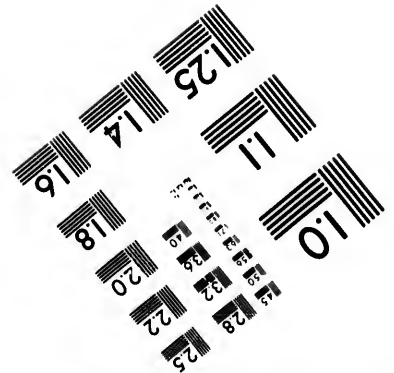
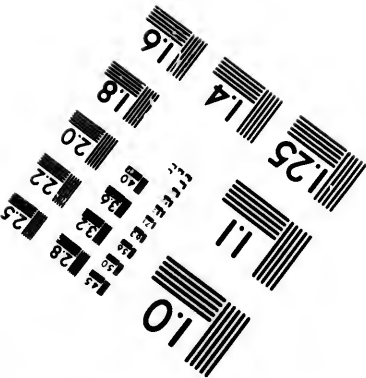
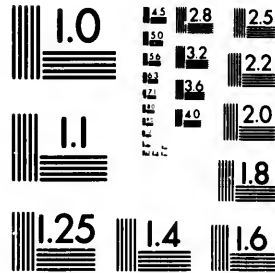


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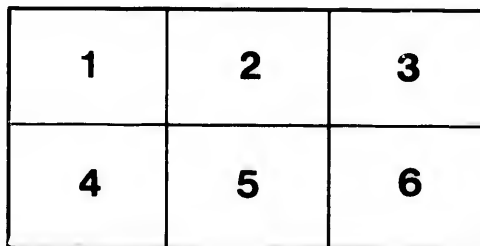
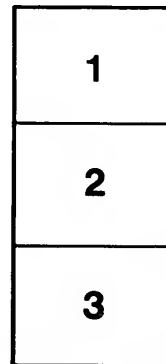
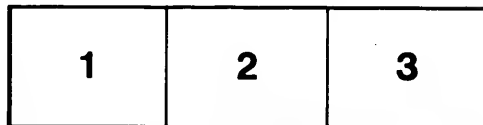
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To Dr. Douglas,

A souvenir of his old friend

C. H. G.

Clifford
Jr

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NOTE ON THE PROBABLE ORIGIN
OF THE
SCOTTISH SURNAME
OF
GEMMILL OR GEMMELL

WITH
A GENEALOGICAL ACCOUNT OF THE FAMILY
OF GEMMILL OF TEMPLEHOUSE,
SCOTLAND

BY
J. A. GEMMILL
OTTAWA, CANADA.

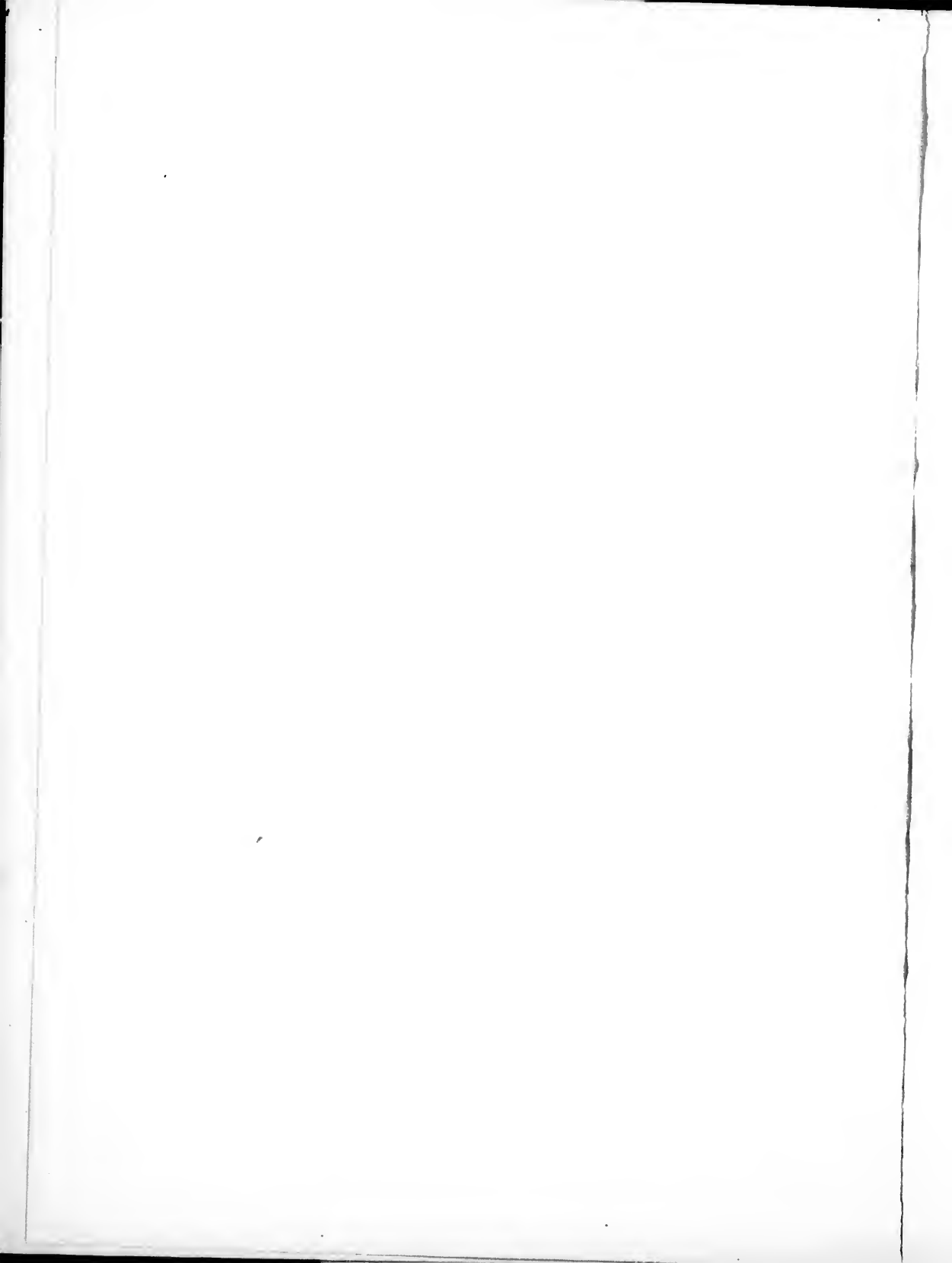


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NOTE ON THE PROBABLE ORIGIN OF THE SCOT- TISH SURNAME OF GEMMILL OR GEMMELL.

Authorities agree that the Scottish surname Gemmill or Gemmell is of Danish or Scandinavian origin, being a form of the Danish word *gammel*, Anglo-Saxon *gamel*, Old Norse *gamall*, all signifying *old* or *ancient*.¹

From history we learn that hosts of Danish rovers invaded England in the eighth and ninth centuries, and that they made extensive settlements in the northern half of England. In the course of time a fusion of the existing peoples and their languages took place, and when surnames were adopted in England, about the time of the Norman Conquest, circumstances pointing to a Danish descent probably led to the adoption of the Danish word *gammel*, Anglo-Saxon *gamel*, first as a nick-name and eventually as a surname.²

In Domes' day Book (A. D. 1080 to 1086) there is mention of several Anglo-Saxon thanes or tenants-in-chief and under-tenants of land bearing the name of Gamel, chief among whom was Gamel, the owner of several manors in Yorkshire and Staffordshire.³

The frequent occurrence of the names Gamel, Gammell, Gemel, Gamol and Gamul in the old English records ⁴ of the period shows that, shortly after the Norman Conquest, *Gamel* with variations in spelling was common in England.

1. *Lower on British Patronymics and Ferguson on Surnames.*

2. *Freeman*, the historian, ascribes a Danish origin to the name Gamel, *The Norman Conquest*, Vol. IV, p. 799.

3. *Sir Henry Ellis' Introduction to Domes' day Book*, Vol. I, pp. xi, 422, 477, 493; Vol. II, pp. 115, 316, 321, 509.

4. *Placita de Quo Warranto*, pp. 124, 414; *Calender Charter Rolls*, p. 376; *Return of Parliamentary Writs*, Vol. I, p. 62; *Rotuli de Oblatis et finibus in the Tower of London*, *Temp. Reg. John*, pp. 34, 35, 36; *Calender of Documents relating to Scotland*, Vol. I.

Traces of the name Gamel, chiefly in connection with the Ecclesiastical establishments¹ are found a century later in that part of Scotland then included in ancient Northumbria, but it is not until the middle of the thirteenth century that *Gemil*,² another form of the name Gamel, is for the first time found associated with the ownership of land in Scotland.

According to Chalmers,³ the historian, the parish of Kirkmichael, Ayrshire, was in former times called *Kirkmichael of Gemilstoun*—obviously derived from a proprietor or settler of the name of *Gemil*—the church there being described in Latin charters as “*Ecclesia Sancti Michaelis de Gemilstoun.*”

“This church,” he adds, “was granted to the Prior and Canons of Whithorn in Galloway by John de Gemilstoun, the son and heir of John de Gemilstoun, Knight, which grant was confirmed to them by Robert I, in May, 1325, and by James IV in 1451.”

In the accounts of Eymeric de Maccuswell, Sheriff of Dumfries, of date 1264, Joannes de Gemilstoun is mentioned as indebted in a fine of £15, and in the accounts of John de Twynhame, the King's Purveyor in Galloway, is an entry under date 1329 of a payment of £63 6 8 as part payment of a sum of money granted by the King to Lady Mary, wife of John of Gemilstoun.⁴

Joannes de Gemilstoun—probably the Knight above referred to—is mentioned in the Ragman Rolls as one of the Scottish barons who swore fealty to King Edward I at Berwick in 1296.⁵

1. *Registrum St. Andrews (Bannatyne Club)*, pp. 127, 224, 264; *Spottiswood's History of the Church of Scotland*, Vol. 1, p. 89; *Calendar of Documents relating to Scotland*, Vol. 1, III, IV; *Registrum de Aberbrothoc (Bannatyne Club)*, p. 19; *Registrum Vetus de Aberbrothoc*, pp. 97, 323; *Registrum de Dunfermline*, pp. 100, 111, 112; *Thomson's Acts*, p. 94; *The Acts of Alexander III*, 1248.

2. Mr. J. S. Gammell, Laird of Drumtochty Castle, Kincardineshire, supposes the change in spelling from *Gamel* to *Gemil* to have arisen from a disinclination of the natives to open their mouths wide enough for the broader vowel—just as now in Yorkshire they say *wesh* for *wash* and *regs* for *rags*.

3. *Caledonia*, Vol. VI, p. 533.

4. *Exchequer Rolls of Scotland*, Vol. 1, pp. 16, 152.

5. His name appears in the Roll for Dumfries, which included the Barons of Galloway. Kirkmichael is situate in the district of Carrick, at that time within the Sheriffdom of Galloway. *Agnew's Hereditary Sheriffs of Galloway*, p. 111; *McDowell's History of Dumfries*, p. 216; *Chalmers' Caledonia*, Vol. III, p. 66.

It is conjectured that this family was probably the first of the name to settle in Scotland, and may have been among the Northumbrian Anglicized Danes who were driven into Scotland by the violence of the Normans during the years 1068-69-70—an immigration which was greatly encouraged and aided by Malcolm III of Scotland,

—or, what is more probable, the progenitor of the family may have accompanied one of the numerous nobles of Saxon and Norman origin who settled in Ayrshire in the reign of the Scottish King David I early in the twelfth century.¹

As all subsequent trace of the family of Gemil² of Gemilstoun has been lost it cannot now be definitely ascertained that its representative of the year 1264 was the ancestor of the Ayrshire families bearing the name of Gemmill, but as it appears that, when a baron of the period built a castle, a village invariably grew up under the shadow and protection of its walls bearing his name—the inhabitants, too, adopting his surname³—it may be assumed that here is the source from which all bearing the Scottish patronymic of Gamil, Gamyll, Gammell, Gemil, Gemyll, Gemle, Gemmill and Gemmell may claim to be derived.

The records which have come down to us from the sixteenth and seventeenth centuries⁴ show that there were many small proprietors and tenants bearing these forms of the name scattered throughout the central Ayrshire parishes

1. The grandfather of King Robert the Bruce came from Skelton in Yorkshire (the county in which Gamels were strong at the time of the Norman conquest) and he took with him to Scotland numerous followers, some of whom founded families in the district in which he settled. *McDowell's History of Dumfries*, p. 33; *Veitch's Border History and Poetry*.

It was a tradition in the family of William Gemmill of Templeland and Garrievie, Cumnock, whose only child and heiress, Eupheme, married Sir Thomas Wallace, Bart., of Craigie, about 1665, that Gemmill's predecessors left England on account of a quarrel and settled in Scotland, where they purchased the lands he then occupied. *Paterson's History of Ayrshire* 1st. Ed., Vol. I, p. 293.

2. *Patereon* ascribes a distinctly Saxon origin to this family. *History of Ayrshire*, 2nd ed., Vol. III, p. 277.

3. *Johnson's Place Names in Scotland*, p. 73; *McDowell's History of Dumfries*, p. 39.

4. *Stoddart's Scottish Arms*, Vol. II, p. 406; *Registrum Episcopatus Glasguensis* (Mailland Club, 1843), Vol. II, p. 523.

