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# THE SCOTTISH GENEALOGIST

**DECEMBER 2012**

**Rosebank Heraldry**

**Australian Blacksmiths**

**Andrew Robertson of Gladsmuir**

**Rutherglen in 1706**

**Annual Report**

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# The Scottish Genealogy Society

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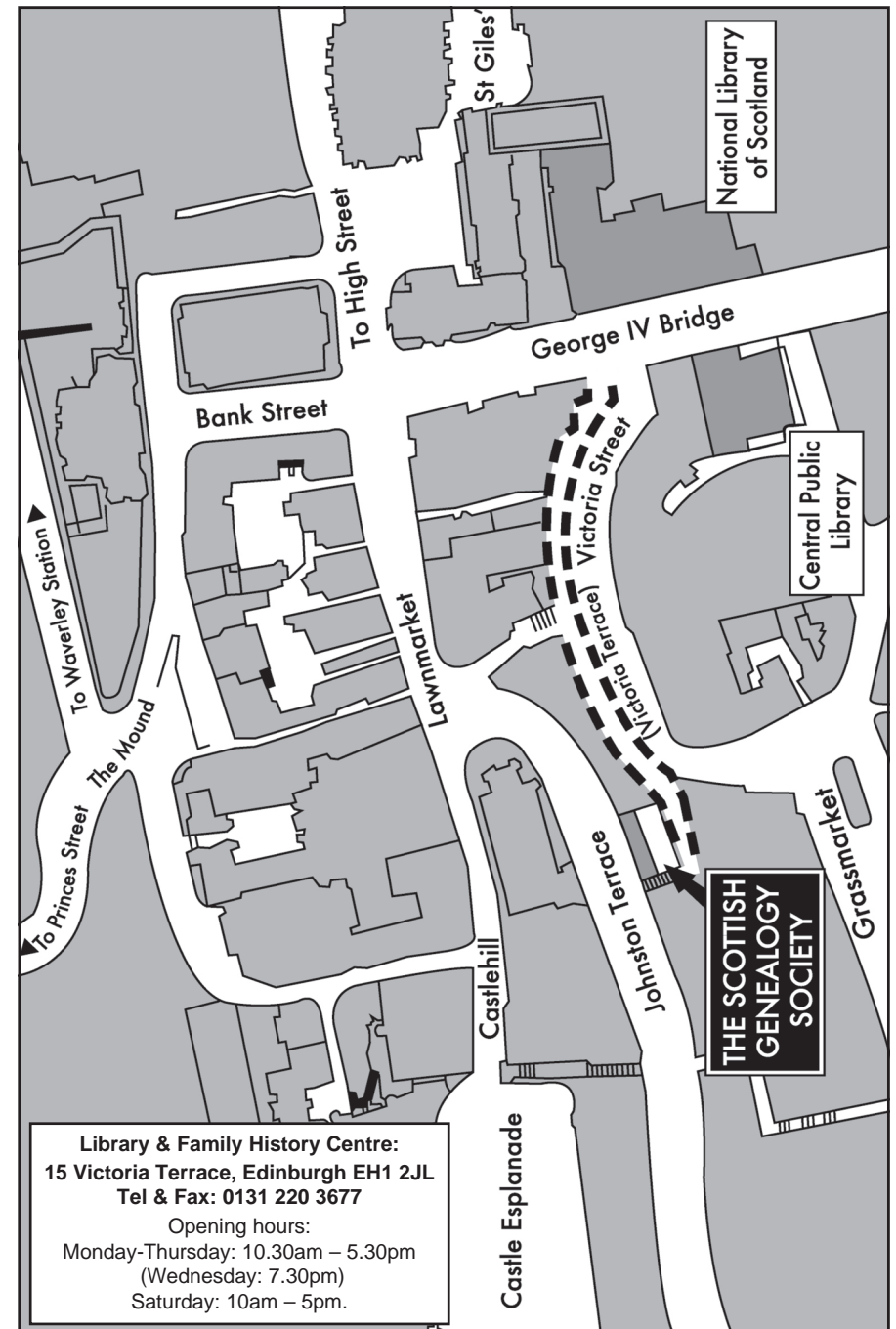
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*Front Cover:* The Society's Coat of Arms

*Back Cover:* Painting of 'Struan', Alexander Robertson's estate at Fletcher, North Carolina, painted around 1850 by Robert Seldon Duncanson (1821-1872).

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## GENERAL INFORMATION

The Society is an academic and consultative body whose constitutional objects are to promote research into Scottish family history and to undertake the collection, exchange and publication of information and material relating to Scottish genealogy. Copies of our Constitution are available to members upon request. We assist members with modest enquiries, but do not carry out professional research. Private researchers are available, and we can also provide an ASGRA list upon request.

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# Andrew Robertson of Gladsmuir; in America 1756-1782, and his American Family

Stephen W. Massil

## Part One

### Introduction

*The biographical dictionary of British architects*<sup>1</sup> has an entry for Daniel Robertson who died at Howth on Dublin Bay in 1849 which carries uncertainties as to his age and background. These uncertainties are compounded by uncertainties about his father Andrew Robertson: Andrew's father, Rector of Gladsmuir in 1728<sup>2</sup>, had married Janet Smith in 1731<sup>3</sup>, died in 1743<sup>4</sup> and was succeeded in that ministry by his cousin William Robertson (1721-1793)<sup>5</sup> the historian and later Principal of Edinburgh University. The Robertson cousins were related to the Robertsons of Gladney: William Robertson's aunt Mary Robertson (1699-1761) married the architect William Adam (1689-1748), which establishes the kinship of Andrew's sons, the brothers Alexander and Daniel Robertson, with their business partner William Adam junior (1738-1822), the youngest of the Adam brothers of the Adelphi. I have recently published genealogical details of Daniel Robertson's family in *The Scottish Genealogist*<sup>6</sup> and elsewhere<sup>7</sup>. Also I have in preparation a paper on William Adam and his early connections with the Robertsons, father and two sons at Streatham<sup>8</sup>, and I need now to broaden the account to cover Andrew's 'American Family'.

### Andrew

Andrew Robertson (1733-1791), an 'orphan of eight' was apparently brought up by relatives in Edinburgh and the family memoir comes down through the daughters of one of Daniel Robertson's daughters, Helen (1819-1903), the widow of Dr. Edward John Scott (1812-1857) of Portsmouth<sup>9</sup> and includes both pointed and indiscriminated details that I hope this account will put to rights. For instance, this story of the orphan strongly echoes the experience of William Robertson himself taking in his orphaned siblings in 1745 and putting his younger brother Patrick through apprenticeship and admission as a goldsmith in 1751, after which he could then get himself married, is suggestive of the way that family memoirs can become confused or elided. Following education in Edinburgh Andrew Robertson travelled to Charleston, South Carolina in 1756 and entered into merchant trading there in various partnerships and with some social and literary pretensions amongst a circle of Scotsmen in the colony. He was in partnership with George Baillie, an Orkney man, 'traders in dry goods' at the Corner of Elliott Street on the Bay between 1756 and 1761<sup>10</sup>, and as Robertson, Jamieson and Co. 'at the Bay' between 1762 and 1767<sup>11</sup>. In 1759 he acquired a share in the Library Society

of Charleston<sup>12</sup>, amongst whose early members was Daniel Crawford (1708?-1760) whose daughter Helen Crawford (1740?-1778) married Andrew in June 1761<sup>13</sup>. He resigned from the Society in 1772 when he seems to have settled under the Georgia jurisdiction at the borders of Georgia and South Carolina. These details gain some corroboration in the sequel through dispositions in contemporary Wills: for instance, in the Will of Barnard Elliott who leaves his son Barnard 'the brick house and corner lot on Charlestown Bay where Messrs Robertson and Baillie now live'<sup>14</sup>.

Records for the births of any children of the marriage are yet to be traced including possibly a pair of twins and I set out such names and details of the family as I have now discovered below. The story does say 16 children, which is hard to believe given that Helen Robertson died in January 1778 (but the inclusion of twins would reduce the number of the pregnancies). Details that can be traced give the name of Robertson's abode as Bulk Hall near Charleston but the records also show that he moved on to Savannah, Georgia and was in partnership with George Baillie and others there. He came to attention in connection with lands ceded from Indian tribes and gained a name for himself as a 'Florida cracker' in connection with escapades in Florida. When it came to the War of Independence he emerged as a Loyalist and held positions under the government and at the time when Charleston was held by the British his name appears in the enactments of the rebel court in Augusta in 1782 listed as one of the (very many) proscribed loyalists liable for summary execution and confiscation of estates. The family memoir refers to the shooting of a daughter in one phase of the conflict by the 'flying parties' and that this was the trauma of which Helen Robertson died. In fact she died in January 1778<sup>15</sup> and Robertson in his deposition to the Loyalist Commissioners refers not to 'sixteen' but rather to 'numerous children'.

The Loyalists records add some details:

*"A native of Scotland, Robertson emigrated in 1756 – South Carolina. In 1773 he was granted 2000 acres on the Broad River in South Carolina by the Governor and Council of Georgia as a reward for his part in resolving the claims brought by creditors of the Indians against the ceded land. In 1775 he was living in Savannah. He was appointed a justice by Colonel Balfour in 1780, and in October was forced to leave his estate by 'flying parties'; eventually he moved (back?) to Charleston over 1780-82 when proscribed by the rebel court of Augusta. He sailed for England in 1782 where he received a pension of £100 p.a., and compensation of £1,220 on an estate estimated at £4,139"<sup>16</sup>.*

The Loyalist pension records at Kew show that he left Charleston in 1782 and arrived in England, securing eventually a pension of £100 p.a. and a compensation award of £1,100. The deposition to the Loyalist Commissioners by George Baillie appears in these records and it would appear to be his

account of family trauma at the hands of the 'flying parties' that so enervated his wife who, fatigued then by the transatlantic journey, died of exhaustion soon after her arrival in Portsmouth, which was later transformed into Robertson family memory. The deposition by Thomas Irving (1738?-1800), who had served as Receiver in Charleston in 1776 and on his return to England (following rebel imprisonment in the colonies) became Inspector-General of the Exports and Imports, appears in the same volume at Kew<sup>17</sup>. In the immediate circumstances he became a leading figure amongst the Loyalists before the Commissions in 1782-1787 – he took the chair, for instance, at a meeting of the Association of American Loyalists at the Crown & Anchor Tavern in the Strand in the summer of 1782, and he was involved with the South Carolina Loyalists and figures in *The Journal of Alexander Chesney*<sup>18</sup>. The personal connection gains a poignancy at the point of Daniel Robertson's marriage to Amelia Helen Clarke in June 1808<sup>19</sup> where Thomas Irving's widow Marian (1757-1818) seems to have some standing perhaps as god-mother to the Robertsons on that occasion. Robertson's name does not, however, appear with reference to the Association or amongst other Loyalists from South Carolina who appear to have settled more collectively in Brompton.

The *Gentleman's magazine* of February 1791 records the death of '... Andrew Robertson, formerly merchant in Charlestown, South Carolina, at his farm near Streatham'<sup>20</sup> and it is Streatham that carries the weight of the story (and Streatham is the specific place mentioned in the family memoir), for, at the height of the financial predicament of 1817 when both Daniel and Alexander Robertson appealed several times to William Adam for small sums of money to enable them to feed their starving children, Alexander expressed remorse and contrition and a realisation that he has '... forfeited the kindness and affection shown by Miss Adam at Streatham for nearly thirty years'<sup>21</sup>. Belatedly the Penicuik Papers bring to light a connection that confirms that William Adam rented an estate near Streatham from Lord Thurlow, Mount Nod Farm, from the 1780s. It appears that he as Captain, and Alexander Robertson as Ensign<sup>22</sup>, enlisted with the Streatham Volunteers in the heightened war emergency of June 1798.

In *Boyle's Directory* of the time William's address is down as 13, Albemarle Street, but also at Streatham, Surrey<sup>23</sup>. Agricultural innovations as regards fattening of cattle at Mount Nod Farm also have their record at this period<sup>24</sup>.

What this new draught of information cannot do is settle the question in *The biographical dictionary*<sup>25</sup> of the 'drawings by Daniel Robertson' in the Adam archive and at Blair Adam, nor does it give the ages of Alexander and Daniel and what Andrew Robertson did when he first settled at the farm in Streatham. Alexander Robertson's memory of 1817 can serve to suggest the strength of family feeling and the way the Adam ladies (later so hostile) took up the motherless children but there is no knowing from this how their education proceeded and whether training in the Adam Office came early or even at all

– it was near eighteen years before the brothers entered into the partnership with William Adam at the docks<sup>26</sup>. One adjustment can be allowed in that the address at which a long period of the association with the Robertsons was carried on and down to 1816 was [27] Old Bond Street and this also is an address of a letter to William Adam as early as 1792 which may not have been spotted in this light before.

### **Daniel Crawford and Bellamy Crawford**

A further point of architectural interest can detain us as regards Andrew Robertson's appearance in an edition of letters of William Mylne (1734–1790), architect and stone mason of Edinburgh, who made a tour of South Carolina and Georgia in 1773–4<sup>27</sup>. It is not clear whether the Mylnes and Adams were family as well as being professional rivals, but the collection's editor suggests that William Mylne was related to Andrew Robertson, and it is certain that Robertson's associate in Charleston and Georgia, George Baillie, was a relation of William Mylne from their grandfather's line. And to colour the possibility that Daniel Robertson acquired an inspiration for architecture from boyhood experience, it is of some note that the earliest surviving plantation house in the neighbourhood of Charleston is Daniel Crawford's 'Casa Bianca' at Whitehouse Plantation, on the Pee Dee River, Prince George, Winyah Parish, Georgetown County, referred to in his Will on behalf of his (second) wife (Mary Fisher), allowing her 'use of my house and land at White Point where I now live<sup>28</sup>', as well as his city house, now 79 Anson Street in the heart of colonial Charleston.

Daniel Crawford having arrived in Charleston by 1728, married Sarah (Sally) Bellamy in May 1732 and they had at least two children, Bellamy and Helen. She died in the children's infancy. He was soon active as a member of the St. Andrew's Society<sup>29</sup>, later a member (1754–56), and Treasurer (1755–6) of the South Carolina Society, and an early member of the Charleston Library Society (President, 1757–58, and Vice-President 1759–60); he was active in civic affairs serving as a representative of Prince Frederick County in the 1740s and as vendue master<sup>30</sup>. There is an entry for Crawford in the *Biographical directory of the South Carolina House of Representatives*, 1974<sup>31</sup>. Other details of interest include allocations of land grants in Granville County in 1737, his moving into Charleston proper; his registration as owner of the schooner *Charming Nelly*. And perhaps the fact that at Helen Robertson's death in January 1778 the newspaper could still memorialise her as '...daughter of the deceased Daniel Crawford, Esq.'

In view of the need to trace Robertson's connections and the continuity of his family it is worth augmenting the scan of details concerning his in-laws. In his Will Daniel Crawford leaves to his son Bellamy a house in Broad Street, and to his daughter Helen another house on Broad Street and land in Elliott Street<sup>32</sup>. Intellectual and social life may have been deepened through Robertson's connection with his brother-in-law Bellamy Crawford (1738–



1784)<sup>33</sup> who was apparently one of William Irvine's '... classmates under Master James Moore [including] Bellamy Crawford from distant South Carolina ...' when a student at Glasgow University in the 1750s<sup>34</sup>. **The graduation record of 13 November 1756 survives** and it would appear that Daniel Crawford's own family originally came from Glasgow where Bellamy would presumably have resided with his grandmother who is mentioned as still living there in his father's Will of 1760<sup>35</sup>. His return to Charleston is detailed in the shipping records for 1756<sup>36</sup>.

Daniel Crawford had business connections with Thomas Shubrick (1708?-1779) from England who married Sarah Katherine Motte in May 1746 in Charleston<sup>37</sup> and his brother operating as Shubricks & Company. During the 1750s they made an occasional assay into the slave and fur trades, but dealt primarily in agricultural and forest products.

