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CENTRAL SCOTLAND

Family History Society

Bainsford's New War Memorial

MEMBERSHIP

Membership is open to anyone who subscribes to the aims of the Society. Current rates are:-

Subscription	Annual	3– Year
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Each paid-up member will receive two issues of the Journal each year. Meetings of the Society in October, November, April and May will be held in Bridge of Allan Parish Church Honeyman Hall at 2pm and December to March will be zoom meetings at 7pm.

Please see local press and the Society website (**www.csfhs.org.**uk) for details.

CONTRIBUTIONS TO THE NEWSLETTER

Contributions in the form of articles, news items, reports etc. are invited and should be sent to :

Central Scotland Family History Society Newsletter, c/o Elsie Fraser, 17 Rylands Avenue, Dunblane, FK15 0HH.

E-mail: newslettercsfhs@yahoo.co.uk

Copy for the next issue should be submitted by 10th February 2024

HELP WANTED

This feature is designed to offer members the opportunity of assistance from other members of this or other Societies. Please submit any query briefly and clearly. Always quote your name and membership number. Please put names and places in **BLOCK CAPITALS**.

It will be appreciated that the Society cannot undertake to act as intermediary, and all subsequent correspondence must lie between individual members, although the editor will always be pleased to hear of any outcome

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SUBSCRIPTIONS NOW DUE

Please check the enclosed insert which will let you know if your subscription to the Society is due for renewal or if you have already paid for the upcoming year. The current subscription rate can be found on the inside front cover of this journal. Payment may be made by sterling cheque made out to CSFHS, through PayPal referencing csfhs@hotmail.com or through Genfair if preferred.

A copy of next year's syllabus can be found on your new membership card. For those receiving this Journal as e-versions, an e-copy of the membership card will be sent in the same e-mail as the Journal.

CHAIRMAN'S RAMBLINGS

The nights are 'fair drawin' in', as we Scots say. I wonder what the derivation of this saying is? Suggestions welcome! By the time you receive this issue of the Journal we will be into autumn with all its colourful scenery.

We will also be starting a new session of the Society, with our first meeting scheduled for the 11th October at Bridge of Allan Church Hall. Following on from the success of last year's decision to hold 4 meetings in person and 4 on Zoom, the committee has decided to follow the same pattern this year. So our meetings in October, November, April and May will be held at Bridge of Allan and the others in between on Zoom. The in-person meetings will begin at 2.00pm while the Zoom meetings are at 7.00pm.

Our secretary, Carol, spent a few worrying weeks trying to finalise the syllabus, but she has, once again, come up with a good variety of talks, which should hopefully suit all interests. You will find a copy of the syllabus printed on your membership card, enclosed with your Journal. I will also continue to include it in the e-newsletter. Talking of this publication, I plan to produce it less frequently, because monthly is proving to be difficult at times. Remember, it is called '*Share Your Story'*. So, articles from members are always very welcome.

We will also be re-starting our workshops at St Ninian's Library on the first Thursday morning of each month, beginning in September. This first one will be an 'Introductory Workshop' on how to get started and will be an open morning for anyone who would like to start on the fascinating and addictive hobby of tracing their ancestors. I will give a very short talk about how the Society and 'our partners in crime' (Stirling Libraries and Archives) can help new researchers to achieve this, and it is hoped that a member of staff from Stirling Archives will say a few words too. We have 7 volunteers and they will be present to offer their advice as well. We all have different experiences and strengths, but the aim of these workshops is to pass on our knowledge in an enthusiastic way.

The committee was delighted to accept a nomination to join us from Alva Harker, thus bringing our committee closer to its recommended size. We have already held our first Zoom meeting of the new committee and welcomed Alva to our ranks. Many thanks to those members who have been transcribing the Erskine Church Baptismal Records – we are extremely grateful you for taking the time to do this. The first stage is nearing completion and Peter will be announcing the next (checking) stage shortly. Updates on this project will be included in the e-newsletters.

My thanks to Margaret and Elsie for editing yet another packed journal, and I hope you will find something of interest in this issue. Articles, no matter how small, are always welcome. Good luck with your own research and I hope to hear from some of you with all the interesting snippets of new information you will be discovering.

'A family tree can wither if no-one attends to its roots'

Sandra

How and Why Did Transportation Replace Overseas Banishment from Scotland?

By Ken Nisbet

(Meeting Report March 2023)

When we think of banishment and transportation, what exactly do we mean by these terms? Banishment was a means of removing people, either from an individual county or from the kingdom. It was an old form of punishment. Burgh magistrates had the authority to remove people and if we look in the original Privy Council papers which can be found at the National Records of Scotland, we can find reference to banishment. Now banishment could be for life or it could be for a temporary period. Nobody cared where you went, as long as you were not staying in the place where you had committed the crime. That could lead to difficulties. The English complained bitterly about the Scots banishing people from the kingdom of Scotland because the fear was that they were all going just over the border and they were setting little encampments up then sneaking back over the border.

Certain types of groups were also banished, such as Irish or Highland beggars and bards were banned from the lowlands and in 1609 gypsies were ordered from the kingdom never to return on pain of death. In the 1600s in Perthshire any indweller who took in sturdy beggars or any other unlawful person faced banishment themselves and a fine of £10, which would have been quite a lot of money in 1600. There was great fear leading to the banishing of certain types of individuals who were thought ne'er-do-wells and a danger to the general population. Just as, for example, during various recent royal weddings, it was thought prudent to remove beggars from the streets of Windsor. Even today, you will see local authorities suggesting banishing all the beggars from the streets of Edinburgh or Glasgow "as they are frightening the tourists".

Now let us think about Parliamentary Acts. In 1609 the Banishment Act only permitted exile from Scotland, not transportation. So up to 1609 you could be exiled from Scotland but you could not be transported. Once we became the United Kingdom after the Union of the Crowns, we had a different situation. Prior to that, we could send people to France or to Europe or they could be banished and could go to parts of Europe that the English had no control over. After the Union of the Crowns we get the crown saying "don't banish people to places over which we have no control as we can't control the people once they get there". In some Shakespearian plays, various kings got banished to France but then they came back. The Tudors, for example, came back and they took over the throne. So transportation came in partly due to the government wanting to control where people were going.

In 1670 they permitted transportation to his Majesty's plantations and colonies in the West Indies and so that is where the first groups of Scots were transported

to. Fairly quickly thereafter, transportation began to the colonies on the east coast of what would become the USA. In 1770 the Transportation Act legitimised transportation as a direct sentence. This means the courts would give someone transportation as a punishment. Generally around this period, if you were transported it was regarded as being for life, with the expectation being that people would not return.

