

The Scottish Genealogist

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EDITORIAL

IN OCTOBER, 1962, there appeared the first number of a new bi-monthly Journal of the Institute of Heraldic and Genealogical Studies entitled "Family History." The Institute is a non-profit-making, academic body founded for specialised instruction and guidance in the studies of the arts and sciences of Heraldry and Genealogy, and considered that a Journal was required which would publish regularly basic source material, with the minimum of comment, of heraldic, genealogical, genetical, social and historical importance.

In its first three numbers it can claim to have wasted no space on unnecessary comment, and to have published material not otherwise readily available to the student of Heraldry and Genealogy.

Clearly printed, or rather reproduced by photographic processes with illustrations in colour (which in heraldic matters is of great advantage), the Journal has kept a good balance between heraldry and genealogy and can be strongly recommended to all those interested in either study. Its ambitious aim of producing a British Vital Records Index by indexing every entry in all the parish and non-parochial registers in England by surnames, christian names, and chronologically is, once one has recovered one's breath, worthy of every encouragement.

This Journal can be obtained from 58 Northgate, Canterbury, at an annual subscription of 32/-. For those whose genealogical interests are not narrowly confined to Scotland, it can be strongly recommended, as also for all those interested in heraldry in either country.

A NOTE ON THE CAMPBELLS OF LIX

By COLIN CAMPBELL

[N Herbert Campbell's collection of pedigrees at the Lyon Office, Edinburgh (Vol. I, p. 168), there is an account of the Campbells of Lix or Liks in Glendochart, Killin parish, Perthshire. This ends with Mary, Katherine, and Margaret, daughters of Hugh of Lix who died in 1789, and mentions their uncle, Captain Colin, planter in South Carolina (the reference given being Services of Heirs, 26 February, 1791) who is described as "perhaps only maternal uncle: see Strachur pedigree." (This is the only record known where Colin is called Captain.) However, the service referred to (Vol. 88, fols. 362-3, dated 25 Jan., 1791) describes Colin as brother-german of Hugh; and some recently discovered facts about him will be given here.

The family was established in Glendochart by the 1560's, being apparently related to the Campbells of Dergachy, said to be cadets of Ardkinglass (Herbert Campbell's collection, *loc. cit.*; *The Scots Peerage*, I, 329). Hugh Campbell in Leicks appears in a Perthshire record on 10 July, 1713 (*The Clan Campbell*, II, 33); I am informed by Dr Horace Fairhurst that his family continued to hold the lands as tacksmen until just before 1744¹. But on 2 January, 1702, Hugh of Lix, Beatrice Campbell, his wife, and Archibald, their eldest son, were infeft, following on a charter dated 8 March and 12 May, 1701, to them from Archibald, Earl (afterwards Duke) of Argyll, with consent of James, Marquis of Montrose, for his interest, in the lands of Glensluan, Ballibeg, Ellanchocker, "Crongbeck" (Craigbrack), Coinlach and Invernadien, in the parishes "de Kilmaglash in Strachur et Dunnoon" (Argyll Sasines, III, 252v, 254v)² and from then until the 1780's the family, although continuously designed of Lix, are found holding lands in Cowall. Hugh died in November, 1723; his children were Archibald of Lix, Patrick, surgeon in Inveraray, Anne, and Isobel, who married by 1733 Alexander Macpherson, drover in Braes of Glenfyne (H. Campbell's pedigree; Argyll Testaments, VIII, 232, 25 May, 1724; *The Clan Campbell*, I, 208). In his testament-dative (1724) Hugh is described as "of Lix in the parish of Kilmaglash in Strachur."

Archibald of Lix, whose wife is not identified and whose latest appearance is also in 1724, was father of another Hugh, his successor, and of Colin, Margaret, Jean, and Elizabeth. Hugh married (contract 7 Feb., 1747: Argyll Sasines, VIII, 119v) Margaret,³ sister of John Campbell, 17th of Strachur. By her he had the three daughters mentioned above: Mary, who married (contract 10 Nov., 1773: Argyll Sasines, X, 503) Dugald Campbell (died before 1800), eldest son of Colin 3rd of Ederline and Janet eldest sister of John of Strachur;⁴ Katherine, alive in

1773 and 1791; and Margaret, who married on 27 March, 1783, the Reverend Charles Stewart, minister of Strachur and Strathlachlan, and died, apparently *s. p.* on 12 June, 1799.⁵

