



# THE SCOTTISH GENEALOGIST

**DECEMBER 2018**

**Edinburgh Goldsmiths**

**David Simpson and his Ships**

**William Bremner**

**QUARTERLY JOURNAL OF THE SCOTTISH GENEALOGY SOCIETY**

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**Vol. LXV No. 4**

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**The Scottish Genealogy Society, 15 Victoria Terrace, Edinburgh EH1 2JL**

E-mail: [enquiries@scotsgenealogy.com](mailto:enquiries@scotsgenealogy.com)

Website: [www.scotsgenealogy.com](http://www.scotsgenealogy.com)

Scottish charity No. SC016718

This edition of *The Scottish Genealogist* was edited by Caroline Gerard,  
with the valued assistance of Chic Bower at Printing Services Scotland  
and of all our regular and occasional contributors.

## *Front Cover:*

The Society's Coat of Arms

## *Back Cover:*

The Goldsmiths' traditional crest, part of a gonfalon which used to hang in  
Goldsmiths' Hall. It may have been made for the Reform Jubilee Trades Procession  
in Edinburgh in 1832, connected to the Reform Act of the same year.

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## CONTENTS

David Simpson and his ships - <i>Eileen Elder</i> .....	107
A Scottish Mystery at Wokingham - <i>Douglas Baugh</i> .....	117
The Goldsmithing Families of Edinburgh - <i>Elsbeth Morrison</i> .....	123
Clackmannan Parish Burial Ground, 1701 - <i>Bruce B Bishop</i> .....	135
Annual Report 2017-2018 - <i>Gregory Lauder-Frost</i> .....	138
Recent Additions - <i>Joan Keen &amp; Eileen Elder</i> .....	139
Dates for your Diary .....	140

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# David Simpson and his Ships

Eileen Elder

David Simpson was born in Arbroath on August 27, 1817 and remained firmly rooted there all his life, although his career would take him from Archangel to Tahiti and many ports in between. His father Joseph was a carter master, who lived and worked from Applegate near the Abbey. David was the youngest of eight children and outlived all his siblings.

## **The *Vine* 1844 - 1847**

He went to sea at an early age and by 1844 was master of the sloop *Vine*, owned by the Chisholm family, well-known sack contractors in Perth. Sloops were small one-masted vessels with a fore and aft rig, mainly used in the coastal trade. The *Vine* traded up and down the coast, as far as Kirkwall in the north and London in the south. The only foreign voyage was to Ghent with a cargo of potatoes. Other cargoes ranged from coal and cinders to pavement slabs and flax.

The travels of the *Vine* appear to have been largely free of incident, although in December 1845, sailing from Hartlepool to Arbroath, following a period of bad storms, she was forced to put back from the Farne Islands to Bridlington having sustained serious damage including losing her bulwarks.

## **The *Grace and Jean* 1847 - 1849**

In 1847 Captain Simpson moved on to take command of the *Grace and Jean*, a two-masted schooner, owned by William Garland, a flax manufacturer in Arbroath, who also invested in shipping. David Simpson and William Garland would remain associated for many years, until Garland's death from typhoid fever in 1871. Between 1847 and July 1849 the *Grace and Jean* sailed not only up and down the coast with cargoes of coal and pit props, but into the Baltic, calling at Travemunde, Stettin and St Petersburg, returning with flax. The Arbroath and Angus skippers traded heavily with the Baltic ports, bringing back the flax needed to supply the linen and sailcloth weaving sheds for which the area was famous.



David Simpson

Tradition has it that the sails for the *Cutty Sark* were manufactured in Arbroath. William Garland, the owner of the *Grace and Jean* was just such a manufacturer, though whether his works were responsible for those sails is unknown.

This was the period when Captain Simpson acquired his Elsinore vase. His daughter, Mrs Agnes Ellis recalled in her old age the excitement when the Arbroath Baltic fleet put to sea each spring. The schoolchildren were given a holiday to wave the ships godspeed, while the skippers and their crews would assemble in the chapel in West Abbey Street to take part in a service before joining their ships. It was a tradition for the Customs officials at Elsinore to present the skippers with a glass bowl to mark their first voyage into the Baltic. David Simpson's bowl is still in the family today.

### The *Garland* 1849 - 1856

By late 1849, aged 32, Captain Simpson was ready to move on. He became master of the brig *Garland*, owned by William Garland, and his field of activity widened. Mostly he sailed to Archangel during the summer months when the port was ice-free and to the Mediterranean in the winter months. From Archangel he brought flax and wood, and from Sicily and other Italian ports wheat, maize, sulphur and olive oil. This pattern prevailed until the spring of 1851. Then an advertisement appeared in the Limerick newspapers stating that the *Garland*, a "singularly fortunate and fast-sailing ship" would leave for New York on April 15 under the command of Captain David Simpson. Captain Simpson is praised for his long experience and kindness towards the public and the *Garland* is described as having "fine height between decks" and being "well-ventilated". "There will be no

expense spared by her owners to lay on board for the voyage a proper and abundant supply of wholesome Provisions, pure Water, and Medicine agreeable to Act of Parliament. ...N. B. There is a permanent Second Cabin in this Vessel for a Select Family." This was Captain Simpson's only venture into transporting

NOW IN PORT.  
AMERICA—FOR NEW YORK.

To Sail pointedly on the 15th April, Instant. The Splendid first class copper and copper-fastened British-built Ship,

**GARLAND,**  
DAVID SIMPSON, Commander.—Burthen 600 Tons.



**T**HIS singularly fortunate and fast-sailing Vessel will be despatched at the above time. She commands fine height between decks, thoroughly ventilated, and Captain Simpson's long experience and kindness, is all ready before the public, from the well merited testimonials of his former passengers. There will be no expense spared by her owners to lay on board for the voyage a proper and abundant supply of wholesome Provisions, pure water, and Medicine, agreeable to Act of Parliament. Early application is necessary to

**T. F. MULCAHY,**  
Ship and Commission Agent, Wellraley Buildings,  
Limerick.  
J. Kennelly and Co., Tralee; T. Gibson, Kilrush; W. Gallagher, Tarbert.  
N.B.—There is a permanent Second Cabin in this Vessel for a Select Family.

April 12.

NOW IN PORT.

*Limerick Reporter 18 April, 1851*

immigrants and the *Garland* had only recently arrived in Limerick with a cargo of Indian corn, so the outfitting of accommodation for a human cargo must have been undertaken with some speed! However he set sail with 99 souls bound for a better life and delivered them all safely on May 26. There was one incident of note however: on May 17, the *William Tapscott* of New York, bound for Liverpool, collided in thick fog with the brig *Sarah Brown*, bound for Gothenberg with a valuable cargo. With some difficulty the *William Tapscott* rescued the *Sarah Brown*'s 12-man crew. Next day the *Garland* hove into view and was able to take the rescued crew on board. The *Garland* was running short of supplies and so the *William Tapscott* gave her two barrels of bread and one barrel of beef for the extra men. The article also mentions that two American ships had passed, but ignored the *William Tapscott*'s request to lie to. Perhaps Captain Simpson was indeed more obliging than some towards his fellow man.

From New York the *Garland* headed under ballast for Quebec whence she made for home with a cargo of timber, arriving in Arbroath on August 26. She was hauled up onto the patent slip for inspection and any necessary maintenance, but, as reported in the *Montrose, Arbroath and Brechin Review* of September 19, "in quitting the Patent Slip [she] descended with such velocity as to bring her into immediate collision with a vessel lying at the opposite side of the Harbour, the *Catherine Christie*, whose bulwarks were thereby stove in. Happily no person sustained very serious injury." Captain Simpson's woes did not end there. "Crowds of idle boys are to be seen...more particularly on Sabbath.... They perambulate the quays, throwing stones, climbing about ships' rigging, taking possession of boats, etc, to the no small loss of the shipowner. A number of these Sabbath-breakers [the next day] cut adrift a raft of wood belonging to Captain Simpson of the *Garland* and also the ship's fenders from alongside."

Then it was back to the Mediterranean and more mundane voyages, although on her next trip south she had to put in to Dover with the loss of her fore-top-mast.

The routine: summer sailings to the Baltic and winter trade with the Mediterranean and Black Sea ports continued until June 1855 when the *Garland* was announced cleared at Newcastle for Rio de Janeiro with a cargo of coal. She arrived in Rio on September 8 and remained in harbour there until October 13. The next move was a voyage direct from Rio to Mauritius, reaching port about December 10. David Simpson was making money and plans.

Upon returning to London with a cargo of sugar from Mauritius, Captain Simpson abandoned his command of the *Garland*. He was about to become a shipowner himself.

The *Montrose, Arbroath and Brechin Review* of August 15, 1856 notes, "The local [Arbroath] tonnage has been this week increased by the purchase at Liverpool of the *Cygnets* ... Captain Simpson, and Mr W. Garland, manufacturer, are the owners."



### **The *Cygnets* 1856 - 1857**

The *Cygnets*, a two-masted brigantine of 170 tons, promptly set sail for St Petersburg for one last cargo before the port became ice-bound, then headed for the Black Sea ports of Galatz (Galati) and Ibrail (Braila), actually some distance up the Danube delta in present-day Romania, but then situated in the Ottoman Empire. Throughout 1857 Captain Simpson took his ship back and forth through the Mediterranean to the Black Sea, bringing home cargoes of maize, rapeseed and general orders. He called at Civita Vecchia, Palermo and Licata (Sicily), presumably fulfilling orders, but no records seem to survive. In August she departed from the usual pattern, arriving not in London or Liverpool, but in Troon and left from there a few days later back to Constantinople. Trade between Troon and the Black Sea seems strange to us, but this was a time when small business enterprises thrived and the trading routes were by sea.

