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Park o Luce, House of Park, or Castle of Park

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Cover illustration

Variously known as Park o Luce, House of Park, and Castle of Park, its layout is almost identical to Baltersan. It is now maintained by the Landmark Trust as a holiday home. See 'Baltersan and Killochan: a glance at architectural quirks', page 4.

photo © James Brown.

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Baltersan and Killochan: a glance at architectural quirks

It is well known that stonemasons were, by necessity an itinerant breed. Tracing their work through masons' marks is unreliable. Often these are absent from small scale domestic structures where perhaps only a single stone cutter was employed. A stronger indicator is when architectural features and family connections come together in two or more buildings, so that the hand (or influence) of the same man can be discerned. In south west Scotland a small group of tower-houses form just such a chain.

Starting with Baltersan, one mile south of Maybole to Killochan, by Girvan and then on to Pinwherry and finally Park, by Glenluce Abbey, Wigtonshire, we have typical L-plan houses of the second half of the 16th century which suggest either the same master mason or an element of admiring (or envious) proprietors copying their peers, which in itself is not unknown.



Figure 1 Killochan: the date (1586) does not correspond to Cathcart's marriage to Helen Wallace, which took place in 1563. photo © James Brown.

Date stones on historic buildings can be as unreliable as masons' marks. They may commemorate a significant event such as a marriage (*Fig. 1*) or with erosion, be misread, or indeed be the fault of the stone carver as at Barholm, by Gatehouse of Fleet, who confused 1375 with 1575!¹

Killochan has the distinction of having been continuously inhabited since the 16th century and we are fortunate to still be able to read the dated inscription at its entrance (*Fig. 2*) which tells us that "THIS WORK WAS BEGUN THE 1 OF MARCHE 1586 BE IHONE CATHCART OF CARLTOUN² AND HELENE WALLACE HIS SPOUSE ..." The lintel also contains a biblical quotation from Proverbs, 18:10. The same scriptural reference once

adorned Baltersan but is now illegible as is the other lettering which informed us that this house was begun in 1584 by John Kennedy of Pennynglen and Margaret Cathcart his spouse. Pennynglen was brother-in-law to John Cathcart, having married Cathcart's youngest sister before 1574. Kennedy's mother was a Wallace who, soon after John's birth, married Gilbert Kennedy, 3rd Earl of Cassillis.



Figure 2 Killochan: the lettering style is typical of the period. As at Park, it is a fortunate survival. photo © James Brown.

We cannot be certain that both houses we see today were actually built in the 1580s. The two Johns may well have been altering them. The first thing that sets Baltersan apart from typical L-plan towers is the turret staircase in the re-entrant angle. (*Fig. 3*) Almost invariably this would have been round, yet at Baltersan it is square, just one of numerous quirks which earn this house its Category A listing. But at Killochan the stair is even more remarkable. The re-entrant stair is within a square tower but the main stair is an early example of scale-and-platt as opposed to the more picturesque but less practical turnpike. The square re-entrant turret was also a feature of another Kennedy house, Pinwherry which is sadly now wreathed in ivy. It may date from 1596. It appears also to have existed at Culzean, in a form similar to Killochan, before Robert Adam remodelled it into what we see today.

At the house of Park by Glenluce we find the stair turret is a humble thing, but the internal layout is a very close match to Baltersan's. Thomas Hay of Park and Jonet Makdouel his spouse also inscribed their entrance lintel with their names, and the date 1590. Thomas's father, the abbot of Glenluce was a loyal supporter of the 3rd Earl of Cassillis during turbulent times at the abbey between 1544 and 1560. After the death of Margaret Cathcart in 1593-4, John Kennedy married Florence M'Dowell who, to complete the family circle, married Alan, Lord Cathcart after the death of John.

Thanks to good care at Killochan and good fortune at Baltersan we are able in a small way to compare the quality of interior decoration of both houses. Magnificent carved panels with the busts in relief of John Cathcart, his wife and his parents depicted in what must surely be true likenesses, are now proudly displayed in the Museum of Scotland in Edinburgh. (*Fig. 4*) By contrast, contemporary medallion head panels from Baltersan languished in a neighbouring farm steading until rescued by the Ayr architect James A. Morris at the beginning of the 20th century. They are naïve works by an imaginative but

moderately skilled carver. They are now on display in Loudoun Hall, Ayr. (*Fig. 5*) Comparing the panels, and the scale of the respective houses, easily places John the *guidman* below John Cathcart. However, the former may have been the more imaginative when it came to building innovation.



Figure 3 Baltersan: the distinctive re-entrant stair turret can be found at Pinwherry and in an altered form at Killochan. Faint traces remain of the arms shield which was a similar shape to John Cathcart's at Killochan. *photo* © James Brown.



Figure 4 Killochan: detail of the magnificent panels showing John Cathcart of Cartloun and Helen Wallace his spouse. It would originally have been painted in polychrome. photo © www.scran.org.

The most curious similarities between the tower-houses are large, square windows and bartizan corbels pierced with small machicolations. (*Fig. 6*) Apart from Killochan and Baltersan, (*Fig. 7*) the only other known example of this type of corbel treatment is at Glenbuchat in Aberdeenshire. This may seem remote but consider the following; Glenbuchat was built by a Gordon in 1590 the same year as Park. The grandfather of Thomas Hay of Park was possibly from a branch of the Hays in Delgatie, Aberdeenshire. The Gordons of Lochinvar in Galloway who were in dispute with the Earl of Cassillis at Glenluce Abbey, no doubt had communication with their kinsmen in Aberdeenshire. The masons may not have travelled, but their ideas could have via conversation when lairds met at Court or parliament in Edinburgh.

But it is the windows which provoke the most curiosity. Linking Baltersan, Killochan and Park (*Fig. 6 & Fig. 8 {cover illustration}*) is the distinctive square window which in all cases provided light to the main public room, the Hall. At Baltersan the deep ingo is on the inside of the tower, whereas in the latter two, it is on the exterior giving a peculiar appearance to the elevation. We can only speculate as to the difference. Of more importance are the southern windows of the two principal bed-chambers at Baltersan where the shutters slid into the 1.25 metre-thick wall. (*Fig. 9*) Although sliding shutters were a common feature of town houses, notably in 16th century Edinburgh, they were invariably on the outside wall. The most famous trace being the stone grooves on Cannonball House at the castle esplanade. Baltersan's windows seem to be the only example of their type from this

period to have survived. In fact, they may even have been unique, although Killochan does show hints that it too may have had sliding shutters. (*Fig. 6*) As an aside, it is interesting that the next occurrence of sliding shutters seems to be in a Dundee sea captain's house in the 18th century. Around this time, Baltersan's last known inhabitant was Captain Hugh Arbuthnot whose ancestral clan lands were in Kincardineshire, north of Dundee.



Figure 5 Baltersan: panels, not in their original frame, which may depict John Kennedy of Pennyglen and Margaret Cathcart. The individual medallion head may be that of John's son and heir. The creatures surrounding him could have been inspired by the misericord carvings at nearby Crossraguel Abbey. *photo* © James Brown.

In a status-conscious and fashion-conscious age when master masons were highly prized, we can be sure that these fine examples of the tower-house style came into being through a fusion of wealthy, ambitious proprietors and skilled, persuasive craftsmen. As John Ruskin (descended from the Kennedys of Baltersan) said, "*When love and skill work together, expect a masterpiece.*" We have that at both Baltersan and Killochan.

James Brown

Access note: Killochan is a private house and not accessible to the public. Baltersan and Pinwherry are unsafe to enter. The Landmark Trust holds an annual open day which usually includes Castle of Park.

¹ See www.barholm.net

² Carleton, by Lendalfoot where the ruins of the tower-house still stand.



Figure 6 Killochan: the window beside the right hand bartizan appears to have had a sliding shutter. *photo* © James Brown.



Figure 7 Baltersan: the lowest corbels are each pierced by an enigmatic slot. The only other examples known are at Killochan and at Glenbuchat in Aberdeenshire. *photo* © James Brown.

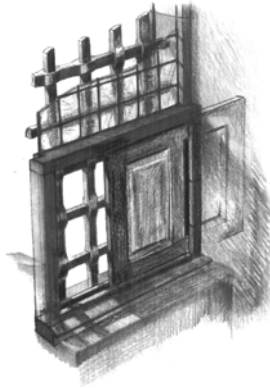


Figure 9 Baltersan: conjectural reconstruction of the sliding shutters. Normally these would be hinged to open inwards as all windows were barred with sturdy grilles for security. *photo* © James Brown.

