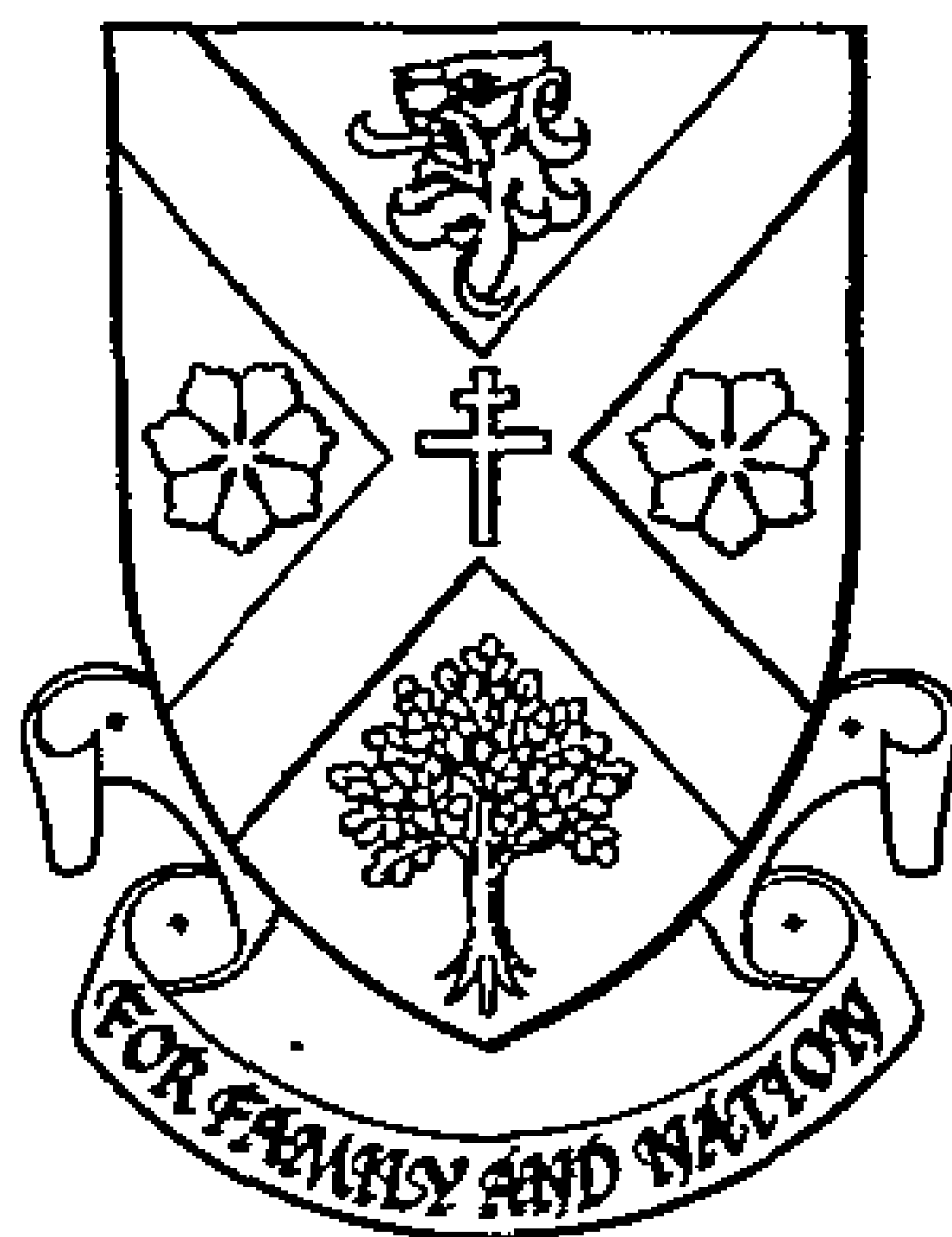


THE SCOTTISH GENEALOGIST

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GENERAL INFORMATION

The Society is an academic and consultative body. It does not carry out professional record searching, but will supply members, on request, with a list of approved professional searchers.

Meetings

Monthly meetings of the Society are held from September to April in the Royal College of Physicians, 9 Queen Street, Edinburgh, at 7.00 p.m. around the 15th of the month. In the event of the 15th falling on Saturday or Sunday the meeting is held on the following Monday.

Membership

The annual subscription is £5 payable in sterling on 1st October. Members receive The Scottish Genealogist which is issued quarterly. If an overseas member wishes the magazine to be sent airmail, the additional cost is £2 per year. Family Membership costs £6.

The Society is recognised as a charity and members are encouraged to pay their subscriptions by Deed of Covenant so that the Society may recover the tax.

Correspondence, Magazines, etc.

General correspondence should be sent to the Secretary, subscriptions to the Membership Secretary, Mr. A. A. Brack, and queries and articles for The Scottish Genealogist to the Editor, at the addresses shown on the back cover. A charge of £2 is made for queries to non-members. Back numbers of The Scottish Genealogist and information about the Society's publications can be obtained from the Librarian.

Library

The Society's Library at 9 Union Street, Edinburgh, is open to members on Wednesdays between 3.30 and 6.30 p.m.

GENEALOGICAL RESEARCH IN THE CHANNEL ISLANDS

My choice of a place for a summer holiday is very often influenced by the fact that I like to be able to include some genealogical research work. This year it was the turn of the Channel Islands to engage my attention and it was something I had looked forward to for some time, believing I would have a neat and simple job when dealing with islands with small populations. However, I quickly found out that it was not as easy as I had thought.

I based myself on Jersey, being the biggest island and therefore likely to require a greater time spent on research. This actually is not true.

When speaking about the Channel Islands it must be realised that while they form part of the British Isles they are not part of the United Kingdom. The islands are divided into two Bailiwicks — Jersey and Guernsey — each having its own Government, Judicial System and Registration System, and each issuing its own stamps, notes and coins. It is necessary, therefore, that I should now proceed to a separate treatise of each Bailiwick.

Bailiwick of Jersey

This consists of Jersey itself, which is divided into 12 Parishes each with its own Registrar of Births, Deaths and Marriages, plus the rocky groups of islets of Les Ecrehous and Les Minquiers. The sovereignty of these islets, which lie midway between Jersey and France, had for a long time been the subject of some dispute between Britain and France. The matter was referred to the International Court of Justice at the Hague in 1953 and judgement was given in favour of Britain. Les Ecrehous is now part of the parish of St. Martins and Les Minquiers went to the parish of Grouville.

The offices of Bailiff, Lieutenant—Governor, Dean, Attorney General, Viscount and Greffier are the chief public appointments. The Bailiff presides over the Royal Court of 12 jurats (or lay judges) and he is also President of the States of Jersey which is the Parliament of the Bailiwick and, incidentally, one of the oldest Legislative Assemblies in the Commonwealth.

The population of Jersey is about 72,000 of which approximately 30,000 live in the capital, St. Helier. The island has an area of 45 square miles.

Compulsory registration of Births Deaths and Marriages came into force in August, 1842. In the case of Births, Still-births and Deaths the registers are still in the custody of the Registrar in each parish and this parochial arrangement has distinct disadvantages. There are no consolidated index books at the office of the Superintendent Registrar. The registrars in each parish are indexed but the indices are at the beginning of each volume which is not open for general inspection. Any searches, therefore, have to be done either by the Superintendent Registrar's staff or through La Societe Jersiaise whose representative has special access facilities. Whichever method is used, considerable expense is likely to be involved as the charge is £5 per hour which, even by to-day's standards, does not compare favourably with charges in Scotland or England.

Responsibility for registering marriages which have taken place in a Church of England is vested in the Rector of the parish or Vicar of the ecclesiastical district in which the marriage has taken place. For other denominations, the Registrar of the parish must be present and enter the required particulars in the register at the time of the marriage. One copy is kept by the Registrar, Rector or Vicar as the case may be and another copy is kept by the Superintendent Registrar. Notices of intended marriages in a Registrar's office have to be posted outside the Registrar's office for eight days before the marriage is to take place where they can be seen by the general public during normal office hours. These notices are in French and French was also used for all entries of Births, Deaths and Marriages up to 1948, but English has been used since then. Certified extracts of any entry can be purchased; full extracts cost £1 each while short certificates of Birth are only 5p each. The particulars registered for all events coincide with those given in the English registers.

As in England, Old Parochial Registers are still with the incumbents of parishes and are open for public inspection by prior arrangement, but for an island which is only 9 miles long by 5 miles broad this should not present any great problem.

The British Government was formerly responsible for taking the decennial censuses and all census records are kept in the Public Records Office in London where those from 1841 to 1871 inclusive may be consulted. In common with the United Kingdom, no census was taken in 1941 and, in any case, the island was under German occupation from 1940 to 1945. Genealogical events concerning German personnel during that period are not recorded in the registers, and anyone requiring details concerning them would require to contact the War Records Department in West or East Germany as the case may be.

There are two kinds of Wills in Jersey — Wills of Personalty and Wills of Realty. Wills of Personalty are kept in the Probate Registry and are not open to unsupervised inspection. They date from 1660 to the present day and number something in the region of 24,000. The original Wills are contained in boxes, some of the older ones being indexed in manuscript. There are also 82 volumes of registered copies of Wills dating from 1775, each volume being indexed in manuscript or typescript. These will, of course, be added to and will be indexed as completed. In addition, a card index has been maintained since August, 1967.

There are 8 volumes of Administrations dating from 1848 to 1964 since when they have been integrated with Probate of Wills. These volumes are indexed in manuscript and number about 2,000 items in all.

Under "Loi sur les Testaments d'Immeubles" passed in 1851, persons have had the right to dispose of their real estate by will, subject originally to certain conditions, most of which have now been abolished. These Wills of Realty are housed in the Public Registry and are open to public inspection. They are indexed and this index is integrated with the index of Deeds of Sale and Hypothecation of Real Estate. Even to-day some Wills cover both personalty and realty, but for the most part they are separate.

In wandering through some of the Cemeteries and Churchyards in Jersey, I found that a fair percentage of the inscriptions are in French. As in Scotland, the maiden surname of a married woman is generally given, which accords with the rights of women under Norman Law, this being the basis of the law system.

I would strongly recommend anyone who has genealogical research work to do in Jersey to approach first of all La Societe Jersiaise which has a Library housing a large amount of material pertaining to Jersey families. In view of the parochial arrangements which exist in the registration system they could be very helpful. Their address is 9, Pier Road, St. Helier, where they have an excellent museum covering the history and all aspects of life in Jersey. I spent several hours there and, had the weather not been so good outside, I well believe I could have devoted more time to making a detailed inspection of the exhibits.

Bailiwick of Guernsey

A slightly more complicated arrangement exists in this Bailiwick as it embraces a larger number of islands scattered over a fairly wide area, although it must be stated that some are not permanently inhabited.

The Bailiff, Lieutenant-Governor, Dean, Procureur and Comptroller are the chief Crown appointments. The Bailiff presides over the States of Deliberation which is the Parliament of the Bailiwick.

Guernsey itself is triangular in shape with an area of some 25 square miles and has a population of about 50,000. The capital is St. Peter Port, which has a population of about 17,000. The island of Lihou is joined to Guernsey at low water by a causeway; Herm and Jethou are about 3 miles east of Guernsey and form part of the civil parish of St. Peter Port. Sark and Brechou have a Legislature of their own, known as the Chief Please, which is a dependency of Guernsey. The Seigneur is entrusted with the appointment of the Senechal, the Prevot and the Greffier, but these appointments are subject to the approval of the Crown through the Lieutenant-Governor of Guernsey. Likewise, Alderney, Burhou and the Casquets form another dependency with their own President presiding over a Legislature — the States of Alderney. The Chairman of the Court is the chief Crown appointment. Alderney sends representatives to the States of Guernsey.

The archives of Guernsey are housed at the Greffe which is in the Royal Court House, St. Peter Port, and includes (with a few exceptions mentioned hereinafter) all Births and Deaths since compulsory registration began in October 1840, and all Marriages (except Church of England which maintained its own Registers) from January, 1841, to 1919. Thereafter, Church of England marriages have been included. A comprehensive birth index is maintained listing all births from 1840 to the present time, by surname and then in date order; marriages are indexed under the initial letter of the surname of each of the parties, and then in date order. There is a separate index of deaths for each parish up to 1963; thereafter a consolidated index, on the same principle as the births index, has been maintained.

Births and Deaths for Alderney and Sark are indexed separately but are only held from 1925 onwards. Marriage records are held from 15 May, 1919. Anyone researching those Islands prior to those dates would require to apply to the respective Registrars or go to the Islands personally — a pleasant prospect judging from all the accounts I have read. Unfortunately, some of the Alderney registers were lost during the German occupation from 1940 to 1945 when the civilian population of that Island was practically totally evacuated. However, the following still exist:—

Births:	3 Aug.	1850 to date
Deaths:	2 Aug.	1850 to date
Marriages:	1 July	1891 to date

The Particulars recorded in the Birth and Marriage registers are the same as for England and Wales, whereas those for Deaths are the same as for Scotland.

A certificate or licence issued by the Registrar—General is required before any marriage may be solemnised in the Bailiwick, with the exception of marriages to be solemnised in Anglican churches, which are subject to the ecclesiastical jurisdiction of the Church of England.

A search of the Indexes as well as the Registers is allowed by the general public during official hours subject to a search fee of 50p, and certified copies of any entry may be obtained for 13p each, while Short Birth Certificates cost 3p each. It will be readily seen that these incredibly cheap prices are almost an exact decimal conversion of the old 2/6d. and 6d. respectively and have never been altered, but will be substantially increased in the near future.

In all, more than 2,700 bound volumes of manuscripts are held in the Greffe. Apart from the Registers of Births, Deaths and Marriages there are Charters, Judicial Records, Land Conveyance Records, States Records, Wills of Realty and Private collections deposited by local families, chief of which is the de Sausmarez papers. Most records prior to 1948 are in French. There are also 300 files of surviving records of the German Feldkommandatur compiled during the German Occupation 1940–45. These are all in German. The Wills of Realty date from 1841 when it first became possible to will real property. Wills of Personality are held by the Ecclesiastical Court.

