

# The Scottish Genealogist

THE QUARTERLY JOURNAL OF THE SCOTTISH GENEALOGY SOCIETY

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## EDITORIAL

In the very first issue of the Scottish Genealogist the possibility of drawing up a Dictionary of Emigrant Scots was discussed and we received many favourable comments on the project. Although nothing further has been done in this connection for more than two years while the Scottish Genealogy Society has been finding it's feet, the idea has not been overlooked. In nearly every issue of the Magazine there have been articles or queries which deal with Scots overseas, in the New World, in Europe, in the Commonwealth or in Ireland - in this particular number we include the story of a famous family of emigrants to Norway. We feel that the time has now come for the Society to begin work on the Dictionary of Emigrant Scots and during the general discussion following Dr. MacKinnon's lecture to the Society in March 1956 (see p.27. below) several suggestions were made on ways and means. Since none of the office bearers in the Society are people of unlimited leisure we must, of necessity, begin very slowly. On page 44 below readers will find the details of an appeal for information about passenger lists of emigrant ships sailing from Scotland before 1850. We must stress the fact that at present we cannot handle any other information, much as we would like to accept all that could be obtained, nor can we, as yet, answer questions on individual emigrants. We shall publish the details we receive from time to time in the Magazine and from these small beginnings we hope to build up a useful body of information. Later, when the project is well under way, it may be possible to find someone to deal especially with the work involved but until that happy day, please have pity on your Editor - send in only what is requested and do not ask for details of individual emigrants. Thank you!

## THE EMIGRANT SHIP: THE HECTOR

Extracts from a lecture given to the Scottish Genealogy Society on 15th March, 1956

"We venture to say", writes Dr. George Patterson in his History of Pictou County (p. 55), "that there is no one element in the population of these Lower Provinces (Nova Scotia and Prince Edward Island) upon which their social, moral, and religious condition has depended more than upon its Scottish immigrants, and of these that band in the 'Hector' were the pioneers and vanguard". We regard with deep appreciation this genuine recognition, by the historian of Pictou, of the work of these early emigrants of our kith and kin, but the unfolding of the causes that culminated in the sailing of the Hector with its human cargo is a sad story.

Coigach in the north-west corner of Ross-shire formed part of the annexed estate of Cromarty. It was from this corner that most of the pioneers of the Hector emigrated in 1773, and their many petitions to the Board of Annexed Estates give us the reasons why. The administration of the Board was in the main wise and humane and free from any kind of selfish or petty tyranny. Captain Forbes, the chief factor, was sympathetic with the poor and avoided anything harsh and arbitrary. But he was served by sub-factors who did their best for themselves and "creatures of their own" without particular regard to the needs of the mass of the people.

In 1756 Peter May reports to the Board that he is surveying at Coigach and has orders to measure the sub-tenants' possessions separate from the principal tacksmen, to do which distinctly is almost impossible. "For", he says, "they are so interwoven with one another and run ridged on sundry farms with the tenants themselves, and these ridges are only patches that they dig up with a crooked spade." Then he shows what extraordinary congestion there must have been. "So very small are the ridges" he proceeds "that there will be above 100 ridges in an acre scattered up and down like lazy beds of potatoes." As a rule a man had only one ridge, so these conditions created oppressive poverty.



One official's own solution of the land problem is: "The best plan would be to break some farms and fill them entirely with the present sub-tenants to detach them to remote corners at some distance from the principal tacksmen."

Here then are two opposing policies. The first, to break up farms and settle the people on them, would have settled the land problem at its inception. The second, which unfortunately the Board of Annexed Estates adopted (and almost all Highland landlords) is the key to the dark and tragic history of Highland evictions and emigrations.

Yet the Board of Commissioners in adopting the policy of detaching the sub-tenants to remote corners must not be regarded as acting with a sinister intention. On the contrary, the purpose was quite laudable. For it was to place these people in villages contiguous to the rich fishing grounds of Lochbroom, to set up a rope factory and to introduce also arts and crafts. This was done in conjunction with the efforts of the British Fisheries Society and the Highland Society.

Unfortunately with all this, blackfaced sheep were introduced to Coigach by Ninian Jeffrey from his native Kelso in 1755, with the result that the larger tacksmen, who ultimately became proprietors, pursued the policy of detaching the sub-tenants to "remote corners" with great zest. Thus sheepfarming, which was now so remunerative, gave the pace to the depopulation it required. The "remote corners" and the undeveloped fishing industry could not absorb a fraction of the dispossessed. The only liberty then left to these poor but freeborn people was the choice between starvation and emigration. With all their deeply rooted love for their native land they chose the latter.