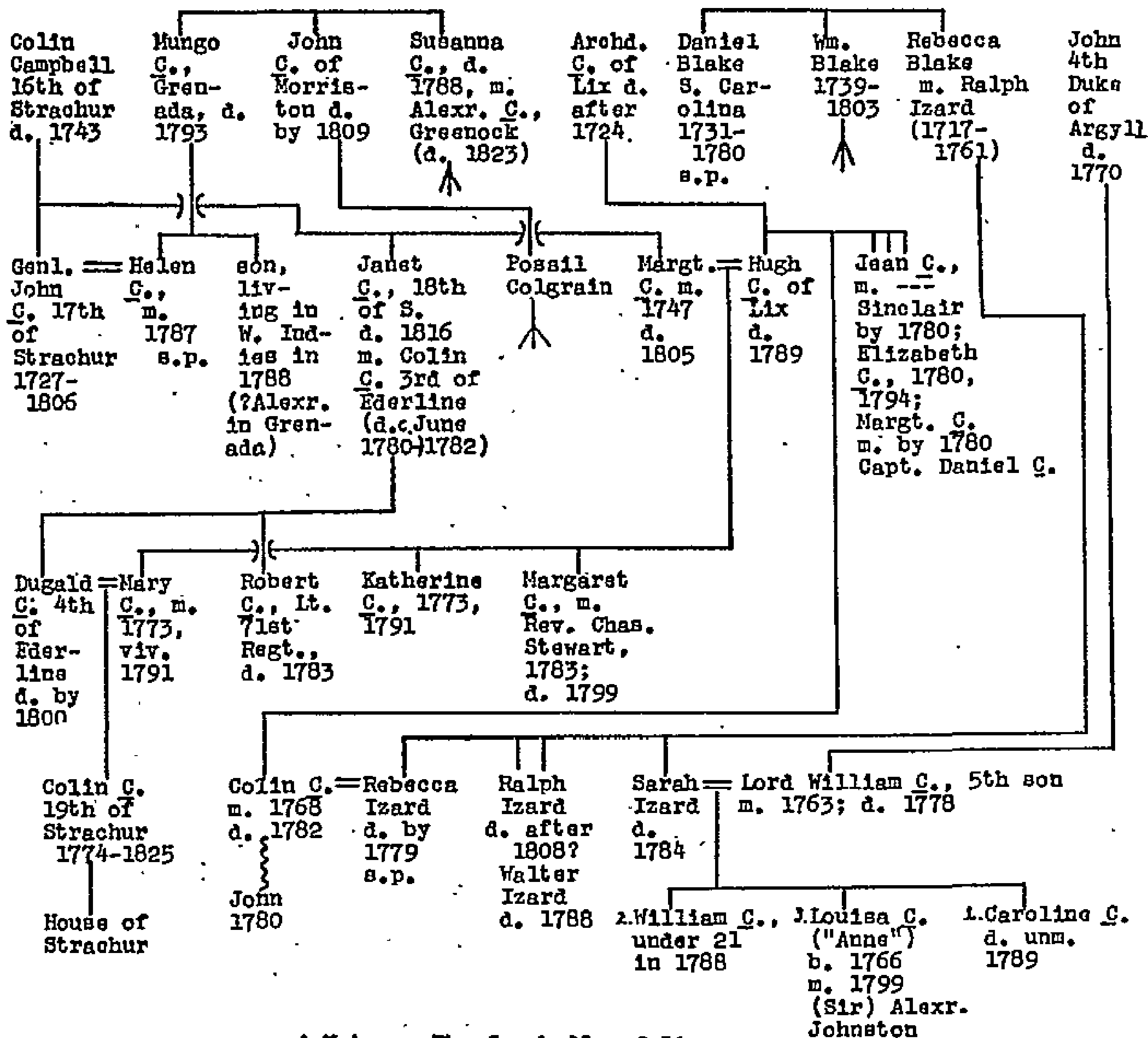
On 3 and 5 June, 1775, Colin of Ederline, Dugald his son, and Hugh of Lix, granted bond to the Bank of Scotland for £2000 sterling, to be repaid by 15 May, 1776, "within the old Church of Edin. At that place thereof where the Earl of Moray's tomb is situated" (Gen. Reg. Sasines, Vol. 329, fols. 188v-196r). There followed on this an agreement dated at Edinburgh and Ballimore, 21 and 23 October, 1779⁶. Hugh had disposed his Cowall lands in fee to his son-in-law Dugald by the marriage contract of 1773, reserving his own liferent and an annuity to his wife; £1800 sterling, being the amount of his debts in 1747, and £1000 provided to his daughters Katherine and Margaret. The £2000 borrowed from the Bank of Scotland was to be applied to paying Hugh's debts, and Hugh's brother Colin undertook to repay the loan to the bank by Martinmas, 1779. Hugh, Colin of Ederline, and Dugald, were to pay the interest; Dugald was to convey to Colin (brother of Hugh) the fee of the lands irredeemably, and Colin, at Hugh's decease, was to pay Dugald £1200 and £1000 to Katherine and Margaret. Dugald further disposed to Colin all writs concerning the lands and "all Room or Area in the Churches of Kilmaglas and Dunnoon wt the Seats or Desks erected yron appd. & belg. or that ^amight^a [^{a-a} struck out] ought to be appd. or to belong to the Lands herein before dispd."

The date of birth of Colin, brother of Hugh, is not known. He had, as shown by his will, spent some time in India⁷ before his marriage (which is said to have taken place on 22 April, 1768) to Rebecca (born in the 1740's, died by 5 Jan., 1779) younger daughter of Ralph Izard of Burton, St. George's, Berkley County, South Carolina, a member of an influential family in the Province. Izard had died on 2 February, 1761, leaving two sons and two daughters;⁸ by his will, dated 13 September, 1757 (Charleston Wills, IX, 64, South Carolina Archives Department, Columbia, S.C.) the daughters and "their heirs forever," or, failing issue of either of them, the survivor, were to receive his plantation at Wassamasaw near Dorchester, S.C.

The elder daughter was Sarah (born in the 1740's, died on 4 September, 1784, "late of the Royal Palace of Kensington": P.C.C. Admons., London, 8 July, 1785) who married on 17 April, 1763, in South Carolina, Lord William Campbell, fifth son of John, 4th Duke of Argyll. He was appointed Governor of Nova Scotia in 1766, but after petitioning to be transferred, he was made Governor of South Carolina in 1773. He arrived there at the very inopportune date of 17 June, 1775, finding support for British rule in the inland rather than the coastal regions; and his wife's family were of the Independence party. In September he left Charleston for the man-of-war *Tamar* off-shore, taking with him the Great Seal of the Province, which had been in use since 1719. He took

part in the unsuccessful attack on the city on 28 June, 1776, and died at Southampton on 4 or 5 September, 1778.⁹ A petition to the Crown concerning his American property (which was declared confiscated by the South Carolina Assembly in 1782) is dated 16 March, 1778 (B. F. Stevens, *Facsimiles of Mss. in European Archives relating to America, 1773-1783* (London, 1889-95), No. 1067; *S. C. Hist. Gen. Mag.*, XXXIV, 198.

Cheves (p. 235) quotes the *South Carolina Gazette* of 26 June, 1768, as noting the recent arrival from London of Lord William's lady, Colin Campbell, Esq., and his wife, Lady William's sister. Together with John Forbes, merchant in Charleston, Colin executed a bond on 14 June, 1769, "as friends and attorneys" of Lord and Lady William in respect of the latter's estate (Register Mesne Conveyance Office, Charleston County, Book R-3, pp. 1-23, recorded 9 Aug., 1770). This is referred to by Cheves, pp. 234-5, note 2, but the date given, 30 June, 1770, should read 30 January, and Cheves's reference, "Bk. VV, p. 164" is in fact an earlier deed (15 Feb., 1768) mentioned in Book R-3, p. 14. On 19 January, 1771, Colin acquired from Thomas Netherclift, of Savannah, Georgia, for £9828 South Carolina currency, four hundred acres in St. Peter's Parish, Granville County, S. Carolina, "butting and bounding Southwardly on the north branch (*sic.* evidently an error for bank) of Savannah River, Northwardly on land now or late of David Murray and on all other Sides on Land of John Smith of Savannah in the Province of Georgia," being part of a larger tract known as Nelville.¹⁰ This site Campbell renamed Campbleton. It appears in a plan of c. 1790, with "Campbells Warehouse square" and "road to Campbell's ware-house landing." The site is shown in Robert Mills's *Atlas of the State of South Carolina*, 1825, located one and a half miles north of Hamburg. The name Campbellton was also given to the local ferry, which was still so called in 1855, although the settlement seems to have been abandoned, perhaps long before that time.¹¹ Our settler also bought, at an unknown date, Butcher's Island (about 2000 acres in Chatham County, Georgia) which lies between the city of Savannah and the mouth of the Savannah River. It had been granted first to Joseph Ottolenghe in 1765, and from 1789 it was called "Ottalingoes" or Oatland Island (its present name). It is surrounded by creeks and other islets, about 4 miles ESE of Savannah City Hall, being mostly marshland, and is now the site of a U.S. Public Health laboratory.¹²



A Note on The Campbells of Lix.
Genealogical Chart.

