

What a famous noise it was

To make the very bushes bear,

And birds and flowers and things – because

The merry time of Spring is near!

'The Crows' by Thomas Nicoll Hepburn
alias Gabriel Setoun (1854-1932)

Welcome to the ninth edition of the Institute of Scottish Historical Research (ISHR) Newsletter! Continue reading for: news from our PhD students and graduates; projects; exhibitions; the 8th Annual Smout Lecture; the St Andrews Studies in Scottish History series; and much more...

So, you think you know Scottish history?

- 1) Where would you find the oldest lending library in Scotland?
- 2) Who said 'We look to Scotland for all our ideas of civilisation'?
- 3) Where did Jenny Geddes throw her stool (if she ever did!)?

Answers on the back page...

INSTITUTE OF SCOTTISH HISTORICAL RESEARCH

NEWSLETTER

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Editor: Sarah Leith



The Hardyng Map (c.1457) is on loan to the Wardlaw Museum until 3 July from the British Library. Find it as part of the Cult, Church, City: Medieval St Andrews exhibition.



The 8th Annual Smout Lecture. Pictured from left to right: Professor Roger Mason, Professor T.C. Smout, Professor Robert Morris and Professor Michael Brown.



University of St Andrews
Institute of Scottish Historical Research

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The 8th ANNUAL SMOUT LECTURE

Professor Robert Morris (University of Edinburgh)

'Why does Edinburgh have historic buildings?'

Pictured from left to right:

Professor Roger Mason,
Professor T.C. Smout,
Professor Robert Morris and
Professor Michael Brown



'Why does Edinburgh have historic buildings?' On Thursday 5 May, Professor Robert Morris from the University of Edinburgh asked this question to the audience of this year's Smout Lecture, which was held in South Street's Parliament Hall, as well as online via Teams. This was the eighth in the series of annual lectures inaugurated by Professor Roger Mason in honour of the Historiographer Royal in Scotland, Professor T.C. Smout. Professor Morris treated us to a fantastic tour of Auld Reekie and the New Town, the latter of which, we learned, the nineteenth-century lawyer and literary figure Henry Cockburn had dismissed as 'squalid'. Professor Morris' fascinating lecture took us from John Knox House on the High Street, in which Knox had never actually lived, to the dismantling of Trinity Kirk to make way for the railway to the (in)famous Jenny Geddes throwing her stool in anger and frustration in the middle of St Giles Cathedral. The stool in question may or may not exist, or even have existed at all, Professor Morris explained, just like Jenny Geddes.

Following a number of questions from the audience, a group retired to The Adamson restaurant down the road to continue the conversation over dinner and drinks. It was an excellent end to a brilliant evening.

Sarah Leith

Michael Brown introduces...

