



THE SCOTTISH GENEALOGIST

MARCH 2016

A Sonnet on Silk

Scots Telegraphists in France

John Bellany and Scottish Women's Hospitals

The Demise of William Geddes

Jane Gaugain

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The Scottish Genealogy Society

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Front Cover:

The Society's Coat of Arms

Back Cover:

Sonnet to Prince Bishop William Leslie, printed on olive green silk

Photograph by Anita M. Cooney

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The Scottish Genealogist

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Mrs Jane Gaugain, Edinburgh's Celebrated Author of Knitting Manuals

Naomi Tarrant

Introduction

Mrs Jane Gaugain was an Edinburgh woman who wrote one of the earliest printed books in Britain on hand knitting, *'The Lady's Assistant for executing useful and fancy designs in knitting, netting and crochet work'*, which appeared in 1840. She was married to a man of French extraction and together they ran a fancy goods shop in Edinburgh. Other editions of her book were brought out in the 1840s as well as some smaller works on more specialised topics. This article explores Jane Gaugain's family, her books and her legacy.

Hand Knitting

Hand knitting throughout Britain was a professional occupation for men and women from at least the 16th century onwards - the Aberdeen stocking knitters in Scotland are an example. Schools and orphanages throughout Britain taught knitting to girls together with plain sewing, whilst in Scotland flax spinning was taught. These were all ways for girls to earn their own living and be useful members of society. But in the early 19th century hand knitting begins to become a 'parlour occupation', that is something that women did at home making garments for the family, not as a professional occupation. It has been called 'Drawing-room knitting' because it was suitable for women to do whilst in the drawing room, they looked occupied with something useful for the family, not reading trashy novels or gossiping.

At the same time machine knitting was increasing as the original hand frames improved and could produce better quality goods. Hand frame knitting was invented sometime between 1589 and 1600 by William Lee, although he had no success in England with patenting his work. It took nearly a century for frames to be widely used. True machine knitting is a later development, but hand and machine knitting have co-existed, each serving a different need, for four hundred years.

It could be said that knitting came out of the closet in the early 19th century. Before that most knitted items, apart from stockings and men's caps, were for garments that were covered by other clothes. For example Charles I wore an undershirt of knitted blue silk under his linen shirt on the scaffold, and various informal knitted jackets survive from the 17th and 18th centuries which were worn indoors, and some pieces for babies were also knitted. It is not always easy to distinguish whether these garments were hand or frame knitted. The patterns that became popular in the early 19th century were for small items such as gloves, muffs, bags, indoor slippers, scarves and shawls of all types, stockings and garments for children, as well as household items such as table and cushion

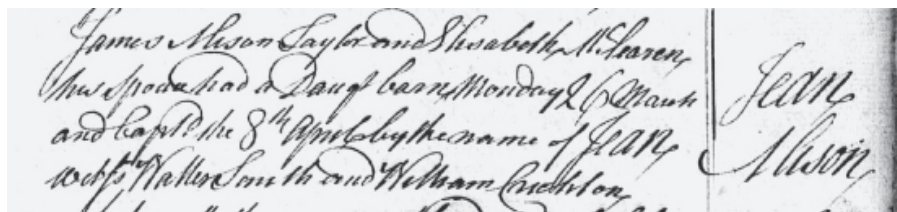
covers and doyleys. By 1840 there was a real interest in, and therefore need for, patterns and instructions for knitting these useful articles.

The interest was probably helped by better wools with a greater range of dyes and it is of course the period of Berlin wool work, the petit point embroidery in wool on canvas using the soft wools developed in Germany which could take the most beautiful and varied selection of natural dyes. The wool was very soft with no tight twisting. In Mrs Gaugain's knitting books it is referred to as German wool.

So Jane Gaugain's books fitted a demand. From the late 1830s and throughout the 1840s dozens of books were published for the home audience by, amongst others, Miss Watts, Cornelia Mee, Mrs Lambert and Elizabeth Jackson, as well as Jane Gaugain, but they fell off sharply in the 1850s. This may be because the repeal of various duties on newspapers, advertisements and paper in the later 1850s led to an increase in women's magazines aimed at a more middle class audience and they began to carry knitting and dress making patterns. These included the popular *The English Woman's Domestic Magazine*, started by Samuel Beaton, in which his wife Isabella wrote cookery articles.

Jane Alison

But what of Jane herself? The search for her really starts with her death. She died on 20 May 1860 and according to her death registration she was the widow of a merchant, aged 56, and daughter of James Alison, clothier, deceased and Elizabeth McLearen, deceased, and she died from TB which she had had for 10 years.

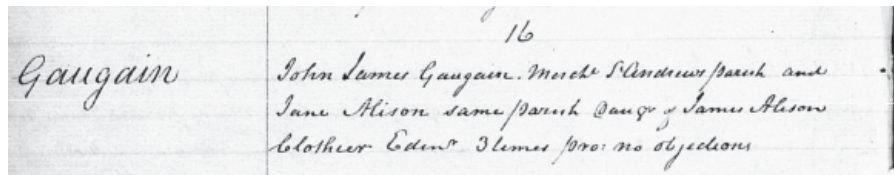


Based on this evidence she is probably the Jean Alison, born 26 March 1804 and baptised 8 April in Dalkeith. Jean and Jane seemed to be interchangeable, or perhaps she changed her name herself. James Alison, tailor, and Elizabeth McLairain, daughter of a sergeant in the Highland Watch, were married on 17 February 1796 in the Canongate church. The minister who married them was the Rev Dr Robert Walker, better known now as the Skating Minister from the Raeburn portrait of him skating on Duddingston Loch. The marriage is also entered in the parish register for Dalkeith, where James Alison originally came from. The spelling of Elizabeth's name varies usually for the baptisms it is McLeirain, but McLaren in others. James and Elizabeth had 13 children, Jean being the fifth, and all but two were baptised in Dalkeith. Elizabeth Alison died in 1824 and was buried in the old churchyard in Dalkeith.

James is of interest in his own right as he became Tailor to the King. This was William IV, not known for his sartorial elegance, unlike his brother George IV, but in the indexes to the Royal Household accounts there is the reference to a warrant being granted to him as Tailor, Clothier and Contractor in Ordinary to His Majesty in Scotland, dated 20 September 1830.¹ He was made a Burgess of Edinburgh in 1813 and he appears in the Edinburgh trade directories from 1810 until 1842. In 1818 he moved to New Buildings, North Bridge, and later on one of the other shop owners was John James Gaugain, and it was probably this proximity that led to the meeting and marriage of Jane Alison and John James Gaugain in 1823. James Alison died in 1846, aged 72, still living on North Bridge, and was buried in New Calton cemetery on 14 October. "in the new ground Foot 3ft S of SE corner of Thos Morris flat stone".

John James Gaugain

John James Gaugain can be identified from the information of his death registration, as the son of John Thomas Gaugain, ingénieur, and Mary Laquaint. A Thomas Gaugain and a Mariane Ame Le Cointe were married 17 June 1787 at St Anne's Soho, London. John James was the third child and second son, baptised on 9th September 1793 at St George's, Hanover Square, London. When and why he came to Edinburgh is unknown.² John James Gaugain and Jane Alison were married in Edinburgh on 16 November 1823. The bridegroom is described as a merchant, the bride as the daughter of James Alison, clothier, and both lived in St Andrew's parish.



The Gaugain shops in Edinburgh

John James Gaugain is first listed in 1823-24 Edinburgh trade directory as having a fancy [goods] warehouse at 63 North Bridge and living at 14 Waterloo Place. A year later he has a French blonde lace and foreign fancy goods warehouse at the same address. A Thomas Gaugain, portrait engraver, is also living at 14 Waterloo Place and this is John James's father.³ John James and Jane later moved house to Dewar Place where a daughter was born in 1827, and later they appear to have lived above the shop.⁴ In 1825 he moved to 2 George Street, then a very fashionable street. Later he is listed at 43 Frederick Street as 'an importer of French blond lace, flowers etc. and manufacturer of braids'. In 1838 he moves to 63 George Street and is listed as a 'stationer and depot of materials for ladies fancywork'. Between 1853 and 1857 there is no entry for John James but in 1857-8 he is at 5 Blenheim Place. He died in 1858.

Fancy goods warehouses stocked the kind of materials needed by ladies for

embroidery and other handworks, such as knitting, wax and fabric flower making, crochet and tatting. The stock included the printed and coloured patterns used for making the popular Berlin wool work pictures, imported from Germany, as well as the threads needed to work them.⁵ Part of the work of such a fancy goods shop was to supply patterns for ladies to suit their requirements and it seems that Jane first produced knitting patterns as a service to the shop's clientele. It was also common for the shops to offer partly worked embroidered pictures or to fill in the boring plain backgrounds of such pieces.

The braids that were sold included those used for a form of appliqué embroidery where they were laid flat on the fabric and stitched down. This was a popular form of work on children's frocks. The blonde lace was an expensive, very soft silk handmade lace, mostly imported from France and used as a trimming on women's clothes.⁶ Later the Gaugains' stocked stationery which probably included the elegant sheets of writing paper with engraved scenes or the owner's house, so popular with ladies.