When British supremacy was being established on the shores of the St. Lawrence, a strenuous effort was made by a company, known as the Philadelphian Company, to colonise Nova Scotia, but without much success. But the colonisation of Nova Scotia entered on a new phase when the celebrated Scotsman, Dr. Witherspoon, equally pre-eminent as a theologian, educationist and statesman, conveyed all the lands he owned in Pictou to John Pagan, a Greenock merchant, in exchange for lands the latter owned in the States. Pagan had



an old weather-worn ship, named Hector, which brought emigrants to Boston in 1772. Bent on making his emigration scheme a success, an agent, John Ross, was sent to the Highlands. This man had some knowledge of Pictou, and was a vigorous propagandist, who with a brazen face and a glib tongue depicted Pictou as a land of wonderful enchantment, with broad and fertile acres, and trees that yielded both sugar and soap. The men of Lochbroom and of other places were captivated by the glamour of this land of promise; but with the roots of countless generations of their race deeply embedded in their native soil, they could not transplant themselves without making a final appeal to the Board to avert this painful necessity.

The year of 1772 was one of great loss of cattle throughout the Highlands by want of "keep". This added calamity intensified their misery. In their petition to the Board they recall their former prosperity, when black cattle fetched high prices, and "victual" sold for two shillings per boll. They then lived decently, and were able to pay rents punctually, which induced the proprietors as well as the Board to lay an augmentation upon their lands. Their cattle were starving although they spent all their corn on them, so that their families were without bread and their lands without seed, and even although the poor helped the poor as best they could "the people are in a starving condition.

And here follows the sinister influence of the emigration agent, and the pang at the thought of departure to a foreign country. "In this deplorable situation some of the inhabitants have thoughts of transporting themselves and families to North America, but upon mature deliberation thought proper to make their case known to the Board". They craved that the Board would give them their possessions according to the "judicial rental". Then "the petitioners will drop all thought of going to America". Murdo Macaulay of Auchinadraen, Coigach, petitiones in his own behalf for reduction of rent, and says: "As the petitioner must acknowledge that he has little inclination to emigrate to America with such others of the Coigach people as are going, he happening to have a numerous weak family, upon that account prefers staying". Most of the petitioners subscribe in

initials. Alexander Robertson, a nephew of Mr. James Robertson, minister of Lochbroom, signs in a clear bold hand and so does Murdo MacAulay. Then come initials, which represent MacLeods, MacKenzies, MacLennans, Mathesons and MacLeans. Then follow names neatly written out in full: Alexander MacKenzie, John MacLean, William MacKenzie, Donald MacAulay, John MacKenzie (Ullapool), and John MacLeod (designated Lieutenant for Inverpollie). This last subscriber "served in Germany in many campaigns in Colonel Keith's Highland Regiment", and offered to introduce "Lucerne and Burnet grass" to Coigach. There are altogether 31 names and initials to these petitions, mostly heads of families.

The petitioners waited patiently for redress from the Board, but none came. The Hector came instead. She was commanded by John Spears, and James Orr and John Anderson were first and second mates respectively. On arrival at Lochbroom, the Hector had already on board three families and five young men, shipped at Glasgow. With heavy heart the men of Coigach boarded this slow sailing hulk and embarked on the great adventure, leaving forever behind them the hills and homes they loved. A party of emigrants from the Beaully district of Inverness-shire, and another party from Assynt in Sutherland also sailed with the Coigach people and for the same reasons. As they were leaving Ullapool, a piper came on board, who had not paid his passage. The captain ordered him ashore, when the passengers interceded, offering to share their rations with him in exchange for his music, and he was allowed to remain. There was not one person on board who had ever crossed the Atlantic, except one sailor.

The passage was a long and tragic one. Smallpox and dysentery broke out on board and 18 persons, most of them children, died and were committed to the Sea. One child was born during the voyage. When the Hector arrived off the coast of Newfoundland, it encountered a terrific gale, which drove it so far back that it took fourteen days to get back again to the coast. As the voyage was thus prolonged the stock of provisions and water was almost exhausted, and as what was left consisted mainly of salt meat, they suffered greatly from the scarcity of water. The oatcakes carried by them became mouldy, and, not expecting to be so long at



sea, many of them threw them away, but fortunately for them, one of the emigrants, Hugh MacLeod, a native of Assynt, more prudent than the rest, gathered into a bag, the discarded oat-cakes, and during the last few days of the voyage, this was the only food they had.