Rev Robert Jaffray (1747-1814), Minister of Gallows Knowe Church, Kilmarnock

Three Kilmarnock ministers who feature prominently in the poems of Robert Burns are buried in the town's Laigh West High Kirk churchyard. The Rev John Robertson, the Rev John Murtrie and the Rev Dr Mackinlay mentioned in *The Ordination* were all ministers of the then Laigh Kirk. The Rev Dr Mackinlay and the Rev John Robertson also feature in the poems *Tam Samson's Elegy* and *Tam Samson's Epitaph*.

In the same kirkyard is buried another minister the Rev Robert Jaffray, who was also a contemporary of Robert Burns, but was never mentioned in any of his poems. Robert Burns was noted for his anti-Calvinist stance and some of his poems, including "Address to the Unco Guid" and "Holy Willie's Prayer" satirise the gloomy Auld Licht doctrine. The Rev Robert Jaffray came to Kilmarnock in 1775 to be minister of Gallows Knowe Church, the only Burgher church in Ayrshire at that time. Perhaps the Rev Jaffray did meet Robert Burns but was held in too high esteem in the town to be ridiculed by the poet.

Robert Jaffray was born at Throsk, a large farm near Stirling in 1747; he matriculated at Glasgow University in 1766 to study for the ministry of the Associate Synod Church in Scotland. From 1767 the Associate Synod's Professor was the Rev John Brown of Haddington, a distinguished minister and theological writer. The Rev Brown taught the students for nine weeks each year of their university course and would cram 150 hours of

teaching encompassing the whole disciplinary span into these weeks. Under John Brown's guidance the Rev Jaffray became a distinguished preacher and pastor.

In Scotland in the eighteenth century there were very few parishes in which the gospel was preached; Legalism, Moderatism and Erastianism prevailed. In Kilmarnock from 1762 to 1772 the Rev Oliphant, also mentioned in the poems of Robert Burns, who had received his training in the Secession Church but afterwards joined the Established Church, was minister of the High Church. His views were evangelical and his preaching sound and impressive. When the Rev Oliphant left Kilmarnock for Dumbarton in 1772 a small group of Kilmarnock worshippers decided to leave the Established Church and join the few Burgher Seceders scattered around the district.

The Burgher place of public worship, as granted by the magistrates was the "Meal Market," in which a tent was erected. This tent was an eyesore to the established party, who sent a delegation to the magistrates – as they had granted the place – *to put the Seceders out*. The reply was sharp, but suitable. "*Preach them out*," said the magistrates.

In a petition to the Associate Burgher Presbytery of Glasgow to supply preachers the group argued that owing to "distance and destitution" they lamented they had "to spend in comparative retirement *Silent Sabbaths*." On the 16th of June 1772 the petition secured the appointment of the first preacher: Mr Hamilton, a probationer, who was to preach on the first two Sabbaths in July. As a welcome gift Mr Hamilton was given a pair of gloves, which were manufactured in Kilmarnock; they cost the group six shillings. The first ordained minister to preach in Kilmarnock was the Rev Walker of Pollockshaws, he was given a present of a Red Cap, also manufactured in Kilmarnock. The preacher's fee at that time was ten shillings and sixpence per week with board costing five shillings per week and a further one shilling and two pennies per day to stable the preacher's horse. The average collection was fifteen shillings per Sunday. The group were greatly encouraged by the attendance and the support given to their meetings, however as there was a great shortage of preachers at that time the services of a preacher could only be obtained for two Sundays per month.

Soon the group set about raising funds to build a meeting house; eventually ground was purchased at Gallowhill in the north of the town. The ground cost £8-5-6d with £2-6-0d being paid as compensation to the farmer, Mr Gibson for the damage done to his barley growing in the field at that time. The yearly feu-duty was £2. Money was borrowed first from Mr Hall of Cathcart Mill, an elder in Glasgow and father of the late Dr James Hall of Edinburgh. Collections were made and subscriptions given: the Glasgow Shuttle Street congregation gave £13-5s, the Stirling congregation £10 and Bailie Buchanan, Greenock, £11. At length the group presented to the Burgher Presbytery of Glasgow in 1773 a petition for erection into a congregation and its prayer was granted at a meeting of the Presbytery on the 9th of August 1773. This date is when the Gallows Knowe Church, Ayrshire's only Burgher Church, was first established. A further petition to the Presbytery for the election of elders was presented and granted on the 11th of January 1774, three elders, James Menzies, James Muir, James Findlay were ordained on the third Sabbath of March 1774.

Some described the new church building as "plain and homely"; others called it "barn like". The building consisted of a thatched roof, earthen floors and stiff pews. By day

it was lit by daylight from the small windows and at night by the candles each of the worshippers carried. The first appearance of Mr Jaffray was as a probationer on 14th March 1775. On the day after he preached a petition to the Burgher Presbytery of Glasgow for moderation in a call was presented and granted to take place on the 19th of April 1775. Mr Robert Jaffray was called, the call was sustained at a meeting of the Presbytery held in Glasgow on the 25th of April 1775. The stipend was £50 per year, plus a manse in College Wynd, near Kilmarnock Cross, the annual rent of which was first £15 then latterly £20. When the minister married, which he did and raised a family in Kilmarnock, his stipend was to be increased to £60 per year. On the 23rd of August 1775 the Rev Jaffray's ordination took place in Barber's Park, one Thomas Walker was paid 1s 3d for keeping non-members of the congregation out of the park. The tent, which had been pitched at the Meal Market, was carried by a man who was paid one shilling for transporting it to the site of the church. As a welcoming gift the congregation gave the Rev Jaffray a suit of clothes costing £5-5s. Mr Jaffray's wardrobe was at first a chest, which cost the congregation 2 shillings to transport to Kilmarnock. At the ordination service Mr Walker of Pollockshaws preached from 2 Cor.2.16, "Who is sufficient for these things?" Mr Richardson from Greenock preached the ordination sermon from 2 Tim.2 15, "Study to shew thyself," and Mr Campbell of Stirling concluded the work by a sermon from Ezekiel 3.17, "Son of man I have made thee a watchman." At the close of the service Mr James Menzies a ruling elder was elected by the session to represent the congregation at the Presbytery and Synod along with the minister.

On his arrival at Gallows Knowe tradition says that the Rev Jaffray thought his motives were not pure in accepting the call to Kilmarnock, at first he believed he could only depend on six families, so after securing the means he was determined to go to America. But God ordered otherwise and the congregation increased under his faithful ministry. Before a year had elapsed after his settlement, Rev Jaffray's health broke down and the church was in consequence closed for a month. For twenty years after Rev Jaffray's ordination considerable accessions of members came from the surrounding country. Each Sunday groups of men, women and children would walk many miles from Fenwick, Stewarton and Galston and elsewhere in Ayrshire to attend the services. The roads at that time were little more than mud paths trodden with the hooves of animals. Many of the women and children walked barefooted in all types of weather, summer and winter they would wash their feet in a well before adorning shoes to enter the church. The well was owned by a member of Gallows Knowe Church and he allowed the pilgrims this privilege. As it was a spring well its use was allowed; had it been a pump well having to pump the water would have been a sin on the Sabbath day.

As a preacher the Rev Jaffray gave no long introductions to his sermons; but proceeded at once to his subject. His manner of preaching was deliberate, distinct and impressive, with uniform voice, putting one hand into the palm of the other. A country woman said she could depend on Mr Jaffray's preaching, for he *counted it down on his loof*. The Rev Jaffray also gave a monthly Sabbath Evening Exercise, as it was then called, embracing expositions in order of the doctrines of grace as contained in the Westminster Confession of Faith. An excellent pastor and peacemaker in his own church Mr Jaffray was

often called to promote peace in neighbouring congregations and sessions. In 1802 he helped comfort the relatives of the dead when disaster struck the then Laigh Kirk in Kilmarnock. A piece of plaster fell from the ceiling as the minister the Rev Dr Mackinlay was making his way to the pulpit. Thinking the roof was about to collapse panic ensued and in the rush to leave the church, 29 people were killed.

