



THE SCOTTISH GENEALOGIST

MARCH 2022

**Lachlan McGown
Russell of Kingseat
Wilson & Hogg**

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The Scottish Genealogy Society

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Front Cover:

The Society's Coat of Arms

Back Cover:

Statue of John Wilson by John Steel in East Princes Street Gardens, Edinburgh.
Photograph by Caroline Gerard.

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Annual General Meeting 2022

This has been deferred until the Autumn session so that more members may attend in person.

Volunteers required!

To enable the Society's Library to resume its previous opening hours, new volunteers are needed. Full training supplied.

Please contact: enquiries@scotsgenealogy.com

Coronavirus Update

The Library is now open three days a week: Monday, Tuesday & Thursday, 10.30am to 4pm.

Booking is no longer required, although a maximum of 15 persons will be permitted at any one time.

Precautions: Users must sign in or scan the QR code, wear face-masks and observe hand hygiene.

Meetings were resumed in October.

Please continue to check our website www.scotsgenealogy.com for updates and changes.

GENERAL INFORMATION

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

Meetings

Monthly meetings of the Society are held September to April in the Augustine United Church, 41 George IV Bridge, Edinburgh, at 7.30pm around the 15th of the month, unless otherwise stated.

Membership

Single UK membership £20; Family, Overseas and Institutional membership £25.

The Society is recognised by the Inland Revenue as a charity. Members who pay UK income tax are thus encouraged to pay subscriptions under the Gift Aid Scheme so that the Society may recover the tax paid on these sums. Details of arrangements for the scheme can be obtained from the UK Membership Secretary.

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General correspondence should be sent to the Honorary Secretary and subscriptions to the Membership Secretary.

Email: membership@scotsgenealogy.com

Information about the Society's publications and back numbers of *The Scottish Genealogist* can be obtained from the Sales Secretary.

Email: sales@scotsgenealogy.com

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The Scottish Genealogist

Relevant articles are welcomed by the Hon. Editor preferably submitted in MSWord or rtf format via email or on a CD Rom. (Please, no formatting.) Illustrations are preferred in .jpeg format. Members' queries are also welcomed for inclusion in the magazine: a £2 per entry charge is made to non-members.

Email: editor@scotsgenealogy.com

Advertising

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John Wilson and James Hogg

Christopher Reekie

EDINBURGH offers many walks to charm the visitor. One attractive option is to view the statues and monuments in Princes Street Gardens. Starting from the east and walking west along the pavement with the railings to one's left, the pedestrian will first see David Livingstone, then Sir Walter Scott with his dog Maida within the towering monument named after him, and then Adam Black, former Lord Provost. Nobody could miss these. But the next statue, as one approaches the Royal Scottish Academy, can easily be missed.

The trunk and spreading branches of a large tree obscure the view from the pavement, and in summer the foliage increases the difficulty. Walking further and entering the Mound precinct, the pedestrian can then look east and see this statue. Entering the Gardens, the walker can then see the bronze figure of a man with a quill pen in his hand with a flowing plaid gathered about him. Now clearly visible, it compels inspection. In good weather, visitors sometimes relax on the ground around the base, like students following a lecture.



Detail of the Quill - John Wilson statue.



This is the effigy of John Wilson, who was Professor of Moral Philosophy at Edinburgh University in the 19th century, and is best remembered today as “Christopher North”, the pen name by which he became known as a writer. He was tall, powerfully-built, and athletic, with bright blue eyes and a flowing mane of yellow hair. His enthusiasm for sport spanned active participation in walking, angling, boating, wrestling, and jumping. He dressed carelessly and was impulsive and erratic in his behaviour.

That his statue should be obscured and not as conspicuous as it should be is ironic. Wilson led an

extraordinary life that brought him both popularity and notoriety. In his early days with Blackwood's Magazine, he and John Gibson Lockhart attracted disapproval with their anonymous articles insulting leading poets. His candidature for the Chair at the university created an uproar. But he was to find his place in literature. He was the main contributor to the magazine for 35 years and was the main author of the *Noctes Ambrosianae* series.

As a writer, he produced material in prodigious quantities and at amazing speed, yet left the efforts to the last minute until he was goaded by necessity. Bursts of galvanic energy were preceded by spells of indolence and indifference. He was a curse as well as a boon to the sorely-tried publisher, often keeping his editor fuming and the printers kicking their heels until his manuscript was completed and could be collected from his house.

When he gained the Chair at the university, he knew nothing about moral philosophy and dreaded the impending task of delivering a course of lectures on the subject. In his extremity, he wrote to a friend from his youth at Glasgow University, Alexander Blair, an Englishman who lived at Birmingham, and implored him to send material urgently. He was in a fever of worry until rescue came. Blair was tolerant and sympathetic enough to assist Wilson in this way. Amazingly, this strange arrangement continued throughout all the years that Wilson occupied the chair until he retired through ill health in 1851. Letters from Wilson pleading for material on which to base his next lectures found Blair willing to co-operate. But his addresses to his students did not rely entirely on the statements put into his hands. On this foundation, Wilson built rhetoric declaimed with a fervour and vehemence that entranced his listeners.

Closely associated with Professor Wilson was James Hogg, the Ettrick Shepherd. Both were writers in Blackwood's circle. In *Noctes Ambrosianae*, Christopher North and Hogg, who was portrayed as the Shepherd, a talkative and knowledgeable rustic, are dominant figures, often monopolising the debates. Wilson, as the author, promoted the Shepherd to be the star of the show. He carries the blame for distorting public perception of Hogg the writer. But in his own role as North, an agile old man with a crutch, he spoke at length, holding his own against the Shepherd's speeches.

North and the Shepherd had their differences. In April 1829 they engaged in fisticuffs. Newspapers had arrived and North was absorbed in reading when the



Shepherd threw two glasses of toddy in his face to attract attention. They stripped for action, and North floored his opponent, then knelt down tenderly to bathe his face. They were great pals, nonetheless. In the May instalment, the two were in the Virgin's Bower Arbour at Buchanan Lodge in the afternoon and philosophised about growing old. North said that in old age there was a need to have the neighbourhood of human beings to lean upon. The Shepherd replied that, if need be, he would be every bit as happy "in a flat in ony timmer tenement in the darkest lane o' Auld Reekie" as in his farm at Mount Benger.

Hogg was well aware of his importance in the *Noctes* series. In January 1828, his semi-fictitious character said: "What's a Noctes withouten the Shepherd?" And, conscious of the prestige that Christopher North's pen conferred on him, the Shepherd added: "He that disna like flattery, is neither less or mair nor man." Wilson himself, as North, said to the Shepherd in March 1831: "All Britain – and many other lands besides – have delighted in the Noctes Ambrosianae, of which you are the Life and the Soul."

Elsie Swann, in her 1934 biography *Christopher North* said that the death of Hogg brought the popular series to an end. It is evident that Hogg's presence was so extensive that his demise would be bound to force a conclusion or, at least, a distinct change of direction. But if this theory is taken to mean that Hogg died while the series was current, it does not stand up. Hogg died in November 1835, while the last *Noctes* that we can read appeared in February of that year. He outlasted by nine months the outlet that had projected an image of him to the world. There was no abrupt end.

The last *Noctes* in February 1835 completed a run of 71 episodes from March 1822. What brought the series to a halt? Did the changing circumstances through the 13 years of its existence determine the end? *Blackwood's Magazine* was founded to provide a Tory voice to counter the Whig influence and the political climate in the early 19th century was strongly in favour of Parliamentary reform. *Maga* became increasingly out of step with general public opinion. As they saw the way the wind was blowing, the publisher and his writers grew markedly anxious and alarmed by the Reform Bill.



Blackwood moved to new premises at 45 George Street in 1830 as his firm prospered. The windows there were smashed in public disturbances the following year. The Whigs gained power at Westminster in 1830 and the first Reform Act was passed on 4 June 1832. Blackwood was proud that the magazine had stood firm on Tory principles and he expressed distaste that other organs had changed their tune to go with the flow. *Maga*, he said, had fought a glorious battle and what it had said had opened people's eyes to the danger of revolution and mob government.

His unease was shared by his writers and was ventilated in the *Noctes*. After the first reading of the Bill on 1 March 1831, the April episode had the Shepherd asking: Is there to be a revolution, sirs? North said: If there be, 'twill be a bloody one. Shepherd: The verra first thing the Radicals will do – will be to extinguish the *Noctes Ambrosianae*. North: The verra last thing they shall be alloo'd to do. But the revolution did not come. The shock of reform was absorbed and the country survived.

William Blackwood did not live long afterwards. He was seriously ill in 1834 and passed away on 16 September. The two eldest of his sons, Alexander and Robert, were already helping to run the business. With his death, the responsibility that he had borne for so long descended on them. John Wilson was left with the burden of being the main contributor to the magazine as well as having been the supplier of the *Noctes* since 1825. He gave his support to the brothers at once and responded with a prolific output for the next two years. The sudden death of his wife in 1837 left him distraught and his contributions diminished. Later, he rallied and contributed intermittently until 1851.

A significant factor in this narrative must be relations between William Blackwood and James Hogg. They quarrelled over several years and there was a major disagreement in 1831. Hogg pressed for publication of his collected prose tales, but Blackwood argued that the time was unsuitable. In a bitter letter on 6 December, Hogg demanded the return of all his unused articles by coach by Selkirk, as he could get them published elsewhere. He said: "I am very glad your contempt has driven me to this as I find that every London publisher has this last year paid me triple what you have done and yet you maintain that I am overpaid." (NLS MS 4029.268-69). On 21 December, as he prepared to sail from Leith to London, Hogg wrote: "I never will submit to be treated with such absolute contempt again" and "You have starved me fairly out of my house and country". (NLS MS 4719.184). On the same date, Blackwood replied: "It is utterly false that I ever treated you with contempt" and "You know well that you never asked money from me in your life without at once receiving it". (NLS MS 30004.179-80).

In London, a fuss was made of Hogg as a literary lion. When his *Memoir of the Author's Life* appeared in 1832, Blackwood was offended by statements about their dealings and the dispute was further inflamed. The breach was reflected in the *Noctes*, where the Shepherd was not seen between November 1831 and May 1834, a long time for the star of the show to be absent. In the interim, several episodes were published without him. In researching the whole of the *Noctes* series, I discovered something even more striking. No episode of the *Noctes* appeared in *Maga* between November 1832 and May 1834. Five appeared in 1832, keeping up the rate of five or six a year that had prevailed since 1822. None appeared in the whole of 1833. What did readers and reviewers think?