REFERENCES

- 1 Hugh Campbell of Lix disposed his Glendochart lands to the Earl of Perth on 7 March, 1684, and had a charter of them from the Earl on 15 March following (Reg. Deeds, Dur., Vol. 78, fol. 72; Perthshire Sasines, 4th series, IX, 187). The Earl's estates were forfeited after the '45, and acquired by the Earl of Breadalbane in 1766; in 1755 Lix was occupied by Carmichael (Dr. H. Fairhurst, "Scottish Clachans," *Scottish Geographical Magazine*, Vol. 76, No. 2, 1960, pp. 67-76; J. Christie, *The Lairds and Lands of Lochtayside*, Aberfeldy, 1892, p. 65; *Scottish Historical Review*, XXVI, 1947, p. 137). In the John MacGregor Collection, H.M. Register

House (No. 26, boxes 57-59), there is a certificate dated 27 September, 1752, by Colin Campbell of Skipnidge, D.L. for Argyll, stating that Duncan Campbell sometime tenant in Lix repaired to Argyllshire in 1746, carried arms in the King's service, and gave intelligence about the rebels' plans to General Campbell, during which time they destroyed or carried off his belongings.

I have also to acknowledge the assistance of Miss H. G. Thacker, Mrs Waveland FitzSimons, Dr. C. T. McInnes, and the South Carolina Historical Society.

- 2 I am indebted to Mr Donald C. Reid, of the Argyll County Library, Dunoon, for information about these place-names. There is a Leack on Looch Fyne, half-way between Strachur and Strathlachlan, but these Campbells do not seem to have had any connection with it. Glensluun and Invernadien (near Driep) lie between Strachur and the head of Loch Eck. Craighbrack is on the east side of the loch, where Coire Ealt enters it. The other farms are between Strachur and Dunoon.
- 3 The Campbell of Strachur pedigree in Burke's *Landed Gentry* (1952) states that she died on 6 December, 1805.
- 4 The date of the marriage of Colin Campbell of Ederline to Janet is given as June, 1780, in Lyon Register, XXXVIII, 29, and in Burke's Strachur pedigree. Lt.-Col. K. J. Campbell of Strachur, to whom I am grateful for much information about the family and lands, tells me that this was in fact the approximate date of Ederline's death. He was alive on 21 October, 1779 (Reg. Deeds, Mack., Vol. 234, 21 Oct., 1783) and his son Dugald was served heir to him on 16 October, 1962 [A. W. G. Buchanan], "Campbells of Strachur," *Scottish Historical Review*, IV, 1907, pp. 233-4. Janet's brother (whom she succeeded as 18th of Strachur) was General John (1727-1806), who served in North America in both the Seven Years' and the Revolutionary Wars: see Campbell of Barcaldine's Notes on Campbell Officers at the Lyon Office, where he is called son of John of Strachur and "Miss Campbell of Atter"; but these were his grandparents; his parents were Colin 16th of Strachur and Mary Lamont (Lyon Register, *loc. cit.*).
- 5 *Fasti Ecclesiae Scoticae*, new edition (1923), IV, 45, which states that he was born in Appin about 1754; minister of Strachur, 1779, and died on 24 May, 1826, having married three times.
- 6 Reg. Deeds, Mack., Vol. 234, 21 Oct., 1783. The dates are given in the record as 21 and 23 Oct., 1773; but the text refers to the bond of June, 1775, and to "this prest. year Mvii h & soventy nine."
- 7 A power of attorney by Elizabeth, Margaret, and Janet, daughters of James Watson, shipmaster in Greenock, concerning some property in Virginia, is dated at Greenock 21 December, 1754, and witnessed by Hugh Campbell, shipmaster there, and Colin Campbell (Virginia State Archives, Essex County Deed Book, No. 27 [1754-57], p. 121). I am indebted to Mr J. Frederick Dorman for this reference.
- 8 Langdon Cheves, "Izard of South Carolina," *South Carolina Historical & Genealogical Magazine*, II (1901) (pp. 205-240), p. 235. Cheve calls Colin "Colonel" and refers to a marriage indenture, 22 April, 1768, in which he is designed "of Berners street St. Marylebone, Esq." (but not Colonel). The reference given is "Book TT, p. 241," but this volume of South Carolina Deeds covers the period April, 1758, to January, 1759, and contains no such entry. Cheves says (p. 216) that two sons of Ralph Izard of the Elms (a second cousin once removed of Rebecca's father) were born "in Berners St., London" in 1772 and 1773.
- 9 *The Scots Peerage*, I, 385; Allen Johnson, ed., *Dictionary of American Biography* (New York, 1929), III, 464; *South Carolina Hist. & Gen. Mag.*, I (1900), p. 160; VII (1906), 225; and XXXIV (1933), 198; II, 234-5 (giving date of death at 17 September); "Loyalism in South Carolina, 1765-1785" by Robert W. Barnwell, Jr. (unpublished thesis, 1941, Duke University Library, Durham, North Carolina), pp. 25-6, 76, 99, 319. The children of Lord William were: 1, Caroline, who according to *The Scots Peerage* died unmarried on 12 January, 1789, called a minor in the administrations granted on the estates of her parents (P.C.C. Admons., 6 Mar., 1779, and 8 July, 1785), and mentioned, with her brother and sister, in the will of her uncle, Walter Izard, 14 June, 1788 (Charleston Wills, XX, 310). 2, William Conway (his aunt Lady Caroline Campbell had married Henry Seymour Conway in 1747) called an infant, 6 Mar., 1779, and minor, 8 July, 1785, who is said to have returned to South Carolina after the Revolution, and to have lived on an estate (perhaps Wassamasaw) inherited from his mother

(*Scots Peerage, loc. cit.*); administration was granted on the estate of William Campbell, St. James Parish, Goose Creek, overseer, 8 November, 1811 (Charleston Probate Ct. Admons.). 3, Louisa (called Anne in *The Scots Peerage*, which gives her birth date at 7 September, 1766), described as an infant, 6 Mar., 1779, and minor, 8 July, 1785; married at London, 14 June, 1799, Alexander Johnstone, Chesterfield Street, Mayfair (*Scots Peerage*); Cheves (p. 235 ft. 1) quoting Burke's *Peerage*, calls him Sir Alexander Johnston. President of Council, Ceylon.

