



Leighton Letter No. 6

Newsletter of the Leighton Library¹

October 2022

This Leighton newsletter comes at an exciting time in the Library's story, with the **keenly awaited restoration** about to begin next month.

There is a **coffee morning on Saturday 22 October** from 10am to 12 noon in the Cathedral halls. Organised by two senior school pupils working with us this year as part of their progress towards gold level of the Duke of Edinburgh's Award. Earlier they helped with publicity for the American Atlas exhibition and our stand at the Dunblane Fling. The coffee morning is a fund-raiser for the Library. An opportunity to meet friends and drop into the Library, which will be open that morning for the occasion. Copies of the "Leighton in the Snow" card will be available to buy.

The Leighton Letter is sent automatically to all Friends of the Leighton Library and we encourage you to share it with others. We welcome new Friends of the Library at the modest cost of £20 per annum. A way to ensure you are the first to receive the newsletter and get regular updates on progress with the restoration. Email for an application form: leightonfriends@gmail.com

Dan Gunn, Volunteer Co-ordinator, reminds us that more volunteers are always welcome. Friendly informal induction is on offer for new guides, and there is a wide range of other tasks available, including online tasks if you are far from Dunblane. Contact degunn@hotmail.co.uk Tel: 07727 220420

Many thanks to all contributors for interesting articles on:

- Progress on the restoration project
- Book purchases by Library trustees in the 1770's, including the American Atlas of 1776
- A visit to the library by the late Queen, and Queen Victoria's association with the library 100 years earlier
- A pamphlet in the Library which reveals a fascinating story of earlier printing technology
- Reverend William MacGregor, one of the Library's borrowers and trustees in the early 1800's
- Gems from the minutes of the Dunblane Synod when Bishop Leighton was chair, giving an insight into life at the time, and some ministerial misdemeanours...
- One of the Library's hidden treasures, a beautifully illustrated folio book from 1764 by Scottish architect Robert Adam (1728-1792)

The editors welcome comments on the newsletter or suggestions for future articles. Email us at leightonlibrary@gmail.com

¹ Leighton Library Trust, Scottish Charity SC003010.

Restoration of the Library Begins

Previous Leighton Letters told of the planned major restoration work. And now at last, after all the planning and discussion and fund-raising, restoration work is set to begin!

Work has started on the site around the building. The trees which were hard up against the rear walls have been removed, and the pedestrian gate from the street into the Manse garden has been re-opened after being boarded up for some years.

It is interesting to see the windows clearly and the 'blast wall' under the windows, possibly built as protection during WW2, when the Undercroft was the minister's air raid shelter, or perhaps more likely Victorian (and helping to hold up the Library!).



On 24 October, the book collection and the 'twelve chairs of turkie leather', plus the framed American Atlas maps will be professionally packed by specialist removers Doree Bonner and taken to secure storage.

After that, scaffolding will be erected and the site fenced off. The fencing will be screened and will include information boards to let people know what is happening. The marble cartouche will be taken down by experienced conservators and transported to a specialist sculpture workshop in Edinburgh for analysis and restoration.

The work will be done in two phases, with the temperature sensitive lime harling postponed to the Spring to avoid frost problems. Friends of the Library will receive regular updates from restoration leads Alastair MacDonald and Alan Clevett.

Book Purchases by the Trustees in the 1770's

The exhibition in May in Dunblane Museum of the Library's *American Atlas* of 1776 was very successful and well attended by visitors. It was opened by Cynthia Holden, President of the American Women's Club of Central Scotland. The original of the atlas is held in University of Stirling library for safekeeping, with facsimile copies of some of the maps still available in our Library.



Josh Smith of the *Books and Borrowing Project 1750-1830* at the University of Stirling wondered when the Leighton Trustees would have ordered the *American Atlas* – the minute book provided the answer and more besides ...