Business must have been booming, or at least doing well, because in June 1836, well before Jane's books were published, the *Yorkshire Gazette* has an advertisement for a Depot of Materials for Ladies Fancy Goods and Berlin Stitching Patterns. Mr Gaugain '*Importer of German Patterns, wools etc., in Edinburgh has established a Branch Warehouse in York, under the management of Mrs Gaugain's sister, who is qualified to arrange, design and commence works in Embroidery, Braiding etc. etc. A Complete Stock of Materials, Patterns and Commenced Works always to hand*'. The advertisement does not mention knitting, netting, crochet or tatting, all of which Jane's books covered, and like knitting they were becoming popular. It is the embroidery and braiding that are stressed, but fancy goods warehouses held all kinds of things for ladies' fancy work. Jane Gaugain attended the shop during July when York Summer Assizes were being held. York was seen as the hub of northern English social interaction with Assembly Rooms, a race meeting and other events that brought local landowners and their families to the city. However, by December the shop was closed due, so John James said, to increased business at home, ie Edinburgh.

It was probably Jane's sister, Catherine Alison, who was in York as she appears to have moved to Newcastle upon Tyne in partnership with Miss Sophia Small and her brother-in-law John James Gaugain, as a notice of their Partnership dissolution is found in *Perry's Bankrupt's Gazette*, 29 October 1842. By June 1843 Miss Alison has a Berlin Warehouse in Grey Street, Newcastle.⁷

Back in Edinburgh in the 1841-2 Post Office Trade Directory there is an advertisement for 'The Edinburgh New Town Agency Office and Auction Mart' where

At the suggestion of many friends Mr Gaugain has opened his Great Rooms for the Disposal of Property by Private Sale and Public Auction.

He lists these as:

Articles of Vertu, Pictures, Books, Plate, Jewellery, Wines, Mercery and Fancy Articles of every description.

He also had several lockfast rooms and cellars, and a 'back entrance where a cart can be loaded and unloaded under cover'.

At the bottom he notes:

NB. In making the above arrangement, Mr G. begs respectfully to inform the Ladies who have so long patronised his Berlin Trade, that it will be Removed to his Front Shop, where it used to be, and continue under the Management of Mrs Gaugain as usual.

But John James also suffered financial problems, not uncommon for small enterprises where a large stock had to be kept. It is interesting that the bill head for the shop states quite firmly "Ready Money and No Abatement" which in theory should have meant that customers paid for their goods on receipt rather than running an account. This should have made trading a little more secure. In 1843 he is listed as a Bankrupt applying for *Cessio Bonorum*, which in Scots law is an older form of bankruptcy that did not give the debtor a discharge but allowed him to be released from civil imprisonment on giving up all his property.⁸ This must have been a blow to John James as he would have lost all his stock. However, he recovered as entries in the trade directories indicate, but in 1852 it appears that John James again became bankrupt. There is an advertisement for the sale by Public Roup of The Large Tenement, No. 63 George Street, consisting of 3 shops and 3 storeys above, large saloon behind and a 5 stalled stable and coach house in Thistle Street lane.⁹ This probably explains why there is no entry for the Gaugain shop in the directories between 1853 and 1857. Was this a disaster too much for a man in his late 50s?

The Knitting books

Obviously the knitting books Mrs Gaugain produced fitted in with the shop and its wares that her husband ran. Clients would have been able to buy wools and needles at the shop or have purchases sent to them. It appears that Jane first produced patterns privately, as mentioned in the Preface to her first book published in 1840, perhaps at the request of the ladies who patronised the shop, and only later did she go into print. The books were published by her husband, and later as well by Ackermann and Co, London, and 'available from all bookshops'. She published about 14 books or new editions of her books during the 1840s and her last book appeared in 1855. After her death one or two books were re-published. Mrs Gaugain invented her own system of symbols for describing the stitches used in her knitting patterns. These were very simple unlike the long paragraphs most of the other knitting book writers used, and she gives an index to her signs at the front of the books. It is not exactly the same as modern knitting patterns but it is economical and easy to use and therefore quicker for the knitter. This may explain why her books were so popular as all the knitting manuals of the 1840s appear to copy patterns from each other; there was no copyright at the time.

The first volume, published in 1840, contained 151 patterns for knitting, netting and tambour or crochet. At the back is a list of about 500 Patronesses and subscribers, headed by the Queen Dowager, Queen Adelaide, widow of William IV, and it is probably through her father that Jane obtained the Queen's patronage. Virtually all the names listed are of Scots.

Volume 2, published in 1842, was a much larger affair, although still keeping the narrow format. It is described in the Preface as the Second Series, and another 100 names were added to the subscribers. Jane also writes;

All the receipts given in this volume are all entirely new, and have been the subject of long and anxious toil and intricate calculation; but however laborious the execution of the Work has been, I trust the practical use of the book will give both satisfaction and pleasure, and that it will not only be found a book of fashionable amusement to the higher ranks of society, but also a repertory of useful receipts to the more humble.

However, the late 1830s and 1840s were also a time of some economic instability as well as a period of rising population growth. The stock of the new railway companies rose and fell dramatically in the mid 1840s and there were many bank defaults leaving middle class widows and others living on annuities vulnerable to a decline in living standards. There were few respectable occupations open to women of this class so being able to use their skills as knitters and embroiderers enabled them to earn some money. Jane acknowledges this, for she goes on:

It gives me much pleasure to learn from various quarters that my first effort has been the means of affording a genteel and easy source of livelihood to many well-disposed and industrious females, both in the humbler and middle ranks of life; and at no period could a work of this kind be more desirable than at present.

By 1845, 7000 copies of the first volume had been sold and 4000 of the second, although they were not cheap, the first volume costing 5s 6d and the second 10s 6d, Mrs Gaugain's books were obviously popular. Indeed they are the most frequently found in second hand booksellers' catalogues of all the mid nineteenth century knitting books.

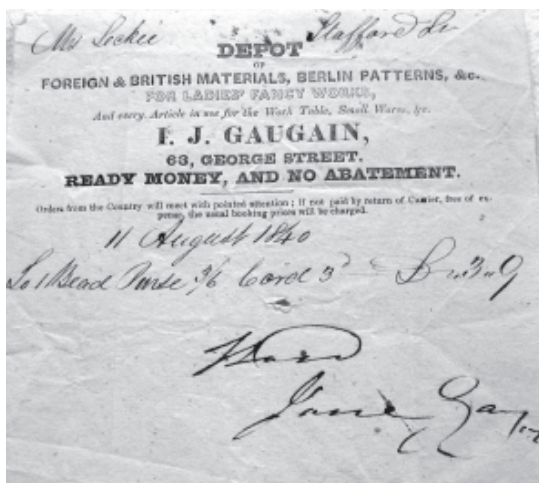
Private life

What of the life of the Gaugains' outside of their business? They appear to have had nine children between 1824 and 1839, some of whom died in babyhood, with a total of six being found in the 1841 or 1851 census but no baptisms have been found for any of them. Those not in the census have been identified in the burial register of St Cuthbert's parish. But all died before their mother except for the youngest son, Charles, a sergeant in the East India Company, who died shortly afterwards in Edinburgh of consumption, and the youngest daughter, Rosetta. Their eldest son, James Thomas, died in Mexico on 14 October 1847

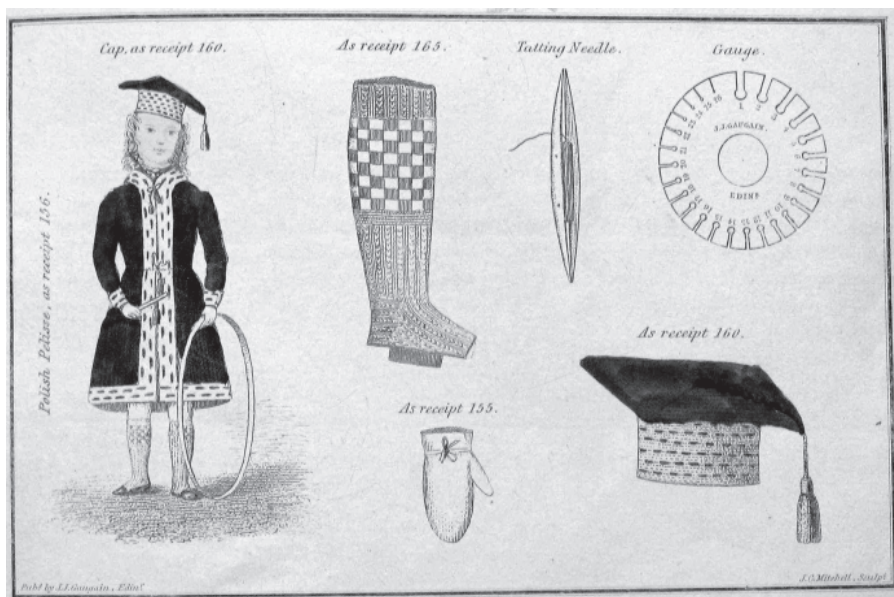
having joined the 3rd Regiment of the Missouri Infantry.¹⁰ The eldest surviving daughter Mary married William Dewar on November 1849 at St Paul's Episcopal church and left a son, as he is mentioned in Jane's will, but Mary too died shortly after her son's birth. The next daughter Louise married Carl Friedrich Wilhelm Koch, a merchant from Stettin, Prussia, on 7 March 1849 at St George's parish church in Edinburgh and had at least four sons and a daughter, all baptised at Sankt Jakobi church, Stettin. Rosetta survived to old age, marrying a man variously called Joseph or Jasper Blackie Malcolm, a plumber, on 28 January 1861 in Edinburgh. They had two children born prematurely who died a few days after birth. After that they appear to have separated, Jasper last heard of claiming to be single in the 1871 census. Rosetta died on 5 September 1908 in Queensberry House and is described as a widow. So it's not clear if there are any descendants of John James Gaugain and Jane Alison.

