

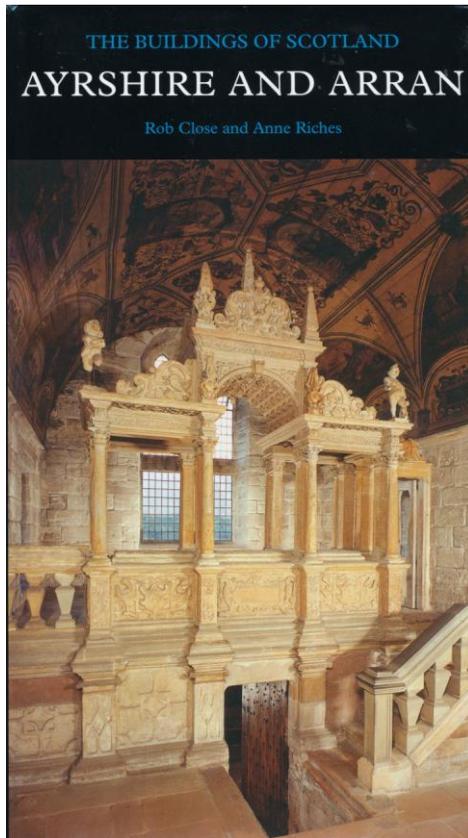
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*The Buildings of Scotland: Ayrshire and Arran*

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### *Cover illustration*

“‘Where’s that?’” said a friend, who had lived some 60 years in Ayrshire, when she looked at the photograph on the front dust jacket of this book.’ See Neil Dickson’s review of *Ayrshire and Arran* on page 32.

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# Ayrshire Fiction

## An Annotated Bibliography

by *Neil Dickson*

This bibliography lists prose fiction with an Ayrshire setting. The annotations state in the following order: the genre of the fiction; where in Ayrshire it is set (with any fictitious names noted in square brackets); and a brief phrase describing its themes or narrative. Books by the same author are listed in chronological order.

Most of the works listed are novels, but as a few are short stories, the more general term ‘fiction’ is used. In many cases the whole narrative takes place in Ayrshire, but in others it is only a scene or a chapter. Identifying a precise setting for the narrative is often difficult, for like a painter moving a tree to improve a composition, writers sometimes take similar poetic licence with their locations, which partly accounts for the frequent use of fictitious place names.

Many of the older books are now hard to obtain, but a number of them that are out of copyright are available as free e-books on the internet (denoted below by an asterisk) or are in the Carnegie Library in Ayr, and many of the more recent ones are also to be found in the latter or in the Dick Institute in Kilmarnock.

I have not included works which have been self-published, of which there are a few, especially fictional versions of the life of Burns. Nor have I included books by writers who come from Ayrshire but who have not (so far) set in a novel in Ayrshire. The bibliography represents those works I have come across, but I am sure there are more unknown to me. I would therefore be delighted to be informed of omissions at [ntrdickson@gmail.com](mailto:ntrdickson@gmail.com) or through correspondence sent to me at 3 Arran Rd., Troon KA10 6TD.

**James Barke:** *The Wind that Shakes the Barley*: A novel of the life and loves of Robert Burns (1946); *The Song in the Green Thorn Tree*: A novel of the life and loves of Robert Burns (1947); *The Wonder of all the Gay World*: A novel of the life and loves of Robert Burns. (1949) – 18<sup>th</sup> century historical novels; Tarbolton & Mauchline; part of a quintet of novels retelling the life of Burns.

Bonnie Jean (1959) – 18<sup>th</sup> century historical novel; chapter in Mauchline; continues Jean Armour’s story after Burns’s death.

**John and Carole E. Barrowman:** *Hollow Earth* (2012); *Bone Quill* (2013) – teen fantasy fiction; the Big Cumbrae [‘Inchmurn Isle’], the Wee Cumbrae [‘Era Mina’] & Largs; imagination as a weapon in the fight against evil.

**Philip Baruth:** *The Brothers Boswell* (2009) – historical novel; mainly London, but final chapter in Auchinleck House; sibling rivalry, mental illness and the nature of truth.

**Tony Black:** *The Storm Without* (2012) – crime fiction/tartan noir; Ayr; fighting small-town corruption with the wisdom of Burns.

**William Black:** *A Daughter of Heth: A Novel\** (1871) – romance; *Saltcoats & ‘Airlie’* [‘West Kilbride’]; melodrama of French heroine coping with Protestant Scotland.

**Anna Blair:** *A Tree in the West* (1976); *Rowan on the Ridge* (1980) – historical novels; Dundonald; the Blair family saga from the 17<sup>th</sup> to the 19<sup>th</sup> century.

**Andrew Borland:** *The Cradle of the Race: the story of the world in its early days*, told for young folks (1925); children’s religious fiction; Troon [‘Trwyn’]; a school teacher on holiday instructs a friend’s children on the historicity of the Old Testament.

*The Cradle of the King: the story of the birth and early days of Jesus, retold for young people* (1929) – set on a farm near Galston and has a walk through Kilmarnock; a favourite uncle instructs a nephew and niece on the historicity of the New Testament.

**A. Morton Brown:** *Peden the Prophet: A Tale of the Covenanters: Founded on Fact\** (1859) – 17<sup>th</sup> century historical novel; mainly the upper Irvine Valley; hagiographical tale of the Covenanting persecution.

**George Douglas Brown:** *The House with the Green Shutters\** (1901) – 19<sup>th</sup> century historical novel; Ochiltree [‘Barbie’]; overweening hubris versus small-town pettiness in the developing capitalist economy.

**Dorita Fairlie Bruce:** *The Girls of St. Bride’s* (1923); *Nancy at St. Bride’s* (1933); *Nancy Returns to St. Bride’s* (1938) – girls’ school stories; the Big Cumbræ [‘Inchmore’]; friendship and rivalry in a boarding school for the daughters of poor middle-class parents.

*The New House-Captain* (1928); *The Best House in the School* (1930); *Captain of Springdale* (1932); *The New House at Springdale* (1934); *Prefects at Springdale* (1936); *Captain Anne* (1939) – girls’ school stories; Largs [‘Redchurch’]; relationships in friendship and rivalry in a boarding school on the Largs’ seafront.

*The King’s Curate* (1930); *Mistress Mariner* (1932); *A Laverock Linting* (1945); *The Bees on Drumwhinnie* (1952); *Wild Goose Quest* (1945) – teenage historical fiction; West Kilbride [‘Kirkarlie’] – the fortunes of a group of interlinked families through the vicissitudes of Scottish history from the 17<sup>th</sup> to the early 20<sup>th</sup> centuries.

*The Serendipity Shop* (1947); *Triffeny* (1950); *The Debatable Mound* (1953); *The Bartle Bequest* (1955) – teenage fiction; Largs [‘Colmskirck’] & Skelmorlie [‘Craig’s Bay’]; young women, descendants or associates of families in the above historical series, making their way in the post-war years.

**John Buchan:** *Huntingtower\** (1922) – thriller; coastal Carrick; Dickson McCunn, the Glasgow grocer, defeats a Communist plot with the aid of the Gorbals Diehards.

**Linda Cracknell:** ‘Beneath the Coat Pile’, in *Stepping into the Avalanche* (2003) – short story; Nardini’s in Largs; a dark encounter unearthed in a reunion.

**Samuel Rutherford Crockett:** *The Grey Man* (1896) – 16<sup>th</sup> century historical novel; Carrick; legends and incidents surrounding the Kennedys and Sawney Bean.

**David Cuthbertson:** Neil Urie: *Smuggler and Student. An Historical Romance* (1925) – 18<sup>th</sup> century historical novel; Dundonald & Troon; an Edinburgh University student caught up in smuggling.

*The Smugglers of Troon* including the authentic *Adventures of Matthew Hay, of the Holms Farm, Dundonald, Ayrshire, Farmer, Smuggler and Gentleman Adventurer* (1927) –

18<sup>th</sup> century historical novel; Troon, Dundonald & Ayr; melodrama about smuggling & a hanging for an infamous historical murder.

**Margaret Thomson Davis**, *A Darkening of the Heart* (2004) – 18<sup>th</sup> century historical novel; Tarbolton & Dumfries; the life of Robert Burns as seen from the perspective of the fictional Susanna Wallace.

**Gordon Ferris**: *The Hanging Shed* (2010) – crime fiction/tartan noir; mainly Glasgow, but visits to Kilmarnock, Dunure, Ayr, Troon & Maidens; quest for the truth in a miscarriage of justice.

**Bernard Fergusson**, *The Rare Adventure* (1954) – thriller; mainly North Africa, but scenes in Ballantrae; search during the end of empire for a lost 18<sup>th</sup> century adventuring ancestor in Tunisia.

**Janice Galloway**: *The Trick is to Keep Breathing* (1989) – literary fiction; Irvine & Crosshouse Hospital; grief, mental illness and the single woman from a feminist perspective.

*Blood* (1991); *Where You Find It* (1996) – short stories; mainly Saltcoats provenance; growing up, relationships, love etc.

**John Galt**: *The Ayrshire Legatees\** (1821) – epistolary novel; London & village [‘Garnock’] between Irvine & Kilwinning; naive but pawky Scots claim an inheritance in London.

*Annals of the Parish\** (1821) – historical novel (1760-1810); Dreghorn [‘Dalmailing’]; the changing scene of a village parish seen through the eyes of the minister.

*Sir Andrew Wylie\** (1822) – historical novel (reign of George III); mainly London, but opening scenes in hamlet in Garnock Valley [‘Stoneyholm’]; an upwardly mobile Scot makes his way in British politics.

*The Provost\** (1822) – historical novel (1760s-1820s); Irvine [‘Gudetown’]; the machinations of small-town politics.

*Ringan Gilhaize\** (1823) – 16<sup>th</sup>–17<sup>th</sup> historical novel; various parts of Scotland and Kilwinning, Irvine, Eglinton Castle; the Reformation and Covenanting struggles followed through 4 generations of a family.

‘*The Seamstress*’ (1833) – short story; Edinburgh & Irvine [‘Stourie’]; the life and death of a single woman.

‘*The Mem, or Schoolmistress\**’ (1834): short story; Dreghorn [‘Dalmailing’]; life of a single woman.

‘*The Publisher*’ (1978) – ?fragment of unfinished novel, posthumously published; Irvine [‘Dozent’]; gentle satire on canny publishers and authorial vanity.

**Andrew Greig**: *Electric Brae* (1992) – literary fiction; various parts of Scotland, including Prestwick; Carrick’s *Electric Brae* is a symbol for the ambiguities in understanding Scotland.

**Evelyn Hood**: *A Certain Freedom* (2005) – romance novel; Saltcoats; melodrama of the lives of women in the early 20<sup>th</sup> century.

**Henry Johnston**: *The Chronicles of Glenbuckie\** (1890) – kailyard school; West Kilbride [‘Glenbuckie’]; the events in a parish before and during the Disruption of 1843.

Kilmallie\* (1891) – kailyard school; ?Dundonald [‘Kilmallie’] the events in a parish post-Disruption, linked with the previous novel through Glenbuckie’s Auld Kirk minister move to Kilmallie.

Doctor Congalton’s Legacy: A Chronicle of North Country By-Ways (1896) – kailyard school; a village [‘Kilspindie’] in the ?upper Irvine Valley [‘River Garnet’]; the romantic entanglements which the provisions of will set in motion.

**Morag Joss:** Puccini’s Ghost (2005) – literary fiction; Prestwick [‘Burnhead’]; adolescent naivety and desire destroy a dysfunctional family.

**Bill Knox and Martin Edwards,** The Lazarus Widow (1999) – crime fiction/tartan noir; mainly Glasgow, but with denouement in the Culzean Castle estate; Glasgow gangsters use an Africa-based scam to get rich.

