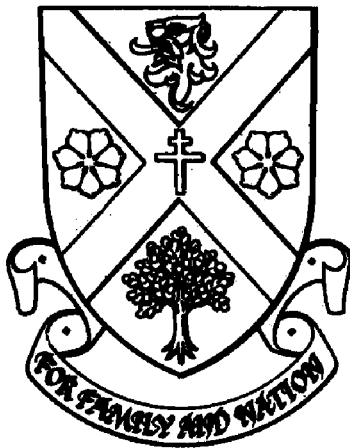


# THE SCOTTISH GENEALOGIST

QUARTERLY JOURNAL OF THE SCOTTISH GENEALOGY SOCIETY



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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 professional searchers who are also members of the Society.

### **Meetings**

Monthly meetings of the Society are held from September to April in the Royal College of Physicians, 9 Queen Street, Edinburgh, at 7.30 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 subscription for the forthcoming year shall be £8.00. Family membership will be £10.00 and affiliate membership £12.00. The subscription for U.S. members will be \$15.

The Society is recognised by the Inland Revenue as a charity. Members who pay UK income tax are therefore encouraged to pay their subscriptions under Deed of Covenant so that the Society may recover the tax paid on these sums. Details of arrangements for making a Deed of Covenant can be obtained from the Honorary Treasurer.

### **Correspondence, Magazines, etc.**

General correspondence should be sent to the Secretary and subscriptions to the appropriate Membership Secretary; queries and articles for The Scottish Genealogist to the Editor, at the address 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 Library of the Scottish Genealogy Society, 9 Union Street, Edinburgh.

### **Library**

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

## **AN HISTORICAL SURVEY OF THE FAMILY OF COWDEN**

**by Jean Astington**

Research into land tenure, Bills, Processes, Sasines and Registers by Major D. Maitland-Titterton, Ormond Pursuivant of Arms at the Court of Lord Lyon, the Register House, Edinburgh, Scotland. Other general searches in the record office by Mrs. I. Fleming and Jean Astington:

The family name of Cowden, so pronounced, but variously spelt as Coldan, Coudon, Coldene, Colston, Cowdanne and Koudin, derives from a Gaelic word meaning "hazel". Gaelic is cognate with other Celtic languages, such as Erse and Breton, and their common ancestry is shown by the fact that "le coudrier" in French also means "hazel tree". Coudrier is from the popular form "colurus" in Latin, the classical word being "corylus", showing metathesis of the "l" and "r" in the former. The "l" which appears in the form "Coldon" of the name Cowden, is the same as the "dark" l in Anglo-Saxon words, such as "would", and illustrates the fact that these languages were of Indo-European origin.

The different spellings of the name were interchangeable, and can be found to relate to one and the same person. This was true of many surnames in Scotland. The appearance of these differing spellings of the name Cowden on legal documents relating to the same person, confirms that all these forms belonged to the one family.

Cowden is a relatively uncommon surname, and several places within a comparatively small radius in Scotland, have this name. There are "the lands of Coudon, comprising the parish of Kinross, part of the neighbouring parish of Muchart, extending as far as Rumbling Bridge, in Perthshire."; there is also Cowden Castle, near Comrie, Perthshire, and another near Stirling.

The full meaning of the Gaelic name Cowden, is "the place of the hazel", the Gaelic being "calldainn" or "colltuinn"; coll means hazel, and the rest mound or place. Cowdenbeath thus means "the place of the hazels and birches". Cowdenknowes, a hybrid word, as knowes is Lowland Scots for hill, was recorded in 1460 as Coldoun only, but in 1604 as Couldenknowes. Although it seen from this that it would mean "the hilly mound or place of hazels", Johnstone gives its meaning as "at the back of the hill," from the Gaelic cul duiln,

"at the back of the hill", knowes, "hills", being tautological.

These names, associated as they are with some of the family of Cowden, seem to confirm Kinross and Perthshire as their native place, but it is difficult to know whether a family endowed a locality with their own name, or took their surname from the place where they dwelt. The earliest records so far found, in 1451, name a John and Simon de Colden. This could simply denote their locality, as it does in some Scottish documents relating to Scottish surnames before this period, or suggest Anglo-Norman derivation, which further evidence makes unlikely.

In Nisbet's "System of Heraldry", there is a reference to "Coudon in France", but there is no further mention of it. It was, therefore, interesting to find that there is indeed a Mont Coudon, East of Hyeres, and behind Toulon. On March 30th 1970, "Nice-Matin" reported a cycle race round a course at the base of Mont Coudon, and the name was later verified. It was reputed locally to be "very old". If this is so, it might indicate that the Cowdens were descended from those early settlers in Scotland, who had moved Westwards and Northwards from the Mediterranean and beyond.

"Le Coudon" is a beautiful mountain, rising to a height of 2,336ft. (702m), and it dominates those ranges which make a background to Toulon. Its lower slopes are clad with olives, giving way to a garrigue of *chênes verts* (holm oak), surmounted by a white limestone peak, near the top of which stands a fort. As rivers and mountains were among the first landmarks to be given distinguishing names, it is certain to be of ancient origin. No derivation is given in the book, "*Les Noms de Lieux*", in the "*Que Sais-je?*" series, but in other contexts, "don" is noted as derived from the Latin *dunum*, a fort, and this seems appropriate to Coudon, more so than the French word "*coudrier*" for hazel, as hazel is not found on the slopes, now, at least, and is a hedgerow or woodland tree. If Coudon did derive from *dunum*, or a fort, "cou" for neck or narrowing of the mountain, or *colla*, derived from "*collis*", a hill, might explain the first part of the name, though le Coudon is more mountain than hill. Provençaux say that Coudon is a known patronymic in Provence.

The earliest version of the name in Scotland is Colden or Coldoun, 1451, and it is known that Scotsmen took part in the 6th Crusade (1228) and returned to Hyères after the 7th Crusade. If the name Coudon does have this early Celtic derivation, it may have been later assimilated into the Gaelic, as "the place of the hazel".

The early records of the family give some indication of its position in society, and the life of one or two of its members. They also reflect the changes in fifteenth century Scotland, in the reigns of James I (1406-1437), James II, (1437-1460), and James III, (1460-1488). Constitutional government had developed under the first two of these monarchs, and in 1466 a record of Parliamentary sittings was kept. The burghs were evolving a system of self-government, mainly through the merchants, but the craftsmen too, were becoming organised.<sup>1</sup> By 1504, merchants alone could hold office, and crafts tended to remain family concerns, with a seven year apprenticeship. All these things tended to keep power channelled to certain sections of the people.

The burghs sent two wise men to Parliament as representatives, as did the ecclesiastical burghs,<sup>2</sup> and tenants-in-chief had the right to attend. The other power in the land was that of the clan chiefs, and their kinsmen. The great Highland chieftains are well known in history and to the present day, but there were also the border chiefs, who dwelt among the Lowlanders of Scotland, and kept up an intermittent struggle over border territory. Most of the noble families were related to a greater or lesser degree to the monarchy in Scotland, and the illegitimate sons of the monarch had high rank, and often titular rank in the richest benefices of the Church<sup>3</sup>

The history of the Church, and the Reformation in Scotland are part of the history of the people and the government, in a completely different way from the Reformation in England, where the schism with Rome was precipitated by a king's wish for a lawful heir, through remarriage after a divorce, which the Pope was not prepared to sanction. Henry VIII's Act of Supremacy and establishment of a separate Church, with himself as Supreme Head, preceded the will of the people, and even by Elizabeth's reign, in 1558, when the English Prayer Book was enforced and attendance at the Established Anglican Church obligatory, the Queen allowed absence from church on the payment of one shilling per head per week, saying that she would "have no windows into men's souls". This sum would be too much for the poor to pay.

In Scotland, religion was bred into its people, and with it the seeds of conflict which the Reformation brought. The old Roman Christianity was conveyed to Scotland, (after some influences from the Roman occupation and a mission of St. Ninian), by St. Columba from Ireland. The

Celtic church which resulted never entirely conformed with the Roman, and Abbot Crinan of Dunkeld was married and had a son, Duncan, the one who appears as a character in Shakespeare's play.<sup>5</sup> In later years, Rome recognised Scotland's claim to be independent of English Archbishops, and re-iterated Scotland's special and direct relationship with the parent Church, in 1218, by the Bull, "Filia Specialis".

In keeping with this greater independence, was the manner of the growth of the Reformed religion. As early as 1494, in Ayrshire there were radical adherents of the new ideas of individual freedom about religion, which Wycliffe's Bible and Hus of Bohemia had propagated. These heretics were known as Lollards, and preceded the Lutheran influences in the early sixteenth century. The Lollards believed that every good Christian could be a priest, and queried the doctrine of the transubstantiation. There was also discontent with the Catholic clergy, because of the rich dowries given to the illegitimate daughters, and the benefices to the illegitimate sons, of some prelates.

Scotland remained a Roman Catholic country, and, because of the rise of Luther in Europe, an Act of Heresy was passed in 1525.<sup>7</sup> Three men were burnt at St Andrews, before the first of the "Scots Worthies", (the commemorative volume of those who were foremost in the Reformed Presbyterianism, by John Howie), Patrick Hamilton, was burnt, in 1528, by Archbishop Beaton, for his catechism called Patrick's Places, in which he showed Lutheran beliefs.<sup>8</sup> He had been educated in France and Germany, and was an Abbot, and the circumstances of his death increased the zeal of his followers and hatred towards Archbishop Beaton.

There followed turbulent years. In 1543, the use of the scriptures in the vernacular was authorized, and in 1546 the death of George Wishart, who had translated Swiss documents emphasising the New Testament, two sacraments only, and the Head of the Church as Christ only, not human tradition, was followed by the murder of Cardinal Beaton, (the nephew of the Archbishop previously mentioned), three months later. By 1548, the English had entered Scotland, and the Scots signed the Treaty of Haddington<sup>9</sup> with the French, in order to dispel them. Although Mary of Guise was the Governor, the reformers remained active, and in 1557, the first Bond of the Congregation (of Christ) was signed by Argyll, Morton, Glencairn, Erskine and the Lord of Home.

The protest against the malpractices of Friars, known as "The beggars' summons"<sup>10</sup> was posted up in 1559, declaring their reputed poverty as false, and demanding the use of money for the poor as a Christian act. In 1561 The First Book of Discipline appeared, setting down recommendations for the New Reformed Church, from the Geneva Book of Orders, which laid down reforms such as Communion every three months, and the election of ministers by the people, which still remain. After this came the rise of John Knox and the subsequent struggle with England over episcopacy and the English Prayer Book. The Reformation had taken place with the deaths of only very few Catholics.

With these historical facts in mind, it is interesting to chronicle those members of the Cowden family who appear in the official records. The earliest record in 1451/2, is of John de Colden, and of Simon de Colden. Their names are found in a Royal Charter, dated 2/1/1451/2), confirming an assignation by James, Lord of Dalkeith and Henry de Douglas, his brother, to John de Colden, of certain lands within the dominion of Dalkeith in Ryndale and lands called Serjundhaulet, between the tenements of Simon de Colden and John Symisie." John and Simon may have been brothers, but the name " Simon", does not recur in all the historical records studied.

In 1459, according to Black, David Coldene, a notary public, witnessed a charter of James, bishop of Dunkeld, concerning the sustaining of a chapel in the Church of the Blessed Egidia at Edinburgh. In that same year, 1477, John Coldene, burgess of Edinburgh, paid six merks from his lands, for a chapel in the parish of Restalrig. (a merk was 13s.4d This burgess could be the "John" of the charter of 1451.

In a Charter of Oct. 13th 1488, "the lands of Coldown", (Kinross), were granted to Patrick, Lord Hailes. That year was also marked by the murder of James III, after he had been thrown from his horse at Sauchieburn, and the accession of James IV, who ruled until his death on the field of Flodden in 1513. He made a dynastic marriage with Margaret, daughter of Henry VII of England, but his relationship with her brother Henry VIIIth ended in battle at Flodden. He was an enlightened enough king, to leave unmolested the Lollards of Kyle, whose precepts have already been referred to, and amongst whom were Helen and Marion Chalmers, the latter, Lady Stair.