Inquisitionum ad Capellam Domini Regis retornatarum, or Record of the proceedings on writs issuing from the Chancery of Scotland to 1547, 2 vols.; *Register of the Privy Council in Scotland*; *Commissary Record of Glasgow*; *Pont's Cuninghame by Dobie*, p. 390.

A document or petition concerning the election of a priest for the Parish of Kilmarnock in 1547 signed by 300 parishioners includes 6 *Gemylls*. *McKay's History of Kilmarnock*, 3 Ed. 1864, p. 5.

of Kilmarnock, Fenwick, Stewarton and Dunlop, but of these only the present family of Gemmill of Templehouse in the parish of Dunlop can show an uninterrupted line of descent as well as an unbroken chain of title to the property they possessed in the year 1500 down to the present day.¹ The other families have either become extinct in the male line, or, having parted with their land holdings, have found their way into other parts of the country—namely into Renfrewshire and the City of Glasgow.

These changes probably occurred in the last century, for in writing of the country round about Irvine at the beginning of the nineteenth century Robertson, the historian, says in his *Ayrshire Families*, Vol. III, p. 330.

The name of Gemmill is pretty general in this part of the country; several of that name have at different times been ranked among the landed proprietors and freeholders, while others have attained to great opulence or have been connected by intermarriage with some of the principal families in the county and elsewhere.

However this may be, a glance over the roll of landowners and tenants in Ayrshire for 1892 shows the patronymic Gemmill is less common than in by-gone times.

1. In a proceeding before the Court of the Baillie of the Templelands held at Ayr on 19th Aug., 1586, Patrik Gemmill produced a precept of *clare constat* from Lord Sanct Johnne, Grand Prior of the Knights Hospitallers of St. John of Jerusalem, the successors of the ancient Knights Templars, dated 1559, declaring him heir of his father in the Templelands of Dunlop. There is evidence that this family had these lands in 1474.—*The Register of the Templelands*, in the General Register House, Edinburgh.

See also *The Templars in Scotland*, by Henry Gough. In the press, 1898.

The late Revd. John Gemmel, D.D. of Fairlie, who devoted some study to the subject, asserted that the Templehouse family is the oldest representative of the name.—*See his letter of 20 June 1877.*

GEMMILL OF TEMPLEHOUSE.



Arms:—Gules, a Cross (Templar's) between two bars gemels, argent.

Crest:—Two lions gambes couped in Saltire proper.

(From *Heraldic MSS.* of date 1624 and 1661, in the *Lyon office, Edinburgh.*)

Motto:—Crux hereditas mea.

The writers of the several historical accounts of the County of Ayr agree that the family of Gemmill of Templehouse, although of no historical importance, can boast of considerable antiquity.¹

Writing about 1604, Timothy Pont mentions "Temple-Housse" in his *Cuninghame Topographised*, and Mr. James Dobie in his notes to this work adds that "this property of old belonged to the Knights Templars."²

The *Knights Templars* originated about 1119, with nine gallant and pious Knights who had taken part in the First Crusade, and who then formed a brotherhood in arms and entered into a solemn compact to aid one another in protecting the countless crowds of worshippers and pilgrims who thronged to Jerusalem in the early ages of Christianity. Warmed with the religious

1. *Statistical Account of Scotland, Ayrshire*, 1842, p. 282; Paterson's *History of Ayrshire*, 2nd Edition, vol. IV, p. 238.

2. Dobie's *Pont's Cuninghame*, 1874, p. 379.

and military fervour of the day, and animated by the sacredness of the cause to which they devoted their swords, they at first called themselves the *Poor Fellow-soldiers of Jesus Christ*, but, from their residence near the Temple of Jerusalem, they ultimately became known as *The Knights of the Temple*, or *Templars*. Attracted by their distinguished gallantry and usefulness, numbers of knights joined them, so that within a few years after their institution they became a most powerful confederacy, rivalling, in numbers and wealth, the greatest monarchies of the Middle Ages. From the rise of the Order to the expulsion of the Christians from the Holy Land in 1292, the Templars occupy the most conspicuous place in the annals of the Crusades. Their valour and exploits as champions of the Christian faith, their sorrows and misfortunes, and the varied incidents and events which mark their chequered career, impart to their history a lively interest and a strong tinge of romance. Their vast possessions, wealth, privileges and immunities eventually proved their ruin. Complaint was made that the gifts made to them were not devoted to the object intended by the donors, and that most of the members of the Order preferred living at home in luxury to taking service in the Holy Land for the protection of the Christian Pilgrims. The clergy excited by jealousy and cupidity instigated the prosecution of the Templars on charges of heresy, idolatry and other crimes and secured convictions by means of torture and perjury. Pope Clement V, always hostile to them, thereupon annulled their privileges in 1309 and transferred the greater part of their lands to the rival religious-military Order of the Knights Hospitallers of St. John of Jerusalem.

The *Templars* were introduced into Scotland about 1160 by King David I, who endowed them liberally, and they soon became possessed of lands all over that kingdom. As there is no record of the passing of an Act for their suppression in Scotland, as was done in every other state in Europe, it is probable that they joined on an equal footing the Knights of St. John in Scotland; for James IV gave a charter confirming grants by the Kings Malcolm IV, Alexander II, Alexander III, James II and James III to the *Knights of the Hospital and Temple*.¹ The Grand Prior of the *Hospitallers* in Scotland was also styled the Preceptor of Torphichen, and in the reign of James IV, the then head of the order was raised to the dignity of Lord St. John, which title devolved upon his successor in office. The Preceptorship was held by various eminent persons from the time of Alexander II down to 1543, when Sir James Sandilands became Grand Prior and Lord St. John. At the Reformation he renounced Popery, embraced the Protestant religion, and was one of the most decided supporters of the new faith. Sir James resigned the Lordship of St. John into the hands of Queen Mary, who erected all the lands into a temporal lordship in his favour under the title of Lord Torphichen by charter dated 24th January, 1563. He died 26th September, 1579, and was succeeded by his great-nephew James as second Lord Torphichen, who died

1. *The Knights Templars*, by C. G. Addison, Longman, London, 1842.

The Persecution of The Knights Templars, by O. A. Hays, Edinburgh, 1865, p. 114.

The Process against the Templars in Scotland, by H. Gough, Paisley, in the press 1898.

in 1617. The preceptors from time to time fenced out the greater part of the lands with the double object of providing for their dependents and at the same time securing a sufficient rental. Accordingly in 1614 the rights held were principally those of superiority.¹

A remarkable circumstance attaching to Temple lands in the olden time was their recognition as sanctuaries or "houses of refuge." In the record of the trial of Cuninghame of Aiket and Raebourne of that ilk for the slaughter of John Mure of Cauldwell, it appeared that Raebourne was within the privilege of the regality of the Lord Sanct Johnne (that is the Templelands) and he declined to be taken therefrom.²

Not many years since, an old woman who had got into some difficulty with the Magistrates of Kinghorn, when pursued by the town officers, rushed into a Temple tenement in that town, and, putting her head over the window, dared them to do their worst, upon the belief that this sanctuary could no be violated.³

Fullarton, another annotator of *Pont's work*, states that "Templehouse is a small property in the parish of Dunlop. It appears to have belonged to the predecessors of the present proprietor, John Gemmil¹, of Templehouse, at least since about the middle of the 16th Century; and they probably were originally vassals of the great fraternity of the Knights Templars, whose domains were ultimately erected into the lordship of Torphichen."⁴

The superiority of Templehouse was sold by the second Lord Torphichen, as it appears that Robert Montgomerie of Hessilhead made charters in 1619, and from him it passed successively to Wallace of Cairnhill, Dr. Robert Patrick of Hessilhead and Trearne, William Patrick of Roughwood, W. S., and it is now attached to the estate of Woodside, Beith. The late Mr. R. W. Cochrane Patrick of Woodside, in a letter dated 9th March, 1896, to Mr. J. A. Gemmill, Ottawa, says: "The superiority of the Templelands in Dunlop parish is annexed to the entailed estate of Woodside. The proprietor of that estate is therefore the Superior, not in virtue of anything personal, but solely as proprietor under

1. Dobie's *Pont's Cuninghame*, 1874, p. 200.

2. Pitcairn's *Ancient Criminal Trials of Scotland*, and Robertson's *Historic Ayrshire*, p. 18.

3. *Abstract of the Torphichen Charters*, p. 3.

4. Fullarton's *Pont's Cuninghame Topographised*, Maitland Club, 1858, p. 172.

“ the existing entail. The position is one merely of academic
 “ and historical interest. No payment was ever made to, or
 “ asked by, me from the lands of Templehouse.”

The earliest record of the family of Gemmill and of their connection with Templehouse is an entry in the Register of the Templelands, now in the General Register House in Edinburgh, and which relates that Patrik Gemmill appeared before the Temple Court held at Ayr on the 19th August, 1586, and produced a precept of *clare constat* of James Lord Sanct Johnne, entering him as son and heir of Johnne Gemmill in the Templelands in the parish of Dunlop, of date 10th August, 1559. The entry is as follows :

VICECOMITATUS DE AIR.

“ Curia secunda productionum infeofamentorum terrarum
 “ templariarum infra vicecomitatum de Air balliatun de Kyll
 “ Carick et Cuninghame super fundum terre templarie Eliza-
 “ bethe Wallace infra burgum de Air coram Davide Crawford
 “ balliùo templariorum ibidem virtute commissionis Domini
 “ Torphichen sub subscriptione sui tutoris subscripte nec non
 “ virtute dispensationis Dominorum Consilii xix Augusti
 “ 1586. Sectis vocatis curia affirmata.

“ Compeirit Patrik Gemmill and producit a precept of
 “ clare constat of James lord Sanct Johnne under his scill and
 “ subscripcioun enterand him as sone and air of Johnne Gem-
 “ mill of all and hail the tempillandis of Dunlophill with the
 “ pertinentis lyand within the parochin of Dunlope and
 “ scheref dome of Air, of the dait the tent of August, 1559,
 “ withe sesing thairon, Sir Hew Dunlop notter, of the dait 23
 “ August and yeir of God foirsaid, withe ane Acquittance of
 “ Johnne Spottiswod of *ijs* for lxxxv yeir and all utter yeiris
 “ bygane, and the said Johnne Spottiswod grantit it to be
 “ trew.”

The sum *ijs* (two shillings) here mentioned was the feu

duty payable to the feudal Superior (then the Preceptor of Torphichen), and the fact that a discharge was given to Patrik Gemmill for a stated period of 85 years would seem to indicate that the lands had been held by his immediate ancestors for that period at least previous to 1559 which would carry his family's connection with Templehouse back to 1474, and the continuation of the statement "all uther yeiris bygane" suggests the probability of a title of a much earlier date. It is a tradition of the family that their old records or titles to this property covered a period extending much further back than there is now evidence to support, but the documents were destroyed in a fire which occurred at Templehouse early in the 18th Century.¹

It cannot be confidently asserted that this family represents the parent stock of the name in the district, but it is nevertheless fairly probable, as there were and still are several families of Gemmills and Gemmells in the parishes of Dunlop, Stewarton, Fenwick, Irvine, Kilwinning, Dalry, &c., which claim origin in the Templehouse family, but particulars of the line of descent have not been preserved.²

The Gemmills of Lugtonridge, Thorn, Waterside, Nether Aiket, Leahead, Deepstone, Auchentiber and Holehouse, represented branches of the Templehouse family, and there were Gemmills tenants in Halket, Waterland and Monieacres as well as rentallers at various times within the Village of Dunlop, who derived from the same source. Another probable off-shoot was the now extinct family of Gemmill of Auchinmede, Kilwinning.³

1. On repairing the present dwelling-house in 1887 a heavy beam of oakwood, charred black, was discovered above the doorway, a relic no doubt of the fire referred to.

2. The late Revd. Dr. John Gemmel, of Fairlie, who devoted some study to the subject, asserted that the Templehouse family is the oldest representative of the name.—See his letter of 20 June, 1877, in possession of J. A. Gemmill, Ottawa.

3. Johnne Gemmill in Auchinmaid, in 1590 (*Register of the Privy Council in Scotland*, Vol. IV, p. 382). The will of John Gemmill, portioner of Auchinmede, was proved 29th May, 1623, and the will of his son, Andrew Gemmill, on 13th July, 1630 (*Comm. Records*). On 23th July, 1632, Andrew Gemmill was served heir male to John Gemmill, his grandfather, in two 13s 4d lands of old extent of Auchinmaid (*Retours*), and he in turn appears to have died about 20th May, 1650 (*Comm. Records*), leaving an only child, Euphemia, who was served heir of her father, Andrew Gemmill, portioner in the 13s 4d land of Auchinmaid 27th November, 1672 (*Retours*).

The first of the Templehouse family of whom authentic record exists is

I. *Johnne Gemmill*, who was in possession of the Templelands of Dunlophill, and died some time before 1559. He was succeeded by his son

II. *Patrik Gemmill*, who as above stated appeared before the Court held at Ayr by David Crawford, Baillie of the Templelands, on 19th August, 1586, by virtue of a Commission from Lord Torphichen and "Producit a Precept of *clare constat* of James Lord Sanct Johnne, dated 10 August, 1559, entering him as son and heir of Johnne Gemmill in the Temple lands of Dunlophill."

In Pitcairn's *Ancient Criminal Trials of Scotland* there are records of two trials in which this Patrik Gemmill was concerned, and which are curiously indicative of the lawless times in which he lived, when it may be said that every man's hand was against his neighbor.