1858 seemed set to continue as before. The *Cygnets* was doing well and making a steady income. Joseph Simpson, now 15, had decided to follow his father to sea and had started on board as a "boy", but things took a dramatic turn on the first voyage back from Ibrail in the New Year. A hint of trouble comes in reports from Malta in late January. "The *Cygnets*, Simpson ... has shifted her cargo." However David Simpson set sail for home, leaving Malta on 13 February, but worse was to come: in reports from Palermo we learn that the "*Cygnets* of Arbroath, from Ibrail to Falmouth, with rapeseed, grounded at Tre Fontane (in western Sicily), on the night of the 14 February, and has now seven feet of water in her hold. The master reports that there is no hope of getting her off. Lighters have been sent this morning to take the rigging and such part of her cargo as may be saved." Captain Simpson's first venture into ship-owning did not end well, although there was slightly better news a few days later: "some of the cargo ... had been saved, partly dry. The vessel had been driven further on shore by a strong south wind on the night of the 19; had struck heavily; a piece of her bottom planking had come up; the hull and rigging would be sold."

### **The *Briton's Pride* 1857 - 1859**

Simpson and Garland moved swiftly on; William Garland acquired a new ship, the Sunderland-built barque *Briton's Pride* and in June David Simpson took her past Elsinore to Cronstadt, the port for St. Petersburg. By August 22 she was back at Greenock with a cargo of 267 tons of hemp and 450 dunnage mats for the Gourrock Ropework Co. and preparing for a much more ambitious trip.

On October 18 the *Briton's Pride* set sail from Greenock for Valparaiso, her cargo this time included white and red wine, British plain spirits, bottled beer, a large quantity of cottons and woollen cloth, soda ash, painters' colours, oatmeal, copying presses, ink, twine, stationery, drugs, glassware, cheese, fire bricks, 58 tons of coal and 1220 packages of gunpowder. She reached Valparaiso after the long voyage round Cape Horn on February 4 1859. She planned to return laden with guano. From Valparaiso she made for Cojiba, then in Bolivia, but



destroyed by an earthquake in 1868. Her trail is next traced off Tahiti, having picked up her cargo of guano. Disaster had struck. The *Daily Alta California* of 2 August reports: "Per *Mayflower*...lat 55 43 S, lon 74 W, fell in with the barque *Briton's Pride* from Papeete for Cork, full of water; took off her officers and crew." David Simpson had been very lucky; the Captain of the *Mayflower's* act did not go unrecognised; in the *Stirling Observer* of December 12 we read under Honorary Rewards awarded by her Majesty's Government and the Board of Trade: "To Captain Chatfield of the American ship *Mayflower* of Boston, a telescope as an acknowledgement of his kindness and humanity to the crew of the *Briton's Pride* of Arbroath whom he received on board his vessel at sea on 31st May last".

All this while, back in Arbroath, David Simpson's wife, Ann Mitchell, a farmer's daughter from Carmyllie, raised her six children increasingly on her own, seeing her husband from time to time according to the vagaries of his assignments. She heads the list of family members in the censuses of 1851, 61 and 71, recorded as "shipmaster's wife". Her daughter Agnes also married a shipmaster. Ann and Agnes were remembered in the family as strong women – they had to be.



Ann Simpson



Simpson family

### **The *Joliba* 1860 - 1869**

David Simpson and William Garland now collaborated in a new venture with the construction of a new ship, a barque to be built in Arbroath by the Arbroath Shipbuilding Company in which William Garland was a shareholder. She was launched amid great rejoicing on April 9, 1860. The story of her nine years with her master David Simpson has been related elsewhere; in 1869 she was sold to New Zealand and the voyages with her Arbroath-based master ended. Meanwhile, Captain Simpson was moving on. (See *The Scottish Genealogist*, December 2010, Vol. LVII no.4.)

### **The *Blackwall* 1870 - 1874**

The *Blackwall* was owned by a London Company, J. Stewart & Co. It looks as though William Garland and David Simpson had parted company, although Garland may have had shares in J. Stewart & Co. She was a three-masted, full-rigged ship, 674 tons, the largest ship David Simpson had so far commanded. He did not take over his new command until April 1870, when he cleared Sunderland in ballast for Leith, then set sail for Batavia and Sourabaya in Indonesia. He brought sugar back to Holland, then proceeded to Cardiff to load with coals for Java. For the next three years the *Blackwall* traded between Indonesian ports, Holland and Cardiff, the only event of note occurring in May 1872 when Captain Simpson was summoned to appear before the Cardiff Police Court under the Merchant Shipping Act of 1871 for failing to provide the Collector of Customs in Cardiff with a record in his official log book of the draught of water of his ship on leaving Nieuwe Diep, Amsterdam. This Act had been passed in



*Clipper Blackwall*

August 1871 and came into effect on January 1, 1872. David Simpson pointed out that at that time he was at sea, on his way home from India, and consequently was not aware of the Act. The magistrate duly dismissed the case.

### **The *Milford* 1874 - 1875**

Two years later Captain Simpson took command of a ship newly acquired by J. Stewart & Co. She was the *Milford*, built in Quebec in 1869, at 1046 tons significantly bigger than the *Blackwall*, to be employed in the East India trade. On January 13, 1874 she set sail for Bombay via the Suez Canal which had opened in 1869. On January 21 she arrived in Waterford and reported having passed a ship, the *Sunlight*, between the Saltee Islands and Hook Tower. There was a thick fog and the Captain, en route from New York to Glasgow, did not know where he was. David Simpson helpfully told him his position. On May 19 the *Milford* arrived in Bombay. Her cargo consisted of 221 cases brandy, 50 cases candles, 353 cases old tom (gin), 20 packages glassware, 12 cases salt, 111 cases bricks, 46 packages earthenware, 30 cases confectionery, 25 cases fruit, 11 cases preserves, 7 cases sauce, 15 cases vinegar, 5 cases paper, 23 cases glass bottles, 102 cases Geneva, 6 cases iron safes, 200 casks beer, 75 packages wine, 12 packages weight (sic), 25 barrels kerosene, 50 packages paint, 4,711 bars iron, 35 packages ale, 1 packages window glasses, 250 kegs nails, 2 cases cocoa, 1 cask rum, 8 cases whisky, 281 cases oilmanstores (sic) and many packages of merchandise.

The *Milford* remained loading in harbour until July 14. However on June 14, four seamen from the *Milford* appeared at the Fort Police Court wishing to obtain their discharge from the ship as they claimed she was considerably short-handed with a complement of only 23, of whom 3 were apprentices. The Captain refused to ship 6 additional men to complete the proper number for the safe management of the ship. According to the Captain, having a "donkey" steam engine on board allowed him to ship a reduced number of hands. The men also stated that the entire gear of the ship was out of order and dangerous and that the Captain was constantly drunk. David Simpson was not in court. The following day, accompanied by some of his officers and his solicitor, he appeared, as did his accusers. The Magistrate ruled that the charges were utterly unfounded and the case was dismissed. But the following year, even the use of the donkey engine was of little use.

On July 14 the *Milford* sailed for Liverpool with a cargo of 6,439 bales cotton, 53 bales wool, 1,325 cwt linseed 160 cwt horns, 170 cwt coir yarn, 192 cwt hemp, 45 cwt chundroose (resin used in varnishes) and 477cwt beddanuts (used medicinally and in hair oil and dye). She arrived safely on November 14.

Her next voyage was to Calcutta where she docked on June 13, 1875. She sailed from Calcutta for Nieuwe Diep on June 23. Little seems to have been heard of her until in October extremely worrying news began to come in. *Lloyd's List* of November 5 carried a note that the *Alphington*, arrived at Algoa bay from

London reported having seen on Oct 12, a waterlogged barque, supposed the *Milford* of London, since wrecked at Humansdorp 14 Oct. The *Edinburgh Evening News* of November 6 reported, "News was received in London yesterday that on the 14th of last month the *Milford* went to pieces near Cape Town...The crew are lost, it is feared, as nothing has been heard of them...The master was Captain D. Simpson." In *Lloyd's List* of November 11 there was better news: "the *Milford* (barq.) of London, Simpson, from Calcutta to Amsterdam, sprung a leak and was abandoned about five miles off Cape St. Francis, with eight feet water in her hold; casks of liquor and other merchandise were washing up. The master and crew landed at the mouth of the Kromone river (Kromrivier), and left overland for Port Elizabeth. A NW gale blowing." On October 19 a Marine Court was held in Port Elizabeth. The Chief and Second Mates and the Carpenter gave evidence and David Simpson submitted a written statement to the effect that the *Milford* en route "from Calcutta to Nieuwe Diep (Texel) encountered a succession of NW gales which lasted from 8th to 12th October and drove her within 15 or 20 miles of St Francis Bay. During this weather the seas broke on board the ship, smashing in the forecastle deck and fore hatch and causing the vessel to spring a serious leak. Notwithstanding the use of a donkey engine to work the pumps the Crew were unable to keep the leak under which continued to gain upon the ship until she had nine feet of water in the hold, when, after consultation with the Officers and Crew, the Master determined to abandon her." The Court ruled that the Master was justified by the circumstances in abandoning the vessel to save the lives of the Crew. Captain Simpson's certificate, no. 46,861 was returned to him.

How much news of these events reached Arbroath is not known. Once again David Simpson found himself without a ship – but not for long.