John Wilson was clearly concerned by the Shepherd's absence and he tried to negotiate a reconciliation. Also involved in attempting to mend Hogg's relations with Blackwood was John Grieve, a long-time friend of the Shepherd from Ettrick

and now a hatter on the North Bridge. Blackwood, however, made his views clear in a three-page letter to Grieve on 13 February 1833 (NLS MS 30005. 13-14). He said he would be most happy to receive articles from Hogg and pay him at 10 guineas per sheet for such as he used. He could not, however, engage to pay any fixed sum, as it would not be doing justice to Hogg or himself. Such an arrangement would place Hogg in what he considered a degraded position as a stipendiary. Blackwood added that the breaking of their connection was Hogg's own act. "Unfortunately, however, he in an evil hour prints in his Memoirs some statements not only unfriendly to me, but most unjust to my character as a man of business, and as these have gone forth to the world, it is impossible that I can resume my connection with Mr Hogg, unless he writes me a letter expressive of the strong sense he has of the honourable nature of the whole of my transactions with him."

Even so, the long banishment was ended by a joyful instalment of the *Noctes* in May 1834, when the Shepherd's return to the fold was celebrated. North's tent was pitched at the Fairy's Cleugh, a spot among the southern hills. Ambrose, in attendance as always, espied the headlong approach of a rider, who was thrown over the head of his horse but alighted on his feet and turned out to be the Shepherd. The company welcomed him with shouts of "Hurra! Hurra!" but North almost swooned and begged for water. The Shepherd carried North into his tent and they embraced like brothers reconciled after a quarrel.

How did this happen? It seems improbable that Blackwood gave his consent. Evidence indicates that the Shepherd's return was Wilson's act. On 30 April 1834 he wrote to Hogg: "After frequent reflection on the estrangement that has so long subsisted between those who used to be such friends, I have felt convinced that I ought to put an end to it on my own responsibility. Without, therefore, asking either you or Mr Blackwood, I have written a *Noctes*, in which my dear Shepherd again appears. I hope you will think I have done right. I intend to write six within the year; and it is just, and no more than just, that you should receive five guineas a sheet. Enclosed is that sum for No. 1 of the new series." He added: "I have taken upon myself a responsibility which nothing but the sincerest friendship could have induced me to do." His letter is quoted in a biography of Hogg in volume 1 (xxxix-xl) of *Tales and Sketches by the Ettrick Shepherd*, six volumes, 1878.

Wilson wrote the last seven *Noctes* for May, July, August, November, and December 1834 and January and February 1835. The Shepherd was in each. His role was underlined by August being at his study at Altrive and November at Tibbie Shiel's Inn at St Mary's Loch. The Blackwood contributions book shows that Wilson was paid for each. It shows also that Hogg was given £10 each for May, August, November, December, and February, and other sums for July and January (NLS MS30659). How much Wilson was at pains to heal the breach is shown in his letters published in Mrs Mary Gordon's memoir of her father (*Christopher North*, Mrs Gordon and R. Shelton Mackenzie, New York, 1863, pp 365-370). He pleaded with Hogg to make up his quarrel with Blackwood. Hogg,

he said, had accused Blackwood of meanness, selfish motives, and almost dishonesty. Wilson said it was impossible Blackwood could ever make up any quarrel with any man who doubted his integrity. It was Hogg's bounden duty to make amends. This should be done not by any apology but by Hogg saying freely that Blackwood was an honest man.

Wilson said there would never be another *Noctes* if that was disagreeable to Hogg, but all the idiots in existence would never persuade him that in those dialogues Hogg was not respected and honoured, and that they had not spread the fame of his genius and virtues all over Europe, America, Asia, and Africa. In a long letter to John Grieve, Wilson said that Blackwood would never give in to the view that Hogg's absence was harmful, because the magazine was gradually increasing in sales. He would never interfere with the pecuniary affairs of the magazine, which were Blackwood's affair. "It is a matter of the most perfect indifference to me, whether or not I ever again write another *Noctes*, for all that I write on any subject seems to be popular far above its deserts; and considering the great number of *Noctes* I have written, I feel very much indisposed ever to resume them."

At this point, Mrs Gordon inserted a single-sentence footnote: "My father never wrote another *Noctes* after the Shepherd's death, which took place in 1835." Wilson's letter to Grieve continued that he had written the *Noctes* to benefit and do honour to Hogg, much more than to benefit himself. "After more than a dozen years' acquiescence and delight in the *Noctes*, the Shepherd, because he quarrelled with Mr Blackwood on other grounds, puts an end to them, which by the by he had no right to do. It is for me to consider whether I can resume them, but if I do, it must be clearly understood that I am not influenced by self-interest, but merely by a desire to bring back things as they were before, and to contribute my part to an amicable arrangement."

This letter, and Mrs Gordon's footnote, are revealing. It seems to me that they provide the answer. Wilson was weary of writing the *Noctes*, and in two minds whether to go on with them. He took it upon himself to resume the series in May 1834 and wrote six more episodes up to February 1835, as he had promised Hogg. The Ettrick Shepherd's death did not stop the *Noctes* while they were running. What happened was that his death prevented the series from further continuation.

When Hogg died, it was nine months since a *Noctes* had appeared in the magazine. Had the series stopped? Reading the last seven numbers from May 1834 to February 1835, one sees no sign of the series petering out. What there is, it seems to me, is a sense that the time has come for a pause in the action. In December 1834, the diners were back in the Old Blue Parlour at Ambrose's in Gabriel's Road and again in January 1835. It would have been a neat touch to bring the adventures to a halt by going back to the starting point. William Blackwood died during this period. It is clear that this increased the responsibilities weighing on Wilson. The final *Noctes* in February 1835 presented North, the

Shepherd, and Timothy Tickler at Buchanan Lodge, North's retreat on the south shore of the Firth of Forth. Perhaps Wilson felt it appropriate to retire here for the last act. The trio sat and talked through the night from "ae wee short hour ayont the Twal" until Six, when North gave his guests each a candle and bade them to their rooms. He touched a spring and vanished, as did the Shepherd. Would they materialise again? That was for Wilson to decide. Then Hogg died in November of that year and Wilson had his mind made up for him.

James Hogg was buried in Ettrick churchyard. The Rev. James Russell wrote in *Reminiscences of Yarrow*: "Who that was present could forget the noble form of John Wilson as he stood at the top of the grave, his cloak wrapt around him, his head uncovered, his long auburn hair streaming in the wind, while tears flowed down his manly countenance?"

John Wilson died on 3 April 1854 at the age of 68 and is buried in Dean Cemetery. He was so popular that steps to honour him were set in train within a few weeks. Only 11 years later, on 25 March 1865, his statue was unveiled. The thousands of citizens who looked on were given an unusual treat, because the event was not alone. A statue of Allan Ramsay, the poet, who had died 96 years before, was unveiled on the same day. Ramsay's likeness was originally intended to stand in front of Ramsay Lodge, his house on Castle Hill, but an embankment collapsed. This led to Ramsay being placed at the entrance to West Princes Gardens as a balance to Wilson. Today's pedestrian, walking on, will see Ramsay's statue beside the Floral Clock. It has the advantage of being in clear sight.

Documents quoted by permission of the National Library of Scotland.

Noctes Ambrosianae in *Blackwood's Magazine* can be read in the National Library.



Allan Ramsay

Rats, Bosoms, and the Beggar's Benison: The Decline of the Russells of Kingseat

Rory Cunningham, FSA Scot

As Tolstoy wrote, "Happy families are all alike; every unhappy family is unhappy in its own way." A similar principle applies to the fortunes of lairds' families. While the routes to riches were predictable and often left telling records—a successful career as a merchant or lawyer, the currying of political favour, and/or an astute marriage—the evidence of their loss is more likely to be less easy to discover. In one case, that the Russells of Kingseat or Slipperfield, circumstantial clues to the characters of the final heads of the decaying family, and inferences about the causes of their financial decline, can be discovered from ecclesiastical and legal documents.

James Russell in Dreva was confirmed in lands of Kingsyd in 1634¹. His wife is said to have been Agnes Hay². In 1649, William Russell, son of James Russell of Kingsyd, was confirmed in lands at Middlethirde of Slipperfield (& others)³. James Russell, 'sone and heir to William Russell of Slipperfield', married Margaret Lockhart of Braidshaw on July 1 1658⁴. Their eldest son William was baptised at West Calder on March 20 1663⁵. James and Margaret were confirmed in lands at Middlethirde of Slipperfield in 1690⁶; in these deeds James was described first as 'of Kingsyd' and then 'of Kingseat', after the hill of that name north-west of the settlement. In 1696, following James's death⁷, William inherited the estate. The names Kingseat and Slipperfield both refer to the same estate⁸; these places are shown in Mostyn Armstrong's 1775 map on opposite sides of the West Water to the west of West Linton. Kingseat eventually became known as North Slipperfield⁹.

William was a colourful character. In 1685 he was a member of a troop of horse convened to suppress 'rebellion in the west'—presumably that of the Earl of Argyll¹⁰. He married Helen Hamilton at Prestonpans in 1688¹¹, was ordained in 1692, and was for a short time minister at Coulter¹². In 1693 he was translated to Morham. In March 1697 he was deposed by the Presbytery of



Armstrong's map, showing Kingseat and Slipperfield
(reproduced with the permission of the National Library of Scotland).

Haddington for three months for refusing to travel to the Synod of Aberdeen¹³, where there was a shortage of ministers¹⁴, and after his appeal to the Synod was rejected¹⁵ he was rebuked by the Presbytery “for his uneasie & brauling carriage”¹⁶. He then produced a doctor’s note saying that an indisposition prevented him from travelling, but

*The Presbytry having taken into consideration Mr Russels letter presented to them at their last meeting at Haddingtoun June 10th with ane alledged double [i.e. copy] of a testimonial inclosed from Dr Hepburne concerning his incapacitie through sickness to go to the North and finding the said double attested by the said Mr Russell only, and looking upon it as no more than Mr Russels testimony concerning himself, Did unanimously reject the same as insufficient and illegal.*¹⁷

Following this he was again deposed, for ‘contumacy’, but reponed in 1699¹⁸. In 1701 he became minister of Stobo. In 1703 a representation was made to the presbytery that William had in 1695 and 1697 taken various sums of money out of the ‘Box of Morham’ ‘without ticket given to the Sesione’, and William Adam was appointed to write to him ‘Anent that Affair’¹⁹. In 1718 William was again in conflict with the Presbytery regarding a sum of money owed to the parish poor by his uncle and predecessor as minister of Stobo. After repeated refusals to provide evidence from the kirk session records, he was suspended until he provided the book in which this debt had been recorded.

*He at length pointed to a Book in 4to mutilated, shattered and loose, in which he said it was thought it wanted it now, and the occasion thereof was that the Book being sent in to Edinburgh, the rats had ate the Book and nothing was left but what was sent back to him*²⁰.

