SOME REMARKS ON THE EPISCOPAL IDEAL

34 Ibid., 60-61.
36 Ibid.
37 The relevant studies by Durkan and Burns may be found in various issues of Innes Review which commenced publication in 1950.
39 Ibid., 88.
40 The present writer has begun a systematic study into Major's ideas on the nature of the true episcopal calling.
41 These remarks are taken from the Dist. xxiv and are edited by Burns, 'The Scotland of John Major', Innes Review II (1951), 74 and Major, Greater Britain, ed. and trans. by A. Constable (Scottish History Society, v.10: 1892), 138 n.1.
42 Greater Britain, 388-389.
43 Ibid., 137 n.1.
44 Ibid., 28-29.
45 Ibid., xci: 'Professioni vero et dignitati tuae, qui et Archiepiscopus es, et primas, et legatus (ut dicitur) natus Scotiae, maxime convenit et lectitare et predicare evangelia, iuxta sententiam illius cuius dignitati archiepiscopi succedunt, vaeh mihi est si non evangelizaveris; genri autem tuo, cui ut illustissimo cuique semper fuit primum et antiquissimum, ecclesiae sanctae iura protegere et integrae fidei patrocinari.'
48 Ibid., 20.
49 Ibid., 13.
50 Statutes of the Scottish Church, 84.
52 A modern edition of the play is found in the second volume of The Works of Sir David Lindsay of the Mount, ed. Douglas Hamer (Scottish Text Society, 1931).
53 Ibid., 11,2906.2909.
54 Ibid., 11,2928-2937.
55 Ibid., 6.
56 Ibid., 11,3856-3871, 3910-3912.

Some Remarkable Relatives
of that Remarkable Man, John Galt

JOHN GALT HAS AN ALLUSION to his "late acquaintance, Glengarry, who was great on genealogies." Galt was himself interested in genealogy, his own in particular, but, in that respect, he hardly holds a candle to his present-day descendants in Canada, some of whom have provided me with enough genealogical material to fill a fair-sized volume.

The remarkable relatives of John Galt on whom I have undertaken to address you this afternoon are, for the most part, found to begin with, in Irvine, Ayrshire where I was born, and which at the time of Galt's birth there on May 2, 1779, stood third in importance among Scottish seaports; and in the neighbouring parishes of Stewarton, and Dundonald, the latter commanding at its highest point a wide prospect of the nearby Ayrshire coast. I say, "to begin with" because, as our tale unfolds, we shall discover that the various activities of these relatives of Galt range over a much larger area.

A fragment of a book, The Banished Covenanters, which he evidently began to write but never finished, reads as follows:

I have ever thought that the spirit by which the Scottish Covenanters were actuated was one of the holiest manifestations of the determination to maintain the rights of the people that has yet irradiated the history of mankind. The incidents of the following journal are imaginations, but the event is true on which the idea of the journal is founded. It is mentioned in the second volume page 341 of the folio edition of Woodrow's history of the Church of Scotland.
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Possibly I may be allowed to feel not quite disinterestedly respecting the exercise of the divine right of resistance (sic) by the Covenanters. I had two collateral ancestors engaged in proclaiming it. One of them is the supposed author of the subjoined sketch and the other was outlawed by the proclamation of 5 May 1684, of his 'sacred' Majesty King Charles II. I still have reputed relations in Virginia.²

The two "collateral ancestors" referred to were John Galt of Gateside and William Galt of Wark, both residing in Stewarton Parish. With other twenty-four persons they were sentenced to banishment by the Commissioners at Glasgow and transported to America.³

John of Gateside's chief offence was that he refused "to call the affair of Bothwell brig a rebellion", the reference here being to the battle of Bothwell Bridge (June 22, 1679) at which the Covenanters, who had taken up arms in their struggle against Episcopacy, were defeated by a government force led by the Duke of Monmouth.

The destination in America of John of Gateside, and presumably that also of William of Wark, was the colony of Port Royal, Carolina. Port Royal was broken up by the Spaniards in 1686, and very little is known of what became of John of Gateside after that, though it is vouched for that he had a son, Samuel, who in 1730 was living in East Virginia.⁴ William of Wark seems to have made his way back eventually to Scotland and possibly settled in Dundonald parish, for John Galt the novelist, also in his Literary Life, speaks of an ancestor, a Covenanter of Dundonald, who was banished after the battle of Bothwell Bridge.

The banishment of both of these ancestors of Galt is referred to and some further information on the subject is provided, in a document (copy in my possession), to which is attached a letter, dated February 11, 1838, from Dr. William ("Tiger") Dunlop to Captain Patrick Galt of the U.S. army, a descendant of the Samuel Galt who settled in East Virginia. In the letter Dunlop mentions that nine years previously, on a steamboat on the St. Clair, he had first met Captain Galt who on that occasion stated that he was of Scottish descent and desired to know something of his family. From the information furnished in the document transmitted to Captain Galt by Dunlop, we learn that John of Gateside married the daughter of a wealthy planter in Virginia, and that Lord Cardross was sentenced to banishment and transportation along with John Galt's two Covenanting ancestors.