**Elisabeth Kyle,** [i.e. Agnes Mary Robertson Dunlop]: The Lintowers (1951) – children’s fiction; Carrick coast; an adventure tale of smuggling in the early 19<sup>th</sup> century.

The Burning Hill (1977) – young adult fiction; ?Dailly [‘Claythorn’] & Ayr [‘Failford’] in a valley which merges features of the rivers Girvan and Ayr [‘Fail’]; romantic entanglements uncover some dark secrets upstairs & downstairs in a mansion with its own dark past.

**Jane Leck:** Choice and Chance (1912) – 16<sup>th</sup> historical fiction; Cassillis House, Ayr & Dundonald Castle; a romance of Ayrshire aristocracy in the reign of James V.

**Guy McCrone:** Wax Fruit (1947) – 19<sup>th</sup> century historical fiction; mainly Glasgow, but substantial scenes on a farm near Mauchline; the upward progress of an Ayrshire family in Glasgow, and the brother who remains on the family farm.

**William McIlvanney:** Remedy is None (1966) – literary fiction; Kilmarnock; a working-class university student trying to come to terms with his father’s death.

Docherty (1976) – historical novel; Kilmarnock [‘Graithnock’]; the life of 3 generations of a mining family in the early 20<sup>th</sup> century.

The Big Man (1985) – literary fiction; East Ayrshire village [‘Blackbrae’]; traditional working-class masculine values in post-industrial Scotland.

Walking Wounded (1989) – short stories; Kilmarnock [‘Graithnock’]; imperfect humanity defies the conditions life sets it.

Strange Loyalties (1991) – crime fiction; Kilmarnock [‘Graithnock’]; guilt, atonement and the power of the past.

The Kiln (1996) – literary fiction; Kilmarnock [‘Graithnock’]; a writer looks back on the summer he left school which forged his present.

**J. E. MacInnes:** ‘Wee Peachy’, in A Tongue in Yer Heid (1994) – short story; ?Kilwinning; schoolgirl crush on the art teacher.

**Tom Morton:** Red Guitars in Heaven (1994) – comic novel; various parts of Scotland, but early chapters set in Troon [‘Bittermouth’]; semi-autobiographical account of sex, drugs and rock n’ roll providing salvation from religious fundamentalism.

**Neil Munro:** Ayrshire Idylls (1912) – short stories; Auchinleck House, Ayrsmoss, Mossgiel, Sorn, Irvine; reimaginings of Ayrshire scenes in the life Boswell, Burns, Galt and Covenanters.

**Frederick Niven:** *Justice of the Peace* (1914) – family saga; Glasgow, but with an outing to Largs & Millport; events in the life of a Glasgow business family.

**John Niven:** *The Amateurs* (2010) – comic novel; Irvine [‘Ardgirvan New Town’] & Royal Troon; golf ball hits an amateur golfer with surprising results, not least for his drug-dealing brother’s amateur attempt at murder.

*Cold Hands* (2012) – thriller; Canada & Irvine [‘Ravenscroft’]; an upwardly mobile ‘ned’ finds his misdemeanours impossible to escape in exile.

**Andrew O’Hagan:** *Our Fathers* (1999) – literary fiction; Glasgow, Saltcoats & Irvine New Town; an expatriate Scot revisits his childhood and post-war dreams of a reconstructed Scotland.

*Be Near Me* (2006) – literary fiction; Kilwinning [‘Dalgarnock’] & Ayr; an Oxford-educated priest blunders through the prejudices of small-town Scotland.

**Frances Paige:** *The Lonely Shore* (1999) – romantic novel; Glasgow, but also Largs & Fairlie; hardships of a single woman in the early 20<sup>th</sup> century.

**William Robertson:** *Whauphill: A Tale of the Disruption* (1880) – 19<sup>th</sup> century historical novel/kailyard school; generalised Ayrshire weaving & fishing village; popular democracy versus the old landed class during one of the major events in 19<sup>th</sup> Scotland.

*The Kings of Carrick: A Historical Romance of the Kennedys of Ayrshire\** (2<sup>nd</sup> edn, 1890) – 17<sup>th</sup> century historical novel; Carrick; the baronial feuds and intrigues of the Kennedys.

*The Annals of Drumsudden* by Anera M’Dougall (1892) kailyard school; generalised Ayrshire village; comic boyish exploits in rural Scotland.

*The Dule Tree of Cassilis\** (1903) – 16<sup>th</sup> century historical novel; Carrick; the baronial feuds and intrigues of the Kennedys.

**Dorothy L. Sayers:** *Five Red Herrings* (1931) – crime fiction; mainly Kirkcudbright, but with railway expeditions to Ayr and Kilmarnock and stations in-between; Lord Peter Wimsey weaves his way through the rivalries of the Kirkcudbright artists’ colony with the aid of the railway timetable.

**Sir Walter Scott:** *Old Mortality* (1816) – 17<sup>th</sup> century historical novel; throughout Scotland, but chapters on the Battle of Drumclog; fanatical Covenanters clash with gentlemanly aristocrats.

**John Service:** *The Life and Recollections of Doctor Duguid of Kilwinning\** (1887) – kailyard school; Kilwinning; tales of growing up in nineteenth-century small-town Scotland interwoven with historical events.

*The Memorables of Robin Cummell* (1913) – kailyard school; Kilwinning; tales of growing up in nineteenth-century small-town Scotland interwoven with historical events.

**Jessica Stirling [i.e. Hugh C. Rae]:** *The Good Provider* (1988) – turn of the 19<sup>th</sup> century historical romantic novel; a generalised Ayrshire; a country girl making her way in Glasgow.

*Shadows on the Shore* (1993) – historical romantic novel; Saltcoats [‘Ladybrook’]; a melodrama about an independent woman establishing her business while avoiding the sexual schemes of a rake.

The Fields of Fortune (2007) – 18<sup>th</sup> century romantic novel; generalised central Ayrshire [scene in Galston]; schemes over securing landed inheritance and the new wealth in coal.

A Kiss and a Promise (2009) – 18<sup>th</sup> century romantic novel; ?Tarbolton [‘Hayes’]; Burns’s early life and womanising is borrowed for the central male character, but not the poetry.

**Annie S. Swan:** The Guinea Stamp: A Tale of Modern Glasgow\* (1892) – romantic novel; Glasgow, Mauchline & Troon; misery of industrial city versus health-giving countryside, and the perils of the sexual degradation of women versus purity.

Meg Hamilton: An Ayrshire Romance (1914) – romantic novel; Ayr & Cassillis House [‘Rathillis’]; a woman, whose father has imperilled the family estate through gambling at the Ayr Races, struggles for love and status.

**Harry Tait,** The Ballad of Sawney Bain: A Novel (1990) – 17<sup>th</sup> century historical novel; scenes throughout Scotland and Galloway & ?Ballantrae [‘Trig’]; Sawney Bean as a peace-loving Leveller and proto-charismatic, driven to atheism through the violence of 17<sup>th</sup> century Scotland.

**Nigel Tranter:** The Bruce Trilogy (1969-71); The Wallace (1975) – historical novels; range widely over Scotland, but with scenes at Loudoun Hill, Turnberry Castle, Riccarton and other Ayrshire sites; the course of 2 warriors through the Wars of Independence.

**Anthony Trollope:** The Eustace Diamonds\* (1873) – social satire; split between London and Troon (Castle Wemyss [‘Portray’] is translated to Troon), with hunting scenes near Stewarton & Kilmarnock; scheming widow tries to cheat her in-laws out of the family inheritance.

**Jules Verne:** The Underground City\* (1877) – fantasy novel; mainly under Loch Katrine, but scenes at Dundonald Castle (transferred to Irvine); surreal tale of the mining of a huge coalfield which underlies most of Scotland.

**Statherley Whitehand [i.e. David Satherley & James Whitehand]:** The Tin Armada (1957) – war novel; various theatres of WW2 action, but important sections in Dundonald Camp & Troon; semi-autobiographical account of the training for and course of the Dieppe Raid.

# Lord Rothschild at Millport (1937–1957)

## memories and legacies

*by Geoff Moore*

Sea urchins have played a seminal role in our understanding of the process of fertilization, the earliest observations dating from 1847 (Briggs and Wessel 2006). At Lord Rothschild's (1910–1990)<sup>1</sup> funeral, his co-worker Lord Swann (1920–1990), “described in all too vivid detail how they had induced multitudes of sea urchins to impregnate the objects of their desire with spermatozoa under photographic scrutiny: a scientific tour de force that left some of the congregation feeling faint” (Rose 2003: 296).

For a decade (1947–1957) after the Second World War and in a few years leading up to it, it was Rothschild's habit to spend some weeks at Millport's Marine Station at Easter<sup>2</sup> studying the fertilization process of the common sea urchin (*Echinus esculentus*), the eggs of which are usefully transparent and gatherable in huge quantities (Rose 2003). The results of his researches on fertilization appeared extensively in the *Journal of experimental biology*, some done in collaboration with Edinburgh's distinguished cell and molecular biologist Michael Swann at Millport (Swann became Professor of Natural History in Edinburgh University in 1952); see, as examples, Rothschild (1948), Rothschild and Swann (1951). Rothschild's heuristic work on fertilization earned him his FRS (1953) and his book entitled *Fertilization* appeared three years later (Rothschild 1956). With Harold Barnes (1908–1978), a Millport staff member, he also worked on the biochemistry of ova and semen, variously of sea urchins and bulls: see, for example, Barnes and Rothschild (1950), Rothschild and Barnes (1953), Rothschild and Barnes (1954); the work on bull seminal plasma though being done over four weeks in Cambridge (Anonymous 1979). Millport's reputation being established as a source of sea-urchin research material (see below),<sup>3</sup> biochemical work on *Echinus* embryos continued to be facilitated during the 1960s and '70s; done by Drs Margery G. Ord and Lloyd Arthur Stocken (1912–2008) visiting from Oxford University's Department of Biochemistry (see Ord and Stocken 1977). The then director of UMBSM, Professor Norman Millott (1912–1990), however, became uneasy about the numbers of sea urchins (see below) required by these researchers (Moore 2012). Pertinently, Lord Winston (2006: 81) first encountered *in vitro* fertilization using Rothschild's techniques with sea-urchin eggs at Millport.

From reminiscences of past Marine Station staff and local people (John Allen, Peter Barnett, Maida Davidson (née Sturrock), the late Alex Elliott, Ian Frame, Ann Mapes (née Little), Ann McBay, Harry Powell), I can furnish observations bearing on Lord Rothschild's persona. Ann McBay, who during that time and following Maida Sturrock, was Barnes's research assistant, recalled to me recently:<sup>3</sup>

All I can remember of Lord Rothschild's visits was the turmoil they caused. His lab was next door to Dr Barnes, so I was very aware of his presence. All the senior lab staff worked so hard to get his lab perfect, for the visit, the arrival of his assistants and equipment and eventually his Lordship himself. I do remember feeling aggrieved for my own boss, Dr Barnes, who seemed to become Lord Rothschild's personal assistant. The cry of "Harold" came frequently from next door and the man I had grown to respect would trot off, like a puppy answering the call of its master. In hindsight I realise this is called "collaboration" in scientific terms. The result was that he was not my favourite amongst Dr Barnes' collaborators.

