

A HISTORY OF THE WAUGHS

Part 6

Appendix I

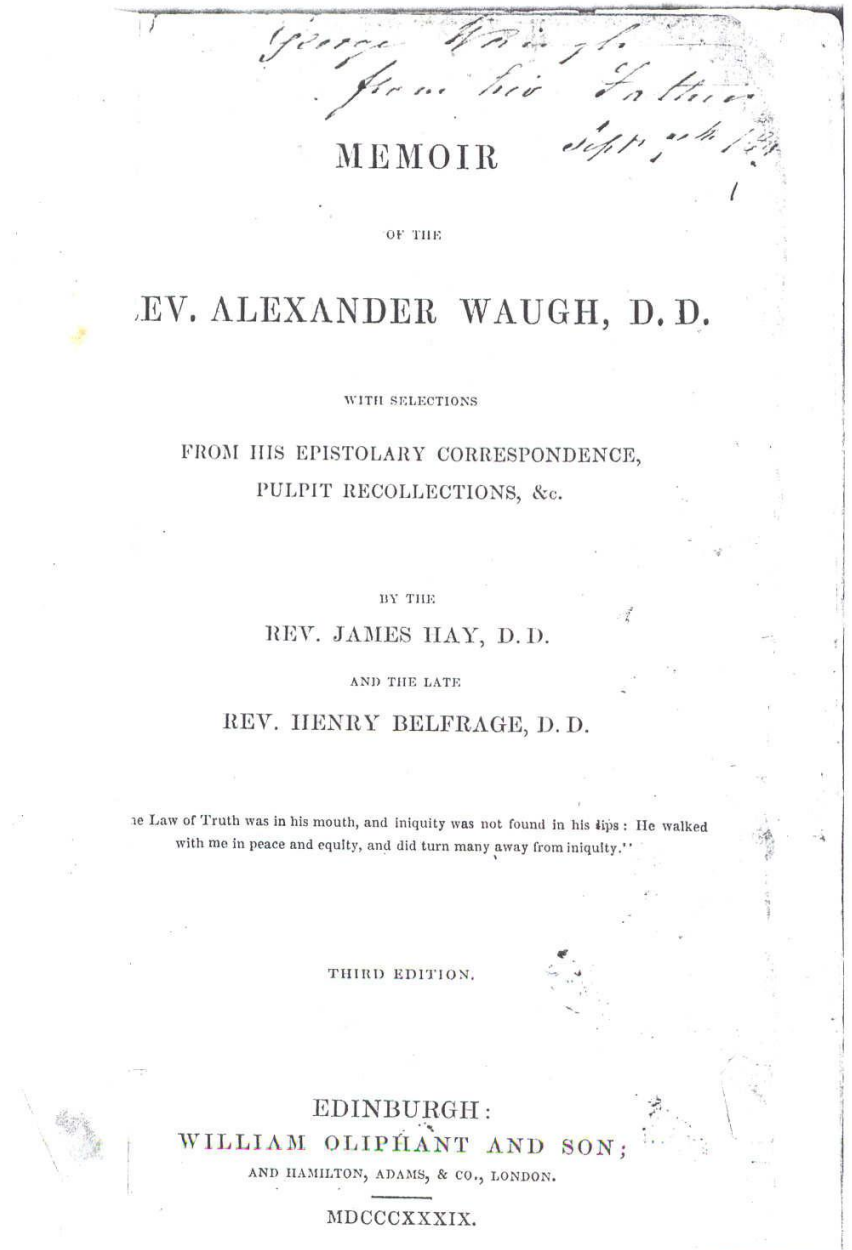
A commentary on the book written by James Hay in 1830 about the life of Alexander Waugh DD 1754-1827. The second part details the family history of Alexander's children including that of "Aussie" Alexander. It was written by Hester Cattley her father was, John Summers Drew. Hester sent the original copy to Rosemary Waugh in 1987. (Rosemary was the great granddaughter of "Aussie" Alexander Waugh).

This section also includes the "Photo Album" that followed the original Appendix 1



Appendix 1

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Page from book by James Hay



In the churchyard of St Michael's Church, Gordon, in Berwickshire can be found the tomb of Thomas Waugh (1706 - 83) and his wife Margaret (1714 - 89), with memorials to their three children, Elizabeth, Thomas and Alexander.

Thomas and Margaret Waugh are the earliest ancestors of whom we know a little about their lives and characters. For this we have to thank James Hay, their daughter's son, who wrote the *Memoirs of his Uncle Alexander*, in which there are allusions to the rest of his family.

Thomas and Margaret were a hardworking, frugal and extremely devout couple, farming their own land around the village of East Gordon. James Hay explains that in those days each farm, or homestead, especially in remote situations, formed a little independent community in themselves, deriving their subsistence almost exclusively from the produce of the farm. The connection between servant and master was more patriarchal than commercial, and every household formed but one society. "They sat together, they ate together, they often wrought together; and after the labours of the day were finished, they assembled together around the blazing fire in the farmer's ha' conversing over the occurrences of the day . . . This familiar intercourse was equally decorous as it was kindly - for decent order and due subordination were strictly maintained."

In most of the Scottish farming communities religion played a most prominent part, and certainly this was the case in the Waugh household. There were prayers for everyone before work, and again in the evening after supper. On Sundays everyone went to church in the morning, and after a late dinner would gather round Thomas who would catechise first the children and then the servants. No work was done on the Sabbath except what was strictly necessary, and "nothing was allowed to enter into conversation save subjects of religion."

James Hay assures us that in spite of the religious overtones, the farming community of those days had plenty of time for innocent amusements and entertainment. The work itself was not all that arduous, in fact "they had more leisure to be merry than their descendants."

It was said of Thomas Waugh that he was "an industrious and kind parent, an upright Christian before God, as he was confessedly a just and honest man before the world." He was asked to be an Elder of the Established Church, but refused - partly through modesty, but mostly because he disapproved of some of the activities of the ruling party in the General Assembly. And it was because of this disapproval that he favoured the Secession from the Established Church.

Margaret was an efficient farmer's wife as well as a devoted mother - "Piety and meekness and the tenderest regard for the happiness of their children formed the outline of her character."

Of their children, the eldest, Elizabeth, married twice and "had a numerous family of children, towards whom her heart yearned with all the kindly affections." Her son, James Hay, adds that "she was equal to her mother in tender sensibility, in ardent piety, and in the faithful discharge of every Christian and domestic duty, as a wife, as a mother and as a friend."

FAMILY GROUP SHEET for William Waugh (Wealthy William)

Husband

Wife

Name: William Waugh (Wealthy William) Ann Harvey
 born. 1788
 died 1866

Father: Alexander Waugh DD
 Mother: Mary Neill

Children

- | | | |
|--|------------------------|--------|
| 1. (M) William Neill Waugh | b.1813 England | d.1881 |
| 2. (M) Alexander Waugh (Aussie)
 m.Isabella Grieve Smith
 m.Elizabeth Gallone | b.1814 England | d.1894 |
| 3. (F) Mary Anne Waugh | b. 1815 England | d.1892 |
| 4. (F) Jeane Neill Waugh | b.Abt. 1816 England | |
| 5.(M) John Neill Waugh | b.1818 England | d.1900 |
| 6. (M) Thomas Pasfield Waugh | b.Abt. 1820 England | |
| 7. (M) James Waugh | b.1821 England | d.1894 |
| 8. (M) Henry Waugh | b.1822 England | d.1909 |
| 9. (F) Margaret Waugh | b.1823 England | d.1906 |
| 10. (F) George Waugh | b.1826 England | d.1850 |
| 11. (F) Isabella Jean Waugh | b.1827 England | d.1833 |
| 12. (M) Harvey Waugh | b.Abt. 1828 England | |
| 13. (F) Sarah Emily | b.Abt. 1829 England | |
| 14. (F) Josiah Harvey Waugh | b.Abt. 1831 England | |
| 15. (M) Harvey Waugh | b.Abt. 1832 England | |
| 16. (F) Elizabeth Neill Waugh | b.1833 England | d.1912 |

The oldest son, Thomas, was born about ten years later than Elizabeth in 1750, and succeeded his father on the farm. James Hay's description of his Uncle Thomas suggests that he was perhaps rather a difficult individual. "Thomas was a man of acute and vigorous intellect, of simple manners and of unbending integrity." His friends apparently complained that he was too unbending in his old-fashioned religious beliefs and his opinion of world affairs, but even so "he was esteemed and respected by all who knew him for his pious, upright and benevolent character." James Hay adds, however, "the peculiarities of his manner, though numerous, were perfectly harmless and inoffensive; and, under a rough exterior, he possessed much kindness of heart."

In later years, through hard work and good management he was able to buy a valuable farm on the banks of the Tweed, where in the midst of his family he died in 1820.

Alexander, who was born in 1754. Apparently, with many farmers in Scotland, it was quite usual to bring up one of their sons to a learned profession, and it was decided that Alexander should go into the Ministry. His parents were comparatively comfortably off, and so he was able to receive a rather fuller education than many young men who were intended for the Ministry at that time.

Alexander fully justified his parents' hopes and expectations, and became a well-known preacher and much loved and respected Pastor in a large London parish. His devotion and gratitude to his parents remained with him all his days. Towards the end of his life, Alexander wrote of his father "I owe everything, under God, to his piety and affection. By the former he was led to devote me to God in the service of His son; and by the latter to lay out a considerable part of his substance for my education for that service."

We know a good deal about Alexander Waugh because of the Memoirs compiled after his death by the Reverend James Hay, with assistance from Dr Bruce Belfrage D. D., a friend of Alexander's. James Hay was obviously devoted to his Uncle Alexander, and the Memoirs extend to almost six hundred pages.

Unfortunately for Alexander's descendants we are told very little about his private life, and even his public life is rather obscured by long pious extracts and quotations from letters and sermons and flowery descriptions and dissertations - even so, Alexander emerges through it all as an admirable and lovable person.

In the conclusion of the Memoirs the compilers are afraid lest their readers think it has been their wish to represent Alexander as "a faultless character, and to represent him as free from the imperfections which cleave to the best in this scene of mortality." But the only fault they could find was that possibly "he was soft when firmness, nay, severity were imperiously required, and that he was more liberal in praise on some occasions than was due; but where this may have been the case, it arose from the uncommon kindness of his spirit."

At first it would appear that Alexander, as well as being almost without faults, was at the same time almost without humour, but as the Memoirs progress it becomes apparent that this is not entirely the case. In his letters and diary there is the occasional mild joke, but it is because he is described by several friends as being such good company that we can be fairly sure that he could be both amusing and amused. This is not to suggest that Alexander was a great humourist, and even if he had been it would be very unlikely that James Hay and Bruce Belfrage would draw attention to the fact.

However, they tell us that Alexander "took a great delight in the society of his friends, and possessed uncommon powers of conversation. . . he had a vast fund of anecdote, which he knew how to introduce with the happiest effect and a considerable measure of pleasantry." He never made anyone's

deficiencies the "subject of his jests . . . but referred to circumstances and scenes the details of which degraded none, while it amused all". They add that Alexander had "a happy talent of interposing a jocular anecdote to terminate a debate that was kindling irritation".

Alexander's kind and conciliatory temperament are mentioned again and again by his friends and family, as well as his total disapproval of evil-speaking, scandal or gossip or any other form of unkindness.

As with his brother and sister, religion played a large part in Alexander's childhood, but there was plenty of time for enjoyment, too. He was a clever and lively child who loved being out of doors and helping his father on the farm, and from an early age he much appreciated the beauty and the wildlife of that part of Scotland. The brothers were totally different in their conception of the beautiful countryside in which they lived. To the practical Thomas it only provided a means of livelihood, whereas in Alexander it stirred his imagination and laid the foundation of the great love he always felt for Scotland and which remained with him all his life. He was an adventurous boy - in later life he looked back with horror at the risks he took when collecting birds' eggs. On one occasion he would have drowned in a peat bog had not Thomas come to his rescue.

Alexander was educated at the local school until he was nearly twelve. The Scottish parochial schools were well known for their sound teaching of the Three Rs and also for the emphasis given to the learning of the Scriptures and doctrines of the Established Church. The fees were so small that education was available to even the poorest families - a shilling a quarter for reading; one and sixpence for reading, writing and arithmetic, and a half-crown for Latin and Greek.

When Alexander was twelve he entered the Grammar School at Earlstoun in Berwickshire. For a Grammar School it was small, but it had the advantage of being near Gordon, with a good headmaster who had the welfare of his pupils at heart.

The scenery was wild and beautiful which appealed to Alexander, and in later years he likened the village of Earlstoun to Goldsmith's Deserted Village - "Goldsmith's minister, school master and publican were the minister, schoolmaster and publican of Earlstoun when I first knew it".

The advantage of being near Gordon was manifested one winter when Alexander developed smallpox. He wrote - "My dear father, on being sent for, came himself and brought me to East Gordon behind him on horseback, in the midst of the snow, which lay a foot deep on the ground". Fortunately, he had few spots, and was not disfigured.

A school fellow at Earlstoun remembered Alexander well, and years later he wrote, "Alexander was a lively active boy at school, and the leader of all frolics. It was impossible to detain him at home in the mornings; he was often out before sunrise". He used to visit Gaitheugh, about two miles away where there was a steep ravine, well known as a good cover for foxes. When questioned on his return at breakfast time his answer generally was "I have been seeing foxy and hearing the linnets". It was at Gaitheugh that one morning he fell from a tree when climbing for a kite's nest, and being alone he lay for some time unconscious. "In the midst of all his rambles and frolics, he was the best scholar at school, especially in Latin, and equal to any of the other boys in Greek".

In remembering his schooldays Alexander wrote, "At the earlier season of the year, we were accustomed to rise very soon also, for the important business of drawing our finishing-lines, which had been set overnight in the Leander".

There were sad times, too. Alexander's great friend at school, John Anderson, died of consumption. John's sister died ten days later, and Alexander helped to lower her coffin into the grave.

