

THE SCOTTISH GENEALOGIST

Quarterly Journal of the SCOTTISH GENEALOGY SOCIETY

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CONFERENCE
EDITION

BY ITS CONSTITUTION, the Scottish Genealogy 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

Monthly meetings of the Society are held from September to April in the Department of Adult Education and Extra-Mural Studies of Edinburgh University, at 7 p.m. around the 15th of the month. In the event of the 15th falling on Saturday or Sunday, the meeting is held on the following Monday.

Membership of the Scottish Genealogy Society is by election at an annual subscription of £2.50 (\$7) inclusive of The Scottish Genealogist. This subscription, which is payable on 1st October, entitles members to receive the Magazine during the following 12 months. Inquiries may be made to the Hon. Secretary, 21 Howard Place, Edinburgh, and subscriptions paid to the Hon. Treasurer, 21 Craigcrook Road, Edinburgh.

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THE SCOTTISH GENEALOGY SOCIETY

1953—1974

BUILDING BETTER THAN WE KNEW

Some of us who were at the founding of the Scottish Genealogy Society in 1953 might have been excused for doubting whether it would ever survive infancy, let alone live to come of age. Most organisations have their teething troubles, but in ours the process sometimes seemed to be more than usually painful. Yet in spite of it all we can look back on a measure of solid achievement, increasing interest among our members, and an income adequate for our immediate needs.

It was in response to a letter in the *Edinburgh Evening News* by Mr Sidney Cramer (then of Dundee), that we first met in May 1953, at 13 Rothesay Terrace, Edinburgh, on the invitation of Mr Rolland J. B. Munro. Though united by a common interest in genealogy, we looked at it from various viewpoints and through spectacles of varied hues. But we made sufficient progress together to bring our aims and objects into some kind of focus as part of a constitution adopted at a general meeting of the society on 4th July 1953.

By this constitution, substantially unchanged in 21 years, 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, &c.' A new quarterly journal—still the only publication of its kind in Scotland — was embarked on, a 'dictionary of emigrant Scots' was mooted, and a 'college of genealogy' and evening classes on this and allied subjects were proposed. 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.

Mr Rolland Munro, whose enthusiasm and versatility impressed the members, accepted office as hon. secretary, and also as hon. editor. Mr J. H. C. Milligen, a banker, became hon. treasurer, and a council was elected to carry on the society's affairs under distinguished patronage, with Captain Iain Moncreiffe of Easter Moncreiffe (now a baronet and chief of his name) as chairman. As he was not resident in Edinburgh — which it was agreed should be the society's base—council meetings were chaired by a succession of deputies (Messrs R. W. Munro, Ivor R. Guild, Donald Whyte, and Duncan McNaughton). On Sir Iain's promotion to vice-president in 1972, Mr McNaughton—who had been hon. secretary from 1955-61, after a spell as assistant to Mr R. J. B. Munro—was the natural

choice as chairman of council; Miss Joan Ferguson (then of the Scottish Central Library) took over from him as hon. secretary. Mr Milligen remained at the treasury until 1962, and his successor Mr D. C. Cargill (also a banker) is still in office. The editorship of *The Scottish Genealogist* was taken over after the first issue by Dr Jean Dunlop, who had the satisfaction of leading it in 1958 from the painful process of duplicated typewriting into the dignity of print with the appearance of Vol. V; on leaving Edinburgh (as Mrs R. W. Munro) she was succeeded by Mr Guild.

Our meeting-places have been varied. In 1954 we exchanged the Goold Hall for the more homely rooms of the St. Andrew Society in Hill Street; after a brief sojourn in the French Institute, from 1970 we came under the friendly wing of Edinburgh University's Department of Adult Education in Buccleuch Place. Our library, which is recorded as consisting of just four books in 1956, was housed for three years in the Scottish Central Library (thanks to Mr M. C. Pottinger); it had 500 items when the librarian, Mr D. C. Cargill, jun. (successor to Mr Whyte) first displayed its wares to members in the French Institute premises, and Dr Barclay now courteously gives it houseroom at Buccleuch Place.

Many of the lectures have found a permanent form in the pages of the journal. Early issues show the members' concern to learn more about the public records and national collections (S.R.O., church and parish records, S.N.P.G., &c.), professional records (such as schoolmasters, doctors, soldiers, musicians), and other sources. There was breadth as well as depth in these talks—Sir Iain spoke to us on 'The Family', and the Lord Lyon, Sir Thomas Innes of Learney (from an early period involved and active in the society) gave a series of stimulating, authoritative and memorable vice-presidential addresses. Other published matter included useful indexes to local publications (Stirling, Borders, Highlands), as well as many results of individual research.

Progress on the Dictionary of Emigrant Scots was made first under Mr Donald J. Macdonald and then (culminating in the publication of a volume of emigrants to the United States) under the editorship of Mr Donald Whyte. Another fruitful project has been the recording and publication of tombstone inscriptions, proposed by Sir Thomas Innes in 1955 and taken up so industriously by Mr and Mrs J. F. Mitchell that lists have been issued covering 9 counties and filling 12 volumes. In 1968, too, the Secretary of State accepted the society's suggestion by agreeing in principle that transcripts of inscriptions on such memorials when threatened with destruction should be lodged with the Registrar-General for Scotland.

Perhaps, after all, the founders of the S.G.S. builded better than they knew.

THE SIGNIFICANCE OF GENEALOGY TO THE SCOTTISH HISTORIAN

By GORDON DONALDSON, Ph.D., D.Litt.,
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guest speaker at the
21st Anniversary Conference of the Scottish Genealogy Society

Twenty or thirty years ago I might not have thought of genealogical work as being of great significance to the Scottish historian except in so far as it has produced the genealogies of the leading families, the relationships among whom have always been of importance in political history. As good an illustration as any arises in a study of the composition of the party which maintained the cause of Queen Mary after she had been deposed in 1567. One very important element, perhaps the central element, in that party, was focussed on the house of Hamilton, who had a special interest because they were heirs presumptive to Mary but were in danger of losing their place in the succession if Mary were superseded by James. The leading men in the party were mostly related to the Hamiltons by marriage. As a rule, links through marriage did not play an important part in shaping parties or groups, and the period shows many examples of brothers-in-law, fathers-in-law and sons-in-law on opposite sides, but in this instance marriage connections with the Hamiltons involved reversionary rights to the royal succession.