Daniel Crawford was, as above, a founder member of the Library Society and its sixth President in 1757-1758, a 'bibliophile merchant' as quoted by James Raven<sup>38</sup>, whose 350 volumes in a collection of wide-ranging interest including the classics and even Hebrew texts he bequeathed to the Society in his will<sup>39</sup>. He was also a member of the earlier South Carolina Society for the Advancement of Learning and the Diffusion of Knowledge in 1754, and Bellamy became a member in 1765.

Bellamy received a commission from the Lieutenant-Governor as Ensign to the Regiment in September 1760; he married Susannah James, 22 February 1780 at St. Phillip's, Charleston. He was amongst many of the members of the Library Society banned by the British in 1781<sup>40</sup> so no doubt later relations between the brothers-in-law were fraught.

In the rebellion he fell on hard times and ill-health and his condition was apparently reported to George Washington:

"January 2, 1782

... Compassion for the pathetic condition of Bellamy Crawford, clerk and paymaster of the South Carolina hospital caused the executive to write: The case of Bellamy Crawford . . . is just represented to me. His Situation is such as excited Pity, & if it is at all possible, claims public assistance. He has a wife far advanced in her Pregnancy & is destitute of every thing necessary for a Woman in her Condition & without the means of ... Exhausted as our Treasury is, I think we must on this Occasion spare something from our little stock. You will send it to me, with the money for public use<sup>41</sup>.

He died on 20th February 1784, but as it appears he was remembered curiously amongst his Robertson connections in Savannah in the next generation.

### **Children of Andrew Robertson**

I am satisfied that I am correct in my finding that Andrew Robertson married

Helen Crawford in Charleston on 8th June 1761 and that the bride was the daughter of Daniel Crawford and his wife Sarah Bellamy.

Records of Robertson births in Charleston are not obviously found but of course the name in these parts is common (as of course elsewhere). I submit hereafter only one Robertson of South Carolina a son of the merchant Andrew Robertson 'the Florida cracker of Bulk Hall' if I can put it like that. There is also a pair of Robertsons in the records of Savannah, Georgia, in the nineteenth century who can as surely be identified as his children, and circumstantially the evidence is proper. What cannot be sure is the extent of the 'numerous family' that the Loyalist deposed to the Commissioners in London, how many of the children might have died in infancy in the colonial hinterland of the day and under the rampage of the 'flying parties' that do figure in the family legends. And then there is the question of Andrew Robertson as a 'Loyalist' and at what stage the older of his children would have taken their own ways to quit the family hearth and to follow the rebel cause; and also, how it was that he took only the two sons to England, Alexander and Daniel, who were not the 'twins' of family legend. Alexander was the elder, appointed Ensign to the Streatham Volunteers in 1798, and at the point he is appointed Captain in 1804, Daniel the younger is then appointed Ensign in his turn, so perhaps there were three or four years between them.

### **In Charleston**

The details of corroboration and connections come through various sources:

**William Robertson** (1763-1832), Attorney, of Church Street and Broad

Member of the Charleston St. Cecilia Society, Solicitor of the Society, President, 1802, and Treasurer; born and died at John Island, Colleton County, S.C., a son of Andrew Robertson; "William Robertson, died 4th June 1832, son of Andrew Robertson, at age 69"<sup>42</sup>. It would appear that William had an influence on the career of James Louis Petigru in his study of law<sup>43</sup>. He visited London in 1807 or 1812 (see below)

William Robertson married Susanna Boone Freer (1770-1845) in 1793<sup>44</sup>.

The will of Susan Boone Robertson refers to daughters: Susan Boone Robertson, Helen Rebecca Rowand, Mary Blacklock, and son Alexander and son-in-law John Freer Blacklock as Executors<sup>45</sup>.

- daughter **Susan Boone Robertson** (1795?-1867)

Her will refers to sister Helen Rebecca Rowand as Executrix; nieces: Emma Jane Blacklock (1840-1914), Mary Blacklock (1844-1894), & Helen Robertson Blacklock (1848-1932), and brother Alexander as Executor

Susan B. Robertson of Charleston is referred to as 'my goddaughter' in the will of one of the Georgia family (see below).

Rebecca Freer (1768?-1817) who was married to John Deas-Thomson (d. 1843), was sister to Susanna Boone Robertson. Their mother Susanna Freer in her will of 1817 made bequests to two surviving children Rebecca Thomson and Susan Robertson, wife of William Robertson, and to several grandchildren [Will of Susanna Freer, dated 15th May 1816, proved Aug.]<sup>46</sup>

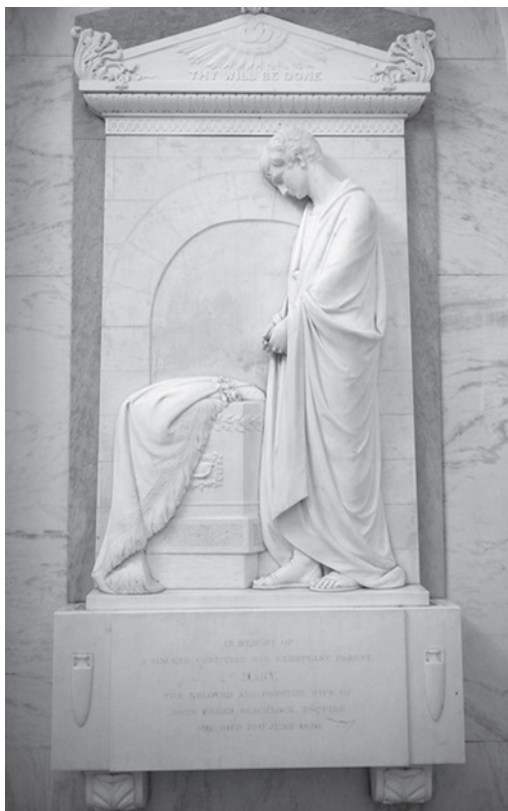
The Deas-Thomson Papers also confirm that Thomson's brother-in-law, William Robertson, Charleston Lawyer, managed the Thomson holdings after John Deas Thomson returned to Scotland in 1791. These papers include extensive material relating to Susanna Boone Robertson

The gravestones of St. Michael's Church, Charleston<sup>47</sup> convey other family details:

- daughter **Jane Robertson** (1808-1834), died 16th November 1834 age 26

- daughter, **Emma Sarah** (1810-1836), died 28th October, 1836 at age 26

- daughter, **Mary Robertson Blacklock** (1813-1850), daughter of William and Susan B. Robertson and married [1839] to John Freer Blacklock (1805-1885); as well as a gravestone there is also a monument to her in the vestibule<sup>48</sup> of the Church designed by the Glasgow sculptor William Calder Marshall, R.A. (1813-1894) in 1852, the year of Marshall's R.A., but no correspondence or detail of the commission in his surviving papers<sup>49</sup>. They had three (surviving) daughters: **Emma Jane Blacklock** (1840-1914), **Mary Blacklock** (1844-1891) and **Helen Robertson Blacklock** (1848-1932) – buried alongside each other at the Magnolia Cemetery, while the records at St. Michael's show a tablet of several infant deaths between times in the 1840s.



Monument by William Calder-Marshall to Mary Robertson or Blacklock in St Michael's Church, Charleston

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Thanks also to St. Michael's Church, Charleston

- daughter: **Helen Rebecca Robertson**, (d. 1874), m. Charles Elliott Rowand, Jr. (1799-1839), executrix to her elder sister Susan at her death in 1867, died in New York in 1874<sup>50</sup>.

Son:

- **Alexander Robertson** (1804-1888), a rice factor in Charleston, in partnership with John F. Blacklock, a leading churchman of South Carolina, and for many years Senior Warden of St. Michael's Church, Charleston; m. 1834 Penelope Bentley Weston (1812-1897) who in her viduage resided at 'Struan' the family home that Alexander had built near Fletcher, in 1847-54<sup>51</sup>, named in respect of the Robertson home in Perthshire<sup>52</sup>. There is an excellent brief account of the house (and of Robertson's taste and society) in an article by Harry Z. Tucker<sup>53</sup> and an early visit by J.B. Grimbail in 1856 is exhumed from his diaries by L.F. Brewster<sup>54</sup>. Close by is the Calvary Episcopal Church of Fletcher, where Robertson was a founder along with his neighbour, Daniel Blake of *The Meadows*, and Vestryman, with the cemetery where he and his widow are buried, along with their daughters Antonia Allen and Susannah Lyman.

'Struan', one of the loveliest of the ante-bellum mansions of the locality was built for Robertson by Ephraim Clayton (1804-1892) of Asheville, and makes a fitting counterpart in spirit to the 'Tudor-Gothic' mansions that Daniel Robertson was building across Wexford, Wicklow and Carlow in his final Irish phase. It too, succumbing not to hostilities of the Civil War but to neglect and vandalism in the 1970s, has gone, but there are photographs of 1938 taken by Frances Johnson available from the Library of Congress and the painting ca. 1850, reproduced on the back cover, by Robert Seldon Duncanson (1821-1872), Afro-American artist of the era of its heyday.

Robertson's activities are punctuated by civic and church roles. He was a director of the Bank of Charleston. Prior to his marriage he resided at 86 Tradd Street (with his widowed mother)<sup>55</sup>. William Robertson had occupied 54 Tradd Street in 1796. In the census of 1861 his address is recorded at 22 East Bay Street, on the east side<sup>56</sup>. He had business houses on his own account and in association with John F. Blacklock at 18 and 27 East Bay Street<sup>57</sup>. He was amongst the gentlemen who dined at a banquet in honour of former President Martin Van Buren on a visit to the Pee Dee Club in Charleston in 1841 hosted by Joel R. Poinsett, the later owner of the 'White House'<sup>58</sup>. He was a subscriber to the installation of a new organ at St. Paul's. Radcliffeborough in the 1850s<sup>59</sup>. His business career in Charleston and Georgetown County in association with Blacklock and families like the Allstons<sup>60</sup> and the Petigrus<sup>61</sup> has been fairly documented, but a suggestion in a chapter on the 'Aristocrats' of Charleston that Robertson was 'the only Georgetown boy who became a Charleston factor<sup>62</sup>' seems to assume, as other books do, that he was a Robertson of the long-standing Scots colonial

settlement in South Carolina of the eighteenth if not the late seventeenth century, whereas my account here gives his presence a more accidental character.

- daughter **Antonia Robertson** (1836-1882), m. William Allen (1836-1865): both buried at Fletcher. They had at least one daughter Susan Boone Allen (1864-1945) who married Thomas C. Wetmore (1868-1906) in 1892 and, following their incumbency and establishment of a school on the Robertson estate at Struan around 1900, the house (by then known as Wetmore House) was given by their daughter, Susanna Wetmore Nye (1895-1957) married to Douglas Day Nye (1896-1954), to the school in 1954; it has since been abandoned and lost through vandalism;

and there were perhaps other daughters (as yet untraced) as evinced by his will first drafted in the aftermath of the war in 1866:

‘... Whereas the late war having left my estate in a complicated and, I fear, ruinous condition, and I cannot provide for my dear and dutiful daughters in the manner it would be my desire to do ...<sup>63</sup>

- Son: **Charles Kershaw Robertson** (1838-1855): Grave stone in the Magnolia Ground

- Son: **Alexander Robertson** (1840-1864): ‘Alick<sup>64</sup>’ who died in the fighting in 1864. The record proves to be very precise, at the Battle of Haw’s Shop, and he fell on 28th May 1864 ...:

*‘In a place where the trees spread and there was little underbrush, Alexander Robertson a twenty-four year-old planter from St. Thomas and St. Denis Parish was mortally wounded. ...<sup>65</sup>*

And Alexander Robertson at age 24 is commemorated on the Tablet for Confederate War Dead at St. Michael’s Church, Charleston<sup>66</sup>. It is worth taking this note a bit further in that a detail in Grimbail’s diaries spells out that on ‘June 5th, 1864 [he] wrote to Andrew Robertson on the occasion of the death of his only son’<sup>67</sup>. The stone for Charles Robertson at the Magnolia Ground also bears an addendum in respect of Alexander’s death.

- daughter: **Susan Boone Robertson** (1843-1916) who married Bishop Benedict Lyman (1815-1893) of North Carolina as his second wife in 1893<sup>68</sup>; her grave at Fletcher is under the name Lyman;

- A daughter **Nina Robertson** is referred to in the records but without detail.

*Part Two will cover portraiture, later years and other familial connections.*

#### Endnotes

<sup>1</sup> H.M. Colvin, *A biographical dictionary of British architects, 1600-1840*, 4th edition, Yale University Press, 2008, pp.873-5

<sup>2</sup> *Fasti ecclesiae scoticanae: the succession of ministers in the Church of Scotland from the reformation*, Edinburgh: Paterson, 1866-1871, Vol. 1, p.366

<sup>3</sup> IGI: Gladsmuir, East Lothian, 9 January 1731



- <sup>4</sup> *Scots magazine*, Vol. 5, April 1743, p.197
- <sup>5</sup> ODNB, entry by Jeff Smitten with whom I have been in correspondence
- <sup>6</sup> S.W. Massil (1), 'The Family of Daniel Robertson, architect and bankrupt', in: *Scottish Genealogist*, 59, No. 1 (Mar 2012), pp.3-18
- <sup>7</sup> S.W. Massil (2), 'Daniel Robertson 'of Struan': architect and bankrupt of the Regency', in: *Clan Donnachaidh annual*, April, 2012
- <sup>8</sup> S.W. Massil (3), 'William Adam of the Adelphi, of Mount Nod Farm, and the Streatham Volunteers' – under review
- <sup>9</sup> S.W. Massil (1), op. cit., pp.8-9
- <sup>10</sup> Jeanne A. Calhoun, Martha A. Zierden, Elizabeth A. Paysinger, 'The Geographic Spread of Charleston's Mercantile Community, 1732-1767', in: *The South Carolina Historical Magazine*, Vol. 86, No. 3 (Jul., 1985), pp.182-220, p.204
- <sup>11</sup> Calhoun, etc., op. cit., p. 208
- <sup>12</sup> James Raven, *London booksellers and American customers: transatlantic literary community and the Charleston Library Society, 1748-1811*, Columbia: University of South Carolina Press, 2002, p.350
- <sup>13</sup> "The same evening" (Tuesday) "Mr. Andrew Robertson, merchant, was married to Miss Helen Crawford, a daughter of the late Daniel Crawford, Esq." (8th June 1761) – no trace of any other daughters. His widow married James Laurens later that summer
- <sup>14</sup> Will of Barnard Elliott, Charles Town, 1758, abstracted in: *Abstracts of the Wills of the State of South Carolina, 1670-1784*, compiled and edited by Caroline T. Moore and Agatha Aimar Simmons, Charleston, 1960-69, 3v., v. 2, p.248
- <sup>15</sup> 'Death notices from the South Carolina and American general gazette and its continuation the royal gazette May 1766-June 1782'. Compiled by Mabel L. Webber, 1916 (Continued from the July number), in: *South Carolina Historical and Genealogical Magazine*, XVII, No. 1, January 1916, p.147
- <sup>16</sup> Biographical sketches of Loyalists of the American Revolution, Gregory Palmer, Lorenzo Sabine, 1984, NA References: A012/51/111 and A012/109/258
- <sup>17</sup> NA References: A012/51/111 and A012/109/258
- <sup>18</sup> Alexander Chesney, *The journal of Alexander Chesney: a South Carolina loyalist in the Revolution and after*, edited by E. Alfred Jones; with an introduction by Wilbur H. Siebert, Columbus: The Ohio State University, 1921. (Ohio State University bulletin; v. 26, no. 4). Appendix VII contains the 'Justification of the taking of the oath to the state by the Committee of the South Carolina Loyalists in London', 1785 to which Irving was a signatory
- <sup>19</sup> Massil (1), op. cit., p.4
- <sup>20</sup> *Gentleman's magazine*, Vol. 61, Part 1, [February] 1791, p.190
- <sup>21</sup> Penicuik Papers: GD18/4991: 24 April, 1817 to William Adam: '... I never can hope to see Mrs Margaret Adam again ... to make my peace with Miss Adam at Streatham ... the kindness and affection of a mother she has for near thirty years shown me. I am a proscribed man ...'
- <sup>22</sup> *The Sun*, July 1798 Streatham Volunteers and *True Briton*, London, Tuesday, July 10, 1798 [*London Gazette* of June 30th]
- <sup>23</sup> Boyle, 1796 new fashionable and country guide
- <sup>24</sup> S.W. Massil (3), op. cit.
- <sup>25</sup> Colvin, op. cit
- <sup>26</sup> Penicuik Papers: GD18/4984: London 26 November 1800 to John Clerk: 'You no doubt have heard that I have engaged with the Directors of the Wet Docks at the Isle of Dogs to build their warehouses, which is a very extensive undertaking, but as I have the assistance of my young friends A. & D. Robertson I think we shall get through it with great ease, ...'
- <sup>27</sup> William Mylne, *Travels in the colonies in 1773-1775: described in the letters of William Mylne*, edited by Ted Ruddock, Athens, Ga; London: University of Georgia Press, 1993
- <sup>28</sup> Will of Daniel Crawford, Charles Town, May 1760, abstracted in: *Abstracts of the Wills of the State of South Carolina, 1670-1784*, compiled and edited by Caroline T. Moore and Agatha Aimar Simmons, Charleston, 1960-69, 3v., v. 2, p.271