Colin Campbell, as creditor, was granted admon. on Lord William's estate; Lord Frederick Campbell (the Lord Clerk Register) is mentioned as the children's guardian in the administration of their mother.

- 10 P. R. O., London, A.O. 13/126; affidavits (1785) on the memorial of Colin's executors, 1788. These documents, and A.O. 12/52, pp. 192-200, 319-321, below, are unpublished Crown Copyright material in the Public Record Office, and are quoted by permission of the Controller of H.M. Stationery Office.
- 11 I am indebted to Mr Charles Cordie, Augusta College, Georgia, and to Mr Alexander A. Lawrence, Savannah, for information about the site and ferry. The description given in Colin's will, below, is obviously garbled. Savannah Town, in South Carolina, was on the same (north-east) side of the Savannah River as Campbelton, and across the river from Augusta, Georgia; it should be distinguished from Savannah, Georgia (on the west side, and near the mouth of the river) from which it was about 110 miles up-stream. £762 in S. Carolina currency was worth £100 sterling in 1771 (information from Miss H. S. Popham, S. Carolina Historical Society), thus the tract cost about £1290 stg.
- 12 Mrs L. M. Hawes, Director of the Georgia Historical Society, has kindly identified the island, and has given me this information about its history. It is shown in detail in U.S. Department of the Interior Geological Survey Maps (1955), N3200—W8100/7.5, and N.32—W8052.5/7.5.

ALTERATIONS IN OLD GRAVEYARDS

Falkirk Parish Churchyard

A member, to whom we are indebted, recently brought to our notice some contemplated changes in the old churchyard at Falkirk. It was proposed to complete a process which had in part been previously undertaken of re-erecting the tombstones at the sides of the ground in order to allow the main area to be maintained as a public open space. The Town Clerk had arranged to keep a record of the names on stones and dates of death only in each inscription, but as it was felt by us that at least a full record of all information of genealogical import should be kept, Mr McNaughton, Deputy Chairman of Council, interviewed one of the town's officials. Happily, the Town Clerk had on reconsideration independently come to a similar conclusion, and he has now agreed to have a full copy made of each inscription before the stones are moved, and for a copy to be sent to the National Library of Scotland and another to the Society.

It is probable that similar measures of rearrangements in old burial grounds in Scotland may be contemplated from time to time, and if any such come to the notice of our readers they are urged kindly to inform the Honorary Secretary as soon as possible on each occasion, in order that steps may be taken to see that a proper record of inscriptions is made. Otherwise, it is to be feared that there is a danger of matter of genealogical interest and importance being lost for ever.

THE PRESBYTERIAN "MEETING-HOUSES" AND THEIR BAPTISMAL AND MARRIAGE REGISTERS

By DAVID C. CARGILL

IT was a search in baptismal registers of Canongate in Edinburgh which first drew my attention to the fact that, from July, 1687, onwards, quite a number of parishes had Meeting-house Registers running concurrently with Parish Church Registers. I decided to make a study of these, and the following material is the result. I think, however, that it would be well to start off with the historical background.

It was during the reign of Charles II (1660-85) that a bitter struggle went on between those who wished to have the presbyterian form of church government and those, including the king, who were determined to maintain episcopacy in Scotland. The late Professor Pryde, in his *Scotland from 1603 to the present day*, says "For the Church, the Act Rescissory of 1661 meant a return to episcopacy as it had stood in the latter part of James VI's reign and the early years of Charles I. For the Presbyterians, this was bad, and worse followed in 1662. The bishops were formally restored and given their place as an estate of parliament, 'as in former tymes before these troubles,' while the covenants were denounced as 'rebellious and treasonable,' and conventicles in private houses were forbidden." While, "by two Declarations of Indulgence, issued in 1669 and 1672, over 100 'outed' ministers . . . were allowed to return to their own churches . . . the mood of leniency passed, and repression was renewed from 1674." By 1679 there was open warfare between the Covenanters and "John Graham of Claverhouse (afterwards Viscount Dundee); . . . Charles's last years were long remembered in Scotland as 'the killing time.' On Charles's death in February, 1685, his brother succeeded quietly as James VII and II (1685-88)." King James was anxious to introduce toleration for the Roman Catholics and "in 1687 he had recourse to the royal prerogative in order to achieve his purpose. In two Declarations of Indulgence he gave complete toleration to all his subjects, including Romanists, Covenanters and Quakers. The Killing Time was over, persecution was ended, but presbyterians and episcopalians alike were thoroughly alarmed about the favour being shown to the papists."

Turning now to Wodrow's *History of the Sufferings of the Church of Scotland from the Restoration to the Revolution*, we are told that the presbyterian ministers from the different parts of the country met at Edinburgh and agreed

to accept the benefit of the Toleration, which had been signed by the king in London on 28th June and was read in Edinburgh to the Privy Council on 5th July, 1687. This gave leave to all the king's subjects to meet and serve God after their own way and manner, whether it be in private houses, chapels, or places purposely hired or built for that use, provided the meetings were to be peaceably, openly and publicly held and all persons freely admitted to them, and that they made known to some one or more of the next Privy Counsellors, sheriffs, stewarts, bailies, justices of the peace, or magistrates of burghs royal, what place or places they were to set apart for these uses, with the names of the preachers; but field conventicles or assemblies were still utterly forbidden. The ministers composed an address of thanks to the king, dated 21st July, 1687.

