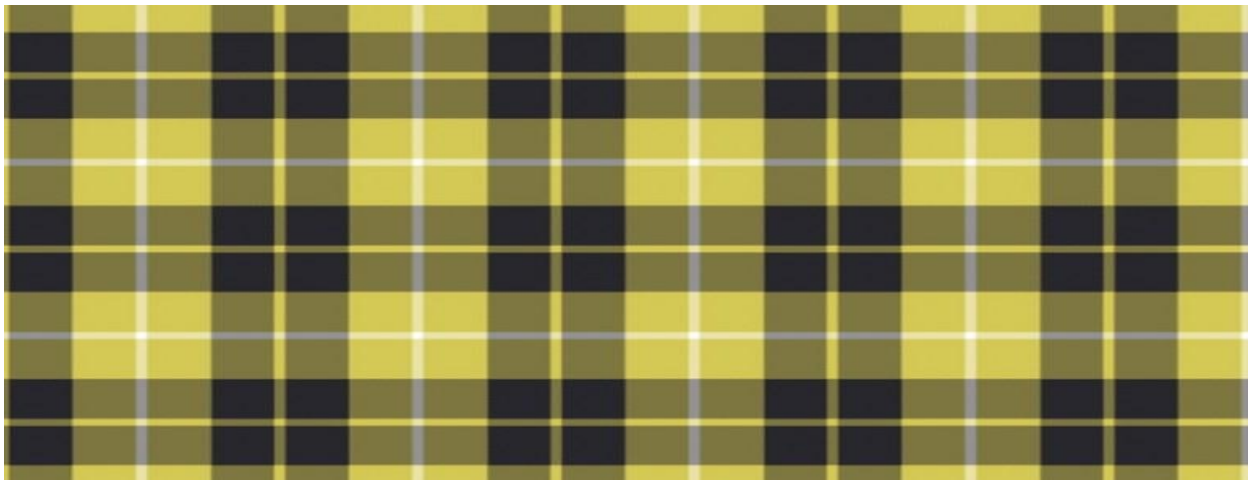
Clan Barclay International Newsletter
Aut Agere Aut Mori

Barclay Broadside

June 2022



Message from the the Maor

Maor/muːr/– clan factor (doer/maker), supervisor, officer
By Leah Parker, MAEd

Major Announcement: Karen Ellington is preparing to sell Towie Barclay Castle after 50 wonderful years of bringing up their family and welcoming Barclays from around the world. It is her hope that someone from Clan Barclay will have interest in the castle and might make it a "Centre for the Barclays." The Barclay room in the castle displays a collection of Barclay portraits dating from the 18th century, a letter from King James VI, a family tree, and other Barclay treasures. The Garden Cottage has been let in the summertime for 30 years, and there is potential for letting more spaces with some investment. Towie Barclay Castle, the well-tended gardens, and the Garden Cottage and other buildings are located on three acres just outside of Turriff, Scotland. At this stage, Karen is choosing to withhold the asking price until she has engaged with an agency for marketing and will take guidance from them. Karen wanted Clan Barclay to know of the sale before it is announced to the public. If you are interested or have any questions, please be in touch with Leah at leah@clanbarclayinternational.org.

Greetings Clan Barclay! We have some dates you may want to put on your calendar:

- From Anne McDonald of the Captain Barclay Allardice Society: “I am pleased to advise that the arrangements are in hand for our 2022 Captain Barclay Allardice Society Lunch, which will be held on Sunday 4th September 2022 at 1 pm at the Tor na Coille Hotel, Banchory, (Royal Deeside) Aberdeenshire. The cost will be £35 per person. Our guest speaker this year is Dr Keith Stewart, the former vice chairman of the Stonehaven Heritage Society, who will give us an illustrated talk on the connection between the Barclay Family and Stonehaven as reflected in the street names of Stonehaven.” Please email Anne at a.mcdonald0775@googlemail.com if you plan to attend so that she can reserve a spot for you. Anne informed me that you can pay the hotel directly by credit card or mail her a cheque a few weeks before the lunch. More information regarding the registration process coming soon…
- You can see Bill Barclay and the Towie Pipe Band at the following games this summer:
    - Forres on 2 July
    - Dufftown on 30 July
    - Aboyne on 6 August
    - Ballater on 11 August
    - Lonach on 27 August
- Bill will be performing solo at these games:
    - Oldmeldrum on 18 June
    - Tomintoul on 16 July