As well as any house they lived in Edinburgh they also had a cottage at Joppa rented out, of which Jane is described as a life rent Proprietor. There is an advertisement in 1849 for such a cottage at 3 Mount Pleasant, Joppa, where it is described as 'consisting of four rooms handsomely Furnished, and kitchen, with garden in front and back-green. Rent moderate. Apply to Mr J Gaugain.'¹¹

Other evidence suggests that Jane and John James parted. They are living in separate houses, virtually opposite each other in George Street in the 1851 census. Their youngest son Charles is with his father at 63 George Street whilst Jane is at 66, described as a teacher of French fancy work, with daughters Theresa and Rosetta. He also alters his will, cutting Jane out completely. There is a very interesting document dated 19 November 1849 in which John James declares that all the money made from the books is hers as well as the copyright. This relates to a Memorandum of Agreement between them and suggests there was a formal separation.¹²



Other evidence from accounts in family papers suggests that Jane enjoyed a good reputation as she was called on to arbitrate in a dispute over the quality of some work done by a professional embroiderer. This is revealed in letters in the Buccleuch papers where the Duchess of Buccleuch and Mr Mullar, of A. Mullar & Co, manufacturers and importers of Berlin work of 43 & 44 Princes Street, were in dispute about the cost of some embroidered panels. The Duke's agent



suggests asking Madame Gaugain to be the referee for this. There does not appear to be any record of the resolution of this dispute.¹³

So far no picture or photograph of Jane exists, but she lived into the period when photography was becoming very popular. Perhaps there is one somewhere. The only personal thing I have found is her signature on a receipted bill.

Jane's reputation today

The history of knitting has been rather chequered with several rather bad if not wacky histories written in the past. The best of the more popular writers on knitting in the twentieth century was James Norbury, unfortunately no historian but a wonderful designer who helped to revive hand knitting after World War Two. Richard Rutt's *A History of Hand Knitting* published in 1987 is the first well-researched history in English to be produced. Richard Rutt was an Anglican bishop, a knitter of wonderful garments and his library of knitting books is now in Southampton University Library. He made the names of some of the writers of the 1840s knitting manuals better known. The revival of interest in knitting history and probably the great interest in re-enactment of historic periods has helped to focus interest on the likes of Jane Gaugain and her contemporaries.

Google her name and you will find various items reproduced from Jane's books. The Pineapple bag seems to present the greatest challenge to modern knitters! Others have adapted her patterns for modern garments. So Jane lives on through her books and the interest they create.

Jane Gaugain died on 20 May 1860 and is buried in Section H of Dean Cemetery

in Edinburgh, a lovely green space on the edge of the fashionable New Town. Although there is no memorial, there is an obelisk erected for her daughter Theresa, and according to the lair book Jane is buried in the same grave, together with her unmarried sister, Helen Alison.¹⁴

Notes

Unless otherwise stated life event references to Scottish parish registers or the official Registers of Birth, Marriages and Deaths in Scotland were accessed via Scotland's People. English parish register references are taken from images on 'Find My Past' online. Newspapers references are from British Newspapers online and The Scotsman online. All online references have been rechecked within the three months before this article appeared.



- ¹ Royal Household Index, 1660-1901, The National Archives, Kew, LC.3.69 (163). Warrant signed by Lord Jersey 20 Sept 1830 appointing Mr J Alison of Edinburgh as 'Tailor, Clothier and Contractor in Ordinary to His Majesty in Scotland. To have hold exercise and enjoy the said Place together with all Rights Profits Privileges and Advantages thereunto belonging.'
- ² There is an intriguing entry in the parish register of St Clement Dane's, London, for a baptism on 13 December 1822 for *Augusta (a Bastard) [daughter of] James Gaugain, Knowles-court, Merchant, and Mary Wych, Workhouse*. Is this John James? Did he go north to escape the consequences? There are no other Gaugain's of the right date so far found, but it could be a misspelling of another name.
- ³ Thomas Gaugain was a well known engraver of paintings in the late 18th and early 19th century. According to the Oxford DNB online his date of death is unknown and he is not recorded after 1810 in London. Thomas appears to have come north with his son and he is recorded in Edinburgh trade directories for \ couple of years in the mid 1820s. His death is recorded in St Cuthbert's burial register on 3rd October 1831. He is described as Thos Gaugain, Lace Manfter [manufacturer], aged 75, address 1 Leslie Place, Stockbridge, died of Old Age. The lace he is making is probably what we would call braid today as his son was selling braids in his shop. Braid making does not demand much equipment and the term manufacturer at this period covered a range of types from large concerns to one-man efforts. The Gaugains related to Thomas are an interesting family and are the subject of further research.
- ⁴ This was probably Mary Elizabeth Jane Gaugain and a notice of her birth appeared in *The Scotsman*, 14 November 1827.
- ⁵ There is a paper embroidery pattern with the Gaugain's shop address written on the bottom, and part of the worked piece from the design, in the National Museum of Scotland's collection, A.1983.1 & 2.
- ⁶ Newspapers listed goods landed at Leith often giving the names of the importers. In the *Caledonian Mercury* for 28 October 1824 lists of goods landed at Leith include 'the fresh arrival of French Blonde etc.' It does not give the name of the importer but it could be John James Gaugain. In July 1839 J.Gaugain is named as the importer of '1 bag samples,

- 1 package merchandise, 2 packages goods, 1 box soap, to order.' In 1841 the Brunswick packet has '2 cases, contents unknown' for J. Gaugain
- ⁷ Catherine Alison married a merchant from Prussia, A W Beda and Jane died at their house in Queen's Place. Catherine inherited some of Jane's equipment and their father's portrait.
- ⁸ *Inverness Courier*, 28 June 1843. He is listed as James Thomas Gaugain, auctioneer, George St, Edinburgh.
- ⁹ *The Scotsman*, July 14, 1852.
- ¹⁰ James Thomas Gaugain and his father appear to have travelled together to the United States in 1845 as they are listed as arriving in New Orleans 23 December. There is no record of when John James returned to Britain or why he went. His son James Thomas, would appear to be an immigrant as he joined a volunteer regiment in Missouri at the start of the Mexican-American war in 1846. This was disbanded for administrative reasons, but he later joined the 6th Infantry, B Company in May 1847. He was assassinated on 14 October 1847 in Mexico City after its surrender to the US forces. A detailed letter was written by Charles Mason, Adjutant General, for onward transfer to James Thomas's parents. I am grateful to Nancy Waller Thomas, Webmaster, Missouri State Genealogical Society, for her help on this aspect.
- ¹¹ Classified ads *The Scotsman*, May 2, 1849
- ¹² National Archives of Scotland, RD5/844/vol.251
- ¹³ National Archives of Scotland, SD224/514/2/5 & 1
- ¹⁴ I am grateful to Caroline Gerard for telling me of this memorial. It is interesting that Theresa is only described as the daughter of Jane, no mention being made of her father. Jane's husband, John James Gaugain, and her youngest son Charles are buried nearby in lair292, but there is no gravestone.

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Lesmahagow Place Names Database

Dennis White has compiled a detailed gazetteer of place names in the old parish of Lesmahagow, available online, hosted by the National Library of Scotland
<http://maps.nls.uk/projects/lesmahagow/>

Features and Options

- 4,000 records which relate to over 600 place names in the old parish of Lesmahagow
- view the place names in different orders and search/filter on a text string
- click on the name to position the map at that location, and select a set of georeferenced maps, from the 12th to the 21st century, for viewing the name geographically
- useful for family history researchers, local historians, linguistic place name researchers and anyone with an interest in the area

The Purpose of the database

This facility will allow researchers of family history, local history, place name and linguistic studies to access data that may not be otherwise readily available. Also, it allows others (local or otherwise) who have connections with the area to have a greater insight into its development over the centuries.

A Sonnet on Silk

Anita M. Cooney

Last year I purchased an item that was described as a “relic” on eBay (see attached photos). It’s actually a framed sonnet (approximately 9" x 13"), printed in Italian on olive green silk. This poem was a gift to Prince Bishop William Leslie of Scotland.