### **The *Ashmore* 1877 - 1880**

"On the 1st inst, there was launched from the shipbuilding yard of Messrs. John Reid and Co. an Iron clipper ship of 1,100 tons register, built over the highest class at Lloyds for Messrs. John Stewart and Co. of London. On leaving the ways she was named the *Ashmore* by Miss Simpson, daughter of her Commander and Part-Owner Captain David Simpson. This vessel is intended for the East Indian trade, and has been furnished with patent windlass, steam and steering gear, and all the latest improvements." (*Shipping and Mercantile Gazette*, March 3 1877)

David Simpson's last ship was the biggest and by far best equipped that he commanded. Following her launch on March 1, she finally sailed from Glasgow for Singapore with a general cargo on June 1, 1877. A report appeared in the *Greenock Advertiser*. "Mr John M'Aleer, pilot, reports having left the ship *Ashmore* 10 miles west of the Smalls at 5 p.m., 10th inst. All well. Wind S. by SW. Light. She had head winds beating down Channel from Lamlash to Tuskar Light (7 miles off the coast of County Wexford), which distance she accomplished in 31



*Ashmore*

hours, which is considered smart sailing. Captain Simpson is highly pleased with his vessel and her sailing qualities.”

She arrived in Penang in September without incident and left again from Singapore in February 1878, reaching London on May 20th.

Her next voyage was via Cape Town to Adelaide, a port she came to know well over the years. She left London in mid July with a general cargo. As reported on arrival in Adelaide it was made up of plain cottons, coloured do., woollens and worsteds, linen (in bales), do (in case) cotton and woollens, muslins, millinery, hosiery, haberdashery, cotton and linen shirts, apparel, blankets, carpets and rugs, straw hats, felt hats and caps, dressed leather, wrought do., saddlery, floorcloth, table baize, lucifers, vestas, blacking, agricultural implements, rails and general machinery, books, paper, stationery, horsehair and seating, upholstery, iron bedsteads, brushware, plated goods, toys, firearms, pianos, gunpowder, iron tanks, hardware cutlery, bar and rod iron, plate do., galvanized do., tinplates, iron nails, wire and wire rope, linseed oil, rape do., varnish, whiting, paint colours, pitch and tar, flint glass, foreign window do., china and earthenware, glass bottles, earthenware bottles, sawn woods, canvas, lines and twines, cement, brandy (in case), Geneva, British spirits (in case), white wine, beer, malt, hops, preserved fish, assorted oilmen's stores, foreign salad oil, vermicelli and macaroni, rice, chicory, white salt, candles (British and foreign), soap, raisins, glucose sugar, coffee, confectionary(sic) and peel, apothecaryware, tartaric acid, cream tartar, condensed milk and coals. All this was destined for the agents



Gerke and Rodemann. In addition, for Ramsay and Co there were drawn and rolled wire, Ransome's YFL ploughs, garden ploughs, shares and ploughwheels and sundry other packages for G. Wood, Son and Co. It makes a fascinating snapshot of part of the range of goods needed in the developing colony.

The voyage had not been without problems. Two of the crew were summoned before the Police Court in Port Adelaide. Thomas Welsh was charged with disobeying lawful commands on the high seas on October 4. He pleaded guilty. "His Worship took into consideration the fact that [the] defendant had already been partly punished on board ship by being imprisoned for 10 days, and sent him to gaol for seven days with hard labor." At a later hearing John Cuthbert was sentenced to four weeks imprisonment for desertion from the *Ashmore*.

*Ashmore* sailed for London with a cargo of wheat. There was one final voyage to Adelaide, then in May 1880 she loaded, this time for Sydney, and sailed at the start of July, but with a new master Captain Whitmore. David Simpson had retired, although he retained part-ownership of the *Ashmore*. He returned to the house he had built in Arbroath in the 1860s and to his wife and two surviving daughters. He had left three sons and outlived at least two of them. Joseph, who had joined him on the *Cygnat* all those years ago, had followed him to sea, becoming master of the barque *Hanover*.

The *Hanover* was lost with all hands in the China Sea in 1874. Patrick, Chief Engineer on the SS *Teviot*, died of fever off Calcutta in 1878 and is buried there. The family never knew what became of the third son, David. He disappeared in the Australian gold fields in the 1860s. The youngest daughter, Agnes, married another shipmaster and died in 1952 at the age of 100, surrounded by



David Simpson Bowling

her family and by the many beautiful objects her father had brought back to Arbroath over the years. David died in 1893, having spent his last years quietly, a keen bowler and an elder in St. Paul's U.P. Church.

The *Ashmore* sailed on, trading mainly with Australia and was sold to Norway in 1907. She was finally wrecked in the Bay of Fundy, off Grand Manan Island, New Brunswick in 1918.

#### Principal Sources consulted:

Family documents; Cork Constitution; *Daily Alta California*; *Dundee Advertiser*; *Dundee Courier*; *Greenock Advertiser*; *Greenock Telegraph*; *Limerick and Clare Examiner*; *Lloyd's List*; *Lloyd's Register of Shipping*; *Montrose, Arbroath and Brechin Review*; *Shipping and Mercantile Gazette* *South Australian Register*; *Stirling Observer*; *The Times*; *Times of India*

# A Scottish Mystery at Wokingham

Douglas Baugh

Alexander Bremner, a retired farmer from Mulben in Banffshire, died in 1879 at Port Elphinstone, Inverurie, aged 72. His wife Margaret Bennet had died in 1863 and there were no children. Alexander had no surviving siblings, his six brothers having all died in childhood or early adulthood.<sup>1</sup> His nearest male heir was found to be Thomas John Bremner, an elderly Advocate and Bank Agent at Peterhead. To him Alexander bequeathed the lands of Glasslaw in Turriff parish, the rental income to go to the Royal Infirmary of Aberdeen to provide treatment for children of the poor.<sup>2</sup> A connection between the two men is not immediately apparent, apart from the shared surname Bremner, which is very common, huge numbers being listed on the website [www.bremner.com](http://www.bremner.com). Investigation, utilising a variety of sources, reveals a common ancestor John Bremner who was the grandfather of Alexander and the great-grandfather of Thomas. The two lines of descent were complicated by wide variations in numbers of births and survivors in different generations. A mystery is found at Wokingham, Berkshire, which shows that something in print or even “etched in stone” is not necessarily correct.

The two lines of ancestry are briefly as follows:

**Line A:** Alexander Bremner (1807-1879) was the only survivor of eight children born to Robert Bremner & Jean Thomson at Mulben.

Robert Bremner (1754-1834) was the longest survivor of the seven children of John Bremner and Elspet Gordon at Mulben.

All three men in this line farmed at Craighead of Mulben (midway between Rothies and Keith).

**Line B:** Thomas John Bremner (1811-1890) was the oldest survivor of twelve children born to Doctor William Bremner on the island of Dominica, West Indies. Doctor William Bremner (1817-1828) was the only child of William Bremner, schoolmaster at Crimond, who later became a Church of England priest and was the Minister at All Saints Church, Wokingham for many years.

Rev. William Bremner (1751-1821) was the eldest son among the seven children born to John Bremner and Elspet Gordon at Mulben.

## The family of John Bremner (1811-1890)

John Bremner's wife and children are well-recorded in Scottish parish registers, (though one child was for long undiscoverable due to a previously unknown variant of the surname).

The marriage of John, then aged 31, to Elspet Gordon of Nether Buckie was recorded at Rathven on 21 July 1748.<sup>3</sup> Their ‘contract’ had previously been recorded at Rathven and also at Dundurcas, the home parish of John.<sup>4</sup> The married couple went to live on the farm at Craighead of Mulben. (At that time Mulben was in Dundurcas parish but after the suppression of Dundurcas in the 1780s the area would become part of Boharm parish.)



Baptisms of children of John Bremner & Elspet Gordon are recorded as follows in the Dundurcas parish register, with surname variations which hinder computer searching.<sup>5</sup>

Elizabeth Bremner, 9 March 1750,

William Bremner (recorded as '*Brember*'), 15 September 1751,

Robert Bremner (recorded as '*Bremer*'), 7 June 1754,

David Bremner (recorded as '*Bemer*') 12 April 1756,

Henrietta Bremner, 8 December 1758,

Elspet Bremner, 30 June 1765.

Ann Bremner, born in 1768 or 1769, lacks a baptism record, but is known from her gravestone at Grange cemetery near Keith, stating that she '*died 23<sup>d</sup> October 1811 aged 43 years*'. The same grave held '*John Bremner who was 52 years farmer in Mulben and died 12<sup>th</sup> March 1792 aged 75 years*' and '*his spouse Elspet Gordon who died 14<sup>th</sup> July 1818 aged 93 years*'.<sup>6</sup>

### **The Descent through Line A**

John Bremner's second son Robert Bremner farmed initially at Holl of Mulben, half a mile from Craighead and close to Boharm church. He was married to Jean Thomson from Rothes, and seven sons were born, their baptisms (except the first) recorded in the Boharm parish Register.<sup>7</sup> The first six sons all died as children or young adults, recorded on a memorial stone which the father Robert erected later in the churchyard at Rothes: James (1792-1796), John (1796-1813), George (1799-1820), Robert (1801-1825), William (1804-1827), and Patrick/Peter (1806, died at 3 months).

Alexander Bremner, born at Holl in 1807, would survive to be Robert Bremner's heir in 1834.

Robert Bremner & Jean Thomson had moved from Holl to join his father John Bremner at Craighead of Mulben around 1810 and they became pillars of the local community. Their eighth child Jean was born at Craghead in 1811. It appears that Robert Bremner farmed very profitably, as revealed by the Inventory after his death, which showed that he had deposited considerable sums of money with eminent individuals in the form of Bonds and had also made many small loans to ordinary people. The number of Bonds and 'Obligations' was more than fifty, and the total money owed to him was around £9000.<sup>8</sup>

The death of Robert Bremner occurred in February 1834 and in August that year the surviving son and heir Alexander Bremner married Margaret Bennet. The wedding was conducted at Old Deer by the bride's uncle Rev. John Morrison who was the Minister there. The inherited financial assets enabled Alexander Bremner to purchase at auction in 1835 the lands of Glasslaw in Turriff parish for £7,500.<sup>9</sup> He continued farming at Craighead of Mulben, presumably as tenant. He and his wife retired around 1862 to Granite Cottage at Port Elphinstone, Inverurie.

