



THE CARMENTS

A Scottish-Australian Story 1672-1976

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ABBREVIATIONS USED

A.I.F. – Australian Imperial Force

A.M. – Member of the Order of Australia

A.M. (as sometimes used in Scotland) – Master of Arts

A.M.P. – Australian Mutual Provident

B.A. – Bachelor of Arts

B.A. (Hons) – Bachelor of Arts with Honours

B.E. – Bachelor of Engineering

B.Ec. – Bachelor of Economics

B.S. – Bachelor of Surgery

Bt. – Baronet

c – circa (about)

C.B. – Companion of the Order of the Bath

Ch.M. – Master of Surgery

D.D. – Doctor of Divinity

Dip.Ed. – Diploma of Education

D.Litt. – Doctor of Letters

Dr – Doctor

D.S.C. – belonging to the author

D.V.A. – Doctor of Visual Arts

F.A.C.E. – Fellow of the Australian College of Educators
F.A.I.M. – Fellow of the Australian Institute of Management
F.C.A. – Fellow of the Institute of Chartered Accountants
F.F.A. – Fellow of the Faculty of Actuaries
F.F.A.H.S. – Fellow of the Federation of Australian Historical Societies
F.I.A. – Fellow of the Institute of Actuaries
F.R.A.N.Z.C.P. – Fellow of the Royal Australian and New Zealand College of Psychiatrists
F.R.C.Psych. – Fellow of the Royal College of Psychiatrists
ed/eds – editor/editors
h.c. – *honoris causa* (honorary)
J.P. – Justice of the Peace
LL.B. – Bachelor of Laws
LL.D – Doctor of Laws
M.A. – Master of Arts
M.B. – Bachelor of Medicine
M.B.E. – Member of the Order of the British Empire
M.D. – Doctor of Medicine
M.Ec. – Master of Economics
M.I. Mech.E – Member of the Institute of Mechanical Engineers
M.I.N.A. – Member of the Institution of Naval Architects
M.I.T. – Massachusetts Institute of Technology
M.R.A.C.P. – Member of the Royal Australian College of Physicians
M.Sc. – Master of Science
no - number
Ph.D. – Doctor of Philosophy
Rev.- Reverend
R.S.Y.S. – Royal Sydney Yacht Squadron
S.S.C. – Solicitor before the Supreme Court
Y.W.C.A. – Young Women’s Christian Association
vol – volume

PREFACE

This short history is based on information collected rather sporadically for more than 40 years. It is mainly intended for members of the Carment family in Australia and their relations but may be of interest to others. The story of a Scottish family some of whose members migrated to parts of the British Empire during the nineteenth century is not unusual but has historical significance for that reason. It helps illuminate various other aspects of Scottish and Australian history from the late seventeenth century onwards and deals with a wide range of individuals. The history ends with my grandfather's death in 1976.

I have accumulated many debts in researching this history, far too many to list here. I must, though, gratefully acknowledge the assistance received from various relations in Australia, Canada, Great Britain, New Zealand and the United States. These include: my grandfather, the late David Carment; my parents, the late Max Carment and the late Diana Carment; my brother, Tom Carment; my sister, Annie Carment; my uncle, the late David Wood; my aunt, Marion Wood; my cousins, the late Barbara Ash, the late Bill Carment, David Carment, Laura Carment, the late Paul Carment, Tom Carment, Robin Coello Peek, Candace Guite, Malcolm Guite, Shiona Guite, Libby Kalucy, Sandra Murray, Jack Shallard, Libby Shallard, Beth Snedden and Di Wood Conroy. I dedicate the history to them.

Sources used include a wide range of primary and secondary written materials, conversations and visits to places where Carments lived. As this work is principally aimed at a non-academic audience, I rather reluctantly decided to exclude footnotes. There is full list of all sources at the end of each chapter. Readers seeking further information regarding sources are welcome to contact me.

Direct ancestors of my father and his sister are in bold type when they are mentioned for the first time.



Scotland in 1797

(<http://www.fife.50megs.com/map-of-scotland-1797.htm>)

1

BEGINNINGS

It is possible that the Scottish surname Carment has a French origin as there are numerous Carments currently residing in France. The name or a variation of it may have been brought into Scotland following the Norman invasion of England in 1066. There were many Scottish variations of the surname during the seventeenth century in the Dumfries and Galloway region, which covers an area in Scotland's southwest stretching northwards from the Solway Firth into the Galloway Hills and including the former counties (or shires) of Dumfries, Wigtown and Kirkcubright. The name is almost certainly part of the locational group of surnames 'of Cairmount' in nearby Roxburgh county. These also include Carement, Cairemont, Cairemount, Cairmont, Cairmunt, Carmont and Kermount. It was not until the nineteenth century that the spelling of many Scottish surnames was standardised. In seventeenth and eighteenth century documents it is frequently difficult to distinguish an 'e' from an 'o'. The earliest surviving Scottish record of the name appears to be Patrick Carment marrying Janet Skaibby in the Parish of Holyroodhouse, Edinburgh, the Scottish capital, in 1565.

The oldest record from Dumfries and Galloway using 'Carment' is of Agnes Carment, christened at the town of Dumfries in 1698. In 1702 James Carment, a merchant in Dumfries, married Marion Simson. In 1721 Margaret, Berthia and Helen, daughters of the deceased John Carment, a writer (lawyer) in Edinburgh, inherited his land in Galloway. Reasonably comprehensive records of births, deaths and marriages in Scotland do not survive for many periods and places before the early nineteenth century.

The first surviving English record is probably for Abigell Carment, christened at St Tudy, Cornwall, in 1613. There are also nineteenth century records of the name in Cumberland and Hampshire in England and in the north of Ireland, which attracted large numbers of Scottish settlers from the seventeenth century onwards.

It is believed that the parents of **John Carment** (1672-1733) were small farmers or crofters (tenant farmers). Both he and his wife **Jean Anderson** (1676-1750) were born in

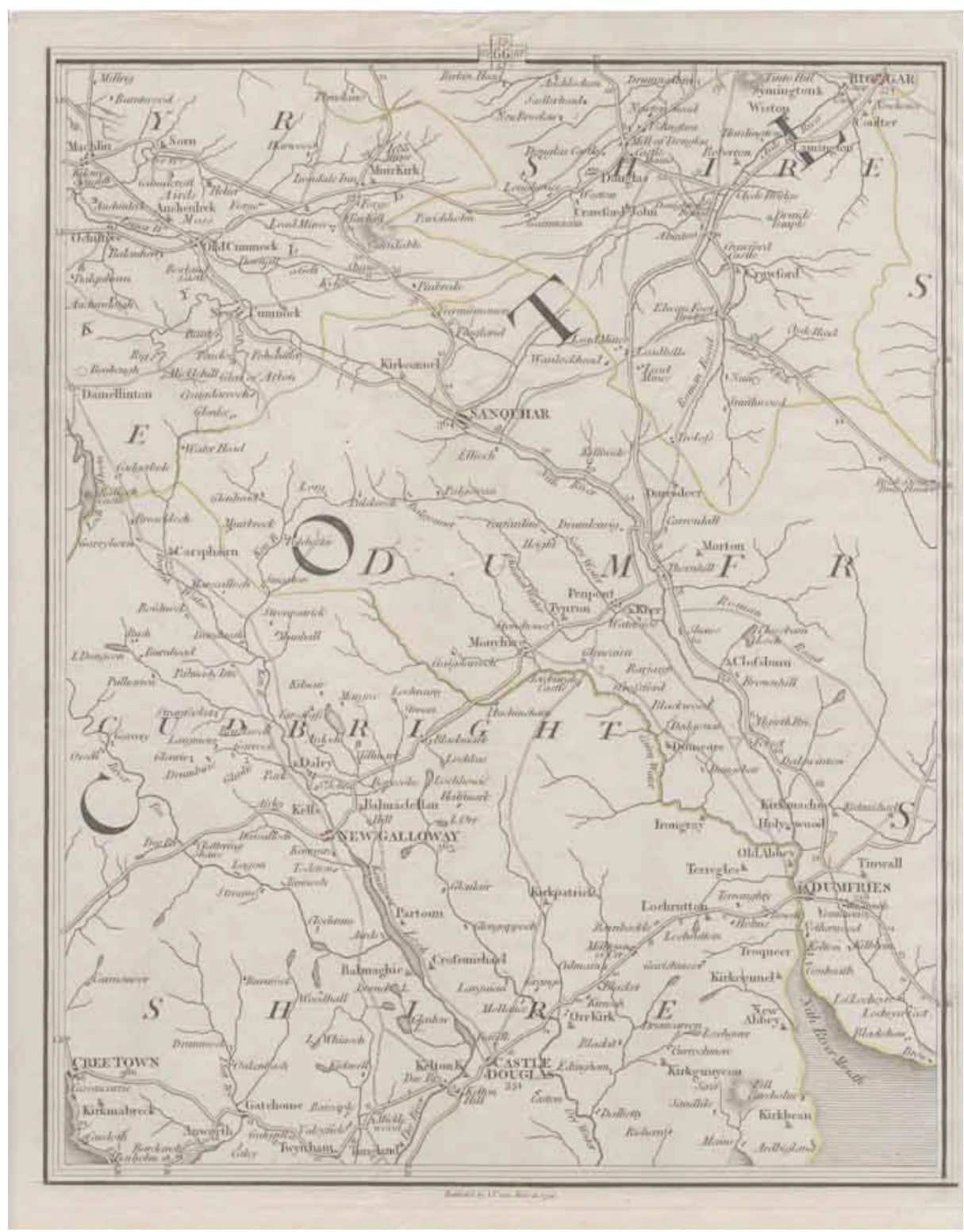
Irongray parish, situated close to and northwest of Dumfries. It is a rural area of considerable beauty, with gently rolling hills. John's parents were Covenanters, members of a movement that resisted crown control of the Church of Scotland and emphasized the importance of the Church's Calvinist traditions. At the time of John's birth, the movement was illegal but it was especially strong in Dumfries and Galloway, where 'outed' ministers held services in the hills. Referring to John's baptism, possibly conducted by Irongray's famous outed minister John Welsh (or Welch), his grandson **David Carment** recalled in 1843:

My father has told me that in carrying the infant, under the cloud of night, they had to pass the curate's house, and that they were greatly alarmed lest it should cry in the passing, and bring out the curate on them. But it kept quiet, and they regarded the thing as a special providence.

There is little further available information about John Carment and his wife other than she was also baptised in the hills. Their childhood was during a period of continuing government persecution of the Covenanters, culminating in the 'Killing Times' of 1685 in which almost a hundred Covenanters were summarily executed. Six of these were caught at Lochenkit in Irongray, where their grave can be visited. It is likely that John, Jean and their parents went to the Communion Stones on Skeoch Hill, where the outed ministers conducted services. It is also possible that some of these services were in the Gaelic language, which was still being spoken in parts of Dumfries and Galloway. No less than seven monarchs reigned in Scotland during their lives and the union of the Scottish and English parliaments occurred in 1707. In 1715 James Edward, son of the deposed James VII, led an unsuccessful Scottish rebellion to restore the Stuart dynasty. There is no record, though, of the extent to which all this had an impact on John and Jean or even of what they did for a living although it was possible that they were farmers. Their son James Carment, writing in 1810, recalled:

They were both respected in their lives and much lamented at their death, and were both buried in the same grave in Lochrutton churchyard, west end of the church, just under the bell.

Lochrutton is a parish immediately adjoining Irongray to the southwest of Dumfries. The fact



Dumfries and Kirkcubrightshire, 1790, John Cary

(http://freepages.genealogy.rootsweb.ancestry.com/~genmaps/genfiles/COU_files/Sco/DFS/cary_kkd-dfs_1795.html)