At sixteen Alexander joined the Secession Congregation at Stithell where his father worshipped. He also used to attend a religious society which met in the house of an Elder of the Secession Church in East Gordon, and even then he was "noted for his singularly appropriate and interesting manner of expressing himself in prayer".

The Secession Church was a body of Presbyterians who seceded from the Church of Scotland in 1733. James Hay, in an appendix to Alexander Waugh's Memoirs says that the chief reasons for Secession were "the sufferance of error without adequate censure, the settling of ministers by patronage even in reclaiming congregations, the neglect or relaxation of discipline, the restraint of ministerial freedom in testifying against mal-administration, and the refusal of the prevailing party to be reclaimed".

The Presbyteries of the Secession Church required attendance at a University for four years before taking a young man on trial with a view to admit him to the study of theology. They were then subjected to a strict examination in Latin, Greek, Hebrew, logic and natural and moral philosophy.

About this time Alexander's parents left East Gordon and moved to a nearby farm at Cauldron Brae, and in 1770 Alexander entered the University of Edinburgh where he studied for four years. None of his own papers of this period have survived, but there are various earnest and pious letters from his friends and tutors to "dearest Sandy".

Obviously he was just as popular and pleasant at University as he had been at school. One of his friends, years later, wrote an account of Alexander at University and afterwards at Divinity Hall. He speaks of Alexander's "great anxiety to acquire knowledge, his open and unsuspecting character and kindness of heart. His amusements were always innocent, though lively; and this proceeded solely from an exuberant flow of animal spirits and never from insensibility to what others felt".

Another friend at University wrote, "He had an utter aversion to everything harsh and censorious in treating the character of the absent. His mind seemed always bent on forbearance and forgiveness in speaking of such persons as were known to us both". This trait remained with Alexander all his life.

Having finished his studies in Edinburgh, Alexander went on to study theology at Haddington Hall under the Reverend John Brown. In 1777 he went to the University of Aberdeen where he continued his studies in divinity and moral philosophy, and in 1778 he received his degree of A.M.

Another of his friends writes, "He was at this period, on account of his prepossessing appearance, his constant cheerfulness, his affability to all, his talents in conversation, and his kindness of heart displayed in innumerable benevolent actions, the most universally beloved person I have ever known. His presence diffused a spirit of gladness; and all gloom, quarrelling, selfishness and meanness were banished wherever he appeared".

All the same, at about this time Alexander began to have doubts as to his ability to become a practising minister. James Hay says "he was doubtful of his ability to make useful discourses, and apprehensive that he should never attain to respectability as a preacher; and the more he reflected on the deep and awful responsibility of the Christian ministry, his mind was involved in deeper uneasiness and perplexity It required every encouragement on the part of his friends, supported by weighty arguments and motives, to prevail with him to receive license as a preacher of the Gospel". However, Alexander overcame his diffidence and received his license from the Presbytery of Edinburgh at Dunse on June 28th 1779.

About two months after receiving his license Alexander was appointed to supply the Secession congregation at Wells Street, London - their distinguished and much-loved minister, the Reverend

Archibald Hall, having died. Alexander stayed there for nearly three months, and made a most favourable impression on the congregation "by," James Hay wrote, "his talents in the pulpit, the affectionate earnestness in his ministry, both on public and private occasions; by his open generosity of disposition and pleasing urbanity of manners; and, more particularly by the strong nationality of his character and feelings. This latter peculiarity was indeed fitted, in the most eminent degree, to awaken the dormant but deep-rooted sympathies of his countrymen". Alexander must also have endeared himself to the congregation by his praise and appreciation for the work done by the Reverend Archibald Hall and his kindness to the widowed Mrs Hall.



engraved by W.Hall

Drawn by Wagemans

Alexander Waugh DD 1754-1827

and with such great promise, Alexander should have settled anywhere with so little prospect of fulfilling his potential.

The congregation was in no position to give him an adequate livelihood, and as there was no suitable house in the neighbourhood Alexander continued to live with his parents at Cauldron Brae, riding over to Newtown for the weekends. This was unsatisfactory both for Alexander and his congregation, but he overcame the difficulties and ministered to his people in his usual whole-hearted way.

Meanwhile the congregation at Wells Street were calling for him, and the application for his services came before the Synod in Edinburgh the following year, but Alexander declined the call. He wrote

When Alexander returned to Scotland he was appointed to supply the congregation of Bristo Street, Edinburgh, whose minister had also recently died. Again, Alexander was much appreciated.

In the meantime, the congregation at Newtown, in the parish of Melrose in Roxburghshire, asked that he should become their minister. It was a very small congregation which had never had a stated Minister before. From a personal point of view there were definite advantages - it was near his family and friends in a part of the country he knew and loved, but Alexander was doubtful about accepting the offer. Both the congregations of Wells Street, London and Bristo Street, Edinburgh were applying for his services, and his friends felt that he was destined for greater things than a small country parish. However, after much deliberation and prayer Alexander decided to take up the ministry at Newtown, and he was ordained by the Reverend Mr Riddock of Coldstream on August 30th, 1780, at the age of twenty-six.

Local friends and relations were delighted that Alexander should have settled nearby, but his mother was very disappointed that after so much preparation

at the time "The shortness of the time of my ministrations at Newtown; the yet unsettled state of that congregation; the attachment which they have manifested to their pastor; the struggles which they have made for the settlement of a minister among them; above all, my unfitness for the office in which I now minister - these are the considerations which moved me to decline accepting this call".

Alexander was understandably hurt that this decision aroused criticism from several of his "fathers in the ministry" who insinuated that he preferred his own ease and comfort before the good of the important congregation at Well Street, London.

Later that same year the Wells Street congregation tried again, but once more the Synod decided to leave Alexander at Newtown, much to the vexation of the London congregation, which they did not hesitate to express. The following year they applied again, at the same time as a call for Alexander's services came from the Bristo Street congregation in Edinburgh. However, the latter call was withdrawn and the whole thing was discussed fully in the Synod. Alexander's views were heard, and finally votes were taken in favour of Alexander being transferred from Newtown to Well Street, London.

So Alexander preached for the last time in Newtown in May 1782, and a week later at Stithell where he first joined the Secession as a boy of sixteen. Fifty years later those who were left of his congregation during his short ministry at Newton remembered Alexander well - "their countenances brighten, and their hearts glow with pleasure while they recite any circumstance they remember respecting him".

It must have been a great wrench for the country-loving Alexander to leave his beloved Scotland for London, where in all probability he would have to live for the rest of his life. However, knowing Alexander it is certain that any sadness he felt would be amply compensated by the conviction that he was carrying out God's will.

The memories of Earlstoun and Gordon always remained vivid, and fortunately as most of the congregation at Well Street were Scottish, Alexander was often given the opportunity of recalling the old days and the scenes of his youth.

Many years later one friend remembered his introduction to Alexander who asked him - "Where do ye come frae, lad?" I replied like a Scotchman, in the same interrogative style, "D'ye ken Earlstoun and Leader Water?" "Ken Earlstoun and Leader Water! Oh! My dear laddie, the last time I was in Scotland, I went alone to the top of Earlstoun hill, and looked along the valley; and there wasna a bend o' the water, nor a hillock, nor a grey stane, as my ain hearth-stane. And I looked down the side of Earlstoun hill, and I saw there a bit green sward inclosed wi' a grey stane dyke and there wasna ane o' a' I had once ken'd o' the inhabitants of that valley that wasna lying cauld there".

The following month Alexander moved to London where he was warmly welcomed by the Elders and congregation of the Wells Street Church. The change from a small country ministry must have been difficult, but Alexander tackled it with his usual conscientiousness. All through his long ministry in Wells Street he lived up to his own special axiom - "Work on earth and rest in Heaven". He always had three services every Sunday, lecturing in the morning and preaching in the afternoon and evening. When there was a Communion Service (which was only occasional in the Secession church) he "observed a day of fasting along with the congregation in the preceding week, when he preached twice; preaching also on the Saturday morning".

In addition to this there was much pastoral work in his large parish. Alexander lived in lodgings in Penge Common, and during these early years any spare time he had was usually spent in continuing his theological reading and study.

During his first year in London Alexander never missed a Sunday in his church, but the following summer his father became ill, and Alexander returned to Scotland. Sadly he arrived a few hours after his father had died, but he was able to stay on at Cauldron Brae to help and comfort his mother, at the same time generally preaching three times every Sunday.

Whilst he was in Scotland Alexander must have given the impression to his family and friends that he was perhaps getting to enjoy too social a life in London. "They naturally dreaded," writes James Hay, "lest his pleasing urbanity of manners, his social frankness to congenial society, and his generous unsuspecting temper might prove snares to him, by alluring him too much into company, which, however might its recommendations in other respects had a tendency to occupy his thoughts with other pursuits than that of his high calling". Therefore Alexander was sent a long letter of admonition which he must have accepted with his usual good humour - at all events he did not tear it up, and James Hay found it amongst his papers after his death. James Hay does not actually quote the letter but only explains the reason it was sent. It is surprising he even mentions it unless it was to show that even Alexander was not without temptation.

This letter may have been prompted by Alexander's friendship with John Neill, a young man of the same age, whose family also came from Berwickshire, and who had come to London a few years previously. They had probably known each other in Scotland, and by the time they met again in London John Neill was very prosperous. A trade card describes him as "Factor and Dealer in Pot and Pearl Barley, Oatmeal etc. No 21 Surrey Street, Strand, and at the Corn Exchange on Market Days".

John Neill's portrait shows him to be a nice looking young man, stylishly dressed and be-wigged, who certainly gives the impression that he is not immune from the "poms and vanity of this wicked world". We know for a fact from his possessions which still remain in the family that he had a good, if expensive taste.

John Neill had three unmarried sisters, at least two of whom lived with him in 21 Surrey Street. It was the middle one, Mary, who attracted Alexander's attention and whom he married in 1786. John Neill gave Mary a portrait of herself by Opie as a wedding present, and it has to be admitted that the elaboration of her dress and coiffeur is rather unexpected in the prospective wife of a Presbyterian Minister, as also is her little ruby glass rouge pot which is still in the family.

Alexander wrote in his diary, "August 10th 1786. After regular proclamation of the bans in the churches of St Mary-le-bone and of St Clement Danes, I was married, by the Reverend John Riddock, minister in Coldstream, to my dear wife in her father's house in Edincrow, in the parish of Coldingham, in the county of Berwick". Presumably this is the same Mr Riddock who, as Moderator, officiated at Alexander's ordination service at Newtown six years earlier.

They must have been a striking couple - Mary was very pretty and Alexander's good looks are often mentioned. He was "tall and well-proportioned; his countenance was benignant and majestic, and yet retaining the glow of youth; his bushy locks mantled his athletic shoulders; his large dark eyes beamed with poetic fire". Sadly, Mary's mother had died the previous year, and Alexander's father a year or two earlier. His mother would have been seventy-two, so it is to be hoped that she approved of the marriage and was able to attend the wedding.

In John Neill's words, it turned out to be a "very happy union" and even if Mary's appearance was frivolous her character most certainly was not. James Hay felt it would be indelicate to enlarge too much on Alexander and Mary's marriage whilst "his aged widow still lives to weep over his grave" but he goes on to recall the "testimony so feelingly given by her husband to her devoted kindness, fidelity and prudence, and the affectionate gratitude of her numerous family for her tender care and pious counsel".

Of John Neill, James Hay tells how deeply indebted Alexander was "to the sincere and unvarying friendship which this marriage created between him and his brother-in-law Mr Neill, of Surrey Street, London, for those constant and delicate attentions to his domestic comfort, and for that cordial co-operation in every plan calculated to advance the interests of his numerous children, which distinguished the conduct of that surviving relative".

In his diary of May 7th, 1787, Alexander writes "It graciously pleased God to preserve my dear wife, and to give her a son, whom at his baptism we named Thomas, from respect to the memory of my worthy father". They went on to have nine more children - William (our ancestor), John, Margaret, Mary Easton, Alexander, James Hay, Jeane Neill, George and finally Elizabeth born in 1803, all of whom attained maturity.

We do not know where Alexander and Mary lived during the early years of their marriage, possibly still at Penge common which was comparatively rural at that time and would probably have appealed to Alexander and Mary who were both country-bred. Even so, in 1793 Alexander reflects with gratitude in his journal that for six years Mary and the children have kept well "notwithstanding the unhealthy nature of the place, and the daily danger of bringing disease into the family, to which my profession exposes me". At some time the family settled in to No 2 Salisbury Place where they were living when Alexander died in 1827.

Wherever they lived, we can visualise a happy, if busy, household, in constant loving communication with the two maiden aunts and indulgent uncle in Surrey Street, Strand.

Meantime Alexander's congregation was increasing, and as many members lived in the East End of London the Moderator and Session of Wells Street rented a chapel in Red Cross Street, which was served by suitable ministers sent by the Synod. In 1792 it was made into a separate congregation and the Reverend Alexander Easton was ordained as its Pastor. At the Ordination Alexander Waugh preached a magnificent sermon which was subsequently published at the request of the Elders. Alexander and Mary must have had a great regard for Mr Easton, and that year they christened their fifth child Mary Easton.

Alexander became well known for his preaching. He was original but "superior to the petty arts of an affected originality," writes James Hay. "His composition, his manner and the order and arrangement of the all-important truths he uttered were peculiarly his own . . . it was impossible to behold his large, athletic form - his commanding and expressive eye - his open, expanded forehead, beaming with kindness and benevolence - and to listen to his impressive tones, and still more impressive sentiments, without feeling a measure of that reverence and holy awe which become the house of God."

One member of the congregation described Alexander's preaching as "brilliant and figurative" and another explained how his sermons appealed to all members of his congregation, "composed of a population of considerable diversity, - Scottish Highlanders, Lowlanders, Borderers, and a few natives of the North of England; but so well was he acquainted with his hearers that he knew from what part of the country every family or individual came - "in the illustrations of his discourses, the most beautiful and vivid passages appeared frequently to be suggested at the moment, by his catching the eye of some attentive listener, and then suiting his address, as it were, more directly to his immediate apprehension, yet in a manner highly interesting to all. The Highlanders he would arouse with the stern and striking imagery of their mountain land - Ben Nevis, Glengarry, the Spay, the Tay etc. To the Lowlanders he would appeal with the softer pastoral recollections of Teviotdale or Lammermuir. . . . to the English borderers he would recall the field of Flodden, the Till, Otterburn, the feudal days of Percy and Douglas . . . to persons long absent from their native land, but who cherished, even in old age, sentiments of ardent attachment to it, it may be imagined how touchingly affecting this mode of illustration often proved".