On 4 November, 1570, he was one of the jury¹ on the trial of "William Cuninghame of Aiket, William Fergushill, Florence Crauford and John Raeburn of that Ilk, dilatit of the slauchter of umqle (i.e., the late) Johnne Mure of "Cauldwell."²

He next appears as the victim of robbery and abduction :

HAMESÜCKEN—BRIGANCY—OPPRESSION—HORSE-STEALING—
FORAYING, &c.

August 1, 1601—Thomas Cuninghame, sword-slipper, servant to Williame Cuninghame, the Laird of Tourlandis.

Dilatit of certain crimes of theft, and for taking of captive and prisoner Patrik Gemmil.

1. The 17 jurors at that trial were country gentlemen chiefly, and of these the descendants only of Gemmill of Templehouse, John Schaw of Grenok, and George Maxwell of Nether Pollok, continue the possession of the lands then held by their ancestors—the last two being represented by Sir Michael Shaw-Stewart, Bart., of Ardgowan, and Sir John Stirling Maxwell, Bart., of Pollok, *Pitcairn's Criminal Trials*, Vol. 1, Part. III, p. 19, Maitland Club, 1933.

2. *Paterson's History of Ayrshire*, Vol. IV, p. 238, and *Robertson's Historic Ayrshire*, Vol. 1, p. 18.

*Dittay against the Pannel.*¹

Thomas Cuninghame, sword-slipper, sometime servitour to William Vaus, armorar in the Cannogait, being entered on Pannel, dilaitit and pursued; Forasmuch as he, accompanied with Alexander and Hew Cuninghame, brother to the Laird of Tourlandis, the deceased Johne Cuninghame, *alias* Potter, Marioune Parker, Isobel Parker, her sister, William Spier, servant to the said Alexander, and another boy, lately, in the month of Januar last byepast, under silence and cloud of night, by way of Hamesucken, and Brigancie, came to Patrik Gemmill's dwelling-house in Tempilhouse, where he, his wife and family was, in sober and quiet manner, taking the night's rest, dreading no evil or harm; and there brak up the door of the said house, entered therein perforce, and took the said Patrik and his wife furth of their beds, bound his wife foot and hand, and cast her into a mickle kist, menaced the said Patrik to deliver to them his silver and gold; and, because he refused to do the same, they bound a tether round his neck and hung him up upon a balk (*i.e.*, a beam), where he hung a long space, until the said Thomas for pity cut him down; and thereafter they packed up his whole inside goods and plenishing in sheets and caused the three women convey the same theftuously upon their backs, and thereafter took and apprehended the said Patrik Gemmill captive and prisoner, and convoyed him, being an aged man of three score of years, in a great storm, by the space of xxviii miles from his own house, till he came to Clyddis-holme, where he was relieved by the Bailleis of Lanark; Usurping thereby our sovereign lord's authority; the said Patrik being his highness' free liege; and the said Thomas was art and part of the said crimes. *Item*, for art and part of the coming upon a Sabbath day, ten weeks sin syne or thereby, in time of preaching, accompanied with Williame Cuninghame of Tourlandis, Alexander Cuninghame his brother, the deceased Johne Cuninghame, the potter, and others, servants of the young Laird of Blaquhantis, and others their complices, to the number of fourteen persons or thereby, and running of a foray with the Laird of Cuninghames-heids tenants for the theftuous stealing and reving from them of xii horse and mares, which were sold in the country. *Item*, for art and part of the theftuous stealing and away-taking of two nags, one soir (*i.e.*, sorrel) and another brown, pertaining to Thomas Bigger in Byres, furth of the lands of Warreikhill, committed in June last was. *Item*, for common theft, common reset of theft, &c.

VERDICT—The Assyis, by the mouth of Johne Farguesoun of the Yle, Chancellor, found, pronounced, and declared the said Thomas Cuninghame to be found culpable and convicted of the whole points of the dittay above written, and crimes therein contained.

SENTENCE—To be taken to a gibbet, upon the Castell-hill of Edinburgh, and thereupon to be hanged till he be dead; and all his moveable goods to be escheat, &c.

¹ *Paterson's History of Ayrshire*, (1st Edition) Vol. I, p. 106. *Robertson's Historic Ayrshire*, Vol. I, p. 38. *Ancient Criminal Trials of Scotland*, by Robert Pitcairn, Maitland Club, 1833. Vol. II, p. 359.

In the *Abstract of the charters and other papers recorded in the Chartulary of Torphichen from 1581 to 1596*¹ it is noted that on 9 April, 1596, this Patrik Gemmill executed a Commission of Replegiation or Resignation of the Templelands into the hands of his superior Lord Torphichen, and it further appears that a charter was made 25 June, 1596, of the same lands in favour of his eldest son

III. *John Gemmill* and Isobel Ross, his spouse in life rent, and to John Gemmill, their son, his heirs and assigns in fee.

The latter John Gemmill predeceased his father, and apparently without surviving issue,² for there is a precept of *clare constat* dated 24 October, 1617, granted by Robert Montgomerie of Hessilhead and Tempill Cunynghame, in favour of

IV. *Patrick Gemmill*, brother of the late John Gemmill, who died last vest and seised in the land of Templehouse, reserving to Patrik Gemmill, father to the said John Gemmill, his life rent over the said lands. On the lintel over the entrance to the barn (now a window) are the initials and date, "P. G. 1620." A Valuation Roll of Cuninghame for 1640 shews that this Patrick Gemmill was in possession of Templehouse in that year. (*Dobie's Pont's Cuninghame*, p. 398.)

He is also a subscribing witness to the Will of Agnes Gemmill, wife of Robert Wilsonne of Over Borland in the Parish of Dunlop, who died in Nov., 1636. She was probably a near relative, but in what degree is not stated. By her Will she bequeathed legacies to her grandsons John Dunlop, and William Gemmill. (*Comm. Rec., Glasgow.*)

From an entry in the Commissariat of Glasgow, dated 31 July, 1665, it appears that Patrick Gemmill married Margaret Montgomery. He died in January and she in December, both in 1662.

1. A copy of this scarce book is in the possession of J. A. Gemmill, Ottawa.

2. He appears to have been married, for "Elizabeth Howie, spouse to Johnne Gemmill Younger of Tempillhouse in the parochin of Dunlop" died in the month of August, 1616. *Patterson's Hist. of Ayrshire*, Vol. 17, p. 238.

They had four sons :

1. John Gemmill who succeeded to Templehouse.
2. David Gemmill to whom with his father, Patrik Gemmill, Adam Dunlop, who had the life rent, and his son, Allan Dunlop, the fee of the lands of Holehouse, made a disposition dated 27 July, 1636, of the said lands to be held in blench of the grantors for payment of a penny Scots—apparently an assignment of the mid-superiority.¹ He was probably the ancestor of John Gemmill in Thorn, who appears to have married on 16 Oct., 1703, 1st, Margaret Dunlop in Braehead, by whom he had two daughters, and 2ndly, Janet Gemel, by whom he had one son, James Gemmill. (*Dunlop Parish Registers*). The property of Thorn came down to David Gemmill who sold it about 1850 to Robert Findlay, and died 1893, leaving one son James Gemmill, now residing near Dunlop.
3. Robert Gemmill, third son of Patrick Gemmill, of Templehouse, who in 1663 feued Lugtonridge in the Parish of Beith from the Earl of Eglinton (*Dobie's Pont's Cuninghame*, p. 318).
William Gemmill, of Waterside, is supposed to have been a son or grandson of this Robert Gemmill. He m. Nanse Smith (*Dunlop Parish Registers*) and had: Nanse, b. 1702; John, b. 1704; Andrew, b. 1706, and William, b. 1711. The youngest son, William Gemmill, m., and had one son, William Gemmill, born between 1740 and 1750. He succeeded his father in Waterside, but sold these lands to Robert Findlay. He was twice married, and one of his sons, James Gemmill, born in 1792, was tenant in Aiket Castle, and died there, leaving one son, Robert Gemmill, residing at Cartside, Kilbarchan. The last named purchased about 1875 South Thorn, or Nether Aiket, originally part of his ancestral property of Waterside.
4. Alexander Gemmill, fourth son of Patrick Gemmill, of Templehouse, feued Lugtonridge (also called Deepstone) from the Earl of Eglinton in 1668. (*Dobie's Pont's Cuninghame*, p. 318). His son or grandson John Gemmill, of Lugtonridge and Leahead, m., 19 Nov., 1722, Janet Kerr, of Auchentiber, Kilwinning, and had with other children *John*, who succeeded to Leahead, and *William*, who was tenant in the Langlands of Kilbirnie about 1782, and acquired Deepstone. William married Barbara Kerr, heiress of Auchentiber, and was ancestor of the Gemmells of Deepstone, and Auchentiber, including William Gemmill, now Laird of Auchentiber, residing at Oxenward Cottage, Kilwinning, and Rev. Andrew Gemmill, U. P. minister, at Ford, Dalkeith.

1. See Inventory of the Holehouse Titles in possession of J. A. Gemmill, Ottawa, whose great great grandfather, John Gemmill, of Templehouse, married, 3 Feb., 1725, Janet, the grand daughter of the above Allan Dunlop who was in possession in 1660.

THE LEAHEAD BRANCH—IN PART.

X John Gemmell, who succeeded to Lugtonridge and Leahead as above, b. 1735, was an influential and highly esteemed resident of the County of Ayr. Physically he was a tall and powerful man—6 feet 4 inches in height, lived to an old age—received his second eyesight and the unusual phenomenon of a third set of teeth. He owned seven farms, including Lugtonridge, the neighbouring lands of Leahead, where he resided, and part of Aiket. At his death, May, 1821, he left Lugtonridge and Leahead to his two daughters respectively—the remainder of his lands passing to his grandsons, children of Andrew Brown. He m. 31 July, 1762, Margaret, daughter of William Montgomerie, of Auchentiber, who d. March, 1820, aged 79 years, and had two daughters, *Margaret* and *Janet*. The eldest,

Margaret Gemmell, who succeeded to Lugtonridge, m. 27 Dec., 1784, Andrew Brown, of Hillhouse, and Clerkhill, J. P., and Writer in Stewarton. She d. August, 1839, aged 77 years. They had issue 8 children:—

1. Andrew Brown, of Hillhouse and Clerkhill, Surgeon in the East India Company's Service. B. 3 Nov. 1785. After serving his full time in India, he returned to Scotland in his 39th year, and became a Justice of the Peace and Baillie of Stewarton. He lived at Clerkhill, where he maintained extensive kennels, and was one of the most successful breeders of greyhounds in the West of Scotland. He was very successful in coursing, and took many prizes. He is described as having been a fine, genial, warmhearted gentleman, and most charitable to the poor of his parish. He died unmarried 3 Nov., 1861.
2. Margaret Brown m. John Tennent, merchant in Glasgow, and had issue 8 children:—
 - (1). John Tennent. Educated at Glasgow Univ., where he distinguished himself. He was an intimate friend of Thos. Campbell, the Poet—they were fellow collegians. He practiced as a Writer in Glasgow, and was engaged by the then new Railway Companies to conduct their business in London. Overwork and the shock of a railway accident cut short his life at a comparatively early age. He m. Anne, eldest dau. of Mr. Bolding, of London, but died without issue.
 - (2). Andrew Tennent, also a Writer in Glasgow—like his brother suffered from a railway accident, in which his leg was broken. He died in early middle life. M. Miss Hamilton, of Glasgow, but left no issue.
 - (3). Margaret Tennent m. William L. Donaldson, Solicitor in London, second son of James Donaldson of Williamshaw, ¹ Stewarton, and Jane Leverton. He was b. 1803 and d. 1861. She succeeded to Hillhouse and was also owner of Old Hall, Dunlop, and resided at 8 Addison Gardens, North Kensington, London. She d. 25 Nov., 1893, having had eight children as follows:—

1. Williamshaw is now owned by Thomas Olinthus Donaldson.

- I. William Leverton Donaldson, B.A. London Univ. Barrister-at-law, London, and Deputy Coroner for Middlesex, b. 31 Oct., 1838, m. 21 Jan., 1865, Louisa Ellen, youngest dau. of the late Capt. Tinklar, Royal Marine Light Infantry, and d. 2 June, 1882, having had issue as follows :—
- a. Arthur Francis Donaldson, b. 1 March, 1868, d. Dec. 1870.
 - b. Margaret Donaldson, b. 10 Dec., 1865, and who succeeded to the Brown estates of Hillhouse, &c., on the death of her grandmother in 1893. She has since become a Roman Catholic Nun of the Ursuline Order in Belgium, and has sold most of her ancestral property.
 - c. Agnes Donaldson, b. 9 Jan., 1867.
 - d. Clara Amelia Donaldson, b. 26 Dec., 1869, and d. 1880.
 - e. Mildred Donaldson, b. 21 Nov., 1871, d. 17 Nov., 1890.
 - f. Hilda Donaldson, b. 16 May, 1874.
 - g. Mary Sybil Donaldson, b. 15 Aug., 1876.
- II. Andrew Brown Donaldson, b. 7 Feb. 1840, an Artist residing in London, m. Agnes Emily, [dan. of Richard Twining, Banker and Tea Merchant of the Strand, London, and has 6 children as follows :—
- a. Mary Edith Donaldson, b. 23 Mar., 1873.
 - b. Clement Twining Donaldson, b. 26 June, 1874, now a partner in the firm of Twining, m. 1897.
 - c. Leonard Andrew Boyd Donaldson, b. 1 Aug., 1875, a Lieutenant in the Royal Navy.
 - d. Dora Margaret Donaldson, b. 29 Mar., 1877.
 - e. Phoebe Radcliffe Donaldson, b. 21 May, 1880.
 - f. Lawrence Richard Leverton Donaldson, b. 4 Sept., 1882.
- III. Rev. Augustus Blair Donaldson, b. 8 Aug., 1841, Exhibitioner of Oriel Coll., Oxford, Honours (*Literæ Humaniores*) and M.A., Canon Residentiary of the Cathedral, Truro, Cornwall, England, m. Joanna Maria, dau. of Dr. Mackie, of Elgin, and Rachel Duff Gordon, of Park, his wife, and has 8 children as follows :—
- a. William Lachlan Donaldson, b. 17 April, 1872, Scholar of Worcester Coll., B.A. in Honours (*Literæ Humaniores*).
 - b. James Gordon Donaldson, b. 18 Mar., 1873, Head Greciar, Christ's Hospital; Exhibitioner Christ's Church, Oxford. B.A. in Honours (*Literæ Humaniores*).
 - c. Randall Macdowall Donaldson, b. 7 Sept., 1874, d. 10 Aug., 1881.
 - d. Charles Luke Donaldson, b. 18 Oct., 1875, Scholar of Jesus College, Oxford.
 - e. Mary Stuart Donaldson, b. 6 Nov., 1876.
 - f. Alex. Edward Donaldson, b. 18 Mar., 1878.