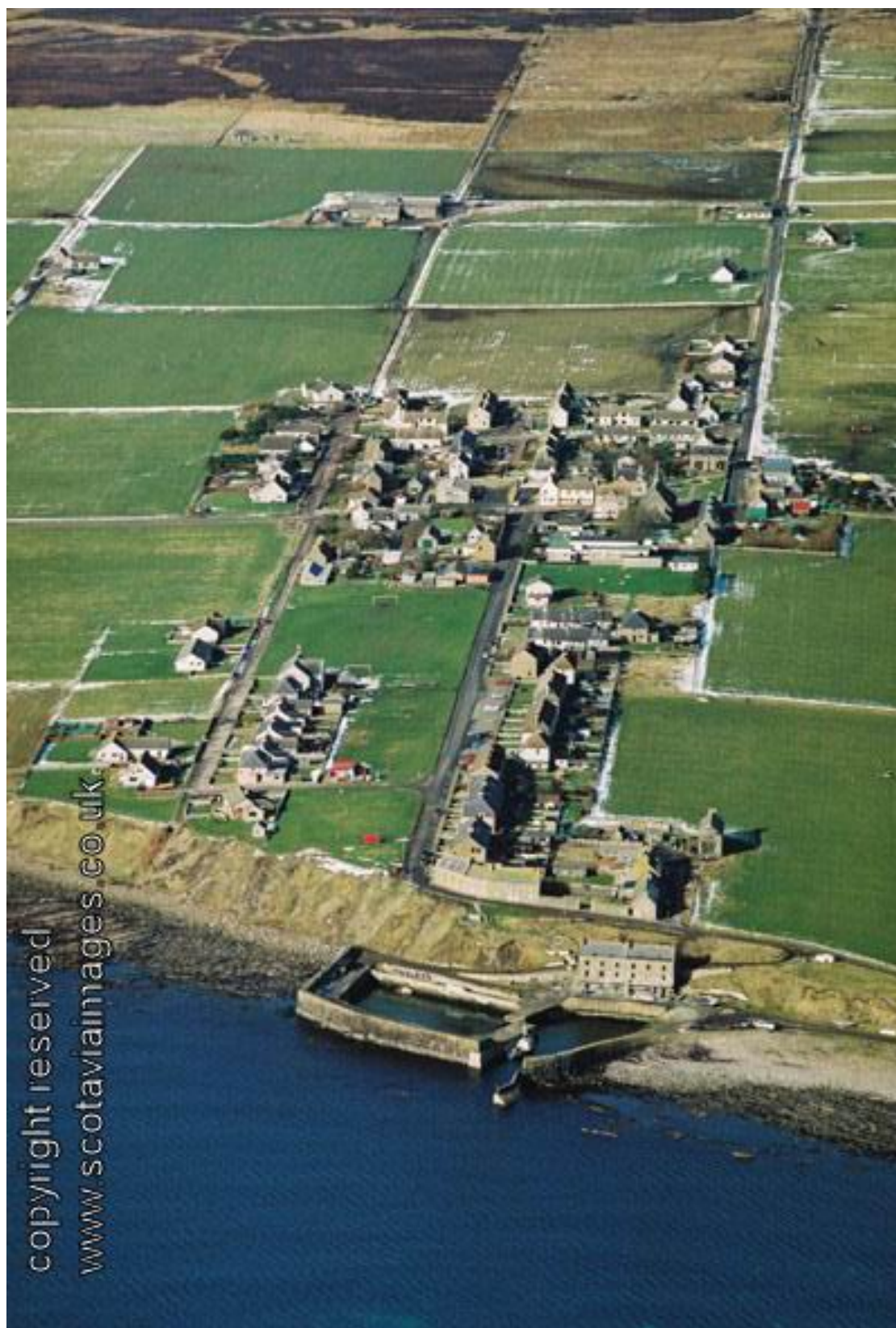


Irongray (top) and Lochrutton (bottom) churches, 2002

(<http://homepages.rootsweb.ancestry.com/~dfsgal/Irongray/Index.htm>, and <http://www.geograph.prg.au/photo/449002>)

John and Jean were buried there indicates that they lived in the southern part of Irongray, perhaps near Shawhead village. Lochrutton churchyard is on a hill not far from Lochrutton Loch but the present church is an early nineteenth century structure and no trace of the Carment grave can be found. An almost illegible Old Parochial Register entry shows that Jannat, the daughter of a John Caremont, Carment or Carmont, was baptised in Lochrutton on 26 March 1699.

James Carment (?-1812), a son of John and Jean, was born in Irongray and was a schoolteacher in various parts of Scotland, including the small coastal village of Keiss in the far north Caithness county, and Fochabers and Enzie Chapel in the county of Moray. While at Keiss he married **Elizabeth Dunnet** (c 1730-?), the daughter of **Malcolm Dunnet** (c 1690-c 1730) from the nearby town of Wick and a member of an extensive Caithness family. Dunnet Head in Caithness is the most northerly point on the Scottish mainland. Among Elizabeth's ancestors were Sinclairs, also well established in northern Scotland. In the early eighteenth century, Sir William Sinclair purchased the lands around Keiss, building a new Keiss Castle in 1755 a short distance from the original and founding Scotland's first Baptist church. James and Elizabeth had at least three children: John, a schoolteacher at Carron in Moray and probably also in Edinburgh, as a teacher of the same name there married Janet Allan of New Abbey in 1791; Jean (c 1761-?), who was baptised at Thurso, Caithness, in 1761; and David (1772-1856), born at Keiss on 21 September 1772. James was, David remembered, a good Latin scholar but very little else is known about his career, which seems to have entirely been at small village schools. Jean and David's birth dates demonstrate he was in Keiss for much, probably all, of the 1760s and 1770s. There is no indication of where he was or what his sympathies were during the Jacobite Rebellion of 1745-1746. He died on 28 July 1812 and is buried at Rathven Old Kirkyard in Moray, where David erected a headstone for him in 1842. While his exact age at death is now unknown, he was, given his parents' life spans, at least in his early 80s, one of many long-lived Carments.



Aerial view of Keiss, c 2007

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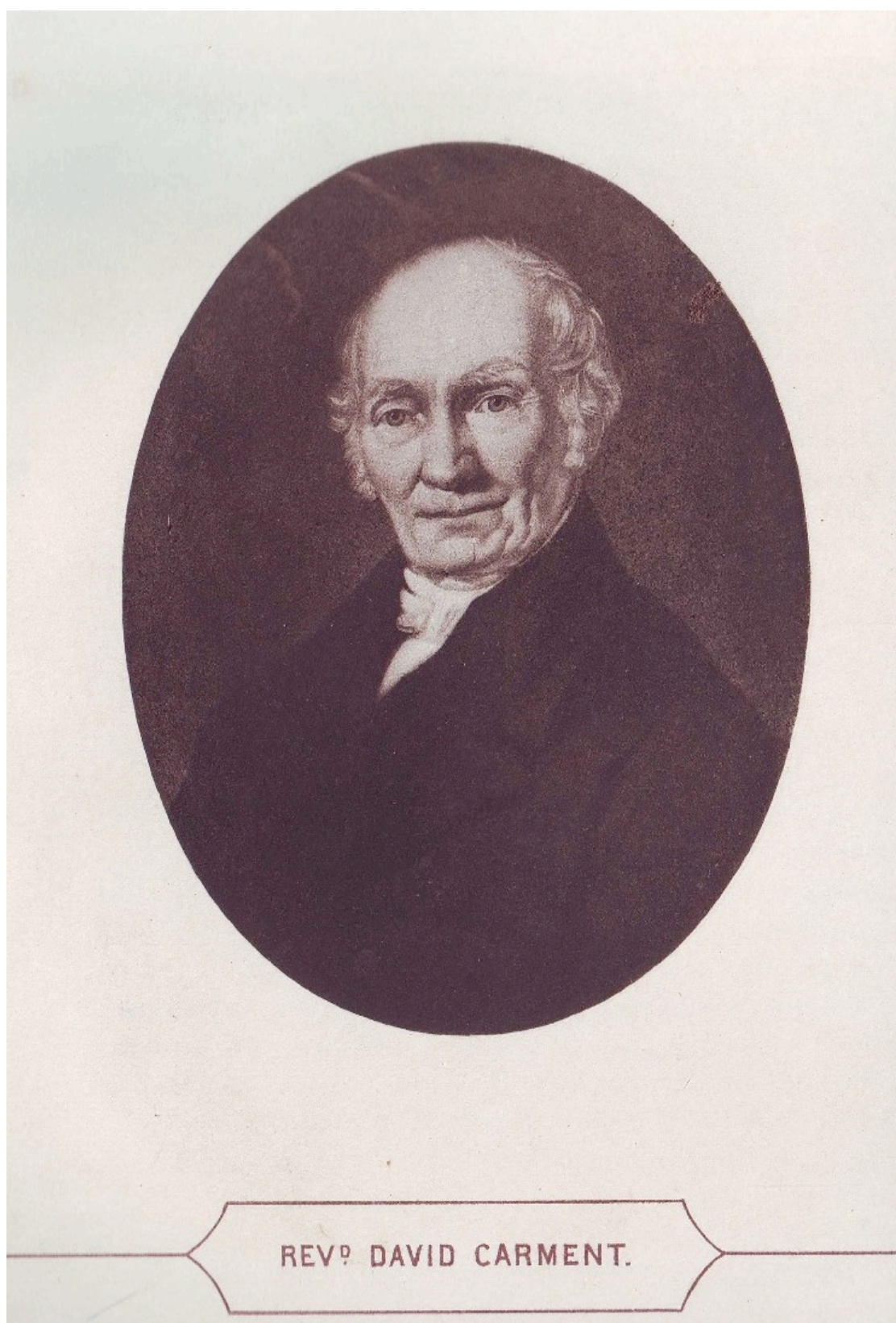
2

DAVID CARMENT AND MARGARET STORMONTH

As mentioned in Chapter One, David Carment was born at Keiss on 21 September 1772. He was educated by his father and at the parish school in nearby Canisbay. Following in his father's footsteps, at the age of 17 he was appointed parochial schoolmaster of Kincardine, a small village on the south shore of Dornoch Firth, where he was paid the meagre amount of five Pounds a year with board in the manse. After staying for a year, in 1790 he walked for over a hundred kilometres through rugged country to Carron in Moray to assist his brother John at a school there. Later described as 'a man of large bodily presence and almost Herculean strength', when on a visit to his father in Fochabers his appearance and background apparently so impressed the Duke of Gordon that he was offered a commission in the Gordon Highlanders. Instead of accepting this, he decided to enrol as a student in King's College, Aberdeen, from where he graduated as Master of Arts in 1795. To finance his studies he worked as a tutor in the family of the parish minister of South Uist, in Scotland's remote Western Isles, where he first learned Gaelic. After graduating, he was employed for four years as parish schoolmaster at Strath, in the southern part of the island of Skye, and attended sessions at the Church of Scotland's Divinity Hall in Aberdeen. The Presbytery of Skye licensed him to preach in 1799.

In the same year, he gave up the parish school to become tutor to the family of a Mr Macdonald, the tacksman (or tenant) of Scalpa, a small island near Skye. He later recalled this as being one of the happiest times of his life. In March 1803, he became assistant to Rev. Hugh Calder, Minister of the parish of Croy, very close to Inverness. As Calder was in poor health, Carment assumed most of his duties, which involved preaching in both Gaelic and English. His preaching soon proved so attractive that many people from neighbouring parishes came to hear him. His voice 'had a compass which enabled him, without strain or effort, to make himself heard in the largest open air gatherings'.

In January 1810, he was chosen Minister of the Gaelic chapel in Duke Street, Glasgow, established in 1798 to serve the needs of the rapidly growing population of Gaelic



(Disruption Worthies: A Memorial of 1843, Edinburgh, 1876)

speaking Highlanders in that city. His son **James** later wrote that the 12 years he spent there were particularly busy:

Besides two Gaelic services, he had an English sermon on the Sabbath evening, which was largely attended by many who were not Highlanders. He took an active part in the management of the various religious and charitable institutions of the city; and formed the friendship of Dr Love, Dr Balfour, Dr Hamilton of Strathblane, and Dr Chalmers [prominent Church of Scotland ministers].

As the historian Ian R. MacDonald also explains, however, the ‘entertaining and hugely popular David Carment’ was implacably opposed to the then strengthening movement for political reforms in Britain:

In those days, when the whiff of revolution wafting from across the English Channel was very much in the air, there were some who identified radicalism with infidelity and impiety. To be a radical was to be an infidel and some churchmen saw it as their duty to oppose the radical movement. Carment, a man with a highly developed instinct for battle, was one of those. His pamphleteering so incensed the supporters of the new movement that his life was threatened and for his own safety he had to leave Glasgow until tempers cooled.

This episode appears to have done nothing to reduce his popularity. So many people attended his services in a building with 1263 seats that boards were placed across the aisles to increase the capacity. His conservative views did not prevent him from showing compassion for those in need as he was instrumental in forming a charitable organisation in Glasgow called the Highland Strangers Society.

In Dundee on 30 May 1815, Carment married **Margaret Stormonth** (1795-1874), who was born in Airlie, Angus, on 15 February 1795, the daughter of **Rev. James Stormonth**, M.A. (1753-1809) and his wife **Isabella** (or **Isobel/Issobel**) **Wedderburn** (1753-1795). James Stormonth was the Minister of the parish of Airlie from 1780 until his death and the owner of the nearby estate of Kinclune. His wife Isabella’s family was both

distinguished and controversial. Her grandfather **Sir Alexander Wedderburn**, Bt. (1765-1744) was from 1696 until 1717, when he was deposed as a Stuart supporter, the Clerk of Dundee and was later Governor of nearby Broughty Ferry Castle. An uncle, Sir John Wedderburn, Bt. (1704-1746), was executed for treason following his involvement in the Jacobite rebellion of 1745-1746. A cousin, Alexander Wedderburn, Earl of Rosslyn (1733-1805), was Lord Chancellor of Great Britain. **Robert Wedderburn** (1708-1785), a writer (lawyer), Isabella's father, augmented the family's fortunes by marrying **Isobel Edward** (1718-1788), heiress to the barony (or estate) of Pearsie in Angus, which remained in the Wedderburns' hands until 1950. Margaret's sister **Elizabeth** (1788-1854) became, as is discussed in Chapter Three, the mother in law of her son James. As was the norm in Scotland at that time, Margaret retained her surname after marriage. She was, James Carment wrote, 'a woman of very superior mind and eminent piety'. A family friend, Dr Alexander Beith, later described her as 'gentle, quiet, tender-hearted...a lover of good men'. He also remembered the warm hospitality at the Carments' family home in Richmond Street, Glasgow, where 'there were wont to meet the best ministers in town and country'.

Margaret and David had 10 children, most of whom died far too young: James (1816-1880), the subject of the next chapter; John (1817-1901); David (1819-1839); Isabella (1821-1835); Elizabeth (1823-1873); Samuel (1825-1834); Malcolm (1827-1842); Margaret (1830-1834); Joseph (1832-?); and Jane (1834-?). Dr John Carment, M.A., LL.D., S.S.C., was a prominent Solicitor before the Supreme Court in Edinburgh, senior partner in the firm of Carment, Wedderburn and Watson and an active churchman. Carment Drive in Glasgow is named after him. He married Marion Anderson, with whom he had no children. Before then, however, with Catherine McDowell (or McDonnell) he had an 'illegitimate' child later to become Rev. John Carment Urquhart, M.A. (1836 or 1837-1914) of the Baptist Church and a leading biblical fundamentalist. Urquhart's son Rev. Carment Urquhart, B.A. (1888-1945) founded the Perth Bible Institute in Western Australia. Although John Carment eventually gave his son some financial help, he does not appear to have acknowledged him otherwise. He ensured that any potential scandal likely to blemish his upright reputation was very well concealed. Only when his great great granddaughter Elizabeth Christine (Beth) Urquhart (later Snedden), who lived in Sydney, contacted my father in 2000 did I first learn that he had

a child. Joseph Carment was a civil servant in India who married Caroline Anderson. They had nine children, some of whose descendants are now in North America.