CULT, CHURCH, CITY: MEDIEVAL ST ANDREWS

Exhibition at the Wardlaw Museum, St Andrews

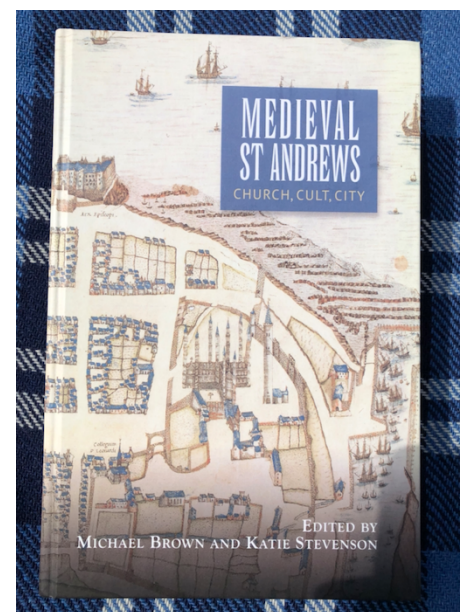
20th February – 3rd July 2022



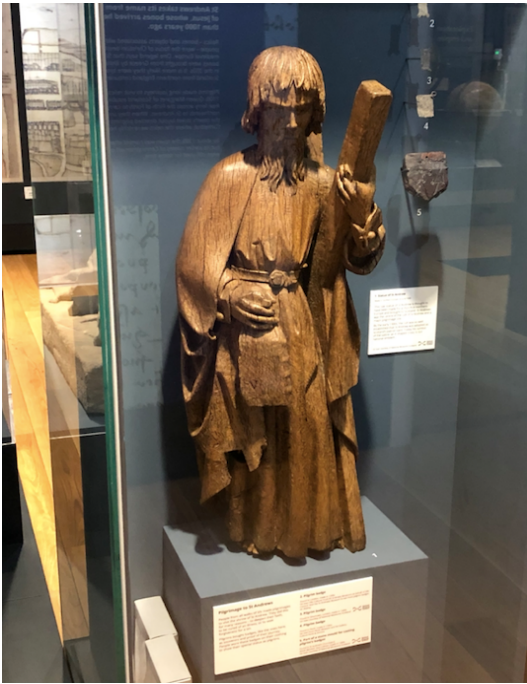
The beginning of the exhibition in the newly renovated Wardlaw Museum

One of the defining characteristics of St Andrews is the way the bones of its past show through its modern skin in so many different places and so many different ways from the cathedral to the golf links. As a historian working in St Andrews, I have long felt a desire to understand this past and find ways of widening knowledge of it. It was a process which led to an undergraduate module 'Medieval St Andrews' which was initially team taught by Katie Stevenson, Alex Woolf and me, and then taken on by Christine McGladdery. This, in turn, prompted Katie and me to edit a collection of essays under the title of *Medieval St Andrews: Church, Cult, City* in the St Andrews Studies in Scottish History series. The volume came out in 2017 and appeared in paperback last year.

The opening of the Medieval St Andrews exhibition in February represents the last or latest step in this voyage. In itself this project has been several years in the making and, like everything else, its opening was delayed by the onset of the pandemic. The exhibition was an exercise in collaboration. Bess Rhodes, author of the monograph *Riches and Reform: ecclesiastical wealth in St Andrews c.1520-1580*, and I acted as the historical advisors. We have been lucky to work with the museums team led by Claire Robinson, with Eilidh Lawrence, Matthew Sheard and Sophie Belau du Conlon, and to have enjoyed the support of Rachel Hart and the university special collections team. The result has been a display of manuscripts, wooden and stone carving, clothing, coins and other material objects drawn together from collections which include the Victoria and Albert Museum, the National Museums of Scotland, and Historic Environment Scotland.



Medieval St Andrews: Church, Cult, City,
edited by Michael Brown and Katie
Stevenson



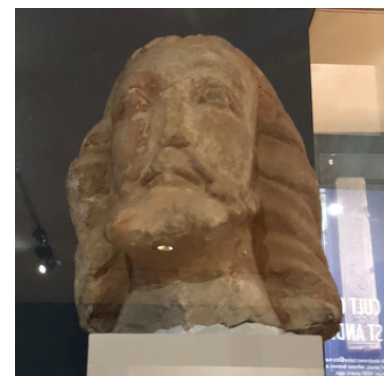
The statue of Saint Andrew

If I was asked to choose my favourite exhibits in this selection, I would find it hard to see beyond the oaken statue of Saint Andrew carved in c.1500 which stands at the entrance to the exhibition gallery. The solid yet subtle carving encapsulates the physical presence of the saint and his significance to generations of Christians up to the cataclysm of the Reformation. Much smaller and with a different appeal is the gold coin of Robert III found in 2018 near the David Russell Apartments by a metal detectorist. This beautifully-preserved object serves as a reminder of the continuing process of unearthing, both physically and figuratively, the past beneath our feet. A third choice is the carved head of Christ which once decorated the cathedral but which was discovered in the nineteenth century, broken off and cast into a latrine. As a single, physical manifestation of the impact of Reformation on St Andrews, the fate of this once-venerated object is striking.

The exhibition has provided a great opportunity for us to explain and illuminate this rich history for a diverse audience including university staff and students, people who live in the surrounding area, and visitors to St Andrews. One of the most effective elements of this has been the incorporation of much of the work done by the Open Virtual Worlds team for Smart History (with Bess as their historical advisor). The opportunity to present key buildings and the streetscape of the late medieval burgh as 3D reconstructions and display them in conjunction with a huge version of the late sixteenth-century map of St Andrews attributed to John Geddy has been exploited effectively. It allows the translation of the modern town back onto its previous existence, providing visitors with a more immediate sense that they are not viewing an abstract or generic medieval past, but something which relates directly to the streets and buildings outside the museum.