- g.* Rachel Eleanor Duff Donaldson, b. 26 Oct., 1880
h. Christopher Herbert Donaldson, b. 26 Mar., 1884.
- IV. Margaret Jane Donaldson, b. 16 Oct., 1842.
- V. Alice Mary Donaldson, b. 22 Oct., 1844.
- VI. Henry Tennent Donaldson, of Brooklands, near Bathurst, New South Wales, b. 15 July, 1847, m. Agnes Pinkerton (b. 2 May, 1851, d. 12 Aug. 1895), and has had 7 children as follows:—
- a.* Henry Tennent Campbell Donaldson, b. 22 Feb., 1878, died 30 April, 1884.
b. Augustus Stuart Pinkerton Donaldson, b. 4 May, 1879.
c. Archibald Launcelot Leverton Donaldson, b. 9 Feb., 1883.
d. Agnes Rosa Maud St. Clare Donaldson, b. 15 Aug., 1872, d. 11 June, 1873.
e. Agnes Rosa St. Clare Donaldson, b. 14 Oct., 1873.
f. Florence Ethel Donaldson, b. 29 Dec., 1874,* d. 9 Dec., 1875.
g. Lillian Mabel Marsden Donaldson, b. Sept., 1876.
- VII. Archibald Donaldson, b. 10 Sept., 1850, Solicitor, 37 Bedford Row, London, E.C., m. Annie Harriett, dau. of E. A. Fawcett, Esq., of Childwick Hall, Herts, and has 5 children, as follows:—
- a.* Archibald Philip Donaldson, b. 24 July, 1881, a Sub-Lieutenant in the Royal Navy.
b. William Sebastian Donaldson, b. 6 Jan., 1883.
c. Mary Catherine Cecile Donaldson, b. 22 Nov., 1884.
d. Agnes Theresa Donaldson, b. 10 May, 1886, d. young.
e. Margaret Clare Donaldson, b. 29 Aug., 1889.
- VIII. John James Donaldson, b. 1853, resides in Australia.
- (4). Elizabeth Tennent, d. aged 19 years.
- (5). Janet Tennent, m. Dr. Mackintosh, Glasgow, and afterwards resided at 2 Sheffield Terrace, Kensington, London. She d. July, 1894, leaving an only daughter:—
 Janet Margaret Mackintosh, m. Philip Berney Ficklin, of Tasburgh Hall, Norwich, and has two boys:—
- (1). Horatio Pettess Mackintosh Ficklin.
 (2). Alexander Tennent Mackintosh Ficklin.
- (6). James Tennent, who d. aged 14 years.
- (7). Jane Tennent, who d. aged 5 years.
- (8). Mary Brown Tennent, who m. Dr. Joshua Paterson, of 8 Grosvenor Terrace, Glasgow, in his lifetime one of the Trustees and Chairman of the Ferguson Bequest Fund. She still (1898) survives without issue. She and her sister, Mrs. Mackintosh, were joint owners of Clerkhill.
3. Rev. John Brown. Born about 1794. Educated at Stewarton, and afterwards a distinguished student at Glasgow Univ. Studied for the Ministry, and in 1819 was licensed by the Presbytery of Irvine to preach the

Gospel. Not long afterwards he was afflicted with a lingering disease, from which he died in 1833, in the 39th year of his age. After his death two volumes of his Sermons and Prayers were printed for private circulation.

4. William Brown, was in the East India Company's Service, and rose to the rank of Major. He d. of fever while serving with his regiment in the Scinde campaign, unmarried.
5. James Brown, d. of typhus fever when a youth at College.
6. Janet Brown, d. aged 24, of consumption; unmarried.
7. Mary Brown, m. Rev. J. Montgomerie, Established Church Minister at Sanquhar, and d. without issue.
8. Jean Brown, m. Mr. Miller, and had 3 children :—
 - (1). John Miller, d. young.
 - (2). Margaret Miller, d. young.
 - (3). Grace Miller, m. Matthew Brown, of Parkend, Saltcoats, and had 8 children :—
 - a. John Brown, d. abroad.
 - b. James Brown, resides in Natal.
 - c. Elizabeth Brown, d. aged 20.
 - d. Annie Brown, m. Alex. King, of West Kilbride, and d. without issue.
 - e. Wm. G. Brown, resides in Natal, m. Miss King, and has issue.
 - f. Andrew Brown, merchant, resides at Alderley Edge, Manchester, m. Lillias Neilson, and has 4 children.
 - g. Grace Brown, d. in Natal.
 - h. Matthew Brown, in Natal, m. Miss King.

Janet Gemmell, second daughter of John Gemmell, of Leahead, succeeded to that property. She m. 19 March, 1793, Rev. William Thomson, Minister of the Relief Church in Beith from 1788 to 1800, and of Hutchinstown Relief Church, Glasgow, for the following 42 years. He d. July, 1842, aged 84 years, and she d. 26 February, 1847, aged 75 years. They had five sons and five daughters, who in their time were recognized as the handsomest men and the most beautiful women in Glasgow. The sons were nearly all 6 feet 4 inches 'in height—splendidly built, and all great athletes. Six of the children died unmarried; of the others :—

- I. Margaret Thomson, m. Dr. John Aitken, of Blythswood Square, Glasgow, and had :
 - (1) William Aitken, a lawyer in Glasgow, d. unmarried 1850.
 - (2) John Aitken, d. young.
 - (3) Helen Aitken, d. unmarried, aged 33 years.
 - (4) Janet Gemmell Aitken, m. A. G. Macdonald, formerly of the firm of Maclure & Macdonald, Glasgow, and now residing at 8 Park Circus, Glasgow.
 - (5) Robert Thomson Aitken, of the firm of Aitken & Fairie, lithographers, etc., and resided at 2 Woodlands Terrace, Glasgow. He purchased Leahead when it was offered for sale after the death of his mother. He m. Isabella G. Campbell, and d. Nov., 1895, having had four children :

1. Mary Aitken, d. young.
 2. John Russell Aitken, b. 11 Dec., 1871, a law student in Glasgow.
 3. Janet Macdonald Aitken, b. 9 Oct., 1873.
 4. Archibald Aitken, d. young.
- II. Johnston Thomson, b. 29 May, 1800, d. in Texas 24 April, 1882. He settled in Montreal, Canada, and after serving some time with the wealthy brewer, Mr. Dow, he became a partner, the firm being known as Dow & Thomson. Subsequently he established the firm of Johnston Thomson & Co., Manufacturers. He m. Margaret McGuffie, and had eight children, four of whom d. young; of the others:—
- (1) James Thomson, a merchant in Montreal, d. 1865, and left descendants.
 - (2) Ann Thomson, m. Andrew McFarlane, merchant in Montreal, and had three children:
 1. Robert McFarlane, lumber manufacturer in Montreal, m. Alice Smith, and has had:—
 - (a) Mary McFarlane, d. young.
 - (b) Frederick S. McFarlane, b. 1871.
 - (c) Annie McFarlane, d. young.
 - (d) Ida Gertrude McFarlane, b. 1877.
 2. Margaret McFarlane, m. David Guthrie, calico printer, Glasgow and d. Nov. 1886, leaving:
 - (a) Annie Guthrie, b. 12 June, 1865, m. 1887, Adam Cross, Craigie Hall, near Edinburgh, and has:
 1. Lillian M. Cross, b. 19 Oct., 1888.
 2. David R. Cross, b. 18 Oct., 1889.
 3. May Phillis Cross, b. 11 May, 1897.
 - (b) Mary Guthrie, b. 28 Aug., 1867.
 - (c) James Guthrie, b. 1868, m. 1895, Eva May Baird, and has had:
 1. Ellinore Guthrie, b. 1896, d. 1897.
 2. Dorothy May Guthrie, b. 21 Jan., 1898.
 - (d) David Ernest Guthrie, b. 18 Oct., 1870, m. 1896, Hope Moncrieff Paterson.
 - (e) Andrew Johnston Guthrie, b. 16 Nov., 1871.
 - (f) Douglas Guthrie, b. 30 Sept., 1878.
 3. Mary McFarlane, m., 1st, Samuel G. Smith, merchant, Montreal, and had:
 - (a) Herbert D. Smith, m. Mary Irish, and has:
 1. Hazel V. Smith.

She m., 2ndly, John Baptist, merchant, Three Rivers, and had:

 - (b) George Baptist.
 - (3) William Thomson went to Australia in 1851, returned, and resides with his family near Montreal.
 - (4) Robert Thomson, resides in Texas, and has a family.
- III. Honourable Robert Thomson, went from Glasgow to Melbourne, Australia, and became a member of the Legislative Council and Speaker of the House. He d. 15 Nov., 1868, aged 56, and left issue.
- IV. Mary Thomson, m. 1837, Capt. Barr, of Gold Coast. She d. at Madeira, and left issue.

V. *John Gemmill*, eldest son of Patrick Gemmill No. IV, had a charter from his father dated 15th December, 1656, of the lands of Templehouse, in implement of a matrimonial contract with "Agnes Smith, his future spouse, and langest livend of them twa." Over the garden entrance at Templehouse are the initials and date "J. G., 1671, A. S." He was succeeded by his son

VI. *Patrick Gemmill*, who m. Elizabeth Stevenson, of Whitelee, Stewarton, 1696. Their initials "P. G. E. S. 1697" are on the lintel over the byre entrance. He and his father lived through the troublous times of the persecution of the Presbyterians by Kings Charles II and James VII, and, although their names are not recorded as having taken any part in the struggles, they no doubt, like many of their neighbours, were in active sympathy with the persecuted Covenanters. The parish of Dunlop—situate almost in the heart of the covenanting district—was one of those heavily fined by the Privy Council of Scotland, and sustained heavy loss by the quartering, robbery and spoiling of the soldiers and the Highland Host in 1678.¹ Patrick Gemmill was succeeded by his only son

VII. *John Gemmill*. The Bible² which belonged to his wife shows that he married as his first wife, Janet, only child and heiress of James Dunlop of Hollhouse and Isabel Dunlop, his spouse, on 3 February, 1725. As he is there described as "of Templehouse," his father must have been dead at that date, but he apparently did not make up his titles to Templehouse until 13 November, 1754, when a precept of *clare constat* was granted by Mr. William Wallace, of Cairnhill,

1. *Wodrow's History of the Sufferings of the Church of Scotland*, Vol. I, p. xlviil, and Vol. II, p. 428.

Rev. Gabriel Cunninghame, A.M., the then Minister of the Parish of Dunlop, was prosecuted for not conforming to Episcopacy, for being a conventicle preacher and for aiding prominent covenanters. *Archael, Coll. Ayr & Wigton*, Vol. IV, p. 31.

2. Her Bible and Marriage Settlement are in possession of J. A. Gemmill, Ottawa. She was b. 26 May, 1702, m. 3 Feb., 1725, and died 11 July, 1742. Her marriage settlement dated 30 Jan., 1725 settled the lands of Hollhouse upon the children born of the marriage with John Gemmill.

“ in favor of John Gemmill as nearest and lawful heir to the deceast John Gemmill of Templehouse, his grandfather.” The instrument of sasine following thereon is dated 5 November, 1759.

The Bible above referred to, printed in Edinburgh in 1698, bears the following inscriptions—the first paragraph savouring of the then very recent covenanting times :

“ Janet Dunlop aught this book and non but shee, if shee
“ it loss and you it fine, restore it back to hir again, and if
“ you do not yet I say remember on the latter day.

“ Written at templehous upon the twentie-fifth day Aprile, 1725.”

“ Janet Dunlop, hir book, who, being married to John
“ Gemmill, of Templehouse, upon the third day of februarie,
“ on thousand seven hundered and twentie-four years, being
“ twentie two years of age, and dayed upon the eleventh day
“ of Jullie, on thousand seven hundered and fourtie-two, about
“ twel of the clock, being the Lord’s day.

“ John Gemmill with my own hand.”