The situation was this. The head of the house of Hamilton, always acknowledged as heir presumptive, was the Duke of Châtelherault. His eldest son was a hopeless imbecile. The next son, Gavin, was already dead, Lord John, the effective heir, was not yet married, nor were his younger brothers, David and Claud. It therefore appeared at this stage that the succession might be open to Châtelherault's daughters and their descendants. One daughter, Barbara, had married Lord Fleming, and had by him a daughter. The Lord Fleming who was a member of the Queen's party was a brother of Barbara's husband, but the marriage may well have brought him into the Hamilton connection. The next daughter, Jean, had married the Earl of Eglinton, and, although they had been divorced, Eglinton was in the Queen's party. Then came Anne, wife of the fifth Earl of Huntly, one of Mary's strongest supporters and the father of two sons, in the event of certain casualties, might have their prospects. Going a generation further back, Châtelherault's sister had married the fourth Earl of Argyll, and this brought the Argylls into the Hamilton connection. It is hard to be sure how far dreams of a crown might go.

These simple genealogical facts are not, it need hardly be said, the only factor determining the leadership of the Queen's party, but they must be taken

into account, and this is only one episode among many in which the historian would ignore at his peril the work of the genealogists as it is to be found in the pages of the *Scots Peerage*. No historian should dream of studying the manoeuvrings of Scottish factions in the fifteenth and sixteenth centuries without constant reference to such genealogical data.

Such hard facts of genealogical data may often be a useful check on theorising about principles when a historian examines men's motives. In the particular case of the Queen's party, it would be reckless to assume that the Hamiltons, Flemings, Eglinton, Huntly and Argyll had particular strong convictions about the impropriety of deposing sovereigns. Here is another example. There has been a great deal of discussion about the attitude of the clergy in the war of independence, and the question has been raised how far their attitude differed from that of the nobles, among whom there were such deep divisions that many of them supported the English against Wallace and Bruce. Before we jump to rash conclusions about what shaped the attitude of the clergy, we must in the first place discover, if we can, who the bishops and abbots were and how far they were related to members of the nobility. If they were themselves drawn from noble families, then we should expect them to behave exactly as the nobles behaved, and, like the nobles, to be divided. But before we can do this we need genealogical information about the bishops and abbots.

It is certainly clear in the later middle ages, as the *Peerage* abundantly shows, that the nobles and the higher clergy formed a single social group. It may therefore be perilously like nonsense to speak about anti-clericalism as a force in the outlook of the nobles, for their anti-clericalism could have been directed only against their own brothers, uncles, nephews and cousins; I would suggest, therefore, that the supposed anti-clericalism of the nobles was not an important factor except when the clergy were drawn from different social strata — in fact, the force was class-consciousness or snobbery as much as anti-clericalism. But without the genealogist how could the historian have written in realistic terms about the supposed anti-clericalism?

To take another example, in a different field, I move to the eighteenth century and the manner in which the political 'interest' of a family or faction or party was created and maintained in the framework of the unreformed parliamentary franchise. The number of men who had the right to vote in Scottish county elections was very small, and every possible consideration, direct or indirect, which might sway a voter was taken carefully into account by those who sought to secure the election of this or that candidate for a parliamentary seat. For the year 1788 there is a list of all the county voters—all 2622 of them—with notes on the considerations which might influence them. Not infrequently one of the considerations was the expectations which their sons might have of preferment or promotion, in the armed services, the legal profession or the church. That is simple enough. But how often did considerations extend beyond a voter's immediate family to his more remote kindred? It was said that a parish church might go to the tenth cousin of the tenth cousin of the possessor

of a vote. Only the genealogist can tell us whether this actually happened. No one studying eighteenth century elections can afford, any more than anyone studying sixteenth century political history, to ignore genealogical data.

That probably sums up what I might have said twenty years ago positively in favour of the importance of genealogical work. But I might also have made some remarks on the negative side. I would have said that I hoped that genealogical work consisted of something wider than mere ancestor-hunting. I would still say that, for I doubt the value to the general historian of the pursuit of a single line of ancestry. It seems to me that following back the senior male ancestry is a somewhat barren exercise unless it is done with some practical objective like establishing a claim to a peerage—barren at least from the academic point of view, though it may be a perfectly legitimate way of making money.

I would have agreed, of course, that the genealogist is always legitimately employed, in the simple interest of historical accuracy, in dismissing false claims to illustrious ancestors, whether it be that of the MacGregors to be descended from Gregory the Great or something less extravagant. But on balance I would say that pedigree-hunting may not merely be a somewhat barren exercise: it may be positively dangerous. To concentrate on one line of descent, or rather ascent, to the exclusion of others, tends to suggest that it has a particular importance in the make-up of the individual or in his connections. Yet, as we all know, the importance of the single line diminishes, in inverse geometrical proportion, generation by generation. To take a very obvious example from the royal family, the kings down to Alexander III are often called "Celtic kings". But a little reflection shows that out of Alexander's III's thirty-two great-great-great-grandparents no more than two, and perhaps only one, possessed what could be called Celtic blood—if there is such a thing as Celtic blood and if the whole notion of Celtic race is not a totally false concept from the start.

That, then, is roughly what I might have said twenty or thirty years ago. And what I would have said then still remains true. The historian, in his study of purely political history, still requires genealogical information to explain the actions or motives of leading figures and of parliamentary electors; the historian still requires to collect errors and explode myths.

But the answer I give now is a different answer, or at any rate a fuller answer, because it seems to me that the significance of genealogy has vastly increased in recent years. Much history is now written with what is called the sociological approach. When I gave my Inaugural Lecture in 1964, I said: "The study of politics has been far too much isolated from the study of society. We need studies which would reveal the structure of society, the classes in society, the demarcation lines between classes, the location and distribution of wealth: and once a sufficient number of such studies were completed it would be possible to relate politics to society, society to politics, in a way that has as yet been barely attempted. In the same way, ecclesiastical history has been too much divorced from society. What is the use, for example, of knowing about the powers of the

kirk session in a Scottish parish unless we know the place in society of the minister and the place in society of the elders? Scottish institutions must be studied in their social context, as the expression of Scottish society'.