But banishment did not disappear completely. In fact, it continued into the 19th century. If you look at the Kelso Chronicle in 1846, it refers to court cases with banishment for vagrancy. In Scotland, the 1871 Prevention of Crime Act came into effect, matching with the 1824 Vagrancy Act (England and Wales), Section 4. This allowed courts to sentence vagabonds to hard labour to discourage all rogues.

With a growing population, it was very difficult to keep track of people who had been banished. Although most counties had county police forces, they were too busy to hang round the county borders, keeping note of all the beggars and rogues. So instead, the beggars were whipped and sentenced to hard labour. Banishment did not completely disappear in the 19th century, but by the 20th century, it certainly had ceased to be given as a punishment. Beggars have largely disappeared from our streets through increased prosperity and in 1908 we have the introduction of the Old Age Pension, although at first you only got that if you were a good sober person who was well-deserving.

There was a realisation that simply moving people over the border only upset your neighbours and it was not seen as a good thing to do. So banishment mostly disappeared. However, when we think of transportation, we remember we sent people to the Caribbean, the American colonies and Australia. In fact, more countries were included. People were sent to Venice, or rather were sold to Venice and also to West Africa, which Britain controlled at that time.

Why were people transported? It was mainly because of war, religion or crime. When people think of transportation, they associate it mainly with Australia but that was not the case. If we think of the Civil War, (and it was not really an English Civil War but a British Civil War) after the Battle of Preston in 1648 the order was given to transport 500 prisoners to the plantations or to Venice to row the galleys in the republic of Venice. In effect, you are selling people. You could say it is almost a form of slavery. After the Battle of Dunbar (1650) which was a heavy defeat for the Scots, on the 19th of September authority was given to transport 900 Scots prisoners to Virginia and 150 to New England. After the Battle of Worcester, over 6000 prisoners were taken and prisoners were again transported. One of the earliest lists of prisoners that we can access online is for the "John and Sara" taking 261 prisoners to Massachusetts in America. In 1654, permission is given for 500 Scots prisoners to be sent to Barbados.

What happened with transportation during this period was that the government in effect employed contractors to transport people. It did not use its own vessels, it just hired them and said "you as a contractor can transport these people and then sell or lease them to people at the other end." When they went to the West Indies, they were going to work on the plantations – coffee, sugar and fruit,

without any ending to their sentence. It was expected that that is where they would die. It was different in the United States. Once someone was transported there, a master would then employ them for seven years, then they would be released from their sentence. They were still expected to stay in the colony.

If we look at the Jacobite rebellions, there were many transportations. In 1716 James Nisbet, a Jacobite, was transported from Liverpool to Jamaica on the "Elizabeth and Anne" arriving the same year. It is important to remember when you are looking at transportation, that it did not take place immediately after the trial of the individual. It could take a couple of years. For the US, the place to look for information is in David Dobson's books. He has compiled quite a few lists, especially for the east coast of the USA. Some of them are on Ancestry. If not, they are certainly in the Scottish Genealogy Society Library in Edinburgh and you may also find them in libraries in Stirling and Perth.

If we move on to the Covenanters, they again suffered transportation. There is a monument at Deerness to the Covenanters who were sentenced to transportation but were drowned in a shipwreck off the coast of the Orkney Islands. It is important to remember that not everybody who got on a boat reached their destination safely. You will find the records for those being transported at that time in the National Records of Scotland. The Deerness plaque was renewed later by public subscription.

If we think of Australia and New Zealand, transportation started in 1788 and finished in 1868. Why did they transport people to Australia? Well, the easy answer is, we could not send them anywhere else, not if they were expected to survive. Sending them to the USA was no longer an option as the American colonies had got independence. We could only send them to somewhere that we had control of and that is what is always important to remember with transportation; we had to control their destination arrival point. This meant you could control their punishment and how they were going to be treated when they reached the end of their journey. If you sent them as previously to Venice for example, you knew they were going on a galley and were not likely to escape. If you sent them to the Caribbean or to the States, they were not likely to come back.

New South Wales, as it was, was established as a convict colony. The colonies in the States and in the West Indies were not convict colonies. They were primarily set up for trade and exploration purposes, but also to be crown colonies. What was to become Australia was established solely as a convict colony. There was no intention to settle the whole place, so New South Wales gets its convicts from 1788 to 1850. It was thought, however, that people landing in New South Wales were escaping and disappearing into the interior, so it was decided to send convicts instead to Van Diemen's Land (later called Tasmania) as it was an island. This happened from 1803 to 1853. Moreton Bay in Queensland only took convicts for a short period from 1823 to 1839 and Western Australia took them from 1850 to 1868, which was the last period of transportation. By then, the other colonies had stopped taking convicts. This was natural, as the colonies became established and

you had the arrival of free or assisted migrants, they did not want to be sharing the place with more convicts.

One of the last groups to be transported were the Parkhurst Boys, from 1842 to 1852. These were two vessels that went to New Zealand. The boys were supposedly given a pardon before they were sent to New Zealand, but the local people still thought of them as convicts, as they had previously been imprisoned in the Parkhurst Jail on the Isle of Wight.

How do we know the details of transportation? Local newspapers had always reported on banishment and this continued with the switch to transportation. If you get a Reader's Ticket for the National Library of Scotland, you can get access to historical newspapers and also through the British Newspaper Library, which is also on Find My Past. To be sentenced to transportation, you had to be sentenced at the High Court of Justiciary. You could not be sentenced by a Sheriff Court. The minimum sentence was usually seven years and that was given to people who were thieves "by habit and repute". Females were also transported, even if they were pregnant. In some cases, if they had existing children and no husband, the children went along with them.

Unfortunately, these records in the National Records of Scotland are not yet digitised. If you are coming to Edinburgh to look at these records, it is always best to pre-order them to make sure you do not have a wasted journey. There are two things you need to look at when examining court records for transportation; the Precognition (or witness statements) and also the trial papers. They are very detailed and are very useful for family history research.

Where can you find this kind of information? One of the best free sites to use is www.digitalpanopticon.org. You just type in the name of the convict you are looking for, look at the results and it will tell you where you can find the registers with the transportation information for that person, e.g. on Find My Past or some other website. If your person was transported to Australia you type in the name, then "convict Australia" and you will find lots of free sites which will usually tell you the name of the ship, when the ship left Britain and when it arrived in Australia, etc. The prison registers will give you the date the person was tried, their age, the court in which they were tried, their occupation, whether they could read or write and also their behaviour while in the prison. You may also find character books and this would show occupation and whether the person could read or write. There are also some convict health records available and this would note the illness, the person's age and give details of the treatment and medication received.

