



THE SCOTTISH GENEALOGIST

MARCH 2008

Dynasties and Clusters

From Miner To Missionary

Heraldry and Euphemia, Countess of Ross

Peebles Prepares For War

A Mormon Pioneer

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Front Cover: The Society's Coat of Arms

Back Cover: The Deas Family

CONTENTS

Dynasties and Clusters - <i>Morrice McCrae</i>	3
From Miner to Missionary - <i>George Robertson</i>	13
Hugh Sidley Gowans: a Mormon Pioneer from Angus - <i>John Irvine</i>	21
Peebles prepares for war - <i>Gordon Johnson</i>	28
The Ancestry of Euphemia, Countess of Ross - <i>John P. Ravilious</i>	33
Scotland's People Web-site part 2 - <i>Ken Nisbet</i>	39
Edinburgh Family History Week	43
Second Associate Church - <i>Russell Cockburn</i>	44
New Society e-mail addresses	45
Letter	45
Book Reviews	46
Annual Accounts	49
Recent Additions to the Library - <i>Carol Stubbs</i>	50
Dates for your Diary	52
Revised Map - <i>Craig Ellery</i>	Inside Back Cover

GENERAL INFORMATION

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

Meetings

Monthly meetings of the Society are held September to April in the Augustine United Church, 41 George IV Bridge, Edinburgh, at 7.30pm around the 15th of the month. If the 15th falls on a Saturday or Sunday, the meeting is held the following Monday.

Membership

Single membership £16; family membership £19; affiliate membership £20.

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Correspondence, Subscriptions, Publications

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The Scottish Genealogist

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Dynasties and Clusters

by **Morrice McCrae**

In the last few years, since I changed my occupation from medicine to medical history, I have become interested in trying to identify the factors that determine the rise of some men to eminence and earn them a place in medical history. The possible factors I have in mind are such things as education and training, family influence, political patronage and chance but also inherited genius.

At some times and in some cases the explanation is quite clear. For example, in Scotland in the 17th century, the country was divided by deadly religious conflict and civil war, Covenanter against Royalist, Presbyterian against Episcopalian. Yet eminent medical men who are now honoured as the first teachers of scientific medicine in Scotland and creators of a special Scottish medical tradition belonged to both sides of the religious and political divides. Of these leading Scottish physicians of the time, Archibald Pitcairn and Robert Sibbald were Royalists and Episcopalians while John Hutton and John McGill were Presbyterians and Covenanters. As young men all were exiled from Scotland at some point because of various religious sympathies and, since the Netherlands welcomed refugees of both religious persuasions, they all chose to take refuge there. At that time the Netherlands had Europe's leading medical school; our Scottish medical refugees therefore chose to study at Leiden. It was that common experience which brought this otherwise disparate group together with an ambition to found a College of Physicians in Edinburgh and later a Faculty of Medicine at Edinburgh University.

A Cluster in Russia

But the factors that earn medical men a place in history are not always so obvious and first appearances can be misleading. My first historic cluster is one that appeared in the 18th century at the Russian Imperial Court at St Petersburg. For 80 years, during the reigns of Elizabeth I and Catherine the Great, three men dominated medicine in Russia. The common factor that brings the three together as a cluster is that they were all Scots and they were all born at Lochmaben in Dumfriesshire.

The men were James Mounsey, Matthew Halliday and John Rogerson. The three Lochmaben families knew each other well. The Hallidays and the Rogersons were tenants of neighbouring farms. And Mounsey's half-brother married Rogerson's father's half-sister. However the three were not genetically linked so they did not share some common inherited talent. Nor is there evidence they shared any common patronage or political influence. Nor was there anything significant about their medical training. Halliday left for Russia before there was a university medical school in Scotland. He had probably studied in Europe, but appears not to have taken a medical degree. Mounsey also studied medicine in Europe but he had taken his medical degree at Rheims. Only Rogerson was a product of Edinburgh's new medical school, taking

his MD degree in the late 1750s.

In Russia the three made their marks in somewhat different ways. James Mounsey was chief personal physician to the Empress Elizabeth. He was also Director of all army, navy and state medical services in the Russian Empire. He was a considerable natural scientist, contributed to scientific literature of the time and was made a fellow of the Royal Society in 1749. When Catherine became Empress in 1762 James Mounsey was encouraged to retire. The directorship of state medical services was abolished and replaced by a Medical Board with Matthew Halliday as one of its leading members. Halliday was a less flamboyant character than the others and does not seem to have had his portrait painted. His great achievements were the inoculation of the Russian court nobility against smallpox, the establishment of inoculation clinics in St Petersburg clinics and the devising of methods to protect St Petersburg from epidemics of the plague.

John Rogerson became Catherine's chief personal physician in 1763. Catherine had no faith in the professional skills of any doctor, including Rogerson, but she valued Rogerson as a privy councillor and as a diplomat. His only medical function as Catherine's personal physician was to examine her many lovers and potential lovers for evidence of venereal disease. He also had a profitable line in practice among the nobility. Any member of the nobility was at liberty to consult him, but as a state employee he was not allowed to charge a fee. However he let it be understood that his noble patients might reward him with the present of a silver snuff-box bought from the court jeweller. When he received the silver box, Rogerson immediately sold it back to the jeweller who then made it available for Rogerson's next noble patient. He became very wealthy and in 1816 he was able to retire to an estate he had bought in Dumfriesshire.

What we know directly of these three men tells us very little about how successful medical careers were constructed in Russia in the 18th century but the picture becomes clearer when we extend the enquiry beyond the three natives of Lochmaben. The first man to be appointed to a new and influential medical post at the Imperial Court in Russia was a Scot, Robert Erskine, a cousin of the Earl of Mar. Erskine trained first as a surgeon in Edinburgh and then took a medical degree at Utrecht. He quickly made a reputation as an anatomist and became a Fellow of the Royal Society. A year later he was recruited by Peter the Great as his personal physician and in 1705 he was made the first Chief Director of all state medical services in Russia.

As Chief Director, Erskine recruited a number of fellow Scots, including thirteen from Edinburgh. James Mounsey and Matthew Halliday were two of his recruits. Then when John Rogerson graduated from Edinburgh University he tactfully dedicated his MD thesis to James Mounsey (who by then had become Chief Director); Mounsey duly responded by enlisting Rogerson into the Russian army from which he later graduated to the Russian Court. When we look at the careers of all of the Scottish

medical men in Russia in the 18th century a pattern emerges. Scottish doctors were first recruited into the Russian army or navy and thereafter their careers were assisted and promoted by their fellow countrymen whenever the occasion arose. Not nepotism but what is now called cronyism. There was nothing special about Lochmahen.

A Dynastic Cluster

My second cluster was again made up of three men. In succession they occupied the chair of Anatomy at Edinburgh for 125 years. They were Alexander Monro *primus*, his son Alexander Monro *secundus* and his grandson Alexander Monro *tertius*. From *primus* to *tertius* they are usually remembered as a dynasty and that supposes that a genetic factor played an important part in their rise to eminence. But again the picture changes when we extend the study beyond these three men themselves.

The Monros came from a family that had its origins in Easter Ross. The grandfather of Monro *primus* was Sir Alexander Monro of Bearcrofts. He was a Royalist and, in 1651, he fought for Charles I against Cromwell. But when Charles was defeated Monro retired to his estate in West Lothian and lived quietly until the Restoration. Then in 1683, when Charles II was suspected of leading the country towards a catholic monarchy, Monro became involved in the Rye House Plot to assassinate both the King and his brother the catholic Duke of York. Monro was arrested and spent four months in prison. However, he was released after he agreed to give evidence against the ringleaders of the plot, who were then executed. Sir Alexander Monro returned to his estate in West Lothian and thereafter confined himself to local politics.

Sir Alexander's third son was John Monro and, like other younger sons, he had to find a profession. It was decided that he should become a surgeon. He became apprenticed to the leading surgeon in Edinburgh at that time, William Borthwick, and thereafter studied for two years at the medical school at Leiden. He had a further six years as a surgeon in the army before returning to Edinburgh in 1703. He became a member of the Incorporation of Surgeons and within a few years he had become its Deacon. The Incorporation was one of the most powerful guilds in Edinburgh and its Deacon had an automatic senior place on the Town Council. Since the Town Council was also the governing body of the university, John Monro acquired considerable influence in the management of the town's university. Then in the Jacobite Rebellion of 1715 he acquired even more political influence. He was surgeon to the Hanoverian army at Sheriffmuir and during the battle he successfully treated the wounds of the Earl of Hay, who in the years after the rebellion became the London government's chief representative in Scotland. John Monro thus became a man with great influence with the Earl of Hay and the central government in London, with the Town Council of Edinburgh and as one of the governors of Edinburgh University.

During his student days at Leiden, John Monro had decided that Scotland should have its own university medical school and that it should be at Edinburgh. The evidence suggests that long before he had acquired any influence on the management of the

university he had already begun to prepare his only child, his son Alexander, to be his agent in fulfilling that ambition. While still very young, Alexander was taught Latin and Greek; when he was 8 he was enrolled to complete the usual course of study at Edinburgh University. When he was 15 he became his father's apprentice as a surgeon. With that apprenticeship completed he was sent to study anatomy in London, then surgery in Paris and finally medicine in Leiden. He returned to Scotland when he was 22. At that time the Town Council of Edinburgh financed and appointed a professor of anatomy to teach anatomy at Surgeons' Hall. When young Alexander returned to Edinburgh in 1719, the appointment was held jointly by two surgeons, John McGill and Adam Drummond. John Monro arranged for them both to resign and had the Town Council appoint his son Alexander in their place. He also persuaded the Town Council to appoint the physician, Charles Alston, as Professor of Materia Medica and a physician, James Crawford, to teach chemistry. Within five years of his son's return to Edinburgh John Monro had created an embryo faculty at Surgeons' Hall.



Old Surgeons' Hall, High School Yards

Six years later, prompted by his father, young Alexander Monro wrote to Edinburgh's local paper, the *Caledonian Mercury*, about public concern over grave-robbing and body-snatching and particularly about the violent public protests against the anatomical dissections he was then performing at

Surgeons' Hall. He argued that the teaching of anatomy would be carried out more peacefully within the University. I don't find this a convincing argument; however it served very well as a pretext. With the assistance of the Earl of Hay and the provost of Edinburgh, the governors of the University were persuaded and the embryo medical facility was transferred from Surgeons' Hall to the University. John Monro's ambition was now well on its way to being achieved.

At the University young Alexander Monro, now remembered as Alexander Monro *primus*, proved to be an excellent teacher of anatomy. He was a popular surgeon. But he earns his place in medical history for the part he played in the foundation of Edinburgh's University Medical School. I think it would be fair to say that in this he acted as the agent of his father.

When he was 57, he arranged for the appointment of his youngest son (now known as Alexander Monro *secundus*) to become his colleague as joint Professor of Anatomy. Alexander *secundus* was still a medical student at the time; he did not graduate MD from Edinburgh until two years later. He then went on for further post-graduate studies at Paris and Berlin. He returned to Edinburgh and, at the age of 25, took over from his father. For the next 50 years, from 1758, he lectured from 1pm to 3 p.m. every day during the 6-month winter session at Edinburgh University. He was an excellent teacher and a distinguished medical scientist, becoming recognised in his time as one of the most influential anatomists in the English-speaking world.

When Alexander *secundus* was 65 he petitioned the University's patrons to have his son Alexander *tertius* appointed as his colleague and successor. *Tertius* was 25 and had just graduated MD from Edinburgh. The University made the appointment and *tertius*, like his father, then went on to complete his post-graduate studies in Paris. He returned to Edinburgh to assist his father in 1800 and succeeded him in 1808. He continued in the chair for the next 38 years. He was not a success. In 1826 the Scots Magazine said of him:

"The professor follows the text book of his grandfather, a work which for clearness of expression and elegance of style can scarcely be surpassed. But it admits of some doubt whether more recent publications might now be substituted.

Dr Monro acquits himself in the chair with some éclat. But it appears to be rather a disadvantage to his pupils that he yields with so much facility to the thought of the moment and diverges from his subject upon somewhat slight occasions. His manner is interesting for a little from the interposition of extraneous matter, but by and by it becomes tiresome when he is ever ready to fly off at a tangent, and his course of lectures unfortunately has thus somewhat the appearance of defective arrangements."

The cluster in Russia was the result of cronyism. The cluster of Monros in the chair of anatomy at Edinburgh was the result of political influence and nepotism.

A Genetic Cluster?

However, my third cluster does offer persuasive evidence of the effect of heredity. This cluster is made up of the members of the Gregory family. Perhaps some here may remember Gregory's Powder. It was invented around 1796 and was still the most prescribed medicine in the British Pharmacopoeia until the 1950s. The inventor was James Gregory and the essential ingredient was the Turkish rhubarb that he grew in his garden at Caanan Lodge. Gregory was Professor of Medicine at Edinburgh and a member of a remarkable family, whose history of academic eminence extended over more than 200 years from the middle of the 17th century to the middle of the 19th. There are no fewer than 14 university professors in this family tree.

The family name was originally McGregor but in 1603, and again in 1693, because of the lawlessness and crimes of the clan, the Privy Council abolished Clan McGregor

and made it a capital offence to use the names McGregor or Gregor. The great-great-grandfather of the Inventor of the famous powder was Rob Roy's cousin and he chose to call himself John Gregory.

John Gregory was minister of the parish of Drumoak on the River Dee in Aberdeenshire. He was an Episcopalian and in 1638 he refused to sign the National Covenant. He tried to escape to Holland but was arrested, imprisoned in Aberdeen, and eventually released after paying a very large fine. He was deposed again in 1649 and died the next year. In spite of being out of favour with the Church of Scotland and the government he acquired a considerable fortune and was able to buy the estate of Kinairdy. He had three sons. The first was Alexander who inherited his father's properties. However, he was murdered in 1664 by the descendents of the family from whom his father had acquired Kinairdy. The family fortune then passed to the second son, David.

David lived in domestic bliss at Kinairdy. He was married twice and had 29 children. He had studied medicine and his services as a physician were in great demand. The locals called him a wizard. He was a mathematician and he was an inventor. He invented a cannon, which I will mention again later. He was also a meteorologist. He was once investigated by the ministers of the local presbytery who accused him of having sold his soul to the devil in exchange for the ability to forecast the weather. At his trial he showed the ministers his barometer and explained how it worked. The ministers did not really understand it but nevertheless the case was abandoned.

The Rev. John Gregory's third son was James. He was taught mathematics by his mother before going to Aberdeen Grammar School and later to Marischal College. His interests were in mathematics and optics. After graduating he went to London and there, when he was 24, he published his first book, *Optica Promota*, in which he set out his design for a revolutionary new reflecting telescope. In London he became friendly with Sir Robert Moray, the President, and other members of the Royal Society. It was at this time that he also began his long correspondence with Isaac Newton. From London he went to Padua for four years and there he published two important works on geometry that earned his election as a fellow of the Royal Society. He returned to Scotland when he was 31 and, on the recommendation of Sir Robert Moray, he became Professor of Mathematics at St Andrews and, 5 years later, professor of Mathematics at Edinburgh. He died at the age of 37. His telescope was never built because nobody could be found to grind the mirrors properly. This problem was later solved for Newton in 1672. For more than a decade Gregory had corresponded with Isaac Newton and it is generally acknowledged that some of Newton's achievements in devising microscopes and in the invention of calculus were based on earlier work by James Gregory. Newton once said that he had 'seen further by standing on the shoulders of giants'. James Gregory was one of those giants.