On the 31st of May, 1504, there was a Charter of Confirmation to the Collegiate church, dues payable from the lands of Hugo Coldene, in different parts of Dalkeith. Much of Scotland's overseas trade at this time was with the Netherlands, which may account for the Teutonic form of the name, Hugo, which reappears through the centuries as Hugh or Hew, except in one instance.

From the scattered records so far quoted, it emerges that the family of Cowden, were of gentle origins, with lands in Perthshire at one time, which had passed from the family, and whose members subsequently became engaged in the civic, legal and business life of Edinburgh, St Andrews, and Dunkeld. The records show that some members were the owners of property in Dalkeith.

The first record which shows that the Cowdens had connections with the Scottish Church in the sixteenth century, occurs in the years 1537/8. In the year of 1537, James V of Scotland, had married Magdalene of France, and had been left a widower in a few weeks. The following year he married Mary of Guise, the future mother of Mary, Queen of Scots, and herself a Governor of Scotland after her husband's death in 1542. Both of these were staunch Roman Catholics.

The documents which bears the seal of John Coldene, Chancellor of the Cathedral Church of Brechin, was a Charter, signed and sealed in 1537/8. His seal was a chevron, between two ermine spots in chief and a trefoil in base, two stars. His would be a secular office, as such titles were often conferred men of rank, influence and ability. His coat of arms is recognizably the same though "differenced", as his later namesake, John Coldon of Kinross, born in 1551, and makes a relationship between them almost certain.

This kinsman, whose actual relationship to the former Chancellor has not been found yet, became a minister of the Scottish Church, (after it was formally instituted as the National Presbyterian Church in 1560) at Borthwick in 1586. There are no further records for the Cowdens between that for the Chancellor and 1586, but the change in religion shows that they supported the Reformation, and they lived in places where they would be likely to hear the new doctrines. George Wishart was first summoned to appear before the Bishop of Brechin for his teachings; he later preached in Edinburgh, Tranent and Haddington, where the Cowdens are recorded, and John Knox, (his disciple), was born near Haddington. By 1560, when Presbyterianism was established by the Book of Discipline, the family of Cowden had become supporters.

However, James VIth tried to restore Anglican episcopacy in Scotland by passing the "Black Acts" of 1584, but Presbyteries everywhere increased, and in 1592 there was an Act authorising Presbyterian Government. In the year 1593, John Coldon was admitted to the parish of Kinross, where his ancestors once held "the lands of Colden", upon which once stood a Manor House.

The tombstone of John, of Kinross lies in the Kirkgate Cemetery, which faces the Isle of Loch Leven, where Mary, Queen of Scots was imprisoned for eleven months, before escaping. Despite the passage of time the tombstone could be deciphered in 1973, and is inscribed in Latin, which reads:-

M(agister) Jn. Coldon, pastor of the people of Kinross. A man very worthy of reverence: pious and pre-eminent; he lived 89 years and died in 1640. He taught the true philosophy to his flock (literally "one of his sheep"), during 50 years of self-sacrifice. This gravestone adjoins that of the bones of M.L. (Margaret Lamont), wife to J.C. minister of Kinross, who lived 50 years and died in 1625.

The tombstone adjacent to that of John, is too worn to be decipherable, but on John's tomb the coat of Arms remains clear, as a photograph shows, and they are a replica of those recorded in Pont's manuscript of 1624; he says: "A note of the Arms of the Nobilltie of Scotland set down in order as they ride at Parliament. Also the Arms of the whole surnames of Scotland exactly blazoned in their perfect collours and done in order of alphabet, collected by James Pont A.D. 1624 with additions to every letter from thys mark to the end of the sead letters."

The record runs: "gules, a cheveron, between three stags' heads, erased argent".<sup>36</sup>

The coat of Arms on the tomb is in the centre of the stone, and lies beneath an open book on one side, an hour glass on the other, and a capital letter "M", in the centre. On either side of the blazon are the letters I.C. and M.L. for the husband and wife. The letter M. above, stands for Magister, a traditional title for a Master of Arts graduate. John's wife, Margaret Lamond was the third daughter of Henry Lamond of Ellensmill and Isabel Orme of the Margesson family. The Lamond family is Celtic. There were two sons of the marriage, George and William.

The epitaph on the tombstone confirms several things about John Colden. His marriage shows him to have been in the Protestant tradition, though he seems to have married late in life, as his son George was born when he was fifty-four, in 1605. The wording of the epitaph also shows the nature of his religion. A pastor is not one of a hierarchy, but by his adherence to Christian precepts, is "pre-eminent" by his works and faith, and therefore example. This was one of the mainstays of the Presbyterian Reformation.

As he died in 1640, the year before the re-establishment of Presbyterianism by Charles I, his epitaph would no doubt be carefully chosen. It does show that he was admired and trusted by his parishioners through the years of contest about episcopacy from James VIth's accession, through Charles I's reign till 1640.

The Latin text is transcribed here:

M. JO. COLDON PASTOR ECCLESIAE DE KINROSS. VIR VALDE VENERENDUS, PIUS, PRAECLARUS. VIXIT ANNIS 89 OBIT 1640. QUINQUAGINTA ANNOS DIVINI DOGMATA VERA HUIUS OVI DOCUIT. CONTIGIT LAPIS M.L. WIFE TO J.C. MINISTER OF KINROSS, WHO LIVED 50 YEARS AND DIED 1625.

M as noted above, stands for magister, Master, or Reverend. Ovi is dative singular for sheep, where a plural might be expected. It may mean the one for the many, or, in the light of the other

interesting fact that is known about this pastor, James VI of Scotland; because on July 4th 1606, John Coldon was one of forty two ministers who signed a protest presented to James VI, against his plan to re-introduce episcopacy into Scotland. The most eminent of these forty two Protestors, was Andrew Melville, who reminded James VI of the equality of all men, including temporal kings, in the Christian religion. The danger inherent in making any protest to the king may be judged by the fact that those who had previously protested against his ban on the Scots holding their General Assembly, (the official meeting of the Scottish Reformed Kirk, and a powerful voice in Scottish government,) were judged by the king to be guilty of high treason, and six were brought to trial, (against the wishes of his advisers) and exiled from their native land for ever.

The fact of the protest by John Coldon and forty-one others is mentioned in "Scots Worthies",<sup>11</sup> and as a result of this, Andrew Melville and seven others of the number were summoned to London, and Andrew Melville spent three years in the Tower of London, and never returned to his native land again. He has been called "the Apostle of Presbyterianism", and though he died abroad, his influence and beliefs survived the period of enforced episcopacy which followed, for in 1606, James passed an Act of Parliament restoring "the Estate of Bishops in Scotland".

In the next nineteen years, 1606-1625, James restored Archbishops, each with a Court of High Commission. He reasserted Anglicanism by making the General Assembly accept this, and the Five Articles, which he said would be uncongenial to most Scotsmen; (12) they included kneeling at Communion, and episcopal confirmation. These measures were passed, but not widely enforced, and practice varied; it is reasonable to assume that ministers, such as John Coldon, of Kinross, with a Presbyterian conscience but a duty to a Scottish monarch, would attempt to reflect the wishes of his Church, without transgressing the law. When James went North to Scotland in 1617, he wished members of the High Commission to deprive recalcitrant ministers of their livings, but as ordinary people were prepared to travel far to churches where avoidance of such ordinances was possible, Presbyterianism did not lose its staunch adherents. It was impossible to enforce conformity.

Of those who voted against these measures at Perth, it is noticeable that the greatest number of dissentients were the representatives of the burghs<sup>13</sup>, and it was during these years of enforced Anglicanism, that resistance remained among the prospering merchants of Edinburgh. The ownership of property gave freeholders a vote in the government of the realm, and it is significant, that in 1606, the year of the Act restoring episcopacy, and the protest, that various members of the Cowden family in Edinburgh, began to acquire and register property there. It is also an agreeable discovery to find that, even so long ago, they encouraged their wives to register property in their names, showing an early enlightenment in this matter. It is possible that the appearance of the Cowdens as property owners, reflects also the increased prosperity of Scotland at that time, in her trade with France, the Netherlands and Scandinavia.

Between 1606 and 1630, Hugh Coldon, in Dalkeith, the son of Robert Coldon, registered properties in Edinburgh, Dalkeith, Elvingston and Carberrie, jointly with his spouse, Abigail Johnstone, in the Sasines. The Sasines are the records of those who owned, (or were "seized" of, meaning being legally invested with,) land. Hugh's son William, and the latter's wife Janet Scot are also registered as portioners, (or part owners) in Dalkeith, near Edinburgh. A man and his wife frequently held property jointly in Scotland, it passing to the survivor of the two, who willed it subsequently to the children or heirs. The usual procedure was the division of property and not inheritance by primogeniture, which was an English custom. A tailzie, meant that land



was specifically left to someone named in the deed, and estates in this way "could follow a complicated line of other gift".<sup>14</sup>

For many years after 1630, there are no more entries for the Cowdens in the Sasines. They were years of religious conflict for Scotland. When James died in 1625, he left the organization of episcopacy in Scotland; but there was an undercurrent of passive resistance to the administration, without active disloyalty to the monarch, which is described in "Scots worthies",<sup>15</sup> and kept Presbyterianism, alive.

But Charles I, a devout Anglican, was even more uncompromising in his wish to promote Anglicanism in Scotland, and sought to make an episcopal see in Edinburgh, with St. Giles as the episcopal deanery Church. As well as this in March 1643, by an Act of Privy Council, he made a list of landlords and tenants, in order to impose assessments of property. High taxes made him unpopular, and when he imposed the use of the Service Book, (similar to the English Prayer Book) in 1637, in St. Giles, there was the famous incident of Jenny Geddes.

The following year the National Covenant of 1638 was signed by prominent Scots in Greyfriars Church, Edinburgh, pledging defence of their king and the Reformed Presbyterianism. It met with overwhelming support from the people, including the poorer classes, throughout the country. Archbishop Spottiswoode fled to England.<sup>16</sup>

A confrontation took place at Duns Law; the Scots set up their own Parliament, abolished the clerical estate (the bishop's office), made the Covenant obligatory, and abolished the Five Articles. The Solemn League and Covenant of 1643, between Scotland and Westminster made both Scots and the English Parliament pledge themselves to preserve the Reformed religion, abolish popery and prelacy, maintain the king's authority and keep the peace between the two countries.

The first battle of the Civil War between Royalists and Parliamentarians had been fought the year before, and after the Scottish army left, King Charles was taken prisoner at Northampton. Montrose, who had been a Covenanter before offered his sword for the King, and won many battles, but was defeated at Philiphaugh and his followers, made prisoners, were massacred.

By 1648, the Covenanters, disillusioned with their pact with Westminster, split into two groups, one of which "the engagers" promised to restore the King if he would establish Presbyterianism. Hamilton marched South and was annihilated at Preston, Wigan and Warrington by Cromwell. Hamilton surrendered, but was beheaded at Westminster, although officially he was a soldier under orders, as an ultimatum had been sent to England, asking them to surrender the King.<sup>17</sup>

In 1649, Charles I was beheaded and in that same year, Charles II was proclaimed King in Scotland. Montrose made another attempt to raise the Highlands for the King and was captured and executed. Cromwell invaded Scotland and took over the administration. He built forts and Haddington again became a garrison station. He allowed liberty of worship and made arrangements for a Commonwealth of England and Scotland, and as Lord Protector made an ordinance of Union whereby Scotland sent members to the English Parliament.

The Restoration of Charles II followed in 1660. The Covenanters had split into two groups which weakened them, and Charles wished to restore episcopacy. In 1662, there was an Act restoring Episcopal Government in Scotland, and another ordering that clergy who had been admitted to parishes since 1649 must either accept episcopacy or be evicted after February

1st 1663. 270 of the clergy refused to accept the conditions and held meetings in the hills, known as conventicles, particularly in Galloway and Ayrshire. In 1666, a small band of these protesters, many of them poor and ill equipped, were met and suppressed by a much larger, well trained army, and given no quarter at Rullion Green.