After the accession of George I he “without absolutely appearing disloyal”, “contrived for some years to pray concerning the king in a shuffling fashion, which passed for what the law demanded”²¹. He therefore again fell foul of the Presbytery, and was suspended for two months. The local womenfolk however refused to let any other minister enter the church²². Russell once again did what was sufficient to be restored. He died in 1733, in the midst of an argument with the local laird, Sir Alexander Murray of Stanhope, over the use of land to provide grass for a horse and two kine²³. His death ushered in a more stable era at Stobo, with the next two ministers, John Baird and Alexander Ker, serving for 53 and 50 years respectively²⁴.

In 1730, he married Margaret Bouden, relict of both Captain John Baillie and Samuel McLennan of Barklay²⁵, merchant; and in 1733, seven weeks before he died, Elizabeth, daughter of Captain John Skene of Hallyards²⁶. He and Helen had three daughters and four sons:

Helen, baptised on October 25 1688²⁷;

Margaret, twin to Helen;

Grissell, born on September 19 1690²⁸. She is said to have married James Oswald of Spittal, who was accidentally shot by his servant while shooting wild ducks at Slipperfield Loch in 1726²⁹;

James, born on August 4 1692³⁰, died young;
 John, born on February 8 1694³¹, died young;
 Eleazer, cashier to the Friendly Insurance Office; he died on November 21 1729 at the age of 33³² or 34³³;
 William, baptised on July 23 1703³⁴. Not expecting to inherit Kingseat, he was in 1718 apprenticed to William Carmichael, a merchant in Edinburgh. He married Jean, daughter of Robert Horsburgh, minister of Prestonpans, presumably in about 1725. His elder brothers having died, he became Kingseat after his father's death. Unfortunately one or both Williams 'made ducks & drakes of' the estate³⁵ and it was sold to Andrew McDouall, Lord Bankton³⁶ in about 1738³⁷.

There is no sign that William met with success as a merchant. He died on February 5 1749, at the age of 45 (although the burial register of South Leith gives his age as 39)³⁸. His testament dative and inventory³⁹, describing him as a merchant and stabler, is remarkably detailed, the funeral expenses owed to Jean including "Ten Shillings and a penny for Biscuit Seed cake and plumb cake" and "three shillings and three pence for Short Bread and Loaf Bread at the defuncts funeral". The inventory of household effects was drawn up by 'Janet Sutherland Relict of James Taylor Musician in Leith and Jean Hodge Relict of James Hodge Coupar there', and a very thorough job they did. The total value was £117 10s 5d Sterling. Included were what appear to be 'two Bosoms and old Rubber', 'bosom' presumably being a hitherto unrecorded spelling of 'besom', a broom⁴⁰; a 'rubber' was a brush or cloth for rubbing or polishing⁴¹. Along with these were, (inter alia):

In Mr Russell's Room

- | | |
|---|-------------------|
| • an old feather bolster and two Cods ⁴² | fifteen shillings |
| • three pair of Blankets and an old half blanket | twelve shillings |
| • an old half Chest of Drawers | five shillings |

In the Nursery

- | | |
|--|----------------------------|
| • three pair of old Blankets | six shillings |
| • the fframe of a Bed and Some pieces of Curtains | six shillings |
| • three pair of old Blankets and one Smoothing one [iron] | five shillings |
| • an old lyke of a bed with some ffeathers in it, and a Bolster | three shillings |
| • a ffeather Bed Bolster and one Cod very old and three pair of old Blankets for a press bed | sixteen shillings |
| • a Chest of old Broke Drawers wanting locks and Brasses | one shilling and six pence |
| • a very old Scrutore ⁴³ | one shilling |
| • the fore part of a little old Grate | four pence |
| • an old Chair and two Stools | one shilling |
| • an old hamper a Cloack bag trunk and three timber leafs of a Skreen | two shillings |

In the Kitchen

- | | |
|--|-------------------------------|
| • a Chimney Cran Tongs and Shovell being old | eight shillings |
| • an old little Jack and Spitt | seven shillings and six pence |

• two Branders ⁴⁴ an old Winter ⁴⁵ a pair of Colop tongs & old white iron dreeping pan a drainer & fish pan of white iron	two shillings and six pence
• a pot and Sauce pan of Copper a Brass pan an old frying pan	six shillings
• an old Broke folding table	one shilling
• an old Brass pan	one shilling
• three pair of old Candlesticks of Brass	two shillings and six pence
• a Chocolate pot a little Tankard and three little old tea kettles	six shillings
• a little old Brass head of a pot and sole candlestick	four pence
• three Dozen of lame ⁴⁶ Trenchers and two Broke ashets	six shillings
• two Cracked delph ⁴⁷ bowels and two Lame Basons	one shilling
• an old Kitchen ambry and long Sadle Bed	three shillings
• a little old square table	eight pence
• Six old Broke Chairs and a Stool	two shillings
• ten old pewter spoons	ten pence
• one Dozen knives and forks some of them much wore and a box	three shillings
• four old Black drinking Jugs	two shillings

In the ffore Room

• a Wainscot Table much broke	two shillings
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In the Green Room

• three pair of Blankets much moth eaten	seven shillings
• an old white iron Lantern	one shilling

In the Dinning Room Closet

• an old feather bed and Bolster	ten shillings
• two pair of Blankets & an old white Covering	six shillings

In the Green Room Closet

• a very old Chest of Drawers much broke and without locks or Brasses	two shillings
• a white wand ⁴⁸ Basket an old Trunk and Candle box	three shillings and six pence
• eight small China Bowels two of them Cracked	four shillings
• four China Bowels one of them Cracked and Clasped	ten shillings and six pence
• Sixteen Cups fourteen Saucers some of them broke	four shillings
• four olde Table Cloaths much wore	five shillings
• two pair Very old Sheets	four shillings
• one pair of old Sheets	three shillings
• another D ^o	two shillings
• another pair D ^o	eight pence
• a pair very old wore Sheets	one shilling
• three pair of very old Coarse sheets	two shillings
• another pair of Ditto	one shilling and four pence
• a pair of Ditto	three shillings
• a pair of Ditto	two shillings and six pence
• a pair of Blankets an old Covering a little old Chaff bed and bolster	four shillings
• two pair of old Blankets and Covering	two Shillings and six pence
• two old Chaff beds	two shillings

A possible clue to the source of some of the damage and neglect comes from the list of alcoholic beverages:

- | | |
|--|--|
| • three dozen and ten bottles of Claret wine | three pound nine shillings |
| • three Dozen and seven Bottles Malago ⁴⁹ | two pound seventeen shillings and four pence |
| • Seven pints Cherry Brandy | seventeen shillings and six pence |
| • Sixteen pints Shrub | one pound seventeen shillings and four pence |
| • three pints and one Chopin Rum | ten shillings and six pence |
| • one half Anker of Scots Cinamon | one pound one shilling |
| • half an Anker of Scots Jeneva | thirteen shillings and six pence |
| • one Anker of Whisky and Two pints | one pound ten shillings |
| • two pints Dutch Jeneva | three shillings and four pence |

The Scots Cinamon was doubtless a precursor of a well-known liqueur containing cinnamon developed nearby in the middle of the last century⁵⁰

William and Jean had eight children. Their five daughters were:

Jean, born on October 26 1726⁵¹, who married Robert Blyth, trunk-maker⁵², on March 23 1766⁵³;

Janet, born on May 30 1733⁵⁴, who married the Rev. Alexander Kennedy, then a preacher at the Edinburgh's New North Kirk, and later minister of Paisley⁵⁵, on April 25 1762⁵⁶, and with him grandparent of the noted chess player Hugh Alexander Kennedy⁵⁷;

Helen, born on June 24 1731⁵⁸, and buried on October 6 the same year⁵⁹;

Margaret, born on September 22 1740⁶⁰, who married, firstly, on December 6 1762⁶¹, John Heriot, tenant of Castlemains, Dirleton, great-uncle of the Rev. William Bruce Cunningham, minister of Prestonpans; their granddaughter Margaret Paterson Heriot married Captain, later Lieutenant-General, James Adam Howden⁶²; and secondly, on January 6 1775⁶³, Robert Oliver, surgeon in North Berwick, and with him grandparent of the Rev. Cunningham; Isabel, born on August 3 1744⁶⁴, probably died s.p.⁶⁵, and possibly unmarried. Not the Isobell Russell who married Robert Meldrum at Edinburgh on June 6 1767⁶⁶.

William and Jean's three sons were:

William, born on December 26 1727⁶⁷, who died young, not being included in the list of children in his father's testament;

Robert, born on August 23 1733⁶⁸, who met the same fate;

Francis, born on June 7 1735⁶⁹. He became a customs house clerk in Orkney⁷⁰, and later Leith, working for Chambre Lewis, the Collector of Customs there, as shown in Francis's testaments⁷¹. Lewis was Grand Master of the Edinburgh branch of the Beggar's Benison⁷², 'a club devoted to the convivial and obscene celebration of the idea of free sex'⁷³. Whether Francis frequented this establishment is unknown, but he may well have had some involvement, as other customs clerks are known to have been members at that time and/or, as a convenient source of labour for the club's officers, to have issued

diplomas of membership⁷⁴. Francis died, apparently unmarried, on November 28 or 29 1761⁷⁵. His testaments dative and inventories⁷⁶ records the survival of what were presumably some of his father's precious belongings, and other valuables, including:

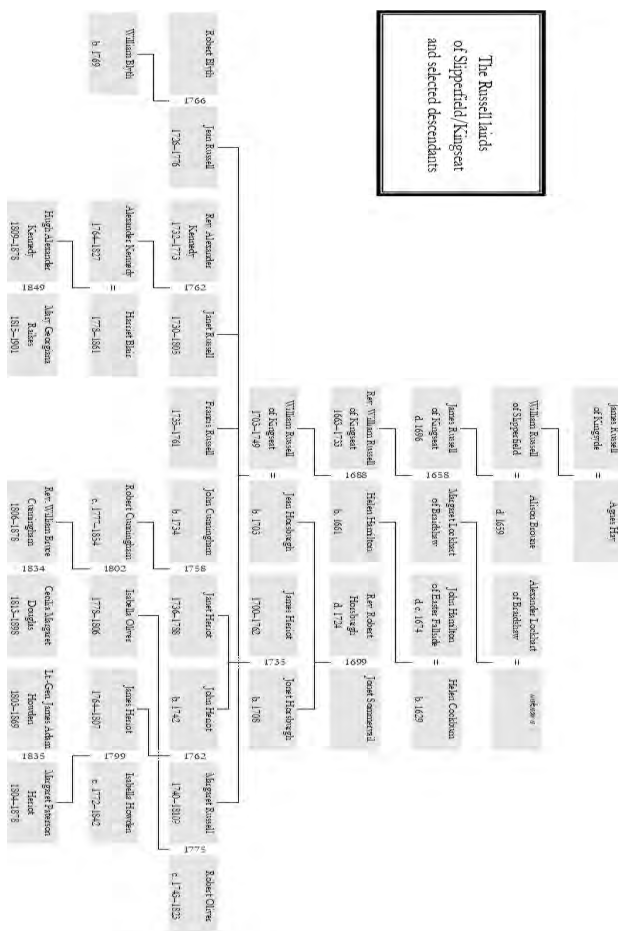
• a chimney and Jack two spits and raxes ⁷⁷	old fifteen shillings
• nine stone trenchers and three cracked plates of D ^o .	one shilling
• a Skreen for drying cloaths, five Stools and an Old chair	two shillings and six pence
• a dreeping pan Standart, frying pan and scummer	old one shilling and six pence
• a Lanthorn half a dozen forks and knives and six peuther spoons	old three shillings
• an old Chimny without a back	one shilling and six pence
• three slap ⁷⁸ China bowls a tea pot and china jar cracked	three shillings
• three stone teapots and a milk pot old and cracked	four pence
• two delf spitt boxes and a cracked lime ⁷⁹ bowl and stone bason	eight pence
• a chimney glass ⁸⁰ the three Glases cracked and piece out	ten shillings
• a china tea pot and flat cracked	one shilling and six pence
• an old green Mounted bed	fifteen shillings
• four old table cloths and six pair Sheets old and turned ⁸¹	one pound
• a pair brackets and an old carpet	four shillings
• an old chest of wainscot drawers and for D ^o . chairs	four shillings
• a check reel ⁸² and spinning wheel	old three shillings
• an Old wainscot cupboard	one shilling
• twelve Maps with the frames	old one shilling
• one dozen blue and white China Trenchers four of them cracked	four shillings
• eight dornick Towels	old two shillings
• a coat vest, and breeches whiteish coloured cloath turned 77	twelve shillings
• six ruffled and six plain shirts	old one pound two shillings
• five muslin Gravats	old two shillings
• a hat	old two shillings and six pence
• two pair black stockings	old two shillings
• a parcel of old books	two pound

(My thanks are due to Bruce Bishop for comments on the inventories.)

Francis died owing nearly £400 sterling in 'duties seizure money and other moneys belonging to the revenue that should be received or intromitted with by him the said Francis Russell during his continuance in the office as Clerk to the said Chambre Lewis'. One act taken to recoup this amount was the roup of Francis's mare in the Grassmarket by the Commissary Clerk for £5 11s sterling. Some of his furniture was also roup by the bailies of Leith in order to pay the rent of his house. One of the estate's most valuable assets was a bond for £74 10s 11d owed by Francis's cousin Janet Heriot's husband John Cunningham, for payment of which Lewis had to take action at the Court of Session.

Despite the rather pathetic end of the senior male line, other members of the family did manage to carve successful careers. One of the trooper's younger brothers, James (b. 1668) was procurator fiscal for Edinburgh⁸³; John of

Braidshaw (1672–1759), was a W.S.⁸⁴, acting as cautioner to the trooper's will, Alexander (b. 1675) was a surgeon⁸⁵, and another, Francis (1677–1752) was a surgeon and druggist⁸⁶. Of John's sons, John of Roseburn (1710–1796) was also a W.S.; William (1713–1787) was elected FRS in 1777⁸⁷; and Alexander (1714–1768)⁸⁸, and Patrick (1726–1805)⁸⁹, were noted physicians and naturalists; the plant genus *Russelia*⁹⁰ being named after Alexander, and Russell's viper⁹¹ named after Patrick. John of Roseburne's son John FRSE (1753–1792, an 'Extraordinary Director of the Royal Bank of Scotland'⁹², grandson John FRSE (1780–1862)⁹³, and great-grandson Alexander James (1814–1887)⁹⁴ were all W.S.⁸⁴; and Alexander James's son John Cecil (1839–1909)⁹⁵ became a Major-General.



References

- ¹ RS1/38/602.
- ² Hugh A. Kennedy (1866), 'Scottish Charters', *Notes & Queries*, 3rd Series, vol. IX, p. 8.
- ³ RS1/60/8. My thanks to Kirsteen Mulhern for these sasine references.
- ⁴ West Linton OPR 773/20 308.
- ⁵ West Calder OPR 701/10 28: 'March 20 1663 James Russell in Braidshaw had a child bapt. cald William'. Margaret was the daughter of Alexander Lockhart of Braidshaw. This date is supported by William's statement in April 1718 that he was in his fifty-sixth year (Clement Bryce Gunn (1907), *The Book of Stobo Church*, Peebles: J. A. Anderson, p. 88). James and Margaret had previously had Mary and Agnes baptised at West Calder (OPRs 701/10 23, May 20 1659, and 701/10 25, January 11, 1661, in both cases James being described as 'of Braidshaw'), and later, all baptised at West Linton, had Katharine (OPR 773/10 16, January 1 1667, 'James Russell and Margt Lockhart of Braidshaw'), James (OPR 773/10 23, October 12 1668, same designations), Isobell (OPR 773/10 30, September 11 1670, same designations), John (OPR 773/10 33, December 8 1672, 'James Russell of Slipperfield and Margaret Lockhart'), Alexander (OPR 773/10 34, March 14 1675, 'James Russell and Margaret Lockhart of Slippied' [sic]), and Francis (OPR 773/10 37, June 17 1677, 'James Russell and Margaret Lockhart of Kingseat'). My thanks to Kirsteen Mulhern for noticing these these changing designations. Note that there was another James Russell, 'in Dowrig(e)', who had children baptised at West Calder in 1658 and 1660, and possibly a third James Russell in 1661.
- ⁶ Respectively, RS3/61/148 dated July 23 and RS3/61/224 dated August 14. My thanks again to Kirsteen Mulhern for these references.
- ⁷ West Linton OPRs 773/30 75 & 773/20 443.
- ⁸ 'Slipperfield and Kingseat are names referring to the one estate, the one being the Estate itself, the other to the Mansionhouse now demolished', (Gunn, p. 77). I take it that Kingseat, the name of the hill, referred to the Estate itself, and Slipperfield to the house.
- ⁹ <https://scotlandspplaces.gov.uk/digital-volumes/ordnance-survey-name-books/peebleshire-os-name-books-1856-1858/peebleshire-volume-22/9>.
- ¹⁰ William Chambers of Glenormiston (1864), *A History of Peeblesshire*, Edinburgh and London: William and Robert Chambers, p. 220.
- ¹¹ OPR 718/30 5. The *Fasti Ecclesiae Scoticanæ*, vol. I, p. 291, state that she was the sister and co-heir of John Hamilton of Preston, but William's testament dative and inventory (Edinburgh Commissary Court July 3 1733, CC8/8/95) states that she was the daughter of John Hamilton of Easter Fallside. My thanks to Kirsteen Mulhern for spotting this reference. There does not seem to have been a John Hamilton of Preston who would fit the bill.
- ¹² *Fasti*, vol I, p. 246.
- ¹³ Haddington Presbytery minutes, CH2/185/9, pp. 164–5.
- ¹⁴ David Loudon, *The History of Morham*, Haddington: Wm. Sinclair, p. 57.
- ¹⁵ Synod of Lothian and Tweeddale minutes, CH2/252/6, May 4 1697, pp. 233–5.
- ¹⁶ CH2/85/9, May 6 1697, p. 222.
- ¹⁷ *Ibid.*, July 1, p. 226.
- ¹⁸ *Fasti*, vol. I, p. 291.
- ¹⁹ Haddington Presbytery minutes, CH2/185/10, September 9 1703, p. 129.
- ²⁰ Gunn, p. 88.
- ²¹ Chambers, p. 220.
- ²² *Ibid.*, p. 221.
- ²³ Gunn, pp. 105–8.
- ²⁴ *Fasti*, vol. I, p. 291.
- ²⁵ Edinburgh OPR 685/1 470 85; *Fasti*, vol. I, p. 291.
- ²⁶ Edinburgh OPR 685/1 470 84.
- ²⁷ Prestonpans OPR 718/30 9.

- ²⁸ Prestonpans OPR 718/30 23.
- ²⁹ Chambers, pp. 460–1.
- ³⁰ Prestonpans OPR 718/30 52.
- ³¹ Prestonpans OPR 718/30 76.
- ³² Edinburgh OPR 685/1 900 36.
- ³³ Edinburgh OPR 685/1 890 281.
- ³⁴ Stobo OPR 770/10 259.
- ³⁵ Letter from the the younger William's great-grandson, Hugh Alexander Kennedy, to his second cousin William Bruce Cunningham, February 19 1872 (in the author's possession).
- ³⁶ James Paterson (1866) *Scottish Surnames; A Contribution to Genealogy*, Edinburgh: James Stillie. Note however that this work contains many errors: for example it states that William the Lion antedated William the Conqueror (p. 55), and that the younger William married Elizabeth, relict of John Skene of Halyard (p. 59), when in fact, as stated, the elder William married Skene's daughter.
- ³⁷ Jacob M. Price (1977) 'One Family's Empire: The Russell-Lee-Clerk Connection in Maryland, Britain, and India, 1707–1857', *Maryland Historical Magazine*, vol. 72, no. 2, p. 168.
- ³⁸ Leith South OPR 692/2 140 358.
- ³⁹ CC8/8/112, Edinburgh Commissary Court June 27 1749.
- ⁴⁰ <https://dsl.ac.uk/entry/snd/besom>.
- ⁴¹ <https://dsl.ac.uk/entry/dost/rubber>.
- ⁴² Cushions, not fish
- ⁴³ Escritoire
- ⁴⁴ Gridirons https://dsl.ac.uk/entry/snd/brander_n.
- ⁴⁵ An iron or rack made to hang on the bars of a fire-grate to support a kettle or pot http://dsl.ac.uk/ntry/snd/winter_n2.
- ⁴⁶ Earthenware http://dsl.ac.uk/entry/lame_n_adj.
- ⁴⁷ Delftware
- ⁴⁸ Wicker <http://dsl.ac.uk/entry/snd/wand>.
- ⁴⁹ Presumably fortified wine from Malaga.
- ⁵⁰ <http://www.glayva.com/the-taste>. Another detail discovered by Kirsteen Mulhern.
- ⁵¹ Edinburgh OPR 685/1 170 312.
- ⁵² *The Roll of Edinburgh Burgesses and Guild-Brethren 1761–1841* lists, for June 2 1773, 'Blyth, Robert, mt., G., in r. of w. Jean, dr. of dec. Wm. Russel, mt., B. and G, "having upon the twenty-ninth day of day of August seventeen hundred and fifty years been admitted a burges" (he was admitted then as wright)'.
- ⁵³ Edinburgh OPR 685/1 490 294.
- ⁵⁴ Edinburgh OPRs 685/1 170 464 & 685/1 180 253.
- ⁵⁵ *Fasti*, vol. III, p. 169.
- ⁵⁶ Edinburgh OPR 685/1 490 161.
- ⁵⁷ https://en.wikipedia.org/wiki/Hugh_Alexander_Kennedy.
- ⁵⁸ Edinburgh OPRs 685/1 170 505 & 685/1 180 412.
- ⁵⁹ Edinburgh OPRs 685/1 890 322 & 685/1 900 168.
- ⁶⁰ Leith South OPR 692/2 50 444.
- ⁶¹ Dirleton OPR 705/30 185.
- ⁶² Edinburgh OPR 685/1 520 294.
- ⁶³ Edinburgh OPR 685/1 500 182.
- ⁶⁴ Leith South OPR 692/2 50 491.
- ⁶⁵ Paterson, p. 59.
- ⁶⁶ Edinburgh OPR 685/1 490 341.
- ⁶⁷ Edinburgh OPR 685/1 170 364.
- ⁶⁸ Edinburgh OPR 685/1 190 297.
- ⁶⁹ Leith South OPR 692/2 50 376.

