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John Mossman

Queen Euphemia

Slave Compensation Scheme

St John Ogilvie

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Front Cover:

The Society's Coat of Arms

Back Cover:

Simson Monument by John Mossman, Helensburgh Cemetery.

Photograph by Gary Nisbet

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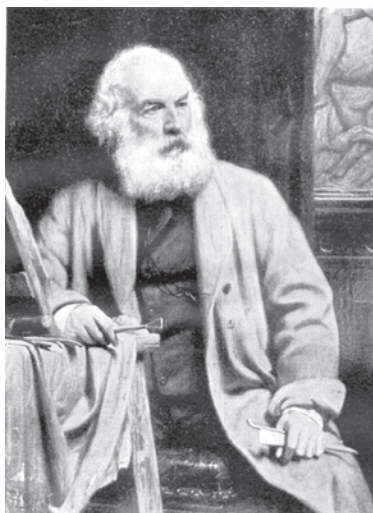
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John Mossman 1817-1890

‘The Father of Glasgow Sculpture’

- A Bicentenary Portrait

Gary Nisbet



John Mossman 1817-1890

The name John Mossman is familiar to most people in Glasgow in connection with gravestones and his firm of monumental sculptors, J. & G. Mossman Ltd. Others still are familiar with his name from passing references to him in the many books on the city's architecture and public sculpture that have appeared in recent years.

However, unlike the architects Alexander ‘Greek’ Thomson and Charles Rennie Mackintosh, who have quite rightly been accorded superstar status in the pantheon of Glasgow's Victorian artists, John Mossman is still a fairly obscure figure in the minds of the general public and, for reasons best known to themselves, is still largely overlooked by the civic and artistic authorities of the city. This is despite his producing an astonishing amount

of sculpture in a career that lasted for 60 years, spanning the golden age of public art and architecture in Glasgow from the days of David Hamilton in the 1830s, until the age of Charles Rennie Mackintosh and J.J. Burnet in the 1880s and 1890s.

His works are visible not only to the public today, but were also seen, on a daily basis, by many Glaswegian forebears.

Add to this the influence he exerted on the development of the arts in Glasgow with his co-founding of The Glasgow School of Art and the teaching of a generation of sculptors and craftsmen in his workshops; and it is perhaps time to take a closer look at the life and achievement of this unjustly neglected figure in his bicentenary year.

Mossman was born in Pimlico, London, on 10th April 1817, the eldest son of the Scottish sculptor, William Mossman (1793-1851), who was working for Sir Francis Chantrey at the time, and his wife, Jean McLachlan. Reputedly descended from James Mossman, Mary, Queen of Scots' goldsmith and the owner of “John Knox's House” on Edinburgh's Royal Mile, his family had come from West Linton, near Edinburgh, where his grandfather, John Mossman, had been the village schoolmaster, and where his father had trained as a stonemason before he

began flitting between Edinburgh, London and Glasgow in pursuit of greater things as a sculptor.

The churchyard at West Linton contains two gravestones to the Mossman family. The older of them is now almost illegible and was omitted by MI transcribers. The other, to the schoolmaster, was more elaborately carved by his son William, and includes the names of his brothers and sisters who died in childhood. The monument is an excellent example of William's work as a monumental sculptor, and displays the high standard of craftsmanship that he passed on to his sculptor sons, John, George (1823-1863) and William (1824-1884). However, it was John who became the most successful of all the Mossmans, not only as a monumental sculptor but as a fully trained and qualified artist.

John studied with his father and Chantrey, later with Sir William Allan at the R.S.A. in Edinburgh in 1838, then completed his formal training under Baron Carlo Marochetti in London in the 1840s. After settling in Glasgow in 1830, he began working in his father's firm of monumental and architectural sculptors (founded in 1816 but known as J. & G. Mossman from 1857). He soon came to the attention of David Hamilton, 'The Father of Glasgow's Architecture', and James Cleland, who ran a marble-cutting business in conjunction with Hamilton's son. They provided Mossman with some of his earliest opportunities for architectural and cemetery sculpture in the city, as well as an introduction to the generation of architects who would employ him so prolifically in the future.



Peter Lawrence Monument,
Necropolis, Glasgow 1840

However, it was in the genre with which he is popularly associated today that he made his reputation as a sculptor: the monument to *Peter Lawrence* in the Glasgow Necropolis, which featured a portrait medallion and a statue of a winged youth representing *Life* (1840). Described at the time as being the first free-standing figure produced in the West of Scotland by a sculptor rather than by a stonemason, its cultural significance completely by-passed the vandals who smashed this beautiful work to pieces a few decades ago. Fortunately, Mossman produced a modified copy of *Life* for the *Harriet Simson Monument* in Helensburgh Cemetery

(1864), which is in pristine condition and would be ideal for use as the model for the restoration of the original work.

It was during the 1840s that he produced some of his most noteworthy cemetery monuments. These include the monument to *James Gow* in Kilmartin Graveyard, which caught the eye and approval of Lord Cockburn when he encountered Mossman carving its decoration *in situ* during one of his circuit journeys (1840);

the monument to *Highland Mary* in Greenock Cemetery, which was carved from a design by his father and commemorates the lover of the poet Robert Burns (1842); and the Gothic, multi-figured monument to *Mary Anne Lockhart* in the Glasgow Necropolis, on which he collaborated with his father and brother, William (1845). For some time afterwards this was one of the largest and most ornate monuments in the cemetery and a tourist attraction in itself.

After completing his studies with Marochetti in London, Mossman returned to Scotland and thereafter dominated the production and teaching of sculpture in Glasgow for the next 50 years. During this time he executed a colossal amount of the city's architectural sculpture and public monuments, and a prolific output of portrait busts, ideal works and commemorative medallions and funerary monuments for his wealthy patrons.

In no other Scottish city had a sculptor of such prolific and artistically accomplished endeavour been known, or one so closely involved in defining the appearance of the city in which he lived, which today is marketed as 'Glasgow – Scotland with Style'.

Mossman's earliest recorded commission for architectural sculpture was for the statues on the Theatre Royal, Dunlop Street, which included his first portrait

statue, the theatre's owner *John Henry Alexander* (1839, demolished, 1879). This was followed by the statues on David Hamilton's Union Bank in Ingram Street (now Corinthian) (1841-42); *Queen Victoria* on The McLellan Galleries (1855); and the sculpture on the Queen's Rooms in La Belle Place, which includes carved portraits of David Hamilton and the building's designer, Charles Wilson (1857). He also produced the figures on the Clydesdale Bank in St Vincent Place



Stock Exchange 1877

(1871-4); the Stock Exchange (1874-77); the Citizen's Theatre (1878); the Fine Art Institute (1876-79, demolished, 1967); Kelvinside Academy (1878); and the Glasgow Herald Building in Buchanan Street (1879-80). His other architectural work includes a significant amount of sculpture on the former Municipal Buildings in Ingram Street (1876, sculpture lost, 1892); and the City Chambers in George Square (1883-88).

Regarded as 'a man who was never surpassed for the classical feeling which he threw into his figures, with very little work', his masterpiece was undoubtedly the four statue groups representing the arts on the old St Andrew's Halls (now The Mitchell Theatre) in Granville Street, which, together with the colossal *Atlantes*

by his brother, William, at its doorway, complement the architecture's Classicism in perfect unity of style and breadth of treatment. It is these groups that can be seen being carved in a splendid photograph of Mossman's Cathedral Street workshop taken around 1877 by Thomas Annan. Included in the group representing *Pallas Athena and the Ancient Arts*, is a self-portrait of Mossman as *The Ancient Sculptor*, and a portrait of his friend and sometime collaborator, Alexander 'Greek' Thomson, as *The Ancient Architect*.

Mossman's status as a sculptor, however, was determined by the success of his public statues. His *Sir Robert Peel* in George Square (1859) was the first civic bronze by a Glasgow sculptor and was hailed in terms hitherto accorded only to 'foreign' sculptors who were usually entrusted with these prestigious jobs due to a lack of confidence in the abilities of 'local' artists. His later statues of *James Lumsden* (1862); *David Livingstone* (1875-9); *Thomas Campbell* (1877) and *Norman MacLeod* (1881) enhanced his reputation further as Glasgow's 'chief sculptor', whilst his statues of *Patrick Brewster* (1863), *Alexander Wilson* (1874) and *George A. Clark* (1885) in Paisley, and *Alexander Bannatyne Stewart* in Rothesay (1884), consolidated his position as the most important sculptor of bronze civic statues in the country. He also executed the marble *Thomas Ormiston Statue* for the University of Bombay in India (1888).

It should be obvious by now that we are dealing with an artist of extraordinary energy and industry to whom the choicest commissions were awarded on merit and dependability. But he was responsible for so much more in other realms of sculpture that add greatly to his credit and renown.

His public work includes several of the city's commemorative fountains. These include the drinking fountains to the poet *Hugh MacDonald* (1860); the politician *Baillie James Bain* (1873, demolished); and the publisher and temperance campaigner, *Sir William Collins* (1881), all of which are on Glasgow Green. Mossman's greatest achievement in this genre was the colossal *Stewart Memorial Fountain* in Kelvingrove Park (1872), which commemorates the Loch Katrine water scheme that provided the city and its fountains with the endless supply of clean water required. The fountain also gave Mossman the opportunity to produce one of his finest 'ideal' public sculptures in *Ellen Douglas*, the heroine of Sir Walter Scott's *The Lady of the Lake*, which provided the fountain with a crowning figure and a Romantic subtext for its overall sculpture scheme of granite and bronze decoration. Mossman was ably assisted on the fountain's carverwork by James Charles Young (1839-1923), who would eventually succeed him as Glasgow's most prolific and successful architectural sculptor at the end of the 19th century.

Mossman and his father were involved with two other major monuments commemorating Sir Walter Scott. In 1838 William Mossman carved Scott's name on the pedestal of the *Scott Monument* in Glasgow's George Square (for a fee of four shillings), whilst a decade later, John produced one of the 64 character



Stewart Memorial Fountain, Kelvingrove Park, Glasgow



statues for the *Scott Monument* in East Princes Street Gardens in Edinburgh. This was the figure of *Mause Headrigg* from Scott's 'Old Mortality', the model for which was exhibited at the Waverley Ball held in Edinburgh on 10 March 1846. A little-known work, placed below the monument's upper gallery on the north side (and really too high up to be seen without binoculars), its sculptor is usually omitted from surveys of the monument's statues as his responsibility for it has been generally forgotten. It is appropriate, therefore, that his identity can be revealed for the first time in this bicentenary account of Mossman's life and work.