In 1969 the List and Index Society published a complete list of bound volumes held at the Greffe.

All Old Parochial Registers of Baptisms, Marriages and Burials prior to 1840 are in the hands of the incumbents of the 10 Parishes and 2 Island Dependencies and a personal visit is necessary for their inspection.

The decennial censuses since 1841 (except 1941) were taken by the British Government and all census records have been deposited with the Public Records Office in London, where those from 1841 to 1871 inclusive can be inspected. In 1971 the States of Guernsey took over responsibility for the census, and in 1976 a first time ever "half term" census was taken and limited to Guernsey, Herm, Jethou and Lihou. It was taken on the night of Sunday 25/Monday 26 April (exactly 5 years after the previous census) and for this purpose Guernsey was divided into 80 districts. The policy of the States of Guernsey is to destroy all original census returns and to retain statistical data only.

In Guernsey, as in Scotland, married women may retain their maiden surnames and these frequently appear on Tombstone Inscriptions.

In conclusion, I would here like to record the valuable help which was given to me by all the officials of both Bailiwicks with whom I came in contact. Their kindly assistance was unsparingly given and much appreciated. I came away in the knowledge that I had derived lasting benefit from my holiday, and I am happy to be able to pass on the information which I gained to others.

Lawrence R. Burness
Keeper: William Coull Anderson
Library of Genealogy.

MRS SHEILA M. MITCHELL HONOURED

Members of the Scottish Genealogy Society would note with pleasure the award of an M.B.E. to Mrs Mitchell, wife of our Vice-President, Mr John F. Mitchell, in the Queen's Birthday Honours, 1980.

The enormous labours of Mr and Mrs Mitchell, in recording pre-1855 monumental inscriptions of nine Scottish counties: Dumbartonshire, Fife, Clackmannanshire, West Lothian, Stirlingshire, Kinross-shire, Renfrewshire, Dumbartonshire and Perthshire, as well as other isolated burial grounds. To show how much their work is appreciated, Mr Mitchell was elected to a Vice-Presidency of the Scottish Genealogy Society in 1974, and when he and his remarkable wife left Edinburgh last year to reside in Bath, they were presented with a beautiful pair of cut-glass goblets, engraved with their initials and the arms of the Society.

Just how courageous Mrs Mitchell is was demonstrated in 1976 when the famous under-sea explorer Commander Jacques-Yves Cousteau, searching for the sunken liner *Britannic* in the Aegean Sea, invited her, as the only survivor of a disaster in 1916 he could find, — to visit his yacht and take part in the hunt. She had last seen the great ship — a sister of the ill-fated *Titanic* — on a fine morning steaming towards Lemnos to uplift British servicemen wounded at Gallipoli. At the time she was Auxiliary Nurse Sheila MacBeth, and her memories of the ship sunk by enemy action, were of tremendous value to Cousteau in making the film, *Calypso's Search for the Britannic*. When the hulk of the liner was found, Mrs Mitchell gained the admiration of the entire crew of Cousteau's *Calypso* by diving 60 fathoms in a bathyscope to view the *Britannic*. At this time she was 86 years old!

Mrs Mitchell appeared in the film, and after making a coast to coast trip in the U.S.A. to promote it, described her experience in her journal: *Mr Trip Around U.S.A.*, 9 October — 23 November, 1977.

A SPAN OF SPOUSES

The following succession of marriages must be unusual, if not unique. They occurred in Glenurquhart, Inverness-shire, in the 17th century.

James Cumming of Dulshangie married, first, Margaret, daughter of Duncan McKay of Achmonie. She was known as Margaret neyn Donochy vik Gillies. They had three sons, Donald, John and Farquhar. The date of the marriage has not been discovered, but the references which follow, to Donald, their eldest son, show that it must have been before 1607.

After the death of Margaret, James Cumming married Janet, daughter of Alexander McLean of Dochgarroch. Their marriage contract is dated 27th October 1625. Donald, eldest son of James, was a witness and was therefore at least 17 years of age. The final discharge of Janet's tocher is dated 3rd June 1628. There were four sons of this marriage, Alexander, Robert, William and George. On 15th February 1630, Donald was contracted to marry Elspet, daughter of John Grant of Corrimonie. On 11th November 1635, John Cumming in Easter Bunloit and Farquhar, his brother, gave a discharge for the payment of their bairnsparts to their father James Cumming and their mother-in-law (i.e. step-mother) Janet McLean. The final discharge of Elspet Grant's tocher is dated 18th August 1641.

James Cumming was alive at this date, but he died before 19th February 1647, when his widow, Janet McLean, was married to James Grant, younger of Shewglie. On that day her father-in-law, Robert Grant of Shewglie, gave them a tack of Meikle Nahatinch. Janet's sons, Alexander and Robert Cumming, witnessed the disposition. On 6th October 1652, Alexander, Robert, William and George Cumming gave a discharge for the payment of their bairnsparts to their mother, Janet McLean. James Grant of Shewglie, their step-father, was a witness. He had by then succeeded his father, Robert at Shewglie. On 19th October 1674 James Grant of Shewglie, Janet McLean, his spouse, and Robert Cumming in Gartalie (as successor to the deceased Alexander Cumming, his brother) gave a discharge to Agnes Fraser, widow of John McLean of Dochgarroch (Janet's brother). Donald Cumming of Dulshangie was dead in 1677, when his brother William was sheriff clerk of Inverness and his brother George was a merchant there.

James of Shewglie was chamberlain to the Laird of Grant in Glenurquhart in 1672 and 1676. He does not appear to have had any children by Janet McLean, but after her death he married Hannah, daughter of James Fraser, burgess of Inverness, who died in November 1664 and who was of the family of Reelig. The marriage contract was dated 19th July 1686. James Grant fought under Dundee at Killiecrankie, and was killed at Corriebuy in the raid of Inchbrine in 1691 or 1692. He had two children by Hannah Fraser, Alexander, who succeeded his father at Shewglie and died a prisoner at Tilbury in 1746, and Elisabeth, wife of John McKay of Achmonie.

Hannah Fraser, Shewglie's widow, was married to Alexander Baillie of Dochfour in 1694. Alexander was born before 1659 and was living in 1737, having been blind for many years. He had married first, about 1689, Mary Grant, who died without surviving issue. By Hannah he had six sons, Alexander, who died without issue before his father, Hugh, who succeeded him at Dochfour, Evan of Abriachan, William of Rosehall, James and David.

The span of these five marriages covers the greater part of the 17th century. It would be interesting to know whether it can be rivalled.

before
 Margaret ¹⁶⁰⁷ = James ¹⁶²⁵ = Janet ¹⁶⁴⁷ = James ¹⁶⁸⁶ = Hannah ¹⁶⁹⁴ = Alexander
 McKay Cumming McLean Grant Fraser Baillie

References:

MSS of the Dochgarroch family

Mackay, Urquhart and Glenmoriston, 1914.

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Warrand, Some Fraser Pedigrees, 1934.

(Allan Maclean of Dochgarroch)

THE FORMATIVE YEARS

The Infancy of the Scottish Accountancy Profession
by Moyra J. McL. Kedsle

Accountancy is a relatively new profession when compared with, for example, the medical and legal professions. There have, however, been accountants for many centuries although their organisation into a professional body was comparatively recent. In 1973 the first Edinburgh directory listed seven accountants and in 1783 the first Glasgow directory listed six¹ — the numbers increasing steadily with the years.

The first formal association of accountants occurred in Edinburgh in 1854 when the Society of Accountants in Edinburgh obtained a Royal charter for which they had petitioned in 1853. Glasgow followed quickly by forming the Institute of Accountants and Actuaries — chartered in 1855 and Aberdeen followed on some years later in 1867 with the chartering of the Society of Accountants in Aberdeen. It is perhaps interesting to note that the first formal association of accountants in England was not until 1871 when the Liverpool Society of Accountants was founded, by which time the Scottish Societies were well established.

There would appear to have been a variety of reasons for the formation of such societies. Firstly, the Victorian age was one of respectability and membership of a profession endowed the members with this attribute. The Victorian era saw the founding of many new professional associations² — presumably all anxious to obtain the benefits that they perceived were to be gained from formal organisation. A second reason may have been protectionism — “where numerous respectable, trained practitioners are already present, they will probably try to consolidate their position, by keeping out and restraining untrained, less respectable personnel”.³ Finally, membership of the well established professions was perhaps seen to have both economic and social advantages that accountants did not have and since, particularly in Edinburgh, accountants encroached on areas of work also covered by the legal profession it is easy to understand their desire to achieve some sort of higher status than they currently enjoyed.

Training, in these early days was founded on the system of pupilage and some early accountants received their first training in legal offices, banks and commerce. The work undertaken by these self styled accountants was extremely varied; indeed it would appear that they were prepared to take on work in many areas which had only a tenuous connection with accountancy as we know it today. Much of their work was concerned with insolvencies — this particular area of their work developed along with the growth both in size and in numbers of companies. Brown⁴ suggests in fact that one of the reasons for the formation of the Society of Accountants in Edinburgh was the organisation of a pressure group in order to safeguard their interests during the passing of the early stages of the Bankruptcy (Scotland) Act, 1856. The development of commercial law has continued to influence the work undertaken by accountants up to the present time.

In Glasgow, more so than in Edinburgh and Aberdeen, many early practitioners combined accountancy with Stockbroking — it would seem that in Edinburgh, stockbroking was considered, at that time, to be somewhat distasteful. Glasgow accountants also concerned themselves with estate management, in particular during the mid 19th century when many new residential areas in the suburbs were being developed. This factoring work continued for many years with remuneration generally being 5 per cent

of rents collected. Some time was also spent on taxation matters after the "temporary" reintroduction of income tax by Peel in 1842 — although, in the later years of the 19th century, income tax was never the onerous burden that it is at present.

Accountancy as a profession was brought into being to serve the needs of an industrial society. "It is usually said that the professions have arisen out of the technological prowess and complexity of modern civilization; professional people are the executives of applied science".⁵ Who then were the early executives of accountancy — where did they come from and what sort of background did they have?

In order to attempt to form some sort of picture of these early accountants, a survey has been carried out of the twelve hundred men who became members during the profession's first fifty years in Scotland i.e. from 1853 to 1904. Only men have been studied for the simple reason that during this period there were no qualified women in the profession — they began to infiltrate accountancy during and after the First World War.

As might have been expected the majority of the members were born in or near the cities of Edinburgh, Glasgow or Aberdeen although there were some who "emigrated" to these commercial centres and embarked on a career in accountancy. However, this embarkation was not completely straightforward — in the early days apprentices had to be indentured to a practising accountant and had to pay for this privilege; therefore they needed a satisfactory educational background, a contact in the profession and sufficient funds to pay their indenture and support them during their training period. No examinations were set, although attendance at University classes for subjects such as Scots Law were generally compulsory.

Educational background was undoubtedly important since more than 60 per cent of these early accountants were educated at fee-paying schools. Perhaps not surprisingly the dominant schools were, in Edinburgh, The Edinburgh Academy and the High School; in Glasgow — the High School and the Academy; and in Aberdeen — the Grammar School — although Eton, Harrow, Fettes, Loretto and many others are also mentioned. There is, of course, the theory that in Scotland, because of the superior system of parish education, every child who displayed scholastic ability would have the opportunity to pursue his education. The fact that approximately 40 per cent of the population being studied is not known to have had the benefits of a fee-paying education might be seen to support this, but many historians disagree with this "lad o'pairts" theory and contend that in fact only the privileged or the fortunate made the grade. University education was not considered to be a necessary pre-requisite for membership, and although after indenture a considerable number of apprentices attended university classes, only a handful of them actually held university degrees. Aberdeen led in this field with 13 per cent of members holding degrees as compared with 2 per cent in Edinburgh and Glasgow.

As might be expected, the majority of early accountants came from a professional or commercial background — very few were the sons of accountants, but a significant number had sons who became accountants after 1904. The traditional picture of the oldest son following in father's footsteps can be seen so that generally the accountant ranked second or lower in the family cohort — often, accountancy would seem to have been a last resort, and would appear, in its early days, not to have commanded the respect accorded to the well-established professions.

There are interesting differences between the memberships of the three Scottish societies. In Edinburgh, the main influence would seem to have come from the legal profession, and there is a significant proportion of members coming from legal families ranging from Joseph Campbell Penney, the son of a judge, downwards. This legal influence can almost certainly be explained by the fact that Edinburgh was the centre of the legal profession in Scotland and in that city, the development and growth of accountancy was almost certainly a spin-off from this situation. In Edinburgh, too, the influence of the church could be seen in the fact that a significant number of sons of the manse embarked on a career in accountancy. There were also younger sons of land-owners of various kinds, who presumably could not live off the estate and had to work for their living. Traces of a bygone age can be seen in the sons of Indian Army Officers and members of the Honourable East India Company. The Scottish actuarial profession drew its members from the accountancy profession — in the early days, but quite soon the actuaries formed their own association and the dual profession members had to choose one or the other.

In Glasgow, the social background of members would seem to have been significantly different. There was still some influence of the church and the legal profession, but by far the largest number of Glasgow accountants were the sons of merchants — although the term 'merchant' was applied very loosely and covered everything from the drysalter to the East India merchant. Interestingly, there are no signs of any ties with the old tobacco barons of the West. There were also significant numbers of sons of manufacturers of all kinds from glass-maker to sugar-refiner.

