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# THE EDINBURGH SCHOOL OF COOKERY

UNA A. ROBERTSON

ON 21 APRIL 1875 an advertisement in the *Scotsman* announced a public meeting to be held that very afternoon in Edinburgh's Industrial Museum 'to consider the expediency of establishing a Course of Lectures on Cookery with Demonstrations, and relative arrangements'. All interested ladies and gentlemen were invited to attend.<sup>1</sup>

According to the following day's *Scotsman*, the meeting had been well attended, mainly by ladies. Lord Provost James Falshaw had chaired the meeting and several well known public figures had spoken in favour of the scheme.<sup>2</sup> One, Dr Alexander Wood, made it clear that the lectures were intended to provide working class housewives with such cookery skills as would benefit their families and improve their health.<sup>3</sup> In addition, he hoped that a further benefit might prove to be as an antidote to all too prevalent drunkenness — with the prospect of good nourishing food ahead, the menfolk would prefer to go home rather than be tempted into a public house. Another, the Rev. Dr James Begg, Moderator of the Free Church of Scotland in 1865, spoke of such skills being important for women of every social class.<sup>4</sup> Unanimous approval had been given to the principal resolution to set up such a course of lectures and also to the establishment of a provisional committee, to be headed by the Lord Provost himself.<sup>5</sup> The initiator of this project was Miss Christian Guthrie Wright (1844–1907), a devout Episcopalian and politically a Liberal.<sup>6</sup> Her circle of like-minded friends included Sarah Mair, who attended the same church as Guthrie Wright (St Paul's, York Place), and Louisa Lumsden, also Episcopalian, and the sisters Louisa and Flora Stevenson, from a Free Church family. These women, daughters of professional families in Edinburgh, were active in the Edinburgh Ladies Education Association (founded 1868) and a wide range of similar associations concerning women's causes, such as entry to the medical profession and female suffrage.<sup>7</sup>

After that, events moved swiftly. A venue for public lectures and demonstrations had already been offered in the Science and Art Department of the Industrial Museum; fund raising was put in hand with an appeal for £500; several aristocratic patronesses were approached; and the first 'lady teacher', Miss Isobel Middleton, was appointed and sent to London for further training.<sup>8</sup> A programme of lectures, demonstrations and practical courses was devised and an opening date set. Again through the medium of the newspapers it was announced that the Edinburgh School of Cookery (ESC) would open on Tuesday 9 November 1875 — little more than six months after the initial public meeting.

The enthusiasm at the public opening amazed even the School's instigators. It was estimated that an audience of one thousand was crammed into the lecture hall for the formal opening and demonstration of the cooking of soufflés and an omelet, while as many more again were turned away.<sup>9</sup> Classes started the next day.

## THE EARLY DAYS OF THE ESC

The Edinburgh School of Cookery aimed to provide a professional qualification to those completing its courses, which was not only a novelty for women at the time but also a means by which the students would enhance their own capabilities and earning power, while simultaneously raising the status of their profession.

An early prospectus of 1879 offered Demonstration Lessons in cookery at three different levels — High Class, Plain and Cheap — and it was to be noted that 'one lesson in each course will be given on Sick-Room Cookery'.<sup>10</sup> Practice Lessons were held in all three levels and classes also given in Cleaning and Scullery Work. Some years later the course in 'Cheap Cookery' had been renamed 'Artisan', while 'High Class' became 'Superior'.<sup>11</sup> 'Plain' remained

as 'Plain'.<sup>12</sup> The three courses were held at different times and on different days during the week. Saturday morning classes in Artisan Cookery, devoted to the preparation of plainer sorts of food, were reserved for teachers and pupil teachers in elementary schools or for the pupils themselves and these courses were priced at a much reduced rate.<sup>13</sup> Classes on Saturday evenings would cost even less and were reserved for women only.