On 17th September 1773, the Hector dropped anchor opposite where the town of Pictou now stands. She had left Lochbroom, according to Dr. George Patterson, on 1st July, with 33 families and 25 unmarried men. The number of souls who disembarked in round numbers were 200. And with that embarkation began the effective settlement of Nova Scotia. It is true that the emigrant ship Hope had arrived, in 1767, in Pictou, but her passengers were from Philadelphia and were of mixed American, English South of Scotland and North of Ireland origin, and, strange as it may appear, it was the Hector pioneers, although six years later in arriving, who made the greater and more lasting spiritual and material contribution to the development and progress of Nova Scotia.

To begin with the troubles and disappointments of the North of Scotland men were enormous. Although the kilts and bagpipes frightened the Indians, the bitter frosts and heavy snows did not yield to their spell. Severe hardships were faced bravely. Their native manliness and the comforts of their faith served them well. They never flinched and they made good. They were a religious people, with the impress of their teachers marked indelibly on their characters. These were the Rev. James Robertson of Lochbroom, a fervent Evangelical and zealous educationist. The other was Murdock Sage, catechist and teacher, who became the progenitor of a long line of distinguished ministers in the Highlands. The Ross-shire, Sutherland and Inverness-shire pioneers of 1773 made their influence felt in Pictou and in other parts of Nova Scotia, and their descendants impressed themselves in a remarkable way wherever they settled in Canada.

In Dr. George Patterson's History of Pictou there is a list of the emigrants in the Hector, drawn up about 1837 - sixty four years after her arrival in Pictou. Although doubtless the list is not complete, for it is not based on any official returns made at the time of sailing, it is important as giving short accounts of the personal and family history and of the record of the places of settlement of

many of those who were passengers on the Hector.

Of the emigrants taken on board the Hector at Glasgow, John Patterson is the best known. He settled near the future town of Pictou, became a prosperous business man, a Justice of the Peace, and a leading citizen. His grandson was the painstaking historian of the County of Pictou, the Rev. George Patterson D.D. to whose book I am indebted for much information regarding the Highlanders who sailed in the Hector. It was from the Diaries and Memoranda of William Mackenzie that Dr. Patterson obtained most of his information. Mackenzie was one of the two English speaking emigrants from Coigach and belonged to a cadet branch of the family of Seaforth. He was well educated and had been engaged as schoolmaster to the Hector emigrants, but as they did not settle as they had expected as a group in Pictou, he never had an opportunity to carry on his schoolmastering.

This is, in brief compass, the history of the Emigrant Ship Hector and the band of pioneers which it carried from Lochbroom in Old Scotland to Pictou in New Scotland. As we view the manner of the going forth of these brave people from the land they so dearly loved we feel a lump in our throat, but as we think of the heroic way in which they faced, endured and surmounted great difficulties and untold hardships in carving for themselves in the wilderness dignified and frugal homes, and of the wonderful contribution their descendants have made to the building of the great Dominion of Canada, we are filled with genuine pride.

Donald MacKinnon.

Summary of genealogical data from tombstones in detached portion of Old Calton Cemetery, Edinburgh (north side of Waterloo Place). This portion is generally closed to the public.

Abbreviations. a. for age; d. for died; da. for daughter; s. for son and w. for wife.