In general, the Glasgow background was less professional than the Edinburgh background. Also, in Glasgow, there was a definite contact between accountancy and stockbroking, and many of the early Glasgow accountants were also members of the Glasgow Stock Exchange which was formed in 1844. This combination was not always approved of, as can be seen from a comment in "The Baillie" of 1877 to the effect that — "The combination of accountant and stockbroker is one which does not recommend itself — especially if the auditors of railway companies have partners who are brokers for these companies' shares" — and a Glasgow opinion of the legal profession can be seen in "The Baillie" of 1873 — "The Baillie" of 1873 — "It is ten-to-one that your lawyer is a rogue, but you may trust your stock-broker with untold shares".

Aberdeen accountants came from very mixed backgrounds and it is difficult to classify them because of their small numbers. However the majority did come from a professional, business or "respectable" background ranging from the sons of advocates to the son of a man who rode shotgun on the Stonehaven to Aberdeen stagecoach — no doubt a very responsible position.

Perhaps a glance at the first Presidents of the three societies shows the wide spectrum of social backgrounds embraced by the new profession. In Edinburgh, the first President was James Brown, aged 66, educated at the High School, son of a Church of Scotland minister and already a prominent Edinburgh Accountant residing at 4 Charlotte Square. Glasgow members chose as their first President, James McClelland, aged 55, born and educated in Ayr, son of a ship's master turned merchant. He set up his own accountancy business in 1824 and, at the time of the formation of the Glasgow Institute he resided at 10 Claremont Terrace. McClelland is described as having been — "often too rash, too unadvised, too sudden — always able, honourable and courageous".⁶

The Aberdeen Society was presided over by John Smith, aged 68, a graduate of Marishal College at the age of 16, son of the manager of a firm of calico printers. Smith trained as a lawyer and was admitted to the Society of Advocates in Aberdeen in 1819; however in 1831 he began to designate himself "accountant".⁷

Overall, there were quite a few sons of farmers and a reasonable number of tradesmen's sons in the population. Membership of the new profession was perhaps seen as a means of advancing oneself socially. It is certainly true that these early accountants married either within or above their own social class, and that their offspring also entered middle-class occupations. A study of census records shows how these prosperous accountants lived in what were then the new middle class respectable areas with the requisite number of servants. An analysis of the cause of death in the population being studied shows the normal causes of that time, but very little evidence is shown of members dying of diseases such as tuberculosis and various fevers. Perhaps accountancy was quite a stressful occupation then as now since the largest group of deaths fall into the categories of cardiac disease and cerebral thrombosis, with a few suicides and deaths from alcoholism.

The importance, at this time, of the opportunities available in the Empire is evidenced by the number of accountants who left Scotland to practise in such far-flung places as Hong Kong, South America, New Zealand, Addis Ababa, South Africa, Canada and the United States. Many went to seek their fortunes in England, particularly in London, and wherever these groups of accountants went they formed an "Association of Scottish Chartered Accountants". None of them were millionaires; at least none can be found who left such a vast estate on death. The largest estate found is approximately £250,000 — although in the early 20th century that was quite a considerable fortune.

In a relatively new profession it is simple to see the local influence reflected in its membership, as can be seen in Edinburgh with the following family ties: Robert Boothby, father of Lord Boothby; William Croall, son and grandson of coach builders; Alastair Currie of the Currie Shipping line; James Ivory of Ivory and Sime; Edward Boyd of the publishing family; Harry Usher of the brewing family; Thomas Whitson — later Lord Provost of Edinburgh; John Macleod, father of Lord Macleod of Fuinary, and the Whigham brothers whose father owned Craigie House — now Craigie College, Ayr.

In the Glasgow population can be found Hugh Brechin of Brechins butchers, the McLintocks of Thomson McLintock accountants, Outrams of the Glasgow Herald; Thomas Kelly, later Lord Provost of Glasgow, and both the original Manns and Judd of Mann, Judd accountants — founders of accounting families.

There are identifiable links stretching from the origins of the societies right up to the present day. Many of these early accountants went on to become highly respected in their various communities and seem to have been actively involved in the affairs of the church and in social affairs; giving freely of their talents where and when these could best be put to use. Undoubtedly those who attained membership of the accountancy profession did much to change its image from that which seems to have been held by Sir Walter Scott, who gave his brother the following advice with regard to his nephew's career — "If my nephew is steady, cautious, fond of a sedentary life and quiet pursuits, and at the same time a proficient in arithmetic, and with a disposition towards the

prosecution of its highest branches, he cannot follow a better line than that of an accountant. It is highly respectable — and is one in which, with attention and skill, aided by such opportunities as I may be able to procure for him, he must ultimately succeed. I say ultimately — because the harvest is small and the labourers numerous in this as in other branches of our legal practice; and whoever is to dedicate himself to them, must look for a long and laborious track of attention ere he reaches the reward of his labours. — But if, which may possibly be the case, the lad has a decided turn for active life and adventure, is high-spirited, and impatient of long and dry labour, with some of those feelings not unlikely to result from having lived all his life in a camp or a barrack, do not deceive yourself, my dear brother — you will never make him an accountant.”⁸

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Origins: Athelstaneford Parish — Scotland's Flag, — and John Knox.

As a Canadian brought up in Ontario in the shadows of St. Andrew's, Kingston and of St. Andrew's, Ottawa where the white saltire (cross) against a blue background was always much in evidence, it had never occurred to me to couple it with a parish in East Lothian associated with my Scottish antecedents. Nor had I had occasion to couple that particular area with John Knox until I visited Athelstaneford parish a few years ago.

A kind friend in Edinburgh had driven me to Drem Farm in that parish, once possessed by the Knights Templars. Afterwards, we drove on to the church in Athelstaneford which had been built in 1176 by the mother of William the Lion. It had continued to serve the parish for 600 years! — to 1780 when the original structure had to be replaced. What we found in the kirkyard was a memorial to the Scottish Flag, concerning which the legend read as follows:

Important for all Scotsmen the world over . . . tradition says near this place in times remote Pictish and Scottish Warriors about to defeat an army of Northumbrians, saw against a blue sky a great white Cross like Saint Andrew's, and in its image made a banner which became the Flag of Scotland. Thus the Scottish Flag had its origin in 756, an important fact which was commemorated here in Athelstaneford on 30th November, 1965 when a Plaque was unveiled, and the Flag of Saint Andrew unfurled to fly permanently and proudly in the breeze; and also on the same day . . . witnessed to the fact that the Scottish Flag is the oldest Flag in the British Commonwealth.

John Knox was reportedly born in East Lothian, his mother being Marian(?) Sinclair and his father, William, an agricultural peasant; except for the fact that he was born near Haddington (between 1505 and 1515) nothing more is known about his origin. According to one source, his antecedents had been retainers of the Bothwells. However, this is questioned by Laing (see *Dictionary of National Biography*) for lack of proof in favour of an alternative theory (which incidentally, is equally incapable of proof) namely that his Knox ancestors came from Renfrewshire.

Speculation aside as to the origin of his forebears, John Knox was born of a Sinclair mother near Haddington, so why not in Athelstaneford? Consider the following circumstances: (a) Waughton, origin of the Hepburns who became Earls of Bothwell, lies 3 miles E of Drem in Athelstaneford parish. (b) Patrick Hepburn 3rd Earl of Bothwell (b 1513), and John Knox (b 1505?) were of the same generation; Patrick had married Agnes Sinclair, 'lady of Morphan' whom he later divorced, while William Knox, father of John had married Marian Sinclair in the previous generation. (c) There were Sinclair names in the parish of Athelstaneford and a Beatrix Sinclair, with her spouse Alexander Cuninghame, was living in Drem a century after John Knox's time. (d) They had a son, George Cuninghame (b 1697) who married an Elizabeth Hepburn. (e) Comparative studies will show that many of the families mentioned by Knox were connected in some way with the Cuninghames and Sinclairs mentioned here. (f) It will be recalled by those who have read about Knox that he married as his 2nd wife a daughter of his friend, Andrew Stewart, Lord Ochiltree whose spouse was Agnes, daughter of John Cuninghame of Caprington (for 3rd Lord Ochiltree, see *Patterson's Ayrshire*, v. 2, p. 399,) which

John Cuninghame is believed to be an ancestor of Alexander Cuninghame of Drem. (g) Kin to the 3rd Earl of Bothwell was Sir John Hepburn, founder of the Royal Scots, whose father in 1580 owned considerable land in Athelstaneford. The following is quoted from a pamphlet about the Scottish Flag available to anyone visiting that parish church:

It is an interesting coincidence that Sir John Hepburn, first Colonel of the Royal Scots regiment, was born a few yards from Athelstaneford churchyard. This famous regiment, the First of Foot, has used the saltire flag since the seventeenth century, and it is flown to this day when their Commanding Officer is present in barracks.

More might be said on the subject of Knox's association with the Sinclairs, the Hepburns and Cuninghames in the Athelstaneford area. However, the few facts outlined here do suggest that this great Presbyterian leader in Scotland may well have come from the above parish. It could well be that his father helped to till the soil at Drem Farm after the days of the Knights Templars. (For the history of the latter place, see *Ancient and Historic Monuments in Scotland — East Lothian*, pub. by H.M. Stationer Office, 1924).

Grant Carr —Harris.

FOOTNOTE

1. She was buried at Whitekirk to which parish the Cuninghames moved after 1709; in that year Alexander had a daughter, Agnes, baptised at Athelstaneford on 27th June 1709.

Pre-1855 Gravestone Inscriptions on Speyside, edited by Alison Mitchell. Edinburgh: Scottish Genealogy Society, 1979. iii + 137 + xviii pp. £3.50 (members of the Society, £3). By parcel post in the U.K. add 54p. Overseas postage 43p, special printed rate, surface mail. Orders to The Librarian, 9 Union Street, Edinburgh, EH1 3LT.

This excellent compilation contains abbreviated monumental inscriptions from Strathspey; part of the Laigh of Moray being included. Thus burial grounds are recorded from the source of the River Spey to the North Sea, covering the old clan territories of the MacPhersons, Grants, Shaws and Cummings, and part of the lands of Clan MacIntosh and of the Dukes of Gordon.

There is a surname index at the end of each burial ground section, and sketch ground plans of the churchyards, together with a general map of the area, are appended. Not much has been recorded for Highland burial grounds, and it is hoped this work will encourage members and other interested parties to extend the urgent work of saving inscriptions from crumbling gravestones for posterity.

DONALD WHYTE

GENEALOGY AND THE MORMONS

by Dr. Andrew J. Slorance

The spires of the Salt Lake Temple of the Church of Jesus Christ of Latter-Day Saints point into the high Utah sky. Just across the road, and dwarfing the temple, stands the Church Office Building, administrative headquarters of the Church's world-wide organisation. It is in this building that the Church Genealogical Society's library is housed.

As we in Scotland are becoming aware, unfortunately perhaps, microfilm is the "in" thing. The Mormons, however, were not only pioneers of the Wild West, they also pioneered microfilming the vital records of various countries; usually making a deal whereby that country was given free copies of the microfilms. Now, what economically-minded public body is going to refuse the chance of having their records microfilmed for them free of charge? The Mormon Church were thus able to collect copies of the vital records of many countries and store them under the one roof, in rows and rows of microfilm boxes. This makes the Salt Lake genealogy library a unique and fascinating place for the genealogical researcher.

Why is it that the Church of Jesus Christ of Latter-Day Saints, to give the Mormon Church its Sunday name, has spent so much time and money on obtaining these records, and why do Mormons do genealogical research? To answer these one must understand the emphasis mormons place on family life, and the family unit as the basis of society. A temple marriage in the LDS (Latter-Day Saints) Church is not "until death do ye part" but is "for time and all eternity". Similarly, children can be sealed to their parents for eternity in a special temple ceremony. So, in the Mormon hereafter, one ends up with what could be considered as the ultimate in the concept of an extended family, from Adam as the progenitor. Thus, children are sealed to parents, who in turn are sealed to their parents, and so on back to Adam.

Of course, most, if not all, of these ancestors were not Mormons and were not baptised in the LDS Church, nor married for eternity, nor sealed to their parents in a temple ceremony, so this has to be done for them by proxy. Most of the ceremonies performed in LDS temples are proxy ceremonies, performed by living Mormons on behalf of people who are dead. Say, for example, a member of the LDS Church has an ancestor born in Scotland in the 18th century. That ancestor's name and date and place of birth, the usual information to distinguish and identify any one particular person and not confuse him with another, would be submitted to the Church authorities who would have that ancestor baptised into the Mormon Church in a temple baptismal ceremony, using a living person to act as a proxy for the deceased ancestor. Similarly, from the names and date and place of marriage of an ancestral couple, sufficient information is given to identify that couple, and a proxy temple marriage ceremony is performed so that the ancestral couple can be married "for time and all eternity". The same applies to other proxy ceremonies performed in LDS temples.

Thus, Mormons were encouraged to "seek out their dead" and have their ancestors baptised, married etc., in Mormon temples, by proxy. To enable their large membership in the U.S.A. to do this, the Church set up their Genealogical Society Library, as described before. A recent change in policy has been that instead of members having to

submit names of all their ancestors for temple ceremonies to be performed for them, they now only have to submit four generations. Ancestors prior to that, however, are not left out, for the Church is now extracting all the names from the older vital records; in the case of Scotland, from the Old Parochial Registers; and having the proxy work done for all the people mentioned in these records. Thus they might, for instance, take the microfilm of the OPR of Keith, Banffshire and extract all the names of the children recorded there. That list will then be submitted to a temple and all the people mentioned be baptised, by proxy, into the Mormon Church. Similarly, from the microfilm record of marriages, a list of couples can be submitted for proxy LDS temple marriages. This new Record Extraction Program requires a sophisticated method of recording these millions of baptisms, marriages, etc., so the LDS Church are planning to install a computer with a larger storage capacity than any now existing, to record these temple ceremonies. It is planned to link each of the twenty or so LDS temples, scattered throughout the world, to the central computer. The LDS temple just south of London is the closest one to Scotland. When the extracted information from the Scottish OPRs will be put into the computer is not yet known, but no doubt the next generation of genealogical researchers will just need to press a few buttons to find a particular entry, rather than sit for hours leafing through books, or staring cross-eyed at a microfilm reader.