According to *Collections for a History of the Shires of Aberdeen and Banff*, Vol.4 (1842), which in turn cites *Laurus Lesleana* (1692), Prince Bishop William Leslie was born in 1657, second son of William Leslie, fifth laird of Warthle, and Anne, daughter of James Elphinston of Glack, and he died in 1727. He was a schoolmaster for a while, but by 1680 or 1684 he had left Scotland and traveled to Padua, Italy, to become a Roman Catholic priest. He became a Professor of Sacred Theology in the seminary at Padua and in 1716 was given the title of Prince Bishop of the Holy Roman Empire. All of this information is readily available online. (I was amazed to see how much I could find about Leslie family history).

The sonnet was a gift from Cardinal Georgio Barbarigo, who was canonized as a Roman Catholic Saint in 1960. Leslie was intending to visit his native land of Scotland. I have since discovered that Cardinal Barbarigo died in 1697, so this item must have been created prior to that date. When I took it to a taping of the Antiques Roadshow in Cleveland, Ohio, the appraisers could say little about it, but the one thing they confirmed is that this is most likely the original. I do know that the seminary was one of the first to have its own printing press, at Barbarigo’s instigation.

I bought this piece because I’m half Scottish (maiden name MacDonald) and a bit of a history buff. I also collect second-class religious relics, and frankly, I was just dying to learn more about it and to try and get it translated. There is a translation printed in handwriting on the back, but it’s very difficult to read. It looks like it was printed with a quill pen. There are also pencil marks on the back stating information about Prince Bishop William Leslie. When I found the book *Collections*, I read a reference to a “masterly work of Italian poetry printed on green silk.” It gave me goosebumps. The book provided a translation of this very beautiful sonnet, which was a farewell gift to Bishop William Leslie when he left Padua to return to Scotland.

The poem is well preserved and there is a lovely illustration around the sonnet of angels etc. I had thought it was dirty until I read the passage in the book that said it was printed on “green” silk.

But where has it been for the past 300 years? *Collections* states that at that time it was in the possession of his grand-nephew, Alexander Leslie of Warthle.

NELLA PARTENZA
DELL' ILLUSTRISSIMO SIGNOR
D. GVGLIELMO LESLEO
S C O Z Z E S E

Professor di S.T. nel Seminario dell' Eminentiss.
Sig. Cardinal Barbarigi Vese. di Padoa

S O N N E T T O

S'allude alla Partria, done hor a ritorna, in alle Patrie Guerriere degli Ani.



lach hai ver Borea à dispiegar le sarte,
Sinoti fariste, LESLEO, l' Artche Stelle.
Parti: mà di Nettun trà le procelle.
Teco porti di noi la miglior parte.

Vanne, e vinci degl' Ani, e l' armi, e l' arte.

Mà cocopre di pace, opre più belle;

Et accoppia, intrecciando e queste, e quelle,

Di Pallade gl' Allori à quei di Marte.

Di te, cui cede ogni gran saggio il vanto

Pregio sia che quell Ciel sì pieghi, e sorse

Terga le colpe sue nel mar del pianto.

O se là, doue l' Heresia già sorse,

Tù stempri 'l giel, che l' indurò cotanto;

T' adorerem qual sole aucorrà l' Orse.

In segno di riverente ossequio

Andrea Bonetti

Martin Casari

Paulo Costa

Mattio Bodine

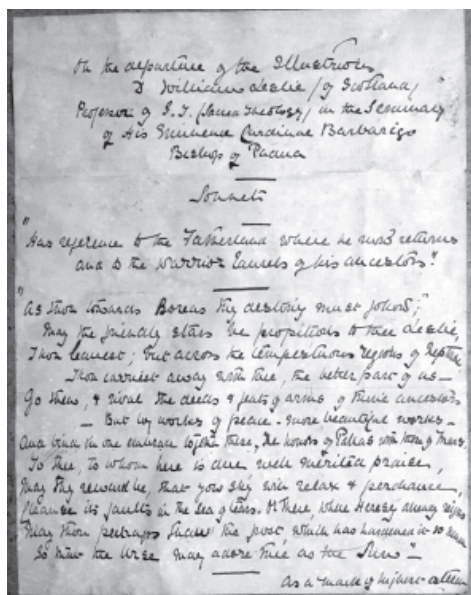
Gio: Puggeti

Ang. Bortoletti

M. Ant. Perazzo

Anton. Benesze

Giacomo Serrori



The translation on the reverse

On the departure of the Illustrious
D. William Leslie/ of Scotland/
Professor of S. T. / Sacred Theology/ in the Seminary
of his Eminence Cardinal Barbarigo
Bishop of Padua

Sonnet

“Has reference to the Fatherland where he now returns
and to the warrior laurels of his ancestors.”

“As thou towards Boreas thy destiny must follow:
May the friendly stars be propitious to thee Leslie,
Thou leavest: but across the tempestuous regions of Neptune
Thou carriest away with thee, the better part of us –
Go then, & rival the deeds and feats of arms of thine ancestors
– But by works of peace, more beautiful works –
And bind the one embrace together, the honors of Pallas with those of Mars.
To thee, to whom here is due well merited praise,
May thy reward be, that your sky will relax & perchance,
Cleanse its faults in the sea of tears. Or there, where Heresy already reigns,
May thou perhaps thaw the frost, which has hardened it so much
So that the wise may adore thee as the Sun.” –

As a mark of highest esteem

A False Scottish Lineage of Count Carl Löwenwolde

**Jim Gordon, M.A., Co-Administrator, House of Gordon DNA Project,
and Vsevolod Malinovskii, Ph.D., D.Sc.**

In the December 2007 issue of *The Scottish Genealogist*¹ Dr. Malinovskii published an article in which he presented two documents concerning lineages of two brothers, Counts Carl and Gustav Löwenwolde. The Scottish parts of both these lineages are through Colonel John, an officer in the Swedish service. One was in a work by Brotze, a renowned artist and illustrator; the other was found in an original document from an archive. These lineages are contradictory.

This article was followed by an article by Mr. Gordon and Dr. Malinovskii in the December 2010 issue.² In the follow-up article we mentioned that Colonel Urquhart's wife was not Isabel Kenmure-Gordon as indicated in Brotze's work. The correct identification was based on the Swedish Statement of Nobility which correctly identified her as Isabel Kirminmond. The Scottish part of the lineage of Gustav Löwenwolde is quite fragmentary, in contrast to its quite complete and duly certified Baltic German part. It contrasts with the lineage of Carl Löwenwolde in Brotze's work where the Scottish part is not only quite complete but is supplemented with detailed heraldry. The Sutherland-Ogilvie Birth Brief, discussed below, has the same Scottish lineage.

The Baltic German parts of both lineages are nearly the same. Since 2010, additional evidence has come to light which concerns the false Scottish lineage for Colonel Urquhart put into the lineage of Count Carl Löwenwolde in Brotze's work. One of these is in an associated Birth Brief of 11 June 1730, attributed to the Earl of Sutherland and the Earl of Ogilvie. Another was a Testament of nobility for Colonel Urquhart attributed to King Charles II of Britain supposedly written in 1655. The analysis and support of the allegation of fabrication of these documents is offered below.

Brotze's Work

In Brotze's work, a complete lineage of Carl Löwenwolde was presented. As noted in the December 2010 article, the wife of Colonel Urquhart was incorrectly identified as Isabella Kenmure-Gordon. A Swedish lineage discovered by Dr. Malinovskii and confirmed by another publication³ shows that not only was she misidentified, but the entire Scottish lineage in the work by Brotze was wrong. This incorrect identification completely invalidates the Scottish lineage.

The Sutherland - Ogilvie Birth Brief

William Sutherland, 16th Earl of Sutherland, the father of John Sutherland, 17th Earl, who was supposedly involved with this birth brief, was actually a Gordon. In 1719 the 16th Earl changed his surname from Gordon to Sutherland to reflect the title and to become the Chief of Clan Sutherland. He had a hand in putting down the first Jacobite Uprising in 1715. His relative, the 6th Viscount Kenmure, was executed for taking part in that uprising, his title attainted and his property forfeited.⁴ His son,

the purported co-author of the birth brief certainly would have been familiar with the Gordons of Kenmure and have known that his relative did not have a daughter Isabel.

The birth brief states that John Urquhart was the son of Alexander Urquhart of Kinbeachie and Margaret Abernathy of Helmdel and the grandson of Roderick. Alexander Urquhart of Kinbeachie, who died in 1564, married Beatrice Innes of Achintoul.⁵ He was the son of Thomas Urquhart of Cromarty, rather than Kinbeachie, and Alexander was succeeded by his son Walter.⁶ There is no record of a son John or a second marriage. Another Alexander, Sir Alexander Urquhart of Dunlugas, son of another Sir Thomas Urquhart, and a contemporary of Colonel Urquhart, died without male issue in 1660.⁷ Therefore neither of the known Alexander Urquharts of the 16th and 17th centuries could be the father of Colonel Urquhart. There is also no record of a Roderick (or variant forms of the name) Urquhart.