Coin of Robert III



The carved head of Christ
from St Andrews Cathedral

Alex Woolf tells us about...

IN OUR TIME: THE DAVIDIAN REVOLUTION



Dr Alex Woolf

Photo credit: Alex Woolf

Last month I was privileged enough to be asked to take part in an episode of *In Our Time*, hosted by Melvyn Bragg BBC Radio 4's flagship 'intellectual' programme. It was my second outing on the show, having taken part in a programme on the Picts, with Katherine Forsyth (Glasgow) and Gordon Noble (Aberdeen) back in 2017. On this occasion the remit was a discussion of David I of Scotland (reigned 1124-1153) and the transformative impact his reign had on the nature of the kingdom. The other discussants were Alice Taylor (KCL) and Richard Oram (Stirling). I think I have been very lucky on both occasions to be teamed up with people I knew well and got on with personally. David's reign saw the introduction of reformed monastic orders, incorporated burghs (the first true towns in Scotland) and coinage, among other things, and is also notable for the immigration of Francophone nobles including the ancestors of the Bruce and Stuart dynasties.

The way the show works is that after being sounded out by the producer, Simon Tillotson, the guests have a number of extended phone conversations with him and one or more of the research assistants on the programme and this results in a set of agreed starter questions which Melvyn uses to move the programme forwards. A bit like Prime Minister's Questions in the House of Commons, however, while the starter question has been agreed ahead of time, Melvyn can and does throw in follow up comments which are harder to predict. The [podcast](#) version of the programme also includes a little supplementary unscripted discussion when Melvyn asks the speakers if there is anything they think has been skipped over. These can sometimes be the best part since one can escape from any preconceived agenda the programme makers have.

For this programme we were all in the studio in Broadcasting House in London, though since the pandemic began many programmes or individual guests have zoomed in from afar. A bonus of the live format on this occasion was that Alice and I were able to go to the pub for a pint or three afterwards (Richard had to fly back for an early morning meeting).

SIMON TILLOTSON IS ALWAYS LOOKING FOR NEW TOPICS FOR THE PROGRAMME AND WELCOMES SUGGESTIONS AND CAN BE CONTACTED ON INOURTIME@BBC.CO.UK.

Link to the podcast [here](#).

24 July 2021 – 11
September 2022

National Museum of
Scotland
Free entry

nms.ac.uk/typewriters

PhD student James Inglis keys us in on...

THE TYPEWRITER REVOLUTION

The Typewriter Revolution, which opened at the National Museum of Scotland in July last year, explores the social and technological impact of typewriters from the eighteenth century to the present day. The exhibition draws on the museum's outstanding typewriter collection, with standout objects including an 1876 Sholes and Glidden typewriter, which was the first model to have a QWERTY keyboard; a Blickensderfer typewriter owned by a Professor of Greek at Edinburgh University; and a 1950s electric machine used by *Whisky Galore* author Sir Compton Mackenzie. The exhibition has received significant coverage in the press as well as being well received visitors. As of 31 March 2022, the exhibition has had 95,478 visits, 52 per cent ahead of the Museum's target.

I got involved in curating the exhibition through my AHRC funded Collaborative Doctoral Partnership with St Andrews and National Museums Scotland. For this project, I research the early sale and commercial use of typewriters in Scotland from the 1870s to the 1920s. A few years ago, Alison Taubman – my museum supervisor and senior curator on the exhibition – suggested I put forward a proposal for a display on the history of typewriters. Happily, the



James with typewriters

Photo credit: © National
Museums Scotland

proposal was accepted and since that time, with the brilliant work of the team at the museum, my initial ideas have developed into the exhibition on offer today.

