

# The Scottish Genealogist

THE QUARTERLY JOURNAL OF THE SCOTTISH GENEALOGY SOCIETY

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By the constitution, the Scottish Genealogy Society exists "to promote research into Scottish Family History," and "to undertake the collection, exchange and publication of information and material relating to Scottish Genealogy by means of meetings, lectures, etc." By the expressed desire of the Original Members, the Society was to remain an academic and consultative body, and was not to engage itself professionally in record searching. Arrangements will be made by which the Society can supply a list of those members who are professional searchers but any commissions of this kind must be carried out independently of the Society.

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## THE CONCEPT OF PROOFS OF NOBILITY IN EUROPEAN GENEALOGY

THE ethnological structure of ancient nobility is to be found in the conquest of most of Europe by the Germanic peoples in the first millennium A.D. This led, outside of the Celtic regions, and the city states, where the Roman civilization to some extent continued, to the conception of the freemen, the conquerors, and the conquered, who held by servile—that is non-military—tenure. The former were divided into what in fact came to be known as the yeomanry and franklins, the freemen, small landholders, in Scotland, bonnet lairds, and their leaders, who in time formed the Ur Adel nobility.

There was, therefore, produced in Europe what was tantamount to a caste system with a clear division of duties. The average social history of the Middle Ages gives a quite distorted impression of the facts, and suggests that there was a tyranny on the one hand, which is not true, and that the nobles were exempt from duties because in some countries they were exempt from the taxes which were levied on the people as a whole. This is, however, a misunderstanding of the facts. For only the nobles and freeholders were called upon for military service, and that military service meant not only fighting in the army, but providing one's own equipment, that of one's followers, and provisions. Consequently, in aggregate, a noble paid more indirectly to the state in this way than any other person, and what is more he only, with the freeholder, was called upon to risk his life for his overlord—or his country. The conception of mass-conscription born of the French Revolution did not exist, and the burghers and peasantry were largely exempt from the misfortunes of war, unless they were directly in the path of an army.

This nobility had to be recruited as time went on, and this came to be by patents of nobility. This led on the continent to the conception of Wappenadel. In the English-speaking countries these patents of nobility came to be called grants of arms—because a patent of nobility always, with few exceptions, conceded also the armorial bearings of the new nobles. British and Irish patents of arms are still patents of ennoblement—and in the Scottish patents as in the older English patents that is expressly stated in the grant.

In the Celtic tribal regions much the same system of a nobility was evolved, but on the basis of descent from the original founder of the clan, and in the Cities there developed the Patrician class which was accepted in countries such as Italy, and to some extent in the Holy Roman Empire, as the equivalent of the nobility. Below the Patricians there arose a mid-

way class of Distinct Civility which had arms, and which gradually rose into the Patriciate by survival on the one hand, and good marriages among Patrician and Noble families on the other.

A great deal of confusion has been produced in the English-speaking countries by the quite incorrect use of the term Noble which has gradually developed in England and spread to the others. This is to mean by the use of that term Peer. But Peers are only a part of the Nobility. Peerage is a rank in nobility and nothing more. In some countries Peerage was not encouraged (as in Poland) and in others it was definitely laid down that Peers did not take precedence of the ancient untitled nobility, the gentry (as in France). Indeed, in France, special privileges resided in ancient nobility, as a consequence of which squires from the provinces used to post to Versailles to claim their privileges on occasions, while high peers of the Court, had to give place to them, since they did not qualify because they were only "new-baked" peers and nobles.

In the British Isles the normal terminology for the nobility was that of the continent of Europe, and it was only with the Tudors in England that this insular and quite unrealistic usage was adopted.

But in Scotland the international terminology is still used, and not the English, in official documents of H.M. Lyon Court. Consequently the Nobility in Scotland (as elsewhere, and strictly in law also in England) comprises all the ennobled, whether titled or not.

Gentry was Ur-Adel, that is ancient nobility, and in all realms was held in much higher estimation than new nobility, even when the new noble was also made a peer. Gentry could not be created, as it was the state of ancient nobility. As Selden the English authority stated, even God himself cannot make a Gentleman. That is why King James VI, in answer to the importunities of his nurse to make her son a gentleman, replied, "My Good Woman, I cannot make him a Gentleman, although I can a Lord."

Proofs of nobility, which are required by all the ancient Chivalric Orders (with few exceptions), are proofs that the candidate for admission to knighthood in the Order has reached the state of perfect nobility—that is gentry. It is not a question that being a Peer he has proved his nobility. Peerage no more counts towards perfect nobility than being any other form of noble. The proofs vary from country to country, and Language (Tongue) to Language within the various Orders. The English-speaking countries have always tended to offer the long paternal descent as proof of nobility—that is ancient nobility. This was because in earlier times it was quite inconceivable that a person (or his forebears) having achieved the rank of noble would marry out of his state. Consequently, if the long paternal descent was proved, it was held that this proved automatically the nobility

of the female lines coming into this descent. This conception so dominated English thinking, for instance, that in many or most early English pedigrees of the gentry the surnames of the wives are not given at all.