A further link with Scott, or at least with the designer of his monument in Edinburgh, George Meikle Kemp, is the now demolished St John's Church in Glasgow's George Street, for which Kemp is said to have designed its soaring, 170ft Gothic spire, and for which Mossman carved a series of portrait heads of noted theologians for the building's front and interior (1845). Kemp had been a school pupil of Mossman's grandfather, John Mossman, in West Linton.

Also a prolific society portraitist, Mossman rivalled George Edwin Ewing as the most successful sculptor of marble busts in Glasgow, until Ewing moved to the U.S.A. and died in poverty in a gas-filled hotel bedroom in Philadelphia in 1884. The roll-call of his sitters was as illustrious and varied as Ewing's, or any other celebrated sculptor in Scotland. Among typical examples of his work of this type are the busts of *William Connal*, the iron magnate (1856); the *11th Duke of Hamilton*, whose bust in bronze is the centrepiece of the Duke's classical monument at Cadzow, near Hamilton (1869); and *Stephen Mitchell*, the founder of Glasgow's Mitchell Library (1877).

A founding member of The Glasgow School of Art and the Glasgow Institute of Architects, he taught modelling at the school and served as Visiting Master and on the Committee of Management until 1890, and trained several sculptors of note as students and as assistants in his own studio and workshops. Among them were Walter Buchan, John Crawford, J.P. Macgillivray and Daniel MacGregor Ferguson, who would all go on to make their own distinguished contributions to Scottish sculpture.

He was also a Freemason and carved the *Sphinxes* on the arms of the throne in St John's Lodge No. 3, of which many other Glasgow sculptors and architects were also members, including the architect John Baird I, the throne's designer, and Alexander Thomson. Mossman was admitted to the 'sublime degree of Master Mason' at the lodge in May 1875.

Closely linked with Alexander Thomson throughout his career as a friend and collaborator, the men share a bicentenary of their births. Mossman produced a bust of the architect at the age of 30 (1847), and commissioned him to design his new studio and workshop at 83 North Frederick Street in July 1854 (demolished, 1893). He executed sculpture for many of Thomson's buildings and most of his cemetery monuments. These include St. Vincent Street Church

(1857); the Buck's Head Building (1863), the *Wodrow Monument*, Eastwood Old Cemetery (c. 1849) and the *Rev. George Middleton Monument* in the Necropolis (1866, medallion lost). He also modelled Thomson's designs for the *G.I.A. Seal* (1868) and the *Haldane Academy Medal* (1870), and was the natural choice to produce the G.I.A.'s *Alexander Thomson Memorial Bust* (1877).

His firm of monumental sculptors, J. & G. Mossman, which he ran in conjunction with his sculptor brothers, produced vast numbers of monuments for cemeteries in Glasgow and elsewhere in Scotland, many of them incorporating sculpted ornament or portrait reliefs in bronze or marble by Mossman himself. He'd been involved in the design and carving of cemetery monuments since he was a boy, and was influenced in the styling of their figures and form by the work of Flaxman and Chantrey, and he regularly produced monuments designed by the most distinguished architects of his day in Glasgow.

The Necropolis is exceedingly rich in his and his family's work. As much of it is signed simply 'Mossman', or 'J. & G. Mossman', it is often difficult to attribute the work to any one member of the family. Documented and individually signed works by John Mossman do exist, however. Amongst these are the monuments to *Esther Richie Cooper*, with its full-length, mourning Pre-Raphaelite angels (1851); *James Ewing of Strathleven*, for which he produced bronze figurative panels (1857, panels lost); and *Rev. William Black*, whose effigy lies on a sarcophagus that once had a tall, richly carved and coloured Gothic canopy bristling with angels (1854, canopy



Cooper Monument, Necropolis, 1851

lost). He also executed the bronze portraits on the monuments to *James and Janet Robertson of Mullberrybank*, which features a double portrait medallion (1872); *William Miller*, the author of 'Wee Willy Winkie' (1875); and the merchant *Duncan Turner* (1878). Other examples include the colossal marble bust of *Rev. Ralph Wardlaw* (1854); and the relief portraits of poet *Sandy Rodger* (1848); and *Rev. Samuel Miller* (1882).

In later years his firm was instrumental in the emergence as a designer of his former modelling pupil, Charles Rennie Mackintosh, when he produced his first official commission, the monument to *Alexander McCall* in the Necropolis (1888). An Iona Cross, it features a bronze portrait panel by one of Mossman's other distinguished former pupils, James Pittendrigh Macgillivray, who would eventually become the King's Sculptor in Ordinary in Scotland.

Among the many Necropolis monuments for which Mossman was personally responsible, one in particular stands out for special mention in his bicentenary year. In 1863 he produced the obelisk to *Francois Foucart* (1793-1862), a former officer of Napoleon's Imperial Guard and professor of fencing and gymnastics at the Andersonian University (now University of Strathclyde), who was made a Chevalier of the Légion d'Honneur and given one of Napoleon's own swords for saving the life of Marshal Ney during the retreat from Moscow in 1812. [See *The Scottish Genealogist*, June 2015.] Both of these honours are represented on the front of the monument, carved in intricate detail by Mossman who, until recently, was its unknown sculptor (a particularly noteworthy feature is the tiny head at the centre of the medal itself, which is the only known carved portrait of the Emperor Napoleon in Glasgow). Unsigned, and with Foucart's name obliterated by erosion, the monument's historic significance was forgotten until recent research uncovered the story of not only one of the most fascinating Frenchmen who ever settled in Scotland, but also of the involvement of one of the country's greatest sculptors.

However, while Foucart disappeared into obscurity after his death, Mossman continued to make his own name and reputation by exhibiting marble busts and ideal works at prestigious exhibitions, such as the R.S.A., R.A., and R.G.I.F.A., as well as pursuing his interests in the other genres of sculpture for which he is more famous. Full academic recognition came late in his career when he was elected H.R.S.A. in 1885.

He is said to have retired officially as a sculptor in 1886, after executing the sculpture schemes for two major buildings designed by J.J. Burnet: the Clyde Navigation Trust Building (1882-86) and the Athenaeum (1886-90) in Glasgow, but he did in fact continue sculpting and exhibiting work right up to his death. A particularly late public work was a competition model for the statue of *Robert Burns* in Ayr, which was placed second and later exhibited posthumously at the R.G.I.F.A. in 1891.

A tall, strongly built man, he was distinguished by his head of thick blond hair

and a bushy beard, which some thought gave him the look of Longfellow. He was a quiet, retiring man who preferred the company of close friends and a chat by the fire-side, rather than the bustle of society balls and social functions. He was, however, a regular attendee at exhibition openings and events organised by various artistic institutions in Glasgow and Edinburgh. He was also a Lieutenant in the 1st Lanarkshire Rifle Volunteers.

Mossman died on 22nd September 1890, at his holiday home in Lamont Place, Castle Street, in Port Bannatyne on the Isle of Bute. He was aged 73, and the cause of his death was vascular disease of the heart. He was buried in Glasgow's Sighthill Cemetery, where his grave is marked by a severely plain, horizontal granite ledger, which he had earlier ordered this from his own workshop on 28th June 1877, for £25.1s.1d., after the death of his sculptor son, William. His wife, Helen Bredie, who had predeceased them in 1854, is also buried in the lair.

On his death the firm was left to his nephew, William (the son of

George Mossman), who already ran his own firm of monumental sculptors in Glasgow and Aberdeen. It was then sold in 1891 to Peter Smith (1843-1911), a former manager of Mossman's granite workshop and a monumental sculptor in his own right. Smith kept the name J. & G. Mossman alive by continuing to trade under it, as do his descendants today, the Pollock Smiths. The firm closed its Glasgow office at 284 High Street in 2011 and is now based in Alloa.

Despite the colossal contribution that John Mossman made to the cultural heritage of Glasgow, the city has so far made no attempt to recognise this in any meaningful or permanent way. The City of Culture festival in 1990 and the City



Galileo, Glasgow Academy, 1878

of Architecture and Design 1999 were two important missed opportunities to accord him the recognition that he was clearly due by then as the city's most important Victorian sculptor.

After surveying his life and work it is doubtful if anyone would disagree with the argument presented above that Mossman was the most distinguished sculptor of his generation in the West of Scotland, and that his influence is still a potent force today. The best examples of the latter are the survival of the firm that still bears his name, the existence of The Glasgow School of Art, and the emergence from it of Sir Alexander Stoddart, the present Sculptor Royal in Scotland and Mossman's champion, whose work reasserts the values of the Classical tradition in which Mossman was a master of his art.

Whilst it would undoubtedly be a greater honour for Mossman to be the subject of a statue by Stoddart (which must surely come some day), we have the monuments that Mossman himself produced by which to remember him, and with which to reassess his reputation and his contribution to the arts in Glasgow and the West of Scotland. They confirm without doubt that not only is he worthy of the title 'The Father of Glasgow Sculpture', but that the bicentenary of his birth is the most appropriate occasion to celebrate and consolidate this fact once and for all.

Recently a commemorative plaque has been approved by Fyne Homes Ltd, of Rothesay, the owners of Lamont Place in Port Bannatyne.

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Queen Euphemia and her ancestry

John P. Ravilious

During the mid-14th century, there was an ongoing struggle between William, Earl of Douglas and many of his kinsmen, primarily Archibald 'the Grim' (later Lord of Galloway) for control of the Douglas patrimony and the allegiance of the tenants of those lands. One who came to the fore was James Douglas of Dalkeith, nephew of the Knight of Liddesdale who was killed by Earl William's men in a skirmish in 1353. James found himself the beneficiary of significant support and land grants while adhering to Archibald as well as King David II and his family.¹ One such grant is found in a charter of Robert Stewart, Earl of Strathearn (later King Robert II) of the lands of Keillour in Strathearn.²

In 1355, prior to the grant of the above charter, Robert Stewart had married as his second wife Euphemia of Ross, the widowed Countess of Moray and daughter of Hugh, Earl of Ross by his second wife Margaret Graham, under terms of a dispensation granted by Pope Innocent VI at Avignon on 2 May of that year.³ As Countess of Strathearn, Euphemia confirmed her husband Robert's grant of Keillour to James Douglas of Dalkeith at Perth on 28 February 1369/70. Significantly, in the charter Countess Euphemia describes James Douglas as "our dear cousin lord James de Douglas, knight, lord of Dalkeith".⁴ This description of James Douglas as "cousin" [consanguineus in the original Latin text] indicates a blood relationship between James and Euphemia, not one resulting from her marriage to Robert Stewart. This is all the more interesting, given that Euphemia's mother was known to have been Margaret Graham as noted above.