October Barclay | Courtesy: Little October Website

David and October Barclay: 1795 to Today

Leah Parker, MAEd, Featuring Humphrey Barclay, Chief of the House of Barclay of Mathers and Urie, and Keith Stokes

June 2022 marks the 227th anniversary of a most extraordinary and compelling episode in the annals of history, and we find Barclays playing prominent roles in the story. From the paper titled "The Story of David Barclay of Walthamstow and Youngbury and October, of Unity Valley Pen, Jamaica" ©2016, by Humphrey Barclay and Keith W. Stokes, we find the narrative:

> In 1784, a prosperous London merchant named David Barclay of Walthamstow and Youngsbury, grandson of the Scottish Robert Barclay who wrote the seminal Quaker work 'The Apology'..., acquired with his older brother John, as a consequence of a debt due to them, a property in Jamaica. This was Unity Valley Pen: on it were 32 slaves, and David and John, being of Quaker conscience, resolved to 'manumit' or free them.
>
> This was not the first Caribbean acquisition to come their way. Four years earlier, as active linen merchants, they had become mortgagees of a larger plantation in Barbados called Vaucluse, which they held until 1785. For both brothers, these unsought additions to their assets were disturbing.
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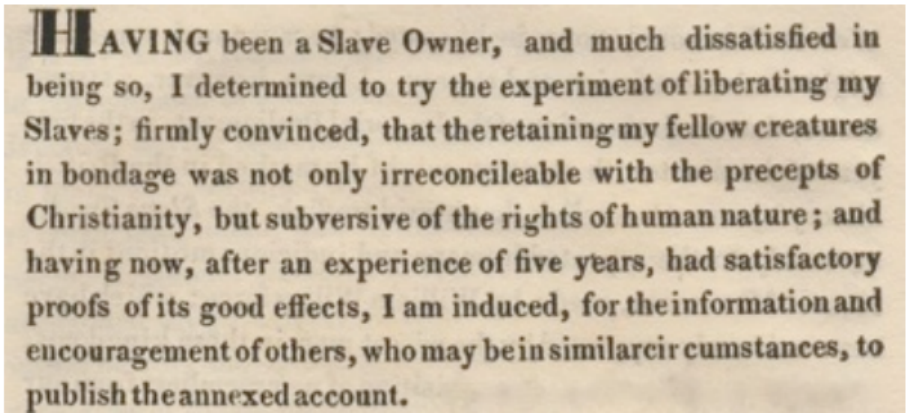
> [There is an unproved theory that a slave imported to Vaucluse during their ownership, and therefore given the name Barclay, was the great-grandfather of Arthur Barclay, the black President of Liberia 1904-1912].

To both of them slavery was abhorrent. Indeed, throughout his adult life, David, as a prominent Quaker supporter of contemporaries such as William Wilberforce, defied current business persuasions and was a vigorous campaigner for the abolition of what he called 'that horrid traffick, the Slave Trade'. In daily life both brothers would have

made use of a seal designed by Josiah Wedgwood for the Anti-Slavery Society, which depicts an African kneeling in chains, surrounded by the legend ‘Am I not a man and a brother?’, an example of which is still in the family’s possession.

Their moral convictions therefore made their trading acquisitions uncomfortable, and when in 1784 John and David came into possession of a second West Indian property, succeeding a certain William Harvie as owners of Unity Valley Pen, they decided they had an opportunity to take reformative action. They instructed their attorney and agent in Jamaica, Alexander Macleod, to free their slaves and give them paid employment on the land.