- ⁷⁰ Rory Cunningham, 'A First-Hand Description of the Aftermath of the Great Lisbon Earthquake', *Notes and Queries*, Volume 66, Issue 1, March 2019, pp. 108–111, <https://doi.org/10.1093/notes/qjy236>.
- ⁷¹ Edinburgh Commissary Court CC8/1/119, May 28 1762 and June 16 & 29 1763.
- ⁷² David Stevenson (2001), *The Beggar's Benison: Sex Clubs of Enlightenment Scotland and their Rituals*, Edinburgh: Tuckwell, p. 151, 155.
- ⁷³ *Idem*, p. 1.
- ⁷⁴ *Idem*, pp. 153, 156.
- ⁷⁵ 29th according to Leith South OPR 692/2 150 100, but his testament gives the 28th.
- ⁷⁶ CC8/8/119, Edinburgh Commissary Court May 28 1762 and 16 & 29 June 1763.
- ⁷⁷ Frameworks to support spits http://dsl.ac.uk/entry/dost/rax_n.
- ⁷⁸ Slop http://www.dsl.ac.uk/entry/snd/slap_n3.
- ⁷⁹ Earthenware/ porcelain http://dsl.ac.uk/entry/snd/lime_adj_n.
- ⁸⁰ A glass chimney for a lamp.
- ⁸¹ Turned inside-out. One wonders if anyone noticed this in respect of the breeches.
- ⁸² A reel for winding yarn. http://dsl.ac.uk.uk/entry/snd/chack_n1_v1.
- ⁸³ Paterson, p. 62.
- ⁸⁴ *A History of the Society of Writers to Her Majesty's Signet* (1890), p. 176.
- ⁸⁵ Will of William Russell, CC8/8/112.
- ⁸⁶ Paterson, p. 62.
- ⁸⁷ Archibald Geikie (1917), *Annals of the Royal Society Club*, p. 107.
- ⁸⁸ [https://en.wikipedia.org/wiki/Alexander_Russell_\(naturalist\)](https://en.wikipedia.org/wiki/Alexander_Russell_(naturalist)). See Janet Starkey (2018) *The Scottish Enlightenment Abroad: The Russells of Braidshaw in Aleppo and on the Coast of Coromandel* (Brill, ISBN 9789004362123).
- ⁸⁹ [https://en.wikipedia.org/wiki/Patrick_Russell_\(herpetologist\)](https://en.wikipedia.org/wiki/Patrick_Russell_(herpetologist)). NB the date of birth shown there is incorrect; it was February 6 1726 (Edinburgh OPR 685/1 170 267).
- ⁹⁰ <https://en.wikipedia.org/wiki/Russelia>.
- ⁹¹ https://en.wikipedia.org/wiki/Russell's_viper.
- ⁹² Charles Waterston and Angus Shearer, *Biographical Index of Former Fellows of the Royal Society of Edinburgh 1783–2002*, K–Z, p. 811 <https://rse.org.uk/fellowship/past-fellows>.
- ⁹³ https://en.wikipedia.org/wiki/Alexander_James_Russell.
- ⁹⁴ *Idem*.
- ⁹⁵ <https://www.britishempire.co.uk/forces/10thhussarsjohnrussell.htm>.

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Reminiscences of Calton, Glasgow Part I

Lachlan McGown (1836-1896), Napanee, Ontario

Published in the *Scottish Canadian* in 1893

Transcribed by Elizabeth Reynolds Moyer

Note: Some parts of the document became damaged over time, so that occasionally a few words are illegible.

My earliest recollections are of the time our Sovereign Lady Queen Victoria ascended the throne, but they brighten out in the early days of the 'forties and they cluster around the good old burgh of Calton, at that time considered one of the most important of the many adjuncts of the great city of Glasgow. I know were I to go back to it, after my absence of nigh forty years little would I find there to remind me of the place or its people. Few may be there now who knew the Calton in days when I knew it, and Perhaps, I might discover much that would send me back to my Canadian home, disenchanted. But what of it? The world moves while the human heart remains the same. So I love to recall and live over again the days when the Calton bodies were proud of their separate municipal autonomy and could brag of their bailies and deacons and police establishment, with all the useful as well as ornamental appendages pertaining to the life and well- being of a well kept, self-important, Royal Burgh.

Though our true Caltonian of that time considered his domain bounded on the west by Balaam's Pass (the unregenerate sinner of the city said it was so-called because none but an ass would pass through it), on the northwest by the Calton Mouth and Beggars Row, and on the east by the Auld Kirkyard, still it was tacitly admitted that the region toward the sunrising, Barrowfield Toll and that ilk-generally known as "Brigton"- was really and truly part of Calton, only a little more modern. So we had the Calton and Brigton Debating Club, the Calton and Brigton bellman and town drummer, the Calton and Brigton Bread Society, and a host of other institutions with Calton and Brigton attached to their names. Be that as it may, a true son of Calton, born within sound of the Auld Kirk bell, and within site of the Calton Cross and the Auld Kirk Close, I have to confess that while admitting the gentle impeachment concerning the Brigton I naturally fell into the way of thinking that outside of the true and sacred limits every place was foreign as the far-away regions of Tollcross, Parkhead, Camlachie and "Ruglen".

As for the "Big Town", Glasgow, we knew little about it except hearsay. Our weaver lads usually went to the town about once a week to exchange their web for waft; but they had very little good to say about the town:-"It was an awfu' place;" "it was just about as muckle as a man's life was worth to get intae yon crood." It did not require any great stretch of the imagination to believe that "Gleskie" was next to Sodom and Gomorrah, only worse; indeed it was just like a tempting of Providence for any decorous Calton bodie to risk his life among them.

Overdrawn as this statement might appear, to me it seemed sound as Gospel

truth, for I had an early verification of it, or, to use a Western phrase, "I'd been there," when at the age of three years I, accompanied by a chum a year or two older, stood for the first time within the shadow of the towering bulk of King William on his horse, at the Cross. I had an aunt living somewhere in the Trongate, and unknown to our parents, we had come in confident search of her. I have been in many strange lands, but never felt cast-down, nor experienced anything like the feelings of the poor castaway except on that day, when tossing for hours on the surging flow of the busy street, I earnestly entreated of those passing by "If they knew whaur Aunt Nannie lived." But they only laughed. What visions of buttered scones, sweet Everton toffee and luscious candy were then dispelled. We turned our weary feet homeward, hungry and heartbroken. Had they but known that my father was a deacon among the weavers, and that wee Rab's father was the beadle of the Calton Kirk, they might have listened with some attention to our anxious enquiry; but they only laughed. They used strangers different in our town end.

In the times I speak of there was much talk of city extension projects, just as there is now, and though our Calton worthies pretended to ignore the fact, there was no disputing it. We were just about to be submerged in the overflow of the city extension torrent. The sedate ones shook their old heads as they endeavoured to impress upon our willing young ears that "nae gude wad come o't." There could be no disputing this position for it had been thoroughly maintained in every loom shop and at every street corner in the burgh, not forgetting the solemn conclaves at the roun' seat on the Green. Ballie Thomson or Councillor Moir might say what they liked, one thing was certain- the breaking down of the imaginary barrier at Ballam's Pass, and making more wide the jaws of the Calton Mouth, was going to bring into our quiet neighbourhood all the noisome fellowship of the "Briggate" and "Goosedubs."

The chief occupation of our people was hand loom weaving, and its cognate branches, beaming, &c. We had one turner in our street, but he only made pirns and shuttles. I am informed that handloom weaving is now among the things of the past; if so, I am heartily glad of it. It was a standing joke of the city to say, that when a Caltonian was asked what his trade was, he was sure to say "Jist the same trade as ither fowk." Still it might be interesting to those who, though they know the Calton, did not know it when the sound of the shuttle was heard from every close mouth, to learn the rugged edges of the social economy obtained within the precincts of our ain close mouth and "laan".

The close mouth was a narrow open space, leading into the close proper, or wide yard enclosed on three sides by the two-storied pantiled covered buildings which we knew as our laan. On the remaining side there was a low brick wall, enclosing the "midden" or in English, the rubbish heap. The number of inhabitants in our laan is now beyond recollection. There were about twelve families, and each comprised two or three generations; for at that time, the men of our laan did not leave the aged to the care of the parish. They occupied the second floor,

which was divided into compartments, hidden away in nooks and corners, and from the outside it seemed utterly incomprehensible how so many people could be stowed away, and yet be so very comfortably housed.

On the first flat, right at the close mouth, was Grannie C——'s little shop, where she dispensed soda scones, pigs' feet and sheep trotters; with glessie and other luxuries to more youthful customers. Then there was "Snuffy Danny's" apartment, which was at once his living room and loom-shop. The remaining part of the first floor was divided into four loom shops, [—] ather dens, that in the day time were dimly illuminated by bull's-eyed glass which made everything outside appear as if turning topsy-turvy, and at night by vile smelling train oil in iron cruises. According to well-affirmed modern sanitary ideas such dens were totally unfit for human occupation, but somehow the men were a hardy lot. They spent their lives there twelve or fourteen hours five days a week, and they were seldom sick. When ailments came they looked up Buchan or took a dose of "Hickery Pickery." They nearly all died of extreme old age.