In 1669, the first Letter of Indulgence was issued by the Earl of Lauderdale, and another in 1672, whereby the clergy who could not accept the bishop's authority, but were prepared to keep to their own parish in peace and avoid attending conventicles would be allowed to remain. Many could conscientiously accept this solution, but it left the remnant in the hills in a more isolated position, though many noblemen and presbyteries spoke for them. Attendance at a Conventicle became punishable by death, and non-conforming gentry incurred heavy fines. For burgesses it involved the loss of liberty of trading, as well as fines.

The Highland host was quartered in Ayrshire, and the "killing times" reached a culminating point in the murder of Archbishop Sharp in 1679. He was the man who had been most severe over the Pentland Rising.<sup>18</sup> The Covenanters were finally defeated at Bothwell Brig, and James, Duke of York, brother to the King, was sent to Scotland. Richard Cameron continued the struggle and in 1680, posted up a notice in Sanquhar, the next parish to Carsphairn, where Thomas Cowden had been a minister, disowning Charles II as tyrannical. Richard Cameron was killed at Airds Moss, Kyle, in battle, and his head and hands sent to his father in prison.<sup>19</sup> Hackston was mutilated and hanged, and the last of the followers hanged in 1681.

That same year, James, Duke of York introduced a "Test Oath" to be taken by all those in office or suspected of disaffection, but historians say that its wording was self-contradictory.<sup>21</sup> As late as 1685, two women in Wigtown, were drowned for refusing to accept episcopacy,<sup>20</sup> and the same year the last of the "Scots Worthies", James Renwick was executed. This was the background of heroism and courage, but also of persecution and bloodshed, to the Revolution of 1688, known as the "Glorious Revolution".

After the last entry in the Sasines for William Cowden, the son of Hugh Cowden of 1630, there are no more for the family till 1661. There is the record of Hugo Cowden's being called on inquest in 1634, where he is described as being "of Leith". He attended the inquest of a Mr Broun,<sup>28a</sup> who seemed to be of some importance, as all the others who attended owned land. There is nothing to show whether Hugo was the same person as the father of William, mentioned above, who was recorded in the Sasines up to 1630, and his name does not appear in the list of tenants and landlords in Edinburgh prepared for Chas. II in 1634, though they were too numerous to be all included.

In 1640 the Rev. John Couden of Kinross, previously described, died, and he was succeeded by his son, George Couden, M.A. (St Andrews 1627). The record states that he "was presented to Kinross by Chas. I on May 3rd 1641". This was a form of words, (the parish being normally within the patronage of the Crown), as the King was in London on May 2nd attending his daughter's marriage<sup>22</sup>. He did visit Scotland later that same year, and confirmed the practice of Presbyterianism in Scotland.

These constitutional changes which he recognized accomplished the work of the Covenant, of 1638, the signing of which was due to two men, Archibald Johnstone (Lord Warriston), and Alexander Henderson. Hugh Cowden was married to Abigail Johnstone, which may be significant, taken in conjunction with other evidence. George Couden of Kinross remained as a Presbyterian, through the years of Presbyterian government to the Restoration in 1660, and despite the Act evicting Presbyterian ministers in 1662, continued there till 1665, when he

died attending a synod at St. Andrews. The presbyteries and synods remained as before, notwithstanding the new rule of the High Commission and the bishops.

During this crucial time for the Scottish non-conforming clergy, there are records of at least two members of the Cowdens, who were ministers. There is the Rev. Robert Cowden, of Enniscorthy, Wexford in S. Ireland. It is possible that he was related to the Rev. John Coldon of Kinross, because he graduated M.A. from St. Andrews in 1626, and his son Alexander became in 1693 minister of Duns, and was prominent in the religious settlement of 1688/9, according to Black. This would accord with the dissenting tradition of John of Kinross.

There is another entry for a Rev. Robert Cowden, minister of Bonkle, in Lanarkshire, in the Scottish Register of Deeds, in 1662 and 1663. It is likely that it was one and the same person, for there was a regular passage of dissenting clergy from Scotland to Ireland and back, according to "Scots Worthies". The Protestant Church of Ireland was Anglican, but of the dissenting ministers both Robert Blair and John Livingstone had livings there till reported for non-conformity and excommunicated. John Semple, later of Carsphairn, was first made a precentor in the County of Down and then a preacher. The non-conforming clergy were first "licensed", and then ordained by an elder minister of their persuasion, sometimes, as in the case of Richard Cameron, in exile in Holland, to which dissenters fled.

There are separate entries for Rev. Robert Cowden, of Bonkell, and for his wife, Anna Deas, "spouse to Robert Cowden", until Dec. 1663. The dissenting ministers who refused to accept the Act of 1662 enforcing collation by a bishop for all clergy joining their parish after 1649, came into force after Feb. 1663, and Robert Cowden may have been one of the "outed" ministers, as they were called who had to seek alternative residences to their manse, whether in Ireland or Scotland.

Thomas Coldon, M.A. of St Andrews in 1657, became a minister at Carsphairn in 1669. Carsphairn, high in the hills near Galloway and the next parish to Sanquhar, had been the parish of John Semple one of the "Scots Worthies", who died within his own parish, (despite the eviction order of 1662) in 1677. This showed that some dissenting clergy remained in their parish. It suggests that his successor, Thomas Coldon, was sufficiently a dissenter to please his new parishioners and reject the rule of the bishops, which would have been made easier by the remoteness of the area. However the year he became minister, 1669, was also the year of the first Letter of Indulgence which allowed ministers who did not support the conventiclers in revolt, to remain, as Presbyterians, in their own parish.<sup>24</sup> These are known as "Indulged" ministers but called "King's curates" by the extreme dissenters, who felt that because the General Assembly was forbidden to meet, the Covenant, and Charles' promise to the presbytery on accession, were broken. In 1672, the year of the second Letter of Indulgence, it is recorded that Thomas Cowden of Carsphairn renounced lands which he had acquired at Tarbrax, Lanarkshire. As measures of increasing severity were being enacted against Conventicles and evicted ministers, he may have incurred a heavy fine and given up his lands as payment. Fines were usually a quarter of the year's rent or of a person's "frie moveables". If this were so, it would show that he had given help and possibly support to the militant dissenters. The church itself at Carsphairn has no record of the length of his ministry, but certainly some of its members were on a charge of being "disorderly" (or non-conforming), and fined in 1684, the year of the "Test Oath". In 1685. Katherine and Agnes Cowden in Tynwald, (Dumfriesshire) were subjected to the Test; and may have been related to Thomas Cowden.

There are other entries in the Register of Deeds in the years 1661 to 1669, besides those of

Robert Cowden and his wife Anna Deas, whose surname suggests Spanish or Portuguese origins. Property appears in the name of Marianne Cowdanne, spouse of Nicoll Heriot in Kirkton (near Hawick), and the name of John Cowden, baxter is recorded as having property in Edinburgh in 1663 and in 1665; Hew Cowden, a farmer of Dirleton, near the coast, is also recorded. In the years 1666 and 1669 are entries in the name of Margaret Coldon, relict of John Esplin, Chamberlyne to the Earl of Dunfermline, and daughter of George Coldon of Kinross.<sup>23</sup>

It is possible to learn something of the life of Hew Cowden of Dirleton mentioned above, through these years of religious dissent, from the parish registers of Dirleton, in Haddington, which records his regular attendance at church, to take the collections and assist in the distribution of alms "to a poor schoolmaster" in one instance, and the enforced repentance of an erring woman on successive Sundays. The minister was frequently absent, whether through health or the precarious safety of a dissenter is not recorded.

There are several families of the Cowdens recorded in the parish registers of East Lothian. There are the births of four children to Hugh, whose spouse is not named in the records: Patrick Cowden, probably from Traprainlawend: James of Morholme, and his wife Jean Forsyth, and their five children, and his second wife, Anne Forrest and her three children. Also recorded are the marriages of Hugh Cowden, son to the above Hugh of Dirleton, and a baker, first to Mary Heriot in Aberlady, and later, if the same, to Jean Elliott in Archerfield. The births of a Robert Cowden to Archibald Cowden and Isabel Neill in Dalkeith in 1640, and a daughter Elizabeth in 1642 are recorded, and the birth of four children to Rev. Alexander Cowden of Duns and his wife Janet Hughes. This was the son to the Rev. Robert of Bonkle, and concerned in the Religious settlement which established Presbyterianism as a Free Church of Scotland, and the joint monarchy of William and Mary.

These farming families of Cowdens in Dalkeith and Berwickshire have family links with the branches in Edinburgh, and the records reveal this. William Cowden, a farmer in East Fenton was married to Janet Scott. In 1689, Adame Cowdane, son to Patrick Cowden in Traprainlawend was apprenticed to William Scott, Baxter in Edinburgh. There had been Cowdens who were bakers in Edinburgh since before 1660, a tradition carried on until at least 1779. They dwelt in the parishes of Canongate and St. Cuthberts. John Cowden is recorded as having property in 1663 and 1665; most of his children died in infancy, but one, Robert, born in 1674, survived. A John Cowden is also recorded as owning property in Fenton, who may be the same Edinburgh baker.

There is a Robert Cowden, possibly his surviving son, baxter and burgess in Edinburgh recorded there before 1708, (the year of an abortive Jacobite rising). Adam Cowden, mentioned before, was witness to the baptism of Robert's children, many of whom died in infancy. It is also possible that his first wife died young as the death of Jane Mitchell, wife to Robert Cowden, baxter, occurs in 1699; his second wife, if the entries refer to the same Robert Cowden, was Gilles Thomson.

Adam, the apprentice of 1689, became a baxter and burgess in his own right. He married twice: the first marriage in 1702 was with Janet Crawford, a widow; the second to Jean Scot, daughter of Sir John Scot of Langhope, a branch of the Buccleuch family, the head of whose branches is descended from the Protestant Duke of Monmouth. Their son George, inherited from his grandfather in 1742, and was also recorded as a baker in Edinburgh in 1749. In the record of Burgesses of Edinburgh occurs the name of Hugh Cowden, baker, as apprentice to

William Galloway, baker in 1723. It is possible that this could be Hugh Cowden of Aberlady, born 1700, son to Hugh Cowden and Mary Heriot, but twenty three was old for an apprenticeship. His own son, Hugh Cowden, the younger, is recorded as a burgess in the right of his father, Hugh, in 1749, and they were both bakers, in the Cowgate, near the Waters of Leith and the port.

The names of the families into whom the Cowdens marry and the witnesses to the records of baptisms show the occupations and loyalties of their circles. Famous Covenanting names which occur are Henderson, Smith, Johnstone, Wishart, Patoun, Livingstone, Aitchison and Gray. Many of the witnesses are bakers and burgesses of Edinburgh, vintners, brewers and gardeners, and one of their number, Alex. King, is described as a writer, who would now be called a solicitor or notary public.<sup>27</sup> Alex. King was married to Jean Cowden.

The brother to Adam Cowden, Archibald, described in the registers as being "son of Patrick Cowden, of Liend", which would seem to be a corruption and contraction of Traprainlawend, married a widow, Magdalene Robertson in South Leith in 1714. The "law" in a place name in Scotland, means a conical hill.

Not all the records are of prosperous Cowdens. In the churchyard of Greyfriars, Edinburgh, the historic church of the Scottish Covenant, lies Anna Cowden, "a child, poor, a warrant", which perhaps meant burial by the parish and that she was a pauper. The date is 1693. Also buried there were the three children of John Cowden, the baker and himself and his widow; the children of William, town soldier, and himself, again described as "poor, warrant"; the "poor" child, of Richard, soldier, and Robert, master gunner and his child and wife. There is also William Cowden, tailor. These entries reflect hardship and poverty.

The number of marriages between Cowdens and widows, suggests a high casualty rate among young wives, and the mortality of infants seemed to increase in the period towards the end of the century. The widening of roads and gracious rebuilding of Edinburgh did not take place till later in the eighteenth century, and the tenements and terraces of the old town were narrow and high. At the close of the seventeenth century, from 1693 onwards there were the "Seven Ill Years"<sup>28</sup>, of famine, and starvation because of bad harvests.