The *Atlas* was ordered at a meeting of trustees on 14 October 1777, a year after its publication, possibly the first opportunity to do so. In attendance at this meeting were John Robertson, the minister of Dunblane, Robert Brown, the minister of Tulliallan, and Robert Stirling, minister of Port of Menteith (father of Rev William Stirling who we mention later in this newsletter). The Library accounts in 1779 reveal that £2 15s were paid for the *Atlas* to Charles Elliot, possibly this Charles Elliot, an Edinburgh bookseller in the Scottish Book Trade Index: <https://data.cerl.org/sbti/002204>

The minutes reveal that this was a major period of growth in the Leighton's collection. In the same year as the *Atlas* was ordered, the library also purchased Hugh Blair's *Sermons* and Ulloa's *Voyage to South America*. In the previous year (1776), the Library ordered William Robertson's *History of America*, Adam Smith's *Wealth of Nations* and Edward Gibbon's *Decline and Fall of the Roman Empire*, all acquired in the year of their publication; and in the following meeting of trustees, in 1779, the Library ordered the complete works of Voltaire.

Why Do Libraries Matter?

Another nice output from the *Books and Borrowing Project* is an interesting article by Katie Halsey on the importance of libraries, and the ways in which they can transform people's lives. It can be found at <https://borrowing.stir.ac.uk/why-do-libraries-matter/>

September at Balmoral

by Leighton Volunteer Frances Ainslie

On 8 September 2022, we were much saddened to hear of the passing of Her Majesty Queen Elizabeth II at her beloved Balmoral, in Royal Deeside.

We were privileged to have had Her Majesty visit the Leighton in 1967 while visiting Dunblane to present the new colours to the town's Queen Victoria School. There are some lovely photographs taken at the Library.



Here we see her accompanied by Mr Barty (Solicitor) and Rev J.W. Stevenson (Acting Librarian), and outside on the Library steps with Mr Barty and The Earl of Mansfield. That same day she planted a tree in the Cathedral churchyard.

Some 'Friends' may remember the visit. I recall as an eight-year-old standing outside my school, paper flag in hand, to catch a glimpse of a white glove and a lovely smile through her car window as it slowed at the school gates.



During her visit, she would have held our copy of *My Time in the Highlands*, written and gifted to us by her great-great grandmother, Queen Victoria, in May 1868.

Queen Victoria & Prince Albert moved into the ‘new house’ at Balmoral in September 1855, and for them, as for her great-great granddaughter and her family, it was their happy place, and a peaceful escape from London.

September 7, 1855

“At a quarter-past seven o’clock we arrived at dear Balmoral. Strange, very strange it seemed to me to drive past, indeed through, the old house; the connecting part between it and the offices being broken through. The new house looks beautiful. . . An old shoe was thrown after us into the house, for good luck, when we entered the hall. The house is charming; the rooms delightful; the furniture, papers, everything perfection.”

September 8, 1855

“The view from the windows of our rooms, and from the library, drawing room, &c. below them of the valley of the Dee, with the mountains in the background, - which you could never see from the old house, is quite beautiful. We walked about, and alongside the river, and looked at all that had been done, and considered all that has still to be done; and afterwards we went over to the poor old house, and to our rooms, which it was quite melancholy to see so deserted; and settled about things being brought over.”

September 10, 1855 (following news of the Fall of Sevastapol)

“The new house seems to be lucky; indeed, from the first moment of our arrival, we have had good news. In a few minutes Albert and all the gentlemen in every species of attire, sallied forth followed by all the servants, and gradually by all the population of the village – keepers, ghillies, workmen – up to the top of the cairn. We waited and saw them light the bonfire; accompanied by general cheering. It blazed forth brilliantly and we could see the numerous figures surrounding it – some dancing, all shouting; - Ross [Her Majesty’s Piper] playing his pipes. . . [Later] Albert came down and said the scene had been wild and exciting beyond everything. The people had been drinking healths in whisky and were in great ecstasy. The whole house seemed in a wonderful state of excitement.”

Our late Queen Elizabeth once said of Balmoral that “all seemed to breathe freedom and peace. “



An Example in the Library of Stereotype Printing

Volunteer Guide Andrew Muirhead has been researching an example of printing technology that emerged from a chance find in Case 10 at the Library

As a volunteer guide, one of the great joys is the opportunity in quiet moments to explore the collection and find intriguing items. One such is a nondescript booklet looking for all the world like a Victorian school jotter. Dated 1804, it turns out to be an early example of stereotype printing.