In those days, hand-loom weaving was fast becoming an occupation which only dire necessity could induce a man to follow; but as the men of our laan were all weavers, and in some families the grandfather, the father, and, perhaps, three or four of the sons worked at the loom, while the women folk filled the woof pirns, their united income made their condition more favourable than many who had but one bread-winner in the family. I am inclined to think that the men in our laan, as "They were a' John Tamson's Bairns," were in this respect highly circumstanced over many of their fellow-townsmen and I am certain much poverty and hardship were unrepiningly endured and manfully met, but the men of Calton generally. Yet looking back, I am now unable to conceive how they kept body and soul together on their miserable pittance. If some of the well-paid grumblers of to-day knew that they often misspend in one day more money than the men of our laan could earn in a week it is possible that they might take a less-jaundiced view of the present condition of labour. Still, if anyone to-day imagines that with so much to make them dissatisfied with their lot, the men of our laan were a crowd of self-conscious, down-trodden slaves, they would be most egregiously mistaken. Though they were keenly alive to the utter hopelessness of trying to raise handloom-weaving out of its then sunken condition and though they had good reason to feel disposed to grumble at much that bore unnecessarily hard upon them, they did not spend their time whining over it, but manfully faced the inevitable, and with much self-sacrifice endeavored to place their children beyond the reach of a doomed calling. There was a characteristic sense of individuality and a self-reliant pride quite evident among our weavers of the Calton which would be hard to understand in these days of self-satisfied ignorance.

Had a stranger come into our close he would have seen little evidence of abjectness or grinding poverty among the men; for our people had a sort of comfortable three-meals-a-day appearance about them. They had guid claes for the Sabbath Day; and they never failed to gang regular to the Kirk. They

delighted in the polemical style of discourse. The preacher who could not hold their attention during an hour-and-a-half sermon was in their estimation only "sour draff". They were well posted in the "fundamentals" and woe betide the young minister who in his new found importance of college training tried to give prominence to his clerical dignity. In their expressive way of putting it, they "jest heckled him." But, withal, they never made "little of him," for the ministerial calling was sacred in their eyes: and, besides, had they not boys of their own attending college? And did they not expect to see them wag their heads in a poopit? So, after questioning him on a few of the obsolete and forgotten points in the Confession of Faith and quietly enjoying his evident discomfiture, they kindly asked him to stay for dinner by saying - "Bide a wee; the kale's jist aboot ready." They listened critically to his grace before and after meat. As they warmed to him they gave him a snuff and urged him to "tak' af a dram," and after assuring him that his "kirk an' kintry would yet be proud o' him," dismissed him with a benison worth of the patriarchal age.

In those days the Calton weavers generally were ardent politicians. Some of them were noted for taking a lead when names such as Sidmouth and Castlereagh were catchwords for men to wrangle over. Possibly they took strong ground on current questions. I know they usually expressed themselves in terms rather open and sweeping. I have met in my readings much ridicule thrown at what was called the silly efforts of a lot of weavers at Constitution making, but I could never "see where the fun came in." It is true the poor weavers had good reason to grumble; indeed, never perhaps had an intelligent being a better reason for becoming a pessimist, and pessimists they were of the most radical order, but it was of a very unselfish type. Their condition in life was poor, and apparently hopeless; but was it because handloom weaving had made it so? No; it was because the world was out of joint. If they were crude and visionary it was not from motives of personal gain, or from a desire to overturn society, so that they come in for a share in the general scramble; but rather because they wanted to see their country first and the world at large improved. In their no doubt uncultured estimate of political morality reform meant a sacrifice, not an investment.

The radical movement of 1820 was yet within the memory of the men of Calton. Hardy, and Baird, and Wilson were familiar names. The story is old now. Perhaps few in the Calton now could give an intelligent account of a transaction which in my youth caused much impassioned opinion in the Calton amoung our weavers. It was currently believed that some of our men stood with Hardy and Baird throughout that eventful night in April, when a few undisciplined weaver lads tried conclusions on Bonnie Moor, near Bannock's historic burn. Many wise people thought they were fools; they stood up for a sentiment and vague one at that. Hardy and Baird at Stirling, and Wilson at Glasgow, were hung and beheaded for it, and quite a number were banished. The world said the cause was a failure; but one thing resulted from it, the awakened indignation of the nation, and a new and healthier opinion caused enquiry and, many remedial

measures, which have rendered in Britain at least, such another uprising unnecessary, and such punishment impossible.

It was also rumoured that some of our Calton men were among the crowd who stood all night on "Ruglen" Brig (that being the grand gathering place) when the united Radical army was to take its march for London in the morning; but our men never cared to talk about that part of the story. Now and then blood-curdling whisperings were breathed into our young ears of rusty pikeheads, old flintlocks, and other weapons still hid away in the nooks and corners of our laan, and which had been intended for use against King George. What had become of them? Our men said nothing, and we never saw them. This much we knew—some of our men went into hiding after the collapse of that unfortunate affair. A few remained away for years, but came home in my time. In the winter evenings we often induced them to go over some of their thrilling adventures, and excite our youthful interest in the scenes of grandeur and beauty in many lands, but they seldom said anything about the events of 1820, or the cause which made them exiles from the land they loved. Nevertheless, we looked upon them as heroes, second only to Wallace and Bruce, and equal to Rob Roy.

Some of our young men (who were little boys in 1820), thought the people were a little too moderate in their present political opinion. When any of these young impulsive ones would try to demonstrate the utterly hopeless state of the country one of the old squad would quietly remark, while taking a pinch of sniff, "Eh man, there's waur kintries than Auld Scotland, and no mony whaur there's better laws than in Breeton." It was gently hinted, in the younger confabs, that more than one of the old squad had gone back on the cause. There was Jock Stewart, for example; it was a matter of Calton history how he made his escape through skylights, and over many dizzy roofs, just as the police and soldiers were entering the close-mouth to arrest him. After twenty years' absence he came home, wearing the garb of a Highland sergeant, to the open arms of his loyal old father, "Piper Sandy." Jock had been with his regiment in India and China. We knew he had behaved like a hero, for his breast was covered with honours, and he never spoke of himself but of his regiment and company. He was invalided and had a pension. Sometimes when returning from the Gallowgate and finding a few of our weaver lads standing in the close-mouth, he would come to attention and declare that "If he heard ony ane among them say ae word against Scotland, or offer to lift their haun against our bonnie wee Queen, he would just speet him like a red herring." For all that our men did not need to stand in awe of such dire consequences. They knew well that Jock's "bark was waur than his bite;" besides, they were loyal at the core to Queen and country, though they sometimes inveighed against the powers that were. "After all there were nae banes broken—we're weavers, ye ken."

(To be continued)

THE AUTHOR OF TRAMP! TRAMP! DEAD

Napanee Beaver, 13 November 1896
page 2, column 3

A Scaffold Gave Way and Lachlan McGoun was Dashed Some Thirty Feet -
Never Recovered Consciousness - He was a Leading Orangeman and a
Man of Much Literary Ability

Last Tuesday afternoon, about fifteen minutes after 1 o'clock, Lachlan McGoun was the victim of a sad and fatal accident. He had the contract for the painting in connection with the building of the West Ward academy, and was rapidly pushing the work through. On the day of his sad death he had gone to work a little ahead of time, none of the workmen having yet arrived when he got there. He went to the upper partition of the building and proceeded to clear away the scaffold reaching up in the western gable. As he did so one of the braces gave way and he was unable to hold it. It went crashing down and in its flight struck the supporting pole of the scaffold on which he was standing, breaking it in two, and down came the heavy timbers, Bro. McGoun and all, falling a distance of about thirty feet. Two young men, Mr. James Henry and Bert Lane, and a little girl, saw the accident. The workmen heard the crash, and going out found him lying, face downward, on one of the boards. He was tenderly picked up, and a rig conveyed him to his home, where Dr. Leonard examined his injuries, and found that several ribs, his wrist and ankle were broken. Although restoratives were immediately administered the poor man never regained consciousness and died in about half an hour. In the meantime a telegram had been despatched to recall his wife, in Toronto, stating that he had met with an accident.

He was an old soldier and an Orangeman, besides being an honorary member of the Sons of Scotland. In the Fenian raid of 1861[sic] he was a member of the Foot Artillery under Capt. Kennedy, and Mr. Nesbitt Dean, now of Napanee, was a member of the 5th regiment which camped along side his company during this raid. They were then living in Montreal and were well acquainted with one another in lodge and military affairs. It was in this raid that the subject of our sketch wrote the words of the Canadian song which is so dear to every Canadian:

Tramp, tramp, tramp, the boys are marching,
Cheer up, let the rebels come
For beneath the Union Jack
We will drive the Fenians back,
And we'll fight for our beloved Canadian home.

Deceased was born in the Burg of Calton, Glasgow, in the year 1837, and was therefore in sixtieth year. He came to this country about the year 1857 and settled in Montreal and later at Port Hope where he was married to his wife, then Miss Anna Clifford, daughter of William Clifford, of the Township of Douro. About

thirty years ago he moved to Napanee, and since that time has been one of our universally respected citizens, unswervingly honest and with a tender regard for the welfare and feelings of others. He was a literary man, a great reader and well posted in all matters of the day and as a writer was a man of no mean reputation. At different times he has taken part in controversies through the columns of THE BEAVER. He was every ready to take up the quill and in this line his extensive reading gave him unbounded resources. He was possessed of a splendid memory and his latest work was an article "Reminiscences of Calton, Glasgow," which was about 3,900 lines length and was published in the Scottish Canadian on March 23rd 1893 to which he has since added some 2000 lines more. On this work he received letters of congratulation from such men as Prof. Goldwin Smith, Principal Grant and Nicholas Flood Davin, and some even compared with McLaren's "Bonny Brier Bush." As an Orangeman he was well known all over the country and has been a member of the society for over forty years. He had held all offices in the order and was county master during '89, '90 and '91. At the time of his death he held the position of Grand Registrar for the Black Knights of Ireland. Last September, he organized a chapter of the Royal Black Knights in Watertown, N.Y., which was named after him, an honor of which he was very proud. This lodge has a number of old Napaneeans in its ranks. In religion he was a Presbyterian and always led an upright christian life.

In politics he was always a staunch Conservation, and in the times of that grand old leader, Sir John Macdonald was one of his warm admirers, he having written the address, an acrostic presented to him on his last visit to this county in 1891. It ran thus:

SIR JOHN A. MACDONALD

For your thoughts attend thee, grand old chieftain used and worn
Our Country's pride and trusted champion, true and firm;
Heaven shield thee from all danger, and may no shadows lower,
Nor heavy clouds surround thee in life's trying hour

Mr. McGoun leaves besides a widow seven children to mourn his untimely death. Two daughters are married and living in Toronto; Willie in the north-west; David in Toronto; Lachlan in Gananoque, and two daughters at home.

