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Cover illustration
Kilwinning, Papingo being filmed for BBC Alba, June 2012 (Rob Close)

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Senior Staff at Heathfield Hospital, 1911 (Jean Kennedy Collection)

Six Ayrshire Agricultural Medals: A Postscript

By Valerie Stewart and G. Michael Hitchon

In *Ayrshire Notes* 44, one of us wrote about a cache of 19th Century agricultural medals that had then recently come to light.¹ Some puzzles, however, remained. Firstly, what was the familial relationship between one of the medal winners, Peter Gemmell² and his ploughman, David Dunlop³, both of High Todhill, Fenwick, and why might Gemmell's two medals have ended up in the saleroom?

In the census of 1851,⁴ David Dunlop, 18, ploughman, is recorded as 'son' in the household of Peter Gemmell, 46, High Todhill, farmer of 135 acres, and his wife, Janet Gemmell, eight years older. She is listed as having been born in Kilmaurs parish. The 1841 census also shows David Dunlop, then aged 8, living with the Gemmells, as well as his older siblings, Julia Orr Dunlop, 10, and John Dunlop, 14. It seemed safe to assume that these three children were children of Janet Gemmell by a previous marriage. A further clue was provided by the 1861 Census, again for High Todhill, when the household included Peter and Janet, David Dunlop, described as 'son-in-law', but also Mary Orr, described as 'sister-in-law', recorded as being deaf, and with her occupation recorded as Assistant House Keeper.⁵ Another addition to the family is Jessie Dunlop, 'grand-daughter'.

¹ G Michael Hitchon, 'Six Ayrshire Agricultural Medals', *Ayrshire Notes*, no.44, Autumn 2012, 23-30

² Gemmell's earlier medal is for best senior ploughman at the 1858 Fenwick Ploughing Match.

³ Dunlop won the competition for the best ploughed lot, and for best finish, at the 1858 Fenwick Match, but received no medal.

⁴ Full references from the censuses and old parish records are available from the authors.

⁵ It is not unusual in census returns to find unmarried sisters living with their married siblings. No doubt Mary undertook light

From this information, aided by the use of Orr as a middle name, we were able to confirm that Janet had been married previously, and that her maiden name was probably Orr. A search of the Old Parish Records revealed a proclamation of marriage in Fenwick, on the 6th August 1814, between James Dunlop and Janet Orr: “James Dunlop of this parish and Janet Orr of the parish of Craigie gave in their names for proclamation in order to marriage.” We were able, now, to identify the children of this marriage, of whom our David Dunlop was the youngest.¹ He was born on 1st February 1833, presumably at the family farm of Brierbush, where his father (Janet’s first husband) died on 2nd March 1835, aged 50. His fairly young widow, Janet, aged 38, was left with six surviving children: James, the eldest was 20, and seems to have taken on the management of Brierbush, succeeded in turn by his brother William after his own death in 1846.

After just over four years of widowhood, Janet married Peter Gemmell: “Peter Gemmell and Janet Orr, both in this parish, gave their names in proclamation in order to marriage 16th October 1839. Married on 28th said month by Rev. Peter Cairns of the United Secession Church, Stewarton.” There appear to be no children of this marriage: as we have seen Janet had with her her three youngest children. Janet Gemmell died on 20th May 1872, aged 75, and Peter Gemmell on 29th October 1882, aged 79.²

domestic duties in exchange for board and lodging. The alternative was, presumably, the poor’s-house.

¹ The others were James Dunlop, 1815-1846; Janet Dunlop, 1818-1834; Mary Dunlop, 1821-1840; William Dunlop, 1824-, married in 1848 to Marion Lindsay (it is their daughter Jessie who was at High Todhill for census night, 1861); John Dunlop, 1827-; and Julia Orr Dunlop, 1830-1848. Alastair G & Margaret H Beattie, *Pre-1855 Gravestone Inscriptions in Kilmarnock & Loudoun District*, Edinburgh, Scottish Genealogical Society 1985.

² He died at High Todhill, where in 1881 he had been recorded as ‘boarder’. He had no direct family, and the farm is

We have presumed that the two silver medals won by Peter Gemmell in 1858 and 1860, were passed down to his stepson David Dunlop. Gemmell's will, however, sheds no light on this question but does mention a number of other possessions - to Peter Barr, son of his sister, he left 'my silver watch and gold chain', and to Hugh Gemmell, his brother, proprietor of the Angel Inn, Kilmarnock, 'my gold spectacles and case'. His sister, Mrs Barr, received 'the half of all the money that I may have at my death, likewise all my blankets and body cloths', while James Young, with whom he had boarded at High Todhill, received 'the looking glass above the mantle peas and the weather glas'. Young's daughter, Christina, received five pounds.

We now turn to David Dunlop's subsequent movements: a task which proved rather more difficult. It was discovered that he married Margaret Stewart Miller on 23rd November 1869 at Oldhall Farm, Fenwick.¹ Margaret is the daughter of James and Janet Miller, and described as 'dairymaid'.² On the 1871 Census night he was living with the Gemmells at High Todhill, his occupation given as 'farmer's son'. His wife, however, was at 79 Scott Street, Glasgow, where she was a visitor in the household of Christina McWaffie, a 40-year-old widow.³ She is recorded as a 'shopwoman'. It is unclear why she was in Glasgow, whether she was actually employed in a shop, or what, if any, kinship there was with the McWaffies.

being farmed by James and Elizabeth Young. It is not clear whether or not Peter retained the tenancy of the farm, or whether there is a familial relationship with the Youngs.

¹ The service was conducted by Robert Craig, of the Free Church of Scotland, and the marriage witnessed by William Lindsay and Jane Wallace.

² A fairly common usage for a farmer's daughter beyond school age.

³ It cannot be confirmed with 100% accuracy that this is David Dunlop's wife, but there seems no reason not to make the assumption.

In 1881, the roles are strangely reversed. Margaret M(iller) Dunlop is living with her parents at Oldhall Farm, together with her three-year-old son, James.¹ It is David's turn to be found in Glasgow, but in perhaps unfortunate circumstances. He is recorded as a patient at Gartnavel Royal Asylum.² It is not clear how long Dunlop was at Gartnavel, but it is believed the records of the hospital survive, and that the nature of his illness, and length of stay, could be ascertained.

The trail becomes much simpler hereafter. David and Margaret Dunlop are together in 1891 at Oldhall Farm, which David is now farming in succession to his father-in-law. Together with their son, James, who seems to be the only child of the marriage, they are still at Oldhall in 1901, but David died there on 5th November 1904, of cardiac arrest, aged 71. Margaret followed him, on 14th March 1922, of cardiac dropsy, aged 74. James, their son, remained unmarried, and took on the management of the farm. He died there, aged 77, on 21st December 1954. It is perhaps sad to note that the informant was James Rodger, the Fenwick undertaker, and not a friend or family member.