In addition to the regular classes the school continued to organise public lectures and demonstrations and it was indicated that the school would be prepared to arrange such events elsewhere in Edinburgh and, indeed, wherever there might be a demand. This was a notable feature of the school's ethos and the Annual Reports indicated the number of venues covered. In the first year the school's one teacher lectured in three such places — Perth, Alloa and Auchtermuchty. Generally there were two courses of twelve lessons in each town. By 1877 public demand was such that, after further staff had been recruited and trained (all but one in London), classes were held in numerous locations, not only in and around Edinburgh but in no less than 41 different venues in both Scotland and England.<sup>14</sup> Over and above the spoken word and practical demonstrations the School produced its own textbooks, the first being *The School Cookery Book* in 1879, compiled by Miss Guthrie Wright herself:<sup>15</sup>

It has been written chiefly for the use of cookery classes in elementary schools. The theory of food is therefore explained in simple language, the recipes are given in small quantities, and the directions are very minute. It is hoped, however, that the book may prove useful also to others who desire to study the theory and practice of good economical cookery.



Fig. 1. Atholl Crescent, home to the Edinburgh School of Cookery, 1891–1970. (Photograph, the author.)

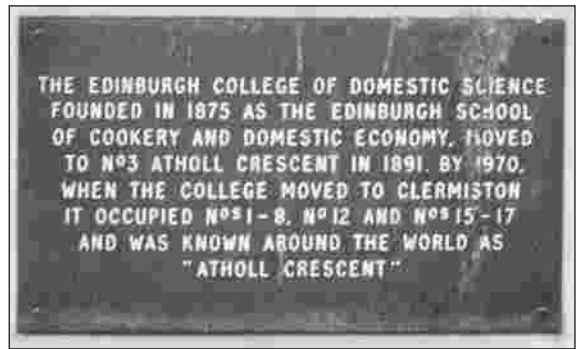


Fig. 2. Plaque outside No. 3 Atholl Crescent. (Photograph, the author.)

It proved popular and was reprinted on numerous occasions over the next fifty years. The title *Plain Cookery* was introduced early next century and there then followed *High Class* (later *Advanced*) *Cookery* to accompany those courses, and as the syllabus expanded into other subject areas so, too, text books followed to augment the teaching.

Classes in the early years were held in specially adapted premises in the Albert Buildings in Shandwick Place. Not until 1891 did the ESC buy its first house in the street by which name it was to achieve world-wide recognition as 'Atholl Crescent' (figs. 1 & 2). Over the years other houses were bought until half the houses in the crescent belonged to the school; residential accommodation was established nearby and sporting facilities were provided at Succoth Avenue, Murrayfield.

There is no doubt that when the school first opened, its classes were intended to attract women from diverse social backgrounds, though to begin with this proved over-optimistic. However, it was hoped that even if the majority of those attending were middle class, the message would eventually percolate through to working class families. Lack of knowledge was everywhere apparent. 'Cookery', it was said in the *Courant*, 'is among the middle classes practically a lost art'.<sup>16</sup>

As to working class housewives, the *Scotsman* commented that:<sup>17</sup>

There is not much reason to believe that workingmen's houses as generally managed are particularly efficient schools of cookery or that the lessons which girls learn or may learn from their mothers there are always of a kind to promote health and comfort, and make the Home attractive.

In teaching the elements of cookery and of the purchase and preparation of foodstuffs the objective was to instill habits of thrift, cleanliness, method and skill of hand, which in working class homes was essential if they were to get the most out of their scarce resources. Furthermore, anything that contributed to the general well-being and health of the family was to be welcomed. Some of the evening outreach lectures on Cheap Cookery, where charges were kept deliberately low, attracted enormous numbers, and audiences of 500–700 were commonplace. One of the courses in the early years was noteworthy, as it was composed of ploughmen from the nearby bothies.

