Argaty
Pearsons of Kippenross
Stirlings of Keir

pp.138-142
pp.159-160
pp.36-37, 43-44,
58-61, 89-90
154-155.

OLD ROSS-SHIRE FAMILIES

(II). THE BEATONS OF CULNASKIACH

The Beatons were the hereditary physicians of the Lords of the Isles. The first of them is supposed to have come from Ireland with Margaret O'Chatain or O'Kain, who married Angus Og of the Isles, afterwards Lord of the Isles. After the Island Lordship fell in 1493, we find members of the Beaton family acting as physicians or doctors to various families in the Isles, such as the MacLeans, the MacDonalds and the MacLeods. The Rev. Donald MacQueen of Kilmuir, Skye, writing in 1784, says that "some descendants of these hereditary physicians were established in every great family of the Isles". A branch of the Island Beatons settled in the Lovat country, and another in Sutherland. In the absence of evidence to the contrary, we conclude that the Beatons of Culnaskiach in the Munro country also belonged to the great Beaton family of the Isles.

I. ANGUS. He is the first of the family of Culnaskiach of whom we have any information. He is described, in the Calendar of Writs of Munro of Foulis (cited hereafter as Munro Writs), as "Angus Beatoun alias Leiche of Culnaskea" (p.46). In virtue of his office as hereditary physician to the Foulis family, Angus held the lands of Culnaskiach by a charter, dated 16th June 1557, from Robert Mor Munro of Foulis, 15th Baron, for the nominal yearly rent of 2d. Scots (Munro Writs, p. 20). In this charter Angus is designated "cousin" to Robert Mor Munro of Foulis. He was living on 1st September 1587, but was dead before 21st January 1615, when Robert Mor Munro granted to Angus's nephew, Neil Og, a

charter "of the toun and lands of Culnaskea in the barony of Foulis" (Munro Writs, pp. 46-47). If Angus was married, and had a family, he left no sons to succeed him, for he was succeeded by his nephew, Neil.

II. NEIL. He is called "Neil Og" in the Munro Writs (p. 40), which suggests that his father, who would have been a brother of Angus, was also Neil. Neil og married Margaret, daughter of Farquhar Munro, 3rd of Teanoird, and his wife, Catherine, daughter of the Rev. Robert Ross, minister of Alness (MacKenzie: History of the Munros, p. 401), with issue: 1. John, of whom afterwards. Neil Og had also a "natural" son, Hector, who, failing legitimate heirs of his father, was to succeed him, provided he was "expert in surgery" (Munro Writs, p. 47). Nothing further is known of Hector. Neil Og was succeeded by his son, John.

III. JOHN. On 14th April 1663, John is described as "John Bethune of Culnaskea" (Munro Writs, p. 63). His father must have died before that date. On 3rd July of the same year, John received from Sir Robert Munro, 21st Baron and 3rd Baronet, a charter of Culnaskiach (Munro Writs, p. 63). These lands were to be held in "feufarm" for the yearly sum of £4 and 1 boll of victual to the minister of Kiltearn. From the Munro Writs we learn that John Bethune was one of those who witnesses in Edinburgh that Sir Robert Munro had died "at faith and peace of King Charles II". John, as the family physician, would have attended Sir Robert in his last illness and would have been present when he passed away. This event took place before 9th June 1670 (Munro Writs, p. 66). Some twenty-six years later, he was present, on 25th February 1696, at Dingwall, along with the principal gentlemen of Easter Ross, to declare on oath that Robert Munro of Lemlair had died in July 1695 (Munro Writs, pp. 75-76). A strong Presbyterian, John Bethune refused to countenance the Episcopal curate of Kiltearn, and was summoned, on 3rd September 1678, to appear before the Presbytery of Dingwall, for having his children baptised by the "outed" minister of Kinloss, The Rev. James Urquhart, who held conventicles throughout the Eastern Highlands. The Presbytery agreed to report John Bethune to the Bishop of Ross. There is nothing further in the Presbytery Records about the matter (Mackay:

Records of the Presbytery of Inverness and Dingwall, p.339). John Bethune married Henrietta Munro, with issue: 1. David, of whom afterwards. 2. Peter, who is styled "of Culnaskea", and is said by his descendants to have been a minister, married Jean, eldest daughter of Sir John Munro of Foulis, and his wife, Agnes, second daughter of Sir Kenneth MacKenzie, 1st Baronet of Coul, with issue: (1) Ann, who married, as her first husband the Rev. John Bayne, minister of Dingwall, with issue (see The Scottish Genealogist, II., Vol. 1 pp. 6-7), and, as her second husband, John Munro, 5th of the Munros of Milntown, without issue. (2) Rebecca, who married, on 21st October 1721, the Rev. Donald MacLeod, M.A. minister of Contin, and afterwards of Lochalsh, with issue (see Fasti, VII., pp. 31, 155). 3. Catherine, who married, as his second wife, Andrew, son of Robert Munro, 7th of the Munros of Ardullie, and his wife, Isabella, daughter of Alexander Ross, 1st of Pitkerie, with issue: (1). John, who was living in 1716. (2). Robert, who was living in 1716 in Newton, Kiltarn, was married and had a son, Neil, who married his first cousin, a daughter of one of his aunts. (3). Hector. (4). William. (5). Hugh. (6). Isobel. (7). Henrietta. (8). Margaret, all living in 1716.

On 17th May 1714 there is a disposition by John Bethune of Culnaskiach to David Bethune, "apothecary-surgeon, his son, of the town and lands of Culnaskia" (Munro Writs, p.81) John, III. of Culnaskiach was succeeded by his son, David.

IV. DAVID. On 16th March 1721, he is described as "David Bethune of Culniskea", and in the preceding year as "Procurator Fiscal" at Dingwall (Old Ross-shire and Scotland I., p. 339). He was an elder in the parish of Kiltarn, and we find him in that capacity, along with Sir Robert Munro, on various occasions, appointed to prosecute calls before the courts of the church for settling ministers in the parish. David Bethune, on 1st March 1734, conveyed by a Disposition the lands of Culnaskiach to Sir Robert Munro, with a reservation of life-rent for himself and his wife, and subject to "the burden of the debts contracted by the granter preceding the date hereof and which shall be found unpaid at his death, and with power to him to burden the subjects with 500 merks". The reasons for this transaction

on the part of David are given in a letter from him to Sir Robert, the relevant part of which is as follows: "The repeated instances of your honours favours and kindness (of which I shall always have the outmost gratitude and be your faithful servant) and the uncertantie of my time has as a token of my affection and attachment to your honourable familie induced me failzeing airs of my own bodie to dispone back to the originale fountaine from whence they flowed, these lands I and my predecessors had of your honourable familie". On 7th January 1736, Culnaskiach was formally handed over to Sir Robert in Edinburgh. Unfortunately the Laird of Foulis fell at the battle of Falkirk in 1746, and, in 1750, David Bethune granted a new Disposition of his lands to his son, Sir Henry Munro, again under reservation of life-rent. On 26th August 1763, he renounced his life-rent, and Sir Henry bound himself to give him 28 bolls victual yearly, certain peats, grass for one cow and a horse, and allow him possession of the house and garden of Culnaskiach "as a gratis tenant during his lifetime" (Munro Writs, pp. 85-86, 91, 96-97). David Bethune married, as his first wife, Christian Munro, who was living on 24th November 1735 (Munro Writs, p.86), but by 24th November 1750 she was dead, and he was married to Isabel Munro, by whom he had no issue. By his first wife, he had issue - two sons and a daughter: 1. John, who was born in 1726, and died young. 2. George, who was born in 1727, and died young. 3. Mary, who married, as her first husband, Robert Munro, tacksman in Rosskeen, and, as her second husband, Donald Munro, tacksman in Knockincorran. The date of David Bethune's death is not known, but he was living in 1765, when he must have been a very old man. He was the last of the Beaton or Bethunes of Culnaskiach in the main line, but there were branches which will be considered later on.

(to be continued)

Donald MacKinnon.

RECORDS OF DALMENY PARISH

Dalmeny parish lies in the north-eastern part of the county of West Lothian. It is bounded on the north by the Firth of Forth; on the east by Cranond parish; on the south by Corstorphine (Mid-Lothian) and Kirkliston parishes; and on the west by Abercorn parish. The River Almond winds over two miles east-north-eastward, roughly tracing all the Mid-Lothian border.

The name Dalmeny is spelt in early charters, Dunamnyn, Dunmanin, Durmanin, and Durmannie. Formerly it was thought to mean the "black heath". (New Statistical Account of Scotland, 1845, vol.ii. p.90.) Most Writers on Scottish place-names have attempted to solve this etymological puzzle. The latest and most systematic writer to do so suggests it means "fort of the monks", Gael. Dun, Welsh Manach. (A. MacDonald, The Place-Names of West Lothian, Edin. 1941, p.4). During the later Middle Ages the beautiful Romanesque church of Dalmeny belonged to the Abbey of Jedburgh.