Wodrow goes on to tell that the meeting of ministers at Edinburgh agreed upon several very good rules for their own practice. They were to meet monthly in presbyteries, or if need be, in synods, and none was to set up a congregation himself without consulting his brethren and the desire of the people. Until ministers could have access to their own congregations and be accommodated with meeting-houses and dwelling places they were, in places of their present residence with the advice of their brethren and invitation of the people, to exercise their ministry or continue to do so as formerly in their families. Special regard was to be had to such suffering ministers as could not have access to their own congregations. The respective meetings were to give their advice and concur with the people for setting up of meeting-houses in the most convenient places, especially considering that one house might be useful for the people of divers adjacent congregations and it could not be expected that there could be as many meeting-houses as parishes, especially in the country. The ministers in their respective meeting-houses were instructed to lecture as formerly, preach, if able, twice every Lord's day and weekdays . . . exercise discipline . . . prepare the people for the sacrament . . . and to keep session books and registers of baptisms and marriages and collections for the poor. There was a stipulation that special care should be taken that Edinburgh, as the chief city of the nation, be specially regarded and provided with able, experienced and godly men.

Well, there is the instruction to set up Meeting-house Registers. I do not know how many were actually commenced, but I am afraid very few of them survived until 1855 when all such registers then in existence should have been sent to the Register House. I have, however, traced fourteen parishes where they were at least partially preserved and I propose to give some particulars of these.

EDINBURGH:—

While there were various meeting-houses in the city, including one on Castlehill, one in the Lawnmarket, one in the village known as the Water of

Leith, one in Canongate, and one in South Leith, I have only found three meeting-house registers within the area of the present city boundaries:—

Canongate:—

This is the most interesting: here we have a register of 40 proclamations and/or marriages and about 180 baptisms in the Meeting-house. One finds a bound volume, headed on the first page “1687 ACOMPT. of BAPTIZEMS in the CANNONGAT MEETING HOUSE Beginning upon the 17th of August” in which the first entry reads as follows: “William Marr, Indwelar in Sloikendrouth & Margrat Robertson had a son N. William and was baptised in the Cannongate Meeting House.” Where and what was Sloikendrouth—an apt name for an inn perhaps, or merely a place by a well?

There is another volume headed simply “AN ACCOMPT. of MARRIAGES since August 7, 1687” but in the same handwriting as the other and containing references to the Meeting-house in later pages. Alongside of these registers, but bound up in separate volumes, are the registers of the Holyrood Abbey Church, which was the predecessor of the present Canongate Church, and these end on 28th May, 1693, for baptisms and on 13th March, 1693, for proclamations. The bound volumes containing the Meeting-house Registers both end on 23rd May, 1719, and would lead the enquirer to assume that the Meeting-house continued in being until then. A careful examination, however, shows a marginal entry in the Baptismal Register on 15th December, 1691, against the baptism of John, son of George Layell, burges in the said burgh “being ye first child that was baptised in ye New Kirk.” Similarly, in the other Register the proclamation on 29th November, 1691, of James Miller, writer, and Margret Wauchop has a note as follows: “This being ye first proclamation in ye New Kirk.”

Here, perhaps, I should interpolate the story of the removal from Holyrood Abbey Church to the present Canongate Kirk. It was King James VII and II who, on 28th June, 1687, ordered the congregation to vacate the Church of Holyroodhouse as he required it for use as The Chapel of the Order of The Thistle. The keys of the church were given up on 14th July, 1687, the congregation afterwards to convene in the Lady Yester Church building, which was then empty, that congregation having amalgamated with the Tron Church.

From June, 1687, Alexander Burnet was Minister of the First Charge of Canongate and James Craig, M.A., was elected to the Second Charge on 14th September of that year. We have also Mr Thomas Wilkie coming into the picture, however, at the same time. We read in the *Fasti Ecclesiae Scoticae* that he was a member of the meeting of ministers in the province

of Lothian and Tweeddale after the Toleration, and that he was presented by the Town Council of Edinburgh to the First Charge of Canongate on 6th May, 1689, and admitted soon after (presumably after Alexander Burnet had been deprived by the Privy Council on 23rd August, 1689, for refusing to read the Proclamation of The Estates or pray for King William and Queen Mary). Wilkie formed a kirk session on 14th January, 1690, but continued his services in the Meeting-house till 22nd August, 1691, when the keys of the church were delivered to him by order of the Privy Council—that is, the keys of the present Canongate Kirk which had been built between the years 1687 and 1691. That much from the *Fasti*, but that is not the whole story of Thomas Wilkie's introduction to Canongate. Turning to the Meeting-house Baptismal Register, we find that Thomas Wilkie was the officiating clergyman on 15th November, 1687, and that he baptised almost all the children from 18th December of that year to 5th June, 1688: he also officiated at most of the marriages from 4th March, 1688, until 20th October, 1689. When the session clerk, Hugh Blackie, had his daughter Joanna baptised on 29th January, 1689, Mr Thomas Wilkie, who acted as a witness, was described as "present minister of the Cannongate." Wilkie's name continues more or less regularly in the Baptismal Register till April, 1689, and last appears on 15th December of that year, but by that time the officiating minister's name was sometimes omitted. What then was Thomas Wilkie's position from July, 1687, to January, 1690? Perusal of the *Fasti* shows us that quite a number of other ministers preached in meeting-houses after July, 1687, and that most, if not all, of them had been present at the meeting of ministers in Lothian on or before the twentieth of the month. Many of them had been persecuted and imprisoned and even tortured under the previous regime. It is obvious that they scattered after that meeting and set up a series of meeting-houses in and around Edinburgh and as far afield as Dunbar and Rulewater in the East, Dumfries in the South-west, and Dunfermline and Forgan in Fife. If Thomas Wilkie did not actually set up the Canongate Meeting-house in August, 1687, he was certainly in charge of it by the end of that year, although the Town Council did not present him to the First Charge of Canongate until 6th May, 1689.