David's will makes no particular mention of the medals, while the inventory of his widow's effects in 1922, suggests that after her debts and funeral expenses had been paid, there was a deficit of around £35, which had to be paid by their son, James.

¹ Born 15th May 1877 at Oldhall, Fenwick.

² This would indicate that he was hospitalised with some kind of mental illness. The Glasgow Asylum was founded in 1810, and moved to Gartnavel in 1843, to escape the noise and pollution of the city. The new buildings allowed patients to be segregated by gender, and by social class. The building was substantially extended in 1877, but the number of 'pauper lunatics' declined during the late 19th Century, as asylums were built elsewhere. Alistair Tough, comp., Records of Gartnavel Royal Hospital, Glasgow, Scotland 1809-1999, Glasgow, Greater Glasgow NHS Board Archive, 1998

What therefore happened to the medals and how they came to be put up for auction in the 21st Century may always remain a mystery.

Our previous research had also highlighted the age gap (20 years) between Alexander Watt (born c.1784), on whose farm of Glenleitch¹ the 1858 ploughing match had been held, and his wife, Helen (born c.1804). Was this unusual?, and had Alexander been married before? Further work in the Old Parish Records revealed an earlier marriage for Watt; on 25th November 1809, to Jean Shedden. They had thirteen children, born between 1810 and 1834, before Jean's death on 27th June 1838. On 30th January 1840, Watt married again; his new wife was Helen Orr (then aged about 36), and she bore him four more children. Alexander Watt died on 2nd March 1859, almost a year to the day after the ploughing competition at which Gemmell won the first of his medals, and was succeeded in the farm, Glenleitch, by the eldest son of his second marriage, William Watt (b.1841).

This piece of research has succeeded in answering most of the questions posed. Second, third and even fourth marriages were common in centuries gone by, and often were contracted for mutual advantage, rather than as love matches - for example widows with children who were seeking support in return for keeping house, or younger women marrying older men for similar reasons. It has also given us a brief insight into how mental illness in Ayrshire was treated in the 19th Century, while the genealogical story behind the engraved names has given us an insight into the lives of Cunninghame farming folk at that time, and suggested some topics for further research.

However, no light has been shed on how the medals came to be auctioned, so if anyone can help, please contact the authors via the editors of *Ayrshire Notes*.

¹ This seems the generally accepted modern spelling. It is also found as Glenlietch, and as Gainleitch. There is also a Gainhill in Fenwick.

Seeing the Light: illuminating saints at Crossraguel Abbey

By James Brown

Crossraguel Abbey's history starts in the early 13th century with its foundation by Duncan, Earl of Carrick, who instructed the monks of Paisley Abbey to establish a daughter house there of the Order of Cluny. However a closer inspection of the abbey church and the surrounding landscape offer tantalising suggestions of earlier sacred activity at the site.

It is well documented that Christian churches often colonised places considered sacred to pagans. Perhaps there was a sense of 'civilising' them, but on a more prosaic note, it could be that significant ritual sites were set up in the best locations that nature offered. At Crossraguel Abbey, two miles south of Maybole, there is a natural amphitheatre with the Naps of Dalchomie to the south and the slopes of Mochrum Hill to the north. The ground to the west obscures most of the Abbey when approaches are made from that direction. However, to the east is a wide-open vista where the rays of the rising sun would have a clear passage to the whole monastic precinct.



Fig. 1: Enigmatic mounds, to the west of the abbey doocot, are close to the wellspring of the Abbeymill Burn.

Traces of pre-history in the neighbourhood can be found in a single standing stone at Lyonstone farm at the edge of Maybole, and in the vitrified fort of Kildoon, within sight of Crossraguel. Immediately to the west of the abbey is a natural spring, arising beside the appropriately-named cottage of Wellhome. This water drove the abbey mill, then flushed the monastery toilets and debouched into a large pond whose location today can be traced in the rough pasture just to the east of the abbey precincts. An interesting interpretation of the central column and vault springing in the abbey's chapter house (also found at Glenluce Abbey) is that it represents a sacred spring.¹

The ancient Celts attached great importance to water, especially wells, so there is a possibility that Crossraguel was a ritual site in pre-history, an argument given additional strength by the presence of what appear to be burial mounds between Wellhome and the abbey. While these could be considered to be glacial drumlins, their shape, when viewed from above, would seem to cast doubt on that. One mound (*Fig. 1, right*) has been partially pillaged as a gravel pit in times past.² Other fragments of a forgotten heritage include the carving of a Green Man in the abbey's sacristy, and a puzzling carved stone embedded in the foot of the northern wall of the outer courtyard beside the gatehouse tower. At first glance it resembles the famous Pictish Burghead Bull but with evidence of Pictish

¹ Gould, J.A. (1996) *The Religious Orders and Collegiate Churches in Scotland, c.1450-1560: Popular Perceptions and Reactions*, vol. 1, p 467, University of Glasgow PhD thesis http://theses.gla.ac.uk/view/creators/Gould=3AJ=2E_A=2E=3A=3A.html Accessed 6 October, 2013

² Ordnance Survey Ayrshire Sheet XLIV.11 (Kirkoswald), 25": 1 mile, publ.1859

settlement in the region scarce,¹ it could be a carving of a boar or pig when considering the Gaelic origin of the place-name Mochrum, from *muc*, a pig.

The main topic of this note is casting light on the Dark Ages period at Crossraguel and a claim by this author that there was an earlier church dedicated to saints Rieul of Senlis and Blane of Bute. No written evidence will be produced to back up this claim. Instead, an analysis of place-names, architecture and orientation of the abbey church is offered. The alignment of churches to sunrise on patronal Feast Days has exercised researchers for centuries and one author, Bob Trubshaw, states that it may be part of the Scottish Masonic tradition.² He gives references to some of the work carried out in England and notes that the poet William Wordsworth took an interest in the subject in 1832.³

An extensive examination of every medieval parish church in 13 counties of England and Wales - 1,742 in all - was carried out by Ian Hinton.⁴ Ali and Cunich

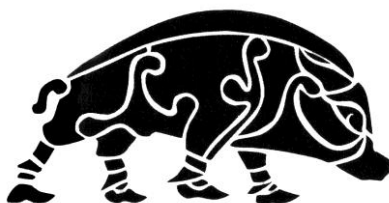
¹ Smith, John, *Prehistoric Man in Ayrshire*, London, Elliot Stock, 1895 - 'Near the Doon, and not far from its mouth, there is a Standing Stone of tough dolerite. In height it is 6 feet 8 inches above the ground, and at the base it measures 5 feet 10 inches by 3 feet. It is said to have been erected to commemorate a treaty of peace between the Picts and Scots.'