South Queensferry, which was originally part of Dalmeny parish, was a burgh of Regality in the Middle Ages. Various rights and privileges were confirmed by David II. in 1346, and in 1576 by Robert, Commendator of Dunfermline, who gave to the burgesses the lands of the Regality, with the moors, customs and anchorages. Their rights were confirmed in 1627 by Charles I. South Queensferry was erected a Quoad Sacra parish in 1636. The same year Sir Thomas Hope, advocate, advised the burgesses to apply for Royal Burgh registration; and subsequently Charles I. granted a charter raising the status of the burgh of South Queensferry to that of a Royal Burgh. In 1641 the charter was ratified and confirmed by Act of Parliament. These charters are lodged in the Burgh Museum of Queensferry.

The small parish of Auldathie, which lay between the parishes of Abercorn, Kirkliston, and Ecclesmachan, was united by Parliamentary Commission to Dalmeny in 1618. When the ecclesiastical parish of Winchburgh was erected in 1904 from the western portion of Kirkliston parish, Auldathie was added. At that time the total area of Dalmeny parish was 6,797 $\frac{1}{2}$ acres, of which 16 $\frac{3}{4}$ was water and 656 belonged

to Auldcathie. An enlargement of the boundaries of the Royal and Parliamentary Burgh of South Queensferry took place in 1934.

At the 1951 census the population of the civil parish of Dalmeny was 3,689, both sexes (1,855 males and 1,834 females). South Queensferry had then a population of 2,486, both sexes. (Census of Scotland, 1951: vol. i. part 33, p. 19).

The records of Dalmeny parish available for study fall chiefly into three classes. These are, the Registers of Births, Marriages, and Deaths, in the New Register House Edinburgh; the Kirk-Session Records, in the General Assembly Library, Castlehill, Edinburgh; and the Heritors' Records, in the Historical Department of H.M. Register House, also in Edinburgh.

Properly speaking, the old registers of births, marriages, and deaths, were church records. Until registration became compulsory in 1855, these were kept (often imperfectly) by the ministers or the session-clerks of the parishes. The old registers of Dalmeny are bound up into two volumes. The register of births commences in 1679. There is a duplicate portion for the years 1682 to 1686. From June 1682 the marriages for each year are recorded after the baptisms for the same year, till 1778, when separate records commence. The marriages are recorded from 1628 to 1630. There is a blank until 1679. From that year till 1819 the register seems complete. The record of deaths is very irregular. Mortcloth dues are given from 1679 to 1686.

There is a blank till 1754, after which deaths and burials are given. A duplicate portion exists for the years 1754 to 1759. Except for three entries the register is blank from November 1781 to January 1793. There are only eight entries after July 1794; namely two for 1814, and one for each of the following years: 1816, 1822, 1827, 1829, 1951, and 1853. The districts of Dalmeny and South Queensferry have been combined for registration purposes since January 1942.

The kirk-session records are voluminous. Storehouses in which are locked treasures of information which will be sought for in vain at other sources, they are too unique in

their quaintness to be overlooked. Church records contain important historical references and an enormous amount of material relating to the social conditions which prevailed at different periods. They are also valuable from a purely ecclesiastical standpoint. Six closely written foolscap volumes of minutes of the kirk-session are in the General Assembly Library. They cover the period 1669-1850. There is a blank from 1677 to 1691, probably owing to changes in the ministry during that period. The following extracts may be of interest to readers of this journal:-

"March 3. 1670: The qlk day the Session agreed and ordained that all who fall in the sin of fornication before their marriage should git 3 sabbaths on the black stoll and they appointed John Erskine to sit 4 for his relapse".

"Janry 12. 1673: The quilk day the sessione takeing to consideratione the conditione of Robert duncan in Mainshall that he was verry poore and his horse the means of his lyvlyhood being dead they appoint 20 lib. to be given to him. The same day called and compeared John Sharp in dundas who was warned to answer for accusing his servant woman with witchcraft, and expressione, who confessed that by his probatione he did so, acknowledged his sin and promised amendment".

"March 26. 1673: The forsd day the sessione ordained that no stones whither through stones or head stones be put in the church yard without their warrand & they judge it fit hereafter to give warrand to nane to have either through stone or head stone except to such as will pay ten merks to the poore for the through stone & a dollar for the head stone".