Theophilus Cowden, Edinburgh, is recorded as being married to Margaret Henderson, and he was the grieve to the widow of Sir James Stuart, advocate and twice Lord President of Scotland's Court of Session. Of him, Lockhart of Carnwath, a Jacobite and episcopalian, wrote that "he was a great man, a profound lawyer, the chief support of presbytery, and a most virulent enemy of the House of Stewart". He goes on to say that he was handsomely rewarded by the succeeding government of William's reign. Such bitterness must have made things hard indeed for Sir James's widow and former second wife, Marion McCullough, daughter of David McCullough who acquired the estate of Goodtrees. She had a house in Cowgate, (where some of the Cowdens are recorded as living), a painting of which appears in the Huntly museum. It is just possible that she was herself a Cowden by descent. The name McCullough reappears in connection with the Cowdens in Kirkmaiden, but it was also native to Galloway. Sir James Stewart, the elder, was first married to Agnes Traill, and his son of the same name, was born about 1680. The latter died in 1727, and it was after that date that Theophilus is recorded as being grieve to his stepmother.

In Edinburgh and Scotland, discontent remained for several reasons after the union with England, 1707, which followed the earlier settlement. Some, the Jacobites, preferred the old monarchy and episcopacy, either Roman or Anglican. The Presbyterians found that the com-

plete independence of their Church, established by the Settlement of 1689, was affected by the Toleration Act of 1712, whereby clergymen had to take an oath of allegiance and abjuration which required the sovereign to be an Anglican.<sup>30</sup> Also, although Scotland was supposed to keep her own independent Church, Education and legal systems, it was found that the House of Lords could intervene to reverse a decision of the Court of Session. Customs officers, instituted in England in 1671, were appointed and were extremely unpopular.<sup>31</sup> At the execution of smugglers in the city of Edinburgh in 1736, there were the Porteous Riots, when a captain fired on the mob, which resulted in his death at their hands.

Apart from two unsuccessful attempts to rebel in 1708 and 1719, there were also the two risings, in 1715 and 1745 in favour of James Edward Stewart and his son, Prince Charles Edward. There are no records of any of the Cowden family supporting these risings, and two show that they did try to fulfil their support for the new Settlement and the new Monarchy and its successors.

One of these is that of the son, and third child of the Rev. Alexander Cowden, of Duns, (and the Settlement), James, who became a minister in Oxnam, Roxburghshire, in 1723, despite the Act of Toleration. He married Lillias Byers, and they had eight children, of whom George, born in 1728, had the same unusual Christian name, for Scotland, as the son of Adam Cowden, the baker, as the second son of Rev. John of Kinross, the previous century. There were also a John, and a William, born in 1733 and 1740, respectively. The clerical tradition and the names suggest that these branches were closely related.

Later in the century in 1784, an announcement appeared in the "Gentleman's Magazine" in London, among the obituary of considerable persons, of the death at the King's Mews, Charing Cross, of W. Cowden Esq. clerk of the Queen's Stables. He was later succeeded by another W. Cowden. No connection with any of the other branches in Edinburgh has been established, though he would certainly be of the same family. There is a later record of the name in London circles, in the name of the teacher and friend of Keats, Charles Cowden Clarke, born 1787.<sup>29</sup>

There are two entries in the early years after the Union with England, which show the differing fortunes of two branches of the Cowden family. In Kinross, on Sep. 23rd, 1711, Margaret Coldon is recorded as being given £2 from the church, though it is not recorded for what it was given, and therefore was most likely to be almsgiving to those in need. This proves that the family was still represented in the place of its known origins, Kinross. It is probable that Margaret Coldon was a descendant of the Rev. John Coldon, and possibly the daughter of his son George, and the widow of John Esplin, formerly recorded in the Sasines. If so, it seems likely that she was much reduced in circumstances, like those whose deaths are recorded in Greyfriars kirkyard between 1663 and 1700.

The other entry is the marriage of Marion Cowden, whose parentage is not recorded, to Robert Ainslie, on Dec. 17th, 1717. She died on the 14th of Jan. 1733. Robert Ainslie was the fourth son, but the eldest to have children, of John Ainslie, who was born Dec. 2nd 1649 and died in April 1726. Both father and son farmed the Abbey, Haddington, and were both made Guild Brother and Burgess of Haddington. They were directly descended from the feudal family of de Ainslie who took part in the 6th Crusade, and who had married into the family of the Earl of Dunbar.

The Ainslie family later left lands in Elvingston, Morham and Haddington, and endowed the Ainslie Medical Foundation. Marion Cowden, who married Robert, was probably one of those

Cowdens – Hugh of Dirleton, James of Morham or William of Fenton – who had farmed in these areas for two centuries, and who had once owned property there. This marriage gives some indication of the social status of one branch of the Cowdens, though inter-marriage in all stations of life was more common in Scotland than elsewhere.

According to Smout, the farmers of East Lothian, as these areas are named, were enlightened in many ways for their time, their farmhouses having some comfort, and their workers and labourers enjoying the hospitality and very largely the same standard of living as the farmer. The farmhouse usually consisted only of a “but and a ben”, but these rooms were spacious. It is interesting to note that in Kirkmaiden, in which one of the branches of the Cowdens settled, there is still standing an old dwelling of this type, of which one room, the kitchen, remains in its entirety, with very thick, dry stone walls, a huge fireplace projecting into the room, massive stone flags on the floor, and one over the lintel and three windows, one larger and two smaller. This stands near, and overlooks Auchie Glen.

From all these records it may be deduced that the Cowden family once owned an estate in Kinross which quickly passed from the family probably through the failure of that line or for financial reasons. One of their members had a coat of arms, recorded, but not assigned to any specified member. The early burgesses in the family paid their tithes regularly and were devout. After the Chancellor in the Roman Catholic Cathedral of Brechin, there were six ministers of the Reformed Scottish Church, four of who were closely connected with its emergence as an independent church, without a supreme temporal head or bishops, government by the laity and presbytery, and neither a set liturgy, nor vestments.

The evidence suggests that though they were not the leaders of these developments in the Scottish Church, they were part of them. Though they attempted to combine their religion with allegiance to the Scottish monarchy, it is significant that the Rev. Alexander Cowden was active to establish the Settlement by which Scotland kept an independent Presbyterian Church, after the dethronement of James brought William and Mary as joint sovereigns of both England and Scotland. Some critics after the Union which followed eighteen years later, thought that Scotland had been “sold”, and that the men concerned were rewarded, but previous history of the Cowdens shows that their non-conformity was by conviction, and the Settlement in which they were concerned, a religious one, ended the persecutions of thirty years.

It might very well be that the bitterness which resulted from the Revolution and the Union, the subsequent unpopularity of excisemen, and the divisions caused by two rebellions, made one branch leave Edinburgh and settle in Kirkmaiden, as another went to the United States. Cadwallader, the eldest child of the Rev. Alexander Cowden of Duns, and born in 1688, physician, botanist and mathematician, settled in America and his grand-son became a senator. William, his brother also died in America.

There is no proven connection in any written records, (unless an old family Bible has survived) between the family descended from the earliest Cowden settlers in Kirkmaiden, and those in Edinburgh and Kinross, but the family claim that they were descended from some Cowdens, “near Edinburgh”, who once owned an estate and ships, had to leave Edinburgh, and had reasons to dislike excisemen.

The parish register begins in 1716, for Kirkmaiden, in Galloway. Before that date, although no parish records for births and deaths were recorded, yet the parish priests had to supply lists, and there are no Cowdens in the list of either the faithful or the heretics. Nor are there any in the

religious, civil or legal records for those times. As those Cowdens, first recorded after the parish registers began, claimed to have come from Edinburgh or near there, the records for Cowdens living there in or before 1756 may give an indication as to their possible ancestry.

After 1682 in the Canongate of Edinburgh, there are no further entries for Cowden. That year recorded the birth of their fourth child and second daughter, Annabella, (the entry looks more like Amabile), to William Cowdan and Marion Graham. Their other children were named John, William and Agnes. Among the witnesses were Alexander Riddoch, George Cunningham, and Alexander Vert, but no indication as to their occupations is given. The son, John, would be 76 years of age when the first record of the name John Cowden appears in Kirkmaiden, his brother William, 77.

The records of the Dirleton Cowdens continue until 1721, although there are no records for the years 1693-8 and 1702-13, and there are twenty three years missing except for a few names in other registers, between 1683 and 1748, and many pages are torn. The latest births of these include a son Hugh and daughter Mary to Hugh Coldon and Mary Heriot, (1700-1702), and to Hugh Coldon and Jean Elliott (his second wife?), two daughters, Marion and Catherine, and a son, Charles, from (1714-1721). It is interesting to note that this is the second time that the Cowdens have married into the family of Heriot, and the name recalls the financier to James VI, known as "jingling Geordie". Another point to note is that none of these Christian names, found in the Dirleton records, James, Hugh, Patrick, Charles, Catherine and Marion recur in Kirkmaiden, except for the name Mary.

In Edinburgh itself, the latest entries, apart from those relating to Robert Cowden, baxter, (1700-1708), are of the births of children, Janet and Robert, to Jane Smith and Robert Cowden, clerk to the baxters of Edinburgh Milns in the Waters of Leith, 1734-1736; of a son, James to Theophilus Cowden and Margaret Henderson in 1735. There is also recorded the birth of a son Peter, to David McPhail, overseer of the baxters and their Milns in the Water of Leith. In Portsburgh, part of the city, a daughter Ann is recorded as born to James Galloway. All these surnames, Cowden, McPhail and Galloway reappear in the Kirkmaiden register in relation to one another.

Between 1730 and 1736, at least five members of the Cowden family were buried in Greyfriars Kirkyard. Katherine Cowden, a pensioner died in that year, and might be the Katherine who had to take the Test Oath imposed at the time of the persecution of the Covenanters, in 1685. Her pension suggests that she might have had some office or have been the daughter of a public servant, or possibly, Thomas Cowden, the minister. Two stocking weavers, James and William Cowden had children buried there in 1733, 1734 and 1735.

The records in Edinburgh show that Hugh Cowden, the Younger took many apprentices, later in the century, such as Peter Hunter, son to David Hunter, baker in the Abbey, for five years from 1761, and others up to 1779. The Cowdens were to be found in a variety of occupations: John Cowden was a stabler in the Canongate (he died before 1751); another, Robert, was a journeyman, wright, and others were weavers and tailors, as well as bakers and farmers. They were closely associated with the ports and vintners and shippers

The parish of Kirkmaiden, where the first entry for the Cowdens occurs in 1756, was recorded on a map by Pont. It lies at the end of a peninsula, with the Mull headland at the point and moorland and cliffs near the coast, and the village of Drummorie, which means large ridge, in the shelter of Luce Bay. There was once an old church near the Mull, called St Medans, but



there is now no trace of it, and in 1638 was built the old church of the Covenant. Galloway and Ayrshire were strongholds of the Covenanters, and the cradle of Scottish independence. Sir William Wallace and Robert the Bruce raised support there, and it was in Galloway that the Levellers, in 1724 rose in revolt against enclosures, and were suppressed by the military. One of the earliest Protestants was Lady Stair<sup>32</sup>, and Covenanting ministers John Livingstone and Samuel Rutherford preached at Stranraer and Anwoth, respectively. The nearest market town to Kirkmaiden was Glenluce, and smuggling was carried on extensively round the coasts. The first entry in the parish register of Kirkmaiden, relating to the Cowdens, is of the birth of a lawful daughter, Mary, to John Cowdan and Elizabeth McCullough in 1756, on Dec. 1st, in Slewhabbell. The baptism was on Dec. 5th following, which shows that infant mortality was often high. Slewhabbell appears only on Cowden records, and not again after the entry in 1761, that "a child died in Slewhabbell". The meaning of Gaelic place names suggests that Slewhabbell might mean "the house on the moory place", (Gaelic sliabh-"moor" and baile-"house"). An old rhyme which says that Slewhabbell hill was "high and steep" indicates that its location might have been at the foot of Dunman, a hilly moorland, near Muntloch, which, with Cardraine and Cairngaan is mentioned in subsequent records. The rhyme also mentions witches, a reminder that the Covenanters shared in the denunciations of women as witches which took place in the late sixteenth and seventeenth centuries under episcopal and Presbyterian rule alike.<sup>33</sup>) The Gaelic name Slewhabbell possibly refers back to Morham, "the village on the moor", or Fenton in Haddington, whence John Cowden's ancestors came. Cardraine<sup>34</sup>, the place of birth of Cowdens after Slewhabbell, is a local name, a contraction of Kirkmadrine, "the church of St. Draigne", Stoneykirk.