The Rev Jaffray was not without his problems in Kilmarnock when some of his leading parishioners became intoxicated by French views influencing not only politics but also Religion, brought about by the French Revolution, the minister became so distressed that he thought for a second time of resigning his position in Kilmarnock and going to America; thankfully he changed his mind. When a dispute arose in the church regarding the division between the New Lights and the Auld Lights the minister kept his congregation from having bitter arguments by preaching on the text Amos 5. 13, "The prudent shall keep silence in that time, for it is an evil time." He was annoyed sometimes with anonymous letters, the author of one he detected one day in his own Session. It concerned an improvement in the assistantship at Communion. Mr Jaffray and some of the elders read *stronger* ministers as recommended as an improvement. An elder called out "It's not *stronger* ministers we want it's *stranger* ministers that are wanted." "Oh John! I see you know something about this letter. Why did you not put your name to it, or converse with us on the subject?" The anonymous scribbler became dumb, betraying his own secret.

The division between the Auld Lights and the New Lights came about by a change of sentiment on the question of government support of the Secession Churches, which led to conflict. This shift at the end of the eighteenth century also opened the way to a wider toleration of theological diversity within the church. The enlightenment advocacy of reason and the right of free enquiry disposed people to assert the liberty to think, speak, write and publish as they pleased; as a corollary, some objected to the civil government acting as patron to any form of religion.

Eighteenth century Communion Services were held twice a year early and late in the year. The Communion season, also known as "The Holy Fair" usually lasted a few days with a Fast Day on the Thursday, when two sermons were preached, a service on the Friday night when one sermon was preached, two sermons at the Preparatory Service on the Saturday and two sermons at the Thanksgiving Service on the Monday following the Sunday celebration. At Gallows Knowe the church and tent belonging to the church were both occupied with ten tables of communicants each Communion Sunday, when several sittings of Communion would be held with the minister being assisted by a visiting clergyman. A common feature at the Communion Services was the "Fencing of the table" by which all potentially unworthy takers were debarred. Attendances were large with much emphasis being placed on the minister's catechetical examination and Communion Tokens, which granted admission of true believers of good moral life to the Lord's Table. Communion Tokens were metal discs, some square, some round and some oblong depending on the local moulds which were available, with the name of the church and the initials of the minister and often the date of casting stamped on them. The minister, elders or deacons either at catechizing visits or at the preparatory service before the sacrament of the Lord's Supper usually distributed them. Tokens were withheld for disciplinary reasons

and presentation of the token was obligatory for admission. Traders would also set up their stalls around a church at Communion time in order to obtain trade from the crowds who attended these services.

The Rev Jaffray's house, as tradition says always offered hospitality to the poor, no one was ever turned away. Refreshments for ministers and elders were provided in the Session House at Communion time as Mr Jaffray's house was in College Wynd some distance from the church. A record of 1781 states "The committee being met ... agreed to provide (for the refreshment of the Ministers and elders over Communion week-end) one bottle of red wine, one bottle of white wine, one leg of lamb, four pounds of beef for broth, one bottle of brandy. Mrs Smith, the wife of an elder was to provide tea, sugar, pepper and vinegar and to be paid for it. The committee to provide six bottles of porter".

In 1805 important changes were made to the structure of Gallows Knowe Church, pillars were constructed to strengthen the roof, part of the ground was removed to make a new road plus the necessary new fences were constructed. The stairs which were on the inside leading to the gallery were now built outside the building.

The Rev Robert Jaffray died on 4th April 1814 aged 67 years. His gravestone in the Laigh West High Kirkyard bears the following inscription:

Robert Jaffray
Minister of the Gospel
Born at Throsk in Stirlingshire
22nd July, 1747 / Ordained at Kilmarnock / August 1775
Died / 4th April, 1814 / Now with his God.

For some years after the Rev Robert Jaffray's death his tombstone was well cared for by members of his congregation. The Jaffray Family were most grateful for this as they thought it was "a good token of the congregation," for ensuring the tombstone was in a wonderful state of preservation.

After the death of the Rev Jaffray there were great changes at Gallows Knowe Church. The Auld Lights and the New Lights became divided and problems ensued. The house with the spring in the garden had changed owners and the gate was closed to the pilgrims, this was a great inconvenience to the people who had walked barefooted the five miles from Stewarton. The groups from Fenwick had started their own church in 1782, as did the Galston group in 1800, they had been filling the north gallery of the church for so long that it was called "The Galston Laft." The Stewarton group continued to walk to Gallows Knowe for a short time after the death of the minister but difficulties started to arise when disputes divided the congregation. In 1815 the Stewarton Pilgrims ceased their trudge to Kilmarnock except at Communion. Then they took the step to form an Auld Licht Kirk in Stewarton. At Gallows Knowe the congregation became divided, with a small group calling themselves the New Lights, breaking away and worshipping in a joiner's shop in East George Street, Kilmarnock. They eventually became the Portland Road Church. The larger group, the Auld Lights paid £265 to recover Gallows Knowe church and in 1818 built a new church in Wellington Street, Kilmarnock; later in 1907 they built the present Henderson Church in London Road, Kilmarnock.

Like his teacher the Rev John Brown of Haddington, the Rev Robert Jaffray left some literature on the interpretation of the gospels, but his greatest legacy is the many souls who were inspired by his teachings and started their own churches. Today, nearly two hundred years after his death, the Rev Robert Jaffray's ministry is still evident in Kilmarnock and the surrounding district by the many churches, although some have now amalgamated, of which his ministry laid the Christian foundations all those years ago.

Notes

Henderson Church, Kilmarnock The first church in Wellington Street, Kilmarnock was completed in 1818 and was named after the **Rev Alexander Henderson (1583-1646)**. A well-known minister in his day and leading covenanter, Henderson was the prime architect of the National Covenant (1638) and the Solemn League and Covenant (1643). He was Moderator of the Glasgow Meeting of the General Assembly of the Church of Scotland in 1638. The present building in London Road was built in 1907.

Portland Road Church, Kilmarnock was demolished to make way for a new building in the early 1970's. Now known as **Howard St Andrew's Church** this building is situated some 50 yards from John Finnie Street near the centre of Kilmarnock and also serves the congregations of the now closed King Street and St Andrew's North Churches.

Erastianism: the supremacy of state over church at one extreme and the independent jurisdiction of the church at the other.

Legalism: the legal relationship between the church and state. Each institution tends to view the matter differently from the other.

Moderatism: the attitude of those who were so satisfied with the ecclesiastical settlement secured by the Revolution of 1690 that they were prepared to endure hardships such as the presentation of ministers to parishes by patrons and the necessity of subscribing to the Westminster Confession of Faith.

The First Committee of the Petitioners

This committee was appointed in 1772 to manage the affairs of the petitioners. The first petition requesting the supply of sermon was presented to the Burgher Presbytery of Glasgow on the 16th of June 1772.

John Brown, farmer, Nether Raith, Fenwick, Preses; William Creelman, bonnet-maker, Kilmarnock, Treasurer; Thomas Lockhart, tailor, Kilmarnock; John Burns, weaver, Fenwick; John Love junior, farmer, Monkland, Kilmarnock Parish; George Borland, wright, Kilmarnock; William Muir, labourer, Kilmarnock; Andrew Smith, weaver, Kilmarnock; James Menzies, clerk to the old tan work, Kilmarnock.

To these afterwards were added: William Brown, John Gibson, James Paterson, T. Templeton, William Clerkson, James Findlay, Andrew Creelman, Robert Walker, David Walker, George Miller and Matthew Faulds.

Archie McKellar

The author acknowledges the help given to him by Mr George Jaffray Baxter of Pennsylvania, USA, the great, great, great, great grandson of the Rev Robert Jaffray, also the Staff of The Dick Library, Kilmarnock, for supplying information for this article. A special thanks is extended to Mr I Macdonald MA and the Rev J Roy BA, who read the original script.

This article is on the Ayrshire History Website, www.ayrshirehistory.org.uk – click the ‘Articles’ button and then select it from the list.

Charles Rennie Mackintosh: The Real Ayr Connection

Television programmes, articles in various magazines and the recent opening of an exhibition in the Hunterian Art Gallery in Glasgow featuring the work of Frances Macdonald and J. Herbert McNair has caused a revival in interest in the Ayrshire connection of ‘The Four’, ‘The Four’ being the renowned artists Charles Rennie Mackintosh (CRM), his wife Margaret Macdonald, Margaret’s sister Frances Macdonald and Frances’s husband James Herbert McNair. Charles Rennie Mackintosh and James Herbert McNair had another connection in that in their early years they were both employed as architects by the firm of Honeyman & Keppie in Glasgow.

