



THE SCOTTISH GENEALOGIST

MARCH 2021

The Local Rag

Dr John Hislop

A New Coat for the Bard

Anna Scollay's Family

James Taylor

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Front Cover:

The Society's Coat of Arms

Back Cover:

John Hislop, by John Horsburgh 1835-1924

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Coronavirus Update

At time of publication, the restrictions applied by the Scottish Government are still in place. Therefore our monthly talks and events are suspended and the Library remains closed.

The Scottish Government may sanction the limited re-opening of private libraries from 12 April 2021, in which case we will do so with strict conditions and with pre-booked appointments.

Syllabus / Membership Cards will be issued later this year when the situation, we hope, will be clearer.

The Sales Desk and Enquiries Desk, however, are still in operation.

The date of the Annual General Meeting will be announced later.

Please keep an eye on our website www.scotsgenealogy.com

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The Scottish Genealogist

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The Local Rag: An Incomparable Resource

David Macadam

Most of us I am sure, once we have worked our way through the memories of our relatives and the contents of old boxes crammed with stray bits of paper kept by the family as being in some way “important”, turn to the Scottish Records Office/ NRS for births marriages and deaths and census reports to build a basic bare bones tree. After this we may be at a bit of a loss as to where to go for the extra information to help colour in the lives of our ancestors. Those whose families come from Caithness may find they are in fact luckier than most, and the source is one of the most extraordinary and most disregarded of them all.

Local papers get – as it were - a bad press these days. They are seen as parochial and given over to parish pump matters, filled only with adverts for local garages and take-aways, often overlaid with the strong feeling that local politicians, God-botherers and busy-bodies use it to big up their own profile and interests. But that of course is exactly the point.

Local papers have not been the subject of much academic discussion as to local culture and identity. Partly this is simple ignorance. The second issue is the difficulty of discovering what was available in the nineteenth century. Papers were often ephemeral and could exist for only a few issues before vanishing forever. Dictionaries of newspapers where they were compiled may not be complete. Many disappeared without any copies left and others exist only in a handful of editions in single issues. Problems are compounded by the fact that, despite the general belief, newspapers are not centrally located. The National Library of Scotland was always supposed to be a public depository, since 1909, for all newspapers, but as its premises were never large enough until the present building was completed in the nineteen fifties, did not chase publishers for copies. By their own admission, their collection is at best patchy. Librarians are attempting to collect items on film or digitally, but this is expensive, and time consuming, and has a low priority.

Local papers therefore have been a Cinderella source for family histories.

The material itself is not easy to handle. Newsprint is physically cumbersome, usually bound in enormously dense hardbound volumes of great size and considerable weight whose movement is unwieldy. The papers themselves often resemble the gossamer fragments which are revealed in old family homes when the carpets are lifted, and some long-forgotten publication is discovered serving as an underlay. When one does find a good vein, the sheer volume can be overwhelming.

There is though, an enormous wealth of material just sitting ready to be mined. And Caithness has more than most. No less than six papers start publication prior to 1855 and two from 1836. In all, throughout the nineteenth century, Caithness boasted fourteen titles. Of course, not all were successful or ran at

the same time. Some merge into each other whilst some are variations on the main paper. I am thinking here of the “herring variations” of the *Groat* and the *Ensign* produced for Gaelic speaking summer fish workers in Wick.

These papers form the primary medium for publication of essays, poetry, fiction and local comment over and above being a simple vehicle for news. As they use photographs lavishly at every turn to record every and any occasion from a school pipe band to meetings of the local presbytery, we can peruse them for copies of all those lost photos we just knew there used to be. Photos which are additionally and accurately labelled for us thus enabling the naming of those unidentified relatives from those collections which the family has passed down for generations!

The earliest to be published was *The John O’Groat Journal and Weekly Advertiser for Caithness Sutherland Orkney and Shetland* which began on 2nd February 1836 as a monthly. Copies are available in the National Library as well as at the *Groat’s* offices in Wick. The *Groat* is the quintessential Caithness paper and over its long life has covered almost all the bases. It was circulated throughout Wick, Thurso, Kirkwall, Lerwick, Golspie, Tain and Helmsdale. Whilst this might give the idea it would be a paper for all the Far North it remained primarily focused on Caithness. It began as a Whig Liberal paper but by 1900 was more Liberal-Unionist. It stood for Political Reform, Free Trade, temperance and (religious) non-intrusion. From the first it made a feature of local items of interest. Poetry, for which Caithnessians have a mania, was well to the fore with an average of three pieces an issue if it could get them.

The scope of items was wide and the coverage large. Many of the items which appeared over a number of weeks were of the scale of small books, indeed, some were published separately as such. Most, of course, did not make it to being reprinted as books waiting to be discovered by their descendants. This indicates a population with a distinct sense of its own identity, and a desire to discuss this and maintain the sense of being “Caithness” in the face of other encroaching identities whether these be Scottish or British. Tendencies which become more not less marked as the century progresses, and it can be seen well into the twentieth century with special Christmas Numbers of the *Groat* from 1923 through 1937.

Through the auspices of the *Groat* and others that followed its example, we might otherwise have lost such curiosities as *Maisie and the Mermaid* and *Hiatlandia or the Vision of Troil*, *The Traditional History of the Ancient Mills of Homack*. Millions of words, in thousands of articles, on social and local history all presently lost to us, lie buried unnoticed in their volumes.

Next was *The Northern Star and Caithness Advertiser* which ran from 1836 until 1839. This is only available in twenty copies in Inverness, one copy in Colindale and copies of the run from October 1836 through May 1837 in Wick.

The *Northern Abstinence Advocate* was a monthly given over to the Pulteney

Total Abstinence Society and lasted only a few issues until it folded in April 1841. Copies are available in the North Highland Archive and as they do not carry advertising, it must be assumed that it was supported by charitable subscriptions.

The Caithness Chronicle and Advertiser for the Northern Counties started off as a weekly in 1847 and looked particularly for items on antiquities, geology and of course the inevitable poetry. It has a strongly "educational" feel.

The Northern Ensign was a weekly begun in 1850 and was the only serious contender to the *Groat's* crown before its demise on 6th October 1926. It ran long serial articles which would eventually be run off as books at a later date. Copies exist in the National Library.

The Northman's Magazine was published in Kirkwall in 1864 by three people William Reid, Peter Reid and Miss Russell of Thurso. It specifically deals with fictional tales, sketches, poetry, essays, medicine and science and arts. Only two copies exist – one of edition one and the other of edition two, and both are with Aberdeen University.

1866 saw the introduction of *The Caithness Courier and Weekly Advertiser for the Northern Counties*. This was the cheapest and largest circulated newspaper in the North of Scotland and lasted into the 1960's. Scattered copies are in the National Library.

The Northern News and Weekly Advertiser for the Counties of Caithness, Sutherland, Ross, Cromarty and Shetland ran from 1888 to 1896 and concentrates mostly on fishing. It advanced radical views and the claims of the crofting community for the Land League. A brave stance in Caithness! Copies from 16 January 1891 to 11 February 1896 are available at Colindale.

A very short-lived magazine *The Sunbeam* began in 1891 devoted to the Rechabite and Good Templar movement and managed to stagger on for twenty-five months.

The Thurso Advertiser began life in 1893 and I have, to date, been unable to source any copies.

The last paper of interest was *The Northern Herald* running from 1903 to 1915 which seemed to be mainly a vehicle for Sir Arthur Bignold of Lochrosque's political aspirations.

The distribution of the weekly papers was extensive. By its nature, a weekly or monthly paper has a long shelf-life and will be in the house far longer than a daily paper. Difficulties of communications rendered the daily national always late, but the weekly eternal. The lack of other reading material, and other distractions such as radio would ensure it a far more central place in the leisure time of locals. Mowat tells us that there were those who took it upon themselves to ensure that the paper was passed from hand to hand, and house to house, in those early years until the papers were rendered unreadable through wear. Which



Portrait of Joseph Anderson

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info@johnstoncollection.net*

point also assumes a greater level of literacy among the rural people of Caithness than some historians would credit.

The most interesting aspect, as I have highlighted, is the number of learned articles run by all the papers at the time. And this is a feature of papers in Caithness, Orkney and Shetland not the rest of Scotland. My feeling is that societies at the time, "The Dog Society" etc, in a widely spaced rural community, would be more likely to use the local paper as its "journal" firstly because it was cheaper, and secondly it wasn't until after 1864 that 94% of letters could be delivered directly to the house to which they were addressed. It might be that such a periodical would be picked up and collected from a central location, but I do not think the geography

of Caithness makes this a viable option. There are only two small towns in the whole county with the rest of the population scattered in small farms and hamlets. In any event, editors in Caithness like Dr Joseph Anderson of the "Groat" (and later of the The National Museum of Antiquities in Edinburgh) were only too happy to have their papers act like an intellectual department store.

So, who can we find in the paper? Well, there end up being five categories of contributor, five voices producing a motet of Caithness song.

The "Ecclesiasticals" were different to those found elsewhere in the North. In Orkney for instance each of their three papers were championing different churches. No such religious freedom here!

The "Patriot" group was the most diverse group but was as important as the religious in establishing a new revisionist Caithness iconography. They sought to establish what it meant to be "Caithness" and what should mark Caithness as distinct from the rest of Scotland. Antiquarians, amateur archaeologists and

folklorists promoted the Viking, Scandinavian element of the county's history as separate and more desirable than Scots, Clan and Tartan. No Jacobinism and certainly no Gaelic twilight here. Instead, a new, old history of sea farers and hardy explorers. Calder and Horne are the best remembered – even yet as can be seen by the Norse raven taking pride of place on Caithness' own flag. Horne, in particular almost invents the term "hamill" Caithness. However, I detect behind both these men the larger figure of Dr Joseph Anderson, one-time editor of the *Groat* and later Keeper of the National Museum of Antiquities in Edinburgh. He was very much the driving force and creator of this new Caithness. Many others wrote only one piece each. By the centenary edition of the *John O'Groat Journal* the paper had quite lost track of the number of authors and contributors and restricted itself to a guess of "hundreds". Repeated throughout the other Caithness papers, and indeed throughout Scotland would render up a vast rich seam of material.