In the face of such problems there were those who felt strongly that it would be better to catch the girls while still at school and they pressurised the government for ‘domestic economy’ to be included in the syllabus of every Board School, rather than being treated as a voluntary subject as then happened.<sup>18</sup> While some deplored the thought of school hours being taken up with such domestic matters, others saw this as an opportunity not only of teaching the housewives and domestic servants of the future about nutrition, diet, cookery, health and hygiene but for winning over public opinion, still largely hostile, with evidence of the tangible benefits of female education. In 1876 domestic economy became a subject in the national syllabus. By then, concerns were being expressed regarding the qualifications of the teachers appointed to teach the subject and how they were to be trained to a uniform standard — hence the interest in setting up ‘national’ schools of cookery to provide the necessary training.

At a time when there were relatively few opportunities for female employment, a large percentage entered domestic service.<sup>19</sup> Judging from the scathing criticism of the army of women calling themselves cooks, any form of training to enhance their skills and impart a modicum about hygiene would benefit their employers no less than their own families.<sup>20</sup>

#### BACKGROUND TO THE FOUNDING OF THE ESC

It seems curious to us, a century and a quarter after the event, that the opening of a school dedicated

to cookery classes should have aroused such widespread enthusiasm and support. In the first place Edinburgh and other towns had seen ‘pastry schools’ come and go over many years, but these were primarily designed to enhance the education of middle class girls and to assist them in running their future households.<sup>21</sup>

The Edinburgh School of Cookery was therefore different in aiming to appeal to women of every social class, and not only to women either. The school’s ‘indefatigable Secretary’, Christian Guthrie Wright, was described as being willing to teach the older boys in Board School classes and ‘ready to instruct soldiers, sailors and intending colonists’ in food preparation and in the apparatus, methods and supplies they could expect to find at their destinations.<sup>22</sup>

Although the ESC was the first of its kind in Scotland, and was soon to be closely copied in Glasgow, Aberdeen and Dundee, in itself it was closely modelled on, and adopted similar principles to, the National Training School of Cookery established in London just eighteen months previously, in March 1874. ‘The National’, as it came to be known affectionately, had come about ultimately as an offshoot of the Great Exhibition of 1851, the success of which had led to the holding of numerous lesser exhibitions. In 1873 one was devised to include the subject of food and, as the result of the enormous public interest that ensued, the National Training School was established. ‘It was designed’, it was said, ‘to pioneer a national effort for the recognition and teaching of cookery [and incidentally hygiene] as being vital to the interests and well-being of the whole country’.<sup>23</sup>

Other elements should also be taken into account, both in England and in Scotland. Major issues must include the extremely critical findings of the Royal Commissioners investigating conditions in the country’s schools and the subsequent reorganisation of the educational system.<sup>24</sup>

In addition, the role of women was increasingly being questioned, especially in the light of the demographic changes revealed in the census figures. The campaign to get women the vote was ongoing and would be for another half century; while the fight to gain an education for girls equal to that for boys, allied to access to higher education or even to university, was beginning to bear fruit.<sup>25</sup> There was

also growing public awareness of the detrimental effects of poverty, substandard housing and epidemic diseases which affected not only the poorer elements of society but spread to those around them.<sup>26</sup>

Public interest in cookery and concern for the well-being of others were estimable concepts, but added impetus was given to London's 'National' arising from the need to train teachers of domestic economy to a uniform standard. It was in London that the ESC's first lecturer, Isobel Middleton, and secretary, Christian Guthrie Wright, had spent three months undergoing training during the summer of 1875 and many of the subsequent appointees in the early years were also London trained.

However, the 'National' soon attracted critics. One asked why it was closed during the school holidays, the only time when teachers and pupil teachers of Board and other schools could avail themselves of the courses on offer.<sup>27</sup> The question was also raised as to why, with the large fees charged, the school was not self-supporting and, moreover, why it should be applying to the government for financial assistance? In fact, despite being generally successful, financial problems dogged it for most of its life and were to cause its eventual closure in 1962.<sup>28</sup>

On the other hand, this same critic had nothing but high praise for the Edinburgh model:<sup>29</sup>

By dint of hard work, method, thrift and careful attention to financial details, the Edinburgh School of Cookery finds itself at the end of two years with more than 1000L of actual earnings. This is independent of the 600L subscribed to start the work, which is deposited in the bank to build new premises ... These canny Scotch ladies have charged the smallest sum possible for admission to their lessons and for private classes. The profits from one subsidise another in out-of-the-way places.