One of the underlying themes in the exhibition is the connection between the typewriter trade and the suffrage movement. Visitors are introduced to Ethelinda Hadwen, who established the first typewriting office in Scotland in 1886. Hadwen's office catered to the demand for typewritten documents from local businesses and professional institutions. Hawden used her

commercial experience to get successfully elected to the Edinburgh Parish Council while also acting as a representative for the Edinburgh National Society for Women's Suffrage. Later in the exhibition, we discuss the leading suffragette, Flora Drummond. In the late-1890s, Drummond trained in Glasgow as a shorthand typist before moving to Manchester, where she became a manager for the local branch of the Oliver Typewriter Company. It was in Manchester that Drummond first met the Pankhursts and shortly after joined the WSPU.

The exhibition includes many more Scottish stories relating to the history of the typewriter. The rarest writing machine on display is the Hood typewriter, developed by Peter Hood, a watchmaker in Kirriemuir in the 1850s. This prototype comes with a dial for selecting each letter instead of a keyboard, which was a design mechanism on several early typewriters. The Hood typewriter in this exhibition is one of only two in existence, with the other held at the Science Museum.



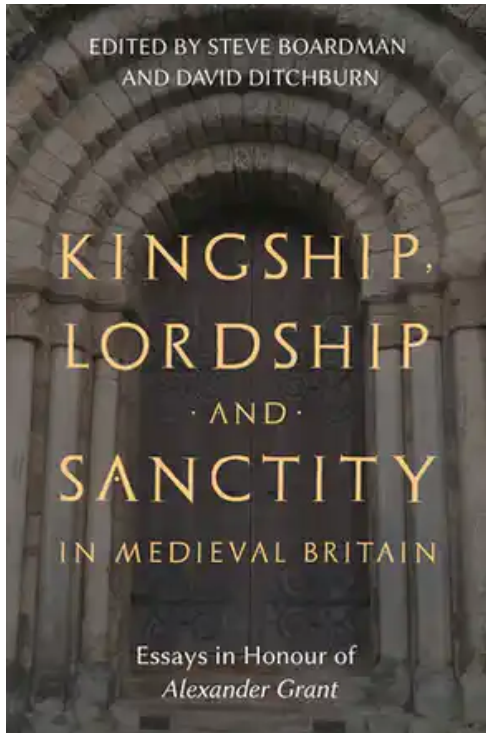
John J Brady: Courtesy of John J Brady

My favourite case in the exhibition tells the story of John J Brady, who started as a typewriter mechanic at the Olivetti typewriter factory in Glasgow in 1950. Known to his colleagues as 'Big John', he worked his way up to superintendent by the late-1970s with responsibility for six assembly lines and 500 staff. The details of Brady's working life were provided by his son, also named John J Brady, who has expressed his delight at the account of his father in the exhibition.

To bring the development of the typewriter to the present day, in the last case, we feature an account of street typist Luke Winter. Using his well-worn Lettera 22, made in the Glasgow Olivetti factory, Luke writes short stories for passers-by. His stories are further personalised with hand-inked ribbons, which print the characters in a rainbow pattern. Then, like a busker, he gives these works away for a small donation. Luke is one of many artists using typewriters in their work today, demonstrating the continued relevance of these technologies.

The latest editions from...

ST ANDREWS STUDIES IN SCOTTISH HISTORY



St Andrews Studies in Scottish History is delighted to announce the publication next month (June) of a festschrift for Alexander (Sandy) Grant, a terrific tribute to one of the most influential historians of late medieval Scotland over the past three decades - not to be missed!

Note also that *Medieval St Andrews: Church, Cult, City*, edited by Michael Brown and Katie Stevenson is now available in paperback - a snip at £25.

Details at

[Search Grid - Boydell and Brewer](#)

CALL FOR PAPERS: *Scottish Church History Society Essay Prize* (deadline 12 June 2022)



The Scottish Church History Society welcomes entries to its annual essay prize competition. PhD students and recent PhD graduates working on any aspect of Scottish Church History are eligible to apply. The winner will be awarded £500 and the entry will be considered for publication in *Scottish Church History*. For more details, please visit:

https://www.scottishchurchhistory.org/prize?fbclid=IwAR0BDrz1Xz7F_BG7ymMzJ6vfey21v3n08W5Cz3x1A9qT7oaM8wj7dTDi9j0



Running across 2021, the AHRC-funded Scottish Magazines Network (SMN) has been very busy! Led by Dr Scott Hames from the University of Stirling and ISHR's Dr Malcolm Petrie, the SMN team has succeeded in exploring and re-circulating Scottish magazines of the 1960s to the 1990s, including poet Hugh MacDiarmid's *Cencrastus* and the 7:84 (Scotland) Theatre Company researcher Ray Burnett's short-lived *Calgacus* (pictured below). Visit the SMN website to read a variety of blog posts (see right for a list of articles) about these magazines, and also to read a digital copy of SMN's very own magazine, *FLYTE* (pictured above), which showcases the print-culture explored by the project.