- (1) Wm. Fleeming portioner and brewer in Craig End d. 19.11.1733 a. 69;  
his w. Christian Gifford d. 27.7.1742 a. 70;  
James Fleeming portioner and brewer in Craighend d. 2.5.1747 a. 38;  
two of his children;  
John Fleming his grandson doctor in Bengal repaired the stone in 1818.
- (2) Isabella Cairnie d. 24.9.1845 a. 65 and Susan d. 26.11.1859 das. of Thomas Miller merchant Edinburgh.
- (3) James Curtis smith in Calton d. 14.1.1757 a. 49;  
Mary w. of Richard Curtis musical instrument maker Calton d. 7.2.1813;  
their s. John Curtis d. 23.12.1823 a. 25.
- (4) James Burgess merchant and freeman of Calton d. 5.2.1855 a. 69;  
his w. Jane Wilson d. 22.8.1854 a. 71;  
their s. James Burgess merchant Edinburgh d. 22.6.1888 a. 74;  
his w. Isabella Alexander d. 10.3.1892 a. 76.
- (5) John Blackwood, Edq., d. 24.5.1837 a. 58;  
his w. Isabella Carmichael d. 18.3.1852 a. 71;  
their eldest s. Alexander, minister to the deaf and dumb, Edinburgh, d. 29.11.1890;  
their da. Ann d. 16.1.1824 a. 1 year 1 month;  
,, s. John d. 22.8.1829 a. 20 years 11 months;  
,, s. Hugh d. 7.4.1838 a. 23;  
,, da. Isabella d. 6.7.1857;  
,, da. Jessie Drysdale born 9.7.1813 d. 17.2.1902;  
,, last surviving da. Catherine born 17.10.1817 d. 26.8.1905;  
Thomas Blackwood merchant d. 17.3.1855 a. 43;
- (6) Janet, Christian and Agnes das. of Thomas Robertson gardener burgess of Edinburgh (of whom Agnes d. 20.9.1729 a. 2.)
- (7) Jannett only child of James Steuart, Esq., of Lasswade, d. in Edinburgh 25.9.1844 a. 73.

- (8) Francis Armstrong merchant in Edinburgh d. 24.1.1802 a. 79;  
 his w. Janet Tweedie d. 11.12.1788;  
 their eldest da. Jean d. 27.1.1793;  
 ,, s. Andrew merchant in Edinburgh d. 19.2.1804 a. 38;
- (9) Adam Hure merchant in Calton 1783.
- (10) Wm. Tweedie farmer born 11.6.1728 d. 18.4.1792; two of his das;  
 John Wyber d. 31.8.1845 a. 63; minister of the Relief Church for 33 years;  
 his da. Mary Tweedie d. young.
- (11) James Webster shoemaker in Calton d. 21.3.1784 a. 64 two children and other relatives;  
 erected by Janet Elder for her mother Janet Elder who d. 12.1828 a. 37.
- (12) James Aberdour brassfounder in Edinburgh; d. 4.8.1799 a. 64;  
 erected by his s. James Lieut. of the Royal Navy.
- (13) Samuel French clerk in the G.P.O. Edinburgh d. 29.3.1789 a. 69;  
 erected by his widow Marjory Grant.
- (14) John Kidd, native of Yorkshire, vintner in Edinburgh d. 11.3.1810 a. 42.
- (15) John Smart shoemaker Calton d. 28.2.1802 a. 72;  
 his w. Helen Watson d. 12.12. 1833 a. 87;  
 their s. John Smart, Edinburgh, d. 8.11.69 a. 74 for over 20 years treasurer to the Calton Incorporation;  
 his w. Magdalene Glass d. 6.11.1903 a. 67;  
 their da. Helen d. 31.3.1844 a. 22;  
 John Smart d. 6.10.1904 a. 83.
- (16) James Hutcheson shoemaker in Calton.
- (17) Margaret Darling d. 9.8.1850;  
 ,, McLaren d. 20.11.1854.
- (18) Ninian Romanis saddler d. 18.8.1842 a. 68;  
 his w. Jane Morton d. 13.1.1853 a. 74;  
 their s. Adam d. 19.10.1853 a. 27;  
 ,, s. Ninian Romanis merchant Edinburgh d. 11.11.1876 a. 62;  
 his widow Mary Somerville d. 23.12.1890 a. 67;
- (19) David Hogg, Edinburgh d. 25.1.1865 a. 63;  
 his das. Marion and Helen d. in early life.
- (21) Thomas Hogg, Surgeon 76th Regiment d. at Edinburgh 12. 7(?).1852;  
 his sons Thomas, Arthur.

## PARISH REGISTERS IN THE NEW REGISTER HOUSE

Extracts from a lecture given to the Scottish Genealogy Society 15th February, 1956.

The three events of birth, marriage and death have been subjects of record from the earliest times of which we have any knowledge, and it has always been a matter of profound interest to human beings to try to establish the line of their forbears. It is true that it was often a matter of great importance that they should establish the line and the priority of their descent because positions and privileges primarily depended upon it, but the interest has always been deeper than that. People like to know something about their background for its own sake and indeed it would be a strange thing if humanity confined its interest to the short period of its own day.