Whatever one thinks of the beliefs of the Church of Jesus Christ of Latter-Day Saints, and I do not see how they can particularly harm anyone, the Mormons have organised a useful set-up for those interested in genealogy. They are also hosting the World Conference on Records in Salt Lake City during the summer of 1980.

A particularly useful contribution, and one which people tracing Scottish families could use more fully, is the stack of family group sheets submitted to the Church Genealogical Society over the years, and which are still being added to by library patrons. These family group sheets list details of the father and mother in a family, and then go on to give a list of children born to that couple, with birth dates and places, and sometimes marriage and death dates. There must be tens, if not hundreds, of thousands of these family group sheets filed alphabetically, using first the family name, then the father's given name and the date of birth of the father, so it is easy to check if any previous research has been done on any particular family. I was quite surprised to find that out of the eight sets of my great-great-grandparents, three sets already are on file, which means that at some time in the not too distant past someone, or several different people, have done research on these three ancestral lines. Now it is obvious that this can save a lot of repetition of research, and the effort can go into researching new ground. One must be careful, though, to recheck and verify any previous research findings, since inaccuracies of transcription of dates or names can occur. Be that as it may, there is a lot of useful previous research recorded in these family group records in Salt Lake. In one morning I found family group sheets on more than fifty people in whom I was interested, and the only fee I had to pay was for photocopying the sheets, and that a reasonable (very reasonable compared to some places I could mention) charge of 5 cents (about 2½p) per sheet.

Considering the large numbers of Scottish people, or people of Scottish descent in the United States or Canada, who have become Mormons, the LDS genealogical organisation can be a rich source of information of use to Scottish researchers. Individual

members of the LDS Church have also made significant contributions to Scottish genealogy; in fact, at least two members of the Council of the Scottish Genealogy Society are Mormons. More information about the Salt Lake genealogy library could probably be obtained from the Church Genealogical Society, Church of Jesus Christ of Latter-Day Saints, Church Office Building, 50 East North Temple Street, Salt Lake City, Utah 84150, U.S.A.

CORRESPONDENCE

I am working on a general book on Family History and would now like to study a fair sized sample of family histories for all parts of the United Kingdom and the Republic of Ireland. I wonder if any of your readers would be willing to let me borrow either:

- (a) written up family histories where the genealogy has been set generation by generation in its full local and social context;
- (b) fairly complete and well-annotated family trees which illustrate migration, occupations, ages of marriage and death, second marriages etc.

I am also very interested in specific examples of the following points:

- (1) Eldest son having the family farm and younger sons going into trade,
- (2) Elder sons going into trade and younger son inheriting the family farm
- (3) Hereditary occupations; an individual changing his occupation
- (4) Reasons for migration
- (5) Patterns of emigration within English, Scottish and Irish extended families
- (6) Social mobility up or down, whether slow or rapid.

I would also be most grateful if readers could let me know if they are collecting data on ALL bearers of a certain surname.

D.J. Steel
"Crossways",
Jarvis Lane,
East Brent,
Highbridge
Somerset.

I am undertaking comprehensive research into the Hooke family history going back to two ancestors in 1086 and 1149. The family has roots in all parts of England and embraces Robert Hooke, the natural philosopher, John Hooke of the Mayflower, and the first landed gentry in Australia.

Fortunately the name is not common, and it would be a great help if a member of your Society would act as correspondent and undertake the research work on my behalf. I would meet all reasonable expenses.

Lionel G. Hooke,
Oaklands House,
Solarton Road,
Farnborough,
Hampshire GU14 7QL.

THE VATICAN ARCHIVES

by Ian B. Cowan

The Vatican Archives have long been recognised by Scottish historians as a major repository of material relating to the history of Scotland. The Calendar of Papal Registers and the research of the late Dr. Annie I. Dunlop in the Vatican have demonstrated the wealth of material available from this source. With this in mind, a systematic investigation of these archives was initiated by the Ross Fund Committee of the University of Glasgow in 1961, and is only now reaching completion after a search which has entailed the examination of some 6,000 volumes, and at a conservative estimate a perusal of some ten million entries. Investigation has normally been confined to the period before 1560, for although Scottish entries are to be found after the date of the Scottish Reformation the paucity of entries in relation to the ever increasing quantity of archive material makes the search too unremunerative. Before 1560, however, Scottish entries appear with unfailing frequency in most series within the archives and almost all of these have now been examined, the relevant documents identified, and microfilm of such material deposited in the Department of Scottish History at Glasgow University, where these films and the collection of calendars and indices which are slowly being compiled as a guide to them, may be consulted on prior application to the Professor of Scottish History.

Of the many hitherto under-examined series, three have proved to be of major importance. The first of these the Avignon Registers (so called because they represent the surviving records of the popes who settled at Avignon in the fourteenth century) include the letters of two schismatic popes Clement VII and Benedict XIII, who had to face the counter-claims of rivals based upon Rome. As neither Clement nor Benedict was recognised as pope by England their registers were ignored by the editors of the Calendar of papal letters although as Scotland lay within their obedience, all Scottish entries for the period 1378–1417 including the bulls for the foundation of St. Andrews University, were to be found in these volumes. This deficiency has now been rectified with the publication by the Scottish History Society of **Calendars of Papal Letters to Scotland of Clement VII and Benedict XIII of Avignon**. If this series, however, had been partially exploited in the past, the second major series examined, the records of the Rota had been almost totally neglected by historians, and yet of the three papal tribunals still in existence only the archives of the Rota, which is a court of first instance and appeal for ecclesiastic causes within the competence of the papal curia, are open to scholars. It was mainly concerned with the holding of parishes and other positions within the church, but it also judged cases of legitimation, nullity of matrimony, exemption and other miscellaneous items. There is a wealth of interest in these volumes for legal historians. The procedure of the court itself, the citation of witnesses to compare personally, and the presence of lawyers both in Scotland and in Rome gives these records a unique importance and allows a fascinating insight into the legal profession in the fifteenth century. The series is a prime source for any study of the reception of Canon and Roman law into the law of Scotland during this period. For sheer diversity of interest, however, these two sources cannot rival the massive collection of material contained in the Registers of Supplications in which petitions for all kinds of ecclesiastical favours were registered. If the search for a church was the concern of most suppliants, other themes emerge from time to time. The student of

communications would find ample evidence of stone bridges replacing wooden ones; of the difficulties of a cross-channel crossing, and there is a graphic account in 1466 of a sea-fight 'with bows and arrows and other war-like weapons.' Modern travellers are unlikely to suffer the fate of Gilbert de Rerrick who while in Rome decided to visit Tivoli but on arriving at a castle of the Orsini was set upon by the castellans who wounded him, filched his clothing and money and carried them off as plunder. On the other hand, those who have experienced the vagaries of the Italian banking system may feel some sympathy for two destitute Scottish soldiers who had fought against the Turks and sought alms in 1461 to see them home. On the economic side the activities of bankers are well illustrated as are the hazards to those who borrowed from them. In 1473 two merchants who were owed 6,900 florins threatened the Scottish debtor with imprisonment, and while this may have been the last resort one suppliant claims to have been held in chains for a long time. A financial difficulty of another kind, however, is revealed in a petition of the vicar of Berwick in 1466, who after the town had been recovered by the Scots complained that whereas previously his stipend had been £20 sterling, he was now paid £20 Scots, one third of his previous salary.

The riches of this series are seemingly inexhaustible and in particular provide a rich quarry for the Scottish genealogist. This is most apparent in petitions which seek dispensations for marriage within the forbidden degrees of consanguinity and affinity. These relationships can be complex as in the case of John Johannis of Lorn and Margaret, daughter of Murdoch McGilleon who on 30th August 1441 claimed relationship in the third and third degrees of consanguinity and also double third and third degree of affinity. A simpler barrier was constituted in the case of John Dalrymple who having committed fornication with a lady related in the third degree of consanguinity to his wife Mariot Clarkstil sought a dispensation on 9th December 1460 from the third degree of affinity created by his association.

In other instances, annulment of marriage is the occasion of a petition. On 25th June and again on 12th November 1463, Helen Hume, daughter of Alexander Hume of Dunglass is found appealing to Rome against a sentence of the Bishop of Dunblane annulling her marriage to Adam Hepburn, master of Hailes on the grounds that he had a carnal relationship before marriage with a certain Marion Livingston who was related to Helen in the second and third degrees of consanguinity. Hepburn's conscience was more elastic in relation to his association with the widowed queen dowager, Mary of Gueldres, and the end of this affair, which had prompted the moves for a dissolution of his marriage, brought a restitution of conjugal rights, following Mary's wrecked political fortunes and subsequent death. The outcome in another fifteenth-century cause celebre was less happy. In this instance, Elizabeth, countess of Ross, eldest daughter of Livingston and wife of John, lord of the Isles claimed that her husband after several years of marriage had cast her, while pregnant, into prison and had attempted to poison her. After escape, she had fled the Isles to the court of the queen of Scots who had received her into her family where she remained on 11th March 1478 when she petitioned the pope to exempt her from the jurisdiction of the bishop of the Isles who had commanded her to resume co-habitation with her husband; a course which she refused to follow as she feared for her life. Such cases were usually inspired by political motives, and in this respect it is unfortunate that the documents relating to the annulment of the marriage between Margaret Tudor and Archibald Douglas, earl of Angus in March 1526 have not come to light.

Marriages could work for good as well as for ill, however, and it is frequently claimed that the intention was to preserve bonds of friendship between the families of the contracting parties. On occasions this may be merely common form, but when Reginald, son of John of the Isles, sought a dispensation in July 1443 for his marriage to Catherine, daughter of Patrick Sabais (sic), this was to preserve peace between their kinsmen and relatives among whom there was great strife because the father of Reginald had slain the father of the bride. An attempt to end discords in which it was claimed that 'as many as one hundred men were miserably killed in one day' also underlay the seeking of a dispensation for the marriage of David de Kyrpatryk and Elizabeth Maxwell on 2nd January 1451; otherwise it is claimed that the wars might never cease.

Feuds were commonplace in fifteenth-century Scotland and petitions in which absolution is sought for homicide committed in their pursuit often reveal the relationship of the participants. In July 1446 seven named laymen of St. Andrews diocese sought absolution for slaying Robert and John Ewalde who had attacked a kinsman of Sir Walter Scot. Similarly in May 1474 the great enmity which had existed for six to seven years between Alexander Cockburn, lord of Ormiston, and Gilbert Johnstone, lord of Elphinstone led to a battle in which the kinsmen of the house of Cockburn attacked a retainer of the Elphinstones and his supporters. In the fracas, Walter Cockburn, a priest killed one of the participants and sought absolution in consequence. Family quarrels were often on a lesser scale than this, but are nevertheless equally informative. On 2nd July 1466, William Strong, a priest on pilgrimage in Rome 'not without greatest perils, labours and expenses', describes how he slew a layman David Smith with a small knife after he had assaulted his brother and tried to kill him. Human frailty is equally to the fore in the case of Thomas Clerk who in a plea to be allowed to enter minor orders in November 1458 relates that he had been attacked by his brother-in-law William Strigole with weapons of assault, and had accidentally killed him. He had made satisfaction for this homicide to the kinsmen and family of the slain man to the best of his power and had also made pilgrimage to Rome, caused masses to be celebrated in the Scala Celi there and had received plenary absolution from the Penitentiary of the pope, salutary penance being imposed upon him for his sin.

Pleas for dispensations add further genealogical details although as in the case of Alexander de Suthirland, priest, Caithness diocese, who describes himself in June 1448 as of noble race and son of an unmarried noble and unmarried woman much of the evidence is on the distaff side. If certain categories of petitions are more fruitful than others in their genealogical import, it would nevertheless be unwise to ignore those of seemingly more ecclesiastical nature. A petition by William Stewart, parson of the parish church of Glasford on 27th April 1462 not only reveals that he was the son of Sir Walter Stewart but also that by a condition imposed upon him by his late father he was forced to pay an annual pension of twenty marks Scots to a certain John Valies. This amounted to half the fruits of his church to which he had been presented by Robert de Elliotstown on the death of Gilbert de Elliotstown, the previous parson. The patron is in fact Robert Sempill of Elliotstown, a forbear of the Lords Semple and the former parson may also have belonged to this family. The ties of kinship and friendship come across very strongly in many of these petitions and the example of Thomas Vaus, dean of Glasgow who on 25th November 1458 out of gratitude for services rendered to him by John Dalrymple of Edinburgh grants an annual pension of fifty marks for life to John Dalrumple, clerk, his son, who is studying at Paris so that he may conveniently continue his studies and maintain himself suitably' is not exceptional.

Entries relevant to genealogical research are legion and will become increasingly accessible as the task of calendaring, indexing, and collating of the material proceeds. The fruits of these labours are already paying dividends, however, and information derived from the vast collection of accumulated microfilm of some 50,000 entries relating to Scotland has been utilised in the compilation of the *Fasti Ecclesiae Scoticae Medii Aevi* and *A Biographical Dictionary of Scottish Graduates to A.D. 1410*, both edited by Professor D.E.R. Watt; the second edition of *Medieval Religious Houses, Scotland* by Ian B. Cowan and D.E. Easson, and in the realm of West Highland history by Drs. Bannerman and Steer in their *Late Medieval Monumental Sculpture in the West Highlands*. Nevertheless, the full richness of the Vatican collection has yet to be explored; the sixteenth century material is almost totally unexploited and historians and genealogists alike can look forward to the emergence of a new dimension in their respective field of studies.

Every true Scot will recollect from Scott's *Tales of a Grandfather* the picture of 'Catherine Douglas barring the door with her arm': the celebrated heroine personifying true loyalty when, as Lady-in-Waiting to Queen Joan Beaufort, she thrust her own arm into the door in place of the purloined bar, and allowed her wrist to be shattered and her armbone splintered in a vain attempt to save the life of King James I from his assassins in 1437.