² <http://www.indigogroup.co.uk/edge/chorien.htm> Accessed 23 September, 2013

³ Benson, H. 'Church orientations and patronal festivals' in *The Antiquaries Journal*, 1956, Vol. 36, pp 205-13 ; Searle, S., 'The church points the way' in *New Scientist* 3rd Jan 1974 and related correspondence in 17, 24, 31 Jan and 7 Feb issues. Davies, R., 'Church orientation in Rutland' in *Rutland Record*, 1984, No.4, pp 142-3.

⁴ Hinton, I., Church Alignment and Patronal Saint's Days, *The Antiquaries Journal*, 2006, 86, pp 206-226, London: Society of Antiquaries of London

(2001)¹ examined 143 English sites dating from the mid-11th to the late 12th centuries. They concluded that the overwhelming majority of sites were not aligned using a magnetic compass. Eeles (1914)² explored Scottish sites in Aberdeenshire and Banffshire and lamented that more widespread data was not available on the subject. A century later the lament lingers.



Figs. 2, 3 & 4: - Crossraguel animal with hind legs missing (left), Burghead bull (right) and Donegal pig (below)

¹ Ali, J.R. and Cunich, P., The Orientation of Churches: some new evidence, *The Antiquaries Journal*, 2001, 81, pp 155- 193, London: Society of Antiquaries of London

² Eeles, F.W., The Orientation of Scottish Churches, illustrated by an analysis of some examples in Aberdeenshire and Banffshire, *Proceedings of the Society of Antiquaries of Scotland*, 1914, vol. 48, pp 169-183

Of the many religious houses of the Order of Cluny, whose mission was to encourage pilgrimage, the abbeys of Paisley and Crossraguel are the farthest-flung from the Mother House of Cluny, in Burgundy. The only other Cluniac site in Scotland was on the Isle of May in the Firth of Forth, but the Order was in control for a comparatively brief period. Cluny, Crossraguel and Paisley are all 4 degrees west of the meridian and within about 15 minutes of longitude of each other. This may be coincidental. It is the orientation of the church at Crossraguel that is the subject of this article. The feature which triggered this author's investigation was a small opening below the belfry (*Figs. 5 & 8*). On the western side it sits above the ridge of the roof and on the eastern side it is below the roof. This wall, dividing the monk's Choir from the Nave, was rebuilt in the 16th century, clumsily intruding into a nave window. Although there can be no certainty that a high window existed prior to the reconstruction, it's a fair assumption that one did.

Moving on to the alignment of the church towards east, it was discovered that it was about seven or eight degrees to the north of east, which gave rise to the possibility that this was deliberate. Studies mentioned above had shown that there were several factors influencing the choice of orientation - the times of sunrise/sunset at Easter, the patronal Feast day and the two equinoxes. Crossraguel's latitude of 55 degrees means that plotting the position of sunset on the summer and winter solstices creates an isosceles right triangle (*Fig. 6*) which could have been interpreted as an auspicious sign. Since Easter is a moveable feast that aspect has not been examined at Crossraguel but the azimuth and elevation of the sun at 5:30 pm (Vespers) on two dates shows that a direct beam of light would fall at the base of the High Altar on 1st May and 10th August (*Fig. 7*).



Fig. 5: Snow on the belfry wall marks the pitch of the Nave roof with the small window just above its ridge.

The whole of May is devoted to the Blessed Virgin Mary and the abbey church is dedicated to St Mary so play with sunshine would add special delight for the monks on that day. On the other side of mid-summer the same situation would occur on the Feast Day of St Blane whose connection with the area is seen in the name of a nearby farm - Auchenblane (Gaelic for '*field of Blane*') - and in the original land grant to the monks of Paisley by the Earl of Carrick - '*Crosragmol*' and '*Suthblan*'.¹ Scholars have mis-interpreted '*Suthblan*' as '*South Blane*' where there is no northern equivalent. A more probable

¹ Bull by Pope Clement IV, confirming to the monks of Paisley sundry lands and churches; among them the whole land of Crosragmol and Suthblan in Carrick with their pertinents, by the gift of Duncan, Earl of Carrick, 1269

derivation is from Gaelic *Suidhe Blaan* - seat of Blane. Multiple dedications are not uncommon. For example, Paisley Abbey has Sts James, Mirin and Milburga for, respectively, the Stewart dynasty, the local Celtic saint and acknowledgement of the monks of Much Wenlock Priory who established the Cluniac house of Paisley in 1163.

The case for St Rieul of Senlis

The unusual place-name Crossraguel (pron. *Cross-raygle*) had only one other instance in Scotland - at Chapelton, by Strathaven in Lanarkshire. Its early name, Scheillis of Corsraguell, was later changed to Hiecorseknowe (high cross hill).¹ The Ayrshire place-name exists in over 40 different spellings and is generally interpreted to mean *Cross of St Riaghail* whose name is otherwise given as Rule or Regulus. A possible candidate is St Riagail of Mucinis (Watson 1993: 516) but a stronger possibility is St Rieul of Senlis. Disentangling saints from myths, legends and cults is a complex business so circumstantial evidence will be offered to link Rieul with Crossraguel. It is extremely rare to have a place-name based on the components 'cross' and a saint's name, but there is an example in Kirkcudbrightshire - Crossmichael.

David I, king of Scots, reigned from 1124 to 1153 and was noted for founding numerous religious houses. He was based at his castle of Carlisle and his power scarcely extended north of the Central Belt. The first Cluniac priory in Scotland was established by David on the Isle of May. It is possible he had a hand in placing chapels at Crossraguel, Ayrshire and Chapelton, Lanarkshire, with a dedication to St Rieul in honour of his wife, Maud, Countess of Huntingdon, whose first husband was Simon de Senlis. Casting light on a Rieul connection is a straight line drawn

¹ Watson, W.J. (1993) *The History of the Celtic Place-names of Scotland*, pp 190, 516, Edinburgh Birlinn Ltd

eastwards through the middle of the belfry window and the High Altar in the Choir to the point on the horizon where the sun rises on 30th March - the Feast day of St Rieul of Senlis. (*Fig. 6*) For a plain window beneath the abbey's belfry to illuminate three significant, relevant dates must surely be no accident or coincidence.