The proximity of the relationship between Countess Euphemia (Queen of Scots from her husband's ascension in 1371) and James Douglas of Dalkeith was not clear from the language of the Countess' charter. Sir James Douglas of Dalkeith (d. 1420) is known to have been the eldest son of Sir John de Douglas (d. 25 Jan 1349/50) and his wife Agnes de Graham, widow of John de Monfode and daughter of Sir John Graham of Abercorn and Dalkeith.⁵ The ancestry of Margaret Graham as currently accepted is drawn from the account of the Earls of Ross in Paul's Scots Peerage: with regard to the marital history of Hugh, Earl of Ross (d. 1333), it states that his second wife was "Margaret, daughter of Sir David Graham of Old Montrose".⁶ The reference for this statement is to vol. IV of the Exchequer Rolls: unfortunately, this work notes the marriage and Margaret's name, but makes no statement as to her parentage.⁷ It does cite Theiner's excellent work, but the citation is to the dispensation for Hugh and Margaret to marry: the papal mandate dated at Avignon on 24 November 1329 in fact only identifies her as "the noblewoman Margaret de Graham of the diocese of St. Andrew".⁸

There is good if indirect evidence indicating that Margaret Graham was most likely not of the Montrose family. Walter Stewart, earl of Caithness, was a younger son of King Robert II by Euphemia of Ross. Following the death of his first wife,

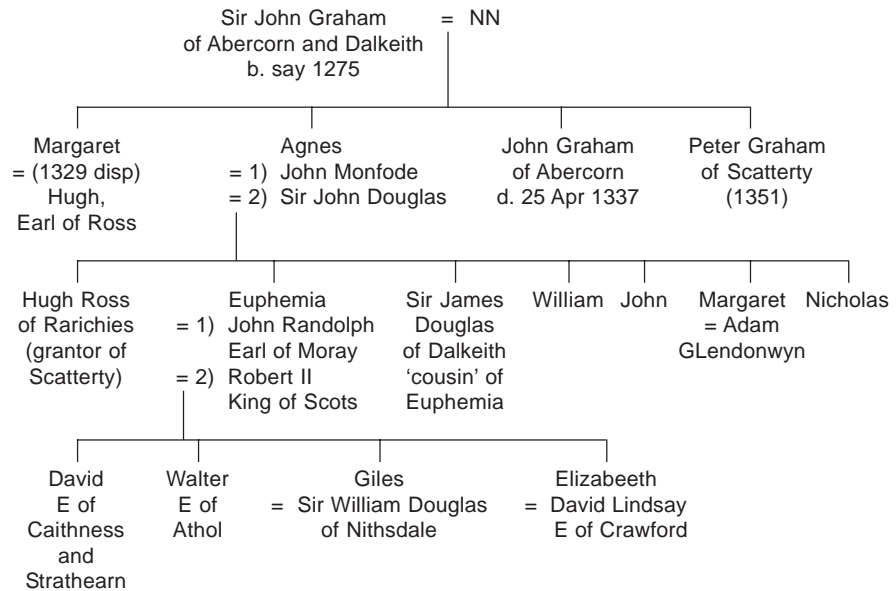
he obtained a dispensation in 1404 to marry Elizabeth, daughter of Sir William Graham of Montrose: the mandate was for affinity, as Elizabeth was related to Margaret Barclay, Walter's late wife, in the third degree.⁹ If Earl Walter's maternal grandmother Margaret Graham had been a daughter of Sir David Graham of Montrose as traditionally held there would have been an added need for a dispensation, as he and his prospective wife Elizabeth Graham would have been related in the 3rd and 4th degrees of consanguinity. This indicates that Margaret was either a more distant descendant of the Montrose family, or a member of the Graham family of Abercorn, which would explain Countess Euphemia's reference to her consanguineus Sir James Douglas in the Keillour charter.

Limited support for an Abercorn origin for Margaret Graham is found in a charter of Countess Euphemia's brother Hugh Ross of Rarichies, dated at Kynnedor, Buchan (now King Edward, Aberdeenshire) on 30 March 1351. This was the grant of the lands of Scatterty and Byth in the tenement of Kynnedor to 'our dear uncle, Peter de Graham' ("karissimo awunculo nostro Petro de Grame").¹⁰ The name Peter was used only by the Abercorn family from as early as the 12th century.¹¹

It appears the critical piece of evidence concerning Margaret Graham's parentage is in fact her identification in the 1329 papal mandate. If she were a daughter of the Graham lord of Montrose, we would expect that family to be likewise of the same diocese. However, Montrose was located in the diocese of Brechin. This is shown by the mandate for dispensation for the second marriage of Sir David Graham of Montrose – Margaret's putative brother according to the accepted theory of her parentage - and Elen de Abernethy, widow of Reginald le Cheyne of Strabrock, dated 8 October 1353 at Avignon. This mandate makes it clear that in 1353 Sir David was resident in the diocese of Brechin, and his prospective bride in the diocese of St. Andrews.¹² Abercorn and Dalkeith were located in the diocese of St. Andrews; Agnes de Graham, mother of Sir James Douglas of Dalkeith, was identified as being of that diocese in the dispensation for her marriage to Sir John Douglas.¹³

It is evident that Margaret Graham, Earl Hugh of Ross' 2nd wife, was of the family of the Graham lords of Abercorn. Based on chronology, she was most likely a daughter of Sir John Graham and sister of Agnes (Graham) Douglas, making Sir James Douglas of Dalkeith her first cousin. It is not surprising that Hugh, Earl of Ross would have chosen a daughter of Sir John Graham of Abercorn as his second wife. In the early 14th century they were the senior and certainly the wealthiest family of that name, with their holdings including lands in the Lothians, Eskdale, Ayrshire, and Dumfriesshire courtesy of a series of marriages with the heiresses of Avenel, Muschamps and others. What portion of this wealth came to Earl Hugh with this marriage is unknown, but we can at least now accurately identify the ancestral heritage of Queen Euphemia (of Strathearn) and her siblings.

The author would like to express his thanks to Alex Maxwell Findlater, for his suggestions for improvement of the foregoing, and most especially for having brought the ecclesiastical evidence concerning Margaret Graham's family to our attention.



Notes

- ¹ Michael Brown, *The Black Douglasses* (East Linton: Tuckwell Press, 1998), pp. 46, 59.
- ² Thomas Thomson and Cosmo Innes, eds., *Registrum Honoris de Morton* (Edinburgh: for the Bannatyne Club, 1853), Vol. II, pp. 60-61, no. 78 [hereinafter, "RHM"]. Robert Stewart's charter to his 'dear cousin Sir James Douglas, lord of Dalkeith' was witnessed by Sir Robert Erskine and his son Sir Thomas, Sir John Stewart (Robert's brother) and others. No date is given in the existing text, but it was subsequently confirmed by Robert's wife Euphemia as noted below.
- Keillour is presently located in Methven parish, Perthshire.
- ³ Andrew Stuart, *Genealogical History of the Stewarts* (London: A. Strahan, 1798), pp. 420-421
- ⁴ 'Dil'co consang'neo n'ro d'no Jacobo de Douglas militia d'no de Dalketh' [RHM Vol. II, p. 86, no. 110]. The charter of Robert Stewart was further confirmed by their son David Stewart, Earl of Strathearn at Perth on 7 Jan 1370/71, in which he likewise called the grantee "James de Douglas, knight, lord of Dalkeith, our cousin" ['Jacobus de Douglas militi domino de Dalketh consanguinio nostro...'] [RMH Vol. II, pp. 95-96, no. 121].
- ⁵ J. Ravilious, *Agnes de Graham, wife of (1) John de Monfode and (2) Sir John de Douglas*, *The Scottish Genealogist*, Vol. LXI No. 4 (December 2014), pp. 129-133.
- ⁶ Sir James Balfour Paul, *The Scots Peerage* (Edinburgh: David Douglas, 1910), Vol. VII, p. 236. See also the account of the Grahams of Montrose which accords with this identification (SP VI:211).
- ⁷ George Burnett, ed., *Rotuli Scaccarii Regum Scotorum: The Exchequer Rolls of Scotland* (Edinburgh: H. M. General Register House, 1880), Vol. IV, pp. clv-clvi.