We learn from Rev. John Anderson, then Curator Historical Department, HM General Register House, and Sir James Balfour Paul, Lord Lyon King of Arms, in their joint article on 'Douglas, Earl of Morton' in *Scots Peerage* (1909), vol. vi at p. 366, that the heroine's real name was Elisabeth Douglas (sister of Sir Henry Douglas of Lochleven) and that she afterwards married Richard Lovel of Ballumby.

Can any reader please tell us if, as I suspect, this heroine was ancestress of 'Q98378 Elisabeth, dau. of Robert Graham of Fintry, by his 1st wife, Janet, dau. of Sir Richard Lovel of Ballumby'; who appears among the forebears of our present Sovereign Lady the Queen in Gerald Paget's *The Lineage and Ancestry of H.R.H. Prince Charles, Prince of Wales* (1977) vol. two, p. 397?

Sir Iain Moncreiffe of that ilk, Bart., C.V.O.,
Albany Herald
Easter Moncreiffe
Perthshire PH2 8QA.

HOLYROOD: ITS COURT AND ITS PORT

by Professor Gordon Donaldson

When you take your stance here at Holyrood in such a low-lying area, with Arthur's Seat and Salisbury Crags on one side and the Calton Hill on the other, you could be excused for thinking that the sea is very remote indeed. It is in fact only a mile and a half away as the crow flies, but the impression one gets is of such a very inland landscape that it would be hard to believe that anyone living in Holyrood would be very conscious of the sea. They would be quite unlike even people living further up the Royal Mile, who could look down all the closes on the north side of the ridge and get glimpses of the firth: in R.L. Stevenson's words, 'You look down an alley, and see ships tacking for the Baltic'.

had a very close connection with the sea in one phase after another in its history. Among the properties granted to the abbey of Holyrood when it was founded by David I about eight hundred and fifty years ago there was the harbour of Leith, rather oddly described in the charter: 'Inverleith, that which is nearest to the harbour, with its right marches, and with that harbour, and with the half of the fishing'. These words in themselves might be thought a little cryptic, but in practice in the generations and the centuries which followed there was no doubt about the position. The town of Leith on both sides of the Water of Leith, both North Leith and South Leith, belonged to the abbey of Holyrood. South Leith became part of the barony of Restairrig, long held by the Logan family as vassals of the abbey, while the properties in North Leith continued to be held directly of the abbot. When we first get a consecutive record of the abbey's dealings in its properties, in a protocol book covering the years 1485 to 1515, we see clearly how the jurisdiction of the abbot's court, and the abbot's rights of property, extended over Leith just as they extended over the nearby burgh of Canongate and over the whole of the extensive barony of Broughton. One of the religious houses in South Leith was a friary of St. Anthony, and people have often wondered if there was a connection between it and St. Anthony's Chapel, above Holyrood on the slopes of Arthur's Seat. It has been suggested that the chapel, which rises so high, had a light for the guidance of mariners approaching Leith, but I have doubts about that theory.

However, when I look back to those medieval centuries I am not interested only in the geographical relationships of Holyrood and the Firth of Forth or in the legal rights of Holyrood over Leith. I am interested in the attitudes and outlook of people. How far were they sea-minded or sea-orientated, shall we say? Now, it is possible to be within almost constant sight of the sea and yet not be sea-minded. That has been illustrated in the recent policy of the city of Edinburgh, a city, I have often said, which has deliberately turned its back on the sea. I believe the city or district has no less than eleven miles of coastline. But if you were to try to make your way along those eleven miles of coast, constantly keeping in sight of the sea, you would find it a sheer impossibility and much more difficult than it used to be. We seem to have been, stage by stage, excluded from access to the sea and even from a close view of the sea. At one point after another, along the whole stretch from Granton to Joppa, the sea view has been cut off. It used to be possible, for instance, to drive from Seafield to Portobello and have the sea view all the way: now, instead of the sea, you see a cat-and-dog home, a Carlsberg warehouse and a bus depot. Equally, there was that very pleasant little stretch between Trinity Bridge and Newhaven. A few years ago the wall between that road and the sea was

maliciously raised by about a foot, just high enough to make it impossible for anyone in a car to see over the Firth any more. The same thing happened at Seafield. And there is the astonishing case of the blocks of flats on the Leith Fort site. There they stand, twenty storeys high, in a commanding position beside the sea. But, believe it or not, in the seaward sides of those blocks there are no windows — or, to be more precise, the only windows in the seaward side are windows with obscure glass. The Corporation seemed to say: 'we'll allow you to live by the sea, but we'll take very good care that you are not to have the sight of it'.

Official policy, in its malevolence, has been to shut people off from the sea. Our ancestors were more fortunate, and you must reflect that in those earlier days and until fairly recently the inhabitants of Edinburgh, if they cared to walk or indeed ride just a few miles, could stroll or canter along great stretches of sea-coast, the sand and the shingle and the rocks, all the way from the mouth of the Almond to the mouth of the Esk.

Besides, our ancestors were more conscious of the seaward side of Edinburgh because they so often travelled by sea and visitors so often approached Edinburgh by sea. They did what is so difficult to do now, when there isn't a single passenger service operating from Leith, but what people of my generation used to do regularly — that is, have the spectacular approach to Edinburgh by sea. Every single visitor in the middle ages was tremendously impressed by the Bass Rock, that great milestone on the way from the continent to Edinburgh. Even in the middle ages it had its gannets as a kind of tourist attraction. It is best known to history in the medieval period because of the brief residence there of James I before he left for France, only to be captured by the English and kept by them in captivity. As a student once put it, James I, when a boy, was captured by the English on the high seas and kept there for eighteen years. A kind of Flying Dutchman. I doubt if any other monarch has ever lived on the Bass Rock.

And if visitors were impressed by the Bass, they would be almost equally impressed by the approach to Edinburgh, with Arthur's Seat and Salisbury Crags and the heights of the Castle and the Calton Hill dominating the landscape. The seaward side of Edinburgh down near the coast is low-lying, but behind that the land rises so steeply. Anyone who had come from low-lying country, and many of our visitors had come from Holland and Belgium, from North Germany and Denmark, from northern France, even from the south of England; they were not accustomed to heights and had never before seen anything like it. They were accustomed to flat land which hardly rose out of the sea at all, and it was, I suggest, with a sense of something approaching awe that they feasted their eyes on those spectacular surroundings of Scotland's capital.

The approach to Edinburgh or for that matter to Holyrood was by Leith. You may recall that there has been some debate about the meaning of the name which Edinburgh got in some French sources in the middle ages. Edinburgh is called Lislebourg, which on the face of it would mean the island town, and it is not unreasonable to suggest that it was called the island town because there was so much water — lochs and marshy ground — around it, so that the towers and spires of the burgh churches, and the castle, seemed as it were to rise out of the surrounding waters of the Nôr Loch, the Burgh Loch, Gorstorphine Loch and Lochend Loch. But the suggestion has also been advanced that Lislebourg is not what it seems but is in fact the consequence of the difficulty some Frenchmen had in making something of Leith-bourg. Edinburgh they called Leith-bourg and Leith itself was petit Leith, little Leith. Edinburgh, in short, was the place you

approached through Leith. Leith, you observe, took priority over Edinburgh, because of the seaward approach to the burgh. How priorities have been reversed in recent times. I have often remarked that in 1920, when the city of Edinburgh, after centuries of struggle, at last attained full control of Leith, it embarked on a policy of cold-blooded murder which it has consistently pursued ever since. Not an unreasonable paraphrase of a well-known classical line might be 'They made a desert and called it Leith'.

Now, what this all amounts to is a suggestion that our ancestors were much more sea-minded than we are, much more orientated towards the sea, and had a much more maritime outlook than we have. This must have affected Holyrood in all sorts of ways. When the administration of the town of Leith was in the hands of the officials of the abbey there must have been constant coming and going. Shipmen, merchants and craftsmen of Leith came to the abbey and its courts on their various pieces of business, and the bailies and other officers of the abbey were regularly involved in legal transactions in Leith, especially the giving of sasine. Every conveyance of property in Leith was recorded in Holyrood.

We do not know a great deal about the distinctly maritime interests of our Kings until the fifteenth century. Alexander II died on Kerrera. I have always assumed that Robert Bruce knew something about seafaring. In his rather mysterious travels during the months when he really disappears from history after his first bid for the throne and his route at Methven in 1306 the presumption is that he was in the western isles, very likely in Orkney, possibly in Norway, as well as in the more familiar Rathlin. Later, according to Barbour, he is said to have repeated the exploit of Magnus Barelegs in taking a galley across the isthmus from East to West Tarbert, because, so it was said, anyone who did so would have the rule of all the Isles. David II made the return voyage to France when he was sent there for safety for a few years in his childhood. Robert II and Robert III, the first Stewart kings, are not known to have done any cruising except on the Firth of Clyde, where they had their ancestral territories in Renfrewshire and Bute and their residence in the castle of Rothesay. Such rather gentle seafaring 'doon the watter' was appropriate for two monarchs who were not conspicuous by their vigour or enterprise in any sphere.

James I, whom I mentioned earlier as a sojourner on the Bass Rock, was a mariner in spite of himself, so to speak, even though his English captors did not, as the student said, keep him on the high seas for eighteen years. His proposed voyage to France in 1406 actually took him to England, and at a much later stage his English captors took him across the Channel to France to fight in the English armies. Perhaps when he finally got home to Scotland for the last thirteen years of his life he was not much inclined to risk sea travel any more. The next two kings, James II and James III, did not, so far as I know, take to the sea themselves, but they had maritime interests of a kind. Both of them had occasion to welcome brides from over the sea — Mary of Gueldres from the Low Countries and the Princess Margaret from Denmark. And James III certainly owned some ships, so that there might be some reason for dating the origin of the Scottish navy to his reign. Famous vessels like the Yellow Carvel and famous captains like Sir Andrew Wood, often associated with James IV's reign, actually started their career under James III. However, there is little evidence that the king ever took to the sea, except perhaps in the Firth of Forth.

James IV seems to have been the first of his line to take to the sea to any great extent. He is known as a shipbuilder. One of his schemes was the development of Newhaven, rather than Leith, as a naval port, because there was deeper water close inshore at Newhaven than there was at Leith. It was at Newhaven that James built his famous ship, the great Michael. If her measurements are correctly recorded — she is said to have been 240 feet long — she was not only the largest ship of her day but a larger ship than any built for the English or British navy until the nineteenth century. But James did not neglect Leith either, for it was he who either built or greatly enlarged the King's Wark, in Leith, which was apparently a royal residence as well as an arsenal and a depot for naval equipment. The name is still preserved in an old pub beside the Bernard Street bridge — which, by a curious lapse, bears on its sign a portrait of James VI (just as a pub nearer here, at Abbeymount, called the Regent, has a portrait of the Regent Moray and not of the Prince Regent after whom Regent Road was named). When we review James IV's activities in shipbuilding we are rather apt to think in terms of the possible significance of his ships for foreign adventure, either war with England or protection for his merchants against pirates or his ambitious schemes for a crusade in which he hoped to serve as admiral. Perhaps the silliest suggestion for the purpose of James IV's great Michael is that advanced by A.J. Stewart, who thinks she is a reincarnation of James IV and wrote what purported to be his autobiography. She said that James's ships were intended to sail up the Thames to bombard Henry VIII's palaces at Greenwich and Westminster. As I told her, she quite forgot the difficulties sailing ships must have had in navigating the tortuous channel of the Thames and, even more seriously, she forgot the existence of old London Bridge, which would have completely stopped the Michael a considerable distance below Westminster.

The more realistic use of James IV's fleet was nearer home in the subjugation of the West Highlands and Islands, in which James was extremely active. He got to the islands of Coll and Tiree at any rate, as well as to Islay, and probably saw much more of his insular dominions than any of his predecessors. Of course it was in his reign that the lordship of the Isles was forfeited, and as the first royal holder of the title Lord of the Isles he clearly had a closer proprietary interest in the western isles. From the international point of James's fine fleet turned out to be a complete failure. At the time of the Flodden campaign he sent his ships off, not to the Thames, but by the western route to France. The Earl of Arran, their commander, used them to attack Carrickfergus in Ireland, but that seems to have been their only achievement. The great Michael reached Brest, where she was laid up and ultimately sold to the French government. She proved something of a white elephant, really.

James V was the most ambitious seafarer the Stewart line had produced up to date. He went in person to France to bring home his bride, the Princess Madeleine. Then in 1540 he went on a cruise round the northern and western isles. I think he deserves some credit as a real pioneer of cruising in Scottish coastal waters. Of course the voyage had a political side to it, for James wanted to consolidate his hold on the islands. But it was surely in part a sightseeing exercise, and to judge from the way his ship was furnished and equipped and staffed it was something of a luxury cruise. I always regard James V as a kind of forerunner of the National Trust for Scotland. The routes he took would have served quite well as the pattern for the itinerary of a Trust cruise. And James was enterprising enough to visit certain islands which never saw the face of royalty again until the reign of her present Majesty.

James's second wife was another Frenchwoman, Mary of Guise. He didn't have to go to France to fetch her, she came on her own, to land at Crail. And Mary of Guise, in her later years, when she was regent for her daughter, Mary, Queen of Scots, took a great interest not perhaps in seafaring but in the port of Leith. Her whole position, in holding Scotland for France against the rising tide of national resentment and growing protestantism, depended on securing Leith as a channel of communication with France, and she was determined to hold on to Leith at all costs. She therefore had her own residence in the port, and she promised to have Leith made into a royal burgh. She also fortified Leith by quite the most ambitious defensive works which had yet been seen in Scotland. During Mary of Guise's regency, at any rate, there was no doubt about the seaward orientation of Scottish policy and of the outlook of the Scottish government.