### **The Descent though Line B**

A unique source of information is provided by the '*The Biographical Memoirs of*

*William Bremner M.D.*’ completed in 1815 when Dr Bremner travelled from Dominica to visit his children at school in Britain. The original is held by his descendants and the National Library of Scotland has a microfilm copy.<sup>10</sup> The Doctor’s *Memoirs* give a remarkable account of the events surrounding his birth:

*I was born on the 19th day of October in the year 1773; the fruit of a clandestine marriage. My father, the Reverend William Bremner, had been for some time previous to that event the teacher of a small parochial school at Crimond in Aberdeenshire and my mother Elizabeth Laing was the eldest of eight children of a respectable farmer in the neighbourhood. [Alexander Laing at Kirktown of Crimond, married to Jane Henderson.<sup>10</sup>]. Under the impression, as I believe, of fear from the pride of my mother’s family, this marriage, which was privately celebrated at Broadland [Broadlands, later renamed Rattray House] by a clerical gentleman [Clearly a clergyman of Episcopal persuasion], who was the tutor to the children of Mr. Stevens, then the proprietor of that estate, was kept a profound secret, until my mother’s situation could no longer be concealed. This discovery was followed by all the consequences usual on such occasions. The anger of her family broke out with violence, and was severely seconded by the rigorous persecution of Mr. Johnston, the minister of the parish [Clearly a firm Presbyterian]. For the fact was that rather than implicate in disgrace and ruin the clergyman who had joined their hands, my father and mother, contended with the consciousness of innocence, had allowed it to become the general idea that they were not married. Little indulgence, it is well-known, was at that period usually shown in that part of the world to persons under such circumstances, and none perhaps suffered more from such unrelenting persecution than this unfortunate couple. For, to escape from their enemies, they were obliged to abandon their homes, and had only journeyed about 40 miles when my poor mother was seized with the pangs of labour, and was under the necessity of taking shelter in a salmon fisher’s wretched hut near the bridge over the Don about two miles from Aberdeen, where I was born. The rancour of his adversaries continued to pursue my father, who, penniless and friendless, was compelled to leave his unhappy wife in this forlorn condition, and to continue his journey towards England, in hopes of there being able to procure bread and more liberal treatment. My mother, exhausted by fatigue of body and distress of mind, worn down by the pains of childbirth, without any of the comforts necessary in that situation, without a husband, relation or friend to solace her deplorable state, an outcast in fact from the world, and her fair name sullied by undeserved reproach, gradually sunk into a state of corporeal debility and mental despondency, and after pining a few months finally bid adieu to this sublunary sphere, on the first day of May 1774, in the 30th year of her age. My mother’s*

*family were touched with pity at her melancholy exit from a world in which she had indeed suffered the extremity of human misery. Her brother Thomas and her youngest sister Elspet, immediately on hearing the account of her death repaired to Aberdeen - from whence her body was conveyed with every solemnity to her family burying place, and decently interred in her father's grave'[In Crimond kirkyard]. Meanwhile my father had arrived in England, and had engaged himself as an assistant teacher of an Academy at Odiham in Hampshire. There he remained several years on a very scanty income, during which, by assiduous attention to the education of the son of Mr. Palmer, a gentleman of considerable property in Berkshire, he recommended himself so much to that gentleman as to obtain through his interest the small but pleasant living of Wokingham (a perpetual curacy, as it is called), where he has resided ever since.*

The baby William was brought up by his grandmother and aunt in Aberdeenshire. The Doctor's literary style seems to indicate good schooling. The *Memoirs* went on to relate that in 1794, after completing his university studies in Scotland and before taking up a medical post in Dominica, he visited London and met his father's brother David, a bachelor who was a bookseller in The Strand. He wrote that when David died in 1801 his money was divided between Rev. William Bremner and *another brother Alexander*. The Will of David Bremner had mentioned only William, Robert, Elizabeth, Henrietta, Elpeth and Ann as his brothers and sisters.<sup>11</sup> The elusive Alexander did however get a mention in the Will of Robert Bremner, made in 1832, which described Alexander as a *half brother* and also mentioned a '*half sister*' Margaret.<sup>12</sup> Clearly Alexander & Margaret must have been fathered by John Bremner prior to his 1748 marriage to Elspet Gordon.

### **A Discrepancy at Wokingham**

Rev. William Bremner died at Wokingham on 5 August 1821, apparently in the Lucas 'Hospital', a charitable care home of which he held the post of 'Master'. The death was reported on Saturday 11th August in the *Oxford University & City Herald*, which evidently specialised in clergy news. (The same issue reported five other deaths of clergymen, also several clergy promotions and marriages.) The newspaper printed that he was *in the 77th year of his age*. A similar announcement appeared in the *Hampshire Chronicle* on Monday 13th August and other newspapers copied later.<sup>13</sup>

The burial service at All Saints Church, Wokingham, on 13th August 1821 was conducted by Rev. Thomas Morres who had been the Minister since Rev. William Bremner's resignation in March 1820. The entry made in the parish register under the heading *Age was Years 77*.<sup>14</sup> The gravestone outside the church was inscribed that he *departed this life.... in the 77<sup>th</sup> year of his Age* and the same was later repeated on a memorial tablet inside the church *erected by his son Dr Bremner*.<sup>15</sup> The baptism information in Scotland and the death information in

England show a surprising discrepancy of seven years. Scottish parish records can sometimes be imperfect for reasons such as the unwillingness of parents to register children and poor diligence of record-keepers. In this particular case however the Dundurcas baptism register and the Rathven marriage register provide clear and incontrovertible evidence about the children of John Bremner and Elspet Gordon, including William. It follows that the English information about his age at death, despite being published in the press and engraved in stone, must be wrong. If *77th year* were correct it would imply a birth date in 1744 or 1745, several years before the firmly-established 1748 marriage date of John Bremner and Elspet Gordon and 1751 baptism date of William.

It seems unthinkable that Rev. William Bremner himself would have given a false age at any stage of his career as a clergyman. The papers for his 1773 ordination as deacon are still held at the Hampshire Record Office and they include a record of his baptism on 15 September 1751.<sup>16</sup>

It appears that at the time of Rev. William Bremner's death there were in Wokingham no relatives or other people able to give information about his early life or to spot an error. His only son was far away in Dominica. Rev. William Bremner had made a second marriage, which was childless, to Dorothy Wheeler in 1785.<sup>17</sup> Dorothy died in November 1798.<sup>18</sup> (The Will of Rev. William Bremner made some small bequests to members of the Wheeler family.<sup>19</sup>)

The chain of events after the death can only be a matter of conjecture. The following is suggested as one plausible possibility:

The incumbent Minister Rev. Thomas Morres would notify the diocesan headquarters, giving simply the date of death, which was the limit of his personal knowledge. The diocesan authorities were able to check the clergy record of Rev. William Bremner, which contained his baptism date. They could correctly inform the *Oxford University & City Herald* that he had died in his 70th year. The false '*77th year*' could then arise as a typographical error at the first printing, copied by later newspapers. This became the unquestioned version, used unwittingly in the burial register and in the instruction to the gravestone carver. No-one at Wokingham was able to spot the error. Dr Bremner in Dominica could arrange through an agent the erection of his memorial tablet within the church at Wokingham. The engraver of the tablet would naturally copy the details from the gravestone.

Dr Bremner retired finally to Britain in 1827.<sup>20</sup> No visit by him to Wokingham is recorded. He set up home at Plymouth, but died there in 1828.<sup>19</sup> His plantation in Dominica was left to his eldest son James Laing Bremner, who had to face some difficult situations before, during, and after the final abolition of slavery in the 1838.

Dr Bremner's widow moved from Plymouth to the area of her childhood in Aberdeenshire and died at Peterhead in 1851. Close by was Thomas John Bremner, who by 1879 would be the oldest survivor of her sons and heir to the distant relative Alexander Bremner.

## References

1. Rothes churchyard inscriptions recorded by ANESFHS.
2. National Records of Scotland, SC1/37/85, f. 110.
3. Register of Rathven parish, 161/1, microfilm at SGS.
4. Register of Dundurcas parish, 141/1, microfilm at SGS.
5. Register of Dundurcas parish, 141/1, microfilm at SGS
6. Inscriptions recorded by family visitors to Grange cemetery in 1894.
7. Register of Boharm parish , microfilm at SGS)
8. National Records of Scotland, SC26/39/2, f.371-387).
9. NRS, Sasine ....
10. NLS Acc 9562, MF.Mss.447.
11. Public Records Office, Canterbury Wills PROB11/1357, 7 May 1801
12. National Records of Scotland, SC26/38/3, f.3.
13. British Newspaper Archive.
14. Berkshire Record Office, Wokingham parish register
15. Inscriptions recorded in Manuscript Notes made by Rev. C W Penny, held by Wokingham Library. The gravestone itself is now almost illegible.
16. Hampshire Archives, HRO 21M65/E1/4/1074; the mother's name was rendered as '*Elisabeth*'
17. Berkshire Record Office, Marriage Register of All Saints' Church Wokingham; the marriage certificate, dated 5 September 1785, recorded Dorothy as '*spinster of this parish*' and the ceremony was conducted by the rector of the neighbouring Barkham parish; Dorothy was around 51 when they married, William's true age at that time was 33.
18. Dorothy was recorded as '*in the 65<sup>th</sup> year of her age*' on the same gravestone as her husband.
19. Public Records Office, Canterbury Wills PROB 11/1647, 1820; the nearest executors of the Will were in London & Surrey.
20. His diary for 1827 is held in the National Library of Scotland, donated by a descendant in 1978.