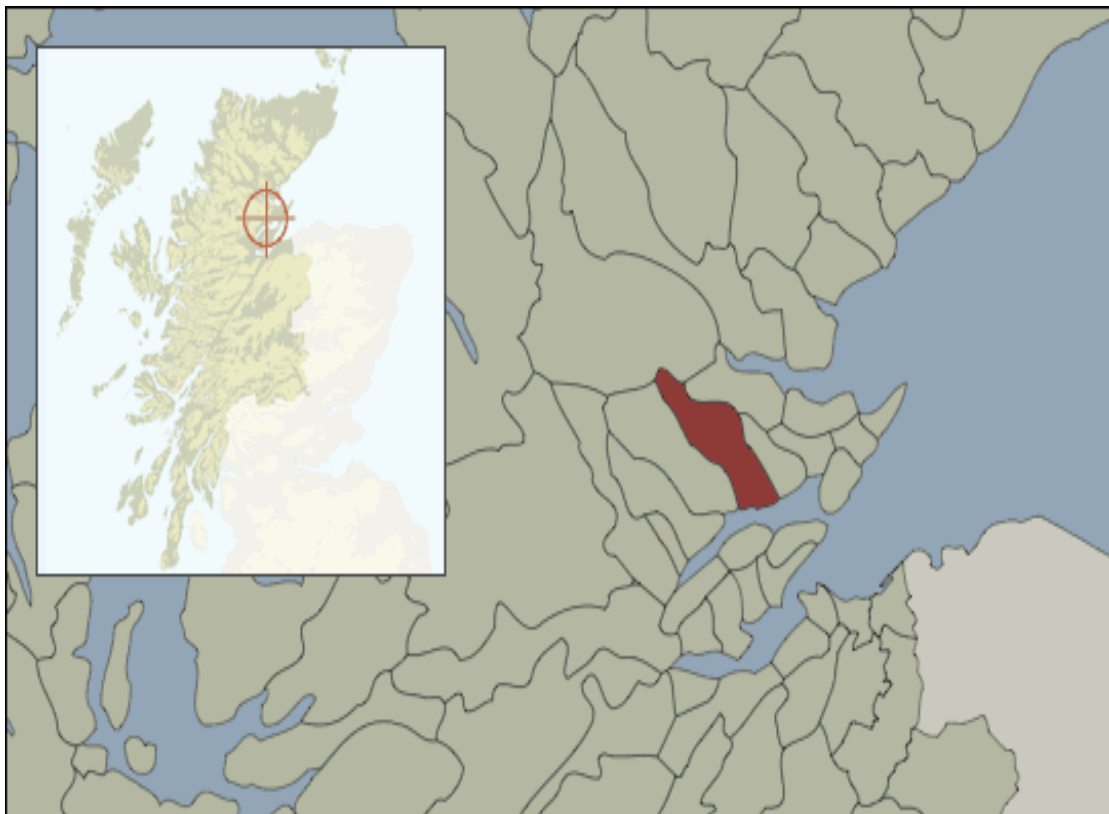


**Dr John Carment
(D.S.C.)**



**Family graves at the Grange Cemetery, Edinburgh, 1999
(Photos by the author)**

In March 1822, Carment and his family moved to the parish of Rosskeen in Ross as assistant and successor to the incumbent Minister. He became sole Minister two years later. In a picturesque setting bordering Cromarty Firth and including three villages, the largest of which was Invergordon, Rosskeen had a population of about 2600, most of which was Gaelic speaking.



Location of Rosskeen

(Location Map: ROSS: Rosskeen, <http://www.ambaile.org.uk/en/item/locationmap?location=ROSS-Rosskeen>)

The parish was in a run down state. Education facilities were rudimentary and many people did not have bibles. Before long Carment had established five new schools and obtained large numbers of Gaelic and English bibles for distribution. His preaching made a great impression. He had, as he explained before leaving Glasgow, a very direct view of his role that implied criticism of some other Ministers:

I treat contemptuously that learned ignorance of Christ and of the human heart which tempts

men to trick poor souls with tinsel, and who spend the precious time allotted for the service of God in attending to trifles, while the great object of Paul's teaching, to win souls to Christ, seems totally forgotten or lost sight of.

As a member of the Church of Scotland's General Assembly, he condemned the appointment to a Highland parish of a Minister who did not speak Gaelic and the system of 'pluralities' that allowed Professors of Theology to also be Ministers of parishes.

By 1840, there was a considerable religious revival in Rosskeen that was attributed to his combative and energetic approach. The 'clerical patriarch Carment', one observer noted in that year, 'looks like a man able and willing to meet a malignant on a hillside with a word or a blow'. In 1841, his parishioners presented him with silver salver and a magnificent set of English and Gaelic pulpit books, which still belong to the Carment family in Australia, as a 'token of their respect for him'.



**Silver salver presented to Rev. David Carment in 1841, 2008
(Photo by the author)**

Not all observers, though, were so impressed. A colleague from another Highland parish, Rev. Donald Sage, conceded that Carment was a powerful speaker but alleged that:

he unhappily disturbed the gravity of his hearers by indulging no ordinary powers of humour and drollery in his public orations. His sermons and speeches teemed with anecdotes and quaint and ludicrous expressions, and whether he mounted the pulpit or stood on the platform, this was exactly what his audience expected. A broad grin settled down on the face of every one of them, plainly intimating that they had made up their minds, so long as Carment was speaking, to have some fun.

Rosskeen's improved fortunes resulted in the building of an impressive new manse in 1825 and in 1832 the largest church in northern Scotland, which seated 1600 people. Carment's manse, sadly now demolished, was, James Carment recalled:

situated in a lovely spot, with a lawn in front, fringed by a small stream, which in those early days contained wondrous trout. There was a sweet garden, which had all been laid out under his own superintendence. The churchyard was within a few hundred yards of the manse. Six of Mr Carment's children lay buried there. They were the flower of his flock. Often, as the twilight drew on, the old man stole out to the churchyard to visit the graves of his loved ones. Their very dust was dear to him.

While the stone church is no longer in use, it is an 'A' listed heritage building and in reasonable condition. The Carment monument in the churchyard, though, is so covered with thick branches that its inscriptions are impossible to see.

In 1838, Carment compiled a particularly detailed description of his parish for the *New Statistical Account of Scotland*. Now an invaluable historical source, it covers topography, natural history, civil history, population, industry and parochial economy. The Duke of Sutherland, he noted, was the principal landowner. The rural population had decreased while that of the villages had decreased. This was because of the 'doing away of



Rosskeen church, 1997
(Photo by the author)



Rosskeen manse, 1976
(Photo by the author)

the middle class of tenants, and merging their small into large farms'. Almost all residents were within six kilometres of the parish church, 'which to the hardy Highlander is only a pleasant walk'. He reckoned attendance at the three church services each Sunday as being 1200 to 1400. Most preaching was in Gaelic but there were also regular English sermons. While he felt that the parish's fortunes had improved over the previous 40 years, he deplored the destruction of an 'independent peasantry'. The 'morals of the people', he continued, 'are deteriorated by the loss of independence, and their spirits embittered by what they deem oppression'. The changes that he condemned were also then occurring in many other parts of rural Scotland, with the notorious 'Highland Clearances' resulting in large numbers of crofters being forcibly evicted from their lands. In Rosskeen, the population declined from 3222 in 1841 to 2699 10 years later.

During the 1830s tensions between church and state in Scotland worsened as 'Evangelicals' in the Church of Scotland, of whom David Carment was one, strongly asserted the rights of congregations to choose their own Ministers. A key factor was hostility to aristocratic privilege as embodied in the widespread exercise of patronage in ministerial appointments. The crisis came to a head with the 'Disruption' in May 1843, when most of the Evangelical wing in the Church's General Assembly, led by Dr Thomas Chalmers, walked out to form the new Free Church of Scotland. Over two fifths of clergy and about 40 per cent of the laity seceded. Among them were David Carment and his family. In the Highlands, an overwhelming majority of Church of Scotland adherents joined the Free Church. The refusal of many Highlands landlords, who viewed the Disruption as a dangerous challenge to the existing social order, to release building sites for the new denomination forced numerous congregations to worship in the open air. The Disruption is often described as the single most momentous event in nineteenth century Scotland. The historian Stewart J. Brown argues that in their rejection of aristocratic privilege and crown patronage, the outgoing clergy and laity ultimately 'contributed to the development of a more pluralistic, more liberal, and more democratic Scotland'.

As a member of the Church of Scotland's General Assembly, David Carment took an active role in these events and, in spite of his earlier conservative political inclinations and his belief that the Evangelicals should have fought longer in the civil courts, he saw no option

other than to join the Free Church. Attempts to replace him with a new Church of Scotland Minister in Rosskeen were actively resisted by the congregation, with troops being summoned from nearby Fort George to restore order. His decision also involved sacrificing an income of between 300 and 400 Pounds a year and leaving the large manse. His son John later recalled some of the trauma that involved for the Carment family:

To leave such a place, and to leave the church-yard where more than half their children lay buried, was a trial which none but those who have passed through it can rightly understand... My father never faltered in his allegiance to the good cause but, although a house was taken in Invergordon to which they were to remove, he seemed to be putting off the removal from day to day. One day he went in the morning to attend a meeting... My noble mother seized the opportunity, got carts, and flitted to Invergordon a mile away. When the good old man came back in the evening, he found the house locked, and had to jog on in his little pony cart the other mile, and take up his abode in the Free Church Manse.

All but about 50 of his congregation moved with him to the Free Church. After the Disruption, he initially held two Sabbath services, one in a small chapel in Invergordon and another on a moor. Within two years, a large church seating 1100 people was built in a central location and was regularly filled. It was later demolished to make way for the present church, still in use, completed in 1900. In addition to working in his own parish, he travelled widely to advance the Free Church cause and was horrified at the ways in which landowners attempted to prevent the Church from operating. On 15 October, he went south to Comrie in the county of Perth, where his son James was Free Church Minister, to baptise his newly born grandson **David**. The ceremony took place on a bare hillside and it occurred to him that the circumstances were not new:

And so I said to the people before I began, here am I in persecuting times going to baptize my grandson in the open-air, on the bare hill-side, I whose grandfather and grandmother were baptized in the open-air, on the bare hill-side, in the times of the last great persecution.

A visitor to Rosskeen and companion on some of these journeys was his Free Church friend and colleague Dr Thomas Guthrie, who recalled Carment's fluency in Gaelic and good humour. While staying at the Carment home, on a Saturday evening he asked his host whether he could have some warm water the following morning. 'Whist, whist!', Carment replied with a twinkle in his eye, 'Speak of shaving on the Lord's Day in Ross-shire, and you never need preach here more!'

Age finally caught up with Carment when in July 1852 a Free Church successor in Rosskeen was appointed. He continued, though, to preach every Sunday until 1855. He died, according to his death certificate of 'old age', on 26 May 1856, leaving an estate valued at 965 Pounds, six Shillings and six Pence. In one of many tributes, his close friend Rev. Andrew Gray referred to his 'great sagacity, his decision of character, his public spirit, intelligence, extensive information, and uprightness' that gave him much influence in northern Scotland. Another friend, Dr Gustavus Aird, wrote of Carment's impressive expertise in Latin and history and of how his sermons were always memorable due to their 'striking anecdotes and illustrations'.

The much younger Margaret Stormonth survived him for many years, moving to the resort town and ferry port of Largs in the county of Ayr, where she lived with her unmarried daughter Elizabeth until the latter's death in 1873. Their 'very nice, beautiful' house, her grandson John remarked after a visit in 1863, was close to the quay with a view of the steamers coming from Glasgow. Margaret's surviving letters show her as having a wide range of interests, being an avid reader and sharing her late husband's strong Christian beliefs. 'There are', she wrote on a visit to Melrose in the early 1860s:

several good books in the parish library here. I had some very good ones out of it. The life of Martin Moor [?] among the best – it is a remarkable book. Many of the volumes were extremely dirty. The people get a years reading for one shilling...

When you have so much leisure you have ample opportunity for attending to the Great concern. You were sent into the World for a noble end and even to Glorify and enjoy also the great Being who created us – and who is not willing that we should perish. God knows this.

She died of paralysis in Edinburgh on 24 October 1874.

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3

JAMES CARMENT AND ELIZABETH CHARLOTTE MAXWELL

James Carment, the eldest child of David Carment and Margaret Stormonth, was born in Glasgow on 23 March 1816, during the period in which his father was Minister of the Duke Street Gaelic Chapel. In 1822, he moved with the rest of his family to Rosskeen. Following an early education there, at the age of 13 he and his brother John entered King's College, Aberdeen, where he did well academically and was an enthusiastic debater. After graduating as a Master of Arts in 1834, he acted for some months as tutor to a family in the Island of Mull and in autumn that year enrolled in Divinity at the University of Glasgow. He was a student of Dr Thomas Chalmers, later a leading figure in the Disruption of 1843. In giving the usual certificate, Chalmers wrote in a postscript that Carment 'made a very distinguished appearance' and wrote an 'essay of great merit'.