Also noteworthy was the 'flying *batterie de cuisine*' they had invented for their out-of-school venues, needing only a room and a connection to the nearest gas pipe — two points needing further elaboration. The *batterie de cuisine* which accompanied the teacher on her travels consisted of 'a stove, cooking utensils, and every requisite for conducting them [i.e. the lectures]'.<sup>30</sup> This type of stove had the distinct advantage of being free-standing and the lecturer was thus able to position herself behind it, facing the audience as she cooked. With the conventional closed range she would have

had her back turned to the audience. However, in many venues, particularly in rural areas, gas was not as yet installed and on those occasions an oil stove was used. The ESC was one of the earlier exponents of cooking by gas, well before it was being promoted as such by the gas companies, although for fifty years or so sporadic efforts had been made to popularise it as a cooking medium. It is possible that Christian Guthrie Wright was influenced by her uncle Sir John Robison as he was an early enthusiast for the use of gas for cooking.<sup>31</sup>

#### DEVELOPMENT AND CHANGE AT THE ESC

The school opened with demonstrations and practical lessons in cookery and its original name was, indeed, the Edinburgh School of Cookery. It was stressed that good cooking did not have to mean expensive ingredients or fancy techniques. A knowledge of nutritional needs and basic hygiene allied with care in the purchase of provisions and in their preparation would contribute greatly to the welfare of every woman's family.

At the original public meeting the Rev. Dr James Begg, had pleaded for the retention of the good old-fashioned Scotch dishes and, amidst laughter, had declared that he stood there as living proof of the nutritious properties of Scotch porridge.<sup>32</sup> The first cookery book, giving simple and straightforward information as befitted its use in elementary schools, bears witness to this philosophy. Comparisons with other Scottish cookery books around that time show his plea was heeded, as numerous traditional dishes made with locally produced ingredients, or those readily obtainable and inexpensive, were included.<sup>33</sup>

That same year, 1879, the syllabus was broadened to include other subjects such as dressmaking, sewing, lace making, the theory of food and, most significantly in regard to the subsequent development of the school, Sick Nursing and related topics. To reflect the changes, the words 'and Domestic Economy' were added to the school's title, the first of several such adjustments.<sup>34</sup> Formal training schemes were introduced for those intending to teach domestic economy in 1881, and in 1887 for 'Jubilee Nurses', the forerunners of the District Nurses who cared for the sick in their own homes.<sup>35</sup> By 1883 the following courses were being advertised:<sup>36</sup>



|                   |                                                                                                                                                                                                                                                      |
|-------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Permanent:        | Artizan, Plain and High Class Cookery (Demonstration and Practice); Laundry Work; Drawing Patterns by Measurement for Dresses &c (Tailors' System); Practical Dressmaking; Drawing Patterns of Underclothing; Sewing, Mending; Knitting, Darning &c; |
| Occasional:       | Lectures on Sick Nursing; Physiology & Health; Simple Health Lectures to Mothers' Meetings &c;                                                                                                                                                       |
| Teachers trained; | Classes given in other Towns and Villages.                                                                                                                                                                                                           |

Over the years the School continued to reflect the changes and needs within society and responded by supplying new courses wherever an opening was perceived. For example, diploma courses were established for Housewives (1891) and for Lady Housekeepers (1894), as was a specialised training in Social Work for the benefit of factory inspectors, health visitors and those working in related areas (1910–11). Provision was made in 1911 for the training of Princess Louise Nurses for Children (nursery nurses) in a purpose-built unit: the course took six months and about thirty nurses qualified each year. In 1923 the ESC obtained recognition from the Board of Trade to undertake the training of cooks for the Mercantile Marine, with the result that thirty two men obtained their certificates as Maritime Cooks.<sup>37</sup>