Some people were put on hulks – usually large dis-masted warships usually moored on the River Thames or the River Medway – where numbers of people were "stored" until there were enough to make up a convict convoy going to Australia. There were no convict convoys that left from Scotland. All the convict convoys left from the south of England. Scottish transportees would be taken by ship down to these hulks to await transportation.

One of the sets of records found on Ancestry dealing with transportation is the Surgeon's Logs. Surgeons had to keep a log of all the convict convoy ships. They show the route the vessels took, any stops to pick up water or food and they will also refer to anyone who died on the journey. You need to first find the name of the vessel, which you can find from the convicts' records either in Australia or the UK and then look them up on Ancestry. All the colonies in Australia that took convicts tend to have very good archives which are usually free to look at as well as those in the National Archives of Australia.

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Most Family History Societies are encouraging their members to complete a Genealogical Will form to secure their legacy of records and photographs. This is an example that is widely available on the internet.

My Genealogical Will

For Preserving My Family History

Genealogical Codicil to My Last Will and Testament:

To my spouse, children and/or heirs, guardian, administrator or executor:

Upon my death, it is requested that you DO NOT dispose of any or all of my genealogical records, both those prepared personally by me and those prepared by others, which may be in my possession. This includes but is not limited to books, paper and/or computer files, notebooks, correspondence, audio/visual items, photographs and documents, for a period of two years.

During this two-year period, please attempt to identify one or more persons who would be willing to take custody of said materials and the responsibility of maintaining and continuing the family histories.

Parties to contact regarding the assumption of the custody of these items include but are not limited to:

Name	Address	Telephone
_____	_____	_____
_____	_____	_____

In the event that you find no-one to accept these materials, please contact the institutions listed below, in order, and determine if they will accept part or all of my genealogical materials.

Institution Name	Address (Contact person)	Telephone
_____	_____	_____
_____	_____	_____

Please remember that my family history studies consumed a great deal of time, travel and money. Therefore it is my strong desire that the product of these efforts be preserved and allowed to continue in a manner that will make them available to others in the future.

Signature	Witness
_____	_____
Date _____	Date _____

Dr James and his Two 'Wives', Rosina and my Aunt Jemima - a 19th century Soap Opera

By Andrew Melville (Member No. 1220)

My paternal great-grandmother was born Margaret Ann Wilson Ramsay in 1855 in Clackmannan in Central Scotland. She married William Ruthven Melville from Dundee in 1875. They 'emigrated' to Leeds in 1880, had 8 children, the youngest of which was my paternal grandfather. Many of the descendants, including myself, remained in Leeds and Yorkshire.

Margaret was the 7th of 8 siblings. The eldest of the 8 was her only sister, Jemima Wilson Ramsay born in 1839. That makes Jemima my Great Grandaunt. As will be seen, she led an interesting and colourful life, albeit one with difficulties and hardships, having emigrated a little further than Leeds!

The other significant connection for me concerning Jemima came as a result of the long days of Covid lockdown and searching for potential distant relatives. One of these was Jacky in New Zealand and the connection was via Jemima Ramsay. I quickly realised that Jemima had lived and died in New Zealand but that is just a part of the story.

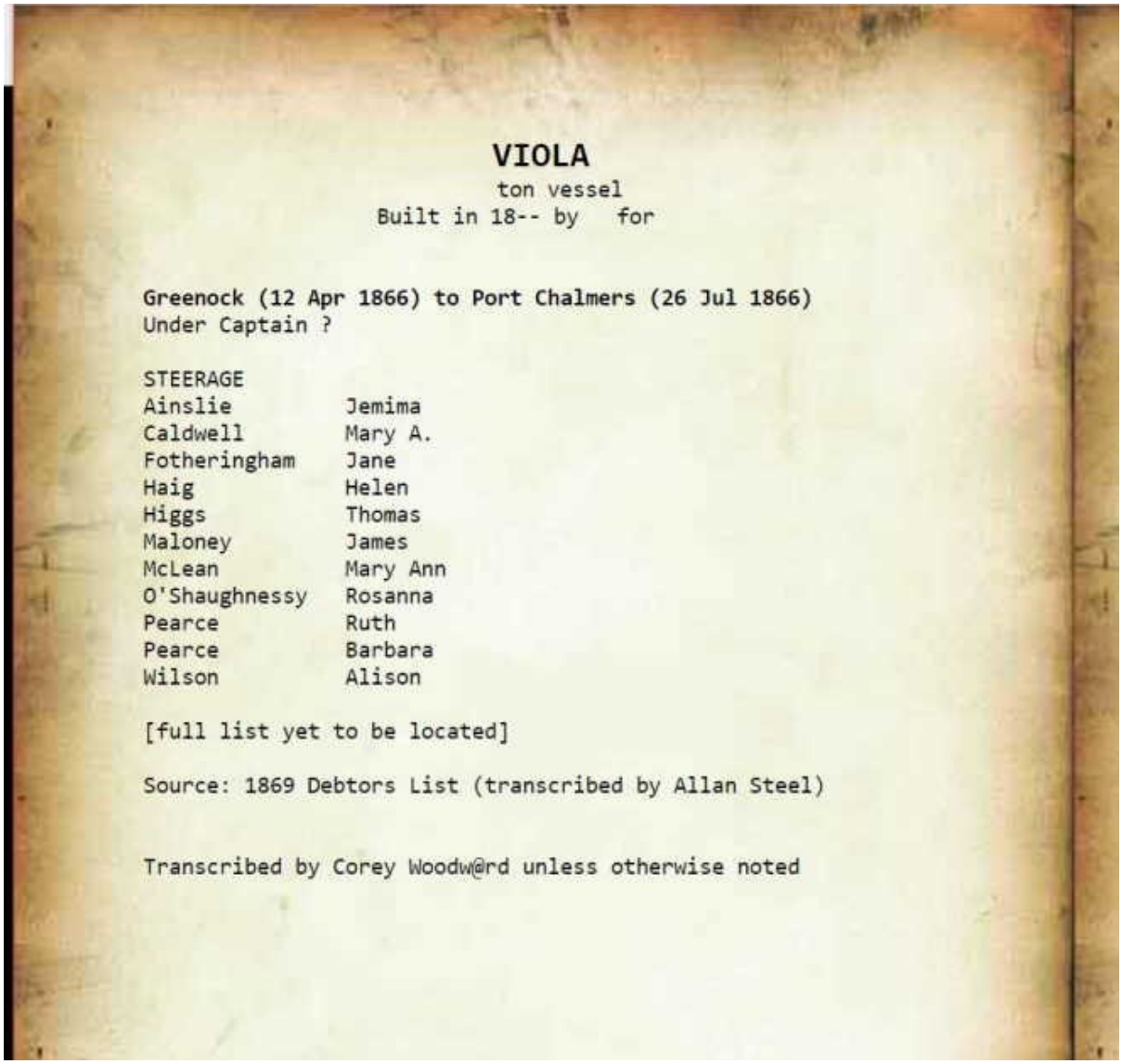
I must acknowledge that much of what follows was provided by Jacky who was brought up with the tale of her great-great grandmother Rosina – who I discovered had a close connection to my great grandaunt Jemima!