Macleod applauded the principle, but declined the execution of it, on grounds of its certainly disruptive unpopularity in the island. As a half-measure, he did agree to emancipate two of them, whom he thought most likely to provide for themselves if put into paid employment on the pen, and he agreed that their salaries should be £17 each per year. These were Hamlet and Prudence, a man and a woman around 30 years old. Within a year, however, both of them were found to have become so ‘relaxed in their labour’ that Macleod thought their example would be disadvantageous to the owners and their good intentions. He therefore discharged them from Unity Valley Pen, settling on them an emolument of £5 per year for life. Hamlet set up as a horse-breaker, and Prudence as a laundress, in which occupations they subsequently ‘maintained themselves with good reputation’. This experiment may have cemented John Barclay’s regretful opposition to immediate emancipation, but he died in 1787, and the property devolved upon David, who in due course, perhaps in honour of his brother, renewed his determination to liberate the slaves, and this time with a new and notable plan. David’s own subsequent Account, written in 1801, opens with the words:


HAVING been a Slave Owner, and much dissatisfied in being so, I determined to try the experiment of liberating my Slaves; firmly convinced, that the retaining my fellow creatures in bondage was not only irreconcileable with the precepts of Christianity, but subversive of the rights of human nature; and having now, after an experience of five years, had satisfactory proofs of its good effects, I am induced, for the information and encouragement of others, who may be in similar circumstances, to publish the annexed account.

The new plan was to emancipate them, but, instead of putting them in paid employment on the Pen, to remove them to Philadelphia, with the aim of 'the heart-felt satisfaction of restoring human beings to their natural rights, as well as adding to society many useful members.'

The Barclay family had first set foot in America with the emigration of the Apologist's younger brother John (who became known as John Barclay of Perth Amboy) in 1684, following the Quaker trail blazed by William Penn to the province of New Jersey, of which Penn and King James II had made the Apologist part owner and Governor. Subsequently the Apologist's grandson (and David's half-brother) Alexander had resided in Philadelphia from c. 1730 until his death in 1771. Through these connections and through his friendship with Benjamin Franklin, with whom he had striven hard to prevent the approaching war with America, David knew that there existed in Philadelphia 'The Pennsylvania Society for promoting the Abolition of Slavery and for the relief of Free Negroes unlawfully held in Bondage and for improving the condition of the African Race'. In fact in 1790 David Barclay became a member of the Society, and in 1791 fell in with the suggestion of John Ashley, his agent in Philadelphia, that bringing the freed people to Philadelphia and putting them into the care of this Society could be the way to go forward.

The planned nurture, education, craft-training, and financial support for the Jamaicans which was offered by the Society was the reason why the liberated slaves were not to be repatriated to Africa, sent to England or even transported to a more southerly and congenial climate.

In 1795 David engaged as his agent, a man called William Holden, to go to Jamaica and make the arrangements.

William, later describing the mission as 'pleasant', set off from Portsmouth to Jamaica (a journey of virtually two months) in pursuit of his task. He first arrived in March 1795, and at once set to work with the amenable Alexander Macleod to implement David's new plan. Macleod took him to the hilly, green and pleasant Unity Valley Pen (a cattle ranch, not a crops plantation) and assembled the slaves for his inspection. Two of them were seen to be too infirm and diseased to travel, but with the assistance of Macleod, Holden then endeavoured to explain to the other sixteen adult slaves and twelve children the new

owner's intention to make them free, and take them into paid employment in America. They unanimously accepted the offer.

On June 15th 1795, according to plan and after much preparation, these 28 left the pen and their lives of enslavement, and were taken 45 km south to Kingston where a ship (the brig 'West Indian') waited to transport them to Philadelphia. But when they were assembled at the quayside a last-minute dramatic event occurred: the 28 unanimously refused to board the ship. They said they had been informed that 'they were to be sold to the Spaniards'.