In the next generation David Gregory deserves special mention. He was a student

first at Aberdeen and then at Edinburgh. He was only 22 and he still had not attained his M.A. degree when, in 1683, he was appointed Professor of Mathematics at Edinburgh. He had been in the chair for only five years when the Glorious Revolution brought the protestant William and Mary to the throne. The new fiercely Presbyterian government in Scotland instituted a purge of universities to ensure that all professors were 'pious, able and qualified'. By pious the government meant strictly Presbyterian. David Gregory was an Episcopalian and therefore not pious in the necessary sense. He was therefore dismissed from his chair at Edinburgh. However Episcopalians were welcome in England and, with the support of members of the Royal Society, he was appointed Professor of Astronomy at Oxford. There he made his name as a teacher rather than as a research scientist. He taught Newtonian philosophy at Oxford long before it was taught at Newton's own University of Cambridge. He and Newton became close friends. You will remember that his father had produced a design of a new revolutionary cannon. No one knows for sure what it was like. One historian suggests that it was an early form of machine gun. At his father's request David showed the design to Newton. Newton agreed that the design was ingenious and that the cannon would work as intended. However he disapproved of making an efficient machine for killing people, especially as the enemy would soon copy it and there would be even more killing. David and his father accepted Newton's judgement, and the cannon was never built.

One thing more before leaving David Gregory junior. From his student days he had been a close friend of Archibald Pitcairn, one of the founders of the Royal College of Physicians of Edinburgh. Through David, Pitcairn met Isaac Newton. When Newton became mentally ill in 1693, Archibald Pitcairn moved for a time to Cambridge to look after him.

John Gregory, the grandson of the Rev. John Gregory, also deserves special mention. He was educated at Aberdeen Grammar School and at King's College, Aberdeen where his grandfather was Principal. He then studied medicine, first at Edinburgh and later at Leiden. While still a student at Leiden, he was awarded an MD by King's College and three months later he was appointed Professor of Philosophy at King's College. In 1749 he resigned his chair and in 1754 he went to London. His writing had already made his reputation as a philosopher and on his arrival in London he was made a Fellow of the Royal Society. When his father died in 1755, he was invited to succeed him as professor of Medicine at King's College. At King's there was still no medical school so the office was a sinecure. Gregory was therefore able to divide his time between private practice as a physician and the activities of the Aberdeen Philosophical Society. Then in 1766 Gregory was appointed Professor of Medicine at Edinburgh.

For the next sixteen years, Gregory began each session at Edinburgh University Medical School with a course of lectures on medical ethics. In the course he discussed

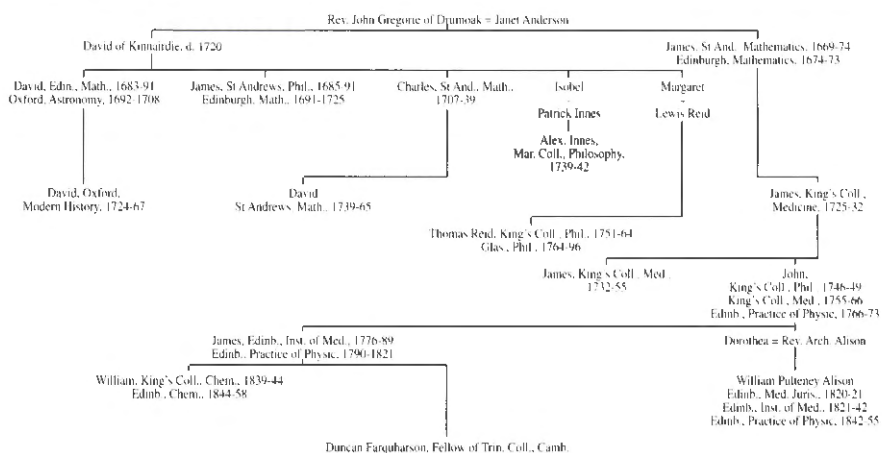
what he listed as the 'Duties and Qualifications of a Physician'. In very brief and inadequate summary he taught that;

- Physicians should disdain every artifice and depend for their success on their real merit. Advertising was out.
- They must practice only what we now call evidence-based medicine. Hokum and quackery were out.
- They must 'act with candour, with honour, with the ingenious and liberal manners of gentlemen'.
- They must be in evident sympathy with the patient.
- They must be patient and flexible, adjusting the treatment to the sensibilities of the patients.
- They should be discrete, maintaining all appropriate secrecy.
- They should be temperate and sober.

No other medical school at that time gave any formal instruction in medical ethics and most schools not for the next three hundred years.

The last university professor in this family was Charles, Professor of Chemistry, first at St Andrews and later at Edinburgh, until 1858.

The family tree extends over two and a half centuries and in that time there were 11 Gregorys who held university chairs. In his book, *Hereditary Genius*, Francis Galton,



the man who invented 'eugenics', listed the Gregory family as a prime example of the inheritance of scientific genius. But if we look at the family tree we can see that the inheritance was not confined to the male line of Gregorys. It may be that the scientific gifts were originally brought to the Gregorys by Janet Anderson, wife of the first John Gregory. Janet was a mathematician, as was her father. Her uncle became professor of Mathematics at Paris.

David Gregory, as I said before, had 29 children. It is interesting that all of his descendents who achieved eminence came from the 15 children of his first marriage - which is probably significant. His daughter Isobel was the mother of Alexander Innes, Professor of Philosophy at Marischal College and his daughter Margaret was the mother of the great philosopher and opponent of David Hume, Thomas Reid, Professor of Philosophy at Glasgow. A daughter of John Gregory was the mother of W.P. Alison, Professor of Medicine at Edinburgh and expert on public health. He was the medical reformer who showed that the poor health of the urban poor was not due to miasma but to unemployment and poverty. It seems that whatever was inherited passed down the female line as well as the male.

But what was inherited? Among the Gregorys there were professors of mathematics, of philosophy, of medicine and of chemistry. If we look beyond the sciences, there were family members who were successful in other professions too. I think the evidence suggests that what was inherited was not a specific talent but something much more general.

Was the inheritance the only factor that determined the Gregorys rise to eminence? From the beginning the family was wealthy. They had the freedom and leisure to develop their intellectual interests. They had the benefit of the best of education and had sympathetic and supportive families. And even in the Gregory dynasty, do we not also see something of the factors that we saw in the cluster of physicians in St Petersburg and the dynasty of Munros in Edinburgh - cronyism, political influence and nepotism?

In the Gregory family we can see the difficulties that brought a halt to the ambitions of Francis Galton and the eugenics enthusiasts in the first half of the 20th century. In planning to breed a better human race they could claim to be able to identify the human characteristics that one might wish to eliminate - inherited disease, physical defects, psychopathic tendencies, idiocy. But they could not begin to identify the specific qualities that one might wish to promote. Even in the Gregory dynasty the beneficial factor that was inherited cannot be exactly defined and it seems improbable that it acted alone.

In putting forward my conclusion I return to my home ground of medicine. Many diseases are inherited as a tendency, a liability. But any disorder is not inherited as an absolute, a simple yes or no. It is inherited to different degrees in different people, rather like height. The human race is not born to be either tall or short but all the degrees in between. Whatever degree of liability to disease is inherited does not find expression and cause active disease without the action of other environmental factors, factors which may be present, or may not. And even if present to some degree, that may not be enough to activate the disease.

I would suggest that the examination of these three clusters - the Russian Scots, the Monros and the Gregorys - supports the idea that genius is a very ill-defined character,

inherited in varying degrees by both men and women, but which cannot find expression without the assistance of the appropriate contingent social influences.

Dr McCrae's book is reviewed on page 46 of this Journal.

"Physicians and Society: A History of the Royal College of Physicians of Edinburgh"
Birlinn Limited; 2007; ISBN 13: 978 0 85976 698 2 & 10:0 85976 698 5

Scottish Centre for Diaspora Studies

A £5 million project, the Scottish Centre for Diaspora Studies, is due to open in 2008 and will be headed by the respected historian and best-selling author, Professor Tom Devine. The Centre, to be located in Edinburgh University's School of History, Classics and Archaeology, will explore the experiences of Scots migrants in different countries throughout history.

A key focus of the Centre's work will be to examine how Scots shaped society, economies and culture in countries around the world - particularly in North America, Australia and New Zealand. Final plans for the Centre will be unveiled this year.

A generous gift will help this study of the impact of Scots overseas, as a leading financier and his wife have pledged their support for a new centre. Investment fund manager Alan McFarlane and his wife, Anne, both graduates of the University of Edinburgh, have donated £1million to the Scottish Centre for Diaspora Studies, to support two PhD scholarships in perpetuity and to provide ten undergraduate access bursaries to help students in financial need. The gift is believed to be the largest private donation to a history-related project at a British University.

Mr McFarlane, managing director of Walter Scott and Partners, said, "I travel the world for my work in the investment industry and you can see the impact of Scots people everywhere you go. As a history graduate, I'm intrigued to understand the Scottish Diaspora. I like what Tom Devine is doing, I'm delighted he's doing it at the University of Edinburgh and I think the Centre merits support."

Professor Tom Devine said, "Few nations had such an impact on global development as the Scots both through their emigrations and their remarkable central role in the making of the British Empire. That story deserves to be told by an international centre of academic excellence. This generous gift will provide an important step towards its development."

Vice-Principal for Development, Young P Dawkins III, said, "The Centre for the Scottish Diaspora represents an exciting development for the University and is founded on one of the University's key strengths - Scottish History. It is wonderful news that Alan and his wife have chosen to support the Centre at this time as well as extending his support for vital undergraduate bursaries."

From Press Release

From Miner To Missionary: The Story Of The Rev. Ebenezer Deas

by George Robertson



Portrait of Mr. Deas

This is the story of a child born into a humble mining family in Dunfermline, who worked as a young man in the local coal mines and who later became a missionary in West Africa.

The parents of Ebenezer Deas were Alexander Deas, a coal miner, and Margaret Robertson. The couple had been married during November 1857 at Margaret's home in Goldrum Street, Dunfermline, by the Rev. Alexander Mitchell of the nearby North Parish Church. Ebenezer was born on 14th July 1860 in the family home at Parkneuk, Dunfermline, the second of eight children, and was baptised in the North Parish Church on 22nd July 1860 by the Rev. James French of Dunfermline

Abbey. He was named after his paternal grandfather. Ebenezer's siblings were Helen, James, Elizabeth (the author's great-grandmother), Alexander, Peter, Andrew and Thomas.

Sometime between 1864 and 1867 the family moved to the village of Crossgates, situated to the east of Dunfermline, where they lived in one of a row of miners' houses known as Muirend or sometimes as Roadside Cottages. The row, with its roofs of red pantiles, consisted of six houses, each having two rooms, and was situated on the west side of the Crossgates to Inverkeithing road, a short distance south of the village. It was provided by Fordell Colliery during the early



Ebenezer Deas standing back row, far right

Elizabeth Deas, the author's great-grandmother, seated far left

The parents, Alexander Deas & Margaret Robertson, seated centre

1850s for its expanding workforce, presumably as part of an effort to provide much-

needed housing. It is doubtful if this was a complete success, since by 1853 the six houses were occupied by no less than 41 people. The overcrowded conditions had apparently improved by the time the Valuation Roll of 1895-96 was published, when it is noted that three of the houses were occupied by members of the Deas family whilst two of the other three were unoccupied. There was no water supply within the houses. Water was fetched from an outside well, reached by walking through a wood to the rear of the houses. The ruins of the houses can be seen to this day, placed as they are on a small mound.

Having established that the family were housed by Fordell Colliery, and since the nearest pit worked by the Colliery was situated just a few hundred yards north of their home, it is not too difficult at least to hazard a guess that this was the pit where the family was employed. It was known officially as Prathouse No. 4 Pit, but was also known locally as the Roadside or Humbug Pit.

Ebenezer's education

Not only did Fordell Colliery provide housing for their workers, it also provided education for the children. When Ebenezer matriculated for the first time on 24th October 1882 in the Faculty of Arts at Edinburgh University, he stated his previous education had been gained "over six years at Fordell". Situated to the east of Crossgates, Fordell was a mining village boasting one school – Fordell Colliery School – which had been built by the Colliery in 1840. Every miner paid one penny per week towards the School, and those with children paid a further one and a half pence per week for each child between the ages of five and ten, whether the children attended school or not, this money being deducted from their wages. These deductions paid the salary of the schoolteacher, and during the years Ebenezer was a pupil at the school, that teacher was a man named James Currie. A strict disciplinarian, he taught the basic three "R's" and was known to believe in and make use of corporal punishment. However, when he saw someone showing promise, he encouraged that pupil to further education and was pleased when his encouragement came to fruition. Unfortunately, mainly due to the financial constraints on the parents of the children concerned, these successes were few and far between. Nevertheless, a few did go on to study at University and, as Bob Holman says in his wonderful book on Fordell, *Behind the Diamond Panes*, "some to become professional men and some to wag their pow in a pulpit". Since it is known Ebenezer did continue his education at evening classes before going on to University, it would be nice to think he was one of the latter.

Coal-mining has always been a difficult and dangerous occupation, but it was particularly so at this time. For most families it meant all members being involved and it was no different for the Deas family, since Ebenezer joined his father and brothers at the coalface whilst their mother worked as a surface worker. However, Ebenezer was not content to remain a coal miner for the rest of his life and was determined to better himself by furthering his education. With the encouragement of

his parents, who must have sacrificed much, by 1882 he was studying at Edinburgh University. He continued until 1886 when, despite there being no evidence of previous family involvement in the study of religion, he commenced theological studies, successfully completing these in 1890. At this stage perhaps a question should be asked. How could a poor mining family afford to send a son to university, especially when the average wage for a miner during the 1880s was less than four shillings per day? There is evidence that apart from working in the pit, his parents also worked extra hours in the fields of local farmers. Also, Deas family tradition implies that financial assistance might have come from an outside source and one wonders whether James Currie was that source.

His calling

During his theological studies he did religious work at Eshaness and Mossbank in Shetland, and after completing his studies he was licensed to preach on 8th December 1890 by Dunfermline Presbytery and was appointed congregational and missionary assistant at Bristo United Presbyterian Church, Edinburgh, a post he held for several months. During his time at Bristo Church, he is said to have travelled to attend a lecture in Dundee given by no less a person than the great Scottish missionary, Mary Slessor, concerning her work in Calabar (sometimes known as Old Calabar) in West Africa. He realised quickly this was his way forward and applied to become an overseas missionary. He was subsequently ordained as a minister on 19th January 1892 in Bristo Church. Several letters of reference were submitted on his behalf prior to his ordination, one being written by the Rev. Robert Begg of Crossgates United Presbyterian Church where, during October 1880, Ebenezer had taken part in his first Communion. Ebenezer sailed from Liverpool the following month on the steamship *Oil Rivers* in the company of Mary Slessor, the very person who, according to Deas family tradition, had inspired him in the first place and who was returning to Calabar to continue her work.