I have done what I could to encourage studies of precisely this kind among my postgraduate students. Dr James Kirk analysed the social background of the elders in Scottish parishes in the late sixteenth century. Dr Makey analysed the social background of ministers and elders in the 1630s and 1640s. Dr John Todd studied society in the diocese of Dunblane as part of an examination of the reformation in that diocese. Mr Graeme Young is at present looking into the social background of the Scottish political parties in the later sixteenth century. And such work is not peculiar to the Scottish History Department in Edinburgh. There was a recent book by Allan MacLaren on *Religion and Social Class: the Disruption years in Aberdeen*. It contains an analysis of the social background of the elders who seceded in 1843 and of those who remained within the establishment. There is another example of the same kind of thing in a paper by Mr R. N. Smart in *The Scottish Tradition*, the volume of essays presented to Mr R. G. Cant. In an article on 'Some observations on the Provinces of the Scottish Universities, 1560-1850', Mr Smart examines the graduates of the four universities for that period, to discover from what part of Scotland each of them came, and in order to do this he uses the information about their parentage collected by genealogists.

In all research of this kind the work of the genealogist is of paramount importance. I know it from my own experience. Many years ago I made a rough survey of the relationships of parish ministers in the sixteenth and seventeenth centuries, to determine their place in society, and for that I was dependent on the genealogical information in the *Fasti*. Another piece of my own work which brought home to me the importance of genealogical research was the preparation of my sketch of Scottish emigration, *The Scots Overseas*. In the last sentence of that book I mentioned that it is the total of millions of individual pieces of *personalia* which make up the vast history of Scottish emigration. No one who has looked at all at that subject, from whatever angle, can fail to see the significance of genealogical information.

More recently I have been engaged intermittently on a study of what I suppose would be called the sociology of the legal profession in Scotland in the sixteenth and seventeenth centuries. What I have been trying to find out is the family background and the relationships of the legal profession, as well as its place in society when measured in terms of wealth. Now, in this study of a professional group, I encounter at every turn relationships for my knowledge of which I am dependent on the work of the genealogists. Brunton and Haig's *Senators of the College of Justice*, Sir Francis Grant's *Faculty of Advocates*, and the *History of the Writers to the Signet* have seldom been off my desk. I am immensely indebted to those works, but even with their help I feel I may be just scratching the surface, since those books seldom disclose any relationship

other than that of father and son. To do the thing properly and put all those lawyers in their social context one would need to know also about their uncles, their fathers-in-law and their brothers-in-law, perhaps even about the tenth cousins of their tenth cousins. There is really no end to it, and what this amounts to is that there is plenty of useful work for the genealogist to do.

There is, however, a wider aspect to the significance of genealogical work, and relationships have an importance with ramifications going far beyond such groups as ministers, lawyers or even emigrants. It is a commonplace that attachment to what are commonly regarded as blood relationships — called shortly 'the kin' — permeated Scottish society. But the whole matter requires far more investigation than it has yet received, and there has been far too much sheer assumption about it all. Thanks to the *Peerage*, it is usually easy enough to see how a nobleman was associated with his own immediate kinsmen and with collateral branches of the house stemming from a common ancestor. Beyond that, however, we know far too little. It is often impossible to distinguish such demonstrable relationships from the potential relationship implied by a shared surname. The truth is, and we all know it, that 'the name' was as important a tie as 'the kin', but it is far too often assumed nowadays that bearers of the same name were in fact related to each other. Our ancestors, it must be said, made no such assumption. Indeed I have come to wonder whether a supposed surname was perhaps sometimes little more than a party label, and when a man said he was a Gordon or a Hamilton or a Douglas he was saying no more about his kinship than a man does today when he says he is a Conservative or a Liberal. How far contemporaries were from thinking that the surname demonstrated kinship was illustrated in 1537, when the Angus Douglasses were out of favour and it was suggested that their minor dependents should lay aside the name of Douglas and be called Stewart.

The Borderers were often emphatic that what was involved was 'the name', and that the name rather than kinship was the primary consideration. When, therefore, one finds a feud in the 1570s between the 'surnames' of Brownfield (or Burnfield) and Haitlie, one wonders if there was any idea of kinship at all or if these were not merely names for rival gangs. There is no doubt, of course, that men who really had the same surname often acted in concert, and you find, for example, a round dozen of Cheynes respited for a murder in 1578. But it is harder to be sure what lies behind the group-names which are sometimes employed. When, for example, six score 'Murrays' were burned to death in the church of Monzievaird by the 'Drummond' foes, I think it would be very rash to assume that all concerned bore these two surnames. The same would be true of the rivalry of 'Crichtons' and 'Maxwells' which once issued in a spectacular riot in Dumfries, in much the same way as 'Douglasses' and 'Hamiltons' clashed in the 'Cleanse the Causeway' affray in Edinburgh.

Clearly, we have here a central problem in Scottish social history, and a problem which is in principle soluble only by the work of the genealogists. I say,

‘in principle’ because I know that one cannot expect miracles from genealogists, who like other historians, can go no further than the evidence goes; and I do not for a moment suppose that they can furnish accounts of the kinship of all the individuals, those low as well as those high in social rank, who were involved in those various rivalries. Yet I think much could be done. The matter is, of course, closely tied up with the whole question of the stabilisation of surnames, a subject to which far too little attention has been given. Most surnames in Lowland Scotland had been stabilised by about 1500, and took the place of the patronymics, epithets and occupational names which had previously been in use. Yet even in the Lowlands a certain number of surnames were not stabilised until after 1500, and in the West Highlands and Islands they were not stabilised until after 1700, as is shown, for example, by a rental of South Uist in 1721 to which Mrs Frances Burton drew my attention recently. There should therefore be plenty of examples which could illustrate the process of stabilisation and sometimes demonstrate the deliberate adoption of a name which had nothing to do with kinship but which formed some kind of label, for either political, tenurial or social reasons.