- ⁸ "nobilis mulieris Margarete de Gram S. Andree diocesis...". A. Theiner, *Vetera Monumenta Hibernorum et Scotorum Historiam Illustrantia* (Rome: Vatican Press, 1864), p. 249, no. CCCXC. The English text of the mandate as provided by Bliss: 'To the bishops of Moray and Ross. Mandate to grant a dispensation to Hugh earl of Ross, and Margaret de Gram his wife, of the diocese of St. Andrews, to remain in the marriage which they have contracted, declaring their past and future offspring legitimate. A dispensation had been granted to them on its coming to the knowledge of Hugh that a woman with whom he had had connexion before marriage was related to Margaret in the fourth degree; but it has since come to light that Margaret and this woman were related in the third and fourth degrees." Bliss, ed., *Calendar of Entries in the Papal Registers relating to Great Britain and Ireland: Papal Letters*, Vol. II (A.D. 1305-1342) [London: PRO, 1895, reprinted 1971], p. 302.
- ⁹ Papal indult dated at Marseilles, 1 Aug 1404:
 'To Walter, earl of Caithness, and Elizabeth, daughter of Sir William Graham, Dunblane diocese. Indult is granted dispensing Walter to marry Elizabeth notwithstanding their being related in the third degree of affinity in that Walter had been married to the late Margaret who was related to Elizabeth in the third degree of consanguinity, and also because the late Robert de Keyth, kinsman of Walter, had wished to marry Elizabeth but had been unable to do so as they did not have a dispensation. On the consummation of the marriage between Walter and Elizabeth they are held to pay 10 merks sterling to the fabric fund of the church of the Friars Minor of Dunfries, Glasgow diocese. St. Victors, Marseilles, Kal. Aug., anno 10. SRO, Vat. Trans., iv, no. 74. 'McGurk, ed., *Calendar of Papal Letters of Benedict XIII of Avignon (1394-1419)* (Edinburgh: Scottish History Soc., 4th series, 1976), vol. 13, p. 122.
 There was also note in the mandate of a need for a dispensation for Elizabeth to marry Robert Keith, nephew of Earl Walter, which had never been obtained. This particular relationship was found not to involve Keith's Stewart ancestry, but rather a common link between him and Elizabeth Graham through common descent from Sir Alexander Fraser [J. Ravilius, Sir William Graham and the Countess of Strathearn, *The Scottish Genealogist* (Sept. 2011), Vol. LVIII, No. 3, pp. 112-116].
 It should be noted that Sir William Graham had moved his primary residence to Kincardine in Menteith, located in the diocese of Dunblane, in or before 1400 (cf. SP VI:216-7).
- ¹⁰ Alexander Fraser, *The Frasers of Philorth* (Edinburgh, 1879), vol II, pp. 232-3, no. 27.
- ¹¹ SP VI:193-198.
- ¹² The dispensation was granted "To David de Grame, knight, and Helen, relict of Reginald Chene, knight, of the dioceses of Brechin and St. Andrews." Bliss, ed., *Calendar of Entries in the Papal Registers relating to Great Britain and Ireland: Papal Letters*, Vol. III (A.D. 1342-1362) (London: PRO, 1897, reprinted 1971), p. 514. The Latin text of the dispensation is directed to "David de Grame militi, et ... nobilis mulieris Helene, relicte quondam Reginaldi Chene militis vidue, Brechinensis et Sancti Andree in Scotia diocesum...". Theiner, *Vetera Monumenta Hibernorum et Scotorum Historiam Illustrantia* (Rome: Vatican Press, 1864), p. 305, no DCXIII.
 NB Sir David Graham's 2nd wife was previously identified as Helen or Elen of Strathearn, but this is without foundation. She was identified in a charter of confirmation by King Robert II, National Records of Scotland, Papers of the Drummond family of Hawthornden, Midlothian, GD230/568. Cf. J. Ravilius, Ellen de Abernethy, wife of (1) Reginald le Cheyne and (2) David de Graham, *soc.genealogy.medieval*, 3 January 2016.
- ¹³ W. H. Bliss, ed., *Calendar of Entries in the Papal Registers Relating to Great Britain and Ireland, Petitions to the Pope*, Vol. I (A.D. 1342-1419) (London: PRO, 1896, reprinted 1971, Kraus-Thomson), p. 79.

The Slave Compensation Scheme: a Midlothian connection

James Waugh

The slave trade was abolished in 1807, but it took another 26 years to effect the emancipation of the enslaved. In 1833, Parliament finally abolished slavery in the British Caribbean, Mauritius and the Cape.¹ £20 million, taken from tax, was to be paid in compensation, to the former slave-owners. The Slave Compensation Commission, which began to meet in October 1833, included representatives of the Colonial Office and the Slave Registry. It worked on data collected by assistant colonial boards of compensation, nominated by the governor in each colony, and compensation was allowed on slaves appearing on the books of the slave registry on 1 July 1835. All payments had to be claimed at the Commission offices in Old Jewry Street London.

Historic studies, until recently, concentrated on the role of Scots in the abolition of slavery.² However, it is now possible to see that Scots, as owners, were involved at all stages in the mistreatment of slaves in the West Indies, especially in the sugar estates.

A valuable insight into the role of Scots in the Caribbean sugar economy is the recent publication of a database by University College London which looks at the Slave Compensation Commission records.³ A five-year project by UCL has compiled the identities of 46,000 Britons who owned slaves, mainly in the West Indies. The compensation records provide us with a snapshot of slave owners in 1834, in Britain and elsewhere. The records show that as a proportion of the population, the highest rate of slave ownership was to be found in Scotland.

When looking at the UCL database, I decided to look into the history of two families involved in the sugar trade of the Caribbean. Both families had a connection with Midlothian, as highlighted in the slave compensation records.⁴ William Augustus Dickson was born in Lasswade and moved to Jamaica in 1806 to work with his uncle at a sugar estate in Lucea in the north-western area of Jamaica. John McKenzie was born in Sutherland and with his wife Isabella Munro became a plantation owner on Leguan Island, in the Essequibo River in British Guiana. Both families claimed compensation for the slaves they owned.

William Augustus Dickson 1786-1842

Born 1786, William Augustus Dickson, was the only son of William Dickson of Lasswade, a small village near Edinburgh on the river Esk. William Dickson Snr is noted as a brewer and distiller and the owner of houses in Lasswade.⁵

William Augustus left Scotland for Jamaica in 1806 to work with his uncle, John Dickson. John Dickson, who moved to Jamaica in 1750, was an older brother of William Dickson Senior. John's estate was in Lucea in the North West of the

island. In the years that followed the estate grew with the valuable addition of wharves in Lucea, Green Island, Cousins and Davis coves.

William Augustus married Ann Robina Brown in Jamaica in 1822.⁶ Ann is recorded as baptised in April 1798, in Hanover, Cornwall, Jamaica. William Augustus had already four children before he married Ann. William and Ann had four further children. By 1825, with sugar prices falling, William had sold the sugar-growing side of the business to concentrate on the more lucrative activities on the wharves. Neill McCallum bought the Cousin's Cove Plantation. In 1836, Neil McCallum put in two claims under the Slave Compensation Scheme. (Fig.1).

In April 1836 William Augustus put in a claim for compensation under the Slave Compensation Scheme.⁷ The records show that William claimed compensation for 32 slaves with a value of £731. A simple *Purchasing Power Calculator* would estimate the relative current value as **£63,360.00**.⁸

William Augustus Dickson died in April 1842 at the age of 56.⁹ William now owned all the wharves in the area around Lucea and passed these on to his sons.¹⁰ One son, William Brown Dickson, also inherited property in Lasswade.¹¹ William's daughter, Mary Julia Dickson, was to receive £2,000 when she reached the age of 20 or if she married before then.

John and Isabella McKenzie

John McKenzie was born in Sutherland in 1800.¹² He became a plantation owner on Leguan Island, in the Essequibo River. The United Kingdom took over the colonies, Essequibo, Berbice and Demerara in 1814. The colonies were united, in 1831, into one colony called British Guiana. The coastal areas of the Essequibo and Demerara Rivers became the stronghold of British planters. The soils of the coastal plantations were very fertile and more productive than those of the older plantations in the British Caribbean. The sugar from this area became known as Demerara and was thought to be superior to the white refined sugar of the British Caribbean.

John married Isabella Munro on the 17 October 1846.¹³ Isabella was related to the Macraes of Inverinate in Scotland. The Macraes had been involved in sugar plantation in British Guiana from 1793.

In 1834, John Mackenzie was awarded compensation of £1,392 7s 3d for a group of 26 enslaved people in British Guiana.¹⁴ A simple purchasing power calculator would say the relative value today is £120,700.00.¹⁵ John made his own registration in British Guiana in 1832, but was in Britain to collect his compensation. It is noted that slaves from British Guiana were worth, approximately double, more to their owners than those from the older plantations in the British Caribbean. Land on the British Guiana sugar estates was more fertile than the older colonies and each slave more productive in terms of sugar production.¹⁶



William Berryman, artist.

William Berryman was an English artist who was active in Jamaica during the period 1808–1816. He produced over 300 pencil sketches and watercolours of the Jamaican landscape and the daily lives of the island's people. His work demonstrates particular interest in the lives of the island's majority inhabitants: people of African and mixed descent. He planned a project of making an engraving series based upon his Jamaican artwork, but died before he could undertake it.

Berryman's unpublished work was neglected until it was recently rediscovered in an album. The United States Library of Congress acquired the collection.[1] His work was exhibited at the Yale University Center for British Art at New Haven, Connecticut, United States, and at the British Empire and Commonwealth Museum in Bristol, England, in 2007 and 2008.



Planting corn. Old driver. Planting corn. House Negro digging corn holes

Rights Advisory: No known restrictions on publication on both drawings.

In 1851 John was living at Grove End, Cockpen, Midlothian, with wife Isabella and his two children, Gilbert 3 and Donald 2.¹⁷ Also in the household was 16-year-old John McKenzie Turton, a nephew, born in Demerara, and a house servant, Elizabeth Stow, from Montserrat. The Census for 1851 notes John as a "Retired West Indian Planter".

John died in 1854,¹⁸ and by 1861, Isabella McKenzie was living at the White House, Inveresk, Midlothian, with her two sons and two nephews.¹⁹ The 1871 Census records Isabella as still living at Inveresk. The Census of 1871 also notes that Isabella was living off the "interest of money".²⁰ By 1881 Isabella had moved into the city of Edinburgh and was living at 1 Abbotsford Park. Abbotsford Park is in the Grange area of Edinburgh and is still seen, as a select part of the city.²¹ The census for 1891 notes that Isabella is "living on private means".²²

Isabella McKenzie died in September 1908 at the age of 91. The Statutory Register notes that Isabella died at 22 Newbattle Terrace, also in the Grange area of Edinburgh.²³ Isabella registered an Inventory of her estate and a Testament of how her estate was to be passed on.

The main features of the Inventory are:²⁴

Scotland

Cash, Bank and Shares	£3,002.5.00
Furniture	188.3.06

England

Debentures and Interest	503.18.11
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Abroad

167 Shares in the British Guiana bank	2,672.00.00
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Total	£6,366.75.00 (£598,500.00)²⁵
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The main features of the Testament are:²⁶

That the estate was to be halved and passed to her sons, but by 1908, both sons were dead. Isabella instructed that, on the death of her sons, her estate was to go to the children of her sons.