A new life in West Africa

If Ebenezer thought working in Calabar was to be less dangerous than working in a Fife coal-mine he was greatly mistaken. The area was known as “the white man’s grave” and many of his predecessors had succumbed to the climate and disease. However he immediately took up work at the Duke Town mission, situated at the mouth of the Calabar River, where he assisted in teaching Christianity to the native population. Whilst there he met Isabella Johnstone who had arrived in Calabar during 1887 and who was engaged in work as a Zenana, or women’s missionary, working with the native women of the area. She was Scottish, having been born in Leith on 28th July 1861 to Robert Johnstone, a joiner, and his wife, Alison Kerr. Isabella was trained in midwifery and nursing, and had worked as a nurse at the County and City Infirmary in Perth where she had been a member of the East Church. In addition, she is known to have assisted at Lauriston Place United Presbyterian Church in Edinburgh. It is possible the couple had met in Scotland prior to leaving for Calabar, since Isabella

is shown in the 1881 Census to be a mantle-maker living with her parents at Brougham Place, Edinburgh, and since it was around this time that Ebenezer commenced his studies at Edinburgh University, near to both Brougham Place and Lauriston Place Church. There is every possibility the couple had met during this period. However, it is known that on 4th November 1890, during one of her home visits, Isabella gave a talk on her work in Calabar at Bristo Church, so it is also possible she and Ebenezer met for the first time at this event. If this was the case, could this be an example of family oral history confusing the facts? Instead of Mary Slessor being his inspiration to apply for missionary work in Calabar, it had in fact been Isabella who did so? However, irrespective of when they first met, some months after his arrival at Duke Town, Ebenezer proposed to Isabella and on 8th November 1892 the couple married. It would seem at this time Isabella purchased, at a cost of £8:3/-, a bed, bedding and a tea-set, since Ebenezer was later asked by the Calabar Mission Committee to explain why these items had been purchased by his wife and why they had appeared on her expenses account! It would be fair to record the expenses were allowed.



Ebenezer Deas and Isabella Johnstone

A few days later the newly weds left Duke Town to take up a post at Ikorana (also known as Ikotana, but for this article, the former name will be used), about 74 miles inland on the Cross River. The mission-house, constructed of wood, was of fairly substantial size and comprised two levels with an outside stairway leading to a veranda and rooms on the upper floor. It was situated on a slightly elevated position overlooking the east bank of the river. The work was difficult, as the missionary station, originally opened in 1884, had been vacant for 10 months, but gradually Ebenezer gained the trust and respect of the tribal leaders and their people. This was no easy task since the native teacher, whose knowledge of the people and their language would have been invaluable to the newcomer, had recently retired. In addition, two brothers ruled the town, one

of whom resented the mission. The brothers were constantly at feud with each other and consequently the town was divided into two factions, each full of hatred and suspicion. Many were the days when Ebenezer sat in the yards of the tribesmen listening for hours to the arguments, dreading that some hot word would set those involved at each other's throats. Eventually, by patience and tact, Ebenezer succeeded and by November 1894 he and his wife were able to return to Scotland for a well-

earned rest. An entry in the minutes of the Church Foreign Mission Board records reveals that the Board treasurer noted that the cost of passage for Ebenezer and Isabella from Calabar to Liverpool was £54. A further £1:16:6d was required for travelling expenses for the rail journey between Liverpool and Edinburgh, and the charges for luggage carried on the rail journey amounted to £4:3:6d. However the Finance Committee restricted this payment to £4 and one wonders whether this was a case of frugality or just plain penny-pinching? Also included was the sum of £1:16:2d for "medicines for the Rev. Ebenezer Deas". What these medicines were required for is not known.

Due to his successful work in Ikorana, his congregation there had multiplied and the small church of mud and mats had become unsuitable. Ebenezer realised a larger church was required and he worked tirelessly whilst at home to further this cause. As a result of this endeavour, during 1896, on his return to Calabar, he had the gratification of overseeing the construction of a church at Ikorana capable of holding up to 300 people. In addition, he worked hard at learning the local Umon language, which resulted in him translating one of the Gospel books and having several schoolbooks published in the native language.



*Akamba Okon : John Simon : Yona Deas.
 Ifeji Okon : Zido Akam : Mr. Ovens : Ofion : Ifion.*

Charles Ovens and carpenters, during the construction of the church at Ikorana, 1896

Whilst Ebenezer was responsible for overseeing the construction of the new church, the building work was carried out by another Scotsman, Charles Ovens. Charles, a

joiner by trade, was born on 8th November 1844 in Cockenzie, East Lothian. His father was named William Ovens, a Master Mariner, and his mother Margaret Robertson, which by coincidence was also Ebenezer's mother's name. During 1889 Mary Slessor had appealed for assistance in building a church in Calabar. Charles was given the job and a short time later he sailed for Africa. It is known he was also responsible for building a house for Mary Slessor and was responsible for the building of Ebenezer's church. This is borne out by a photograph which is in the possession of the Deas family, which shows Charles Ovens with a group of native workers at what appears to be the site of a church under construction. One of the Africans is named Tom Deas, which is the name of one of Ebenezer's brothers. It would appear from a letter dated 31st July 1896 sent by Ebenezer from Calabar to the Foreign Mission Board in Edinburgh that the church was not totally furnished on site. He requested the delivery from Scotland of forty benches, each nine feet long, which were intended for use in the new church "being erected by the mission carpenters from materials in stock". He also states that his wife had been unwell but was recovering and "she should have a sea trip as far as Grand Canary" (sic). Both these requests were granted.

On returning to Ikorana after his first furlough, Ebenezer was asked to be a temporary Superintendent at the Hope Waddell Training Institute in Duke Town. The Institute, opened in 1895, was founded to train young native men in practical activities such as joinery and engineering and was named in honour of the Rev. Hope Waddell who had been one of the first missionaries to work in the area. Sadly the Rev. Waddell, who was 91 years old by then, was not to hear of this, as he died at his home in Dublin before the Mission Board in Edinburgh could inform him of the honour they had bestowed on him. Without hesitation Ebenezer agreed to carry out the task of Superintendent, which he did for over a year. In addition, due to the Duke Town mission being vacant, he was required to carry out a great deal of additional work. On completion of these duties he and his wife again returned to Scotland.



Ebenezer and Isabella
with house children at Ikorana

At this point it should be noted that whilst engaged as temporary Superintendent at the Training Institute, Ebenezer was embroiled in a dispute concerning accommodation and a place of work. One of the posts required to be filled at the Institute was that of engineer and at this time that person was a young man from Scotland named Hugh

Alexander. By coincidence, Hugh was also from Dunfermline, and was the son of a local minister. Having been allocated one room in the only accommodation block available at the Institute, Hugh was unhappy about this and requested to be moved to somewhere more suitable. Ebenezer, as temporary Superintendent, was very much involved in the ensuing negotiations which would appear to have been resolved by Hugh receiving instructions from Scotland that he must abide by the decision of the Superintendent. When it is realised that around ninety boarders were living in close proximity to each other in the accommodation block, comprising the Institute staff, apprentices and pupils, it is perhaps understandable why Hugh was complaining, and there is little doubt the conditions would have placed a great strain on those concerned. However, as the accommodation was more or less similar for all, perhaps it is not surprising that the decision of the Superintendent was upheld and it was not until some years later that separate dormitories were built for the boys. Likewise, his complaint regarding his place of work, which he maintained would be better carried out elsewhere, would appear to have been resolved in a similar manner.

The Hope Waddell Training Institute did not confine itself to training young men at the Institute. During 1896 a young Ibibio tribesman named James Inyang, who was an apprentice engineer, was sent to Scotland to work in a "ship building yard" at Dumbarton. It is believed that the shipyard was the Dumbarton engineering works of Matthew Paul & Company. Whilst employed there, the Junior Missionary Service of Glasgow contributed to his salary. Despite good reports of his work and character received at the Institute, the Scottish climate was not to his liking. In December 1897 he was complaining of the cold and his need for warmer clothing. Ebenezer, then spending time at his parents' home in Crossgates, was given the task of meeting James in Dumbarton to provide the necessary clothing. No doubt James was relieved when during September 1898 he returned to Calabar.

Despite deterioration in his health and against medical advice, during May 1898 Ebenezer again returned with Isabella to Calabar. Much to his disappointment, on his arrival at Ikorana he found that the church, which prior to his leaving had been full, was now almost empty. The townspeople had reverted to their former ways, with sacrifices taking place. The killing of twins, which were believed to bring bad luck, and the subsequent expulsion from the township of the mothers, had restarted. Much work required to be done.

Ebenezer worked tirelessly, but after about six months his health had broken and on Sunday, 21st August 1898, following an attack of gastritis which had lasted for several days and before arrangements could be made to have him removed to the hospital at Duke Town, he died, presumably of heart failure. He was buried at Ikorana. He was 38 years old and was one of many missionaries to die in this part of West Africa. During 1900 Charles Ovens was given the task of erecting the stone which marked Ebenezer's grave.



Mary Slessor and Charles Ovens

Ebenezer Deas contributed several letters to the *United Presbyterian Record*, as follows:-

The Deadly Influence of Superstition, published 1894. *Journeys in December 1893 on the mission launch*, David Williamson, published 1895. *Account of the Baptism of the Second Convert at Ikorana*, published 1896.

His wife Isabella continued her work as a Zenana or women's missionary and she remained in Africa until her death in 1903. The couple had no children. Mary Slessor died in Nigeria in 1915 and Charles Ovens who, like Mary, did not marry, died in Portobello, Scotland, in 1929.

How does one sum up a life such as that led by Ebenezer? Perhaps it should be left to someone who knew him and who worked with him in the

missionary field, so with this in mind I quote from part of his obituary written by his friend and fellow missionary, the Rev. John Taylor Dean:-

Mr Deas was a great favourite with the natives. His kindly way won them and made them feel he was their true friend. By none will he be more sincerely mourned than by the people of Ikorana and Duke Town. To his fellow missionaries he was ever the same - frank, genial, honest. Difference of opinion never made any difference to his friendship. He was always ready to oblige a neighbour, even at considerable trouble to himself. He has left behind the memory of a kindly, devoted man, of whom those who knew him will always think with pleasure and profit.

I think Ebenezer would have been pleased with that!

The Author and sources of information.

The author is a great-great-nephew of Ebenezer Deas. His sources are the United Presbyterian Church Missionary Record of November 1898; various personal letters between Ebenezer & Isabella Deas and James Buchanan, Secretary of the United Presbyterian Church and United Free Church Foreign Mission Committees; Crossgates United Presbyterian Church Communicants Roll Book; Census Returns for 1851, 1861, 1871, 1881 and 1901; Valuation Rolls, Old Parish Registers and Statutory Records for Fife and East Lothian; Deas family records. He also acknowledges information gained from *Mining in the Crossgates Area of West Fife* by T.F. Hunter, published 2001, *Early Railways of West Fife - an Industrial and Social Commentary* by A.W. Brochie and Harry Jack, published 2007, *Statement and Memorial regarding the case of Mr Hugh Blyth Alexander* by the Rev. Robert Alexander, published 1897 and *The Book of the First Sixty Years of the Hope Waddell Training Institute* by Norman C. MacRae, published 1956.

Hugh Sidley Gowans: a Mormon Pioneer from Angus

by John Irvine



Tooele City Council.

This was the city council when Hugh S. Gowans was mayor. He served from 1866 until 1870.

(Hugh Gowans is the one standing) - Note 4

Hugh Sidley Gowans was born in 1831 in Arbroath, the son of Andrew Gowans and Helen Strachan. The Gowans families have been resident in and around Arbroath, Inverkeillor/ Leysmill and Kirkden/ Kinnell for as far back as the records exist. Descendents of the Gowans family(s) still live in the area and also in Dundee and of course Utah.

There are some anomalies in current internet records which perpetuate two key errors about Hugh

- 1) his father was Robert (this was in fact his elder brother who took him in before his parents died, but some records quote this wrongly - including his death certificate)*
- 2) he was born in Perth (This is where he did his initial trade training prior to taking a position in Arbroath where his master there put the wrong place on a 1851 census return) (See 1841 census for correct facts)*

Nevertheless, we know he was the youngest of the couple's 11 children born in various localities between Arbroath and Inverkeillor.

He married a distant cousin Elizabeth Gowans in 1854 at Arbroath. Betsy had been born in 1831, the daughter of Andrew Gowans and Ann McLeish. She had 2 sisters and a brother James.

Not long after they married Hugh and Betsy, along with her parents, embarked on an adventure that would change their lives forever. Hugh was a baker and thus had every confidence he could make his way in the new world.

They all travelled to Liverpool to embark on a ship to America. Betsy was expecting her first child, who was born at Liverpool 13th February 1855 before they set sail. Hugh Sidley Gowans, his wife (Betsy), their new infant daughter (named Barbara) and Hugh's parents-in-law (Andrew and Ann) arrived in New York on 23 May 1855 aboard the ship, S (Samuel) Curling. Before embarking at Liverpool, Andrew Gowans had written a letter home, a copy of which is transcribed below (*see Note 1*) - *See also Note 3 for various reports of the ship's voyage.*

Hugh became an enthusiastic follower of the Church of Latter Day saints at an early age and there is reference to him as "Brother Gowans of Arbroath", visiting and preaching to others in Aberdeen in 1851 at the early age of 20. This is confirmed in the Autobiography of James Ririe (*see Note 2*)

In the early 1860s the Andrew Gowans and Hugh S. Gowans families, with John Heggie and Alexander Frazer, were given orders from LDS President Brigham Young to occupy vacated military barracks and begin the civilian population of Stockton, Utah. Mining has always been a part of Stockton's colourful history. The first official claim was in 1865 and was located on an outcrop known as the Connor Shoot. It became known as the Basin Mine but was later changed to the Honorine. By 1866 Stockton had 40 houses and 400 inhabitants. The first telephone in Tooele County was installed in the Honorine Mine in the 1890s. Stockton also has the distinction of being the first Utah community to have electric lights and of having the first smelter west of the Mississippi

A Joseph Steele is credited with raising the first dry-farm wheat in Hickman Pass, after he came with Sarah Burridge to Rush Valley in 1867. George Burridge reported a grasshopper invasion that same year. He and Hannah Shaw had shared the wagon at Atchison, Kansas, with Hugh Gowans and his family, occupying Steptoe's abandoned barracks in Rush Valley upon their arrival in Utah.

Hugh Gowans and his wife Betsy had 10 children in total of which 7 survived to adulthood. He also married an Elizabeth Broomhead in Utah in 1883 and had a further 4 children by her.

In the early days of the Church of Jesus Christ of Latter Day Saints, polygamy was practised. This practice stopped in 1890. (There were offshoots of the church that still practised plural marriage, but not the LDS church). It is believed that marriages

performed here on earth (any place except in a temple) are for time only. If one marries in the temple one can be married and sealed for time and eternity. During that time period many people had relatives and friends "sealed" for time and eternity to a good man. This work could be done even if the woman was no longer living. It was a way to assure a family that a loved one would be taken care of in eternity. From what I have been able to learn, this is how another three women, (apart from a second wife), came into Hugh's life. It is my belief that they were sealed in the temple to Hugh, but he did not live with them as their husband here on earth.

Hugh S. Gowans was one of the leading citizens of Tooele. He was a judge, a surveyor and at one time did some baking for the Army. He was very active in the church affairs as well as being very involved in civic affairs.

He was in leadership positions within the Church of Jesus Christ of Latter Day Saints, having been a Bishop, Stake President and counsellor to Heber J. Grant when he was Stake President in Tooele. President Grant went on to become president of the church.