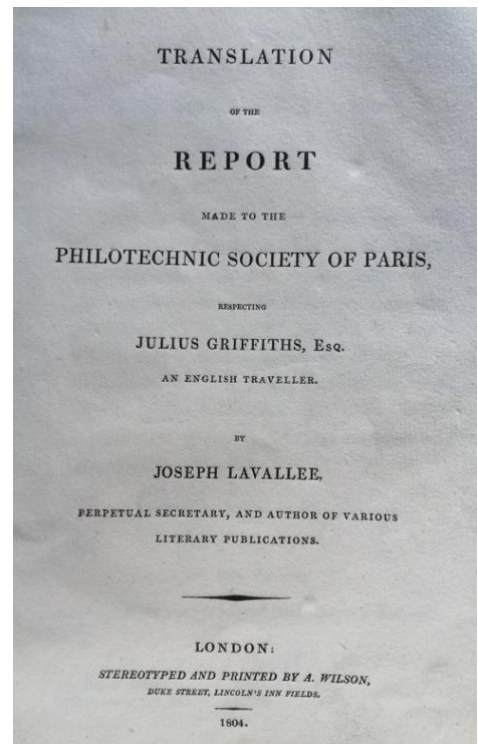
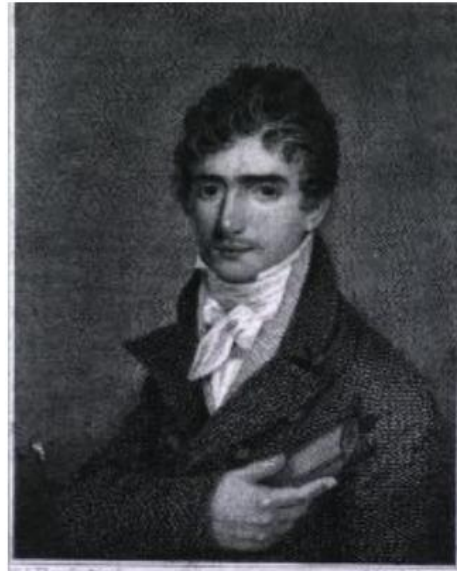
It is a translation of a report on the travels of Julius Griffiths, a Londoner who later lived in Scotland. He had trained as a physician but gained fame as a traveller and as an expert on antiquities. This gave rise to his election to the 'Philotechnic Society of Paris' in the brief interlude between the French Revolutionary Wars and the Napoleonic Wars when Britain and France were at an uneasy peace.

Stereotype printing had been invented in the 1720s but did not become popular then. Broadly, it is a form of printing where the type is all set up by hand from individual slugs and spacers, but instead of then being fixed into the printing press, a cast, or matrix, is taken, usually in plaster.

Thereafter, the matrix is filled with molten type-metal and the resulting slab is used to print. Although it seems to be adding an unnecessary process, this gave considerable advantages to the printer: typesetting is slow and labour-intensive, so can be used to cast several identical print slabs and so identical books can be printed simultaneously on several printing presses. High volume printing, particularly of newspapers, became much easier.

Secondly, the printer could print off small quantities knowing that if he kept the matrices, he could easily print off more in the future without the expense of either storing high-cost metal type or resetting the type. It also meant that he need only buy paper for his initial print-run and buy more paper when it was required for further printings.

Of course, there were disadvantages too. Once cast, a stereotype mould could not be changed, a new edition meant starting from scratch, whereas in conventional printing individual letters could be changed if misprints were noticed. That is why no two copies of Shakespeare's First Folio are identical. Secondly, the plaster matrix was quite likely to have fragments of plaster left in which prevented a clean plate to print from, so it might have to be recast several times.



This published booklet was at the beginning of the second ‘wave’ of stereotyping. It was a new process based on the 1784 patent by Glasgow printers Andrew Foulis and Alexander Tilloch. In 1798 the patent was bought by the 3rd Earl of Stanhope who developed the idea further and passed it to Andrew Wilson to manage commercially. Wilson established ‘The English Stereotype Press’ and advertised the Press’s ‘rules’:

“London, Feb. 4, 1804. M. WILSON respectfully informs the Public, that he is now prepared to undertake the Printing of Works by STEREOTYPE PLATES, subject to the following STANDING RULES OF THE STEREOTYPE OFFICE.