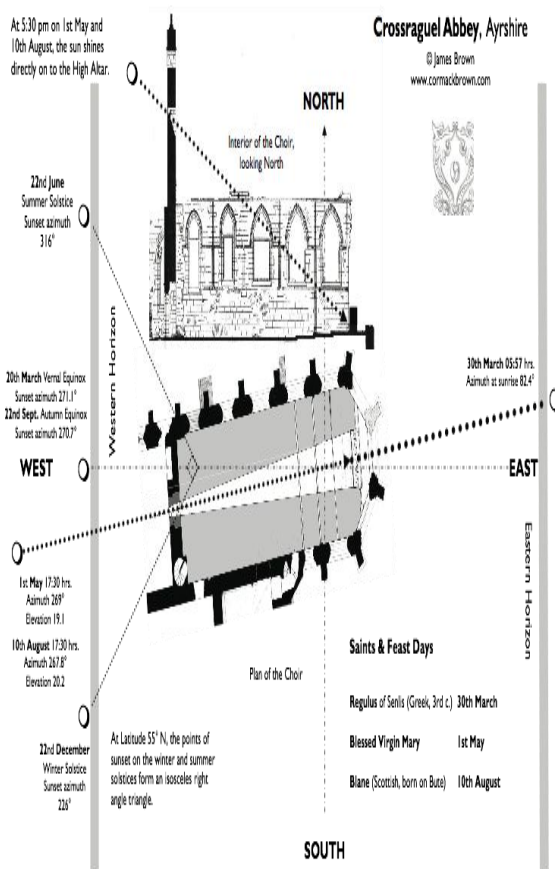


Fig. 6: Orientation of the abbey church to sunlight on significant dates

The manipulation of light

A simple beam of sunlight landing at the foot of the High Altar seems very ordinary fare for what would have been an elaborately furnished Choir. A clue to how it may have been exploited is in the traces of a rood loft at the west end of the Choir. This could have had a set of Calvary crosses with that for Jesus in the middle with either a crystal or prism on the cross to disperse a myriad of coloured light throughout the church. At sunrise on St Rieul's Day the rood loft would have been brightly lit in a glorious, spiritually-uplifting manner.



Fig. 7: The author and witness, Sazia Afrin, at the High Altar, 17:30 hrs, 10th August, 2008.

The contrast of light and dark was also used in the Nave where the tomb of the abbey benefactress, Lady Row of Baltersan, is set against the north wall and lit directly from a south-facing window above the cloister. Fragments of her tomb remain of what would have been a finely

carved monument. By late afternoon and early evening it would have been shown in its glory by sunlight from a window above the west entrance of the Nave.¹

Prior to the placing of a peculiar square room atop the round stair tower of the abbey gatehouse, the cross above the belfry would have been the first and last parts of the abbey to receive the sun's rays - reminders to the monks of their faith and duties. The unsolved symbolism here is that on the Choir (east) side there are four hearts at the centre of the cross (*Fig. 8*), and on the Nave (west) side there are six hearts.



Fig. 8: View of Belfry from the east showing the window below the raggle of the Choir roof.

1 Grose, Francis (1791) *Antiquities of Scotland*, vol 2, pp 202-7, London: S. Hooper

The need for a scientific study

The calculations made by the author in 2007 were done with very basic implements and recourse to a U.S. navy website to track the position of the sun at certain times of the day and the year. Since magnetic north has changed over time, it would seem, just as Ali and Cunich (2001) observed with churches in England, Crossraguel may not have been aligned by magnetic compass. Other factors to be considered include the change from the Julian to the Gregorian calendar and the effect of Earth energies at the High Altar in connection with the Curry Grid and Hartmann Net.¹ The hidden past of Crossraguel remains to be unveiled and a full scientific examination could easily be achieved which would throw light on a fascinating topic - the abbey's pre-foundation history and the locality's pre-history.

¹ There is considerable scepticism about the claims of Curry and Hartmann, which some label pseudo-science, in respect of the Earth's magnetic fields.

Alexander Sloan MP, My Great-Grandfather

By Esther Clark

I was 72 this year, and someone suggested that I write out what I can remember of family stories, particularly about my Granta Sloan, who lived until I was three. I have also been encouraged to start a family tree, and have begun so to do.

I always knew that my great-grandfather Sanny (Alexander) was a socialist MP, who represented South Ayrshire from 1939 to 1945, and had been involved all his life in trade unions and local government. I also knew that he had experienced great poverty and injustice, and the dreadful effects of war. He fought against these evils on behalf of ordinary people, for individual rights for workers, for better employment conditions, better housing, better education and training, freedom for the colonies and for lots of things now accepted as reasonable but then seen as radical. Further, I knew that old men would weep at the mention of his name and recount what he had done for them.

Alexander Sloan was born on 2nd November 1879. His parents were John Sloan (1853-1923) and Esther McCloy (1854-1921), who had married in Dalry on 27th December 1872. The couple had twelve children - two daughters and ten sons. The first three were born in Dalry, and the remainder after the family had moved to Rankinston. Of the twelve children, three died in infancy or in early adult life. Margaret, the elder daughter, died of tubercular meningitis, aged ten, while James died of tubular nephritis, aged thirty. Esther's penultimate pregnancy produced twins, one of whom died within three weeks, and his name, Robert Thomson Sloan, used again for the final child.

John Sloan was an ironstone miner, and when the pits at Dalry closed, he and his family moved to Rankinston, in the hills of Coylton parish, where new pits were being opened up. They walked the forty or so miles

from Dalry to Rankinston, with any possessions sent on the freight train, Mining families lived in the appalling housing supplied by the mining company - miners' rows where the houses were tiny, one or two rooms with earth floors under the set-in beds. At Rankinston the new row houses were built to the same plan as had existed at Dalry. The Sloans, and many of their neighbours and colleagues, moved into the same house in the same street as they had occupied at Dalry. The Rankinston houses had no wash-houses: water came from a spring in the hill above the village, and was piped to stand-pipes in the streets, whence it had to be carried home. The earth closets were shared, with one to every five families. This was a better ratio than had prevailed at Dalry: at Rankinston, too, the closets were better built, had doors, easier to keep clean, and so hygienically safer. The housing was expensive. The company also owned the village shop, the pub, the school, and provided a doctor, and their employees were obliged to use these facilities - for instance, each miner paid a penny per week for the services of the doctor. This was the notorious Truck system. The miners lived in abject poverty within a tightly controlled community.

Despite having lots of children, census records show that the Sloans also had an elderly lodger to help make ends meet: this was a common occurrence in Rankinston, and in other mining villages. It is surprising that so many of the children survived into adulthood. The boys left school at twelve, and followed their father into the pits. Esther, the surviving daughter, found work on a farm when she left school: she later married a miner. The hard live was to some degree alleviated by the closeness of the families: Esther began her married live living in her parents' house. Next door to the Sloans lived Esther McCloy's younger brother, a widower whose wife had died in childbirth, with three small children, and his mother acting as housekeeper.