When the church stopped the practice of polygamy, Hugh had two wives. He felt he had an obligation to both women to take care of them and their children. As he refused to quit taking care of his second wife, he and another outstanding citizen of Tooele (a man named Lee) were put in prison. The authorities had decided that imprisoning two very good men would serve as an example for others, so that the practice of plural marriage would come to a complete stop. He was let out of prison at a later date because he was ill and it was known that he was dying. Betsy took care of him until his death in 1912, then died herself a week or so later. The story in many parts of the family is that they were born very close in time, they lived and loved together in life and, because their love was so great, they died within a few days of each other.

One of their children became a doctor, another a judge, another a vet and another a carpenter. Their first-born, Barbara Gowans Bowen, was the first telegrapher in the state. She inherited all of their belongings and donated most of them to the Tooele Daughters of the Pioneers Museum. There are some beautiful things in that museum: clocks, dishes, lamps and big old pictures of Hugh and Betsy, and a spinning wheel which Andrew made for his wife, Ann. Also in the museum is the cabin home in which they all lived in when they first came to Utah. Looking at the cabin makes you wonder how any pioneers of those days survived the struggles to travel west and to survive out there.

The Museum is located at Gowans Log Cabin Museum, 39 East Vine Street, Tooele, UT 84074

It is believed that manuscript documents, such as a biography of Hugh Sidley Gowans by his daughter Barbara, are held in the Library in Utah.

In addition to Hugh and Betsy's story, Betsy's brother James with his wife, Mary Thompson, and eight of their eleven children (3 having died in infancy) also went to Utah at a later date, but continued through to Modesto in California, where Gowans

descendants thrive to this day.

Another distant relative of the Kinnell Gowans was one John Gowans born 1750. He had been the Schoolmaster in St. Vigeans before taking the call of the Church. He became minister of Glenisla before moving to Lunan parish. He was the author of the Statistical Account for the Parish of Lunan published in the 1790s by Sir John Sinclair. He married Isobel Webster at St Vigeans in 1771, but died in 1820 with no children. Most of his land and possessions were left to his brother James, a surgeon in the West Indies, and the families of his surviving sisters.

What of the Utah Gowans today? A quick scan of the internet came up with the following:

Bob Gowans – Chairman, Tooele City Planning Commission
Gary R Gowans - Veterinarian Surgeon
James R Gowans – Member, Utah House of Representatives
Ephriam Gowans - Physician
Dr. Linda Gowans - Teacher
Fred R Gowans - Teacher & Author

And many, many more, too many to mention here.

The information for this article has been gleaned from numerous sources, especially those in the Library in Utah, originally for research into the family history of a prominent Dundee Citizen descended directly from the Forfarshire Gowans.

References:

Note 1 - From the Mormon Immigration Records

Letter of Andrew Gowans

Liverpool, April 9, 1855

Dear friends,

I received your kind note yesterday and was glad to hear that you were all very well. I would have wrote before, but we expected notice to sail every day until I went to the office and was told that the ship was to be load [loaded] with the English Saints. We have received our notification yesterday so we and the Scottish Saints is to sail on the 19 of April with a fine new ship the Samuel Curling belonging to New York, and the last for the season with emigrants intending to go through to Utah. We have to be on board on the 18 with our luggage to be ready. We are going to New York, not to Philadelphia as was expected. We received the note which came to St. Andrew's from John Simpson and was glad to hear of their welfare. We received a note from John today letting us know that they were keeping better now [than] they were before, which makes us glad, [-] also advising us not to go no [UNCLEAR, POSSIBLY; farther] but we know better. We are both well at present hoping this will find you all the same for which we ought to be thankful to the giver of all good for that blessing. [p.1]

A diary of a voyage from St. Andrews to Liverpool which plus we left about 6 morning and landed all safe in Edinburgh about 10 a.m. From hence to the [-] pleasants [UNCLEAR] to Brother [UNCLEAR, POSSIBLY; Ketter] and got our breakfast and then went thru the city

and seed [saw] all the places of any note among the rest the regalia of Scotland and all the sodgers [UNCLEAR] put thru there [-] and then went home at tea and then to the meeting which cheered our hearts. Slept all night. Rose next morning and went to [-] and then come to breakfast. Today the Glasgow train about 1 o'clock and [-] in Glasgow about 3 p.m. We was annoyed with a sharper in the same carriage. He took from one [-] man £3 and some more from others. From the train we went to Brother Gray and got our tea then to the meeting across the [-]. Came home to bed. Next day got breakfast, went and used the [-] of Glasgow. Rose in the morning and had fine walk. Got breakfast, went aboard the boat about 11 o'clock. Had a fine sail over the river to Greenock. Slept 1 + hour. [p.2] Left Greenock and had a fun sail down the river viewing the land and houses until dark on each side. No one on board was sick until 12 October at night when the wind rose and then they were throwing all around. Mother was a little sick but I was not. So you see we was blessed. We arrived in Liverpool about 10 on Sunday morning all safe and well. Hush was on the sea. Waiting for the boat so he took us home. Got breakfast, went to hed a little. On Monday went in search of our baggage and found it all safe. The next thing was to see the town so I have travelled every day since. Went to the Botanic Gardens which was a treat to behold to see everything is so fine, arranged in order. Every plant in the house and out is labelled with its [-] title and a large pond with water plants and got fish. 5 large houses full of all kind of plants and a fine library all free to the public every day for their pleasure with seats and [-] to sit down in to rest yourself. [p.3]

I have visited Birkenhead across the river and seen many strange things. Fine buildings and a splendid park [-] of the London park with everything nice and orderly and as for the shipping in Liverpool, it is like a dense forest for miles and the steamers running up and down the river and [-] every moment which is pretty to behold. Some very splendid vessels here. For my part I never seed [saw] any like them. I went thru one iron ship made up for to hold 8 hundred. Very splendid inside. She is bound for [-] again. I went to the zoological gardens and stop a whole day seeing all the scenery. All the wild animals and all the amusements and entertainments. Also the zoological museum, which was very nice to see. I have seen a great part of the town and its suburbs so you may see that I have not been idle. Some things are cheap here and some not. We purchased 2 English blankets and a cover for £1. Good so, I [-] no more at present, but remain yours, Andrew Gowans with kind love from Mother [-] and I praying that the Lord to bless and prosper you both and Joe. [p.4]

BIB: Gowans, Andrew. [Letter] (In possession of D.U.P) SALT LAKE CITY, pp. 1-4

Note 2

Autobiography of James Ririe - Part 1 from "Utah, Our Pioneer Heritage", published by International Society of Daughters of Utah Pioneers, 1996. by James Ririe

Note 3 - From the Mormon Immigration Records

Voyage Reports

Notes: **"DEPARTURE OF THE S. CURLING.** — The ship S. Curling cleared on the 21st ultimo, and put to sea on the 22nd, with 581 souls of the Saints on board, of whom 385 were P. [Perpetual] E. [Emigration] Fund emigrants, all under the presidency of Elder Israel Barlow, formerly pastor of the Birmingham and Warwickshire Conferences. He is accompanied by Elder John Barker, late pastor; Elders John Robinson, Matthew Rowan, George W. Bramwell, Joseph Westwood, Thomas Caffall, Joseph Boath, John Perry, formerly presidents of conferences; Moses Thurston, travelling elder; also Elder William W. Willes, who is on his

way home from an arduous mission in the East Indies; and Elder G. W. Burrige from Malta. These brethren leave these lands with our confidence and faith that they will live to realize the blessings in Zion which they so fondly anticipate. The sailing of the S. Curling closes up the through emigration from hence to Utah this season."

<MS, 17:18 (May 5, 1855), p.280>

"EMIGRATION. . . . The ship S. Curling, S. Curling, master, arrived at this port on the 22nd ultimo; Elder Israel Barlow, president. She had when she left Liverpool 581 passengers on board, and had an increase of three on the passage, and no deaths; thus she had a net increase of three. Most of the passengers left on the 24th by way of Philadelphia, en route for the Valley; the remainder of those who were going forward, went on the 25th. All in good health and spirits."

<MS, 17:25 (June 23, 1855), p.399>

"EIGHTY-SEVENTH COMPANY. — Samuel Curling, 581 souls. On the twenty-second of April, 1855, the ship, Samuel Curling, sailed from Liverpool with five hundred and eighty-one Saints on board, of whom three hundred and eighty-five were P. [Perpetual] E. [Emigration] Fund emigrants, all under the presidency of Elder Israel Barlow, who had acted as pastor of the Birmingham and Warwickshire Conferences. William Willis, on his return from a mission to India, and other prominent elders embarked on the Samuel Curling, which, after a safe and pleasant passage, arrived in New York on Tuesday, the twenty-second of May. During the voyage three children were born, and as there were no deaths on board the net increase was that number. Elder Peter Reid, who emigrated to America as a passenger in the Samuel Curling, in 1855, and who now resides in the Sixteenth Ward, Salt Lake City, told the writer some time ago that the ship encountered several storms in her passage across the Atlantic, but that she passed safely through them all. In the midst of one of these storms the captain got somewhat disheartened, and declared to Brother Barlow, the president of the company of emigrants, that he, in his long experience as a seafaring man, had never encountered a worse one; he then added that the tempest had not reached its highest point yet, but that the next half hour would be worse still. Brother Barlow, in reply, told the captain that the storm was nearly over, and would not increase in violence. This bold remark of Brother Barlow made the captain angry, as he thought he knew more about the weather and the sea than anyone else on board; but on going into his cabin to examine his barometer and other nautical instruments, he found that Brother Barlow was right; the storm abated almost immediately. Elder Barlow afterwards told some of the Saints that while the storm was raging he saw the ship surrounded by scores of angels, who stood in a circle around it with joined hands. This was a testimony to the Saints that the Lord was watching over the ship, and that there was no danger. Most of the passengers left New York en route for the Valley on the twenty-fourth, going by steamboat via Amboy to Philadelphia, where the emigrants were placed on the railway train, and left Philadelphia on Friday the 25th, about noon, arriving in Pittsburg on the morning of the twenty-seventh, (Sunday.) The same day the P. [Perpetual] E. [Emigration] Fund emigrants of the Samuel Curling joined the like passengers who had crossed the Atlantic in the Chimborazo, and on the steamship Amazon they continued the journey to St. Louis, whence they proceeded to Atchison, Kansas. Some of the Samuel Curling passengers remained in New York for the purpose of earning means to continue the journey to Utah. (Millennial Star, Vol. XVII, pp. 280, 397, 399, 423, 424, 459, 461, 490.)"

<Cont., 13:12 (Oct. 1892), p.547-48>

"Sun. 22. [Apr. 1855] — The ship Samuel Curling sailed from Liverpool with 581 Saints, under Israel Barlow's direction; it arrived at New York May 27th. The emigrants continued by rail to Pittsburgh, thence by steamboat on the rivers, via St. Louis, Missouri, to Atchison, Kansas"

<CC, p.53>

Note 4

From the William Culbertson Gollaher Family Photo Album

Other Acknowledgements

LDS Family Search website

Tay Valley Family History Society

Louis Christensen nee Gowans (Hugh's great-granddaughter)

And many others.

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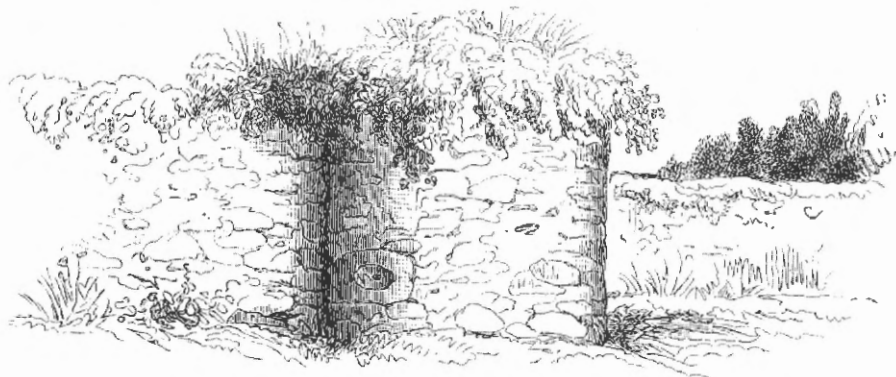
Peebles prepares for war

by Gordon Johnson

The records of the Burgh of Peebles contain a wide range of topics, not just local politics but plague, religious matters, criminal activities and even preparations for war. Early Peebles - the Old Town - had no defences at all, but the New Town had stone dykes around the perimeter and at some stage built a series of "bastel-houses". These were two-storied buildings, with a strong stone-walled ground floor and an upper storey which had a thatched roof. A thatched roof was easily set on fire, but was also easily replaceable. The ground floor was a sturdy bastion against any attack.

At one point, Peebles burgh even attempted to make the burgh a walled town, but that took many many years to near completion and was never tested at all. A start was made in 1569, and the planned wall was to be four-and-a-half ells in height, three-and-a-half feet thick, with block houses or projecting towers with shot-holes at various places. The wall was built of stone and lime, with turf on the top. At different occasions in later years, citizens were rebuked for allowing rubbish, etc., to pile up against the outside of the walls and for allowing lots of growth on top. They get instructed to remove the top growth and to clear the outside to a considerable distance from the wall, to prevent possible invaders getting an easy climb!

At various times the burgh held a wappinschaw [weapon-showing], where the local men were to appear at a specified time with their weapons and armour, to demonstrate that the town was prepared to defend itself. This was a standard procedure in many medieval Scottish burghs and the word has survived into modern times, first of all as a large-scale rifle-shooting competition, and more recently in the game of grass rink bowls, where a wappenshaw is an open tournament for all members to participate with their own sets of bowls. The minutes of burghs all over Scotland have references to such weapon-showing events, but there seems to have been no standard frequency



Town-wall of Peebles from "A History of Peebleshire" by William Chambers, 1864.

of these, nor is it clear who was required to put in an appearance. Naturally, they tended to be called at times of apparent threat. Generally, it seems that freemen were the people expected to show up with their weapons. "Unfree" men were probably regarded with suspicion, for they were not expected to possess weapons of war.

Burghs often purchased a supply of weapons for a burgh armoury in times of need. Aberdeen bought 100 spears in 1600 and 50 muskets in 1638. Glasgow bought 100 spears in 1601, 50 muskets and 50 pikes in August 1638, then in December 1638 ordered 100 muskets, 30 pikes and 4 hundredweights each of powder and match. So there was some effort and expense put into an armoury of sorts. However, most of the wappinshaws involved personally-owned weapons.

The main problem in identifying those eligible is that few burgh records bother to name the attendees. You are more likely to find names of non-attenders, being fined for their laxity. They were well warned. Glasgow, which in 1600 tried to institute a wappenshaw on the first Monday of each month, insisted on men being ready at 24 hours' notice of a wappinshaw. On the day, a drummer went around the burgh announcing the event.

In May 1572 the burgh of Peebles asked for a vesying [inspection] of the weapons and armour owned by each of its citizens and the burgh recorded what was produced. A list of the men recorded as present appears at end of this article. This unusual minute gives us some impression of the standard of weaponry available to a small town in the 16th century. The description is not easy to understand, as spelling was not standardised until more recent times - after the invention of the dictionary - and even the meaning of the words used is not always clear. What exactly did "armit"[armed] mean? We can only assume it meant "fully armed" in the context of available weaponry of the time. A look at the other weapons on the list may help to clear this up.