1. Nothing is to be printed against religion.
2. Everything is to be avoided, upon the subject of politics, which is offensive to any Party.
3. The Characters of Individuals are not to be attacked.
4. Every Work which is to be stereotyped at this Office, is to be composed with beautiful Types.
5. All the Stereotype Plates are to be made according to the Improved Process discovered by EARL STANHOPE.
6. School Books, and all Works for the Instruction of Youth will be stereotyped here at a lower Price than any other.”

According to the inscription on the flyleaf, the Leighton booklet was ‘the first specimen of the English Stereotype Press and was printed before *Her Majesty’s Translation of a work on the Christian Religion*’. It was also dedicated to the Earl of Buchan, who had assisted in the development of this method of stereotype printing.

However, the publishers of *Her Majesty’s Translation* claimed that their book was the first stereotype publication. It was first mentioned in the press in June 1804:

“The improved Mode of Printing in Stereotype, which is at length brought to perfection, after the most indefatigable and disinterested assistance of Lord Stanhope, is to be first exercised, we understand, upon the translation of an eminent German Work, of religious instruction, which has long been used by the female branches of the Royal Family, and which her MAJESTY has now permitted to be printed for publication... The Volume is also to have the further peculiarity of being the first work, printed upon paper manufactured by a new machinery which admits of each sheet being of almost unlimited length, and of greater width, as well of more determinedly uniformity of substance, than what are made in the moulds hitherto used.”

It was duly published on the 24 September 1804 and claimed to be ‘the First Book Stereotyped in this Kingdom’. So which publication has primacy?

The Leighton booklet was presented by the subject of the booklet, Julius Griffiths, to a ‘Dr. John Graham’, in November 1804, but a letter to Griffiths from the Earl of Buchan dated 19 October shows that Buchan had received copies earlier than that:

“I had the pleasure to receive by the hands of Mr Murphy your letter accompanying another parcel of [your booklet] of which I have given away already two copies, one to the Kelso and the other to the Melrose Book Societies & one to Robt Hunter Esqr younger of Thurston.”

Buchan was obviously spreading copies around; he donated and inscribed another copy in a Newcastle Library as follows:

“To the Literary Society at Newcastle this early specimen of Stereotype in Britain from their ob. hble. servt. Buchan.

N.B.-This was the first work stereotyped according to the process of Lord Stanhope, the first book printed at a Stanhope Press, and the first book printed on machine-made paper.”

However a copy in the British Library has an inscription by Julius Griffiths to a Dr. Robert Anderson dated 1 September 1804 so it seems clear that the booklet in the Leighton is indeed the first publication using the new method of printing and the new method of paper-making. Coincidentally, Anderson was to write the biography of John Moore, the Stirling-born author of *Zeluco*, which was the most borrowed book in the Leighton Library (see Leighton Letter 5).

In 1805 Wilson persuaded Cambridge University Press to use the method for printing Bibles, for which it was admirably suited. In 1812, the Press sent plates to the Bible Society of Pennsylvania and the technique was enthusiastically used for printing millions of cheap bibles in the following decades. However, the later history of stereotyping was not happy for Wilson; he faced hostility from the book-trade and his company tended only to be used for printing school books. A history of the company can be found in G.A. Kubler’s *A New History of Stereotyping*.

William MacGregor Stirling (1771-1833): Minister and Library Trustee

By Joshua Smith, Leighton Volunteer

Throughout its history as a lending library, the Leighton’s most consistent users have been the clergy. Fittingly, because it was Robert Leighton’s intention that his bequest of books would be of use to ‘the Clergie of the diocese’. Also, Leighton’s status and celebrity as a prominent seventeenth-century churchman and the Library’s large collection of theological texts, continued to be a draw to religious readers in the nineteenth century.

Of equal importance was the fact that Presbyterian church ministers were afforded favourable terms of library membership. Their rate of subscription was paid only once, as opposed to annually for lay members, and from 1803, they enjoyed the privilege of being able to borrow books for up to six months at a time.