Isabella Florence, Ruth and Ethel McKenzie were the daughters of Donald George McKenzie (1850-1885). Isabella and Emma McKenzie were the daughters of Gilbert Proby McKenzie (1842-1890).²⁷

Scotland had one of the highest proportion of slave owners of any nation during the 18th century, with people in Edinburgh twice as likely to own a slave as a person in Glasgow or London during the same period. From 1500 to 1860 it is estimated that around 12 million enslaved Africans were traded to the Americas, 3.25 million in British ships.

References

¹ The Slavery Abolition Act 1833 (citation 3 & 4 Will. IV c. 73)

² 2007 Bicentenary of the Abolition of the Slave Trade Act. Chapter 5. Published by the Scottish Executive, 2007.

- ³ Legacies of British Slave-ownership - UCL Department of History 2017.
- ⁴ See also, <http://www.scotlandslaverymap.com/edinburgh-slavery-map>. Note the two Midlothian locations.
- ⁵ Old Parish Registers 691/0 30 116
- ⁶ <http://www.merchantnetworks.com.au/jamaica/jamaica3.htm>. Note 171: Hanover Parish Register, 1725-1825.
- ⁷ Legacies of British Slave-ownership - UCL Department of History 2017. William Augustus Dickson, claim 597,604 and 605.
- ⁸ <https://www.measuringworth.com/ppoweruk>
- ⁹ <http://www.merchantnetworks.com.au/jamaica/jamaica3.htm>. Part Three.
- ¹⁰ At his death, William Augustus owned wharves at Davis's Cove, Lucea and Green Island. <http://www.jamaicanfamilysearch.com/Members/wdickson.htm>.
- ¹¹ <http://www.jamaicanfamilysearch.com/Members/wdickson.htm>. Will of William Augustus Dickson, [dated 1st July, 1839; probated 5th April, 1842]. Some property in Lasswade was still owned by the Dickson family in 1842. NAS: Register of Sasines.
- ¹² <http://www.spanglefish.com/slavesandhighlanders/> Mackenzies (Invershin)
- ¹³ Ibid
- ¹⁴ Legacies of British Slave-ownership - UCL Department of History 2017. John McKenzie, claim British Guiana 1160.
- ¹⁵ <https://www.measuringworth.com/ppoweruk>
- ¹⁶ Nicolas Draper, Scotland and Colonial Slave Ownership: The Evidence of the Slave Compensation Records in T.M.Devine (ed), *Recovering Scotland's Slavery Past. The Caribbean Connection*, p. 168.
- ¹⁷ 1851 (Census 676/0 1/00 21) Page 28 of 32
- ¹⁸ Old Parish Registers 691/0 70 451) Page 451 of 455
- ¹⁹ 1861 (Census 689/0 13/00 30) Page 31 of 36
- ²⁰ 1871 (Census 689/0 9/00 26) Page 27 of 39
- ²¹ 1881 (Census 685/5 118/00 3) Page 7 of 21
- ²² 1891 (Census 685/5 131/00 20) Page 24 of 37
- ²³ 1910 (Statutory registers Deaths 685/5 181)
- ²⁴ SC70/1/484 Edinburgh Sheriff Court Inventories
- ²⁵ <https://www.measuringworth.com/ppoweruk>
- ²⁶ Reference SC70/4/400 Edinburgh Sheriff Court Wills.

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The Perplexing Genealogy of St John Ogilvie

Richard Ian Ogilvie

Catholic families in Scotland

It was difficult and dangerous to remain adherent to the Catholic Faith in Reformed Scotland. Younger members of Catholic families sent to France for education, often entered the priesthood, and some returned surreptitiously to administer to the faithful. Catholics included notables such as Huntly, Crawford, Errol and Montrose, Seaton, Livingston, Maxwell, Herries, Sanquel, Gray, Ogilvy of Airlie, Ogilvy of Craig, Fleming, and Urquhart. For example Fr James Gordon SJ was the 5th son of the 4th Earl of Huntly. Others include Fr George Elphinstone SJ, perhaps an uncle of Fr John Ogilvie SJ. Fr Edmund Hay SJ, Professor of Theology at Douai, was the son of Peter Hay of Leys (Megginch) who married in 1543, Margaret, a sister of my ancestors, David Ogilvie of Templehall and his brother german Andro (my Y-DNA ancestor). Their ancestor, David Ogilvie of Inchmartine, married (1455c) Mariota, daughter of Edmund Hay of Leys. Fr Edmund's nephew, George Hay attended the Scots College of Douai from 1590-6, became the 1st Earl of Kinoull, and was the step-father of Patrick Ogilvie of Inchmartin, the father of Patrick who became the 2nd Earl of Findlater in 1652. Fr Edmund Hay SJ was the translator for two papal nuncios who visited Queen Mary in 1562 and 1567 and a missionary in Scotland with Fr James Gordon 1585-1587/8. Fr James held the title of Jesuit Superior for Scotland so would have known Fr George Elphinstone, possible uncle of St John Ogilvie, and Fr William Crichton SJ, rector at the Scots College of Douai in Louvain, Flanders, who registered the future St John in 1596 as a 16 year old "*out of Calvinism*". [1] In fact Fr Edmund Hay had recruited William Crichton, James Gordon, James Tyrie, and Robert Abercrombie (who later was chaplain to Queen Anne of Denmark) to join the Society of Jesus. John Durkan has written an informative essay on early Jesuit missions to Scotland. [2] Fr James Gordon accompanied the papal nuncio to Scotland in 1595 who exhorted James VI to suppress the Protestants. Fr William Ogilvie SJ, brother to the laird of Duntroon, was identified as Jesuit to be banished from Scotland in 1593. [3] He was a brother of Henry Ogilvie of Duntrune descended from David, a natural son of David Ogilvie of Inchmartine. Fr William is described as a tireless worker in the background of Jesuit activities in Scotland. [2] Another relative from Banffshire, Fr William Barclay SJ, also trained at Louvain. The most famous of these Jesuit priests was St John Ogilvie, who being martyred, was an exception, since the official government response towards Jesuits was deportation and not execution. [4]

Saint John Ogilvie

None of the sources I have investigated provide proof of the genetic origins of St John* Ogilvie SJ

(b 1579c), who was martyred more than 400 years ago on 10 Mar 1615, now his

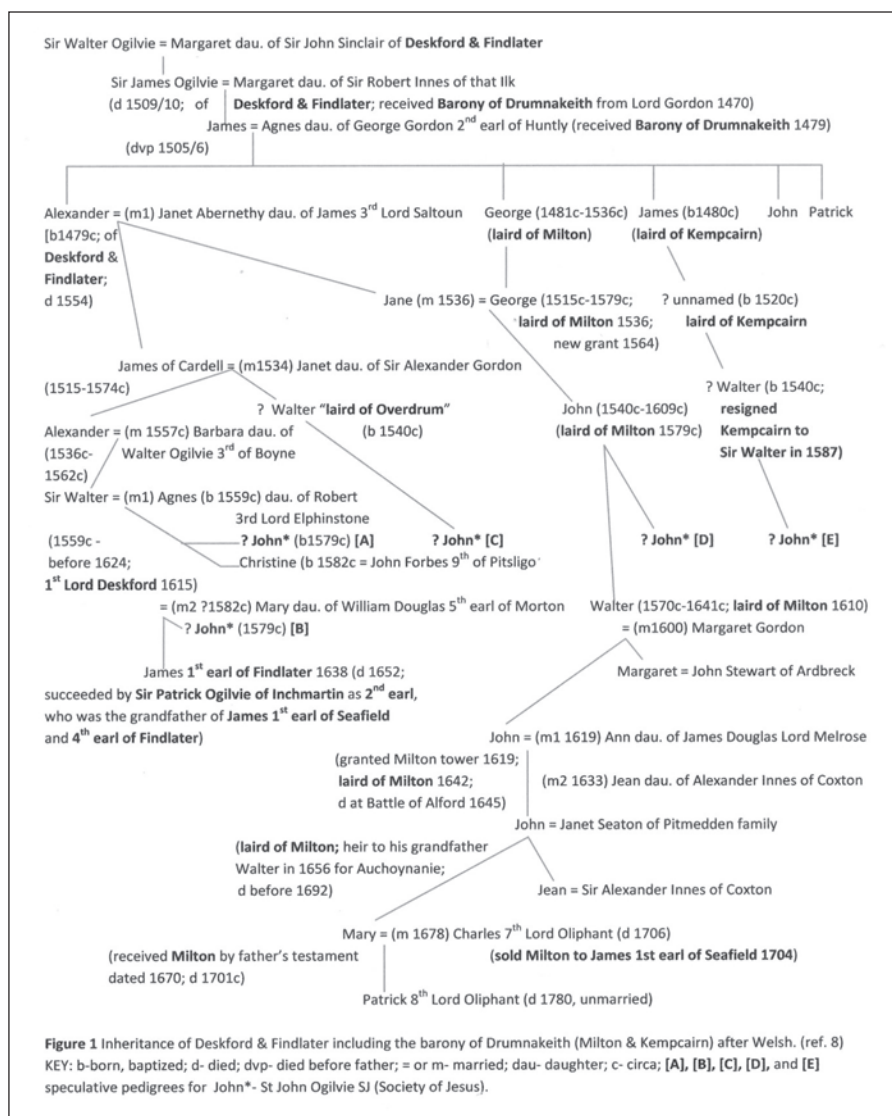


Figure 1

Saint's day, beatified on 22 Dec 1920 and canonized on 17 Oct 1976. (John* denotes possible Father John Ogilvie; SJ= Society of Jesus)

For discussion I have extracted several speculations from the literature to create a possible pedigree outlined in fig.1 marked as John* [A], [B], and [C], to which I have added two other possibilities [D] and [E].

The most common assumption is that his father was Sir Walter Ogilvie of Deskford & Findlater, styled as Baron of Drum-na-keith near Cullen, grandson of James Ogilvie of Cardell. [1, 5, 6] James had been Keeper of the Household for Mary in France. Sir Walter was heir of the lands of Deskford and Findlater since his father, Alexander, had died. However Sir Walter was not the laird of Milton in the barony of Drum-na-keith in 1579 and only became the laird of Kempcairn, the eastern portion of the barony, by 1587. [9]

The most common assumption is that his mother was Agnes Elphinstone, the first spouse of Sir Walter, who perhaps bore a child named John*. (A in fig. 1) [1, 5] Agnes had a daughter Christine (b 1580c) but died early in the marriage (1582c but perhaps later) [10]. A suggested motive is that the second spouse of Sir Walter, Mary (Marie) Douglas, wanted her own issue to inherit the title so contrived to have her step-son John* brought up as a Catholic and educated abroad so he would not be eligible for inheritance in Reformed Scotland.