William Holden was thrown at that point into a terrible 'state of embarrassment': he 'knew not how to act', and for two hours he 'never experienced such agitation of mind'. In the end he took John aside ('the most sensible and intelligent' of the group), and eventually, to his relief, 'having taken much pains', was told by John: "You are our massa, and have the right to do with us what you please. I will therefore go with you, and will endeavor to prevail on the rest to go with you also."

There is some poignancy in this submissive declaration, since it was the last speech John would ever make to a white man as a slave. The others all agreeing, they were 'liberated, enfranchised, manumitted and for ever set free' and went on board the ship, having also been offered the surname Barclay to add to their single slave names. In the course of the voyage, which was 'short' (only 6½ weeks) 'and pleasant', Holden paid 'proper attention to them', and obtained their entire confidence, with the result that the ship arrived in Philadelphia on July 22nd with everyone in high spirits. That evening Holden delivered them to James Pemberton, President of the Pennsylvania Society, and Dr. Thomas Parke, one of its members. They were received by the Committee and conveyed to the African Methodist Meeting House, which was to be their temporary residence.

Over the next few days, the Committee of the Society, keeping careful records, began to make arrangements for the welfare, housing, training, and employment of the new arrivals, the delivery to them of their papers proving their emancipation, and the implementation of undertakings that the children would be put into school-learning and taught mechanic trades 'in preference to any other business'.

One of the Jamaican children who was manumitted and transported to Philadelphia was a boy named October. Keith Stokes picks up the story here in his paper titled "October, His Subsequent History, and His Descendants."

> The story of the life of one of the transported people is known. Upon arrival in Philadelphia the eight-year-old 'October', re-named by his own choice Robert Barclay (was 'Robert' a gesture in honour of David's grandfather Robert the Quaker Apologist?), was bound to John Chapman, a Windsor Chair maker, for 13 years, to learn Windsor Chair making and to read and write. On completion of his training and care in 1808 he emerged aged 21 as a free citizen, and in 1820 he married Elizabeth ('Eliza Ann') Depee, a free Haitian. He went on to live his life as a cabinet-maker, a cord winder and subsequently a painter, and the 8 couple had four children. The Barclay and Depee family of 19th century Philadelphia were founders of the Prince Hall Mason Lodge and also leaders in the famous 'Underground Railroad' movement. He died in 1861 aged 73, and his grave, marking the resting place of 'October Robert Barclay, born enslaved in Jamaica', exists to this day in Eden Cemetery in Philadelphia, the oldest black-owned cemetery in America.
>
> One of October's four children was a boy called George Thomas Barclay, born in 1832. He studied accountancy and barbering (going on later to own a string of barbershops), and in 1862 he married Frances Morris Thorn. A year after his marriage he relocated to Bridgeport Connecticut, where the Barclay family was a part of the "Little Liberia" community, one of the earliest free black communities in America. George would also be a founder of the first Price Hall Mason Lodge Connecticut in 1872. He died in 1901.
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> One of Frances and George Barclay's children born in Bridgeport in 1875 was George Nicholas Barclay. He relocated in 1899 to Newport, Rhode Island, joining his Aunt Mary from Philadelphia, where he married Bessie Belle Forrester and produced eleven children, the ninth of whom was a daughter Ruth.
>
> In 1941 Ruth Barclay married Archie William Stokes, and had a son, Keith William Stokes. Keith, Robert 'October' Barclay's great-great grandson, lives in Newport, Rhode Island, with his wife Theresa Guzman Stokes, whom he married in 1985. They have four children and they are both historians of the African Diaspora.