Charles II's Testament

This Testament⁸ is dated 22 February 1655. This is five years after Colonel Urquhart became a Swedish noble. According to the Swedish Statement of Nobility #423 (earlier #404) John Urquhart was naturalized in 1648 and became a Swedish noble in 1650. As Colonel Urquhart became a Swedish noble in 1650, why would it be necessary for Charles II to issue a testament of nobility in 1655? The Testament, like the Sutherland-Ogilvie Birth Brief and Brotze's work, also claims that Colonel Urquhart's mother and father were Alexander Urquhart and Margaret Abernethy. The Testament differs from the birth brief in that it states Margaret Abernethy was from the Abernethys of Salton. At least two women from the Abernethys of Salton did marry Urquharts of Cromarty; but neither was a Margaret Abernethy.

Conclusion

While neither the true authors of these false Scottish lineages of Count Carl Löwenwolde, nor their purpose can be determined, there is no discernable reason why he, a very influential person in the Russian Empire would fabricate these false lineages. It is also apparent from the lack of consistency among the various documents that several parties authored them at different times. Count Löwenwolde's ancestor John Urquhart had been ennobled in Sweden and Löwenwolde probably presented this Swedish document when he was ennobled in Russia.

Notes

- ¹ Malinovskii, V.K. "A Scottish Branch of Urquharts in Löwenwolde Family Tree", Vol LIV, No. 4 pp. 155-165.
- ² Gordon, J., and Malinovskii, V.K. "Isabel, wife of John Urquhart, Colonel in the Swedish Service", Vol LVII, No. 4, pp. 176-177.
- ³ Ailes, Mary Elizabeth, *Military Migration and State Formation* pp. 61-62.
- ⁴ ⁵Wikipedia article on the 6th Viscount Kenmure:
<http://en.wikipedia.org/wiki/WilliamGordon.6thViscountofKenmure>
- ⁵ Fraser—Mackintosh, Charles, op. cit., p. 266.
- ⁶ Fraser—Mackintosh, Charles, op. cit., p. 199.
- ⁷ Fraser—Mackintosh, op. cit., p. 202.
- ⁸ British Library Add MS 15856: Copies of Official Documents During the Reigns of Charles 1st and 2nd, 1634-1658, f. 49.

Scottish Girls who served behind the lines in World War One

Barbara Walsh

The 1914-1918 First World War Centenary years have brought to the fore many previously neglected – or even entirely untold – personal stories from the Western Front. Many of these largely un-tapped private accounts of military service will be of immense use to future genealogists and researchers and it goes without saying that for those who are up-dating their family trees the majority of these tales will undoubtedly relate to male forebears. But let us not forget that there were thousands of women who also served with the British Expeditionary Force at home and abroad as members of the W.A.A.C.s – later called the Q.M.A.A.C. (Queen Mary's Army Auxiliary Corps), and one must ask why so many UK and Scottish Family Tree Charts fail to make any reference to the army careers of their female relatives - the grandmothers, great-grandmothers, grand-aunts and/or female cousins who volunteered to serve as WAACs between 1917 and 1919? Surely this lacuna of information is not a question of complete indifference?



Certainly, it seems puzzling why a large swathe of the senior generation to-day would seem to have been left bereft of any inherited knowledge of their older relatives' unique experience as army women, and one is prompted to ask how was it that so few stories

came to be passed down orally? Could it be the case that memorabilia such as medals and photographs – especially belonging to members of more lowly 'other ranks' – were not widely considered worthy of being treasured?

Of course, evidence exists that several members of the Q.M.A.A.C. did take the trouble to retain war diaries, albums and personal accounts which are now preserved in military museums and archives, but it must be said that one of the drawbacks for the genealogist who sets out to investigate the military career of an army woman is that a search for details can often turn out to be extremely thwarting. While a huge amount of files have survived and can be accessed in the National Archives, contents can be sometimes found to be flawed by damaged and/or incomplete data. Moreover, more serious difficulties can arise for anyone bent on tracing the army career of a girl who held a higher supervisory rank as a 'Forewoman' or 'Administrator' (the terms used to designate a higher rank

equivalent to a N.C.O. or a Commissioned Officer within the Corps) because a bombing raid on London in the Second World War caused most of the archived service records of this category of Q.M.A.A.C. to be destroyed and lost to posterity.

Yet, little by little, a picture can be built up which can put a closer focus on the life and times of many former members of the Corps. My own recent work investigating one group serving within a highly trained 'Signallers' unit based in France, for example, has noted girls with home family links to Glasgow, Edinburgh, Aberdeen, Banchory, Montrose, Musselburgh and Rousay and, as might be expected, these typically bright 'hi-tech' women came from entrepreneurial middle-class backgrounds. In this regard, the Scottish lasses were not at all unlike their English counterparts. Fathers and brothers were mostly professional men with solid careers as office and retail managers, civil or public servants, police officers, teachers or self employed tradesmen and shopkeepers.

The women's army corps was founded in early 1917, when the War Office was faced with the problem of huge loss of manpower brought about by the Western Front campaigns of 1915 and 1916. By December 1916 the Generals realised they would have to find some new way of releasing fully trained soldiers from certain necessary but non-combatant tasks behind the lines. Four sectors of work were identified: Cookery, Mechanical, Clerical and Miscellaneous, and it was decided that many of the activities that kept army bases running smoothly could be covered by recruiting women volunteers who would then become fully signed-up auxiliaries bound by the formality of strict Army Rules and Regulation. The War Office was, of course, already being well supported by that time by many young women working in VAD (Voluntary Aid Detachment) units which provided field nursing services in France, mainly in hospitals, but it had become clear that hundreds of women could be equally usefully deployed for overseas duties of a rather more diverse nature.

In addition to cooks and domestic workers, the army had an urgent requirement for efficient ordinance clerks and office workers to keep the increasingly huge volumes of paper work under control. Notably, too, there was need to tap-into the rather more specialist knowledge of female telephone operators and telegraphists whose civilian work pressures and experience could supply crucial support for the improvements being made by the Royal Engineers' lines of communication systems and increasingly sophisticated telecommunication links.

This is not to say that young women from more privileged backgrounds were not also encouraged to contribute. They, too, were eagerly sought out by the Q.M.A.A.C. for their different levels of skill, such as the supervision and handling of large household staffs and ordering of other domestic-style management situations which qualified them to be signed-up as higher- ranking 'Administrators' in charge of specific sections of camp life. Furthermore, if a privileged girl had the ability to drive a motor vehicle (a rare enough attribute in those days) she might be posted to assist in transport sectors as a staff-car or transport lorry

driver. When the Army Air Corps later came to be founded in 1918, girls from upper-class backgrounds who may at one time have indulged in the expensive, if dangerous sport of pioneer aviation, gamely joined the ranks to become aircraft mechanics and pilots.

Officially recorded history accounts of those days has tended, naturally, to concentrate attention on the activities of the people who served in powerful positions and, after the War, there was no shortage of acknowledgement for the work of many distinguished women with Scottish roots who had answered the challenge. Indeed, it was an eminent and well-connected Edinburgh medical doctor, Mary Chalmers Watson, to whom the army first turned to for advice and foundation of the Q.M.A.A.C. The coterie of closely linked associates and friends who were pulled-in to help organise the setting up of the Corps usually entered the force as 'Controllers and/or Administrators' – in other words, these ladies were enrolled as senior officers carrying a status which equated to the higher rank of their military male colleagues and they were, for the most part, all later very adequately officially honoured for their efforts in addition to being acclaimed in a number of published accounts and biographies. Anyone interested in reading up the background history in greater depth, will find a good starting point in Arthur Marwick's *Woman at War 1914-1918* (Fontana, 1977) or Kate Adie's more recently published *Fighting on the Home Front*, (Hodder, 2014).

However, by contrast, it is rather sad that the memory of the personal sacrifices of many thousands of 'ordinary' womenfolk from less exalted backgrounds who also rallied to the call have remained so largely undocumented within their own families' private history charts and, for my own part, despite the drawbacks attached to gathering of data, it is very satisfying to have been able to track down the careers of quite a few of the remarkably brave 'other ranks' women who 'went off to the War' in France to fill the gap of badly needed telecommunication staff working behind the lines.

Certainly, one fascinating aspect of their later lives that has emerged is how so many of the enterprising Scottish women subsequently went to live and work abroad following demobilisation in 1919. Several from 'Signal Units' married South African, Australian, or New Zealand servicemen whom they'd met while serving in France and it is clear that emigration to the British Colonies was being rigorously encouraged by the authorities. For example, another 'Signaller' went out to Africa to become the wife of a former Orkney man who'd travelled out there prior to the outbreak of war and there were many UK colleagues of this girl who also later travelled far and wide abroad, work as single women. One Glasgow girl ended up in Montreal and another from Musselburgh sought the excitement of life in New York. Did they stay and make a success of their new lives? Hard to say. Not every name on my own research list has an answer for every question. For instance, a lass from Glasgow called Elizabeth Grieg, who was a telegraphist, remains a mystery because of a mix-up of a section of her army records with

another girl of the same name. Likewise, in a different case, there's a young woman called Mary Helen Heron Robertson, originally from Musselburgh, who worked in Edinburgh and who gained promotion to a higher rank during her army service years. She, too, is another whose fate still remains shadowy despite the known fact that she was an unusually tall girl, at least six ft in height. Of course, it is always possible that these 'missing' girls may have later married and were lured away to the Colonies using the different surname of an unknown spouse, but one lives in the hope that they will eventually surface and one must acknowledge the generous help of the many kind members of local or family history societies, owners of public on-line family trees and other interested organisations such as the National Army Museum who have supplied support. I



feel sure that if awareness is raised, there will be many more stories to be told.