As trustees, church ministers were also intimately involved in the administration and management of the Library. One such was William MacGregor Stirling (1771-1833), minister of the Port of Menteith between 1801 and 1824, a small rural parish located twelve miles west of Dunblane.

William’s father, Robert Stirling, preceded him as minister of Port of Menteith and was also a borrower and trustee of the Leighton from 1774 until his death in 1801. Educated at the University of Glasgow, William was ordained as assistant and successor to his father in 1799.

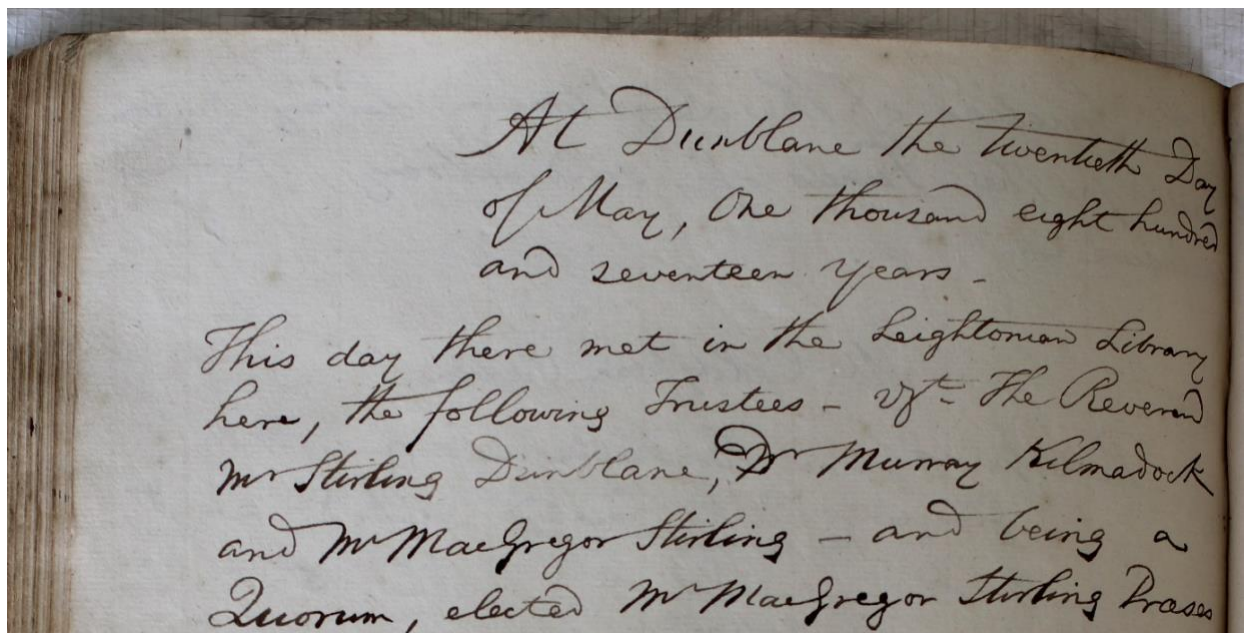
His association with the Leighton is recorded in the Library's matriculation book, like a subscription book, in March 1803, paying ten shillings and sixpence.



William's signature in the Leighton matriculation book

However, the Library's borrowing registers reveal that he had been borrowing from the Library since at least 1797, perhaps taking advantage of a reaffirmation of library policy to allow free access to local preachers and students in divinity, reasserted at a meeting of trustees in May 1796.

William's appointment to the Leighton's board of trustees came during a period of upheaval for the Library, amid infrequent trustee meetings. Although he was appointed in 1812, it was not until the next subsequent meeting in 1815 that his appointment was recorded in the minutes, and then not until the following meeting in 1817 that he attended for the first time as a trustee. Indeed, the Library had been closed during this intervening period as extensive repairs and improvements were made to both its exterior and interior by the local architect William Stirling, a distant relative of William's.



The minutes record William's first trustee meeting in May 1817, which he was elected to chair

The minutes book records that William attended two subsequent meetings in 1818 and 1822. His association with the Library may have ended soon afterwards. In 1823, he married for a second time, the circumstances of which included conceiving a child out of wedlock. This led to a Presbyterial inquiry and a sentence of deposition which was affirmed by the Synod. Although this was later reversed by the Assembly, William retired as a minister and moved to Edinburgh. There he continued his interest in history and antiquarianism before dying, at the age of sixty-two, in January 1833.