At the session's close, he was tutor to the family of Rev. Finlay McRae, a Minister on Vallay Island, North Uist. It was there that he received a license to preach. While a probationer, he assisted a number of other Ministers in various parts of Scotland, during which he expressed his disgust at the Highland Clearances, which he described as 'an evil of no common magnitude'. In 1840, he was appointed assistant to the Minister of St Clement's Parish in Dundee, where he was instrumental in establishing a library and wrote a tract about the disputes in the Church of Scotland that led to the Disruption a few years later.

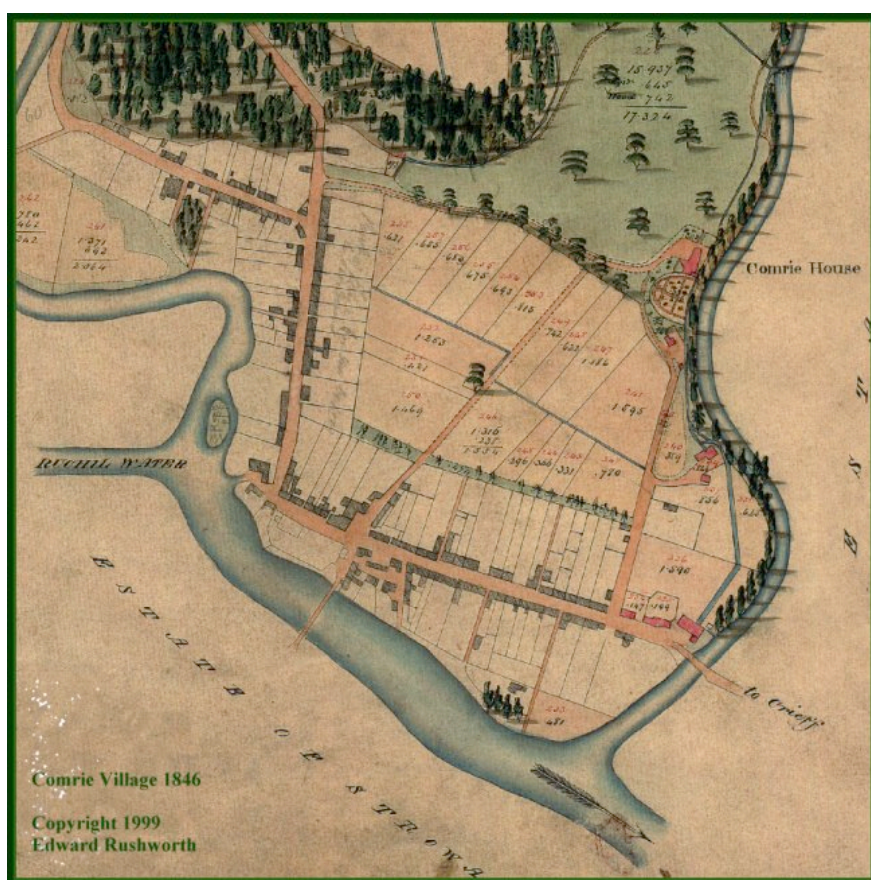
In 1841, while touring southern Scotland, he was informed that he had been appointed Minister of the parish of Comrie in Perth county. Located in beautiful country on the edge of the Highlands, the parish was 25 kilometres long and 19 kilometres wide. It contained extensive archaeological remains dating back to the area's Roman occupation and had a population of about 2500 people, which declined to about 1800 in 1880. Gaelic was still quite widely spoken but English was gradually replacing it as the dominant language. His church and manse were in Comrie village.

On 17 September 1842 in Dundee, he married his first cousin **Elizabeth Charlotte Maxwell** (1821-1917). Born in Dundee on 9 February 1821, she was the daughter of **Dr**

John Maxwell (1764-1859) and his wife Elizabeth, known as Betsy, Stormonth (1788-1854),



Rev. James Carment
(Samuel Carment, *Memoir of the Rev. James Carment of Comrie, Dalkeith*, 1886)



Comrie village, 1846
(www.comrie.org.au)



Comrie village in the late nineteenth century. The church on the left is where James Carment was Minister from 1841 to 1843. (D.S.C.)

the daughter of the Rev. James Stormonth and Isabella Wedderburn (see Chapter Two). The Maxwells were a well-known Dundee family. Elizabeth's great great grandfather, **David Maxwell** (1657-1727), and her great grandfather, **Patrick Maxwell**, were both merchants who served as Provosts, the highest civic post, of Dundee. Other family members were active in various professions such as medicine and law. Her grandparents, **William Maxwell** (1726-1785) and **Ann Ogilvy** (c 1726-1814), lived on the property of Coull near Dundee, which Ann brought into the family.

John Maxwell was a surgeon in Jamaica, where also owned a property and some Negro slaves. After selling his Jamaican assets in 1817, he returned to a comfortable life in Dundee. His granddaughter Mary Ogilvie recounts what happened next:

Dr. John Maxwell, my grandfather, after nearly 30 years in Jamaica came home at the age of 52 with a small fortune...He naturally wanted a wife and applied to his cousins, Miss Annie and Miss Lily Maxwell, to find him one. They advised him to try one of the Miss Stormonths. These were the daughters of the late Minister of Airlie, their mother being Isabella Wedderburn of Pearsie...Dr. Maxwell as was right and proper addressed himself in the first instance to the eldest sister Isabella, known to a later generation as Aunt Stormonth. She refused him point blank and when he, like a more famous suitor, thinking her 'daft to refuse' such an eligible offer, asked if she were pre-engaged she replied that she was neither pre-engaged nor pre-possessed. To soften this cruel blow she suggested that he might 'try Betsy' [Elizabeth Stormonth]. Betsy it appeared was 'willing', and so they were married and became the father and mother of many children.

Married on 1 July 1818, John and Betsy had eight children born in rapid succession. One of them was Isabella Maxwell (1819-1910), who with her husband Dr John Ferguson was a prominent pioneer of the new colony of Western Australia. Another was Lieutenant Colonel James Maxwell, C.B. (1824-1874), who served in the Indian Mutiny. Isabella's biographer Prue Joske observes that John and Betsy's marriage was unhappy and that 'differences in age, temperament and personality caused friction and some degree of estrangement between husband and wife and, later, parent and child'. Even so, the children appear to have enjoyably

spent much of their time in large homes in Dundee's South Tay Street. Elizabeth Maxwell attended Miss Crymble's school in Edinburgh. Her well-written surviving letters show that



**Elizabeth Maxwell (Carment) in old age
(D.S.C.)**

she had many interests.

James Carment and Elizabeth Maxwell had 10 children. David (1843-1934) is the

subject of Chapter Four. John (1845-1933) was a publisher and bookseller who married Mary Allan Buncle and had children. Their grandson Paul Maxwell Carment, M.B.E. (1916-2004) was an engineer who helped to develop radar. James (1847-1931) found it difficult to get satisfactory employment but worked for a time with Canadian Pacific Railways in Canada before returning to Scotland. Samuel, or Sam, (1848-1921) was an author, insurance agent and fervent temperance advocate. Elizabeth (1850-1913) was a nurse. Margaret, known as Maggie, (1852-1869) died before reaching adulthood. William Maxwell, or Willie, (1854-1929) married Anne Jane Watson, with whom he had seven sons and three daughters. They were the first 'white' settlers in the Kamsack district, Saskatchewan (then the North West Territories), Canada, where they raised cattle and horses. Willie's great granddaughter Laura Mary Carment recalls that the family's life in such an isolated area was 'brutally difficult... and it is surprising to me that they survived so well'. Although Willie's children were largely self-educated, their descendants included well-known American and Canadian university professors in accounting, international relations and psychology. Malcolm, M.A. (1856-1936) was a Free Church Minister at Yarrow in Selkirk who married Christian Drummond. Isabella Anne, known as Bella, (1859-1927) seems to have stayed with her parents. Joseph, or Joe, (1864-1945) was an accountant.

James Carment was present at the Convocation of Ministers held in Edinburgh between 17 and 24 November 1842 that led to the Disruption and the foundation of the Free Church of Scotland the following year. Expelled from his church and manse, as a Free Church Minister he held his first services in the open air. By the end of 1843, though, a new church was built in Comrie village and, a few years later, a manse was also completed. These events took a long-term toll on Elizabeth, who had to feed and clothe her large family on James' small salary of 100 Pounds a year. She was, Prue Joske notes, 'poor and busy and tired'.

In his Comrie ministry, which extended for the rest of his life, James conducted English and Gaelic services each Sunday, presided over a Sunday school and ran regular prayer meetings. He often assisted other Free Church Ministers and undertook tours to enlist support for the Free Church. Gaelic speaking assistants preached in the more remote parts of his parish. He also gave lectures on subjects such as 'Luther' and 'Scotland' in Comrie's Free

Church school, which, with other schools, he was instrumental in establishing.



**James Carment's church in Comrie from 1843 until 1880, 1997. The tall spire of the Free Church completed in 1881 is seen in the background.
(Photo by the author)**

His doctrinal views were strictly orthodox and he was dogmatic and uncompromising in his opposition to beliefs that did not accord with his own. As his colleague Rev. Andrew Donald later wrote, 'He was loyal to the truth and fearless in expressing it...the smoothness of some men he had not'. His hostility to Catholicism was well revealed when describing the congregation of Antwerp Cathedral while on a visit to Belgium in 1850:

It was enough to make one sorry; how gross is the darkness which involves them, how much need of the Son of Righteousness to arise with healing in his wings. I could not help thinking that perhaps amidst these poor worshippers there might be some, amidst such ignorance and superstition, possessed a portion of the immortal seed.

A keen debater on theological subjects, he was a stern denouncer of what he saw as wrongdoing, a character trait that extended to dealings with his family. In an 1868 letter to his son David, then living in Edinburgh, James accused him of associating with ‘vicious companions’, something that if persisted in would ‘end in misery and ruin’.

He was, however, also a man with wide ranging interests and a strong social conscience. His disapproval of the eviction of small farmers made him a trenchant critic of Scotland’s large landowners and of the Conservative (Tory) Party and a supporter of the more radical Liberal Party. In a letter to David of March 1874, he reported that:

We had a keen contest last month in reference to the election of a Member of Parliament. I am sorry to say that the Tories beat us [the Liberals] by a considerable majority...However I believe the country to be substantially even strongly Liberal. The Tories in the main must govern on Liberal principles. I do not believe that D’Israeli [the new Prime Minister] will have a very long tenure in office.

He had a great love of ships and the sea, was an imaginative storyteller, was fond of dogs and was keenly interested in music. He possessed a large library, reading widely on biography, history, theology and travel. Fluent in five languages, he enjoyed fiction and poetry in German. He was also a published poet. Although he made several trips to the European continent, he held the highest esteem for the natural scenery of his own land. His favourite holiday place was Lochgoilhead on the shore of Loch Dyne in Argyll. In spite of his sternness, he loved his children deeply and missed them as they left home.

On 24 September 1879, he presided at the laying of the foundation stone for a large new church in Comrie. He did not, though, see it completed. In December that year, his family noticed a sudden and worrying change in his behaviour. Following expert medical advice, he was moved to Staughton Hall in Edinburgh, an institution for the mentally ill. On 23 January 1880, he was officially certified as being ‘of an unsound mind, unfit to manage his own affairs, or to give directions for their management’. One of his doctors observed on the same day that James was ‘extremely taciturn & obstinate, and I fancy almost never

converses'. He died at Staughton Hall of melancholia and congestion of the lungs on 29 January 1880, being buried on 3 February that year in the New Cemetery, Comrie. The inscription on his monument, which also later commemorated the deaths of his wife and some other family members, partly reads:

A gifted and faithful minister of Jesus Christ; a lover of truth and a good conscience; an affectionate husband and father; a sure friend; a watchful pastor; honoured to be a successful winner of souls.



**Laying the foundation stone of the new Free Church in Comrie, 24 September 1879.
James Carment is on the left of the front row.**

www.comrie.org.au



**Carment monument, New Cemetery, Comrie, 1998
(Photo by the author)**

Elizabeth Maxwell outlived James for almost four decades. Retiring to Broughty Ferry near Dundee and later the resort town of Blairgowrie in Perth county, she kept in close contact with her large family through letters and visits. Letters to her son David are filled with descriptions of her domestic activities, travels and the doings of various relations. She began a letter in July 1893, for instance, with a long description of a visit to Brittany in France with son Joe and daughter Bella:

I can look back upon it with pleasure altho I did feel the heat a good deal, & fear your Australian climate would not suit me...St Malo is a strongly fortified old town, with a walk all round the ramparts & the sea coming up quite close to the hotel where we were. In olden times, the English & Bretons were often at war, & St Malo must have been a rather difficult place to take. It was the first place where we heard French spoken as Guernsey & Jersey are both English. We managed pretty well, especially as one of the ladies connected with the hotel knew English.

Almost until her death she had ‘a very fresh, youthful outlook on life’ and ‘took the greatest interest in everything that was going on’. She died on 1 January 1917, aged almost 96, of ‘senile decay’ at her Blairgowrie home and was buried with her husband in Comrie.

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DAVID CARMENT AND ELIZABETH SHALLARD

David Carment was born in Comrie on 30 August 1843 and, as described in Chapter Two, baptised by his grandfather in the open air on 15 October that year. Initially educated at the Comrie Free Church School, the ‘industrious “laddie with the big curly prow” imbibed knowledge’ and was sent to complete his studies at the prestigious Edinburgh Institution in Queen Street, Edinburgh, between 1857 and 1859. Founded in 1832 by Rev. Robert Cunningham, the school later became Melville College and is now Stewart’s Melville College. There he studied English, Latin, Greek, Arithmetic, Algebra, Geometry, Practical Mathematics and Writing. He made ‘highly creditable progress in all these branches’, was well behaved and won a number of prizes. While in Edinburgh he lived with his uncle and aunt, Dr John Carment and Marion Anderson. In spite of his exemplary work and conduct at school, family correspondence indicates that his father and relations were sometimes concerned that he was associating with people with whom they disapproved and that his religious beliefs were not as strong as they ought to be.