John and Esther's fourth son, Alexander, was the first to be born after the family moved to Rankinston, and he was strongly associated with the village throughout his

life. Like his brothers he began work in the mines when he was twelve, but as the result of a pit accident, he was injured and lost an eye. He returned to work, but at a lighter job. He became very involved in the struggle for the rights of ordinary people through fighting the injustices which he had first experienced himself. He was just as concerned about injustice to others. He wanted equal opportunity for all. He was passionate about education and was elected to Coylton School Board in 1900. He also became a member of the County Council, on which he served for 25 years, and was a prominent and active member of the Council's Education Committee, and also chaired the Housing Committee. For nine years he was the secretary of the Scottish Miners' Federation, and an MP between 1939 and 1945. A man of wide interests, he also argued for colonial independence, and better conditions for serving soldiers.

He married Agnes Sloan, no relation, but who also came originally from Dalry. She had left school at seven, and had worked in a mill, where she had had to stand on a box to reach her machine. One of seven children, only two of whom reached old age, she was a bright, go-getting woman: once she had settled in Rankinston she was able to purchase from a local farm a piece of land just below the village. Here she built a grocery store, also selling general goods and linens, and this soon developed into a profitable business. For unknown reasons, this act of defiance was ignored by the mining company. When a new doctor came to the district, a Dr Macrae, whose main business was amongst the local farming community, Agnes felt that he was a better doctor than the company man, so she went to him. When, again, no sanction was imposed, others began to follow suit. This was frank disobedience, and the company decided enough was enough. Alexander was sacked and blacklisted and he, his pregnant wife and sons Rab and Esther were evicted from their tied company house. For a while they lived in a farm barn, while they built a house alongside the shop, using a loan guaranteed by Dr Macrae. The income from the shop allowed them to

keep going, while their final child, John, was born while they were living in the barn.

The building of the house, known as Kerse Cottage, was not without its problems. The Sloans wanted to install running water, but the company initially refused them permission to take a supply from the village spring. However, Alexander found that the pipe ran through their property, and so water was installed. Shortly after, someone mentioned to a company manager how fortunate the Sloans were to have hot and cold running water: the response was to cut off water from the whole village, including the school. Alexander found that there was a by-law which said that all schools must have running water, so he took the company to court and, as a result, after three days without, water was restored to the 700 people of Rankinston. Because of his militant activism, and also because of his poor eyesight, Sloan had problems finding work. For a while he sold Singer sewing machines; he spent time as an insurance salesman, and also worked for the union as a checkweighman, later becoming a miners' agent.

In 1921 he became involved in a bitter industrial dispute. The coalminers were on strike against massive pay cuts. A group of volunteers was endeavouring to keep the Houldsworth Colliery, at Polnessan, in good order by pumping out the water. A group of miners called at Sloan's house about one o'clock in the morning, wishing him to join them in stopping them from doing so. He agreed to do so, and the group of seventeen miners walked to the Houldsworth, arriving there about half past two. With four others, Sloan went into the office to confront the dozen or so volunteers. He advised them that there was a large crowd outside, and that for their own safety, they should put out their fires and close the pit.

The volunteers co-operated, and went home, but the five men, who also included Sloan's brother Henry and son Rab, were charged with mobbing and rioting, and held in Barlinnie Prison, Glasgow. This charge carried a maximum tariff of life imprisonment, but in a case held

before the High Court, it was found that five was too small a number to constitute a mob. They were found guilty of lesser charges and the other four were jailed for six weeks, but Sloan, seen as the ringleader, was sentenced to three months.

Meanwhile the shop thrived, but had to close during the 1926 General Strike, as all the stock had been exchanged for union promissory notes. During the strike, the soup kitchen for the village was established in the Sloan's wash-house. Later the same year, Agnes died, aged 47, from phlebitis. She was a remarkable woman in her own right: it is reported that she was in the habit of going to auctions to buy porcelain to sell in the shop: she also bought furniture to give to those who had none.

Alexander Sloan continued to be a powerful voice for the poor and the underdog. He often appeared in court in compensation cases, getting good results for union members who had been injured in the mines, despite a long history of courts declining to award compensation, even when safety measures were the clear responsibility of the mine-owners. Some thirty years after his death a relative contacted the courts asking about records concerning Sloan, the receptionist said they had none, but was it an enquiry about a compensation case, because she recognised his name.

However, Sloan's greatest obsession was education. He had educated himself throughout his life. He was apparently a passionate speaker on the political stage, and a great Burns man, popular at Burns Suppers, and well read. It was not just about expecting public provision, which he wanted, it was also about personal commitment. Sanny's grand-daughter, Agnes Davies, met a fellow-teacher on the bus. She asked Agnes where she came from, and when she replied Rankinston, asked if she knew any Sloans. Agnes said she was a Sloan on her mother's side. It transpired that her grandfather had been asked for advice by a miner with several children, who could not afford to send his daughter to university. The fees could be paid by the Carnegie Trust, but he would not

be able to afford the living expenses any longer. Sanny said he would send him money quarterly, and if the daughter became rich, she could pay him back, but if not, it was fine to forget it. The stranger on the bus was the daughter, now a teacher: none of the family knew of this act of generosity, which only came out thirty years later on the Patna bus.

*

Four of Alexander Sloan's younger brothers died in France during the Great War. Researching these boys revealed that there had been much to-ing and fro-ing between Rankinston and Canada, as their drive and intelligence caused them to look for ways to better themselves and improve their lot.

The first to die was Robert, the youngest son. He had emigrated to Canada in 1913, going with his brother William. Robert joined the Alberta Regiment of the Canadian Infantry. He died at Ypres on the 22nd April 1915. He was aged 19, and seems to have been one of the first victims of the use of chlorine gas by the Germans. William, who was the surviving twin, had gone to Canada in 1910, but returned to Scotland before emigrating permanently, with Robert, in 1913. He settled at Burnis, Alberta. He served as a Sapper with the 2nd Tunnelling Company of the Canadian Engineers, and was killed, aged 23, on 28th June 1916.

Thomas, the fifth son, had yo-yoed between Canada and Scotland, going out in 1910 and 1912, but returning on both occasions. At the outbreak of the war, he joined the Scots Guards, and fought in France and Flanders. He was killed on the 15th September 1916, and the telegrams reporting his death and confirming that of William, who was initially posted as missing, arrived the same day, devastating their mother. Alexander wrote to the War Office asking that, having now lost three sons, a fourth son, Donald, serving at the front, could be moved to a slightly safer posting. The request was refused, and Donald, who was with the Black Watch, was killed on 1st

January 1917. Aged thirty three, he was married with a son and daughter.

It is said in the family that another brother fought in the war and survived, but this has not been confirmed. It is also said that one of the emigrants to Canada had married a French-Canadian woman, who came to Rankinston, after the war, with her son, hoping to live among her late husband's family, but that she couldn't settle and the family paid her return fare to Canada.