Much has been written elsewhere about their visits to Ayrshire, particularly to Dunure and there is a good deal of information on the ancestors of the Macdonald sisters, J. Herbert McNair and on the paternal side of Charles Rennie Mackintosh’s family. There was one intriguing puzzle that remained and that was the family history of Charles Rennie Mackintosh’s mother, Margaret Rennie, and this had produced speculation that “his grandmother came from Maybole” (CRM used features from Maybole Castle in some of his designs) and even that there was a remote connection to a family, related to the Keppies but clearly of Orcadian origin, because the middle name was Spence. Finally, the straw broke the camel’s back! At a reception in Maybole Castle recently a couple of people, both with specific interest in this enigma, asked the question as to why nothing more was known.

The challenge was set. It was known that Charles Rennie Mackintosh (actually McIntosh but in common with another Ayrshire worthy Robert Burness he decided to use a different spelling of the surname!) was the fourth child of William McIntosh and Margaret Rennie, that Margaret’s parents were Charles Rennie, a Coach Proprietor, and Martha Spence¹ and that Margaret Rennie had reputedly been born in Ayr about 1838.² Previous searches in the index to the Old Parish Registers of Scotland had found no record of a Charles Rennie marrying a Martha Spence and no record of the birth or christening of a Margaret Rennie that was likely to be a possibility. In fact in all the records there is none of any Charles Rennie being born or marrying anywhere in the South West of Scotland, the name being predominantly confined to the North East.

With the wonders of new technology it would be expected that Margaret could easily be found in the 1841 census of Scotland with her parents Charles and Martha, however a comprehensive examination of all possibilities proved fruitless. Coming back from the date of Margaret's wedding (1868), the 1861 census produced a likely candidate in a Margaret Rennie, a 22 year old Muslin Darner born in Ayr and a boarder with the family of Alexander McRae at 118 George Street in Glasgow.³ The details given there did not, however, give any further clues as to Margaret's origins.

The final census checked was the one compiled in 1851 and this really did prove useful. A thirteen-year-old Margaret Rennie showing as having been born in Ayr was found staying with her widowed Aunt Margaret (Bruce) who was also born in Ayr, and cousins Sarah (13) and Elizabeth (10).⁴ A search in the Old Parish Registers uncovered a William Bruce who married Margaret Spence on 6th August 1837 in Glasgow⁵ and also three children – Sarah Cecilia born on 20th December 1838,⁶ Elizabeth christened on 8th September 1840,⁷ William Yuille christened on 14th August 1842⁸ and all in Glasgow. It is possible that young William died before 1851 like his father but Sarah and Elizabeth tie in with the census perfectly. Apart from Margaret's maiden name of Spence, another confirmation that the niece was Charles Rennie Mackintosh's mother is that one of his sisters was named Cecilia Bruce McIntosh.

The next step was to try and trace the death of Margaret Spence or Bruce hoping that she died after 1855 and using the cross reference of the two surnames in the index to isolate all likely candidates.⁹ In the event there were only three records shown, one in Orkney which was discounted and two in Glasgow. The first one extracted proved to be the correct one and the details given were:

‘Margaret Bruce, widow of William Bruce (Power Loom Weaver) died on the 28th November 1869 in Glasgow aged 55, parents Peter Spence (Weaver, deceased) and Sarah Spence M.S. Johnston (deceased), informant Sarah Bruce (daughter)’.¹⁰

Returning to the index to the Old Parish Registers for Scotland Peter Spence and Sarah Johnston's marriage was found and there were two entries in the index. This normally denotes that the parties were resident in different parishes at the time of marriage and a check with the original microfilm usually reveals the date of marriage. Thus we now know that Peter Spence married Sarah Johnston on 29th December 1802 in the Free Church in the Parish of St. Quivox and Newton, Ayrshire¹¹ and the banns were also called in the Parish of Ayr on 18th December.¹² A search using the ‘family search’ facility on the Scottish Church Records CD-ROM in the local LDS Family History Centre¹³ found records of seven children; James (1804 – died young?), Margaret (christened 17th April 1807, Ayr¹⁴), James (1809), Martha (christened 23rd September 1812, Ayr¹⁵), Peter (1815), Mary (1816) and Janet (1821). A further search in the index to the deaths recorded in the Newton-on-Ayr Mortality Register 1811-1853 transcribed and compiled by Rob Close gives a date of death for Peter Spence S^{nr}. as 16th April 1843 and also proved the high rate of child mortality in the family with young Peter dying at less than a year old, the above Mary dying in 1821, Janet dying in 1822 and another Mary dying in 1824 at the age of 1. No record of Sarah

Johnston's death was found and no record could be found for her in the 1851 census so it is probable she died between 1841 and 1851. The 1841 census of Ayr gives us more, but still limited information on the family. The entry for Clunes Vennal in Newton Upon Ayr¹⁶ details Peter Spence aged 66, a Cotton Hand Loom Weaver born in Ireland, living with Sarah Spence aged 56 and also born in Ireland, and a George Spence (son?) aged 16, an apprentice Iron Moulder born in Ayrshire. Unfortunately, this being the 1841 census it gives scant detail compared with its successors although Peter and Sarah's ages appear not to have been rounded up to the nearest 5 or 0 as was the instructed practice.

The final piece in the jigsaw was to find Martha Spence. Now that the names of the parents and an approximate age were known, it was possible to look for a Martha Spence without any additional cross reference to a married surname to see if she could be found. Several possibilities came up but only one in Ayr and when that death certificate was looked at it again proved to be the right one. The actual details on the certificate, however, were a bit of a surprise -

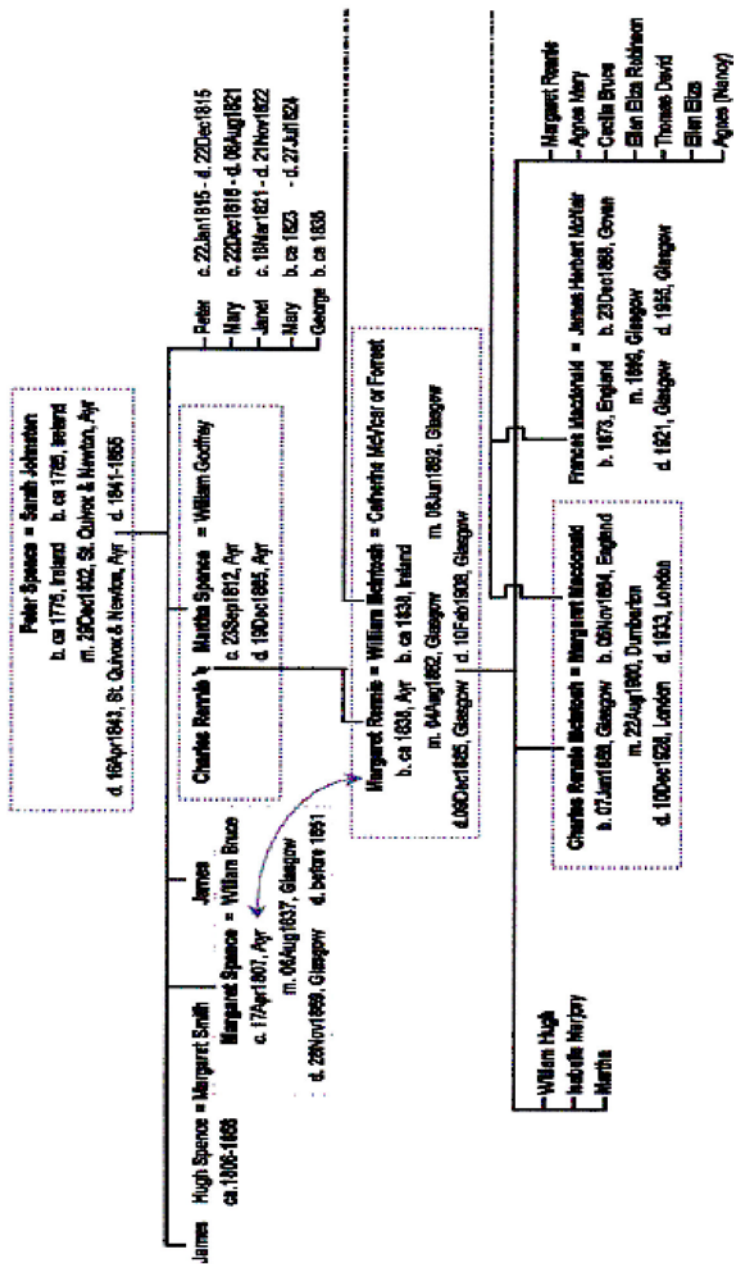
‘Martha Godfrey (Widow of William Godfrey, Cabinet Maker) died on 19th December 1885 at 36 Main Street, Newton Ayr aged 73. Parents Peter Spence (Sergt. in Militia, deceased) and Sarah Spence M.S. Johnston (deceased), informant Sarah Spence (niece living at the same address).’¹⁷