A description is written in a religious journal of Alexander's preaching as he grew older which is also full of praise for his "beautiful imagery" and adds "he makes the heart of the Christian glow with the hopes and promises of the Gospel; . . . and causes the ears of the sinner to tingle".

The same journal describes Alexander's preaching from a physical viewpoint - "Using notes and spectacles, he is much confined in action; but sometimes he throws aside his glasses, and breaks forth in tones and emotions of vehemence, especially near the end of his discourse. His accent strongly marks his country, and, to strangers, renders his language not always intelligible; but by hearing him a few times the difficulty ceases".

There were those who felt that Alexander's sermons would have benefited by "more retirement for mental culture". His biographers agree that possibly the discourses would have been "more rich and regular" but not nearly so striking. They add that if Alexander's ministry has left few memorials for the library, it has left many for the heart". Alexander himself said when discussing eloquence amongst others - "Few men can understand an abstract argument, but all men can feel the force of sincerity."

At all events Alexander's style of preaching seems to have appealed to everyone, except possibly the most dedicated scholars of theology; at a discussion on the training of young ministers it was seriously suggested that "All our young ministers, and candidates for the ministry, ought to hear Waugh: use all your influence to induce them to do so."

In his prayers from the pulpit Alexander was also very impressive "From the earliest period of his public life he was remarkable for the sublimity of his devotional conceptions, for their richness and variety. . . . His pulpit addresses to the Deity were presented with eyes uplifted to heaven In his countenance that attentive observer might have distinctly traced the combined feelings of lofty adoration, penitential abasement. . . . and it was no uncommon thing to see the big tear trickling down his cheek while his full, expressive eye was directed to heaven". As can be imagined, Alexander was much in demand at funerals and other solemn occasions.

In 1792 Alexander's three sermons on every Sunday had been augmented by a weekly lecture at Camomile Street at 7 o'clock in the morning as well. And as the years progressed and his congregation increased Alexander found his weekdays equally full. He was a most conscientious Pastor amongst his people - "so great an interest did he take in each individual, that few were unknown to him, as to his character, family and situation in life".

A large part of his congregation was working class which meant that his visiting had to be done between six and ten o'clock in the evenings. These visits were known as "Ministerial family visitations" and consisted of "asking the children various questions from the Catechism; and in a familiar and affectionate address to the family on some important part of our holy faith, with practical deductions; the whole concluding with ardent supplications to the Throne of Grace for blessing suited to the situation of each individual. One September on returning home after an absence of a few weeks on a missionary trip Alexander wrote to James Hay - "I found one hundred and eighty-five families on my list, to be visited in the months of the year that then remained."

During the summer one evening each week was devoted to "public Catechetical instruction" in the church; every Tuesday evening Alexander gathered the young unmarried men of the congregation into the Vestry for two hours of religious instruction and discussions on general subjects. Alexander enjoyed these evenings and would say on his return home - "I have had a delightful evening with my good lads, who I am sure may be called the flower of London".

On the first Monday of the year he met the young unmarried women of his congregation. They

took tea with him in the Vestry and spent an hour or two in conversation. Evidently they were not in such need of weekly instruction and advice.

Once a month the children of the Parish used to come to the Vestry for instruction in the Catechism, stories from the Bible and hymn-singing. This was another gathering that Alexander enjoyed and he would never let any other activity take precedence. One of his daughters wrote "His manner to them was most tender and kind; so that instead of seeking to escape from their lessons, they looked forward with great delight to the day of meeting him." Twice a year on these occasions Alexander used to distribute fruit to the children, and on all occasions when they left he "patted each on the head as they passed, and told them to continue good children, and to be sure to read their Bible".

He was indefatigable, too, in visiting the sick and dying, and expected members of the congregation and also his family to keep him informed if anyone was ill. If any sick person was recommended to his attention by friends in Scotland, he would visit them and communicate the results of the visit "in a most feeling and pious manner".

By 1790 Alexander was doing much work outside the parish as well, but he never allowed his congregation to be neglected as a result. The Elders showed their appreciation of his care for them by augmenting his salary from time to time to meet the expenses of his growing family; and they also tactfully assumed the responsibility for the premiums Alexander was paying for his life insurance and an annuity for Mary.

Ever since he came to London Alexander had been on very good terms with the Scottish Presbyterian Ministers in London, and took an active part in their projects. One of these was the establishment of the "Evangelical Magazine", to which he sometimes contributed. In 1795 it was announced in the magazine that a meeting was going to be held for the formation of a Missionary Society. About two hundred ministers of different denominations attended and the London Missionary Society was formed.

Alexander was elected on to the committee and always "reflected with great pleasure on having had the honour to be the framer of the fundamental principle of the London Missionary Society, a principle which has been of such vital importance to its great harmony and extensive usefulness, by including all parties of Christians in its constitution, and expressly excluding the propagation of all party tenets."

Alexander took an enormous interest in the Society, and worked for it with his customary zeal. For twenty-eight years he was the Chairman of the Examining Committee as well as on the General Board of direction. One fellow-worker said of Alexander that he "gave himself not by halves, but entirely and for ever". Another one wrote, "It cannot be forgotten that Dr Waugh promoted in the outset of the Missionary Society that spirit of Christian Union by which it has ever been distinguished". And as usual it was Alexander's "kind and conciliatory temper" which kept the project running smoothly - "on all occasions, for thirty-three years, Dr Waugh was uniformly 'the peacemaker'".

In addition to his work on the committee, Alexander was frequently asked to preach or lecture on behalf of the Society. One of his most memorable discourses was the occasion of the second anniversary meeting when as his text he chose, perhaps predictably, Phillipians 2:vs 14, 15 and 16 - "Do all things without murmurings and disputings" etc.

Alexander also did a good bit of travelling for the Society, and his letters or journals on these expeditions make good reading. They are interesting and descriptive, and fortunately for the most part

devoid of the pious sentiments expressed by James Hay.

Alexander's first journey for the Society was in 1802 when he and three others were sent to Paris to "make enquiry into the state of religion there; to ascertain if ministers from this country, not taking salaries from government will be permitted to exercise their ministry in France".

They left Brighton on September 28th, and Alexander writes: "We had been furnished with passports from Lord Hawkesbury and Monsieur Otto, for which we paid, each of us, to the former £2.4.6d, to the latter nothing. Our Government wisely judges, that if Englishmen are resolved to throw away their money in France, they will not grudge to advance a little for permission to play the fool".

They stayed in France for about three weeks, and Alexander was greatly interested in everything he saw as they travelled around the country. Their mission too seemed to be going well and they were well received, but as James Hay says, although "the prospects of success were at first flattering, the speedy resumption of hostilities between the two nations, and the reciprocal exacerbations of a fierce and lengthened conflict, again broke off all friendly correspondence between good men of both countries, and the pious gratulation of "peace and goodwill" were drowned amidst the dire clangour of arms."

After this there appears to have been a gap in Alexander's travel for the Society, on account of his poor health. Ever since he had come to London he had suffered occasionally from a "gouty affection of his stomach, accompanied with a weakness of frame, sometimes so decided as to assume the features of dropsy". Consequently for health reasons he had been obliged to take holidays each summer either in Scotland or in an English seaside resort. His brother-in-law John Neill was always helpful in insuring that these excursions were as beneficial as possible, very often going on ahead to make sure that Alexander's lodgings would be comfortable. In 1805 matters came to a head, and Alexander was confined to bed for several months - but fortunately he made a satisfactory recovery and remained in fairly good health for several years.

One of these convalescent expeditions almost ended in disaster. In 1798 Alexander had evidently been staying in Whitby, and there boarded the "Louche", a very small coastal vessel, in order to get to Hull, where he proposed to embark for his return trip to London. Alexander was the only passenger, and the crew consisted of two men and two boys. A tremendous northeasterly storm blew up when they were off Robin Hoods Bay and the Captain put out to sea for safety. For two days they drifted helplessly until the weather improved, when fortunately they saw a brig going southwards which they were able to follow - the Captain by this time having lost his bearings. However, "By God's gracious Providence, we anchored beside Lord Duncan's fleet, in the Roads, by two o'clock". One of Alexander's daughters adds the finale to the adventure. "When my beloved father reached the shore, he immediately walked to the churchyard and, kneeling behind a gravestone, poured out his heart in gratitude to his God and his deliverer. After which, finding himself quite worn out with fatigue and anxiety, and wanting much the comfort of a Christian friend, he wandered through the burial ground, to find an introduction to one who served his Master. On a newly-made tomb, it was said that the departed had died in Jesus. This was what he wished; he went to the house where the family resided, introduced himself, and told his interesting tale; and with the aid of their kindness and hospitality was soon able to pursue his journey".

Alexander never forgot this experience and "in his yearly pocket-book, at the anniversary of this deliverance, he invariably afterwards entered the motto "God is Love".

Apart from this Alexander always enjoyed a sea-voyage and he used to travel fairly frequently from London to Hull or Leith. Invariably he would take the opportunity of preaching to the passengers and crew. His enthusiasm for the sea led him in 1798 to consider, probably not very seriously, applying to the Presbytery for leave to sail in the "Duff", together with four missionaries bound for Jamaica in order to

superintend their establishment there, and return home in the "Duff". "I have been speaking of it to Mrs Waugh," he wrote to James Hay, "but she seems to be sadly scrimp of both faith and zeal for the trip round the world".

It was just as well that Alexander abandoned the idea - his adventures in the "Louche" were as nothing compared to those experienced in the "Duff". Apparently it was a convict ship and Alexander wrote to James Hay - "At first these poor outcasts of society discovered such a savageness of disposition that not an officer on board durst go down amongst them. They actually mutinied and it was by strong exertions only that subordination was restored. By the preaching of the Gospel, however, to them, and the affectionate interference of Dr Vanderkemp, in his medical capacity, and by the ravages of a putrid fever which carried off about thirty of them, the Lord softened their hearts; so that, before they reached the Cape, there were three nights of the week set apart by themselves for prayer, reading the word of God and singing of psalms". Eventually the "Duff" was captured by a French privateer off the coast of Brazil. The missionaries somehow or other got back to England. "Some," wrote Alexander, "have offered to go back again on the same errand, nothing intimidated by what hath happened. Others have declined".

In 1807, Alexander was well enough to go on a missionary tour in different parts of England for three months - the main object being to raise money for the Society. In 1809 he was away for three weeks, preaching twenty-six sermons in twenty different places. In 1811 he toured the West Country, preaching and journeying through Dorset, Somerset, Devon and Cornwall.

In 1812 Alexander and a Reverend Dr Jack were sent to Ireland on a fundraising mission for three weeks - Ireland so far had shown little enthusiasm for the cause of missionary work. Alexander wrote long, not very cheerful letters to Mary at Penge common. "The appearance of poverty in this country, and the coldness of some of the ministers whom I have seen, to our cause, are not very encouraging omens or success". Although it was July, the season was cold and wet, and his old internal complaint returned, preventing him from fulfilling all he had hoped to do. Even so, his oratory was remembered twenty years later. James Hay was assured by several gentlemen who were then present that Alexander "had not spoken half an hour when there was not a dry eye to be seen among all his auditors; and several of the individuals who had reflected on him in severe terms were the most deeply affected."

Alexander came home from Ireland on August 4th, and wrote cheerfully to Mary on the packet boat to Holyhead. He had received "motherly attention" from his landlady in Dublin, was feeling much better and had enjoyed a good breakfast. The freshening winds made it difficult to write, but he ends his letter - "I shall forgive the breeze that brings me nearer to you and my dear children and people, when it has allowed me to add that I ever am, my dearest Mary, most affectionately yours Alexander Waugh. P.S. Love to Mr Young, the Elders and all - all."

Incidentally the tour had collected about £900 for the Society, but as Alexander explained to Mary, "money was not my chief aim. The great object is to impress on the minds of good men a sense of the sacred nature and infinite importance of sending the Gospel to the heathen."

In 1815 Alexander had a very happy summer when he was sent by the Society to Scotland and "his labours on this occasion were confined to the pulpits of his own religious connexion." Here he was in a countryside he knew and loved, and was able to see his family and meet old friends. Young Alexander, his fourth son, was destined for the Ministry and was studying in Scotland. He would have been about twenty at the time and was able to join his father on a steam-boat trip to Greenock.

Alexander was able to stay with his brother Thomas at Kelso for a few days and together they rode over to Stithell, where Alexander had first joined the Secession forty-five years before. It was a fine evening and Alexander was able to preach on the Green. The next morning was spent meeting old friends,

but disappointingly a proposed visit to Gordon in the afternoon had to be cancelled because of rain. Alexander had wanted to visit his father and mother's grave but had to "forego that melancholy gratification". In some ways it was a sad visit because so many of Alexander's friends had died. He wrote to Mary - "since I came to the south of Scotland I have felt as a man walking among the tombs. What a blank does every village present to my view".

Alexander sailed back in the "Buccleuch" which as usual he enjoyed. He wrote to Mary when the "Buccleuch" was lying off Colchester - "Since I came on board I have had leisure to look back on my journey, and have abundant reason for thankfulness to God. My health, especially since I was delivered from the late hours and hot suppers of Scotland, has been good. The kindness of all our Ministers and their Elders has encouraged me".

Alexander had been in Scotland for three months, had visited fifty-three places, preached on sixty occasions and raised £1400 for the Society. Another happy feature of 1815 was that Alexander received the degree of Doctor of Divinity from the Marischal College of Aberdeen, where as a young man he had received the degree of A.M. He felt "pleased and gratified with this honourable notice from a body of learned men, to almost all of whom he was now an entire stranger: but this literary distinction yielded still higher satisfaction to his numerous friends, by whom he was not only greatly esteemed, but ardently loved," says James Hay.