Five siblings survived the war. Besides Alexander, there were Esther, married with her own family, John and Henry, both coal miners and strong union men. The final sibling, Charles, the seventh son, who had been to Canada in 1912 went again in 1926 to Nova Scotia, where he settled. He had married a Rankinston war widow, with four daughters, and they had a son, Thomas. His family joined him in Canada in 1929: Thomas became the final Sloan war victim, dying while serving with the Canadian Expeditionary Force during the Second World War.

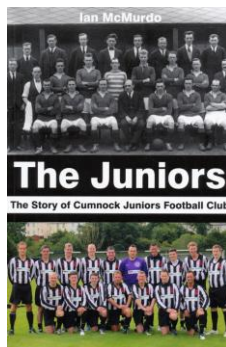
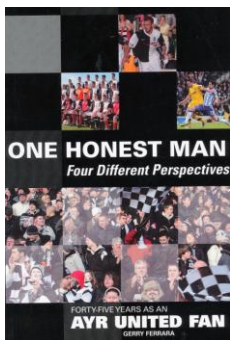
More Important Than Life and Death

By Neil Dickson

Readers of *Ayr United at War* (Mansion Field, 2014), the latest book by the historian of Ayr United, Duncan Carmichael, will soon realise that the title can be taken both literally and metaphorically. But the author is drawing upon a metaphor that newspapers quite readily employed during the First World War. After an away match against Morton that Ayr won 1-0 one report commented: 'The result of the contest is a testimonial to the Ayr United defence, and, as has been demonstrated on the European battlefield, the most persistent attackers often come off second best.' As a double-sided image for the advantages of *catenaccio* and the lessons military commanders were having to digest in modern warfare, it could scarcely be bettered. Ayr had seven former players killed in the Great War (three at Gallipoli and four on the Western Front) and a further former player killed in the Second World War. These two wars are topped and tailed by episodes from the Second Boer War and the invasion of Afghanistan. But the book also recounts in detail the team's fortunes and tribulations during the first three of these wars (in 1916 they had their highest league place ever - fourth in the Scottish First Division). It is not just other teams Ayr was at war with, whether by attacking or defending, but they also had to battle the conditions of the time. As such the book has much fascinating social history about conditions in the town of Ayr, especially during the First World War. This is not just for football anoraks, but is probably the best account of the town of Ayr in this last conflict.

The Juniors: The Story of Cumnock Juniors Football Club by Ian McMurdo (Carn Publishing, 2103) and *One Honest Man Four Different Perspectives: Forty-Five Years as an Ayr United Fan* by Gerry Ferrara (DB Publishing, 2012) are both about grassroots football in Ayrshire. Gerry Ferrara might object to this description,

for Ayr United are, after all a senior football side, but in the years he has been following them all they have ever won has been promotion from one lower division to another. Cumnock Juniors, on the other hand, have twice won (in 1979 and 1989) what Ian McMurdo calls ‘the Holy Grail’ - the Scottish Junior Cup.



In the post-First World War years McMurdo maintains that ‘junior football was hugely influential in shaping the social lives of entire communities’. In the early days, after the founding of the club in 1912, special trains would be hired by different towns and villages in Ayrshire to take the fans to local games. When Cumnock Juniors won the Western League in 1936, 4,500 townspeople watched; 20,000 turned out when they were the losing side in the 1950 Scottish Junior Cup final. Community belonging was fostered by the intense rivalry with the more successful Auchinleck Talbot, and should the fans’ train roll through their neighbours’ town, windows would be rolled down for the scarves and chants. The idea of war was never very far away. ‘Best Result Since Bannockburn’ proclaimed the Cumnock Chronicle after a notable victory in 1949 against Talbot who had just won the Scottish Junior Cup.

Cumnock Juniors were ‘the very essence of the town’s proud working class culture’. Although in the early years players were recruited from a distance, there always

was a feeling that the best teams had local players, in the words of one journalist, for they “really understood how much the team’s success on the park mattered to the town of Cumnock.” Celebrated players such as Maxie McCulloch, one of the team’s all-time greats in the post-Second World War years, had to work on a Saturday down the pit from ‘the wee sma’ hours until noon’ and then play a ninety-minute game in the afternoon. It might be miners performing on the pitch, but local pride infected the town’s businessmen too, and the administrative and financial support most often came from them. It was two local businessmen who founded the club. Perhaps the most generous financial donor to the club was ‘Dusky’ McColl, who from the interwar years onwards owned an ice-cream parlour, a fish-and-chip shop, and an off-licence in the town. Not until the early 1950s, in a sign of the times, would a future schoolteacher feature in the team, and the author himself has had a distinguished career in education.

There have been two eras of mass extinction of Ayrshire Junior teams. In the depression of the 1930s, famous names such as the Glenbuck Cherrypickers and Cronberry Eglinton went, and after the Second World War, Benquhat Heatherbell, Skares Bluebell, and Rankinston Mountaineers followed them into oblivion, all victims of the decline in the coal industry. By 2008 a vital Scottish cup game could only attract a gate of 3,000 (split between both sets of supporters), although the local derby between Cumnock and Talbot had a gate of 4,000. Grassroots football has declined in importance - replaced by a greater variety of leisure pursuits and in line with the decline of working-class culture. Despite these changes, Gerry Ferrara’s autobiographical account of football as a type of possession shows the etymological root of ‘fan’ in ‘fanatic’ is far from superseded.

All four of his perspectives on the game end in disappointments. Playing five-a-side football leads to a broken jaw from a savage assault from another player. Youth team coaching is abandoned when he fails to communicate to the other team coaches that it is not about

winning and head-hunting players from elsewhere, but having patience and nurturing talents which may take a while to mature (a feeling possibly rooted in Ferrara's own shabby treatment by a schoolteacher). He finally resigns as a referee after a near riot in Girvan when he has to be escorted from the pitch. And, of course, there are the fortunes of his beloved Ayr United which have declined throughout his years of support. He is even framed by the Greenock police at a Morton game and ends up with a criminal conviction. He admits 'it would appear that success might have eluded me ... however, as a fan of the 'Honest Men', I remain hopeful that Ayr United will finally win something of note.' A sense of humour, eternally-springing hope, and above all passion, are necessary.

The last is not missing from the books by Duncan Carmichael and Ian McMurdo either, given their almost obsessional detail. Ayr United at War ends with David Beckham on a morale-boosting visit to the army in Afghanistan posing with an Ayr United scarf. An army warrant officer from Ayr had packed it in his kit and taken it with him to the battlefield. Another soldier from the same war is seen posing with the homemade sign: 'I'd rather be here than in Kilmarnock'. Black humour helps in war and on the terraces too. The reward for these two soldiers in Afghanistan, and for all three authors, is a sense of belonging to a cause and a community. In a segmented and individualistic society football provides a sense of transcendence. As such, these books demonstrate, it enriches lives and communities - however much after reading agnostics will be left shaking their heads in disbelief.