Jemima Ramsay's parents, Thomas and Anne, were certainly not wealthy. In the 1841 census they were both 20 years old, living in Clackmannan and have 2 children. Thomas's occupation is given as an engineer. One imagines Jemima as the eldest having to help with younger siblings as the family grew. In the 1851 census Thomas is now a blacksmith and there are 6 children.

We know that Jemima married Richard Ainslie in Edinburgh in December 1862 (she had been in service in Edinburgh in the 1861 census). He was a soldier (became a sergeant in the 25th Regiment of Foot). Unfortunately, they were not to be married long. He died in March 1864 in Glasgow of pleurisy and pneumonia. It is not known if Jemima was with him but the death was registered by a soldier colleague.

So, Jemima was now on her own, a widow aged 25. One imagines a reluctance to return to the family in Clackmannan but what does the future hold for her?

The next we know of her is in 1866, on board the SS Viola bound for Port Chalmers in New Zealand (see overleaf).



VIOLA
ton vessel
Built in 18-- by for

Greenock (12 Apr 1866) to Port Chalmers (26 Jul 1866)
Under Captain ?

STEERAGE

Ainslie	Jemima
Caldwell	Mary A.
Fotheringham	Jane
Haig	Helen
Higgs	Thomas
Maloney	James
McLean	Mary Ann
O'Shaughnessy	Rosanna
Pearce	Ruth
Pearce	Barbara
Wilson	Alison

[full list yet to be located]

Source: 1869 Debtors List (transcribed by Allan Steel)

Transcribed by Corey Woodw@rd unless otherwise noted

Jemima Ainslie (born Jemima Wilson Ramsay) SS Viola Greenock-Port Chalmers 1866

New Zealand was not an unusual destination for Scots at this time – an expanding population no doubt keen to attract women as well as men with suitable skills. There were financial incentives too, with loans to enable travel. Jemima was in steerage with a number of other women. Of course, there were risks and many uncertainties involved. Jemima was one of a number of single and unaccompanied women on the Viola and the Ship's Surgeon was meant to support them. The Ship's Surgeon on this trip was one Dr James McBrearty.

Dr James obviously supported Jemima assiduously as, after she arrived at Port Chalmers in New Zealand, Dr McBrearty also stayed and they had a child together - James, born in August 1867. Unfortunately, James dies aged 3 months apparently in suspicious circumstances. It is assumed Dr James has been involved since he registers the child's death. Newspaper reports indicate a suggestion of poisoning and an investigation and inquest take place. Nothing untoward was established but subsequent newspaper reports refer to Jemima's arrest for 'lunacy' (could mean anything from being drunk, being homeless or exhibiting unusual behaviour). Perhaps this is not so surprising given Jemima had been a single mother in an unknown country – it's not clear just how supportive Dr James was. Of course, it is

not known if Jemima and James knew each other before the trip - there is no evidence of any contact and it appears probably unlikely.

The next we know is that Dr James and Jemima married in May 1868 in Dunedin. The only snag about the marriage was that James McBrearty was already married!

Dr James and his wife Rosina (born Hamilton) were married in Glasgow in 1863. When Dr James set off on the Viola Rosina was in Glasgow with their 2 young children and pregnant with a third. Exactly why he travelled to New Zealand is speculation but often taking on a job of Ship's Surgeon was to leave other problems behind (it was not a glamorous position and a surgeon in the 1860s was nothing like having the expertise of the more modern role). He did have some medical qualifications and was described as a surgeon in the 1861 census (with his 14-year-old brother as his assistant!)

Again, it is not known if Jemima was aware of her 'husband's' history and when she became aware of their bigamous marriage but her problems would only get more difficult. Jemima and Dr James have another 10 children between 1869 and 1881, just three of whom survived to adulthood.

Dr James established himself as a notable medical practitioner in the southern part of South Island. He spent 18 years of very strenuous practice on the Taieri Plain in Otago. There are reports of him travelling around the mining districts at significant risk, often providing emergency care, and he must have become well known in a developing area. In 1885 he took up the post of Surgeon Superintendent and was involved in the establishment of Kumara Hospital. After 6 years there, he moved to Greymouth where he remained. His name lived on in the area and the McBrearty ward remained at Kumara Hospital until at least the 1970s.

Dr McBrearty became something of a pillar of the community while at Kumara and Greymouth. He was Surgeon-Major to the Naval Volunteers (a significant role with links to the military), Surgeon to the Druids, and the Hibernian Society. He was involved with the Brunner mines where he was heavily involved when there was a major mining disaster in 1896 (with 65 fatalities). He was also involved in local Trotting. Athletics and Football clubs.

DR. J. MCBREARTY, SENIOR.

Little is known of Jemima herself during this time. She was presumably bringing up the children and following her husband in his developing career. She died in 1914 and is buried in Kumara Cemetery. A memorial was erected in the cemetery by Dr James to his 'wife' and some of the children.

Inscription

Erected by Dr McBrearty to the sacred memory of his dear children
George, died 6th March 1888 aged 13 years
Mabel, died 14th August 1888 aged 7 years
Jemima McBrearty mother of above and wife of Dr James McBrearty
Died 11th May 1914 aged 75 years and
Dr James McBrearty
Died 31st July 1920 aged 83 years

Whether any of the family, his patients or social contacts knew of Dr James' wife and children in Glasgow is not known but, to add to the story, the 'proper' wife Rosina emigrated to New Zealand herself in 1871. She left her one surviving child behind with her parents. She already had family living in the Christchurch area of New Zealand and probably came to be nearer them.

She lived across South Island (around Christchurch) but she had not forgotten about her husband. There is a newspaper report of her taking him to court for desertion and maintenance soon after she arrived in New Zealand (see newspaper report overleaf). One can imagine some 'difficult' conversations taking place!

Thomas Heneley. The case, which was of a very trivial nature, was dismissed.

RABBIT TRESPASS.—Thomas Searell and Richard Searell were charged with trespassing on land belonging to John Coster, Waimakariri Island, in pursuit of rabbits, on June 2. Mr Thomas appeared for the defendants. After hearing evidence, His Worship fined defendants 5s each and costs, and reminded them that persons trespassing in this way were liable to a fine of £20.