Attention has been drawn to what happened on Speyside in the sixteenth century. In 1527 there was an election of a parish clerk in the parish of Duthil, and the proceedings have preserved the names of 71 parishioners, none of them bearing the name Grant (though both the former parish clerk and his successor bore that name). Only thirty-two years later, in 1569, over forty tenants in Strathspey are mentioned in a remission, and all of them are called Grant. Sir William Fraser, commenting on this in his *Chiefs of Grant*, remarked, ‘This seems to prove either that the Grants, properly so called, had multiplied greatly between 1537 and 1569, or else that the Celtic tenants had, in some cases, adopted the name of their chief’. Mr Ian D. Grant, who drew my attention to this, suggests that Sir William ignored the difference between a document drawn up locally and one drawn up in Edinburgh: the latter may well have regarded the name of Grant as a suitable label for tenants who had a Grant as a landlord. However, Fraser’s suggestion that possibly ‘the Grants had multiplied greatly’ seems to have been intended as a *reductio ad absurdum*, and there can be little doubt that men could be known either by a patronymic or by a name which was a mere label. Of course even on Speyside in the sixteenth century the material is not copious, but I suggest that, as there were areas where genuine surnames did not emerge until much later, attention could profitably be turned to times and places where the situation was still fluid and where material is ample to try to determine how far, if at all, the surname which finally emerged had anything to do with blood relationship.

Such a study would be no mere piece of antiquarianism. What does stand out so clearly is that ‘the kin’ and ‘the name’, together or separately, provided much of the social cohesion of Scotland. If the genealogists could tell us more about the precise nature of those links, the precise origins of such social cohesion, they would be illuminating the very roots of the national psychology.

SCOTTISH EMIGRATION—A Select Bibliography

By DONALD WHYTE, F.S.A.Scot., L.H.G.,

Editor, A Dictionary of Scottish Emigrants to the U.S.A.

Professional genealogist and record agent, author, editor, and former chairman of Kirkliston and Winchburgh District Council. In 1969 lectured at World Conference on Records at Salt Lake City, and became first charter member of the Genealogy Club of America.

PREFATORY NOTE

This select bibliography—prepared in connection with a lecture to be delivered at the 21st Anniversary Conference of the Scottish Genealogy Society, is not confined to printed books relating to emigration, but contains titles relating to Scots who settled temporarily or permanently in countries where they greatly influenced the course of events.

Family histories have been excluded, although it has been found difficult to draw a clear dividing line. Readers seeking information on books relating to families are referred to *Scottish Family History*, by Margaret Stuart (Edinburgh, 1930); to *Scottish Family Histories held in Scottish Libraries*, by Joan P. S. Ferguson (Edinburgh, 1960); to *List of Works Relating to Scotland*, by G. F. Black (New York, 1916); and to *American and English Genealogies in the Library of Congress*, by M. A. Gilkey (Washington, 1919). Black also gives a more detailed list than the following work of titles relating to the Darien Scheme. Reports of select committees and other bodies investigating conditions on emigrant ships are more fully treated by T. Coleman in *Passage to America* (London, 1972).

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WOODBURN, JAMES BARKLEY

The Ulster Scot: His History and Religion. London, 1914.

DONATIONS

The Council wish to acknowledge the generosity of Mr Sidney Cramer, who has made a number of gifts to the Society, which are much appreciated. He has given a donation of £30 to the Library Premises Fund, and has also made a donation to start a Fund for a Microfilm Reader. Many members will know that he has already lodged in the Register House Microfilms of his researches.

This opportunity is taken to congratulate him on being made a Fellow of the Society of Genealogists in London.

A PUZZLING LINK BETWEEN FORRESTERS AND MUNROS

With the modern emphasis on economic history, writers on the reign of King James I can hardly avoid mentioning Sir John Forrester of Corstorphine, a confidant of the young king who took a leading part in public affairs and was Chamberlain of Scotland for almost 25 years after James's return from his English exile. He had been Chamberlain Depute from 1405 under Robert Duke of Albany and his son John Earl of Buchan, probably doing the 'donkey work' for the Crown's chief financial officer. After Buchan's death at Verneuil in August 1424 Sir John was appointed Chamberlain with curtailed duties, including supervision of the burghs, while two new officers (Comptroller and Treasurer) were made responsible for ingathering the royal revenues. He was still in office in 1448, but within a year had been supplanted by Sir James Livingston when James II attained his majority; he is on record again in January 1450/1.¹

Sir John appears to have been 'a hard-working court official rather than a great noble and thus more directly amenable to the king's commands'. He was in fact a lesser noble of burgh origin, his father Adam (who was Chamberlain Depute before him) having been active as auditor of exchequer, envoy, customar, and baihe and eventually chief magistrate of Edinburgh, as well as being 'financial agent to all and sundry'.²

Although apparently unrecorded in Forrester sources, the family are said to have been connected with the Munros of Foulis in Ross-shire, chiefs of their name and clan, by marriage and by an entail of lands which may suggest a quite exceptional degree of intimacy and mutual trust between these two widely separated families.

Sir Adam Forrester's offspring are not fully listed in the main notice of the line in the *Scots Peerage*, which adds a second daughter in the final volume.³ According to Sir Robert Gordon of Gordonstoun, a third sister of Sir John named Gerse married a Munro of Foulis;⁴ he does not make it absolutely clear *which* chief this was, but George Martine of Clermont, the genealogist, says in an account of the Munros of Foulis that it was Robert (who succeeded as chief in 1333 and died in 1369) who married ——— Forrester, daughter of the Laird of Corstorphine, with issue Hugh, Thomas and John.⁵ Thomas is said to have sheltered 'among his mother's kindred at Corstorphine', under the surname Roach, when forced to flee from Ross-shire after killing Robert Duke of Albany's chamberlain there while the duke's granddaughter Euphemia was heiress of Ross (1402-15).⁶

According to a list of writs of the Munros of Foulis, appended to one version of Martine's genealogy, and also according to Sir Robert Douglas's *Baronage*, George Munro of Foulis (suc. 1425, died 1452) had a charter from James I confirming to him the lands of Wester (or Easter and Wester) Foulis, Katewell, Findon, Wester Logie, Daan, Carbisdale, Inverlael and Contulich, &c., held blench of the Crown, dated at St Andrews, 22 July 1426.⁷

The same charter, according to the Martine list, 'also confirmed a tylzie made by Sir John Forrester of Corstorphine, of the lands of Castorphine, in favours of George Munro of Foules, John Munros elder and younger, the said John Munro elder being uncle to the said George, and John Munro younger, his brother german'.⁸ Sir Robert Gordon, historian of the earldom of Sutherland, goes further, saying that George Munro 'had a *mutual taillie* of lands with Sir John Froster of Corstorphin, chamberlan of Scotland',⁹ which implies that Munro of Foules entailed his lands on Forrester as well as *vice versa*.¹⁰

These two notable families are today represented by John Earl of Verulam (16th Baron Forrester of Corstorphine) and Captain Patrick Munro of Foules. It would be interesting to know whether the above remarkable transaction, and the marriage which preceded it, can be verified (or disproved) from any other source than those I have mentioned.