The name McCullough is local to Kirkmaiden and Galloway, but there is no record of the marriage of John to Elizabeth, only that of the birth of their "lawful" daughter, (which confirms wedlock), and the death of another child in 1761. This shows that there were other children, and William Coulden who is entered as being married to Janet McGuffog in 1775, may be assumed to be the son of John and Elizabeth. It is just possible that the two brothers, John and William Cowden, born in 1733 and 1740 respectively to James Cowden, minister in Oxnam, were the original settlers, but Oxnam is in Roxburghshire, and not "near Edinburgh". Also, by taking the nom-de-plume Jacob McCullough, in his writings, Peter Cowden, (1838-1928) implicitly claimed descent from Elizabeth McCulloch her son William.

In 1775, William married Janet McGuffog, who was born in Cairngaan, and whose father died in Cardrain in 1757, and the ten children born to them between 1776 and 1794, are recorded as born in Cardrain, except for three, who are entered as being born in Cairngawn, Muntloch and Blackcroft. This last might indicate that the old cottage kitchen still standing in Auchie Glen, might be the remains of the original Cardraine Croft, occupied by the Cowdens, as the thick stone walls give a curiously dark impression, reflected in the name Blackcroft. It is also sufficiently near to the present day farms of Cardraine, Cairngaan and Muntloch Croft (now Glen View) to explain the use of those names in the other births.

The children were all baptised soon after birth, (two on the day of birth), except for the one who was baptised when aged nine months. Three died in infancy, the first Janet, Robert and Agnes. In the order of their birth the children were, John, Jean, William, Janet, Elizabeth, Peter, Joseph, Robert, Janet, and Agnes. By the usual pattern of Scottish baptismal names, the first son is named for the paternal grandfather; this would again prove William to be the son of John Cowdan of Slewhabbell.

These names are found in earlier families of Cowdens with the exceptions of Joseph and Peter. The latter may have been named for Peter McPhail, whose birth was recorded in Edinburgh in 1737, in the same registers as the Cowdens who were bakers there. He Peter Cowden, married an Agnes McPhail, but her father's Christian name is not recorded, nor her birth in 1799, so it is not known whether or not she was the daughter of Peter McPhail of Edinburgh. Her mother's name was Galloway. Patrick Cowden, son of James of Fenton, married Anne Milne in Edinburgh in 1712, and she was the daughter of Peter Milne, farmer of Dundee. It is possible that John Cowdan of Kirkmaiden was the son of Patrick, or, more probably, nearly related to him. There are no other instances before this of the name.

The Kirkmaiden Cowdens, recorded first in 1756, were not the only branch of the Cowdens in Galloway and Dumfriesshire. There was the family of James Cowden, farmer, in Urr, Dalbeattie, whose son John was born the same year as the eldest son of William and Janet of Kirkmaiden. None of the families relate directly to the Kirkmaiden branch, but they share the same family names.

Of the seven surviving children born to William and Janet at Cardrairie, records remain of four: the eldest John was mentioned in the writings of his nephew Peter as being a weaver; Jean Cowden was married to Thomas McClurg in 1787; Elizabeth married Charles McGill in 1803, and Peter Cowden succeeded to the croft and married Mary Warwick in Carnaan. She died some time before 1837, leaving two surviving daughters, Janet and Sarah; her son William died in infancy 1811.

In 1837, Peter married for the second time. His wife was Agnes McPhail aforementioned, and they had two sons, Peter, born 1838, and John, born in 1840. As well as being a crofter, Agnes's husband Peter, was a handloom weaver and carrier. They made everything they needed, even shoes, for themselves, which presupposes knowledge of a variety of crafts.

It was Peter, born in 1838, who wrote of the origins of the family and claimed descent from the Cowdens near Edinburgh, and those connected with ships. He wrote two books and contributed to the Free Press anonymously and in his own name. He fought for a pension, in his old age, which was not granted, and wrote poetry. He renamed the modern Cardrain Croft, calling it instead "Pulinkum", a Gaelic name, which means "the stream by the crooked pool", and which appears on the map of Kirkmaiden, drawn about 1610, by Timothy Pont, and published in Amsterdam in 1654. It was Pont who described the Cowden coat of arms in 1624. Peter's choice of Pulinkum shows that he was aware both of Gaelic place names, and his own Gaelic ancestry.

No certain link has been found with any of the branches studied, but the general claims would seem to have been substantiated. There was an estate; one branch, in Edinburgh was concerned with ships and shipping, and Hugh the younger was married to a shipmaster's daughter; there was a complete break for the Kirkmaiden Cowdens from their origins, for what ever reason, though Peter suggests that they fled from excisemen as they were engaged in contraband imports. French and other wines were traditional in Leith. Other possible reasons might have been the increased death rate of children and famine and conditions in Edinburgh, or the gradual return to patronage in the Presbyterian Church with the consequent repeal of one of the tenets of the religious settlement of 1689, (30) to which one of the Cowdens contributed. This and the subsequent disfavour of Covenanters, and the Reformed Presbyterianism after the Act of Union, may have been an additional reason for leaving Edinburgh, and settling in a stronghold of the Covenanters.

A possible ancestor in Edinburgh was a John Cowden, son of William Cowden, meal dealer,<sup>35</sup> in Portsburgh, (part of Edinburgh), who inherited from a John Graham in 1736. No age is given, but already recorded is the marriage of a William Cowden of Edinburgh to a Marion Graham, whose son, William, was born in 1679. The latter's son John, may have been he who inherited from his grandmother's family, Graham, in 1736, and later, sometime before 1756, settled in Kirkmaiden, as a tenant of the Earl of Stair. This gives the right pattern of names in the Edinburgh and Kirkmaiden families, also, from the chart of families, it is possible that his father, William Cowden, was the grandson of William Cowden of Edinburgh, who had land in Fenton, Haddington, and the nephew to James Cowden, who lived at Morham, "the village on the moor", Haddington in 1676. This would explain the choice of Slewhabbel by the Cowdens for their dwelling in Kirkmaiden in 1756.

Any other explanation, with the exception of the two brothers from Oxnam, already mentioned, would involve "guessing" a generation between the recorded Cowdens and those in Kirkmaiden. There seems enough evidence to suggest that they were all inter-related. It is of course possible that it was a much earlier Cowden, who had to flee from his original birthplace; if so, it has not yet been established.

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- 20 The Wigtown Martyrs, Margaret McLachlan and Margaret Wilson
- 21 Test Oath 1681, Donaldson p 243. Administered to exclude R.C's and Covenanters who had resisted the Govt. measures.  
In 1684, in Galloway, many were charged with being "disorderly", i.e. non-conforming, and at least one, John Milroy, was hanged. Galloway Family Names J. Anderson Russell.
- 22 The King's Peace C.V. Wedgwood
- 23 It may be this Margaret Coldon who received £2 from church. see p 14
- 24 Those who accepted collation by a bishop retained their stipend. Those who would not, retained their manse and glebe and "a yearly maintenance". In 1679, a third Indulgence allowed conventicles in the houses of those who had not taken part in active rebellion.
- 25 Rev. Alexander Cowden of Duns.
- 26 Morham, Haddington.

27 Writer, at that time, meant notary public or solicitor

28 "The Seven Ill Years" p 264 Donaldson, produced starvation, which added to the distress of poor housing conditions.

28a Robert Brown, the Brownist? He was the leader of the Congregationalist religion, and died about 1633, according to Larousse. There was later a John Brown, in Holland, one of the "Scots Worthies", he who ordained Richard Cameron.

29 Charles Cowden Clark b. 1787 d. 1877. Bookseller, Publisher (with Novello), writer, in the literary sense, as was his wife. He taught the young Keats poetry, and knew Lamb, Hazlitt and Dickens. (D.N.B.)

30 Mackie p 266 The Toleration Act of 1712 made clergymen take the oath of allegiance and abjuration, which required the sovereign to be an Anglican. This was contrary to religious settlement of 1689, and in 1713 there was an attempt in the House of Lords to rescind the Act of Union. It was not until 1874, that the Scottish Church regained the freedom of the appointment of its own pastors by the congregations, by the passing of the Patronage Act. Many Scots clergy refused to take the oath of the Toleration Act. Patronage violated the Act of Security, and the 1689 Settlement.

31 Mackie p 265 Act of Union Article XVIII Donaldson p 271

32 Donaldson p 90

33 Smout p 189 Those persecuted for witchcraft in Scotland were usually poor, widowed or old.

34 Sometimes recorded as Cairngawn, or Muntloch as well as Cardrain, which makes identification of the exact locality difficult. See note 37.

35 Meal was one of the commodities in shortest supply during the lean years around 1700 p 264 Donaldson

36 The Coat of Arms does not appear in the Lyon register of Arms, but as it was recorded as being in use before 1672 (by Pont and on the tombstone), it is automatically accepted as authentic, under the heading of "ancient user". The older Coats of Arms bore no mottoes.

37 The name of a farm applied to all the dwelling of farm workers near by.

### **Business Archives Council of Scotland**

The Business Archives Council of Scotland was formed in 1960 with the object of promoting the preservation of archives which bear upon the history of commercial and industrial enterprises in Scotland. To achieve this object, the council is concerned to locate and list business records and find alternative homes for any which the owner no longer desires to keep.

The types of records which the Council is interested in locating include:

1. Administrative records: including minute books, reports, accounting records, wage books, ledgers, cash books, sederunt books, estate papers, and correspondence.
2. Technical records: including drawings, industrial photographic collections, production records and costing books.
3. Social records: including papers relating to labour relations, social functions, photographs of operatives and records of the company's dealings with the community at large.

Such records need not necessarily be old (modern documents are of as much importance as those from the Victorian era), and the Council is looking for the records of all kinds of endeavour, from friendly societies to shipbuilders, accountants to zoos.

Anyone interested in becoming a member (subscription £5 for individuals and £10 for Companies) should contact the Secretary, William Lind, Loanhead Transport Limited, Boghouse, Brookfield, Johnstone PA5 8UD.

### **Our Vanishing Heritage**

A symposium of Our Vanishing Heritage will be held on 24 April 1987 in Inverness; it will deal with the effects of land use on the face of Scotland.

Anyone interested should get in touch with Mrs. MacLean of Dochgarroch, The Rectory, Ardconnel Terrace, Oban, Argyll PA34 5DJ.

### **Family History Conference**

The Annual General Meeting of the Federation of Family History Societies will be held, on the invitation of the Lancashire Family History and Heraldry Society, at Norbeck Castle Hotel, Blackpool, from 10th to 12th April 1987. It will include lectures, a reception and a conference dinner with carbare; an alternative to the lectures is a trip to Lancaster Castle and the Priory Church of St. Mary.

The cost of the full conference, including the dinner, is £74.50, but the day attendance is only £12. Single occupancy of a twin bedded room is as little as £3 per night. Full details from the Conference Bookings Co-ordinator, 66 Glenluce Drive, Farringdon Park, Preston, Lancashire PR1 5TD.

### **The Women of Botany Bay**

The research for this book by Dr. Portia Robinson is being funded by the New South Wales Government, the book being part of the 1988 Bicentennial Celebrations. It is based on the recreation of the lives of all the women of British descent who lived in New South Wales during the first 40 years of white settlement until 1828.

The author is eager to contact anyone interested in the way these first British women, convict and free, adapted to the new life style in Australia, and is also anxious to find family information about women who remained in Britain between 1770 and 1830.

She can be contacted at Macquarie University, North Ryde, N.S.W. 2109, Australia.

### **Yorkshire Families**

A second Directory of Yorkshire Interests is being produced by the North East Group of the Federation of Family History Societies. Anyone who has an interest in any family that lived in Yorkshire can contribute. A charge of £1.50 entitles the contributor to have 10 entries in the Directory, with additional entries at 5p each. All contributors receive a copy of the Directory.