In 1859, he was admitted to the University of Edinburgh, studying Latin under Professor James Pillans and Greek under the world-famous Professor John Blackie. Their written statements testify to his considerable progress, with Blackie describing him as ‘a most excellent student’. He did not, however, continue his university course. While the reasons are unclear, his father may have been unable to provide the necessary funds given the many other demands on his small income as a Free Church Minister. Instead, in 1860, David became an articled clerk with the North British and Mercantile Insurance Company in Edinburgh, where he worked until 1872 in the areas of fire and life insurance and applied himself diligently to the very difficult studies required to be an actuary. These included advanced mathematics and statistics, especially as they related to mortality, sickness, retirement and unemployment. In 1866, he passed first in the order of merit in the final examination for the Faculty of Actuaries in Scotland, of which was elected a Fellow in 1871. Later that year he was made a Fellow of the Institute of Actuaries of Great Britain and Ireland and subsequently became a Fellow of

the Actuarial Society of America. He also served as a Serjeant in the First Edinburgh Rifle Volunteer Brigade.

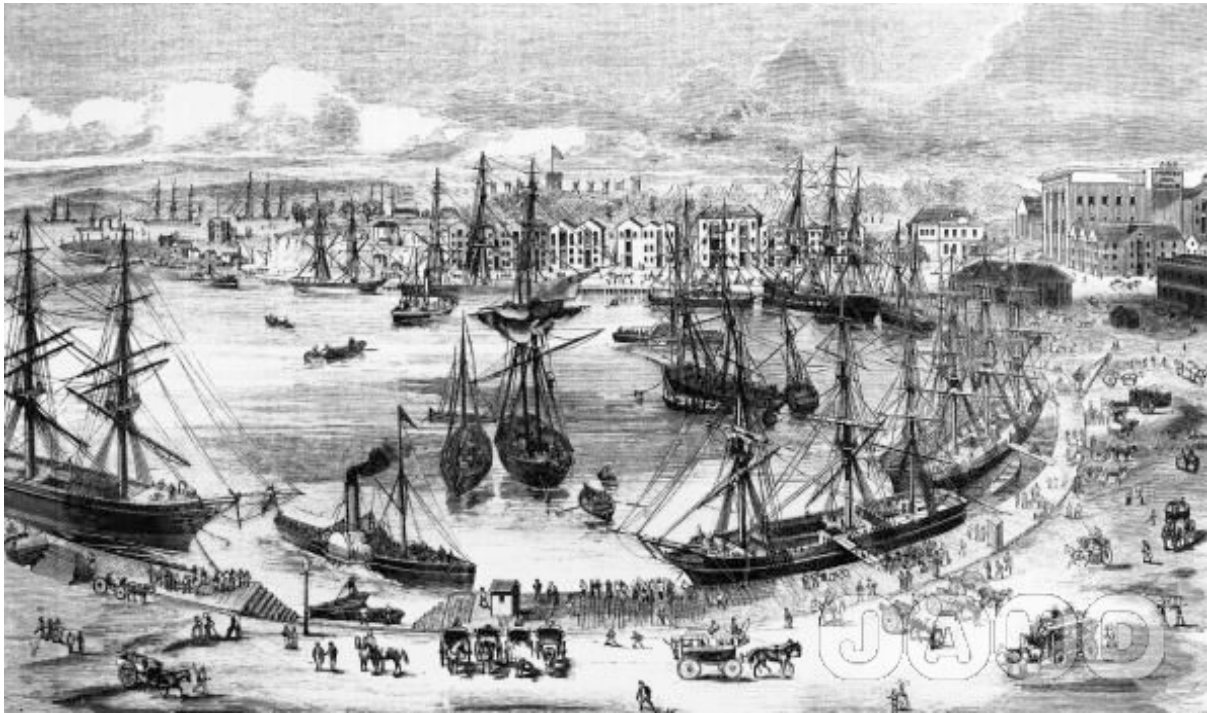
In 1872, the Scottish-born Morrice Black, Actuary to the Australian Mutual Provident Society (A.M.P.) in Sydney, New South Wales, was on a business trip to Britain. There he met Carment, and ‘attracted by his frank manner and painstaking ways’, offered him an actuarial position in the A.M.P. with a most attractive salary of 300 Pounds a year. ‘There are’, Black wrote to Carment, ‘14 or 15 clerks [a term that often then encompassed senior professional employees] including the Accountant & Cashier...you would I believe rank second’. Following ‘careful consideration and a thorough examination of the recent reports of the Society’, Carment accepted the offer. While the salary no doubt was a strong attraction, he obviously possessed, like many other enterprising Scots who went all over the world during the nineteenth century, a sense of adventure and a desire to explore new opportunities. The historian Malcolm D. Prentis further observes that because Scotland was ‘a land of limited resources and opportunity’, both unsuccessful and successful Scots emigrated in large numbers. The successful, ‘having perhaps run out of challenges at home, might emigrate to seek further success’. After the mid-eighteenth century, Scots were proportionately more prone to emigrate than any other European people barring the Irish and Norwegians, with Australia being a very popular destination for them. Carment was, however, also offered good employment in London. His grandson David Maxwell (Max) Carment later argued that a deciding factor in making him take the A.M.P. position was the good reputation of the Australian weather. ‘My grandfather’, he wrote, in spite of being ‘6 feet tall and well built’, was ‘reputed to have a “weak chest” and it was considered that it would be advisable for him to get away from Edinburgh’s difficult climate’.

David Carment sailed from London on 14 September 1872:

in the good ship “Agnes Rose” of 953 tons register belonging to the firm of Donaldson, Ross and Co., Aberdeen. After a moderate passage of 93 days, we reached Sydney on the morning of the 16th December, 1872, in typical summer weather, and anchored in Neutral Bay, where we looked upon dense masses of primeval bush...Landing by a waterman’s boat at the Circular Quay, I proceeded to the [A.M.P.] Society’s office which was then located...on the

eastern side of Pitt Street.

He stopped shaving during the voyage, growing the long, curly and luxuriant beard that he retained for the rest of his life, even after such beards were long out of fashion.



Circular Quay, Sydney, 1872

<http://www.jamd.com/search?assettype=g&assetid=73063335&text=sydney+1872>

Sydney in 1872 was very much smaller than it is now. Its population in 1871, including suburbs, was only 134,657. It was, though, growing fast with the 1881 population rising to 224,211. Carment quickly felt at home there, appreciating Sydney's natural beauty. He initially lived at Strawberry Hills, near Surry Hills, where he had pleasant view of the Parramatta River.

On 27 January 1876, Carment was married at St Philip's Church of England, Church Hill, Sydney to **Elizabeth Shallard**, known as Lizzy or Lizzie, (1847-1931). Born in the village of Alvechurch, Worcestershire, England on 13 April 1847, she was the daughter of **Joseph Shallard** (c 1804-?), a tailor of French Huguenot ancestry, and his wife **Elizabeth Holliday** (c 1808-?). There is very little information on her early life although her letters

reveal that she received a sound education. Her older brother Joseph Thomas Shallard (?-1893) migrated to Melbourne, Victoria, around the middle of the 1840s. A qualified and experienced printer, he and a partner established a printing business. At some stage, he moved to Sydney, becoming partner in the well-known printing and publishing firm of Gibbs,



**David Carment, c 1900
(D.S.C.)**

Shallard and Company, which went out of business after a huge fire destroyed its Pitt Street premises. His wife Jane died in 1871 when his son Major Adolphus Shallard (1864-1943) was still very young. Family information indicates that Lizzy then travelled from England to be with her brother and help look after Major, who later became Australia's most successful apiarist. Her death certificate, however, states that she arrived in Victoria in about 1855 and moved to New South Wales 12 years later. Max Carment remembered Major well as he often stayed with David and Lizzy and because 'in an accident with a circular saw he had cut off all the fingers and the thumb on his right hand'. Major's son Dr Major Thomas Bruce Shallard, M.B., B.S., Ch.M., M.D., M.R.A.C.P. (1902-1985), a leading heart specialist in Australia and Canada, married my maternal great aunt Dorothy Joan Sulman (1896-1973).

In 1880, after living in central Sydney's Bligh Street for a few years, David and Lizzy Carment built a substantial home, 'Strathearn', at 4 Whaling Road, North Sydney. Later extended, it had two storeys, solid cedar woodwork, large grounds, its own well, a lawn tennis court and a harbour view. 'Strathearn' remained their home until they died and the house was filled with books, art works and good quality furniture, some of which was acquired during overseas travels. They also employed domestic servants.

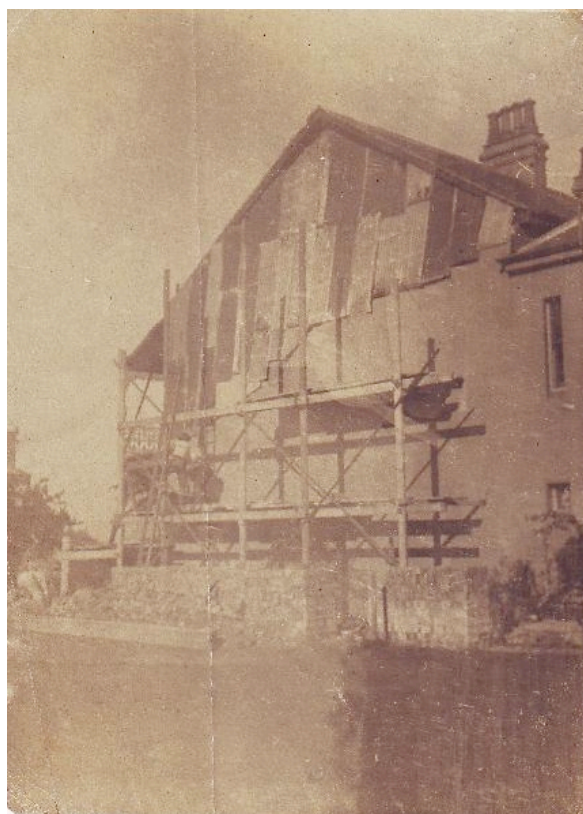
David and Lizzy had five children, three of whom, David (1876), Ernest James (1879-1884) and Joseph Maxwell (1880-1885) died very young. The other children were Elizabeth Edith, known as Bessie, (1877-1970) and **David Shallard** (1884-1976), whose life is discussed in the next chapter. The early deaths of three of the children had a lasting impact. David kept two of the boys' photos in a locket on his watch chain for the rest of his life. Lizzy, whom Max Carment recalled as 'a sad old lady', and Bessie never fully recovered from the tragedy.

Surviving letters show that David remained deeply in love with Lizzy and greatly missed her when he was away from home on his frequent business trips or Lizzy and the children took holidays at Major Shallard's apiary at Glenbrook in the Blue Mountains. Lizzy's feelings for him, however, were sometimes cooler and David quite often complained about her failure to write more regularly, especially as he wrote to her daily. He 'could hardly believe' on 14 March 1885 to see a letter from her 'commence "Dear David", not even "My Dear David", and it made [me] wonder what could be the matter with you and made, me so

miserable for the rest of the afternoon'. An undated letter written at much the same time



**Elizabeth (Lizzy or Lizzie) Shallard (Carment), early 1900s
(D.S.C.)**



**'Strathearn' being repaired after storm damage, 1920s
(D.S.C.)**



**Family monument, Gore Hill Cemetery, Sydney, 1991
(Photo by Barbara Ash, D.S.C.)**



**Elizabeth Edith (Bessie) Carment as a young woman
(D.S.C.)**

complained that Lizzy ‘liked to be without me – the longer the better I suppose’. Bessie had broad interests and travelled widely, studying music in Dresden, Germany. She was an active and generous supporter of various charities and the Presbyterian Church, loved animals (especially cats) and enjoyed reading aloud to young children. Her niece Marion Carment Wood, though, believes that Bessie’s parents, wanting to keep her at home, actively prevented her from marrying. She became argumentative and eccentric, remaining in ‘Strathearn’ until she was over 90. The house as I remember it from the early 1950s onwards was rarely cleaned or maintained. It steadily fell apart around her and was, sadly, demolished after her death. Her great niece Elizabeth Carment Kalucy recalls that ‘Auntie’, as she was known to most of her Australian relations, ‘had a profound impact’:

She was present throughout our childhood, reading endless stories, providing liberal supplies of gold wrapped caramels, iced vovo biscuits, and other delights...but as well the best fruit...

We heard many stories of life in this family house [‘Strathearn’] from my mother Marion. The perspective we heard was that Auntie was a woman of very considerable intelligence and talent, whose survival as a girl when the beautiful boys died led to unfair treatment, little parental love, little formal education, a lost lover who was discouraged by her parents, and much frustration and disappointment. As her parents aged, she treated them as she felt she was treated, so life was pretty unhappy for all. However, there were joyful events as well, such as Auntie’s insistence on having a tall real Christmas tree at 4 Whaling Road, with real candles – with Grandpa [David Shallard Carment] standing by to extinguish the highly probable fire.