- <sup>29</sup> J.H. Easterby, *History of the St. Andrew's Society of Charleston, South Carolina, 1729-1929*, The Society, 1929, pp.21, 23
- <sup>30</sup> G.C. Rogers, *The history of Georgetown County, South Carolina*, 1970, pp.59-60
- <sup>31</sup> Vol. II: Edgar, W.B. and Bailey, N.L. The Commons House of Assembly, 1692-1775, pp.171-2
- <sup>32</sup> Will of Daniel Crawford, op. cit.
- <sup>33</sup> Born in Christ Church Parish to Daniel and Sarah Crawford. Daniel made a second marriage to Mary Holland in 1748
- <sup>34</sup> A. Kent, 'William Irvine, M.D. (1743-1787)', in: *An eighteenth century lectureship in chemistry. Essays and bicentenary addresses relating to the Chemistry department, 1747, of Glasgow ...*, edited by Andrew Kent, Glasgow, Jackson, Son & Co., 1950, p.140
- <sup>35</sup> Will of Daniel Crawford, op. cit.
- <sup>36</sup> D. Dobson, p.
- <sup>37</sup> *Transactions of the Huguenot Society of South Carolina*, Volume 56, p.42; his dates come from the gravestone, St. Philips cemetery, Charleston
- <sup>38</sup> Raven, op. cit., p. 75
- <sup>39</sup> R.B. Davis, *Intellectual life in the colonial south, 1585-1763*, Knoxville: University of Tennessee Press, 1978., Vol. II, pp.573-4; and: Raven, op. cit., p.49
- <sup>40</sup> Raven, op. cit., p.69
- <sup>41</sup> Nell Moore Lee, *Patriot above profit: a portrait of Thomas Nelson, Jr., who supported the American Revolution with his purse and sword*, Nashville, Tenn.: Rutledge Hill Press, 1988
- <sup>42</sup> *Inscriptions on the tablets and gravestones in St. Michael's Church and Churchyard, Charleston, S.C. ...* Copied and arranged by Clare Jervey, ... 1906, p.318
- <sup>43</sup> J.L. Petigru, *Life, letters and speeches of James Louis Petigru, the Union man of South Carolina*, edited by James Petigru Carson, ..., 1920, pp.37, 46
- <sup>44</sup> *South Carolina historical magazine*, Volume 22, p.21: 'Married. On Thursday evening, William Robertson, Esq; to Miss Susannah Freer, daughter of John Freer, Esq; of John's Island. (Saturday, October 12, 1793)
- <sup>45</sup> Will Book I & J - 1839-1845, p. 402
- <sup>46</sup> John Hammond Moore, 'The Deas-Thomson Papers in Australia', in: *South Carolina historical magazine*, Vol. 71, No. 3, Jul., 1970, pp.189-196. – John Deas Thomson married Rebecca Freer in Charleston in 1784, daughter of John and Susanna Freer
- <sup>47</sup> *Inscriptions on the tablets and gravestones*, 1906, op. cit., pp.44, 232-3, 235, 318 [William and his wife and their daughters' graves]
- <sup>48</sup> *Inscriptions on the tablets and gravestones ...*, op. cit., p.12
- <sup>49</sup> Royal Academy of Arts. W.C. Marshall 'Statues Accounts, 1840-1883: Mar/2/2: 1851-2: J.F. Blacklock, Charleston, South Carolina: 1851 July 30th: Monument Commission £400; September 6 1852: Packing Cases: £4.4s. Payments by cash: Feb 5, 1852: £250; October 13: £154.4s
- <sup>50</sup> *Irish American Weekly*, February 21, 1874,: Died: January 26, 1874, New York
- <sup>51</sup> *North Carolina: a guide to the old north State*, compiled and written by the Federal Writers' Project of the Federal Works Agency, Work Projects Administration for the state of North Carolina. Sponsored by North Carolina Department of Conservation and Development, Chapel Hill: The University of North Carolina Press, 1939, p. 464: The brief description serves to add a further architectural punctuation to this study: 'A white-columned mansion ... the oldest in the neighbourhood. ... Raided by Union soldiers ... The staircase is of graceful design. The roof of the southern verandah is made of boards curved to resemble a ship's timbers' Without knowing the name of the architect, the detail would suggest that Alexander Robertson had a least an eye to the design
- <sup>52</sup> The question of the legitimacy of the claim for 'Daniel Robertson, of Struan' addressed in my article for the Clan needs review in the light of this discovery seeing that the 'knowledge' of this claim extends across generations and hemispheres
- <sup>53</sup> Harry Z. Tucker, 'Struan', in: *The State*, 15, No. 7, July 1947, pp.8-9
- <sup>54</sup> Lawrence Fay Brewster, *Summer migrations and resorts of South Carolina low-country*

- planters, Durham, N.C.: Duke University Press, [1947] (Historical papers of the Trinity College Historical Society; ser. 26), p.69 refers to a visit by J.B. Grimball and others, from: J.B. Grimball, *John Berkley Grimball diaries, 1832-1883*, XI, 26 June, 1856, pp.161-162 [University of North Carolina, Louis Round Wilson Special Collections, Collection No.: 00970]
- <sup>55</sup> Charleston *Directory for 1835/6*. And his brother-on-law Charles E. Rowand at 18 Meeting Street
- <sup>56</sup> *Census of the city of Charleston*, 1861, p.83
- <sup>57</sup> John H. Honour, *A directory of the city of Charleston and Neck for 1849*, ... Charleston: A.J. Burke, 1849, p.37
- <sup>58</sup> R. Lathers, *Reminiscences of Richard Lathers. Sixty years of a busy life in South Carolina, Massachusetts and New York*, edited by A.F. Sanborn, 1907, p.8
- <sup>59</sup> G.C. Rogers, *op. cit.*, p.321
- <sup>60</sup> W.K. Scarborough, *The Allstons of Chicora Wood: wealth, honor, and gentility in the South Carolina low country*, 2011; and: R.F.W. Allston, *The South Carolina rice plantation as revealed in the papers of Robert F. W. Allston*, edited by J.H. Easterby, Columbia, S.C.: University of South Carolina Press, 2004. *passim*
- <sup>61</sup> Petigru, *op. cit.*; and: University of South Carolina Libraries: Alexander Robertson papers, 1863-1865: Ten items, primarily correspondence, between Alexander Robertson (Charleston, S.C. and Augusta, Ga.) and Mrs. M.A. Petigru of Sandover (Abbeville District, S.C.) re Robertson's handling of Petigru's business affairs with his firm Robertson & Blacklock.
- <sup>62</sup> Rogers, *op. cit.*, p.304-5
- <sup>63</sup> Allston, *op. cit.*, p.431. The will proved in 1889
- <sup>64</sup> Allston, *op. cit.*, p.199: 'Mr Robertson has just lost his son ..., he was killed in Virginia a few days since', Adele Petigru Allston to Benjamin Allston, 31st May, 1864
- <sup>65</sup> W.E. Emerson, *Sons of privilege: the Charleston Light Dragoons in the Civil War*, University of South Carolina Press, 2005, p.70
- <sup>66</sup> *Inscriptions on the tablets and gravestones*, 1906, *op. cit.*, p.16
- <sup>67</sup> Grimball, *Diaries*, *op. cit.*: Entry for 5 June 1864
- <sup>68</sup> Marshall De Lancey Haywood, *Lives of the bishops of North Carolina from the establishment of the episcopate in that state down to the division of the diocese*, where Alexander Robertson is identified as 'a zealous layman'.

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## Festive Closure

The Library will close at 5.30pm on Thursday, 20th December 2012, and re-open at 10.30am on Monday, 7th January 2013. We wish all our members a peaceful Festive Season and successful research in the New Year.

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## January talk

In the first meeting of 2013 David Affleck will recount the history of Gladsmuir Curling Club: his talk will incorporate some exciting discoveries in the treasure trove that is the SGS Library.

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## Annual General Meeting

After the business has been completed, Richard Torrance will describe a short history of our premises at 15 Victoria Terrace. Several members have been researching this, in preparation for our 60th Birthday. There's also a pictorial display in the Library.

# **Some Inhabitants of Rutherglen in 1706, extracted from the Humble Address of the Royal Burgh anent the proposed Treaty of Union**

**Joyce C. Lockhart**

During the course of my family research, searching in the old cemetery of the Great Cumbrae, I discovered that a 'provost of Ruglen' had been my great x 4 grandfather. This led me to research my previously unsuspected connection with Rutherglen (Ruglen), back to ca 1600, and I discovered several Ruglen provosts in my ancestry, some of whom had represented the Burgh as Commissioners in the Third Estate in the old Scottish Parliament.

By chance I also discovered at the NRS the Humble Address from Ruglen dated Nov 1706, and began to decipher the old Scottish handwriting of the signatures. There are 51 different surnames (with variable spellings) but 123 signatures, including 10 Scots, 6 Mures and 6 Robeson's, 5 Paterson(e)s, 5 Leitches and 5 Flemings. The Patersons, Pinkertons and Shaws are among my Ruglen relations.

I was able to do some cross-checks on the individual names using the resources of the Mitchell Library, where most of the records of the Royal Burgh are deposited, and at NRS, where the Burgh Sasines and Kirk Session Records are stored. I looked also in Council records at the Mitchell Library. All told, I have found independent data on 43 of the names appearing on the petition. I am also aware of some who did not sign this petition. Other comparisons can be made with Poll and Hearth Tax lists where available.

This has led me to research the more than 21,000 signatures from regions of Scotland other than the Highlands from which addresses expressing opposition to the proposed Treaty of Union were received. Whatever the rights and wrongs of the Scotland of 1706, these names have been recorded and saved for posterity.

The background to this story indicates that economically-aware Scots of the early 18th Century were enthusiastic for a Union with England, which would permit the Scots to trade with English Colonies – something which had been happening since the days of the Commonwealth but latterly clandestinely. Whereas a loose federal union seemed to many Scots the right solution (which seems rather topical today), only an incorporating union was on offer from the English side. The Scots Commissioners who acted on Scotland's behalf in the London negotiations, being the weaker party, largely agreed to the Treaty on offer, with additional proviso for Scots Presbyterianism, Scots Law, and even the Scottish Universities. When the Treaty was being discussed in the Scottish Parliament in 1706, it was said that not one Scot in ten approved

of the Treaty as it stood. Over ninety 'Humble Addresses' were received in the Parliament, protesting against the terms of the Treaty. More than twenty thousand one hundred signatures from ordinary Scots are to be found therein. The opposition was however fragmented and largely ignored by the parliament which passed a modified treaty by a majority in each of the Thrie Estates, the nobles, the shires and the burghs. The issues in the addresses were religion, fear of the voting power of the larger English Parliament, and of its prelatial representatives, fear of the proposed tax changes, shipping laws, customs duties, and the idea of Scotland losing its ancient parliament and crown and covenanted kirk. Protesters were sure of Scotland's place as the oldest nation in Europe, a distinction they wished to preserve.

When you look at the burgh and shire representatives, who had the power of the vote, many of the Commissioners could hardly be said to represent the ordinary folk: indeed the Commissioners for Ayr, Dunbar, Inverkeithing, Kirkcudbright and Stirling voted contrary to the wishes of their 'constituents'. Seven Campbells voted for the Union in the final vote – all but two close blood relatives of (and including the second Duke) the Earls of Argyll. Mr Charles Campbell, who represented the Royal Burgh of Campbeltown, was the 3rd son of the 9th Earl of Argyll. His elder brother, John Campbell of Mamore, the 2nd son, was a shire commissioner. Only two of the Campbells, the Duke and his brother Lord Archibald, Earl of Islay, (later 3rd Duke) were in the First Estate. A similar web of connections could be made for the opposition, led in half-hearted fashion by the Duke of Hamilton. Ruglen was an exception, since the Commissioner was George Spens, several times provost, who voted against, as the burgh wished.

The extant Humble Addresses display a cross-section of Scottish males of 1706, from clergy and elders to lesser landowners, merchants, sailors, deacons and trades, provosts and councillors etc, who often signed in a distinct hierarchy. The Addresses themselves give insight into the thinking of the ordinary Scot seldom available in any other source. This interesting survival of social material relating to ordinary folk should not be neglected; the material badly requires conservation and analysis. Meantime, I am in process of transcribing more of the signatures while they are yet legible, with a view to similar analyses for other localities. Typical information from the Rutherglen Address follows.

Names appearing on the address against the proposed Union of Parliaments as recorded in PA7/28/46 in the National Records of Scotland.

Arranged alphabetically.

Humble Address of the Magistrates, Gentlemen, Heretours, Burgesses and Inhabitants of the burgh and paroch of Rutherglen, dated 4th November 1706.