Anyone interested should contact John P Perkins, 24 Withens Avenue, Sheffield S6 1WE, sending a SAE.

### **Searches**

The Derry Youth and Community Workshop holds the 19th century Griffiths Valuation for all Ireland, and the early 19th century Tithe Books for the 6 counties of Northern Ireland and County Donegal. Searches will be carried out at £2 per surname search in the index, for which the parish locations and frequency of surname will be given, along with a map showing in which parishes the surname is found.

For £3 a parish search will be carried out of either the Griffiths Valuation or the Tithe-Book for the desired surname, or of both records for £6. Brian Mitchell should be contacted at 10 Bishop Street, Derry, Northern Ireland BT48 6PW.

### **Scottish Emigrants to New Zealand**

I am preparing for publication the materials amassed on Scottish emigrants to New Zealand, and would welcome information about such emigrants. Dr. M.F. Lloyd Pritchard, 36 Morton Street, Joppa, Edinburgh EH15 2HT.

### **Bonthrone**

Mark Bonthrone of 29 Henslowe Road, East Dulwich, London SE22 OAP, has an extensive card index of Bonthrones worldwide, especially in Fife, back to c.1500. He would gladly receive and exchange information about the family. Please send S.A.E. with communications

## **National Federation of Cemetery Friends**

A nation-wide network, established in May 1986, of groups set up to preserve and enhance the architecture and ecology of local (usually Victorian) cemeteries.

Founder Members: Abney Park, Beckett Street (Leeds), Brookwood, Highgate, Nunhead, The Rosary (Norwich), Undercliffe (Bradford), York.

Aims: to promote the understanding and appreciation of cemeteries at risk, and actively to encourage their preservation and conservation;

To provide mutual help and support and the regular exchange of ideas, information and advice.

The National Federation of Cemetery Friends would like to know of any cemetery under threat of clearance or "improvement". Although each member group is fully occupied with its own cemetery and cannot undertake to campaign for or maintain any others, the NCFE will gladly give advice and help to anyone who wishes to set up a new group for the benefit of a cemetery thus threatened. There is plenty of expertise to call on, and enquiries will be redirected to the most appropriate member group.

Churchyards are outside the scope of the NCFE.

At present no role has been conceived for individuals or other interested persons such as firms of monumental masons or funeral directors, but the NCFE will be pleased to keep anybody in touch with developments. Please send an SAE to Mrs. S.M. Barnard, 2 North Park Road, Leeds LS8 1JD.

## **Computer Users**

A growing number of our members are now using personal computers in their Genealogy researches and it has been suggested to me that it might be helpful to compile and circulate a list of these members, together with brief details of their computers, fields of interest, etc., for their mutual benefit.

If you would like to be involved in this project please send me your name and address, together with a note of any information which you think may be relevant, such as 'make of computer', 'software', etc. also any suggestions you think may be useful.

I would also like to hear whether you would be interested in forming a 'Computer Group' and holding occasional meetings, or a 'Workshop', or perhaps having one informal introductory meeting to establish future plans. If you would like to meet, then would a weekday evening, or a Saturday afternoon be more convenient?

If you do not at present use a computer but are interested and would like to be kept informed of developments, send me your name and address, with a note to this effect.

Miss M.A. Steward, The Scottish Genealogy Society, 9 Union Street, Edinburgh, EH1 3LT.



## **NOTE**

### **SCARBOROUGH AREA**

A member, E. Gibson of The Meadows, Ratten Row, Seamer, Scarborough is willing to assist any members who want local knowledge of the Scarborough area. They should write to E. Gibson with a stamped addressed envelope. E. Gibson is interested in the Liddles (or Liddells) of Lauder and Thirlestane.

### **ANNUAL GENERAL MEETING**

Members are reminded that the Annual General Meeting will be held on Monday, 16th February, 1987, at 7.30 p.m. in the Royal College of Physicians of Edinburgh, 9 Queen Street, Edinburgh 2.

Two members of Council, Mr. D.G.C. Burns and Dr. J.D. Floyd are due to retire by rotation. By the terms of the amendment to the Constitution agreed at last year's Annual General Meeting, they are not eligible for re-election until the lapse of one year.

Nominations for these two vacancies, signed by the Proposer, Seconder and Nominee, must reach the Hon. Secretary not later than 19th January, 1987.

### **Register of Members' Interests**

The 1986 Edition will not be ready until February; previous Editions have been withdrawn from sale as the information contained in them is out of date. Anyone interested in purchasing a copy of the Register should contact Mrs. Phillipa A Peat, Croftdyke, Roslin Glen, Roslin EH25 9PX.

### **Correction**

In query 1334 the correct postal code of Mr Todd's address is Cornwall TR26 3EL.

### **Forthcoming Publications**

#### **Kincardineshire**

Pre 1855 Gravestone Inscriptions. An index for Kincardineshire (The Mearns) edited by Alison Mitchell for the Scottish Genealogy Society 1986 - available February.

## BOOK REVIEWS

**SOME RELATIVES OF CARROLL AND NANCY NICHOLSON**, by Carroll and Nancy Nicholson. viii + 79pp. Card covers. Twickenham: the authors, Warwick Lodge, 13 Ailsa Road, St. Margaret's, TW1 1QJ. 1986. £5.50 incl. postage in the U.K.

The book - limited to 250 copies - contains genealogies showing descendants of Neil and Effie Nicholson, who lived at Snizort, Isle of Skye, in the 1770's. Neil was the son of Peter Nicholson, born around 1715, and by his wife Effie had had at least two sons, Donald Nicholson, 1773-1842, sometime in the Royal Navy before becoming a customs official at Liverpool; and Angus Nicolson (*sic*) in Edinbane, crofter and merchant, who married Flora, daughter of Norman MacDonald of Edinbane. From the latter couple sprang the Nicholsons of Edinbane, whose history was compiled by the late John Stevenson Nicholson (1909-1975) in 1971, and printed for private circulation.

Descendants, male and female, of the above Donald Nicholson, who married Ann Metcalf, are shown. They had seven children, and there are notes on offspring in Australia and Canada, as well as on related families including Firmingers, Pownceleys, Craneys, Levis, Wertheimers, Buchanans and Smiths. There is also a note showing a link with Benjamin D'Israeli.

SENNACHIE

**SCOTTISH FAMILY HISTORIES**. Joan P S Ferguson, National Library of Scotland.

The value of this book is shown by the production of a revised edition increasing considerably the scope of the first edition published in 1960 by the Scottish Central Library. The new edition includes extensive holdings of the National Library of Scotland and comprises over 3,200 entries.

The book has become a standard reference book for family historians and genealogists. In the preface it is highly recommended by Dr. E.F.D. Roberts, the Librarian of the National Library, and with the growing interest in genealogy it can be sure of a warm welcome by all researching in that field for the authoritative help which it supplies.

## REVIEW

**Simple Latin for Family Historians** (2nd Edition Eve McLaughlin - 16 pages - Federation of Family Histories - £1 plus 25p postage

This is a guide for those who have never learnt any Latin. It starts with a list of Latin christian names, and explains how these names are used in baptismal, marriage and death registers. The use of Latin for place, time, date and numbers is also explained. After a list of Saints days there is a useful description of relationships and ages, trades and occupations, as well as regnal years and the Roman calendar. Altogether a most helpful booklet to keep by one, whether in reading a Latin Probate or in general genealogical searching.

## **Journal of the Caraher Family History Society No. 7 November 1986**

After an Editorial treating of the philology of the Caraher name in all its variants, this issue includes articles on the following aspects of the name:

Deaths registered in Ireland in 1864; Californian Death and Marriage Briefs; Caraher Hills, Chicago; A short biography of Louis Burns Carragher; Chronicles of Carraghers by Patrick Charles Carragher

Anyone interested in the clan, who would like to subscribe to the annual journal, should contact Mrs.D. Caraher-Manning, 71 King Street, Crieff, Perthshire PH7 3HB.

Parish Registers by Eve McLaughlin - pp32. Federation of Family Histories. £1.25 (including postage)

This booklet emphasises the importance of English Parish Registers, kept somewhat unsystematically from 1538 and now depleted by fire, damp and carelessness. Even atheists are likely to be found in the Registers, and nonconformists almost certainly before 1780.

From 1837 all births, deaths and marriages should have been recorded, and can therefore be found in the General Register Office at 10 Kingsway, London, but the town or parish where one's ancestor lived must be known if the search is to be made. Parish Registers for baptisms, marriages and burials can be used, but will probably give less information. From the passing of Rose's Act, in 1812 a printed format was used for baptisms and burial registers, marriage registers having been printed since 1754 when Lord Hardwicke tried to achieve "the better prevention of clandestine marriages" by the requirement of the calling of banns or the obtaining of a licence.

All this the booklet clearly explains, giving advice about tracing Quakers and Jews, Nonconformists and Catholics. A warning that before 1752 dating could be in the old style is followed by an equally valid reminder that every county had "places of resort where the clergymen would marry anyone to anyone if they crossed his palm with silver", and no official record would be kept of the ceremony.

Excellent advice is given about the various indexes and transcripts that exist, and there are sections on Scottish and Irish Registers; translation is given of Latin words most commonly used, and this most useful booklet ends with a short bibliography. The publication, well worth its small price, can be obtained from the author at Varneys, Rudd's Lane, Haddenham, Near Aylesbury, Bucks.

## **Carragher Clan Record in the Catholic Parish Register of Creggan Lower, Ireland 1845-1935 Occasional Volume I £4**

Creggan is a parish partly in the barony of Upper Dundalk, Co. Louth, but mainly in the barony of Upper Fews, Count Armagh, Ulster. The Ulster village contains the village of Crossmaglen and Cullyhanna.

There has been extracted from the Register a list of baptisms of children of fathers called Caraher in any of its many variant spellings. The baptisms are listed in chronological order with the mother's names added (many of Scottish origin), and there is also an index of mother's surnames to help in the identification. There are added extracts from the Tithe Composition Book of Creggan Parish.

Anyone wishing to acquire a copy of this booklet should contact Mrs Doreen Caraher-Manning, 71 King Street, Crieff, Perthshire PH7 3HB.

### **Tracing your Family History** by Jean A Cole – Family Tree Magazine pp 72 £3.96

This booklet gives simple advice to the beginner on how to trace his ancestry and lists civil records (Registers, Department of Health and Social Security Records and Census Returns), Parish and nonconformist records, Wills and tax records, and pre-parish records. A chapter is given to emigrant records, and other sources of information are described such as Trade Directories, Divorce Decrees, Monumental Inscriptions and newspapers. A further chapter is devoted to useful tips while chapter 9 is headed "The Public Record Office" and chapter 10 provides data and addresses. The whole is rounded off by a bibliography and a glossary of terms, both Latin and English, which are frequently found.

This useful introduction to searching can be obtained from 129 Great Whyte, Ramsey, Huntingdon, Cambridge PE17 1HP.

### **Extracts from the Old Parish Records**

New Kilpatrick Parish County Dunbarton (Vol 500/2)

23 Nov 1778 Agnes Nisbet aged about 14 years daughter to John Nisbet came to McCarrick craving that she might obtain baptism as her father who is a Quaker would not allow her to be baptised in infancy. Which request McCarrick found reasonable she having satisfied him with respect of the nature of baptism and her knowledge of the Christian Religion and was accordingly Baptised 23 Nov 1778.

Swinton Parish County Berwick (Vol 755/2 p52)

8 Sept 1799 to a Company of American Sailors whose ship was burnt in May last 3/-.

Girvan Parish County Ayr (Vol 549/3)

DAMES Thomas, an African youth of 16 or 17 years of age, who had been carried from his native country to Rio Janeiro, where he was sold to a Mr Robinson, a banker, originally from Glasgow, who brought him to Scotland and left him with Mr Lyle of the Kings Arms Inn here, with whom he now lives as a Servant. He was baptised at his own desire on the 1st August 1834, the day on which the slaves in the British Colonies were liberated.

David G C Burns

### **Personal Ancestral File**

If you possess a personal computer and are looking for a useful genealogy programme package, one has been developed by the Genealogical Department of the Church of Jesus Christ of Latter-Day Saints. It is known as Personal Ancestral File.