"Jan. 28. 1675: The whilk day it was related to the Sessione that the found chyld could be gotten cheaper maintained then the woman will do that hes it for the present. The sessione caused call the woman that hes the chyld and showed her so much whereupon she undertooke to maintain the chyld in meat & clothes for ten merks in the quarter which the sessione promised to pay to her proportionately every month during their pleasure.

"Oct. 4. 1693: This day the minister acquainted the sessione that John Campbell's edict for being school-master was returned executed to the presbytery at there last meeting and that none having appeared to object against him the Presbytery have confirmed him in that office as appears by an extract of there act which was produced and read. He further signified to the session that since he was to come to his charge at Martinmas and the time was approaching he would expect they should find horses for his transportation hither".

"January 28. 1700: The session ordained that no person shall have the privedge of the kirk bell rung at a burial except they pay to the poor twenty shillings and they pay four shillings for the hand bell".

"July 12. 1702: It being represented to the Session that the number of their tokens would not probably suffice all the communicants and that James Dawson a smith in Kirkliston had made tokens for Kirkliston session John Letham was appointed to enquire at James Dawson what price he took for a thousand tokens".

"Dec. 20. 1702: The session takeing into their consideration that much immorality was occasioned by penny weddings & ane overture being made that such as designed to make such weddings should consign in the eleemosynary's hands a dollar befor their marriage which they should forfeit if they suffered any immorality at their wedding".

Besides these records there are the Treasurers' Books of Dalmeny kirk from 1690 to 1871, extending to one quarto and five foolscap volumes, all bound in full or in half-calf, and in good condition. They are of little value to genealogists but of interest to historians. On the fly-leaf of vol. iii. (1736-1779) the writer found a note recording the inscription of the old bell of Dalmeny church, as copied by "Mr. Binning late of Wallifoord the 24th Day of Novr. 1755." This bell, dated 1488, must have been the oldest medieaval bell in West Lothian (See The Church Bells of Linlithgowshire, by F. C. Eells, Edin. 1913) and one of the earliest

in Scotland. Sold in 1832, it bore the following inscription, unnoted by previous writers on Dalmeny church:-

Anno Domini Millesimo Quādringentesimo Octuagesimo Octavo
S:M: Ilya of AE (?): To Lord of Tor: Cam: MR: fiere fecit.

A volume which may be of some value to genealogists contains A Record of Testificates "of persons come into the paroch of Dalmeny from other places and residing in the places underwritten." This is a small book bound in full calf and measuring 8" x 3 $\frac{1}{4}$ ". It begins on 5th January 1701, and ends on 20th July 1771. There is the Minute Book of Dalmeny Safe Society, 1822-1840, which is not without interest. The society was formed for the safeguarding of the local graves. The Anatomy Act of 1832 rendered the trade of body-snatching unprofitable and the lessened tension is reflected in a slackening of the affairs of the society. Also in the General Assembly Library are two School Books, 1792 - 1817 and 1834-1869, which give lists of the scholars attending the parochial school, with the subjects studied and the fees charged. There are two minute books of the Rogue Money Society of Queensferry and Dalmeny, covering the period 1792 1856. The Society disbanded about 1859 mainly owing to the fact that a good police force had now been provided.

In the same repository are four charters of the church of Dalmeny. These are:- 1. April 1248: Confirmation by David de Bernham, Bishop of St. Andrews, of an agreement regarding the church of Dalmeny, between his clerk and the Abbot of Jedburgh. 2. April 1271: Institution of Patrick Dunn as vicar of Dalmeny by G. (amelinus), Bishop of St. Andrews. 3. October 1323: Inquest at Dalmeny of William de Eglesham, Archdeacon of Lothian, commenced by William de Lamberton, Bishop of St. Andrews. 4. November 1323: Judgement on Robert Gardener, vicar of Dalmeny, by William, Bishop of St. Andrews. The latter seems to contain the earliest reference to the name Gardener, previously found Latinised Ortalamus.

The Heritors' Records begin in 1763 and continue until 1928. There are four foolscap volumes of minutes:- 1763-1796 (valuation of the parish in 1760 entered); 1779-1796 (statute labour proceedings); 1801-1905; and 1906-1928.