The SMN adapted to the unprecedented times by holding its events online, and also by producing a series of podcasts featuring those involved with the magazines, which may also be found on the SMN website. The SMN team was able to meet up in person in February this year at the Scotsman Hotel in Edinburgh and a great time was had by all. Plans for continuing the project were discussed, including producing an edited collection of essays. All the best to the SMN for its future work!

Sarah Leith

Recent Blogs

- **FLYTE: Now Available!**
- **Poor. Old. Tired. Horse.**
- **The Free-Winged Eagle**
- **Duncan Glen and Akros**
- **Calgacus: A Scottish Left?**
- **Scotland's Spare Rib: the Scottish Women's Liberation Journal and Msprint**
- **Sydney Goodsir Smith and Sidewalk**
- **Scottish Independent Media: Then and Now (video)**
- **Strange fealties: the online literary magazine**
- **Future Issues: Event 3 Digest**
- **'Moths in My Sporan': From Scottish Journal to Scottish International**
- **Mag Memories: A London Subscriber**

Find the SMN website [here](#)

SMN [@ScotMagsNet](#) on Twitter

SMN on [Facebook](#)



Fourth year undergraduate Libby Hawken tells us about...

Visit the Women
Historians of St
Andrews project
website [here](#):

WOMEN HISTORIANS OF ST ANDREWS

Focus on Caroline Ketelbey

Seventy years ago, a woman lecturer at St Andrews travelled to the Gold Coast in West Africa, acting as 'visiting professor' to assist in the establishment of the History department at the new University College there. It may surprise you to hear that there was a woman on the History staff at St Andrews at all in the 1940s and 1950s...



Libby Hawken speaking at the Women Historians of St Andrews conference (with Caroline Ketelbey in the background)

Photo credit: Manon Williams

Miss [Caroline Doris Mabel Ketelbey](#), MA, was one of several women who had long – but sometimes precarious – careers at the University St Andrews in the middle of the twentieth century. She was the author of a successful textbook on modern European history, and was a member of the University's history department from 1935 to 1958. It is unfortunate that she was one of the women whose role was forgotten by the institution, even in their lifetime. Her obituary in the St Andrews *Alumni Chronicle* was only a handful of sentences long, in contrast to the picture profile and multi-page articles afforded to equally long-serving male colleagues. After her death, Ketelbey's career has passed into obscurity.

It was in an attempt to return these women to the community memory that Aileen Fyfe, Frances Andrews and Kate Ferris embarked upon the [Women Historians of St Andrews](#) project. I became involved in the summer of 2021 when, in the break between my third and fourth year as an undergraduate History student, I participated in the STEP scheme which connected me with a group of undergraduates who were tasked with undertaking initial research on the female historians who worked and studied at St Andrews throughout the twentieth century.

Of all these St Andrews women, it was Ketelbey who caught my interest. I was fortunate enough to obtain permission to go into the University Special Collections and look through the papers she bequeathed to the University, some of which detailed [her time spent in the Gold Coast](#). What I found most fascinating about these papers was Ketelbey's emphasis on her increased status at the colonial university. She had managed to make the jump from lecturer to professor (temporarily), and it was this shift, in the context of the various power structures of gender, race, and empire, which went on to inspire the core of my Honours Dissertation, which I submitted last month.

At her retirement from St Andrews in 1958, Ketelbey was a Senior Lecturer, a position which was unprecedented for a woman in the St Andrews history department. But she never returned to the professorial status she had briefly held when working in colonial West Africa. Her time overseas, her career in the UK, and her historical research upon retirement (including a study of the Fife papermakers, Tullis Russell) all provide a fascinating insight into how the careers of white British women in academia could unfold in the mid-twentieth century.