| Surname   | Christian name | Other information        | Surname    | Christian name | Other information          |
|-----------|----------------|--------------------------|------------|----------------|----------------------------|
| Aikin     | William        |                          | Mure       | David          |                            |
| Alcorn    | James          |                          | Mure       | John           |                            |
| Alcorn    | John           |                          | Mure       | John           | Baillie, smith, Sasine     |
| Alcorn    | William        |                          | Mure       | John           |                            |
| Anderson  | James          | Sasine                   | Park       | David          |                            |
| Anderson  | William        | Sasine                   | Park       | James          | Sasine                     |
| Andersone | Robt           |                          | Park       | John           | tailor in Glasgow, Sasine  |
| Arneill   | John           |                          | Park       | John           |                            |
| Baird     | John           |                          | Parkhill   | William        |                            |
| Bouman    | Archibald      |                          | Paterson   | Alexander      |                            |
| Bouman    | William        |                          | Paterson   | James          | Baillie, Sasine            |
| Bowman    | Robert         | Provost, Sasine          | Paterson   | James          |                            |
| Broune    | John           | Burgess, Sasine          | Paterson   | William        |                            |
| Callwell  | John           |                          | Patterson  | Andrew         |                            |
| Crawford  | James          | Burgess, Sasine          | Paul       | John           |                            |
| Crawford  | John           | Burgess, Sasine          | Paul       | William        |                            |
| Crightoun | Archibald      | Sasine                   | Philphole  | James          | Burgess, Sasine            |
| Cullane   | Thomas         |                          | Pinkertone | William        |                            |
| Dick      | Archibald      | Burgess, Sasine          | Pinkertoun | David          | Burgess, smith, Sasine     |
| Dick      | James          |                          | Pinkiton   | David          |                            |
| Dick      | John           | Sasine                   | Reed       | Archibald      | Burgess, weaver, Sasine    |
| ffleming  | J              |                          | Reid       | James          |                            |
| fleming   | Andrew         | Burgess, Sasine          | Reid       | James          |                            |
| Fleming   | James          |                          | Reid       | John           |                            |
| fleming   | James          |                          | Riddell    | John           | Burgess, mason, Sasine     |
| Flyming   | W              | Master, Sasine           | Riddell    | Will           |                            |
| Fyfe      | Patrick        |                          | Riddell    | William        | Provost, Sasine            |
| Glen      | John           |                          | Robeson    | James          |                            |
| Haimiton  | Wilem          | Sasine                   | Robison    | John           |                            |
| Hamiltone | Rot            |                          | Robisoun   | Georg          |                            |
| Hamiltoun | Rot            |                          | Robisoune  | David          |                            |
| Hamoltion | Jams           |                          | Robisoune  | William        |                            |
| Harvey    | J              |                          | Robson     | Thomas         |                            |
| Harvie    | John           | Sasine                   | Scot       | Androw         |                            |
| Harvie    | William        |                          | Scot       | David          |                            |
| Hervie    | Andrew         | Provost, Sasine          | Scot       | Wil            |                            |
| Hervie    | Andrew         | Son of above, Sasine     | Scott      | David          | Burgess, weaver, Sasine    |
| Jack      | James          |                          | Scott      | David          | Burgess, joiner, Sasine    |
| Ker       | James          | Glasgow Burgess          | Scott      | Georg          | Brother of above, Sasine   |
| Ker       | John           | Sasine                   | Scott      | George         |                            |
| Kerr      | James          | Sasine                   | Scott      | Jno            | Sasine                     |
| Leitch    | Andrew         | Provost, Sasine          | Scott      | R              | Burgess, maltman, Sasine   |
| Leitch    | Andrew         | Son of above, Sasine     | Scott      | Jno            | Baillie, Sasine            |
| Leitch    | Claud          |                          | Shaw       | William        | Burgess, Sasine            |
| Leitch    | John           |                          | Shaw       | William        |                            |
| Leitch    | Andrew         | Provost, Sasine          | Simsoune   | Robert         |                            |
| Maxwell   | John           | Merchant Glasgow, Sasine | Smelie     | John           | Burgess, weaver, Sasine    |
| Miller    | William        |                          | Smith      | David          | Weaver in Cathcart, Sasine |
| Muir      | John           |                          | Smith      | James          |                            |
| Muir      | Robert         |                          | Smith      | Robert         |                            |
| Murdoch   | Robert         |                          | Smith      | Rot            |                            |

| Surname  | Christian name | Other information  | Surname  | Christian name | Other information        |
|----------|----------------|--|----------|----------------|--------------------------|
| Snodgras | James          |  | Trumbill | John           | Burgess, Sasine          |
| Spens    | Will           | Town Clerk, writer, Sasine.<br>brother of Commissioner<br>who voted against the<br>Treaty. | Wallace  | James          |                          |
|          |                | Sasine   | Wallace  | James          |                          |
| Stacy    | Jo             |  | Wallace  | John           |                          |
| Steal    | John           |  | Watson   | Jno            |                          |
| Stevin   | Gavein         | Bailey   | Whyt     | Walter         | Baillie, maltman, Sasine |
| Strang   | Christoffer    |  | Whyt     | Walter         |                          |
| Summer   | David          |  | Whyt     | William        |                          |
| Summer   | Jas            |  | Wilkie   | George         | Burgess, tailor, Sasine  |
| Trumbell | Wil            |  | Willson  | James          | Smith, Sasine            |
|          |                |  | Willsoun | Andrew         |                          |

There are 51 different surnames (variable spelling) but 123 signatures, including 10 Scots, 6 Mures and 6 Robesones, 5 Patersons, 5 Leitches and 5 Flemings. The Patersons, Pinkertons, Leitches and Shaws are among my Ruglen relatives.

47 cross-checks for 123 signatures.

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## Can You Read Old Scottish Handwriting?

If you can, or are prepared to learn, you might be interested in helping to transcribe some more of the petitions just described in the PA7 series at the NRS. The signatures on these ninety or so petitions could be helpful for family research, particularly since, at this early date, people tended to stay all their lives in one place. For the present, work has to be done from the original rolls of the petitions which are stored in the NRS, except for the few petitions such as Rutherglen which have been digitised. It is hoped that digitisation of the others will be carried out before the scrolls become illegible. There are lists of signatures from the Lothians, but the Edinburgh Address was never presented to Parliament. Some burghs like Forfar have very short lists, of Town Councillors only. There are some very long rolls from Aberdeenshire. For some petitions, the signature contains detail such as occupation and location. It should be possible to correlate the names with those in contemporary sasines, burgh records etc, e.g. for Stirling, Glasgow and others, where burgh records have been preserved. The scrolls are fragile and the work is urgent and my fingers are no longer agile enough to complete the task.

You can contact me via [editor@scotsgenealogy.com](mailto:editor@scotsgenealogy.com), providing your e-mail or 'phone number if you would like more details.

*J. C. Lockhart*

## Transcribers required

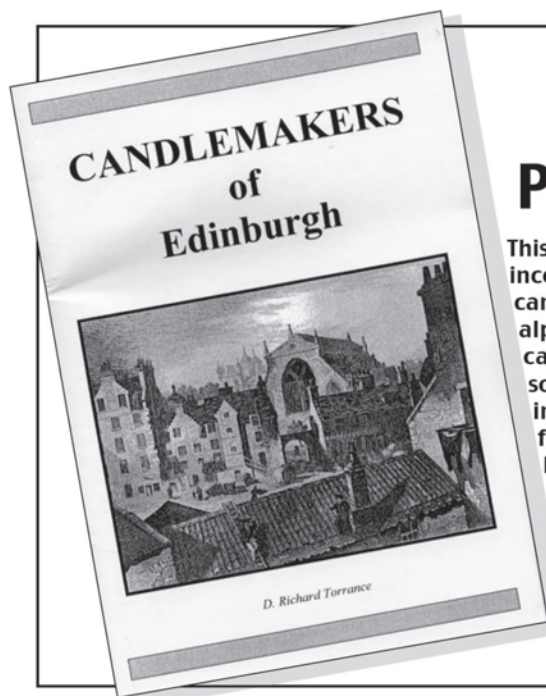
The Royal College of Physicians of Edinburgh archives has instigated a project to index the registration forms of the Scottish Medical Service Emergency Committee. Every doctor in Scotland had to return a form to comply with regulations during the First World War. The forms hold valuable genealogical information on doctors' names, addresses and military history. A student from the University of Edinburgh made a very good start to the project and developed a spreadsheet with accompanying notes on data entry. There are still 52 folders to be completed.

Do you have, or know of anyone with, some spare time and reasonable palaeographical skills who would be interested in helping with the project? A fast typing speed will be less important than accuracy.

The project is not expected to last more than 6 months. It should be noted, however, that access to the RCPE Upper Library involves some steep stairs, and that there is only one available desk and computer.

Please contact (to volunteer or to discuss):

Alison Scott, Archivist, Royal College of Physicians of Edinburgh  
9 Queen Street, Edinburgh EH2 1JQ  
Tel: 0131-247-3645 E-mail: [a.scott@rcpe.ac.uk](mailto:a.scott@rcpe.ac.uk)



## ANOTHER NEW SGS PUBLICATION

This new volume by Richard Torrance incorporates a concise history of candlemaking with an extensive alphabetical list of Edinburgh candlemakers. From available sources it lists those individuals involved in this ancient craft from the origination of the Incorporation of Candlemakers of Edinburgh in 1517 to its demise in 1884.

The Incorporation was recently re-established in 2009 and admitted to the Convenery of the Trades of Edinburgh.

ISBN: 1-904060-80-3 £4.00

# Mistaken Heraldry in Rosebank Cemetery, Edinburgh

Charles Napier F.S.A. Scot.

I am one of the merry band of volunteers who attend, on a regular basis, at our Library in Victoria Terrace to assist our members and visitors who are trying to make their family tree grow. As well as genealogy and family history, one of my other main interests is heraldry. I am a member and ex-officer of the Heraldry Society of Scotland and my interest in the subject is reasonably well known within our Society. This has meant that questions regarding “family crests” or “family coats of arms” are often passed to me for answering. Our esteemed Editor, who was producing the Monumental Inscriptions (MIs) CD for Rosebank Cemetery in Edinburgh at the time, asked me to provide correct heraldic descriptions of heraldry on five gravestones within that cemetery. This I was happy to do, but in doing so a number of problems arose, the detailed answers to which the Editor felt were not really suitable for inclusion on the CD. I felt that the answers deserved to be given in full and would be of interest to our members, because they illustrate some of the common problems that arise when heraldry is misused and also some of the wrong ideas that some people have about heraldry. This triggered the production of this article. I hope that as well as giving you something interesting to read, that this article might explain some of the “mysteries” of heraldry.

## Heraldry – A Brief Introduction

Heraldry, as it is understood today, is a visible means of identifying people, objects, and organisations. It can be seen all around us in everyday life: for example on flags; on buildings; on buses; on delivery vans; on plastic bags; on blazer badges; on uniforms; on lapel badges, on signet rings; on clan badges; on china, on silver; on bookplates. It is not, as some people seem to think, a dead activity, but is a thriving industry. Heraldry is generally accepted to have started in the 11th century, when men who were fighting in battles, particularly in the Crusades, started to wear all-covering armour in order to protect themselves. However, there was one problem with this armour, nobody could recognise who was underneath it. It could be friend or foe. So something had to be done. The soldier had to decorate his outer covering and protective weapons with some easily identifiable sign. This could be putting some identifiable object on the top of his helmet; or painting the outside of his armour, or his shield, with distinctive colours and symbols; or wearing a cloth covering, or coat, over his armour that had been dyed or painted in colours and patterns that were distinct to that person, hence the term “coat of arms”. These distinct combinations of colours and symbols became known as “arms”<sup>1</sup>. There could obviously be some confusion if more than one person chose the same combination of colours and/ or symbols, so there had to be some sort of control. The persons who were chosen to

control the use of these “arms” were the heralds, the persons who took messages between opposing armies on the battlefield and who made proclamations, probably because they were generally recognised as having a neutral status. The original name for the science, control and use of “arms” was “armory”, and a few hundred years had to pass before it became known as “heraldry”.

In order to control the use of arms, a set of rules had to be compiled. This was the job of the heralds, so eventually people who wanted to have arms would apply to the heralds. The monarch would appoint one herald to be the Chief Herald who would gather other heralds beneath him to form a “college of arms”.

The use of “arms” for identification grew up in the period of history when the feudal system was in operation in Europe, and it was recognised that there was a special personal relationship between the “Lord” and his “Vassals”, which made it important that a “coat of arms” should indicate a particular person and not a family. This is one aspect of heraldry that persists to this day. A “coat of arms” is granted to one person and not to a family - but more about this later. Another feature of the use of “coats of arms” was that it transcended language boundaries. This was especially true in the time of the Crusades, when the crusading army was composed of armies from many different countries, all speaking different languages. “Coats of arms” made it easier for people from different armies to recognise their allies. However, Medieval French has become the language of heraldry because it was in the French-speaking parts of Europe (mainly Flanders and Northern France) that, it is generally accepted, heraldry grew and flourished. In addition, French tended to be the language spoken by the educated people, so even today we use French terminology to describe a coat of arms.

In medieval times, not all soldiers in an army wore all-covering armour. For one thing it was very expensive, so only the rich, the feudal lords, and the male members of their immediate family, plus their senior knights, would wear it. The ordinary soldier would be very lucky if he got to wear a metal breastplate. The ordinary soldier would, at best, wear a leather jerkin. These soldiers would wear a cloth surcoat or tabard, with the colours and symbols of their feudal lord, thus identifying whose side they were on. They might also wear a metal badge that represented their feudal lord's “crest”, the object the lord wore on top of his helmet. The badge would be worn on the arm, held there by a leather strap. This is the origin of the “strap and buckle” badge that Scots clansmen and women now wear in their bonnets or on their jackets or dresses.

### **Modern Heraldry**

As feudal societies died out and were replaced with more democratic forms of government, one would imagine that heraldry might also die out, but this is not the case. It was recognised that heraldry was a unique method of identification, so it was maintained and its use expanded from the monarchs and the nobility, first to the “nouveau riche” that sprang up with the growth of the industrial revolution and expanding empires and economies, and eventually to the “man



in the street". Universities, colleges, schools, commercial companies, clubs and associations are now also granted coats of arms, on application to the appropriate authority and, of course, payment of the appropriate fee. So, anyone can now be granted a coat of arms by recognised heraldic authorities, but remember, a grant to an individual is for that individual's personal use, not his/her whole family. Each individual in a family must apply for their own individual coat of arms. Many countries are democratic republics and not monarchies and do not recognise any elite levels of society, so do not recognise any form of heraldry. Heraldic authorities tend to exist within countries that are democratic monarchies, such as the United Kingdom, Sweden and Spain, but they also exist in some non-monarchic countries, such as South Africa. Within the Commonwealth, Canada also has an approved heraldic authority.

In the countries that have heraldic authorities, anyone who wishes to use and display a coat of arms has to apply to the authority and have his/ her coat of arms approved and be granted permission to use it. These are personal grants, that is, they are granted to an individual, as explained above. This is especially true in Scotland where the heraldic authority is The Lord Lyon King of Arms, who is a Judge in his own right, has his own court, with a personal Procurator Fiscal and who can have individuals who misuse or illegally display heraldry prosecuted. Why are the souvenir shops that proliferate in Edinburgh's Royal Mile and other tourist centres allowed to continue selling "clan or family" coats of arms, when they are illegal? I am afraid that I don't have the answer, but I suspect that it is a matter of economics and convenience.

### **Basic Achievement of Arms**

The correct name for a complete basic coat of arms is an "achievement of arms", and the written or verbal description of the achievement is correctly called the "blazon". A basic achievement of arms is shown in Figure 1. The component parts of an achievement of arms are:

**Shield** (sometimes referred to as an "escutcheon") – on which the coloured geometric shapes and patterns and symbols (called charges) are placed (the shield can be of many different shapes but the flat-iron shape shown is the normal one used in Scotland). The number of colours (usually called "tinctures" in heraldry) used is normally limited and are described by their French names.

Or = gold or yellow

Argent = silver or white

Sable = black

Vert = green

Gules = red

Azure = blue

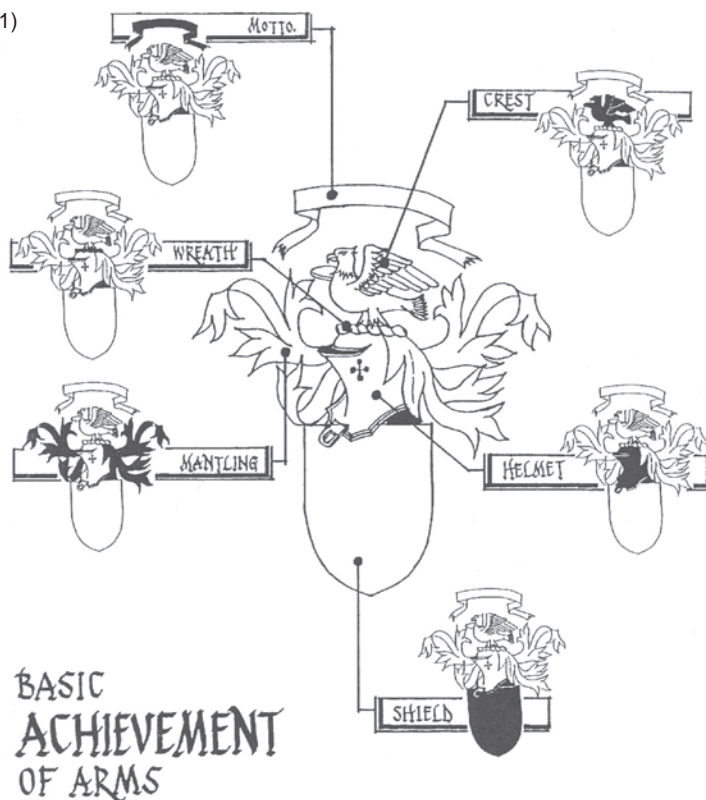
Purple = purple.

If an object is displayed in its natural colours, then it is described as being "proper".

**Helmet** – the type of helmet varies according to the "rank" of the person (Gentleman, Esquire, Feudal Baron, Knight or Baronet, Peer, Royalty) - the type shown is that of a "gentleman".