The range of weapons displayed in 1572 by the 160 men who appeared were described as: spear; sword; lance, staff, bonnet (presumably iron helmet); bow; bag [of what?]; gown [gun?]; hakbut [or hagbutt - an early firearm]; gun; axe; hand axe; fork [presumably a forked spear, and not an agricultural digging fork] and a single bukler [buckler - a small shield used in parrying].

Some men appeared with one item, others with a selection of up to 4 or 5, but there was no consistency in the arms produced. The commonest was spear, staff and bonnet, but many only had a staff, a spear, or a hand axe. Gilbert Anderson had only "1 brokin speir, 1 staufr" The burgh's assessment of the weapons on offer must have caused them some dismay, for it immediately demanded that every man provide himself with a "sufficient" spear, and for those indigent men who could not afford to buy one, the burgh is to support them in the purchase. The 40 men listed as "armit" is clearly, from the names attached, made up of the better-off section of local society, so one can take it that the word did indeed mean a full set of arms and probably some armour too, as bonnets [helmets] are relatively common among other men. It was certainly

the case in burghs such as Aberdeen and Glasgow that full sets of armour were expected only of the upper classes, who could afford them. The appearance of guns at this early time indicates a relatively advanced technology starting to be accepted in the list of local weaponry. Looking back at this list from today, one is both horrified at how poorly the burgh was protected in weapons and at the same time relieved that nowadays we need not keep a stock of weapons in every household. Weapon-owning would have been restricted to freemen of the burgh, as they were regarded as the responsible and trustworthy men locally. Weapons listed, in order of most frequency were: spear- 85; staff- 67; sword- 54; bonnet- 43; with only 6 bows, 6 forks, 4 axes, 3 lances and 3 guns. Noting the total of men turning up to parade with their weapons was 160, this gives us a rough guide as to the population of the burgh at the time. If we assume that the average man present represented one household, and with the historical statistical assumption of 4.5 persons per household (the present-day figure is 2.7 per household), which allows for the greater number of children in each household then and extended families which were more common, we can make our estimate on 4.5 persons per household. This permits us to work out that the basic population of Peebles in May 1572 was approximately $160 \times 4.5 = 720$. Allow for unfree men, other households without adult men, and the inevitable vagrants and beggars, and we can propose that the total population of Peebles was probably over 900 at that time: a quite respectable size of town in the 16th century. Selkirk in the same period has been estimated at about 700 persons and both towns were regarded as large enough to be suitable for raising levies at time of war. Since then, other burghs have expanded by being in the right place at the right time, while the border burghs have remained small, but relatively untouched, and still attractive to visit.

The men appearing at the 1572 Wappinshaw were:

Johne Wychtman, younger; Johne Edmond; James Cokkare; Johne Lawsone; Dennys Bell; Johne Schankis; Andro Ewmond; Johne Geddes; Johne Stirling; Peter Scheill; Arthure Ecfurd; William Ewmond; Thomas Ewmond; Johne Wiltoun; James Thorbrand; William Kelle; Johne Wyle; Gilbert Andersone; Johne Wilsone; Thomas [Wilsone?]; Thomas Portus.

Peebles town - Johne Wilsone; Johne Smyth; Andro Ra; Patrik Gowane; Eduard Johnsone; Johne Portus, elder; William Johnsone; Johne Portus; Dutho Edmond; Johne Watsone, younger; Patrik Dikesone; Robert Lidderdaill; James Gowane;

From West Port at the end of the High Street, the Peebles Town Wall's route ran north to meet Cuddies Pool, then east-north-east along the pool's south bank past Tree Bridge to just beyond Wauk Mill, turned right and ran east across Northgate and North Port to the edge of Mr Turnbull's land, then due south past East Port and down Common Vennel to the corner, turned right again and ran west along the north side of Tweed Green and back up to West Port.

From J. Wood's *Survey of Peebles*, 1823.

William Peblis; Thomas Marchell; Eduard Hendersone; Thomas Lawder; Robert Scot; Ninane Portus; James Gowane; Johnne Bullo; Johnne Stensone; James Hoppringill; Johnne Kirwod; Johnne Mosman; Johnne Smeith; Johnne Stensone; Adam Bell; Mertyn Hay; Johnne Wychtman; James Naper; Patrik Lowyis; Thomas Johnstoun; William Bell; George Horsbruk; Robert Andersone; Johnne Lythquo; William Lillay; Adam Cauerhill; William Tempill; Johnne Cheisholme; Matho Bell; James Portus; Robert Grahame; Robert Ros; Robert Foster; James Tueddaill; Johnne Dunlop; Thomas Hesilhope; James Threipland; James Wilsone; Johnne Wod; William Wilsone; Johnne Brady; William Cheisholme; Thomas Tueddaill; Thomas Bennet; Robert Thomsone; Johnne Makke; Gilbert Cheisholme; Andro Cheisholme; Willie Lowys; Patrik Vache; Thomas Hesilhope; Thomas Craufurd; James Portus; Johnne Robesone; William Dikesone; Andro Alexander; James Atzin; Thomas Tueddaill; Johnne Stensone; Johnne Bard; Gilbert Smyth; Thomas Dikesone; Arche Patersone; Thomas Lowys; Andro Wychtman; James Tuedy; Gilbert Tuedy; Andro Softlaw; Gilbert Glaschen; James Cauerhill; Thomas Cauerhill; Eduard Pount; Eduard Gowane; Thomas Craufurd; James Dikesone; Johnne Lawsone; Andro Bennet; Eduard Robesone; Sir Johnne Allane; Mertyne Wilsone; James Lowys; Johnne Horsbruk; Johnne Horsbruk; Thomas Smeith; Patrik Newtoun; Johnne Scot; the lard of Winkestoun elder; the lard of Winkestoun younger; Adam Gog; Johnne Lowys; Gawin Charteris; Hector Cranstoun; James Cokburne; David Robesone; James Robesone; Johnne Robesone; David Robesone younger; Johnne Ecfurd; David Ecfurd; Alexander Fell; Johnne Fresall; Arthure Johnkesone; Dutho Paterson; William Litill; Johnne Patersone; Matho Patersone; James Maitland; William Richartsoun; Patrik Williamsone; Johnne Houstoun; Johnne Phillip; Yjomas Thomsone; Johnne Haldane; Patrik Murro; Thomas Dikesone; William Faile; Stene Greif; Johnne Dikesone; Joke Diksone; Alexander Mathosone; Laurence Craufurd; Thomas Tuedy; William Dikesone; Johnne Robyn; James Dowthell; Johnne Douthell; James Tuedy.

Turning these names into modern spelling is a task in itself, but the trick is to say the name aloud. That will give you a clue.

An interesting cause of death!

REFORMED PRESBYTERIAN CHURCH, KELSO. ROX

From The Baptismal Register.

March 10th 1827 at Bigem, presented by his widowed mother, Elspeth Dods or Crichton. Janet Dods daughter of the late Jho. Dods who was removed by ladder, a stroke of Divine Providence 3 months after marriage.

Source: National Archives of Scotland, Charlotte Square, Edinburgh. CH3/667/1

Contributed by Russell Cockburn

The Ancestry of Euphemia, Countess of Ross: Heraldry as Genealogical Evidence

by John P. Ravilious

William, Earl of Ross (d. 28 January 1322/3) is a familiar figure in the history of medieval Scotland, best (or worst) known for his having taken John, Earl of Athol, and his charges (including Elizabeth de Burgh, Robert the Bruce's Queen) from their sanctuary at Tain in 1306¹. His wife, the Countess Euphemia, is virtually unknown, being described in *The Scots Peerage* account of the Earls of Ross as 'a lady named Euphemia, who warmly supported the English party'². As 'la contesse de Ros', she was the subject of a letter dated 3 Sept 1296³, and as 'Eufemia comitissa de Ros' she addressed a letter to King Edward I in July 1297⁴. We know from these her name and station, and some of the tribulations resulting from her husband's involvement at the Battle of Dunbar (1296), but incredibly little besides.

There is nothing in the established record concerning her parentage. She is known to have had property of her own heritage in Edinburghshire, but there is no known identification of the land involved⁵. Clues have been sought in the dispensations for the marriages of the issue of William of Ross and his wife Euphemia. There was a dispensation for the marriage of their son Hugh, Earl of Ross, and his second wife Margaret de Graham, but this was required due to affinity not involving the ancestry of Hugh⁶. A dispensation was granted for the marriage of Edward Bruce, Earl of Carrick, and Isabella of Ross, Hugh's sister, but this was due to affinity between Isabella of Ross and Isabella de Strathbogie, the previously intended wife (or mistress) of Edward, evidently from their common descent from William Comyn, Earl of Buchan⁷.

Looking beyond the family *per se*, there is one record which was seen as providing a hint of evidence. Following the death of Hugh, Earl of Ross, on 19 July 1333 at the Battle of Halidon Hill, his widow married John de Berkeley (Barclay), lord of Gartly in Banffshire (subsequently 'relocated' to Aberdeenshire). There was a dispensation for this marriage, the mandate for which was issued by Pope Benedict XII and dated at Avignon, Id. April [15 April] 1341:

'To the bishop of Ross. Mandate to grant a dispensation to John de Berclay and Margaret de Graam, relict of Hugh, earl of Ross, widow, to intermarry, notwithstanding that they are connected in the third degree of affinity.'⁸

The dispensation states that the relationship between John de Barclay and Margaret de Graham was one of affinity. As opposed to consanguinity, affinity was a relationship resulting from marriage and not by blood or descent. A relationship of affinity was held under canon law to exist between the man and the blood relations of the woman, and simultaneously between the woman and the blood relations of the man. The

degree of affinity between two individuals was determined as it would have been for consanguinity, but involved one individual and the partner of the other". In this particular instance, either John de Barclay had been previously married or involved in a relationship with another woman related to Margaret de Graham in the 3rd degree (of consanguinity), or he and Hugh, Earl of Ross (Margaret's former husband), were related in the 3rd degree: i.e. they were either 2nd cousins, or 1st cousins once removed. Until now, given the gaps in the known ancestry of both Earl Hugh and John de Barclay, the hint provided by the 1341 document remained unexplained.

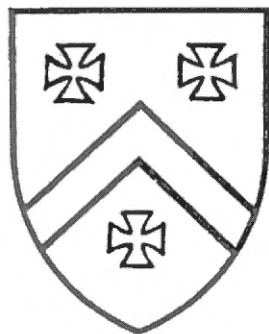


From The Scots Peerage

A most unexpected piece of documentation was lately noted in a record of the first Parliament held under King Robert I (the Bruce) at St. Andrews in March 1308/09. Among the attendees were William, Earl of Ross and his son and heir, Hugh, both of whom sealed an act dated at St. Andrews on 16 March 1308/09. The seal of William, Earl of Ross, reflects his well-known arms, three lions rampant¹⁰. The seal of his son Hugh we might expect to be three lions rampant with a label (for difference), given that he was the eldest son of a living armiger. However, the arms of Hugh of Ross as reflected on his seal were,

"On a chevron, between three lions rampant, as many crosses pattée."¹¹

This is rather striking, as it depicts the arms of the Earls of Ross modified with those of the Barclay family: "A chevron between three crosses pattée"¹². The adoption of the Barclay arms by Hugh of Ross are furthermore indicative of his mother having been an heiress, which would be at least somewhat supported by the report cited above that she had her own lands in Edinburghshire. We know this was not the result of a marriage, as Hugh was married (likely shortly before or after this Parliament) to Maud (de) Bruce, sister of King Robert, who was neither an heiress nor a Barclay. This is the first evidence that gives us a clear indication of how Hugh of Ross and John de Barclay were related: clearly Hugh had a maternal Barclay descent, and most likely this was through his mother, the daughter probably the heiress of a Barclay father.



Barclay

The Barclays are not known for having held lands in Edinburghshire, or the Lothians, but there was one individual who certainly was a landholder in that area and whose rank would make him a good candidate as the father of Euphemia and grandfather of Hugh of Ross: Sir Hugh de Barclay, Justiciar of Lothian. Sir Hugh de Barclay was sheriff of Berwick and Justiciar of Lothian by 20 Dec 1258, on which date he was a

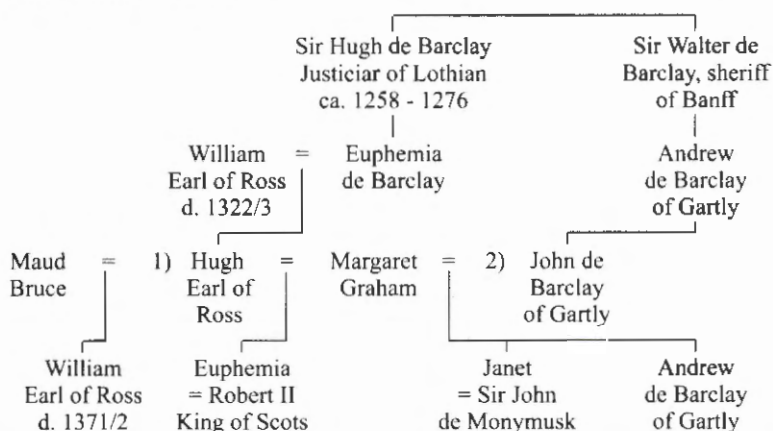
witness to a quitclaim in favour of the Prior and Convent of Coldingham. He is found as a witness to charters in favour of Coldingham up to 23 February 1275/6, and is probably the 'Hugh de Berkelegh knight, a follower of John de Balliol', whose lands in England were evidently seized on or shortly after 27 April 1296, under orders of King Edward I 'that no adherents of John de Balliol late King of Scotland be allowed to remain on their English lands'¹³. As there is no record of Sir Hugh as a signator to the Ragman Roll at Berwick on 28 August 1296, it appears that he was likely deceased some time between that date and 27 April 1296. This, together with the imprisonment of William, Earl of Ross following the Battle of Dunbar, may explain why Sir Hugh's daughter, the Countess Euphemia, found it necessary to seek support from King Edward I of England on 3 September 1296 [see above, and note 3, below].

Of particular import with regard to Sir Hugh and his relation to the others surnamed de Berkeley or de Barclay, he was evidently the Hugh de Barclay who was a signator to the well-known agreement between a number of Scots nobles and Llywelyn ap Gruffydd, prince of Wales, and his allies on 18 March 1258/9. Specifically, the compact names among the Scots signators, "Hugh and Walter de Berkeley, brothers"¹⁴. Walter de Barclay, brother of Hugh, was most likely that Sir Walter de Barclay who was captured after the Battle of Dunbar in 1296. He was subsequently released and rendered homage at Berwick in August of that year, the record of which indicates that he held lands in Edinburghshire. He was made sheriff of Banff by King Edward I of England in or before 1305: subsequent to the 'Herschip of Buchan', he became an adherent of King Robert the Bruce and retained control of the sheriffdom of Banff. He was one of the witnesses to the agreement between King Robert and William, Earl of Ross at Auldearn on 31 October 1308¹⁵. Sir Walter's presence at Auldearn is significant. He was probably a party to the negotiations with Earl William of Ross, and evidently had an interest in seeing that an accord was reached between his sovereign King Robert and Earl William of Ross, whose wife was his niece.