To learn more about Ketelbey and the other women, before and after her, who were part of the St Andrews History community, do visit the [project website](#). The oral history strand of the project is releasing a video clip every month sharing the experiences of one of our more recent women historians. The [clip for May features Jane Dawson](#), talking about the 1980s.

We also welcome contributions, so if you have any memories of the women we have already detailed (or others!) or you wish to share your own experiences as a woman historian at St Andrews, we would love to hear from you via the website or direct on womenhistorians@st-andrews.ac.uk.



PhD student James Fox makes us peckish for...

SUMPTUOUS SCRAN AND MOREISH MANUSCRIPTS:

A VISIT TO PERTH ARCHIVES

One of the great pleasures of my research on the social history of numeracy in seventeenth- and eighteenth-century Britain is the experience of visiting local archives. Lately I have been exploring the growth of arithmetic education in Scotland, 1660–1800, and first on my archival hit list was the Perth and Kinross county archive in Perth.



A PhD student in the wild

Photo credit: James Fox

In the eighteenth century, Perthshire emerged as one of Scotland's most economically prosperous counties, propelled by a thriving linen industry, agricultural improvement, and high real wages. The well-connected port town of Perth underwent significant urban improvement, becoming a provincial centre of Enlightenment. These developments were reflected in the county's education provision. In the returns of Sir John Sinclair's *Statistical Account of Scotland* (1791–99), Perth boasted more parochial schools than any other county, as well as a large number of SSPCK charity schools. Perth Academy, founded in 1761, offered a range of practical and scientific subjects to supplement the traditional literary curriculum. The school's founding rector was John Mair, something of a celebrity in the world of eighteenth-century mathematical education due to his curricular innovations and publication of a succession of popular textbooks including the best-selling accounting manual *Book-keeping Methodiz'd* (1736).

Thus, on a predictably dreich day in February, fuelled with the optimism of what I might find and victualled by a lunchtime scotch pie from a bakery that was named 2015 world champion in its production, I made the short journey from St Andrews to Perth and got stuck in. Among my findings relating to arithmetic education was a mathematics professor's receipt of salary from Perth Grammar, with entries dating back to 1693, the earliest reference I have found to mathematics teaching in Perthshire. Various Perth town council memoranda provided further evidence of arithmetic teaching both in the grammar and private schools. I also came across the founding regulations of Perth Academy, stipulating that John Mair was to teach arithmetic, bookkeeping, mathematics, and 'a course of natural philosophy illustrated by experiments'.

Perhaps the most interesting find of the day was a textbook entitled *Arithmetick In all its parts and Common Rules* (1725). Authored anonymously, this book is not listed in the ESTC and may be a unique extant copy. Comprising a mere 63 pages cheaply bound in paper, the text included arithmetical principles and further chapters on commercial skills. Unlike the longer and better known textbooks of the day, books of this length were intended simply as aids for tutors rather than standalone courses in arithmetic. Anonymous publication of short arithmetic books was not unusual, and titles such as this were probably far more common than surviving impressions suggest. The most commercially successful books were branded with the names of famous authors and continually reissued, racking up scores of editions that survive today (the famous *Cocker's Arithmetick* claimed to be in its 42nd edition in 1725!). By contrast, these small, ephemeral, and anonymous schoolbooks seldom survive in more than a single impression. But, as such, they are likely underrepresented in the surviving record. Books such as those I encountered in the Perth archive may well offer a glimpse of the commonplace arithmetical experiences of schoolchildren in an era when the provision of arithmetic education grew exponentially, and the face of numeracy in Britain was transformed.



Bess Rhodes invites us to...

FAITH IN FIFE: A HISTORY OF RELIGIOUS DISRUPTION

*A One Day Symposium at the University of St Andrews
Saturday 20 August 2022*

For more than a thousand years, Fife has been at forefront of religious change in Scotland. This region played a significant role in the introduction of Christianity to Scotland, was the testing ground for new forms of monasticism in the twelfth century, had some of the earliest contact with Protestant Reform, and was a hotbed of religious dissent in the eighteenth and nineteenth centuries. Across successive generations, Fife has been a focal point for religious innovation. At times, change was initiated by religious and political leaders; in other periods, it was triggered by popular movements. Yet whether imposed from above or driven from below, each phase of religious upheaval had consequences for the wider community.