Rothschild would take a suite at the Royal George Hotel (which sounds grander than it is), situated alongside the harbour in Millport. Presumably, this would also serve to accommodate his research team that, in 1947 / 1948, included Dr Hans Laser, Mr M. J. Hubbard and Dr John A. Elvidge (1923?–2011) from Cambridge (Anonymous 1948). A decade earlier, writing from Claridges Hotel in London on 23 April 1937 to T. R. Glover at St John's College, Cambridge, Rothschild had opined:

I cannot advise you to go to Millport as it is a pretty barren island with rather inadequate boarding houses. The scenery is nothing to speak of, and while I was there the weather was extremely cold and rainy. But it is ideal for the scientific work which I wanted to do, as it is the only place in Great Britain where material upon which I work is found in sufficient quantities.<sup>4</sup>

Later post-war he always arrived with his research assistants (Mr Hubbard and Gillian E. Bending). Loathing ostentation (Rose 2003), His Lordship is remembered as a slightly dishevelled character; one not too bothered about appearances, wearing an old suit and transporting himself to the Marine Station – a matter of a mile or so away from the hotel – on a French moped; a contraption, Frame recalled, belt-driven to the front tyre. A large man, Ann Mapes recalls on one occasion that he split his trousers and Betty Wallace had to sew them up. Maida Davidson attested that Rothschild's presence in the laboratory was always apparent due to a lingering aroma of eau de Cologne and Sobranie cigars. According to Elliott, Rothschild always kept a large bowl of oranges in his room at the Marine Station from which, one day, one had been extracted without permission (presumably on the assumption that one would not be missed). But His Lordship knew exactly how many there should have been in the bowl – he had, after all, been head of counter-sabotage for MI5 during the war – and his anger at this deceit was formidable; especially as – had anyone asked – he would quite happily have given one, or several, away. Recall that this was just after the war when oranges were scarce commodities; clearly the temptation had proven too great for someone on the staff; probably someone too overawed actually to approach the great man in person.<sup>5</sup> Frame recalls that, as a teenager helping out at the Station, Lord Rothschild gave him a small salmon-shaped penknife (one he still has) since, he felt, every boy should have one. He remembers that Rothschild felt sorry that it was initially impossible to tell the sex of sea urchins externally, without cutting them open to examine the gonads. Rothschild would later advocate a method involving injection of an isosmotic KCl solution that initiates shedding of the gametes: a method that "can make a considerable reduction in

the number of sea-urchins slaughtered at marine biological stations” (Rothschild 1951: 16). Later still, however, a means (not explained) was found to determine their sex from external features (Anonymous 1952).

Rothschild enticed an excellent technician and his recently acquired wife, Mr and Mrs Nichol<sup>6</sup> Thomson, away from Millport to work for him in the zoology department at Cambridge University (Ann Thomson, née Rafferty, initially in a secretarial capacity, later as Rothschild’s personal assistant; see Brown (2003)). In fact, so keen was he to have them, “should they care to get married”, that he built them a house in the extensive grounds of his own home. Lord Rothschild was actually a generous humanitarian, as his recent biographer has attested: “Philanthropy was the emollient of Victor’s life” (Rose 2003: 145). Maida Davidson recalled Barnes once saying to Rothschild that he was a modest man, to which his interlocutor replied: “I don’t believe in modesty, I know what I know and I know what I don’t know.” Rothschild served as a council member of the Scottish Marine Biological Association (SMBA) from 1954 to 1957. His generosity to the Marine Station was apparent in 1987, with the Station (post-1970) under new management by London and Glasgow Universities, when he “established a gift under the Director’s control towards the well-being of the Station” (Anonymous 1987): a discretionary fund, for instance, that enabled the director to travel in pursuit of research (Rose 2003). This was in the form of preference shares, the yield of which – in Rothschild terms – would be “only enough for a good weekend in Paris”<sup>7</sup> (Rose 2003: 126). According to Rose, it yielded about £2000 a year (although it is unclear to which year(s) he refers). Rothschild also contributed a substantial sum (recalled by Allen as being about £150k) to the Marine Station’s Centenary Appeal Fund.

Rothschild was scrupulous in his published papers in acknowledging the supportive role played by the Marine Station in his researches on fertilization of sea urchins. That he never mentioned his research assistants’ contributions by name probably only reflects prevailing academic practice (the distinctly proletarian Brenner’s<sup>6</sup> (Brown 2003) later reliance on Thomson’s expertise was, by contrast, reflected in joint publications). Rothschild’s book recorded profusely his recognition of the contributions of named fellow scientists but omitted mention of the Marine Station’s facilitating role.

From 1958, Rothschild’s efforts diverged away from practising science at the bench – he felt he had run out of original thought as a research scientist – turning instead to involvement with big business (the Royal Dutch Shell oil company), initially as a consultant (1958). He never lost contact though with science or “the frissons of academic intrigue” (Rose 2003: 131 *et sequens*). He remained, in a non-teaching position (Annan 1999), in the zoology department at Cambridge University until 1970 when he took over the Research Directorship of the entire Shell Company.

A Barnes/Rothschild axis, however, persisted in the Marine Station reflecting an internal schism contrasting with the Millport ‘old guard’ represented by Sheina Marshall (1896–1977), Andrew Picken Orr (1898–1962), Professor C. Maurice Yonge (1899–1986) (at Glasgow University) and Robin H. Millar (1916–2002) (Moore 2009); an animus that extended to the wives of Barnes and Millar and continued long after Rothschild ceased involvement at Millport,<sup>8</sup> critically after Barnes had been passed by for the Deputy

Directorship of SMBA (that, given his qualifications (Powell 1978; Anonymous 1979), he reckoned his due) – a position to which Millar was promoted in 1964<sup>9</sup> – controversy doubtless exacerbated by Dugan’s error in presumptuously styling Barnes as the Director of SMBA (Dugan 1956). It has been claimed (bitterly by Barnes’s wife Margaret) that: “it is to the everlasting disgrace of British marine scientists that he received practically no public recognition in his own country” (Anonymous 1979: 11). Regarding Fellowship of the Royal Society, John Burdon Sanderson (always ‘J.B.S.’ or Jack) Haldane (1892–1964) had once remarked to Rothschild: “it is not much fun to be in, but hell to be out” (Rose 2003: 129).

### *Acknowledgements*

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## Notes

- <sup>1</sup> Nathaniel Mayer Victor Rothschild; he was invariably known by the last of his three forenames (Rose 2003).
- <sup>2</sup> With the opportunity also for combining work with a spot of salmon fishing further north (Horridge 2009). Sometimes the workers on fertilization would visit twice a year, in order to cover the spawning times of different species (Marshall 1987: 94).
- <sup>3</sup> Ann McBay (Pitlochry), personal communication to P. G. Moore, 13 September 2012.
- <sup>4</sup> Letter from Victor Rothschild to T. R. Glover; ref: “(TLS to T. R. Glover) St John’s library/Glover/11/1/31” St John’s College library, Cambridge University Special Collections.
- <sup>5</sup> Oranges seem always to have featured highly as priorities of the Rothschilds (Rose 2003: 4, 71).

- 6 Not Michael Thomson as stated by Rose (2003: 126). Brown (2003: 84) referred to Thomson as “the universally admired virtuoso.” Thomson’s amazing skill at electron microscopy (quite a departure from his earlier duties, see Moore 2012) was eventually key to Sydney Brenner’s 2002 shared Nobel prize-winning work on the nematode *Caenorhabditis elegans* (see Brown 2003), Brenner ‘acquiring’ him from Rothschild (for the Medical Research Council’s Laboratory of Molecular Biology at Cambridge) over a drink in 1964 (Brown 2003; Hall and Altun 2008) in spite of the administration’s objections regarding Thomson’s lack of educational qualifications; see ‘Martinis with Lord Rothschild leads to Nichol Thomson joining the team’ (URL, accessed 31 August 2012, <http://www.webofstories.com/play/52398?o=MS>)
  - 7 His “major extravagance” at Millport on one occasion was “to have very long, very expensive, telephone calls to his wife, who was on holiday in Paris” (McKinlay 1981). Clearly she eschewed the delights of Millport’s Royal George Hotel.
  - 8 Dr Peter Barnett (Millport), personal communication to P. G. Moore, 28 August 2012.
  - 9 A situation somewhat reminiscent of the tension that, in an earlier generation, had existed between Karl Jordan’s (1861–1959) and Ernst Hartert’s (1859–1933) wives at Victor’s uncle, Walter Rothschild’s (1868–1937), museum at Tring (Johnson 2012). Both good examples, perhaps, of Sayre’s Law: “in any dispute the intensity of feeling is inversely proportional to the value of the issues at stake.”
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## Gladys Bastin (1894 - 1960)

### The Ayrshire connections of a noted English female golfer

*by Graham Lomas*

[Although Ms Bastin’s connections with Ayrshire are slender, this well-researched account of her life gives us some interesting insights into golf in Ayrshire in the early 20<sup>th</sup> century, reinforcing the links the game has always been known to have with the landed classes. Tom Bastin’s career change from butler to clubmaster (from one master to many) is particularly interesting: further research may show similar career paths at the other clubs becoming established in Ayrshire at this time. The article first appeared in Michael Breen, *Woodcote Park Golf Club 1912-2012: Centenary Celebration*, Coulsdon, 2011, and has been edited, mainly to remove detailed south of England references. Editors]

## *Woodcote's golfing meteorite*

Within weeks of Woodcote Park (Coulsdon, Surrey) opening in 1912, a young woman joined the club who was to make an indelible impression on the golfing world, here and abroad, over the next decade. Gladys Bastin's career in ladies golf was explored at length for the centennial history of the West Surrey Golf Club – where Gladys was based for a time in mid-career. Derek Markham there traced her birth in 1894 to the Estate of the Earl of Eglinton at Eglinton in Ayrshire, where her father Tom was butler, and living in the Stable House with his wife Rowena and young son William. Derek surmised that Gladys perhaps took an interest in golf because the Earl himself was a keen sportsman. The story is more intriguing however, as our own research shows. But first some key facts about her extraordinary career.

### *Career Highlights*

Her greatest achievements came in 1914 and in 1922. Just two months before England declared war on Germany (on 3rd August 1914), Gladys was runner-up to Cecil Leitch<sup>1</sup> in the final of the English Ladies Championship held at Walton Heath. A month later Gladys was in the French Ladies Championship at La Boulie (near Versailles), and again reached the final – only to be beaten 2 and 1 once more by Cecil. All this while Gladys was at Woodcote, and just nineteen. The 1922 event (after the end of the war, and with Gladys fully recovered from a breakdown in health from two years of volunteer nursing in France) was her “grand slam” - winning the French Ladies Championship held at Dieppe. Derek Markham's article in *Through the Green* (March 2009 – the journal of the British Golf Collectors Society) reports in detail how she struck top form, having also just won *Golf Illustrated's* Ladies Cup.

Gladys changed clubs three times around Surrey and Sussex: Woodcote Park 1912-20; Crowborough Beacon 1920-22; West Surrey 1923-29; and then in 1930 she joined the newly opened Calcot Park Club at Reading. Her first foray into national competitions came just after joining Woodcote. She entered the Ladies Open at Turnberry but was beaten in round 2 by the reigning Irish Champion. She reached round 3 a year later at Lytham and St. Annes. Numerous inter-county matches saw Gladys in action for Surrey - 1913 proving to be a vintage year for the team in winning 21 individual matches in the finals. 1914 was almost as good, though Gladys suffered a one hole defeat against Sussex in the last of nine County matches, she reached the fifth round of the Ladies Open Championship held at Hunstanton in May. And as mentioned earlier she got to the fifth round of the Ladies events at Walton Heath and La Boulie. Her last major event as a member of Woodcote was probably the Lady's Pictorial at Stoke Poges in July 1914, which she lost on the nineteenth hole.