**Mantling** – the cloth cape that is suspended from the top of the helmet and covers the back of the neck to protect the head and neck from the sun. It is two-

(Figure 1)



coloured, inside and outside. Normally the outside is the principal colour on the shield, providing it is not Or (gold or yellow) which is reserved for royal mantling, and the inside is normally Argent (white).

**Wreath** (sometimes called the “torse”) – a twist of cloth, in the colours of the mantling, used to hold the mantling on the helmet. Normally six twists are shown.

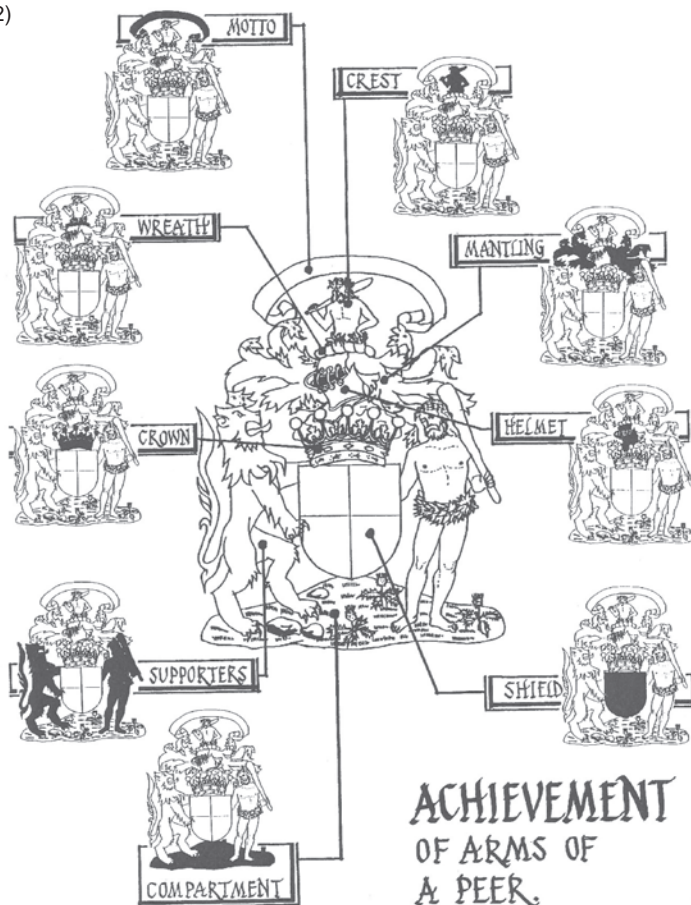
**Crest** – the object or device that sits on top of the helmet. This can be anything from a plume of feathers to a bird or animal. Arms granted to businesses, corporations, clubs or organisations do not have helmets or crests.

**Motto** – this is a phrase or saying, sometimes abbreviated, which is chosen by the person being granted arms and usually reflects some particular feature of the person’s life or belief, or, in the case of an organisation, some aspect of its purpose. The motto can be in any language. In historic arms, the motto is often in Latin or French. Scottish Clan Chiefs often use their “Slughorn” (i.e. war cry, from Gaelic “sluaghairn”, hence the English “slogan”) as their motto. A motto is usually written in a scroll or ribbon, which, in Scotland, is usually placed above the crest. If there are two mottos, the second is usually placed below the shield

and is usually the result of the marriage between two armigerous persons (persons who bear heraldic arms).

## Achievement

(Figure 2)



There are three additional features in the achievement of arms of a Peer of the Realm (see Figure 2) from the basic achievement of arms, and they are: the Crown, the Supporters, and the Compartment. In Scotland, a peer can be the Monarch, a Duke, a Marquis, an Earl, a Viscount, or a Lord of Parliament (the equivalent of a Baron in England). Feudal Barons still feature in Scottish "aristocracy" and they are generally included in the ranks of "peers", at least so far as heraldry is concerned. Scottish Clan Chiefs, whether or not they are peers, are allowed to have supporters and a compartment.

**Crown** – sits directly above the shield. The type of crown displayed depends on

the rank of the person. There are different crowns, or coronets, for each rank: the Monarch, a Duke, a Marquis, an Earl, a Viscount and a Lord of Parliament. Feudal Barons are not “peers of the realm” so they are not entitled to a crown or coronet. Normally a Feudal Baron would have a type of velvet cap lined in ermine, called a Cap of Maintenance, on top of the shield and on which would sit the crest.

**Supporters** – the creatures (human or animal) which stand on either side of the shield and hold it up, or “support” it, hence the name. In Scotland, supporters can be granted by the Lord Lyon King of Arms to any person or organisation that he deems fit and proper to have them, but they are usually limited to Peers, Clan Chiefs, some Feudal Barons and to some organisations. They usually reflect the life, career, and achievements of the person, or aim or purpose of the organisation. For example, a Peer or Clan Chief who has served in the military will often have a soldier as a supporter.

**Compartment** – Supporters usually have to stand on something and in Scotland this can take the form of a grassy mound, rocks, or even the seashore, or any other suitable form of support. This is called the “Compartment”. In Scotland this is now normally only granted to those persons who have the right to Supporters. The Compartment originally depicted the lands owned by the person and sometimes has something on it that depicts an aspect of the person, such as a Clan Chief having his clan plant badge or the Monarch in Scotland having the thistle. There are some instances where the ribbon or scroll that holds the motto has been used as a compartment.

## Summary

Heraldry is a colourful pictorial method of identification, particularly of persons, but also of organisations. It is not old-fashioned and is very much in use in the present day. It can be a very useful tool for family historians in identifying individuals, or the family to which the individual belongs or is descended from. By necessity, the above descriptions have been rather short and basic and there are many features of heraldry, such as the significance of the “charges”, “differencing”, the various types of flags, that I have not been able to discuss, so I would encourage anybody that would like to know more to avail themselves of the fine collection of heraldic books in the SGS Library at Victoria Terrace.

## Heraldry in Rosebank Cemetery

Heraldry on the Stone of **James Bertram**, Engineer (died 29 December 1861)  
The heraldry on this stone is relatively simple (see Figure 3), but because of weathering and possible damage, it is not possible to identify clearly the whole image. It consists of an escutcheon (shield) surmounted by a crest. There are no *Petra Sancta*<sup>2</sup> marks to identify tinctures. It is described thus: “*An escutcheon with an inescutcheon, surmounted by a crest consisting of a bull’s head erased, ducally gorged, mounted on a torse or wreath.*” There is no scroll with a motto, which would normally be present.



(Figure 3)

There is no entry in the *Ordinary of Scottish Arms*<sup>3</sup> for a grant of arms to a James Bertram so these arms must have been assumed illegally (in Scotland).

This James Bertram had a brother George, who was the owner/ operator of the Bertram's Foundry in the Sciennes, a well-known Edinburgh factory. There is no direct evidence to link James to the Foundry other than he was an "engineer". The use of an anvil as a charge on the shield indicates a connection with metal working, so the arms are apposite, if illegally displayed. The arms shown on this stone look as if they are based on the arms of a Bertram of Nisbet<sup>2</sup> granted in 1752 to a member of the family of Bertram of Nisbet and Kersewell in the County of Lanarkshire, probably Archibald (1714-1768)<sup>4</sup>. The arms are

described in the *Ordinary of Scottish Arms*<sup>3</sup> as: "*Gules, on an escutcheon Or between eight crosses patée Argent, an anvil proper*", which would be applicable to an engineer. It may be that this James Bertram was descended from the Bertrams of Nisbet and Kersewell, hence the assumption. *Fairbairn's Crests*<sup>5</sup> indicates that the crest for Bertram of Nisbet is: "*A bull's head, erased Proper, ducally gorged Or*", which corresponds to the crest on the stone. Evidence of a connection between James Bertram and Bertram of Nisbet has not yet come to light.

#### Heraldry on the Stone of **James Buchanan** (died 10 November 1857)

The heraldry on this stone is relatively straightforward (see Figure 4) but because of weathering, discolouration and possible damage, it is not possible to identify clearly all the details. It consists of an escutcheon, surmounted by a crest, itself surmounted by a scroll, with two supporters standing on a scroll. There are no *Petra Sancta*<sup>2</sup> marks to identify tinctures. It is described thus: "*A lion rampant within a bordure, surmounted by a crest consisting of a dexter arm couped below the wrist holding a cap, all within two laurel branches in orle, surmounted by a scroll bearing the words AUDA - - JUVO. Supporters: Two falcons standing on a compartment consisting of a scroll bearing the words CLARIOR HINC HONOS.*"

Although there are 16 entries to persons named Buchanan for grants of arms that incorporate a lion rampant, which is shown on the arms on this stone, in the *Ordinary of Scottish Arms*<sup>2</sup>, none is for a grant to a James Buchanan so these



arms must have been assumed illegally (in Scotland). This is reinforced by the fact that the arms shown have supporters. In Scotland, there are only a limited number of individuals who are allowed to have supporters, Peers of the Realm, Knights of the Thistle, Knights Grand Cross of Chivalric Orders, Clan Chiefs and some Feudal Barons. James Buchanan does not appear to fall into any of these categories

The only known Scottish Buchanan arms with supporters are those of the Chief of the Clan Buchanan (Buchanan of that Ilk), which are described in the *Ordinary of Scottish Arms*<sup>3</sup> and *Scottish Clans and Families Encyclopedia*<sup>7</sup> thus: *Or, a lion rampant Sable, within a double-tressure flory counter-flory of the Second,*



(Figure 4)

*surmounted by a crest consisting of a dexter hand holding a ducal cap Proper tufted on the top with a rose Gules, within two laurel branches in orle also Proper. Supporters: Two falcons Proper, armed Argent, jessed and belled Gules. Motto: Clarior hinc honos (Hence the brighter or greater honour)...* The arms on the stone are very close to those of Buchanan of that Ilk. However, the last Chief of the Buchanans died in 1682 and there has not been a recognised chief since that time, so there is no person who could legally bear these arms. The minor change to the arms shown from those of the Chief, namely the double tressure being replaced by a bordure, may be the person assuming the arms trying to indicate that he is descended from a junior member of the family of the Chief. Even if this was true, as there is no grant of arms recorded in the Lyon Register, they are being illegally displayed.

The motto shown above the arms on the stone, "AUDA - - - JUVO", is, I think, supposed to be "AUDACES JUVO" (I favour the brave) which is stated in *Fairbairn's Crests*<sup>5</sup> as being used by members of the Buchanan, Campbell and McCausland families. There are not many persons who have two mottos, and they usually indicate that there has been a conjoining of two achievements of arms, usually through a marriage. This does not seem to apply to anyone called Buchanan, so there is no logical reason for there being two mottos displayed.

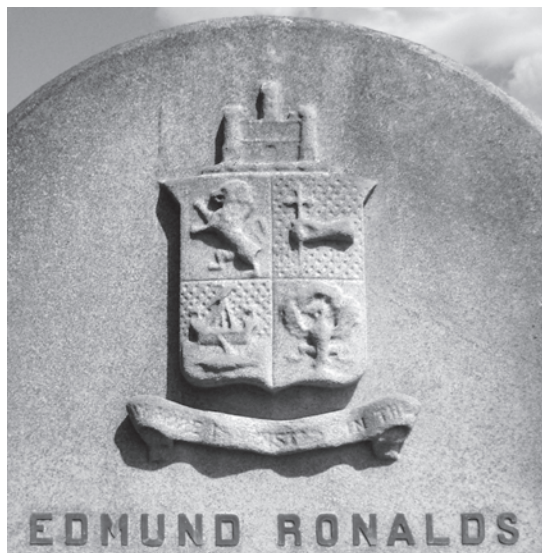
This James Buchanan had been born in Dunfermline but no birth record has yet been found. His death was registered by his brother-in-law who neglected to mention his parents' names. He had been a hotelkeeper at the Temperance

Hotel in Haddington Place, Edinburgh. He left a lengthy will when he died but did not appear to have any children. It was stated that he had been the keeper of the Burns Hotel in Ayr and also a hotel in Melbourne, Australia.

Heraldry on the Stone of **Edmund Ronalds** (died 9 September 1889)

The heraldry on this stone, even although the shield is quartered, is relatively straightforward (see Figure 5) and even has some *Petra Sancta*<sup>2</sup> indication of tinctures of the fields. It consists of a quartered escutcheon surmounted by a crest with a motto on a scroll underneath it. It is described thus: “*Quarterly; 1st Argent a lion rampant; 2nd Or a dexter hand coupé in fess holding a cross crosslet fitché in pale; 3rd Or a lymphad with sails furled and her oars in action and in the base a salmon naiant; 4th Argent an eagle displayed in chief a scroll; all surmounted by a crest consisting of a triple-towered castle. Below is a scroll with the motto ‘My hope is constant in thee’*”

The surname “RONALDS” does not appear in Black’s *Surnames of Scotland*<sup>1</sup> in the plural form, but does appear in the singular form. Black says that it is a



(Figure 5)

variation of RANALD, which is derived from an Old Norse name and is presently used as the name of one of the branches of the MacDonald Clan, namely, CLANRANALD. The addition of the “s” at the end could have been accidental. There is no entry in the *Ordinary of Scottish Arms*<sup>3</sup> for the name “Ronalds” but there is one entry for the name “Ronald”. This is for a Robert Ronald, a Provost of Montrose in the 17th century. However, his arms were “*Argent, a lion passant guardant Gules tied to an oak tree Proper, on a chief Azure a rose slipped between two*

*crescents of the first*”, which can be seen bear no resemblance to those displayed on the stone. Fairbairn’s *Crests*<sup>5</sup> gives a crest for a Scottish Ronald as “*an oak tree fructed proper*” which again bears no resemblance to the crest on the stone. The conclusion, therefore, has to be that the arms have been assumed and are displayed illegally (in Scotland).

Edmund Ronalds was born in London in 1818 and studied chemistry in Germany and France. He became a university lecturer in chemistry and eventually

professor of chemistry at Queen's College, Galway. He came to Edinburgh in 1856 to take over the Bonnington Chemical Works where the raw products of the Edinburgh gas works were dealt with. He retired from the business in 1878 and set up a private research laboratory in Edinburgh. He suffered ill-health for a number of years and eventually died at Bonnington House in 1889. He was the nephew of Sir Francis Ronalds, the inventor of the electric telegraph<sup>8</sup>. Although it is reported that the English family originated in Scotland, I have not yet discovered a link between this family and the MacDonalds of Clanranald.

#### Heraldry on the Stone of **Janet Anderson** (Died 1860)

The heraldry on this stone (see Figure 6) is simple: a crescent on a wreath all on a shield, and above the crescent is the motto *Gradatim* (= by degrees). There is



(Figure 6)

no shield with arms that would help to identify this crest, because that is all it is. As explained above, crests are not unique and the same crest can be used by more than one person. Fairbairn's *Crests*<sup>5</sup> indicates that three members of the Anderson family used a crescent as a crest: (1) Anderson, Writer to the Signet, Scotland; with a motto *Gradatim* (= by degrees); (2) Anderson, Samuel, Scotland, with the same motto; and (3) Anderson of Whiteburgh (estate in

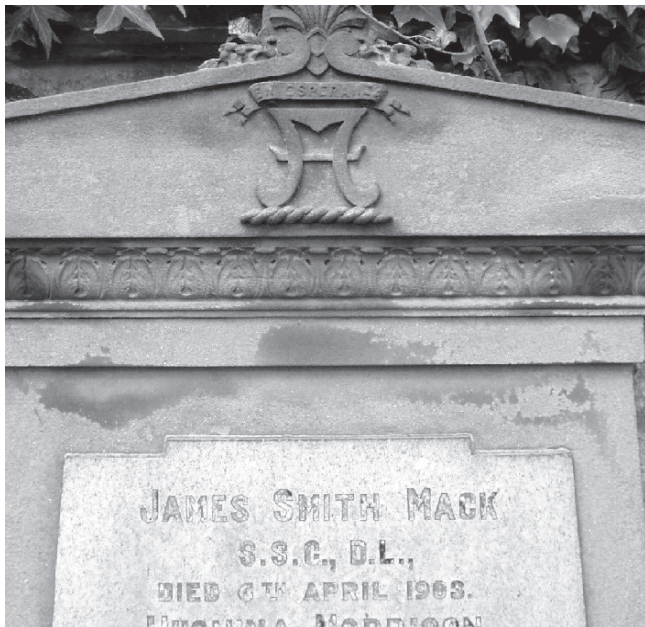
East Lothian) with the motto *Ut se crescit, clarescit* (= he grows illustrious as he increases). It looks, therefore, that this may be a legitimate use of the crest but unfortunately without some heraldic assistance, in the shape of arms, it is impossible to prove this.