Nicolson, the archaeologist, was a teacher, Pope was a minister, Mowat, Davidson, Donaldson and Gow all come from the tenant farmer class. All were men, with the credible exception of Mrs Russell, editor of the *Northman's Magazine*, and all had a fairly establishment (in this context liberal free kirk!) background and outlook.

The "Poets", or perhaps I should use the term "Bards", whose number in Caithness is legion, are my last main group. A vast tsunami of unregarded doggerel of a very homey quality drenched the papers. Here are a diverse group ranging from the frankly eccentric David Bain, "The King of Mount Syra", who lived in a hut made of feal furnished with sea wracked planks, to Henry Henderson, "The Bard of Reay" and local postmaster. Arthur Ball, "the Barrock Poet", was a schoolteacher, as was Donald Grant known as "Castlegreen". Alex Miller was a journalist in Glasgow. The two best known were Calder, teacher at Canisbay, and Pastor Horne who is still best remembered. All, even David Bain, were educated, and many were educators themselves. They were professional writers too. Hay, the sometime editor of the *Groat*, was poet, editor and teacher who attempted to write in the style of Burns. The best writer, though, is missing. Neil Gunn did not feel the need to write for the local paper, he sought a larger canvas. Overlaid on this were the regular contributions from the various geologists and naturalists manqué. Another notable sphere came from the self-exiled diaspora in Glasgow and Edinburgh contributing reminiscences and a "Div e Min" type of material, hankering for their hamill youth.

These papers brought art and science directly to the people of Caithness who could not otherwise have been reached. They democratised knowledge at a time when knowledge was usually only available to those with advantages. They brought knowledge to those who thirsted for it and to those did not even know they sought it. But it was double-edged sword because, in the generations that followed, there was a gradual drift of the talented away from the north, the beginning of a long slow decline.

But the papers of Caithness were not all an unalloyed joy. Educative certainly, but it was also an education of a particular non-establishment Dominie-dominated type. Founded on a Free Kirk politically Liberal background it was a picture of a God-fearing temperate Caithness. The Ensign was happy to denounce clearances in Sutherland, but the difficulties of the Gael within Caithness were given far less space. Even events such as the “War of the Orange” are quickly and quietly forgotten.¹

The papers do not touch on the rates of illegitimacy and fornication which were the social norm in Caithness at that time. The other churches in Caithness were given far less space and rarely discussed so one might imagine from a random trawl through the papers that they had been subsumed into a one-party Free Kirk State. The established church and the Roman get little mention. Nor do the Independents, Evangelical Unionists, Swedenborgs or Spiritualists. Calder particularly dislikes the Catholics, and the persistence of the Pagan lay untouched. We therefore get a good impression of Caithness, perhaps even a broad one from these papers, but hardly a whole picture. The local press acted as gatekeepers on local issues structuring them to maintain and promote local unity. They sought deliberately to guide and preserve. The papers in Caithness are significantly different to those in the South acting as journal, discussion forum and meeting place for all those interested in science, history and education. But they are a selective forum, and a selected meeting place for select people.

References

- ¹ A little recorded riot in Wick begun when a Gaelic child stole an orange from a local boy. The ensuing riot lasted three days and was sufficiently serious to warrant the summoning of troops from Inverness to restore order. Described in full in *The War of the Orange* by Iain Sutherland. Wick 1989.

The lettering on Joseph Anderson's gravestone has recently been restored. See History Scotland Vol.21, No.2, March/April 2021

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Monorgan of that Ilk

Part Two

Richard Ian Ogilvie

Cadet Family in/ of Siesyd/ Seasyde

GILBERT MONORGAN (I) in/of SIESYD/ SEASYDE (1520c-26 Oct 1590 »70)
^{21a, 21b} married (m1 1541c) Malkein Ireland (1523c-Oct 1582 »59); her death was registered by their eldest son, Gilbert (II) in Seasyde.^{21c} Her father was probably George Ireland in Drymmie and brothers, Gilbert in Drymmie and John in Megginch. George Ireland was tenant in Drymmie when Patrick Ogilvie of Inchmartin acquired these lands from Patrick Kinnaird of that Ilk in 1548 and granted them to his son, Andro, brother to David of Templehall and brother german to Andro (my y-DNA ancestor).^{21d} Gilbert Ireland in Drymmie and Gilbert Monorgan in Admure were members of a jury in 1565 assessing the claim of Alexander Donaldson alias Lude as heir to his father, the deceased John Donaldson of Lude.^{21e} Gilbert Monorgan (I) in Siesyd/Seasyde rented Admure owned by Hay of Leyes before moving to nearby Seasyde.^{21e} Peter Hay was in the mill of Admure. There were several interactions with James Monorgan (II) apparent of that Ilk in 1573/4, brother to Gilbert in Admure, later in Seasyde.^{21f}

Issue by (m1 1541c) Malkein Ireland:

i) **Gilbert (II) in Siesyd** (1543c - 6 May 1615 »72) ^{21g}

ii) Thomas (1574c-1619 23 May »45) as servitor to the laird of Monorgan witnessed an inhibition by Patrick Ogilvie of Drimmie against David Scott his tenant in 1594 and to a charter in 1608 in favour of James Monorgan (II) of that Ilk for the Kirklands of Pilmowies in Gowrie.^{21h} In his testament he nominated Gilbert Monorgan (III) of Seasyde as his executor who had difficulty in acquiring information to register the will.²¹ⁱ He died without issue and left legacies for the bairns and spouse of Gilbert (III) in Seasyde and others.^{22a}

Issue by (m2) unnamed spouse after Malkein Ireland died in 1582:

iii) Elspet (b 1595c) married (1618 16 Jan) ^{22b} at age 23, my Y-DNA ancestor at age 25, Andrew Ogilvie (1593c-1654c), grandson to Andro Ogilvie (1540c-1595c) who had married (1559) Bessie, daughter to James Monorgan (I) of that Ilk. [vide infra]

Gilbert Monorgan (II) in Siesyde (1543c - 6 May 1615 »73) ^{21g} [CC20/4/6] married (16 July 1562) Jonet Hay.^{22b}

[antecedents unknown]

Issue:

i) **Gilbert (III) in Siesyde** (b 1564c)

ii) Andro (b 1566c) listed along with Patrick & William as sons on 31 May 1607.
^{22c}

iii) Patrick/Peter (b 1567c) In 1620 the Privy Council imposed financial cautions

following an earlier feud involving Gilbert Monorgan (VI) apparent of that ilk, Gilbert Monorgan (II) in Seasyde, Patrick/Peter his son, and Patrick Ogilvie in Pitmiddle, for being '*in rebellion*' against Andro Ray of Bulyeun, William Gray sheriff-depute of Forfar and Robert Gray of Drummelie, his brother.^{20e, 22d}

iv) William (b 1568c) was listed in sasine of West Inchmartin in favour of his father, Gilbert, and mother, Jonet Hay, dated 1607.^{22e}

v) James (b 1570c) was witness to 1626 charter for Templehall of Monorgan confirming Patrick Ogilvie of Inchmartin as heir assigned and sasine in favour of Patrick, son to Gilbert Ogilvie and his relict Nicola Graham.^{22f} In 1634 he was granted an escheat for the goods, gear and lands of his brother Gilbert (III) of Seasyde.^{22g}

vi) Mr. George (b 1572c) was collector depute for sheriffdoms of Perth, Forfar & Kincardine in 1633 and witness in 1635 to a renunciation by Andrew Lack in Knap of a debt by Andrew Moncur when he was designated as 'in Seasyde'.^{22h, 22i}

Gilbert Monorgan (III) in Seasyde (1564c –1634c »70) with Sir Patrick Ogilvie of Inchmartin borrowed money in 1624 and received annual rents from Polenback.^{22j, 22k}

Issue: out-of-wedlock

i) Thomas (b 1612 2 Dec)^{22b} natural son by Jonat Anderson servitrix in Siesyd, perhaps daughter to William Anderson in the mill of Monorgan and his spouse Christian Monorgan. [antecedents unknown].