Besides his real estate an insurance of \$1000 is left to his bereaved widow and his family.

The family have the warm sympathy of all their friends in this section in their sad affliction. The funeral takes place to-day at 2 o'clock, under Orange auspices.



Correction

In Vol. LIV.i.18 of *The Scottish Genealogist* (2007), in his article *Mary Sidney Douglas and the Douglasses of Strathendry*, Rory Cunningham wrote, 'I believe that George [Douglas Douglas Clephane] died in 1946'. Evidence has since come to light that Clephane married Eugenie Louise Elizabeth Cristin, née Guimbal, at Christchurch, Hampshire, in 1921 and died without issue at St. Malo in 1942.

Price of Gas reduced at Galashiels

The directors of Galashiels Gas Light Company have decided to reduce the price of gas by 9d. per 1000 cubic feet, making the price now 4s. 11d. for lighting, less 10 per cent for trade, and 15 per cent for engines.

The Scotsman, 8 June 1922

Appalling Conditions in the Ukraine Famine and plague-stricken cities

Geneva, July 12 – M. Jean De Lubersac, an economic expert recently sent by Dr Nansen to the Ukraine, has brought back a report on the appalling conditions now prevailing in the great cities of Kiev, Kharkov, and Odessa. Refugees from the famine areas are arriving at Kiev in thousands, and as the town has no resources with which to assist them, they are compelled to remain in the railway station without relief. The bodies of those who die are removed from the station daily.

At Kharkov, which is the seat of the Ukrainian Government, the conditions at the railway station are even worse. Hundreds of children wander about the platforms without food and with no one to attend to their needs. They end by falling on the ground and dying on the spot without receiving any assistance. There are usually in this railway station from 7000 to 8000 refugees. The authorities at Kharkov have been obliged to close the hospitals, which are entirely without drugs or foodstuffs.

The same conditions prevail at Odessa, and at every station along the railway line between Odessa and Kharkov. Cars collecting the dead in Odessa take nearly a week in which to make the round of the city, with the result that the corpses frequently remain in the streets for days at a time before being thrown into communal ditches. Many corpses when collected have been half-devoured by rats.

Terrible scenes were witnessed at Kremenchoug, one of the stations on this line, where refugees were seen in every stage of starvation and disease. The whole country between Odessa and Poltava, which was once one of the richest districts of the Ukraine, has gone out of cultivation. All the houses have been abandoned after the peasants have eaten the thatch from the roof. Some of the cities in the Ukraine have lost up to 85 per cent of their population.

The Scotsman, 18 July 1922

From Dingwall to the Danube

Eileen Elder

On Thursday February 23 1905 at the National Hotel, Dingwall, the marriage took place between Isabella Shaw Mackay and Louis Edouard Brill, chef. Bella was the fifth daughter of Kenneth Mackay, a railwayman on the Highland Railway. Louis, born in Saverne, Alsace – at that time known as Zabern, being in the territory annexed by Germany after the Franco-Prussian war – was employed as chef in Hove by the Singer family of sewing machine fame. They had met when the Singers took Tulloch Castle in Dingwall for the shooting season, bringing with them essential members of their own staff, such as their chef.

When they married, Bella was 19 and Louis 34. The newspaper account of the wedding says that the happy couple left to honeymoon on the continent, no doubt for Bella to meet her new family in Saverne. This must have been daunting for a nineteen-year-old who had never been south of Inverness. Although officially the Brills were perforce German at this time, they spoke French and the Alsatian dialect, which, although later she got by in French, Bella did not speak.

Sometime during the next five years, Louis left his job with the Singers and moved with Bella to a prestigious post working for a branch of the Hohenzollern family at the castle of Sigmaringen in southern Germany. This senior line of Hohenzollerns, headed by the Prince of Hohenzollern-Sigmaringen, unlike the family of Kaiser Wilhelm further north, remained Roman Catholic. One of their members became Carol I, King of Romania in 1881.

The Mackay family originated in the Strathnaver area and moved south to Lochalsh in the second half of the eighteenth century long before the infamous Sutherland clearances. John Mackay, a crofter, was born in 1779 and married Christina in 1802. Their son Farquhar was born in 1808. By the mid 1800s he had moved with his wife Christina McLennan to Resolis in the Black Isle and was working as an agricultural labourer. His son Kenneth trained as a railwayman for the Highland Railway and worked in several stations, including Attadale, where his parents had married in 1846, Contin, Forres, Invergordon and finally Dingwall. Kenneth's wife, Catherine Shaw, died in 1881, leaving him to bring up his eight children. Several of them went on to have notable careers; the youngest, Kenneth, died at Neuve Chapelle in 1915, but Isabella made the most intriguing marriage.

The Brills came from the Rhineland-Palatinate. Georg Balthazar Brill, born in 1786 in Neuhornbach, started life in German territory, but that was annexed by France in 1798. Georg, now listed as Georges, is recorded in 1806 in the village of Neuviller, near Saverne in Alsace. He is married, already father of another Georges, and in 1806 his wife, Catherine gives birth to a second son, Jean. Georges is absent, being in the army.

His army record describes Georges Balthazar Brill as 1 metre 71 tall, with an oval face, high brow, grey eyes, a medium nose and big mouth. He was



Kenneth Mackay and his eight children. Bella is standing on far left



Bella and Georges who died in infancy



Louis with Ted (Edward)

conscripted in the 46th Infantry Line Regiment and was still serving at the time of Napoleon's ill-fated advance on Moscow. A note attached to his record states "Presumed taken prisoner of war, lost or deceased following the campaign of 1812." In fact, Georges returned from Russia to his family, fathered a daughter, Madelaine in 1821 and died in Neuville in 1828. Perhaps it was simpler in the chaos after the retreat from Moscow just to disappear. Louis Brill told his sons that his great grandfather had been a *voltigeur* in the Grande Armée and had made it back to Alsace. Troops of *voltigeurs*, skirmishers and sharp-shooters were attached to Napoleon's infantry regiments to soften up the enemy preceding an advance. There does not appear to be a record of Georges as a *voltigeur*, but it is possible that the family story is true.

So, as Louis Brill's great grandfather struggled to Moscow and back, Isabella's great-grandfather was eking out a living crofting in Kintail.

The Brills remained in Neuville until about 1870 when they moved to nearby Saverne, where Louis was born in 1873, now having German nationality. By the time he moved to Sigmaringen he was an experienced cordon bleu chef. Bella now found herself living in some style below the fairytale Hohenzollern castle, built on a rock above the young Danube. It was a far cry from the Highland Railway house at the Gates in Craig Road, Dingwall overlooking the Peffery burn where she had lived with her father and seven siblings. A son, Edward Victor Kenneth, was born in 1913. A first son, Georges, had been born in 1908, but died in infancy. Another son, Gerald Raymond was born in 1918.

In 1914 war broke out. The Brills were of course German citizens, Isabella having automatically taken her husband's nationality on marriage. They do not



Sigmaringen Castle on its rock above the Danube

seem to have experienced any difficulties, apart from being largely unable to communicate with the family back in Dingwall, although Bella managed to receive some notes from her brother Ken now in France with the BEF and her father got some news via a friend of Louis who wrote from Paris. As the war progressed there were food shortages, even for the Hohenzollerns, which must have made life difficult for their chef.

Sigmaringen was a garrison town and there were several prisoner of war camps in the vicinity. According to family stories, on their daily walks, when their route took them past a field party of POWs, Bella would distract the guards while Louis would surreptitiously slip packets of food scraps under the greatcoats lying beside the road. If they had been detected their lives might have become a lot less comfortable.

In 1918 the high life ended; Louis and the family left Sigmaringen. He was now unemployed and, back in Saverne, took work as a clerk, there being little demand for cordon bleu chefs at that moment. With the Treaty of Versailles his nationality and that of his family was confirmed as French. Then after a stay with relatives in Normandy, they returned to Dingwall. Louis never worked on the continent again. Following a short time back with the Singers in Hove, he took the post of principal chef at the Grand Hotel in Sauchiehall Street, Glasgow, but life in Glasgow did not suit the boys and Bella moved them back to Dingwall. When he retired in 1936, Louis and Bella tried to set up as hoteliers at Richmond House in Strathpeffer, but the venture did not prosper and Louis died in 1938; Bella lived on until 1962. They are both buried in Fodderty cemetery between Strathpeffer and Dingwall.

Some readers may be aware of the *Fast and Furious* series of “action movies”, also that a recent episode was filmed partly in Edinburgh. The original inspiration may, however, be older than realised.

LUNACY

ANN FLEMING or MEIKLE, Wife of, and now or lately residing with, William Meikle, Bottomer, residing in Mack Street of Airdrie, a Fatuous and Furious Person, having been apprehended in Airdrie, has been committed to a place of safe custody, *ad interim*, by the Sheriff-Substitute of Lanarkshire, at Airdrie, by virtue of the powers contained in the Act 4 and 5 Vic. Cap. 60.

NOTICE IS HEREBY GIVEN, That the Sheriff will, within the Court House in Airdrie, on Saturday the 8th day of August current, at Eleven o'clock Forenoon, proceed to inquire into and take evidence on the condition of the said Ann Fleming or Meikle, with a view to her ultimate disposal – all in terms of said Act.

J. MACDONALD, P.F.

Airdrie, 3d August, 1857

The Glasgow Herald, Wednesday Morning, August 5, 1857

RAF Cadet 173798 Norman Ainslie BROWN

Death date now clarified as being 12th October 1918.

Patrick W. Anderson, FSA, Scot

A friend of mine, Griselda Fyfe, was an Edinburgh historian researching casualties on the Edinburgh Institution Register 1832-1932. She saw two brothers listed on the School's Register, one being **Norman Ainslie BROWN** of 5 Mayfield Gardens, Edinburgh, listed as a pupil from 1901 to 1905. Below that was "After Leaving School - 1914-18 - Roll of Honour". The elder brother, Alexander Ainslie Brown, of Manuel House, is recorded as a pupil during these same years but there is no mention of war service 1914-18. The Roll of Honour records Norman Ainslie Brown as born in 1892, the son of Robert Ainslie Brown, attending the Edinburgh Institute from 1901, later being a bank clerk. He died in 1918 in Toronto while serving with the Royal Air Force and training at the 4th School of Aeronautics.

I commenced research on Norman Ainslie Brown and found he was born at 7.20am on 20th August 1892 at 3 Queens Crescent, Edinburgh, the son of Robert Ainslie Brown, S.S.C., Solicitor, and Janette Oliver Tudhope or Ainslie-Brown.