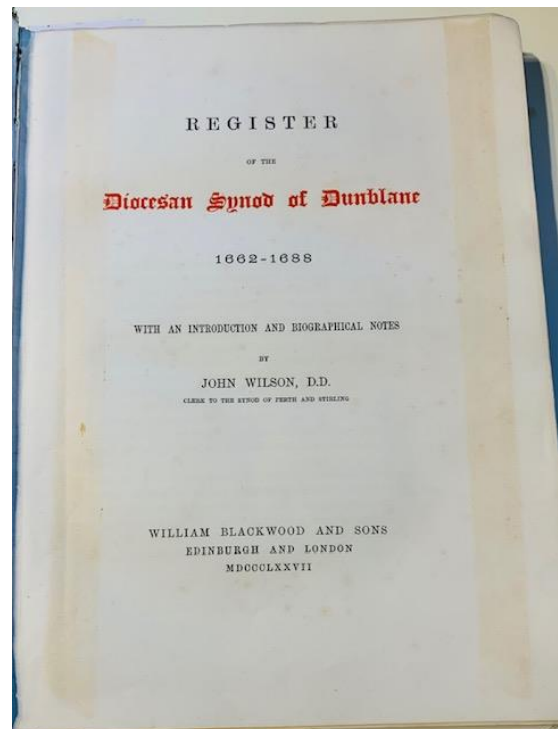
William was just one of a number of Perthshire church ministers active in the life of the Library during the eighteenth and nineteenth centuries but his own connection to it, throughout the majority of his life, reveals the religious and familial ties which bonded together a community of readers.

A subsequent article will examine William's borrowings from the Library and his career as a writer and historian.

Deliberations of the Synod of Dunblane, 1662-1671

Mary Birch has extracted more gems from the activities of the Synod of Dunblane at the time Bishop Leighton was chair (from a transcription of the minutes published in 1877)

When Robert Leighton was Bishop of Dunblane, the Diocesan Synod met twice a year, in April and October. The 1661 Act restoring Episcopacy stated that all power was derived from the King, Charles the Second, and vested in the Archbishops and Bishops as his delegates. The eirenic Bishop Leighton was keen not to provoke those whose custom and practice were fundamentally Presbyterian. During his episcopacy, church governance was largely unchanged from what had been customary before. The parish ministers assembled, "unless excused by sickness or other just impediment", one of them preached, they deliberated, and closed with prayer. At the meeting in April 1663, "It was declared by the Bishop that the Synod and each member of it hath now as full and free libertie of voting and declaring their assent and dissent in all things that occur as ever they had in the former tymes."



The minutes of the Synod can only give us glimpses of contemporary local life, and comparatively few specifically of Dunblane. The Diocese, chosen by Leighton because it was the poorest in Scotland, was largely rural and agricultural. In October, 1668, "It is ordained that ministers both in their preaching and prayer indeavour to make people sensible of God's goodness in giving a good harvest in the most part." In 1669, "It is agreed and enacted, that the Lordes Day ensueing, October seventeineth and that in tyme to come, that the tuo Presbyters of this Diocese, besides their constant remembrance of the harvest in their prayers, doe appoint some day or days of more solemn supplicaciones... and of thanksgiving after it, within their boundes, as in their discretion they shall find it convenient."

Gaelic, "The Irish tongue", was the first language spoken in some charges. "It is necessary that the minister of Balquhidder have the Irish tongue, and that so expeditey as to preach in it." Conversational Gaelic would not do, and the minister at Aberfoyle,

is “to enquire for such a one, as having more acquaintance with such than any of the brethren.” The Bishop urged “That preaching be plain and useful for all capacities, not entangled with useless questions and disputes, nor continued to a wearisome length.” Many people were illiterate, relying on hearing the Commandments, Lord’s Prayer, Creed and Doxology read to them as a means of learning by rote. “Dewlie qualified readers”, usually the parish schoolmasters, might read the Scriptures in church if approved by the Presbytery. Unofficial local schools were discouraged: “Some who does intrude themselves into some paroches, who does take upon themselves to teach the grammare and English schools... Lykwys it is ordained that the school at Noriestowne be discharged and dismissed.”