Many existing pedigrees present problems in identifying the parentage of, and relationships between, individuals surnamed de Berkeley or Barclay. Despite such problems with the earlier generations, Lt.-Col. H. F. Barclay succeeded in identifying Sir Walter de Barclay as the first of the Barclays of Gartly. His work shows Sir Walter as the father of Andrew and grandfather of John de Barclay of Gartly¹⁶. This agrees precisely with the relationship as it now appears between John de Barclay of Gartly and Hugh, later Earl of Ross: Hugh was evidently the grandson of Sir Hugh de Barclay, the brother of Sir Walter de Barclay, grandfather of John. Hugh and John were second cousins, and thus related in the third degree of consanguinity. This would explain the problem with the 1341 dispensation: Margaret de Graham's first marriage to Hugh, Earl of Ross, placed her in affinity with Hugh's blood relations, so that she and John de Barclay were indeed 'connected in the third degree of affinity', as stated in the mandate for their dispensation.

That the name Hugh is first used by the family of the Earls of Ross in this generation

provides onomastic evidence for this relationship: Hugh, the future Earl of Ross, was evidently the namesake of his maternal grandfather, Sir Hugh de Barclay. The following chart reflects the relationships between Hugh, Earl of Ross, John de Barclay, and a limited number of their issue:



One additional item should be noted, an error for which the correction is shown in the chart above. The account given in *The Scots Peerage* for the Earls of Ross includes, among the issue of Hugh, Earl of Ross and his 2nd wife Margaret de Graham, a daughter Janet, who married (firstly) Sir John de Monymusk of that Ilk, and (secondly) Sir Alexander Murray of Abercairney. This account specifically cites an indenture dated at Perth, 24 November 1375, between Queen Euphemia (wife of King Robert II) and her son David, Earl of Strathearn, of the one part, and Alexander Murray of Drumsergarth of the other part, agreeing in part that Alexander Murray should marry "Lady Janet de Monymuske, sister of the Queen"¹⁷. From the language of the indenture it is understandable that the author assumed that Janet was a full sister of Euphemia de Ross.

In fact, additional evidence indicates this was not the case. There is an interesting charter in the Register of the Bishop of Aberdeen in which Andrew de Barclay, lord of Gartly ["Garntuly"] confirms all of his land in Melros 'to Janet de Barclay relict of the deceased lord, Sir John de Monymusk' ["Tonete de Berclay relicte quondam domini Johannis de Monymous militis"]¹⁸. While this charter is undated, we know that Janet was the daughter of John de Barclay, as Andrew de Barclay's charter specifically refers to those lands acquired by 'John de Barclay, father of the same', i.e. Janet ["terris que per Johannem de Berclay patrem ipsius..."]. What is then obvious is that Janet was the daughter of Margaret de Graham, not by Hugh, Earl of Ross, but by John de Barclay. We can then identify Janet, widow of Sir John de Monymusk and 'sister of the Queen' as Janet de Barclay, daughter of John de Barclay and Margaret de Graham, and uterine half-sister to Euphemia of Ross, the Queen of Robert II.

NOTES

- ¹ *Scots Peerage VII:234*, cites Book of Pluscarden, ii. 177. This is repeated elsewhere, likely best known from Prof. Barrow's works on the career of Robert the Bruce.
- ² *Scots Peerage*, *ibid.*
- ³ As 'la contesse de Ros', she was the subject of orders on her behalf issued by King Edward I of England dated at Berwick, 3 Sept 1296, requiring that she 'shall have 100l. worth of land for her support, outside the earldom of Ross; and if the lands outside are not sufficient, that she shall receive the surplus at the exchequer of Scotland in money, without escheats, etc.' Joseph Stevenson, *Documents Illustrative of the History of Scotland from the death of King Alexander the Third to the Accession of Robert Bruce*, II:97.
- ⁴ 'Eufemia comitissa de Ros' addressed a letter to King Edward in July 1297 asking credence for Andrew de Rath and Bernard de Mowat. Stevenson, *ibid.*, II:214, no. CCCCLIX, cites an original in the PRO.
- ⁵ This information was supplied by Mr. Andrew B. W. MacEwen (pending eventual publication).
- ⁶ Mandate by Pope John XXII for dispensation for the marriage, dated at Avignon, 8 Kal. Dec. [24 Nov.] 1329:
'To the bishops of Moray and Ross. Mandate to grant a dispensation to Hugh earl of Ross, and Margaret de Gram his wife, of the diocese of St. Andrews, to remain in the marriage which they have contracted, declaring their past and future offspring legitimate. A dispensation had been granted to them on its coming to the knowledge of Hugh that a woman with whom he had had connexion before marriage was related to Margaret in the fourth degree; but it has since come to light that Margaret and this woman were related in the third and fourth degrees.' [W. H. Bliss, ed., *CPL II:302*, cites Theiner, 249.]
- ⁷ Mandate for dispensation dated Avignon, kal. Junii I John XXII (1317), for the marriage of Edward Bruce, Earl of Carrick, and Isabella of Ross, dau. of William, Earl of Ross, as they were related in the 4th and 3rd degrees of affinity. Andrew Stuart, *Genealogical History of the Stewarts* [London: Printed for A. Strahan, and T. Cadell Jun. and W. Davies, in the Strand, 1798], pp. 427-428.
- ⁸ W. H. Bliss, ed., *Calendar of Entries in the Papal Registers Relating to Great Britain and Ireland: Papal Letters, Vol. II (A.D. 1305 - 1342)* [London: for the Public Record Office, 1895 (reprinted 1971, Kraus-Thomson, Liechtenstein)], p. 553, cites Theiner, 276.
- ⁹ A 'modern' (or rather, modernized) definition of affinity is given in the New Commentary on the Code of Canon Law, which states as follows: '**Canon 109**
§1. Affinity arises from a valid marriage, even if not consummated, and exists between a man and the blood relatives of the woman and between the woman and the blood relatives of the man.
§2. It is so computed that those who are blood relatives of the man are related in the same line and degree by affinity to the woman, and vice versa.
[John P. Beal, James A. Coriden and Thomas J. Green, eds., *New Commentary on the Code of Canon Law, Study Edition* (New York: Paulist Press, 2002), p. 149.]
- ¹⁰ William Rae MacDonald, *Scottish Armorial Seals* [Edinburgh: William Green and Sons, 1904], p. 292, cites *Reg. Ho. Ch. 16 Mar. 1308/9, Acts Parl. Scot. i. 459*. The same seal is given in John Horne Stevenson and Marguerite Wood, *Scottish Heraldic Seals* [Glasgow: Robert Maclehose & Coy., Limited at the University Press, 1940], III:566, cites *Act. Parl. Scot. i. p. 459, fig.*

¹¹ Ibid.

¹² Stevenson and Wood, *ibid.*, II:239-240. The arms for various representatives of Barclay of Gartley, and of Barclay of Mathers, reflect the arms described above.

¹³ 'Lord Hugh de Berkeley, justiciar of Lothian and sheriff of Berwick', was first in the list of witnesses to a charter dated at Ayton, 20 Dec 1258, in which Elias Chauncum de Ayton quitclaimed to the Prior and Convent of Coldingham + carrucate of land in Upper Ayton [Raine, *North Durham, App. CCXV; Durham Special Collections, Misc Ch 895*].

'Hugone de Berclay tunc justiciario Laudonie' was a witness [together with Alexander Comyn, justiciar of Scotia, Malise, earl of Strathearn, William earl of Mar, chamberlain, Walter de Berclay and others] to a charter of Gilbert fitz Walter de Ruthven granting his lands in Foulis to his cousin William de Mortimer, dated at Scone, 31 March 1262 [*Reg. Panmure II:82-83*].

'Hugone de Berclay Justiciario Laodonie' was a witness [together with Gamelin, bishop of St. Andrews, Richard, bishop of Dunkeld, William, Earl of Mar, chamberlain, and others] to a charter of King Alexander III confirming a grant by Roger de Quincy, earl of Winchester to Lindores priory, dated at Linlithgow, 25 Dec 1263 [*Lindores Chart. pp. 171-2, no. CXXXII*]. 'Lord Hugh de Berkeley, justiciar of Lothian' was a witness to a charter of Henry de Predergest in favor of Coldingham priory, dated at Ayton, 7 kal. March [23 Feb.] 1275/6 [Raine, *North Durham App. CCCLXXXVII*; Durham Univ Library Archives & Special Collections, Misc. Charter 1236].

Presumably he was the same 'Sir Hugh de Berkeley' ['Hugo de Berkeleghe, miles'] whose lands in Cam, Gloucestershire were affected by Edward I's order dated at Berwick, 27 April 1296 stating, 'No Scotchmen to remain upon the lands of Scotchmen in England' [Stevenson, *Docs. Illus. Scotland II:41, No. CCCLVIII*; also Bain, *Cal. Docs. Scotland II:173-4*].

¹⁴ Bain, *Cal. Docs. Scotland I:421-2*

¹⁵ He evidently fought at the battle of Dunbar, 27/28 April 1296 and was captured. 'Walter de Berkeleye', knight, was one of the prisoners [together with Sir William de la Haye, Sir James de Menteith, Luke 'son of Donald [Dovenaldi] de Lovenach and others] named in order of King Edward I of England to the constable of Berkhamstead castle "to cause them to be kept safely in the prison", order dated at Roxburgh, 16 May 1296 [*Cal. Close Rolls 24 Edw. I, mem. 7 (III:481)*; also Bain, *Cal. Docs. Scotland II:176*].

He was paroled sometime before 28 August 1296, when we find that he swore allegiance to King Edward I of England at Berwick as one of the signators to the 'Ragman Rolls' of that date ['Wautier de Berkeleghe.... del counte de Edneburk' - Bain, *Cal. Docs. Scotland II:203*; MacAndrew, *Sigillography of the Ragman Roll*, p. 749].

He was sheriff of Banff in 1305 [Bain, II:458]. 'Sir Walter Berkeley, Sheriff of Banff' was a witness [together with the Bishop of Moray, Thomas, Bishop of Ross, Sir John de Stirling, sheriff of Inverness, Sir William de Wiseman, sheriff of Elgin, and others] to the capitulation of William, Earl of Ross to King Robert at Auldearn, 31 Oct 1308 [Evan M. Barron, *Scot. Hist. Review 6:134-5*, cites Acts of Parl. i. 477].

¹⁶ Lt.-Col. Hubert F. Barclay, *A History of the Barclay Family, Part II: The Barclays in Scotland from 1067 to 1660* [London: The St. Catherine Press, 1933], pp. 98-103.

¹⁷ SP VII:237, cites Anderson's *Dip. Scot.*, p. lix, and *Earldom of Strathern*, Nicolas.

¹⁸ *Registrum Episcopatus Aberdonensis* [Aberdeen: printed for the Spalding Club (Vol. 14), 1845], II:281-2.

Scotland's People Web-Site Part 2

by Ken Nisbet

Since the previous article, the indexes for births and deaths have been made available up to 2006, although you view images for births up to 1907 and deaths up to 1957 only. The indexes for births can be searched as described in the previous article, and at some point this year it's hoped to update the post-1929 birth indexes with the mothers' maiden names similar to the indexes found on the DIGROS system at New Register House, thus making searching by mother's maiden name possible. Searching the death indexes can be done in a number of ways. If you are searching for a death between 1855 and 1957, use the methods described in December's Journal article.

ScotlandsPeople - Microsoft Internet Explorer provided by Tiscali

http://www.scotlandspeople.gov.uk/search/death/index.aspx

Google G- Go RS Bookmarks 41 blocked Check Settings

Norton Identity Safe Logins

ScotlandsPeople Home Print Page Tools

Search Statutory Register Deaths
[Click here for more information.](#)

Search

Surname: nisbet ?
☐ Use Soundex ?

Forename: naomi ?
☒ Return all forenames that begin with these characters ?

Other Surnames: hutchinson ?

Mother's Maiden Surname: cummings ?
☐ Include Unrecorded Mother's Maiden Surname
[Important information regarding Mother's Maiden Surname.](#)

Sex: Both ?

Year Range: 1962 To 1962 ?

Age Range: To ?
☐ Include Unrecorded Ages in Age Range

Birth Year: 1906 ± Years ?

Internet 100%

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For deaths between 1861 and 1973 the mother's name is not in the indexes. Therefore, if I search for the death of my grandmother Naomi Nisbet, maiden surname Hutchinson, whose mother's name was Cummings, then the information will come up only if I do not tick the box "Include Unrecorded Mother's Maiden Surname". From 1974 the death indexes included the mothers' names, so for example if I ask for the deaths of all Finlaysons whose mothers' maiden names were Matheson, it comes up with 17 results on 1 index page. You have to be careful, as it will also bring up the results for females who married a Finlayson and whose mother was a Matheson. This is a

worthwhile search to look for children born after 1901, if you are looking for children of a late 19th or early 20th century marriage.

Census

Digital Images are available for 1841, 1851, 1861, 1871, 1891, 1901 with 1881 to follow at some future date. 1911 will be released in 2011. You may be interested to know that the 1921 and 1931 census have also been filmed but the 100-year closure rule means there is no chance of their being released early.

Scotland's People - Microsoft Internet Explorer provided by Tiscali

http://www.scotlandspire.gov.uk/search/census/index.aspx?1871

Google C- Go RS Bookmarks 41 blocked Check Settings

Norton Identity Sale Logins

Scotland's People Home Print Page Tools

Home Search the Records What's In The Database Help & Other Resources FAQs Features

Overview Viewed Images Previous Searches Timeline Shopping Basket My Details Search Site

Search Census
[Click here for more information](#)

Search

Surname: nisbet ?
☐ Use Soundex ?

Forename: thomas ?
☒ Return all forenames that begin with these characters ?

Second Person Forename: janet ?

Sex: Both ?

Age Range: To ?

Year: 1871 ?

County/ City/ Shipping: STIRLING ?

District: All Districts ?

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The method of searching is the same for each census year apart from 1881 (which is an index only). You must enter a surname and then you can enter a forename, if known. A search can be made by County and/ or Parish, again with up to 25 results on one index page. The facility to enter a second forename allows you to look for in this example case all the Nisbets who have, as well as Thomas, a person with the forename Janet on the same census page. It will cost 5 credits to look at a census page. If your family's schedule goes on to the next census page, it will cost an additional 5 credits to view it, so read the index page of results to see if there is an indication that family is on two pages.

Parish Registers

The site contains digital images of all the Church of Scotland Parish Registers, from

the first parish register in 1553 to 1854. They are divided into Births/ Baptisms and Banns / Marriages.

Scotland's People - Microsoft Internet Explorer provided by Tiscali

http://www.scotlandspeople.gov.uk/search/oprbirth/index.aspx

Google C- Go RS Bookmarks 41 blocked Check Settings

Norton Checking protection on Identity Safe Logins

Scotland's People Home Print Page Tools

Search Last search found 6 matches. These are displayed over 1 page. View (1 credit) first page of matches from last search.

Surname: macpherson

Forename:

Sex: Both

Parent Name: alexander

Parent Name: janet

Date From: 1 January 1553

Date To: 31 December 1854

County/City: NAIRN

Parish: All Parishes

ARDCLACH

AULDEARN

CAWDOR

Internet 100%

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A surname must be entered, but you can use Soundex facility if you wish. You can also enter the parents' forenames if you know them. In this example, asking for Macphersons with parents' forenames Alexander and Janet, born / baptised in Nairnshire, will give 6 results on 1 index page and it will cost 5 credits to look at the entry.