In 1912, in accordance with the revised requirements of the Scottish Education Department on Teacher Training, the ESC initiated the full Diploma 1, comprising cookery, laundry work and housewifery, which took students three years to complete. Diploma 2, covering needlework, dressmaking and millinery, took two years. These replaced the earlier single diploma courses. In the thirty years the ESC had been running classes for teachers, prior to the revised system, 474 diplomas had been awarded in Cookery, 30 in High Class Cookery, 300 in Laundry Work, 154 in Housewifery, 331 in Needlework, 264 in Dressmaking, and 30 in Millinery. From 1912 to 1925 the combined Diploma 1 had been attained by 700 students, of whom 83 had qualified in High Class Cookery and 358 had a Specialist Needlework Endorsement; and 216 teachers had qualified for Diploma 2.<sup>38</sup>

The war years, both in 1914–1918 and again in 1939–1945, produced their own particular challenges in the face of increased demand for instruction to meet the new circumstances. Teachers were either

seconded to the war effort or left voluntarily and there was a lack of ancillary (domestic) staff working in the background; food shortages and then food rationing made it difficult to continue with the public demonstrations and problems with transport were ever-present; the school's game fields in Succoth Avenue were ploughed up in order to grow vegetables and hens were kept on the flat roofs at the back of the buildings in Atholl Crescent. Valuable information on these and many other activities of their pupils and teaching staff during these years are to be found in the school's *Magazine*, first issued in April 1914. Current students raised money for the war effort, adopted units in the services, knitted comforts for the troops and made soft toys for distribution by the Red Cross to children in hospital. Former students went into catering, in every possible type of establishment, be it civilian soup kitchens, the various women's services or innumerable hospitals; others took up nursing duties around the world or were involved in providing the courses demanded by the circumstances, such as those for the training of Munitions Welfare Supervisors.

Longer articles relating to individual experiences are a fund of information such as that entitled 'Experiences of a Cook in one of the Scottish Women's Hospitals', the author being based at the Abbaye de Royaumont in France, one of the Scottish Women's Hospitals founded by Dr Elsie Inglis.<sup>39</sup> Two riveting articles, 'Some Experiences as an Austrian Prisoner' and 'Somewhere in Macedonia — Red Cross Experiences in a Wild and Rugged Country', were written by a former exponent of the more artistic forms of cookery at the ESC, Florence B. Jack.<sup>40</sup> She was the author of numerous books on aspects of domestic life including an extremely detailed textbook on laundry work which went through many editions; and for some years she had been Principal of a rival establishment in Edinburgh.

Demonstrations and information on cooking in those days of straightened circumstances were much in demand. In 1940 the school produced a series of pamphlets under the title of *The Atholl Crescent Alphabet*: ranging from 'All About Food' through to 'Zeal', via 'Kitchen Economies' and 'Scottish Fare', they showed the public how to make the best use of what was available.<sup>41</sup>



Fig. 3. Queen Margaret University College, Clermiston, 1970–2007. (Photograph, the author.)

After the Second World War students flocked to Atholl Crescent and the school's programme was revised and modernised. By 1950 there were 500 in full time courses and 4000–5000 part time students per year. By 1958 the corresponding numbers had risen to 600, with 5000 part time — including 24 from overseas.<sup>42</sup> The school was bursting at the seams and a new site was found at Clermiston, a few miles from the city centre, in the spacious grounds of a former mansion house. By 1965 a design had been chosen and in June 1971, three years after the foundation stone had been laid, the new establishment was formally opened, with fewer than 500 full time students in buildings designed for 900 (fig. 3). The syllabus needed to be completely rethought in the light of the rapidly changing social circumstances as so many of the traditional courses were now deemed inappropriate. As a result of moving away from its century-old core subjects a change of name was considered advisable and the title chosen was Queen Margaret College.<sup>43</sup>