So how can the wartime adventures of that 'lost' generation of a family's womenfolk be resurrected by to-day's interested descendants? The ability to recognise long neglected memorabilia or photographs might be a good way to start,

beginning with a search for war medals that have may have been left languishing at the back of a drawer or stashed up in the attic. These First War Medals are often mistakenly thought to have belonged to an unidentifiable male member of a family and it should be noted that the two that were issued to thousands of army women are identical to the ones awarded to all serving soldiers in WW1 and, in similar fashion, on the narrow edge of each girl's medal there is an inscription giving the recipient's surname, (first name initials only), army number and regimental corps. Another item to look out for might be these young women's sturdy and distinctive metal QMAAC cap badges. If stored away with medals they should have safely survived.

Diaries and letters would be also important discoveries and, as to photographs, if there are no personal photo snaps of uniformed young women in their distinctive army coat-dresses to be found in family photo albums, then the existence of a collection of commercial postcard views and a guide book dated 1917 is another good clue. It should be remembered that army personnel were not allowed to bring their own cameras with them when posted on duty to France or elsewhere until after the Armistice was declared – although this restriction was clearly eased up by Christmas 1918. When home on leave, of course, the rule was not imposed and girls were often photographed in uniform in the back garden for the family album.

In conclusion, it may help set the scene to draw attention to a poem written by one of the many former Q.M.A.A.C. members who later put pen to paper to record thoughts and accounts of army days in France.

This poem is taken from a collection professionally published under the girl's married name in 1920 which was received enthusiastically by reviewers in the *Daily Graphic*, *Daily Telegraph*, *Star and Times*: 'Lovers of verse will be delighted with the friendly and plucky spirit ...' The number of humorous pieces it contained was particularly remarked on by these reviewers but the one I've chosen reveals the existence of a darker thread in its reflection of the serious anxieties of a young recruit as she waits for further instructions in a military hostel in Edinburgh where she had completed her army induction training. Mixed emotions of apprehension and determination colour her anticipation of a posting to an 'unknown' wartime destination. It is called:

'At the Edinburgh Hostel'

I travel hourly to the hall,
In time which I can ill afford,
To see if, at long last, my call
Is waiting there upon the board.
I dread the day that soon must dawn,
When from the Hostel I am hurled,
And must, once more, go marching on
To cleave a pathway through the world.

I have been chilly here of nights,
And in the daytime none too warm;
The table holds but few delights,
I do not suit my uniform.
And yet to me, this place is dear, -
It marks a milestone on my way,
For I became a soldier here,
And braced myself to join the fray.

My courage seems to ebb and flow,
But, though I shiver on the brink,
When Duty calls I needs must go,
And surely then I will not shrink.
So I go hourly to the hall,
In time that I can ill afford,
To see if, at long last, my call
Is waiting there upon the board.

I. Grindlay *Ripples from the Ranks of the Q.M.A.A.C.*, 1918:
Erskin MacDonald, Ltd., London.

The Queen Mary's Army Auxiliary women's army corps was officially disbanded in 1920 but there is evidence that the friendships and companionship that evolved while they served their country in wartime certainly went on to flourish for many years afterwards. It would be fitting to mark its centenary by improving acknowledgment for its members in many more family charts.

"Illustrations" - A collection of Q.M.A.A.C. Memorabilia dating from the Western Front 1917 © Barbara Walsh Archive

Barbara Walsh will be most appreciative of any information from families whose womenfolk served in the Q.M.A.A.C. from 1917 to 1919. She may be contacted by email: barb@eircom.net. All useful information will be acknowledged in this forthcoming piece of work. Thank you.

New Calton Cemetery, Edinburgh

New Calton Burial Ground, described in 1842 by The Gardener's Magazine as "Edinburgh's most beautiful graveyard" (this was prior to the creation of many of the Victorian garden cemeteries, of course!), was begun in March 1817. Old Calton Burial Ground (of 1718) had been bisected by the creation of Waterloo Place, and some of the deceased had to be re-interred in the New Ground.

These were always civic grounds, unattached to any ecclesiastical organisation, While they appear to be in Edinburgh, in fact they lay (just) within the boundary of South Leith parish.

New Calton is now designated one of the five Historical Graveyards of particular interest to the Edinburgh World Heritage Trust, and, following the success of the Friends of Canongate Kirkyard and other Cemetery Friends' groups, it is intended to create New Calton's own group. Partly with a grant from the New Waverley Fund, the plan is to improve the graveyard's appearance and to encourage better public use of an historic greenspace, introducing new planting, interpretation and educational projects.

Anyone interested in becoming involved should contact Dr Susan Buckham, EWH's Graveyards Development Officer, susanbuckham@ewht.org.uk

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John Bellany and the Scottish Women's Hospitals

At the Scottish Parliament building is an exhibition of paintings by John Bellany (on loan from The Bellany Estate), plus photographs and memorabilia, celebrating the outstanding work of the Scottish Women's Hospitals during the Great War.

Very early in the War, the SWH were set up by public subscription, one of the prime movers being Dr Elsie Inglis. A number of such hospitals were instigated around Europe, especially in Serbia. As well as doctors and nurses, the women were clerks, radiographers, mechanics, dentists, laundresses, makers of plaster casts, etc. Needless to say, the conditions were harsh and the work relentless.

John Bellany suffered serious ill-health for many years, which gave him direct experience of the work of the medical profession and an understanding of the suffering, despair and disorientation endured by young soldiers. He became fascinated by Dr Elsie Inglis and her life, and by the women in the hospitals and their unfortunate patients. In 2008, he executed this series of paintings. This is the first time they have been exhibited to the public.

He died in 2013 and was interred in Edinburgh's Dean Cemetery. Also interred there is Elsie Inglis herself, who had worked through her concealed bout of cancer until she died in 1917.



Homage to Elsie Inglis
John Bellany, 2008

Reproduced by kind permission
of The Bellany Estate

A few yards from Dr Inglis lies Margaret ("Madge") Neill Fraser who had died in March 1915 at Kragujevac, Serbia, a victim of a typhus epidemic. She was one of four nurses to die in service, the others being Louisa Jordan (who had volunteered to nurse Dr Ross of the same illness), Augusta Minshull and Bessie Sutherland. *The Scotsman* described Madge Neill Fraser as a dresser or orderly and occasional chauffeur, holding certificates in first aid and sick nursing from the St Andrew's Ambulance Association. She had been a keen golfer, Captain of the Scottish Ladies' golf team, as well as an enthusiastic hockey-player and excelling at several outdoor sports. In July 1916 her brother Patrick was killed in action in France.



The exhibition is open daily except Sundays until 16 April 2016, a number of free events are planned to accompany it – see:

www.scottish.parliament.uk/visitandlearn/95459.aspx

For more about the Scottish Women's Hospitals, visit:

www.scottishwomenshospitals.co.uk

Scotland and the Flemish People

An investigation into a significant medieval immigrant group

Prof. Roger Mason and Dr. Alex Fleming

Background

The issue of migration to Scotland has been much in the news over the past decade, with a significant inflow of people coming from the eastern part of the European Union and, of course, most recently from Syria. But immigration is not a new phenomenon for Scotland. It is perhaps little known that immigrants from Flanders – Flemish people – were an important immigrant group in the medieval and early modern period (roughly 1100 – 1700). That this is not generally known reflects the fact that Flemish immigration took place gradually over a period of about 600 years. This slow absorption of the Flemish means that it has been difficult to discern their overall impact on Scotland. As a result there is a question as to whether the Flemish influence has been fully accounted for in conventional histories of Scotland.

A three-year project centered in the Institute of Scottish Historical Research at the University of St Andrews has been seeking to make a reassessment of the Flemish role in Scotland. The starting point has been an examination of the historical relationship between Flanders and Scotland, and one of the primary goals of the research has been to get a better understanding of the factors that have led to different phases of migration over the 600-year period.

The project has incorporated the research of leading scholars, local and family historians, as well as new doctoral research undertaken by students at St Andrews. It is an innovative project in that it has drawn on the knowledge of a wide range of experts – including many from outside the world of academia – and has actively used a project blog to disseminate their views. This in turn has generated interest from the public at large. The project has also benefited from cooperation with the University of Strathclyde, which has developed a DNA project aimed at investigating which Scottish families may have Flemish roots.

This article examines some of the issues that the project has sought to address and provides information about a major international conference in June 2016 that will draw out the main conclusions of the study and bring the project to a close.