Established in 1849, the A.M.P. Society by the early 1880s had an imposing building in Sydney as its head office and branches in other parts of Australia. Its total annual income was nearing a million Pounds and was growing rapidly. At the time of his appointment, David Carment was an actuarial assistant to Morrice Black. In 1887, he became Chief Clerk and in 1890 Assistant Actuary, both positions placing him among the A.M.P.’s top four senior managers. The Assistant Actuary’s post was ranked immediately after the General Manager and the Secretary. He retired on 30 August 1913. ‘Having regard to the fact that the then General Manager, Richard Teece, was an actuary’, a later A.M.P. General Manager wrote, ‘and retained the title Actuary for himself...David Carment was in practice largely responsible for the actuarial aspects of the Society’s business for a quarter of a century’. The historian Geoffrey Blainey describes him as ‘the intellectual in the Society’s upper ranks’. A leading figure in the wider actuarial profession, he served as President of the Actuarial Society of New South Wales, the Actuarial Society of Australasia and the Insurance Institute of New South Wales and wrote a number of learned papers on actuarial science. His advice was frequently sought on superannuation and widows’ fund schemes.

He travelled widely for work and pleasure, visiting various parts of Australia and New Zealand and many other countries. His diaries and letters indicate that wherever he went he took a keen interest in his surroundings, writing at length about the scenery, the weather, his countless visits to museums and galleries and minute details of the smallest incidents on board the ships in which he travelled. Less, though, is said about the people he met. In 1894

and 1895, he and his family took a tour extending over the greater part of a year, going to Japan, Canada, the United States, Britain, where he saw his relations, and the European continent. In 1903, accompanied by Lizzy, he attended the International Congress of Actuaries in New York, returning by way of Britain and Europe. In 1912, with Lizzy and Bessie, he again visited Britain and was present at the International Actuarial Congress in Amsterdam. In discussing David Carment's voluminous diary for the 1894-1895 trip, Max Carment writes:

He was very much a man of his time in his racial attitudes. He was a firm believer in the supremacy of the white race and in particular of British people. (It is interesting to read of Japanese described as "Natives".) He also had very quickly become an Australian and the diary makes many favourable references to Australia...

He displays a great interest in painting and sculpture and a considerable knowledge of classical art and architecture. It is also touching to read of the close companionship between him and his young son.

In an address he gave on returning home from this trip, David Carment concluded:

we were glad to be home in Australia once more, and were satisfied that no other place we had seen in our wanderings round the globe was better after all as a permanent residence than Sydney and no spot more charming than our beautiful harbour.

His public activities were extensive and impressive. For over 40 years, he was a member of the Treasureship Committee of the Presbyterian Church of New South Wales and he was for 47 years on the board of management of St Peter's Presbyterian Church, North Sydney, where he regularly worshipped on Sunday nights. He was Honorary Treasurer of the Royal Society of New South Wales and of the Australasian Association for the Advancement of Science, whose conferences he usually attended. He was a member and strong supporter of the Highland Society and of the Philharmonic Society. In 1880, he sang in the chorus of concerts arranged during the Sydney Exhibition. Among his good friends were notable public

figures such as the scientist Sir Edgeworth David, and the Premier and Prime Minister Sir George Reid.

In 1906, he had a yacht built. Called *Athene* and constructed of New Zealand Kauri, she was, according to Max Carment, 'fast and wet, 34 feet length, 8 feet 6 inches beam, and 6 foot draught, and with over 1 ton of lead external ballast'. *Athene* remained in the family's ownership until 1950 and was in 2008 still afloat. David Carment very quickly became a well-known figure in the yachting world, winning many trophies, including the prestigious Boomerang Cup. Rear Commodore and Vice Commodore of the Royal Prince Alfred Yacht Club, he also belonged to the Sydney Amateur Sailing Club and the Royal Sydney Yacht Squadron. Describing atypical weekend's sailing to his son David, then working in Scotland, in December 1913 he wrote:



**Elizabeth and David Carment (far right) at a garden party, c 1910. Sir George Reid is sitting immediately to Elizabeth's right.
(D.S.C.)**



***Athene. David Carment, wearing a yachting cap, is at the helm
(D.S.C.)***

On Saturday I took the boat down the harbour with a crew of three... We had a good sail in a fresh nor'easter, and had a great view of the numerous open boat races. On Sunday it blew pretty nearly a "black nor'easter" in the afternoon... we went to North Harbour and had a truly great sail home round by Shark Island carrying full mainsail and jib. You see the lapse of years has not abated my love of a good breeze. I wonder if you'll take to sailing again when you come back ... or whether you are tired of the finest sport in the world.

He also made many cruises to Broken Bay. Max Carment recalled that during the 1920s and early 1930s *Athene* raced every Saturday and that on each Sunday his father David Shallard Carment walked from his Neutral Bay home to meet David Carment at 'Strathearn':

There Dad picked up a straw basket containing a lunch for themselves, guests and crew. One half of this basket is currently in use as our grandchildren's toy box. Dad and his father walked to Sandeman's boatshed at the head of Careening Cove where they launched their dinghy...

Grandfather (Marion and I called him "Papa") usually had a crew of 4 or 5, including guests. If the wind was from the north east he sailed to Store Beach at Quarantine

Bay. As soon as the anchor had been dropped, cushions were laid out on the cockpit seats and a folding table set up for lunch. Lunch was always the same – cold beef, potatoes boiled in their jackets in sea water, pickles, bread, butter and jam. If it was hot an awning was set up over the cockpit. After lunch Grandfather went down to one of the two bunks in the cabin for a nap, and most of the others rowed ashore for a walk on the beach, or in summer, a swim... We usually returned to the moorings in Careening Cove about 5 pm.

Following his retirement, David Carment took a particular interest in helping his son David pursue a career in naval architecture although the latter's lack of drive sometimes peeved him. In December 1913, for example, he spoke to his friend Sir George Reid, then Australian High Commissioner in London, about David getting one of the openings for young Australians in British shipyards with Reid asking David to write to him as soon as possible. 'Now', the elder David wrote to his son, 'don't forget. I may have to jog your memory again'.



**David Maxwell Carment, David Carment and David Shallard Carment, c
1923 (D.S.C.)**

Once the younger David and his new wife were back in Australia from 1916, David assisted them financially and he and Lizzy were fond of their two grandchildren born in 1917 and 1918. ‘We are delighted’, Lizzy wrote while on holiday in Hobart to her daughter in law in February 1918, ‘to hear about Tiny Tot [granddaughter Marion, also known as Maisie]... kisses to Maisie’. David shrewdly invested in property and shares. In old age, he became a diabetic, with his granddaughter Marion remembering the insulin injections that he self-administered. Lizzy died of myocarditis in North Sydney on 1 April 1931. Bessie, though, continued to live at ‘Strathearn’ with her father until his death there of bronchitis and myocarditis on 29 April 1934. His last cruise in *Athene* was only a few weeks before then.

He was widely mourned, with numerous obituaries appearing in magazines and newspapers. The Moderator of the Presbyterian Church’s General Assembly of Australia and four other Ministers conducted the large funeral at St Peter’s Church on 1 May 1934. The Governor of New South Wales, Air Vice Marshal Sir Philip Game, expressed the views of many when he wrote on the same day:

I always admired him so much in all the various roles in which I came across him and was amazed at the way in which he handled a boat in any and every weather.

I did not know that he was over 90 and it makes his activity till so short a time ago all the more remarkable.

David, Lizzy and Bessie are buried together at Sydney’s Gore Hill Cemetery.



**Carment monument, Gore Hill Cemetery, Sydney, 1991
(Photo by Barbara Ash, D.S.C.)**

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5

**DAVID SHALLARD CARMENT AND IDA MARION ARBUCKLE
MACKIE**

David Shallard Carment was born in North Sydney on 9 September 1884. As David and Lizzy's only surviving son, he was, Max Carment recalls, 'rather spoiled, particularly by his mother' and had 'a leisured and very expensive education'. Until he was about 10 years old, his mother made him wear his hair in long curls, something he strongly resented. The extensive world trip he undertook with his family in 1894 and 1895 interrupted his early schooling. On his return to Sydney, he attended Sydney Grammar School, a prestigious non-denominational secondary college with high academic standards located, as it still was in 2008, in College Street on the edge of the central business district. He later had fond memories of 'Grammar' but, curiously, did not send his own son there. Powerfully built, David grew to 190 centimetres.

After leaving school in 1902, he entered the University of Sydney, where he studied for two years in the Faculties of Arts and Science. Very good in scientific subjects, he decided, most unusually for a young Australian at the time, to become a naval architect. As there were no naval architecture courses in Australia, he went to the United States, stopping at Honolulu and San Francisco before travelling to Boston, where he lived at the Boston Athletics Club, in order to study at the Massachusetts Institute of Technology (M.I.T.). He was a keen reader of American technical publications and an admirer of American scientific achievements. Not long after arriving in Boston, however, he discovered that he could not complete the M.I.T. course because of the practical work it required at Boston's naval shipyard, which was closed to him as an alien. He was in Boston long enough to enjoy some yachting on Chesapeake Bay.

David then resolved to enrol at the University of Glasgow in Scotland, where he arrived in 1906 and from which he eventually graduated as a Bachelor of Science in Naval Architecture and with a Certificate of Proficiency in Engineering Science in 1916. The long period he took to complete his studies indicates that at least some of them may have been

part-time and that he had the odd year off. He also spent time in France. His practical work was undertaken in various shipyards on the Clyde River, including his future father-in-law's Mackie and Thomson and the well-known John Brown & Co. He attempted to enlist in the British army at the beginning of the First World War but because he was in a 'reserved occupation' was transferred to the Army Reserve until he might be required for service, which he never was. While at John Brown, he worked on large warships and submarines. On graduation, he obtained membership of the Institution (later the Royal Institution) of Naval Architects, of which he later became a Fellow, and the Institute of Marine Engineers. He retained very fond memories of Glasgow:

When I first set foot in Glasgow...I was at once struck by the fact that many of the students came from poorer homes than I had previously experienced at a university...The students are not leading a cloistered life, insulated from the hard facts of life, but are in daily contact with the great commercial and manufacturing city...

In my time, the Naval Architecture Department had a very international character. There were English, Scottish, Irish, German, Italian, Swedish, Norwegian, Dutch, Russian, Peruvian, Siamese, Americans and Australians...

My impressions of Glasgow were of a hard-working place relieved for a foreigner by the kindness of the people and the way in which they entertained in their own homes.

As an illustration of this Scottish kindness; although my father was Scottish and I have many relatives in Scotland, I had no friends in Glasgow. Just before my first Christmas there, there was a knock on the door of my 'digs' and I found a tall and well-dressed stranger on the mat. He said 'are you Mr. Carment?' and I said I was. He said 'My name is Dick. I hear from friends that you were here alone and I would be glad if you would have Christmas Dinner with my wife and myself'. He remained my friend during all my time at Glasgow.

David also took the opportunity to visit various Scottish relations, especially his grandmother in Blairgowrie.

In order to qualify for entry to the University of Glasgow, he had to take an admission examination. He was coached for this by his future sister in law Janetta Inglis Wyllie (known

as Netta or, to her nephew and niece, Aunt Jintie) Mackie (1883-1957), who was a Master of Arts with First Class Honours from the University of Glasgow and an historian, teacher and poet. Through her, he met the Mackie family. Her father, **William Arbuckle Mackie**, M.I.N.A., M.I.Mech.E. (1848-1919), was a naval architect and shipbuilder originally from Ayr. He was the son of **John Mackie**, a Kilmarnock carrier and contractor and his wife **Marion Arbuckle**. Educated at Kilmarnock Academy, William Mackie worked in various shipyards. In 1888, he entered a partnership with R. H. B. Thomson to establish the highly successful business of Mackie and Thomson, which operated from the Govan Shipbuilding Yard on the Clyde River. Until his retirement to become a consultant in 1909, the company built over 400 vessels. Many were steam trawlers but the best known was the beautiful four masted barque *Olivebank*. Letters reveal him as a man of considerable ability and charm who deeply loved his wife and family. He was twice married, first in 1876 to the 23-year old Jane Stewart, who died in 1880. His second marriage was in 1882 to **Jessie Inglis Wyllie** (1853-1945), the daughter of **James Wyllie**, J.P., a prominent cloth manufacturer and his wife **Janet Inglis**. William and Jessie had two daughters, the first being the already mentioned Janetta, who married John Hay Murray, an Inspector of Schools, in 1916, had a son and a daughter and for many years following John's death lived with her mother. The second child was **Ida Marion Arbuckle Mackie**, born in Partick, Glasgow on 4 January 1887 and married to David Carment in the city's Claremont Street Wesleyan Church on 5 April 1916.

Ida had a privileged upbringing. After a school education in Glasgow, she spent a year in Normandy in France, living with a French family and speaking only French, a language in which she remained fluent for the rest of her life. She then studied at the Glasgow School of Arts and the Glasgow School of Cookery. She was, according to Max Carment, 'a fine craftswoman, and a wonderful cook' with a 'wonderfully quick wit'. Unlike her future husband, she was very short in stature, only being 152 centimetres tall. Her engagement to David extended for six years as they delayed their marriage until he qualified for his degree.



**Jessie Inglis Wyllie and William Arbuckle Mackie, c 1882
(D.S.C.)**



**Ida Marion Arbuckle Mackie and David Shallard Carment at their wedding,
1916
(D.S.C.)**

Ida's letters to David during their extended engagement frequently illustrate her lively personality. One reads:

Dearest Lamb,

I have just been called in to arbitrate on the subject of father's dress tonight and mother says it must be a tail coat. So you had better do likewise and your wee girl has told dad to buy a white tie for you in case you haven't one and you will get it when you come.