The basic provision initially offered was three and four year diploma courses in Home Economics, Dietetics and Catering, and Institutional Management, together with some shorter ordinary level diplomas in Hotel and Institutional Management. The spectrum

broadened rapidly thereafter following a decision to maintain the traditional student base but to attract male students too by offering disciplines in 'the caring professions'; simultaneously the focus shifted away from the previous emphasis on the home and towards wide-ranging career opportunities for both sexes. To keep pace with technological developments new subject courses were introduced in Communication Studies and, later, Information Studies. The college also took over the training formerly given by the Edinburgh College of Speech and Drama and it absorbed several departments from the National Health Service, raising the academic content of the courses to degree level. Some research initiatives were begun. By 1976 student numbers had reached 900 and continued to climb satisfactorily throughout the 1980s.

By 1992 students were following seventeen first degree courses and several others were being prepared. That year the college was granted full degree-awarding powers and the following year it gained formal research funding for the first time.<sup>44</sup> In 1999 it became Queen Margaret University College (QMUC), and changed to Queen Margaret University with full university status in January 2007. In 2003 it was looking after approximately 3300 full time students and a further 1000 part time and short course students. Also on offer was a wide range of postgraduate and post-registration courses that could be studied full time, part time or by distance learning.<sup>45</sup> The College was divided between three campuses — the Clermiston Campus; the Leith Campus in Duke Street; and the Gateway Theatre in Elm Row — and, once again, felt the need to search for a new site on which to build.<sup>46</sup>

Those indomitable Edinburgh ladies who campaigned so vigorously to establish a school of cookery to benefit the lives and health of all would surely be amazed and delighted in equal measure if they could see how the scheme that they nurtured has borne fruit over the ensuing years.

## NOTES AND REFERENCES

This article was developed from research carried out for a paper given to the Eighth Symposium of the International Commission into European Food History held in Prague in October 2003, under the auspices of the Academy of Sciences of the Czech Republic, with the title 'The Diffusion of Food Culture: Cookery and Food Education in Europe'.