Main Phases of Migration

An important question that the project has sought to address is why people left Flanders at various times over that 600-year period and what led some of them to come to Scotland. Three categories of migrant can be discerned: aristocratic migrants; economic migrants; and religiously persecuted migrants.

Aristocratic migrants: The earliest Flemish settlers in Britain came with William the Conqueror's invading force in 1066. The Flemings had the right wing of the battle formation. They were closely allied with the Normans, not least because William's wife was the daughter of a count of Flanders. William rewarded the Flemish for their help with land in England. So an initial Flemish foothold in England was established.

David Canmore ascended to the Scottish throne as David I in 1124 and his wife Maud, of Flemish stock, came from England with him accompanied by a retinue of her Flemish kinsmen. Further Flemings of aristocratic stock came to Scotland to help subdue the local population and to assist in modernizing the country. This inflow continued through the reign of Malcolm IV (1153-65). The areas of Scotland most associated with the settlement of these aristocrats were Upper Clydesdale and Moray.

In 1154 Henry II of England expelled many Flemish people from England on the grounds that they (as well as other foreigners living in the country at the time) were encroaching on English trade. This gave impetus to a further movement of Flemish people to Scotland.

Economic migrants: There were forces at work during the late medieval period – so called push factors and pull factors – that led to a movement of economic migrants from Flanders to Scotland.

The economic push factors that encouraged people to leave Flanders had their root in the rise and subsequent decline of the textile industry.¹ The rapid growth of this industry during the 13th and early 14th centuries led to an increasing call on land for sheep grazing in Flanders and a heavy concentration of weaving, and hence people, in urban areas. Between 1050 and 1350 the population of Flanders tripled to some 800,000 people. This overpopulation led to some people leaving Flanders for economic reasons. Subsequently, with increasing competition from other producers in Europe, the Flemish textile industry went into decline from about the middle of the 14th century, causing economic dislocation and unrest among the working people. One example of the worker unrest was a revolt of Ghent weavers over the period 1338-1346. Other revolts took place in the 15th century. All of these economic push factors again encouraged people to leave Flanders.

Within Scotland, meanwhile, there was a realisation that economic benefit could be gained from training local people in the art of weaving. Accordingly, Acts of Parliament were passed in 1581 and 1587 which encouraged Flemish weavers to come to Scotland and which provided them with economic inducements to make the move. These could be considered economic pull factors.² The idea was to bring about a transfer of weaving skills to the indigenous population through a type of apprenticeship scheme.

Another economic migrant group was that of the Flemish merchants who based themselves in many of the ports on the east coast of Scotland to oil the wheels

of the trade between Scotland and Flanders. Most of these merchants would have returned to Flanders in due course but some may have stayed. It is also worthy of note that Scottish merchants likewise established themselves in places like Bruges in Flanders.

Religiously persecuted migrants: In the 16th and 17th centuries another phase of Flemish migration to Scotland took place, although the numbers of people involved may have been relatively small.³ The root cause of this was religious persecution.⁴ Reformation ideals found great support in the cities of Flanders, where there had been a long-held tradition of freethinking, autonomy, and openness. The issue of religion, centered on Protestant renewal, caused a great divide between the Low Countries and the Madrid-based Spanish government that sought to impose Catholic worship in its territories. In 1522 Charles V instituted the Inquisition in the Low Countries and condemned all heretics to death. As a result of this and subsequent repressive measures large numbers of Protestants left Flanders and other parts of the Low Countries in the second half of the 16th century and early 17th century in several waves. This was followed, towards the end of the 17th century, by an outflow of Protestants fleeing persecution by King Louis XIV of France, as a result of the Revocation of the Edict of Nantes in 1685. This Edict had provided various protections to Protestants when it was signed in 1598. A proportion of the migrants from Flanders went initially to England and then some went on to Scotland.

The Relationship between Scotland and Flanders

The Flemish presence in Scotland would have led to, and been supplemented by, a healthy interchange between the two that yielded economic, diplomatic and cultural benefits, especially for Scotland.

The economic relationship: During the High Middle Ages Flanders was, as noted above, very much an economic powerhouse driven by a textile industry that supplied luxury woollen cloth to much of Europe. The relationship with Scotland was one of mutually beneficial exchange. Scotland's thriving burghs provided raw wool for the Flemish weaving industry, and these exports, along with less numerous but still economically significant exports of woollfells, hides, and fish, became an engine for the growth of the Scottish economy in the medieval period. In return, Flanders exported to Scotland – as to much of Europe – high-end items such as tapestries, munitions,⁵ bells, and finished woollen goods. Flemish craftsmen were often brought to Scotland, sometimes temporarily, to fulfil a demand for desirable Flemish items. The economic interchange between the two led to Flemish merchants establishing themselves in Scotland and Scottish merchants settling in places like Bruges.

The diplomatic and cultural relationship: The interchange was not confined to trade and commerce. There were diplomatic and cultural dimensions to the relationship. Scotland was pulled more and more into mainstream Europe through cultural links with Flanders (and, more broadly, Burgundy). It is possible, for

instance, that such historical events as the arrival of Mary of Guelders in Scotland in 1449 led to a cultural exchange with Burgundy. Mary was the niece of Philip the Good of Burgundy and became queen to James II.

Artistic exchanges have also taken place between Flanders and Scotland. During the 15th and 16th centuries there is evidence to suggest that Flemish artists were, for instance, commissioned to do work for the Scottish king while Alexander Bening, thought to be a Scot, was actively pursuing his art in Bruges.⁶

There is also evidence of an interchange between the two countries in the recreational field. Jousting, for instance, was reportedly introduced into Scotland by Flemish knights. There has also been a long-running debate surrounding a possible Flemish influence on golf⁷ and curling, pursuits that have long been considered to have their home in Scotland. Early Flemish paintings appear to portray games that have a resemblance to golf and curling before the time when these pursuits took hold in Scotland.

Scottish Families with a Claim to Flemish Roots

The *Scotland and the Flemish People* project is also examining the possible Flemish origins of some major Scottish families. While the surname Fleming does signify a Flemish origin⁸ for a family carrying this name, this is by no means the only Scottish family that can make such a claim. The Sutherland, Murray, Innes and Lindsay families have been associated with the move into Scotland of aristocratic Flemings during the reign of David I in the 12th century. These families settled in the region around the Moray Firth, while the Fleming family is associated with Upper Clydesdale and Cumbernauld. During the course of the project other families have been identified that may have come to Scotland later from Flanders. Examples of these are the Frame family of weavers that came to Scotland in the 14th century⁹ and the Dowie family of merchants that could have been in Scotland as early as the late 13th century.¹⁰

To help families that believe they may have a Flemish root get affirmation of this, the project has, as noted above, developed a DNA component. This work is centered at Strathclyde University. The hope is that representatives of Scottish families that have taken a DNA test can have their results compared with a control sample of Flemish DNA. The first results of the DNA analysis will be available in the late spring of 2016 and discussed at the June conference referenced below.

The Flemish Imprint on Scotland

The cumulative effect of the Flemish migration is such that by one estimate about 30% of today's Scottish population could have Flemish ancestors. While this figure might be at the upper end of the feasible range it is clear that Flemish DNA is, through inter-marriage, now well embedded in the Scottish population at large. It is quite probable therefore that families of Flemish origin will have

had, over the course of time, a significant influence on Scottish economic, political and social life.

A review of Scottish history in the medieval and early modern periods would reveal numerous references to Flemish origin families participating in important political and economic events of the day.¹¹ But what has been the lasting imprint of the Flemish in Scotland?

Such an imprint can be discerned in various ways. One of the more subtle of these has come through the absorption of some Flemish words into the Scottish vocabulary.¹² The Flemish influence on the Scots language is felt particularly in fields where there were significant areas of contact, for instance trade and cloth. But there are other commonly used Scots words that originated in Flanders. The Scots word “scone”, for instance, was derived from the Flemish “schoon”.

The clearest physical imprint is seen in existing structures of various types. The Flemish were renowned for being builders of defensive fortifications in the medieval period and evidence of this can still be seen today in mottes – that is, earthen mounds that supported wooden bailey stockades – in various parts of Scotland as well as the remains of castles.

Various towns and villages in Scotland also bear witness to Flemish settlement, as evidenced by some place names. There are several places called Flemington, for instance, as well as a number of others with names such as Flemingtoun and Fleminghill. These are all examples of ethnonymic place names.¹³

There has also been a discernible Flemish influence on Scottish architecture. This can be most readily seen in the in the pan tiles and crow steps that are features of a number of villages around the Forth estuary.¹⁴ Some Scottish churches have also benefited from a Flemish influence,¹⁵ notably the ceiling of King’s College Chapel in Aberdeen and the west front of the collegiate church of St Mary, Haddington.

There is evidence of both Flemish people living in Scotland and Flemish craftspeople being brought to the country as being the source of architectural and engineering skills. Maynard the Fleming, who lived in Scotland in the early Middle Ages, is an example of the former, having been credited with the architectural layout of St. Andrews.¹⁶ Scottish tradesmen may also have copied Flemish architectural design in some instances.