Two cash books cover the period 1869-1928; and there is a large collection of letters and miscellaneous papers relating mostly to the church. In these records one can obtain information relating to the management of the poor, land valuation, statute-labour, the church, manse, and school of Dalmeny. The names of local landowners, tenants, ministers, schoolmasters and others concerned in the management of the parish may be of value to historians and genealogists. The following extracts show that a perusal of such records may uncover other curious information illustrative of old parochial life:-

"5th April 1785: Mr. Robertson (minister 1775-1800) informed the meeting that the gown formerly given by the heritors to the minister of the parish was quite wore out & in rags, and therefore requested the meeting that they would buy a new one; it was also suggested by Mr. Davidson (schoolmaster 1773-1792) that it is customary in this part of the country for the precentor to have a gown. The meeting having considered this request appointed ten pounds sterg. to be assessed upon the Heritors for the purpose of purchasing a gown for the Minister and likewise for the Precentor".

"21st April 1836: The minister reported that a young man of the name of David Watson a labourer at Craigie had become deranged and that it was found necessary to have him put under restraint, and that he had applied to the Treasurer of the city Work House of Edinburgh, who had received him into the Lunatic Asylum there for one quarter at a charge of Five Pounds and a Fee of £1:1 to the Surgeon of the establishment which the meeting approve of and authorise Mr. Scott to continue him there for a longer period if necessary at the expense of the parish".

"13th June 1922: The chairman (Mr. J. T. McLaren, factor to the Earl of Rosebery), on behalf of the Heritors, congratulated Dr. Dunn (parish minister) on the completion of 50 years service as a minister of the Church of Scotland, as well as the honour of Doctor of Divinity which the Senatus of the Aberdeen University had so deservedly conferred upon him during the year. Mr. Bartie

(factor to Sir J. Stewart Clark of Dundas) seconded. Dr. Dunn asked the chairman to convey his thanks to the heritors".

A volume of Minutes of Kirk-Session, 1850-1955, is in the custody of the parish minister, the Rev. W. Cowie Farquharson, M.A. A new volume has lately been commenced. He has also a Baptismal Register, commencing 18th November 1855 and which is still in use. There are four large albums containing photographs and newspaper cuttings illustrative of the restoration of Dalmeny church (1927-1934) by the late Rev. William Neil Sutherland, M.C., M.A., and Mr. Alfred Greig, an Edinburgh architect. Among the records at Dalmeny is a typescript volume (quarto) containing Notes and Articles on Family History, and "The Stewarts of Bonkyl, Darrisddeer, Rosyth, and Craigichall", collected by Major W. Burton Stewart (1872-1936). The minister possesses a collection of blueprints embodying the researches of his late friend, Mr. A. J. Turner, F.S.A. (Scot)., Edinburgh, into the architectural history of the church. Two visitors books show that people from all over the world have visited the church of Dalmeny since its restoration. Application to study these later records must be made to the Kirk Session of Dalmeny.

Donald Whyte.

THE WIDER IMPLICATIONS OF GENEALOGY

Extracts from a Lecture given to the Scottish Genealogy Society by I. F. Grant, LL.D.

In an interesting lecture Dr. Grant raised many points which would repay further study by genealogists. She pointed out that historical characters immediately become human beings to the genealogist who feels he knows all their aunts uncles and cousins. Knowledge of this kind of family setting adds to the true appreciation of political problems also particularly in the Jacobite period. In England the Whig and Tory parties seldom intermarried but in Scotland the Jacobites and Hanoverians were by no means so rigidly segregated and several noted Jacobites had relations or connections by marriage who tried to persuade them into the opposite camp. The advice of a father-in-law cannot always be lightly rejected and it is this type of influence which can be appreciated by the genealogist.

Marriage was, of course, a most important political weapon in the Highlands several centuries before the Jacobite era, when Robert the Bruce wished to build up a party of his strongest supporters in the Highlands where the forfeiture of the Comyns had freed many estates. By the marriage of various Celtic heiresses to Norman Knights a new society was created in the north. In some cases important widows were given in marriage to Normans and carried their first husbands' property with them. In this way Bruce achieved a strong party of friends with power in the Highlands and many of the successors to the Mormaers were half Norman and half Celtic. By marriage of the heiress in this way many of the leading Highland families have had an interesting diversity of surnames though the heir often reverted to the ancient name on succession.

In another way the genealogist is in a unique position to study highland society. Only the genealogist, who knows the mixture of blood in any family, can tell whether there are characteristics which dominate and drive out others. In the same way some physical types tend to predominate and a genealogist might be able to throw light on this. Again the

biological characteristics of highland families might be traced through intermarriage, to explain why one branch of a family differed from another - why one was wilder or cleverer than another, and where these trends originated.