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# The Goldsmithing Families of Edinburgh

Elspeth Morrison

The Incorporation of Goldsmiths of the City of Edinburgh historically has regulated the crafts of gold- and silver-smithing in the city. Today we are still closely involved with the trade, and we also oversee the governance of the Edinburgh Assay Office, an independent body which has a legal obligation to test and hallmark all precious metals.

I will focus on some of the families of goldsmiths in Edinburgh and explain why they came to dominate the trade, how dynastic the trade always was and, interestingly, how it still is, in a way. I will also explain how we know so much about them, and how our records may be of interest to you as genealogists and family historians.

I am well aware that access to archives has changed radically over my own lifetime, from my own years of studying history at university, spending many evenings at the National Library, to exploring dusty vaults and cupboards as a research historian. Now many people expect *everything* to be online!

The people who use our archives today are not just the tiny band of academics and historians who could take documents home with them, to read by candle-light. 21st century archives are predominantly serving the public: I have heard the head of the National Library of Scotland refer to users and potential users of their collections as their 'audience'.

As archivists, there is little hiding in the vaults anymore, we look outward rather than inward, and, thanks to digital technology, we are answering more enquiries than ever before. Genealogists like yourselves, local historians and people who have a query about a specific subject or object are my main contacts: many ask for information, but in return, many supply vital data to add to our own research.

In 2004, I began work on creating a computer database of all known gold- and silver-smiths in Scotland, from the 12th century to the current day. This project took over a decade. It is still a work in progress and requires frequent editing as new research comes to light. The database contains over 8000 biographies of gold- and silver-smiths, not just from Edinburgh and Glasgow, but also provincial Scottish goldsmiths. Many of the entries include images of the goldsmith's mark, examples of their surviving work, details of their role within the Incorporation, the names of the apprentices they trained, and, probably of most interest to you, details of their families.

The database would not have been possible, had it not been for the decades of meticulous work carried out by the voluntary Historian to the Incorporation, Henry Steuart Fotheringham OBE. I am indebted to his transcription and editing of the Minutes of the Meetings of the Incorporation, and his steadfast research and that of others in identifying Scottish hallmarks' makers'



1587

marks. Recently the Scottish Records Society published the Minutes of the Incorporation of Edinburgh from 1525-1700, edited by Henry Steuart Fotheringham. Before I launch into the Goldsmithing families, I shall give you some background information on the Incorporation of Goldsmiths and the Edinburgh Assay Office, so that we have some context.

### **The Assay Office**

The Assay Office is currently based on the corner of Broughton Street and Albany Street (Edinburgh) in a building designed by the architect David Skae. It was built in 1816 and known as Albany Street Chapel (or later as the Church of the Nazarene). It is a Grade A listed building, first listed in 1966. It was converted to offices in the late 20th century. The side of the building was designed to be sympathetic in style to the houses on Albany Street to create a unified, symmetrical look. Originally the chapel occupied the top two storeys; the basement area was a greengrocer and merchants, and a private apartment.

The Assay Office is owned and operated by The Incorporation of Goldsmiths. Both the Incorporation and the Assay Office moved in to this building in late 1998 and the building was officially opened by Princess Anne in May 1999.

As to what we do there: we test precious metals and hallmark.

The practice of applying a hallmark to guarantee precious metal purity can be traced back at least as far as the spring of 1458 when the first surviving Scottish Act of Parliament was passed on the subject. In England, the statute requiring hallmarking dates back to 1327. We've been using the castle mark to denote Edinburgh on our hallmarks since 1485. The early punches are all hand cut, so there is a lot of variation in the style of the castle, especially in the earlier years. There is even one castle mark which looks much more like a space rocket than a castle, so be prepared for this variation in early marks.

In the early modern period, in times of economic and political stability, goldsmiths in Edinburgh grew in numbers and wealth, and by the late 15th century they had separated from the Incorporation of Hammermen and set up their own organisation in the city, the Incorporation of Goldsmiths. In 1492 the Deacon is named as Patrick Forester, a member of the town council of Edinburgh. Until the goldsmiths of Glasgow founded the Glasgow Goldsmiths' Company in 1819, Edinburgh was the only Scottish city in which the goldsmiths had their own trade Incorporation. In other Scottish towns, the work of the goldsmiths was overseen by the local Incorporation of Hammermen, which united all those who worked with metals, 'hammer and hand' (blacksmiths, locksmiths, pewterers, cutlers etc: about twenty disciplines in all).



1681

In case you are wondering what an Incorporation was, it was a closed shop: an organisation of manufacturers or those who worked with their hands (like barbers and surgeons). An Incorporation is not the same thing as a Guild, such as the



Guild of Merchants of Edinburgh. In Scotland in this period, a guild is comprised of merchants, middle men, not manufacturers. They too had wealth and political and stature in Edinburgh, but didn't make objects for sale, unlike the Goldsmiths and the other Trade Incorporations.

When we're talking about the Incorporation of Goldsmiths, we're talking about an elite: in the 15th and 16th centuries, there were only about fifteen freemen of the Incorporation of Goldsmiths. Interconnected families of goldsmiths continued to dominate the trade right up to the 20th century.

In 1562, to boost the political clout of the many Incorporations of Edinburgh, a committee was set up to unite them: this is the Convenery of Trades and is still in existence today (and they have a website which explains more about the fifteen trade Incorporations of Edinburgh, including perhaps the most famous, the Surgeons, who were an Incorporation but were upgraded to the status of a Royal College in 1778). To be an Incorporation, the town council had to grant it a Seal of Cause (confirming their privileges, rights and responsibilities): our original documentation was lost, probably in the Rough Wooing of the 1540s, but we have our subsidiary seal from 1525/26 confirming the Goldsmiths' altar and side chapel in St Giles Cathedral, and we have a new seal of cause from 1591. We received our Royal Charter in 1687.

The main purpose of the incorporation was to regulate trade and to offer support in times of need. Being a member (or freeman as it is known) of the Incorporation gave the individual goldsmith certain rights and responsibilities. A freeman of the Incorporation had to pay a substantial fee to join. He had to abide by its rules and regulations, and, in return, if he became ill and could not work, the Incorporation would use its funds to look after him and his family. Practically, freemen had to produce work that was of a certain high standard, and the purity of the precious metals used was set by Scots law. These standards were overseen by the head of the Incorporation, the Deacon. Failure to have work tested and hallmarked, or working in precious metals without being a Freeman of the Incorporation, or minting coins (also made of precious metal) without working for the Royal Mint could be punishable by death.

Before becoming a freeman, a goldsmith would have served a full apprenticeship of seven or more years under a master and would then work for a freeman of the Incorporation for one or two years as a journeyman. If he wanted to become a freeman, he would then create his essay piece, a piece of work to demonstrate that he was a skilled worker in precious metals. This task would be chosen by the other senior freemen of the Incorporation, and his work would be overseen and examined by them to ensure it was of the required competency. If the trained goldsmith had neither the funds nor backing to become a Freeman, it is most likely that he would continue to remain a journeyman. Many large workshops, particularly the big names of the 18th century, most likely did not make everything



1728

themselves: much of their output would have been down to their workshops of Journeymen, whose individual names and skills have largely been lost to us (Edinburgh Journeymen's Society records no longer exist, but we know they had a similar 'friendly society' structure to help each other out financially).

How do we know about the apprentice's family? The Minutes of the Incorporation, and the Apprentice Registers in the Edinburgh City Archives & National Records of Scotland, give not only the name of the apprentice to be booked & bound, his father's name and occupation, and the name of the person who agreed to be his cautioner (legally and financially responsible should the contract be broken). Our records are often a bit lax when it comes to sons of goldsmiths being apprenticed to their father: it was assumed that this would be the case and was not always recorded until the son asked for his essay piece to become a Freeman.

The early Minutes of our Incorporation describe these objects, wrought in precious metals from the 15th century until the 20th century. Some are as straightforward as a needle (the term used to describe a brooch or ornament fastened with a pin), others as elaborate as an engraved or chased cup or a diamond ring. Nearly always, accompanying larger elaborate pieces the goldsmith would also make a plain gold ring. This would be a wedding ring to be given to his bride-to-be, as a goldsmith would only be free to marry after he had completed his apprenticeship.

The Incorporation of Goldsmiths was not quite like Edinburgh's other trade incorporations that preserved the rights of those in manufacturing or legislated on the competency of its members' craftsmanship. Unlike the base metals used by their counterparts in the Incorporation of Hammermen, the Goldsmiths of Edinburgh dealt and worked in precious metals and goldsmiths operated and oversaw the Mint in Scotland up until 1633. Their work was increasingly governed by Acts of Parliament. The earliest surviving Act governing hallmarking in Scotland is from 1458; the most recent has been 1973 (amended in 1999). Under this historic and modern legislation, items made of precious metals must be hallmarked to prove they are of a certain fineness or standard. To make gold and silver workable and durable, they are alloyed with other metals. The composition and purity of this alloy must be analysed, or assayed, to ensure the customer is getting what he or she has paid for. The Deacon of the Incorporation was responsible for testing and assuring the purity of the freemen's work and he would mark items with his own initials to prove they had been assayed.

The surviving early Minutes of the Incorporation of Goldsmiths of Edinburgh show us the day-to-day workings and preoccupations of a small but wealthy elite from the 16th century onwards. They also show the dynastic nature of the business, kept within a handful of families. Sons of masters were encouraged to become apprentice goldsmiths to their father, uncle or friend of the family, and there were financial incentives for them when it came time to apply for the freedom of the Incorporation. If not directly related already, it was common also for an apprentice



1770

to marry the daughter of the master he had trained under, further keeping the business within the family. The Minutes of the Incorporation exist from 1525 (edited c1634) to the present day and show recurring family names such as Craufuird, Denneistoun, Mosman and Heriot through several generations in the late 16th century and on to the 17th century.