REFUSING TO PAY TOLL.—John Wilson, for refusing to pay toll on the Waimakariri bridge, was fined 5s and costs.

WIFE DESERTION.—James M'Brearty was charged with this offence. Mr Joynt appeared for the complainant, and stated that she had not been long in the colony. On finding where her husband was, she communicated with him. He came to Christchurch, and agreed to a separation, but ultimately declined to execute it and to make the necessary provision for his wife's maintenance. The complainant, being sworn, deposed: I am wife of James M'Brearty, a surgeon, practising in West Taieri, Otago. My husband has failed to provide me with the means of support. He is in good practice in Otago. I have one child alive. It is at home, not here. My husband was here in April last, and promised to provide for me, but he has not done so. His Worship made an order for the payment of 20s a-week, and allowed the complainant the costs of the present proceedings.

Whatever happened subsequently Rosina and Dr James resumed some sort of a relationship as they had 4 more children together (at similar times to his children with Jemima). She was still technically his wife and these children were registered as legitimate (as were those with Jemima). How all this worked in practice is hard to imagine, the busy doctor travelling from one side of the island and back again.

(Believed to be) Rosina Hamilton

Jemima McBrearty (born Jemima Wilson Ramsay)

Rosina died aged 42 in 1889 in Christchurch after a long illness, it is not clear how involved Dr James was, if at all. However, the children did not go to live with him and Jemima in Greymouth, staying locally in the Christchurch area across South Island. The youngest of the children, Percival, was 10 when Rosina died. He was the great grandfather of Jacky, my link in New Zealand. He lived until 1972 (died aged 94). Apparently, he did not have a positive view of Dr James and talked of running away from homes after his mother died, and learning to fend for himself.

Dr James himself died in 1920. The surviving children with Jemima lived on in Greymouth while those with Rosina remained around Christchurch.

So, a story that started in Glasgow and Clackmannanshire found its way right across the world to the developing areas of the southern part of New Zealand. There was plenty of drama along the way - bigamy, illegitimacy, courts and an inquest - and much hardship and sadness. It was truly a Victorian soap opera!

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Members' Interests

SURNAME	PARISH	PLACE	COUNTY	COUNTRY	DATE FROM	DATE TO	MEM NO
BUCHAN	CLK		CLK	SCT	ANY	ANY	1216
COWIE	CLK		CLK	SCT	ANY	ANY	1216
DRUMMOND	CLK		CLK	SCT	ANY	ANY	1216
HUNTER	CLK		CLK	SCT	ANY	ANY	1216
MELVILLE		ALLOA	CLK	SCT	1750	1900	1220
RAMSAY		CLACKMANNAN	CLK	SCT	1750	1900	1220
WILSON		CLACKMANNAN	CLK	SCT	1750	1900	1220
YULE	CLK		CLK	SCT	ANY	ANY	1216

If you think you can help with any member's interests, please drop an e-mail to centscotfhs@gmail.com, giving your name and membership number and we will put you in contact with the other member.

The Graveyards of the Falkirk District

By Geoff Bailey (April 2023 Talk)

In April we listened to a very detailed talk given by Geoff on the development of churchyards and cemeteries, the iconography found on stones, how various trades are represented and some of the famous people buried in the area.

The most famous and impressive tomb found in the area is that of Sir John De Graeme, which lies in Falkirk Parish Churchyard. He was a nobleman born in the thirteenth century and who met Sir William Wallace in late 1296 after escaping English pursuers by swimming the icy River Forth. In May 1297, Wallace and Graeme fought off an English ambush in a narrow street in Lanark, leaving 50 dead and escaping through the home of Wallace's wife, Marion. The sheriff murdered Marion and burned her house. The next night Wallace returned and avenged her by killing the sheriff and his son while Sir John led an attack, wiping out the English garrison. Sir John was a member of the army led by Wallace and Sir Andrew Moray at the Battle of Stirling Bridge on 11th September 1297. He died at the Battle of Falkirk on 22nd July 1298, while fighting at Wallace's side. His body was carried to the Parish Kirk in Falkirk where he was buried.

Other famous people buried in the district include Col. Hector Munro, Admiral Hope, William Livingston of Callendar, Dr Joh Roebuck (who co-founded the Carron Iron Company) and Major James FitzMorris, MC. James was a WWI flying ace who was killed near Cincinnati in the USA while on a special morale-raising mission on 14th August 1918, aged just 21 years. He was born in Polmont and had originally joined the Highland Light Infantry, before moving to the Royal Flying Corps and becoming a pilot.

Geoff took us through the development of burials solely in churchyards, through the setting up of municipal cemeteries and the changes in the style of gravestones. In Falkirk District cemeteries we can find examples of Celtic crosses, socket stones (Dunipace), Sanctuary Stones (Falkirk), horizontal grave slabs such as the 12th century stone found at Airth, slabs with moulded figures on them (Airth, 14th century) through to cast iron markers (Carriden New) and modern gravestones.

The bulk of the talk consisted of many photographs illustrating the carvings and symbols representing the trades common in this area. He also explained how entire graveyards were often removed and re-interred elsewhere. An example of this is the former Erskine Church graveyard which was situated to the west of Silver Row in the Burgh of Falkirk which was relocated to Camelon cemetery during the winter of 1961/1962.

The earliest grave symbols include memento mori in the form of skulls, bones, skeletons, angels (especially angels blowing the last trump). Many of these can be found in Airth cemetery.

The area is very rich in examples of gravestones proudly demonstrating the occupations of the deceased. In Polmont cemetery, there is a stone dedicated to a farrier which has a hammer, crown and horse shoes on it. Muiravonside cemetery has a stone to a quarrier, where we can clearly see a hammer, wedges, a pick and the man himself working at the quarry face. Muiravonside also has an interesting stone for a farmer showing two figures, one sowing and one reaping.

Examples of other trades include a maltster with a bushel measure and a malt shovel (Bo'ness and Carriden Old); gardeners with spade, rake, trees and flowers (Bo'ness); butchers with cleavers, knife, chopping block and knife sharpener (Bo'ness); bakers with a peel with several loaves of bread (Muiravonside) and weavers with shuttles.

In Slamannan cemetery there is a good example of a gravestone of a carpenter, depicting an axe, mallet, set square, chisel, drill bits and a plane. There are many stones for tailors showing a large pair of scissors. Airth cemetery has a good example of this. Due to the proximity of the River Forth, many stones represent those who worked in shipping, either in construction or as sailors. Bo'ness cemetery has a large stone representing a ship's block maker. The same cemetery has a variety of stones, on which are carved various types of ship, all identifiable by the individual shape and rigging. Other maritime stone symbols include anchors (e.g. Falkirk cemetery) and sextants (Bo'ness).