A few authors assert that his mother was the second spouse of Sir Walter, Mary, perhaps the daughter of Margaret Erskine Lady Douglas. (John*B in fig. 1) [6] I doubt this theory since her marriage to Sir Walter probably occurred after 1582c and St. John's birth was probably earlier in 1579c. Mary was a daughter of William Douglas 5th Earl of Morton and mother, Agnes, (m 1554), daughter of George Leslie 4th Earl of Rothes. Margaret Erskine Lady Douglas was the spouse of Sir Robert Douglas of Lochleven who was killed at Pinkie in 1547.

John* may have been an illegitimate son of Sir Walter Ogilvie, so his birth was unrecorded in the parish register.

John* (C in fig. 1) may have been the son of Walter Ogilvie "of Overdrum"/Drum-na-keith who has been postulated to be a younger son of James of Cardell therefore a brother of Alexander who sired Walter subsequently 1st Lord of Deskford in 1615. This pedigree was presented to the Office of the Court of the Lord Lyon by Fr. Reilly of "*The Cause of Blessed John Ogilvie, Martyr*" in 1976. [7, 8]

My own speculation is that his father could be one of two cousins. Walter Ogilvie, laird of Kempcairn, who resigned Kempcairn to Sir Walter Ogilvie of Deskford & Findlater on 23 July 1587 confirmed by Alexander Bishop of Moray Nov 1614. [9] It is possible that John* (D in fig. 1) was a son of this Walter Ogilvie laird of Kempcairn, allowing conflation with Walter Ogilvie "of Overdrum" (who may be the same person) or with Sir Walter Ogilvie of Deskford & Findlater. Another possibility as the father of John* (E in fig. 1) is another cousin, John Ogilvie (1540c-1605c) who inherited (1579c) the lands of Milton in the barony of Drum-na-keith as the laird of Milton. [9]

There were strong Catholic ties within the Findlater family. Sir Walter Ogilvie of Deskford & Findlater reportedly spent time as a youth with Ogilvy of Airlie who supported the Catholic faith. His relation Sir John Ogilvy of Craig was an active Catholic. Sir Walter married firstly Agnes Elphinstone from a Catholic family.

Her father was Robert 3rd Lord Elphinstone and mother, Margaret Drummond (also a Catholic family), while her brother George was a Jesuit in Rome, and a paternal uncle named William began training as a Jesuit but died before ordination. In contrast Sir Walter's second spouse (m after 1582c) Mary Douglas, was from a family of Reformers. She was the daughter of Margaret Erskine Lady Douglas and Sir Robert Douglas of Lochleven who was killed at Pinkie in 1547. The oldest surviving son of Margaret Erskine, Sir William Douglas, owned Lochleven Castle, and was in residence during the incarceration of Queen Mary from 18 June 1567 to 2 May 1568. During this interval Mary had a miscarriage of twins in July and was forced to abdicate in favour of her son. She escaped with the aid of George, brother of Sir William Douglas, who was later banished after being involved in the Ruthven Raid (22 Aug 1582) until 1586, yet was restored to the title and lands as 6th Earl of Morton in 1589. James Douglas 4th Earl of Morton was the last of four regents for James VI and later implicated in the murder of Darnley, then executed in 1581. The title passed to relatives.

Alexander Ogilvie (designed "*of that ilk*" after consolidation of his estates into the barony of Ogilvie in 1517) of Deskford & Findlater married firstly Janet, second daughter of James Abernethy 3rd Lord Saltoun, with issue: a) Janet who married her cousin, George Ogilvie laird of Milton, and b) James Ogilvie of Cardill who married Janet daughter of Sir John Gordon ygr of Lochinvar. There is no mention of Walter "*of Overdrum*" as a brother of Alexander. [10] Alexander the son of James of Cardill married Barbara, daughter of a relation, Walter Ogilvie of Boyne, with issue including Walter, William, and Margaret. Other than in references 7 and 8, John* does not appear as issue of James Ogilvie of Cardill or his son Alexander. Walter succeeded and became Sir Walter 1st Lord Ogilvie of Deskford in 1615. As written earlier Walter's first wife Agnes Elphinstone (b 1559) bore a daughter, Christine (b 1580c), while his second spouse (m2 after 1582c) Mary Douglas, bore James and Margaret. Sir Walter's son, James, succeeded and became 1st Earl of Findlater in 1638 and died in 1652 succeeded by Sir Patrick Ogilvie of Inchmartin. Once again there is no evidence for a son named John*. [10]

We now turn to the lairds of Milton and Kempcairn for evidence of John*. [fig. 1; ref 9]

Lairds of Drum-na-keith – lairds of Milton and lairds of Kempcairn

The Cistercian Abbey of Kinloss founded in 1150 was granted by William the Lion (reigned from 1165-1214) the lands of Strathisla as far as Keith, a grant confirmed by succeeding kings in 1226, 1312 and 1424. The kirk of Keith was dedicated to St. Maelrubha and linked with the Barony of Drum-na-keith which included the Mill-Town (Milton) of Keith on the river Isla. David II gave these lands to the Constabulary of Cullen and after a series of owners including Hay and Maitland it was acquired by George Lord Gordon later 2nd earl of Huntly. He gave it as dowry for his daughter, Agnes who married James Ogilvie, son



Figure 2



Figure 3

and heir apparent of Sir James Ogilvie of Deskford and Findlater. [9] They probably married between 1470 and 16 Feb 1479 and had five sons, Alexander, James, John, Patrick and George. The parents carved two properties out of the barony of Drum-na-keith, Kempcain for James and Milton on the river Isla for George (d before 1536) [fig. 2, 3]. James heir apparent of Deskford died in 1505/6 before his father, Sir James, who died 1509/10 23 Feb, so the Deskford & Findlater estates passed to a grandson, Alexander, later styled "*of that ilk*" (not Ogilvy of Powrie).

Thus the holders of Milton (George) and Kempcain (James) were younger brothers of Alexander (of Deskford & Findlater). The story is complicated by their inheritance since Milton and Kempcain had been separated out of the barony of Drum-na-keith which is sited south of Cullen and Deskford on the river Isla. The ruins of Milton tower-fortalice (fig. 4) are on the grounds of Strathisla Distillery (fig. 5) in New Keith while Drum-na-keith lies 2 km east of Old Keith on the road to Banff. Kempcain is a farm property in-between lying, 1 km NE of Drum-na-keith. Now we must follow the inheritance of these properties.



Figure 4



Figure 5

Laird of Milton

A search of the ownership of Milton in the barony of Drum-na-keith reveals a cousin named John Ogilvie who could be the father of John*. (D fig. 1) [9] As written earlier Alexander “of that ilk” (Findlater line) gave a new charter for Milton on the river Isla (lands, mill, and tower fortalice; [fig, 2, 3] to his nephew, George (1515c-1579c), son of George (1481c-1536c; spouse unknown) and his spouse Janet Ogilvie, on 16 May 1536. Actually Janet was the daughter of the grantor, Alexander and his spouse Janet Abernethy, so George was both his nephew and his son-in-law! Alexander retained superiority. In 1535 Alexander married as his second wife Elizabeth, natural daughter of Adam Gordon, Dean of Caithness and son of Alexander 1st Earl of Huntly (not included in fig.1). Elizabeth persuaded her husband to disown her brother, James Ogilvie of Cardell, heir apparent to Findlater & Deskford, and make John Gordon, third son of the 4th Earl of Huntly, heir to Ogilvie (whom she later married!). Janet’s brother, James of Cardell was Master of the Household of Mary in France. Alexander died in 1554 and his relict Elizabeth married John Gordon now with the assumed name of Ogilvie. During the ensuing conflict against Mary who favoured James of Cardill, the Gordons lost the Battle of Corriche and John Gordon alias Ogilvie was executed at Aberdeen 31 Oct 1561. After James of Cardell (on and off a Catholic) was restored by Queen Mary to the title and lands of Deskford &

Findlater in 1562, he granted a new charter for Milton to his brother-in-law, George Ogilvie (1515c-1580c; spouse Janet Ogilvie as above) dated 4 and 10 May 1564. George of Milton received Auchoynany and died before 1587 when succeeded by his son, John (1540c-1605c; spouse unknown), who was in turn succeeded by his son, Walter (1570c-1640c), who married Margaret Gordon in 1600 and had two children, John (succeeded in 1642) and Margaret. The only laird of Milton who could have legitimately sired John* (b 1579c; D fig. 1) would be John (1540c-1605c; spouse unknown) and this John* would have been a brother of Walter (1570c-1640c). There is no evidence for this conjecture in the material gathered by Welsh. [9]

Of interest this branch of the family remained pro-Catholic or at least Episcopalian and Royalist and acted as strong anti-Covenanters in the 17th century. In contrast Walter of Deskford & Findlater was appointed in 1588 a member of the Commission for the county of Banff to see the laws against Jesuits and Papists put into execution! On 30 April 1589 Walter joined the northern band in defence of the true religion and the King's government. [10] Hardly an attribute of a putative father of a Jesuit priest and future saint of the Catholic Church! In 1678 an heiress of the Milton branch, Mary, married Charles 7th Lord Oliphant who had remained faithful to the Stuarts and was imprisoned several times, and fined £1,200 Scots in 1693 for not attending Parliament. Oliphant was broke so the lands of Milton with its tower reverted to Findlater (James earl of Seafield) in 1704. His heir Patrick 8th Lord Oliphant was exiled and living in Rome then died penniless and unmarried in London in 1780, a sad end to an illustrious family with so many ties to the Ogilvies of Inchmartin and Findlater over several centuries since James Ogilvie of Inchmartin married Isabella Oliphant in 1485c.