If not sons or nephews, apprentices were drawn from the younger sons of the landed gentry, those who would not inherit the family title or land, but who still had education and social standing. It would normally cost hundreds of pounds to become a Freeman, as the money not only sustained the workings of the Incorporation but also provided for the goldsmiths and their wives/ widows should they fall on hard times, due to a decline in the trade, family illness and bereavement. (Places were funded for them in the Trinity Hospital in Edinburgh.) Sons of freemen were only due to pay a nominal fee for entrance, another sound financial reason to keep things in the family.

Some goldsmiths diversified from what was essentially a luxury trade into other profitable arenas, acting as bankers, pawnbrokers and moneylenders. They performed these vital functions up until the founding of the Bank of Scotland in 1695. The Goldsmiths' records reveal that the freemen of the Incorporation were the major backers and investors in the Bank and its first shareholders. Due to their financial resources, some goldsmiths achieved great wealth and power, becoming supporters of the monarchy in times of strife and political upheaval, but more about that a wee bit later on.

As I have said, the Deacon of the Incorporation tested and hallmarked the gold and silver items made by the freemen. After 1681 it became a separate post. Mr John Borthwick was the first Assay Master at Edinburgh and he kept comprehensive accounts of the work assayed by each goldsmith from 1681-1702, which we have in our archives today. In this year, under the same legislation, the date letter was first applied to hallmarked silver.

The Assay Master was to put his initials on every piece he had sampled, assayed and hallmarked. His initials were superseded in 1759 when a thistle was used instead to denote the standard of the item tested, i.e. it was sterling silver. There is as much variation in the style of the thistle marks as there is in the castle marks. Where a date letter is missing from a piece, often the style of date letter can help narrow down an age range. Since 1975, the lion rampant has been used in Scotland to denote sterling silver, replacing the thistle.

We are fortunate in that we have partial records of the early 17th century Assay Masters, noting the total weight per year submitted by each Freeman for assaying and hallmarking.

I should point out that the terms 'Goldsmith, Silversmith and Jeweller' were pretty much interchangeable even as late as the 18th century. Some makers, judging by their surviving



1798

work, seemed to specialise in making certain items and certain techniques, but were as capable of making jewellery as teapots. We don't have much surviving documentation of smaller works like jewellery as there was no obligation to have fragile small pieces hallmarked, except for gold rings, namely wedding bands or 'hoops'.

### Interesting 16th century Goldsmiths

There are thirteen goldsmiths called Mosman who appear in our 16th century Minutes. James Mosman 2 (*fl.* 1557-1573), was the son of John Mosman 1, according to the Edinburgh Burgess Register. He was married to Marion (or Mariota Arres), daughter of William Arres, Merchant in Edinburgh. James and Mariota's wedding lintel is carved on stone on the house now known as John Knox's House. Mariota's sister (Barbara) was married to another Edinburgh goldsmith: James Cokkie II (Cokkie II was a son of James Cok, Deacon of the Incorporation in 1530-31).

So, Mosman and Cokie were brothers-in-law. They were loyal supporters of Mary Queen of Scots. Along with Kirkcaldy of Grange they attempted to keep Edinburgh Castle loyal to the Queen. In 1573 when the castle eventually fell to the Protestant Regent after a prolonged siege, Cokkie and Mosman were hanged for high treason, for promoting the cause of the Queen's Party, financing its operations and coining money for that cause in Edinburgh Castle. Their bodies were subsequently quartered and their heads placed on spikes on the castle's walls.

Let's look at a more fortunate late 16th century goldsmith. Michael Gilbert 2 was born circa 1549. and was the son of a goldsmith, Michael Gilbert 1. Gilbert 1 was one of the early 16th century freemen listed on the Nominal Roll copied into our Minute Books, and his name appears on the 1525 Seal of Cause. This first Michael Gilbert was married to a 'Miss Curroure', likely to be a daughter of William Curroure, the goldsmith. William Curroure's father is most likely to have been John Curroure, a former Deacon of the Incorporation probably around 1512-13 and previously Master of the Edinburgh Mint in the 1490s. Michael Gilbert 1 was probably Curroure's former apprentice, hence the marriage to Curroure's daughter. Gilbert 1 was Deacon of the Incorporation in 1529-30, preceding the deaconships of Alan Mosman and James Cokkie. Michael Gilbert 1 had two sons, John Gilbert 1 and Michael Gilbert 2. John became Deacon in 1548.



1848

When John's Gilbert 1's son (George) was baptised, the event was witnessed by George Heriot 2.

Gilbert 2 was luckier than his father's counterparts Mosman and Cokkie: he expediently changed political sides. He had been of the Queen's party, but by 1571-2 had changed allegiance to the Protestant cause. He became King's Goldsmith (to Mary's son James VI of Scotland) in 1579. At the time of his death in 1590 he was one of the richest men in Edinburgh and his estate was worth over £22,000.



The Goldsmiths' Badge, to be worn by the Officer of the Incorporation, which dates from 1725-26.

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Incorporation of Goldsmiths.*

I am sure you are all well aware of the history of goldsmith and financier George Heriot who soon followed Gilbert as goldsmith to Queen Anne of Denmark and jeweller and financier to James VI and his court, in Edinburgh and London. There are twelve goldsmiths and apprentices in our 16th century records with the surname Heriot.

The famous one, whose portrait hangs on our office wall, was the third of the same name involved with the Incorporation. His father, George Heriot 2 was frequently elected Deacon by his peers. Heriot 2 had three other sons mentioned in our records as becoming goldsmiths: David, Patrick and James Heriot 3 (Jeweller to His Majesty in 1633 in Dumbarton). Heriot 2 took two other apprentices called James Heriot (in 1563 and 1581), and

ten with non-family surnames. George Heriot's Hospital (funded by George Heriot 3's will) funded orphan boys who had been students at the school to become apprentices, paying their fees, and the Treasurer of the School acted as their Cautioner.

## 17<sup>th</sup> century

Families dominate again, as our records testify, but we haven't heard much about women, as yet.

It is exceedingly rare to see women flourishing in the goldsmithing trade in historic times: as you can imagine, the Incorporation used to be a very patriarchal closed shop, but occasionally we see in our records that widows of goldsmiths did manage workshops of journeymen and apprentices. Grissel Finlayson, who was also Mrs Thomas Annand, is the first woman in business recorded in our Minutes and the only female goldsmith mentioned in our 16th century records. She took over the lease of her deceased husband Thomas's shop in the Tollbooth in 1591.

Marion Mitchell was married to the goldsmith Edward Cleghorne in 1656, who became Deacon of the Incorporation. He died in 1682 and she continued to submit work under her married name for a further five years. It is recorded that,

in total, she submitted 4,792 oz of silver for assay, with a maker's mark different from that used in her husband's lifetime. Like many goldsmiths before her, she lent money, often to the Incorporation. In 1688 she loaned 3,600 merks to the Incorporation to fight a court case, which was instrumental in getting the Royal Charter granted for the Incorporation. Our Historian posits that it is likely that these widows, and perhaps many others, ran their deceased husband's business until all the apprentices had finished their training under a highly trained journeyman.

### **18<sup>th</sup> century**

The 18th century was a prosperous and productive time for many Edinburgh goldsmiths. Some of the finest pieces were made in this century by makers such as James Ker, William Aytoun and William Gilchrist. Their works appear in major museum collections and are certainly names to look out for in silver.

William Aytoun apparently had no children, but took eleven apprentices. What is interesting about master-to-apprentice lines is that it shows a direct line of skill and training: often we see apprentices who go on to become freemen continuing to specialise in similar styles and traditions to their former masters. The look of certain objects evolve as tastes and fashions change, but the same core skills are required to and make a teapot or a candlestick.

### **19<sup>th</sup> century**

By the 19th century, an age of mass production in industry and craft, the ancient rights and privileges of the trade incorporations had become anachronistic, and were rescinded by Parliament in 1846. The Incorporation no longer had the legal teeth to prosecute working goldsmiths in the city who were not members of the Incorporation. Forgery of hallmarks was still prosecuted harshly, often by transportation to the colonies, but goldsmiths no longer needed to become members of the Incorporation to trade in the city or become burgesses of Edinburgh.

Despite their waning powers, the Incorporation of Goldsmiths continued to administer its remaining funds, and to operate the Assay Office, and keep meticulous Minutes of every meeting. Its financial and geographical supremacy was undermined with the opening of the Glasgow Assay Office in 1819, which took a great deal of the West of Scotland trade out of the pockets of the Incorporation.



1940

One massive problem for the Incorporation throughout the 19th century was the day-to-day expenses of their Assay Office, which was running at a loss. From 1846-1887, according to the Minutes of the Incorporation, the Assay Office was incurring debts to the Incorporation of hundreds of pounds. Occasionally things got so bad that the Incorporation resolved to give up the Office completely, but the threats came to nothing and the Incorporation continued to lend them money to continue operating.



## Crichton family

The whole family dominated every facet of the running of the Incorporation from the mid-19<sup>th</sup> to the 20<sup>th</sup> century reform (1973 Hallmarking Act), which ceased the dynastic power of the family. George Ian Ekron Crichton, b1945, was the last freeman of the Incorporation in 1971. He represented the sixth generation of Crichton goldsmiths in a direct line from the 1830s onwards, under the apprentice system.