In the years of 1816, 1817 and 1818 Alexander made short tours for the cause of missions through different parts of England, and in 1819 he was sent once again to Scotland. It was not such an extensive tour as the last one, but fortunately included his own part of the country, and again he got enormous pleasure from re-visiting the scenes of his childhood and youth.

He stayed a few days with his nephew James Hay at Kinross. As the Memoirs progress it becomes clear that Alexander and James were great friends. Alexander's sister being fourteen years older than he was, it is likely that they were much closer in age than is usual for an uncle and nephew. They corresponded frequently and the long account of Alexander's visit to France in 1802 was written expressly for James at the latter's request.

Before this visit to Scotland Alexander wrote to James to propose himself for a few days - "I would like to loiter among the bleatings of your fold for some time, but am engaged at Dunfermline on the 24th." However they find time to go sightseeing together and Alexander wrote to Mary that his lameness was growing better and that he was overwhelmed with invitations.

Alexander also stayed with his third son John, who was unmarried and settled in Berwick, and from there he travelled along the Tweed to Melrose, staying with old friends or brethren in the Ministry and preaching as he went. Alexander's brother Thomas lived at Learetburn, near Melrose, and Alexander had a very happy time with him, preaching and visiting in the neighbourhood where he was brought up. It was August and the weather was warm, and Thomas had started to harvest a good crop of wheat.

As it happened this was Alexander's last visit to Scotland, and one cannot but be pleased that it was all so enjoyable. Altogether he was there about three months and collected £737. 16s. He sailed back to London from Leith in September "with invigorated health" and a heart full of gratitude.

It must not be thought that these tours were Alexander's most important work for the Missionary Society - in fact they were the least arduous. As has been said, he was on various committees and sub-committees; he lectured constantly and was frequently asked to address the departing missionaries and their wives. In addition he wrote endless letters. After his Irish tour when he had not been well enough to visit the north of the country he wrote to Mary that he had sent off about a hundred letters to the different

Ministers in the Northern Counties.

It is difficult to imagine how Alexander achieved so much outside work as well as his parochial duties. James Hay says that it was due to his very methodical nature as well as his powerful intellect. As well as his three Sunday sermons Alexander must have spent hours preparing the discourses Thursday evenings, at Camomile Street on Sunday mornings, and in Crown Court on Tuesday evenings.

In his efficient way, Alexander kept a memorandum book of his public discourses which showed that from his ordination in 1780 until his death in 1827 Alexander had given seven thousand seven hundred and six sermons and lectures, in spite of ill-health so often disabling him from parochial and public duties.

Alexander was, in fact, interested in "almost every religious and charitable institution of the metropolis - the Hibernian, the Irish Evangelical, the Religious Tract, and the anti-slavery societies, the Mill Hill Academy etc. etc." He was, said one of his associates in these good works, "the habitual friend and unwearied supporter of hospitals, schools, penitentiaries and every other humane undertaking which went to diminish the amount of national misery and crime, and to augment the sum of national virtue and happiness".

In addition there were the Scottish charities so dear to his heart. It was his duty to "attend the memorials of the widows of Scotch Ministers, and how modestly, yet how warmly and successfully he pleaded their cause, the very handsome portions of the funds awarded in the Scotch cases abundantly proves." From 1788 Alexander was on the Committee of the Scottish Hospital in London, where his sick and needy fellow-countrymen were cared for - "a charity which always brought into exercise the kindest affections of his nature." From his first arrival in London Alexander was also on the Corresponding Board of the Society for propagating Christianity in the Highlands and Islands of Scotland. He was enormously popular at the annual festivals of these institutions - "one simultaneous burst of feeling, replete alike with enthusiastic esteem and with affectionate attachment, greeted the appearance of his well-known and venerable form. He was considered as national property, while each individual felt and claimed him as his own."

In 1820, 21 and 22 Alexander made short journeys in England for the London Missionary Society and had hoped to pay a third visit to Scotland in 1823. However this project had to be abandoned so far as Alexander was concerned on account of an accident he sustained at Clapton in May of that year. He was laying the foundation-stone of the Orphans Asylum there when scaffolding collapsed and Alexander fell, injuring his ankle and receiving a considerable shock. He insisted on carrying out his engagements for the day, including preaching a stirring sermon in the City during the evening.

When he finally returned home one of his family recounts, "he was quite unnerved and burst into tears. He passed a very bad night, and did not leave his bed the next morning; but, to the surprise of his family, he rose in the afternoon, saying that he must meet the children in the vestry, and attend the prayer meeting. All persuasion was in vain; he considered it his Master's work; he would not give it up, and performed it to the astonishment of every person. But when it was over, all could see the great effort he had made. His sufferings were so severe that his friends were obliged to help him home; when he left the coach he could not stand; and he did not leave his room for three months afterwards."

Alexander was entirely disabled from public work until October and James Hay adds "From the lameness and general debility occasioned by this accident he never recovered; and though he continued frequently to officiate three times of the Sabbath, it was evident to all his family that while his intellectual vigour was unimpaired, he had lost much of his physical strength, and was labouring under a broken constitution.

In the meantime the members of the Wells Street Chapel Session were getting increasingly worried about Alexander's ability to carry on with his Parish duties, both for his own sake and for that of the congregation; but they were hesitant about suggesting that Alexander should have assistance, lest he should feel offended.

However, in May 1827 things came to a head because by this time Alexander's voice was failing, and could no longer be heard all over the chapel. On behalf of the Session Mr William Tassie composed and wrote a very long and tactful letter to Alexander, suggesting that a supply of pious young preachers should be engaged for his assistance.

The Session need not have worried that Alexander would be offended. He entirely understood and had only refrained from making the suggestion himself because he did not want to add to the expenses of the congregation, who he always felt paid him so generously for his services. So he wrote back accordingly to his friend Mr Tassie. Incidentally Mr Tassie was the nephew of the Scottish gem-engraver and modeller who had helped to invent the white enamel composition used for medallion portraits; and it was he who made the medallions of Alexander, some of which are still in existence.

James Hay adds his own comment in his usual style. "Happy were it for the Church of Christ, did every congregation, when placed in circumstances of similar delicacy, express themselves in equally dutiful language to their aged Minister; and did every Minister, when labouring under increasing years and infirmities, accede with equal readiness to the just and reasonable desires of his people".

The Session lost no time in putting their plan into operation. Within the week Alexander was writing to James Hay saying how much he appreciated the thoughtfulness of the Elders and Deacons, and telling him that they had applied for a "suitable young brother, for three months at a time".

As has been said **the Memoirs only give us an occasional glimpse into Alexander's and Mary's domestic life**, although we are told how happy Alexander was at home and how loving and kind he was in his family circle. James Hay writes, "The charity that blazes in public, and the wit that charms the social party, are sometimes conjoined with fretfulness and severity at home". But this was not the case with Alexander: "Amiable as he appeared in every circle in which he mingled, he was seen to the greatest advantage at home, for there his heart opened in all its tenderness".

Sadly there are no letters from Mary to Alexander, but we can see from his letters to her how devoted they were to each other, although only fragments from very few are quoted. In 1792, about six years after they had married, and when they already had five children and were expecting another, Alexander wrote from Scotland where he was staying with his brother. They had visited Gordon together, and Alexander wrote, "My mind was transported back to the scenes of infancy and youth, and I started at the thought that I was a man, had a family, and was stationed four hundred miles distant from these muiland but beloved abodes. I thought of you, and my heart felt delighted and grateful for the gracious appointments of Providence. The love God hath manifested to us, I hope He will continue to our children. . . . Take them, my love, to your arms, and lift up your heart to God for their salvation".

Thirty-nine years later, on the anniversary of their marriage Alexander was staying at Harrogate for convalescence after an illness and writes to Mary - "the 10th I shall never pass over without devout gratitude to God, and the exercise of the tenderised and most grateful feelings towards the most faithful wife and affectionate parent. I can assure you, my best beloved and most endeared wife, I shall carry to the grave with me a deep and lively feeling of all the kindness and care you have for these nine and thirty years employed towards me and my last prayer shall be that Heaven may abundantly reward you in the growing and well-rooted hope of a better life."

By this time, of course, Alexander's and Mary's large family had grown up, and so far they had twenty-three grandchildren. In Alexander's letters to Mary there are only a few allusions to the children when they were growing up - at all events in the letters quoted in the Memoirs. Even so one gets the impression that he has the individual interest of each one at heart.

One letter ends - "Give the children some token of their father's love and welfare, and cause Thomas to read the 48th chapter of Genesis". In another, Alexander writes, "Tell _____ that I shall bring him a curious purse made in Greenland of seal-skin, if he continues to be kind to you and a quiet and good boy". It is difficult to understand why James Hay decided that the recipient of this message had to remain anonymous.

Understandably the spiritual welfare of his children was most important to Alexander. We know that every Saturday evening was always devoted "to catechising and instructing his children." but "discerning as he did, the spirit of each child, he could address to them motives most likely to influence." One can be very sure that, as with the Parish children in his Vestry Alexander's manner was tender and kind - "his great object was to make religion appear amiable to his children," says James Hay.

One of his daughters writes, "He was remarkably gentle with his children; seldom corrected us; and took no pleasure in speaking of our faults, but great delight in commending us We all spoke out our opinions frankly, and were put right but never blamed or ridiculed."

She described how, when her father was ill he always wanted to share any invalid delicacy with the children. "As soon as he could join the family, but while he was still dieted as an invalid, we had always the merriest dinners. I think I see now the arch smile, as fixing his bright eyes on my mother, he tried to divert her attention from his laden fork, that was slyly passing and re-passing amongst us."

As the children grew older "the solicitude he felt for the improvement in wisdom and goodness led him to address them in letters fraught with excellent counsels, and expressed in a most affectionate and pleasing style," says James Hay. Many of the letters are quoted, and it must be admitted that they make rather heavy reading - pleasing style or not. But one cannot but be impressed how such a busy person as Alexander could find time to write so many personal letters of such length and depth, and the affection and interest he feels for the recipient is very clear. "My beloved child" is the usual address and he signs himself most often as "your most affectionate friend and father."

James Hay asked Alexander's daughter Margaret to write an account of her father as a family man. Her discourse of about four thousand words is too long to quote, but even taking into account the obvious devotion she felt for him, Alexander emerges as a delightful family man, complete with every virtue, but at the same time with a complete lack of self-importance or pomposity.

In return Alexander had a family devoted to him and Mary and each other. When he was dying he was asked "Father, have you anything to say to us?" He answered "No, you have conducted yourselves so well, that you must just do as you have done. Love one another; be kind to your mother, and try to get into closer communion betwixt God and yourselves love each other, my dear children, love each other very much - seven is love, eight is love; have a multiplication-table of love."

Actually Alexander did not die until he was seventy-four, but for a number of years he had been failing in health and often in great pain. He never completely recovered physically from the accident at Clapton in 1823, and emotionally he had been shattered by the death of his very beloved son, young Alexander, the following year.

In November 1827 Alexander developed a cough and sore throat, but insisted on continuing with

his parish work. On Sunday December 9th he preached in the morning and afternoon at the communion service in Albion Chapel and "reached home well, and on entering the parlour remarked to his wife, "I am better, my dear, preaching is the best cure for a cold." When it was proposed to him after supper that he should go into his easy chair by the fire, as was his usual custom, he refused and said that he wished to sit and look at his dear family, and that he felt more than commonly happy. He sat up later than usual, and talked most cheerfully of the days of his youth."

The following day he seemed well and cheerful and went out to have tea with a friend in the afternoon; but as he was setting out that evening after supper to visit a dying parishioner, he suddenly felt very ill and was persuaded to go to bed instead.

Alexander died a few days later surrounded by his dear Mary and children - four of his "good lads" and three of his "dear, good lassies". Margaret and John were in Scotland, but were remembered by their father - "Give them prosperity - spiritual prosperity". His twenty-six grandchildren were remembered too - "Who would not love them, after the Saviour took such into his arms and said 'Suffer little children to come unto me.'" Later on they were all given the Christmas presents he had already bought for them.

Although Alexander died in London amidst the family he loved so much, his wandering mind was back in his childhood, with his mother and father in Gordon. "I feel a little better," he said towards the end. "But it is like lying on a hot summer day at the foot of a stay brae; we forget that we have yet to climb it."

The funeral took place on December 22nd, and as can be imagined, it was a very big one. James Hay says it "was attended by an assemblage of mourners which, for number and respectability, has seldom been equalled in London". There were forty-two mourning coaches and thirteen private carriages. The procession extended nearly half a mile, and an immense concourse of persons followed the hearse to the cemetery at Bunhill Fields, the Non-Conformist burial ground at Finsbury, North London. It was said to be the largest funeral procession that had ever attended a private citizen through the street of London to his last resting place.

The congregation of Wells Street Chapel defrayed the expenses in their usual generous way, and erected a plaque to Alexander's memory in the Chapel. Alexander was buried in the same tomb as the Reverend Archibald Hall, the first Minister of the Wells Street Chapel, whose place Alexander had filled in 1782, and also his widow Elizabeth Hall to whom Alexander had always been so kind. Young Alexander Waugh was buried there too, and Mary's sister, Jeane.

That concludes the commentary. The next section covers the period after Alexander Waugh DD and into the 1800s and the early 20th century (NM)

About a hundred years later Alexander's great-granddaughter, Millicent Wells organised the restoration and re-lettering of the tombstone with money collected from over sixty descendants, the majority in Australia.

After Alexander's death and the Memoirs are finished we have few letters and no contemporary comments on the various members of the family at that time and we have to rely on tradition and hearsay for an impression of their characters and lives. The few actual facts we know have come from the family tree, registers and documents etc. for which we have to thank Alexander and Mary Waugh's great-great-Granddaughter Edith Mary White.

It is sad we know so little about Mary Waugh. None of her letters have survived and apart from complimentary allusions to her in the Memoirs, and loving allusions to her in Alexander's and her

children's letters, we have no clue as to her personality. Nor do we know what happened to her after Alexander had died. Probably with help from her very generous brother, John Neill, she continued in Salisbury Place, with the three youngest children who were as yet unmarried - Jeane, George and Elizabeth.