R. W. MUNRO

NOTES AND REFERENCES

- ¹ W. Croft Dickinson, *Scotland from the Earliest Times to 1603*, 280; Ranald Nicholson, *Scotland: The Later Middle Ages*, 254, 313; *Scots Peerage*, ed. Sir J. Balfour Paul, iv 82-3; A. I. Dunlop, *Life and Times of Bishop James Kennedy*, 107 and note.
- ² E. W. M. Balfour-Melville, *James I King of Scots*, 254; Nicholson, *op. cit.*, 216, 313; *Scots Peerage*, iv 80-2.
- ³ *Scots Peerage*, ix 91.
- ⁴ Gordon, *History of the Earldom of Sutherland*, 46.
- ⁵ One version is in a rare pamphlet. *Chronological and Genealogical Account of the Ancient and Honourable Family of Fowlis, Chief House of the Numerous and Respectable Name of Munro, taken from an ancient manuscript* (Inverness, 1805), 4; the other in Walter Macfarlane, *Genealogical Collections*, i 37. The marriage also appears in MS 'Tree and Genealogy of the Munros, Barrons and Lairds of Fowlis' compiled 1734, in SRO Monro of Allan Papers, no. 291.
- ⁶ *Chron & Gen. Act.* 15.
- ⁷ *Chron & Gen. Account*, 17; Douglas, *Baronage of Scotland*, 81. This charter is not now among the family papers (see *Calendar of Writs of Munro of Foules, 1299-1823*, ed. C. T. McInnes), nor is it recorded in the Register of the Great Seal. Sir John Forrester had a series of charters granted to him on 10 July 1424 (*Reg. Mag. Sig.*, ii nos. 4-8; *Scots Peerage*, iv 82-3, where year is given as 1426), and George de Monro had letters of remission under the Great Seal when the king was in Inverness on 24 Aug. 1428 (*Foules Writs* no. 17, also not in Register).
- ⁸ *Chron. & Gen. Account*, 17-18. This was apparently the George who fl. in 1426.
- ⁹ *Earldom of Sutherland*, 46. George is here identified as the chief who fell at Halidon Hill in 1333, but this seems improbable.
- ¹⁰ I know of no evidence of a Munro entail from Forrester sources; a Corstorphine entail recorded only four years later, and naming only Forrester heirs, is in a royal charter to Sir John dated 4 Feb. 1430/1 which erected the barony of Corstorphine (*Reg. Mag. Sig.*, ii no. 186). Mutual or reciprocal entails are rare, and were normally made by families of the same name, e.g. Frasers of Philorth and of Lovat 1464 (*Scots Peerage*, vii 432-3).

SCOTS IN WIGAN

Contributed by our member, Mr JAMES D. BECKET, Manchester

The advent of the industrial revolution in Northern England about 1770 started what became a very high volume of Scottish immigration into the industrial areas of Lancashire. Prior to this period only occasional references to Scottish surnames come to notice in Lancashire parish and other records. These were mainly soldiers, mariners, travelling drovers and chapmen. Even to-day the older generation in the county apply the name Scotsmen to pedlars.

By the 1800s a sizable Scots colony had been established at Chowbent near Wigan where many of them attended St Paul's Independent chapel, Standish Gate, Wigan. In 1809 the Rev. Alex. Steill became minister and during his incumbency the baptismal registers give the place of origin of the parents. In many cases the marriages are to be found in Wigan parish records which are covered by the unique Boyds Lancashire marriage Index kept at the Harris Library, Preston.

The following entries concern Scottish immigrants:—

Baptisms

Elizabeth, daughter of Alex Aitken of Leven, Fife, and his wife Ellen of Wigan, born 16th August 1810.

Thomas, son of Samuel Bigham of Kells, Galloway, North Britain, and wife Elizabeth of Wigan, born 10th November 1809.

Samuel Bigham married Elizabeth Holland at Wigan 1808. In 1813 Samuel Bigham married Catherine Hughes at Wigan and baptised the following children at this chapel. John 1814. Agnes, 1817. Mary Ellen, 1818. Ann Jane, 1821, and Samuel, 1825. Probably a relative, Andrew Bigham married Sarah Winstanley at Wigan in 1809.

Ann, daughter of James Bone of Dalmellington, Ayrshire, and wife Mary of St. Helens, born 11th April 1829.

James Bone married Mary Banks at Wigan in 1827.

Elizabeth, daughter of Samuel Brown of Tongueland (Tongland), Galloway, and his wife Mary, born 21st April 1816, Also baptised were:

William, born 27th April 1817. Jane Henry, born 12th August 1818. Ellen, born 28th May 1820. Agnes, born 21st December 1821. Margaret, born 7th June 1823. Mary Ann, born 30th Jan. 1825. Maria, born 10th Oct. 1826. Samuel, born 25th April 1828.

Samuel Brown married Mary Grounds at Wigan in 1815.

William, son of John Burdon of Port? (Port of Menteith) parish, Perthshire, and his wife Alice of Wigan, born 3rd November 1806.

Also were baptised:

Ann, born 30th September 1809. Peter, born 30th September 1811. Margaret, born 10th September 1811. Janett, born 24th January 1815. Alice, born 8th July 1817.

John Burden married Alice Marshe at Hindley, near Wigan, 1804....

Ann, daughter of Peter Campbell of Balmaghie, Galloway, and his wife, Martha, born 1805, baptised 12th April 1810.

Alex., son of Thomas Coughtrie of Borgue, Galloway, and his wife, Dorothy, of Wigan, born 27th August 1810. Also baptised:

Grace, born 21st July 1812. Eliz., born 16th April 1815. John, born 27th April 1817. George, born 29th January 1819. Dorothy, born 19th March 1821. Ellen, born 27th August 1823. Mary, born 19th December 1806.