Strictly speaking, in the English Tongue the proof was the same as the Italian of 4 quarters—that is that each of the grandparents had to be nobles, and their paternal ancestors for several generations, usually about 5 or 6 preceding the generation of the grandparents. But, as pointed out, the long paternal line was permitted as an alternative, and in fact easier proof in most cases to offer, and this meant, for instance, in the Order of Malta, going back to 1485.

In Germany the proofs were much more difficult and consisted of 16 quarters, and in some instances of 32 quarters. Austria and Hungary had the same proofs, and other countries, varied from 16, to 8 or 4 quarters. Recently, in the case of Hungarians in the Order of Malta the English Tongue proof, as an alternative, back to 1485 has been permitted, since it is so difficult because of a Communist Regime in Hungary for Hungarians in exile to provide the fullest proofs which they would have been able to offer prior to the subjugation of their country.

The reason for the proofs of nobility in the Orders of Knighthood was that the conception was held, and is still held in a large measure, that it was the duty of the noblesse to fight for Christendom in these Military Orders, and also to succour the poor, the sick, and the weak. Consequently, knighthood was restricted to these classes. This system only began to be weakened, when, in the Order of Malta for instance, there had to be instituted knights of grace (or honorary knights) to accommodate the male relatives of the mistresses of King Louis XIV which that monarchy was trying to foist on to the Order, and which the Order could not entirely resist. Nowadays, however, knights of grace or equivalent ranks are only appointed from those who are nobles but cannot prove their full nobility, or from other persons of good social position.

The conception that Knighthood could be obtained, without regard to nobility springs from the Legion of Honour of Napoleon I, and this has been copied by most countries as State orders of Merit, among which may be reckoned such orders as the British Empire, as distinct from the Thistle or the Garter, which like the Golden Fleece, the Annunciation, the Holy Spirit, or the Princely Orders, such as the Rose of Lippe, are personal dynastic orders of a sovereign, and which may or may not be used to reward merit. It should be remembered that the old Duke of Cambridge is said to have declared that what he liked about the Garter was that "there was no damned merit about it."

On the other hand the much older, international, religious and military Orders have always retained, with few exceptions, the conceptions of the Proofs of Nobility. This is particularly so in the case of Constantine St. George of Naples (an order restricted very largely to the high legitimist nobility of Europe, and which depends from the Royal House of Bourbon of the Two Sicilies, of which H.R.H. Prince Ranier is the Grand Master), the Sovereign and Military Order of St. John of Jerusalem (commonly called Malta), and the Military and Hospitaller Order of St. Lazarus of Jerusalem. For instance, this latter, in its Scottish Bailiwick demands paternal or pronominal descent from before 1672, and in its English and Irish Bailiwicks from 1688, as the proof for a knight or dame of justice, as distinct from grace or merit.

Even the British Order of St. John, of which H.M. The Queen is the Sovereign Head, but which considers itself to be a branch of the Order of Malta, although detached from it, still has a distinction between knights of justice and grace, based on the offering of a proof of nobility of the father and the mother of the candidate.

In Sweden the Swedish Bailiwick of St. John, which is also detached from Malta, maintains nobility as the basis for admission, and while since 1945 in the German St. John in theory this requirement has been abolished, in fact it exists, and it is unlikely that anyone would be appointed to the equivalent rank of knight of justice who had not the fullest proofs of nobility.

The Teutonic Order, since it has largely ceased to be a Military and Hospitaller Order and become largely a religious order, with an honorary knighthood attached, has abolished in recent years the proofs of nobility, which used to be probably the most stringent of all in this Order.

Among the dynastic Orders the Golden Fleece would never appoint a knight who had not the highest proofs of nobility—and there are vestiges of this conception, for instance, in the Thistle and the Garter where it is normal not to appoint any except those of old families. In some Orders, such as Linne, for instance, there is a cross of justice, which is worn by those knights who have proved their nobility. Incidentally, in the Order of St. Lazarus, the noble knights wear also a cross of justice in addition to the normal cross of the Order, while in Malta they wear different insignia.

Generally speaking, throughout Europe and in the Latin American countries, membership of either the Dynastic Orders on the one hand, or the ancient international Military and Hospitaller Orders (which are the old Crusading Orders) on the other hand, is held in much higher regard than membership of State Orders, although in most States either all, or some, of these older and more highly regarded orders are not given state

recognition, as a result of the state nationalism which has developed in the last 150 years. But, for all that, since these Orders are not foreign Orders, and do not depend normally from foreign states, they are not usually held to be illegal. But even if they were, it is unlikely that these great and ancient orders would be prepared to accept such action on the part of any state which attempted to suppress its insignia and activities within its frontiers. Thus, when recently Czechoslovakia suppressed the members of the Bohemian Priory of St. Lazarus, on the alleged pretext that they were working against the Communist State, the Bohemian Priory merely continued its work in exile. In the same way Malta has its Hungarian Association in exile, and so on.

It will, therefore, be seen from what has been said that, while some may treat genealogical studies as purely academic, they become real and vital where the old Orders of Chivalry are concerned, as the control and management of these orders is very largely restricted to the knights of justice; and these are those who have been able to establish their genealogies, according to what are the prevailing rules of the Tongue concerned, to a high and ancient nobility.