Laird of Kempcairn/Keith:

To re-iterate, James Ogilvie heir apparent to Findlater & Deskford and his spouse Agnes Gordon (m 16 Feb 1479) gave Kempcairn to their son James (b 1480c) and Milton on the river Isla to his younger brother, George (1481-1536c). [9] Many writers assert that John* was born at Drum-na-keith which is part of the Kempcairn estate that included Meikletoun and Littleton of Drum, Westertoun of Drum, Corse, and Over and Neither Montgrew and Bindrum . (fig, 2, 3) After 1614 the Kirklands of Keith were added and the laird of Kempcairn was sometimes designed as the laird of Keith. The manor house of Kempcairn was about one km east of the Milton tower-fortalice. Welsh did not provide intervening generations but by 1587 the laird of Kempcairn was Walter, most likely a descendant of James, who, on 23 July 1587, resigned Kempcairn to Sir Walter Ogilvie of Deskford & Findlater. [9] It is possible that John* (E in fig. 1) was a son of Walter laird of Kempcairn perhaps descended from James laird of Kempcairn *or* descended from James of Cardell. (John* C in fig. 1). It must be noted that Walter of Overdrum and Walter laird of Kempcairn are likely the same individual since "Overdrum" could be the lands of Kempcairn lying north of Drum. I am not aware of documentation for either version of his pedigree.

This likely led to conflation by writers with Sir Walter Ogilvie of Deskford. The evidence shows that Sir Walter was not the laird of Drum-na-keith in 1579 when John* was apparently born. [9] (However he probably held superiority.) As stated, Sir Walter gained Kempcairn in 1587 when John* was ~ 8 years old. Perhaps Walter of Kempcairn/Overdrum and his spouse had died so arrangements were made for John*, now an orphan, to be sent to France in the company of a relative. (see below)

In 1615 Sir Walter was created a peer as Lord Ogilvy of Deskford and granted the estate of Kempcairn to his second son by his second spouse Mary Douglas, Alexander, who married (1624) Catherine, fourth daughter of John Grant 5th laird of Freuchie. Descendants of this branch of Ogilvie lairds of Kempcairn remained strong anti-Covenanters along with their cousins Ogilvie of Milton. Parish ministers in Banffshire mostly supported the Episcopacy and not Presbyterianism. However by 1689 a descendant of Alexander 2nd son of Sir Walter, John Ogilvie of Kempcairn (sasine 1680) and his son Alexander openly supported William and Mary as evidenced by their appointment as Commissioners of Supply to collect the tax in Banffshire for maintenance of the new King's army. Surprisingly at the same time Alexander aided Lord Oliphant and his wife Mary Ogilvie to escape capture by providing horses for transport, and was arrested in 1689 with Oliphant, then fined. John Ogilvie of Milton died before 1692 and his heiress, Mary Lady Oliphant and her spouse Charles 7th Lord Oliphant, were heavily in debt by 1700, so James, 1st Earl of Seafield son of the 3rd Earl of Findlater, offered loans to carry his cousins over, and in return by 1704 acquired the estate while providing them liferent from Over and Nether Montgrew and the Mill of Myres. Mary died in 1701c and Charles in 1706. In 1750 James' son, James 5th earl of Findlater and 2nd Earl of Seafield developed the town of New Keith incorporating Gallow's Hill above Gaun's Pot on the river Isla where witches had been drowned, and established linen knitting mills as well as Scotland's oldest continuously operating Distillery, Strathisla. [fig. 5] Thus Findlaters owned the land of two famous distilleries, Strathisla, and Glenfiddich developed by a relation, William Grant, in 1886. Drum-na-keith was indeed productive: Scotch whisky and a Scottish saint from the same property!

John Ogilvie as a Catholic

The circumstances of John's travel to Europe in 1592 at age 13 are purely speculative without knowledge of accompanying adults or financial support. John was registered by Fr William Crichton SJ at the Scots College of Douai in Louvain, Flanders, in 1596 as a 16 year old "*out of Calvinism*", so he must have been raised as a Protestant in Scotland. He apparently spent two years there but did not mention it during his trial. Nor do I find evidence that he revealed the names of his parents other than admitting he was of "noble birth"! He was educated or worked in Ratisbon, Olmutz, Brno (Brünn), Gratz, Vienna and Paris where he was ordained in 1610. In 1613 he was sent to Scotland disguised as a horse trader and ex-soldier with the alias of John Watson, but was disappointed in his

accomplishments so returned to France for instructions from his Superior, Fr James Gordon SJ, who ordered him to return to Scotland. [1, 2]

Father John Ogilvie was betrayed by a spy pretending to be a Catholic convert during his second mission to Scotland. On 14 Oct 1614 he was imprisoned in the Bishop's Castle in Glasgow, and then at the tollbooth of Edinburgh, and by Christmas was transferred to prison in the tollbooth of Glasgow. He was subjected to torture and offered a bribe, but refused to answer questions or to acquiesce to temporal rule. His last letter to Fr Albers smuggled out by a visitor, Mr. John Main, describes his state (in Latin) [7] :

From Glasgow, in prison, where I lie burdened by an iron weight of 200 lbs, awaiting death unless I accept what is offered with the King's clemency, that is, a rich provestry, and abjure the faith. Having been tortured once by a vigil of nine nights and eight days, I now await a second torture, and afterwards death. The gaoler will be coming back.

22nd February 1615

Your servant in Christ

Johannes Ogilbeus (John Ogilvie) of the Society of Jesus

On 10 March 1615 the jury found him "*guiltie of the whole Treasonable crimes contained in the Indictment*" and sentenced to be hanged, drawn (disembowled) and quartered. The sentence was carried out at the Glasgow Cross at 4 pm but his remains were not quartered. The burial site has not been discovered. The literature is replete with arguments about the trial and conviction: was it for treason only, for his faith in Catholicism, or for both? Durkan provides an instructive discussion. [2]

Canonisation d'un Jésuite

Devant 20,000 personnes le pape Paul VI a présidée, dimanche, la cérémonie de canonisation de John Ogilvie jésuite écossais martyrisé dans la période qui suivit la Réforme au XVII^e siècle.

Né en 1579 en Écosse, le nouveau saint fut élevé dans la religion calviniste avant de se convertir au catholicisme. Il entra dans la compagnie de Jésus et fut ordonné à Paris, avant de rentrer en Écosse comme missionnaire.

[11]

Fr. John was the first Scot to achieve sainthood in 500 years. He obviously held to the two mottos of the Ogilvie family *Tout Jour* (Findlater) and *à fin* (Airlie), and appropriately a new one was added in 1976 for his family's coat-of-arms.

Arms

The Archdiocese of Glasgow created a coat-of-arms on the occasion of the canonization of St. John in 1976 and asked The Lord Lyon to concur in a design which would be appropriate and not invade the rights of any other person. [8] A black & white photograph of the "*St. John Ogilvie Banner hung from the Balcony of St. Peter's, Rome, at the time of the Canonization, Collection: St. John Ogilvie's*

church, Easterhouse" [fig. 6]. The coat-of- arms is described on a website [12, fig 7] as follows:

Quarterly, first, Argent, a lion rampant Gules (for Ogilvy of Inchmartine); second and third, Argent, a cross engrailed Sable (for Sinclair); fourth, Argent, a lion passant guardant Gules crossed with an imperial crown Or (for Ogilvy). The motto used with the Ogilvie arms is Usque ad Finem (Latin = "to the very end"). Scottish heraldry places the motto above the arms.

The Arms fulfill requirements of the indeterminate genealogy of St. John Ogilvie SJ while not usurping any the rights of any other person. I offer some commentary:

Ogilvie of Inchmartine was not part of the Deskford & Findlater branch until Patrick Ogilvie heir apparent of Inchmartine married the eldest daughter heiress of Findlater in 1633. James Ogilvie Lord Deskford was created the 1st Earl of Findlater and Deskford on 20 Feb 1638 who had married first, Elisabeth Leslie, second daughter of Andrew 5th Earl of Rothes, and had two daughters. The first Earl's second daughter married William 9th Earl of Glencairn Lord High Chancellor of Scotland. His second wife Marion, fourth daughter of William, 8th Earl of Glencairn, again failed to bear a son. Without a male heir, he persuaded King Charles I to re-grant his title to his first daughter, Margaret and son-in-law, Sir Patrick Ogilvie, heir apparent of Inchmartine, who had married in 1633. Sir Patrick became Lord Deskford & Inchmartine in 1641 and succeeded as the 2nd Earl of Findlater in 1652. His mother was Anne, third daughter of Sir Duncan Campbell of Glenorchy, ancestor of the earls of Breadalbane. The son of Patrick and Margaret, James, born in 1633c, died in 1711 as 3rd Earl of Findlater.

The first quarter of the Arms of the family of St John is described as Ogilvie of Inchmartine but there are no known examples of painted Arms for this family and

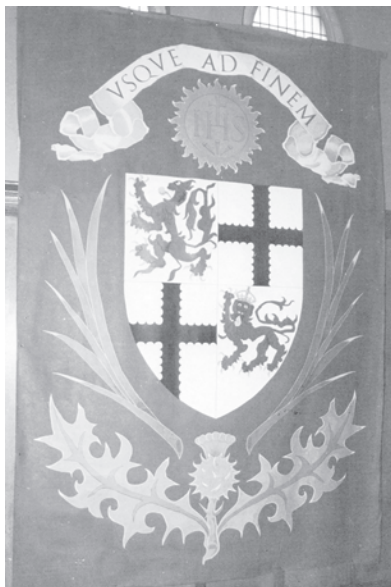


Figure 6



Figure 7

their lion rampant is considered to possibly represent the earlier Sir John of Inchmartine. [13, 14] McAndrew has pointed out a reference to a coat-of arms for Ogilvie of Deskford from the late 16th century Q1,4 *Argent, a lion rampant Gules crowned Or*; Q2,3 *Three mascles Gules* [15] so the first quarter could also be for Deskford while the 4th represents Ogilvy, again reflecting the indeterminate genealogical roots of St. John Ogilvie. Indeed there are earlier examples of seals and arms of the Inchmartine, Airlie, and Deskford branches of the family including the original main line Ogilvy of Powrie, of that Ilk, showing a lion rampant. [14]

The web-illustration [fig. 6; ref.12] has Q1, 4 with lions '*armed and langued, Azure,*' more often seen in the arms of the Airlie branch rather than the more common '*armed and langued Or*' seen in depictions of Ogilvy of that Ilk and other branches. [15] Again this may be a means of differentiating the indeterminate origins of St. John Ogilvie SJ. A black & white photograph of the "*St. John Ogilvie Banner hung from the Balcony of St. Peter's, Rome, at the time of the Canonization, Collection: St. John Ogilvie's church, Easterhouse*" [fig. 6] makes it impossible to ascertain the tinctures. The 1st and 4th quarters of the Arms depicted on the Jesuit Institute website may have been mistakenly modified. St John Ogilvie's church in Easterhouse has been closed and demolished. A search for the banner was undertaken without success in 2015 when the 400th anniversary of his martyrdom was being celebrated. [16] The cover of a book authored by Fr. C. Desmond Ford SJ published in 1976 depicts the coat-of- arms with the lions '*armed and langued Or*'. [fig. 8; ref 17] I assume that the author had access to the original design.