Ayrshire Federation of Historical Societies

The Federation's Annual General Meeting for 2014 was held on May 12th at Fairlie Village Hall, once we had succeeded in gaining access firstly to the building, and subsequently to the meeting room itself. The breakdown in communications was not ours, and we must apologise for the wait on what was a particularly wet day. However, nearly 40 members attended the meeting, many of whom remained for the subsequent visit to Fairlie Parish Church. The business side of the meeting was uneventful, with the committee and office bearers being re-elected en bloc. Nonetheless, we remain on the look-out for new committee members.

At the A.G.M. the John Strawhorn Quaich was awarded to Dane Love, a popular and well-deserved choice. Through his books, now over 25 in number, Dane has introduced Ayrshire, and Scottish history, to a wide readership. We all benefit from this proselytizing on behalf of history. Dane is also, of course, the long-standing secretary of the Scottish Covenanter Memorials Association, and the award reflects not only his authorial and publishing work, but his work with the SCMA. He spoke tellingly of the Cumnock primary school teacher who had fired his enthusiasm for Scottish history.

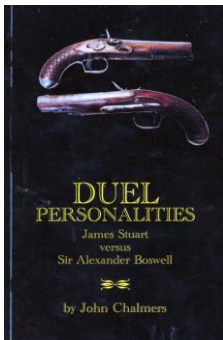


Our next **Swap Shop** will be at Dalgarn Mill, Sunday 5th October, 2014, 2pm to 4pm. We'll begin our update from 2pm. The Swap Shop is always an informal event, but please come prepared to talk about the work of your society, and bring along any syllabus or publications that you wish to promote. Individual members are encouraged to come along and join in! We can share news and chat about any issues.

Dalgarn Mill – the Museum of Ayrshire Country Life and Costume - is situated on the A737 between Kilwinning and Dalry. See their website for more information: <http://www.dalgarnmill.org.uk/index.html>

Refreshments will be provided. Additionally, if you have time prior to our meeting, entrance to the Museum is being offered to us at a discounted rate of £4. Please send confirmation of your attendance to Pamela McIntyre, 5 Eglinton Terrace, Ayr KA7 1JJ or email pamelamcintyre@rocketmail.com We look forward to a good attendance.

Rob's Book Club



Duel Personalities, by John Chalmers, is an account of one of the last duels to be fought in Scotland; that in 1822 between James Stuart of Dunearn and Sir Alexander Boswell. As is well-known, Boswell was killed, and Dunearn, after first fleeing overseas, was tried for murder and acquitted. The animosity between these two men arose from political differences, at a time when political passions ran high. Boswell, a Tory, was the author of anonymous libels in the press. Stuart, a Whig, discovered the authorship and, incensed by it, called out Boswell, and events thereafter took their inexorable path. Chalmers' book, which is tidily produced and attractively illustrated, introduces the protagonists, outlines the verbal sniping between the two parties that took place in the contemporary press in the turbulent years that culminated in the Great Reform Act of 1832. He argues that the duel, and its aftermath, hastened the passing of this Act. He describes in vivid detail the duel, Stuart's trial, and Stuart's subsequent career. He died in London in 1849, having been since 1836 one of the four factory inspectors required for the operation of the 1833 Factory Act (and, from 1847, the Ten Hours Act), despite being "an opinionated, jealous and irascible character, tactless, difficult to work with and biased in the conflict of interests with which he would be dealing." As Chalmers notes: "... this hitherto ardent Whig spent his last years trying to frustrate the operation of a piece of liberal legislation designed to improve the lot of women and children in the workplace."

Chalmers has, perhaps, less to tell us about Sir Alexander Boswell. The elder son of James Boswell, his life has been relatively well examined, and Chalmers' account has not uncovered any major new material, relying

by and large on modern secondary sources. Nonetheless, he does us a huge favour by placing Boswell, the duel and the trial firmly in the context of the politics of their time. Boswell is, of course, remembered as one of the leaders of the movement to erect a monument to Burns at Alloway. He was there for the masonic laying of the foundation stone, but had been killed before the monument was completed. In some respects, it stands as much a monument to him, as it does to Burns.

Ranald MacInnes, in *Robert Burns, Antiquarianism and Alloway Kirk*, looks, not so much at the monument, but at Alloway Old Kirk. His 'paper investigates the architectural effects of literary place-making on historic monuments through the example of Robert Burns's poem Tam o' Shanter and the scene of its main action, Old Alloway Kirk. The background to antiquarian representation of the monument - with particular reference to Francis Grose's contribution - and its re-imagining by Burns is discussed along with the church's early designation as an ancient monument by the state.' Even during his lifetime, Burns devotees created what we would now regard as a heritage industry, visiting places named in his works, and identifying those that were unnamed: as the Burns industry grew, the association of places such as Alloway Kirk with him informed their conservation, presentation and interpretation. Both Chalmers and MacInnes have found new things to say about Alloway, its monument and its personalities, and have presented their findings in well-written and elegant ways.

John Chalmers, *Duel Personalities: James Stuart versus Sir Alexander Boswell*, Edinburgh, Newbattle Publishing, 2014. [£8, plus £2 p&p, from the publishers, at 12 Hope Street, Edinburgh, EH2 4DB]

Ranald MacInnes, *Robert Burns, Antiquarianism and Alloway Kirk: The Perception and Reception of Literary Place-making and the 'Historic' Monument*, in

“Architectural Heritage XXIV, the Journal of the Architectural Heritage Society of Scotland”, Edinburgh, Edinburgh UP, 2014. [The AHSS can be contacted at Riddle’s Court, 322 Lawnmarket, Edinburgh EH1 2PG, ahss.org.uk]

Gary Torbett and Jim Kennedy report an interesting video to be found on YouTube. Entitled ‘A Walk Around Kilwinning’, and is exactly that. Well worthy of our attention, and a project that could be emulated with success by other societies. The link is www.youtube.com/watch?v=BIOVY28DyW0; searching YouTube for “A Walk Round Kilwinning” should also take you directly to the video. Ayrshire Notes would welcome any other sightings of similar videos on the internet.