Issue by (m1 1621 11 Mar)^{22b} Gellis, natural daughter to James Monorgan (II) of that ilk:

ii) **Gilbert (IV) in Siesyd** (b 1623 19 Oct - a. 1673)^{22b, 22l}

iii) James in Siesyd (b 1626 4 Aug)^{22b}

Issue: a) Gilbert (b 1655 9 Dec)^{22b}

b) Henrie (b 1659 28 Apr)^{22b}

Apparently Gilbert (III) in Seasyde had many unpaid obligations at least one of which his brother, James (b 1570c), had to cover, forcing James to seek an escheat (reversion of property to the state on the owner dying without legal heirs) for his brother's goods, gear and lands in 1634.^{22m} His spouse Gellis must also have died in 1634 when his eldest son, Gilbert (IV) in Seasyde, was still a minor. Gilbert Monorgan (III) in Seasyde had been deeply indebted to Patrick Thriepland merchant burgess of Perth, and as a result, his heirs lost sasine for Seasyde in 1657.²²ⁿ In spite of this loss, his nephew, James, was renting Seasyde in 1660 when he witnessed the baptism of James, son to Francis Graham and Helen Monorgan [antecedents unknown], and for their daughter, Agnes in 1661.²²ⁿ In 1673 he witnessed sasine in favour of Patrick Pourie of three acres of land in the west quarter of Carsegrange held by my Y-DNA ancestor Patrick Ogilvie NP.^{22o}

Issue: a) Gilbert (b 1655 9 Dec)^{22b} (no additional information)

An individual named Gilbert Monorgan without named antecedents was one of several hundred Covenanters imprisoned on Dunnottar in 1685 before being transferred to Leith then loaded on ships for the American Colonies. Gilbert was one of 70 out of 100 captives who perished of 'ship fever' (likely typhoid) at sea on the *Henry & Francis of Newcastle*, Master Richard Hutton, bound for New Jersey.^{23a}

JAMES MONORGAN (I) OF THAT ILK (1518c - 4 Oct 1599 »81)^{23b} During a feud in 1562 with John Charteris laird of Kinfauns, the family of Thomas Blair of Balthayock and the family of James Monorgan (I) heir apparent of that Ilk, and 41 others, gave surety for Gilbert Monorgan (VII) of that Ilk, John Kinnaird of Inchture, and James Anderson at the mill of Monorgan, having been charged with deforcement and slaughter of Alexander Ras burgess of Perth.^{23c} His elder brother, William heir apparent of that Ilk, must have died 1560c, but details are unknown, since James succeeded his father, Gilbert (VI), on his death in Feb 1571.^{23d} In June, Christian Ogilvie Lady Moncur, sister to my Y-DNA ancestor Andro, sold her life-rent from the lands of Rawes and Russelhome held by the laird of Monorgan, in favour of Helen Graham, daughter to Sir David Graham of Fintrie, who married her son.^{23e} James held sasine of Monorgan in 1572.^{23f} In 1574 Mr. Thomas Monorgan and James witnessed a charter of Jeannan Blair, relict of Thomas Blair of Balmyle.^{23g} On 31 Jan 1584/5 James was a member of a jury adjudicating the claims by Andro Moncur as heir apparent of that Ilk, and by James, heir apparent of Mr. James Scrymgeour of Fardill, whom failing to James Scrymgeour of Redgothen[es].^{23h}

There were likely two marriages to account for a daughter, Bessie, and death of his successor, James (II), in 1639.

Issue by (m1 1539c) perhaps Janet, daughter to Edmund Hay of Megginch and Janet Boyd (brother of Peter Hay),^{17b, 24a} however there may be conflation with Jonet Hay who married in 1562, Gilbert Monorgan (I) in Seasyde, brother to James (I) of that Ilk^{24b}:

i) Bessie (1540c-before 1565c) married (1559c) (my Y-DNA ancestor) Andro Ogilvie (1540c-1595c).^{17b, 22p}

Issue by (m2 1556c) Euphame, daughter to Thomas Blair, 7th of Balthayock^{13b, 24c}:

ii) **James (II)** (1557c-1639 » 82) who succeeded his father

iii) Thomas in Monorgan (1558c)

iv) Gilbert in Longforgan & Monorgan (1559c - Aug 1615 »56)^{24d} married Christian Rollock.

Issue: Thomas, a minor in 1615. Gilbert was in debt to Sir Peter Young of Seytoun for kirk teinds and to Sir Patrick Ogilvie of Inchmartin who probably had paid his debts.^{24e} His spouse, Christian, owed £40 to Euphame Gray, deceased spouse to John Kinnear in Dundee in 1627.^{24f}

v) Margaret = (mc 4 Dec 1583) James Gardin eldest son and heir apparent of Andrew Gardin of Laurenstone.^{13b, 24g}

vi) Marioun (Marion) was youngest daughter in father's testament of 1599.^{23b}



Fig. 1 Pont's map 1585c showing (bottom L-R): Unthank, (Ebrux not marked), Rawes, Templehall of Monorgan, Monorgan and mill on Huntly Burn called the Pillic/Pellay in the 13th C which empties into the Tay at Kingudy; (middle): Overyards, Castle Huntly, Longforgan & Pilmuir. Monorgan appears as a substantial fortalice surrounded by a retaining wall against floods. [NLS]

JAMES MONORGAN (II) OF THAT ILK (1557c-1638 » 81)^{24g} held sasine of the lands and mill of Monorgan on 5 Nov 1599.^{24h} He gained sasine of the Kirklands of East and West Pilmowies in Gowrie and a butt of land in the territory of Monorgrund, with teinds.²⁴ⁱ On 17 Dec 1609 Patrick Ogilvie of Inchmartin, Patrick Kinnaird of that Ilk, John Kinnaird his heir apparent, James Monorgan of that Ilk, and Barbara Kinnaird, widow of late Col. William Ogilvie, second son lawful to said Patrick^{13b, 22p, 24j} discharged the debts owing to Barbara by Robert Fletcher of Innerpeffer and William Blair merchant burgess of Dundee.²⁴ⁱ He held sasine of lands in Longforgan, Rossie and Inchtute on 5 Oct 1617 and acted as cautioner for many debts between 1610 and 1626 but also borrowed significant sums.^{24k} He imported 3 tuns (over 8,000 litres as each tun was 4 hogsheads and a hogshead held ~680 litres) of wine annually from Bordeaux and Spain from 1613-1618 but he was not listed as a vintner merchant in the *Lockit Buik* of Dundee.^{25a} In 1613 James Monorgan and Alexander Jackson of Wattriebutts were cautioners for James Kyle and George Trail in their conflict with the Wedderburns.^{25b} In 1620 he was one of several commissioners appointed by the Privy Council to apprehend William Stewart elder of Kinnaird and his son William ygr, charged with kidnapping Elizabeth Henderson from her mother's house in Perth.^{25c} In 1633 he alienated the farm town and lands of Drumnadertie and others in the barony of Fardill to Sir Patrick Ogilvie of Inchmartin, likely in payment of debts.^{25d} He was a member of inquest for retour of Patrick Oliphant to his grandfather,

Laurence Oliphant, on 7 May 1633.^{25e} James was a JP for Perth from 1612 to his death in 1638. He held sasine of the lands of Fordill, Drome, Dyke and Little Gourdie, as life rents on 24 Jan 1638, but died before 26 Nov 1638 when his son Gilbert (VII) is designed as 'of that ilk'.^{25f} I speculate he had three spouses.

Issue by (m1 1575c) unnamed spouse:

i) **GILBERT (VII) OF THAT ILK** (1576c-1647c »71) who succeeded in 1639.

ii) Patrick elder (1578c) was designed as son to James Monorgan (II) of that ilk in 1608.^{25g} In 1617 he was noted as debtor to the deceased Marjorie Gray, spouse to John Ogilvie in Longforgan.^{25h} Issue: Patrick ygr (b 1600c) was one of 15 members of a local assize in 1621, Perth Sheriff Court, which also included William Ogilvie saddler burgess of Perth.²⁵ⁱ He was designed as servitor and witness to Peter Hay of Megginch in 1624.^{25j} Issue: Gellis, daughter to Patrick Monorgan and Margaret Syme, who was baptized on 15 Feb 1628.^{22b}

iii) John (b 1579c; a 1658) probable lived in Dundee in 1598 and was designed as son of the laird of Monorgan on 29 Jan 1629.^{22b, 25k} By Feb 1617 he was living in Longforgan when his spouse, Marjorie Gray, died.^{25l} As servitor to Sir Patrick Ogilvie of Inchmartin he witnessed a charter for the Templelands of Myreside of Inchmartin at Greenyard on 18 May 1625, a liferent in 1631 for Anne Campbell, mother of Patrick Ogilvie who became the 2nd earl of Findlater, an obligation of Thomas Ogilvy of that ilk on 13 May 1631, an obligation of Thomas Earl of Kellie on 23 May 1631, and an obligation by James Bisset of Meikle Fardill.^{25m} Issue: a) Margaret; b) Agnes; c) James in Drumnadertie who was witness in 1637 to sasine in favour of his grandfather, James of that ilk (II) and in 1649 the resignation of William Gib of Templehall and Janet Moncur his spouse from the lands of Templehall of Monorgan and Ebrux alias Broomhall to Sir Patrick Ogilvie of Inchmartin.²⁵ⁿ

iv) Robert (b 1580c; a 1633x1638) witnessed in 1622 his father's transfer of sasine of Drumnadertie to Sir Patrick Ogilvie of Inchmartin^{25m} and named as brother to Gilbert Monorgan of that ilk in the latter's obligation in 1638.^{25o}

v) James (b 1582c) held sasine of lands in Lethendie parish and barony of Fardil in 1633.^{25m}

Issue by (m2 mc 1584) Agnes Ogilvie, daughter to Patrick Ogilvie of Inchmartin and Marjorie Gray.^{26a}

vi) Marion (b 1586c) married (mc 1610 23 Jan) Hon. James Sterling.^{26b}

vii) Marjorie (b 1588c) married (mc 1610 1 Feb) John, son and heir of John Sterling of Easter Braikie.^{26b}

viii) Gellis (b 1590c) married (1611 11 Mar) Gilbert Monorgund (IV) in Seasyde.^{22b}

ix) Jean (b 1592c) married (mc 3 Oct 1633) James Broun, son and heir to Patrick Broun of Horn.^{25m}