Three years, almost to a day, after Alexander's death Jeane died of consumption. She had been ill for some years. In his letters Alexander had referred to her as "our beloved invalid" and John Neill described her as having "a most lovely disposition". Poor Mary must have missed her sadly.

A year after this John Neill died, leaving £30,000 to each of his Waugh nephews in trust for their children, and according to some sources £15,000 for his nieces as well. Many of his beautiful belongings are still treasured in the family.

By this time George and Elizabeth had married, and perhaps Mary went to live in Surrey Street with her youngest sister Betty, and one likes to think of her being constantly visited by her children and her fifty-five or so grandchildren. Mary died in 1840 at the age of eighty.

Our branch of the family is descended from Alexander DD and Mary Waugh's second son William and as much as is known about him and his family will be described in the next part of this family history. What is known about his brothers and sisters will be found in Appendix III.

For the story of William and Ann Waugh we have to rely mostly on the information of the Granddaughter Edith Honorine Drew (nee Harvey) who was my Grandmother and whose daughters still remember so much that they were told about their mother's family.

My father, John Summers Drew had many conversations with his mother about her Waugh relations and made notes at the time - probably with an idea of writing a family history, which unfortunately never materialised. The rather cryptic notes remain, but it has to be remembered that my Grandmother was not born until 1857 so much of the information obtained through her is hearsay.

A contemporary source of information is the journal kept from 1843 until 1887 by William and Ann's son-in-law William Napier Reeve who married their eldest daughter, Mary Ann. He makes a note of some family events but usually with no comment.

This is information about "Wealthy" William 1788-1866

Like his brothers, William Waugh had his early schooling at Kinross Grammar School, but we do not know where he completed his education. When he was twenty he was taken into the business of his maternal uncle, John Neill, who was a prosperous corn merchant with a counting house at No 21 Surrey Street, off the Strand and in Mark Lane. They evidently got on well together, and their company formed the first Corn Exchange in London.

When William was about twenty-four he married Ann Harvey, who was about five years younger. She was the daughter of William Harvey and Ann, the eldest of the "five beautiful Miss Pasfields". The Harveys came from Aberdeen and we know nothing about their previous history. William Harvey was an Elder in Alexander Waugh's (William Waugh's father) church in Wells Street, London and presumably it was through their attendance at this church that the Waughs and the Pasfields and the Harveys got to know each other.

We know that William Harvey was very well off with various business interests including a bakery, and also a partnership in the Harvey Napier Company at the Grand Junction Wharf at Whitefriars,

London.

Nor do we know anything about Ann Harvey's mother's family, the Pasfields, although there is a suggestion that they may have come from Bocking, in Essex. Her parents were Joseph and Margaret Pasfield, and their five beautiful daughters were Ann, Margaret, Elizabeth, Mary and Sarah, many of whose progeny later married into the Waugh family. The Pasfields appear to have been comfortably off and the daughters were educated in a boarding school where the children were taught to sew the most gloomy and intricate samplers - in which, we are told, every stitch was accompanied by a tear.

This experience did not discourage Ann Pasfield from ensuring that her own daughter learnt to sew. By the time she was six little Ann Harvey had worked a sampler with a long verse "In praise of Virtue".

This too, was not accomplished without tears. Whether it was because of her stoical upbringing, or in spite of it, Ann Harvey, or Waugh as she became, grew up into a great character, with a great appreciation of beautiful things. It is entirely through her care and responsibility that there are still family treasures distributed amongst her many descendants.

After their marriage William and Ann Waugh settled in 37 Essex Street, also off the Strand, and their sixteen children were born there. The eldest, William Neill was born in 1813 and he was followed during the next twenty years by Alexander, Mary Ann, Jeane, John, Thomas, James, Henry, Margaret, George, Isabella, Harvey, Sarah, Josiah, Harvey and Elizabeth. Jeane, Thomas, the two Harveys, Sarah and Josiah all died in infancy, and little Isabella when she was six. Ann loved babies, and these deaths must have caused her great distress. Five of them died in as many years, and were buried in the family vault in Bunhill Fields. Poor Henry, one of the older children used to recall that as a small boy whenever he came home for the holidays there was always a dead baby in the night nursery.

Apart from these tragedies one hopes that William and Ann derived much happiness from their children when they were growing up. In maturity, some of their sons at least, caused them a good deal of distress.

In 1831, when William was forty-three his uncle John Neill died leaving him the business and £30,000. Ann's father died the following year, so that when the two oldest boys were in their late



William Waugh "Wealthy William" 1788-1866

teens their father became extremely affluent. This may have had some bearing on the extravagant habits William Neill and Alexander acquired as they grew up.



Ann Harvey 1791-1875
Wife of Wealthy William 1788-1866

doctor as St Bartholomew's Hospital. Henry, who had been Head Boy at Mill Hill School was at sea, hoping to obtain his Master's Ticket - his father had promised to provide him with a ship of his own when he had done so. James was probably working in Surrey Street too at this time. Margaret, George and Elizabeth, or Bessie as she was called, were still at home.

William and Ann were thinking of retiring to the country, but it wasn't until 1845 that they actually found the house which they eventually bought or rented - The Old Rectory at Hornsey to the North of London.

In 1842 William's mother died too, and by this time he was a prominent person in Mark Lane and much respected in the City. He was Chairman of the London Corn Exchange for many years. When he retired the Committee presented him with a splendid silver salver, which he returned to them as a bequest on his death. He was a Senior Warden in the Merchant Taylors Company in the City, and was later to become Master.

William Neill was by this time working in his father's Counting House in Surrey Street. Alexander was married and farming at Erle in Northumberland, not so far from where his forebears had farmed in Berwickshire. Mary Ann had married her cousin William Napier Reeve and was living in Leicester with a small daughter. William Reeve had been involved in some financial disaster and had started again in a Solicitor's office, so at this time the couple were much in need of his "ever-generous father-in-law". John had trained as a

All seems very well when William wrote to Margaret who was staying with Mary Ann and William Reeve in Leicester, possibly to help Mary Ann with a baby son who sadly died that year.

May 3rd, 1845

My Dear Margaret,

. We hope we have at last got a house. It is old-fashioned, two floors; drawing, dining and kitchen on one and nine rooms on the next. A good garden; lots of out-houses - too many; and a paddock, in all four and a half acres; a very pleasant situation. Mother likes it, and I hope will realize all the happiness she deserves. We are going this afternoon to make arrangements when we are to have possession and about the planning of furniture. . . .

We had a great day at the Hall on Thursday when Prince Albert took up his Freedom. The Hall was ornamented with fine flowers and a most elegant breakfast set out in the Great Hall. He arrived at half past twelve received by the three Wardens and myself as Senior Warden. I welcomed him to our Hall and led the way to the drawing room and introduced him to the Master where he took our regular oath, promising to employ no Dice player or Street Brawler, to harbour no foreigner, to obey the Master and to keep all secrets, and to have no apprentices without the Master's permission. All of which I hope he will keep. He then went over the premises which he admired very much. He accepted the invitation to luncheon and took his seat on the right of the Master and your Dad on the other side, and I assure you, Prince tho' ho was, he payed a good knife and fork! We drank "The Queen" and our "new Brother, Prince Albert" and he then asked permission to give a toast, and raising a glass of champagne, he gave "Prosperity to the Company he had just joined." He then took his leave, we hope as pleased with us as we were with him.

It was then suggested - don't say by me - that the cold remains with a little drink at five would be a good finish, and unanimously voted. To fill up the vacant time a few of us went to Blackwall to see the great steamship, which is a most wonderful affair; then to Greenwich Park for an hour, and returned at the hour to a minute. Picked at a little bit and spent a good evening getting home before ten. Mother says I was very talkative in the night, but I did credit when breakfast appeared.

Very nice account from Alexander, who sent Mother a printed letter he had received from Boo-Boo. I wish you would write to him a few lines to encourage him on his return to the bosom of his family. . .

Boo-Boo was Elizabeth Ann, William Neill's small daughter. He had by this time married his first cousin Elizabeth Neill Waugh, daughter of his uncle Thomas Waugh, and granddaughter of Margaret, the second of the five Miss Pasfields.

By the autumn of 1845 William and Ann had settled into the Old Rectory at Hornsey. For their daughters, at least, and some of their grandchildren it became a well-loved refuge for holidays, convalescence and prolonged visits.

Evidently nothing was done to modernise the house and my Grandmother, Edith Harvey, had good reason to remember its old-fashioned atmosphere, when as a very small child she visited her grandparents

nearly twenty years later. She told me that amongst the numerous outhouses there was a two seater privy for the use of the family. Having cause to visit it one morning she was horrified to find her grandfather already in occupation. Apparently he was totally unembarrassed - "Come in, my love," he said hospitably, indicating the empty seat beside him.

1847 must have been a terrible year for William and Ann. To start with, William and William Neill must have quarrelled. William Neill was heavily in debt and was banished from the business at Surrey Street. He retired to Egham with his wife and daughter, leaving his father to settle his debts.

Up in Northumberland Alexander had been having a difficult time. His wife had died and he, too, was heavily in debt. Maybe this was because of farming losses, but his parents felt that it was because of his rather lavish lifestyle. Mary Ann and her husband felt very sorry for him - "poor Alexander visited" wrote William Reeve in 1846. "He lives in Erle and has much to endure." However, by the following year Alexander had married again, his father settled his debts and it was decided that he and his daughter and his second wife should emigrate to Australia. They stayed a few weeks with the Reeves in Leicester, and sailed for Sydney in the summer of 1848. This is "Aussie" Alexander and a note in the margin of the original copy that this came from says "I understood hounds and bedrooms were his downfall". (NM)

John, although qualified as a doctor, was not working in 1847, possibly through ill health. So he, too, decided to emigrate to Australia and seek his fortune in the gold-fields there. He sailed for Sydney as Ship's surgeon on the emigrant ship Walmer Castle in September 1848.

Henry also had no work in 1847. He had been bitterly disappointed because having paid off William Neill's and Alexander's debts, his father had decided not to provide Henry with his own ship, possibly because he could no longer afford it. So Henry decided to take himself off to Australia too, and sailed for Adelaide in the spring of 1848, but he was working his passage and had no intention of settling there.

The good-natured James was quite happy as head of his father's Counting House, but this must have been small comfort to William, as whatever other talents he had, James had no head for business. He was engaged to marry his first cousin Jean Underwood, daughter of William's sister Mary.

Things were better in Leicester and William Napier Reeve had been appointed Deputy Clerk of the Peace, was a valued member in his firm of Solicitors and was travelling extensively around central England representing their interests.

We do not know what George was doing that year; he was living in Leamington. But we hope he was able to join his parents for Christmas and that he and fourteen-year old Bessie were able to inject a little festivity into the depleted family circle. Poor Margaret needed cheering up too - she was very much in love with her unsatisfactory cousin William Edward Harvey - a match which seems to have been opposed by all sides of the family.

Every Christmas from now on Ann used to send Alexander's and later John's families a traditional plum pudding and yards and yards of red flannel for petticoats, which would arrive in Australia as the temperature was soaring through the nineties.

The 1850s started sadly. George was crushed by a sack of corn falling from a hoist, and died a few months later from his injuries. After this tragedy William and Ann's life seems to have proceeded fairly smoothly, with the usual ups and downs experienced in any large family.

In about 1852 Margaret who was now in her thirties, was at last allowed to marry her cousin William Edward Harvey, and it was from this marriage that our branch of the family is descended.

There was good news from Alexander (this is "Aussie" Alexander) **who was now headmaster in his own school at Port Macquarie, which he was hoping to run on the lines of an English Public School. John was not so successful with his gold prospecting and came home in 1854.** James was living in great style in Tavistock Square. His family was growing and became known to my Grandmother as "the Tavvies". Henry was still wandering about the world.

William Neill's wife died in 1857, and he introduced a housekeeper to look after him and his daughter Elizabeth Ann. William and Ann did not consider the household at Egham suitable for a motherless girl of ten, and took her under their wing at Hornsey. Bessie, as yet unmarried, was sharing in the social life of her parents. Although the family business was declining, William was still comfortably off, and feeling that sea air would be beneficial for his family had rented no 27 The Steine, Brighton for holidays.

The Waugh's social life must have been confined almost entirely to visiting and being visited by members of the family - not only was their own family extensive, but both William and Ann had themselves come from large families. That their social circle did not extend much beyond their families is indicated by the fact that of their eight surviving children, six married their cousins.

The 1860s opened with John in Algiers, having been at death's door with consumption. Henry was away on his travels again - this time to Sydney with a cargo of English birds. Then there followed three marriages. Bessie married Thomas Calthrop Webster, at that time the curate at Hornsey Parish Church.

John married his first cousin Margaret Pasfield Waugh, the daughter of William's brother George and Ann's first cousin, Mary Walker, and the sister of Fanny and Edith Holman Hunt and Alice Woolner. **John was about forty-five by this time and his wife twenty years younger. John was still consumptive, and it was decided that the Australian climate would be beneficial to him, so they sailed for Brisbane in September 1863. Here John practised very successfully as a doctor and lived until he was eighty-two. There were ten children from this marriage.**

Henry gave up the sea and married his first cousin Mary Davidson, daughter of Ann's sister Mary. It was an unfortunate choice. The well-travelled Henry was amusing and popular. Mary was introverted and difficult, with curious views on predestination.

At the end of 1865 William became seriously ill and died in January 1866 and was buried at Norwood Cemetery - Bunhill Fields burial ground had probably closed down by this time. Very soon after his death Ann left Hornsey and moved to Harringay Park in London with her granddaughter Elizabeth Ann, or Lizzie as she was now called. Here Anne was easily able to visit and be visited by the six of her children who still remained in England, and their many children. She was a loving and conscientious grandmother.