The inscription on the stone reads: *To the memory of Janet Anderson, eldest daughter of the Rev. David Anderson. Minister of Kirkud, Peeblesshire, born 1 February 1799, died 26 July 1860. Also her sister Marion Anderson born 24 March 1803, died 27 October 1887.* The *Ordinary of Scottish Arms*<sup>3</sup> shows that

between 1672 and 1902, 23 people called Anderson were granted arms but this book does not give crests and Fairbairn's *Crests*<sup>5</sup> does not give arms. It would need quite a lot of detective work to discover which of the 23 have the required crest and motto. One can be identified, Thomas Scott Anderson, WS, but he was not granted arms until 1878. Again some detective work would have to be done to find if Janet Anderson, and her sister Marion, were related to Thomas S. Anderson, or indeed any of the other relevant armigers.

Heraldry on the stone of **James Smith Mack** (died 1903)

The heraldry on this stone is, like the one above, very simple (see Figure 7). It is simply a crest in the form of a “water-bouget” (sometimes called a “water budget”) with the motto *En Esperanza* (= in hope). A “bouget” is a leather skin for carrying water and the representation now used in heraldry is that of two leather water-skins at the ends of a pole, which would have been carried over the shoulders. It was used in medieval times for carrying water by soldiers in an army.



(Figure 7)

The inscriptions on this stone, which covers three panels, start off with *James Smith Mack, S.S.C., D.L., died 6 April 1903*. The rest of the central panel, and the left and right hand panels contain the names of 10 members of his family including his wife, a daughter, a son, the son's wife, four grandchildren and two grandchildren's spouses.

Fairbairn's *Crests*<sup>5</sup> shows that a water-bouget crest was used by two different Scottish families called “Mack”. One had the motto *En esperanza* as above, and the other had *Et domi et foris* (= both at home and abroad). Unfortunately, there is no record of anyone with the surname “Mack” being granted arms in Scotland at any time up to the present day. There is also no “Clan Mack” listed in the *Scottish Clans and Families Encyclopedia*<sup>6</sup> so there is no Chief whose crest



could be used by clan members, so one has to come to the conclusion that this crest is being displayed illegally.

## Conclusion

It would seem to be quite common for “Coats of Arms” and “Crests” to be displayed on tombstones illegally. Is this a bad thing and, if anything could be done to change the situation, would it be possible in this day and age?

My grateful thanks to Caroline Gerard, our editor, for giving me the opportunity to prepare this article and also for providing the photographs, and to Mr Leslie Hodgson for providing me with the drawings of the armorial achievements.

## References

- <sup>1</sup> *Chambers English Dictionary*, 1990 edition. From Old French *armes (pl)* = *weapons*, from Latin *arma* = *weapons, arms, fittings*. This is the same root as the words *army* and *armament*.
- <sup>2</sup> *Petra Sancta* = a system of fine line hatching to indicate tinctures in monochrome representations of heraldry.
- <sup>3</sup> *An Ordinary of Arms Contained in the Public Register of All Arms and Bearings in Scotland*. Sir James Balfour Paul, Lord Lyon King of Arms, Second Edition, William Green and Sons, Edinburgh, 1903.
- <sup>4</sup> *Scottish Archive Network On-Line Catalogue*, Single Person record details, Bertram of Nisbet and Kersewell.  
<http://195.153.34.9/catalogue/person.aspx?code=NA22799&st=1&>
- <sup>5</sup> *Fairbairn's Crests of the Families of Great Britain and Ireland*. Two volumes in one. Charles E Tuttle Co., Publishers, Rutland, Vermont (USA), 1968.
- <sup>6</sup> *Scottish Clan and Families Encyclopedia*, George Way of Pleian and Romilly Squire, Harper Collins Publishers, Glasgow G4 0NB, 1994.
- <sup>7</sup> *The Surnames of Scotland: Their Origin, Meaning and History*. George F Black Ph.D. Originally published by New York Public Library 1946. This edition published by Birlinn Limited, Unit 8, Canongate Venture, 5 New Street, Edinburgh EH8 8BH, 1999. ISBN 1 874744831.
- <sup>8</sup> *Dictionary of National Biography*. 1897 Edition, Volume XLIX, page 201.

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## March talk

Jessie Denholm will discuss the fascinating and invaluable resource which is the 1790 “Census” of St Cuthbert’s Parish, plus its quirks and foibles, and explain how it may be used for both family and local history research.

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## AGM 2013

At the Society’s Annual General Meeting on Monday 25th February, the posts of **Chairman**, **Secretary** and **Librarian** will be due for election.

There will also be vacancies for 3 members of Council.

If you are interested in helping with the development and running of the Society, please get in touch with the present Secretary, Ken Nisbet, before 5th January 2013. [membership@scotsgenealogy.com](mailto:membership@scotsgenealogy.com)

## Mystery Pic solution

Well done to Forbes Meek for identifying Kirkintilloch as the location of the Mystery Pic in the September Journal! What was thought to be a church steeple is in fact the Barony Chambers with the Town Clock.



Detail of a second photograph, taken a couple of minutes after the first, showing Mrs Thompson's hat in greater glory.

The figures in "Sunday Best" to the left of the photograph are Val Dean's ancestress Annie Robertson Smith or Thompson (born 1860) and her two elder daughters, Evelyn (born 1884) and Alexandrina (born 1888). Another daughter, Lilian Averil, wasn't born until 12th July 1899. The photograph was taken by the girls' father (and Annie's husband), Alfred James Thompson (born 1853), who became Art Master at Ayr Academy and a keen amateur photographer. His glass negatives have been deposited in the Ayrshire Archives and copies of the prints are in the Scottish Life Archive of the National Museum of Scotland.

The approximate date of the photograph could also be established by means of the butcher's shop, run by one Norman Shaw, but for a short time only.

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## 60th Birthday Celebrations

To celebrate our 60th Birthday, we'll be staging a special conference on Saturday 3rd October 2013 at the Augustine United Church, George IV Bridge, Edinburgh, featuring an array of speakers. Full details in future editions of the Journal.

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## A Call to Clan Shaw of Argyle and The Isles

Dr Duncan Shaw of Chapelverna, Representer of the Clan of Shaw of Argyll and the Isles: MacGilleChainnich of Dalriada, apologises with deep regret that no Certificates of Kinship, mentioned in the September 2012 Journal, will be issued on account of the retiral of the secretary who is not being replaced.

Dr. Duncan Shaw of Chapelverna  
The Old Manse of Craigentenny  
4 Sydney Terrace  
Edinburgh EH7 6SL  
email: [chapelverna@aol.com](mailto:chapelverna@aol.com)





# The Scottish blacksmith in Colonial Australia

Shirley Priestly

When I began to research my great-great-grandfather's story, I discovered that he had learned the trade of blacksmithing. I knew that a blacksmith worked with metal but I wanted to understand more about the trade and how my ancestor would have conducted his business in the colonial period in Australia. I erroneously thought that this would be an easy task: after all, blacksmiths have been around for centuries. Certainly there were references to blacksmiths everywhere, however the detail was quite lacking. So my quest began.



Manners Family c 1893. – back L-R, Alexander, Emma, William Edward (my great-grandfather), Laura A, Archibald Campbell - seated L-R, Margaret Montgomery, John Manners, Emma (nee Hickox) Manners, (my great great grandparents) John Charles - Floor, Robertson.

This article will give a brief introduction showing the course of my research and I hope that by the end of my research I will have a book that will give blacksmiths a voice in history. Information provided by The Worshipful Company of Blacksmiths and the Guild of Hammermen are two areas where further research might provide some background about the development of the blacksmith trades, but as these types of guilds were not established during the early settlement of

Australia, the details are not relevant to this paper, however, some discussion will be evidenced in my book.

Because of the lack of information about individual blacksmiths I have had to look 'outside the box'. This incorporated looking at literature on mythology, archaeology, farming, development of industry, the industrial revolution, immigration/ emigration, penal settlement in Australia, squatters, gold mining and other forms of mining, shipping of cargo, inland transport, weaponry for wars throughout the centuries and even inventions. Along with the literature, I had to understand the physical environment, the social aspects of life in colonial times as well as the political aspects, and I had to gain an understanding of metallurgy and some chemistry. So my forage into genealogy has taught me a lot more than I expected.

I'll begin with a tale showing how vital the blacksmith was to all levels of society.

In the tale of the Iron Worker and King Solomon, when the temple was completed the King gathered together all the workers to praise their achievement. However the humble smith was not invited. The smith "gatecrashed" the festivities and pointed out to the King that 'without the instruments that I had prepared them, could the Chief Architect make his plans, the Surveyor his lines, could the Mason carve his stone or the Carpenter fashion his wood?'

If the blacksmith was such a vital cog in the creation of the tools used to build the monuments and dwellings of societies why is it so little has been written about them? Why have historians neglected the blacksmiths' stories and where did all the blacksmiths go?

Though the individual blacksmith rarely appears by name in Australia's historical literature, his place in history is most important, not just because he was a man making all manner of items of industry, but he was a man representing his community, building his community and advancing the colonies to a better day. Throughout the history of mankind, artisans have been of a select few who were revered for their skills and attributes.

### **Where did all the blacksmiths go?**

At first glance it seems a simple enough question, but in reality the answer is very complex. The blacksmith did not just disappear. The trade of blacksmithing did decline; however, its decline is not as simple as that of a trade being no longer relevant. There are still blacksmiths conducting their trades in traditional ways in communities that have not developed into industrial societies, and there are blacksmiths working as individuals in modern cities; but most of these are considered hobbyists. The reality is that the blacksmith's craft has also developed over time, along with the evolution of man and trade. These men are now specialists in many fields but rarely are they known as blacksmiths. Blacksmiths have been around so long that they have become almost a part of the fabric of society; almost invisible.

## The Industrial Revolution as it pertains to Scotland

*The second stage of the Industrial Revolution in Scotland whereby the whole economy was changing with the adoption of the iron-masters of the 'hot-blast technique of smelting...the iron and coal development overshadowed all other economic projects in Scotland...it [had] important repercussions on the Scottish attitude to, and connection with, Australia.'*<sup>2</sup> It would be some time before the benefits of this technology would reach Australian shores.

### Scottish emigration

Scottish migrants contributed a great deal to the growth and development of the Australian colonies, but in most cases, it is only those people representative of the middle class who have been included in historical discussion and debate.

Between 1837 and 1842, slumps in the iron trades in Britain and Scotland led to approximately 82 blacksmiths taking up the offer of immigration usually through private operators. John Dunmore Lang was the first private operator successful in recruiting skilled workers, and others followed. Under the bounty system there were at least 17 operators recruiting workers to the colony. Even among the assisted immigrants, the Scots were more likely than the English, and especially the Irish, to be literate, skilled and also male, as can be ascertained from the application processes.<sup>3</sup>



3 Furrow plough –  
example of type being produced for Australian conditions.

Malcolm D. Prentis<sup>4</sup> and David S. Macmillan<sup>5</sup> have been criticized for their generalizations of Scottish history by Leigh S. L. Beaton<sup>6</sup> and John M. Frazer.<sup>7</sup> Frazer in particular is scathing of the orthodoxies of the theories set aside for research, whereby women's studies, business lawyers and freemasonry are not considered in Prentis's or Macmillan's portrayals of the Scottish impact on Australian history. Jane

Beer, Charles Fahey, Patricia Grimshaw and Melanie Raymond<sup>8</sup> have begun some examination of women's contributions but there is still some way to go if Scottish women are to have a voice. To this list of people left out of studies is the working-class skilled artisan who was not essentially involved in large commercial interests and who managed to cross the divide from working class to middle class. The working classes, in general, have not been totally left out of

studies, but the focus is often drawn toward the agricultural labourer or pastoralist as a group of people, rather than of each individual worker.

Certainly, the stories of Australia's middle class Scottish contributions are very important, for without the money and power they possessed, Australia's history might have been considerably different.

### **Finding primary evidence**

To find primary evidence of the skilled artisans' contributions is extremely difficult. Their stories have not been included in historical literature for the simple reason that very little seems to exist. That is not to say it does not exist, but generally, these stories are relegated to the family historian or genealogist. What is recorded, more often than not, are interpretations of oral stories handed down from generation to generation. Letters are another source of evidence of the working class and many of these have found their way into publication, either in newspapers, or in books written by the family historian or the occasional academic author, but rarely do they become part of the greater study of migrant history.

### **Scots in Australia**

The earliest Scots to make their place in Australia were attached to the arrival of the first fleet in 1788. In subsequent years regiments of the Royal Marines spent a number of years in the colonies, though not all taking up permanent residency; many having to continue their naval service.

In most cases, it was the later settlers from Scotland who founded many important positions within the running of the colony. Their titles ranged from Governors of the Colony, such as John Hunter, Lachlan Macquarie and Sir Thomas Brisbane: to Commandant – Patrick Logan: Surveyors – Sir Thomas Mitchell and Allan Cunningham: Secretaries – Alexander McLeay and Edward Deas Thomas: Office Officials – Campbell Drummond Riddel: Merchants – Robert Campbell and Alexander Berry: and even Explorers such as Angus McMillan and William Landsborough. Other Scots recorded in the colonial period had a great deal of influence in financial administrations – Charles Hook; shareholder in Bank of New South Wales, and James Aitkinhead; founder of Launceston Bank for Savings, and the judicial system – James McPherson Grant as well as in religious establishments – James Dunmore Lang.

David S. McMillan<sup>9</sup> has done extensive research on Scottish migration and notes that it was the most influential and wealthy men who were first to take up the opportunities of immigration to Australia, the lure of land grants being the driving force. In examining the applications for immigration to Australia during the peak periods of the 1820s, the numbers of Scottish people applying were higher than those of the English or Irish, for example, and many of these Scottish settlers had brought with them their extensive knowledge of agriculture and raising sheep. As these Scottish applicants were often landowners they also often brought with them their servants, craftsmen, ploughmen, shepherds and family. It was also not uncommon to find these new settlers bringing stocks of sheep with them.

McMillan also points out that assistance for the general working class was not very forthcoming, thus the reason for the small numbers of craftsmen being offered the opportunity to immigrate at that period, however between the 1830s and 1840s more opportunities in the form of assisted and unassisted immigration became available.

Eric Richardson is quoted as saying that they 'came with some resources and education'.<sup>10</sup> Richardson also notes that the Scottish Highlanders formed their own groups 'not only by religion, but by language.'<sup>11</sup> Being Gaelic-speaking they tended to congregate with their own kind because the English and Irish could not speak the same language. McMillan even goes as far as to say the James Macarthur (a prominent and influential man in New South Wales) believed the 'Highlanders would be more likely to furnish the description of families most urgently required in New South Wales'.

Some of the most important Scots in Australia's history were the shipwrights who were instrumental in establishing shipbuilding industries. Many came from the industrial cities where shipbuilding was prominent and settled in areas where their skills could be utilized. Without their input many areas along inland waterways would not have been populated. John Ferrier, William Malcolm, Alex Newton, James McDonald and George & William Fotherington were just a few names associated with building ships in the Mid Northern areas of New South Wales from 1840 onwards.<sup>12</sup> Most of the above took up land in the new colony and employed convicts in all manner of trades to aid in the establishment of their largely extensive holdings.