Someone has observed that the human being however illustrious or successful or pre-eminent he or she may be has a more important function still. That is to be a link in the chain. And I suppose that that after all is the heart and essence of genealogy and the symbol and token of the interest of the genealogist.

That the interest is an old one is plain enough from the series of genealogies in which the old testament so freely abounds. There is obviously an eagerness to trace the connection back to some venerated source so that after the lapse of many centuries a people or a tribe may find some ground real or imaginary to pride themselves upon their standing and descent.

It is believed that the Greeks and Romans had registers of births and burials, but it must probably have been a difficult thing in the early struggles of Christianity to maintain any sort of organised machinery of that kind. In the early Renaissance there are said to have been some such records kept in certain parts of France and by one at any rate of the priests in Florence which in those days was bringing back into the European scene so many things of art and organisation that had been buried for many centuries. The Florentine priest is said to have kept a tally of the children baptised by putting beans in a bag - a white bean for a girl and a black bean for a boy - and counting up the

result at the end of each year. He was a very practical statistician.

One of the Spanish cardinals is said to have inaugurated a system of parish registers about the time of the discovery of America by Columbus, and in modern times that is supposed to have been the first serious attempt to establish a general system. Soon afterwards, in 1538, Henry VIII's Secretary of State, Thomas Cromwell, instituted a system in England for registering christenings, weddings and burials. But we know that succeeding decades were full of religious and civil turmoil and no doubt Cromwell's system went down in the general commotion.

I believe that Scotland's first attempt at registration came about 1551 when a Provincial Council of the Scottish clergy held at Edinburgh under James Hamilton, Archbishop of St. Andrews, enacted among other things that every curate was henceforth to keep a register of baptisms and proclamations of marriage. No provision was made for recording burials, and this seems to have been realised because there is record that the General Assembly at their convention in 1565 in Edinburgh decreed that besides keeping a register of the names and residence of persons deceased in their respective parishes and the dates of their death the ministers should deliver a copy thereof to the procurator fiscal. This would almost seem to suggest, would it not, that the condition of Scotland in those days was such that the Assembly had reason to doubt whether many of the deaths were in the ordinary course of nature.

In Scotland, and in England too, registration of vital events did not proceed very happily. In 1616 an Act of the Privy Council decreed that registers of births, deaths and marriages were to be kept by every minister in Scotland and further that extracts thereof "shall mak faith in all and whatsonever judgements within this kingdon". The old words are full of interest and "mak faith" evidently means that the extracts would be acceptable as proof, giving faith to whatever statements or other evidence of which their contents could supply confirmation.

That is one of the purposes, probably the main purpose, for which extracts of births, deaths and marriages are supplied today so that they may for example help applicants for

old age pensions to prove their age or widows pension to prove their widowhood.

Even that enactment of 1616 seems in the course of the years to have proved ineffective as the matter of registration was the subject of ecclesiastical injunctions on many occasions during the ensuing two centuries. The last I believe was in 1816 when the General Assembly of the Church of Scotland recommended that registers of births, marriages and deaths should be kept in every parish.

The imperfect condition of Scottish parish registers attracted the attention of various writers such as Arnot writing in 1779 on the History of Edinburgh. Frequent allusions to the unsatisfactory state of the registers occurred also in Sir John Sinclair's memorable Statistical Account of Scotland published in 1798. Arnot was particularly bitter and venomous. He accused the keepers of the death registers of drunkenness and of failing to record deaths "as thereby they may peculate the share of the mort cloth money due to the charity workhouse". But the principal cause of the imperfection of the registers was undoubtedly the negligence of the people in general, particularly the Dissenters. An Act of 1783 imposed a stamp duty of 3d. on every registration. Like the window tax this was completely misconceived and could not have failed to make the position worse, putting a charge as it were on compliance with the registration system. The only surprising thing about this Act is that it took eleven years to repeal it. As appears from Arnot's criticisms of the death records these were in fact cash transactions - hardly what could have been intended by the ecclesiastical authorities responsible for them.

A curious thing about the payment for the use of the mort cloth being taken as evidence of death is that when a member of the congregation presented a church with a new mort cloth he and his family were thereby often exempted from the payment of the mort cloth dues. The net result was that their deaths were not recorded as there was no payment to be the subject of a record. Moreover it seems that some private societies had their own mort cloths. And indeed many burials took place where no mort cloth was used at all.