On September 30th 2015 Humphrey Barclay, Chief of the House of Barclay of Mathers and Urie, read an article in London's 'The Guardian' by Verene Shepherd, Professor of Social History at the University of the West Indies, in which she paid tribute to David Barclay and mentioned, to his astonishment, her acquaintance with one of the Unity Valley descendants. A week later, on October 6th 2015, Humphrey greeted Keith William Stokes by email, and eleven days after that they spoke live together on Professor Shepherd's Jamaica Radio programme 'Talking History'.

On June 22nd 2016 they met for the first time, at Unity Valley Pen in Jamaica. The meeting was recorded on video by the generous contribution of Hat Trick Productions, London. Keith Stokes shares with Humphrey Barclay an intense interest in the circumstances which brought their respective ancestors to have so much influence on each other's lives.

In the video, "David and October Barclay: 1795 to Today," UK TV Producer Humphrey Barclay tells the moving story of how his ancestor David, one of the founders of Barclays Bank, freed 28 slaves in Jamaica in 1795 and built new lives for them in Philadelphia as free black people – and how he met one of their descendants in Jamaica. As the Clan Barclay *maor* and a former history teacher, it is my opinion that this video should be required viewing for all Barclays.

Humphrey Barclay, Chief of the House of Barclay of Mathers and Urie, provides further reflections on his family history, his meeting with Keith Stokes, and how the legacy of David and October Barclay reverberates through history:

There isn't a day when I don't look at this portrait of David Barclay of Walthamstow and Youngsbury (1729-1809), whom my namesake cousin Humphrey has fittingly dubbed 'The Emancipator'.

It hangs here in the room where I am writing, and his quiet, steady gaze is a constant inspiration and challenge.

For those who don't know, he is my six-greats uncle, the Quaker abolitionist and Banker who in 1795 took the unprecedented decision to change the lives of the 28 slaves he and his brother John had unwittingly acquired on Unity Valley Pen in Jamaica. Astonishingly he offered them education and craft- training as free citizens in Philadelphia. This unparalleled act of reparation was compelled by his deep Quaker conviction that there is God in every human being: and I have the great reward of knowing that for at least one of the people he rescued – an 8-year-old boy called October – the enterprise succeeded, since

I have met and made friends with October's appreciative great-great grandson, the American historian Keith W. Stokes.

Those who may not know of this unusual story may find it on YouTube as 'David Barclay and October'.

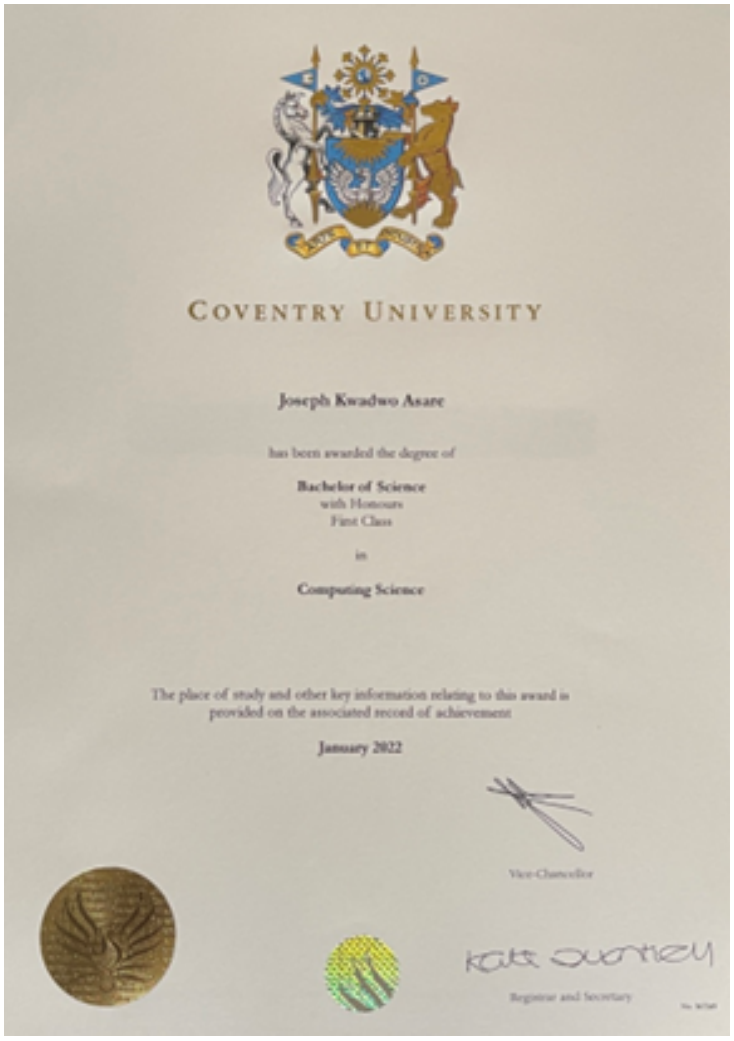
This year on the anniversary of David's death, May 30th, I went as usual to the Quaker burial ground in North London to lay some flowers on this special man's grave, and to think for a moment or two about the example he set us.