In 1867, when my Grandmother was about ten she went with her mother and brother to stay with cousins in Edinburgh, and received the following letter on writing paper with a wide black border,

*Harringay
September 4th, 1867.*

My Dear Edith,

I hope you are not very angry with me for neglecting to acknowledge your very nicely written note. I was very pleased to receive one from you and Willie. They were both very nicely written and also well expressed. I doubt Mamma was a helping hand in the overlooking department.

How much Willie and you will have to tell me when you come back. I daresay you will be sorry to leave Edinburgh, and especially all the little play-fellows and the darling baby. I would so much like to be able to give a peep in at the nursery door when you are all at games and enjoying yourselves.

Have you or any of the little ones learned to swim yet? Willie may have helped Harvey to learn, but perhaps he is too young to be trusted with only Willie, as he might be rather too full of fun to be safe, don't you think so?

You have been where I never was - I have seen both the Carlton Hill and Arthur's Sear, but I do not remember mounting to them. And Edinburgh is a much more beautiful place than when I saw it - so many buildings, so many streets that were scarcely thought of when I was there fifty years ago. And if you should see it fifty years hence I have no doubt there would be still greater alteration.

I did not say nearly enough to Willie in his letter for I was hurried as I am now as I shall post them here tonight or they may not arrive in time. I have nothing new to tell you but you will have a great deal to tell me when you come to Harringay.

You must give my kind love and kisses to Mamma and Willie, and I would send the same to the little ones but they would not know who Grandmamma is. I daresay the little girls next door will be glad to see you again.

I must say goodbye for tea is coming,

With very kind love from your loving Grandmamma

Ann Waugh

For the interest of those who have read Margaret Hester's letters, four of the "little girls next door" were the Misses Riggs, whose school in Highgate so many little Drew girls attended.

Eighty years later one of the Riggs sisters wrote her memories of Ann. ". . . I never knew Mr Waugh, as Mrs Waugh came to live in Harringay Park after he died. I was only a child of about seven. Edie used to stay with her Grandmother, until she went to the City of London School for Girls, when she lived at Pentonville. Mrs Waugh was always in widow's weeds - a wee woman, very spruce, and I think very particular. I remember that Mary and I had left off white pinafores, and Edie was very annoyed that she still had to wear hers. When she came to tea she used to take it off and poke it under the laurels, putting it on again before she went back. Mrs Waugh would say "Now see how dirty it is, and how it has protected your frock!" Horrid, but we thought it great fun. I remember that Mrs Waugh's house was run by a man and his wife. He waited at table (John) and she cooked. If Edie teased John he used to say "Oh, Miss Edie, that's not being a young lady."

Ann died on April 5th 1875, the day before her eighty-fifth birthday. She must have been very much missed by her family then, and she will always be remembered by her descendants by all her little treasures that are scattered around the family.

Although Ann was always very well provided for financially, during her lifetime she had watched the Waugh and Harvey fortunes dwindle, mostly through the ineptitude of the younger generation. The partnership of Harvey and Napier, her father's business at the Grand Junction Wharf had been dissolved in 1853 and although members of the Harvey family continued to occupy the two houses on the wharf, it was no longer a very prospering concern. It disappeared altogether in 1864 when the new Thames Embankment was built over the site.

Fortunately Ann did not live to see Messrs Neill and Waugh reduced to insolvency. It must have been in the 1880s that James and his unsatisfactory sons brought about the total collapse of the company. "We are ruined!" announced James dramatically one evening just as his family in Tavistock Square were preparing to dress for dinner. So the "Tavvie" girls and their parents retreated to Crouch End. The sons and their families emigrated to Canada, it is said with rather more than their share of what had been salvaged from the crash.

Ann did, however, live long enough to see her son Henry lose a good deal of money belonging to the family - probably some of the money John Neill had left in trust for William's children. Henry persuaded them to invest money in an Oyster Fishery off the coast of Connemara in Ireland. Even the cautious Henry had bought in order to supervise the operation. By 1874 William Reeve's journal records - "Poor dear Harry is worrying about these oysters, the most disastrous speculation to us as a family ever known - I shall lose £500, but Harry and John thrice as much, and other members of the family large sums. It was an unlucky business but it promised well. I wish my shares were in my purse, but still I will not complain - poor dear Harry has been loyal and energetic - I bet upon him".

Our branch of the family is descended **from William and Ann's ninth child Margaret**, who **married William Edward Harvey**, and what is known about their married life will be described in the next part of this family record. What is known about her brothers and sisters will be found in Appendix IV.

APPENDIX I Part II

Copy of a Holograph "Statement" found among the papers of the late JOHN NEILL of Surrey St., Strand, London.

JOHN NEILL (Grandfather of this writer) was of the family of Nil or Neill who resided for many generations in Longformachers, County of Berwick. Local tradition says about five hundred years, having come there as farriers in King Robert Bruce's army after the Battle of Bannockburn, when the Scots under him invaded England. It is remarkable that there hath long been of that name and profession in that town, and continue to this day.

The abovementioned JOHN NEILL was a smith or farrier at Bulterdran in this same county and married Margaret Smith of Reston, at that time esteemed "a fortune". Soon after he declined the Smith trade, and began as a farmer, as which he continued during his life with much credit; principally under the Earl of Douglas in the barony of Buncle, and John Fordyce Esq. of Ayton.

He lived very much respected, and did at Bogan Green, by Coldingham (where some of his forebears had long resided) April 23rd 1762 in the 81st year of his age. His wife, Margaret, survived him eight years, and was buried in Chirnside churchyard at the age of 80 years, where a "Through" was erected to both their memories.

(The Neills and Smiths connected by the above marriage were further connected by the union of John Neill's sister Margaret with Ralph Smith, farmer, of Oldcastles Parish, Chirnside.)

JOHN and MARGARET NEILL had four sons and five daughters - William, James, Mary, Margaret, Jeane, Janet and Nelly.

WILLIAM, the eldest, born March 1717, who married Margaret, daughter of John Hendersonk, farmer of Ayton, continued on the farm with his father till the death of the latter in 1762, and after that of his own beloved wife Margaret Henderson, in 1765, he gave up the farm for a small business at Auchencrow, where he died May 18th 1789, aged 72. He was buried at Chirnside Churchyard where a "Through" is erected to him and his wife, with three of their children - William and Janet who died in infancy; and Margaret, the eldest, born April 28th 1751, who married John Cowes of Reston, and died without issue December 2nd 1809.

The surviving children of William Neill and Margaret Henderson were John, Jeane, Mary and Betty.

JOHN. b. May 22 1754 went to London and started business in a general line, which he carried on with success at Surrey St., Strand, and Corn Market, Mark Lane for above fifty-three years.

JEANE b. Aug. 17th 1756 went to London to live with her brother. She suffered much from a very distressing complaint but was of a most exemplary disposition and perfectly resigned. She died Jan. 12th. 1819 and was buried in Bunhills Fields, in the grave of the Reverend Alexander Waugh.

MARY the fourth daughter. b. Nov. 21st 1760. Married on August 10th 1786 the Reverend Alexander Waugh D.D. - a most happy union. They had six sons and four daughters, of whom the Rev. Alexander Waugh A.M., a very promising young man died on Aug 2nd 1824, and Jeane the third daughter, of a most lovely disposition, died of consumption Dec 19th 1830.

BETTY b. Nov. 22nd 1762. Fifth daughter of William Neill and Margaret Henderson lived with her brother in Surrey St., Strand.

To return to the family of old JOHN NEILL and MARGARET SMITH (the above is the account of their eldest son William and his family). The three other sons were JAMES, GEORGE AND JOHN. James entered the army, joining The Scots Greys, which he had eventually to leave, on account of loss of health. He settled at Clapham where he married and died without issue.

GEORGE named after the Laird of Howardwood, also settle at Clapham, where he lived very much respected for 57 years, and died Mar. 18th 1797, aged 76. Twice married he left no issue.

JOHN lived with his father, JOHN NEILL 'til his death of decline, at the age of 21.

Of the five daughters of Old John Neill and Margaret Smith, the eldest, Mary, married Michael Graham of Berwick, a carpet manufacturer and had three sons and three daughters.

Margaret, the second daughter married John Landless, farmer of Cocklaw, by Ayton, and had a large family of whom were living in 1830: John, the oldest, Janet, Betty and William, the youngest a corn merchant.

Jeane, the third daughter went to London and married most unhappily Alexander Mearns, educated for the ministry, but a very bad man. They had two promising sons, one drowned in the Thames at fourteen years old, the second lost at sea on a voyage to the East Indies. They also had three daughters.

Janet, the fourth daughter, married George Bogue, leather merchant of Berwick and had a daughter Margaret - the admiration of all who knew her; and a son George, who carried on business successfully as a merchant.

* Nellie, the fifth daughter, married a merchant of Leith, named Maitland, who was unsuccessful in business, but a kind husband to his wife. They left one daughter who married a man named Hamilton, and named her only son John Neill.

* The last few lines added by Mary Waugh, sister of John Neill - her brother having died one month after the date of writing this account, Nov 16th 1831.

APPENDIX I Part III

ALEXANDER AND MARY WAUGH'S FAMILY

1. THOMAS. 1782 - 1864. Together with all his brothers and sisters Thomas was born in London and had his early education at the Grammar School in Kinross as had all the boys in the family. Their much older cousin, James Hay, was Minister in Kinross and the children had been under his general supervision, although they boarded with a Mr Grieve, one of the Elders in James Hay's congregation. "A devout man," reads a footnote in the Memoirs "on whose exemplary Christian walk and conversation, and pious solicitude to preserve their young hearts 'unspotted from the world' they look back with grateful veneration". All the same, at the time it must have been a great wrench for the small boys and a worry for their parents, when they set off on the three day journey by sailing boat from London to Leith.

We do not now where Thomas finished his education, although we know from the school register that the two youngest boys went to Mill Hill School in North London - "The Dissenters Grammar School" in which Alexander Waugh took a great interest and is said by some to have helped in its formation.

Thomas started work when he was fifteen or sixteen. We don't know in what capacity, but evidently his parents were satisfied. Alexander wrote in his journal in 1802 "God hath opened to my eldest son a door of profitable employment in a serious family, and introduced him into a connexion where his morals are not likely to be exposed, as they might in some other situations".

Thomas ended up as Ordinance Officer for the Tower of London, and by the time he was twenty-five was sufficiently well established to marry Elizabeth Walker, the pretty twenty-year old daughter of one of the "five beautiful Miss Pasfields" whose progeny were to become so involved with the Waugh family.

Thomas and Elizabeth had fourteen children, many of whom died young. The only son who married died at the age of twenty-six, leaving one daughter, so in that branch of the family the name of Waugh died out. Those that were left lived in Camberwell, and were known in our family as "The Camberwell Cousins".

2. WILLIAM 1788 - 1866. William is our forebear and is described elsewhere. (**"Wealthy" William**)
3. JOHN 1789 - 1833. John was unmarried and lived in Berwickshire. Nothing is known about him except that Alexander used to stay with him during his missionary tours in Scotland.
4. MARGARET 1791 - 1865. Margaret married Robert Home, a Scottish minister, and had three children.
5. MARY EASTON 1792 - 1866. Mary married Thomas Underwood and had six children. A letter from her to her father still exists, and as it seems to be the only personal one in that generation which does, it is quoted in full:

*Hampstead,
24th July, 1819.*

My beloved father,

Accept our united thanks for the kind, affectionate letter we yesterday received from you; we

have been extremely anxious about your health, and are most truly grateful to find you are on the convalescent list. We hardly anticipate a complete recovery until you are under the care of our invaluable mother, who longs most ardently to see you. I do not think she is at all pleased at the bare supposition that you will not be home before the middle of September. Indeed, my dear father, we all feel much alike in this respect. We are all most grateful that your success has been at least equal, if not beyond, what you anticipated.

I have been much disappointed at not having seen my old friend, Mr Thompson. He appointed a day to come and dine with us out here, but was disappointed.

We had a great treat last night - my mother, uncle Aunt, John George Underwood, Jane and Thomas and Mary Neill came out and drank tea with us and we spent a most delightful evening. I go to town tomorrow to get a last look at our dear John.

We have been very, very much disappointed in the truly good Mr Snelgar having been absent all the summer, but he is expected home in about a fortnight when we shall enjoy no small treat; the supply he has is very indifferent. We tried the church but alas, the temple remains but the "Glory is departed". We have therefore only gone to chapel in the mornings and in the evenings have endeavoured to benefit from the valuable legacy Dr Rutledge has left us. How delightful the consideration that he who contributes to our more than enjoyment is now himself reaping the rewards of it in those blissful mansions whence he is trying to lead us. The want of faithful ministers is woefully seen in this place. All the forepart of the Sunday you see the labouring classes with their aprons on, pursuing their usual occupations and the other part of the day they walk on the heath and in the fields. Missionaries appear to be much wanted nearer home than in the islands of the S. Sea.

You will, I know, be pleased to hear my dear Thomas is perfectly well, and that our little darling much benefited by the change of air. Mary Neill has now got twelve teeth and cuts them very easily. Thomas is now a fine, stout, healthy little fellow - no longer mere skin and bone as when we left town. Everything in business goes on as well as we could wish.

Give our united loves to our dear Mary and Eliza and accept the same yourself, and ever, my beloved father, believe me,

Your truly affectionate and dutiful daughter

MARY EASTON UNDERWOOD

6. ALEXANDER 1795 - 1824. Alexander was destined to follow in his father's footsteps and was very dear to him. Like his father, he was very intelligent. James Hay says "His mind, naturally acute and vigorous, was enriched by the culture of a very liberal education; and his taste, exquisitely alive to the graces of Literature, was formed and guided by the best model of composition". We do not know where Alexander was educated after the Kinross Grammar School - his name does not appear on the Mill Hill School register. He received his degree from Aberdeen University, and probably had much the same training for the ministry as his father. Apparently he too was an excellent preacher, and was particularly popular in Scotland. However, he was ordained in London as Minister of the Church, in Miles Lane. Sadly he died a year or two later, of a "decline". Meanwhile he had married Louisa Gordon, a childhood and family friend. They had a daughter. After Alexander's death a volume of his sermons and addresses was published "prefaced

by a memoir written by his father in which, with great beauty and tenderness, he delineates the character and embalms the memory of his son." Unfortunately, this book does not seem to have survived in our part of the family.