Lately, Fife has been undergoing yet another religious revolution. Within living memory Fife has shifted from being a society dominated by Protestant Christianity to a seemingly much less religious society. Surveys conducted in the 2010s recorded that over fifty percent of Fife residents state that they have no religion. This level of disengagement with formal religion is significantly higher than the national average. It therefore seems an appropriate time to consider why people leave the religious traditions of their predecessors, and the impact of such alterations in belief and practice on individuals and society.

This symposium explores how religious change has been experienced in Fife across the centuries. Papers are welcomed from all disciplines and historical periods. The particular nature of Fife's past means that we expect a large proportion of the discussion to focus on Christianity, but papers on other belief systems (and indeed disbelief) are also encouraged. Themes of particular interest include the causes of religious change, how change is experienced by individuals and communities, evidence of resistance to change, the role of central authorities in driving change, grass-roots religious movements, and the relationship between religious upheavals and other alterations in society. Discussion of a range of aspects of religion are welcomed including (but not limited to) theology, belief, worship, evangelism, administration, and material culture. Contributors are also invited to submit papers emphasising continuity across time where they feel that is significant. In this context we would particularly welcome papers which question the extent of religious change caused by events often assumed to form a major break, such as the Reformation or the Great Disruption.

To submit a proposal for a paper (about twenty minutes in length) please send an abstract of up to 300 words to Dr Bess Rhodes at egsr@st-andrews.ac.uk by **Monday 13 June**.



ISHR graduate Morag Allan Campbell tells us about...

CURATING THE DOCTOR'S BAG



Morag with the Doctor's Bag exhibition

Photo credit: Dr Morag Allan Campbell

The British Society for the History of Science (BSHS) Engagement Fellowship scheme supports heritage organisations whose collections relate in some way to science and medicine by funding the placement of postgraduate students within local museums and archives. Towards the end of my PhD, I was delighted to be appointed as BSHS Engagement Fellow with East Lothian Council Museums Service.

The East Lothian collection includes medical instruments donated by Dr Jean Walinck who practised as a general practitioner in the seaside town of North Berwick between 1958 and 1990. My role as BSHS Engagement Fellow was to develop resources from this collection and to bring a selection of the items out of the archives.

Dr Walinck still lives in the town of North Berwick, and her oral testimony was as much a part of the project as the items she had donated to the museum collections. Jean regaled me with her many stories of her life as a doctor in North Berwick, including the time she was winched from a helicopter to give medical aid to teenagers who had fallen over the cliffs at Tantallon Castle, and her memories of the largest baby (a thirteen-pounder!) that she had delivered at home.

Due to Covid-19, much of our initial chat took place via email and phone, and it was summer 2021 by the time we met up in person. We decided that the main output of the project would be an exhibition to be displayed at the John Gray Centre in Haddington, and at Jean's suggestion it was to be called 'The Doctor's Bag', with one of Jean's own bags, carried with her on her many rounds, forming the centrepiece. Much of Jean's work involved making house calls, as many of the practice's patients had no transport and needed home visits from the doctor, and she estimated that she clocked up around 1000 miles every month.

The staff at Archives HQ in Haddington were happy to give me a free hand in selecting the objects for the exhibition, and I was able to delve into the archives and to choose my favourite objects from Jean's collection. Many of the objects Jean had donated were pieces of equipment she relied upon every day, but she had also donated some older objects that she had acquired over the years. I tried to choose items which not only reflected Jean's career but also illustrated change and continuity in medical practice.

It was a great experience to be involved in putting on an exhibition in a local museum and the project gave me a unique insight into the processes involved in museum and archive work. It was also a real pleasure to get to know Jean herself and to learn about her life as a general practitioner.

The Doctor's Bag exhibition is on display at the John Gray Centre, Lodge Street, Haddington, until the end of May, and there are plans to take the exhibition to the Coastal Communities Museum at North Berwick during the summer.