DIARY

- AA Arran Antiquarians. Meetings in Brodick Public Hall, Brodick, at 2 p.m.
- AANHS Ayrshire Archaeological and Natural History Society.
www.aanhs.org.uk Meetings in Town Hall, Ayr, at 7.30 p.m.
- AMC National Trust for Scotland, Ayrshire Members Centre. Meetings in Education Pavilion, Burns Cottage, Alloway at 7.30 p.m.
- ASA Alloway & Southern Ayrshire Family History Society.
www.asafhs.co.uk Meetings in Alloway Church Halls, Alloway, at 7.45 p.m. [*; Robertson Room, Robert Burns Birthplace Museum, Alloway]
- BHS Beith Historical Society. Meetings in Our Lady's Hall, Crummock Street, Beith at 8.00 p.m.
- CHS Cumbrae Historical Society. Meetings in Newton Lounge, Newton Bar, Millport at 7 p.m.
- DHS Dundonald Historical Society. Meetings in Dundonald Castle Visitors Centre, Dundonald, at 7.30 p.m.
- EAFHS East Ayrshire Family History Society.
www.eastayrshirefhs.org.uk Meetings in Johnny Walker Bond, Strand Street, Kilmarnock, at 7.00 p.m.
- FBC Friends of Brodick Castle. Meetings at Brodick Castle, Brodick, at 2.30 p.m.
- FHS Jt Joint Meeting of Ayrshire Family History Societies. Clark Memorial Church, Main Hall, Largs, at 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.
www.kilmarnockhistory.co.uk Meetings in Kilmarnock College at 7.30 p.m.
- LDHS Largs and District Historical Society.
www.largsmuseum.org.uk Meetings in Largs Museum at 7.30 p.m.
- LNA Largs & North Ayrshire Family History Society.
www.largsnafhs.org.uk Meetings in Largs Library, Allanpark Street, Largs at 7.30 p.m.

- PHG Prestwick History Group. Meetings in 65 Club, Main Street, Prestwick KA9 1JN, at 7.30 p.m.
- SHS Stewarton & District Historical Society.
www.stewarton.org Meetings in John Knox Church Hall, Stewarton, at 7.30 p.m.
- SWT Scottish Wildlife Trust: Ayrshire Members' Centre. Meetings in The Horizon Hotel, Esplanade, Ayr, at 7.30 p.m.
- TAFHS Troon @ Ayrshire Family History Society.
www.troonayrshirefhs.org.uk Meetings in Portland Church Hall, South Beach, Troon, at 7.30 p.m.
- WKCS West Kilbride Civic Society. Meetings in Community Centre, Corse Street, West Kilbride, at 7.30 p.m.

September 2014

Thurs 11 th	EAFHS	Alex Hall	Ypres and the Flanders Salient
Tues 16 th	AA	Stewart Gough	My Obsession with Arran Postcards
Tues 16 th	ASA*	Anne Doull	New Family Tree
Tues 16 th	SWT	Hayley Douglas	Windows on Wildlife
Thurs 25 th	BHS	Irene Hopkins	The Grandfather Clock Connection

October 2014

Mon 6 th	KCCS	Tom Barclay	Ayrshire in the Great War
Tues 7 th	KDHG	A Robertson	The Discovery of Lost Farming History at Duncanziemere
Thurs 9 th	AANHS	Chris Waddell	Robert Burns and Biodiversity
Thurs 9 th	EAFHS	Anneka Freel	Future Proposals for Dean Country Park
Tues 21 st	AA	Paul McAuley	Twelve Monument Project
Tues 21 st	KDHG	Ian Valentine	Rudolf Hess
Tues 21 st	ASA*	Irene Hopkins	The Grandfather Clock Connection
Tues 21 st	SWT	Fiona Lee	<i>El sur del mundo</i> - a month in South Chile
Thurs 23 rd	AANHS	Tom Rees	Three Iron Age Sites in Ayrshire
Thurs 30 th	BHS	tbc	Portencross Castle

November 2014

Tues 4 th	KDHG	George English	The Reformation, the Flemish and Scotland Today
Thurs 13 th	EAFHS	A Macdonald	DNA Testing for Genealogy

Thurs 13 th	AANHS	Alan Kilpatrick	The Folly of Loch Doon
Tues 18 th	ASA *	David Warrington	Scottish Dark Skies Observatory
Tues 18 th	AA	James Murchie	Arran to Antarctica: A Life at Sea
Tues 18 th	KDHG	Jim Porter	Art in the Industrial Revolution
Tues 18 th	SWT	Iain Wilkie	Lichens and History
Thurs 27 th	AANHS	Warren Baillie	Dunragit - the Prehistory of Galloway
December 2014			
Mon 1 st	KCCS	Michael Davis	Scottish Castle Restoration Debate
Tues 2 nd	KDHG	Dina Ward	Fabulous Tapestries
Tues 16 th	KDHG	David Carson	The Clydebank Blitz
January 2015			
Tues 6 th	KDHG	Ian Mathieson	World War 1 - The Home Front
Thurs 8 th	EAFHS	George English	A Cockney-eyed View of Family History
Thurs 15 th	AANHS	David Caldwell	The Kingdom of the Isles
Tues 20 th	KDHG	John McHarg	The Honorable Andrew Fisher
Tues 20 th	ASA *	Andrew Dick	Ayrshire Mining
Tues 20 th	SWT	Thomas Endlein	Rainforests through the lens
Thurs 29 th	AANHS	Chris Burgess	James was Robbed! The Battle of Flodden 1513
Thurs 29 th	BHS	Bill Fitzpatrick	The Beloved, the Damned & The Forgotten: Titanic, Olympic and Britannic
February 2015			
Mon 2 nd	KCCS	Bob Orr	Conservation Planning
Tues 3 rd	KDHG	Neil Dickson	A Victorian Teacher in Kilmarnock: Hugh Dickie 1837 - 1910
Thurs 12 th	AANHS	Helena Gray	A Viking Boat Burial at Ardnamurchan
Thurs 12 th	EAFHS	Barbara Graham	1715 Jacobite Rising
Tues 17 th	ASA	Jim O'Neil	Fenwick Weavers
Tues 17 th	KDHG	Hugh Watson	The Gambling, the Winnings; The Dukes of Portland
Tues 17 th	SWT	Mark Gibson	Craigengillan
Thurs 26 th	BHS	Tom McFarlane	Prestwick Airport
Thurs 26 th	AANHS	Ian Ralston	Hillforts in Scotland and Beyond
March 2015			
Thurs 3 rd	KDHG	Bob Holman	Keir Hardie
Tues 17 th	ASA	Irene McMillan	Dundonald Castle
Tues 17 th	KDHG	Davy Brown	Robert Colquhoun, 1914 -

Tues 17 th	SWT	1962, Kilmarnock-born artist MichaelMcKinnonHebridean Whale and Dolphin Trust
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Kelburn Castle, Brazilian Graffiti, detail, photographed in 2007. (Rob Close)



Newmilns, Railway Arches, photographed in 2014. (Rob Close).