They had issue as follows :

1. Janet Gemmill, b. 7 April, 1726, m. 20 February, 1752, Adam Dunlop, of Stewarton, but d. without issue.
2. Patrick Gemmill, b. 15 July, 1727, succeeded to Templehouse.
3. Margaret Gemmill, b. 15 Dec., 1728, d. unm.
4. John Gemmill, b. 9 November, 1730, succeeded to his mother’s property Holehouse, and of whom afterwards.
5. James Gemmill, b. 9 January, 1733, died unm.
6. Robert Gemmill, b. 10 July, 1734, d. unm.
7. Belen Gemmill, b. 29 December, 1736, d. unm.
8. Isabel Gemmill, b. 20 February, 1739, d. unm. at the house of her niece, Mary Wylie, Highgate, Beith.
9. William Gemmill, b. 13 June, 1741, d. young.

He married 22 Aug., 1752, as his second wife, Janet Thompson, and had issue :

Joanna Gemmill, b. 18 September, 1753.

Shortly before his death on 28th October, 1784, he sold

to Allan Stevenson half of the lands of Netherhill, which had been part of Templehouse patrimony for a long time previous.

VIII. *Patrick Gemmill*, eldest son of the foregoing, had a disposition from his father of the lands of Templehouse, dated 1 March, 1763, in which the provisions in favour of said Patrick Gemmill and the other children of the said John Gemmill by his wife, Janet Dunlop, were declared to be in full of all they could claim from the estate of him and Janet Dunlop, his first spouse, their mother. He m. 25 July, 1763, Mary, only daughter of William Mackie, of Meikle Corsehill, and d. 5 March, 1785, leaving issue as follows :

1. Jean Gemmill, m. May, 1797, Robert Duncan, of Common Craig, and d. 5 September, 1826, leaving issue, whose descendants are the Fergusons of Stamperland, Cathcart; Ferriers of Birkenshaw, Bathgate; Foulds, of Clerkland, Stewarton; Dunlops of Norton Hall, High Ongar, Essex; Browns of Hill, Craighead and Borland, Dunlop.
2. Mary Gemmill, b. 11 April, 1767, m. 19 August, 1794, Alex. Wylie, second son of Wylie, of Moss-side, Stewarton. She d. 27 August, 1828, funeral 2 September, 1828, leaving issue.
3. Jean (also called Janet) b. 5 February, 1769, d. unm. 6 March, 1787.
4. John Gemmill, b. 25 May, 1773.

IX. *John Gemmill* was a minor when he succeeded his father in Templehouse in 1785. He had a precept of *clare constat* by Thomas Wallace, Esquire, of Cairnhill, dated 8 April, 1789, "in favour of John Gemmill of Templehouse, only son of Patrick Gemmill, who was the eldest lawful son of John Gemmill of Templehouse, as nearest and lawful heir of his said grandfather in the Templelands of Dunlophill." The instrument of sasines following thereon is dated 20th, and recorded in the Particular Register of sasines for Ayrshire 30th—both days of September 1790.

1. Mr. John Brown, who m. Marian Duncan, was son to Mary, daughter and co-heiress of John Dunlop, 9th Laird of Borland—the other daughter and co-heiress being Jean, who m. and became the ancestress of the Reids of Borland and of Balgray. He was also great great grandson of John Dunlop of Hill, a branch of the Dunlops of that ilk, and his wife, who was Barbara Gilmour, the first to introduce about 1632 the process by which the famous Dunlop cheese was produced. The original cheese press used by her is still to be seen at Hill, *Dobie's Pont's Cunninghame*, pp. 98-99.

He m. 31 January, 1797, Jean Barr at Old Hall, Dunlop, and d. 27 July, 1808, aged 35 years and had issue :

1. Patrick Gemmill, b. 22 March, 1798.
2. Marion Gemmill, } Triplets, b. 11 Dec., 1799, and all d. 13 Dec. 1799.
3. John Gemmill, }
4. Mary Gemmill, }
5. John Gemmill, b. 21 Aug., 1802.

X. *Patrick Gemmill*, succeeded to Templehouse on the death of his father in 1808, when only ten years of age. He died two years later, and was succeeded by his only surviving brother

XI. *John Gemmill*, who was b. 21 August, 1802. He m. 2 June, 1824, Jean, daughter of John Brown, ¹ of Blacklaw, Stewarton. After his marriage he went to Mexico, and was employed in the Mint for eleven years, when failing health compelled him to return to Scotland. He subsequently attained an influential position in his parish, and was frequently thanked by the County members of Parliament for services rendered to the Conservative party.

He had a precept of *clare constat* by William Patrick of Roughwood, Writer to the Signet, in his favor as heir-at-law to his father, John Gemmill, of Templehouse, dated 3 June, 1836. The instrument of sasine following thereon is dated 11th, and recorded in the Particular Register of sasines for Ayrshire 25th, both days of June, 1836. He d. 18 June, 1862, and his wife d. 18 June, 1877. Issue :

1. Patrick Gemmill, b. at San Louis, Potosi, Mexico, 27 March, 1825, d. 15 June, 1825.
2. Ann Maria Isabel Gemmill, b. at Guanaxnato, Mexico, 26 July, 1827, d. 14 August, 1827.
3. Elizabeth Deans Maria Josepha Leonidas Gemmill, b. at Guanaxnato, Mexico, 2 April, 1829, d. 18 August, 1829.
4. Patrick Agopetolino Gemmill, b. at Guanaxnato, Mexico, 26 September, 1830.

1. His ancestors occupied Gabrochhill for many generations previous to 1687, when John Brown, of Gabrochhill obtained from Sir Alex. Cunninghame, of Corsehill, a charter of the lands of Blacklaw-hill, which has since continued to be the property of his descendants.

5. Jane Barr Pelronila Maria Josepha de Jesus Gemmill, b. at Guanaxnato, 31 July, 1833.
6. John Brown Gemmill, b. at Templehouse 28 March, 1837, d. 14 December, 1838.
7. Eliza Gemmill, b. at Templehouse, 5 December, 1839.
8. Margaret Gemmill, b. at Templehouse, 10 September, 1844.

He was succeeded by his fourth child and only surviving son

XII. *Patrick Gemmill*, who was for many years an accountant in the Union Bank of Scotland. He m. Miss Chalmers, from Stewarton, and has had :

1. Mary Anderson Gemmill, b. 10 December, 1867.
2. Jane Brown Gemmill, b. 4 January, 1870.
3. John Gemmill, b. 14 January, 1872, d. 3 January, 1875.
4. Ann Gemmill, b. 18 May, 1874, d. 7 January, 1875.
5. Janet Gemmill, b. April, 1876.

He obtained a Decree of Special Service on himself as heir to his father, John Gemmill, of the lands of Templehouse,¹ dated 18 October, 1877—recorded in Chancery, 19 October, 1877, and also in the Division of the General Register of sasines for the County of Ayr, 14 November, 1877. He offered the property for sale in 1886, and it was purchased for £3,150 by his sisters, the Misses Jane, Eliza and Margaret Gemmill, who now occupy their ancestral home. The Domesday Book of 1874 sets down the acreage of Templehouse at 52 acres and its annual rental at £92.10s. The style of the dwelling house and its unusually thick walls indicate that it was probably erected early in the 18th century and on the site of a former residence. The lintels over the entrances to the garden, barn, and byre bear 17th century dates—the earliest being 1620.

¹ Mr. Patrick Gemmill also succeeded to the remaining half of the lands of Netherhill, but sold them in September, 1877. The other half had been sold about 1785.

THE HOLEHOUSE BRANCH OF THE TEMPLE- HOUSE FAMILY.

From an Abstract of the Sasines it appears that in 1617 the lands of Hoilhouse, Hollhouse, Hollows, or Holehouse, as the name has been variously spelt, were disposed by William Cunninghame of Baidland, with the consent of Sir William Cunninghame of Caprington, the Superior, to Adam Dunlop, in life rent, and Allan Dunlop, his son, in fee, who were infeft. This would seem to indicate that these lands had been in possession of the Dunlops for some time previous.

The Inventory of Titles shows a disposition, dated 27 July, 1636, by Allan Dunlop to Patrick Gemmill, of Templehouse, in life rent, and David Gemmill, in fee, of all and whole the $1\frac{3}{4}$ land of old extent of the said Allan Dunlop's two merk and half merk land of old extent of Dunlop-hill, commonly called Holehouse, with houses, etc., to be held in blench of the grantors for the payment of a penny Scots.— This was probably an assignment of the mid superiority.

A valuation roll of Cuninghame for 1640, belonging to the late Sir John Dunlop, Bart., of Dunlop, and printed in Dobie's *Pont's Cuninghame* (p. 398) shews that Allan Dunlop was in possession of Hoilhouse in that year.

On 23 March, 1704, there is a sasine in favour of James Dunlop, of Holehouse and Isabel Dunlop, his spouse, proceeding on a charter of Confirmation Resignation and Novadamus by James Cunninghame, of Aiket, the Superior, dated 23 April, 1702. The session books of the parish shew that they had but one child, Janet, born 26 May, 1702, who eventually succeeded to Holehouse. She married 3 February, 1725, John Gemmill, only son of Patrick Gemmill of Templehouse, and Netherhill of Dunlop. The contract of marriage is dated at Stewarton, 30 January, 1725.¹

¹ Copy in possession of J. A. Gemmill, Ottawa.

They had several children—only two of whom, *Patrick* and *John*, appear to have left descendants (see p. 20). *Patrick*, the eldest son, was entered and infeft in the lands of Templehouse and Netherhill, and on 1st March, 1763, he granted a disposition of Holehouse to his brother *John*.

In 1771, John Dunlop, of Dunlop, granted a charter of confirmation¹ in favour of Patrick Gemmill, which instructed that he was son and heir of the John Gemmill and Janet Dunlop referred to in the marriage contract of 30 January, 1725.

This *John Gemmill*, second son of John Gemmill, No. VII of Templehouse, and Janet Dunlop, obtained from his elder brother, Patrick Gemmill, with the consent of his father, Patrick Gemmill, the feu right of Holehouse in 1783, but the actual passing of the title was not completed until October, 1818, when John Gemmill of Templehouse (a minor and grandson of the last named Patrick Gemmill), with the consent of William Mackie, his curator, granted a *clare constat* in favor of James, son of John Gemmill. He married 20 June, 1764, Mary,² eldest daughter of James Dunlop³ of Loanhead (otherwise Mains of Aiket), who was the second son of John Dunlop, 7th Laird of Borland, a branch of the ancient family of Dunlop of that ilk. She was b. 28 April, 1745, and d. 17 February, 1824. Her husband d. at Beith 23 October, 1815, aged 85 years. Both were buried in Dunlop churchyard. By this marriage were four children:

1. James Gemmill, who succeeded to Holehouse.
2. John Gemmill, who settled in Canada as hereafter mentioned.
3. Agnes Gemmill, who married James Smith.
4. Margaret Gemmill, who married Hugh McGregor.

1. This confirmation from the chief of the Dunlops lends colour to the local tradition that the Dunlops of Holehouse, sprang from the main stock—the Dunlops of Dunlop. Paterson, the historian of Ayrshire, remarks that the collateral branches of the Dunlops were numerous. *History of Ayrshire*, Vol. IV, p. 239.

2 and 3. Their bibles are in possession of their grandson, Lt. Col. James Dunlop Gemmill.

4. James Dunlop is said to have been an excellent and pious man—an elder in the Associate Synod Church of Beith, of which Rev. Andrew Mitchell was Minister from 1770 to 1812. He married, about 1740, Agnes, daughter of John Service, of Holms of Caaf, and had 3 sons and 5 daughters. The girls were well brought up by their mother, and, being good looking ladies—great toasts in their day—they were all well married, and made excellent wives. Through this marriage, James Dunlop's grandchildren were legatees of their relative John Ferguson, of Holms of Caaf and Cairnlock, the Irvine Millionaire, who had derived his wealth from his mother's bachelor brothers, the Services, first cousins of the above Mary Dunlop or Gemmill.

See *Pedigree of the Dunlops of Borland and Loanhead*.

James Gemmill, the eldest son, succeeded his father in Holehouse. He was b. 6 December, 1768, and d. 16 March, 1838, having married, at Glasgow (by Rev. Wm. Thomson, Minister of Gorbals), Elizabeth, eldest daughter of James Young, of Rodinghill, Irvine. She was born 10 August, 1784, and d. in 1856. He sold Holehouse in 1818 to Mr. Glasgow, of Montgreenan, and purchased Segganbank in Irvine, where he and his wife lived until their respective deaths. Both were buried in the grave of the late John Ferguson in Irvine churchyard.

John Gemmill, the second son of John Gemmill and Mary Dunlop—date of birth unknown—served as a clerk with his uncle, Mr. Alexander Steven, merchant in Port Glasgow, and then became a manufacturer of linen thread in Beith. In the spring of 1821 he sailed with his wife and two surviving children in the *St. David* from the Clyde to Quebec.¹ Having decided to settle in Upper Canada, he made the journey from Montreal by way of the St. Lawrence River, Prescott, Perth and Lanark—a trip then attended with much hardship and danger. On voyaging down the Canadian Mississippi River, the boat capsized at Munro's Rapids, between Carleton Place and Appleton, and the family effects were tumbled into the water.