There is a very good stone in Bo'ness cemetery which has a carving of a sailor actually using the sextant. One of the nicest stones is that of Captain Andrew Anderson who died on the 9th May 1761 and whose grave can be found in Larbert cemetery (see overleaf).

"Lost his life (with another of the hands) at Hispaniola in Mounta Christa river (going over the Barr for fresh water) out of the long boat belonging to the Prince Ferdinand. Andrew Anderson Captain." 9 May 1761. [Larbert]

Photograph by Geoff Bailey

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Message from the editors

It is becoming increasingly more common for those giving our monthly talks to request that we either only write up a very brief summary of the talk or indeed, not to include any indication of the content of their talk in a meeting report in our journal. This will mean that we need you all to send us more articles, large and small, so that the journal can continue to be a satisfactory size.

Please put on your thinking caps and send your contributions to the editor at newslettercsfhs@yahoo.co.uk

Marjory's Badge

By Sandra Muir (AGM Talk)

Back in the late 1970s when my husband was clearing out his great uncle's house, he came across this badge. It reads: The Workers, Peasants and Red Army Council of Nijny-Novgorod at the Delegate of the Second Congress of the third International. There is a hammer and sickle emblem with the words: Work of the World Unite, the initials RSFSR. (Russian Soviet Federative Socialist Republic) and the date 28 VIII 1920. The name on it is M Newbold.

M Newbold was my husband's great aunt. She was born Marjory Neilson in 1883 in north Ayrshire. In the 1901 census she was a pupil teacher; the following year she went to Glasgow University to study the arts but left in 1905 without graduating, possibly because she discovered politics! She became an atheist, a socialist, a suffragette and joined the Independent Labour Party which was the forerunner of the current Labour Party. She became a teacher in Wishaw Public School and here she encountered deprived children in overcrowded classrooms with few resources. As a result of this experience, she joined the political struggle for fundamental reform of education, health, welfare and housing provision for working families. She had come across the Socialist Sunday School movement in Glasgow and was instrumental in setting up a branch in Wishaw; this provided an alternative to the teaching of the Christian Sunday school and the aim was to promote the socialist values of love, justice, learning, social responsibility and the dignity of labour.

Another member of the local ILP was J T Walton Newbold, an investigative journalist from Lancashire; in 1915 he and Marjory married, and Marjory had to give up teaching – it was only for single women! The ILP was anti-war, and Marjory joined the No-Conscription Fellowship. Her only brother was a conscientious objector; he was an absolutist which meant he would do nothing to help the war effort. He spent almost three years in prison, much of it doing hard labour.

By 1917 both Marjory and Walton openly identified with Marxism. They were in London in the immediate post-war period where Marjory was secretary of the left-wing movement inside the ILP which was campaigning for revolutionary politics.

In the wake of the Russian Revolution, diplomatic relations were severed between Russia and Britain and travel between the two countries was forbidden. However, that did not stop some Communist sympathisers from undertaking the journey to Russia. One such group went in 1920; they included Sylvia Pankhurst, daughter of Emmeline, Dora Russell, wife of Bertrand Russell, and Marjory Newbold. They travelled incognito and without permission, by fishing boat across the North Sea, through Sweden to Murmansk at the Arctic Circle and onwards by the Karelian railway to Leningrad. They spent six months in Russia, including going to Nijni Novgorod to participate in the Congress where Marjory spoke on the work of the ILP; she spent much of her time in Russia researching Soviet policies and provision for women and children. On their return to Britain, she gave talks on the child welfare work being done in Russia under the creche system where children were looked after to allow their mothers to work.

In 1922 Walton won a by-election in Motherwell, standing as a Communist, thus becoming the first Communist to be elected to Parliament. There had been other Communist MPs, but they changed allegiance after being elected. After returning from Russia Marjory's health had deteriorated and in 1921, she had been diagnosed with tuberculosis. She was too ill to campaign on his behalf, but Walton was known in Motherwell as "Madge's man" adding credence to the family story that he won his seat because of his wife's reputation! He lost the seat again the following year during the General Election and later resigned from the Communist Party. Marjory remained committed to communism for her few remaining years. She died at her father's house in 1926.

THE CASE OF CHRISTINA GILMOUR

Alva Harker (AGM Member Talk)

This is a tapestry depicting the condemned King Charles I. The day before his execution on 30th January 1649 he was visited by two of his children, Elizabeth and Henry.

This tapestry was embroidered by a young woman called Christina Gilmour. Christina was born Christina Cochran in 1818 in the village of Dunlop, Ayrshire. She was the eldest daughter of Alexander Cochran, a farmer and landowner. She had four younger sisters and two brothers. Christina attended boarding school in Glasgow and went on to learn dressmaking skills in Paisley before returning to the family farm. Problems arose when Christina fell in love with a neighbouring farmer, John Anderson. Her father's choice of suitor was the son of another neighbouring farmer called John Gilmour. Christina bowed to her father's wishes and married Mr Gilmour in Dunlop on 29th November 1842. The couple then moved to live on Mr Gilmour's farm in Inchinnan near Paisley. At the farm Christina had a maidservant called Mary Paterson.

On 26th December 1842 Christina sent her maid to Paisley to buy arsenic for the purpose of killing rats. From 29th December her husband became increasingly unwell with vomiting and fever, but according to his wife was unwilling to seek medical attention. Before his death on 11th January, however, two doctors did attend, one called for by Christina. On 7th January a mysterious woman had attended a chemist in Renfrew. She called herself Mrs Robertson and requested the purchase of arsenic for a local farmer. Witnesses later identified this woman as Christina Gilmour.

After his death John Gilmour was buried in Dunlop Cemetery. Over the next few months, however, rumours began circulating regarding the manner of Mr Gilmour's death. In April 1843 Superintendent George McKay of Renfrewshire Police began inquiries. On 21st April a warrant was issued for the arrest of Christina Gilmour and for the exhumation of her husband's body.

On hearing of this warrant Mr Cochran advised his daughter that she should leave home. Apparently against her will she set off to Liverpool and ultimately boarded a packet ship, The Excel, bound for New York. She was accompanied by a Mr Simpson and they called themselves Mr and Mrs Spiers. After postmortem examination confirmed the presence of arsenic, Superintendent McKay set off in pursuit of Mrs Gilmour aboard a steamer. This arrived in New York three days before the Excel and he arrested Christina on 21st June 1843 as she disembarked.