### **Locating skilled Scottish artisans**

Malcolm Prentis infers that Scots were 'somewhat less visible...made a significant contribution to the real Australia...contributions were seldom intrusive...though taught by harsh environment to make economies, they are not mean...[are] entrepreneurial and opportunistic.'<sup>13</sup> Michael Brander supports Prentis description of entrepreneurial and opportunistic Scots in his descriptions of the collapse of the City of Glasgow bank and its repercussions, 'the bank had large property interest in Australia and New Zealand, so that one ironic result was no doubt that many ruined by its collapse ended by finding a new life in the very areas where their money had been invested.'<sup>14</sup>

Prentis says that when gold was being discovered in Australia, the Scottish 'ambivalent attitude' to it was a contributing factor to their success.<sup>15</sup> They seemed able to reason that there was little chance of becoming rich on its profits, so opted for other opportunities, such as becoming merchants or landowners, and those with certain trade skills continued in the capacity they were versed.

### **The need for skilled workers**

In those early years in Australia, it was imperative to sow crops so as to be able to feed the growing population and 'the establishment of farms meant more shepherding and ploughing [was needed]. [By the 1850s] there was considerable

demand for building skills, for construction and maintenance of drays and carts, harness making and repair, tool-making etc.<sup>16</sup> Much of this growth was closely related to the gold rushes.

The growth of industrialisation in Australia was more gradual as small communities grew into towns, and with the growth of towns new industries developed. Agricultural and pastoral pursuits required tools and equipment, and produce had to be transported, so the blacksmith gradually developed his skills to keep up with the changing environment. The availability of more capital and the need for better and more tools and equipment meant that blacksmith businesses had to expand and develop to meet the increasing needs of the people; and with more opportunities for trade with other countries larger manufacturing industries developed over the next thirty years. Although development seems quicker than that which occurred in Scotland; in Scotland new skills had to be learned quickly, particularly in metal trades; whereas by the time of Australia's foray into manufacturing, the country already had men of knowledge and skill.

### **A search for numbers**

There is no way to be sure of the numbers of blacksmiths from Scotland to have come to Australia during the gold rushes, as many would not have been practising their trade, and, as has been pointed out, very little literature provides evidence of these people's contributions. However, a quick look at the Victorian Digger Indexes between 1836 and 1913 provides some information as to the numbers of people born in Scotland who were registered in Victoria. For example, between 1836 and 1888 there are 5289, 1889-1901 there are 1454, and 1902-1913 there are only 66. It needs to be kept in mind that these are the details known. Most likely there are many births, deaths and marriages between these dates that do not record place of birth.

### **Education in Scotland**

Achieving prosperity in colonial Australia did not just rest on having entrepreneurial skills; having any skills also required a level of education beyond the basics.

A Committee of the Privy Council on Education in Scotland in the 1850s was supervising the system, and the majority of working-class children were being educated in schools. Children aged between five and thirteen were expected to attend.<sup>17</sup> There was no national system of public education before 1867,<sup>18</sup> despite there being many parish schools in Scotland. Even in the poorhouse children were expected to attend instruction in reading, writing, arithmetic and Christian religion, as well as other instructions that would prepare them for usefulness.<sup>19</sup>

Prentis says that 'Scottish education had as an aim equality of opportunity and wide availability...crucial elements of the working classes – the artisans, mechanics, skilled labourer – were almost universally literate and of a fairly "high degree of attainment" in general and practical rather than speculated and classical [training].'<sup>20</sup> The English system of education was not as broad; focusing



on the arts or classical training, whereby as we see here the Scottish system favoured maths and science subjects. We see this in the number of inventors and inventions or discoveries to come out of Scotland: James Watt for improvement to steam engines, William Murdoch, gas lighting; James Young Simpson, chloroform; Lord Kelvin, thermodynamics; John Boyd Dunlop, the tyre and Alexander Graham Bell, the telephone.<sup>21</sup>

Scottish education was not just based on the theory learned in regular schools. Much of the education was based on apprenticeships. In Scotland, the apprenticeship system was highly important, particularly for those of the working class who were tenured to a landowner. Having a trade ensured the worker a place in the workplace and gave his sons the opportunity to learn the trade.

The Statute of Apprentices began [in Britain] in 1563 and was in force until changes were made in 1814. The laws of this statute meant that no man could set up as a master in his trade until he had completed the compulsory training, usually seven years. Most apprenticeships, at the time of enactment of the statute, were only available for the well-to-do families, however in 1601 changes were made to allow pauper children to be bound to a master. Quite often the parents of children paid a sum to the master for the chance of their child obtaining a satisfactory trade. The fees varied greatly and it was often difficult for parents to afford upfront fees, so in 1768 the law was altered to allow instalments to be paid.<sup>22</sup> Most trades were handed down from father to son throughout the generations, so when the Highland clearances began, it was even more important to have a trade and education; it being the only way to achieve employment in the new industrial industries.

In 1989, Geoffrey Sherington produced an essay on the system of education in Australia and notes that Scottish educational traditions had been present in the early period of settlement in New South Wales. Scottish education was a model of state intervention and it was this model that was eventually adopted in Australia. The system also promoted practical and general subjects unlike the British model of Catholic European classical tradition.

Compulsory education did not begin in Australia until the 1870s but even then and at least up until the 1900s, very few children aged between six and sixteen stayed at school for any length of time. Often the lack of attendance was due to two interrelated factors – costs and time. Many parents of the working class could not afford to send their children to school, in financial terms, but also, many children were required to assist in the workforce. Farms took many hands to run and children were a commodity that required no wage. The proponents against compulsory education believed that children learned all they needed to know from their work activities, i.e., a blacksmith taught the child all about the trade, a farmer all about farming; no other training or skills were necessary.

*Whether it can be that the Scotch emigrants are for the most part men of better education than those of other nations...or whether the Scotchman owes his*

*uniform success in every climate to his perseverance or his shrewdness; you inevitably find him prosperous and respected.*<sup>23</sup>

Malcolm Prentis says that ‘Scottish settlers generally did not attempt to recreate rural Scotland in Australia, but to apply their traditions and skills in developing their new land’.<sup>24</sup> Eric Richards also states that ‘for the Scottish Highlanders, Australia rarely provided the opportunity to re-create the peasant or small landholder existences. Nevertheless, the standard of living was much higher and so were the chances of social mobility.’<sup>25</sup>

### **One poor Scotsman makes good in Australia**

My great-great-grandfather John Manners was born in 1842 in Greenock Scotland. By the time he was aged 13 he had become an orphan. Not a great deal is known about his early childhood, however, family letters suggest that he may have begun working at the Charles Scott Shipyards around the age of ten. It is known that his mother died in the poorhouse. His father had been lost at sea prior to John’s birth.<sup>26</sup>

John first turns up in Australia, in Sydney having been discharged from the ship *European*. John is listed on board the ship as a ‘boy crew’. The *European* was in service as a mail ship, delivering mail between Britain and Australia and other ports in between.<sup>27</sup> The ship left Southampton at 1am on the 14 December 1856, arrived at St Vincent on the 24th but was waylaid until the 30 December, due to the Christmas holidays. It travelled across the Atlantic, passing within distance of Rio de Janeiro, then tacked south-east and headed for the ‘roaring forties’ south of the Cape of Good Hope. The first sight of land was Victoria’s Cape Otway and it landed on the 9 January at 6.30pm off Warrnambool. The ship rounded the corner to Port Phillip on 10 January. The ship, of Glasgow, mastered by Parfett, departed the Port of London and arrived in Port Phillip, New South Wales, Australia on 19 February 1857 having only experienced light winds and not having to reef her topmost sails or take in her top gallant sails.<sup>28</sup>

John was discharged from the ship in Sydney, but that only meant that his services on that particular ship were no longer needed. He still needed to earn some money before he could set himself up so he continued to work as a crew member on the Schooner *Queen of Perth*, a whaling vessel.<sup>29</sup> John is next recorded in Ulladulla in 1866. It can only be assumed that he found some lodgings in Ulladulla (marriage certificate states usual residence Ulladulla), where the main shipping port was located.

John may have been interested in the discoveries of gold in the Braidwood district, and having come from Greenock; a town that was built around the River Clyde in Scotland, probably felt akin to the Clyde River in the Braidwood area and he decided to find out if he could make his life in the area. There is no evidence that John took to prospecting for gold in the Braidwood area in New South Wales, but he apparently spoke of the poor returns to his Uncle William Manners; as can be ascertained from William’s letter of 7 December 1866.<sup>30</sup>

John Manners married Emma Hickox:<sup>31</sup> Emma and John went on to have nine children. They moved to the Manning River district of New South Wales in 1868, first residing in Cundletown then moving to Taree in 1871.

John did a lot of work in his early days in Taree for the timber industry. He made iron dogs for hewing, mended chains for snaking and hauling timber, repaired the trace chains on ox harnesses, produced the pole rings and bow pins on ox yokes, as well as making all the bolts, screws, washer and pins that held the yokes and wheels together. He was also responsible for repairing the metal rims of the timber cart wheels. He did a bit of farrier work; there were very few horses used in the early years for hauling timber, and it would not have been economically viable to timber getting businesses to keep both a farrier and blacksmith.<sup>32</sup> A commercially viable agriculture industry began with crops of



Manners Bros – business possibly begun after John Manners died – Standing by wagon is John Charles Manners, crouching behind him on wagon is William Edward Manners, on the right side of sign sitting is Robertson Manners, standing at back on left is Archibald Manners, next to him is Alexander Manners. All others unidentified though man in middle could be Tom Strickland of Forbes who once owned Weelong Station.

maize. John Manners saw the need for farming equipment and hastened to develop his business for the manufacturing of ploughs and agricultural implements and production of wagons to transport the crops.<sup>33</sup>

John also joined the local "Iris Division" of the "Grand Lodge of Good Templar" Temperance Society in Taree.<sup>34</sup> He is listed on the electoral roll for 1870-71 in

the Hastings District, Manning River in Cundletown as 'household'. This indicates that he was a land owner.

John also believed in passing on his passion and knowledge as can be gauged from the *Manning & Hastings Advocate*,<sup>35</sup> which gives details of the success of his apprentices at the Bathurst Juvenile Exhibition.

On 3 & 10 February 1882 the *Manning and Hastings Advocate* carried an advertisement for the Manning River Agricultural & Horticultural Society Show, which showed John was as a member of the Committee. John also became a poultry judge at the Wingham Show, and the *Wingham Chronicle* mentioned that 'he was very much a part of the agricultural boom, not only as a producer of equipment but that he had a very good eye for good quality produce.'<sup>36</sup>

During the 1870s and early 1880s John decided to expand his financial interests and so invested in the Manning River Steam Navigation company. He wrote to

his Uncle William and reported that around August 1881 the company caved in. The *Maitland Mercury & Hunter River General Advertiser*<sup>37</sup> reported the company demise.

John became a Trustee of Commons on 4 April 1889.<sup>38</sup> The *Manning River Times*<sup>39</sup> contains an article about the advisability of the council of Taree

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**JOHN MANNERS,**  
Machine and Agricultural Implement Maker,  
**TAREE,**

**H**AS secured the assistance of a first-class Wheelwright from Sydney, and is now prepared to execute all orders for  
Waggonettes, Hawkers' Waggon, Farmers' Waggon, Bullock Drays, Horse Drays, Spring Carts, and every description of Vehicle, at Sydney prices.

Material and Workmanship Guaranteed, and Orders Completed on the Shortest Notice

**Wheels Made for the Trade.**

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Newspaper advertisement from  
Manning River Newspaper 1870s.

urging the Government to construct a railway to connect the Northern Coast Districts with the metropolis. John was a member of the committee charged with seeing that the request was acted upon. John's interest in politics culminated in his appointment as an alderman in the Taree district and the *Government Gazette* of 1887 reports on the election. The *Wingham Chronicle* of 18 February 1891 reports on the election of John Manners as Mayor of Taree. The *Sydney Morning Herald* 6 November 1891 reported on his resignation. John moved his family and business to Sydney.

The premises listed in the *Sands Directory* 1898 shows John's business as Manners J. A., Agricultural Implement Maker, 272 Sussex St, near Druiitt St. The 1900 Electoral Roll lists Manners, J.A., Coachbuilder and Agricultural Implement Maker, 272 Sussex Street, Sydney. John did not officially register his business as a Wheelwright and General Blacksmith until 25 June 1903.<sup>40</sup> The death

certificate<sup>41</sup> of John Manners states he died at his home at 6 William Henry Street on 18 March 1909, at the age of 66 years.

## Conclusion

John Manners's story is only one example of the way in which Scottish people contributed to colonial Australia's development. There are probably many such stories, but very few expand on the way in which the general blacksmith made good. Most stories are about the wealthy landowners. There is virtually no evidence in Australian literature or in the physical environment left to give voice to the blacksmith's place in its history. I intend to write a book about blacksmithing, mainly in the colonial period in Australia, but I will include background history of the trade – how it began, what direction it took, and its demise. Any stories about your blacksmith ancestors would be greatly appreciated. If there is not enough information on Australian blacksmiths, I will consider the stories of blacksmiths from around the world but only up to about the year 1920.

For more of John Manners's story you can purchase my book 'A Most Suitable Trade: The John Manners Story, available directly from the author. It retails at AUS \$35.00 plus postage and handling. Contact: Shirley Xanthos, 6 Hill Street, Bendigo, Victoria, 3550, Australia. Email order [Shirley.xanthos@gmail.com](mailto:Shirley.xanthos@gmail.com)

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- <sup>26</sup> Birth, death and marriage details from certificates and parish records, in my possession if anyone wishes to obtain the details.
- <sup>27</sup> See Appendices (a) for more information about this ship.
- <sup>28</sup> *Maitland Mercury & Hunter River General Advertiser* 19 February 1857, pp.2-3. Further description of her voyage also included in article. See Map of route in appendices.
- <sup>29</sup> This vessel is not to be confused with the earlier vessel of the same name wrecked on the Long Reef at New Plymouth in December 1864. When the vessel was about to leave from Chatham Island in 1857, Captain Sturley was handed a notice about the wreck of the vessel Helen. Maybe Manners decided that working on ships was too dangerous and so opted to find work on the land. See *Sydney Morning Herald* 15 September 1857, page 4, for details of the wreck.
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- <sup>35</sup> *Manning & Hastings Advocate* 16 November 1881. All the various newspaper articles and details listed throughout this story were provided by Denise Wyatt, Information Request Service, State Library of New South Wales, and Manning Valley Historical Society.
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## Do you have a few hours to spare?

We are looking for extra help in the Library.

**Computers:** We'd appreciate help to keep "favourites" on our public computers up-to-date and to set up and maintain a Facebook page.

**Publications:** Help is required with in-house printing.

**Library stock:** Someone with library experience to assist with checking stock.

**Saturday openings:** Extra volunteers needed to keep the Library open.

The 24th Annual Conference of the Scottish Association of Family History Societies will be hosted by Borders Family History Society and will be held at the Scottish Borders Campus, Nether Road, Galashiels, on Saturday 11th May 2013. Full details on [www.bordersfhs.org.uk](http://www.bordersfhs.org.uk)



# Annual Report 2012

## Chairman

This has been a successful year. From January to March we ran four free “Taster Sessions” to introduce people to researching their family history. The success of these has led to the introduction of paid classes. These classes are held on Saturday mornings and last for 2 hours.

Last November we participated in *Previously... Scotland's History Festival*, when we held “surgeries” offering help and advice to visitors. This was very popular. Also, for the first time, the Society took part in the Edinburgh Doors Open Days of 2012. This was a huge success, with over 100 people attending on both the Saturday and Sunday. We gave short presentations on the history of the building, plus tours of the library.

We continue to be asked to supply speakers to other groups and thanks are due to Caroline Gerard for organising these. “Your Ain Folk” visits to the library continue under Charlie Napier’s organisation and these have included groups from home and abroad.

New Register House visits continue jointly with Standard Life FHS.

## Council

The Council continues to meet on a regular basis. At the 2012 AGM John Ellis was appointed Treasurer and Dave Kennedy and Ramsay Tubb were elected as Ordinary Members of Council. A vote of thanks was given to Dorothy Tweedie in appreciation of her many years as Treasurer.

## Librarian

The Scottish Genealogy Society depends solely on the commitment and enthusiasm of its volunteers, to whom we are most grateful. Members and visitors see and appreciate the friendly and knowledgeable service they receive on their visits.