There were at least 15 children in two generations; James (I) had 3 boys and 3 girls while James (II) had 5 boys and 4 girls. Settlements including 7 dowries

combined with bad weather and poor crop yields must have caused precarious finances for the Monorgan family resulting in sales of property. In 1622 James (II) with the consent of his son Gilbert (VII) sold Monorgan to Mr. James Graham of Craigo Fintry.^{26c} They then sold Easter & Wester Pilmuir on Huntly Burn between Longforgan and Kingoodie reserving a liferent in favour of James Boyter senior of Nether Liff and Anne Alison his spouse.^{26d} In 1626 James resigned some rights for lands in Ebrux (Broomhall) to Sir Patrick Ogilvie of Inchmartin as superior, at the time held by Patrick Ogilvie of Templehall, hereditary proprietor as son and heir to the deceased Gilbert Ogilvie of Templehall, and grandson to David Ogilvie & Christine Galychtlie of Templehall & Ebrux.^{22p, 26e} James and his heir Gilbert (VI) witnessed charters assigning Sir Patrick Ogilvie of Inchmartin as heir to Templehall of Monorgan and giving liferent out of Ebrux to Nicola, daughter to William Graham of Claverhouse and relict of Gilbert Ogilvie of Templehall & Ebrux.^{22p, 26e} In 1633 James Monorgan (II) of that ilk sold the farm-town and lands of Drumnadertie and others in the barony of Fardill to Sir Patrick Ogilvie of Inchmartin, witnessed by Gilbert (VII) heir apparent of that ilk, and Thomas Ogilvie son lawful to Alexander Ogilvie in Craigdallie, younger son to Gilbert Ogilvie of Templehall & Ebrux. Sir Patrick gave sasine of Templehall & Ebrux to Thomas in 1649.^{22p, 26f}

GILBERT MONORGAN (VII) OF THAT ILK (1576c-1647 »71) = (m 1604c) Katherine, daughter to Sir Colin Campbell of Lundie. In 1620 the Privy Council imposed financial cautions following a feud involving Gilbert Monorgan (VII) apparent of that ilk, Gilbert Monorgan (III) in Seasyde, Peter/ Patrick his son, and Patrick Ogilvie in Pitmiddle, for being '*in rebellion*' against Andro Ray of Bulyeun, William Gray sheriff-depute of Forfar and his brother, Robert Gray of Drummelie.^{26g} He was in debt for teinds and other obligations onwards from 1615, often borrowing money with Sir Patrick Ogilvie of Inchmartin, as did his father, James, who was in the process of selling all of his lands.^{26h} Gilbert probably lived in Boshill by 21 Nov 1643 when he was put to the horn for debts owed to Alexander Wedderburn and for teinds owed to Dundee.²⁶ⁱ By 1622 Gilbert had sold the lands of Monorgan, then by 1643 a tenement in Longforgan, and some lands in Ardeland, Nethercarse and Ebrux, to Capt. James Graham of Craigo Fintry, brother to David Graham 6th of Fintry who was beheaded in 1592/3 for involvement in the Popish Plot '*Spanish Blanks*'.^{26j}

There is no evidence that members of the family were involved in the wars from 1641 to 1651 although their neighbour, Sir Patrick Ogilvie of Inchmartin, was one of the Colonels of Foot for Perthshire. Military movements on the Carse from Perth to Dundee certainly caused depredations and outbreaks of the plague were common. Monorgan's Croft on Corbie's Hill became part of the defensive wall of Dundee against George Monck's attack in April 1644.^{26k} Hon. Gilbert Monorgund (VII) of that ilk, Thomas Turnbull and Patrick Ogilvie were chosen as elders to the Kirk Session at Kinnaird in 1644.^{26l} However, an undesignated James Monorgan, Capt.-Lieut. of Horse & Foot, was captured by the English at Dunbar in 1650.^{27a}

Gilbert was alive on 28 Feb 1647 but deceased by 28 Sept 1647.^{13b, 27b}

Issue:

i) **JAMES MONORGAN (III)** (b 1606c), a year after his father died in 1647, accidentally killed '*without quarrel, felony or foresight*', Thomas Jackson, portioner of Carsegrange, whose only brother was Gilbert Jackson, sons to Gilbert Jackson and Elizabeth Clerk. He was imprisoned in the prison house of Dundee. A '*letter of slains*' petition for his release was made in January 1649, '*to pity the supplicant's distressed and miserable condition of imprisonment, being a poor, distressed gentleman, and having no means of support his natural life so long as he is prisoner*'.... The Estates of Parliament '*give order and warrant to put the said James Monorgan to liberty*'.^{27c} [<http://www.rps.ac.uk/trans/1235/1>] I do not have additional information on his life.

The barony of Monorgan with lands, buildings, mill and fishings which had been sold to James Graham of Craigo Fintry in 1622 was disposed to Henry Crawford elder and younger on 22 June 1686.^{2b; 27d}

Notes and references

21. (21a) The majority of designations are '*in Seasyde*' but many are '*of Seasyde*'. I assumed the family rented Seasyde from the Thriepland family but an entry from 1657 indicates they held sasine of Seasyde, but lost it by debts. [CS7/591]; (21b) CC8/8/22/170; (21c) CC8/8/8/107; (21d) GSIV; RD1/14; (21e) GD38/1/65; CC8/8/22/170; (21f) CC8/2; CC20/1/1; (21g) CC20/4/6; (21h) D191/2; RS48/6; (21i) CC20/1/8.
22. (22a) CC20/4/7. (22b) Errol OPR; (22c) RS48/5; (22d) RPC Vol 12 p 308-9; (22e) RS48/5; (22f) RS50/2; (22g) PS1/106; (22h) D45/12/1; (22i) RS50/7; (22j) RD1/391; (22k) RD1/479; (22l) CC20/52/5; (22m) PS1/106; (22n) CS7/591; (22o) Longforgan OPR; (22p) CC20/52/5; RI Ogilvie, Patrick Ogilvie 17th Century Notar Public on the Carse, *The Scottish Genealogist* Vol. LXIV No 4 Dec 2017.
23. (23a) Robert Woodrow, *The History of the Sufferings of the Church of Scotland from the Restoration to the Revolution*, 1836, p. 332; David Dobson, *The Original Scots Colonists of Early America, 1612-1783*; (23b) CC8/8/34/66; (23c) R Pitcairn, *Criminal Trials in Scotland* Vol 1 Part 1; (23d) CC8/8/2/647; (23e) Dundee Head Court/12; (23f) Excheq. Rolls Vol. XX/423; (23g) RMS iv /2355; (23h) SC49/1/9.
24. (24a) [1646 Swedish birth-breve of Patrik Ogilwie Swedish Knight No 277]; Jack Blair Wikipedia; (24b) RS48/5; (24c) CC8/8/28/280; (24d) CC20/4/8; (24e) CS7/323; PS1/100; (24f) CC3/3/4/566-569; (24g) RS50/8; RD1/524; (24h) Excheq. Rolls of Scotland Vol. XXIII; (24i) RSS xviii /1556; (24j) disputed parents of Patrik Ogilwie Swedish Knight No 277; (24k) RS49/1; RD1/171/175/263/377; D11/23; RD1/377; (24l) RD1/168.
25. (25a) Alex Wedderburne 1587-1630; (25b) Wedderburn Book Vol 2 /61; (25c) RPC Vol 12 p 230; (25d) RS50/6; (25e) J Anderson, *The Oliphants in Scotland* 1879 #198 p 229; (25f) RS50/8; RD1/524; (25g) RD1/176; (25h) CC20/4/6; (25i) SC19/1/17; (25j) RMS viii 950; (25k) Dundee Head Court Book /20; (25l) CC20/4/6; (25m) RS50/2; RS50/6; RS33/8; RS1/30; SC49/48/8; (25n) NP1/86; (25o) RD1/524.
26. (26a) Alex Wedderburn Protocol Book Jun 1583-Sep 1587 fol. 22/23; (26b) RD168; (26c) [C2/57/357]; (26d) NP1/71; (26e) RS50/2; (26f) RS51/1; (26g) RPC Vol 12 p 308-9; (26h) CS7/323; RPC/12/296, 303-4; RD1/524; CC8/9; NP1/71; D190/20; (26i) Wedderburn Book Vol 2 #130 p 36; [D11/81]; (26j) Dundee Head Court Books /31; RS1/53; (26k) John Robertson, *Dundee and the Civil Wars 1639-1660*; (26l) CH2/418.
27. (27a) R&R Clark, *Correspondence of Robert Kerr 1st earl of Ancrum 1649-1667*, 1875; (27b) Kinnaird OPR; (27c) <http://www.rps.ac.uk/trans/1235/1>; (27d) RS1/53; RS52/10.

A New Coat for the Bard

**Dr Joseph J Morrow, CBE, QC, LLD, FRSE
Right Honourable Lord Lyon, King of Arms**

People have asked me whether Robert Burns had ever been granted a coat of arms. The question is easily answered: there was never any official recording of arms in his name within the Registers of All Arms and Bearings of Scotland which are held in my Office.

There is clear evidence that many people from all levels of Scottish society in the 18th century had an interest in heraldry, coats of arms and seals, and their meaning for their own personal identity. In relation to Robert Burns, it has been said that heraldry was surely rather removed from the circles in which he moved, however there is evidence of clear interest by both Burns himself and many others in his society regarding heraldry and the related issue of individual identity.

There is no doubt in my own mind that Robert Burns' greatness lay in his celebration of the ordinary common folk of Scotland, and yet he also once described himself thus:

"I am a bit of a herald".

The use of seals slowly but surely made its way from the Continent into everyday life in Scotland, particularly in relation to correspondence and documents, and the 18th century saw a wide use of seals in Scotland. Robert Burns himself used a seal, and we know that he obtained a new seal in 1794, as he wrote in a letter to Alexander Cunningham on 3 March 1794:

"There is one commission that I must trouble you with. I lately lost a valuable seal, a present from a departed friend, which vexes me much. I have gotten one of your Highland pebbles, which I fancy would make a very decent one; I want to cut my armorial bearings on it, will you be so obliging as to enquire what will be the expense of such business?"