It enables a person to assemble his pedigree and compile a wealth of genealogical information – name, gender and title of each person can be stored along with his or her date and place of birth, marriage, death and burial, and name of spouse and children.

Software packages costing £25 can be ordered through The Genealogical Society of Utah, 751 Warwick Road, Solihull, West Midlands B91 3DQ

## QUERIES

- 1348 **STENHOUSE (STANHOUSE)/COVENTRY** - James Stenhouse married Catherine Coventry in 1805 in parish of Fossoway and Tulliebole, Perthshire. They lived in parishes of Fossoway, Culross, Dollar and Muckart and had the following children: Andrew (b. 1802), William (b. 1806), Robert (b. 1807), James (b.1809), Margaret (b. 1811), John (b. 1813), Jean (b. 1815), George (b.1821), Alexander (b. 1823), Thomas (b. 1826). Andrew, a tailor, lived in Dollar and married Grace Jack in 1836. George also a tailor, married Mary Morrison in 1846 and lived in Alloa. any information regarding this family, ancestors and descendants greatly appreciated by Craig Campbell, 1313 McLorg St., Saskatoon , Sask., Canada, S7J 0N3.
  
- 1349 **BAIRNSFATHER** - Willian Bairnsfather (c. 1762-1824), hind, and his wife Helen Watson (c1762-1824) lived in parishes of Swinton, Bunkle and Duns in Berwickshire (when and where were they married?) Their children included Isabell (b.1794), Betty (b.1796), Agnes (b.1802) and Helen, (b.1794), who married Robert Hill(s) by whom she had three children: Helen (b.1832), Thomas (b.1834) and Robina (b.1836). Parents, parishes of origin, dates and places of birth and any information on the Bairnsfather family appreciated by Craig Campbell, 1313 McLorg St., Saskatoon, Sask., Canada, S7J 0N3.
  
- 1350 **THOMSON** - Thomas Thomson, weaver, married Agnes Watson in 1795 at Stirling: Elizabeth (b.1797), James (b.1799) and Agnes (b.1802) Did they have other children? They later lived in St Ninian's parish. Dates of births and deaths, parent's names and other ancestral information desired by Craig Campbell, 1313 McLorg St., Saskatoon, Sask., Canada, S7J 0N3.
  
- 1351 **CRAWFORD/STRACHAN** - John Crawford, shoemaker in Carmunnock, Lanarkshire, married Helen Strachan in 1779 and had John (b.1787), Thomas (b.1789), Mary (b.1789), Agnes (b.1791), William (b.1793), Elizabeth (b.1796), Helen (b.1798) and Robert (b.1800). Any information on ancestry and parishes of origin of this family greatly appreciated by Craig Campbell,1313 McLorn St, Saskatoon, Sask., Canada, S7J 0N3.
  
- 1352 **ROBERTSON** - Who were the parents of James Robertson who was born in 1839 in Greenlaw, Berwickshire, married Robina Hill in 1856 at Coldstream, and died in Galashiels in 1907? On his death certificate his parents were given as James Robertson, mason, and Elspeth Ormiston, while on his birth registration he is stated to be the natural son of Elspeth Robertson and grandson of James Robertson, mason in Greenlaw. Any assistance appreciated by Craig Campbell, 1313 McLorg St., Saskatoon, Sask., Canada, S7J 0N3.
  
- 1353 **CAMPBELL/DUNCAN/DONALDSON** - Alexander Campbell (b.1816 Craginish, Argyllshire), the son of Alexander Campbell in Garraron and Mary Gillies from Kilmartin parish, moved to Glasgow and married Isabella Donaldson in 1840, by whom he had at least 2 children: Elizabeth (b.1841) and Alexander (b.1842). He married his second wife Margaret Duncan (b.c.1828 at Greenock; who were her parents?; when did she die?) c.1850 at Fairlie, Ayrshire, lived Glasgow and Partick, and had the following children: John (b.c.1854), Janet (b.1857), Duncan (b.1860), Colin (b.1862), Margaret (b.1864), Duncan (b.1867) and Isabella Duncan (b.1870). Alexander

Campbell's date and place of death and more information regarding his parentage appreciated by Craig Campbell, 1313 McLorg St., Saskatoon, Sask., Canada, S7J 0N3.

- 1354 **JOHNSTON/WALKER** – Henry Johnston, ironmoulder, (b.1794 Falkirk, Stirlingshire), the son of Henry Johnston and Agnes Shearer, married Ann Walker in 1811 and had the following children in Falkirk: Janet (b.1812), Agnes (b.1813), Ann (b.1816 and married to John Gowans), Margaret (b.1818), Mary (b.1820), Shearer (b.1822 and married to James Lawrie), Henry (b.1824), Alexander (b.1826 and married to Margaret Black), Henry (b.1829 and married to Helen Russell) and Elizabeth (b.1831). When and where was Ann Walker born? Were her parents Alexander Walker and Janet Hardie? Any information about the ancestry of the Johnston and Walker families appreciated by Craig Campbell, 1313 McLorg St., Saskatoon, Sask., Canada, S7J 0N3.
- 1355 **LEITCH/CAMPBELL/MORRISON** – Donald Leitch, fisherman at Gourock, Renfrewshire, and his wife Rachel Campbell had the following children: Malcolm (b.1783), Margaret (b.1786), Rachel (b.1788), Catherine (b.1789), Mary (b.1792) and Donald (?) (b.1798) Margaret married Dugald Main and died in 1866. Catherine married Robert Morrison, a ropemaker, lived in Gourock and Greenock and had the following children: Catherine (b.c.1810), James (b.c.1811), Rachel (b.c.1815), Mary (b.c.1821), John (b.c.1825) and Robert (b.c.1827). Any information about this family, ancestors and descendants appreciated by Craig Campbell, 1313 McLorg St., Saskatoon, Sask., S7J 0N3.
- 1356 **LAWRIE/BOYD** – When and where were James Lawrie (b.1783 St.Ninians the son of Thomas Laurie and Margaret Harvie) and Ann Boyd (b.c.1787 Slamannan, the daughter of Alexander Boyd and Ann Alexander), married? They lived in Kilsyth c. 1808-1821 where their children Jean, Ann, Margaret, Thomas and Alexander were born, in St Ninians c.1823-1826 where James and Mary were born, and in Falkirk later where they died, Wish to correspond with descendants or anyone having any information about this family or their ancestors. Craig Campbell, 1313 McLorg St., Saskatoon, Sask., Canada, S7J 0N3.
- 1356 **CRAWFORD/HOGGAN** – Thomas Crawford (b.c.1830 in Stirling), the son of Robert Crawford and Elizabeth Thomson, married Margaret Hoggan (Huggan) in 1856 in Glasgow, and had Robert (b.1857), Elizabeth (b.1859), Margaret (b.1861), Elizabeth Agnes (b.1863), Mary (b.1866), and twins Henry and Thomas (b.1870). Margaret Hoggan was born c.1837 in Ireland (which county?) and her father was Henry (who was her mother?). Any information regarding this family, ancestors, and descendants appreciated by Craig Campbell, 1313 McLorg St., Saskatoon, Sask., Canada, S7J 0N3.
- 1357 **ORR** – John Orr m. Magdalene Bird and had the following children:- Thomas b. 1827, Peter b.1829, Jane b.1831, Alexander b.1839, Matthew b.1841, Marion b.1843, and Richard b.1848. Alexander (who was the inventor of the Carpet Beating Machine) m. (1) Margaret Graham by whom he had John b.1863, Thomas b.1864, Alexander b.1873 and (2) Clara Gordon, by whom he had William b.1885, Clara Gordon b.1888, and Margaret b.1890. Alexander, Junior, was born in Edinburgh and served in the Royal Marines. His granddaughter Ruth Orr b.1904 emigrated to Canada in 1922.

Ancestors and descendants of John Orr sought. Patricia J. Quinn, RR2, Site 25, Comp 19, Peachland B.C. Canada V0H 1X0.

- 1358 THOMSON - William Thomson and Ann Peter had children:-John, b.1810 at Alford, Charles, b.1812 at Cluny, and William, b.1815 at Cluny, all in Aberdeenshire. They emigrated to the U.S.A. and Canada. Contact with descendants desired. Mrs. M. Corbett, 3 Lodge Close, Watlingbury Maidstone, Kent ME18 5PB.
- 1359 THOMSON - Alexander Thomson and Anne McIntosh had a son, Thomas, b.1840 at Echt, Aberdeenshire. He emigrated to South Africa. Contact with descendants desired. Mrs. M. Corbett, 3 Lodge Close, Watlingbury, Maidstone, Kent ME18 5PB.
- 1360 GULLEN - John Gullen, b. in Scotland, married in London on 18 January 1806. A son was born in Hampstead on 9 June 1808, possibly a daughter Mary earlier, and another daughter in Wales in 1810. Four later children were baptised together at Sherborne, Dorset, on 6 February 1818. Two sons were born in Ireland in 1820 and 1823, and three children Harriet, William and Emma between 1824 and 1830, not in Scotland. The parents and 11 children emigrated and settled at Leeds Village, Megantic county, Lower Canada, in 1830, where John died aged 76 or 80. When and where was he born? Professor Malcolm A Gullen, 21 Kaymar Drive, Gloucester, Ontario K1J 7C8, Canada.
- 1361 CARDIE - From research Cardies emanate from Girvan, Glasgow or Doune. Have line back to 1770 of Girvan family, but seek collaterals. Monumental inscriptions from Girvan area wanted. Any information welcomed B.Cardie 92-25 Brimwood Blvd, Agincourt, Ontario, Canada M1V 1EZ.
- 1361 CARDIE - Births and deaths of Cardies in London around 1600. Further information for this area wanted. B. Cardie, 92-25 Brimwood Blvd, Agincourt, Ontario, Canada M1V 1EZ.
- 1362 ROBB - William Ross Catanah Robb, b.c.1875, emigrated to Australia, probably from Fife. Information welcomed Miss Heather Robb, 244 Queens Esp, Thorneside 4158, Queensland, Australia.
- 1363 COLLIER/KEAY - David Collier, son of Robert Collier and Catherine Keay, b.1845, and David Collier (brother of Robert), son of David Collier and Helen Boyd, b.1846, both lived in the Edinburgh area. Were they cousins? Information wanted Ian Moseley, 5 Benson Avenue, East Ham, London E6 3EE.
- 1364 BRUCE - Early Aberdeenshire Bruce families who migrated from Fife, Perthshire and Stirlingshire circa 1600-1650 being researched. Records of pedigrees of this period of persons whose families settled in Aberdeenshire desired. H.G. Bruce, The Coach House, Blofield, Norwich, Norfolk NR32 4RG.
- 1365 MACQUARRIE - Daniel McDonald born 26 April 1839, Glasgow, Scotland. Married Jessie Kellie, 19 April 1876 at Southampton, Ontario, Canada. Died 8 October 1911 and is buried at Yale, B.C., Canada. Parents were John and Elizabeth(?) MacQuarrie. Where were they born? Need informaton on Daniel's siblings. Mrs. Karen Bartlett, 2600-2nd Avenue, Prince George, B.C., Canada V2M 1E4.
- 1366 HERDMAN/DRUMMOND - Archibald Herdman, brewer in Dunfermline. married

Anne Drummond c.1768. Issue: William b. 17 October 1769; Janet b.2 aug 1771; Elizabeth b.19 Aug 1773; Janet b.20 Nov 1775. Elizabeth Herdman married George Law, Dunfermline, 1803. Any information on any Herdman in Dunfermline of interest. Mr A H Kennedy, 15 Belina Avenue, Wyoming. NSW. 2250. Australia.