War then intervened. Restored to health after the war, Gladys remained formidably competitive till 1925, when aged 30. At the English Ladies Championship at Sheringham in 1920, she lost in the semi-finals to Joyce Wethered, generally reckoned to be the finest lady golfer of her generation. Gladys was semi-finalist too in the Ladies Open on the Princes

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<sup>1</sup> Charlotte Cecilia Pitcairn Leitch (1891, Silloth - 1977)

course at Sandwich in 1922. She again won *Golf illustrated's* Ladies Cup at Sandy Lodge in June 1922 (a month before her career triumph at Dieppe). She was beaten yet again by Cecil Leitch in the 1925 Ladies Championship at Troon.

### *The making of talent*

Where did this talent come from? Was it down to the Earl's encouragement? In 1899 when Gladys was only four her father in fact left the Earl's employ to become Club Master at Troon Golf Club, ten miles down the road. Stuart Beaton's history of the club records that after an exhibition game on 25 August 1899 won by Harry Vardon "supper was served for sixty couples by Mr. Thomas Bastin the new Club Manager". Tom's catering skills evidently attracted the club committee. In truth the skids had been under the Kilwinning Estate for some time – the bank crash of 1878, crippling death duties following the fifteenth Earl's death, and some over ambitious business ventures meant the Estate was in peril (the castle was pulled down in 1925, and the grounds are now a country park).

Tom had clearly taken his chance to move on. The family lived in the Troon Club House from 1899 to 1910 – and these were key years for the growth of recreational golf in Ayrshire. Troon itself added the Portland course in 1894 to the old course (1878). Beaton's history reports a further nine hole complex acquired for ladies so that the Old Course would become less congested. Or as he put it "... it ensured that the Old Course was the playground of men only ...". Troon town council added three municipal courses to the town's tally in 1905, 1911 and 1912. Six courses in a burgh of only 4764 people in 1901! Over fifteen other golf courses opened up between 1880 and 1900 in Ayrshire – a county with only 254,486 inhabitants at the turn of the century.

With Troon's famous devotion to the sport, young Gladys must have been living in golfing heaven! Apparently, she started playing when she was nine; the club greatly encouraging golf among young boys and girls. What else shaped this latent talent? 1911 saw the family migrating to Chapel Road, Tadworth, when Tom was appointed Manager of the recently opened Walton Heath Golf Club, a move as momentous as that in moving from a castle to Troon's club premises. Perhaps the family just wanted to move south - both parents were after all born in southern England; and their son at William at Houghton Hall, Norfolk, where Tom had been butler before moving to Scotland. At this time Walton Heath was attracting feisty lady golfers – Cecil Leitch and her sister Edith became members in 1912: the new club was attracting almost as many women members as men in its early years.

### *Blossoming talent*

Within a year of being at Walton Heath however the Bastins moved on again, this time to Coudsdon where Tom is employed as manager of the newly opened Ashdown Park Hotel in Woodplace Lane. The hotel was "situated in over six acres of well wooded grounds" and boasted a nine hole golf course for a time, which was doubtless a handy practice ground for Gladys. After just two years there the Bastins were on the move again – this time for Tom, showing a keen eye for advancement, to head the newly opened forty-bedroom Waldronhyrst Hotel in Croydon. The new hotel boasted tennis courts, croquet

lawns, and ‘first class cuisine’. There was also an eighteen hole ‘golf putting course’, which again would have given Gladys a place to practice and improve her golf.

Why Tom, Rowena and Gladys left Woodcote in 1920 for Crowborough Beacon remains unclear. But a purposeful wanderlust seems always to have pervaded our trio – a recurring need to seek pastures new; long before the motor car was in common usage. Crowborough was followed in 1923 by West Surrey; by this time her mother was managing the Pinehurst Private Residential Hotel, in Witley, close to the club. Here, Gladys’ playing career begins to draw to a close, with the fall seemingly as meteoric as the rise. A final move took place in early 1929 – the three of them now living at the Gate House Hotel (today the Bath Hotel) in Bath Road, Reading, two miles from the newly opened Calcot Park Golf Course. Rowena ran the hotel. Tom died late that year and the death certificate records him as a sports requisites outfitter. Gladys and her mother stayed on at the hotel until 1933.

### *The later Years*

Gladys had lived with her parents throughout her golfing career. She never married. We next find mother and daughter living in the newly developed Surbiton Court (opened in 1927), alongside the Thames opposite Hampton Court. This housing scheme remains even today a remarkable showpiece – the brochure for it said ‘ .... London’s finest flats at country rentals; of most admirable design coupling old world atmosphere with twentieth century comforts, ‘free of servant troubles’.

Gladys now began a new career, as secretary of the Ladies Golf Club, whose headquarters were in Whitehall Court behind the Old War Office, on the Embankment in S.W.1. She could commute in nineteen minutes to Waterloo. Probably her all round ability got her the job. We know from her published articles that she was a writer. She was also an accomplished pianist; and extrovert. When her mother died in 1943 Gladys remained in the flat in Surbiton Court until her own death in 1960, but of her last seventeen years however, we know almost nothing. She died on 25 March 1960 aged 65 in Surbiton Hospital of breast cancer, and with a fractured femur. She was cremated at Woking and her ashes scattered under a medlar tree there. Local newspapers carried no obituary; nor was anything written in contemporary golfing magazines

### *Completing the family story*

We were curious to find out what happened to her brother William who had emigrated to Australia in November 1912. He was the final piece of the jigsaw; and became an even more inveterate wanderer as we discovered. In 1915 he enlisted in the Australian Imperial Force ‘for service overseas’. Within two months he rose from Corporal to Sergeant to Lieutenant in the 19<sup>th</sup> Battalion, went to Gallipoli, was invalided out, but within six months was in the thick of the war again in Belgium and France; once more suffering severe illness. After a month’s leave of absence in August 1918 in England, and after the Armistice on 11 November 1918 he was demobbed and in March 1919 resumed life in Australia, where in 1925 he married Laura Egerton Blackman from Cooma in New South Wales. We have traced them to three tiny bush towns - Callarenebri, Scone and Cobar - deep in sheep country in upstate NSW. He was ‘a traveller’. She did ‘home duties’ as the

Electoral Rolls put it. They had no children. William died at Cobar in 1976 aged 86. He would have been seventy when Gladys died, and perhaps too far away to attend her funeral.

### *Gladys Bastin in perspective*

By any measure, Gladys had a remarkable if short career. Perhaps the most fitting way to round off this brief glimpse into her story is to repeat newspaper quotations used by Derek Markham in his account of her life:

“... her long fair pigtail down her marvellously straight back ...”. [Eleanor Helme]

“... although lacking the great strength of some of her contemporaries, Miss Bastin hits the ball far enough, and with unusual consistency can generally be depended on to give the best players an anxious time ...”. [Cecil Leitch]

“... justly named ‘the harrier of the great’ .... there was nothing of the doormat about Miss Bastin ...”. [Eleanor Helme]

“ ... Miss Bastin is one of the really good lady players ... probably the best lady putter living...”. [*The Times*]

“ ... play to the turn was very even , and Miss Bastin, out in 39, turned with a good lead of 3 holes. Thereafter the golf was magnificent ... on seven consecutive holes she required only one putt ... such excellent play was invincible ... finished the match on the fourteenth green to become lady champion of France ...” [*Golf Illustrated*]

Perhaps the last word should be left to Gladys herself. She wrote in several journals during her heyday, including the *Empire Annual for Girls*. Here she is, in the 1915 edition of the Annual:

“That it is a fascinating game I need not tell you, nor that I myself think it the best of outdoor sports for girls. You, as a young player, will do well indeed if you escape the fascination and allurements of golf which makes one always wish to be playing it, and sometimes even inclines the enthusiast to give up more important work in order to indulge in the game...”

### *Key sources and acknowledgements*

Derek Markham *Through the green* March 2009.

*Heaven and Heather* (centennial book of Walton Heath Golf Club)

*Playing through* (centennial book of West Surrey Golf Club)

Liz Pook *Through the green* 2009

Archives of Walton Heath Golf Club.

Ayrshire Archives.

Valuation Rolls, Dundonald and Kilwinning Parishes.

Electoral Rolls, Coulsdon, Croydon, Surbiton, Reading.

Census Returns 1901, 1911.

# William Peebles, William McGill, and Robert Burns

*by Ralph Stewart*

William Peebles (1753--1826) was minister at Newton on Ayr for 46 years. He was not especially talented or, eventually, influential, but his career is interesting because he was involved in two related controversies that simmered for many years: one with the more liberal, "Moderate" ministers in the Scottish Kirk, notably those in neighbouring Ayr, and the other with Robert Burns, a defender of the Moderates. Many of Burns' poems satirize the stricter, evangelical wing of the Kirk, and often Peebles specifically, and Peebles responded vehemently. He was under the disadvantage of being himself a poet, a mediocre one, which made him more vulnerable to Burns' jibes.

Peebles was from Inchture, near Dundee, the son of a draper. He taught briefly at the Inchture parish school, then became assistant at Dundonald, and in 1780 the first minister of Newton. He must have welcomed the appointment, as there were many more people qualified to be ministers than there were posts available, and his children did well socially: two merchants (though that may be an ambiguous title) a doctor and lawyer, and daughters married an army officer and a minister. But he seems to have been ambitious, and would probably have preferred to move on to a wealthier and more prestigious parish. Coal had recently been discovered in Newton, and it had rapidly industrialized and grown in population, from about 580 in 1755 (Webster's survey) to about 1750 in 1790 (when Peebles wrote the parish entry in the Statistical Account of Scotland). Although industrialization made some of the inhabitants much better off, the parish as a whole was poor, with a high proportion of miners and unskilled workers, and a "constant influx of beggars from Ireland" (Stat. Acct.). The minister's stipend was rather low by national standards, 75 pounds a year in 1790, and sometimes in arrears, and there was not much extra available for expenses.

Perhaps a more serious problem for Peebles was that he found himself out of step with some of his colleagues, and notably the ministers in the neighbouring parish of Ayr, McGill and Dalrymple, who were more liberal both socially and in theology. Indeed, McGill's book, *A Practical Essay on the Death of Jesus Christ* (1786), dedicated to Dalrymple, stressed that Christ was human as well as divine, and might be taken to question the Calvinist theology stated in the Westminster Confession of 1643, which was Church of Scotland orthodoxy, that one could be redeemed only through Christ, and not merely by good works. This set off a storm of controversy. Peebles weighed in fairly late, in the second of two published sermons celebrating the centenary of the Revolution of November 1688, "The Great Things the Lord hath done for this Nation". This is largely an attack on "those who hold the [Westminster] Confession in the highest contempt, and pour out the greatest abuse on all who adhere to it". These are evidently McGill and his supporters, of

whom the most visible was McGill's colleague at Ayr, William Dalrymple, though the claim that they use "abuse" seems unreasonable. (Dalrymple also published a book, *History of Christianity*, in 1787, leaning towards McGill's views but less controversial.) But Peebles does go in for abuse himself, in overheated rhetoric: "with the one hand they are receiving the privileges of the church, with the other, they are endeavouring to plunge the keenest poniard into her heart. Is our honest indignation aroused at such unparalleled baseness?". Peebles was probably looking forward to the complaints against McGill to be heard by the Synod in the following spring, and hoping to affect the outcome. But he is not a good advocate for the traditional wing of the church, the "Auld Lights", who were more puritan than the "Moderates". His accusations continue to be unspecific, and the sermon is denunciation, rather than reasoned debate.