And as it happens, this year there has been a moving echo of the effect David had in a story from Ghana, where as some of you know I had the good fortune to be Development Chief for 14 years of a village called Kwahu Tafo.

And this tale, strangely, involves another family member. David had a great-nephew called Charles Barclay, of the Bury Hill / brewing line. In 1808 this Charles helped one Joseph Lancaster to set up an educational institution which after a short while became The British and Foreign School Society. 190 years later in 1998, I, as the current Head of the Family, was invited to a Joseph Lancaster Exhibition, and there the Director of BFSS heard of my work in Ghana. To cut a long story short (for which you will be grateful), over the next few years BFSS frequently and very generously responded with material assistance to my educational efforts in Kwahu Tafo.

This July a boy called Joseph, one of the impoverished Tafo children who benefitted, in spite of having come from the most broken of homes and often arriving at school without a coin in his pocket for the mid-day meal, will attend a ceremony at UK's Coventry University to receive a First Class Honours Degree in Computer Science.

This unexpected echo of David's belief in human potential is further movingly enhanced by my realisation that the name October, found on David's agent's inventory of the Unity Valley people, is in all probability a mis-hearing of Ottobah, a name belonging to the Akan people of West Africa. So in fact October and Joseph are both Ghanaian.



COVENTRY UNIVERSITY

Joseph Kwadwo Asare

has been awarded the degree of

Bachelor of Science
with Honours
First Class

in

Computing Science

The place of study and other key information relating to this award is provided on the associated record of achievement

January 2022

Vice-Chancellor

Registrar and Secretary

> First Class! And I write as one who got a poor Second at Cambridge. Anyone got a job for Joseph?
> ~HJB

Read more of the remarkable story of David Barclay, October Barclay, and the freedom of generations, written by their descendants at Clan Barclay International website. Learn more about October Barclay, his descendants, and the African Diaspora at the Little October website.

Filidh's Feature

Filidh /fɪlɪ/– clan genealogist, historian, storyteller, poet
By Tim Barclay

In celebration of Father's Day, Family Tree DNA is running its Father's Day Y-DNA sale through June 20: https://www.familytreedna.com/. Assistance in determining genealogical lineages is provided to any Barclay/Barkley men at no cost who complete Y-DNA testing and join the Barclay Surname Project. Here, Tim Barclay explains Y-DNA testing and the Barclay Surname Project.