- 1367 REID – Mr John Reid, “an able and successtul teacher in Dumfermline for nearly 50 years . . . died 23rd December 1816 . . . aged 69 years” Married Jean Stalker and had issue : John b. 21 Feb 1778; Margaret, b 20 Nov 1784. Believed to be the brother of Janet Reid, wife of David Kilpatrick, weaver in Dunfermline. Any help appreciated. Mr A H Kennedy, 15 Belina Avenue, Wyoming. NSW. 2250. Australia.
- 1368 HUME/BALFOUR – Ebenezer Hume m. Janet Balfour and lived at Limekilns, Fife. Issue : Margaret b 1768; Elizabeth b 1772; Ebenezer, b 1775; Janet, b 1778. Margaret Hume m. Henry Weir, wright in Limekilns and later in Dunfermline. Information on descendants of other children wanted. Mr A H Kennedy, 15 Belina Avenue, Wyoming. NSW. 2250. Australia.
- 1369 KIRKLAND – Samuel Kirkland, b. 1784 Ballighilleen, Kilmeny Parish, Isle of Islay, Argyll, to William Kirkland and Marrion McVorrán, m. Isabella McLachlan. Information on his family or ancestry appreciated. Kevin Kirkland, 17124 – 100 Street, Edmonton, Alberta, Canada, T5X 5H3.
- 1370 GLASS or GLAS – James Glass (1722-88), a shoemaker in the Calton district of Edinburgh, possibly born in Kinross-shire: grateful for information as to his family and ancestors. Was he related to the family of Glas(s) of Sauchie? – K G Robertson, 73 Falcon Avenue, Edinburgh EH10 4AN.
- 1371 DEMPSTER of Dunnichen & Skibo – Captain John Hamilton Dempster (c 1753-1800), half brother of George Dempster, M.P., (1732-1818) had an illegitimate daughter Harriet ? Milton, probably born in 1776, who inherited his estate 1801/3. She married in India William Soper (taking the name Soper Dempster so as to inherit) and died in Ashburton, Devon on 16th October 1810. What was her mother's name and when did William Soper Dempster die? Legal details of inheritance and other information sought by Mrs Prue Stokes, Willow Cottage, Smarden Road, Biddenden, Ashford, Kent.
- 1372 CARDLE – John Cardle, married Elizbeth Fury; they lived in Glasgow 1840-50. John had died by 1858. Where was he born? Paisley was connected with the family. What is the derivation of the name? Is it MacArdle of County Monaghan? Mrs. M. A. Allengame, Caledon Estate, P.O. Ontario L0N 1E0, Canada
- 1373 MACINTYRE – Donald MacIntyre, mason, m. Ann McPherson. Their children were baptised in Glenelg, Inverness – Hector in 1829, Isabell in 1832, Sarah in 1835. The place of marriage and birth desired. Mrs E. Nicholls, 28 Kingsdown Close, Basildon, Essex SS13 2NO.
- 1374 CAMERON – Donald Cameron, b.c. 1834 in Kilchoan, Oban, to John Cameron and Anne MacPhie; he married in 1858, at Kilchoan, Anne MacDonald. Details of his birth and of parents' marriage desired. Mrs E. Nicholls, 28 Kingsdown Close, Basildon, Essex SS13 2NO
- 1375 CAMPBELL/WALKER – James Campbell, Saddler, married Ann Walker at All Saints' Church, Derby, on 19th August 1759. He may have worked with Thomas and Robert Walker, Saddlers, Derby. Information on his origin, baptism and parentage appreciated. Duncan Beaton, 77 Back o' Hill, Houston, Renfrewshire.



- 1376 LANDELS/LANDELLS - Ninian Landels m Margaret Hiddleston (or Hailstones). Children born Eccles, Berwickshire: James b 1788?; Elizabeth b 1791?; Walter b 1806 died 1865 m Mary Dickson. Where was Ninian born? Where did he and Margaret marry? Where were any other children? Where did Ninian die? Any information on Landels/Landells welcomed: Miss Kay Landells, 148 Somerset Road, Southall, Middlesex, UB1 2UG.
- 1377 FRASER/MCKENZIE - William Fraser of Breachlach, on the Black Isle, married Ann McKenzie 19 Jan 1797 in Urquhart and Logie Wester. Their children: Mary b. 19 Dec 1797, and John b. 18 Nov 1799, both at Culbokie; Janet b. 7 Aug. 1804 at Balreilian. Any other children? John married Elizabeth Calder of Calder Breachley, Petty Parish in 1826 and emigrated to Canada 1832. Whom did Mary and Janet marry? Was William the natural son of John Fraser, mason in Culbokie, and Isobel Michel, in 1777? Where are William and Ann buried. Mrs Hilda Downey, Eskadale Farm, Tiverton, Ont., Canada NOG 2T0
- 1378 McINTOSH/McEWAN - Donald McIntosh, b. 1783, Slater, Bunloit, Urquhart, married (date unknown) Isobel McEwan, b. 1787; children, William b 1812, Alex & Mary b 1814, John b 1816, James b 1818, Andrew b 1820, Elspet b 1822, Donald b 1824, Aeneas b 1826, Donald b 1830. Aeneas Journeyman Slater, married 1854 Margaret Grant, dau of James Grant & Elizabeth Cummings. Arr. Australia 1862 with children Donald, b 1855, James Grant, b 1858, Andrew, b 1860. Isabella, William, Aeneas born Tumbarumba, NSW. Information re ancestors and descendants to Mrs Ellen Lyons, 43 Ormond Esplanade, Elwood, Victoria, 3184, Australia.
- 1379 GRANT/CUMMINGS - James Grant, b 1802, d 1887, Milton Brae, Urquhart, son of Robert Grant & Hannah Fraser, married 1827 Elizabeth Cummings (b. 1803, d 1883, dau of John Cummings & Margaret McDonald). Daughter, Margaret b 1827, married 1854 Aeneas McIntosh, journeyman slater, son of Donald McIntosh & Isobel McEwan. Arrived Australia 1862 with children Donald, b 1855, James Grant, b 1858, Andrew, b 1860. Isabella, William, Aeneas born Tumbarumba, NSW. Information re ancestors and descendants to Mrs Ellen Lyons, 43 Ormond Esplanade, Elwood, Victoria, 3184, Australia.
- 1380 RANKINE/MASTERTON/RUSSELL - James Rankine, Merchant in Carron, Larbert, died at Carron in 1803. His daughter Janet, married John Masterton, Pattern Maker, Carron, and had two children, Alex (b. 1788) and Janet or Jessie (b. 1786, who married on 5 June 1803 in Edinburgh William Russell, Merchant, Falkirk, (b. 1779 at Slamanan Parish to James Russell and Agnes Waddel). They had at least 13 children, all born in Falkirk - possibly at Tamfourhill Farm. Information wanted about all of these, particularly the wife and burial place of James Rankine. Samuel Brown, 18 Glenlee Street, Burnbank, Hamilton ML3 0QJ.
- 1381 NICHOLSON - Robert Nicolson and Marjorie Moncrief had six children - Archibald (b 1806), Laurence (b 1815), Hellen (b 1795), Arthur (b 1798), Elspeth (b 1800) and Barbara (b 1810), all born at Walls in Shetland. Information wanted about Archibald and Laurence. D. Nicolson, Rickaness, Walls, Shetland Isles.
- 1382 KIRKER - Information wanted about the name of Kirker. It is believed that the family moved from Scotland to Northern Ireland about 1690. J.B. Spence, 66 Shore Road, Skelmorlie, Ayrshire, BA17 5BR.

- 1383 **MILNE** – What are the antecedents of Peter Milne, violinist and composer of Scottish music, 1824-1908, a monument to whom is on the outside of the wall surrounding the graveyard of the old parish church, Tarland, Aberdeenshire? Sydney Boyd, 2 Parker Terrace, Edinburgh, EH7 6SQ.
- 1384 **HATALIE** – George Hatalie b. between 1800 and 1802 in Scotland, married in 1831 Alison ?. They had three children in Scotland, John, Margaret, and Isabella (b. at Doune 1836), and two children, Adam and Fanny in Canada. They went to Canada between 1836 and 1838 and settled first at London and then at Wardsville, Ontario. George's uncle was William Hatalie and George may have had a brother, Adam (b. 1798/9). Information wanted about family. Mrs Virginia Glendening, 4122 Palo Verde, Lakewood, CA90713.
- 1385 **COMYN** – The name, Comyn, believed to be of Scottish origin is found in Ypres, Belgium. Sir John Comyn was an ambassador to Louis XI of France in 1240. Have any other members of the Comyn family visited Bruges for trade or lived in Flanders over the centuries? Contacts sought by Gaspar Comyn, Zwarteleenstraat 14, 8902 Zillebeke, Ypres, Belgium.
- 1386 **CONQUER** – Charles Conquer m. Margaret Alan (irregular marriage dated May 21st, 1805, Edinburgh); officiated by James Cameron, Minister, 3rd March, 1806 they were living at Park Farm, Garvald, nr. Haddington, East Lothian. Any information on Charles or on Conquer family, long resident in Garvald/Haddington area (17th-20th centuries), would be welcomed. N. Conquer, Box 1143, Niagara-on-the-Lake, Ontario, Canada LOS 1J0.
- 1387 **FORRESTER** – Andrew Forrester, b. 1842 at Humble, East Lothian, m. Helen Howden Wilson on 27 April 1868, and d. 20 September 1926 at Aberlady, East Lothian (he was the son of James Forrester and Janet Brown). Their children were James, Thomas, Jessie, Helen, Andrew, Robert and John. Information about the family wanted by Mrs. Helen Bouthilllette, 1810 Lorne Avenue, Saskatoon, Sask S7H 1Y4, Canada.
- 1388 **REDPATH** – Andrew Redpath, b. in Lauder 1868, son of Robert Redpath and Agnes Bathgate – emigrated to Vancouver or thereabouts between 1903 and 1920. Believed to have set up an ice-cream business – married and produced a large family of daughters. Information about the family and its descendants wanted by Irene J. Redpath, 11 Harford Road, Cayton, Scarborough, North Yorkshire YO11 3SU.
- 1389 **STEPHEN/SLORACH** – James Stephen, Farmer, and Ann Duncan had a son, Alexander (b. c. 1851 at or near Gartly). He married on 24 June 1893 at Huntly, Agnes Donald Slorach (b. 29 Oct 1867 at Cults, Kinnethmont, to James Donald (listed only on Marriage Certificate) and Agnes Slorach). He also was a farmer. Places and dates of birth wanted for Alexander, Snr., and parents of Agnes (other information welcomed). Mrs Brenda Stephen, 4096 Dupree Drive, R R No. 1, Victoria, B.C. Canada V8X 3W9.

## **THE SCOTTISH GENEALOGY SOCIETY CONSTITUTION**

1. The objects of the Scottish Genealogy Society are:-

To promote research into Scottish Family History.

To undertake the collection, exchange and publication of information and material relating to Scottish Genealogy, by means of meetings, lectures, etc.

2. The Society consists of all duly elected Members whose subscriptions are fully paid. An Honorary President and up to four Honorary Vice-Presidents (who will be ex officio members of the Council) may be elected at the Annual General Meeting.
3. The affairs of the Society shall be managed by a council consisting of Chairman, Honorary Secretary, Honorary Treasurer, Honorary Editor, Honorary Librarian, ex officio Members, and not more than ten ordinary Members. A non-Council Member of the Society shall be appointed annually to audit the accounts.
4. Office Bearers shall be elected annually. Ordinary Members shall be elected for a period of three years and shall not be re-elected until the lapse of one year. At meetings of the Council a quorum shall consist of not less than six members. The Council may appoint a Deputy Chairman from their members.
5. An Annual General Meeting of the Society will be held on a date to be determined by the Council, at which Reports will be submitted. Nominations for new Office Bearers and Members of Council shall be in the hands of the Honorary Secretary at least on calendar month before the meeting, a nomination being signed by the Proposer, Seconder and Nominee.
6. Members shall receive one copy of each issue of The Scottish Genealogist, but these shall not be supplied to those subscriptions are in arrears.
7. Institutions may be elected to affiliate membership of the society. The subscription payable by such affiliate members shall be fixed from time to time by the Council. Affiliate members shall be entitled to receive 2 copies of each issue of The Scottish Genealogist, and to have suitable queries inserted therein free of charge. Their members shall be entitled to attend all meetings of the Society and to borrow books from the Society's Library (but not to send such books overseas). They shall not, however, have any vote at meetings of the Society, nor shall they be eligible for election to membership of the Council.
8. No alteration of this Constitution shall be made except at an Annual General Meeting of the Society when a two-thirds majority of members present and voting will be required for an alteration to be passed.