The blustering tone suggests insecurity, which may be a result of Peebles' troubled relationships both within Newton parish and without. He thought his parish was in a bad way and, rather incongruously for a celebratory sermon, he complains that: "the vagrant poor have become an intolerable nuisance, and the Lord's day is with impunity more and more profaned". (Starving people are a nuisance, of course, but the first comment sounds uncharitable.) He says later that the Church courts are not strict enough, but that it is hard to function among such corrupt people. Apart from these internal tensions, Peebles was, of course, differing vehemently with his colleagues across the river, and perhaps sensing that he was in a dwindling minority within the Church of Scotland. But his exhortation at the end of the sermon offers no concessions, and surely a lack of self-insight. "If you regard the peace of your fellow men, you will especially guard against a spirit of envy and ill-will, of malice and revenge". And one should avoid "evil speaking" and "representing [someone's] conduct in the most unfavorable light". Yet these seem a pretty accurate summary of the qualities Peebles has just demonstrated in his attack on McGill, and they cannot have made for good relationships with either parishioners or colleagues.

McGill replied angrily in an appendix to his own sermon on the "Benefits of the Revolution", published early in 1789, offended that Peebles had (McGill said) launched a public attack before speaking to him privately. McGill was "a near neighbour, with whom he [Peebles] had frequent opportunities of private converse, and yet never gave any hint of the offense taken by him". This is likely to be correct: they must have been on fairly good terms at least up to 1785, when McGill was invited to preach at Newton. And Dalrymple, to whom the *Practical Essay* is dedicated, preached there in 1786 and 1787--after the book had been published (Newton Kirk Session Minutes). McGill says that Peebles sounds like the Pope denouncing heretics before burning them, but he is a "raw and upstart Creed-maker, who has presumption enough to usurp dominion over the faith of others". Peebles' dogmatic assertions are based on his own interpretation of the Westminster Confession which, he pompously informs us, he has carefully examined and found "most correspondent to the word of God". McGill says that he misreads it: for example, the Confession states that all churches are capable of error. In any case, doctrine ultimately depends on the gospels, and McGill gives frequent biblical references--no doubt highly irritating to Peebles. For example: "if thy brother shall trespass against thee, go and tell him his fault between thee and him alone" (Matthew, 18.15). And it is the "evil servant" who "shall begin to smite his

fellow servants” (Matthew, 24.49). And, of course, he cites the passage saying “judge not”, especially when you “considerest not the beam that is in thy own eye” (Matthew, 7.1-5). The Westminster Confession, McGill argues, was always something of a compromise and not a fundamental source of belief. But, since Church of Scotland doctrine was officially based on the Confession, this argument got him into further trouble, and the Ayrshire Synod (which had a majority of Evangelicals who were Peebles natural allies) heard complaints about him in April, 1689, and upheld them: Peebles’ sermon had, in a sense, been successful.

However the General Assembly did not support the Synod’s view, and sent the matter back to the Presbytery for a further report. Peebles’ next effort, “in two letters”, is dated June and July, 1789, a month or so before the Presbytery report was due and presumably meant to influence it. The title gives a good idea of the contents: “A Display of the Orthodoxy of Dr.McGill’s Practical essay, and of the Charity of the Appendix to his Revolution Sermon”. On (non) orthodoxy, Peebles is on fairly strong ground though, as before, he seems content to denounce McGill rather than argue against him. (To a non-theologian, the central issue of Christ’s relationship to God seems much less clear-cut than Peebles assumes.) The second letter attacks McGill’s “Appendix”, constantly and bitterly accusing him of ill nature (“these ill natured uncandid censures of his brother”). Yet, apart from the point that it was Peebles who began the affray, there are far stronger marks of ill nature in his own attacks on McGill, both here and in his original sermon. It is also remarkable that Peebles’ “letters” are anonymous, and that he dishonestly keeps up a pretence that the author is NOT Peebles. (He says at one point: “I now observe, that in this Mr.Peebles concurs with me”). The horror at the “uncharitableness” of McGill’s response to Peebles is supposed to come from a third person.

In the Presbytery’s report, and the conclusions of the Synod when it considered the matter again in April, 1790, McGill’s own defence--part conciliatory, part maintaining his position--was accepted; and there was a clear desire to let the matter rest. Peebles, whose animosity to McGill had long been personal, was not assuaged of course. One “John Knox” immediately published “Remarks on the Late Proceedings of the Synod of Glasgow and Ayr in Dr.McGill’s Cause; in a Letter to a Friend. Horresco referens!”. The anonymous author writes in the style of Peebles’ previous polemic, and is especially concerned about McGill’s affront to Peebles: “it was rather indecent to treat them [the Church’s truths] with so little ceremony as he has done; especially on his remarks on Dr.Peebles’ sermon”. There seems little doubt about the author. There is the same insistence on McGill being abusive: “[He has] used all his efforts to subvert their [the Kirk’s] doctrines, and rear a vast fabric of absurdity, contradiction, error and blasphemy in their stead: Accompanied with an unrestrained torrent of invective and abuse of there standards themselves ...”. Admittedly this pamphlet is even more lurid than Peebles’ previous publications, and the attack has now spread to the Synod who has condoned McGill’s writings and thereby “crucified all these [truth, Kirk standards, peace] entombed them in a sepulchre hewed out of the rock, and sealing the stone and setting a watch ...”. As in Peebles’ previous writings, his opponents are wielding daggers, but here “into the heart of that very church, and of her Divine Lord”. McGill and the Synod have produced, “one of the most awful tragedies ever acted on the stage of time; never equalled in this land”. Another appeal, against McGill, was made to the

General Assembly in 1792, but it was quickly dismissed, and only one minister there voted for it--Peebles.

Rather surprisingly, Peebles was also a poet, and once had hopes of becoming a notable one. He published *Poems: consisting chiefly of Odes and Elegies* in 1810, noting that most had been written in his youth, and many had appeared in periodicals over 30 years before. These are autobiographical to a limited extent, in that they convey something of his feelings and ambitions. At the beginning of the first poem, he seems to mean his own "muse" when he says: "Long has she ceased to tune the varied strain./ On Tay's sweet banks, and Gowrie's fertile plain". (He came from the Carse of Gowrie.) And elsewhere he speaks of once hoping that his poetry would lead to a "pensioned place" ("Ode to Fortune"). The poems are typically pastoral, and very conventional. The "Forsaken Shepherd" bewails his lost love, at considerable length. The flowers of "The Garland" wither after the shepherd's love forsakes him. And there are poems on each of the seasons, and Odes on Solitude, Melancholy, Joy and so on, with predictable comments and sentiments. As Peebles says, rather complacently, in "Ode on the Author's Birth Day: January 1778": "Each season as it rolled along,/ Inspir'd the correspondent song".

Peebles' themes and descriptions are taken from Roman and English-Augustan poems, rather than observation of the Scottish countryside. When the latter is described in terms of "tufted groves", "flou'r-embroidered vale" and "rich perfumes on downy wings" ("Ode for the New Year") one suspects a too-ready equation with classical Italy. Neither are Scottish peasants easily recognisable. "The peasants in wagons drive home the rich grain/ And whistle and sing as they go;/ They know not of sorrow t'embitter the scene./ They know not the accents of woe" ("Autumn"). The influence of individual English poems is also sometimes apparent, such as Milton's "L'Allegro" and "Il Penseroso" and--as one would expect--Gray in the elegies. But Peebles' images are much less specific: we could be almost anywhere. "Now fades the landscape on the sight;/ The flow'ry vallies disappear;/ And in dull silence sable Night/ Enrobes in mist the ambient air".

Peebles' preface of 1810 notes that his poems, when previously published, "met with a favourable reception from the public" and trusts that now "they will not be altogether unacceptable". But he regrets that: "Boldness of metaphor, and exuberance of description have succeeded the gentle sweetness of Parnell, and the amiable simplicity of Goldsmith". Peebles of course aims for sweetness (presumably smooth metre and irreproachable vocabulary and sentiments) and simplicity. He would certainly agree with Pope that good poetry conveys "what oft was thought but ne'er so well expressed" but Peebles does not concede that effective expression in poetry entails being distinctive or vigorous.

The centenary of the "glorious revolution", in November 1788, required from clergymen stirring sermons on the benefits of the revolution. As already noted, Peebles' two sermons were among many that were published, and he appended to them an "Ode to Liberty". He may have wished to demonstrate especially ardent patriotism, and must have had confidence in the merits of the poem. It is in the verse-form of Dryden's Odes and, as frequently happens with poems written for special occasions (though not Dryden's) thought and expression are pedestrian. Liberty--a goddess--is closely associated with William of Orange, and comes with him to invade Britain. "'Twas then you calmly sat, and steer'd the

helm,/ To save a sinking state, and raise this fair realm". A beat is missing here, but Peebles' rhythm is usually regular, and one might judge the poem as competent for the occasion, though certainly uninspired. But the ending is unfortunate. "May sons unborn prolong the lay,/ And oft proclaim this glorious day;/ And, bound in LIBERTY'S endearing chain;/ May latest ages hail Religion's blissful reign!" The second-last line perhaps reveals more of Peebles' reactionary views than he intended, and is of course easy to satirize--as Burns did.

Peebles last topical poem, "The Crisis: or, the Progress of Revolutionary Principles", was published in 1803, after Burns' death. It is a call to arms against the French (though the dating is odd, as France and Britain were at peace between 1802 and 1804). The form is epic, with Milton's "Paradise Lost" in mind as the poet girds his loins to begin. "Shall no advent'rous Muse the wreath entwine,/ To crown the partiot Hero's brow divine;/ And nerve the timid, and confirm the brave..?" It is an account of events in France since the Revolution, conceding the initial idealism of the revolutionaries and French armies, but describing the aftermath of the king's execution as luridly as possible: "crimes the foulest and the worst,/ Establish'd Slav'ry's all-subduing sway". And France also becomes a severe oppressor to other countries. However, the concluding peroration announces that the British "Sons of Freedom", "Whose fathers fearless fought thro' fields of blood" will save civilization. "Your conqu'ring arms th'invading foe repel;/ Still let your naval pow'r, with flag unfurl'd,/ Ride o'er the deep the guardian of the world." There is, then, a lot of bombast in the poem, and poetic conventions are used rather mechanically. There is a surplus of personification: "home-bred Faction rear'd her Gorgon head,/ And cordial Peace with social Order fled". And the epic similes are conventional (indeed, sometimes obviously derived from Milton) and unilluminating, as in the comparison between a fair deer caught in thorns and the French king being imprisoned. "The Crisis" is more ambitious than "Ode to Liberty" and more successful in that it demanded rather more skill to compose. Still, the most one can say is that Peebles shows that he has been educated, and has a facility for rhyme.

He was at least safe from Burns' satire--the poet had died in 1796. Burns had written various poems that satirized Peebles' segment of the Kirk, that is the strict, evangelical "Auld Lichts", who were especially hard on Burns' transgressions--he was obliged to do penance for sexual misconduct in the summer of 1786--and were automatic opponents of McGill. In 1785 at least four of Burns' poems attacking the Auld Lichts were in circulation, though not printed. "The Holy Tulzie" or "The Twa Herds" is a comic account of the furious dispute about parish boundaries between the Reverends John Russel and Alexander Moodie, both Auld Lichts and previously allies, and both friends of Peebles. The famous "Holy Willie's Prayer" mocks the elder who promoted the censure of Burns' mentor Gavin Hamilton of Mauchline--afterwards revoked by the Presbytery. The epistle to John M' Math, a "moderate" minister, continues the general attack.

But I gae mad at their grimaces,  
Their sighin, cantin, grace-proud faces,  
Their three-mile prayers an' hauf-mile graces,  
    Their raxin conscience,  
Whase greed, revenge, an'pride disgraces  
    Waur nor their nonsense.

And finally there is “The Holy Fair” which, unlike the others, was published in the Kilmarnock edition of Burns’ poems, which appeared in July 1796.

It is not known if Peebles saw the poems that circulated in manuscript. If so, he would have been infuriated by the treatment of his allies, and by a brief, contemptuous reference to himself in “The Holy Tulzie”, where he seems to be identified as one of the more extreme Auld Lichts, and also as superficial.