He obtained a grant of land, the West half of Lot number 15 in the 9th concession, in the Township of Ramsay, now within the limits of the present town of Almonte, but then an unbroken wilderness, and here he carried on a successful mercantile and farming business until his death, 23 April, 1852. He was one of the Township Municipal Commissioners in 1836, and again from 1838 to 1842, when the

1. Five of the passengers on the *St. David* bore the name of John Gemmill, viz: the above John Gemmill and his son, John Alexander Gemmill; John Gemmill, from the parish of Catrine, Ayrshire, who settled at Clayton, in Ramsay; the Rev. John Gemmill, a Doctor of Medicine, from Dalry, Ayrshire, afterwards Free Church Minister at Lanark, and his son, John R. Gemmill, who afterwards removed from Perth to Sarnia, and became clerk of the County Court of the county of Lambton, and died there. His widow died October 1855, aged 78.

Commissioners were known as Town Wardens. In the early part of the century he served in the Irvine Volunteers, a military organization formed in consequence of the Napoleonic Wars, and he was a conspicuous member of the Corps on account of his great height—6 feet 4 inches.

He m., first, Ann, dau. of Alex. Adams, who resided at Thornhill, Perthshire, early in the present century. She d in Ramsay, 15 March, 1828, at 6 o'clock in the evening, aged 47, having had

1. John Alexander Gemmill, of whom presently.
2. James Gemmill, b. 29 March, 1818, d. 9 Nov., 1819.
3. Mary Ann Gemmill, b. 24 February, 1820, d. 20 August, 1821.

He m. second, Margaret Muirhead, of Longue Pointe, near Montreal, a native of the parish of St. Ninians, Stirlingshire, and had :

4. Mary Gemmill, b. 11 October, 1830, d. 24 July, 1831.¹
5. James Dunlop Gemmill, of whom presently. } Twins, b. 31 January,
6. William Muirhead Gemmill, d. 14 February, 1833. } 1833.

She d. 6 November, 1854. The remains of the husband and his spouses and the youngest boy, William, are buried in Ramsay Cemetery.

John Alexander Gemmill, the eldest and only surviving child of the marriage of John Gemmill with Ann Adams, was b. in Glasgow 26 October, 1816, and d. at Birchendale, Pakenham, 15 February, 1876. He was a merchant in Carleton Place for some years, and afterwards engaged in literary work, some articles from his pen appearing in the *Canadian Monthly Magazine*. He m. March, 1845, Janet, daughter of Dr. William Cannon,³ of the Royal Navy. She was b. in February

1. She was buried at Longue Pointe, and afterwards, in 1871, her remains were removed to the Muirhead Plot in Mount Royal Cemetery, Montreal.

2. Dr. Cannon and his wife, Margaret King, were natives of Glasgow. The latter was a daughter of John King, one of the Cotton Lords of that city, who lost his fortune in the commercial crash in 1825. Undaunted by misfortune, he went to work again, and eventually succeeded in paying his creditors in full, who shewed their appreciation of his integrity by presenting him with a handsome silver snuff-box. He died in 1837. Of his other children, Andrew entered the ministry, became a D.D. and professor of Theology at Kings' College, Nova Scotia; James became a surgeon in the Bengal Artillery, and died at sea off Ceylon; and Gilbert also became a surgeon in the Royal Navy, and was at the time of his death, in 1863, Inspector-General of Hospitals and Fleets in H. M. service and a Companion of the Bath. Dr. Cannon entered the Royal Navy, and was for a

1822, at Hastings, England, and d. 9 Nov., 1895, in her 74th year. She and her husband are buried in Ramsay Cemetery.

The issue of the marriage was an only child,

✕ *John Alexander Gemmill*—now heir male of the Gemmills of Templehouse, and to whom is destined the fee of the lands of Templehouse—b. at Carleton Place, Upper Canada, 20 March, 1846; educated at Montgreenan House School, Ayrshire; The Grange, Sunderland, and at the University of Glasgow. He studied law in Ottawa, was admitted an Attorney and Solicitor in 1870, called to the Bar of Ontario at Osgoode Hall, Toronto, in 1871, and is now in practice at Ottawa. He was nominated a Queen's Counsel by the Tupper administration in Canada in 1896; elected a member of the Council of the Canadian Bar Association in 1896, and was President of the County of Carleton Law Association 1892-4; is the author of a work "On the Practice of the Parliament of Canada on Bills of Divorce," and received letters of commendation from Rt. Hon. W. E. Gladstone and other distinguished men. He was President of the Rideau Club 1886-8, and is a director of three railway companies. Served as Lieutenant and Adjutant in the Canadian Volunteer Artillery (Ottawa), and was on active service with his corps during the Fenian troubles in 1866-70. Married 24 October, 1883, Emily Helen, daughter of Hon. A. W. Ogilvie,¹ Senator, Montreal. She was born 20 January 1857, and was educated at Ladies' Schools in Montreal and

time surgeon on board of a war vessel commanded by H. R. H. the Duke of Clarence, afterwards King William IV. Subsequently he served in China and in the East and West Indies, and suffered severely from yellow fever, which eventually shortened his life. Retiring on a pension, he came to Canada in 1835, and obtained a grant of land (patent from the Crown in possession of J. A. Gemmill). He practiced his profession in Ramsay, being known far and wide as a most skilful physician. He died of apoplexy in 1841, in the 51st year of his age. His pension was continued by the Imperial Government to his widow, who died in 1866, in her 83rd year. Both are buried in Ramsay Cemetery.

1. Hon. Mr. Ogilvie was a grandson of Archibald Ogilvie, who came from Stirlingshire in 1800, and settled first at Chateauguay and afterwards near Montreal. He founded the extensive flour milling firm of A. W. Ogilvie & Co., Montreal, and since his retirement therefrom has been a director of many important financial corporations in that city. He m. 1854, Sarah, daughter of William Lenev, and Helen Muirhead, a sister of Margaret Muirhead, second spouse of John Gemmill, referred on page 27. See *Canadian Men and Women of the Time*, 1898.

at 26 Royal Terrace, Edinburgh. Mrs. Gemmill has been for some years Secretary of the Missionary Society, St. Andrew's Church, Ottawa, and is also an active promoter of committee work in connection with Maternity Home and St. Luke's Hospital, Ottawa.

Issue (all born at 14 Vittoria st., Ottawa) :

1. Louie Playfair Gemmill, born 24 October, 1884.
2. James Dunlop Gemmill, born 14 December, 1885.
3. John Alex. Ogilvie Gemmill. } Twins, born 9 November, 1888.
4. Herbert Stewart Gemmill.
5. Shirley Ogilvie Patrick Gemmill, born 18 January, 1895.

Lieut.-Col. James Dunlop Gemmill, the only surviving child of John Gemmill's second marriage with Margaret Muirhead, was born in Ramsay 31 January, 1833—being the elder of twins. On the death of his father in 1852, he succeeded to his business and property at Almonte, but retired soon afterwards. He has always been an enthusiastic sportsman, hunted buffalo on the prairies west of Winnipeg in 1861, and many a moose and deer has fallen to his rifle in the hunting grounds of older Canada. He entered the Volunteer Militia and commanded the Almonte Company of the 42nd Brockville Battalion—subsequently becoming senior Major in the Regiment, and retired with the rank of Lieut.-Colonel. He was on active service with his corps during the Fenian troubles in 1866. Married 16 October, 1877, by Rev. Gavin Lang, St. Andrew's Church, Montreal, Katherine Murdoch, daughter of the late George Knight, merchant, Glasgow, and has had :

1. Winifred Knight Gemmill, born 29 January, 1880.
2. Margaret Edith Dunlop Gemmill, born 25 April, 1882.
3. Eric Ferguson Gemmill, born at Bournemouth, England 10 March, died 12 March, 1892, and buried there.

He retains his property at Almonte, but has resided latterly in England, Switzerland and France.

Agnes Gemmill, elder daughter of John Gemmill, of Holehouse and Mary Dunlop, m. 3 November, 1800, James Smith of Fence-side, Kilmaurs, and d. 10 October, 1833, leaving an only child,

X *John Smith*, b. at Fenceside 28 August, 1801. He was a Writer in Irvine, and was one of the executors of the Will of his relative, John Ferguson, founder of the Ferguson Bequest Fund, of which Mr. Smith was also principal trustee. He served as Captain of the Irvine Volunteer Rifle Corps in 1861. He died at Spring Grove, Kilbarchan, 19 October, 1865, having been married at Edinburgh 16 November, 1841, to Margaret,¹ daughter of David Dunlop, Surgeon, Beith. She was born 21 August, 1810, and died 29 January, 1843.

Issue :

Agnes Smith. }
Margaret Dunlop Smith. } Twins b. at Hamilfield, Irvine, 11 Jan., 1843.

*Agnes Smith*², the elder, married 12 December, 1887, Rev. Samuel Savage Lewis, M.A., Fellow and Librarian of Corpus Christi College, Cambridge, and a distinguished Antiquary and Scholar. He died 31 March, 1891, and bequeathed his valuable collections of gems to this College. She is authoress of "Eastern Pilgrims; the travels of three Ladies in 1870." "The Brides of Ardmore." "Effie Maxwell," "Glimpses of Greek Life and Scenery," "Through Cyprus," "The Life of Rev. S. S. Lewis," "A Catalogue of the Syriac MSS. in the Convent of St. Katherine on Mount Sinai," and "A Translation of the Four Gospels from the Syriac of the Sinaitic Palimpsest."

Margaret Dunlop Smith, the younger, married 11 September, 1883, James Young Gibson, the author of a translation

1. Of her brothers, John Dunlop became a planter and merchant at Louisville, Kentucky, David and Robert Dunlop became planters in Virginia, and both married at the White House, Washington, nieces of the first President Harrison of the U. S. Her sisters, Isabella and Mary married the brothers, James and Joseph Hill, East Indian merchants, London.

2. See *Stoddart's Life of Prof. John Stuart Blackie*, 1895, where she is described as "the well-known Hellenist and traveller, pp. 275, 284 and 300.

from the Spanish of Cervantes "Viaje ad Parnasao," ~~and~~ ^{and other} "Numantia," ^{and other works.} After his death, 2 October, 1896, she edited and published an edition of his "Cid Ballads and other poems and translations from the Spanish and German" to which was prefixed a memoir by Agnes Smith Lewis. She is authoress of "How the Codex was Found," being a narrative of two journeys to Mount Sinai.

Both ladies have attained a high position in the world of Letters by reason of their discoveries of MSS. at Mount Sinai, and the following biographical sketch published in a current periodical will prove interesting.

Last year all the intellectual and literary societies of the world were stirred to the greatest astonishment and admiration by the knowledge that some very valuable manuscripts had been discovered and deciphered by an English lady in the library of the Convent of St. Catherine, or the Holy Monastery of Mount Sinai. This lady, the wife of the late Rev. S. S. Lewis, Librarian of Corpus Christi College, Cambridge, was born in the little town of Irvine in Ayrshire, and, together with her twin sister Margaret, was brought up in that remote district by her father, Mr. John Smith, of the firm of Rankin, Smith and Rankin, solicitors, her mother having died when the twins were only a few days old. They had no brothers or sisters, and there were no relatives to fill the maternal place in their home; thus the childhood of these two afterwards remarkable women was not by any means a happy one. When they were thirteen years of age their father placed them under the care of a very superior governess, and she remained with them until they were fifteen. Then followed five years of school-life, spent not far from Birkenhead, and in London. The taste for foreign languages from her earliest days of instruction Mrs. Lewis owed to her father. He made his daughters begin Latin at the age of ten, French and German at thirteen. "When you can speak these well," he said, "I will take you to Paris and to Germany." This promise was fulfilled, and a trip to Rome depended in a like manner on their acquiring Italian. In 1865 Mr. Smith died, and two years later the sisters undertook a journey in company with a friend of thirteen months' duration, through Egypt, Palestine and Greece. This led to the publication of Agnes Smith's (Mrs. Lewis) first book, "Eastern Pilgrims, the Travels of Three Ladies in 1870." This was followed six years later by "Effie Maxwell," a novel, "Glenmavis," and the "Brides of Ardmore," being also works of fiction from the pen of this gifted lady.

About 1878 Agnes Smith spent the winter at Mentone, where she studied Spanish, and the following autumn she and her sister began Greek under the tuition of Mr. Weiss, of King's College, London. So enthusiastically

did they pursue this study that at the end of eighteen months they had read the *Iliad* and the *Odessey*, and were able to commit to memory the whole of St. Paul's Epistles. From the very first the sisters adopted the modern Greek pronunciation; thus, with very few additional lessons from a native, they were able to acquire a familiar command of the modern language when they visited Greece in the spring of 1883. This visit was a source of great delight to both sisters, as they at once found themselves in sympathy with the people whose life and characteristics they were most anxious to study. A result of their sojourn in Greece was found in the publication by Agnes (in 1884) of *Glimpses of Greek Life and Scenery*, a book which, in its Greek edition, served to render great benefits to the authoress in the way of introductions to many an unknown Eastern home. The September of 1883 saw the first parting of the sisters, for Margaret was married to Mr. James Young Gibson, the well-known translator of the Spanish poets. Agnes consoled herself by plunging into the study of Arabic, under the tuition of Mr. Habib Antony Salmoné, of University College. Very quickly this difficult tongue became almost easy to this excellent linguist, and by the time eighteen months of her sister's married life had elapsed she was almost proficient in it. Becoming an inmate of Mrs. Gibson's house, Miss Smith, during the next three years, made two trips to the East, taking every opportunity of learning conversational Arabic, and collecting the materials for her book of travel "Through Cyprus." Mrs. Gibson's wifehood was of short duration, for, in October, 1886, she became a widow. In the December of the following year, Agnes was married to Mr. Lewis, one of his wedding presents to her being most characteristic—it was a Hebrew Testament. The widow, Mrs. Gibson, lived with them from the very first, even accompanying them on their wedding tour in Greece. In four years Mrs. Lewis was also a widow, and for the future the twin sisters continued to live together. Mrs. Lewis had for long cherished an intention of visiting Sinai, her brother-in-law having done so in 1865. In February, 1892, the sisters were making plans for this journey, and coming across Mr. Rendel Harris' *Apology of Aristides*, Mrs. Lewis was induced to take up the study of Syriac, which she did with the help of the Rev. R. H. Kenneth, of Queen's College. A slight acquaintance with Mr. Harris led to a deep friendship with the sisters, and to his teaching them photography. Leaving Cambridge in January, 1892, with a thousand films in their trunks, the sisters returned to that centre with these films covered with impressions from hitherto unknown MSS. Almost all these were successfully developed by the sisters themselves.