About 1750 we find a John Galt, presumably a descendent of William Galt who returned to Scotland after his banishment to America, farming at Craikslad in Dundonald parish, but nothing of special note is known concerning him except that he was an elder of the Kirk and was admitted an Apprentice Mason in a Kilmarnock masonic lodge the same evening as Robert Burns was created an honorary member. A son of John of Craikslad, William by name, was, however, destined to make local, and more than local, history. This William Galt's sister, Elizabeth, married a William Allan, shipmaster and later tiresman and customs officer at Irvine, there being one child of the marriage, a son, John of whom we shall hear more in what follows.

William of Craikslad, it should be added, was enamoured of a young Irvine lady called Jean Galt who turned him down for her cousin William Galt, also a shipmaster at Irvine. At this juncture (c.1770) William of Craikslad departed somewhat hurriedly with his brother Hew to Virginia, the pangs of unrequited love, one might suppose, being the reason for William's thus precipitately forsaking his native shores. Something of a more compelling nature seems, however, to have sped his and his brother's flight. In John Galt's Annals of the Parish — he calls the parish "Dalmailing", although in actual fact it was the parish of Dreghorn which marches with the parish of Dundonald on its landward side — the chief character, the Reverend Micah Balwhidder, is represented as recording in his diary for the year 1761:

The great smuggling trade corrupted all the west coast.... the tea was going like chaff, the brandy like well-water.... There was nothing minded but the riding of codgers by day and excisemen by night — and battles between the smugglers and the King's men, both by sea and land.⁵

A great many people in the parish of Dundonald — ninety per cent of them according to one source — were involved in the smuggling trade which was booming between 1760 and 1800. Indeed, the Dundonald Gals are said to have been part of a syndicate operating on the Ayrshire and Galloway coasts, probably in collusion
the Allan connection, picking up en route another interesting link in the chain — 'web' might be a better word — of John Galt's remarkable relatives.

In the cottage occupied by his father, James Allan, who had moved from Stewarton parish to take up work as a joiner on the Fairlie estate in the parish of Dundonald, Alexander Allan was born in 1780. When he was about twenty years of age, Alexander moved to Saltcoats on the Ayrshire coast some ten or twelve miles to the north, served his time there as a ship's carpenter and thereafter went to sea. In 1825 his name occurs in connection with an event which was to make trans-Atlantic and Canadian history — the launching at Irvine of the Jean, a single-decked, two-masted brigantine which was built by the Irvine firm of Gilson, Tomson & Co. and which at one time held the record for the fastest crossing from the Clyde coast to Quebec. Alexander is shown in the record as master and part-owner of the Jean which was the beginning of the famous Allan Line and, incidentally, of the commercial empire created by Sir Hugh Allan of Montreal. By the Allan Line's amalgamation with the Canadian Pacific Railway Company, the Jean became, one may say, the pioneer ship of the Canadian Pacific Fleet.

A James Gilkison, shipmaster of Irvine, is mentioned along with Alexander Allan as one of the owners of the Jean. A Gilkison, you may have noted, was also a partner in the shipbuilding firm from whose yard the Jean was launched. These Gilkisons are known to have been relatives of John Galt. Much of the latter's childhood in Irvine was spent in the company of a cousin, William Gilkison whose people lived across the street from the house occupied by the Galt. Following family custom William went to sea, and, as related by a genealogically minded friend of mine in Calgary:

"In 1792 the brig on which William was serving as a fifteen year old merchant service cadet, was pounced upon by a hostile French man-of-war, towed to a French port, and the crew consigned to jail. After spending a year as a prisoner (and sensibly learning the language), Gilkison escaped, was recaptured, escaped again, crossed the channel in an open boat and made his way back to Scotland."
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In 1796 he sailed for New York, spent a few years in the employ of John Jacob Astor, then passed to Upper Canada. He made his home at Brantford and acquired a tract of land on which he founded the settlement of Elora on a tributary of the Grand, named by him the Irvine after the river which flowed through the town in which he and John Galt were born and in which they had spent many a memorable day together in their youth. Gilkinson died at Brantford and is buried in an unmarked grave in the churchyard of the Chapel of the Mohawks close to the tomb of Joseph Brant, the famous Mohawk chief.

On John Galt's own admission, it was his periodic correspondence with William Gilkinson that kept him in mind of Canada and was possibly responsible for Galt's being there at all.

Gilkinson married a daughter of Alexander Grant who, with the rank of Commodore, was at one time in command of all British ships on Lakes Huron, Michigan, Erie and St. Clair. Another daughter married Thomas Dickson, brother of William Dickson, the founder of Upper Canada (the present-day Ontario) of Dumfries Township, and of the city of Galt, so named in honour of John Galt, the novelist. A grand-daughter of Alexander Grant married Colonel Robert Nichol who is no stranger to students of Canadian history. It might seem like stretching the lines of relationship rather far to link John Galt to Robert Gourlay, the ideological precursor in Upper Canada of the rable-rousing William Lyon Mackenzie, but "Gourlay in 1807 on return to his father's farm in Fife, married Jean Henderson who was connected by marriage with the aforementioned William Dickson.