A’ ye wha tent the gospel fauld,  
Thee Duncan deep, an’ Peebles shaul’ [shallow]  
But chiefly great apostle Auld,  
We trust in thee.

Duncan was minister of Dundonald; Auld of Mauchline, and chair of the Kirk Session that penalized Burns.

But, soon after its publication, Peebles would certainly be aware of his appearance in “The Holy Fair”. The names of the various ministers satirized were originally blanked out, but they are easily recognisable, especially as there is a limited number of potential targets--the local Auld Lichts. The Rev George Smith disgusts the godly by speaking mainly about morals, rather than faith. However:

In guid time comes an antidote  
Against sic poison’d nostrum;  
For \*\*\*\*\* , frae the water-fit,  
Ascends the holy rostrum:  
See, up he’s got the word o’ God,  
An’ meek an mim has view’d it,  
While Common-Sense has taen the road,  
An’ aff, an’ up the Cowgate  
Fast, fast that day.

Peebles’ parish was Newton on Ayr, at the mouth of the river Ayr. (It is a small area bounded by the river on the south and the sea coast on the west.) The descriptive phrase “frae the water-fit” identifies him immediately, and of course the reference to Common-Sense departing as soon as Peebles appears is a clear comment on his preaching. “Common-Sense” is sometimes identified as an actual person--James Kinsley, in the most authoritative edition of Burns, mentions Dr John Mackenzie, a friend of Burns. But I think it is almost certainly to be seen allegorically. The poem begins as an allegory in medieval style, when the speaker meets three women, Superstition, Hypocrisy, and Fun . Fun tells him they are going to Mauchline Holy Fair, and invites him to come along. He does, but not in the women’s company--first he goes home to put his “Sunday sark” on--and does not see them again as people. But there is no doubt of their presence at the fair with, of course, the ministers providing most of the superstition and hypocrisy. Here, Peebles represents Superstition, who drives away Common Sense.

The well-known “Address to the Unco Guid”, written in 1786--the year McGill published his *Practical Essay*--and published the next year, is satirical in tone but makes no

specific attacks, and indeed is more a plea for the unregenerate: “counsel for poor mortals/ That frequent pass douce Wisdom’s door/ For glaikit Folly’s portals”. But the McGill affair did rouse Burns to again satirize the Auld Lichts directly, first in a rather puzzling poem, “A New Psalm for the Chapel of Kilmarnock”, composed April 1789. The McGill controversy had heated up locally after Peebles’ strident attack in the sermon of November 1788, and McGill’s indignant response, published in early 1789. Although the matter was later resolved fairly completely, there were various ups and downs for McGill before this. The “New Psalm”, supposed to be composed for the church of John Russel, a ferocious evangelical and ally of Peebles, seems to be a reaction to one of McGill’s ups--for the Auld Lichts are discomfited. The psalm is, according to its sub-title, celebrating the King’s recovery from illness, but soon drifts to the parishioners’ complaints.

And now Thou hast restored our State, /Pity our Kirk also;  
For she by tribulations /Is now brought very low!

Consume that high-place, Patronage, /From off Thy holy hill;  
And in thy fury burn the book/ Even of that man McGill!

Now hear our prayer, accept our song, /And fight Thy chosen’s battle!  
We seek but little, Lord, from thee/ Thou kens we get as little!

It is a clever parody of a psalm, suggesting that the Auld Lichts are losing their battle against McGill and the Moderates at this point.

However, in the following summer McGill was investigated by both Presbytery (of Ayr) and Synod (Glasgow and Ayrshire). Burns came to his support with “The Kirk of Scotland’s Garland” (or “The Kirk’s Alarm”). Like most of his satire, it pretends to be from the Auld Lichts’ point of view, and is an urgent warning. “A heretic blast/ Has been blawn i the Wast/ That what is not sense must be nonsense.” This is, of course, McGill’s book. The poem goes on to exorciate McGill, and the Provost, Minister, and Town lawyer of Ayr, who all supported him. Then comes a roll call of “Calvin’s sons”, Rumble John Russel, Simper James Mackinlay, Singet Sawnie Moodie and so on--each has a verse to himself and is distinguished by a peculiar quality: for example, “Rumble John” is a stentorian and terrifying preacher. Peebles comes seventh.

Poet Willie, Poet Willie, gie the Doctor a volley  
Wi’ your ‘Liberty’s chain’ and your wit:  
O’er Pegasus’ side ye ne’er laid a stride,  
Ye but smelt, man, the place where he sh--

So much for Peebles’ attempts to ride the winged horse of poetry. The satire bites because it points to the pretentiousness of his mini-epic.

After the “Garland”, Burns more or less left the Auld Lichts alone, though there may be a dig at Peebles in “On Glenriddell’s Fox Breaking His Chain”.

Thou, Liberty, thou art my theme:  
Not such as idle poets dream,  
Who trick thee up a heathen goddess

That a fantastic cap and rod has!  
Such stale conceits are poor and silly:

Peebles did not risk publishing any more poetry while Burns was alive, but did bring out "The "Crisis" in 1803 and "Poems", both old and new, in 1810. In 1811 he retaliated on Burns in *Burnomania*, which is both a sweeping attack in prose on Burns' poetry and morality (Peebles is not really able to distinguish them) and verse satires against "Peter Pindar", pen-name of a satirist of the government (John Wolcott) and Burns, with side-swipes at other radicals. "And thus the sober-minded mourns:/ A Wilkes, a Pindar, Paine, and Burns." Again, Peebles is not confident enough to identify himself: "At present he [the author] gives not his name".

*Burnomania* is evidently motivated by resentment at Burns' satire, but Peebles' anonymity allows him to be remarkably hypocritical about this: "disclaiming all malevolence or envy or censoriousness towards the character or fame of the man. He is no more. I never saw him. I have and can have no interest in bringing him from that eminence to which some have foolishly exalted him". In fact the book is malevolent etc throughout, and certainly gives the impression of trying to settle personal scores. The thesis is that Burns' poems are totally worthless and immoral. Peebles conflates the two--if a poem is immoral it must be bad in all other respects. A very few of his comments might be considered as literary, based on Peebles' belief that smoothness and propriety are the great literary virtues, but they are quickly overwhelmed by moral disapprobation. "This execrable and execrated production cannot bear the examination of criticism: the allusions are absurd in the court of poetry, as well as abominable in the courts of decency and religion". (He is probably referring to "The Kirk's Alarm".) It is significant that Peebles is extremely offended by Burns' comment that: "A man may write poems according to rule, and be a d--d blockhead after all". Perhaps rightly, he took this as referring to his own poems.

Most of *Burnomania* is a flood of abuse, punctuated by claims of being disinterested and fair minded. "Sorry, very sorry are we to find that drunkenness and excess, intemperance and debauchery, are considered and treated as slight evils". "I am not more quicksighted than others in discovering blemishes". Here he under-rates himself. "The Whistle", an account of a drinking contest, is denounced for pages: "here comes vice in all her glory". "Tam o' Shanter" is said to be about adultery. Ironically, one of his strongest objections to Burns is that he is abusive. When B is asked to write something in McGill's cause, he produces "a torrent of abuse". "The Holy Fair" is "the exhibition of the grossest indecency and profanity, of the most deliberate and horrible cruelty and brutality towards the ministers of religion". It is understandable, of course, that Peebles would be greatly offended by the poem but, as usual, his reaction is extreme, and he cannot frame a reasonable rebuttal. It is also typical that he goes on to claim that the ministers were entirely unaffected by the satire--certainly not true of himself.

Peebles says that the sentiments in Burns' poems are merely pretended. This complaint could, in some sense, be made of almost all poetry; but there are passages in Burns where one might consider it a meaningful objection, as in the conclusion to "Cottar's Saturday Night". However Peebles' example is very strained: Burns pretends to feel sympathy for a wounded hare, but this must be false because he accepted the support of the

Caledonian Club, which favored hunting. Peebles objects that Burns is favored merely because he is a ploughman, and this might be a legitimate, if minor, part of a case that Burns is overvalued. But here it seems to be mere social disdain, from an early reference to “the ploughman Burns” to his “verses, or poems if you will, by a Scots ploughman ...” to a comment on “The Whistle”: “had they been hecklers and ploughman, porters and chairmen ... our wonder had been less” --suggesting that Burns could only write about the working classes, or at best gentlemen behaving like the working classes, and that this in itself makes his poems inferior. Indeed, Peebles frequently seems to see high social rank as synonymous with merit. When he announces “a gentleman assured me” or “an officer of high rank told me” (that he was scandalized by a prayer of Burns) he implies that the rank makes the judgment unassailable. And he identifies strongly with the governing classes: one indication of this is that all his elegies are on upper-class people--a Lord, son of a general, son of an Archbishop. Peebles’ politics certainly affect his view of Burns, though one might also say that he uses Burns’ alleged lack of “patriotism” as merely another way to attack him. Peebles equates support for democracy, or implied criticism of the government, with sedition and even treason. Democracy aims at “The overturn of Monarchy and Church” and “the ebullitions of democracy and sedition” should always be checked. He pounces triumphantly on signs of these in Burns: who is sympathetic to Charles Stuart of the ’45 rising) but fails to “panegyric the Royal Family”.

The verses on Burns are presumably meant to be a reply in kind, to show that Peebles can be just as cutting as his adversary, and they were long meditated--it was fully 20 years since Burns’ satire on Peebles. But they are very unpersuasive. “Ill nature, impudence, and lies;/ Malice that bites in midst of laughing,/ And wears the mask of harmless doffing”. But this is not saying much more than that Burns wrote satire. The main charge seems to be that his satire is untruthful and malicious, but the charge is undercut by Peebles’ own evident animus, which seldom allows him to get beyond mere abuse. “The Ayrshire genius prepares a hash/ Obscure and impious and balderdash” --but this kind of writing completely fails to characterise its subject: where is Burns obscure? Peebles intends to model his satire on Pope’s, but this is perhaps unfortunate in itself. The wit is very strained, and the self-congratulation rings hollow: “I, like a bee, will flit from flower to flower”, he says: “Yet mean not to forget I have a sting/ Should lewd, profane, disloyalty appear”.

Admittedly Peebles’ objections to Burns are not entirely peculiar to himself: he represents--in exaggerated form--a fairly common puritanical and conservative reaction. Like Ramsey and Ferguson (whom Peebles seems unaware of) Burns anticipates the Romantics in using what Wordsworth called “the real language of men”, rather than smooth, formal poetic diction. Many believed it was simply bad taste not to use the latter and, like Peebles, they would concur with the gentleman who complained that in Burns: “the faulty rhimes or corresponding endings of lines were very numerous” --probably just an objection to what sounded like normal speech. But Peebles has gone far beyond ordinary conservatism. Obviously his motives and judgments are largely personal. When he rails at “the currency and popularity of his [Burns’] trash” he is baffled as to why the public should prefer Burns’ poems to his. And his bitter resentment at Burns’ attacks surfaces frequently and obsessively throughout *Burnomania*. His inability to understand an opponent’s position,

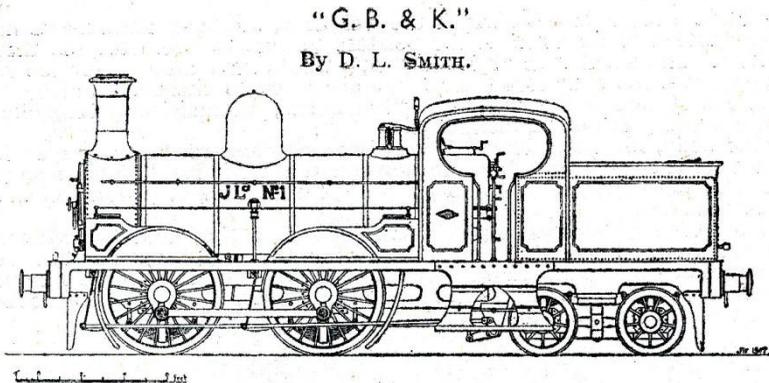
and tendency to accuse the opponent of his own failings, are not confined to Burns: as we have seen, he is almost equally vehement against McGill and his supporters. But by 1811 he seems even more limited in outlook and more consumed by rancour. "It would be difficult, perhaps impossible, to find hearty hatred more strikingly exhibited than in the character, as drawn by himself, of Burns: who ever exceeded him in scolding ... ?". Well, Peebles for one. This is an unfortunate terminus for a man who was not only socially ambitious, but also had pretensions as an intellectual and poet.