WHAT STEVE DID NEXT

Projects, publications and new adventures in Sweden for Steve Murdoch



Steve Murdoch started work at the Swedish Defence University (Försvarshögskolan) in April as a lecturer and was promoted to full professor as of 1 May. He is building a research network on North Sea and Baltic Military History, 1500-present, and is the director of the new PhD programme. He is continuing to complete a number of public lectures, including lectures for the Cromwell Museum about the 'Thirty Years' War, and academic lectures, including talks for Tromsø in Norway about the Scottish-Norwegian conflict, 1612-1666.

Publications: Steve has 'finally', so he says, completed a peer reviewed article for *Northern Studies* about women deserted by their husbands during the 'Thirty Years' War. In February, a chapter also appeared about the Scots in French service during the 'Thirty Years' War in the collection *Scottish and the Wider World*, edited by Alison Cathcart and Neil McIntyre.

PhD student Kate McGregor tells all about...

The ISHR and SAIMS READING WEEKEND 2022



The Burn: Exterior

Photo credit: Kate McGregor

After a three-year hiatus, ISHR members were thrilled to return, or enjoy their very first, academic reading weekend at [The Burn](#), near Edzell, this year held jointly with the St Andrews Institute of Medieval Studies (SAIMS). Full of excitement for the revival of this in-person staple of the ISHR calendar, we arrived on Friday afternoon to tea, coffee, and cakes with some familiar, and new, faces. An icebreaker which encouraged us all to speak about our research allowed us to jump over the first hurdle of introductions, and dinner encouraged more informal chatter. Thereafter we were treated to our first paper of the weekend from Dr Bess Rhodes on 'Evidence and Imagination: Digitally Reconstructing Late Medieval St Andrews', which allowed us to consider the benefits of collaborative inter-disciplinary research amongst historians, archaeologists, and computer scientists.

With a hearty breakfast the next morning, we began our first Inspiring Books session, chaired by Professor Roger Mason. MLitt students Anthony Avouris and Niamh Patterson, and PhD students Nathan Meades, Phoebe Mitchell, and Kate McGregor, each brought a book and animatedly told us the ways in which it had inspired their academic research or love of history. The second half of the morning brought academic papers from the early medieval period to the 19th century, with a paper by Dr Alex Woolf on the links between Adomnán mac Ronáin and Mu'awiyah ibn Abi Sufyan, and by Dr Bill Jenkins on David Brewster and the global networks of Scottish science in the 1800s.



A Room with a View

Photo credit: Alex Woolf



The Burn: Interior

Photo credit: Kate McGregor

That afternoon we had some time to spare in the gorgeously warm spring weather – playing croquet, taking walks along the river, or visiting the very affectionate donkeys, Mary and Joseph. After this, the third session of the day was a chance for PhD candidates Julia Rohn, Áron Kecskes, and Jonathan Gibson to give as a sense of their ongoing research, from medieval English queenship to Norman lords to Cromwellian Scotland. The evening brought the famous Burns Night Quiz, which included rounds of devilishly difficult anagrams, an assortment of castles, and much hilarity.

The third and final day, Sunday, began with another Inspiring Books session from PhD candidates Lili Scott Lintott, Tina Grundman, Jack Abernethy and James Fox. Coffee was followed by the fifth and final session of the Reading Weekend which focused on late medieval and early modern cultural research with two fascinating papers by Dr Vicky Turner on ‘Retelling Medieval Tales’ and Dr Karie Schultz on ‘Scottish Intellectual Culture in its European Context, c. 1603-1707’. The stimulating discussions after every session on the weekend was a rare in person treat, which has been a much-missed aspect of academia. The inspiring books sessions allowed us to reminisce about works that we had not read in years, or else ponder those that have been left untouched on our shelves and warrant investigation. These ranged from histories of medieval woman to source books, and our love/hate relationship with this primary source medium.

Our thanks must be extended to Professor Margaret Connolly and Professor Michael Brown for organising this fantastic weekend, as well as to our host David, and the entire catering and housekeeping teams at The Burn who made the weekend possible. **If you missed out on this year’s Reading Weekend, there is no need to fret! Next year’s trip to The Burn, which will again be held jointly with SAIMS, will take place from 24th to 26th March 2023. It’s a must in your ISHR calendar!**

Donkey

Photo credit: Kate McGregor





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So, you think you know Scottish history?

The Answers

- 1) Innerpeffray Library, outside Crieff
- 2) Voltaire
- 3) St Giles Cathedral