7. JAMES HAY 1797 - 1885. After attending the school in Kinross, James went on to Mill Hill School when he was thirteen. From there he went to Magdalen College, Oxford, where he graduated in 1839. James became a parson in the Church of England, and was for a short time Vicar of Cerne Abbas in Dorset. Here he met and married Sarah Symes of Bridport, and in 1884 was ordained Rector of Corsley, near Warminster, where he remained until his death over forty years later. James had two sons and two daughters who all married. The elder son also became a parson in the Church of England, as did two of his sons.

James's younger son became a Doctor of Medicine and practised at Midsomer Norton. It was his son Arthur who gives a description of his Grandfather James Hay Waugh. - "It is true we were all a little afraid of him; he was so tall, so venerable and so full of big words and bigger gestures. But he represented authority, parentage, religion." Arthur Waugh goes on to write about his great-grandfather, Dr Alexander Waugh D.D. - "It is not too much to say that the atmosphere of Corsley Rectory was impregnated with the spirit of this venerable old pastor. My grandfather honoured his memory with daily prayers and appeals to his example; his portrait looked down upon the dining table; his manuscript sermons in a vast array of morocco-bound volumes dominated the study." Arthur Waugh had two sons Alex and Evelyn who were also writers.

9. GEORGE 1801 - 1873. George also went to Mill Hill School and from there to St Bartholomews Hospital where he was training as a doctor. However when he still had two years to go he fell in love with Mary Walker, the sister of his eldest brother Thomas's wife Elizabeth. So he abandoned the idea of becoming a doctor, married Elizabeth and bought a Chemist's business at 177 Regent Street - probably with help from the money left him by his uncle John Neill, who died at about this time. He assumed the title of doctor to which he presumably was not entitled, became druggist to Queen Victoria and was very prosperous.

George and Mary had three sons and eight daughters, of whom six married. They had all inherited the Pasfield beauty. The eldest daughter, Fanny married the artist Holman Hunt, but died in 1866 soon after their son was born. About ten years later the youngest daughter, Edith, married her widowed brother-in-law Holman Hunt, in Switzerland, which caused a scandal and good deal of trouble in the family. Another daughter married the sculptor Thomas Woolner and had six children.

George and Mary's eldest son died in infancy, and the second was drowned as a young man whilst on holiday in South Devon. Their third son's eldest son became Sir Telford Waugh, British Consul General in Turkey, and gained admiration in the family for having swum the Dardanelles before breakfast.

George and Mary's daughter Margaret married her first cousin John Neill Waugh, son of George's older brother William. John was a doctor of medicine and developed consumption, and it was decided that for the good of his health he should emigrate to Australia, so he married Margaret who was about twenty years younger than him and settled in Brisbane where he practised as a doctor. They had ten children and John lived until he was eighty.

10. ELIZABETH 1803 - 1873. Elizabeth married the Rev. Dr John Young, who was a Unitarian minister. They had six children and their eldest daughter married Colin Munro and emigrated to Queensland, Australia in 1856.

In 1959, Truda Cox, the great-granddaughter of William and Ann Waugh's second son Alexander (who emigrated to Australia in 1848) visited Edith Mary White, the granddaughter of William and Ann's second daughter Margaret. Truda took photographs of Edith Mary White (our Aunt May) and her family treasures and made a recording of Aunt May's description of them. This is the transcript and the photos.



Edith Mary (May) White

At the time the photos were taken, 1959, May White was living at Farnham in Surrey. She now (1996) lives at Bournemouth

"The BUREAU with shelves for books or china above, and glass doors is supposed to be genuine Chippendale, it has the thirteen panes of glass in each door. The writing desk below, I am told, may be older still. Towards the end of the 18th Century it stood in the office of John Neill, born 1754 (brother to our Great-Great Grandmother Mary Neill) in his house in Surrey Street, Strand, London. He had a Counting House and a Wharf there before the present Thames Embankment was made. In 1808 when William Waugh, our Great Grandfather entered the Corn business, then called Neill & Waugh, the Bureau stood in the Counting House and was called "the old Book-case". In 1851 it was given to his daughter Elizabeth Webster (Aunt Bessie) and her daughter Millicent gave it to me, with the proviso that it should never be sold, but always handed on to a descendant of the Waughs.



The Bureau

(The sampler is on the wall to the left of the bureau)

This is a little ROUGE POT of red glass and the lid is ornamented by a little gilt floral wreath, and it belonged to our great-great grandmother Mary Neill, and is the only thing of hers I possess. She was born in 1760, and married Dr Alexander Waugh D.D. at her father's house Edincrow, Coldingham, Berwickshire. She had a kind and generous brother John who helped her, and enabled her always to be well-dressed, but it always strikes me as curious that the wife of a Minister of those days would have a rouge-pot.

Over here, this long gilt-edged and ornamented MIRROR belonged to Mary Neill's daughter-in-law Ann Waugh nee Harvey (the mother of Alexander who went to Australia.) She was born in 1791 and as a little child she used to dance in front of it.



The Mirror

Table in foreground & Sampler on right wall

This is Ann Harvey's SAMPLER, and was worked by the same little girl who danced in front of the mirror. It is beautifully worked with a long quotation "In praise of Virtue" and she finished it when she was six years old. It seems almost incredible that a child of that age could do this fine needlework, yet I have in Ann's work-box a tiny thimble that will only fit a child of about three, so they must have started to be taught to sew at a very early age.

This WORK-BOX with A.W. in Mother-of-pearl on the lid belonged to Ann Waugh (nee Harvey). It is in a wonderful state of preservation, and contains an assortment of needlebooks, reel of Mother-of-pearl on which to wind silks and cottons and a selection of charming little old-fashioned treasures connected with needlework.

This oval PEMBROKE TABLE with two side-flaps also belonged to Ann, and probably to her mother Ann (nee Pasfield 1766) who married William Harvey.



Table

This SAMPLER was worked by the same Ann Pasfield (one of the five beautiful Miss Pasfields) who completed it in 1799 when she was thirteen years old. It is larger and more intricate than her daughter's. It contains a very long and very morbid poem in very fine cross-stitch. I fear these samplers were unhappy things. The discipline of those days was strict, and the teachers severe. I was told that both the Anns worked them with tears. Some people dislike samplers for this reason, yet when finished, and brought home from boarding-school to the admiration of all, there must have been for these children a great sense of achievement. Did they ever foresee that they would be treasured and cherished by generations of descendants nearly two hundred years later? Certainly Ann Waugh never foresaw that hers would be described on a tape-recorder which would be taken out to the countless descendants in Australia of her second son Alexander.

***Forego your claim, no more pretend.
Intemp'rance is esteem'd a friend.
He shares their mirth their social joys
And as a courted guest destroys.
The charge on him must justly fall***

Who finds employment for you all.

ANN HARVEY'S SAMPLER. 1791 - 1875

IN PRAISE OF VIRTUE

Virtue is of intrinsic value and good desert and of indispensable obligation, not the creature of will but necessary and immutable. Not local or temporary, but of equal extent and antiquity with the divine mind, not a mode of sensation but everlasting truth, not dependant on power but the guide of all power. Virtue is the foundation of honour and esteem, and the source of all beauty, order and happiness in nature. - Price.

Ann Harvey. Bocking. December 11th 1797.

Additional Notes**"RECENT" FAMILY HISTORY**

As time passed the WAUGHS married into the NEILL - see below - and PASFIELD families and, through the latter, became connected with the HARVEY, NAPIER & REEVE families.

DR ALEXANDER WAUGH, M.A. D.D. (1754 - 1827) of Gordon, Berwickshire, probably left his mark in the world more than anyone else. He was one of the founders of the London Missionary Society in 1792 and was associated with William Wilberforce in the abolition of slavery, and many other social and philanthropic works. His marriage to Mary Neill of Coldingham brought the two families together. They had a large family of children.

COLONEL THOMAS WAUGH (1787 - 1864), a son, fought in the Peninsular War, 1808 - 1814 and was Ordinance Officer to the Tower of London.

WILLIAM WAUGH (1788 - 1866) married Anne Harvey (1791 - 1875) and their son, Thomas, married Agatha Genevieve Gravier. She was Reader to the Empress Josephine in the Court of Napoleon, and was a niece of Le Comte de Lavalette, Aide to Napoleon and Post Master General, who featured in a famous escape.

Our source says the Rev. Waugh's brother, Thomas, who married Isabella Crosbie, sold the Waugh family lands to the Duke of Buccleugh for £20,000. Another source attributes the sale to William Waugh, who in

1839, being anxious to go to Australia - but desirous of keeping them in the family - first offered the property to his cousin William who refused. The seller was Rev. Waugh's nephew. *(Note by N. Maloney 1996 This point has been repeated in a number of forms but seems to be incorrect. There is no evidence that the farm was sold at that time and apparently not to the Duke of Buccleugh. The Will of Thomas Waugh suggests the farm was sold by him and the proceeds from the sale divided between his children and his wife).*

DR JOHN NEILL WAUGH M.D. MRCS one-time noted oarsman and founder of the London Rowing Club, did not reach Australia until 1847. He travelled as surgeon of the Migrant ship 'Walmer Castle' and became one of Queensland's first medical practitioners. He had at one time been surgeon to the East India Company. He married his cousin Margaret.

WILLIAM WAUGH (1788 - 1866) married ANNE HARVEY. Their son Alexander (1814 - 1894) and second wife Elizabeth migrated to Australia in 1848, with their daughter Elizabeth (from first marriage to Isabella Grieve Smith). They settled at Berry Park Estate where Alexander was Headmaster at a private school in Port Macquarie. He moved to Walcha School in 1858.

By 1909, the land holdings of Waugh Bros and Reeve, Waugh and Sons, Pastoralists and Graziers totalled 260,000 acres. This land was sold and money invested in Westinghouse Electrics Ltd.

MARY EASTON WAUGH (1792 - 1866) married Thomas Underwood and the Underwoods eventually migrated to the United States and founded the Underwood Typewriter Company there.

SIR ALEXANDER TELFORD WAUGH, KCMG (1865 -) was Counsel-General to Greece during the Balkan War of 1912 and ambassador to Turkey in 1923. He was a classical scholar and author of a number of books.

His brother PERCIVAL BENTLEY WAUGH seems to have resided in Hungary as he married Alruna Antonia Sophia de Korzy. Their daughter, Alruna Zarita, married twice. The second time was to Oli Mattay and under that name migrated to Tasmania.

FANNY WAUGH (1833 - 1866) married William Holman Hunt, O.M. Royal Academy. She died in childbirth in Florence, Italy. He then married her sister Edith Marion Waugh, 11th child of Dr Alexander Waugh D.D. c.f.

THOMAS WAUGH, Royal Academy, married Alice Gertrude Waugh. Both were members of the famous Pre-Raphaelite Brotherhood of Victorian art.

EVELYN ARTHUR ST JOHN WAUGH (1903 - 1966) novelist and Commando in World War II was married twice and could be described as a snob and arrogant reactionary. He was at Oxford. Although he cast himself in the role of a loyal and scrupulous officer and although he possessed fearless physical courage, he was a constant trial and threat, even to his senior officers, for he was too autocratic to be good with troops and too strong a character to be an easy subordinate to handle. On one occasion when attached to a General Tomkins as ADC, and rebuked by him for drinking claret in the mess at five o'clock Captain Waugh produced a retort that became famous: "I do not," he told the General, "propose to change the habits of a lifetime to suit a whim of yours." He became a Roman Catholic after his divorce from his first wife, the Honourable Evelyn Florence Margaret Winifred Gardner, Granddaughter of the 4th Earl of Caenarvon, whom he married secretly. This quotation is from an article written by Michael Davie (published N.Z. Herald in 1973) who also relates many other anecdotes concerning his strange behaviour. He was in the Royal Horse Guards. His second marriage was to Laura Herbert in 1937.

(Research done by Hester Drew. London)

Note: Another Waugh equally famous was Surveyor-General of India, and was the first man to survey the height of Mount Everest. This man's name is missing from my records - D.T.W.