“For preventing of tippling and drinking in aill houses upon the Lord’s Day, it is ordained that the bell of the paroch church be rung about half ane houre after afternoons sermon, and if that they sal be found in aill houses after the said bell, then those persones are to be censured by the minister and session: likewise, hyreing of servants on the Lord’s Day to be curbed.” The drinking of health, by ministers or others, was discouraged: since custom decreed that a full glass should be emptied at each toast, they should “discountenance and dissuade” people from the practice. Ministers were also “to endeavour and use all means possible to cause the people within their several congregatiounes at weddings and feasts to absteine from intemperance and profane jesting, and the too great libertie they take of undecent behaviour in their promiscuous danceings.” Processions, or “inordinat walking” are censured, also “the great profanity committed by some light conceitted persones at night walkes where dead persones are.”

The Synod discussed the state of kirk buildings: In 1665, Kippen kirk was condemned as ruinous, and in the wrong place. The site chosen for a new building “would much more equallie accommodate the whole paroch.” Monzievaird and Strowan kirks were served by one minister and “not built in places fitting for the benefit of the people.” A perambulation, in effect a site visit, was planned, but postponed, because of “the great tempest and storme of weather qhilk fell out upon the day appointed.”

Thomas Peddie of Monzie “unlawfully baptised Patrick McWhommie’s child”, both were rebuked by the Bishop. Two children were only baptised after their parents appealed to the Bishop and Synod: one minister refused baptism “because of a scandal” involving the father, the other child was illegitimate but duly baptised by Thomas Lyndsey, minister and Dean of Dunblane. “Ane wandering Levite called Mr. James Dick, did unlawfullie marrie some persones in the paroch off Strowane” was a cause of concern. “John Stirling, younger, of Quoiges, within the paroch of Dunblane, was ordained by the Bishop and Synode to satisfie publickly before the congregacioune at Ochterardor, with his associates, for takeing away a young woman in the said paroch perforce under silence of the nyght.” Abduction or elopement? Who knows?

John Drummond of Auchterarder was supported by the Presbyteries of Dunblane and Auchterarder “during his abode at the college of divinity”, and was ordained. But at the April synod in 1670: “This day Mr John Drummond, minister at Monzie, being charged by the Bischope with insobriety, sweareing, and some unhandsome carriage to a woman shortlie before at Dunblaine, did acknowledge that hee was somewhat taken with drink, and that hee vented a rash oath, and that he did onlie tak that woman in his

armes, and thrust her in at the door before him. Wherupon he was removed and suspended from his ministrie until the nixt Synod... and being called in, he received his sentence humblie.” At the October Synod, David, Lord Maddertie petitioned the Synod on behalf of the heritors, elders and parishioners that they “earnestlie desired him to be restored againe to his wonted employment among them.” John Drummond “did fullie confes his guilt, with very great gravitie, godly sorrow and sinceritie, so farre as the meeting could discernie.” He was reinstated, but urged to “walk circumspectlie, that he might not disappoint the brethren’s charitable expectation of him.”

After 1688, he was deprived permanently of his living by the Privy Council, for praying for King James the Seventh.

The Register of the Synod of Dunblane is essentially an account of the decisions taken by the Bishop and clergy at the time. From this primary source we can infer something of contemporary society, with a few insights into daily life and opinions. The text must speak for itself, however tempting it may be to speculate further. In his letter to the diocesan clergy, written from Glasgow in April 1671, Robert Leighton writes, “I have nothing to recommend to you, but (if you please) to take a review of things formerlie agried on, and such as you judge most useful...and to adde whatsoever shall further accur to your thoughtes that may promote the happie discharge of your ministrie and the good of your people’s soules.”