This brings us on to Mary, Queen of Scots. Perhaps one is not apt to think of Mary as much of a seafarer. But she was, though perhaps, like some of her predecessors, not always from choice. In 1548, when she was nearly six, she was sent to France, and voyaged from Dumbarton to Brittany. Then in 1561 on her return to Scotland, she voyaged from Calais to Leith. On that occasion there were some hazards, and it seems that the oarsmen of her galleys made a swift passage through timely fogs, to evade English ships. She left Calais about noon on 14th August and arrived at Leith on the morning of the 19th, which was pretty good going — less than five days. Another notable voyage that Mary made was from Newhaven to Alloa in July 1566. This is where her traducer, Buchanan, made one of his celebrated howlers. His tale is this: 'One morning she went down to the port called Newhaven, slenderly accompanied, and, without telling anyone where she was going, embarked on a ship which lay in readiness. It had been got ready by Bothwell's men, all notorious pirates. Accompanied by these scoundrels, then, to the astonishment of all good men, she put to sea, attended by not one honest servant'. It has always been a source of speculation as to what Buchanan's patron, the Earl of Moray, had to say when he read this, because it seems that Moray himself was in the company, which, according to Buchanan, included not one honest man. I think Mary chose to go by sea because it was quite the most comfortable way to travel, especially when she was still convalescent after the birth of Prince James a month before. But it has been suggested that Mary was genuinely fond of the sea, and there is a quotation to the effect that she 'lovit to handle the boisterous cables'. Yachting would have been quite an appropriate sport on recreation for Mary, who was a six footer, of the tall, athletic, open-air type. And perhaps it is worth recalling that her third husband, was hereditary high admiral of Scotland. There's a nice question for a quiz, by the way — what queen of Scots married an admiral?

Perhaps a little oddly it was James VI, commonly regarded as a peculiarly timid monarch, who made a far more extensive voyage than any previous Scottish king. Another question for a quiz: which King of Scots was married in Oslo, in Norway? In 1589 it was arranged that James VI should marry the fifteen-year-old princess Anne, daughter of Frederick II of Denmark and Norway. The marriage was celebrated by proxy at Copenhagen on 20th August, 1589, and Anne set out for Scotland, but as time passed and she did not turn up anxiety grew. In time word came that stress of weather had compelled Anne's ship to put into Oslo and that she was likely to remain there for the winter. James had by this time persuaded himself that he was passionately in love

and lamented his disappointment in verse: Anne and he were

‘Divided each in divers place.
The seas are now the bar
Which make us distance far,
That we may soon win near,
God grant us grace’.

James recalling the example of his grandfather, who had gone to France to bring home Madeleine, made up his mind to go in person to fetch Anne. Leaving Leith on 22nd October, he arrived at Tnsberg, on the west side of Oslofjord, on 11th November, twelve days later Anne and he were married, in the Bishop’s Palace in Oslo. David Lindsay minister of Leith, conducted the ceremony, in French, and the Bishop of Oslo preached. The pair then went on to Copenhagen overland and spent the winter there, not returning to Leith until May 1590.

Perhaps one should stop with James VI, but there were later kings who occasionally keep their court at Holyrood. Charles I came to Scotland, on both his visits, overland, but he was no stranger to sea-faring, because we must remember the madcap adventure on which he engaged with Buckingham when he was Prince of Wales and went to Spain to woo Spanish Infants: in defence, Charles recalled that both his father, James VI, and his great-grandfather, James V, had fetched their brides from overseas. Thus traditions can grow. However, nothing came of the Spanish match.

Charles II had many adventures, and on his own visit to Scotland, when he had Covenanters as reluctant hosts, he sailed from Holland, where he was exiled, and landed at Garmouth. His brother James VII was of course a notable seafarer, commander of fleets in action when he was admiral during Charles’s reign, and he made at least one of his journeys to Scotland by sea, on his way to become High Commissioner and hold his court at Holyrood.

So there was indeed a long tradition of maritime interests and of travel by sea among our royalty. It was really very appropriate that when royal visits to Scotland were resumed by members of the Hanoverian dynasty in the nineteenth century that both George IV and Victoria came by sea, to land, the one at Leith, the other at Granton. Of course in those days — 1822 and 1842 — a sea voyage was still far more comfortable than travel by land, but once the railway became firmly established, sea-travel was eclipsed. Still, in our own day we have seen both her present Majesty and the king of Norway arrive at Leith on visits to Holyrood.

However, perhaps the most amusing episode is that of the arrival of Victoria on her first Scottish visit in 1842. The royal yacht brought her into Leith roads, and a messenger was sent to intimate to the magistrates of Edinburgh and Leith that she would land at Granton at 6 a.m. — which does seem outrageously early. The messenger went first to a Leith bailie, who roused the provost of Leith and the other Leith magistrates before he would allow the messenger to proceed to Edinburgh. Thus the honour of receiving the queen fell to the early birds, the Leith contingent, and the magistrates of Edinburgh were not even in time to welcome Victoria at the city boundary at Inverleith, before she made her way to Dalkeith Palace. Much fun was made of the backwardness of Sir James Forrest, the Edinburgh provost, and his magistrates:—

Hey Jamie Forrest are ye waukin yet
And are yer bailies snorin yet?
If ye are waukin I wud wit
Ye'd hae a merry, merry mornin

The Queen she's come to Granton Pier,
Nae Provost and nae Bailies here;
They're in their beds, I muckle fear,
Sae early in the mornin

The frigate guns they loud did roar,
But louder did the Bailies snore
An' thocht it was an unco bore
To rise sae early in the mornin.

My Lord, my Lord, the queen is here,
And wow, my Lord he lookit queer
An' what sets her so soon asteer?
It's barely nine in the mornin'

Gae bring to me my robes of state
Come, bailies, we will catch her yet
Rin, rin, my Lord, ye're ower late
She's been through the toon this mornin'

Awa to Dalkeith ye maun hie
To make yer best apology
The Queen she'll say, Of fie, Oh fie,
Ye're lazy loons in the mornin'.

REVIEWS

The best of our owne: Letters of Archibald Pitcairne Saorsa Books

The writer of these letters was known primarily as a physician. Born on Christmas Day 1652, he became Professor of Medicine at Leiden 30 years later, but the letters printed in this short book were mainly written from Edinburgh. One of his great interests was books, and his large library was bought by Peter the Great and still survives in Leningrad.

Mathematics was another of his interests, and the book contains letters to the Earl of Mar thanking him for setting up new professorships in that subject and for his appointments at Aberdeen and St. Andrews (though at the latter University "the self-borne mathematicien" appointed met with considerable opposition from other professors).

An indiscreet letter in 1700 landed him in the Tolbooth, but he was quickly set free on finding caution to "live peaceably under and with all submission to the present Government of His Majesty King William", after he had acknowledged his fault and folly in writing the letter and pleading that it was written "in cups and without any design against His Majesty or His Government".

An interesting sidelight on life at the start of the Eighteenth Century is given by these letters.

I Saved the King — the story of the Turnbulls by R.E. Scott (2nd Edition) Hawick News. 55p and postage 15p.

This book about the Turnbulls was first published in 1977 and has been so well received that a second edition has been issued two years later.

In 17 pages Mr. Scott gives the romantic origin of the name of Turnbull when William of Rule saved King Robert the Bruce from a badly wounded and savage bull, and goes on to record changes in the family's name, aims and land over the centuries. Trumells, Trumbles, Trimbills and even Tournebu can claim to be part of the family.

Andrew Fisher 1862 — 1928. 'From pit boy to Prime Minister

This publication was produced to co-incide with the 50th anniversary of his death last year. The people of Crosshouse, through their Community Council, after consultation with Kilmarnock and Loudoun District Council, Strathclyde Regional Council and Ayrshire Miners Union, decided to lay out a garden on the banks of Carmel Water, near where Fisher was born, as a suitable memorial to a distinguished son. A feature of the garden is a cairn bearing four plaques, one each from the Community Council, District Council, Australian Government and Ayrshire Miners.

It is a short, but fascinating account of the life and times of Andrew Fisher, commencing with his introduction to working life, in an Ayrshire coal-mine, at the tender age of ten years. Blessed with an intelligent and enquiring mind, ably encouraged by the parish minister and local schoolmaster, Fisher's character fused with the strong moral foundations laid by his parents, emerged, without bitterness, brimful with conciliation.

His political life began as a supporter of the Co-operative Movement and Trade Union organiser early in life, and culminated with his election as Australia's first Labour Prime

Minister. He rounded off Public life as Australian High Commissioner in London. It is particularly appropriate that the present High Commissioner for Australia, Sir Gordon Freeth, accepted an invitation to open the Commemorative Garden.

This nicely printed production is suitably embellished with illustrations in sepia, a genealogy chart, and family achievements.

Copies can be obtained from Kilmarnock and Loudoun District Council, Civic Centre, Kilmarnock KA1 1BY, Ayrshire.

Leask's Australian Genealogies

This volume is published and printed in Australia and comprises families who migrated to Australia prior to 1900 and covers families from Scottish, English, Irish and German origins. Also included in some entries are family Coat-of-Arms or Crests and Motto although in some cases they have not been matriculated.

In all cases it gives genealogical material as far back as the families themselves have been able to trace and in some cases back to 14th and 15th Centuries and earlier, although in some families it is only to their forebears who migrated to Australia.

This book could be of interest to researchers in Scotland as there are some 40 families of Scottish origin and many more with Scottish connections.

The book is fully indexed with over 30,000 entries covering Australian families and in some cases their antecedents and collateral branches in other countries.

Mr. Leask himself is paternally third generation Australian and of an old Aberdeen and Orkney family, his great-grandfather arriving in Australia in the 1860s.

This book is selling in Australia at \$65.00 plus postage which is: sea-mail \$5.50; airmail \$25.00 and surface/airlift \$ 11.00. There is also a Collectors first edition, bound in Vellum, signed and numbered — limited to 500 which sells at \$ 200.00 — postage the same as above. All enquiries to Australian Genealogies Pty Ltd., 69 Rose Street, Armadale, Victoria 3143, Australia.

The Munro Tree — a manuscript compiled in 1734 and edited by R. W. Munro

This privately printed booklet, a genealogy and chronology of the Munros of Fowlis and other families of the clan, is taken from a manuscript compiled in 1734. The editor has used the original and four known copies so as to ensure as correct and complete a text as possible.

The manuscript is written on Parchment, and as it is easy neither to handle, nor to read, errors have crept into transcription. This complete and annotated version should, in the absence of any chronicle history of the Munros be invaluable to those interested in the clan's origins.

An introduction by Mr. R. W. Munro, a skilled family historian, discusses the evidence available to support and fill out the manuscript. He frankly admits his doubts about the first ten generations of the Munro genealogy and the gaps which cannot be filled even with assistance of rediscovered writs and references to Church records; but in the general reliability of the document he has complete confidence, since it almost certainly enshrines the traditional knowledge of the descent of the family over fifteen generations.

Pre-1855 Gravestone Inscriptions in Angus, Vol. 1, Strathmore
Edited by Alison Mitchell. Edinburgh: Scottish Genealogy Society,
9 Union Street, EH1 3LT. 1979. iv + 331 pp. £4 (add £1 for p. & p.)

Genealogists and historians will welcome the appearance of this well-produced volume, bound in wrappers. It is the labour of love of a number of members of the Scottish Genealogy Society, namely Sidney Cramer (founder member), David C. Cargill, Sr., Jean Davidson, Michael Dun, Charles Millar, Andrew Mitchell, Angus Mitchell, Ann Mitchell, Anne Pinkerton, W. J. Shaw, Marshall Sloan, Lorna Thomson, the venerable and inveterate inscription copiers John F. and Sheila Mitchell, and (their daughter) Alison Mitchell herself.

The book covers burial grounds at:

Aberlemno	Forfar	Lethnot
Airlie	Frockheim	Lintrathen
Auldbar	Glamis	Lochlee
Balmadies	Glenisla	Logiepert
Brechin	Glen Prosen	Logie-Montrose
Careston	Guthrie	Meathie-Muir
Clova	Inverarity	Menmuir
Cortachy	Kettins	Navar (St. Ringan's)
Dun	Kingoldrum	Newtyle
Dunnichen	Kinnaird	Oathlaw (Finavon)
Eassie	Kinnell	Pert
Edzell	Kinnettles	Recobie
Farneil	Kirkden (Ivie)	Ruthven
Fern	Kirriemuir	Stracathro
		Tannadice

There is an index for each burial ground, and cumulative index of surnames.

NOTE

14th International Congress of Genealogists and Heraldic Studies

The Congress will be held at Copenhagen on August 25–29th. Anyone interested should write to Nils G. Bartholdy Rigsarkivet, Rigsdagsgaarden 9, DK–1218. Copenhagen K, Denmark.

Monumental Inscriptions of East Stirlingshire. Would like to borrow or buy a copy of this recent publication, now out of print.

Mrs. James R. McKinlay,
2740 La Cuesta Drive,
Los Angeles, CA 90046.