- no mention of Charles Rennie and a different occupation for the father. The informant named on the certificate was in fact Martha's niece-in-law Sarah Wallace (ca 1828-1916¹⁸) who married Peter Spence the son of Martha's brother Hugh. Interestingly, the 1861 census reveals that Hugh Spence (Weaver) was born in Essex, England about 1806¹⁹ which is possibly where his father was serving in the militia at the time and explains why there is no record of his birth in the Old Parish Registers of Scotland. Hugh married Margaret Smith (ca. 1804-1868²⁰) in 1834²¹ then at the age of 55 and after her death, married Janet Hunter²² before his own death in 1876.²³

A couple of places mentioned above may need further description.

The Parish of St. Quivox & Newton was a fairly large one bordered on the north by Monkton & Prestwick, on the East by Tarbolton, on the South by Ayr and to the West by the sea. It included the current village of Saint Quivox (now cut off from the town of Ayr by the bypass), Whitlets, Wallacetown and Newton-on-Ayr. It was not until the second half of the 19th century that Newton amalgamated with Ayr to form one burgh and lost its own individual identity. One interesting fact about the parish is that it has an inordinate number of graveyards with those at Saint Quivox, Wallacetown, Newton-on-Ayr, the Secessionist Graveyard in King Street opposite Wallacetown and the now defunct Kirkyard in King Street (removed to allow for the dual carriage way).

Clunes Vennal²⁴ features prominently in most of the events recorded for the Spence family between 1841 and 1881. Clunes Vennal was part of what is now known as Crown Street off Main Street in Newton. It ran from the west of the old railway (approximately 10 yards west of the current Back Peebles Street) to York Street.



Now we know, or do we? Charles Rennie Mackintosh was the great-grandson of Peter Spence an immigrant Irish weaver in Ayr, and his wife Sarah Johnston. Peter and Sarah may have known each other in Ireland but did not marry there. They had several children of whom records survive, among them Martha who was christened in Ayr in 1812. Martha had a child Margaret with Charles Rennie but there is no record of any marriage and when Martha dies the only reference to a husband is to a William Godfrey. These are the facts but unfortunately they leave as many questions unanswered as they resolve. Was Margaret Rennie, CRM's mother in fact illegitimate? Was Charles Rennie ever in Ayr or did Martha know him from elsewhere and only return to Ayr to have her child? Did the Spence family's strong Presbyterian faith (as evidenced by the entries in Free Kirk records) make Martha an outcast after having an illegitimate child, only returning to the family as a widow in the last years of her life? All this is pure speculation and unfortunately none of it may ever be proved or disproved but what is absolutely certain is that Charles Rennie McIntosh did have a strong family link with Ayr.

Dave Killicoat

- ¹ Marriage Certificate #185 of 1862 at Glasgow (644/2)
- ² 1881 Census of Glasgow Vol. 644/3, En. Dist. 67, Page 3
- ³ 1861 Census of Central District, Glasgow Vol. 644/1, En. Dist. 54, Page 5
- ⁴ 1851 Census of Glasgow Vol. 644/1, En. Dist. 137, Page 10
- ⁵ Microfilm of Glasgow Old Parish Registers, Frame 7294
- ⁶ Microfilm of Glasgow Old Parish Registers, Frame 5196
- ⁷ Microfilm of Glasgow Old Parish Registers, Frame 5382
- ⁸ Microfilm of Glasgow Old Parish Registers, Frame 5539
- ⁹ www.scotlandspeople.gov.uk/search
- ¹⁰ Death Certificate #2272 of 1869 at the Central District of Glasgow
- ¹¹ Microfilm of St. Quivox and Newton Old Parish Registers, Frame 340V2-1
- ¹² Microfilm of Ayr Old Parish Registers, Frame 2409
- ¹³ see www.familysearch.org/Eng/default.asp for your nearest centre
- ¹⁴ Microfilm of Ayr Old Parish Registers, Frame 943
- ¹⁵ Microfilm of Ayr Old Parish Registers, Frame 1036
- ¹⁶ 1841 Census of Ayr Vol. 612, En. Dist. 16, Page 7
- ¹⁷ Death Certificate #467 of 1885 at Ayr
- ¹⁸ Death Certificate #330 of 1916 at Ayr
- ¹⁹ 1861 Census of Ayr Vol. 578, En. Dist. 19, Page 6
- ²⁰ Microfilm of St. Quivox and Newton Old Parish Registers, Frame 504V2-2
- ²¹ Death Certificate #48 of 1868 at Ayr
- ²² Marriage Certificate #142 of 1870 at Ayr
- ²³ Death Certificate #130 of 1876 at Ayr
- ²⁴ for 1855 see website <http://sites.scran.ac.uk/townplans/ayr.html>

Fergushill Tileworks – a short lived industrial concern on the Eglinton Estate

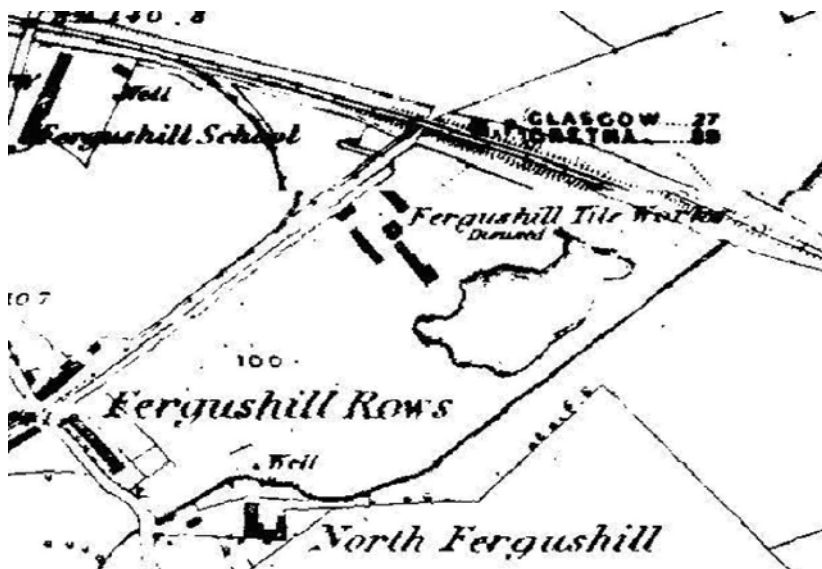
The early part of the nineteenth century saw the widespread introduction of underground field drains in an attempt to improve agricultural productivity. Landowners were encouraged to improve drainage by the publications of the Royal and Highland Agricultural Society. Legislation allowing landowners to raise capital for land improvement, the removal of the tile tax in 1839, and Peel's Land Drainage Act of 1845 all helped to increase the use of field drains. As the field drain tiles were heavy and expensive to transport, they were often produced on estates and used locally. The first tilework in Scotland was on the Duke of Portland's estate at Cessnock, Ayrshire, in 1826. By 1845, the *New Statistical Account* for Ayrshire reported there were 14 tileworks in the county.

Tile production was a seasonal affair, with winning the clay occurring in autumn. It was left to weather until spring, then dug over, moistened, and covered with straw. In the summer, the clay was softened by mixing with sand and then moulded. The moulded tiles were slowly dried to prevent distortion, then fired in a kiln. Early drainage tiles consisted of an inverted horseshoe shaped tile which sat on a flat plate- like 'sole'. These were superseded after 1843 by cylindrical drain pipes.¹

Fergushill Tileworks was built in 1831 at North Fergushill farm on the Eglinton estate. The tileworks probably consisted of a moulding room, kiln and drying stores. The site of the Tileworks is in a field just to the east of an unclassified road between North Fergushill farm and the now disused Dalry to Kilmarnock railway line (Grid reference NS436333). It is shown on a plan of Fergushill Farm from 1841² and on the 1855 First Series Ordnance Survey 1:1250 map Ayrshire sheet XVII.