Coming closer to home where John Galt is concerned, mention should be made of his father-in-law, Alexander Tillock; one of the youngest and most brilliant of Galt's three sons, Alexander Tillock Galt; and of Elliott Torrance Galt, Alexander Galt's son by his first wife who died soon after Elliott was born.

Alexander Tillock was born in Glasgow in 1759 and graduated from its university. He brought to perfection God's progress of stereotyping (the printing of books from plates instead of from moveable type), for which in 1784 he took out a joint patent with Andrew Foulis, Jr., the printer to Glasgow University. Three years later Tillock moved to London where he became part-owner and editor of The Star, an evening newspaper and founded The Philosophical Magazine, the declared object of which was "to diffuse Philosophical Knowledge among every Class of Society, and to give the

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Public as early an Account as possible of every thing new or curious in the Scientific World, both at home and on the Continent..." For some time prior to his death in 1827 he was also editing The Mechanic's Oracle.

His house at Islington was a meeting place for some of the acutest minds of the age, and down to 1948 the magazine he founded was contributed to, and edited by, men whose names are forever famous in their fields. Without any technical training he invented and patented important contributions to mechanical engineering. He also devised a method of printing bank-notes to make forgery impossible, which he tried unsuccessfully to persuade the Bank of England to adopt, though something very similar was taken up and made use of later on. Moreover, independently of his editorial activities, he was the author of two scholarly works on Biblical prophecy. Abreast of all that was modern in science and literature; a member of some of the leading learned societies of his day; and an L.D. of Marischal College, Aberdeen, he has rightly been regarded as epitomising to a remarkable degree the outreaching spirit of enquiry into the practical arts and in particular the widespread awakening of interest in pure and applied science which characterized the times in which he lived.

In 1835 Alexander Tillock Galt, then between seventeen and eighteen years of age arrived to take up at Sherbrooke in the Eastern Townships of Lower Canada (the present-day Quebec), an appointment as junior clerk with the British American Land Company founded by his father. During its first ears of activity in the Townships the Company began to get into difficulties which increased as time went on owing to the poor fiscal and administrative arrangements under which it was operating. At the critical moment young Galt stepped forward with some carefully thought out proposals to avert the disaster which appeared to be inevitable. His superiors had the good sense, indeed, they had no other choice but, to act on his suggestions and the regression was arrested. Galt did not stop there, however. He drew up a masterly report which he submitted to the London directors of the company. Having weighted it carefully they decided that he was the man to be entrusted with the management of their affairs in Lower Canada. Soon afterwards they promoted him to chief commissioner at Sherbrooke, and from then on the Company never once looked back. The city of Sherbrooke as we know it owes its existence to Galt's work in and for the Eastern Townships of which we shall be hearing more presently.
not, I might be tempted to add my name to this roll of remarkable relatives, for through my paternal grandmother I am myself distinctly connected by marriage with that remarkable man, John Galt.

University of Regina                                HAMILTON B. TIMOTHY

1 The Literary Life and Miscellanies, Vol. 1, 256.
2 Galt Papers: unpublished manuscripts, Ontario Provincial Archives, Toronto.
3 John Galt of Gateside's banishment is recorded in the Register of the Privy Council of Scotland, 1684. For William Galt of Wark see "The Galt Family" in Scottish Notes and Queries, Vol. VIII, 2nd Series, April 1907, 148-149.
4 See Scottish Notes and Queries, Vol. VIII, 2nd Series, April 1907.
6 See The Galt Families. Notes on their Origin and their History with Genealogical Lists, by Howard Spilman Galt (one of the latter-day descendents of John Galt who was Professor of Education at Yenching University, Peiping, China), Peiping 1938, 11.
8, 9, 10 General Registry and Record Office, of Shipping and Seamen, Tower Hill, London, E, 14th December, 1911.
14 Preface to Vol. I of the magazine, 1798.

Working Class Readers in Eighteenth Century Scotland: The Evidence From Subscription Lists

The main contention of this paper is that there were a substantial number of tradesmen and labourers, both urban and rustic, living in Scotland in the second half of the eighteenth century who developed a taste for book acquisition and reading. A complete answer to the question, "What did they read?" will probably never be recoverable. I suspect that the most accurate answer is: "anything they could lay their hands on." Amongst items apparently available to a working man prepared to spend some of his earnings on printed material were the chapbooks and ballads carried by chapmen and travelling merchants throughout Scotland; along with contemporary magazines and newspapers, although the latter were made unduly expensive by the cost of stamped paper. Individual ownership of periodical items was probably less important than group availability. McBain, a historian of provincial periodical literature, describes the process thus:

The price being sevenpence, it was not every family that could enjoy the luxury of a paper all to itself, and while the first reader had his paper on the day of publication, it was no unusual thing for the last reader to get it after it was about a week old, but the share of the cost was regulated by the period of the week assigned to each reader, the earlier paying the larger share of the subscription.