In heraldry worldwide the description of a coat of arms is written in technical heraldic language known as a "blazon" (from the Old French term "blason" for a coat of arms). This description or blazon enables any heraldic artist to draw the Arms concerned. In his letter to Cunningham, after declaring that he is 'a bit of a herald', Burns goes on to describe the blazon of his proposed arms as follows:

"On a field, azure, a hollybush seeded, proper; in base; a Shepherd's pipe and crook, Saltier-wise, also proper, in chief. On a wreath of the colours, a woodlark perching on a sprig of bay-tree, proper, for a crest. Two mottoes: round the top of the crest, "Woodnotes wild". At the bottom of the shield, in the usual place, "Better a wee bush than nae bield".

This description, albeit dated and clearly by someone who was an amateur in the art and science of heraldry, could be drawn and illustrated. The science of heraldic language can often be offputting and create an unnecessary mystery

around its structure. However, for those who have an interest and a basic understanding of heraldry, the technical language is clear and opens new doors to understanding of individuals, places and organisations.

Robert Burns displays in his description of arms a fair understanding of heraldic terms, as exemplified by his use of the term “Saltirewise” to describe the positioning of the shepherd’s pipe and crook. He was also obviously well aware of the use of the term “azure” to depict the colour blue. He demonstrates further knowledge of heraldry by his use of the word “proper”, which in the language of heraldry represents the object described as being ‘in their natural colours’, and by his description of the technical part of the coat of arms known as the “wreath”.

Each of the charges or objects contained in his proposed coat of arms had a significance for Robert Burns, and previous writers have expanded on their meanings. The clear message which I personally take from Burns’ proposed blazon is his sense of romantic aestheticism. Below is a black and white bookplate of the Arms of Robert Burns as described by himself in his letter to Alexander Cunningham.



We have now established that Burns not only had an interest in heraldry, but had also made preparations for his proposed Coat of Arms. Let us now journey back into the 18th century and ask the question: “Would Robert Burns be eligible for a grant of arms?”

It is the well-established custom and practice in Scots heraldry, which is also enshrined in legislation, that the Lord Lyon is the sole authority in Scotland who can legitimately grant arms. It would be fair to say that the system of heraldry in Scotland is the last in the world to form part of the law of the land. Indeed, the Lord Lyon not only has the sole right to grant arms, but is empowered to enforce the law if misuse or abuse of arms is proven.

The first step towards a grant of arms is submission of a formal “Petition” to the Lord Lyon requesting that the Lord Lyon, at his discretion, should grant arms to the petitioner and have those arms recorded in the Public Registers of all Arms and Bearings of Scotland.

On receipt of such a Petition, the Lyon of the day would have to establish in law that the Petitioner’s claim falls within his jurisdiction. There are several criteria which establish this jurisdiction, such as being of Scottish birth, having Scottish parents, being resident in Scotland or being able to prove Scottish heritage. Even in the 18th century, such a Petition by Robert Burns would have passed the first hurdle as he was born in Alloway, Ayrshire, in 1759 of Scottish parents, his father being from Kincardineshire, with several known addresses in Scotland from Ayrshire to Edinburgh to Dumfries. Another requirement to establish jurisdiction would have been that the Petitioner was over 21 years old, which

Burns was by the time he wrote the above letter to Cunningham concerning his proposed arms.

Let me take a short sojourn away from the main elements of this article to consider which Lord Lyon might have dealt with a Petition by Robert Burns. During the period of Burns' life, three Lord Lyons were appointed to this position of a Great Officer of State: John HookeCampbell of Bangeston (1754 to 1795), Robert Boswell, *interim*, Lyon Depute (1795), and Robert Auriol, 10th Earl of Kinnoull (1796 to 1804). One may assume that, if Robert Burns had submitted a petition, it would be most likely to the Lord Lyon John HookeCampbell. He was the second son of John Campbell of Cawdor and lived mainly in Bath, England. The records show that he died on 7 September 1795 by falling over a precipice.



Returning now to the Petition that Robert Burns might have submitted, the Lord Lyon, having established jurisdiction, still had to be satisfied on the more difficult question of whether the petitioner Robert Burns was a "virtuous and well-deserved person". This remains one of the key pieces of evidence required by the Lord Lyon before granting arms. The vast resources which have been written on the life of Robert Burns and within his poetry itself leave us in no doubt that numerous groups would have taken a view and possibly attempted to influence the answer to this key question. The Church, the Lairds, the Brethren of his Masonic Lodge, the men and women of the local inn and the general populace of Scotland would certainly have had varying opinions concerning Robert Burns' suitability for the grant of a coat of arms. The Lord Lyon however, then as now, remains the sole judge of whether a petitioner passes the test of being "a virtuous and well-deserved person".

As a Petition was never submitted by Burns to any Lord Lyon, the answer remains undetermined. On the basis of all the material before me as the reigning Lord Lyon, it is my view on the balance of probabilities, and within the context of 18th century Scotland, that the key test for a grant of arms to Robert Burns would be met.

The Petitioner having established jurisdiction and passed the above test as a “virtuous and well deserved person”, the Lord Lyon would move to grant a Warrant in favour of the Petitioner and instruct the Lyon Clerk to record the arms in the Register. The Warrant in the style of the 18th century and signed by John Hooke-Campbell might have read as follows:

‘The Lyon having considered the Petition whereby authorises the Lyon Clerk to prepare Letters Patent for Robert Burns, Poet, of which the destination is to be unto the Heirs of his body, and the Blazon of the same agreeable to the following:

“On a field, azure, a hollybush seeded, proper; in base; a Shepherd’s pipe and crook, Saltier-wise, also proper, in chief. On a wreath of the colours, a woodlark perching on a sprig of bay-tree, proper, for a crest. Two mottoes: round the top of the crest, “Woodnotes wild”. At the bottom of the shield, in the usual place, “Better a wee bush than nae bield”.’

After the issue of this Warrant, the Patent of Arms would be granted to the petitioner stating that “the Ensign Armorial assigned by the Lord Lyon to the said Robert Burns Esq. are Matriculated in the Public Registers of the Lyon Office.” As is still the practice today, the Patent of Arms would be issued to the petitioner only after the account by way of Exchequer Dues issued by the Lyon Clerk has been settled in full, which in Burns’ time would have amounted to £6, 17 shillings and 6 pence.

Upon completion of the process, the petitioner’s arms are recorded, and preserved for future reference and study, in the Public Register of All Arms and Bearings in Scotland, which is maintained by the Lyon Office and stretches back over four centuries.

As stated at the beginning of my article, Robert Burns did not petition for a grant of arms, thus the proposed arms which he described in his letter to Cunningham have never been depicted. Nevertheless, various versions of his proposed arms have been used by organisations associated with Robert Burns, such as the Robert Burns World Federation, who recorded a version of these arms on 12 August 1988 which are contained in volume 69 folio 89 of the Public Registers of Arms and Bearings of Scotland.

In Scotland we have a magnificent and long-standing tradition of heraldry and of heraldic art, and our highly skilled heraldic artists play an important role in keeping the science and art of heraldry alive.

My final illustration is a depiction, in 18th century style, of Robert Burns’ proposed arms, which was kindly provided to the Court of the Lord Lyon by Mark Dennis, Advocate and former Ross Herald Extraordinary:



Dr John Hislop, LLD, FRSE – International Educator

Professor James L Murray, OBE FRSE

The excellence and international standing of Scottish education in the 19th century are well reported. However, detailed examples of how this expertise was disseminated across the world are less often documented. This article describes one example of a Scottish school master who emigrated to New Zealand and was one of the founding fathers of their developing educational system.

Early years

John Hislop was the son of a ploughman and was born in the village of Old Pentland just south of Edinburgh on the 7th of December 1821. He was baptised in the Parish of Lasswade. His parents were Walter Hislop and Isabella Aitchison who were married in Innerleithen on the 19th of November 1819. The family moved to Morningside and he spent his boyhood and youthful years there. The village school for Morningside was opened in 1823 on Morningside Road and still stands. Although it is the most likely place to start his initial education, proof of his attendance here has not yet been found. The Hislop family lived at Woodburn Gate in Morningside in the 1841 census. After leaving school, John attended classes at the Edinburgh School of Arts (now Heriot-Watt University) and was awarded first prizes in all subjects. On leaving he was awarded the diploma of the Institution. The Institution had been established in 1821 “for the instruction of mechanics in such branches of physical science as are of practical application in their several trades” and operated from St Cecilia’s concert hall in Niddry Street in the Old Town.

When he was eighteen years of age he was employed as an assistant at Burntisland School in Fife, where he taught for two years. I became aware of him whilst researching the ‘History of Education in the Parish of Lasswade’, as in 1841 he became an assistant to William Young, the parochial school master. The school where he taught in Lasswade, now a children’s nursery, still stands on Esk Green in the middle of the village. He taught there for a year before moving on to teaching positions in the schools of Colinton and Cults.

He was obviously both clever and ambitious. He furthered his education by attending the Normal School and the University of Edinburgh. A Normal School was an institution created to train high school graduates to be teachers by educating them in the norms of pedagogy and curriculum. They were the equivalent of the later teachers’ training colleges. With this strong educational foundation, he furthered his early career. In 1844 he was elected as school master at Klrknewton School in West Lothian. On 2nd of June 1846 he married Johanna Campbell Horne, also of the Parish of Klrknewton and East Calder. As Registrar for the parish, he signed off his own marriage banns.

Fifteen years later he successfully applied for and was appointed as a teacher

under an innovative scheme administered by the provincial government of Otago in New Zealand. The scheme was designed to attract competent teachers for positions in the public schools which were about to be established in the Province. John Hislop had become interested in emigrating to Otago as several of his friends had already settled there and attractive incentives were being offered.