Endnote

Below is a copy a letter from May White to Reeve Waugh, it is dated 1/9/196. May is the oldest living member of the family this year, 1996, she is 104. If anyone is inclined to write to her, her address is:

C/: St Albans Rest Home, 59-61 St Albans Ave, Queen's Park, Bournemouth, Dorset BH8 9EG England (Neville Maloney)

15th 3rd March

1996

Mrs E M White
c/o St Alban's Rest Home
59-61 St Alban's Avenue
Queen's Park
Bournemouth
Dorset BH8 9EG

My dearest Cousin
& am so delighted

To get your letter

& invitation to this

Wauke Reunion

What a splendid

idea and how

very much I

every detail possibly

but - and what w

PHOTO

ALBUM

the 1700'S & the 1800's

“Wealthy” William

&

Alexander DD

& their families

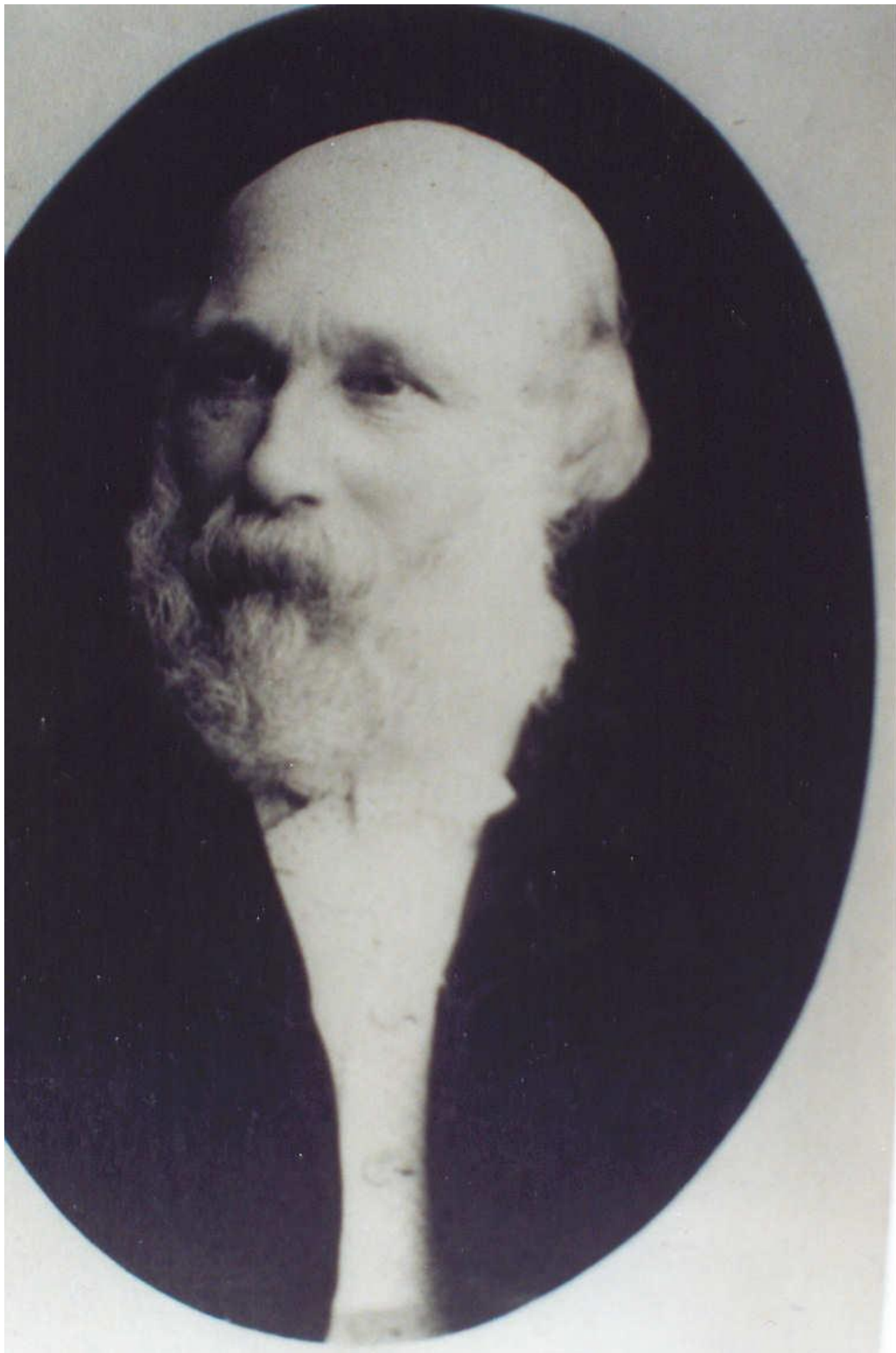
This collection
contains the photos
of the Waughs in England

Thanks to
Truda Cox
for most of the photos and notes.

*The original notes of Appendix 1 contained only a few photos (within its own appendix III)
Personal notes within the descriptions are by Truda*

HENRY WAUGH (1822-1909)

He was the eighth child and sixth son of William and Ann Waugh, and often spoken of as Harry in W.N.R's journal. Educated at Mill Hill, he became a civil Engineer in the Merchant Service - travelled a good deal and visited the Brisbane Waughs, and also, I think, the NSW Waughs. He married his cousin Mary Elizabeth Davidson, a very austere woman with strange Calvinistic religious ideas. They had two children, Ruth and Mabel. It was his daughter Ruth who had the idea of making the Family Tree, and carried it out with a great deal of work and research over eight years. Great Uncle Harry is the only one of my great uncles whom I ever saw. He was very kind to us children.



ELIZABETH NEILL WAUGH (1817-1851)

She was the fourth child of Dr Alexander's eldest son Thomas and Elizabeth nee Walker (one of the Camberwell cousins). She married her cousin William Neill, eldest son of William and Ann Waugh, and brother to Alexander of NSW. They had one child, Elizabeth Ann, always called Lizzie (The 'Bobo' of W.N.R.'s journal) who was brought up by her grandparents on both sides, because Elizabeth Neill, her mother, died when she was four. Lizzie married John Thomas Harris of the Potteries Staffordshire, and they had ten children, and countless grand and great grandchildren. Their son Neill Harris is very interested in the family and helped me over the Family Tree photostats etc. I know of no photo of William Neill (1813-81).



MARGARET PASFIELD WAUGH (1837-1910)

She was the sixth child and third daughter of George and Mary Waugh. She married her cousin John Neill Waugh, and they had ten children, and lived in Brisbane.



GEORGE WAUGH (1801-1873)

Dr George Waugh was the ninth child and sixth son of Dr Alexander Waugh. Educated at Mill Hill, he became druggist to Queen Victoria. He had a Chemist's shop at 117 Regent Street, London and lived at Queensborough Terrace. He married Mary Walker (whose mother was Margaret Pasfield 1774) and had eleven children. He became father-in-law to Holman Hunt, and to the sculptor Thomas Woolner R.A. (Pre-Raphaelite). George and Mary were very devoted to each other. Their grand-daughter was Phyllis Woolner, also an artist.



JOHN NEILL WAUGH (1818-1900)

He was the fifth child and third son of William and Ann Waugh. He went to Brisbane in 1848, and was surgeon on the 'Walmer Castle' emigrant ship. Educated at Mill Hill school. He married his cousin Margaret Pasfield Waugh 1837-1910 (daughter of George and Mary Waugh nee Walker) and they became the ancestors of the Brisbane Waughs.



ELIZABETH NEILL WAUGH (1833-1912)

(Sister-in-law to William Neill's wife Elizabeth Neill Waugh 1817-1857). She was the sixteenth child of William and Ann Waugh. The five children above her died in infancy. The tenth child, George died in an accident when he was about 24. Elizabeth (Bessie in the Journal, but not to be confused with Alexander NSW's wife Bessie) married Thomas Calthrop Webster, a Church of England Clergyman - brother to Lord Alverstone, Lord Chief Justice. They had three children - Hugh and Lonsdale - both were knighted. Hugh was Official Arbitrator. Lonsdale was clerk to the Table in the House of Commons and an authority on Parliamentary proceedings. The daughter Millicent, was my godmother and gave me the Neill and Waugh Chippendale bureau and through her I obtained the Family Tree.



"WEALTHY" WILLIAM WAUGH (1788-1866)

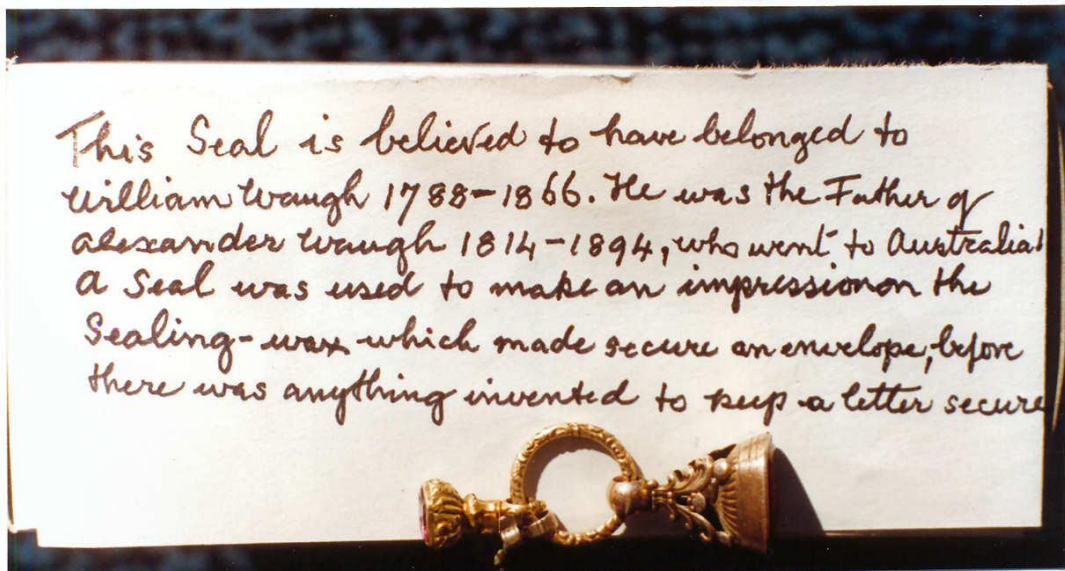
Second son of Dr Alexander Waugh D.D. Married Ann Harvey and they lived at 37 Essex Street, Strand, and later at Hornsey. They had sixteen children of whom the second was Alexander of NSW, and the fifth was John Neill Waugh of Brisbane.

William Waugh was a Corn Merchant. About 1808 he joined his Uncle, John Neill's business in Surrey Street, Strand (where my Chippendale Bureau stood). Neill & Waugh was the firm which formed the first Corn Exchange in London.

"Wealthy" William Waugh was Chairman of the London Corn Exchange for many years. He entertained the Prince Consort at one ceremonial dinner in the city.

My mother remembered William Waugh as a very kind grandfather when she was a little girl.

My mother remembered William Waugh as a very kind grandfather when she was a little girl.



ELIZABETH WALKER (1792-1862)

Eldest daughter of Margaret Walker nee Pasfield (1744-1852). Elizabeth married Thomas Waugh, eldest son of Dr Alexander Waugh D.D. and they had the fourteen 'Camberwell Cousins'. She was the elder sister of Mary who also married a son of Dr Alexander - George Waugh (father-in-law to Holman Hunt and Thomas Woolner R.A., sculptor and poet).

This photo is not as clear as the others because the original is painted.



MARY WALKER (1805 -)

Third daughter of Margaret nee Pasfield (one of 'the beautiful Miss Pasfields') and Francis Walker. Mary married George Waugh (1801-1873) and they had eleven children. Her son-in-law Holman Hunt painted her portrait. She was grandmother to Phyllis Woolner, and also to the Waughs in Brisbane, her daughter Margaret Pasfield Waugh having married her cousin John Neill Waugh.



ANN WAUGH nee HARVEY (1791-1875)

Daughter of Ann Pasfield. Married William Waugh, second son of Dr Alexander Waugh D.D. They lived at 37 Essex Street, Strand and later at Hornsey, Middlesex. They had sixteen children, of whom the second was "Aussie" Alexander.



Anna Waugh (nee Harvey)
wife of William Waugh



THOMAS WAUGH (1787-1864)

Eldest son of Dr Alexander Waugh. He was educated at Mill Hill school. He was Ordnance Officer to the Tower of London. He married his cousin Elizabeth Walker, whose mother was one of 'the beautiful Miss Pasfields'. They had fourteen children (known as the Camberwell cousins). Some of these children had second sight.



MARGARET WAUGH (1823-1906)

My grandmother. She was the ninth child of William and Ann Waugh. She married her cousin William Edward Harvey (1817-1877). He was the son of Thomas Pasfield Harvey and Agatha Genevieve Honorine Gravier of Paris. They had three children, of whom my mother Edith Honorine (Drew) was one. My grandmother Margaret was a very charming person, especially beloved by children and young people.



MARY ANN WAUGH (1815-1892)

She was the third child and eldest daughter of William and Ann Waugh. She married William Napier Reeve, and they had one daughter, Isabella (see 'Conversations of the Past', by W.N.R.).



JEAN UNDERWOOD (1825-1896)

She was the fourth child of Dr. Alexander Waugh's fifth child Mary ? Waugh and Thomas Underwood. She married her cousin James Waugh (1821-1894) and they had eight children. They had a house in Tavistock Square, (and were known as the "Tavey's) and a house in Brighton, where my mother used to stay when she was a child.



JAMES WAUGH (1821-1894)

He was the seventh child and fifth son of William and Ann Waugh, brother to Alexander of NSW. He married his cousin Jean Underwood (1825-1896), and they had eight children. He was educated at Mill Hill. He was extremely artistic and worked beautiful cameos. He was a very kind brother - unfortunately he had no business ability. After he entered the Corn business ? Neil and Waugh, it gradually deteriorated and when the crash came they were more or less ruined, and the daughters were obliged to earn their own living- in those days unusual for anyone in their position. However they managed to do so. One was an art mistress to the clergy daughter's's school in Brighton, and very highly thought of. I remember them as very kind cousins.



ISABELLA WAUGH REEVE "Cousin Isabella" (1838-1932)

Married Alfred Francis if Colchester who died in 1884. Isabella was the daughter of William Napier Reeve (1811-1888) and Mary Ann (Waugh) his cousin though the Pasfields and daughter of William Waugh and Ann (Harvey). W.N.R. was the writer of the "Yearly Retrospect" also "Conversations on the Past" articles, poems etc. Isabella had no children and her only brother Eliot Roscoe died when a baby. She was clever and well educated. She remembered seeing Napoleon's brother Jerome in Paris, also the Empress Eugenie ? husband. In her extreme old age she went to live with her cousin Edith ? Drew, nee Harvey, (my mother) at Bownemouth. This is was a goog photo of her but was re-photographed form the only one I have.



Parent **Mary Neill 1760-1840** (Wife of Alexander Waugh DD)

Child

Mary Neill (1760-1840)

+Alexander Waugh DD (1754-1827)

- Thomas Waugh (1787-1864)

+Elizabeth Walker

- William Waugh (Wealthy William) (1788-1866)

+Ann Harvey

- John Waugh (1789-1833)

- Margaret Waugh (1791-1865)

+Robert Home

- Mary Easton Waugh (1792-1866)

+Thomas Underwood

- Alexander Waugh (1795-1824)

+Louisa Gordan

- James Hay Waugh (1797-1885)

+Sarah S. Symes (1803-1875)

- Jeanne Neil Waugh (1799-1830)

- George Waugh (1801-1873)

+Mary Walker

- Elisabeth Waugh (1803-1873)

+Rev. John Young



James Harvey Waugh 1797-1885

7th child of Rev. Alexander Waugh DD and a brother of "Wealthy" William

Dr Alexander Waugh MD 1840-1906

Son of James Harvey Waugh (above) and Grandfather of Evelyn Waugh. He is described in Evelyn's biography as "The Brute" (Page 171)