BARCLAY Y-DNA PROJECT AT FAMILY TREE DNA

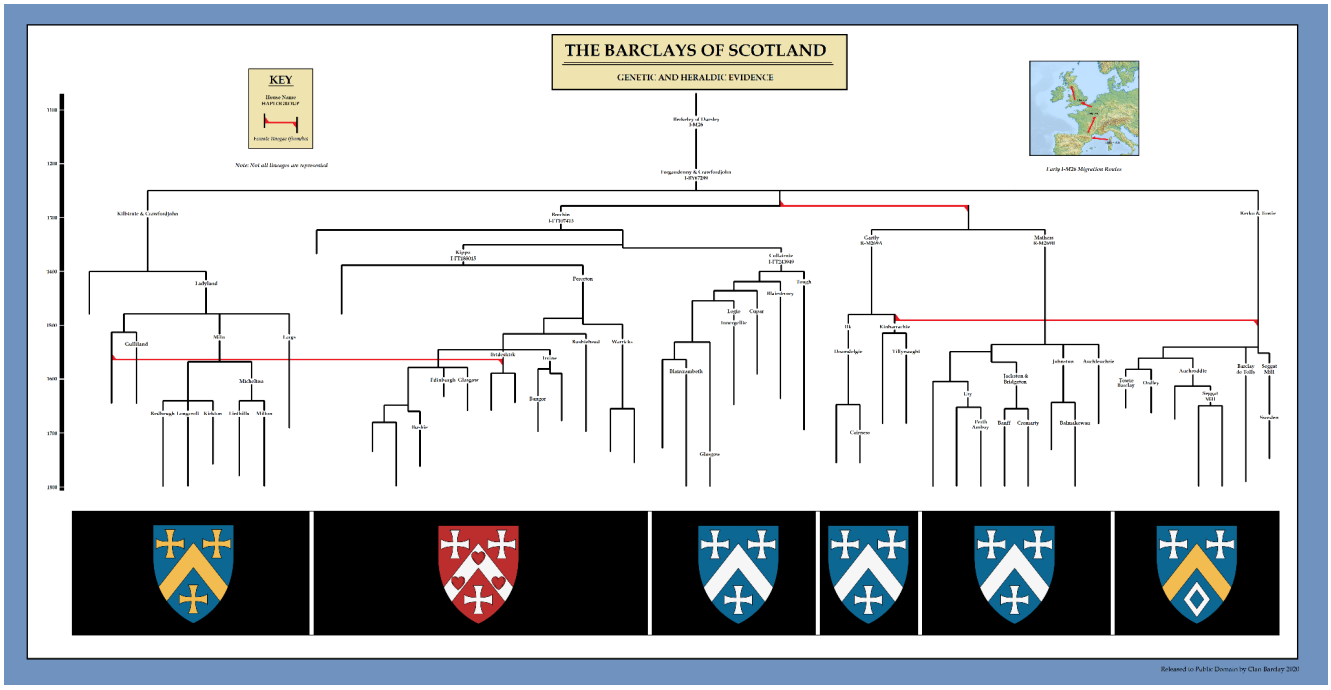
The seventeenth century is generally recognised as a period of great uncertainty for genealogical research. Surviving records of the general population at the time are few and those that do remain often lack the detail of later records. Given this, it is hardly surprising assumptions based on a combination of names, dates, locations, and associations, are frequently employed in an attempt to connect one's ancestors with a better recorded family of the same surname. Often, the logic of such assumptions is indisputable. However, as numerous examples can testify, even the most logical assumption can be entirely incorrect.

The Barclay family occupies a somewhat unique position in genealogical terms. As members of the lower nobility, records of individuals from various branches are found frequently throughout Scotland in the pre- and post-sixteenth century eras. Their arrival in England in 1066 from Normandy is well recorded, as is their migration to Scotland in the twelfth and thirteenth centuries, all of which has been confirmed by DNA analysis. However, one result of such an ancient origin is the production of many cadet lineages, frequently confounding attempts by genealogists to distinguish between them. Often these are the same problems faced by the family historians of the nineteenth and twentieth centuries that produced what are now well-recognised as erroneous accounts.