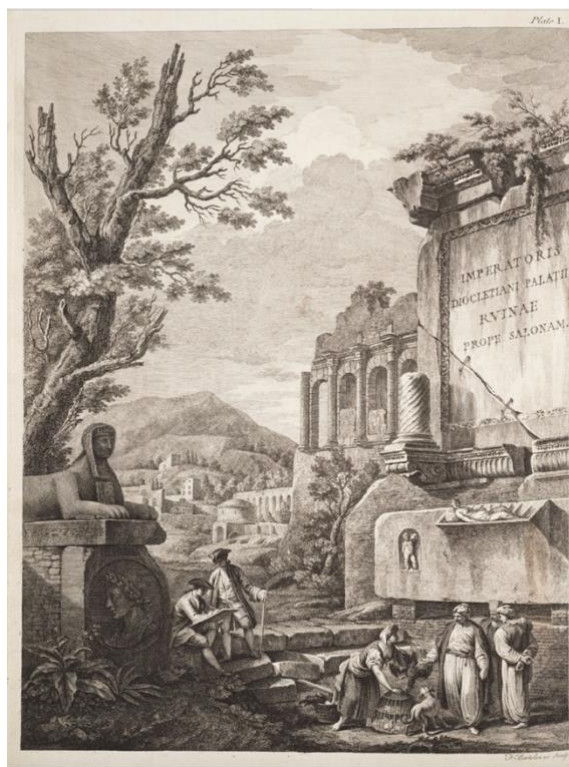
Another Library Treasure – Architect Robert Adam’s folio book

by Hugh Grant, Leighton Volunteer, with thanks to Colin Storrar

We were sorry to hear in August that former guide Colin Storrar had died. Colin was a volunteer guide for several years and very knowledgeable about the history of the Library, Bishop Leighton and his times, and the books.

Colin was fascinated by architecture and history, and his memory for dates, events, names of people and places was legendary. He and I shared guiding duties on a number of occasions, where I saw him display those talents to visitors.

I owe Colin a great debt. In a break between visitors one day he introduced me to one of the Leighton’s hidden treasures. Tucked away in one of the long cupboards was a book from 1764 that was too large to fit into the normal bookshelves: *Ruins of the Palace of the Emperor Diocletian at Spalatro in Dalmatia* by Scottish architect Robert Adam (1728-1792), son of well-known architect and builder William Adam. The frontispiece shown here demonstrates the quality of the many engravings in the book.



Spalatro, now known as Split, is known to many visitors to Croatia as a starting off point for the Croatian Islands. My wife and I enjoyed exploring the ruins of Diocletian's palace when we lived for a time in the Balkans, which is why it was a particular delight to be introduced to this volume in the Library.

The book was dedicated to George III and a copy is held by the Royal Collection Trust, from whose website I have extracted the following short summary. Copies of the book are also held by the British Museum and the Metropolitan Museum of Art in New York.

After his university education, Robert undertook the Grand Tour (1754-8). The climax of his tour was Dalmatia, which he visited in 1757 in the company of the French architect Charles-Louis Clérisseau and two other draughtsmen. It was Clérisseau who was to provide the picturesque views and romanticised images of the palace for Adam's *magnum opus*.

The publication of large folio volumes of illustrations of the antique was in its heyday, and offered a perfect opportunity for Adam to make his name and challenge his rivals with a magnificent production. It took seven years to produce, finally published in 1764. It may be seen as part of Adam's single-minded ambition to establish himself as the leading architect in England as well as Scotland.

Ways of Supporting the Library

One of the nice things about the Leighton is that trustees have been able to keep it free for people to visit. So it is good to report that donations from visitors are up this year, and we have welcomed new Friends of the Leighton. Both of those income sources make a welcome contribution to the Library's annual running costs.

Do pass this newsletter on. It is sent automatically to all signed-up Friends of the Library but we are happy to see it reaching as many others as possible.

Check out and share our [Facebook page](#) and [Twitter page](#) and visit the [Leighton Library website](#), where you will find regular posts about the books and their authors.

Donations to the Library are always welcome! You can donate via the [Leighton Library website](#) or email us at leightonlibrary@gmail.com.

And finally...

A reminder about the Coffee Morning in the Cathedral Halls on Saturday 22 October, where there will be another chance to stock up on our winter card "Leighton in the Snow". Income from sales of the card, by local artist Jane Dunbar, is split jointly between the Leighton and a Monastery School in Myanmar, for books for orphan children. The monastery cares for more than 1200 refugee children from the internal wars in Myanmar.