The main task this year has been the undertaking of a stock-check of the book collection to ensure the catalogue is an accurate listing of our holdings. Once this is finished, it will be made available on the website. A number of new items have been added to the library, mainly publications from family history societies, but we are grateful too for the donations of books and family histories from members and friends.

The re-decoration of the Library is nearly completed.

We receive many enquiries for help with family history matters, mostly by e-mail now, and we advise as best we can.

Transcribing the Library card indexes is a long-term project and I am pleased to report that the Emigrants Index is now finished and work proceeds on the ‘Strays’ and ‘Cross-border Marriages’ indexes.

If you would like to know more about volunteering with the Society please get in touch with myself or the Chairman at the Society or e-mail [enquiries@scotsgenealogy.com](mailto:enquiries@scotsgenealogy.com)

### **Publications and Sales**

Rising costs have led to the Council making the decision to bring the printing of our publications in-house. Thanks are due to Richard Torrance who has successfully organised this. Larger volumes will now be produced on CD, as will re-prints of some of our earlier publications.

Russell Cockburn, one of our volunteers, has produced several volumes from Dalkeith and Border parishes Kirk Session Records, and the records of other denominations. *Candlemakers of Edinburgh* by Richard Torrance has been a popular production.

Forthcoming publications will include more Edinburgh Cemeteries, East Lothian Graveyards and a book on the Register of Corrected Entries.

All new publications are advertised on our website.

Rhona Stevenson and her team continue successfully to maintain sales both in the Society's library and through the online shop.

### **Website**

The website continues to play a key role in publicising the Society and its events, and in generating income through the online shop. It holds the indexes to SGS Journals and for a small fee you can download copies of the Journals from the online shop. The Resources tab includes links to perhaps some lesser known sites of interest to those researching their family history.

### **Advertising & Publicity**

In October last year the *Evening News* carried a large article on our publication of The Grange Cemetery MIs. It has also featured our 1790 St Cuthbert's Census and recently our *Candlemakers of Edinburgh* book.

In November 2011 we started a members' newsletter which has been sent monthly since then.

As well as some free publicity in periodicals such as the *Scottish Local History Forum*, when it featured the *1790 St Cuthbert's Census*, the Berwickshire and Peeblesshire *Miscellanies* and the Dalkeith Churches, we paid for advertisements in *Your Family Tree* and *History Scotland* magazines.

Paid online advertising of our classes and new publications, etc, was done mainly through *What's On Scotland*. Many thanks are due to Elizabeth Watson for her hard work in promoting the society through the media and also in running the electronic newsletter.

### **Fairs attended**

We attended the 2012 SAFHS Conference in Dundee and took tables at the Lothian & Borders Archaeology Conference and the East Lothian Heritage

Festival. Further publicity was gained by taking a table at the Meadows Festival and the Morningside Church Coffee Morning. Thanks to the Sales Team who organise the stock and to all those who give up their time to attend such events on behalf of the Society.

### **Monthly meetings**

At the first meeting of the new session in October, Ken Nisbet listed the numerous, and surprising, sources now on the Web, to enable research into emigration and immigration. They range from recent Census returns to Prisoners of War in 17th and 18th centuries, and cover most countries.

In November, Joy Dodd, as well as providing a detailed catalogue of Taxes from 1690 to 1802, i.e. from Hearth to Income Tax, described, from her own findings for North Berwick and East Lothian, how much information can be gleaned about properties, servants, farm animals, carriages, dogs and even clocks and watches, as the government tried to pay for the wars.

In January 2012 Dr Tristram Clarke's subject, Admiral Cochrane, who also was involved in the Napoleonic Wars, had risen from Midshipman to command a warship by 1800. His success was rewarded by "Order of the Bath" and later as an MP, before he eloped to Scotland in 1812 for an irregular marriage (no.1) to Catherine Corbett Barnes. He married her again by Special Licence (no.2) in 1818 in Kent, as Catholic Chile, where he was Admiral of the Fleet, might not have recognised the first, and yet again in 1825 (no.3), more publicly, when they returned to Scotland. An amazing private and public life.

Following the AGM in February, Ken Nisbet described life in Nairnshire for those who stayed at home during the Great War after the Reservists were called up in August 1914, coping with blackouts, rationing, volunteering in auxiliary hospitals, and eventually the repatriation of Prisoners of War.

In March Elaine MacGregor of "Families in British India Society" listed everything one might need to know when researching ancestors in India, i.e. Civil Servants, Army personnel, railway engineers, servants, etc. She explained the complexity of marriages there, whether Anglo-Indian or the "Fishing Fleet" of single ladies sailing out to catch all those bachelors! Apart from the increasing amount of information on the Web, the main archive is in the British Library, where membership of FIBIS has advantages.

As a follow-up to 2011's outing to Corstorphine, in April Ian Anderson gave us a beautifully illustrated talk on the history of the Village. It included everything from geology to present-day grants for restoration and street furniture; from castle, church, dovecot, park and special sycamore tree, transport, inns, shops and the people, including the Forrester family.

This year's outing on a sunny Saturday in May to St John's Peace Garden, Edinburgh, to view the monuments in the graveyard, was enjoyed by the small number who took part. Robert Philp, standing in for Angus Mitchell,



Robert Philp showing us the gravestone of Malvina Wells, a former slave.

told the stories of those buried there – the advocates, surgeons, clergy, the artist Raeburn, naval and military men, and the ladies, including Sir Walter Scott's mother and a West Indian born former slave girl who became a faithful servant and friend to the Macrae family.

In September, Anne Reid, now Managing Director of "Speaking Lives", reminded us of the importance of gathering all available information before it is lost forever, and labelling and storing it properly. She stressed the value of recording voices, so that the resultant audio CD could be a welcome gift for someone, or kept in the folders of residents in a care home where it could be used

by staff to stimulate their memories. (A percentage of the profits go to Alzheimer charities.) She concluded by testing the audience with her quiz.

### Journal

Your Journal continues to be despatched to you courtesy of a dedicated Packing Party. Many thanks are due to John Stevenson and his Band of Merry Men & Women.

## Advertising in *'The Scottish Genealogist'*

Our journal now accepts advertising for things relevant to genealogy.

A full page (black and white) is £80, half page £40, and a quarter page is £20.

These are the only sizes accepted.

If you, or someone you know, would like to consider advertising here please email the editor at:

**[editor@scotsgenealogy.com](mailto:editor@scotsgenealogy.com)**



## Betty Willsher 1916-2012

The Society is sorry to announce the death of Betty Willsher, one of the pioneers of graveyard and gravestone research.

Betty was born in Co. Durham to Scottish parents, her father being a GP there. In the 1930s she studied Psychology and Philosophy at St Andrews University, thereafter opting to apply her knowledge to the field of nursery schools. The theme of encouraging others, especially the young, continued throughout her life. After a few years in the south-east of England, she returned to St Andrews and set up her own nursery school in the town.

Her writing career began at this stage, and she produced books both for children and about children.

In the 1960s Betty acquired a teaching diploma at Dundee, taught children for a while, including a spell with disturbed children, and finally became a senior lecturer in child development at Stevenson College, Edinburgh.

In retirement she found time at last to explore more thoroughly the fascination of kirkyards. With her friend Buntie Mould she travelled throughout Scotland to document and photograph old gravestones, some of which have deteriorated in the few years since then. Thus her photographs are an invaluable record of part of our collective heritage. More books followed, some co-written with others, and one at least is currently in its fourth edition. She also found time to write up and publish part of her own family history, as well as reminiscences from her childhood, not to mention histories of St Andrews, the town she loved. As part of her community activities she helped to instigate the Crawford Arts Centre and supported the Preservation Trust, as well as being a member of several arts-orientated clubs.

Betty was a keen supporter of other's people's research, a regular and popular attendee of the bi-annual Kirkcaldy Gravestone Conference and the Hon. President of the Moray Burial Ground Research Group. Despite increasing frailty, she would travel to Elgin from St Andrews as often as she could to experience at first hand the excitement of new discoveries. Her intellectual prowess and curiosity remained undiminished and she was still arranging meetings only weeks before her demise.

She was awarded an MBE in 1999.

Betty is succeeded by one of her daughters (her second daughter died in 1995), four grandchildren and eight great-grandchildren, to whom the Society extends its condolences.

Books by Betty Willsher

*School Before Five* (1959)

*Professor Popoff stories* (1961 – 64)

*Call Me Person* (1969)

*Stones: A Guide to Some Remarkable Eighteenth Century Scottish Gravestones* (1978)

*Understanding Scottish Gravestones* (first edition 1985)

*How to Record Scottish Graveyards: a Companion to Understanding Scottish Gravestones* (1985)

*Epitaphs and Images from Scottish Graveyards* (1998)

*St Andrews – Ancient City in the Twentieth Century* (2003)

*St Andrews Citizens – Their Societies, Past and Present* (2003)

*A Scottish Family: The Story of Eight Generations* (2005)

*As Time Goes By* (2010)



# Book Reviews

## ***Monumental Inscriptions in Saltoun Churchyard***

Compiled by Norman and Julia Murphy: The Scottish Genealogy Society; 2012;  
ISBN 1-904060-74-9; £3

The Scottish Genealogy Society is to be commended for its series of monumental inscriptions publications. Here, in one of their latest, we have the MIs from (East) Saltoun in East Lothian, where there was a church from the 13th century. As with most of these publications, they contain only those gravestones which remain legible and in a position to be read. There will be other burials (in dressed ground), which the researcher might still have to research. None-the-less, this is an essential booklet which contains some ancient stones, including one for James Johnstown who died in 1653. The memorial plaques & stained glass within the church (photo on front cover of the current structure, which seats 400) are given, as are the coffins in the Fletcher vault which dated from the 17th century. The parish was long under the patronage of this family. This booklet includes all MIs right up to the present time and contains an excellent index.

*Gregory Lauder-Frost, FSA Scot.*

## ***The Brewers and Breweries of Fife;***

Forbes Gibb; The Lomax Press, Stirling, 2012; ISBN 978-0-9560288-5-3; £12

This is the third book in the series listing and describing the brewers and breweries of Scotland. It must have been thirsty work, as there are not a few listed and this is just Fife! Indeed it would appear that the level of brewing activity in Fife was such that it resulted in the largest sum of duties paid by any county in Scotland during 1656-57. However, it seems that the 500+ brewers operating in 1700 were reduced to just 28 licensed brewers by 1844 – so not all good news.

The book is in two main sections. The first section lists brewers and breweries by place with a short description of the locality or a related story. For example, for Anstruther, the author opens with:

“When the Reverend James Melville built his manse in Easter Anstruther in 1591 he had a brewhouse and a doocot constructed in the gardens. Although we might reasonably assume that the Reverend behaved with propriety, the same cannot be said of the parishioners.....”

There then follows a list of brewers, with date indicating when the brewer was in business. More often than not, there is additional factual information supplied, followed by the source reference of the data.

The second section of the book contains background information relating Fife's to main breweries, with many maps or photographs showing the locations of the brewery. Included are details of the successive owners with dates as well as individual workers and occasional related anecdote.

A useful reference book for those interested in breweries and/ or those who may have had relatives in the brewing industry.

*David Kennedy*

Both books available at the Library or via [sales@scotsgenealogy.com](mailto:sales@scotsgenealogy.com)



## ***Death in modern Scotland, 1855-1955: beliefs, attitudes and practices.***

A multi-disciplinary conference to be held at  
**New College, University of Edinburgh,**  
Friday 1st to Sunday 3rd February 2013  
(Single-day tickets available)

Plenary speakers include:-

**Prof. Stewart Jay Brown:**

"Where are our dead?" Changing Views of Death and  
the Afterlife in late 19th and early 20thC Scotland

**Dr Elizabeth Cumming:**

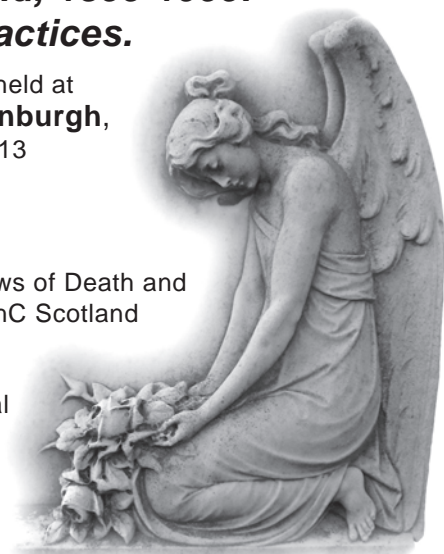
"Phoebe Anna Traquair: angels and  
changing concepts of the supernatural  
in fin-de-siècle Scotland"

**Prof. Hilary J.Grainger:**

"Designs on Death: the architecture  
of Scottish crematoria, 1895-1955"

**Prof. Elaine McFarland:**

"War and Remembrance in modern Scotland"



For full details of the conference programme and bookings see:  
<http://bit.ly/DeathinModernScotland>

**The Scottish Genealogy Society holds  
Scottish Family History Evening Workshops....**

# **"YOUR AIN FOLK"**

***.... at their Library and Family History Centre at  
15 Victoria Terrace, Edinburgh.***

We welcome enquiries from Local History Societies,  
Family History Groups, Church Groups, Clubs, etc.... in fact any  
groups interested in researching family history.  
All facilities in our Library, including 'our complete collection of  
Scottish Old Parish Records microfilms' will be available to you.

**The maximum number per group is 12,  
and volunteers will be there to offer advice.**

**For further details contact  
John D. Stevenson or Charles Napier  
at enquiries @ scotsgenealogy.com or 0131-220 3677.**

## DATES FOR YOUR DIARY - 2013

All SGS ordinary meetings take place at 7.30pm in the  
Augustine United Church, 41 George IV Bridge, Edinburgh EH1 1EL  
(unless otherwise stated). Admission free to all.

- 28 January "The History of Gladsmuir Curling Club and links with SGS Library"  
by David Affleck.
- 25 February Annual General Meeting – followed by "History of 15 Victoria  
Terrace" by D. Richard Torrance.
- 18 March "An 18th Century Census – The Parish of St Cuthbert's in 1790" by  
Jessie A. Denholm.
- 15 April "Retours – and how to use them" by Prof. Bruce Durie.
- 18 May Visit to National Mining Museum, Scotland, Lady Victoria Colliery,  
Newtongrange (Saturday) including access to the Archive.  
Please book at SGS Library.
- 16 September "Old Glencorse Church – History, Gravestones and Heritors" by  
James Waugh.
- 21 October "The Chief Secretary and his diaries: Alexander Falconar of Falcon  
Hall, 1766 – 1847" by Joanne Lamb.
- 18 November "John Gray Centre, Haddington: East Lothian Archives" by Helen  
Bleck & Ruth Fyfe.

SGS meetings are open to all – bring your friends!  
(Small donations from non-members will be appreciated.)

### New Register House Research Evenings 2013

(in conjunction with Standard Life FHS)

|                  |                  |                   |                    |
|------------------|------------------|-------------------|--------------------|
| Mon 14th January | Tue 5th February | Wed 27th February | Thu 21st March     |
| Mon 15th April   | Tue 7th May      | Wed 29th May      | Thu 20th June      |
| Mon 15th July    | Tue 6th August   | Wed 28th August   | Thu 19th September |
| Mon 14th October | Tue 5th November | Wed 27th November | Thu 12th December  |

These are available to members of all SAFHS groups.  
Please telephone the Library (0131-220 3677) to reserve your place.

### Anglo-Scots

#### (a branch of the Manchester & Lancashire FHS)

Anglo-Scots meet at 2pm on Saturdays at Clayton House, Piccadilly, Manchester.

### Scotslot Meetings 2012

9th Dec (Sun) "Scottish Music and Mountains", led by David Dewar

Scotslot meets at 2pm at Southdown Methodist Hall, Harpenden. The door must be  
locked at 2.30pm, so if you plan to attend, please advise [stuart.laing@virgin.net](mailto:stuart.laing@virgin.net) or  
Elizabeth van Lottum, 16 Bloomfield Road, Harpenden, Herts AL5 4DB.

### Around Scotland

To discover programmes of our sister societies, log onto [www.safhs.org.uk](http://www.safhs.org.uk), access  
the list of members and follow their links.