In a small community, such as highland society it was inevitable that there should be a great deal of inbreeding and the genealogist is in a position to study the effect of this over a period of three to four hundred years. It is a matter of opinion whether this inbreeding produced any definite physical type. But there is no doubt that the health of some of the highland families had deteriorated by the eighteenth century and the outside marriages possible, and indeed inevitable, in the post-Jacobite period improved this very considerably. There was a similar situation in Fife and also in Galloway, both parts of Scotland geographically cut off into small closed communities.

Jean Dunlop.

NOTES

TESTAMENTS.

In his lecture on Church Records Dr. Donaldson mentioned the value of Testaments to the Genealogist and it might be of interest to readers to consider sources of testamentary material outside the usual Commissariat Records.

Testaments are of two kinds - Testamentary, where an executor is nominated by Will - and Dative, where an Inventory is given up by the person claiming right to intromit with the Deceased's personal estate as nearest of kin or creditor, the person to be confirmed by the Commissary.

In the Register of Deeds appear Wills which have not been confirmed. These Wills are recorded either by the Testator himself or by his executor after his death. The principal Register of Deeds, referred to as such, is the register of Deeds recorded in the Books of Council and Session. The Register dates from 1554; it is Indexed from 1554-1588,

1661-1681 and 1770 to date. Between those dates there are Minute Books which give a chronological list of the surnames of the principal parties and the nature of the Deed. These are in the Register House.

There are Sheriff Court Registers of Deeds, some of which have been deposited in the Register House and some of which remain in the hands of the local Sheriff Clerk. The same applies to Burgh Court Registers of Deeds, some of which remain in the hands of the local Town Clerk.

Finally there are the Commissary Court Deeds as distinct from the Testaments themselves. These are now to be found with the appropriate Sheriff Court Records either in Edinburgh or locally.

M.F.M.

SEARCHERS' LIST

Will any member of the Scottish Genealogy Society who is a professional searcher and who would like his or her name included in this list, please forward details of name, address and qualifications to the Hon. Secretary, 27 Beveridge Road, Kirkcaldy? This list is not for advertisement and will not be published but will be sent to anyone who wishes to be put in touch with a searcher. It should be emphasised once again that the Scottish Genealogy Society are not responsible for the work of searchers on this list and that all arrangements, financial or otherwise, must be made directly between the client and the searcher.

QUERIES

III/1. ABBOTT. Information is desired concerning the family of James Abbott, photographer, whose place of business (1845-1860) was at 57 Constitution Road, Dundee, Scotland. W.H.G.

III/2. ALIASES. In the Parish Registers of Kilmorack I have come across three entries in which the name of a father is given thus "Fraser alias Tailor" (1782); "Fraser alias McSoire" (1811); "Fraser alias Miller" (1809). I should be interested to know the force of "alias". A.C.H.

III/3. CARDINAL BEATON. How many illegitimate children had Cardinal David Beaton (1494-1546), 3rd son of John Beaton of Balfour by Isobel daughter of David Monypenny of Pitmilly? D.W.

REPLIES.

1/15. BATTLE DEAD. During a discussion at a meeting of the Scottish Genealogy Society the following sources of information on this subject were mentioned. Casualties in India may be traced through the Commonwealth Relations Office through any local County Library. There are printed lists of Monumental Inscriptions in the British West Indies. Casualties in the Crimea may be traced in the columns of the Illustrated London News. There are excellent records of all officers in the army with the surname of Campbell in the Office of the Lord Lyon King of Arms. In Volume I of the Amateur Historian there is an article on tracing serving soldiers which might prove helpful.

Ed.

NOTICES

The Scottish Genealogist will be published quarterly

All material for publication must be sent to the Editor, The Scottish Genealogist, 30 India Street, Edinburgh, 3, in a form ready for immediate use. MSS must be fully referenced, signed and previously unpublished...

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THE SCOTTISH GENEALOGY SOCIETY

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By the Constitution, the Society exists "to promote research into Scottish Family History" and "to undertake the collection, exchange and publication of information and material relating to Scottish Genealogy by means of meetings, lectures etc.". By the expressed desire of the Original Members, the Society was to remain an academic and consultative body; and was not to engage itself professionally in record searching. Arrangements will be made by which the Society can supply a list of those members who are professional searchers but any commissions of this kind must be carried out independently of the Society.

The monthly meetings of the Society are held in St. Andrews Society Rooms, 24 Hill Street (Castle Street end.), Edinburgh at 7 p.m., on 15th of the month. (In the event of the 15th falling on Saturday or Sunday, the meeting is held on the following Monday).

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