QUERIES

- 102 AITCHISON William Aitchison married Margaret Miller (1798–1874) in Annan, Scotland, and emigrated to New Annan, Colchester County, Nova Scotia in 1832. A son James was born in 1825 who died in 1911. Other children were John and Margaret (both probably born in Scotland) and Agnes, Rachel, Christine, Ann, Jane, Euphemia, Elizabeth, Mary Laidlaw, Ellen, and Jennie. William Aitchison died in 1875. Any information would be gratefully received by J.R. MacQuarrie, Box 52, Pugwash, Nova Scotia, Canada BOK 1LO.
- 103 MOUNCEY — HARRIS, Lancelot Mouncey, b. in Scotland around 1813, married Elizabeth Harris (b. around 1822 in England) daughter of William Harris. About 1845 they emigrated to Roseneath Ontario (Township of Alnwick, County of Northumberland). Information wanted about their birthplace and descendants living in U.K. or elsewhere by Stephen R. Mouncey 577 Gilchrist Street, Peterborough, Ontario, Canada K9H 4P2.
- 104 DUN, William, married Maria Burdett; probably an Army Officer in India who emigrated to Australia in a ship "Mariner" in 1822 with two young daughters, Frances Seaton and Catherine Hammond Dun.
He received a land grant in New South Wales and named the property "Duninland" after the family home in Scotland.
Information sought by L.C. Dun, 69 Rogers Street, Lakemba, N.S.W., Australia 2195
- 105 WRIGHT, John, married Helen Mitchell 1843 at Denny near Stirling, migrated to New Zealand on "Helenslee" in 1864. John's parents were Robert Wright (a sailor) and Jane Micklejohn. Any information on these people would be much appreciated by Mrs. Janet Nops, 39 Island Bay Road, Birkdale, Auckland 10, New Zealand.
- 106 MENELAWS—MENELAUS—MANELAUS (James), master mariner, buried Inverkip Cemetery, Greenock, died before 1841. Wife Mary REID, born about 1779, Thurso Caithness, died after 1851, buried same as husband. Children, Margaret who married John Hardie; Mary who married first William Nicholson, second John Janion, Janet who married first Denniston Kerr, second Charles Stevenson; William and James.
Any information on this family greatly appreciated. — Contact: Miss A.H. Walker, 3527—111A Street, Edmonton, Alberta, T6J 1E9. Canada.
- 107 WEBSTER — According to family legend, my ancestor, John WEBSTER, was born in Roy Glen, the son of Rob Roy's sister. He cared for the lands of the McDonnells of Glengairie, in return for which the McDonnell paid for his passage and that of his wife, Elizabeth, and children to New York, probably Albany. I would be most grateful for any information about the above or relatives and glad to pay any fees or costs.
LAIRD — According to family legend, my great-grandmother Elizabeth Margaret LAIRD, was born to a shoemaker in Edinburgh ca 1821. When orphaned at 17, she fled her brother's 'protective' custody and stowed away on a ship to New York State. Her brother lived north of Edinburgh, across the Forth. I would be most grateful for any information.
MRS. ROBERT M. SPENCER, 3461 NORTH EDISON STREET, ARLINGTON, VIRGINIA 22207 USA.

- 108 MORRISON—WALKER — Robert WALKER, son of John WALKER and Elizabeth DALE, born ca. 1839, died ca. 1920, Glasgow area; m. 6 June 1862 at Jedburgh, Co. Roxburgh, to Jane MORRISON, daughter of William MORRISON and Mary McGOWAN, born ca. 1837, died 26 Feb 1922, Glasgow.

Any information greatly appreciated. MRS. SHARON DUBEAU, 96 RANSTONE GARDENS, SCARBOROUGH, ONTARIO, CANADA. M1K 2V1.

- 109 AITKEN—GILMOUR — Desire information on Dr. William AITKEN from "Barn's Terrace, Ayr, Scotland"? Where is this located? Dr. Aitken practiced in Philadelphia, c. 1820's and later in Montreal. He died prior 1861. Eldest daughter Marion married James GILMOUR in Montreal, 1846; eldest son Samuel Meeker died at Brockville, Ontario, 27 April 1868. Any information on these families appreciated.

STEPHEN C. GILMOUR, 142 WEST JOHNSON STREET, MADISON, WI 53703 USA.

- 110 DORMAN — William Dorman of "Mickle Float" in the parish of Stoney Kirk, Wigtownshire, Scotland married November 23, 1749 Janet Gibson. Children: William, Archibald and Jane. Wanted any information on the parents of this couple. Were there other children?

MILLIGAN — Wallace Milligan married bef. 1789 Margaret Douglas, possibly at Stranraer, Wigtownshire, Scotland. He is described in records as a "tidewaiter". Known children: Grace, who married John Dorman; Patrick and Robert. Were there others? Who were the parents of Wallace Milligan and his wife Margaret Douglas? Was he a son of John Milligan of Kirkcrist, Wigtownshire who lived there in 1778?

MRS. WILLIAM J. BAIN, 1540 PARKSIDE DRIVE E., SEATTLE, WA 98112, USA.

BLACKWOOD — Mrs. Patricia Wainwright (nee Blackwood) of 30 Maidenhead Road, Stratford-upon-Avon, Warwickshire CV37 6XS is researching her family line which has been proved back to George Blackwood, silk weaver of Edinburgh, who died in 1666 and was the father of Sir Robert Blackwood, Lord Provost 1711-13. Previous researchers do not seem to have proved any earlier dates; although there are certain traditions and current research has suggested other possibilities. Ancestors suggested by arms and limited evidence might be:

- (1) WILLIAM BLACKWOOD, of Dunfermline (d 1547) who married Helen Reid and had three sons who lived most of their lives in France with distinguished careers, Adam, Henry and George.
- (b) JOHN BLACKWOOD of Dunfermline (1591-1663) died at Bangor and understood to have founded the Irish (Dufferin and Ava) Branch.
- (c) ROBERT BLACKWOOD (d 1609) Burgess of Ayr, whose will mentions sons, David, James and Robert.
- (d) The Muirkirk Branch from JOHN BLACKWOOD (b. about 1560) from whom descended the Blackwoods of Blackwood & Smith, W.S., of Peebles.

Mrs. Wainwright would be most grateful for any information or suggestion which would carry the research further.

111. **MACARTHUR** — What document or history states that John, Chief of Clan MacArthur, who was beheaded by King James I in 1427, had put in a claim that same year [1427] for territory in Garmoran that was granted to his ancestor, Arthur, son of Sir Arthur Campbell?

Jonathan J. MacDonald referred to this claim on pages 47 and 92 of his book, **CLAN DONALD**; If John MacArthur of 1427 claimed Arthur, son of Sir Arthur as his ancestor, that claim may point to the patronymic of Clan MacArthur, — Mary S. English, 2658 Hunt Place, Apt. 102, Waldorf, Maryland, 20601 U.S.A.

112. **McCLINTOCK** — Am compiling "The McClintock Family of America" and desire information on any lines originating in Scotland, Ireland, England or Wales. My ancestor James McClintock born c.a. 1700 Ireland, died after 1746 Palmer, Massachusetts. My collection includes many different lines and McClintock information from 50 states and Canada. Will exchange data.

Maureen McClintock Richard (Mrs. Therdree E.) 18901 E. Dodge Ave., Santa Ana CA 92705 U.S.A.

113. I would appreciate correspondence confirming information on my great grandfather Samuel Graham, native of Paisley, Scotland, born July 11, 1819, son of Sam Graham and Jane Thomson, died Jan. 15, 1902 in Rodney, Ontario, Canada. He left an older brother, William, and a younger brother, Hugh, in Scotland and went to Canada in 1837 with a relative, Francis Robinson and his wife, Margaret Robinson.

Ralph S. Graham, 1745 So. Lexington Ave., St. Paul, Minnesota 55118 U.S.A.

114. **McADAM (ADAMSON)**: Seek information on origin of name Adamson (MacAdam of Canada). Families left Clanranald estates in Moidart for Prince Edward Island/Nova Scotia in 1790. Family traditionally Roman Catholic. Married MacDonalds but not a recognised MacDonald sept. Any information greatly appreciated Contact: Joan Mahoney, 851 Gibson Avenue, Pacific Grove, Calif., 93950, U.S.A.

115. **MURRAY**, Alexander, Mariner, migrated to America in 1762, was living at Osborne, Virginia at outbreak of the American Revolution. His loyalist leanings and confiscation of his vessels eventually caused him, his wife Betty Clay, daughter of Charles Clay, and their family to relocate to Shelbourne, Nova Scotia, where he died August 4, 1789. He was said to have been born January 29, 1734, in Glasgow. Names of two of his six children could indicate Scottish family ties —

Elizabeth Bohannon Murray and Isabella Campbell Murray, desire parents names and geographical tie to Scotland. James Walker Murray, 102 Stonybrook Drive, Greenville, South Carolina, 29607. U.S.A.

116. **BURNS**, James Easton b. 14 Dec. 1886 Kilmarnock, Scotland m. Agnes Maxwell Thomas (b. 27 Mar 1884 Darron Hill, Muirkirk, Ayr) 5 Feb 1909 Muirkirk Ayr. Came to America 1914. Ch. David b. 28 Mar 1909 Kilmarnock, Michael Thomas b. 1914.

117. BURNS, David A. b. 17 Sept 1862 Haillie Village, Kirkpatrick Fleming, Dumfriesshire, m. Elizabeth Miller (b. ca. 1863 Dumbarton d/o William and Elizabeth (Smith) Miller. Supposedly came to America and settled in Boston Ma. Ch. James Easton; William Miller b. 22 May 1888 Kilmarnock; David Boswell b 13 Jan 1890 Kilmarnock; Lizzie Smith b. 15 July 1897 Kilmarnock; Jessie Easton b 27 Jun. 1898 Kilmarnock.
118. BURNS, James b. 22 May 1837 Tarbolton, Ayr m. 27 June 1862, Kirkhouses Parish Hallywood, Dumfriesshire, Jesse Easton (b. ca 1839 d. 12 April 1871, Kirkhouses Hallywood d/o Peter and Janet (Burgess) Easton) . He m. second Mary A. Menzies, 5 Nov 1872 Killy, Inverkip. He d. 12 Oct. 1901 Kilmarnock, Ch. David A. b. 12 Sept. 1862 Hallie Village, Kirkpatrick Fleming.
119. BURNS, James b. Ayr. m. Sabina McQualter (b. ca. 1782 Kirkmichael, Ayr. d. 14 Sept. 1840 Kirkoswald, Ayr; d/o David & Margaret (McIlwraith) McQualter; ch. David b. 1801 Colmonell; Jean b. 4 June 1807 Ayr; John b. 8 Aug. 1809 Straiton, Ayr; Anne b. 14 Nov. 1814 Straiton; Robert b. 15 Feb. 1819 Straiton.
120. THOMAS, Michael, b. 6 Feb. 1863 Burnside, Muirkirk; m. 12 June 1884 Muirkirk, Ayr, Janet Cannon/Maxwell (b. ca. 1867 d/o Elizabeth Maxwell who married William Cannon (not the father) ch. Agnes Maxwell b. 27 Mar. 1884 Darronhill, Muirkirk.
121. THOMAS, Patrick, b. 1840 Ireland, m. 2 Apr. 1860 Ayr, Mary Mullin (b. 1844 Muirkirk, d. 26 Feb. 1902 Burnside, Muirkirk) ch. Ann b. 23 Jul, 1861 Muirkirk; Michael b. 6 Feb. 1863, Burnside; Edward b. 30 Oct. 1864 Muirkirk; Mary b. 6 Oct 1866 Muirkirk; Peter b. 17 Dec. 1871 Muirkirk; Margaret b. 13 Dec. 1872 Muirkirk; Bridget b. 6 Nov. 1874, Muirkirk; Ann Jane b. 7 Sept. 1876 Muirkirk; Peter b. 9 Jan 1881 Muirkirk; Cecilia b. 21 Dec. 1883 Muirkirk; Edward Minnie b. 3 Apr. 1887.
122. THOMAS, Patrick b. 1781 Ireland m. Mary Bridget Quin (b. 1804 Ireland d. 10 July 1864 Stair Raw, Muirkirk d/o Michael & Mary Mc Donald) d 23 Aug 1867 Burnside, Muirkirk s/o Andrew & Mary (Welsh) Thomas Ch. Patrick b. ca. 1840, Ireland; Mary b. ca. 1826 Ireland, Michael b. ca. 1832; John b. ca. 1834 Ireland; Margaret b. ca. 1843 Ireland Bridget b. ca. 1832 Ireland m. Martin Barret.
Mrs. Judith E. Burns, 419 South Main, Culver, Indiana 46511 U.S.A.
123. ELLIOTT, Robert; b. in Scotland, possibly Renfrewshire 1781, weaver; d. Renfrew Mills, Prince Edward Is. 1866.
124. ELLIOTT, Catherine, daughter of Robert Elliott, b. 1813, both thought to have gone to Northern Ireland before emigrating to Prince Edward Island 1820.
125. McINNIS, Maurice; Prince Edward Is; family emig. probably to Nova Scotia or Prince Edward Island late 18thC: married Cath Elliott.
Information required by Warren W. Goss, Elmsdale, RRI, Prince Edward Island, Canada, COB 1K0.

126. DODS, Thomas, came to Canada with his wife Helen Maxwell and his 8 Sons with the Alloa Emigration Society on the David of London in 1821 and settled in Lanark township, leaving his brother William behind. Any information about his ancestors welcomed by: Mrs. Beulah Turriff, 2648 E. 1st Ave., Vancouver B.C. V5M 1A5.
127. RUSSELL, Andrew, married Mary Nimmo from Lanarkshire and went to Quebec in the early 1800s.
128. CUTHBERTSON, James married Euphemia Turner and went to Quebec from Lanark in 1827.
129. TURRIF, James, married Catherine Yule of Crimond, Aberdeenshire. Any information about the parentage of the above would be welcomed by Mrs. Beulah Turriff.
130. MARSHALL, Thomas married Elizabeth Millar on 19th September, 1859 at Bathgate, West Lothian, and had a son, Andrew (registered at New Monkland). Information wanted by Mrs. M. Stoneman, 728 Millbank Drive, London, Ontario, Canada, N6E 1W2.
131. JOHNSTON — Wanted ancestry of 1) JOHN of Maybole, Ayrshire and his wife JANET HOUSTON whose son 2) William of Lisnatrunk near Lisburn, Co. Down, Ireland, born 1600 and died 1700 (his wife Isabella) Their son 3) JOHN of New Forge, Co. Antrim. His son 4) William was Collector of Customs at Coleraine and died 1754 (his wife was Jane daughter of John Mussenden who died 1700 and his wife Jane daughter of Adam Leathes) Their daughter 5) Jane (?) married secondly Rev. James Saurin, Vicar of Belfast who died 1772.