Thomas Coughtrie married Dorothy Burdekin at Wigan in 1805.

Elizabeth, daughter of Robert Cron of Kirkpatrick Fleming, North Britain, and his wife, Agnes, of Billinge, Lancashire, born 22nd April 1815.

Robert, son of Joseph Currie of Wigan, and his wife Janet Wilkin of Dumfries, born 14th June 1834.

Jane, daughter of James Donaldson of Culvend (Colvend), Galloway, and wife Martha of Wigan, born 26th August 1812.

Also baptised were: Margaret, 21st October 1814. Ann, born 25th December 1815. James, born 4th January 1819.

James Donaldson married Martha Milligan at Wigan in 1807.

Jane, daughter of John Dougan, Dumfries, and Mary, his wife, of Wigan, born 24th September 1816. Also baptised were:

Mary, born 19th November 1818. Joseph, born 15th November 1820. Thomas, born 4th May 1823. Ellen, born 1st July 1825.

John, son of William Ferguson, of Pinningham (Penninghame), Galloway, and his wife, Elizabeth of Anworth (Anwoth), Galloway, born 23rd August 1823. Also Agnes, born 9th May 1825. Jane, born 1st May 1827. Ebenezer Little, born 2nd May 1829. Elizabeth, born 29th December 1830. Margaret, born 19th April 1833. Mary McCutcheon, born 1st May 1835. William Alex, born 5th March 1837.

William Ferguson married Elizabeth Dixon at Wigan 1823. Another William Ferguson married Eliz. Ashcroft at Chorley in 1815.

Louisa, daughter of James Henry Gillespie, of Perth, and Louisa, his wife, of London, born 25th September 1815.

Elizabeth, daughter of John Glover, of Kirkcudbright, and Ellen, his wife, of Wigan born 28th December 1810. Also:

Ann, born 7th August 1812. Alice, born April 21st 1814. Thomas, born 5th February 1816.

John Glover married Ellen Grimshaw at Wigan in 1807.

William, son of Thomas Hichell of Battele? (Buittle?), Galloway, and Elizabeth, his wife, born 18th July 1811.

Agnes, daughter of William McEwan of Wigtown, Galloway, and Katherine, his wife, of Kircudbright, born 1st July 1811. Also:

Dunbar, born July 14th 1812. Agnes, born April 15th 1814. John, born January 30th 1816. Alex., born December 12th 1817. Margaret, born August 17th 1819. Cath, born January 23rd 1822. Maria, born 18th June 1824. John born March 31st 1829. Mary Ann, born December 4th 1830.

William Maccune married Katherine Glover at Wigan, 1808.

Mary Ann, daughter of William McKie, of Kirkcudbright, and his wife, Isabel, of Settle, Yorkshire born 9th August 1825.

Jane Logan, daughter of William McKerrow, of Old Cumnock, Ayrshire, and Margaret, his wife, of New Cumnock, born 20th February 1820.

Also were baptised:

Agnes Pagan, born July 10th 1822. Jane Logan, born June 22nd 1825. George Pagan and Margaret (twins), born 16th October 1828.

William McKerrow married Margaret Pagan at Wigan, 1819.

Mary, daughter of Archibald McLachlan of Crossmicheal, Galloway, and his wife, Isabel, of Kirkmidbreck (Kirkmabreck), Galloway, born 23rd July 1823. Also were baptised:

James, born 1st October 1824. Elizabeth, born 21st May 1828. Ann, born 2nd July 1830.

Archibald McLachlan married Isobel Maccoskry at Wigan 1823.

Mary, daughter of Robert McLachlan of Anworth, (Anwoth) Galloway, and his wife Elizabeth born 4th Jan. 1830.

Margaret, daughter of John McLarin of Edinburgh and Charlot his wife. Born 24th June 1811.

John McLeron married Charlot Sharples at Hindley near Wigan in 1810.

Samuel, son of Samuel McLure of Answorth (Anwoth) Galloway and Elizabeth his wife. Born 13th July 1811.

James, son of John McLure of Kirkenner, Galloway and his wife Alice Fishwick of Winstanley near Wigan. Born 25th Nov. 1833.

Alex, son of Thomas Maxwell, Balmaclellan, Galloway and his wife Mary. Born Sept. 9th 1813.

Also were Baptised.

Robert, born 27th Feb. 1815. John, born 9th July 1818. Thomas born 1st Nov. 1820.

Jane, daughter of James Milligan of Minnigaff, Galloway and Margaret his wife of Balmaclalan. Born 23rd Feb. 1830.

James Milligan married Margaret Mackie at Wigan in 1830.

John, son of John Muir of Kilmars, (Kilmaurs) Ayrshire and his wife Nancy of Blackburn Born 25th Feb. 1822.

John Muir married Nancy Birrel at Wigan in 1821.

Elin, daughter of Thomas Niven, Dundee and his wife Elin of Wigan born 14th March 1810.

Also were baptised.

Ann, born 15th Aug. 1805. Elizabeth, born 11th June 1812. Jennet, born 2nd Jan. 1815. Margaret, born 22nd Oct. 1817. Thomas, born 15th Aug. 1820. Agnes, born 30th Nov. 1822. Thomas, born 15th April 1826.

Thomas Niven married Elin Heild at Wigan in 1804.

Thomas, son of James Nevin and his wife Margaret Scowcroft of Preston was born 23rd April 1832.

Martha, daughter of Thomas Philips of Glasgow and his wife Martha of Dumfries born 13th Sept. 1826.

Also was baptised—Thomas, born 20th Sept. 1828.

James, son of James Smith of Stair, Ayrshire and his wife Catherine of Tinwald, Dumfriesshire. Born 27th Oct. 1827.

James Smith married Catherine Wilkin at Wigan in 1826.

Margaret, daughter of John Stroyan of Glenluce, Galloway and his wife Isabella of Baslow, Derbyshire. Born 26th April 1812.

Also were baptised—William, born April 11th 1814. John, born 9th July 1816.

Margaret, daughter of James Stroyan of Kirkowan, Galloway, and his wife, Martha. Born 21st June 1818.

Also were baptised.