The story of the sisters' journey to Sinai, and of their subsequent discoveries and labors in the wonderful library in the Convent of the Greek Monks, before referred to, reads almost like a mediæval history, so many were the dangers and so great difficulties they had to overcome. Mrs. Gibson, in her volume, "How the Codex was Found," gives a very graphic description of the event. Mrs. Lewis attributes the whole success of the discovery to their knowledge of Greek, and to their modern pronunciation of it. Had they been unable to converse intelligibly with the monks, they

would never have been permitted to see, much less to copy and to photograph these wonderful Syriac MSS.

With the sisters on their second visit were Mr. Rendel Harris, Mr. and Mrs. Bensly and Mr. Burkitt. But the merit of discovering the Syriac Gospels is due solely to Mrs. Lewis, whose knowledge of that almost obsolete language is more than remarkable. As to the copying of this wondrous Palimpsest, it is almost impossible to give any idea of its difficulty. Mrs. Lewis is at present engaged in editing a Lectionary of the Gospels in the Palestinian Syriac, and has also given her assistance in the copying of the Palimpsest discovered by her in 1892, and deciphered the following year by Professor Bensly, Mr. Rendel Harris, Mr. F. C. Burkitt, and herself.

Another interesting article appeared in the *New York Independent* on 27th May, 1897:—

The indefatigable pair of lady travellers, Mrs. Lewis and her sister Mrs. Gibson, have this year made their fourth exploration of the Convent on Mt. Sini and returned in safety, laden with fresh results of one more laborious investigation among the ancient vellum manuscripts in the Convent library. Tischendorf made three such visits, and had one piece of phenomenal success and a number of lesser satisfactions; but it may be regarded as certain that neither he nor any other of the wandering scholars who have visited the Convent attained to a title of the acquaintance with its treasures that Mrs. Lewis possesses.

It might have been thought that after the last expedition, in which Mrs. Lewis had devoted herself so successfully to the further decipherment of the palimpsest Syriac Gospels as to leave the first transcribers entirely in the shade, she would have been content to leave Mt. Sinai for a while unvisited. In answer to the inquiry why she made the journey this year, she informed us that it was for the sake of a further and final examination of two Palestinian Syriac lectionaries, similar to the one hitherto unique in the Vatican library. Of these lectionaries one was found by her in 1892 at the same time with the more famous palimpsest Syriac Gospels and the other was found by Mr. Rendel Harris in 1893. They both belong to the beginning of the twelfth century, and are written in that dialect of Syriac which was probably spoken by our Lord, and has been supposed by some to have been the Galilean speech which "bewrayed" St. Peter. Of all forms of Syriac, it comes nearest to the Aramaic of the Targums, which was undoubtedly the vernacular of Palestine in our Lord's time.

After the destruction of Jerusalem—or rather, after the unsuccessful struggle with Hadrian—the Jewish rabbis wandered from Jamnia, in the ancient Philistia, to Galilee; and their books are thenceforth written in the dialect of that district. Nothing, however, is known, of the origin of these Palestinian Gospels, which appear to be written in a similar dialect. The lectionaries which preserve the peculiar Syriac speech referred to, appear to have been used in the Malkite branch of the Syrian Church. The translation is considered to have been made from Greek manuscripts of a type which

is no longer extant; and it therefore forms an independent witness in the tradition of the Gospels. Mrs. Lewis was anxious to verify whether her transcripts and the text printed from them were perfectly correct. Accordingly she planned this fourth visit, going this time by sea from Suez to Tor, and from Tor to the Convent.

Tor is a very small village on the edge of a sandy plain, inhabited partly by Arabs of the Greek faith. It took a whole day to cross this plain on camels to the foot of the glorious range of granite mountains, of which Sinai is the nucleus. Another day was spent in moving up the Wady Hebron, in whose stony recesses a little purling rill gives life to several beautiful groves of palm trees. It could not be said that the Wady Hebron was as beautiful as the Wady Feiran, which is commonly identified with Rephidim. Both present a vivid contrast of colour in the green, waving treetops, and the dark, frowning cliffs, standing out against the clear sapphire blue of the sky. "We spent," said Mrs. Lewis, "our second night in the Wady Solaf, two hours from the Nugh Hawn, or pass of the wind, from which point the route to St. Catherine's was familiar ground."

In reply to an inquiry whether she still considers that Moses had anything to do with this part of the Sinaitic Peninsula, Mrs. Lewis expressed her belief that it was impossible to account for the traditions of the Hebrew race without allowing that Moses led their forefathers across the desert from Egypt to Palestine. Here the chief difficulty lay in the question, "How did he feed such a multitude for so long a time?" No doubt there was more vegetation in the peninsula in ancient times than there is now; but even at the present day there are more flocks of sheep and goats about than the sandy, stony character of the country would lead one to suppose. Their dragoman told them that there was not a spot where they encamped this year, with the exception of the dreary plain between Ayn Mousa and the Wady Ghurundel, over which they made the return journey, where he could not have bought a sheep had he been so minded. This does not do away with the necessity for miraculous agency, but it shows that there is some sustenance for flocks.

The return journey was made overland to Suez, to avoid the possible detention in quarantine. The sheik who accompanied them informed them that before the construction of the Suez Canal the caravans of Bedawin who travelled from Cairo to Ayn Mousa used to cross through sea water at a spot half an hour above the place from which Mrs. Lewis returned to the African side in 1893. Sometimes they would have to ride through with the water up to the saddles of their camels, and sometimes they waded where it was hardly up to their knees.

Mrs. Lewis is inclined to believe that the head of the Gulf of Suez was formerly further north, and that the Israelites crossed in the manner described by the sheik. "But," she added, "I believe strongly in a Divine direction of their affairs, and of our own; yet my faith in this would not be shaken if the crossing of the Red Sea could be explained by natural causes. For the forces of nature are God's servants." But these are subjects upon which she believes speculation to be almost useless.

Alluding to their contributions to the *Studia Sinaitica*, the *Expositor* says :

“The New Series, *Studia Sinaitica*, issued by the Cambridge University Press, is led off by Mrs. Lewis and Mrs. Gibson, the former contributing as the first number of the series a *Catalogue of the Syriac MSS.* in the Convent of S. Catharine on Mount Sinai, while the latter gives us as the second number *An Arabic Version of the Epistles of S. Paul to the Romans, Corinthians, Galatians*, with part of the Epistle to the *Ephesians* from a ninth century MS. found in the same convent. The enterprise, scholarship, and industry of these ladies are worthy of the amplest recognition. No ordinary familiarity with the Semitic languages and with ancient and modern Greek would suffice for the work which they have accomplished. The industry of Mrs. Lewis as well as the wealth of the S. Catharine's library may be gathered from the fact that nearly 400 MSS. and fragments are here catalogued and briefly described in Greek and English..... Mrs. Gibson's work will be valued by all Arabic Scholars, and those who have not familiarity with the language will learn from the suggestions of her brief preface the uses to which they may put her publication.”

In a notice of the catalogue of Arabic MSS. in the Convent on Mount Sinai, the *Saturday Review* of 7th Dec., 1895, says :

The study of Semitic languages has made great strides in recent years. Biblical students are especially busy, and the science as it is at present owes much to the labours of two learned ladies. Mrs. Gibson and her sister, Mrs. Lewis, through their researches in the long famous and long neglected library of the monastery of St. Katharine on Mount Sinai have brought many valuable and interesting documents to light. Mrs. Lewis, by photography, has made her copies unquestionable. Mrs. Gibson, on the other hand, sets her extensive philological experience to work, and is thus able to use Hebrew, Syriac and Arabic in making her interpretations and in pointing out peculiar readings. The value of Arabic consists mainly in its being a living language. This cannot be said of Hebrew or Coptic, and scarcely of Syriac. Arabic is, therefore, though difficult in itself and especially in its crabbed script, the best for a beginner, who, when he knows a sufficient number of roots, finds himself at once far on the road to Syriac and Hebrew. A better foundation for the writing alone may be found in hieroglyphics, but Coptic differs too much from the others to be of much further use. A man who knows any considerable number of hieroglyphics can learn to read Syriac, Arabic, or Hebrew very rapidly, for all are written in modified Egyptian symbols. But reading is not all. Some knowledge of the roots common to all these Oriental languages is the greater necessity. True, we all, even the most ignorant, know a few words of one dialect of Syriac. A very junior Sunday-school class will give you the meaning of *Talitha, cumi* or *Maranatha*. Arabic, except in the

form of proper names, scarcely occurs in the Bible. The great importance of Arabic is, therefore, as a help to the interpretation of the closely allied Syriac. The battle as to the Syriac origin of parts, at least of three of the four Gospels, will depend greatly on the influence of a fuller and more intelligent and widespread knowledge of those languages of the family which are still spoken. To take a single and familiar example, "Shibboleth" has crept into English with a curiously perverted meaning. To us it signifies a test of pronunciation. The Arab knows it in the singular, as a way, the course of a stream, and spells it, as did the Ephraimites, as Sebeel. The Hebrews called it Shebeel, and Shibboleth is the plural. Many other examples might be mentioned, but all go to prove that the knowledge of one of these languages is a stepping stone to the knowledge of all.

Mrs. Gibson's catalogue of the Arabic manuscripts at Sinai is therefore of considerable value to the student, and forms an important supplement to her valuable catalogue, already issued by the Cambridge Press, of the Syriac manuscripts in the same library, and to the Arabic versions of the Epistles of St. Paul lately published. Some of the Arab versions are of great antiquity. The Epistles just mentioned date from the ninth century, and the oldest manuscripts of the Pentateuch and the Psalter will furnish the scholar with much information. When we compare the names of animals, especially wild animals, as they appear in the Authorized Version with those in the Revised Version, we see at a glance how much may be learned in this one particular alone by a careful study of the old Arabic. The Arabs understand certain desert forms. They know the ostrich and the jackal, and can give us a clue to the dragons and the owls of Job. The modern Arabic versions, such as those issued by our missionary societies, are too often mere translations from English, and have none of the authority which would belong to a text of the tenth century—a text, that is older than any Hebrew text that has come down to us. It is impossible here to do more than call attention to the great work on which Mrs. Gibson is engaged, and to hope she may obtain such support in her efforts as will encourage her to continue and persevere in placing these most ancient versions before inquiring scholars.

The Expository Times of January, 1898, thus notices their latest work :—

The sixth part of *Studia Sinaitica* forms a fitting sequel to the remarkable contributions to sacred and Oriental literature which have made the names of Mrs. Lewis and Mrs. Gibson renowned both in Western and Eastern Countries. The *Palestinian Syriac Lectionary* which it contains, including considerable portions of the version of both the Old and New Testament, will count as the second in importance of the monuments which remain to us of this dialect. No reviewer will be able to express any feeling but admiration for the accuracy and beauty of execution with which these texts are issued by the learned editors; and one who is concerned in seeing a Syriac Lexicon through the press is under a special debt of gra-

titude to Mrs. Gibson for her exhaustive and scholarly glossary. To the text of the lectionary, which occupies 134 quarto pages, there are appended some fragments of a hymn or hymns in the same dialect, with a provisional translation.

Mrs. Lewis and Mrs. Gibson have also taken a deep interest in Westminster Theological College, and in its removal from London to Cambridge to enable Presbyterian students who may have graduated in some University to obtain a theological training and at the same time avail themselves of other educational advantages at that seat of learning. Besides contributing liberally to the building and endowment funds, these ladies purchased and presented to the College authorities the site upon which the present buildings are being erected.

The foundation stone was laid on 25th May, 1897, and the following account of the ceremony is from *The Cambridge Independent Press* :—

As the proposal to remove the college to Cambridge has depended for success so largely upon the munificent help of Mrs. Lewis and Mrs. Gibson, it was fitting that the honour of declaring the foundation stone well and truly laid should be conferred upon them ; and, although the ceremony was of a semi-private character, a large and brilliant gathering witnessed the event. Accompanying the ladies on the temporary platform, which was gaily decorated with flags, were the Revs. Professors Dykes, Gibb and Skinner, Dr. Watson (Ian Maclaren), H. L. Mackenzie (moderator of the Presbyterian Synod), Sir George Bruce, Professor Macalister, Sir R. T. Turnbull, and others.

The proceedings began by the singing of the hundredth Psalm, followed by readings from the New Testament by Dr. Gibb, and by prayer, which was offered by Dr. Dykes.