The ship on which they sailed was the *Strathmore*. It had just been launched and it was built in the Marine Parade Yard in Dundee. This was the same yard at which RSS Discovery was built in 1901. It was a wooden sailing barque 146.3 ft long and of 27ft breadth, and which was only 450 tons. It left Granton near Edinburgh on the 21st of June 1856 on its major maiden trip to New Zealand. On the 2nd of October, the family arrived at Port Chalmers on South Island. *The Otago Witness* published the arrival of the *Strathmore* and the associated passenger list. John Hislop and his wife, 4 sons and a daughter, were shown to have travelled in the 2nd Cabin with sixteen other passengers, with another fifteen in the 1st cabin and 140 in steerage class. It could not have been a comfortable journey with those numbers in a small ship and crossing some of the most hostile seas in the world.

The *Strathmore*

In 1872 the *Strathmore* sank off Rock Ferry in the Mersey after a collision with the *Glengaber*, an iron ship. A replacement iron ship of the same name for the London to New Zealand emigration run was wrecked in thick fog of the Crozet Islands in the Indian Ocean in 1875 and 45 people were drowned whilst 44 survived on the islands for 7 months, mainly eating albatross. They were rescued by Captain D L Gifford of a visiting American whaler, the *Phoenix*. Twenty of the survivors were transferred to the *Sierra Morena* and landed in Ceylon while Captain Gifford took the rest to Mauritius. Those two incidents clearly demonstrate the high risks which emigrants faced to achieve their ambitions to start a new life in New Zealand.

Whilst undertaking further research I recently located a research thesis entitled 'John Hislop, L.L.D., F.R.S.E., educationist' by I. A. Murdoch, (1961). (Thesis, Master of Arts), University of Otago.) This supported much of my findings from Scottish sources and through meticulous research provided details of the challenging nature of their specific voyage and his future impact on the New Zealand education system.

Career in New Zealand

Upon arrival John Hislop was directed to teach at the newly opened school at East Taieri in Otago, where he taught for over four years. His impact on education in Otago must have been relayed back to his homeland because in 1858 he was awarded a Fellowship of the Educational Institute of Scotland.

His education at the Edinburgh School of Arts obviously provided him with the confidence and knowledge to revive the languishing Mechanics Institute in Dunedin. He arranged a series of relevant lectures which proved to be extremely



East Taieri School

From the Hocken Collections, University of Otago



John Hislop

*From various source, including
Toitu Otago Settlers Museum*

popular and he delivered one entitled 'The Nature, Properties and Results of Heat or Calorie'.

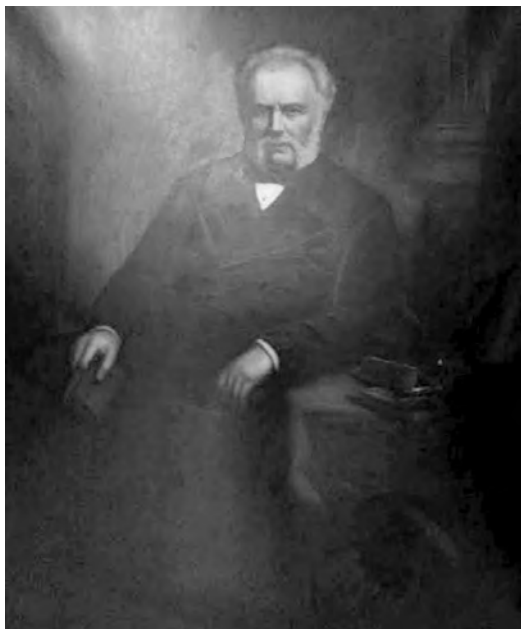
By 1861 he had obviously made a strong impression on the provincial government and was appointed to be the Secretary of Education and Inspector of schools for the province. This was reported to be a 'difficult and arduous task'. He had a great influence in establishing the Boys' and Girls' High Schools, Teachers' Training School, School of Art, and the District High School. These activities clearly reflect his own experiences in Scotland. In pursuit of these ambitions, he was reported to be a firm administrator whose aim was to implant the best educational practices of Scotland into Otago district schools.

On the opening of the University of Otago in 1869 he was selected for the prestigious positions of first Secretary and Registrar. He however only remained in post for two years before retiring. On the establishment of the Caversham Industrial School in 1869, the duty of organising and supervising it was entrusted to John Hislop, in conjunction with St. John Branigan. He also took much interest in the Caledonian Society's evening classes for youths. Among other offices filled by him was that of Superintendent Census Enumerator for Otago under the Colonial Government.

After retiring from the University, he became involved in the drafting of the Education Bill which passed its second reading in the House of Representatives in 1871. At this point the measure was subsequently dropped, and it was not until the session of 1877 that the Education Act, embodying the greater proportion of the clauses drafted by Mr Hislop, came into force. His experience of the Scottish education system formed the framework for the New Zealand Education Act of 1877. It established free compulsory and secular education for all Pakeha

New Zealand children between the ages of seven and thirteen. Primary school education was made compulsory for Maori children in 1894. He must have been held in high esteem by the Government for in the next year he left Dunedin to become the first Secretary of the newly formed Education Department for New Zealand in Wellington.

To mark his contribution to education and the University he was entertained at a public dinner in Otago and a sum of money was given to him with which to procure a life size portrait of himself in oils when he made a planned trip to Edinburgh. The painting, which was commissioned from John Horsburgh (1835-1924) of Edinburgh now adorns the walls of the University of Otago Library (reproduced here by kind permission of the University of Otago). Also, on this visit, for his services in the cause of education, the Senatus of the University of Edinburgh conferred upon him the honorary degree of LL.D. in 1882. He had previously been elected a Fellow of the Royal Society of Edinburgh in 1879, his proposers including Principal Sir James Donaldson of the University of St Andrews and Sir Charles Wyville Thomson, the Scottish Zoologist. Dr Hislop had long been an elder of Knox church in Dunedin and was a member of the Masonic Order, in which he held the position of Grand Master under the Scottish constitution. He had



John Hislop, by John Horsburgh 1835-1924

Reproduced by kind permission of the University of Otago

four sons - Walter, John Alexander, Thomas William, and G. R. Hislop - all well known in the Colony - and one daughter, widow of Dr Hugh Macdonald of Lyttelton. His son, Thomas William, followed his father into education and served as Minister of Education in the Atkinson ministry, 1887–91. Thomas had travelled to Otago from Scotland with the family when he was only six years old.

John Hislop died in Dunedin on the 19th of May 1904, almost a year after the death of his wife who died on the 9th of July 1903. They are both buried in Dunedin North Cemetery.

John Hislop lived a very full life and his actions impacted on many people at all levels of society. His Scottish upbringing laid the foundation for the leadership and the ethical standards for which he is remembered.

The family of Anna Scollay

Margaret F. Brown

The Lord Lyon in Edinburgh records the fact that one Captain James Wemyss, Commander of the ship *Christianus Septimus*, in the East Indies Track, while at Succidana on the coast of Borneo (now modern Sukadana in Kalimantan, Indonesia) on 4 August 1786 engaged and beat off seven pirate vessels from Malacca. The ship had been boarded by Malays, and the Register attributes the saving of the *Christianus Septimus* to the bravery of Captain Wemyss. In 1788 the Lord Lyon awarded him a coat of arms in honour of this feat.

James Wemyss Esquire Commander of the Ship Christianus Septimus in the East India Trade who on the fourth of August 1786 in his Single Vessel at Succadana on the Coast of Borneo engaged with and beat off seven pyratical Malacca Vessels after being boarded by the Malays and by his bravery saved his Ship BEARS Or a Lyon rampant Gules within a Bordure countercomponed Azure and Argent CREST a dexter hand issuing from the Wreath grasping a Scymitar both proper Motto Nec viribus nec numero Matriculated 11th of August 1788

Ro. Boswell Lyon Dep.

Wemyss was a Scot, but his ship flew the Danish flag. It was built in 1783 as a British ship called *Resolution* and was launched in Calcutta. The owner was an Anglo-Indian rice merchant called Thomas Mercer. He then “purchased a Danish passport, flag and owner for the vessel and changed its name to *Christianus Septimus*” after the Danish king. Wemyss set off from Copenhagen in 1784, via Leith, bound for the East Indies. The under-cargo was mainly cloth and saltpetre, picked up at Calcutta to trade for luxury items farther east. The only British ships allowed to trade with the East at this time were those of the British East India Company’s maritime fleet. The Danish flag was thus used by Mercer and Wemyss as a creative way to circumvent this monopoly and bring back lucrative goods from Java through a commercial back door.

On his return to Scotland in 1788, an elegant service of plate was presented to James Wemyss by the underwriters in London by way of gratitude, and the officers and crew were not neglected either.

In 1788 he acquired the land of Carriston in the parish of Markinch, Fife, for the sum of £7,000, and styled himself Captain Wemyss of Carriston.

As full of glory and treasure as his trip East had been, he also sailed to a destination that was quite different but which changed his life just as decisively.

An old family tradition, written down in the late 1800s but recording events a century earlier, describes Wemyss passing through the Orkneys on a ship at some point in the late 1700s. Whilst ashore at a party hosted by an old Orkney family, the Stewarts of Brugh, Wemyss was very struck by the beauty of their niece, a girl called Anna Scollay. Anna, the daughter of the late minister of

Stronsay, was apparently a shy, retiring girl. Her unkind cousins are said to have bullied her into staying ashore while the rest of the family went for a return dinner aboard Captain Wemyss' ship. However Wemyss was so upset at her absence, so the story goes, that he personally rowed ashore to bring her aboard, then proposed to her as soon as dinner had finished – which she discretely accepted, causing her cousins much alarm and jealousy when the ship set sail with her still on board.