Sarah, born 7th Jan. 1820. John, born 3rd Aug. 1822. Ann, born 6th Nov. 1826. Abraham, born 27th Aug. 1828. William, born 13th March 1832. Martha born 29th Oct. 1834

James Stroyan married Martha Toothill of Rainford at Wigan in 1817.

Mary, daughter of James Thompson of Borgue, Galloway and Ann, his wife. Born 13th March 1813.

Also were baptised

William, born Dec. 22nd 1814. Thomas, born Dec. 20th 1816.

James Thompson married Ann Pilbrick at St. Michaels on Wyre in 1810.

William and David twin sons of James Tait of Girthon, Galloway, and Jane, his wife of Kelton, Galloway. Born July 20th 1811.

Also baptised were.

Ann, born Jan. 26th 1813. Samuel Brown, born July 10th 1814.

David, son of John Wilson of Machrum (Mochrum), Galloway and Sarah, his wife of Manchester. Born 18th Aug. 1828.

James, son of James Hyslop of Rerwick (Rerrick), Galloway and his wife, Ruth of Wigan. Born 2nd Feb. 1823.

Also were baptised—Elizabeth, born 8th Sept. 1824

John, born 21st Jan. 1828. Hannah, born 8th Jan. 1830.

Sarah, born 1st Jan. 1832. John, born 11th June 1834.

James Hyslop married Ruth Latham at Wigan in 1822.

Joseph, son of William Brundreth Williams of Burscough, Lancs. and Catherine Cron his wife of Gretna, born 12th May 1836.

John, 1st child of Alex Stewart of Saltcoats, North Britain, and Margaret Dawson, his wife, formerly of Alston, Cumberland, born 9th July 1836.

Mary, daughter of John Robson now of Wigan and Jane his wife formerly Jane Cron of Annan, born 25th March 1836.

Eliz 1st child of Alex Colville, Cupar, Fife, working at Haig Iron works near Wigan and Margaret, his wife, formerly Margaret McCualisky of Cambeltown (Campbeltown), North Britain born 18th March 1836.

DARROCHS AND MACEACHERNS

Our member, Mr Frank W. Darroch of 27 Princeton Road, Toronto, Canada, has just sent us for the Library a copy of his little book "A Darroch Family in Scotland and in Canada" which extends to 108 pages of very extensive information about the origins of the name Darroch in Scotland, of the Darroch families in the Kilcalmonell Parish area of Kintyre, and on later descendants in Canada. Mr Darroch has also been doing research on families of MacEacherns or MacEachrans and he has submitted the following brief article about the origins of the name in the hope that someone who reads this may be able to respond with information on the lines suggested in his final sentence.

The MacEacherns, or MacEachrans, are a family much more numerous than the Darrochs. Like the Darrochs, they do not appear to have been cohesive nor aggressive. They have no clan history. Most clan histories are bloody and resulted from over-population in limited and under-productive clan lands. They are not listed in "Scottish Family History" as having arms or chiefs. The name stems from the Gaelic, MacEach-thighearna, "son of the horse lord". They were supposed to have been horsemen to the Lords of the Isles. Ptolemy in his Geography circa 140 A.D. describes the Mull of Kintyre as Epidion Akron and the home of a British tribe, the Epidii, "the horse folk". This name has been traditionally associated with the MacEacherns.

Ptolemy never visited Britain. His maps are quite distorted. Kintyre, by any stretch of the imagination, does not seem likely to be the homeland of horse folk. It lies like a great hump-backed whale across the Firth of Clyde, the tail narrowing at Campbeltown, where coal seams lie, and spreading and rising again in the Mull of Kintyre. Horses are associated with plains. Kintyre has steep hills and narrow fog-filled valleys. Its coasts on both sides are lined with saw-toothed eroded layers of rock through which the present-day roads wind between boulders as big as large houses. Hardly handy for horses. Most of the commerce in ancient days went by sea. Tacksman paid for their holdings by providing galleys of so many oars when required in war, which was most of the time. And the wars in the west were attacks from the sea.

The first MacEachern of definite record in Kintyre appears to be Colin MacEachran of Kilellan, who, in 1499, received from King James IV a charter of his lands of Kilellan and of his office of Mair of Fee. He is almost certainly the Colin who, with his spouse Katherine, is commemorated in the Celtic Cross which lies in Kilkerran cemetery near Campbeltown. He is described by Dr Black as

chief of the MacEacherns. He must have been a chief without Indians. Where were the rest of his followers? Was Colin born in Kintyre or did he come from elsewhere?

The homeland of the MacEacherns was probably Kintyre and Islay. During the last 500 years they could have grown to the moderate numbers existing today. But where were these Cossacks of Kintyre from the time of Christ to 1500? Did they not produce any horsemen whose exploits were worthy of note in history? If they were the horsemen of the Lords of the Isles, they must have been merely stable-boys for the shaggy ponies used for baggage carriers when it was necessary to make journeys across country. Highlanders were not noted for riding horse-back in the great kilt. Did Ptolemy make a mistake that has been perpetuated for nearly 2000 years? Possibly he mistook the Mull of Kintyre for the Mull of Galloway. Possibly the horsemen of the Early Britons who lived in the western Lowlands were the Epidii. They were also only a few miles away from Kintyre, and, as far as Ptolemy knew, in the same general area. The Celtic Kingdom of the Strathclyde extended in King Arthur's time from Scotland to Wales. King Arthur's knights certainly had horses, so did Boadicea. The horses of those times and places may have developed into the Clydesdales of today. Dr. Black mentions a Gillecrist Mecachin who witnessed a charter of lands in Carrick in the reign of William the Lion (about 1200). Could these southern MacEacherns, as opposed to the northern MacEacherns (son of Hector), be the ancestors of the Kintyre MacEacherns? Perhaps some MacEachern or a knowledgeable genealogist could follow up this line of thought and answer the questions propounded here.

GRAVESTONE INSCRIPTIONS IN SOUTH PERTHSHIRE

The latest volume to be issued in the Society's series of County Compilations of Monumental Inscriptions is "Monumental Inscriptions (pre-1855) in South Perthshire" by J. F. Mitchell and Sheila Mitchell.

The area concerned is the County of Perth south of the Rivers Almond and Tay, but excluding the City of Perth; this area has 36 parishes and 75 old burial grounds; all accessible and legible inscriptions which recorded a death before 1855 are included, in addition to some later ones. The total number of inscriptions is 4,600.