Peebles believed himself to be in the true Presbyterian tradition of the Scottish Church, spiritual descendent of the original Reformers, such as Knox, of the men who framed the Westminster Confession, and presumably of the last generations of Covenanters, who denounced patronage and outfaced the Episcopal establishment. Yet his writing has nothing in common with James Kirkton's, historian of the Covenanters, or what we know of the sermons of the famous Covenanting preachers, such as John Welsh. In contrast to these, Peebles' tone is without humour, consistently petulant and denunciative, refusing to concede any merit or even good faith to those who differ from him, malicious if not dishonest; and, despite his Presbyterianism, highly reactionary and disdainful of anyone outside the governing classes. Yet the tone began to sound familiar: ironically, it reminded me of some of the Episcopalian pamphleteers of the 1690s--after Episcopalianism had been disestablished--notably Alexander Monro, who had been Principal of Edinburgh University. Peebles, an evangelical, anti-patronage Presbyterian, would have seen himself as the antithesis of such people. What they share is perhaps, most fundamentally, a sense of defeat and consequent impotence--their complaints become shriller as it becomes more evident that they are not persuading the powerful, and their views are becoming irrelevant.

# G. B. & K.

by *David L Smith*

[This article, in David Smith's unique style, which combined detailed technical knowledge of the railways of the south-west with social commentary, first appeared in the *Journal of the Stephenson Locomotive Society*, vol. XXIV, no.273, January 1948. We thought it was worthy of a wider, newer readership. With thanks to Garth Foster. Eds.]



(Drawing by J. Watson.)

On June 26<sup>th</sup>, 1873, the Glasgow, Barrhead and Kilmarnock Railway opened the final section of its main Glasgow Kilmarnock line and on the same day its branch line from Lugton to Beith. The owning railway companies operated the main line jointly, and at first a G. & S.-W. engine, 0-4-2 No.143 (of the Neilson 1865 class) was stationed at Beith with a G. & S.-W. driver, passed fireman and fireman. The G.B.&K., however, preferred other arrangements, and in 1875 Messrs Dubs & Co. built for them a 0-4-4 tank engine (Works no. 892), the only engine the G.B.&K. ever possessed. Cylinders were 18" by 24", driving wheels 5'7", bogie wheels 3'0", wheelbase 7'6" plus 10' 2", plus 5'0". The boiler was in three rings, 4'0", 4'1" and 4'2" internal diameters respectively. Distance between tubeplates was 10'11<sup>1</sup>/<sub>8</sub>" and 212 tubes of 1<sup>3</sup>/<sub>4</sub>" diameter gave a heating surface of 1065 sq.ft. The firebox provided another 100 sq.ft of heating surface, the grate area being 16.09 sq.ft. Working pressure was 130 lb per sq.inch. A No.8 injector was provided on either side. The footplating was about 7'6" from the front end to about 12" from the front of the cab, where it widened to 8'6". Side tanks were not fitted, but a horseshoe-shaped back tank had the generous capacity of 1314 gallons, with a coal space for 23 cwt. Stephenson link motion was fitted, the reversing gear being some form of combined lever and screw, there being no notches in the sector plate. A brass dome cover and a copper capped chimney gave some

degree of gaiety, otherwise the engine was modestly attired in a suit of brown, lined out in yellow, and veiled its identity behind the cryptic "Jt.Ln.No.1" painted on the side of the boiler. Weight in working order was generally accepted as 48 tons, but there have been other weights quoted at various dates.

With the coming of Joint Lines No.1, two four-wheeled coaches were obtained second-hand, it is believed from the Caledonian Railway: these constituted the Beith branch train which operated the service for many years to and from Lugton. Driver John Kerr got No.1 as a new engine and drove her for over 30 years, being then succeeded by his fireman, Jimmy Drain. Old Jimmy Johnston was the guard.

No.1 went for periodic overhaul to the St. Rollox works of the Caledonian Railway, after which she was generally broken in for a day or two on shunting duty at Glasgow Central station. Just what happened at these overhauls is now difficult to ascertain. Twice the engine was completely dismantled to investigate an alleged bias in running, but no defect could be found. New cylinders were fitted in 1890, and it is probable that at this time the cylinder diameter was reduced to 17½". The Westinghouse brake was fitted with, at a later date, vacuum ejector and train pipes. From time to time certain cab fittings were replaced by some of the Caledonian pattern. In 1907 it is almost certain that the boiler was replaced. No. 1 appeared with a shorter chimney and dome painted over, the appearance of the boiler suggesting that of a Caledonian 670 Class 0-4-2 tender engine. At one overhaul the makers' plates were removed from the side of the cab to that of the bunker.

Though overhauled at St. Rollox as late as the winter of 1914-15, Joint Lines No.1 appears in 1914 and subsequent years in the total of 0-4-4 tanks owned by the G. & S.-W. She was not renumbered into that company's stock but when the complete renumbering of the G. & S.-W. engines took place in 1919 it was stated that the number 732 was allotted to her. As No.1 had recently been withdrawn from traffic, however, this project was not carried out; the number 732 being then allotted to the 0-4-0 tender engine R12. Joint Line No.1 was broken up at Kilmarnock in 1922. The two ancient oil-lit passenger coaches remained in service long after their contemporaries on the larger lines had vanished from the rails, but were eventually replaced by two Caledonian Railway four-wheelers of the type used on the Cathcart Circle trains, painted in the brown livery of the 'Circle' coaches, but lettered G.B.&K. Nos 1 and 2 respectively. At a visit to Beith in 1922 these two coaches formed the branch train, the engine being Caledonian 4-4-0 tank engine No.11.

# Book Reviews

**Rob Close and Anne Riches, *Ayrshire and Arran*, New Haven and London: Yale University Press, 2012, 788pp., ISBN 978-0-300-14170-2, £35.00**

“Where’s that?” said a friend, who had lived some 60 years in Ayrshire, when she looked at the photograph on the front dust jacket of this book (see cover of this *Ayrshire Notes*, unfortunately not in colour). No matter how well you know Ayrshire, such is the exhaustive extent of the volume’s coverage, at some point, that will be your reaction too. It belongs to that rare category of book—the ones that you cannot believe did not exist until now, and which you have been waiting for all your life.

*Ayrshire and Arran* is the latest addition to the standard reference series which is commonly called the Pevsner guides, due to the series having been commenced by Sir Nikolaus Pevsner (part of the constellation of brilliant refugees from Hitler’s Reich who gave so much to Britain). Pevsner’s English project was extended to Scotland, with each guide entrusted to authors with scholarly instincts, who understood their area and had a catholicity of taste. Judging by the results of the present volume, this is an exact description of the writers.

As the twelfth volume of The Buildings of Scotland series, the book is structured according to a tried formula. First there are essays on the geology and archaeology of Ayrshire and Arran followed by a thorough historical treatment of the development of ecclesiastical buildings and the multifarious types of secular architecture. These essays are among the most important scholarly surveys of the region to appear in recent years, and will be standard texts for anyone wanting an overview of its historical development for decades to come. The introductory essays are followed by the architectural gazetteer, which is arranged alphabetically by community or by castle or mansion. Each of the towns or villages is prefaced by a summary of its history before proceeding to describe its churches, public buildings and vernacular street architecture. There are in addition 12 maps of the principal towns, 54 line drawings and 126 colour photographs. For those who don’t speak architecturese, there is a glossary of terms which is linked to 8 figures illustrating various building features. The book is comprehensively indexed.

But in case the reference-book nature of the volume is beginning to make it sound a little dry, let me assure you that it is anything but. Even in places you know well, it will make you want to revisit with open book (it is a handy brick shape, though not nearly so heavy—excellent for the hand or glove compartment), and it will have you nodding in agreement. Take the townscape I know best, Kilmarnock. ‘The county’s engine house,’ the book notes, ‘whose late c19–early c20 heyday took its name to every corner of the globe ... Those days are behind it, especially with the closure of the Johnnie Walker bottling plant (2012), and the town seeks to reinvent itself for the c21, and to forget the damage the late c20 wrought on its economy, communal psyche and built environment.’ That is so exact that one could imagine it quoted in a *Herald* feature or a travel guide. In fact, the book is a sort of travel guide, except it has a level and richness of detail at the macro- and micro-levels

which is a product of days and years of immersion in the area well beyond the here-today, gone-tomorrow of much travel writing. It is full of intelligent thumbnails on buildings one has known (and entered) for years, such as Kilmarnock's Odeon. 'More historically conscious and memorable than many contemporary multiplex cinemas,' the book states, 'with traditional elements of picture-house design, such as the tower with fin carrying the Odeon name'. I must look again.

This book, then, will be used not only by architects, town planners and historians, but also the general reader who wants an intelligent guide. Oh, and one more thing. It will make you laugh. Here it is on the road that I drove daily to work: 'the Kilmarnock southern by-pass ... barges its way through what was the historic heart of Riccarton. The church looks on in bewilderment.' *Le mot juste!*

**Neil Dickson**

**J. Walter McGinty, 'An Animated Son of Liberty': A Life of John Witherspoon**, Bury St. Edmunds: Arena Books, 2012, 433pp., ISBN: 978-1-906791-93-3, £18.99

John Witherspoon (1723–94) was the minister of Beith from 1745 until 1757, and is undoubtedly the most famous minister the town has ever had. Although a leading member of the Popular Party, several of whose adherents were the object of Burns's satire, Witherspoon was no 'straight-laced, narrow-minded evangelical Presbyterian'. The present book has an amusing story about a curling match at Lochwinnoch at which the Beith team were losing. Witherspoon gathered his team in one place, causing the ice to sink and the water to overflow thus ruining the surface. It was declared a draw game. The Lochwinnoch account quoted sourly considers it a 'reckless trick not suited to a Christian minister', but one can imagine how his stock must have risen in Beith!

Witherspoon gained fame in Scotland for his championing the liberty of congregations to choose their own ministers, and for his attack on the prevailing Moderate faction in the Kirk. Perhaps his continuing influence in Beith after he had left might be seen in the emergence of Presbyterian dissent in the 1760s and support for the Disruption in 1843. Due to his contemporary fame, he was head-hunted in 1768 at his second charge in Paisley by the College of New Jersey, later to become Princeton University, to become its president. There he was gradually drawn into the demand for independence. The impressive commendation of the book's title quotation is from the revolutionary and second president, John Adams. Witherspoon went on to sign both the Declaration of Independence—the only clergyman to do so—and the Articles of Confederation, and he also ratified the Constitution, thereby having a hand in the two most important documents to shape the new Republic, Abraham Lincoln's 'apple of gold in the frame of silver'. He also gave America a congenial intellectual framework by teaching Scottish Common Sense philosophy at the College, which provided a moral philosophy of reason that would guide the emerging society. He decisively influenced a galaxy of the future American elite, including the fourth President, James Madison, and so through him the Constitution of 1787.