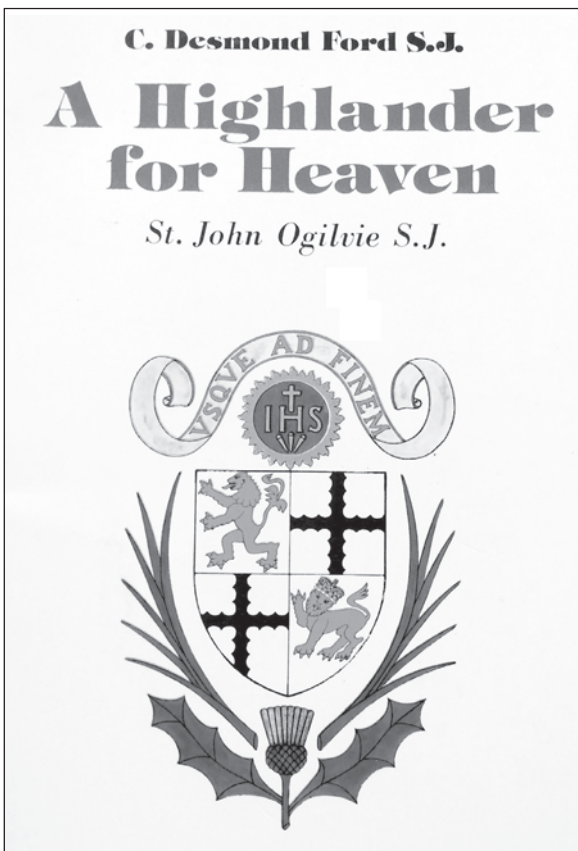


Figure 8

The cover of a book authored by Fr. C. Desmond Ford SJ published in 1976 depicts the coat-of- arms with the lions '*armed and langued Or*'. [fig. 8; ref 17] I assume that the author had access to the original design.

References

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- ¹⁴ Bruce A. McAndrew, *Scotland's Historic Heraldry*, 2006.
- ¹⁵ Personal communication with Bruce A McAndrew, May 2017; *An Ordinary of Scottish Arms*, Vol. III, 2016 pp286-7 edited by John and Eilean Malden and WG Scott. (Henry Hill's Manuscript)
- ¹⁶ Personal communication with Father Paul Gargaro, St. Jude's and St. John Ogilvie's Parish, Glasgow, May 2017.
- ¹⁷ Fr. C. Desmond Ford SJ, *A Highlander for Heaven, St. John Ogilvie SJ*, 1976; OCLC 759820226.

Illustrations

- Fig. 1 Inheritance of Deskford & Findlater including the barony of Drumnakeith (Milton & Kempcairn). [after Welsh, ref. 9].
- Fig. 2 Late 16th century map of the Barony of Drum-na-keith showing lands of Milton on the left and Kempcairn on the right. [7]
- Fig. 3 18th century map showing Milton castle and Keith on left with Kempcairn/Kincairn manor and Drum on the right. [NLS]
- Fig. 4 Ruins of Milton tower-fortalice, Keith, Moray, Scotland. [Google search: Anne Burgess, 18 April 2008]
- Fig. 5 Strathisla Distillery, Keith, Moray, Scotland in 2007. [RI Ogilvie 2007]
- Fig. 6 Arms of the family of St John Ogilvie SJ created in 1976 by the Archdiocese of Glasgow. www.jesuitinstitute.org/johnogilvie
- Fig. 7 Banner depicting Arms of the family of St John Ogilvie SJ used in Rome 17 Oct. 1976. [7]
- Fig. 8 Arms of the family of St John Ogilvie SJ. [17]

THE MIDSUMMER MORNING SERMONS TO YOUNG MEN AND WOMEN

Preached at Bloomsbury Chapel.

By the Rev. W. Brock London: B.P. Pask.

"MIDSUMMER MORNING SERMONS", by the Rev. W. Brock, are the result of an idea which suddenly struck the pious author as he was one day musing, and which is not without utility, inasmuch as even if it served no higher purpose it would at least encourage young people in the virtue of early rising. We give the history of their felicitous conception in Mr Brock's own words:-

"I began," he says, "my ministry in Bloomsbury Chapel, in December 1848. From the first many young men were found in the congregation, and it was my pleasure to have intercourse with them of different kinds. Hence arose a practice of preaching to young men a good deal: not only in a special sermon now and then, but in the tone and cast of my ministry at large. It came upon me to watch anxiously for their souls. As I was musing one day the thought occurred to me of some sort of special service, at an unusual time. The matter was talked over amongst my friends, and as the time approached it was resolved that we would hold a midsummer morning service for 'young men', from seven to eight o'clock."

Thus mused over, conceived, and carried out, Mr Brock's midsummer morning services for young men continued for some three or four years. Then occurred an interregnum of some three years, owing to chapel repairs and other cause which Mr Brock does not specify. Then Mr Brock mused again, and this time conceived the felicitous idea of encouraging the young people of the other sex to get up early on midsummer Sunday mornings also. The result was a great success, and the services seem to be continued to this day. Our readers must not, however, form too high an idea of the energy and self-denial of Mr Brock and his young men and maidens. There are just twenty sermons in this volume, spreading over more than twenty years. After all, it is no such marvellous act of Christian self-denial for a number of young people in hats to get up at seven o'clock once a year on a June Sunday morning, when they know that a number of other young people in bonnets are getting up the same morning, at the same hour, and for the same purpose. Mr Brock seems innocently to attribute the abounding midsummer Sunday morning zeal of his young men and maidens to attractions personal to himself and the power of the word. That small mistake apart, Mr Brock's sermons are very good of their kind. They are, it must however be stated, of that sentimental, emotive kind which is calculated to be more instrumental in kindling present sensations than in strengthening the will and balancing the judgement for future action. We hope they assisted in making the midsummer mornings not only merely pleasant but instructive for the young men and maidens of Mr Brock's congregation.

The Scotsman, 30 May 1873

THE SCOTTISH GENEALOGY SOCIETY

STATEMENT OF FINANCIAL ACTIVITIES FOR THE YEAR ENDED 30 SEPTEMBER 2016

	Unrestricted funds	Designated funds	Total 2016	Total 2015
Incoming Resources				
Incoming resources from generated funds				
Donations and legacies	21,739		21,739	290,585
Activities for generating funds	11,661		11,661	11,624
Investment income	14	4,668	4,682	341
	33,414	4,668	38,082	302,550
Other incoming resources	2,202		2,202	2,504
Total incoming resources	35,616	4,668	40,284	305,054
Resources Expended				
Cost of generating funds				
Costs of publications and conferences	7,182		7,182	8,665
Charitable activities				
Direct charitable expenditure	13,113		13,113	17,532
Overhead expenses and depreciation	5,356	2,682	8,038	9,764
Management administration	6,876		6,876	7,778
	25,345	2,682	35,209	35,074
Total resources expended	32,527	2,682	35,209	43,739
Net incoming resources	3,089	1,986	5,075	261,315
Other recognised gains and losses				
Gains on investment assets	-	13,808	13,808	
Gross transfers between funds	2,227		2,227	-
Net movements of funds	3,089	15,794	18,883	261,315
Fund balances at 1 October 2015	40,753	491,724	532,477	271,162
Fund balances at 30 September 2016	43,842	507,518	551,360	532,477

All the above results are derived from continuing activities

BALANCE SHEET AS AT 30 SEPTEMBER 2016

	£	2016 £	£	2015 £
Fixed Assets				
Tangible assets		194,101	192,224	
Investments		314,206	299,500	
		508,307		491,724
Current assets				
Stocks	19,277		21,733	
Cash at bank and in hand	28,526		20,163	
	47,803		41,896	
Creditors: amounts falling due within one year	(4,750)		(1,143)	
Net current assets		43,053		40,753
Total assets less current liabilities		551,360		532,477
Income funds				
Unrestricted funds				
Designated funds		507,518		491,724
(including revaluation reserve of £13808 (2015: £nil))				
Other charitable funds		43,842		40,753
		551,360		532,477

The accounts were approved by the Trustees on 9th March 2017

Gregory Lauder-Frost BA(Hons), FSA Scot
Chairman / Trustee

John D K Ellis Dip MS Chartered FCIPD
Treasurer / Trustee

DATES FOR YOUR DIARY - 2017

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.

- 18 September "Rich Seams: Mining Kirk Sessions and High Court Records for your Scottish Ancestors." by Margaret Fox, Archivist.
- 16 October "The Builders of Edinburgh's New Town" by Dr. Anthony Lewis, Curator of Scottish History
- 20 November "Scottish Italians – Immigrant Families in the 20th Century" by Mary Contini

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

New Register House Research Evenings 2017

(in conjunction with Standard Life FHS)

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

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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 2017

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

SLHF Annual Conference & AGM 2017

Friday, 27 October 2017 - 9:45am to 4:30pm - A K Bell Library, York Place, Perth, PH2 8EP

Fairs, Fetes & Festivals How did people in Scotland in the past enjoy their leisure time? How did these traditions start? Why have some of these events continued to the present day and others are long forgotten? We will explore the history of a selection of Scottish bazaars, pageants, fairs and festivals to discover their local origins and the legacies that they have left in Scotland's local communities.

Contact Graham Clark

gm.clark@btinternet.com

Conference - £20 members, £25 non-members Lunch - £12 (optional)

www.slhf.org