The story also claims that the ship was carrying an ambassador as a passenger to the Hague, whose wife apparently took Anna under her wing – and that at some point Anna's Cousin, the Reverend Walter Traill, was brought in to conduct a marriage ceremony. When and where their marriage took place has not been established. Nor has it been possible to verify many other details of the story. If it is true, one theory is that Wemyss could have passed through the Orkneys of the *Christianus Septimus*, either after he set off from Copenhagen to the east in 1784, when Anna Scollay would have been about 23, or on his return from Copenhagen at the other end in 1787/88.

What is certain is that Wemyss and Anna were married and living at Carriston by 1789, when Anna bore a son, also called James – only for Captain Wemyss to pass away the next year.

Anna's lineage was no less remarkable than the circumstances in which she met her husband.

James V of Scotland had many illegitimate offspring. When the mother was aristocratic, they were recognised. Those from humbler backgrounds vanished into the mists of unrecorded history. One of the former was Robert Stewart whose mother was Euphemia Elphinstone. Robert, half-brother of Mary Queen of Scots, became the first Earl of Orkney, known to history as “Bad Earl Robert” because of his cruelty towards the people of Orkney. His eldest natural son, Edward Stewart became the first “of Brugh” and subsequent generations continued this title. Archibald Stewart, fourth of Brugh, was closely associated with the Jacobite cause, and after Culloden he was forced to hide for several years with other Orcadian Jacobites in a small cave on the island of Westray, later known at “Gentleman's Ha”. His daughter, Jean Stewart, married a clergyman, Rev. Robert Scollay of Hunton, minister of Stronsay (1717 – 1763) and their daughter Anna Scollay was born in 1761.

On 14 July 1789, the day the Bastille fell, Anna Scollay and James Wemyss had a baby boy, named James. Sadly, Captain Wemyss died in 1790, only two years after buying Carriston. The younger James went on to join the Scots Greys and was fortunate to survive the famous charge at Waterloo before founding and leading the Durham Police Constabulary (see *One Life at Waterloo*, TSG Vol. LXVI no. 4, December 2019).

Major Wemyss married Fanny Whitelaw-Wemyss. One of their daughters, Eleanor, was a devoted helper to her husband, George Hay Forbes (1821-71), a

remarkable and inspiring scholar, who, despite being crippled by childhood polio, scoured Europe in his search for the roots of Christianity, as well as taking an active rôle in local affairs at Burntisland.

Another daughter, Fanny Mary (1835 – 99), married into the rising middle class. Andrew Brown (1829 – 1904) inherited a flourishing flax-spinning business with several mills in Dundee. His father, James Brown (1787 – 1869) was an energetic businessman, becoming City Provost. Andrew's talents were musical rather than commercial (allegedly he lent money to Charles Gounod for the production of his opera "Faust" in Paris) and played the organ in a Dundee church. Marriage to a domineering woman, who was described as "a battleaxe" by her granddaughter, plus the expectations and demands of his father, resulted in Andrew's health deteriorating into depression. Despite this, four sons and two daughters were born.

The third son, William Francis Brown, moved to London and became an eminent Catholic Bishop, mixing with Cardinal Newman and Beatrice Webb and several Irish MPs involved in the struggle for independence. Living in Vauxhall, he was determined to fight the squalor and degradation he saw around him, building first a school, then a church (St Anne's) and finally a settlement, which was a forerunner of the Welfare State. He lies buried in the church he built and on the gravestone are the words, "His true epitaph is written in his children".

Anna Scollay married secondly James Seton, a surgeon at Kennoway, a descendant (through illegitimate lines) of the Lords of Seton, and had several more children. She remained for the rest of her years in Fife.

One of Anna's great- or great-great-uncles emigrated to Massachusetts. His descendants were closely involved on the American side in the War of Independence, and gave their name to Scollay Square, at one time the beating heart of Boston. One female Bostonian married a Melville and was the grandmother of Herman Melville, author of *Moby Dick*.

Another descendant, Sir Robert Strang or Strange, was a leading Jacobite, who designed banknotes for the Young Pretender, as then he was he was one of the most famous engravers of his time. One of his sons, James Charles Stuart Strange, joined the East India Company Civil Service, led an unsuccessful expedition to the Canadian Pacific Coast, then married the daughter of the now infamous Henry Dundas.

Another of Anna's great-grandsons from her second marriage was Henry Peel Ritchie (1876 – 1958), a Royal Navy Lieutenant, who won the first naval V.C. in the First World War for gallantry in action in November 1914 while blockading the port of Dar-es-Salaam in German East Africa. The citation for Peel Ritchie's actions aboard HMS *Goliath* states that "though severely wounded several times, his fortitude and resolution enabled him to do his duty, inspiring all by his example, until he became unconscious". He was lucky to be wounded, as then he was on recuperation when HMS *Goliath* was sunk in May 1915 with 500 lives lost.

Anna Scollay, James Wemyss and James Seton would have been brought up as children on tales of the lives of their ancestors. If they could have glimpsed even a small part of what their descendants went on to achieve, they would have been astonished – and proud

Notes

1. Rev. G.H. Forbes's papers are held at the University of St Andrews.
2. Bishop W.F. Brown's memoirs *Through Windows of Memory* and biography *The Priest and The Playwright* by M.F. Brown.

The 1918/19 Influenza Epidemic

HIGH DEATH-RATE IN SCOTLAND SERIOUS EFFECTS OF INFLUENZA

The weekly return of births, deaths, and marriages in the sixteen principal towns of Scotland, for the week ending Saturday, March 1, states that there were registered during the week the births of 846 living children, the deaths of 1883 persons, and 394 marriages. The equivalent annual birth-rate is 18.3 per thousand, and the death-rate, corrected is 40.0 per thousand. The death-rate is the highest recorded in these weekly returns since that for the week ending 9th March 1895, which was 40.9. In the individual towns the death-rate for the week, corrected, ranged from 48.3 in Glasgow, 42.4 in Falkirk, and 41.2 in Edinburgh, to 16.7 in Kilmarnock, 19.6 in Hamilton, and 23.1 in Kirkcaldy.

Deaths from bronchitis, pneumonia, and pleurisy numbered 109. They are 152 more than in the previous week, and 953 more than in the corresponding week of last year. Deaths from influenza numbered 78, while in 618 deaths classified as due to other conditions influenza was a contributory cause. In the previous week these numbers were 75 and 503 respectively.

The Scotsman, 5 March 1919

In the sixteen principal towns of Scotland last week deaths from bronchitis, pneumonia, and pleurisy numbered 816. They are 243 fewer than in the previous week, but 703 more than in the corresponding week of last year. Deaths from influenza numbered 62, while in 450 deaths classified as due to other causes influenza was a contributory cause. In the previous week these numbers were 78 and 618 respectively.

The Scotsman, 13 March 1919

In the sixteen principal towns of Scotland last week deaths from bronchitis, pneumonia, and pleurisy, numbered 560. They are 256 fewer than in the previous week, but 455 more than in the corresponding week of last year. Deaths from influenza numbered 39, while in 257 deaths, classified as due to other conditions, influenza was a contributory cause. In the previous week these numbers were 62 and 450 respectively.

The Scotsman, 19 March 1919

James Taylor 1884-1976

Robin G.K. Arnott

I never heard my grandfather sing. It was not until I reached an age where I began to be aware of what was happening in the family that it emerged that he had been a champion singer in his younger days. By the time I realised, my grandfather, James Taylor, was close to 70 years of age.

He was born on 7 December 1884 in Damside Street, Dunfermline. His father, David Taylor, was an oiler in the Bleachfields in Dunfermline. He attended Queen Anne public school and left in January 1898, having attained thirteen years of age and successfully completed the Scholar's Examination for the sixth grade. His certificate contained a handwritten qualification 'He has also passed the three stages of Mathematics (specialist subject) thus qualifying himself for Merit Certificate from the Scotch Education Dept. which was disallowed on minority of age.' Clearly a bright youngster, he was left with no option, but to leave school. He obtained employment in Mathieson's Warehouse at its Bothwell works, not far from where he lived.

Ten years later, in 1908, he left the warehouse for a position with Hay & Robertson, at that time linen manufacturers and as the First World War loomed the factory switched to making cloth for the aeroplanes of the Royal Flying Corps, which had been formed in 1912. As he had married on 24 June 1914, he was, initially, exempt from military service and when war was declared in July his occupation was deemed necessary for the war effort.

After the war, James Taylor decided to leave Hay & Robertson and strike out on business on his own account. He opened a Booksellers, Stationers & Tobacconists shop in Chalmers Street, Dunfermline, but he was no businessman and the shop, after a few years, was forced to close. In 1924, he was employed by his brother-in-law, Robert Keltie Lindsay, as a travelling salesman. R K Lindsay owned a successful printing business, under his own name, in Queen Anne Street, Dunfermline, and sought custom from far and wide. James Taylor travelled the length and breadth of Fife drumming up business. He had no car, of course, and all his sales visits were made either by public transport or by walking, often a combination of both. As a boy, I remember visiting the printing works and can still smell the combination of paper, printing ink and the hot oil from the presses.

R K Lindsay died prematurely aged 50 in 1924 and the business was passed to his brother, Andrew, who had to relinquish a position in the Post Office. Apart from service during the 2nd World War as a Controller in the Royal Observer Corps, James Taylor remained with the firm of R K Lindsay until his retirement in 1957, at the age of 73. He died in Dunfermline in July 1976.