Wills and Testaments

You can search the index of wills and testaments, which also includes deeds of settlement and inventories, free of charge from 1513 to 1901. You can search by all Courts or by individual court if you know in which court the will or testament was registered. You can order results in Forename, Surname, Year or by none of the previous. If I ask for Andrew Geddes it come ups with 12 results. If an individual had both a deed of a settlement and inventory there were will be separate results for both, as can be seen below. Andrew Geddes farmer at Sheinkery / Shankerry is my 4 x Great Grandfather. To look at the document irrespective of the number of pages will cost you 5.00GBP, and as these cannot be paid for with vouchers you would have to use your credit or debit card.

ScotlandsPeople - Microsoft Internet Explorer provided by Tiscali

http://www.scotlandspeople.gov.uk/search/SearchResults.aspx

Google | Go | RS | Bookmarks | 41 blocked | Check | Settings

Norton | Norton Protection on | Identity Safe | Logins

ScotlandsPeople | Home | Print | Page | Tools

You searched for: Surname: "Geddes"; Forename: "Andrew"; Year From: 1513; Year To: 1901; Order By: "None";

Page 1 of 1 (Free) | 1 of 12 records

No	Surname	Forename	Date	Description	Type	Court	Reference	Image
1	Geddes	Andrew	01/12/1851	Farmer at Shankerry	Inventory	Elgin Sheriff Court Inventories	SC26/39/6	VIEW (PAID) (3 pages)
2	Geddes	Lieut. Andrew	02/02/1853	Tacksman of Miln of Mey		Wick Sheriff Court	SC14/40/4	VIEW (65.00) (3 pages)
3	Geddes	Lieut. Andrew	16/02/1853	Tacksman of Miln, of Mey		Wick Sheriff Court	SC14/40/4	VIEW (65.00) (3 pages)
4	Geddes	Andrew	01/12/1851	Farmer, residing at Shankerry	Deed of Settlement	Elgin Sheriff Court Wills	SC26/38/7	VIEW (PAID) (3 pages)

Internet | 100%

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ScotlandsPeople - Microsoft Internet Explorer provided by Tiscali

http://www.scotlandspeople.gov.uk/search/testament/index.aspx

Google | Go | RS | Bookmarks | 41 blocked | Check | Settings

Norton | Norton Protection on | Identity Safe | Logins

ScotlandsPeople | Home | Print | Page | Tools

Search Wills & Testaments
[Click here for more information.](#)

Search Last search found 12 matches. These are displayed over 1 page. **View (Free)** first page of matches from last search.

Surname: + Geddes ☐ Use Soundex ☐ Use Name Variants ☒ Use Neither

Forename: + Andrew ☒ Return all forenames that begin with these characters

Year Range: 1513 To 1901

Description (Title/Occupation/Place): +

Court / Commissioner: All Courts
Aberdeen Commissary Court (1657 to 1823)
Aberdeen Sheriff Court Inventories (1824 to 1901)
Aberdeen Sheriff Court Wills (1824 to 1901)

Order By: None
Forename
Surname

Internet | 100%

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APOLOGY

In the December 2007 issue, the webpages shown to illustrate aspects of the article *Scotland's People Vouchers* ought to have been followed by the words, "Crown Copyright, reproduced with the kind permission of the Registrar General for Scotland". Their omission was an accidental oversight, for which the Editor apologises.

Family History Week – Programme

Date	Time	Event title
Mon 14/4/08	14:00-16:00	Ask the Experts - drop in surgery Your chance to question experts from Edinburgh City Libraries, Edinburgh City Archives.. The Scottish Genealogy Society and the National Library of Scotland Central Library George Washington Brown Room
Tue 15/4/08	19:00 - 20:00	Family History at the City Archives Listen to one of the City Archivists talk about the resources that they have for genealogists. Central Library George Washington Brown Room
Tue 15/4/08	19:00-20:00	Genealogical Workshop: how to start tracing your family tree Leith Library
Wed 16/4/08	19:00-20:00	Family History at the National Archives of Scotland Listen to an expert from the National Archives talk about their family history resources. Central Library George Washington Brown Room
Wed 16/04/08	19:00-20:00	Family History and the Scottish Genealogy Society A talk by experts from the Scottish Genealogy Society South Queensferry Library
Thu 17/4/08	14:00 – 16:00	Explore Your History with SCRAN A hands on session to explain how this wonderful image resource works, and how you can use it to help you with your local history research Central library Learning Centre
Thu 17/4/08	19:00-20:00	Knowing your Grandfather Malcolm Cant's journey into his past Central Library George Washington Brown Room
Thu 17/4/08	19:00 – 20:00	A street in time – Great Junction Street 1892 Leith Local History Society Leith Library Community Room
Thu 17/4/08	19:00 – 20:00	Family History research at the National Library of Scotland Corstorphine Library
Fri 18/4/08	14:00-16:00	Family History on the Net - ICT taster session Central Library-Learning Centre
Sat 19/4/08	10:30-12:30	Ask the Experts - drop in surgery Your chance to question experts from Edinburgh City Libraries, Edinburgh City Archives, The Scottish Genealogy Society and the National Library of Scotland Central Library George Washington Brown Room
Sat 19/4/08	10:30-12:30	Family History Drop In Session Colinton Library
07/4/08 - 27/4/08		Leith Lives: a photographic portrait 1880-1930 Leith Library

Second Associate (antiburgher) Church, Potterrow UP, Edinburgh.

Session House, February 14th, 1828.

The Session met, and was constituted by the Moderator. Sederunt with the Moderator, all the Elders. The Moderator stated that he had conversed with the following persons with a view to their becoming Members of the Congregation; and having been satisfied with regard to their religious knowledge, he would now recommend them to the Session as qualified to be admitted to the privileges of the Church. Being duly attested, and having given in their accession to the principles of the United Associate Synod, they were admitted Member of the Congregation. Their names are as follows:

1. Archd. Glen, Jun. Grassmarket
2. John Duncan, Riego Street.
3. James Brown, Greenside Row
4. James A. Dalrymple, St. of Phils from Ayr
5. Agnes Currie, 20, Crosscauseway, Servant
6. Rabbina Hill, 15, W. Nicolson St. Servant
7. Marion Moir, Teacher, Town Hospital
8. Helen Shearer, 7 Howe Street, from Kirkwall, Servant
9. Isobel Clark, 7b, Nicolson Street, Servant
10. Janet Reddie, 5, Merchant St. Servant
11. Agnes Lindsay, 57, Queens St. Servant.

The following persons from different parts of the Country, gave in Testimonials, and were admitted.

1. Jas. Pottie, (Unmd.) Baker, 90, N.B. Canongate, from Rose Street.
2. Rachel Fenwick, (Mrs. Fearnes) Canongate, from Pitcairn Green
3. John Bell, (Unmd.) 92, Rose Street, from Dunbar
4. Elisabeth Welsh, Servant, 2, Grays St. Newington, from Ferry ports on Craig
5. William Lauder, (Unmarried) from Peebles
6. Robert Copland, (Unmarried) from Oxendon
7. Janet Nelson, (Unmarried) from Haddington
8. Janet M'Nicol (Unmarried) from Methven
9. Margaret Low, (Unmarried) from Kinross
10. Margaret Webster, (Unmarried) 43, Princes Street, from Auchtermuchty
11. Euphemia Wood, (Unmarried) from Bathgate, living in Rose Street
12. Margaret Sloss, (Unmarried) from Cumnock
13. Robert Smith, Student of Law, from Whithorn
14. Mary Fair, 10, W. Nicolson Street, from Dunse
15. John Frier, Student of Philosophy, from Galashells
16. Janet Bremner, (Mrs. Sutherland) High Street, formerly (7 years ago) of Potterrow
17. Isabella Richardson, (Unmd.), from Dunbar
18. Agnes Clark, (Unmd.) from Gorebridge
19. Thomas Murray, St. of Philosophy, from Jedburgh
20. David Baillie, Student from Brechin

21. John Gray, Clerk, from Kirkwall
22. William M'Queen, Student of Philosophy, from Wigton
23. William Nicol, Student of Philosophy, from Wick
24. James Williamson, from Sanquhar
25. Mary Purvis, St.Patricks Square, from Dunbar
26. Margaret Hardie, 5, Salisbury Road, from Ford
27. John Lennie, from Kirkwall
28. Helen Laughton, 27, Lauriston Place, from Mr. Harper, Leith
29. Mrs. Fyfe, from Haddington
30. Elizabeth Adie, Sunbury Place, from Muckhart
31. Margaret Moffat, (Mrs. Blackie) from Dunse.

Source: National Archives of Scotland, Edinburgh. Reference CH3/117/1

Contributed by Russell Cockburn

New Society e-mail contacts

The Society has recently had a new computer system installed, which has resulted in the creation of some new e-mail addresses. Please note any you may require.

Chair	chairman@scotsgenealogy.com	Journal	editor@scotsgenealogy.com
Secretary	secretary@scotsgenealogy.com	Syllabus	syllabus@scotsgenealogy.com
Treasurer	treasurer@scotsgenealogy.com	Sales	sales@scotsgenealogy.com
Membership	membership@scotsgenealogy.com	Enquiries	enquiries@scotsgenealogy.com
Library	librarian@scotsgenealogy.com		

Please note that info@scotsgenealogy.com will be phased out, and that any messages should be sent instead to one of the above addresses.

An article about our new computer system will appear at a future date.

LETTER

Each year, around Burns' night, I tend to recall with some pride what I have believed, from family hearsay, for years – that the Rodger family from Ayrshire share a common ancestor with Hugh Rodger, the Dominie who taught Rabbie Burns the elements of geometry at his School of Surveying in Kirkoswald. Recently, from the results of much research handed on to me by a member of our extended family, I received encouraging evidence to substantiate that belief. So perhaps my pride is at last justifiable, for it took quite a knock once, several years ago, when I bragged to an elderly lady that "one of my ancestors taught Rabbie Burns his mathematics." She somewhat scornfully replied,

"Huh! The only mathematics that he ever learned was 'one over the eight'!"

Mr W. R. Rodger, Darlington

Book Reviews

Morrice McCrae, *Physicians & Society: A History of the Royal College of Physicians in Edinburgh*, Birlinn, 2007. ISBN 10: 0 85976 698 5

This is a fascinating and most readable book on the history of the Royal College of Physicians from the first attempts to found a College in Edinburgh in the early 17th. In Scotland at that time, civil wars, depredation by invading armies, epidemic disease and religious persecution was rife; life was nasty, brutish and short. Before the College was founded in 1681, serious physicians studied their craft and trained in Europe. Robert Sibbald, the College's founder, had studied at Leiden, Paris and London. On his return to Edinburgh to practise, he began to invite fellow Edinburgh physicians to meet at his lodging in the High Street to discuss any interesting or rare cases they encountered. The author of *Physicians & Society* points out that those who met for these discussions included Covenanting Presbyterians and Royalist Episcopalians, so much must be said for Sibbald's tact! There had been earlier attempts to bring physicians together, but this time the omens were more favourable. Sibbald corresponded with the first President of the Royal Society; his colleague Archibald Pitcairn was a correspondent of Isaac Newton. Also, for the first time in 100 years, Royalty in the person of the King's brother, James, Duke of York, was in residence with the King's Physician at Holyrood. So the moment was favourable and Sibbald and his colleagues were successful.

Joan P S Ferguson

Joanna Hill and Nicholas Bastin, *A Very Canny Scot, 'Great' Daniel Campbell of Shawfield and Islay 1670-1753, his Life and Times*, Barnham, West Sussex, 2007. ISBN 978 0 9556228 1 6

The authors of this short biography of Donald Campbell – or Daniel, as he was known from an early age – have performed a valuable service in their study of the Campbells of Skipness, a lesser branch of the great Campbell clan. Daniel's life spanned the late 17th and the first half of the 18th centuries. His early years were dominated by the destruction wrought in the aftermath of the rebellion by the 9th Earl of Argyll, when Daniel's uncle was hanged in front of Inverary Castle, his father imprisoned and the family's castle at Skipness reduced to ruins. Daniel's father, Walter, retired to his wife's property on Bute. But Daniel, the third of five brothers, would have gained little from the traditional patrimony of the clan and, in the changing economic climate of post-Union Scotland, would have needed to secure his livelihood, as he did, by other means. Such means were found by becoming a merchant-adventurer. Even here there were hazards in the period before 1707 when Scottish merchants, barred from trading with English colonies in North America, could have their cargoes and vessels confiscated, as happened to Daniel. Despite having invested heavily in the Darien Scheme, Daniel was financially astute enough to survive such problems and gained great wealth in the years after 1707. By this time Daniel had entered politics and was

for a while a member of the Westminster Parliament. Daniel was careful to maintain good relations with his family's patron, the Duke of Argyll. His friendship with Robert Walpole was also a source of influence in politics and business.

Evidence of Daniel's increasing wealth is seen in his acquisition of property: the Woodhall estate in North Lanarkshire; Shawfield, a mansion in Glasgow, and Islay House as part of an extensive estate on that island. Daniel's rise to prominence also made him enemies, as in instance by the riot when Shawfield was ransacked by a mob in June 1725, but he was able to have the Provost of Glasgow imprisoned for his failures to protect Daniel's property. There is also material on Daniel's successors, who, as was often the case, were able to disperse the family property almost as quickly as Daniel had accumulated it.

The book is attractively produced, with two portraits of Daniel where the ruthlessness of his character may be read in his features. Appendices give information on the various sources used, including a summary of trading voyages gleaned from the Shawfield Manuscript and an inventory of the goods looted from Shawfield in 1725, for which Daniel eventually received compensation from the government. There is a family tree showing the descent of the Campbells of Skipness for thirteen generations from the 1630s to the 1880s.

Jim Cranstoun

Eric J. Graham, *Seawolves: Pirates & The Scots*, Birlinn, 2007.

ISBN13: 978 1 84158 5802

A new approach, using Admiralty records in Edinburgh and London, forms the basis of this book by Eric J. Graham, a marine historian. A short period only is covered, the 30 years (1695-1725) of disagreements between the English and Scottish parliaments after the accession of William and Mary to the throne. Many Scottish Jacobites were involved. There were wars between the English, French and Spanish, and initially there was legitimate privateering of the ships of various countries, but when peace was declared in 1713, many of the ships' crews turned to piracy. There were rich pickings from the ships carrying bullion from the Spanish mines in Colombia and Peru.

There is a list of some of the pirate captains in the front of the book and a comprehensive index at the end. A map of the various locations would be useful. There was a contemporary source in a book called *General History of Pyrates* by Captain Charles Johnston, published in 1724. Johnston is probably a pseudonym for Daniel Defoe who wrote under several names. The book was used as a source by various later writers – Robert Louis Stevenson in *Treasure Island*, Daniel Defoe in *Robinson Crusoe* and Walter Scott in *Pirates*. There are many vivid accounts in the Court records of actual attacks by pirates and descriptions of their way of life. Drink and women, as well as 'he dangers of fighting, meant that few lived beyond the age of 30.

Elizabeth A Nicoll

Annual General Meeting 2008

This year's Annual General Meeting, on 18th February, was well-attended as usual. Thank you to everyone who attended and ensured that it was quorate.

The Chair, Jim Cranstoun, thanked particular members for their efforts during 2007 on the Society's behalf: Dorothy Tweedie for her painstaking work as Treasurer; Moira Stevenson and Richard Torrance for their patience and technical know-how with the new computer system; Rhona Stevenson, Alison Moffat and Nancy Douglas for their constant and efficient efforts as the Sales Team. Our sales of publications generate a very considerable income every year.