Early in the 19th century it began to become increasingly obvious that vital registration was necessary to

enable some improvement to be made in social conditions, and further that registrations must be complete and accurate. Already it was startlingly plain that living in crowded conditions in most unsanitary and unclean surroundings was affecting the health of the people. Statistical information was necessary, as it still is, as a basis for necessary action. And the experience to which I have briefly alluded had shown that the necessary information could be obtained only by compulsion. England was first in the field with its Act setting up a system of compulsory registration on 1st July 1837, and oddly enough it took Scotland nearly 18 years to follow with its Act introducing compulsory registration of births, deaths and marriages with effect from 1st January 1855.

Incidentally the Scottish system was based rather upon that of the Code Napoleon than of the English system which did not follow that code. The differences are of prime importance to the genealogist because this means that Scotland's registration system includes particulars which are not included in the English system. I shall return to this at a later point. Meantime I am trying to keep to the historical development which has so far brought us to the introduction of the Scottish system in January 1855.

At this point I should like to look back at the past from another point of view. We have seen something of the defects of what they used to do but I have said nothing about its merits. Yet defective though it was there is in the aggregate a very large body of records in Scotland kept by the established church and available in the New Register House. The Act of 1855 required the established church to send to the Register House for permanent safe keeping all records of births, baptisms, marriages and deaths in their possession at the beginning of 1855. This applied to the established church of the country and it only.

There are in the New Register House as a result of this wise provision some 4,000 parish registers of the Church of Scotland. There were little short of 1,000 parishes in Scotland in 1855, and we have registers for all but one of them. That, as a matter of interest, was the parish of the Small Isles (i.e. Barra, Eum, Eigg, etc.). Of course the period covered by the registers varies very widely. None of



the registers goes back beyond 1551 and only in the counties of Aberdeen, Angus, Perth, Fife, Clacknannan, Stirling, West Lothian, Midlothian, East Lothian and Roxburgh are there registers in our custody of date prior to 1601.

In 35 parishes the registers in our possession do not go back beyond 1801.

These figures will give you a rough general idea of the extent to which records are available before the introduction of compulsory registration in 1855. In fact experience has shown that these parochial registers have been very valuable as a source of genealogical information. But of course it must primarily be a matter of chance whether for any particular item of information there will be a register and whether, if there is a register, the event will be entered in it.

There is variation too in the material entered in these old parochial registers. Generally baptisms were entered not births. Sometimes marriages were entered sometimes not; and, generally speaking, deaths were recorded in the register.

The information given was not usually very elaborate. Baptismal entries show usually no more than the Christian name of the child and the full names of the father and mother. Sometimes the occupation of the father may be given also and sometimes the address or the name of the farm for example. For marriages the names of the contracting parties are generally given and often nothing more unless one of them came from some other parish. Sometimes the man's occupation may be given. For deaths often there is only the name of the deceased and the date of death. Sometimes the occupation is given but not as a rule and still less frequently the address.

I turn now to the situation after the introduction of compulsory registration in 1855. As I mentioned earlier, the Scottish system was based upon the French rather than the English system, and included particulars not included in registrations in England.

When a birth is registered the particulars recorded in Scotland are the name and sex of the child, the date of

birth, hour of birth, place of birth, the names of the parents and the date and place of marriage of the parents. The hour of birth is asked in England only in plural births, but of course this is not normally an item of importance to the genealogist.

Neither are the date and place of marriage of the parents asked in England, and these are items often of the greatest importance in attempting to pursue a genealogical search. For example unless one knows the date of marriage one cannot readily discover the registered particulars of a marriage which carry one back into the previous generation because they include particulars of each spouse. And equally the place of marriage is often of first class importance. Where, as is often the case, the parents have moved out of the area where they married and the birth of the child is in another area, all previous record might for lack of knowledge be totally inaccessible without this information as to the place of their marriage.

In the registration of marriages the date and place of the marriage are recorded and for each spouse there are recorded the name, age, occupation and residence, the father's name, occupation and the mother's name. These you will observe are very full particulars and supply a wide range of identifying details. In Scotland the mother's name is recorded but not in England, and this can again be a very valuable item of information since otherwise the mother's own name and the name of her family would not normally be known.

It is true also of the registration of deaths that the particulars have a considerable amplitude. For the deceased person there are recorded the name, occupation, marital condition, name of the spouse, the date, hour and place of death and the age and sex. The father's name and occupation are also recorded; for the mother the name is recorded. And finally the cause of death is also recorded.