The Minutes of the Incorporation of Goldsmiths give family details of goldsmiths who were preferred to Edinburgh hospitals (mainly the Trinity Hospital) in times of need, and assistance offered to their widows. Many details about the dire circumstances of 'decaying' former goldsmiths and subsequently their widows in need are relayed by letter to the Incorporation, in attempts to secure funds. In the early part of the 19th century, the Deacon of the Incorporation, Francis Howden, founded the Incorporation's Widows' Fund. The wives of Freemen were recorded for future potential pensions, should they become widows. Second marriages were taxed at a high rate. This Widow's Scheme, has related some interesting family information.

The daughters of goldsmiths often appear in the surviving records. As you are all probably well aware, Mary Erskine's School was founded by Mary Erskine and the Company of Merchants of Edinburgh in 1694. She also founded the Trades Maiden Hospital in 1704, as a boarding school to educate the daughters and grand-daughters of Edinburgh's 'decayed' craftsmen and tradesmen, who could no longer be cared for at home. The 'Hospital' was managed by a board of members, comprising senior members of Edinburgh's fifteen trade Incorporations. The Minutes of the Incorporation contain the names and parents/ grandparents of girls applying to go to the Trades Maiden hospital because of their family links to Freemen goldsmiths.

This institution survives today, not as a school, but as a charity which offers grants for young women and men who need specialised equipment to maintain their education, and is still administered by the Incorporated Trades of Edinburgh.

I mentioned earlier the heritage of training passed down from father to son, from master to apprentice. This is beautifully illustrated in the work of Rodney Dietert, who has researched books on Edinburgh goldsmithing families. The families he refers to are not father to son, but master to apprentice. He has traced every master and apprentice line as far backwards as he can, using our records.

Our longest serving Deacon of the Incorporation, Henry Roy Tatton, who died in 2009, was the third generation in line of a family business based in Edinburgh. More important than that, through the master-to-apprentice system, he could trace his training back to the seventeenth century, in a direct line!

'Families' have come to mean all sorts of different things to different people in the 21st century, and with the reform of the



Present-day



Incorporation of Goldsmiths and older working and training methods, the master-to-apprentice system has all but died out in goldsmithing. There are still exceptions: I studied to be a goldsmith and jeweller under an independent goldsmith, from Holland, but she, like the majority of goldsmiths and jewellers these days, had learned at college.

### **Genealogy in my job**

I receive quite a lot of genealogical enquiries: I suspect I am on a website somewhere as a good person to know! I had an interesting request for information last year from the descendent of a freed slave from Trinidad & Tobago, who in the 1830s had come to Edinburgh, worked as a journeyman goldsmith before setting up business in London. I was able to point her to many resources and a couple of contacts who may be able to help her further. As I said, the majority of journeymen records for Edinburgh have not survived.

One of my main roles is to answer hallmark enquiries from people: mainly wanting to know the maker whose mark is struck on their object, and many want to know more about this goldsmith. Sometimes they want to know how rare their object is: in the case of a silver spoon, often not at all, but other objects are rarer.

### **Duty Books**

The reason that we can trace such individual objects made by each maker and submitted for hallmarking at Edinburgh comes in the shape of our Duty Books. From 1784 until 1890, duty was payable on worked silver or gold (over a certain minimum weight) and to prove the duty had been paid, the item was stamped with the monarch's head in profile. The duty was collected at the Assay Office at the time of hallmarking and forwarded to the Stamp Office.



Cast of the stone carved goldsmith's workshop from a portico at the entrance to George Heriot's School.

We have the Duty Books for Edinburgh from 1799 to 1890 (the earlier volumes and marking plates being lost in the fire at Goldsmiths' Hall in 1796) and subsequent Day Books which list every object submitted for hallmarking from 1905 to 1995. From 1995 onwards, the records of hallmarking are computerised. You will also be glad to know that most of this information is available online!

These books, along with the Minutes of the Incorporation and the surviving marking plates from 1847 onwards showing makers' marks registered at the office, comprise the backbone of the Incorporation's Archive. It is my job to transcribe the surviving Duty and Day Books with the end result of putting all of these records onto our online database. Our registration records, duty & day books and metal plates or recorded makers' marks provide the basis of the Historic Archive Database which contains biographies of over 8000 Scottish goldsmiths, mint workers, apprentices and journeymen from the 12th century to the present day. Where possible, their biographies are illustrated with photographs of their mark, and sometimes with surviving examples of their work. You can use the database to search for a maker, either by name or by initials or by the description of his maker's mark. It is freely available at the Incorporation of Goldsmiths' website. You can't trust a lot of what is on the internet when it comes to hallmark identification as many attributions are hopeful rather than accurate, but the Incorporation of Goldsmiths' Archive Database is meticulously researched and put together from our own documentation. This you can trust! It has taken me ten years of work to put it together.

### **Present day**

Today the Incorporation of Goldsmiths of the City of Edinburgh still owns and operates the Assay Office Scotland (it is now the only assay office in Scotland, as Glasgow closed in 1964) where items of gold, silver, and more recently platinum and palladium, are hallmarked with the famous Edinburgh castle hallmark, which has been used since 1485. It is the oldest independent consumer protection organisation in the country.

What did we used to do? Assay and Hallmark.

What do we actually do today? Much the same as we have done since the 15th century: we Assay and Hallmark.

What is Assaying? Testing: the testing of a metal or ore to determine its ingredients. Quality testing by fire has been in use in France since the 12th century. Assaying has taken place in London by their goldsmiths since the 14th century, and, as I have said, a record of hallmarking legislation survives in Scotland from 1458 onwards.

Assaying is important because when the price of gold is high (as it is at the moment), even a small reduction in the amount of gold in a piece can make a big financial difference to the manufacturer, but the customer cannot tell just by looking at it how much precious metal it contains. The hallmark gives the customer valuable information that even an experienced buyer would not be able to deduce themselves.

The Assay Office now tests for the percentage of precious metals in a number of ways, with chemical assays, empirical methods such as using a furnace and acid solutions, and most recently by using an X-Ray Fluorescence machine (XRF) which is a non-invasive (not requiring a scraped sample from the piece) way of testing. It can give the precise elemental breakdown of a piece of metal and is very accurate.

Why is it still important to test precious metals? From the early days of bullion being moveable capital, now most of what we assay and mark is jewellery. It is in the customer's interest that the Assay Office continues to exist, so someone independent guarantees that you are getting exactly what you have paid for.

A hallmark is an independent symbol to assure you that the item has passed certain nationwide tests (overseen by the British Hallmarking Council and the Department of Trade and Industry), and it is your independent guarantee that the object is what it says it is.

The Assay Office is one of the oldest businesses in the United Kingdom and is certainly Scotland's oldest consumer protection agency. Over the centuries it has protected the public from fraud and the Incorporation of Goldsmiths has helped many goldsmiths establish their business and looked after them when times were hard.

The Assay Office of today is as forward-looking as ever: looking to use best practice in traditional methods and new techniques and technology. Profits made by the Assay Office go back to the Incorporation, to be invested in the jewellery trade, in grants to art college students of jewellery, commissioning work in precious metals, in touring exhibitions and education, and in raising awareness of the skill and craft of Scottish gold and silversmiths working today.

One of the Incorporation's recent projects has been to create a guide to ethical making: from sourcing recycled precious metals, to Fairtrade gems, and providing resources to encourage jewellers to use chemicals in their work which are less harmful to the environment.

Another example of today's work organised by the Incorporation, is the annual exhibition and sale of the very best jewellery in Scotland today, made by individual makers, usually staged in autumn. The exhibition is called *Elements*.

Do have a look at the Incorporation's website for an idea of what we have done recently, and what we are doing now. As you can probably hear, we are proud of our history and proud of our role in today's jewellery industry.

**[www.incorporationofgoldsmiths.org](http://www.incorporationofgoldsmiths.org)**

**[www.edinburghtrades.org](http://www.edinburghtrades.org)**

*Photographs of Edinburgh town marks reproduced by kind permission of  
Henry Stuart-Fotheringham.*

# Clackmannan Parish Burial Ground, 1701

A Register of Throughs \*, Headstones and Burial Places  
within the Churchyard of Clackmannan in 1701  
NRS Ref CH2/1242/3/31-33

**Bruce B Bishop FSA Scot, ASGRA**

*\*A Through is a flat tombstone, not necessarily inscribed, used to cover a grave. Usually a term only found in Central Scotland. [Jamiesons's Scottish Dictionary in National Records of Scotland]*

25th February 1701

The said day the Session appointed three of their own number together with their Clerk to goe out to the Kirkyard and take particular account of all the throughs, headstones and burial places within the same in order to be insert *ad futuram rei memoriam* and ordained extracts to be given of the same when desired for preventing debates for the future, which accordingly was done, and it is as follows;

John White	Weaver in Sauchie a headstone at the north side of the Kirk, next the Manse
William Paton	Grieve in Easter Craigrie, a monument with three rooms, next
George Tulloch	Salter in Kennetpans, a through there
John Thomsone	In Ferristoun, a through there
William MacGoun	Cordiner in toun, a headstone there
James Henderson	In Sauchie, a headstone at the west end of the kirkyard next the Manse
John McGoun	In Sauchie, a through there
John Duncan	In Craigrie, a headstone there
David Vannan	In Sauchie, a headstone there
William Demperston	In Sauchie, three burial places there
George Demperston	Weaver in Clackmannan, three burial places there
Alexander Schaw	In Sauchy a through there
William Clerk	In Parkmill, a through there
Thomas fforman	In Sauchie, a headstone there
John Craich	Maltman in Clackmannan, a through at the back of the porch door
John Short	In Sauchie, a burial place there
Allard ffithie	A burial place at the west end of the Kirk close to the wall thereof
James Morison	In Clackmannan, a through at the west end of the Kirkyard
Heirs of	
Peter Primrose	Two throughs yr
Thomas Hall	Wright in Clackmannan, two throughs there
John White	Drummer in Clackmannan, a through there