Vouchers in the Eglinton depositions at the National Archives of Scotland reveal some of the expenses incurred in its construction between June and September 1831.³ The 500 firebricks for the kiln were purchased from James Murray's Firebrick and Grinding works at Port Dundas, Glasgow, at a cost of £1/15/- plus 2/- for cartage to Broomilaw. They were then shipped to Ardrossan or Saltcoats whence a David Andrews carted them to Fergushill for 13/- plus 1/- for the toll at Saltcoats. This same David Andrews was also paid £12 for 'mason work' at the brickworks. A further £33/10/- was paid to James Majors and Co for moulding and firing 33,500 bricks, presumably for constructing the other buildings at the tilework. Majors also submitted a bill for £4/9/8, 'being the amount of days wages due to my labourers for levelling the brickfield, opening the clay pit and raising fireclay, for making bricks for the kiln and the erection made here'. The levelling of the brickfield also required 29 carts of sand for which William Ronald, a local farmer, was paid £4/9/-.

A Thomas Baird was paid an unknown amount 'for sawing timber for the sheds at Fergushill pottery' and a John Sinclair received £3/8/4 expenses 'in respect of clay machine for the pottery at North Fergushill, for going into Glasgow sundry times including coach fare and expenses'.



Map of Fergushill Tilework. 1:1250 Ayrshire Sheet XVII 1855

The first manager of the Tilework appears to be a Hugh Bunton or Buntine. Bunton probably lived at the adjacent Tilework Cottage where he had a 3' x 2' window put in by a John Wallace in 1835 at a cost of 13/6.⁴ Vouchers from the Earl of Eglinton's factor for tiles from Bunton reveal that over the period from September 1836 to the end of 1837, the Eglinton estate purchased between 5,000 and 10,000 tiles per month for use on its farms. There are various other vouchers for expenses incurred in the running of the tileworks, including 14/- for 'stones for steps at the large kiln', spades, shovels, iron wire, nails, and timber 'for holding an 80 foot screen at the tilework'.⁵ This latter was presumably a screen at the drying shed, which may be the long thin building on the 1855 map.

Bunton must have given up the tileworks as he was not living there in the 1841 census. Indeed, none of the occupants of Tilework Cottage in the 1841 or 1851 census were apparently employed at the tileworks. James Howie, the tenant of the adjacent North Fergushill farm, probably took over running the tilework from Bunton. The abstract of accounts for Drain Tiles at Fergushill Tilework for seasons 1846 and 1847 shows they were 'made and sold by James Howie, Contractor'.⁶

The abstract of accounts divides the accounts into tiles sold to tenants of Lord Eglinton, tenants of Lady Montgomery and 'strangers'. James Howie of Fergushill, John McGill of Moncur, William Kidd of Auchenwhinsey, James Douglas of Benslie, Robert Thomson of Woodneuk and James Kirkhope of South Fergushill were all Lord Eglinton's farm tenants local to the tilework. The other tenants who purchased tiles were widely distributed throughout his Ayrshire estates. The 'strangers' included the Ardrrossan Railway Company, Perceton Railway Company, Archibald Finnie Esq. (Fergushill Colliery) and

Archibald Kenneth (Eglinton Colliery). The Earl of Eglinton had a financial interest in the Ardrossan Railway, and both Finnie and Kenneth leased the mineral rights for their collieries from Eglinton. It is apparent from the accounts that the tileworks was also involved in the production of bricks, albeit on a smaller scale. The output and sales figures for 1846 and 1847 are shown in tables 1 to 3 in the appendix. The tiles were available in four sizes but their exact dimensions are uncertain. Douglas and Oglethorpe suggest they were up to twelve inches long.

The fate of the brickworks is revealed in the memoranda from George Johnston, the Earl of Eglinton's factor, to the Earl's Commissioner, Mr Gairdner.⁷ By the end of 1852 demand for tiles had fallen considerably, yet production carried on at the same rate. Johnston noted there were 480,000 unsold tiles stored at Fergushill and there was no room for the next year's stock. This figure represents more than half the annual output, based on 1846 figures. Johnston suggested selling off the stock cheap and trying to let the works, but Gairdner told Johnston to encourage the sale of tiles to the public rather than just tenants. It was noted by Gairdner that Mr Finnie had exactly the same problem at the tilework at his 'new pit', although which pit he was referring to was not stated. Eglinton's tilework at Corsehill, Dreghorn, also had the same problem with about one million tiles unsold.⁸

The following autumn, Johnston noted that flooding of the pits made it virtually impossible to dig out the clay and 'the expense of drainage would be fearful'. He felt the tileworks were a dead loss and continued production would only lead to more losses. This time, Gairdner agreed and ordered the works to be let to another tenant if possible. By the following spring, no tenants had been found despite advertising in all the county newspapers. As the store of tiles was not diminishing, Gairdner ordered a sale at 20% discount, but to no avail. In April 1855, Johnston wrote regarding Fergushill tilework, "As there is not the slightest prospect of getting this work let nor is there much inducement from the appearance of the field to induce anyone to engage with it, I would be disposed to recommend a sale of all the material of the sheds together with the engine and boiler. They may bring something now, and if allowed to stand much longer they may decrease in value or disappear altogether." Gairdner agreed and the works were dismantled and sold off piecemeal. The engine was valued at £28 - £30 by the local colliery manager, Mr G Miller.⁹ The 1855 OS map notes the tilework is disused.

The following year an allowance of £35 was made by Eglinton's estate for levelling and trenching the tilework field.¹⁰ It was hoped that this would reduce Mr Howie's claim for damages by about at least a half. Howie was the tenant of North Fergushill farm in whose field the tileworks and claypit stood and had presumably claimed for a reduction in his rent because of damage to his field and loss of productive land as a result of the flooding of the claypit. He had been involved in the tileworks as 'contractor' from 1846 and had kept accounts and notes of sales on behalf of the estate but had not been paid for this, unlike the other tilework contractors on the Eglinton estates such as Corsehill.

In summary, the Fergushill Tilework was developed in response to a demand for drainage tiles on the Eglinton estate. The development of competition in the form of larger tile and brickworks associated with the expanding Ayrshire coal mines and the fall in demand for drainage tiles lead to the demise of the tilework in the mid 1850s. There is now

no obvious sign of the tilework buildings. The clay pit which proved so difficult to drain is now a large pond, home to ducks and other waterfowl, and Tilework Cottage is a privately owned house.

Chris Hawksworth

Appendix

Table 1. Numbers of tiles made of different sizes. Fergushill Tileworks 1847.

Tile size	No1	No 1 1/2	No 2	No 3
Made	25625	36575	370179	369300
Sold	20350	29625	370179	327030
Carried over	5245	6950	0	42270

Table 2. Numbers of tiles and bricks sold to Eglinton tenants and strangers 1846

Tile size	No 1	No 1 1/2	No 2	No 3	Bricks	Cost £/s/d
J Howie	1830	475	20650*			26/6/1
W Kidd	1000		6950			7/6/4
J Kirkhope	1125	1125	22200			23/11/4
J McGill	250	1060	12150	7400		19/3/10
R Thomson			4800			4/11/2
Ardrossan Railway Co	100		500			15/6
Archibald Finnie	1265	250	187		2295	7/4/3
Archibald Kenneth	1525		250			3/6/9
Perceton Railway Co	4550					9/15/9

* also purchased 1450 No 2 soles.