Further checks were made in the Commonwealth War Graves Commission index, formerly the Imperial War Graves Commission, and the search confirmed the death of Norman Ainslie BROWN, aged 26 years, Royal Air Force - Burwash Hall, Toronto, Cadet, number 173798, with a death date of 21st October 1918. Cadet Brown is buried in Toronto (Mount Pleasant) Cemetery, Ontario, Canada. He was listed as being the son of the late Robert Ainslie Brown and Janette Oliver Brown¹.

The 1901 Census showed that the family resided at 5 Mayfield Gardens, Edinburgh, with parents, Robert A. Brown, solicitor, and Janette M.O.A. Brown, plus eight of a family ranging from 24 years to Norman Ainslie Brown, just eight years of age. The 1911 Census revealed that only the parents and two daughters (Janette and Edith) were residing at an address in Millerfield Place, Marchmont, Edinburgh. The 1911 Toronto West, Canada, Census recorded the name of Norman Brown residing at 483 Eudid Avenue, Single, Boarder, born Scotland, emigrated 1910, race Scotch, Presbyterian religion and occupation Bank Clerk. It appeared that Norman Ainslie Brown worked at the Dominion Bank, St Thomas, Ontario, during these years since leaving Edinburgh, and he is recorded on his Particulars of Recruit - Drafted under Military Service Act 1917, that he was a member of the CANADIAN OFFICER TRAINING CORPS, Montreal, Ontario, prior to his call-up for service on 29th May 1918. He is a Private with service number 3134243 with the 1st Depot Battalion WESTERN ONTARIO REGIMENT. He is recorded as being 25 years and 9 months in age and 5ft 8½ inches in height, fair complexion, brown eyes and light hair, and his eyes and hearing good / normal. His elder sister, Miss Jeanette Brown, is listed as his next of kin, residing at 46 Strathearn Road, Edinburgh, Scotland. This Recruit Form even records the "Call Up" Notification details, viz 106113 O.C.

I found then the Canadian Expeditionary Force forms for Discharge for Private 3134243 Norman Ainslie Brown who enlisted in the 1st Depot Battalion W.O. R., at London, Ontario, on the 29th May 1918 and discharged to re-enlist in the Royal Air Force. This is dated 5th July 1918 at London, Ontario. Pte Brown is recorded as being of good character and conduct and that his occupation in civil life is Banker.

Further research revealed Norman Ainslie Brown to have had a Short Service - For the Duration of the War - Attestation Form (RFC Can 363) and the form is over-typed CADET in large letters and over-typed are the words ROYAL AIR FORCE, and below that Royal Flying Corps, and in ink the new Service Number - 173798. This form records the full name of Norman Ainslie BROWN, his address being 137 Lonsdale Road, Toronto, Ontario. His age is given as being 25 years 10 months and marital status as single. The question-and-answer section of the form includes, "What is your Trade or Calling?" with the reply CADET (pilot) and Bank Clerk. One of the forms records, "Statement of the Services" and RAF attested 10th July 1918. The next entry in ink is:

DIED, STRUCK OFF STRENGTH: Pte 11 - 12 October 1918.

I traced his Royal Air Force Service Record and it shows that 173798 N. A. Brown was posted on 19th September 1918 to the Cadet Wing as Cadet Pilot in training at 4th School of Aeronautics and on 20th September 1918 he was admitted to Base Hospital while serving with 4th School of Aeronautics. The next entry records DIED AS A RESULT OF ILLNESS and dates 13th October 1918 and 16th October 1918 and Can. 17th October 1918.

The Royal Air Force Casualty Card shows: Brown, Cadet 173798, Norman Ainslie Brown, and Regiment: RAF. Squadron: Imperial Corps, and a green ink pen entry further records:

9th October 1918: Aeronautics Canada: SERIOUSLY ILL: ACUTE LARYNGITIS
15th October 1918: DIED INFLUENZA.

A further entry in red ink records "LETTER 17th October 1918".

The RAF form F S No 557 records the next of kin as Miss E. Brown, (sister) residing at 46 Strathearn Road, Edinburgh, Scotland, and an entry records TELEGRAM dated 12th October 1918.²

Both forms have the word in large red lettering "KILLED".

During my research I found that *The Scotsman* newspaper for Saturday, 19th October 1918, reported the following information:

Deaths:

BROWN, - At Toronto , On 12th October , Norman Ainslie Brown, Cadet, Imperial Royal Flying Corps, youngest son of the late R. Ainslie Brown, S.S.C., and the late Mrs Ainslie Brown, 46 Strathearn Road, Edinburgh.

Listed on the CWGC index there is a Graves Registration Report Form for Toronto (Mount Pleasant) Cemetery, and this form lists³:

Regiment	Number	Name	Rank and Initials	Date of death-
Burwash Hall	173798	Brown	Cadet N.A.	21 Oct 1918
Cross erected or despatched		Plot row & Grave		
Private Monument		Gr ASG 8. 6101		

Due to there being a variety of either death dates or Admin dates on the CWGC index and in Official Papers of the RAF, a search of Toronto death certificates was made and by luck this was found:

BROWN, NORMAN, Male, 26th Years,

Date of Death - 12th October 1918.

Place of Birth - Scotland.

Place of Death- Base Hospital.

Place of Burial - Mount Pleasant.

Occupation: - Soldier.

Single

Informant: E.S. Matthews, Toronto

Date of Return: October 15th, 1918.

Physician's Return of Death:

BROWN, NORMAN,

Date of death: 12th October 1918.

Disease for causing death: Bronchial Pneumonia - 5 days,

Immediate cause of death: Respiratory Failure - 24 hours.

Physician's name: L.O.L. Stiles, Base Hospital. 15th October 1918.⁴

With the date of death now confirmed as 12th October 1918, I submitted a file to the Trustees of the Scottish National War Memorial at Edinburgh Castle, and in due course an email communication was received from Lt. Col. Roger J. Binks, Keeper of the Rolls and Secretary to the Trustees, The Scottish National War Memorial, confirming that Cadet 173798 Norman Ainslie BROWN, The Royal Air Force, had been accepted as a casualty of the 1914-1918 War and is now listed on the Rolls. Cadet Brown is recorded on that Roll as born in Edinburgh and died on 12th October 1918, Theatre: Canada, and cause: Died of Illness
Other details: Pilot, No 4 School of Aeronautics.

Taking the advice of Lt Col Binks, I submitted a file to the Commonwealth War Graves Commission covering the death dates and I received an email communication in due course confirming that the death date had been accepted as being 12th October 1918 and not 21st October 1918.

I am so pleased to know that the Trustees of the Scottish National War Memorial, Edinburgh Castle, accepted that Cadet 173798 Norman Ainslie BROWN, Royal Air Force, was a casualty of the Great War and is now listed on the Roll of Honour to remember him.

Addit:

I note that the CWGC index has been amended to show death date of 12th October 1918, so the CWGC headstone at the grave will have to be amended.

I note also that the SNWM website has now added the name of Cadet N. A.

Brown, RAF, to its website, recording the death date of 12 October 1918. Cadet Brown was not previously listed on this Scottish Index as a casualty of the Great War.

Cadet N. A BROWN, RAF, is not listed on the War Memorial for Edinburgh Institution.

Acknowledgements:

The late Griselda Fyfe, Edinburgh

Derek Robertson, Arbroath.

Gordon Leith, Curator, Archive & Library, RAF Museum, Hendon.

Lt Col Roger J. Binks, Keeper of the Rolls & Secretary to the Trustees, Scottish National War Memorial, Edinburgh Castle.

Maria Choles, Records Section, Commonwealth War Graves Commission, Maidenhead.

Sources:

Edinburgh Institution Registers 1832 – 1932 includes Roll of Honour

Commonwealth War Graves Commission (website)

Scottish National War Memorial (website)

Scotland's People (website).

Ancestry (website):

Military Service Record & Military Will.

Government of Canada – Personnel Records of WW1 (website)

Great War Forum (website)

Scottish War Memorials project (website)

Airmen Died in the Great War 1914-1918 compiled by Chris Hobson (1995)

RAF Service Record - Casualty Card

Ontario Deaths 1869 -1937 – Death Certificates (website)

The Scotsman – Saturday, 19th October 1918 – Death Notices.(newspaper archive).

Cross & Cockade International: The First World War Aviation Historical Society: Journal: Summer 2018, Volume 49/2: Fabric: re RAF Cadet Norman Ainslie Brown.

Airmen Died in the Great War 1914-1918 (CD- Rom) : Cadet 173798, Norman Ainslie Brown, RAF, death 21st October 1918, aged 26 years, cause of death: Natural Causes – Influenza: Buried Toronto (Mount Pleasant) Ont., Canada, serving at 4 School of Aeronautics.

References

¹ Toronto (Mount Pleasant) Cemetery: grave Ref. 8.6101.

² Next of kin is Miss Edith Brown (an elder sister of Norman A Brown). 1901 Census had parents with 8 children (4 girls and 4 boys). 1911 Census: Millerfield Place, Edinburgh: parents and only Janette O. Brown, age 34 and Edith M. A. Brown, 25years, with parents.

³ The Grave Registration Report Form records a Private Monument but I traced a relative of Cadet Brown in Canada and she has a photograph of a CWGC headstone at his grave. This may have replaced the original private headstone.

⁴ The Physician's handwritten name on the Death Certificate looks like L.O.L. Stiles, Base Hospital.

DATES FOR YOUR DIARY - 2022

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.

- 18 April "Crimes of an Heinous Nature" - looking at some High Court Trials" *by Margaret Fox, Archivist.*
- 21 May at 2.00pm "Gravestones and Memorials", a guided walk in Rosebank Cemetery *by Ken Nisbet.* Please book at the SGS Library.
- 19 September "Two Hundred Years of the American Consulate in Scotland" *by Graeme Cruickshank, Historian.*
- 17 October "Scottish Women Doctors 1875 - 1914 and their India Connections" *by Roger Jeffery, Professional Fellow, Sociology of South Asia, University of Edinburgh.*
- 21 November "What can DNA Testing do for your Family History" *by Michelle Leonard, Genealogist.*

While we may resume meetings in person, certain precautions will remain in place. Attendees must sign in, wear face-masks and sit "distantly". But it will be grand to be back! We're investigating hybrid talks.

Please check our website before setting out, in case of any last-minute changes.

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

Annual General Meeting 2022

This has been deferred until the Autumn session so that more members may attend in person.

The Scottish Association of Family History Societies
32nd Conference
in association with Scottish Indexes

Hard Times!

Saturday 9 April 2022

Via Zoom link and on Facebook live

www.safhs.org/conferences.php