The Revd Dr McGinty might be known to readers as the author of a book on Burns and religion and as a former parish minister of Alloway. The idea of a book by a Kirk minister on another Kirk Minister might make the heart sink. But this is no work of

hagiography. Indeed Dr McGinty confesses he found his subject something of a trial. ‘Over the years I have spent researching the life and work of John Witherspoon’, he writes, ‘my notes bear testimony to the feelings of frustration, exasperation and incredulity that someone as talented and accomplished as he undoubtedly was, should be sometimes be so naïve and seemingly simple minded ... petty or lacking in compassion ... meekly submissive to [authority].’ The author’s critique of Witherspoon is most noticeable in the first half of the book, where the Scottish years and his theology (which Dr McGinty plainly finds rebarbative) are discussed. It is not until chapter 10 that Witherspoon’s talents and accomplishments become more fully dominant.

This is not a biography in the conventional sense. For example, Witherspoon’s final two years of blindness and death are mentioned only in passing; his second marriage, to a 23-year old widow when he was in his late 60s and the fathering of at least one child by her, not at all—though this might be felt to be of significance in the discussion of his supposed awkwardness with women. The book is more an intellectual history and psychobiography. As the curling episode shows, Witherspoon was a complex character. But some of the seeming intellectual paradoxes are due to him bridging the old world of confessional Calvinism and the new world of Enlightenment empiricism. This was not a passage from religion to irreligion, either for America or for him. The very Moderate philosophy that he condemned in Scotland for fostering a polite ethic, he invoked in America to help shape civil society and it gave his theology a new cast. Witherspoon’s ability to change and adapt are key to his influence in America, and are at the centre of the writer’s admiration for him. The plentiful quotations from Witherspoon’s writings and their analysis allow the reader to fully understand the central concerns of his thought. The book brings to our attention the greatness that once passed through Ayrshire and formed hands across the sea.

**Neil Dickson**

# Diary of Meetings of Historical Societies

- AA Arran Antiquarians. Meetings in Brodick Public Hall, Brodick, at 2 p.m.
- AANHS Ayrshire Archaeological and Natural History Society. [www.aanhs.org.uk](http://www.aanhs.org.uk)  
Meetings in Town Hall, Ayr, at 7.45 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](http://www.asafhs.co.uk)  
Meetings in Alloway Church Halls, Alloway, at 7.45 p.m.
- BHS Beith Historical Society. Meetings in Our Lady's Hall, Crummock Street,  
Beith at 8.00 p.m. (\* 7.30 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](http://www.eastayrshirefhs.org.uk) Meetings  
in Gateway Centre, Foregate Square, Kilmarnock, at 7.30 p.m.
- FBC Friends of Brodick Castle. Meetings at Brodick Castle, Brodick, at 2.30 p.m.
- FHS Fullarton Historical Society. Meetings in
- FHS Joint Joint Meeting of Ayrshire Family History Societies. Gateway Centre,  
Kilmarnock, 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](http://www.kilmarnockhistory.co.uk)  
Meetings in Kilmarnock College at 7.30 p.m.
- Largs HH LDHS Hakon Hakonsson Lecture. In Vikingar!, Largs at 8 p.m.
- Largs Jt Joint meeting of LDHS and LNAFHS. In St Columba's Session House, Largs  
at 7.30 p.m.
- LDHS Largs and District Historical Society. [www.largsmuseum.org.uk](http://www.largsmuseum.org.uk) 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. [www.largsnafhs.org.uk](http://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](http://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 KA7 1DT, at 7.30 p.m.
- TAFHS Troon @ Ayrshire Family History Society. [www.troonayrshirefhs.org.uk](http://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.

**January 2013**

Mon 7 <sup>th</sup>	KCCS	Irene McMillan	Dundonald Castle
Mon 7 <sup>th</sup>	SHS	Barbara Graham	Marie Curie: Her Life and Legacy
Tues 8 <sup>th</sup>	KDHG	Lawrence Wyper	Make it Kilmarnock
Thurs 10 <sup>th</sup>	EAFHS	Max Flemmich	Darvel Telegraph Museum
Mon 14 <sup>th</sup>	CHS	Alastair Chisholm	The Bicentenary of the Comet Paddle Steamer
Tues 15 <sup>th</sup>	ASA	Edwin Lawrence	All the Fun of the Fair
Tues 15 <sup>th</sup>	SWT	Ian Cornforth	Bats and Windfarms - Sorting the Facts from the Turbulence
Wed 16 <sup>th</sup>	FBC	Lorraine Hesketh-Campbell	Conserving the Castle's Collections
Thurs 17 <sup>th</sup>	TAFHS	Chris Paton	Genealogy and Newspapers
Tues 22 <sup>nd</sup>	KDHG	Annie McLauchlan	Portencross Castle
Thurs 24 <sup>th</sup>	AANHS	Stephen J Reid	James VI
Thurs 31 <sup>st</sup>	BHS	George Kerr	The Lure of Steam

**February 2013**

Mon 4 <sup>th</sup>	SHS	Morag Smith	Womens' History and Heritage at the Glasgow Womens' Library
Mon 4 <sup>th</sup>	KCCS	John Rattenbury	Clyde Lighthouses
Tues 5 <sup>th</sup>	KDHG	Ian Matheson	In Search of El Dorado - the Spanish Conquistadors of the 16 <sup>th</sup> Century
Thurs 7 <sup>th</sup>	PHG	Alasdair J. Malcolm	Ayrshire Coastal Walk
Thurs 7 <sup>th</sup>	AANHS	Karen Bowie	Ayrshire and the Making of Union, 1707
Mon 11 <sup>th</sup>	CHS	Jean Leader	Lacemaking and Textiles
Tues 19 <sup>th</sup>	ASA	Gordon Thomson	Ayrshire's Railway Heritage
Tues 19 <sup>th</sup>	KDHG	Jim Boyle	A History of the Royal College
Tues 19 <sup>th</sup>	SWT	Roger Griffith	Galls; the Weird, the Wonderful and the Downright Peculiar
Wed 20 <sup>th</sup>	FBC	David Napier	Life on the Craig
Thurs 21 <sup>st</sup>	AANHS	Cjris Rollie	Robert Burns in England
Thurs 21 <sup>st</sup>	TAFHS	Ian Kennedy	A Kirkcudbright Campbell in America
Thurs 21 <sup>st</sup>	AMC	Jonathan Bryant	The First NTS Signature Project: Brodick Castle
Thurs 28 <sup>th</sup>	BHS	Hugh Kerr	Diasporama

**March 2013**

Mon 4 <sup>th</sup>	KCCS	Euan Terras	Rights of Way
Tues 5 <sup>th</sup>	KDHG	Jim Penman	The Genius of James Clark Maxwell
Thurs 7 <sup>th</sup>	AANHS	Philip Robertson	Marine Archaeology
Thurs 7 <sup>th</sup>	PHG	Members	Pot Pourri
Mon 11 <sup>th</sup>	CHS	Jim Grant	Scottish Maritime Museum

Thurs 14 <sup>th</sup>	FHS Joint	Margo Graham	100 Years of Lace
Tues 19 <sup>th</sup>	KDHG	Norman Deeley	The Goatfell Murder
Tues 19 <sup>th</sup>	SWT	Carol Crawford and Natalie Fleming	t.b.c.
Wed 20 <sup>th</sup>	FBC	John Steele	HMS Dasher
Thurs 21 <sup>st</sup>	TAFHS	Tom Barclay	The Franco-Scottish Wine Trade and Ayrshire Involvement
Thurs 28 <sup>th</sup>	BHS	Elaine McFarland	John Boyd Orr: Ayrshire Man and World Citizen
<b>April 2013</b>			
Thurs 4 <sup>th</sup>	PHG	John Kellie	Ayrshire Miscellany, Part Two
Mon 8 <sup>th</sup>	SHS	John Stevenson & Dan MacKay	Strang's Foundry, Hurlford
Thurs 11 <sup>th</sup>	EAFHS	Irene Hopkins	Belgian Refugees 1914-1919
Mon 15 <sup>th</sup>	CHS	Robert Ferguson	The Museum of Ayrshire Country Life and Costume
Thurs 18 <sup>th</sup>	AMC	Alastair Deayton and Iain Quinn	200 Years of Clyde Paddle Steamers
Thurs 25 <sup>th</sup>	BHS	David Donaldson	The Taiwan Aborigines
<b>May 2013</b>			
Thurs 2 <sup>nd</sup>	PHG	Members	Blether of 2013
Mon 13 <sup>th</sup>	SHS	Joyce Brown	Hamilton Palace



**Craufurdland Castle**

# Ayrshire Federation of Historical Societies

The Federation's Annual General Meeting will be held at 2 p.m., on Sunday 12th May 2013, at Craufurdland Castle, Kilmarnock (see illustration on page 37). All members are encouraged to attend: a detailed notice will be sent out separately. Craufurdland has featured recently on television, and we hope that Simon Craufurd, by whose kind invitation the event is being held here, will show us around his family home.

As is customary, the John Strawhorn Quaich will be presented to this year's recipient during the course of the meeting. We also hope that members will give us their views on what they would expect a Federation web-site to do. We are conscious that in the modern world, a web presence is essential. Should we, also, consider creating a Federation presence on Facebook and Twitter. We look forward to your views.

As always, we make our plea for new members for the committee. The committee now meets in Kilwinning, easily accessible from most parts of the county. Any volunteers should get in touch with Pamela McIntyre.

## *Two future dates for your diaries are:*

Our 2013 Conference, with the Association for Scottish Literature Studies, will take place on Saturday 8th June 2013, at the Riverside Campus, Ayr, of the University of the West of Scotland. The title is Representing Ayrshire - Literature from John Galt to the Modern Day, and we hope for a large and enthusiastic turn-out for this joint venture with ASLS and UWS, which will also give many a first opportunity to view the facilities at Ayr's new campus. A detailed programme and booking form will be circulated shortly.

Looking further ahead, our Swap Shop has been arranged for Sunday 15th September 2013 at the RAFA Club, Prestwick, an early 20th Century house by J.K. Hunter, with an extensive collection of flying memorabilia. The Polish war memorial formerly near St Andrews House, Monkton, is now within its grounds. We hope, on this occasion, that our member groups will share with us their views on how best we, as a Federation, should remember the Great War.



## AANHS Publications

Publications of the Ayrshire Archaeological & Natural History Society (AANHS) are available from Sheena Andrew, Secretary, 17 Bellrock Avenue, Prestwick KA9 1SO. Further information about the AANHS and its publications will be found on the society's website: [www.aanhs.org.uk](http://www.aanhs.org.uk)

37 Excavations in Ayr 1984-1987 (Perry), 140 pages (A4)	
37 Historic Troon and its surroundings, 40 pages	£3.00
36 Burns & the Sugar Plantocracy of Ayrshire (Graham) 124 pages	£6.00
35 The Masters of Ballantrae (Hunter) 30 pages	£4.00
33 Dr John Taylor, Chartist: Ayrshire Revolutionary (Fraser) 112 pages	£4.00
31 Tattie Howkers: Irish Potato Workers in Ayrshire (Holmes) 192 pages	£4.50
30 The Early Transatlantic Trade of Ayr 1640-1730 (Barclay & Graham) 104 pp.	£4.50
28 Historic Prestwick and its surroundings, 64 pages	£2.50
24 Historic Alloway, Village and Countryside: A Guide for Visitors	£2.00
20 Historic Ayr: A Guide for Visitors, 2nd ed.	£2.50
15 The Port of Ayr 1727–1780 (Graham)	£2.00
13 Tolls and Tacksmen (McClure)	£1.50
11 Robert Adam in Ayrshire (Sanderson, revised 2010)	£4.00
Antiquities of Ayrshire (Grose, ed. Strawhornm revised 2010)	£4.00
Armstrong's Maps of Ayrshire (1775: reprint, 6 sheets)	£12.00