It is unclear when he started his professional singing career but the first note I have is of a Sacred Recital in West Baptist Church, Dunfermline, in 1909 of 'Fawcett's Paradise', an oratorio no longer in the repertoire. The next few years



Dunfermline Select Choir ca 1910, conductor Mr John Russell, with the Waddie Shield.

James Taylor is 2nd back row, extreme left. His wife-to-be, Christina Lindsay, is in 2nd row, 3rd from the right and her sister, Elizabeth, is 2nd row, 4th from left.

Photograph from the author's collection

were busy, not only with his solo engagements but with his commitments to the Dunfermline Select Choir and the choir of the Abbey Church, Dunfermline, where he sang tenor in the church's professional quartet.

James Taylor met his wife, Christina Lindsay, when they sang together in Dunfermline's Select Choir. Christina sang contralto, while James sang tenor. Christina's sister, Elizabeth, who sang soprano and had trained in London, was also a member of the choir. The choir, under the conductorship of John Russell, had strict entry requirements and, according to my grandfather, "extremely high standards". For three years, 1911-1913, the choir swept the board at the Scottish National Song Society contest, winning the Waddie Shield as the best choir in Scotland.



On 22 May 1913, James Taylor won the gold medal for tenor voice at the 7th Scottish National Sangschaw competition in the Music Hall, Edinburgh. As a result, his services were in great demand.

For much of the time over the next few years, because of the 1st World War, he offered his services without charge, for example - December, 1914 – British Red Cross Society, Charlestown; September, 1915 – Kinross, Grand Concert for men of G Company, 1st/7th Argyll & Sutherland Highlanders; May, 1916 – A Musical Recital with the Battle Cruiser Fleet Band, Rosyth; 1917 – The Palace Kinema, National Service Volunteer Campaign, Public Meeting. The Palace Kinema, one of the local picture houses, was familiar to him as he had sung there as accompaniment to silent films.

THE PALACE KINEMA

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The Kinema - undated but thought to be from 1916 or 17. The comment on the poster under 'Daddy' says "Adapted from the song. A beautiful subject. Cold print could not adequately describe its charm and it can only be said it is a British Masterpiece."

DALGETY PARISH CHURCH CHOIR.

Under the auspice of the above

A CONCERT

Will be held in

THE PUBLIC SCHOOL, HILLEN

On

FRIDAY, 8TH DECEMBER 1911

Doors Open at 7 o'clock; Concert to commence at 7-30 prompt.

Chairman. Rev. D. STEWART ROSE.

Conductor, Mr JAMES ELDER, Choirmaster.

The Choir will be assisted by the undernoted Ladies and Gentlemen from Dunfermline:-

Misses J. LINDSAY, Soprano; J. ALLAN, Contralto;
and Messrs G. TAYLOR, Tenor; and J. G. FRASER, Bass.

Elocutionists, Miss BROCK and Bailie LAMBERTON

Accompanists, Mrs J. G. FRASER and Mrs ROSE.

Tickets, 2s. and 1s., may be obtained at the Post Office, Hillend; at the Post Office, Inverkeithing; and from the Members of the Choir. A limited number of Tickets at 6d. will be sold at the door. Children under 14 half price.

The Concert Drawings will be devoted to Choir Purposes.

In May 1918, as the First World War was drawing to a close Dunfermline was honoured with a visit from Rt. Hon. David Lloyd George, Prime Minister. The Premier visited Dunfermline Abbey where the church choir sang a Welsh hymn for him. He was so delighted he asked for more and James Taylor was invited to sing. After the war, James Taylor started to venture further afield and sang in the Philharmonia Hall, Liverpool, and in Northern Ireland with the Lisburn Choral and Orchestral Society. The newspaper report noted that "James Taylor, the famous Scotch tenor... was at the top of the tree".

There is no doubt in my mind that the First World War interrupted what might have been a spectacular career. By the early-/mid-1930s, he went into semi-retirement and by the end of that decade never sang publicly again. He told me that he wanted to go out at the top "when people wanted more, not when they felt you were 'past it' and should have retired long ago". So, I never heard my grandfather sing.

Edinburgh Skating Carnival

A fancy dress skating carnival was held on Saturday evening at the Edinburgh Ice Rink, in aid of the Scottish National Institution for Blinded Soldiers and Sailors and Earl Haig's Fund. The costumes of those who participated in the carnival transformed the rink into a scene of variegated beauty, kaleidoscopic in its effect, as the skaters glided along the ice. Art and ingenuity were pleasantly blended in the make-up of the dresses, which represented a wide range of human fancy in the matter of bodily attire. The programme included ballroom races, hoop races, waltzing, and a grand march. Exhibitions were given by Miss E. Dallerup and Mr Sydney Charlton, who displayed with a precision and grace of movement the rhythmic quality inseparable from artistic skating. Prizes were awarded for the most effective dresses, the premier winner being a "cavalier". In the girls' class a "white rabbit" was successful and in the boys' class "Wee Macgregor". The prize for the most grotesque costume was awarded to a "newsboy" who, to the general surprise, was found to be a girl: an "old Egyptian" realistically attired, being successful in the men's class. Sir Robert Cranston, in presenting the prizes, thanked the directors of the rink for their generous and charitable effort.

The Scotsman, 21 April 1921

James Allison Thompson 1934-2020

Some members will recall with fondness the friendly and ever-helpful Jummy Thompson, who was an SGS Council member from 1973 until 1989, the last two years spent as Deputy Chairman. The following is from his life story, kindly supplied by his daughter.

His childhood home was in the Loganlea/ Craigentenny area of Edinburgh about 2 miles from Portobello beach and 2 miles from 2 Hillside Crescent where the Church of Jesus Christ of Latter-day Saints met. In fact his mother (Barbara Gracie Thompson, whose 4 older children had already left home) rented out a room to Elder Glade Greenhalgh and Elder Iverson. Barbara's first husband's parents had joined the church in the early 1930s and emigrated to Utah, and she had a good impression of the church.



Elder Glade Greenalgh, Jimmy Thompson, Stuart & Doug Stout (emigrated to USA) and Elder Iverson in front of the chapel in Ruskin House, Windsor Street, Edinburgh (where the members met before buying 2 Hillside Crescent).

Photos from the family's collection.

After a 100-year history of new members emigrating to Canada, USA and Australia, finally the church was beginning to baptise members who stayed. It was the baseball era and fun combined with religion was the message. Jimmy, after years of activity, was finally baptised at 16 years of age when an astute missionary actually realised this ordinance had been overlooked. Though his family never joined they were always supportive.

His dreams of becoming a professional footballer materialised but he was happy when his sons and grandsons excelled in his favourite sport. He had various jobs, milk deliverer, chocolate factory worker, grocer and Micro Film Operator of church records for the British Mission Genealogy Programme. At 30 years old, and by then a married man with four children, he took the adventurous step of

becoming a self-employed professional genealogist.

Before then, compulsory military service had taken him to Scarborough where he met the young 14-year-old Rose Adkin at church. Three years later they met up again when both of them were working at the London Temple site. Love blossomed but the temple wasn't ready in time, so they took the train to Bern, Switzerland to be sealed together forever.



Jimmy and Rose

Their first two children were literally born in the Edinburgh church (the 3rd floor of the 3 storey 'town house' building – 2 Hillside Crescent, where the church met on the 1st and 2nd floors). This first 'church-owned chapel in Edinburgh' was dedicated by President David O McKay (whose grandparents had joined the church in Caithness) on 4 June 1952.

The church finally bought land to build a chapel on Colinton Road, at the time seen as 'way out', far from the city centre. In 1965 Jimmy was the branch president and his eldest child was the first to be baptised in its baptismal font. Years of church service passed. Jimmy was called as Bishop of the Edinburgh Ward in the late 1980s and in fact conducted the marriage ceremonies of two of his children..

In 1994, at 57 years old, Rose was diagnosed with dementia and life slowly changed. There were frustrating times and his patience and faith were tested. For many years he was able to combine his job as a self-employed genealogist and his domestic duties as a full-time carer. During his decades working out of the Scottish Records Office he was at his happiest helping others discover their progenitors and setting them on the wonderful road of detective genealogy work. Gradually, as the stresses of coping with the digital changes in genealogy proved too much, he retired from his beloved vocation and eventually his years of voluntary work in the Family History Centre came to an end. He enjoyed his later years as the 'adopted grandfather' for young Chinese students who had joined the church in Edinburgh and were welcomed to enjoy weekly meals around his table, until sadly he had to retire from this, too.

He was and is a gentle, kind soul who epitomises the role of a shepherd. His knack for connecting one-on-one and his thoughtfulness are what he is most remembered for, though his 2½ minute sermons/anecdotes are legendary. His winks were also famous. He loved to share his friendship in person, mails or through emails (though he never mastered SKYPE). He loved to travel and to keep up with his many friends and family who had emigrated.

DATES FOR YOUR DIARY - 2021

In normal times the ordinary meetings take place at 7.30pm in the Augustine United Church, 41 George IV Bridge, Edinburgh EH1 1EL.

The meetings are open to all and admission is free, although donations of £4 each from non-members are appreciated.

Meetings and other events are suspended at the moment, to be resumed when the pandemic restrictions are eased.

The date of the Annual General Meeting will be decided at a later date.

Please keep an eye on our website www.scotsgenealogy.com

Around Scotland

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



31st Annual SAFHS Conference 2020 - plus one ***It's a Sàir Fècht!***

This has been held over until 2021 and will be hosted by
Caithness Family History Society.

At time of publication, this is planned to be a digital event.

www.safhs.org.uk

Templeton

Anyone interested in a family gathering of Templetons in Ayrshire in 2025?

If so, please contact Richard Templeton in Annapolis, Maryland, USA

templetonrk@gmail.com