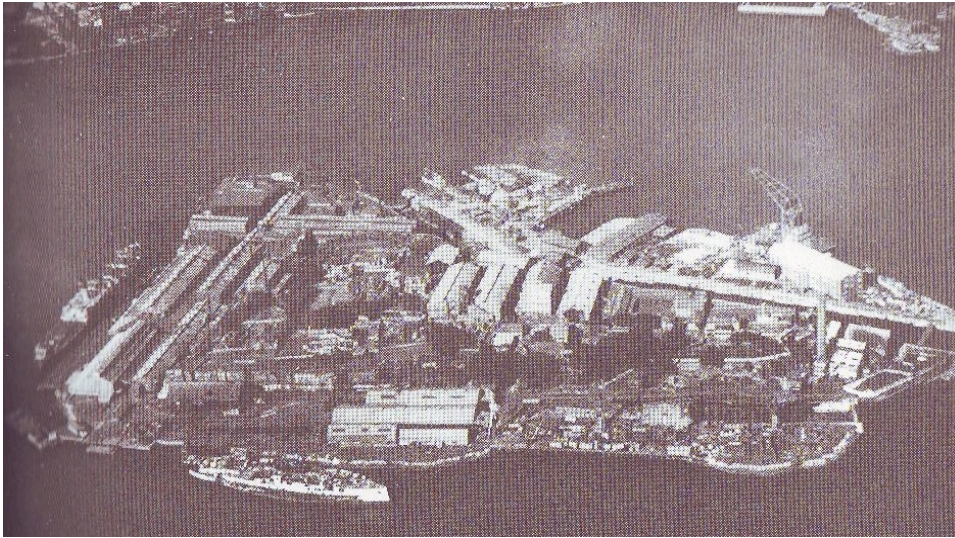
We are the guests of honour evidently as Mr & Mrs Luke had the same inscription on their invitations to meet us. Do let's enjoy being lions while we can. Every dog has his day.

I wont detain you from your devotions in performing which dont burn any more clothes. [David was not good at domestic tasks like ironing clothes.]

Your own wee girl always

Ida May

Not long after their marriage, David and Ida sailed to Sydney, where David had obtained a Ship Draughtsman position at the Australian Commonwealth Shipping Board's Cockatoo Dockyard on Cockatoo Island in Sydney Harbour. In this role, he supervised the extensive reconditioning of vessels. Promoted to Estimator and Supervisor of Repairs and Refits in 1922, in 1925 he was further promoted to the executive staff as Assistant Hull Superintendent, supervising the re-conditioning of many vessels as well as extensive refits, repairs and dockings. He developed particular expertise in estimating the value of labour and materials and handled industrial relations situations that often required tact and firmness.



Cockatoo Island, c 1930

(John Jeremy, *Cockatoo Island: Sydney's Historic Dockyard*, Sydney, 1998)

Ida brought with her to Sydney a large trousseau, including linen sheets and crockery. Regular long and affectionate letters from her parents and other relations kept her in touch with what was happening at home. Australia was, though, in some respects an unpleasant shock. Apart from David and Bessie, who attended their wedding but with whom she never not got on particularly well, she initially knew no one there. After living with David's parents at 'Strathearn' for over two years, they rented a house at Huntley's Point, not far from Cockatoo Island. Their first child, Marion Carment, known within the family as Maisie, was born on 26 February 1917. A son, David Maxwell Carment, usually called Boy within the family and Maxwell or Max outside it, was born on 31 August 1918. Ida did not like living at Huntley's Point. It was then very close to the bush and she became nervous and lonely. She and David moved in 1919 to a new bungalow at 5 Phillips Street, Neutral Bay that they named 'Cove', after the small Loch Long town where they spent their honeymoon, and which they rented from David's father. Max Carment recalls that:

I often think how very difficult it must have been for Mother...Dad worked very hard and for very long hours...In addition during term time, he taught the Shipbuilding Trades Course at Sydney Technical College in Harris Street in Ultimo on three nights...Therefore Mother had many lonely nights with two babies.

‘Cove’ was, Max notes, ‘quite small’:

It had faced brickwork on the front wall and common bricks on the others. There was a small front verandah, and a central hall. On one side of the hall were a small dining room with sliding doors opening on to a small lounge with a fireplace. On the other side were two bedrooms, a double room in front and a smaller second bedroom. There was a small bathroom and toilet. Hot water came from a gas heater on one end of the bath. The hand basin had only a cold tap. The hall led into the kitchen which had a gas stove, and a sink and draining board. There was a table and a small pantry. There was no hot water supply, water was heated on the stove. Opening from the kitchen was a little laundry with a gas copper and two washtubs. Steps led from the laundry to a small back garden in which there was a little fibro cement shed.



‘Cove’, c 1920

(Photo by David Shallard Carment, D.S.C.)

Following William Mackie’s death in 1919, his widow joined Ida and the family at ‘Cove’, where she lived for six years until returning to Scotland to be with her recently widowed other daughter. In preparation for her stay, an open verandah and an extra bedroom were added. She brought with her some fine furniture and ornaments that are still owned by family members, including a German piano with ebony and ivory keys, an early Victorian bureau and ‘shell back’ chairs. Jessie’s presence did much to alleviate Ida’s loneliness and Marion and Max got on very well with her.



**David Maxwell Carment, Jessie Inglis Wyllie (Mackie) and Marion Carment, c 1925
(D.S.C.)**

Ida gradually made women friends and she was a keen bridge player. Although brought up as a Methodist, she had no hesitation in becoming a Presbyterian so that she could belong to the same denomination as her husband. Money, though, was a continuing problem, as David was not especially well paid, had no superannuation and was careful with his spending. There were arguments between them when monthly accounts arrived from department stores. Over the years, Ida sold many gold and silver items that were part of her

dowry. Ida sometimes accused David of neglecting her, complaining, for example, while on she was on holiday in the Blue Mountains, that she was ‘very sore’ with him about his failure to write to her enough. ‘I suppose’, she went on, ‘I must just forgive you and be content with what letter I get’. It was a great sadness to her, with her expertise in preparing the finest cuisine and love for the ‘occasion’ of family meals, that David would ‘only tolerate the plainest of plain cooking, in large quantities’ and had such coarse table manners. Marion, however, remembers Ida’s careful attention during the 1920s to the aesthetics of food presentation:

Mother was so particular about setting the table – we always had finger bowls at each corner of the table for eating fruit, and she had a passion for different table mats, crocheted, embroidered, appliquéd. I remember a wonderful flower arrangement she did for the table centre: it was in a little silver basket with a glass inside for the flowers – yellow daisies and primulas – it was exquisite. She always used to send us children out before dinner to find coloured leaves off a hedge down the road to put around the green Wedgwood fruit dish.

The house was immaculate. Ida set very high standards of behaviour and dress. Grace was said before meals and prayers before going to bed. She also pursued her love of embroidery, perfecting the skills learned at the Glasgow School of Art. For the rest of her life she did much beautiful handiwork reflected in a wide variety of original designs. The family always had an annual holiday. The first Max remembered was at a boarding house near Jenolan Caves. David bought a car, a Nash tourer, in 1926. During the 1920s and 1930s, journeys were made to Kurrajong Heights, Bundanoon, Canberra and Mount Kosciusko. Holiday activities included golf and horse riding.

Things changed rather badly during the Great Depression of the early 1930s. In 1933,



**Ida Mackie (Carment), embroidered screen
(Photo by the author)**

the Commonwealth transferred Cockatoo Dockyard to a private company. There were large reductions in staff. David did not lose his job but had to take a considerable salary cut. He sold his car, using the proceeds to buy the family's first refrigerator. Always a political conservative and blaming Labor governments for the economic difficulties, he joined the All for Australia League, which later became the United Australia Party. Marion and Max continued their educations at private schools, Wenona and Sydney Church of Grammar School (Shore) respectively, but in 1934, David made the extraordinary decision that Max, following just one poor report, ought to leave school immediately to become a messenger boy with the Perpetual Trustee Company. 'Much as I loved my father', Max writes, 'I cannot understand... with his leisured education, his reason for denying me one'. By this stage, moreover, David had inherited 'Cove', *Athene* and some money from his father and was

much better off. As the 1930s went on, the family's situation gradually became happier. Max studied for and passed his Intermediate Certificate at night school and became an articled clerk in a chartered accountant's firm. Marion matriculated at Wenona and began studies in Medicine at the University of Sydney.

Like his father, David was an enthusiastic and able yachtsman, winning many races in *Athene*. Max and Marion often sailed with him but Ida did so very rarely. He followed his father's example as Rear Commodore and Vice Commodore of the Royal Prince Alfred Yacht Club and as a member of the Royal Sydney Yacht Squadron and the Sydney Amateur Sailing Club. He was also a foundation member of the Royal Prince Edward Yacht Club. The honorary measurer for all Sydney's major yacht clubs, he was a highly respected expert on yacht design rules. Ida was a foundation Lady Associate Member of the Yacht Squadron and for many years a member of the Associates Committee. Max was in the first batch of Junior Members elected in 1935.

In 1936, David was invited to participate in an international naval architects' conference in New York and Washington. Granted leave from Cockatoo, he travelled by sea with Ida and Marion to Britain, where they saw many of their Scottish relations before he went to the United States, returning to Britain on *Queen Mary*'s maiden voyage.

Ida always disliked 'Cove'. At one stage, there were possibilities of building a new home at Careening Cove but this did not happen. In 1941, David, with little support from Ida, bought a house at 41 Bennett Street, Cremorne, which they named 'Cragievar' after a Scottish castle of which Ida was very fond. Although it was an imposing building with a panoramic harbour view, Ida did not like it as it was very poorly laid out internally, with the kitchen a long way from the dining room. The garden was mainly in steep terraces, which proved unsuitable for Ida, who ever since contracting rheumatic fever while young had a weak heart. 'Cragievar' had, Max observes, 'a formal lounge room, a large panelled sitting room... 3 bedrooms with a large bathroom opening into the main bedroom, and a maid's bedroom and small bathroom opening into the kitchen'. In spite of Ida's reservations, David was very proud of the house. In the late 1930s he purchased the deep red V8 Buick car that he owned for many years.

The Second World War brought considerable changes. As the conflict intensified,

David undertook important work at Cockatoo, becoming Associate Naval Architect and Repair Superintendent in charge of all the dockyard's major repairs, reconstructions and modernisations of warships and the conversion of vessels to troopships and hospital ships. Among the ships for which he was responsible were *Queen Mary* and some United States cruisers. Marion married Sergeant (later Lieutenant) David Roy Vernon Wood, B.Ec. (1916-2008) in 1940 shortly before he went with his Australian Imperial Force (A.I.F.) unit to the Middle East. Max also served as an A.I.F. Lieutenant, going with the Eighth Division to Malaya. Captured by the Japanese at the fall of Singapore in February 1942 and not released until September 1945, he spent most of his captivity in north Borneo and was lucky to survive. It was not until 1943 that his very anxious parents knew where he was. 'We have', Ida wrote to him immediately after his release, 'been suffering agonies...specially since the shocking accounts of the atrocities have been made public...I cannot tell you how proud of you I am'. After returning from the Middle East, David Wood saw active service in the South West Pacific. Before the end of the war, he and Marion had two daughters, Diana, known as Di, Wood born in 1944 and Elizabeth Carment, known as Libby, Wood in 1945, who lived with their mother at 'Cragievar'. For part of the war, Marion taught at Loreto Convent in Kirribilli. In 1942, David and Ida witnessed the Japanese midget submarine attack on Sydney Harbour from their front windows.



**‘Cragievar’, 1941
(Photo by David Shallard Carment, D.S.C.)**

David remained at Cockatoo until he finally retired in 1954. He helped others obtain knowledge in naval architecture and shipbuilding by serving as the head teacher for the Naval Architecture Diploma course at Sydney Technical College and playing a part in the establishment of the degree course in naval architecture at the New South Wales University of Technology, later the University of New South Wales. A naval architecture prize there was named after him. One of his students, Alan Payne, designed Australia’s first America’s Cup challenger, *Gretel*. He was also involved in the formation of the Australian Branch of the Royal Institution of Naval Architects, of which he was a President. After leaving Cockatoo, he was a conscientious Chairman of Harbour Lighterage Ltd, which had a fleet of small tugs, one of which David designed, and lighters as well as some waterfront land.

Marion, David Wood and their two girls moved out of ‘Cragievar’ in 1946 and Max did so in 1948 following his marriage to Diana Inglis Sulman (1927-2005), an Architecture student at the University of Sydney. Between 1948 and 1951, Max and Diana lived in a new house in what had been part of ‘Cragievar’s’ garden. David Wood became a senior

administrator at the University of Sydney while Max was a chartered accountant before becoming a chairman and director of numerous Australian and overseas companies. John Maxwell Wood was born in 1949 and Virginia Marion, known as Ginny, Wood in 1956. Max and Diana had David Sulman Carment in 1949, Ann (later Annie Sulman) Carment in 1951 and Thomas Maxwell, known as Tom, Carment in 1954. David and Ida were delighted with their grandchildren, were especially interested in their education and regularly saw them at 'Cragievar', the Wood home in Turramurra, the Carment home in Clifton Gardens and the Royal Sydney Yacht Squadron. David Wood and Diana Carment were very fond indeed of Ida, whom they called 'Mater'.

After selling *Athene* in 1950, David continued his yachting interests as a measurer and was Chairman of the Election Committee at the Royal Sydney Yacht Squadron, of which he was made a Life Member. In 1956, he was Head Measurer at the Melbourne Olympic Games and later measured the Squadron's challengers for the America's Cup. He regularly played Bowls at the Mosman Bowling Club and, a bit less regularly, worshipped with Ida at Scots Kirk Presbyterian church next door, where his friend and Bowls companion Rev. John Gray Robertson was Minister. In 1958, he and Ida travelled to and from Britain by sea and took a bus tour on the European continent. Neither of them ever flew in an aeroplane.