Thomas White	Wright in Clackmannan, a headstone there
William Henderson	Cordiner in Clackmannan, a through there
John Bruce	Weaver in Clackmannan, a headstone there
Thomas Cousine	Weaver in Clackmannan, a headstone nigh the Kirk Dike on the west
John Dickie	In Kersehill, a burial place
James Jamisone	In Sauchie, a through there
William Reid	In Thievesmiln, a through there
Alexander Harrower	In Sauchy, a burial place
Allard ffithie	A burial place at the south west corner of the Kirk Yard
Heirs of	
Captain White	Two throughs there
Alexander Melvin	In Sauchy, a through there
Robert Millar	In Sauchie, a through there
William Jamison	In Sauchy, a through there
John Millar	In Sauchie, a through and a headstone on the south west end of the Kirkyard
George Millar	In Sauchy, a through there
John Melvin	In Sauchie, a through there
Robert Melvin	In Sauchie, two throughs there
Alexander Davidson	Weaver in Clackmannan, a burial place there
Heirs of	
Richard Mitchell	Cordiner in Clackmannan, a through there
David White	Maltman in Clackmannan, a through at the south west side of the Kirk
John Short	In Green, a through there
James Short	In Green, a burial place there
William Wightman	In Gartairy, a through there
Heirs of	
Thomas Burn	Two throughs there
Heirs of	
Robert Anderson	In Ridgehead, a through there
George Millar	In Sauchy, a burial place there
Thomas &	
Alexr Sharps	In Sauchie, a through at the north east end of the Kirkyard
John Morisone	In Sauchy, a headstone there
John Hog	In Westfield, a headstone there
James Hall	In fforest Miln, a through there
William Anderson	In Startoun, a headstone
John Lambert	In Shanbody, a headstone there
Heirs of	
John Keirieman	A through there
John Mitchell	Tailer in Clackmannan, a through

John Davidson	In Kennet, a burial place there
John Millar	In Kennet, a burial place there
William Blalock	In fforest, a through there
Heirs of	
Robert Nucol	In Kennet, a through there
Robert Duncan	In Craigmad, a headstone there
John Proud	In Gartukies, a through there
John Wright	In Tarbotfoord, a burial place
Heirs of John Hall	In Gartrylie, a through
James Paterson	Younger in Sauchy, a burial place
Heirs of	
Mr Robert Wright	Minister at Clackmannan, a through on ye north side of ye Kirkyard
James Condie	In Sauchy, a headstone there
Heirs of James Colt	In Westfield, a headstone there
John Wilson	In Dikeheads, a headstone there
Andrew Love	In Westfield, a burial place there
John Millar	In Westfield, a burial place there
Thomas Turnbull	In Clackmannan, a burial place there
Alexander Roben	Maltman in Clackmannan, a headstone with three rooms there
Andrew Dewar	In Cherry Yards, a through at the north end of Sauchie isle
Henry Thomson	In Westfield, a headstone yr
John Cunningham	In Shanbody, a headstone there
Heirs of	
Thomas Chrystie	A headstone there
Thomas Spowart	In Sauchy, a headstone there
George Spowart	In Sauchy, a burial place yr
Heirs of	
Archibald Gillespie	A headstone there
Patrick Nucol	At Birkhilend, a headstone at the north end of the kirkyard
John Hardie	In Linbunhead, a burial place there
David Millar	In Kennet, a burial place there
Andrew Stephen	In Kennetpans, a burial place with three rooms at gavel of Sauchy's Isle

Many of the Clackmannanshire Memorial Inscriptions have been transcribed and may be purchased from the Library or via our online shop.

See [www.scotsgenealogy.com](http://www.scotsgenealogy.com)

# Annual Report 2017 – 2018

**Gregory Lauder-Frost, FSA Scot., Chairman**

I am pleased to be able to report that thanks to the efforts of our library volunteers, the officers and council members combined, the society has had another successful year. Without the efforts and goodwill of everyone mentioned we could not function in our role as the premier family history society in Scotland. Our finances and investments are stable, we adequately cover our annual expenses with our subscription income, the yardstick for any successful society, and our membership has remained steady.

Sadly, our excellent Hon. Treasurer, John Ellis, fell seriously ill in January 2018 and was unable to continue in this role. I visited him on the day after he was taken into hospital and was sorry to see him so low. Our thanks must go to him for the superb job he carried out as our Treasurer. We have so far had no success in finding a new Treasurer and if any member feels they could assist the society in this role please contact me or the library staff. In the meantime the other officers have had to do what that can in this area, but I must mention here our former Treasurer, Dorothy Tweedie, who despite family illness has pitched in and is doing what she can with this year's accounts. Our very many thanks to her for this generosity.

This year also saw the passing of Russell Cockburn, who played a valuable contribution to the society over the years, as a past Sales Secretary, library volunteer, and transcriber of many old records, which we published. He is greatly missed. We also lost Angus Mitchell (see March 2018 edition of TSG) and discovered belatedly that Betty Iggo died in 2015. She is interred with her husband in Grange Cemetery, the MIs of which she helped to compile.

We are indebted to Barbara Revolta for her continuing efforts with our annual Syllabus for general meetings. Finding Speakers is always a task and if anyone has suggestions please contact Barbara via the library. Elizabeth Watson, who handles our publicity, is to be commended for the excellent newsletter which she circulates to members with the latest updates for the society. Richard Torrance labours with our website as well as publications. Our publications programme continues and new editions as well as reprints are under Richard's able supervision. I do not know what we would do without him. Our Librarian, Moira Stevenson, with the library sub-committee, have made suggestions for library re-organisation and once these are finalised they will have to be placed before Council for consideration. Our family history classes continue at the library and these are well-attended,

Our association with the Scottish Association of Family History Societies, where we are ably represented by Ken Nisbet and Ramsay Tubb, continues also. We shall be co-sponsors of the 2020 SAFHS annual conference at Musselburgh. In addition our volunteers have made sterling efforts to attend family history and local history fairs over the year where our presence is important and where we sometimes sell considerable numbers of our publications stock. My thanks to them.

Caroline Gerard publishes our quarterly journal for which we are extremely grateful. A number of these are now transmitted electronically to overseas members, at their request, saving the society money. Lastly my thanks to our Hon. President, Joseph Morrow, Lord Lyon King of Arms, for his service to the society in that role.



# RECENT ADDITIONS TO THE LIBRARY

Compiled by Joan Keen & Eileen Elder

Admission Register Of Notaries Public In Scotland 1800-1899, Vol I 1800-1859	John Finlay
Admission Register of Notaries Public in Scotland 1800-1899, Vol II 1860-1899	John Finlay
Applecross Poor Register 1845-1917 Ross & Cromarty	Stuart Farrell (Comp)
Newhaven Funeral Books 1830-1839	John D Stevenson & Ramsay Tubb
Scottish Clan & Family Encyclopaedia, Third Edition	George Way & Romilly Squire
Family Traditions, John Macleod, 11 Melbost	W Cumming (Ed)
Sacred Ground; The Old Saline Cemetery	Jean Coker & Elizabeth Auld Grymes
A Family Life Revealedf The Stuarts at Traquair 1491-1875	Catherine Maxwell Stuart & Margaret Fox
Kingussie & Insh Poor Register 1865-1917	Stuart Farrell (Comp)
Cullen Public Cemetery, Cullen & Deskford Public Cemetery, Cullen War Memorial, and Historical & Memorial Miscellany	MBGRG
Bolton Burial & Mortcloth Records East Lothian	Joy Dodd
Merchiston Castle School Register 1833-1929	
Merchiston Castle School Register 1974-1993	

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

**“YOUR AIN FOLK”**

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

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

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

**For further details contact Ramsay Tubb at  
enquiries@scotsgenealogy.com or 0131-220 3677**

## **DATES FOR YOUR DIARY - 2019**

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 January "Edinburgh of John Kay" by Eric Melvin, Historian
- 18 February Annual General Meeting followed by talk by Dr Joe Morrow, Lord Lyon King of Arms
- 18 March "The Great Lafayette" by Ian Robertson and Gordon Rutter
- 15 April "Capital Brewing – The History of Brewing in Edinburgh" by John Martin, Archivist
- 13 May Visit to the Incorporated Trades of Edinburgh, Ashfield, 61, Melville Street, at 2.00pm. Please book at the SGS Library
- 16 September "The History of the Incorporation of Candlemakers of Edinburgh" by Richard Torrance
- 21 October "Spanish 'Flu and Infectious Diseases in Edinburgh" by Louise Williams, Archivist LHS Lothian
- 18 November "The Role of the Transatlantic Slave Trade in Funding the New Town" by Professor Sir Geoff Palmer OBE

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

### **New Register House Research Evenings 2018**

(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](http://www.safhs.org.uk), to access the list of members and follow their links.

26-27 April 2019 Northern Roots, 30th SAFHS Conference Pulteney Centre, Wick  
[www.caithnessfhs.org.uk](http://www.caithnessfhs.org.uk)

26-27 April 2019 Family Tree Live  
UK Family History Show, Alexandra Palace, London  
[www.family-tree.co.uk/ftre/show/family-tree-live/](http://www.family-tree.co.uk/ftre/show/family-tree-live/)

### **Anglo-Scots**

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

Anglo-Scots meet on Saturdays Manchester Central Library, firstly for a workshop at 10.30am on the 3rd floor at the computer block, at 2pm on the ground floor in Performance Space 1 or 2 for a Talk either by a Speaker or by a member.

### **Scotslot Meetings 2018**

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](mailto:stuart.laing@virgin.net)