In the earliest days of the Canongate Meeting-house the names of the officiating clergymen at the baptisms form quite a formidable list of prominent Presbyterians—James Feethie, who was twice in prison and became Minister of Peebles in November, 1687; Hew Kcnedie (Kennedy), a Covenanter who became Minister of Trinity Church in Edinburgh in 1689; Alexander Hamilton, who was deprived of his living by the Privy Council in 1662 but was Minister of St. Giles by 1689; John Lawder,

who had been deprived in 1662 and returned to his former parish of Dalziel in 1687; James Kritoun, deprived in 1662, who became Minister of the Tolbooth Church in Edinburgh in 1691; and George Turnbull from Dalmeny, son of Andrew Turnbull, a Covenanter; while Thomas Wilkie himself was taken prisoner at a conventicle in the parish of Gala-shiels and ordered to the Bass Rock by the Council, although he was never taken there as the King's Third Indulgence supervened and, after a few weeks imprisonment in the Tolbooth, he was set at liberty. I have left the most important visiting minister to the last, however. We read in the Baptismal Register that, on 2nd June, 1690, "Archbald Campbell, Earle of Argyle and his Lady Elizabeth Countess of Argill (sic) had a daughter N. Margaret Witnesses My Lord Bredalbine, James Douglas Earle of Morton Sir Colling Campbell of Arkinles and was baptised in the Cannongat¹ by Mr Carstars", and on 7th July, 1690, "Robert Balfouer Mr² of Burlie and his Lady Margret Melvell Mrs³ of Burlie had a daughter N. Marie witnesses George Melvell Earle of melvell his Maj.'s Commishener at the tyme David Leslay Earle of Leven Alexr. Melvell Lord Reath David Riven Lord Riven and was baptised by Mr Carstars". In every other case the minister's surname is preceded by his Christian name; but this is different; this is *the* Mr Carstars whom we identify as William Carstairs the son of a Minister of the High Church of Glasgow, who went over to Holland about 1672 to complete his studies and there became acquainted with William, Prince of Orange, whose confidant and emissary he later became. Carstairs had suffered torture in Edinburgh in 1683 and was allowed to return to Holland and on 5th November, 1688, he was with William when he landed at Torbay in Devon. He was appointed King's Chaplain for Scotland and became William's constant companion and his adviser in all matters pertaining to Scotland. He became Principal of the College (i.e. the University) of Edinburgh and Minister of Greyfriars in 1704, and he was translated to St. Giles in 1707.

Other interesting baptisms in the Canongate Meeting-house were:—

"6th June, 1690. John Hameltoun, Mr. of Bergenie and his Lady Joane Smiler Mrs. of Bergenie had a daughter N Johanna.

Witnesses: John Hamilton, Lord bargenie Mr. Frances Muntgumery brothergarman to my Lord Eglinton Sir John Smiler of Lokermekers & Sir Alexr Hop of Carse & was baptised in the Canongate by Mr Alexr Hamiltone."

"13th February, 1691. Robert Viscount Arthburthnet and his Lady Anne Sutherland had a son N. William henry Witnesses George

1 i.e. in the Cannongat Meeting-house.

2 Master.

3 Mistress.

Earle of Sutherland Arch. Earle of forfar Alexr Melvell
Lord Raith David Lord Ruthven & Sir Thomas Burnet of Leies
and was baptised in the Cannongate Meeting House.”

“15th October, 1691. John Hamilton of Bardanoch Baillie of there
Majesties palace (William Duke of Hamilton being godfather) &
his spouse Cathrine Arbuckels had a son N. William Witnesses
Alexr. Hamilton, late Baillie of Edinburgh James Hamilton Writer
to the Signet John Hamilton Clerk of Session James Hamilton
Clerk of the Cannongate, James Arbuckels, Merchant Edinburgh
and others.”

Reverting to the rather misleading heading on the first page of the
Baptismal Register, it seems clear now that, when Thomas Wilkie moved
from the Meeting-house to the new Church in August, 1691 (or rather
November, if we follow the marginal note in the Register) he simply took
his Meeting-house Registers with him (or his session clerk did) and con-
tinued to use them as the Registers of the Canongate Kirk. The interesting
point, however, is that the previous Canongate Parish Registers continue in
use until 1693—presumably under the auspices of the Minister of the
Second Charge, Mr James Craig. We shall find, later on, other cases of
two sets of registers running concurrently—particularly in Dunbar and
Dunfermline.

One sidelight may be permitted here on the rather casual way in which
records were sometimes kept. In the Canongate Parish Church Register of
Marriages which begins in 1719 there is a note on page 41, in the year
1732, as follows, “All the marriages from page 21 to this being the 41st
(were) put in this Register by John Walker, Schoolmaster admitted to be
Session Clerk the 26 of December, 1732, the said Marriages being only
noted in little pocket Books by John Grierson Depute Clerk of Canongate
his predecessor in the sd. office of Session Clerk.” There is a similar note
in the Baptismal Register.

Craigmillar:—

Under the heading Liberton the *Fasti* says “James Webster was a
probationer at the first Meeting of Presbyterian Ministers in Lothian &
Tweeddale and was ordained in 1688 to the Congregation at Craigmillar
(which is said to have been the first meeting house opened by the Presby-
terians after liberty was granted to them.)” That may be true so far as
the immediate area of Edinburgh is concerned, but the evidence of the
Registers suggests Craigmillar was quite a late starter.

The Register here is headed “A Register of Children baptised in the
Meeting house of Craigmillar since the first day of Aprile, 1688, by Mr.

James Webster settled Minister there." The first entry is of a son to "John Watt, weaver in Bourdeaux in the paroch of Libertoun." Shades of Mary Queen of Scots? Sir Alexander Gilmour of Craigmillar had one son baptised in the Meeting-house. When James Webster moved to the Kirk in May, 1689, a new heading appears: "The Children following were baptised at Libertoun Kirk—26 May, 1689."

Leith:—

There is a Register of the Meeting-house in Leith running concurrently with the South Leith Parish Church Register from 28th August, 1687, until 30th April, 1691. The position is nicely explained by the session clerk who writes "N.B. The first 28 pages of this Volume numbered 203 to 230 contain the Record of Baptisms for the Meeting House in Leith. The preceding Volume contains the regular Parochial Register of Baptisms for the same period."

This Meeting-house Register is the only one I have seen which clearly states that it is a meeting-house *of the presbyterians*, the baptismal entries containing the words "publiklie in the congregation and meeting house of the presbyterians."

We read in the *Fasti* that "William Wishart was called on 24th November, 1687, and ordained in the Meeting House on 12th January, 1688." His call was confirmed by the Presbytery on 6th January, 1692, he having before that been only minister of a "gathered congregation."

The *Fasti* records that on 10th August, 1692, the Presbytery, with the magistrates of Edinburgh and Leith, required the keys of the church doors from the Episcopalian minister, Charles Kay; but on his refusal to give them up, the magistrates and ministers of the Presbytery, with a confused company of people, entered the church by breaking open the windows, breaking the locks off the doors, and putting on new ones. A guard with halberts was put on the church doors, and Mr Wishart was put in possession of the church. For some time he preached in the church every Sunday forenoon, and his colleague (Charles Kay) preached in the afternoon, but the Privy Council gave a decree on 28th February, 1693, declaring the Presbyterian session as the only legal session and ordaining Kay's, the Episcopal session, to deliver up the poor's box, etc.