Table 3. Numbers of tiles and bricks sold to Eglinton tenants and strangers 1847

Tile size	No 1	No 1 1/2	No 2	No 3	Bricks	Cost £/s/d
J Howie	439	1085	15050	9770		24/4/3
W Kidd		1200	3350			4/7/7
J Kirkhope	1150	600	23700	2100		26/5/7
J Douglas	1140	1575	19000	2150		22/16/4
J McGill	250	1060	12150	7400		19/3/10
Ardrossan Railway Co	450	250	1700			3/3/7
Archibald Finnie	1987	280	1375	100	200	6/6/7
Archibald Kenneth	525					1/1/0

- ¹ Douglas G and Oglethorpe M, Brick, *Tile and Fireclay Industries in Scotland* (Edinburgh, RCAHMS, 1993), p.16.
 - ² National Archives of Scotland (NAS), RHP 2041 Plan of Fergushill Farm
 - ³ NAS GD3/3/167 Eglinton Papers, Factors' Vouchers 1830 -1831
 - ⁴ NAS GD3/3/191 Eglinton Papers, Factors' Vouchers 1834 -1835
 - ⁵ NAS GD3/3/195 Eglinton Papers, Factors' Vouchers 1834 -1835
 - ⁶ NAS GD3/3/406, 409 Eglinton Papers, Abstract accounts of tiles manufactured and sold at Fergushill tilework 1846, 1847
 - ⁷ NAS GD3/15/5/2 Eglinton Papers, Memoranda by George Johnston as factor, Jan 1851 – Apr 1852
 - ⁸ NAS GD3/15/5/3 Eglinton Papers, Memoranda for Mr Gairdner as commissioner and George Johnston as factor, Apr 1852 – Jun 1853
 - ⁹ NAS GD3/15/5/4 Eglinton Papers, Memoranda for Mr Gairdner as commissioner and George Johnston as factor, Jun 1853 – Mar 1855
 - ¹⁰ NAS GD3/15/5/5 Eglinton Papers, Memoranda for Mr Gairdner as commissioner and George Johnston as factor, Mar 1855 – Sep 1855
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Short Notices

Edmonston CDs

Many readers of Ayrshire Notes will be familiar with the CDs produced by John and Jean Edmondston, which follow the courses of rivers from source to sea, illustrated with their own photographs. The first two were *Around the River Ayr* and *Around the River Nith*. These have now been joined by *Streams of the Stewartry* and *By the Waters of Wigtownshire*, both of which combine the photographic skill of the Edmondstons with the music of Neil Adams and appropriate stories and poetry. These very personal explorations of the south west are a labour of love. Copies and further information can be obtained from Jean Edmondston at 12 Douglas Avenue, **Prestwick** KA9 1SB.

Annals of Alloway

Subtitled “Extracts of Local Births, Marriages and Deaths From the Diary of James Crosbie 1805-1893”, and published by Alloway and Southern Ayrshire Family History Society. Crosbie’s diary, which belongs to one of his descendants in Australia, covers the years from c.1869 (the 1805 in the title refers to his year of birth), and appears to be, on the evidence of this selection and the short introductory remarks, a common-place book rather than a diary. The Society, and their editor, Sheila Murray, have extracted from the book all references to births, &c: much of this, of course, is available through other sources, such as certificates, but some of Crosbie’s comments throw light on family relationships which would not otherwise be known.

It is a pity that some of the items contained in the original, such as the “costs involved in building and later extending Alloway Parish Church”, have been omitted, and some deaths noted by Crosbie from the papers, such as Charles Dickens, needlessly

included. Crosbie grew up in Dailly, and the most useful information relates to his younger days there, and the passing of people with whom he grew up. The years of the “great farming” at Bargany, in 1821-26, under the land steward James Lamb, sound worthy of further investigation. Date-heavy books such as this are notoriously difficult to proof read, and one or two typos have escaped, while in the entry for Andrew McGarva it took me a few moments to realise that the words “Station, Dalmellington” had escaped from their correct column.

Copies are available from Alloway and Southern Ayrshire Family History Society, while Sheila Murray will be lecturing on James Crosbie and his Diary in Alloway on the 19th April 2007, and in Troon on 19th June 2007. (See **Diary**)

Servants in Ayrshire

The monograph by Jean Aitchison, *Servants in Ayrshire* (AANHS, Ayr, 2001), is now out of print. It is available (excluding cover) as a download from the Ayrshire History Website, (www.ayrshirehistory.org.uk). Click on the ‘Bibliography’ button and select ‘AANHS monographs’. Note that this is a large file (approx. 3.5MB) which should only be downloaded using a broadband connection.

Ayrshire Federation of Historical Societies

The Federation invites all its members, and members of our associated societies, to join us at the following events.

Troon Conference 2006

This will be held in the Walker Halls, Troon, on **Saturday 21st October 2006**. The subject is ***Food and Drink***. Speakers include John Burnett from the Royal Museums of Scotland, Professor Geoffrey Palmer from Heriot-Watt University, and Michael Moss from the University of Glasgow. Rob Close will speak on the Brewing Industry in Ayrshire, and there will also be the usual stalls and displays. The chairman will be Sheriff David Smith.

As always, the conference is priced at a modest £10, and places can be reserved in advance by contacting either Pamela McIntyre or Rob Close beforehand. Cheques should be made payable to A.F.H.S.

Swap Shop 2006

This will be held in the ***Village Hall, Alloway***, at 2 p.m., on **Sunday 19th November** (and not as previously intimated, for which we apologise). The meeting will take the usual format, with opportunities for member societies to meet like-minded souls, and to discuss items of common interest.

John Strawhorn Quaich

The Quaich for 2006 was presented at the Federation's Annual General Meeting in New Cumnock. Since many delegates had commented on how quiet Auchinleck had been on the way through to New Cumnock, as Auchinleck Talbot were playing in the final tie of the Scottish Junior Cup, it was appropriate that the winner of the quaich for 2006, *Neil Stirrit*, was able to tell us that he had been a member of the Irvine Meadow XI which lost to Petershill in the 1951 final. He is now a long standing member of Fullarton Historical Society, a frequent contributor to the local press, and an expert on the Marymass Festival: he is also a deserved winner of this trophy.

Diary

This edition of *Ayrshire Notes* contains a lengthy diary section. Again, we urge all societies to send details of meetings to the editor, Rob Close, and also to send programme details to *History Scotland*, and *Scottish Local History*. Addresses of both can be found in the last edition of *Ayrshire Notes*.

Diary of Meetings

September 2006 to June 2007

AANHS	Ayrshire Archaeological and Natural History Society. Meetings in Carnegie Library, Ayr, at 7.45 p.m.
ASA	Alloway & Southern Ayrshire Family History Society. Meetings in Alloway Church Halls, Alloway, at 7.30 p.m.
BHS	Beith Historical Society. Meetings in lounge of the Eglinton Inn, Beith at 8.00 p.m.
CSD	Catrine Sorn & District History Society. Meetings in A M Brown Institute, Catrine, at 7.30 p.m.
DHS	Dundonald Historical Society. Meetings in Dundonald Castle Visitors Centre, Dundonald, at 7.30 p.m.
EAFHS	East Ayrshire Family History Society. Meetings in Gateway Centre, Foregate Square, Kilmarnock, at 7.30 p.m.
FHS Joint	Joint Meeting of Ayrshire Family History Societies. Clark Memorial Church Hall, Largs, 7.30 p.m.
KCCS	Kyle and Carrick Civic Society. Meetings in Loudoun Hall, Ayr, at 7.30 p.m.
KDHG	Kilmarnock & District History Group. Meetings in Kilmarnock College at 7.30 p.m.
Largs Jt	Joint meeting of LDHS and LNAFHS. In Dunn Memorial Hall, Largs at 7.30 p.m.

LDHS	Largs and District Historical Society. Meetings in Largs Museum at 7.30 p.m.
L(MS)	LDHS, Marine Section. Meetings in Largs Museum at 7.30 p.m.
LNAFHS	Largs & North Ayrshire Family History Society. Meetings in Largs Library, Allankpark Street, Largs at 7.30 p.m.
MHS	Maybole Historical Society. Meetings in Maybole Castle, High Street, Maybole at 7.30 p.m.
PHG	Prestwick History Group. Meetings in 65 Club, Main Street, Prestwick, at 7.30 p.m.
SHS	Stewarton Historical Society. Meetings in John Knox Church Hall, Stewarton, at 7.30 p.m.
TAFHS	Troon @ Ayrshire Family History Society. Meetings in Portland Church Hall, South Beach, Troon, at 7.30 p.m.
WKAS	West Kilbride Amenity Society. Meetings in Community Centre, Corse Street, West Kilbride, at 7.30 p.m.