Modern genealogists need modern tools if they are to overcome the problems outlined above. To this end, Clan Barclay encourages members to avail themselves of Y-DNA testing at Family Tree DNA, to join the Barclay Surname Project at FTDNA, and to compare their results to those of other members at the FTDNA Clan Barclay International DNA Database. Clan administrators with the assistance of individual members have developed this database to a point where descendants of each of the major Barclay

houses of Kilbirnie-Ladyland, Perceton, Collairnie, Touch, Gartly, Mathers-Ury and Towie, may now be distinguished from one another with certainty. Even the most basic of Y-DNA testing allows for members to be accurately placed into one of two larger groups (i.e. the Barclays of Gartly and Mathers-Ury in one group and the Barclays from other houses in another), though testing at a 67 or 111 marker level is required to distinguish between the houses within each group.

The age of myths in the history of the Barclays is now finished. An outline of the relationships between the various Barclay houses as determined by current research is included below. Each member who contributes to the Clan's Y-DNA database provides information by which these relationships may be further defined, and in return receives vital information about their own origins. Members who are yet to undergo Y-DNA testing are strongly encouraged to do so and to take their rightful place in the Clan.



Barclay Branches | Courtesy: Tim Barclay, Clan *Filidh*

Our goals at the Barclay Surname Project include the following:

- Utilize Y-DNA results of confirmed descendants of various houses and documentary evidence to establish an historic structure of the evolution of the houses of Clan Barclay.
- Add Y-DNA results of probable descendants of various houses in combination with examination of documentary evidence to enhance historic understanding and to inform the overall structure of the evolution of the houses of Clan Barclay.
- Use Y-DNA results to place ungrouped people and people unsure of their ancestry as descendants of various houses and apply documentary evidence to assist in the understanding of their personal family trees.
- Employ autosomal and mitochondrial DNA results to supplement findings.
- Discover haplogroups and ancient migration patterns of our participants.

To that end, we invite Barclay men join the Clan Barclay International Y-DNA Project and to share your identified ancestry. Participation from confirmed and probable descendants of each of the Barclay houses of Kilbirnie-Ladyland, Collairnie-Perceton, Mathers-Ury, Towie-Barclay, and the Russian Barclays de Tollie is especially sought by the Project for the certainty they provide. No matter the confidence of lineage, however, all Barclay men are welcomed and encouraged to participate in the Project to gain further understanding of the history of the clan in general and of members specifically. Assistance in determining genealogical lineages is provided by the Project to members at no cost.

How to participate:

- Go to Family Tree DNA and order your Y-DNA kit. It is encouraged that men in the Project test 111 markers.
- A testing kit will be mailed to you. When you receive the kit, follow the enclosed directions, swabbing the inside of your cheek and returning the kit to Family Tree DNA with the envelope provided. Each participant in the Y-DNA Project is identified only by the kit number associated with the test to maintain privacy.

- When you establish your account at Family Tree DNA, join the Clan Barclay International Y-DNA Project. When you establish your account, the Barclay Project likely will be recommended to you, and you only need to click to join. If the Project is not recommended upon registration, go to the top of your dashboard, click on "myPROJECTS," click on "Join a Project," and search for Barclay.
- When your results are processed, you will be notified with your genetic matches and haplogroup via email. Assistance in interpreting results is provided by the Project at no cost.

DNA can be confusing. For further information, see these links:

- Types of DNA Testing
- DNA and Your Family Tree

If there is any further information or assistance you require in this matter, please email Leah at leah@clanbarclayinternational.org.

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Clan Barclay International

Be in touch: leah@clanbarclayinternational.org
Visit our website: www.clanbarclayinternational.org
Explore the Barclay Surname Project at FTDNA:
https://www.familytreedna.com/groups/clanbarclayproject/about/background
Join the conversation at our Facebook Group:
www.facebook.com/groups/clanbarclayinternational
Follow us on Twitter: https://twitter.com/Clan_Barclay
Follow us on Instagram: https://www.instagram.com/clan_barclay/