In August 1842 the Treaty of Washington had been enacted allowing for extradition between Britain and America. Despite lawyers in New York pleading insanity, Christina was the first person to be extradited under this treaty. She set sail for Liverpool on 16th August 1843 and returned to Paisley. On 14th September she was committed for trial which began in the High Court of Edinburgh on 12th January 1844.

The prosecution case was that she "did wickedly, maliciously and feloniously administer to John Gilmour certain quantities of arsenic, he was thus murdered by her and that she, conscious of her guilt did abscond and flee from justice." Christina pled not guilty, stating that any arsenic purchased had been for the purpose of taking her own life. Defence council asserted that either John Gilmour

had accidentally ingested arsenic or had deliberately done so to end his life, unhappy at the state of his marriage. In conclusion, defence council addressed the jury with a quote from a previous trial. "You may not be satisfied that this unhappy lady is guiltless of her husband's blood – nay, you may suspect or even be inclined to believe that she is guilty. But that is not the question at issue. You are sworn to say upon your oaths whether guilt has been brought home to her by legal and conclusive evidence and applying this test I feel confident that you can arrive at no other verdict than that of Not Proven."

Christina Gilmour was indeed found Not Proven. She returned to live with her father in Dunlop and after his death lived with various cousins. She died in Stewarton in 1905 never having remarried. Apparently, she was honoured and respected by all who knew her.

Christina's nephew was married to my great, great aunt Margaret Auld. The Auld family for many years ran The Auld Hoose pub in Dunlop which is sadly now closed. Whilst incarcerated awaiting trial Christina worked on this tapestry. Fortunately for her she did not meet the same fate as Charles I.

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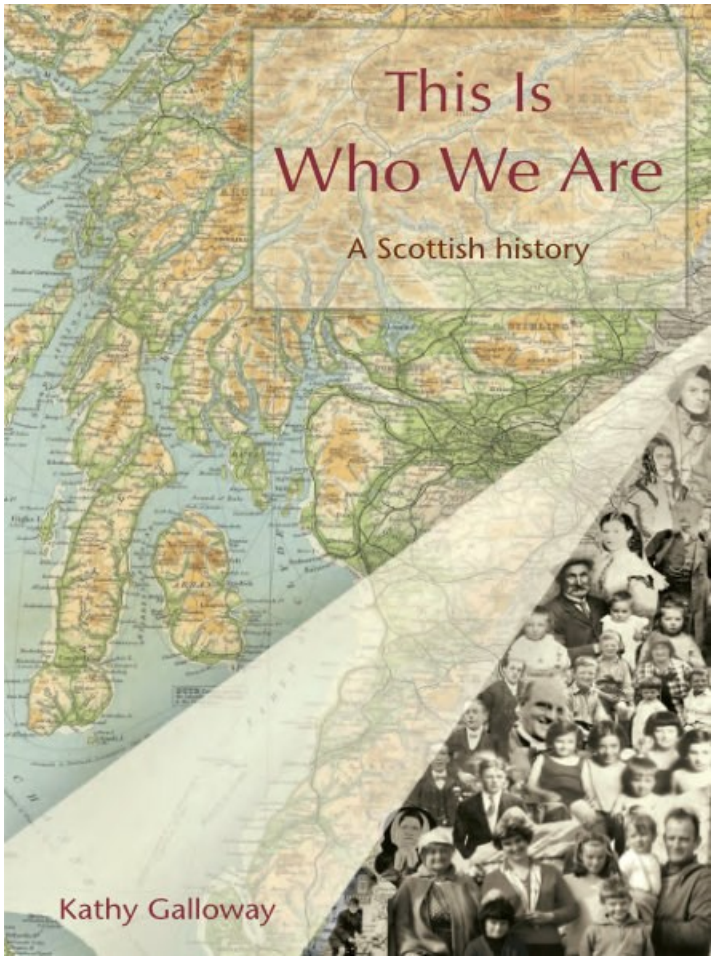
HELP WANTED—STEWARTS IN PERTHSHIRE

There is a group project of people mainly with the surname Stewart/Stuart, but not exclusively. We have all taken the Ydna test which has matched us all up as having a mutual ancestor in whom a mutation (SNP) which we all have, arose in circa 1500. Proving that this man, presumably called Stewart was our great x many great grandfather.

Our problem is that whilst some of our number have family legends stating that they are descended from Alexander Stewart the Duke of Buchan aka the Wolf of Badenoch, we can't currently confirm this.

Our issue is the 400 years and more gap from when Alexander died in 1394 to when most of us know our ancestry, mainly to the official BMDs in the 1850s. Many in the group are Americans and a few of us, didn't know that we were even Stewarts. Some of the American Stewarts believe that their ancestors came from Perthshire, in particular Fortingall or the area around the Tay. We were wondering if you know of any Stewarts who know something of their medieval ancestry or think that their ancestors have lived for generations in the area and would be prepared to take the Ydna test to see if we match them. It has to be a man as it's the Y-chromosome that is tested. These tests can be done anonymously and our project would cover the cost.

If you wish to take part, please contact Paul Thompson on thompson1959@gmail.com



This book, recently published by Wild Goose Publications, is a social, political and economic perspective on the history of Lowland Scotland through one family's story. They were "both bystanders and participants in wars, religious conflicts and huge economic and social developments, and in changing class and gender roles. Most interesting to me was discovering the extent to which their lives were affected by the British Empire, by colonialism and neo-colonialism, and inward and outward migration, and by the impact of plantation slavery in the Caribbean.

All of this seemed so pertinent to the current debate about Scotland's relationship in and to the United Kingdom and in the aftermath of Brexit that I thought that others might either see their own families replicated in our story or find it an interesting lens through which to view these debates."

This Is Who We Are is a book for those looking back, those looking forward, and for the ones to come-and will inspire readers to investigate and discover their own family's social and political history.

Kathy Galloway is an activist and writer. A member and former Leader of the Iona Community, she is the author of a dozen books on justice issues, spirituality and poetry. She lives in Glasgow.

Exchange Journals Received: List 65 – Aug 2023

Normally, journals are available for loan along with our library books at our monthly meetings (not available at zoom meetings). Past issues will be held for about two years before being offered to members. Most of the journals are now available in electronic format as e-journals. If you wish to request a copy, please contact centscotfhs@gmail.com.