The Rev. Dr. Watson then addressed the assembly. He said :—Ladies and gentlemen, I have the honour, on behalf of the Building Committee of Westminster College, to thank you for your courtesy in accepting our invitation, and to assure you that your presence here to-day is to the friends of our college most grateful and encouraging. And it is my duty with great brevity to relate the historical circumstances which have led to this foundation. Our Church is one of the smaller branches of our large and world wide communion, and of her it can at least be said that she shares an indelible note of our communion, and that is a profound respect for learning, both secular and sacred. (Applause). Whatever may have been the faults or limitations of the Scottish Kirk, our mother, she at least has given herself during the past century with all her heart to the

advancement of education. (Applause) According to her sustained and unshaken faith, if a communion is going to be strong the people must be trained both in letters and in the fear of God. It was therefore always her work to establish both a church and a school in every parish, and to weave them into an organic unity, so that every young child should be brought up from the beginning within the frontiers of religion, and should be served there to his father's faith. Nor did the Scottish Church entertain any poor or poverty-stricken ideal of education, for it was her ideal not only that every child should receive instruction in elementary knowledge, but that every lad who showed any kind of promise should receive the highest benefits which a university could give. (Applause.) Of course it would be foolish for any one to claim that the Scottish universities, with their limited resources and with their claims and national responsibility, have been able to overtake the highest reaches of culture, or to make such lasting contributions to scholarship as those, for for which everyone is grateful, of the more fortunate universities of this richer land. At the same time, it can fairly be said that they kept a pathway open from the door of the humblest cottage to the university, a pathway on which the grass was not allowed to grow. (Applause.) It therefore follows that if the Church has endeavoured to instil this passion for learning in the breasts of her people, she was bound to provide an educated ministry. And I think the Scottish Kirk must be put among the faiths in Christendom who have insisted that every man serving Christ according to her order shall have been a member of a university, and after passing through a university curriculum shall have received three or four years' theological training. This tradition has been so omnipotent that no branch of our Church has ever escaped from it. Therefore when Scottish congregations were gathered together in England, and they had a synod of their own, they immediately established an institution for the training of candidates for the ministry, in theology, and that institution has been carried on for fifty years under the care of pious and learned teachers. Our building, however, was not academic, and it was not really our own; and when two members of our communion, who not only share a love of letters, but have themselves made contributions of the greatest value to sacred scholarship, were good enough to offer this site, as well as to show much generosity in another fashion, our synod most gratefully received this gift, and resolved that our Theological College should be re-established at Cambridge. (Applause.) We have in this way given a pledge that we are not unworthy of the historic tradition of our Church, and we have also shown as best we can our respect for the work and for the service of this ancient University. It will fall to my revered colleague, the head of the College, to dwell in detail upon its work, but it is enough for me, to say that no man can be admitted into Westminster College, unless by special consent seldom and jealously given, who has not been trained in a chartered University. And although we are not at liberty to dictate to the University, we believe that as time goes on a considerable proportion of our students will be graduates of Cambridge. We are, of course, aware that owing to the

denominational tests necessary for a Church institution this College cannot be integral part of the University, but we are assured that, so far as this College advances the cause of theological science and true religion, she will ever have your kindly favour in Cambridge. (Applause.) And we are the more sure of that by the grateful welcome which by act and deed so many members of the University have given this day. (Applause.)

SIR GEORGE BRUCE said : My dear friends, it is owing to the absence of Dr. Moinet that I stand here to-day. He was to have introduced the two ladies prior to their laying the foundation stone of this College. Unfortunately his health has prevented him, and I do not know why I have been called to do his duty. Perhaps it is that our clerical friends thought that our Presbyterian usage and constitution ought in some measure to be marked by the introduction of a common elder—(laughter)—as well as these learned ministers. (Applause.) However, I am very glad to stand here to-day in order to introduce—although introduction is perfectly unnecessary—the ladies to the work which they are about to perform this afternoon. (Applause.) We all know of the distinguished work which they have performed, but I, as the first pilgrim who came to Cambridge in the year 1879—(Applause.)—in order to see what could be done towards the re-erection of the Presbyterian Church in this seat of learning, am very proud to look back to the work which these ladies did in the early times when we were in the Guildhall. (Applause.) We began services in the Guildhall, and then we moved into the new church in Downing street. I look upon those early movements as, by a true principle of evolution, the natural precedent of the College, the beginning of which we are met here to-day to celebrate ; for without those early movements—the movement in the Guildhall and the movement in Downing street—this College would never have come into existence. And I am here gratefully to acknowledge the cordial co-operation which these ladies then gave to those early movements, which have had such glorious fruit, and which foreshadow even still greater fruit in the future than in the past. (Applause.) I have only one dissenting word to offer to the extremely admirable address of Dr. Watson. He made us out to be a little too Scottish. (Laughter.) We associate ourselves here with the 2,000 Presbyterian ministers ejected from the Church of England in 1662. (Applause.) We are grateful for, and endeavour to stand as the representatives of, all that is great and noble in the Scottish Church, but we strongly maintain the old traditions of the Puritan Presbyterian Church of England. This is a resurrection and a return to the old home that we were so closely represented in and ejected from—the University of Cambridge. We are very glad to be here to do honour to these ladies, because they have at all times stood firm and decided in reference to the faith of the Church of our fathers, while extending liberal help to those who differ from them. (Applause.) We who are Presbyterians rejoice gladly because they have been so faithful in the past, and those who are not Presbyterians cannot help admiring the steadfast adherence to principle, mingled with charity and kindness, which these ladies have shown. (Applause.) I need not ask you to give them a cordial welcome. You could not if you would, and you

would not if you could, do otherwise. I have great pleasure therefore in introducing these ladies, and in asking them to proceed to perform the ceremony of day. (Applause.) I will ask Mr. H. T. Hare, the architect, to hand to them the trowels with which to discharge the duties before them. (Applause.)

Mr. Hare having handed the trowels and mallets to Mrs. GIBSON and Mrs. LEWIS, the ladies adjusted the mortar, and the stone having been lowered tapped it with the mallets, and then said: "I declare this stone to be well and truly laid, in the name of the Father and of the Son and of the Holy Ghost, Amen." The conclusion of the ceremony was signalized by cordial applause.

The trowels bore the following inscription:—"Fund. Coll. Westmonast, May 25th, 1897. Agnes Smith Lewis" "Consumetatur Fund. Coll. Westmonast. May 25th, 1897. Margaret Dunlop Gibson." The memorial stone will bear a brass plate, with the inscription: "Westminster Theological College, May 25th, 1897."

Mrs. LEWIS said: In laying the memorial stone of Westminster College, I wish to bid a hearty welcome to the friends who have honoured us to-day by their presence, and also to say a few words of explanation. We do not purpose to remove our Theological College from London to this place in any spirit of hostility or of rivalry to any other branch of Christ's Church. Such a spirit would be foreign to the whole history of the college. It is indeed the glory of our Presbyterian Church organization that it effectually safeguards the rights of the pastorate (as all our pastors are Bishops—I might say Episcopates) on the one hand, and of the Christian laity on the other. But we are Catholic Christians first and Presbyterians afterwards. No doubt we have a strong Scotch element amongst us, but the only Scottish characteristics which we wish to transplant are those of unswerving adherence to principle and of steady perseverance in whatever work we have set our hands to do. Experience has shown us that these do not quite wither away upon English soil, and that in not a few cases they are even of indigenous growth. I trust you will all join me in fervent prayer to Almighty God, whose we are and whom we serve, that within these walls, now beginning to rise, the good news of His great love to us in Christ Jesus may always be taught in its simplicity and its fullness; that the presence of the Holy Spirit may be continually felt here; that year by year a band of young men may be sent forth fully equipped for the work of the ministry, so that from this place, as from a perennial spring, there may flow forth a stream of blessing throughout our country, through a yet Greater Britain, and to the most desolate places of the foreign mission field; and that it may be not one of the least of the many streams which go to feed the river of the water of life and which make glad the City of our God. Streams make channels for themselves, according to the nature of the country through which they pass, and I sometimes think that the Grace of God does so also as it flows through our several churches; but, coming from one source, it is carrying us all onward towards the same goal. And I take the presence of our friends here to-day as a happy

augury for the success of our college, but much more as a recognition of our common life in Christ. (Applause.)

Mrs. GIBSON said: I have only two remarks to add to what my sister has just said. The first is that, so far as she and I are concerned, we rejoice that God has enabled us in any way to assist in the transplantation of this college, and our chief motive, in doing so has been the wish to employ some of the means which our dear father bequeathed to us in a way which should meet with his approval, and this stone is therefore to us an expression of our belief in immortality. The other remark I have to make is in regard to the name chosen, as I think very wisely, by the Synod for this College. It is fitting that a Presbyterian Theological College in Cambridge should bear a name which recalls the Westminster Assembly of Divines, and the large share which, as the learned Principal can tell us, Cambridge scholars had in drawing up that Confession and those Catechisms which are the standards of Presbyterianism all over the world. It is our fervent prayer for our Church that she may ever hold fast the spirit which guided the Westminster Assembly, and endeavour to draw her doctrine direct from the fountain head of truth, and not from any pools lower down the stream, and that however much the forms in which that doctrine is expressed may vary from age to age, the spirit may be the same, so that the Master may say of our teachers, as he did of his first disciples, "They have kept Thy Word." (Applause.)

Professor Dykes, the Principal of the College, said: By the courtesy of the Building Committee I have been assigned a place on the programme as representing the teaching staff of the college, which in future is to be known, when removed to Cambridge, as Westminster College. In the first place, we have the pleasing duty of thanking the ladies who have performed the important part of this day's ceremony. (Applause.) And I think you will agree with me that, after what you have heard from my colleague, Dr. Watson, and from Sir George Bruce, that to no hands more fitly than theirs could this important function have been consigned. For not only do we owe to their munificence the admirable site on which we stand, but I may say that, but for the generous support for which they have made themselves responsible, it is not at all likely this undertaking would have been taken in hand. Nor could any ladies have been found in England whose names better merit to be held in remembrance in connection with a theological college than these—(applause)—to whose well-directed enterprise, munificence, and zeal for Biblical scholarship the learned world stands so deeply indebted. Next, I have to discharge the no less pleasant duty of cordially acknowledging the courtesy of so many distinguished members of this ancient University, who have done us the honour to accept the Committee's invitation. Your presence is in some sense a welcome to the new comers, and encourages us to believe that our venture is viewed with tolerance at least, if not even with friendly interest, by a considerable number of resident University men. It was after long hesitation that the Presbyterian Church of England decided to transfer to one of the great seats of learning its small and inconspicuous theological college.

The prevailing motive for doing so has been the desire we cherish that future ministers of Christ's holy Evangel in our Communion should enjoy during their period of training the best educational advantages to be found in our land. Dr. Watson has spoken of the traditional zeal of Presbyterians for education, and has reminded you of the practice of Presbyterian Churches. I think I shall not be reproached with boastfulness by those who know, if I claim that the reformed branch of Protestantism to which we belong, alike on the Continent and in all English-speaking countries, has always set store by the cultivation of learning, both secular and sacred, and has steadily sought to combine in its pulpits adequate knowledge with piety. The practice of the Presbyterian Church, indeed, has been that her future clergy should only enter upon the study of Divinity after a full University curriculum in the liberal arts. It is this plan which for 50 years this college has pursued. To that practice we propose to adhere. This will be a post graduation college for the pursuit of theological study alone. In this building, after the usual undergraduate course either in this or in some sister University, they will spend three years in professional training for the holy ministry. And in prosecuting this course of theological study it is our hope and desire that they may be enabled to profit in some measure by the lectures of those who adorn your Schools of Divinity. While our Church will do its best, as in the past, to maintain a competent staff to fill its own chairs of Theology, it will thankfully avail itself of the learning—linguistic, Biblical, patristic, and historical—of the eminent scholars who represent in this University those branches of sacred knowledge which are the common field of all Churches. For there is an inter-ecclesiastical domain of theological science into which our confessional differences find no legitimate entrance, and from which Churchmen of every communion have to draw the materials of their faith. If any path is ever to conduct us to an agreement on questions which still divide us, that path must lie across the common domain of the many fields of exegetical and historical scholarship that are the peculiar property of no Church in Christendom—in which, as in a true republic of letters, the learned of all Churches labour side by side. One word more. Although we come as strangers to Cambridge, we come as those who were not always strangers here. It is not unnatural for English Presbyterians, in these happier days of toleration, when this University has opened its gates to men of every creed, to seek once more this classic ground from which against their wills our fathers were driven more than 200 years ago. In the days when, under Queen Elizabeth, a party arose within the Church of England inspired by Wittenburg and Geneva, which desired to conform the Church more closely to continental models, it was in Cambridge it found its staunchest defenders. In the days of the Long Parliament, when Puritan Presbyterianism rose for a moment to brief power in England, it was still in Cambridge that its strength lay. We have been absent long; and we return feebler than we went; but if we are to seek again our ancient alliance with the higher education and learning of our land, it is in Cambridge we must seek it. (Applause.)

Afterwards a reception and garden party took place at the house of Professor Macalister, to which a large company repaired.

Margaret Gemmill, second dau. of John Gemmill of Holehouse, and Mary Dunlop, m. Hugh McGregor, and had one dau. :

Mary Ann McGregor, who m., 1st, Robert Brown, no issue ; 2nd, James Coppin, and had one son, Charles Coppin.

She resided at Dewesbury, England, where she died. Her son, Charles Coppin, b. 1841, and d. at Lancaster, England, 20 February, 1884, having m. 17 November, 1867, at St. Simon's parish church, Salford, Jane, dau. of James Cooper, Stanley St., Salford, and left 1 dau. :

Margaret Jane Coppin, b. 1874.