In England I think information about the parents is recorded only in certain types of case and not generally. Always we have in Scotland the name and occupation of the father of the deceased person and the name of the mother. These are items of the very greatest value - mostly quite indispensable in fact in the effort to get back into the previous generation.

Taking the situation as a whole you will appreciate from these observations that the registers of births, deaths and marriages in Scotland offer a great deal more material than is available from the registers across the border. And what is particularly valuable about the additional information is that it refers for the most part to the previous generation, and consequently is of that material from which one builds a bridge across the gap separating the generation from the one that follows.

These differences between England and Scotland are differences which not only held good in 1855 but which continue to hold good today.

Indeed further particulars still were asked in Scotland in 1855. It was found however after a year's experience that the volume of information required for registration was making it difficult to work the machinery with reasonable efficiency so these particulars were dropped after the end of 1855. They related solely to registration of births. The particulars asked were the age and the birthplace of the child's father and the father's issue living and deceased. Children of the mother by another marriage were usually given too though not formally required.

It says a great deal for those who approached the introduction of registration in Scotland 100 years ago that they saw so clearly what particulars would be of value. The information then required about the issue of the father for example has been the subject of admiring comment down to the present day by statisticians all over the world. They provide a basis for an appreciation of the fertility of the population, and consequently for an estimate of its future trend and so on. Regrets have been freely expressed in many quarters that these particulars, never asked in England, could not have been continued. And indeed they have been resumed on a confidential basis under the Population (Statistics) Act of 1938. The purpose of that Act was to enable additional material to be obtained about the population and especially with regard to the fertility of marriage which had been the concern so long of those who framed the original Registration Act in Scotland.

E. A. Hogan,

Registrar General.

A Review

The ancestors of Edvard Grieg, the great composer, went to Norway from Scotland. For many years there were romantic stories of how Alexander Greig fled from the aftermath of Marr's rebellion, or of Culloden, from the persecution of Episcopalians or even from the general harrying of the Mac-Gregors in the early seventeenth century. In a fascinating, but unfortunately very short, monograph Dr. J. Russell Greig shows that, far from fleeing the country, Alexander emigrated peacefully and even prosaically to Bergen to take up a post in the office of the British Consul. Alexander was the son of John Greig, tenant in Mosstoun of Cairnbulg in the parish of Rathen in Aberdeenshire, and he was born in 1739. It is noted that when Alexander and his brother James sailed to Norway some time between 1760 and 1770, they were accompanied on their journey by a man named Christie who, though Norwegian born, was the direct descendant of David Christie whose son had emigrated from Montrose more than a century earlier. This was not to be the last connection between these two families for the great-great-great-great-granddaughter of David Christie was to marry the great-grandson of John Greig in Mosstoun of Cairnbulg and they were the parents of Edvard Grieg. Thus the composer could claim Scottish ancestry through both his father and his mother.

Another point explained by Dr. Russell Greig is the change of spelling in the name. He shows that on the tombstone in Rathen Churchyard John in Mosstoun of Cairnbulg appears as Grieg though there is a quotation from the fly-leaf of a life of King Robert Bruce taken to Norway by Alexander to show that John also used the accepted version of Greig. Certainly in the 1770's the spelling of proper names was not as uniform as it is today. But it was no accident that caused Alexander after he obtained Danish citizenship in 1779 (Norway was then part of the Kingdom of Denmark) to spell his name always as Grieg. He did this in order that in his new country it should sound more nearly as he was used to hearing it pronounced at home in Buchan.

On settling down in Bergen, Alexander Grieg, now a Danish citizen, set up as a fish merchant exporting lobsters and stockfish in addition to his work at the Consul's

office. After some years these two interests dragged him into difficulties. At the time Britain and France were at war with each other while Denmark remained neutral. Alexander apparently refused to allow a small matter of Danish citizenship to stand in the way of his loyalty to Britain. Dr. Russell Greig gives extracts from letters to various important people in England illustrating the troubles that Alexander experienced in his trade at the hands of the French Consul from a justly earned reputation as a British agent.

The monograph is published by Hinrichsen Editions Ltd. and includes photographs, silouettes and a bibliography of the more substantial books on Grieg, compiled by Max Hinrichsen.

Jean Dunlop.