Libby Wood (now Kalucy) has many clear memories of her grandparents from the late 1940s. She recalls 'Grandpa's large size, always associated with the strong smell of cigar and pipe smoke in the smoke room, and his red Buick car'. She felt close to them and well loved. 'Grandpa used to encourage us by saying that Australia needed us, we had a contribution to make'. She liked staying with her grandparents:



**David and Ida at the Royal Sydney Yacht Squadron, late 1950s
(Photo by David Maxwell Carment, D.S.C.)**



**Christmas 1959, 26 Iluka Road, Clifton Gardens. Left to right: front row – Marion Carment (Wood), Virginia Marion Wood, Thomas Maxwell Carment, John Maxwell Wood, Ann Carment, middle row –Elizabeth Carment Wood, back row – Diana Wood, Ida Marion Arbuckle Mackie (Carment), Diana Inglis Sulman (Carment), ElizabethEdith Carment, David Roy Vernon Wood, David Shallard Carment
(Photo by David Maxwell Carment, D.S.C.)**



**Libby and Di Wood at ‘Cragievar’, c 1950
(Photo by David Shallard Carment, D.S.C.)**

There was a sense of being special, of being allowed to take the cards from the carved card box to play Huff patience with Nanny [Ida. Max and Diana’s children called her Granny.], or make cardhouses, of playing with the Mahjong tiles or trying to work out what the game meant. The leather-bound Rudyard Kipling books in the glass fronted bookcase in the smoke room had a particular smell, and I read Captains Courageous with pleasure. Mealtimes were also special and formal, with the glass decanter of Schweppes lemon that tasted different to what we had at home. I can’t remember what we ate. However, I do remember Nanny scolding Grandpa for being messy with his food, and soiling his tie. Nanny did not like to have thirteen at the table for dinner and if this was to happen when the family was visiting, Miss Holden [Ethel Holden was an English woman who often worked at ‘Cragievar’ and was the much loved baby sitter for Max and Diana’s children.] was asked to join the family. Miss Holden was usually in the background, and used to take Di and I down to Balmoral on the tram, and would warn us against eating the cone of our ice creams as it was made of blotting paper. Other treats were going to the ‘Junction’ [the local shops] with Grandpa who would

buy us an ice cream sundae in a glass dish, with our choice of syrup; going on the ferry with Grandpa and taking the tram up the hill from the Neutral Bay wharf; and going to the cinema with Grandpa. He took us to 'town' to see films like Cinerama, South Pacific, the Court Jester with Danny Kaye, after having lunch at David Jones. Nanny and Grandpa would take us to the cinema in the evening at Cremorne – I can remember seeing the Hitchcock film The Trouble with Harry about a dead body, which Nanny thought very unsuitable for us.

Libby's other recollections include watching fireworks displays from 'Cragievar', doing embroideries and making plaster of Paris ornaments under Ida's supervision, Ida's great knowledge and love of Australian wildflowers, David taking her to see entries in the Sydney Opera House exhibition, the 'special treat' of attending Sunday evening buffet dinners at the Royal Sydney Yacht Squadron and when travelling on ferries with David always looking 'down into the engine room from above to see the machinery working noisily'.

Early on the morning of 25 August 1961, David telephoned Marion and Max with the sad news that Ida had died in her sleep. The cause, according to her death certificate, was an immediate coronary occlusion but it was also noted that she had suffered from heart disease for some years. David Wood writes that he and Marion went to Bennett Street immediately:

Maxwell and Diana were already there. Mater looked very peaceful in her bed. Marion did what she could to comfort her Father. Marion said afterwards 'that's not my Mother: she's gone'. She also said Mater had a very strong faith that something wonderful was going to happen to her when she died because she had had an operation in her youth and when afterwards she was very ill she had what is now called 'a near death experience'. This had had a lasting effect on Mater.

Max was not surprised at the death as he noticed that Ida had recently become very breathless after exercise. 'Not long before she died', he adds, 'she told me that she was getting to be a sick old lady and that she did not want to live as one'. She was 'a wonderful mother, very strict in matters of behaviour, but abundant in love'. Ida was cremated at the Northern

Suburbs Crematorium on 26 August 1961 with John Gray Robertson conducting the funeral service.

David never spent another night at ‘Cragievar’, moving to live with Max and Diana at 26 Iluka Road, Clifton Gardens and some years later to the Royal Sydney Yacht Squadron. He continued an active life, playing Bowls, attending meetings, reading widely, keeping up to date with financial, political and scientific issues, lunching at the Union Club in the city, enjoying his grandchildren’s company and frequently expressing strong opinions to them. A typical letter to me while I was on a family holiday in Canberra in 1966 asserts, ‘The War Memorial is an interesting place, “TRADITION IS NOT BUNK”’. He quite often took me to ‘town’ to visit bookshops and have lunch at the Coles cafeteria or Adams Hotel’s Silver Grill. I spent many hours with him at Iluka Road discussing history and politics and it was largely due to him that I began collecting family history information. His grandsons were often addressed as ‘boy’, but there were various terms of endearment used for his granddaughters, such as ‘miserable prawn’ for Di and ‘pet lamb’ for Ann. Di and Libby accompanied him on several driving holidays in his gold automatic Holden. One trip, Libby remembers, ‘was dominated by discussions about the quality of the motels, and the mileage of the car’. There were, though, also tensions. David visited the Woods at Turramurra each Sunday:

and expected (and got) a proper meal – no casual sandwich spread, it had to be the full roast dinner. He always started eating as soon as his plate was in front of him, not waiting until everyone else was served as we were accustomed to doing. He used to start arguments with Dad...He was rather overbearing, and talked more than he listened. He was well informed from his extensive reading of the newspaper and talks with friends at the Union Club, but was rather prejudiced against people who were not white and anglo.

Tom Carment also has a mixture of memories from this period:

He treated me with amused benevolence and would pat down my cockscomb hairdo as he walked past. It was not so pleasant for my father. Grandpa continually attempted to provoke and humiliate him. He always called him ‘boy’, in front of us and in front of his peers...

Quite often we took him sailing in our twenty-six foot wooden Folkboat. In later years he outgrew our small dinghy and so we usually picked him up from a ferry wharf. He was never late and did not sit down while he waited. He always wore an old blue blazer and white cap. We would see him from a long way off standing solid at the end of the jetty...

He liked to rub shoulders with powerful men, and although he himself was not particularly famous or influential, his age, weight and memory commanded respect... Grandpa kept up with news, politics and stock prices; and read books by Earl Stanley Gardner, Simenon and Ross MacDonald. He would watch the evening television news wearing dark sunglasses, with a whisky to one side in a cut crystal glass.

One of the few times I remember my father's respect for him breaking down was when Grandpa declared at dinner, out of the blue, 'That Mao-tse-tung's doing a good job in China boy!'... 'How can you possibly say such a thing!' shouted my father... He stormed out of the room... I think Grandpa had recently seen footage of ant-like workers in China changing the course of rivers and flattening mountains, 'No trouble there ...terrific discipline..'...

Cigar smoke filled his rooms, until one day without fuss, he gave them up. He had green Chinese jars of preserved ginger into which he would dip, and [a] wooden chest full of old French curves – scores of different shaped wooden templates – which he would let me play with. His glass-fronted bookshelves were lined with old bound journals such as 'Yachting Monthly' and 'Rudder' magazine...

When I was eleven he designed me a model yacht. He gave me a set of chisels and gouges, a solid block of Canadian Redwood and clamps to hold it down... I still use the tools...

A few times, at my parents' prompting, I knocked on his door when I had a difficult Maths problem. He pulled his old slide-rule out of its leather case and covered pages in calculations, gleefully elaborating on the theme of the original problem for more than an hour. I was overwhelmed, and left his room even more confused.



**Tom and David Carment, 26 Iluka Road, Clifton Gardens, c 1965
(Photo by David Maxwell Carment, D.S.C.)**

After Max and Diana moved in 1973 to ‘Burradoo House’ near Bowral in New South Wales’s Southern Highlands, at least every month Max drove to the Yacht Squadron and brought David back for a stay of two or three days. He usually returned by train. He loved being at ‘Burradoo House’ with its large old-fashioned rooms and extensive landscaped grounds. He was there in early 1976 when he was discovered unconscious on the lounge room floor:

We called an ambulance which took him to Bowral District Hospital, where it was found that in falling he had dislocated one shoulder. He was a very large and very heavy man. After a few days at Bowral Hospital they did not seem to have the facilities to cope with a man of his size and weight and...arrangements were made for him to be taken to Dalcross Private Hospital [in Killara, Sydney] where he had three shifts of private male nurses.¹

He never fully recovered, dying of acute myocardial failure and chronic renal failure on 3 June 1976. Marion and Max were with him. His funeral service took place four days later and he was buried at the General Lawn Cemetery, Northern Suburbs (now the Macquarie Park Cemetery).

¹ Carment, ‘Recollections’, p 2-144,

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6

A BRIEF EPILOGUE

The following names are listed in order of age.

David Roy Vernon Wood, B.Ec., M.Ec. (*h.c.*), D.Litt.*(h.c.)*, a retired senior university administrator, died in Sydney on 18 September 2008.

Marion Carment Wood (nee Carment) lives in Woonona, New South Wales.

David Maxwell Carment, F.C.A., F.A.I.M., a retired chartered accountant and company director, died in Sydney on 3 July 2007.

Diana Inglis Carment (nee Sulman) died in Sydney on 27 December 2005.

Professor Diana Wood Conroy (nee Wood), B.A. (Hons), D.V.A. is a university academic in Visual Arts. She has two sons with her former husband Joseph Conroy, an artist. Her current husband is Associate Professor Paul Sharrad, M.A., Ph.D., a university academic in English literature. She lives in Woonona, New South Wales.

Associate Professor Elizabeth Carment Kalucy (nee Wood), M.Sc. is a retired university academic in Health Care. She has two sons and daughter with her husband Professor Ross Stewart Kalucy, A.M., M.B., B.S., F.R.A.C.P., F.R.C.Psych., M.A.N.Z.G.P., F.A.Ch.M., a university academic in Psychiatry. She also has grandchildren. She lives in Adelaide, South Australia.

John Maxwell Wood, B.E. is a mechanical engineer. He has a son and a daughter with his wife Jann Wood (nee Campbell), a medical records librarian. He also has grandchildren. He lives in Sydney, New South Wales.

Emeritus Professor David Sulman Carment, A.M., B.A. (Hons), Ph.D., F.A.C.E., F.F.A.H.S. is a retired university academic in History. He lives in Sydney, New South Wales.

Annie Sulman Carment, B.A. (Hons), LL.B. is a former university academic in Law and a musician. She has one daughter with her former husband John Andrew Stephenson, B.Ec., Dip.Ed., a former secondary school teacher and a nurse, and three sons and a daughter with her current partner Vittorio James Cintio, B.Soc.Stud., M.S.W., a social worker. She lives in Wentworth Falls, New South Wales.

Thomas Maxwell Carment is an artist and author. He has two sons and a daughter with his partner Jan Elizabeth Idle, B.Ed., M.A. (Cultural Studies), a former secondary school teacher and an interpreter and a university academic in Cultural Studies. He lives in Sydney, New South Wales.

Virginia Marion Reed (nee Wood), B.Sc., is a former botanist and a retired secondary school teacher. She has a son and a daughter with her husband Michael Reed, B.Sc., Dip.Ed, a retired secondary school teacher and a builder. She lives in Leura, New South Wales.

APPENDIX: A SUMMARY GENEALOGY

First Generation

JOHN CARMENT (1672-1733), Married **JEAN ANDERSON** (1676-1750).

Second Generation: Child of John Carment and Jean Anderson

JAMES CARMENT (?-1812). Married **ELIZABETH DUNNET** (1731-?).

Third Generation: Children of James Carment and Elizabeth Dunnet

(1) John Carment (?-?).

(?) Jean Carment (c 1761-?).

(?) Rev **DAVID CARMENT** (1772-1856). Married **MARGARET STORMONTH** (1795-1874).

Fourth Generation: Children of David Carment and Margaret Stormonth

(1) Rev **JAMES CARMENT** (1816-1880). Married **ELIZABETH CHARLOTTE MAXWELL** (1821-1917).

(2) Dr John Carment (1817-1901). Married Marion Anderson. Earlier (c 1837) had one 'illegitimate' son with Catherine McDowell.

(3) David Carment (1819-1839)

(4) Isabella Carment (1821-1835)

(5) Elizabeth Carment (1823-1873)

(6) Samuel Carment (1825-1834)

(7) Malcolm Carment (1827-1842)

(8) Margaret Carment (1830-1834)

(9) Joseph Carment (1832-?). Married Caroline Anderson and had issue of five sons and four daughters.

(10) Jane Carment (1834-?)

Fifth Generation: Children of James Carment and Elizabeth Charlotte Maxwell

(1) **DAVID CARMENT** (1843-1934). Married **ELIZABETH SHALLARD** (1847-1931).

(2) John Carment (1845-1933). Married Mary Allan Buncle and had issue.

(3) James Carment (1847-1931).

(4) Samuel Carment (1848-1921).

(5) Elizabeth Carment (1850-1917)

(6) Margaret Carment (1852-1869)

(7) William Maxwell Carment (1854-1929). Married Anne Jane Watson and had issue of seven sons and four daughters.

(8) Rev Malcolm Carment (1856-1936). Married Christian Drummond.

(9) Isabella Anne Carment (1859-1927)

(10) Joseph Carment (1864-1945).

Sixth Generation: Children of David Carment and Elizabeth Shallard

(1) David Carment (1876)

(2) Elizabeth Edith Carment (1877-1970). _____

(3) Ernest James Carment (1879-1884)

(4) Joseph Maxwell Carment (1880-1885)

(5) **DAVID SHALLARD CARMENT** (1884-1976). Married **IDA MARION ARBUCKLE MACKIE** (1887-1961). Had issue of one son and one daughter.