Please address replies to:— Mr. W. Saurin Brooke M.B.E., P.O. Box 872, Kingston, Ontario K7L 4X8. CANADA.

132. HOUSTON — see JOHNSTON of Maybole, Ayrshire (No. 131).
133. MCGREGOR, Donald, son of Donald b. 1844, practised as doctor from 1870—1881 in Crieff and from 1882 till death on 29th October 1889 in Auchterarder. Information sought about ancestors by A.P. Fish, 20 Waverley Road, Drayton, Portsmouth, Hants PO6 1RA.
134. ROCKES — Olof Rockes lived near Gothenburg, Sweden in 1587. His wife was called Kerstin. A descendant, Pagel Rockes, died in Gothenburg in June 1644, survived by his widow Marina. Their son Paul had a daughter who married Eric von Stockenstrom. It is believed the Rockes (?Roches) came from Scotland.
Any information would delight Rune Gunnarsson, Ronnvagen 3 S—293 OO Olofstrom, Sweden.
135. McMILLAN, Robert (born c. 1782) and Walter (born C. 1795) were brothers emigrating to Canada in early 1840's from Kirkconnel, Dumfriesshire; they married sisters, Elizabeth and May Laidlaw, of Vennel Farm, Parish of Kirkconnel. Who were the parents of the brother?
136. McMILLAN, John of Helmsdale, son of James McMillan (d. 5th Oct. 1867) engine-keeper, Afton Bridgend, New Cumnock, Ayrshire, husband of Violet, daughter of James Laidlaw and Agnes Hair of Kirkconnel, and son of John McMillan and Margaret Monteith. Was John, Senior, a brother of Robert and Walter?

Any information welcome — Catherine E. Plumtree, 84 Albert Street, P.O. Box 251 Clinton, Ontario, Canada,

137. OLD, John B., born about 1811, possibly in Dundee, son of John Old, married in Canada in 1835, lived in London, Ontario, Goderich, Ontario, and latterly in Sault Ste. Marie, Michigan, where he died on 28th May, 1893. Information about his parentage is sought — John P. Old III, 101 Ashmun Street, Sault Ste. Marie, Michigan 49783.
138. SUTHERLAND, Ann b. 1838c Scotland married John Dancy lived in Ontario, Canada. Searching for information about her parents and place of birth.
139. GRAHAM, Isabella b. near Gretna Green, Scotland 1850. Emigrated to Canada 1870c. Searching for information on her parents.
140. KELLY, Robert b. 1813 Glasgow or vicinity. Emigrated to Canada 1825. Information appreciated — C.E. Dods, Box 1267, Station Q, Toronto, Canada M4T 2P4.
141. GOWIE, Alexander born in Scotland 1779 — 1783. Emigrated to U.S.A. before 1823. Married: Margaret ?LOGAN, before ? emigrating to Washington, D.C. Known children: James A., Henry, and John. Presbyterian. Carpenter. Also any other GOWIE information — K.D. Gowie, 118 Thomas Street, Oakville, Ontario, Canada L6J 3A8.
142. HALLEY, Ann, born 1849 PERTH. Daughter of EBENEZER HARRIS HALLEY a Hand-Loom-Weaver, and his wife MARGARET HALLEY. Possibly related to the Rev. Ebenezer HALLEY who emigrated to New York before 1855.

ANN's known employment includes SIR JAMES YOUNG SIMPSON, of Queen Street, Edinburgh, and WILLIMINA GRINDLAY, of 4, DERBY STREET, TRINITY, N. LEITH, prior to her marriage to JOHN WILSON in 1884.

Family believed to be Free Church, but so far no trace of Ann's Baptism. Her marriage took place at 4, Derby Street. Minister officiating was DAVID KILPATRICK (FC NEWHAVEN).

ISSUE — 1886 Daughter at 8, ANNFIELD, 1888 Son at 32 EASTER ROAD, Leith.

FAMILY CONNECTIONS:— ALEXANDER WILSON ROBINA RAMSAY (possibly daughter of WILLIAM RAMSAY, BOXMASTER 1821–22). Alexander and Robina were the parents of ROBINA WILSON born 1828 died 31.1.1873 aged 45 at 3 Victoria Place Newhaven wife of JOHN WILSON out-door officer HMC, who were Ann's in-laws.

Of the families DRYBROUGH RUTHERFORD LISTON LYLE, ROBERT LYLE, a FIRTH OF FORTH PILOT, 1800's is believed to have been a Cousin of one JOHN WILSON, therefore related to ANN's in-laws JOHN AND ROBINA, and Capt. W.B.W. LYLE, J.P. (Pres. Free Fishermen's Society, Newhaven), states that "members recall their parents speak of Ann Halley and Willemina Grindlay."

Any information on Ann and her paternal ancestry, with possible NEW YORK connections through the Rev. Ebenezer Halley (before 1855), who is now believed to have been her father's cousin. (Fife, South Perthshire HALLEY family, Hand-Loom-Weaving 1800's, much appreciated. Her father's second christian name is HARRIS).

Ann also had connections with the "Double Duchess" as she was known. "The Eccentric Duchess of Devonshire, having been the Duchess of Manchester and whose children also knew Ann well enough to write to her enclosing photographs of themselves (according to family knowledge).

A wedding gift was presented to Ann by the Duchess at her wedding to John. A tea service which has "Moore Bros. from 1880" impressed upon it. The manufactory carried on in about 1841 by Hamilton & Moore. One wonders if the descendants of the Duchess could throw any more light upon Ann's ancestry, her connections with the two employers above, or any possible record of the purchase of the wedding gift in the archives of the manufactory?

- 143 DONALD — Alexander Donald with his brothers Robert and George, sons of William Donald of Glasgow, came to Virginia about 1740-50. There were merchants and shipowners in Glasgow and Greenock. Robert was said to have had an interest in a bank in Glasgow and also served as Provost of Glasgow. Alexander may have lived at Glencoe as his son, James, was born there in 1738. The family was possibly connected with Alexander Henry, the father of Patrick Henry of Virginia. Any information welcomed by Mrs. Doris Patterson, 104 East Oxford Street, Pontotoc, Mississippi 38863.

- 144 SANDY — James, born Alyth, Perthshire, 12 April 1811, son of Gilbert Sandy and Ann Drummond, married Lillias Ann Steel; their daughter Janet born November 1833. James moved from Alyth 1833-1841. Second wife, Elizabeth. Son George born July 23 1845. Connections sought by Mrs. Beulah Sandy Homan, (granddaughter of George Sandy) RR5, Goderich, Ontario, Canada N7A 3Y2.

- 145 MACDONALD — Alexander Macdonald, the Factor in North Uist and a nephew of the Reverend Angus Macdonald "the Strong Minister", drowned in 1760. His third and fifth sons were John and Allan. Is it known if either of them married, and, if so, the names of their wives and children. Information would be appreciated by Alan MacDonald, Flat 4, Oakwood, 303 Eastfield Road, Peterborough PE1 4BH.

146. GORDON — Henry and Jane Gordon emigrated in 1836 from Aberdeenshire (possibly Alford or Aboyne) to USA. Henry returned to Scotland and died there on 23 January 1860. Information desired by Ms. Maybelle Wise, 252 Ashland Avenue, Ashland, Ohio 44805.

- 147 WEBSTER — Lieutenant Colonel James Webster, one of six sons of Rev. Alexander Webster and Mary Erskine became an Ensign in the British Army on 19th June 1758; Lieutenant on 10th May 1760; Captain on 14th May 1763, Major on 27th February 1771; and Lieutenant Colonel on 9th April 1774. He arrived in America in 1776 under the command of Lord Cornwallis, fought at Long Island, Monmouth, Brandywine, Germantown, Verplanck's Point, siege of Charleston, Camden and Guildford Courthouse. He was mortally wounded on 15th March 1781 at Elizabethstown, North Carolina. He commanded the 23rd and 33rd. Information desired about his family and any papers by Craig Alexis Schermer, 2408 South Belvoir Blvd., Cleveland, Ohio 44418, USA.

- 148 REITH — Almost all persons with the family name Reith living in Germany and The Netherlands descend from a few families Reith living in the 17th century in the region of Hessen between Marburg and Fulda (F.R. Germany). Are the Reith families in Scotland related to the Hessen families? Any genealogist possessing information on the ancestors of the Scottish families Reith should write to me: Professor Dr. J. F. Reith, Bachlaan 54, 68 65 SE Doorwerth, The Netherlands.
- 149 MORRISON — Seeking birthplace of Christie (Christianne) Morrison, born in South West Scotland. Born either June of 1839 or 31 March 1840. Parents believed to be Alexander Morrison and Mary McDonald. Mrs. Eleanor Jirka, 1268 Croyden Road, Lyndhurst, Ohio 44124, U.S.A.
- 150 HARLEY — John (blacksmith) born Glasgow, Scotland c. 1846, son of Robert Harley and Mary Anderson. Arrived in New Zealand in 1864. Also Jane Spence, wife of the above born c. 1849, also of Glasgow, daugh. of James Spence and Elizabeth Butlee. Contact wanted with descendants. Please write to Mrs. J. Ronda Osborne, 33 Heybridge Street, Manurewa, New Zealand.
- 151 PURDIE — Alexander (Mason/agr. labourer) bapt. 12 January 1767 Thankerton, Parish of Covington; married Janet Lawrie about 1788 who died 4th January 1808. He and some of his family moved to the Edinburgh area prior to or just after the death of his wife. According to monumental inscription in St. John's Churchyard, Thankerton he died at Syracuse, North America on 9th October 1834. Information sought on date/location of move to Edinburgh area, date of emigration and in tracing any descendants in Canada/U.S.A. Thomas M. Waugh, 1638 Shettleston Road, Glasgow G32 9AN.
- 152 CHALMERS — Robert C., born c. 1775, marriage proclaimed 20 & 27 May 1798 to Isabel Forrest, Parish of Hamilton, Lanarkshire. Isabel born 1776 to James and Janet (Black) Forrest of Hamilton. As part of Hamilton Emigration Society emigrated to Canada with children Annie, James, Christina, Robert, Isabella and Marion on "Commerce" in 1821. Son, Alexander, followed later with wife Rebecca Shaw and family. Correspondence and/or information re place of birth and birth date of Robert, Children's births, parentage etc. will be greatly appreciated. Nominal or agreed upon expenses will be paid. K. R. Chalmers, 1562 McGee Street, Sarnia, Ontario, Canada N7S 2J4.
- 153 SPALDING — William, an excise officer in Dumfries, Lochmaben and Newton Stewart between 1759 and his death in 1776. Married Margaret Shortt b. 1746 (daughter of Thomas Shortt and Margaret Carruthers of Lochmaben) who later married John Johnstone. Three children, James b. 1765, Robert b. 1768 and John b. 1771. Information desired about parents and place of birth of William. Miss Frances M. Spalding, 12 Rainsford Road, Stansted, Essex.

- 154 KEITH — James Keith, b. in 1590s went to Sweden in 1613 and served as an officer in the Swedish Army till he died in Polish War 1655-60. He appears to have been connected to Andrew Keith Lord Dingwall. Information desired by Dr. A. Mackie, 32 St. Baldreds Road, North Berwich EH39 4PY.
- 155 ROBERTSON-HAMILTON — William Robertson, coppersmith (b. about 1834) married Susan Hamilton (b. about 1840) at Leavenseat on 31.12.1862 and lived at Balaclava Street, Carstairs. Two sons (Isaac b. 1863) and John (b. 1865) emigrated to Australia; two sons, James and Robert, remained in Scotland and the daughter Mary married Mr. Gray and had 3 children (one daughter lived in Fauldhouse area). A cousin surnamed Hamilton was headmaster of Milton Street School, Motherwell about 1870; gaps in the family tree required to be filled by R.E. Robinson, 55 Hamilton Road, Moorooka, Queensland 4105, Australia.
- 156 MANROSS — Any information that might help to verify family tradition of Scottish Origins. Earliest of the name in the western hemisphere likely to be one Nehemiah, said to have come "from Scotland his native country, in company with a gentleman and lady unknown, and settled at Lebanon, Connecticut" as a young boy, circa 1710. Is there any trace of this surname in Scotland? Information desired by Joanna L. Manroos, P.O. Box 747, Edinboro, Pennsylvania, 16412, U.S.A.
- 157 FORSYTH-SHACKLETON — Can anyone help me to trace the marriage around 1843 of Alexander Forsyth, born 8th November 1825 and Anna Shackleton, born July 1826 and who had children — Janet born 12th October 1844, Isabella born 12th April 1846 and Thomas born 9th July 1847, all in Scotland, before the parents emigrated to Canada between 1847 and 1850. Mrs. Sheila Linenfelser, 11311 North Drive, Brooklyn, Michigan 49230, U.S.A.
- 158 PATTISON — John (miner/ag labourer, protestant) b 1808 Dumfriesshire, Scotland (sister Janet b. 1805, Kirkconnel Dumfriesshire) Parents William Pattison and Agnes Black. Married c 1835 Jane McNaught (place unknown) issue (each b. Kirkconnel and m. Auchinleck, Ayrshire) — Agnes (b. 1836, m. 1853 Angus McKenzie) and Mary (b. 1838, m. 1883 Matthew Roxburgh), John (b. 1841 m. 1870 Agnes Johnston) William (b. 1844 m. Alice), Elizabeth (b. 1845 m. 1867 Andrew Wilson) d. 1879 Auchinleck. Information required by John Pattison, 2 Almond Court, Vale Park, Adelaide, Australia 5081.

REPLY

RAMSAY — I confirm in reply to Query 42 in Scottish Genealogist Vol. XXVI No. 1 James Austin Ramsay and James Ramsay aged 30 of Mile End, Liverpool were the same person. The Trade Directories for Liverpool give him a further occupation of "seller of poultry" — Peter Auldis, 83 Anfield Road, Anfield, Liverpool L4 0TJ.

THE SCOTTISH GENEALOGY SOCIETY

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