DALMANY (DUNDAS):—

There is a very neatly written Record of Baptisms and Marriages in Dalmeny Parish which is a copy and not an original. It is headed as follows: "1688 The Common Register of Baptismes & Marriages in the Parish of Dalmany from the erection of the Meeting-house at Dundas in the year 1688 & thereafter

to this present 1727 Mr Alex. Strang, Minister. Collected out of the Severall Rolles thereof with as great diligence as possible by Mr Ja. Wilsone present Clerk to the Session thereof." The first baptism is on 15th April, 1688, and the first marriage on 17th July that year.

The *Fasti* says that Alexander Strang officiated at the meeting-house at Dundas, after its erection, but returned to his former parish of Durisdeer in 1689. It also says that George Turnbull, who was ordained at London on 9th February, 1688, was appointed to the meeting-house by the Presbytery "during pleasure" 28th November, 1688, and was granted warrant by the Commissioners of Estates on 15th May, 1689, to preach in the kirk.

DUMFRIES:—

We are told in the *Fasti* that Mr Francis Irving returned from Holland in 1687 and preached in a Meeting-house at Dumfries and there are concurrent Baptismal and Marriage Registers from September, 1687, till December, 1688, and January, 1689, respectively, but neither of those begun in September, 1687, contain any statement that it was used in the Meeting-house. The first baptism was, however, by Mr Francis Irving, who went to Kirkmahoe later that year. We are also told that George Campbell returned from Holland in 1687 and became Minister of a Meeting-house in Dumfries in 1688 and was restored to the First Charge there in April, 1690. Shortly afterwards he was admitted to the Second Charge of the Old Kirk in Edinburgh.

DUNBAR:—

The *Fasti* tells us that James Clark was ordained in the Meeting-house before 25th July, 1688, and that he was translated to Innerwick in 1691. Now Thomas Wood was Minister of Dunbar from 1681 to March, 1718, and the Parish Church Baptismal Register runs from August, 1672, to 11th January, 1719. There is, however, another Register of which at least one page at the commencement is missing. The first entry is on 15th October, 1687, and this Register was in use until 19th April, 1767. I was unable to trace any reference in it to a meeting-house, but it seems obvious that it was used in the meeting-house where James Clark preached, but the puzzle is who ran the meeting-house from 1691 when James Clark went to Innerwick until the beginning of 1719 when the running of two concurrent registers comes to an end? James Craig was appointed to Dunbar on 26th November, 1718, and there is only one baptismal register after the following January. There is no Meeting-house marriage register.

DUNFERMLINE:—

The situation here is somewhat similar to that at Dunbar. The *Fasti* tells us that John Gray was translated from Orwell and admitted before 17th April, 1688. It says that he was the first Presbyterian Minister of Dunfermline after the Revolution and that he appears to have ministered, not in the Abbey Church, but in the Meeting-house. This is confirmed by the fact that a second Baptismal Register comes into use in October, 1687, and, while there is no heading to say it relates to a Meeting-house, we find that Mr John Gray was a witness to a baptism recorded in that Register on 21st January, 1688. The old Parish Register goes on, with numerous blanks which will be referred to later, until October, 1714, and the Meeting-house one finishes on 15th June, 1715. There is only one Register thereafter. Now William Gullan was ordained in the Meeting-house on 24th August, 1692, and translated to Ladybank on 4th December, 1694, and again we are left with the question of who was running the Meeting-house till 1715. It certainly was not James Graeme. He was appointed to the Second Charge of Dunfermline in 1687, but was deposed by the Synod in June, 1701, for Arminianism and neglect of duties. He was, however, reposed by the Commission of Assembly and died on 15th January, 1710. He was the last *Episcopal* Parish Minister of Dunfermline and wrote a book on his trials before the Church Courts which was published in London in 1719. His Register, which covers both baptisms and marriages, has only seven entries from June, 1701, to March, 1703—but is apparently in order from March, 1703, till January, 1710, when Graeme died. Thereafter there are only eight entries in five years.

Hugh Kemp was translated from Forgan, where there had been a Meeting-house, in 1701, but went to Carnbee in 1704. It is recorded that, during his incumbency, the Parish Church was occupied one half of the day by his Episcopal coadjutor and the other by himself. Thomas Buchanan was admitted to the First Charge in 1710 and Ralph Erskine was appointed to the Second Charge in 1711 and translated to the First Charge in 1716. Presumably Kemp, then Buchanan and Erskine, kept the Register which had begun in the Meeting-house, during their period of office; but who kept it from 1694 to 1701 and from 1704 to 1710? And who occupied the Meeting-house and later the Parish Church on behalf of the Presbyterians during these periods?

GLADSMOOR (GLADSMUIR):—

There is a very nice example of a Meeting-house Register at Gladsmuir. It is headed "A Register of the Baptisms in the Congregation of Gladsmoor Meeting-house beginning upon the tenth day of January, 1688." It ends on 3rd April, 1692. There is no concurrent Parish Register, as Gladsmoor only became a parish by Resolution of the Presbytery on 10th August, 1691, when

parts were disjoined from the adjoining Parishes of Aberlady, Haddington and Tranent. A fresh Register of the Baptisms in the parish of Gladsmoor begins on 2nd May, 1692. The *Fasti* records that Mungo Watson was a minister at the Chapel of Thrieplaw when the first meeting of the Presbyterian ministers took place after the Toleration in July, 1687; and that he was called to Gladsmoor before 6th October following.

LANARK:—

In the *Fasti* we read that “Mr John Bannatyne preached in a Meeting-house in Lanark and took possession of the Church without any title.” There is a Register of Persons proclaimed in the Meeting-house of Lanark beginning in September, 1688, and a “Register of the Baptisms in the parioch of Lanark and other parioches thereto adjacent begun in the year of God 1688.” On 2nd December of that year Mr John Bannatine was the officiating minister at a baptism which obviously took place in the Meeting-house. The move to the Church must have taken place very soon afterwards, however, as the previous church registers end with a Proclamation on 15th December and a Baptism on 18th November.