#### DICTIONARY OF EMIGRANT SCOTS

By way of a very small beginning in this great undertaking, we are appealing to readers to send us the bibliographical references for Passenger Lists of Emigrant Ships sailing from Scotland before 1850. These lists may be from printed or MS sources and in either case a note of the whereabouts of the book or document can be useful - for example most of the sources listed below were taken from a Bibliography produced by H. Lancour for the New York Public Library and, so far as I know, none of them is available in Britain. The examples below will show the type of material we are hoping to collect. The information should be sent to The Editor, Scottish Genealogist, 30 India Street, Edinburgh, 3, and it will be published in the Magazine from time to time. Later we will probably be asking for copies of some of the

lists but at the moment we want the reference only.

There is no doubt that these lists will not be easy to find. Local histories may produce something, as for example the History of Pictou. While preparing these notes I was unable to find a copy of this book to see whether it also contained lists of later parties of emigrants. Robert Brown in a pamphlet called "Strictures and remarks on the Earl of Selkirk's Observations" stated that four ships left the Coigach district in the first years of the nineteenth century - one from Isle Martin in 1801, another in 1802 and two from Ullapool in 1803 - all bound for Pictou. The names of several of the emigrant ships are familiar to us because they carried well known people - these include the Baliol on which Flora and Allan MacDonald of Kingsburgh sailed to Carolina and the Pearl which carried John MacDonell of Leek, his brothers and friends to New York in 1773 - but whether complete passenger lists can be found is quite another matter.

We have limited the appeal to ships sailing from Scotland. It is true that in the years immediately following 1850 many Scottish emigrants travelled from Liverpool (detailed lists of emigrants to Australia from Liverpool and Glasgow have been taken from the Papers of the Highland Emigration Society 1852-1857 and are in the Register House, Edinburgh) but before that date it seems unlikely that many would have done so. By concentrating on ships we are, at present, giving first place to Colonial or American emigration rather than to European. This will not be a permanent feature of the Dictionary which is intended to cover Scots who went to France, Germany, Poland, Holland, Norway, Sweden and many other countries. But we must start somewhere.

### Examples of Sources

1. History of Pictou. Rev. George Patterson (passenger list of the Hector.)
2. Emigrants from Scotland to North America 1774-5. V. R. Cameron. (only 100 typewritten copies made - no information of the present whereabouts of any of these. Ed.)

3. Records of Emigrants from England and Scotland to North Carolina 1774-5. A. R. Newsome. (North Carolina historical review Raleigh 1934 vii pp. 39-54; 129-143).
4. Scotch Prisoners sent to Massachusetts in 1652 by order of the English Government. (New England historical and genealogical register, Boston 1847 v. 1 pp. 377-80).
5. Early Highland Immigration to New York. (Historical magazine and notes and queries concerning the antiquities, history and biography of America. Morrisania, 1861. Ser. 1. vol. 5 pp. 301-4).

## NOTES

### CLAN SOCIETIES

An early attempt to form a Clan Chattan Association on the modern basis of a subscription, which I overlooked in preparing the paper on Clan Societies (Scottish Genealogist Vol. 1 nos. 2/3 pp. 14-20) is noticed in The Mackintoshes and Clan Chattan by A. M. Mackintosh (new edn. 1903) p. 320 - 1. The initial agreement is dated November 1727, and it was supported if not inaugurated by Lachlan Mackintosh of Mackintosh; there is nothing to show how long it continued or how it worked, but it was still in existence three years later. The clan historian suggests that it did not long survive this chief, who died in October 1731. R.W.M.







## SEARCHERS LIST

Scottish Genealogist Vol. III p. 21. The address of the Hon. Secretary of the Scottish Genealogy Society is, of course 24 Beveridge Road, Kirkcaldy, and not 27 as printed.

## QUERIES

III/4. FORDYCE. Colonel A. R. Fordyce of New York informs me that he once had a published article stating that "Fordyce" goes back to the twelfth century. My earliest record of the family name is in the fourteenth century. Has any reader information about Fordyces in the twelfth or thirteenth centuries? A.G.F.

III/5. HUME. Can anyone supply any information on the parentage of Rev. Patrick Hume, Minister of Kirkmichael, Dumfries-shire? He married, on 11th June 1687, Mary, daughter of John Menzies of Enoch and their only daughter Catherine, married Hugh Douglas of Garallan, Ayrshire. J.M.D.

## NOTICES

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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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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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