For each burial ground there is a numbered sketch plan, with inscriptions in summarised form, an index of surnames and some explanatory notes intended to be of help in family history research. For each parish churchyard there is a transcript of the 1694 roll of hearth tax payers for the parish with an index of surnames. This roll gives the names of nearly all the heads of households in the parish at that time.

The production is unbound and duplicated on foolscap paper, 440+vi pages.

Price to members of the Society, i.e. to those paying the annual subscription of £2.50 or \$7 (USA or Canada), is £2.50, and to others £3.00; if it is to be posted, add 40p.

Of previous issues in this series the following are sold out:—Berwickshire Clackmannanshire, Dunbartonshire, East Fife, Kinross-shire, Renfrewshire and West Lothian.

The following are still available at the prices shown, which include postage, for members as above defined and non-members respectively:—

Peebleshire, members 70p, non-members 85p; West Fife £2.15, £2.65; East Stirlingshire £1.75, £2.25; West Stirlingshire £1.70, £2.20

Apply to J. F. Mitchell, 7 Randolph Cliff, Edinburgh EH3 7TZ.

QUERIES

LAING: Emigrants to South Africa in the early 19th Century.

- 1) Dr John Laing (L.R.C.S., M.D. Edin. 1816), born Scotland 1796; came to South Africa on the "Brilliant" 1817 under Capt. Benjamin Moodie, 10th Laird of Melsetter; died Cape Town 23 May 1873; married at Cape Town, Johanna Rosina Fraenkel (daughter of Dr Siegfried Fränkel of Mecklenburg-Strelitz and Johanna Catharina Heintjes) born Cape Town 1814; and had issue; Francis Henry Collison; William Thompson; John Reid; Sarah Johanna McKenzie; Friedrich Hermann Kunhardt; Sophia Johanna.
- 2) Peter Laing, mentioned as being indentured to the Laird of Melsetter in 1817.
- 3) Peter Laing; married Dorothea Wilhelmina Flamme (daughter of Friedrich Wilhelm and Johanna Sophia Breedsochse), born Cape Town Jul 1816, died there 3 Oct 1858. In 1858 this couple were separated and he was living in Scotland with their children.
- 4) Peter Laing, draper Newburgh, later at the Cape of Good Hope; married Annie Anderson, born Newburgh 21 Mar 1786; died there 1813.
- 5) Alexander Burnett (? Burrell) Laing, born ante 1783. Tailor from Lindores, Fifeshire; marr Cape Town 14 Mar 1813 Susannah Bolton of Birmingham, England; a daughter Margaret Jane, born Cape Town 8 Jul 1821.

6) Peter Laing, father of Henry Burrell Laing, born Cape Town 4 Jun 1820.

Are these all members of one family? Are any of those given here referenced twice?

Any information please contact:—

Robert Arthur Laing, P.O. Box 61791, Marshalltown 2107, South Africa.

NOTICE

We regret to report that Miss E. W. Binning, M.C. S.P., has not stood for re-election to the Council of the Society. She has been a very keen member of the Society since its inception and has been a member of the Council since 1960. She will be much missed at Council Meetings, at which her enthusiasm and knowledge will be long remembered. She has been a great source of help and encouragement to all those interested in the purposes of the Society.

REVIEW

THE LAURIES OF MAXWELTON AND OTHER LAURIE FAMILIES by J. O. J. GLADSTONE. RESEARCH PUBLISHING CO. LONDON. £3.50

Everyone knows the Scots song "Annie Laurie", traditionally written by her rejected suitor William Douglas, but the history of the family and their lands has never been fully documented. This new book on the Lauries of Maxwellton and others of that name, which does this, is the result of a life time of research by the late Miss J. O. J. Gladstone, herself a descendant in the female line of that family. The present volume comprising 216 pages of genealogical material was seen through the press by her relative Miss Frederica Oswald as Miss Gladstone unfortunately did not see her life work in print.

The first of the Lauries of Maxwellton was Stephen Laurie, a merchant in Dumfries who bought the lands in 1614. Stephen Laurie, son of John Laurie in Larg and Marion Bicherton who flourished in the early seventeenth century, was the progenitor of an extensive family group connected by marriage with well-known families such as the Riddels, the Maxwells, the Griersons of Lagg and Erskines of Alva. The detailed account ends with Admiral Sir Robert Laurie 6th baronet whose death in 1848 ended the male line. The Annie Laurie of the song who lived at Friars Carse was the daughter of Sir Robert Laurie 1st baronet and his second wife Jean Riddel. Unfortunately for romantics the traditional story of the song being written by a frustrated suitor breaks down when their ages are considered. Annie was married to Alex. Fergusson of Craigdarroch and had numerous descendants, but the male line ended with the death of Captain Robert Fergusson in 1904, though some people today may be able to claim a connection in the female line.

This is an interesting and readable family history with much little known biographical detail, showing evidence of extensive, original research, which is borne out by the list of authorities quoted. It is perhaps unfortunate that the individual accounts do not always follow a chronological order and are somewhat disjointed, forcing the reader to cast back to pick up the threads.

Nevertheless this is a mine of information on the Lauries of Maxwellton in particular and on other families of that name who may or may not be linked with the main stem.

Clearly printed (it is a pleasure to read) with a very full index, the book has eight plates and twenty pedigree charts. It will prove a valuable work of reference for future genealogists and historians.

D.McN.

THE SCOTTISH GENEALOGY SOCIETY

CONSTITUTION

- 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, Honorary Secretary, Honorary Treasurer, Honorary Editor, Honorary Librarian, 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 on a date in November to be determined by the Council, at which reports will be submitted.
- 6 Members shall receive one copy of each issue of The Scottish Genealogist, but these shall not be supplied to any Members who are in arrears.
- 7 Institutions may be elected to affiliate membership of the Society. The subscription payable by such affiliate members shall be fixed from time to time by the Council. Affiliate members shall be entitled to receive 2 copies of each issue of the Scottish Genealogist, and to have suitable queries inserted therein free of charge. Their members shall be entitled to attend all meetings of the Society and to borrow books from the Society's Library (but not to send such books overseas). They shall not, however, have any vote at meetings of the Society, nor shall they be eligible for election to membership of the Council.
- 8 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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