September 2006

Mon. 4 th	SHS	Donald L Reid	Dr Henry Faulds, Ayrshire's pioneer of fingerprinting
Tue. 12 th	LNAFHS	John Miller	North Ayrshire Churches
Tue. 19 th	TAFHS	L.D.S. Speakers	Moving Forward with the Latest L.D.S. Sources
Wed. 20 th	DHS	Frank Beattie	Railways and Dundonald
Thu. 21 st	ASA	James Grant	The Wandering Scot
Thu. 28 th	BHS	Robert Watt	Antiques Roadshow

October 2006

Mon. 2 nd	SHS	David Roberts	Working Horses in the West of Scotland
Mon. 2 nd	KCCS	Greta Roberts	Planning - And the Lack of it
Tue. 3 rd	KDHG	Eric Graham	Captain Macrae and the Black Flag Pirates
Mon. 9 th	L(MS)	Tom Barclay	17 th Century Trade between Ayr and North America
Thu. 12 th	EAFHS	Christine Lodge	Ayrshire Archive: Estates
Thu. 12 th	AANHS	Margaret Morrell	The History of Turnberry Airfield
Tue. 17 th	KDHG	Eoin Shalloo	The Word on the Street
Tue. 17 th	TAFHS	---	Who Do You Think You Are ...?
Wed. 18 th	DHS	Iain Macmillan	Dundonald - A Royal Court
Thu. 19 th	PHG	Jim Irving	Coylton - Then and Now
Thu. 19 th	ASA	Elizabeth Carmichael	Mitchell Sources for Family History
Thu. 26 th	AANHS	Donald L Reid	Dr Henry Faulds of Beith - Pioneer of Fingerprints

Thu. 26 th	BHS	Jean Eadie	The Glasgow Empire Exhibition 1938
Thu. 26 th	Largs Jt	Gaelic Singing Group, Greenock	Waulking Songs
Tue. 31 st	WKAS	---	Portencross Castle
Tue. 31 st	KDHG	Frank M Murray	Alfred Nobel and the Scottish Connection

November 2006

Thu. 2 nd	PHG	John Kellie	Libya - Saharan Rock Art
Mon. 6 th	KCCS	Dougal McIntyre	The Aviation History of Ayrshire
Mon. 6 th	SHS	Irene Hopkins	Ayrshire Street Names and Origins
Mon. 6 th	L(MS)	Ian McLagan	More Naval Affairs in Bute during World War II
Thu. 9 th	AANHS	Catriona MacDonald	Dividend and Disputes: The Co-op and its role in Scottish Society
Thu. 9 th	EAFHS	Major McFadzean	Ayrshire Yeomanry
Tue. 14 th	KDHG	Elaine McFarland	Fighting in the Cause of Freedom - Scotland and the Great War
Tue. 14 th	LNAFHS	Robert Ferguson	Dating Photographs from Costumes
Wed. 15 th	DHS	Derrick MacAllister	Early Ayrshire Police
Thu. 16 th	ASA	Josephine Black	Tracing Irish Ancestors from Scotland
Tue. 21 st	TAFHS	Catherine Czerkawska	The Flowerers - Ayrshire Whitework
Thu. 23 rd	LDHS	Christine Lodge	Poverty in North Ayrshire
Thu. 23 rd	AANHS	Charles Woodward	The Greenock Cit. History and Restoration
Tue. 28 th	KDHG	Susan Bradbury	Stained Glass in Ayrshire
Tue. 28 th	WKAS	Allan Blyth	Rain, Rain, Rain

December 2006

Mon. 4 th	SHS	A Dinsmor	History of the City of Glasgow Police
Mon. 4 th	KCCS	Arabella Harvey	Making an Exhibition
Thu. 7 th	PHG	Donald L Reid	The Doon Valley
Tue. 12 th	KDHG	David Roberts	Beasts of Burden, Engines of War: The Working Horse
Wed. 13 th	DHS	Bill MacGregor	History of Buses in Ayrshire
Thu. 14 th	ASA	Sheena Harling	The Pageant of Ayrshire, 1934
Thu. 14 th	AANHS	Ewan Campbell	Dunadd in Argyll: First Capital of the Scots
Thu. 14 th	LDHS	John Steele	The Secrets of HMS Dasher

January 2007

Mon. 8 th	SHS	Thomas Rees	Rathmell Archaeology, Kilwinning: Digging for Money - The Work of an Ayrshire Archaeological Company
Tue. 9 th	KDHG	John Hope	Scottish Aviation Ltd - Its Products and its People
Tue. 9 th	LNAFHS	Robin Nelson	How Railways Changed Ayrshire
Thu. 11 th	AANHS	Dane Love	The River Ayr Way
Thu. 11 th	EAHFS	Robert McBride	Valley Lace
Tue. 16 th	TAFHS	Jean Eadie	Empire Exhibition Glasgow 1938
Thu. 18 th	ASA	Dave Killicoat	The Maybole database
Tue. 23 rd	KDHG	Wallace Galbraith	Burns and his Music
Thu. 25 th	BHS	Andrew MacCallum and Allan Richardson	Memories of Beith
Thu. 25 th	LDHS	Sandy McCallum	Burns and the Kirk
Thu. 25 th	AANHS	Jenny Shiels	Treasure Trove in Scotland
Tue. 30 th	WKAS	Pamela McIntyre	Ayrshire Archives

February 2007

Thu. 1 st	PHG	Robert Laird	An Ayrshire Farming Family History
Mon. 5 th	SHS	Ian Johnson	Ayrshire Lifeboats - The Early Years
Mon. 5 th	KCCS	J Mark Gibson	Craigengillan
Tue. 6 th	KDHG	Stanley Sarsfield	Dalmellington Iron Works
Thu. 8 th	AANHS	Peter Yeoman	Rowallan Castle: From Mure Stronghold to Renaissance Palace
Thu. 8 th	EAHFS	R Young	Irvine Valley Scenes and Music
Tue. 13 th	LNAFHS	Elaine Edwards	Scottish Country Life
Wed. 14 th	DHS	David Kelly	Service not Servility
Tue. 20 th	KDHG	David Munro	Place Names - Ancient and Modern, War or Peace
Tue. 20 th	TAFHS	Tom Barclay	Troon Loans and Dundonald 18 th Century Smugglers
Thu. 22 nd	LDHS	Tom Morrell	Local History seen through Coins Tokens and Medals
Thu. 22 nd	AANHS	Douglas Bremner	Life with the National Trust for Scotland
Thu. 22 nd	BHS	William Craig	History of Glengarnock
Tue. 27 th	WKAS	R L Brown	The Restoration of the <i>Maid of the Loch</i>

March 2007

Thu. 1 st	PHG	--	Pot Pourri
Mon. 5 th	KCCS	Susan Russell	The Gardens of Culzean
Mon. 5 th	SHS	Margaret Morrell	History of Turnberry Airfield

Tue. 6 th	KDHG	Ted Cowan	The Union of 1707
Thu. 8 th	EAFHS	Jim Steel	tbc
Thu. 8 th	AANHS	Jim Goodlad	Historical Geography of the Shetland Isles
Tue. 13 th	FHS Joint	William Cross	Ayrshire Disasters
Wed. 14 th	DHS	Bob Mayes	Church and Castle in Dundonald
Thu. 15 th	ASA	Paula Williams	Putting Your Relatives in Their Place
Tue. 20 th	KDHG	Dauvit Broun	The Origins of Scottish Independence Before the Age of Wallace and Bruce
Thu. 22 nd	LDHS	Susan Bradbury	Stained Glass
Tue. 27 th	WKAS	J M MacKenzie	The Scots and the British Empire
Thu. 29 th	BHS	Ian Johnson	Early Ayrshire Lifeboats
April 2007			
Mon. 2 nd	SHS	Stanley Sarsfield	The story of Mauchline Ware
Thu. 5 th	PHG	David Rowan and Alisdair Cochrane	A Tribute to George Kilmurry and William Welsh
Tue. 10 th	LNAFHS	Andrew Nicoll	Catholic Church Records
Wed. 11 th	DHS	Ken Gray	The Kennedy Family
Thu. 12 th	EAFHS	Helen Moir	“The Black Lady”
Tue. 17 th	TAFHS	Gail Stewart	From Behind the Drawer
Thu. 19 th	ASA	Sheila Murray	James Crosbie’s Diary
Thu. 26 th	BHS	Wendy Sandiford	Messages from the Front
Thu. 26 th	LDHS	tba	
May 2007			
Thu. 3 rd	PHG	--	Blether of 2007
Mon. 14 th	SHS	Mrs M Gillespie	Stewarton Bonnet Making at Mackie’s
Thu. 17 th	ASA	Christine Lodge	Ayrshire Estate Papers
June 2007			
Tue. 19 th	TAFHS	Sheila Murray	James Crosbie’s Diary

AANHs Publications

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