The Concluding Conference

A major inter-disciplinary conference to be held in St. Andrews in June 2016 will explore in more depth the relationship between Scotland and Flanders in the medieval and early modern periods, as well as the influence of the Flemish people and culture on Scotland through the centuries.

Drawing on research by leading scholars in history, art history, archaeology, material culture and genetic genealogy, the conference will examine the migration and settlement of the Flemish people, the commercial and diplomatic relations

between Flanders and Scotland, and the Flemish origins and historical significance of a number of Scottish families. The conference will lead to a major publication.

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Scotland and the Flemish People

16 - 17 June 2016

The Gateway Centre, St. Andrews, Fife, Scotland

Registration details:

www.eventsforce.net/scotflem

Conference secretary:

Dr. Claire Hawes at scotflem2016@st-andrews.ac.uk

References

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The Demise of William Geddes

Bill Geddes

It is inevitable that the pages of *The Scottish Genealogist* tend to be dominated by articles about the “great and good”. In the past, the lives of poor people were rarely considered worth noting, while those of the rich and famous were carefully preserved and recorded. This is a great pity as humble folk frequently did extraordinary things that went largely unrecorded. Tragedy was never far away and life was hard for those who worked by sweat & toil. We owe them thanks for the world they created for those of us who came after.

The following is an example of what I have learned from building my own family tree. No nobility, no heroes, no money, no fame: only masons, fishermen, wheelwrights and other toilers, most of whom could not even write their names. I have been researching for many years but in common with most folk I have a number of gaps which appear frustratingly impossible to fill. However, my advice would be...Never give up! Recently, after years of research I have been able to fill one of those elusive blanks—the Death of my Great Great Grandfather William Geddes.

Born in Cullen in 1816, William worked as a Cooper. He appears in the 1841 Census and in 1846 his last child was born. In the 1851 Census, his wife Mary Forbes is recorded as a widow, so it seemed that his end came during a 5-year period. I have found no official record of Williams death, despite many hours searching the Internet, researching at the Edinburgh GRO and of course at Victoria Terrace. However, perseverance paid off, as a recent discovery in the Elgin Journal of March 26th 1847 has revealed the date and circumstances of my ancestor's demise. A mystery solved at last! The news report goes as follows....it has the suggestion of him being an unlucky brother of Tam o' Shanter!

Cullen—Death Occasioned by Intemperance

On the afternoon of Tuesday week, the body of William Geddes, cooper & sawyer in Cullen, was discovered within the flood mark of the sea, at the east end of the village of Findochty. It appears the deceased had been drinking in Cullen during the whole of the previous Sunday, and on Monday morning had gone to Portnockie, where he obtained more whisky. Meeting at the latter place with two boon companions, the party adjourned to a low tippling house in Findochty. Geddes was seen in this house about 10 o'clock on Monday evening by a party who had occasion to be there; he was said to be highly inebriated. It appears that he left the public house alone about 11 o'clock, and it is conjectured that, from intoxication, and the darkness of the night, he had mistaken the road and fallen into the sea, near the place where his body was found. The beach there is three to four feet high, nearly perpendicular, and the water very deep. It is worthy of being noted, that no inquiries were made after him by his late companions, and his body was only

accidentally discovered about five o'clock on Tuesday afternoon by a fisherman belonging to Findochty. The deceased has left a widow and a young family in the most destitute circumstances.

One member of the "young family" mentioned above was my Great Grandfather. William Geddes, born in 1845, became a shoemaker and died in Macduff in 1904. Dying at sea appears to have been a family trait. The father of the intemperate William, my Great Great Great Grandfather Alexander Geddes, a "sawyer" born in Cullen, was also a victim of a sudden death, albeit a good 10 years after his drunken son fell into the sea.

The Banffshire Journal of September 1857 reports:

Sudden Death of Findochty Fisherman

While the boat "Apprentices" of Fraserborough, was on her way home from the fishing grounds, on Thursday last, Alexander Geddes, from Findochty, one of the fishermen, dropped down in the boat, and immediately expired. Mr Geddes was 64 years old and has left a widow and one child.

I still have other gaps to fill but the discovery of these newspaper articles have given me hope that I may still make new discoveries. The death of my Great Great Grandfather (judging by other articles in the same newspaper) was far from a unique tragedy as life was clearly precarious for those who had to toil by hand. The Journal is full of equally wasteful deaths, as life was hard and often short for Highlanders in the 19th Century.

As a side note to the above, despite getting back as far as 10 generations, I have failed to turn up a *single* non-Scottish ancestor in my entire family tree. I did expect to come across English or Irish ancestors but so far my bloodline appears to be 100% Scottish...Lucky me! My most interesting discovery concerns another Great Great Great Grandfather, John Morrin (Morrine) of Dunscore in Dumfriesshire. Morrin succeeded Robert Burns as leaseholder of Ellisland farm in 1791. There was a dispute between the parties after Burns vacated. Morrin refused to pay Burns for a valuable "midden" which Burns had left at the farm. (Middens were compost heaps—a valuable resource at that time, the only means of enriching the soil.) Burns obtained retribution by sending his brother-in-law Adam Armour to break all the windows in the Ellisland farmhouse! For this piece of work Burns paid Armour Six Shillings! In 1793 Burns wrote one of his pithier elegies on the death of my ancestor.

On John M-r-ne, laird of L-gg-n

When M-r-ne, deceased, to the devil went down,
Twas nothing would serve him but Satan's crown:
Thy fools head, quoth Satan, that crown shall wear never;
I grant thou'rt as -wicked but not quite so clever.

I cannot think of a greater claim to fame than the fact that the wonderful Robert Burns took time to insult my ancestor.

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A Village Remembers: The Men from Newhaven on Forth who paid the ultimate price	David Seaton
Teind Roll of the Parish of Liberton in the Presbytery of Edinburgh and County of Midlothian	
Deaf History Review Vols 4, 5, 7	
The Memorial in the School: The Story of the Teachers and Pupils from Kirkcaldy High School who died in the Great War	John S B Beck
Register of Baptism of the Associate Congregation, Lothian Road, Edinburgh 1827-1855	Russell W Cockburn (Comp)
Oldhamstocks Parish Churchyard and Dunglass Collegiate Church MIs	Sheila Petrie & Joy Dodd (Comp)
Tranent Mortality Book 1754-1781	Joy Dodd (Trans)
Tranent Kirkyard MIs	Joy Dodd (Ed)
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St Ninians Church, Stirling: monumental inscriptions	Scottish Monumental Inscriptions
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Old Monklands Cemetery, Lanarkshire: MIs. CD4	Scottish Monumental Inscriptions

QUERY

2978 I am interested in any direct line male **Silver** dating from the 1600s.

Our Silver family came to America with William Penn, arriving in Burlington, NJ in 1682.

We trace our line back to Alexander Silver, who had sons born c. 1598 to 1602: Archibald (our line); John (whose line came to, and named, Silver Springs, Pennsylvania); and George. We don't know what became of George. Maybe he stayed in the Aberdeen area.

I am a close yDNA match for those descending from both John and Archibald. To date, I've found only one direct line male Silver in Scotland who has done yDNA testing, and we were both disappointed that we don't come close to a match.

I'd love to exchange genealogical information with any interested Silver.

Art Silver bsdcnnew@aol.com

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DATES FOR YOUR DIARY - 2016

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.

- 21 March "Tranent Old Graveyard" by Joy Dodd.
- 18 April "Elsie Inglis and Birth Records"
by Louise Williams, Archivist, NHS Lothian.
- 23 April 27th SAFHS Conference & Family History Fair. www.safhs.org.uk
- 30 May Visit to Freemasons' Hall, George Street, Edinburgh at 3.00pm.
Mr Cooper, Curator.
Please book at the SGS Library
- 10-13 August XXXII International Congress of Genealogical and Heraldic Sciences. www.congress2016.scot
- 19 September "East Lothian Poor Law Records" by Fran Woodrow, Archivist.
- 17 October "18th Century - Town or Country, Everyone Knew Their Place" by Bruce Bishop.
- 21 November "Earlier Records" by Gregory Lauder-Frost.
- SGS meetings are open to all – bring your friends!
(Small donations from non-members will be appreciated.)

New Register House Research Evenings 2016

(in conjunction with Standard Life FHS)

Please telephone the Library (0131-220 3677) for dates and to reserve your place.

Around Scotland

To discover programmes of our sister societies, log onto www.safhs.org.uk, to access the list of members and follow their links.

Anglo-Scots

(a branch of the Manchester & Lancashire FHS)

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

Scotslot Meetings 2016

Scotslot is a group of family historians with Scottish ancestry, who meet in Hertfordshire to talk about topics of mutual interest.

Scotslot meets in Southdown Methodist Church Hall, Southdown, Harpenden, Herts, at 2pm. Venue, dates and topics are subject to change and visitors, who are very welcome to come along, should check in advance either by post to: Scotslot, 16 Bloomfield Road, Harpenden, Herts, AL5 4DB or by email to stuart.laing@virgin.net