- 1 *Scotsman*, 21 April 1875, p. 1.
- 2 Sir James Falshaw (1810–1889), an Englishman, and an engineer by training, was Lord Provost 1874–77: *The Lord Provosts of Edinburgh* (Edinburgh 1932), pp. 133–134.
- 3 Dr Alexander Wood (1817–1884), a well known Edinburgh doctor with a practice in the New Town, was actively engaged in medical politics and philanthropic work, including the improvement of Edinburgh's sanitary condition.
- 4 Dr James Begg (1808–1883) was minister of Newington Free Church. He campaigned vigorously against bad housing and intemperance, which in his view led to illegitimacy, and was known for taking an active stance on behalf of women and education. See John Wolfe, 'Begg, James', *Oxford Dictionary of National Biography* (ODNB) (Oxford 2004).
- 5 *Scotsman*, 22 April 1875, p. 4. The Provisional Committee, headed by Lord Provost Falshaw, included James Begg and Alexander Wood (see above); the Rev. Dr James Robertson, minister of Newington South Parish Church from 1848; Professor Thomas Archer of the Industrial Museum in Chambers Street; a Miss Blyth; with Miss Christian Edington Guthrie Wright (see below) as Honorary Secretary, and Mrs MacDougall of Gogar as Honorary Treasurer. The subsequent Executive Committee which took over in summer 1875 included Professor Archer; Dr Tuke; Mr Clifton; Harry Guthrie Wright, father of Christian, manager of the Glasgow and South-Western Railway; and ten women, including Mrs and Miss Robinow, Miss Anne Dundas of Polton, and Miss Louisa Stevenson, who succeeded Mrs MacDougall as Treasurer.
- 6 See Tom Begg, 'Wright, Christian Edington Guthrie', *ODNB*.
- 7 See relevant entries in *ODNB*. There were links also with campaigners in the North of England such as Catherine Buckton in Leeds and Emily Davies from Gateshead, as well as with those based in London.
- 8 The aristocratic patronesses included the Duchess of Edinburgh, married to Alfred, Queen Victoria's second son; Princess Louise, Victoria's fourth daughter; and the Duchess of Buccleuch. Isobel Middleton, daughter of an Edinburgh doctor, was selected from 40 applicants and sent to be trained at the National School of Cookery at South Kensington.
- 9 *Scotsman*, 10 November 1875, p. 6.
- 10 T. N. Begg, *The Excellent Women: The Origins and History of Queen Margaret College* (Edinburgh 1994), p. 168. Wright's mother died of puerperal fever shortly after her daughter was born. In due course Christian was sent to boarding school and spent her school holidays with various elderly relations. After leaving school she spent a number of years caring for an aged aunt, so it would seem likely that her own experiences in this field caused the inclusion of the subject in the syllabus.
- 11 Artisan Cookery was described as being simple and useful in its character, suitable for the homes of manual workers and for children at Elementary Board Schools.
- 12 Could 'Plain Cookery' get any plainer?
- 13 The 1872 Education (Scotland) Act reorganised the provision of elementary schools and their teaching. Education became compulsory for all children, boys and girls, aged 5–13, although they could leave school earlier once a certain standard had been achieved. In 1883 the leaving age was raised to 14, and all exemptions were abolished in 1901.
- 14 Begg, *Excellent Women*, p. 46. The staff recruited were: Isobel Middleton, appointed 1875, resigned January 1877; Miss Dods and Mrs Macpherson, appointed June 1876 and sent to be trained at the National School in London (Miss Dods left after one year); Mme Guillaume, a Frenchwoman, appointed 1876. By the end of 1877 the teaching staff comprised Mrs Macpherson, Mrs Kelman, Miss Drummond and Mme Guillaume (all trained at the National School), and Miss Smellie (trained at the Leeds School of Cooking). In October 1875 Christian Guthrie Wright was in Liverpool to help in setting up the Northern Union of Training Schools of Cookery, comprising at that date Liverpool, Leeds, Glasgow and Edinburgh.
- 15 C. E. G. Wright (ed.), *The School Cookery Book* (London 1879, reprinted 1893), preface (copy in National Library of Scotland).
- 16 *Edinburgh Evening Courant*, 22 April 1875, p. 4.
- 17 *Scotsman*, 26 September 1876, p. 3.
- 18 'Board Schools' came under the authority of the elected School Boards and these assumed responsibility for all elementary schools within their area. See note 13 for the 1872 Education (Scotland) Act.
- 19 J. Colston, *The Domestic Servant of the Present Day* (Edinburgh 1864), p. 16. The population of Edinburgh in 1861 was 168,000; of this total some 14,000 females were in domestic service.
- 20 M. J. Loftie, *XLVI Social Twitters* (London 1879), 'Plain Cooks', pp. 271–277. Mrs Loftie was a prolific contributor to the *Saturday Review*, and the articles were later collected into book form.
- 21 Several cookery books published in Edinburgh from the mid eighteenth century onwards were written in connection with these 'pastry schools', e.g. Elizabeth Cleland, *A New and Easy Method of Cookery, chiefly intended for the Benefit of Young Ladies who attend her School* (Edinburgh 1755); Hannah Robertson, *The Young Ladies School of Arts, Calculated for the Improvement of Female Education* (Edinburgh 1766); Mrs Maciver, *Cookery and Pastry. As taught and practised by Mrs Maciver, Teacher of those Arts in Edinburgh* (Edinburgh 1773); Mrs Fraser, *The Practice of Cookery, Pastry, Pickling, Preserving ...* (Edinburgh 1791); John Caird, *Complete Confectioner and Family Cook* (Leith 1809).
- 22 Loftie, *Social Twitters*, 'Schools of Cookery', pp. 270–271.
- 23 D. Stone, *The National: The Story of a Pioneer College* (London 1976), p. 8.
- 24 The Taunton Commission in England and the Argyll