LASSWADE—Burghlee Meeting-house:—

There is a rather battered Baptismal and Proclamation Register of the “Burghlee Meeting-house in the parish of Laswade from the ordination of Master John Flint their Minister” which runs concurrently with the Lasswade Parish Register from January to October, 1689. The *Fasti* says John Flint was ordained in the Meeting-house of Burghlee, 1688.

NEWBATTLE:—

There is a separate Meeting-house Register for baptisms at Newbattle from 24th October, 1687, until May, 1689. The other “Kirk Session” Register ends in April, 1689. The *Fasti* tells us that John Mossman was released from prison on 4th July, 1679, and was enrolled as a minister resident in the Synod on 6th July, 1687. He was at first in a Meeting-house in Newbattle but removed to the kirk, 12th May, 1689.

PRESTONPANS (SALTPRESTON):—

I should like to give Mr John Thomson, the session clerk at Saltpreston, full marks for the manner in which he recorded the change from Meeting-house to Parish Church Register. The Register is headed “Saltpreston’s Publick Church Register of Baptisms and Marriages begun Anno Domini 1687 Augt Pastore Mr Joanne Moncrieffe a clerico Mr Joanne Thomsone 1687.” It records

the baptisms and marriages from 3rd August, 1687, and then, after 12th May, 1689, we find this delightful narrative of the change-over: "Here endeth the Baptisms and Marriages in the Meeting house of Saltpreston from The Sixth of Decer, 1687, Until The 26th of May, 1689. Followeth the Baptisms and Marriages In the Church from the 26th of May, 1689, Att which time The Minr. in the Meeting house Mr John Moncrieff came to the Kirk." Oh, that other session clerks had been as meticulous as Mr John Thomson, even although there is a discrepancy in his starting dates—3rd August, 1687, and 6th December, 1687!

No doubt Mr John Moncrieff was the Mr John Muntcrief who married Andrew Simpson and Margret Baxter in the Canongate Meeting-house on 18th September, 1687—the second entry in the Register.

TEMPLE—Meeting-house at Nicolsone:—

The Baptismal Register here is headed "Page primus The Register of Baptisms from the ordination of Mr David Walker minister of the Gospell first in a meeting house at Nicolsone and then in the Kirk of temple November 14, 1688" and there is also a torn Marriage Register in which there remains of the heading "The Register . . . under the minis . . . David Walker . . . ing house at N . . . then in the Kirk November . . ."

The first fully legible date is 4th January, 1689.

WEST LINTON—Meeting-House at Slipperfield and later at Lintoun:—

There is no separate baptismal register here, but the Session Book is in the Register House as it contains the record of a number of proclamations and even of a death.

The Session Book is worth quoting as it gives a good account of the setting-up of a meeting-house. It is headed "The Session Book of the parish of Lintoun containing what was done in the said parish after their being erected in a Meeting-house at Slipperfield July 10 1687." The record goes on: "This first meeting at Slipperfield July 10 1687 preached Mr David Walker. No collection for the poor that day." (David Walker was a probationer at the General Meeting and was ordained colleague in the Meeting-house at Nicolson on 14th November, 1688—see Temple supra.) "The 17 day of July 1687 preached Mr John Moncrieff" (see Prestonpans). "The 24 day of July 1687 was the first day of Mr Robert Eliot their own minister preaching, to whom the most part of all the parish did adhere as to their own Minister and were content to subject themselves to his ministerie as formerly before his being put from them." "29 August This day the Minister by advice of the elders did exhort the people to be more liberall than ordinarie the next day in regard

their meeting house at Lintoun was to be repaired and made fitt for accommo-
dating of them to meet in." £20 2s 2d was given out on 23rd August for timber
to the meeting-house and other £12 on 18th September. The collection on
sabbath 28th August ("being the first day of our meeting in the Meeting-house
at Lintoun") was £4 8s. A final quotation from the Session Book: "Sabath the
28 of April 1689 being the first day of our returning to the Church of Lintoun
the Curat having deserted some sabaths before that."

In addition to the above-mentioned parishes in which registers have sur-
vived, I have found references in the *Fasti* to meeting-houses in the following
places: Mersington in the parish of Eccles; Kelso; Rulewater in the parish of
Abbotrule; Caerlaverock; Mid Calder; Hilderstone in the parish of Bathgate;
Forgan; in the parish of Tweedsmuir "at the Crook, the meeting place of the
Presbyterians"; Linton Bridge, East Linton in the parish of Prestonkirk; Earlston;
Swinton; in the parish of Whitsome and Hilton at Ravelaw or Old Newton;
at Newtown in the parish of Kilsyth; in the parish of Logie Wallach (Presbytery
of Stirling); in the parish of Gargunnock; and Bannockburn. There are quite a
number of other likely cases, but in the absence of positive proof, I refrain
from listing these.

QUERIES

Davidson, Joseph Charles

Born probably March 17th, 1840, in Toronto, Canada, or Belfast, Ireland,
but of Scottish parentage. Information about his mother's name or origin
is especially desired.

Clan Dhail Society:

Any information about this Society would be appreciated.

THE SCOTTISH GENEALOGY SOCIETY

At a General Meeting of the Scottish Genealogy Society, the following Constitution was adopted on Saturday, 4th July, 1953:—

1. The objects of the Scottish Genealogy Society are:—
 - To promote research into Scottish Family History.
 - To undertake the collection, exchange and publication of information and material relating to Scottish Genealogy, by means of meetings, lectures, etc., etc.
2. The Society will consist of all duly elected Members whose subscriptions are paid. A President and one or more Vice-Presidents may be elected at the Annual General Meeting.
3. The affairs of the Society shall be managed by a Council consisting of Chairman, Vice-Chairman, Honorary Secretary, Honorary Treasurer, Honorary Editor, and not more than twelve other Members. A non-Council Member of the Society shall be appointed to audit the accounts annually.
4. Office-Bearers shall be elected annually. Four Ordinary Members of Council shall retire annually in rotation, but shall be eligible for re-election. At meetings of the Council, a quorum shall consist of not less than one-third of the members.
5. An Annual General Meeting of the Society will be held at or about the end of October, on a date to be determined by the Council, at which reports will be submitted.
6. Members shall receive one copy of each publication issued by, or on behalf of the Society, but these shall not be supplied to any Members who are in arrears.
7. No alteration of this Constitution shall be made except at the Annual General Meeting of the Society, when a two-thirds majority will be required.

THE SCOTTISH GENEALOGY SOCIETY

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