The following members were re-elected: Dr James Cranstoun as Chairman of Council and Hon. Librarian; Kenneth Nisbet as Hon. Secretary; Caroline Gerard as Hon. Editor. Mrs Kirstine Baxter was elected as a new member of Council.

Miss Barbara Revolta's two consecutive terms were completed, but, under the new Constitution which came into effect at the close of the meeting, the compulsory "sabbatical" was abolished and Council had the authority to co-opt her at its next meeting.

The Society's new Constitution (enclosed with the Journal of December 2007) was adopted.

From the floor a discussion was started regarding annual membership fees. The Chairman promised that this would be duly considered and discussed by Council, although no increase could be implemented at this AGM.

Afterwards members were invited to show and explain some "Prized Family Objects". These ranged from a wooden box carved and painted in the late 18thC, to exquisite embroidery, to a tinted print of a naval base in Russia, to a small notebook recording family events, to a lemonade bottle and to a splinter of a shoulder-blade!

As ever, refreshments were organised by our volunteers.

The Volunteers & the Journal

Since I became Editor, I've witnessed at closer hand how much preparation, organisation and co-ordination is involved each time the Journal is despatched. From ensuring that the membership records are up-to-date, to ensuring we have enough labels and then printing them off, to ordering in all those envelopes, to topping up the franking machine, to ensuring any inserts have arrived in time and to preparing the additions to the Sales Catalogue and printing them off, all in time for a gang of volunteers to slap labels onto envelopes, feed them through the franking machine, stuff the envelopes with Journals, sales Catalogues and inserts and seal them, before they're taken to the Post Office (in bulk!) or packed up for the overseas postage service. It's a huge amount of work and a splendid example of co-operation.

To everyone involved: thank you!

THE SCOTTISH GENEALOGY SOCIETY

Scottish Charity No. 016718

Income & Expenditure Account for Year Ended 30 September 2007

	2007	2006
Income:		
Subscriptions	25,977	22,114
Investment Income	2,987	2,223
Gift Aid	1,882	1,739
Donations	1,294	1,300
Legacies	500	-
Sales	32,953	35,941
Cost of Sales	15,880	18,722
Sales Surplus	17,073	17,219
Conference Income	442	2,773
Cost of Sales	254	1,614
Conference Surplus	188	1,1594
A: Total Income	49,901	45,754
Expenditure:		
Journal (Print & Dist.)	11,605	13,217
Lecture Expenses	880	2,174
Library Running Costs	7,906	6,322
Computer Expenses	350	405
Postage	5,694	4,448
Stationery, Copying, Typing	1,641	2,296
Affiliations	193	97
Insurance/Bank Charges	2,766	2,824
Depreciation	2,561	995
Advertising	2,462	2,691
Telephone & Trav. Expenses	25	966
Sundries	59	65
B: Total Expenditure	36,142	36,501
Surplus/(Deficit) (A - B)	13,759	9,252
FIXED ASSETS:		
Property at cost	54,545	53,063
Equipment (Net)	7,380	1,987
Books, Microfilms etc	128,849	126,870
	190,774	181,920
CURRENT ASSETS:		
Stock	26,700	27,600
Debtors & Prepayments	5,057	857
Bank	65,542	64,857
Glenfiddich Fund	1,918	1,899
Cash	20	66
	99,237	95,279
CURRENT LIABILITIES:		
Creditors & Accruals	(563)	(1,509)
NET CURRENT ASSETS:	98,674	93,770
TOTAL ASSETS:	289,448	275,689

D Tweedie, Honorary Treasurer.

SAF Faed, BSc (Hons), CA, Honorary Examiner.

RECENT ADDITIONS to the LIBRARY

Compiled by Carol Stubbs

- Bathgate Murder, Durhamtown, 1856 Edward S. Flint
- Berwickshire: 1861 Census: indexed transcription:
Coldstream, Eccles Graham & Emma Maxwell
- Bibliography of East Lothian James H. Jamieson, comp.
- Census Returns for Canisbay Parish: 1901 David Crowe, transcriber
- Chronicle of Melrose Abbey: a stratigraphic edition:
vol.1: introduction and facsimile edition Dauvit Broun & Julian Harrison
- Downan & Buiternach Burial Grounds, Ballindalloch War Memorial...
Banffshire & Glenrines Moray Burial Ground Research Group
- Burial Ground, Banffshire Janet Smith et al
- Dysart Cemetery, Pitlochry, Perthshire: MIs
- East Lothian Antiquarian & Field Naturalists' Society:
Index to the Transactions Vols. I-XIII H.F.G. Dainty, comp.
- East Lothian Antiquarian & Field Naturalists' Society:
Indexes for Vols.1-26 (I-XXVI) Ewen Collins, comp.
- Fife: 1851 Census: Name Index: Kinghorn, Wemyss Tay Valley F.H.S.
- Forgotten Tombstones of Moray...Vol.5: Alves Old Churchyard
in the Parish of Alves Moray Burial Ground Research Group
- Givens-Hall Family History
from Pre-Revolutionary Times to 1970 Dorothy Hall Givens, comp.
- Handbook of the Law of Scotland James Lorimer
- John Norwell, Shoemaker of Perth¹ Duncan David Fraser McColl
- Juniper Green 1707-2007: history in the making Juniper Green 300 Group
- Lammas Drave and the Winter Herrin¹:
a history of the herring fishing from East Fife Peter Smith
- Lanarkshire: Death Records: Cambuslang (627) Part 1:A-K & Part 2:L-Z.
Covington & Thankerton (634),
Shotts (655) Part 1:A-L & Part 2:M-Y Lanarkshire F.H.S.
- Memorial Inscriptions in Struan Churchyard Clan Donnachaidh Society
- Milnathort Kirkyard, Orwell Parish, Kinross: MIs Tay Valley F.H.S.
- My Roots: tracing your Belfast ancestors William Roulston
- Old Kilmore Churchyard, Drumnadrochit: MIs John Ball, transcriber
- Patrick Blair, Surgeon Apothecary, Dundee, Scotland:
a memoir, with editorial notes by Jack Blair² Alex. P. Stevenson
- People of Dundee 1600-1699: a genealogical source book David Dobson
- Perthshire: 1851 Census: Name Index: Culross, Dull, Dunning Tay Valley F.H.S.
- Place-names of Fife, Vol.1:
West Fife between Leven and Forth³ Simon Taylor, with Gilbert Markus
- Practiques of Sir Richard Maitland of Lethington,
from December 1550 to October 1577:
a transcription of John Orr's MS... Robert Sutherland

Probing the Past:

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| memories from the Pentland Probus Club | Gordon McFadzean, editor |
| Sealan: Glenlivet's hidden college 1717-1799 | Alasdair Roberts, comp. |
| Scots Army 1661-1688, with Memoirs of the | |
| Commanders-in-Chief (repr. of 1909 ed.) | Charles Dalton, comp. |
| Scots-Italians: recollections of an immigrant ¹ | Joe Pieri |
| Scottish Sword of State | Charles Burns |
| Some Fife Soldiers, Sailors and Airmen | Fife F.H.S. |
| Stewartry of Kirkeudbright: 1851 Census: | |
| indexed transcription: Borgue, Carsphairn | Graham & Emma Maxwell |
| Stirling Letters by Isabella Murray Wright (1846-1932), | |
| written in 1894 at 26 Victoria Place, Stirling | Sue Jamieson, transcriber |
| Strathblane Churchyard and Cemetery: MIs | Milngavie F.H.S. |
| View of the Political State of Scotland in the Last Century: | |
| a confidential report (1887) | Charles Elphinstone |
| West Lothian Monumental Inscriptions | |
| (pre-1855) Vols. 1 & 2 | Alison & Angus Mitchell |
| Who Was Who, Vols. 1-6: 1897-1915, 1916-1928, | |
| 1929-1940, 1941-1950, 1951-1960, 1961-1970 | Adam & Charles Black, publs. |

1. In addition to a family history of John Norwell (b.1829), this 42 page booklet gives some interesting social history about Perth in the 19th century, and the growth of the shoemaking industry from that of a skilled craftsman working alone, to the machinery and shoe shops needed for the commercial era. There is a family tree of the early Norwells (originally called Norel), and a tree of the Norwells in Glasgow in the late 1880s. There is a list of references at the back of the booklet.
2. Patrick Blair (1672c-1728) was a Dundee physician and botanist, and the 1st part of this short 24 page booklet is a reprint of a 1907 memoir written for the "Dundee Symposium". Blair made the first ever dissection of an elephant that died near Dundee after having been exhibited around Europe. The 2nd part is a short family history and account of Blair's varied life, which covered the 1715 Rebellion, after which he was imprisoned and sentenced to death, then he was released, and settled in Boston.
3. This is the first of a scholarly 4 volume survey of Fife place names. The chapters are arranged by parish, and include old maps, and a general description of each parish, followed by an alphabetical list of place names for that parish, including names no longer in use, alternative forms of the name, and historical references. All names on the O.S. Pathfinder (1:25000) maps are surveyed. There is an index of place names at the back.
4. There is no index in this book, but familiar names appear as pages are turned: Coia, Nardini, Forte- and the Italians' long association with cafes, ice cream shops and fish & chip shops is explored. We learn about the vast numbers of Italians who left Italy- between 1876 and 1976, more than 26 million Italians moved to other parts of Europe and the Americas. An early story of the Italian connection with Scotland is described, when at the end of the 14th century, the Zeno brothers sailed from Venice to the Orkney Islands. This book is very readable, and there are some black and white photographs.

DATES FOR YOUR DIARY - 2008

**All SGS meetings (unless otherwise advised) take place at 7.30pm in the
Augustine United Church, 41 George IV Bridge, Edinburgh.**

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| 17 March | Monday Ordinary Meeting
"Using Directories for Family and Local History" by Jessie A. Denholm, M.B.E. |
| 14 April | Monday Ordinary Meeting
"Scottish Handwriting" by Kirsty Stewart, NAS |
| 19 May | Monday Carson Clark Gallery, Scotland's Map Heritage Centre.
Please book a place at the Library |
| 15 September | Monday – Ordinary Meeting
"Donald and Kiefer Sutherland" by Graham E. Macdonell |
| 20 October | Monday Ordinary Meeting
"John Murray Archive" by David McClay, NLS |
| 17 November | Monday Ordinary Meeting
"War Memorials in East Lothian" by Dr James Cranstoun |

New Register House Research Evenings:

Please contact Library for 2008 dates.

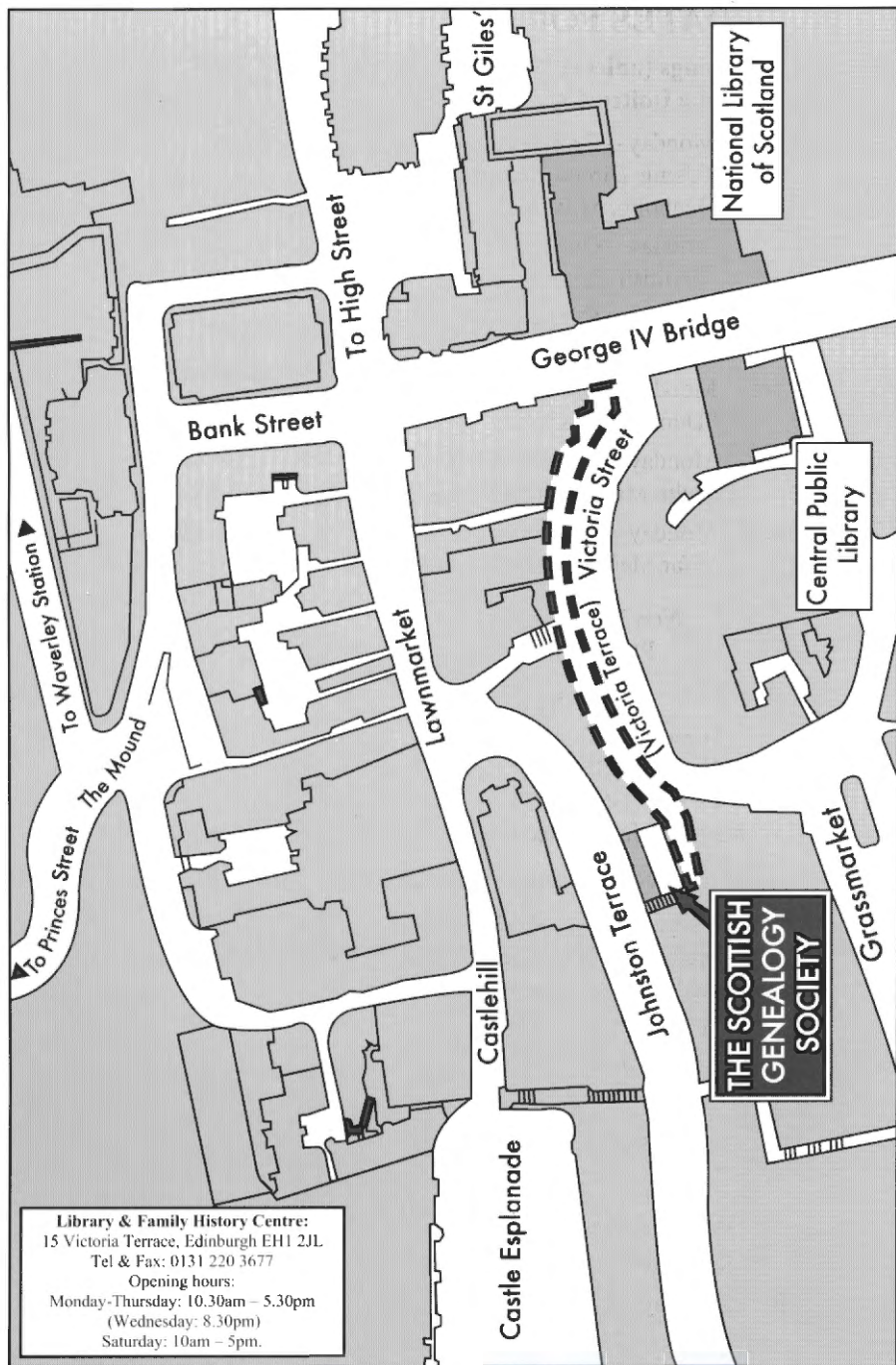
University of Strathclyde Lectures:

Tuesdays, 6.30pm in the Livingstone Tower, L410,
26 Richmond Street, Glasgow G1 1XH. Cost: £3, at door.
Call 0141-548 5778 or access www.cll.strath.ac.uk
one week in advance to confirm details of each lecture.

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| 4 March | "Architectural History and Genealogy" by Prof. John Hume, RCAHMS |
| 6 May | "Gravestone Symbolism" by John G. Harrison |
| 3 June | "Heraldic Art in the New Russia" by Prof. Michael Medvedev,
Heraldic Artist, St Petersburg State University, Russia |
| 1 July | "The Slave Trade and its Implications for Genealogy"
by Dr Eric J. Graham |

Fairs and other events:

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|--------------|----------------|---|
| 14-19 April | Mon to Sat | Family History Week, Edinburgh City Libraries |
| 26 April | Saturday | SAFHS Fair, Motherwell |
| 2-4 May | Fri, Sat & Sun | "Who do you think you are?", Olympia, London |
| 28 June | Saturday | Yorkshire FH Fair, York Racecourse |
| 13 September | Saturday | National Family History Fair, Gateshead |



Please note that access from George IV Bridge is suspended until at least December 2008.



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