- Commission in Scotland investigated the provision of education and conditions in schools in 1864–67; both reported their findings in 1868. Girls' schools were included only after the strongest representations made by Miss Emily Davies and her colleagues (see note 25).
- 25 Emily Davies (see *ODNB*) established the first college for women at an English university in 1869; four years later it opened as Girton College on its permanent site just outside Cambridge. The highly popular 'Ladies' Lectures' led to the founding of Newnham, the second women's college at Cambridge, and to the Oxford colleges of Somerville and Lady Margaret Hall.
- 26 H. D. Littlejohn, *Report on the Sanitary Condition of the City of Edinburgh* (Edinburgh 1865); W. Anderson, *The Poor of Edinburgh and their Homes* (Edinburgh 1867). Littlejohn was Edinburgh's (and Scotland's) first Medical Officer of Health; Anderson was a journalist. Their investigations into conditions in the poorer areas of the city made for disturbing reading. Following the revelations of F. Accum and others about the adulteration of food, the first British Food and Drugs Act had been passed in 1860, to be followed in 1872 by the tighter regulations of the Adulteration of Food and Drugs Act.
- 27 Loftie, *Social Twitters*, 'Schools of Cookery', p. 270.
- 28 Following the sale of its property in Buckingham Palace Road, its hostels and other assets, £100,000 was gifted to Queen Elizabeth College, London, to fund a Department of Nutrition.
- 29 Loftie, *Social Twitters*, 'Schools of Cookery', p. 270.
- 30 Wright, *School Cookery Book* (note 15), preface.
- 31 Sir John Robison, son of Professor John Robison, was a founder and later President of the Royal Scottish Society of Arts: see *ODNB*.
- 32 *Edinburgh Courant*, 22 April 1875, p. 4. For Begg, see note 4 above.
- 33 C. I. Johnstone, *Cook and Housewife's Manual*, 14th edn (Edinburgh c. 1870); E. W. Kirk, *Tried Favourites Cookery Book*, 9th edn (Edinburgh 1907).
- 34 The school changed its name on several occasions:  
 1875 The Edinburgh School of Cookery;  
 1891 The Edinburgh School of Cookery and Domestic Economy (Ltd);  
 1930 The Edinburgh College of Domestic Science;  
 1971 Queen Margaret College;  
 1999 Queen Margaret University College;  
 2007 Queen Margaret University.
- 35 The year 1887 was the 50th anniversary of Queen Victoria's accession to the throne. To mark the occasion, fund-raising was directed to setting up the Queen Victoria's Jubilee Institute for Nurses.
- 36 Wright, *School Cookery Book* (note 15), preface.
- 37 *Edinburgh School of Cookery Magazine*, jubilee edition, February 1925, p. 13.
- 38 *Ibid.*
- 39 *Ibid.*, December 1915, pp. 14–17. Fund raising for these Women's Field Hospitals was initiated by Dr Elsie Inglis (see *ODNB*) and her colleagues. They were staffed entirely by women and the team at Royaumont at that point was headed by Miss Ivens, a Liverpool surgeon. It initially cared for 100 patients (all French), later increased to 200.
- 40 *Ibid.*, May 1916, pp. 12–16; December 1916, pp. 5–7.
- 41 *Atholl Crescent Alphabet* (Edinburgh College of Domestic Science 1940).
- 42 Edinburgh City Libraries, Edinburgh Room, press cuttings, Edinburgh College of Domestic Science (1935–1972), no. 15.
- 43 Queen (later Saint) Margaret (c. 1046–1093), wife of King Malcolm, is credited with exercising a civilising influence on the country generally and for introducing reforms into the Celtic Church. She was canonised in 1251.
- 44 Begg, *Excellent Women* (note 10), pp. 159–160. The University Funding Council awarded Queen Margaret College £500,000 in research funding.
- 45 *QMUC Postgraduate Prospectus* (2003), p. 9.
- 46 The new site currently (2008) being developed is at Craighall, near Musselburgh, East Lothian.