Society	Issue	Format
Aberdeen & North East FHS	No. 164 Aug-Nov 22, 165 Feb 23, 166 May 23	e-journal
Caithness FHS	No. 72 Nov 22, No. 73 Apr 23	e-journal
Dumfries & Galloway FHS	No. 105 Mar 23, No. 106 Jul 23	e-journal
East Ayrshire FHS	Iss 51 Aug 22, Iss 52 Apr 23, Iss 53 Aug 23	Hard copy
Highland FHS	Vol 41 Iss 2 Feb 23, Vol 41 Iss 3 May 23	e-journal
Lanarkshire FHS	No. 81 Feb 23	e-journal
Lothians FHS	Spring 23 (Mar-May), Summer 23 (June-Aug)	e-journal
North Ayrshire FHS	Spring 2023	e-journal
Orkney FHS	Iss 104 Winter 22, Iss 105 Spring 23, Iss 106 Summer 23	Hard copy
Renfrew FHS	Iss 48 Feb 23, Iss 49 Mar 23	e-journal
Shetland FHS	No. 125 Voar 23, No. 126 Simmer 23	e-journal
Tay Valley FHS	124 Feb 23, 125 Jun 23	e-journal
Troon @ Ayrshire FHS	98 Spring 23	e-journal
West Lothian FHS	Iss 60 May 23	e-journal
Genealogist Magazine	Vol 34 No. 5 Mar 23, Vol 34 No. 6 Jun 23	Hard copy
The Manchester Genealogist	Vol 59 No. 1 2023	e-journal
Alberta FHS	Vol 5-2 Feb 23, Vol 5-3 Mar 23, Vol 5-4 Apr 23, Vol 5-5 May 23, Vol 5-6 Jun 23	e-journal
The Heraldry & Genealogy Society of Canberra	Vol 45 No. 4 Dec 22, Vol 46 No. 1 Mar 23, Vol 46 No. 2 Jun 23	e-journal
Liverpool Gen Soc	No. 133 Feb 23	Hard copy
Journal of Richmond-Tweed FHS inc Ballina NSW Australia	Iss 155 Mar 23, Iss 156 Jun 23	e-journal
Journal of the Western Australian Gen Soc	Vol 15 No. 7 Mar 23, Vol 15 No. 8 Jul 23	e-journal
Scottish Interest Group NZSG	Iss 132 Apr 23, Iss 133 Jul 23	e-journal

Bainsford New War Memorial

Bainsford is a village within the Falkirk council area of Scotland, situated in the Forth Valley, 1 mile (1.6 km) north of the town of Falkirk. It is positioned between the River Carron and the Forth and Clyde Canal.

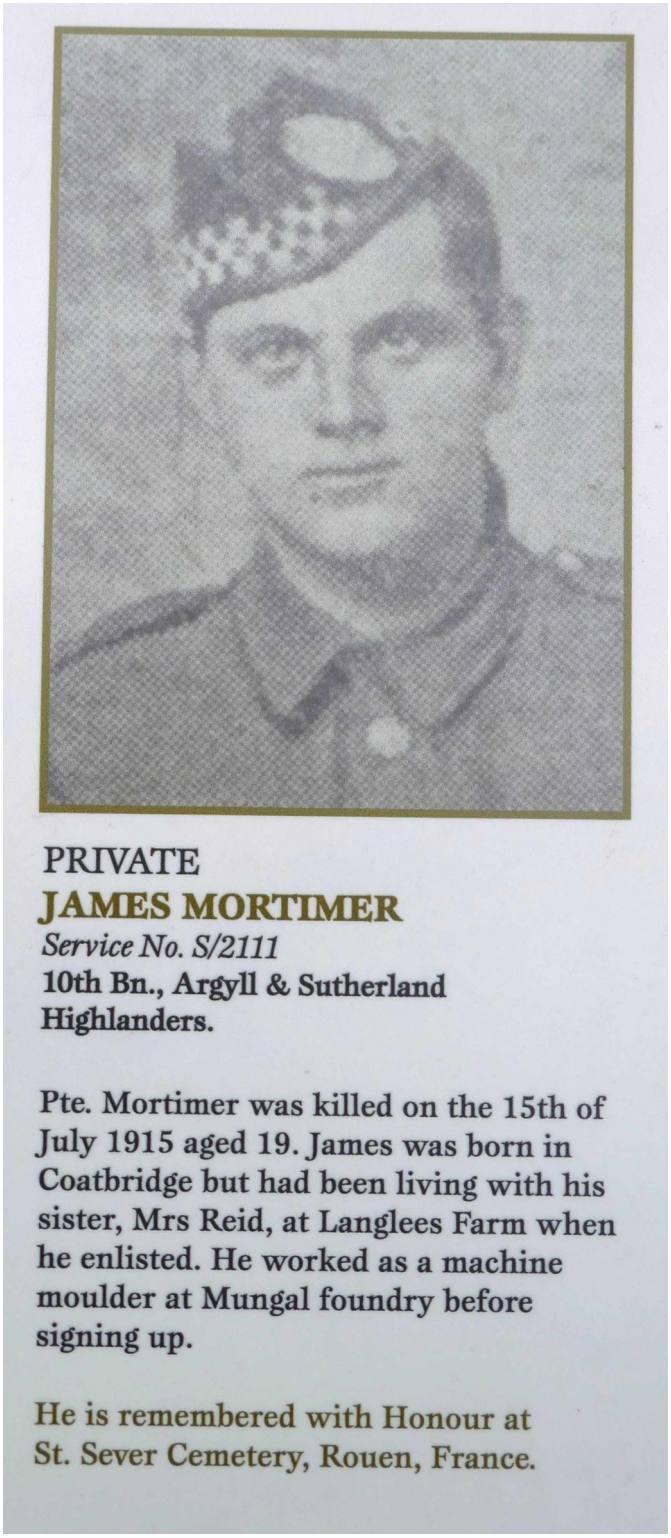
In June 2022, a ceremony took place to unveil a new war memorial to remember the 224 local people who died in two world wars. The design is partly based on the Falkirk Steeple and the Carron clock tower. The memorial is located in Dawson Park, Bainsford FK2 7PY

The fenced-off garden contains the war memorial and four plaques that have pictures and details for 121 men.

Example of the plaques

There are contact details, an email – bainsfordmemorial@gmail.com and a Facebook page – Bainsford War Memorial Association

The only reference online I can find is on the website war memorials online www.warmemorialsonline.org.uk



PRIVATE
JAMES MORTIMER
Service No. S/2111
10th Bn., Argyll & Sutherland Highlanders.

Pte. Mortimer was killed on the 15th of July 1915 aged 19. James was born in Coatbridge but had been living with his sister, Mrs Reid, at Langlees Farm when he enlisted. He worked as a machine moulder at Mungal foundry before signing up.

He is remembered with Honour at St. Sever Cemetery, Rouen, France.

Example of the information recorded on the plaques

Pictures

Front Cover - War Memorial

Back Cover - War Memorial close-up

Bainsford's New War Memorial