In conclusion, I wish to emphasise that, whereas with Peerage there is bound to be the association in many instances of great wealth, since Peerage is always being recruited from the most successful elements in each generation, this is not necessarily the case where old nobility (ur-adel or gentry or old peerage) is concerned. Consequently, by giving the first positions to the older nobility, because of this system of proofs of nobility, a definite curb is placed upon great wealth and power alone dominating these ancient Orders. In this respect ancient nobility is a great equaliser in society, as it forms a third force between wealth and power on the one hand and people on the other. Such an element in society is valuable to it, and goes far to prevent the dominance of one class over another, and prevents that cancerous growth which is typical of either a purely capitalist society on the one hand or a communist on the other.

GAYRE OF GAYRE and NIGG

## MELDRUM GENEALOGY

**T**HE following notes on some ancestors and descendants of George Meldrum and his wife, Jane Barclay, who, with five sons, emigrated to the U.S.A. in 1860 (too late to be included in our projected "Dictionary of Scottish Emigrants," pre-1855), are of value.

George Meldrum, b. Kingskettle, Fife, c. 1781, was the son of John and Jean Meldrum. He married Elizabeth, daughter of John Bell and Margaret Berry, with issue at least one son, John, b. 25/11/1804. John Meldrum m. Agnes, daughter of Thomas Hean or Hene, by his wife, Elizabeth Anderson, and d. 6/11/1867, leaving at least one son, George, b. at Charleston, near Leslie, in Fife, 27/8/1830.

About 1848 George Meldrum m. Jane, daughter of David Barclay and his wife Jane Graham. They had five children in Scotland, namely:—(1) John, b. Leslie, Fife, 21/3/1849; (2) David, b. Leslie, 31/7/1851; (3) James Lowe, b. Leslie, 5/8/1853; (4) George, b. Leslie, 21/4/1856; and (5) William Barclay, b. Leslie, 14/11/1859.

The family sailed to the U.S.A. on the ship "Underwriter", arriving at New York City, 21/3/1860. They went to Florence, Nebraska, crossed the plains with the Edward Martin and Daniel Tyler Handcart Co., and settled in Provo, Utah, where he was a fruit grower, farmer and shoemaker, and acquired interests in several mercantile companies. In Provo four more children were born. These were:—(6) Thomas Alexander, b. 14/2/1862; (7) Mary Jane, b. 1864, d. in infancy; (8) Margaret, b. 5/9/1866, d. young; and (9) Joseph, b. 17/4/1869.

George Meldrum returned to Scotland, c. 1877, on a mission for the Church of the Latter Day Saints, and in 1880 was on a mission to the Shetland Isles. He died at Provo, Utah, in 1900.

For this data we are indebted to Willis L. Campbell, genealogist, Box 155, Dixie, Washington (State), U.S.A.



## BURIAL GROUND INSCRIPTIONS

"THE SCOTTISH GENEALOGIST" of January 1957 had a list of books which included references to records of burials and inscriptions. It has been possible since then to compile a more comprehensive list of records of monumental inscriptions, as given below. This list supersedes the previous one. The undersigned will be very glad to receive notice, at the address 7 Randolph Cliff, Edinburgh 3, of additions or corrections to the list, but not of publications which contain references, as some parish histories do, to only a small selection of the inscriptions in a burial ground.

Of general interest are:—

"An Theater of Mortality" (1704) by Robert Monteith, mostly about Edinburgh and, by the same author, "A further collection of funeral inscriptions over Scotland gathered from Edinburgh, Dundee, Aberdeen, Stirling, Linlithgow, St. Andrews, Glasgow, Haddington, Kirkcaldy, Montrose, Coupar, Inverness, Kinghorn, Kirkcudbright, Dunfermline, Dum'britton, Dunbar, Elgin, Nairn, Fortrose, Dunkeld, Spynie, Tranent, Alloa, Falkirk, Kilsyth, Hamilton, Melrose, and several other places elsewhere," (1713); a valuable feature of these works is the inclusion of many inscriptions which have since been lost or become illegible.

"Monuments and monumental inscriptions in Scotland" by the Rev. Charles Rogers, LL.D., in two volumes (1871 and 1872); about 170 inscriptions are mentioned in each volume with altogether 51 pages of indexes of names.

"Epitaphs and inscriptions from . . . north-east Scotland" by Andrew Jervise in two volumes (1875 and 1879).

"Parish Churches and Burying grounds of Ayrshire" by Dobie (1847), giving only a very few inscriptions.

"Aberdeenshire Epitaphs and Inscriptions" by John A. Henderson (1907); deals with about 50 parishes with only a few inscriptions from each, but has biographical notes and an index of names.

"Silences that speak" by Wm. Pitcairn Anderson (1931) has an index of about 860 names with biographical notes and references to inscriptions in the older Edinburgh burial grounds.

None of the above includes a reference to more than a small percentage of the inscriptions in any particular burial ground, and the same may be said of "Biographic and descriptive sketches of Glasgow Necropolis" by George Blair (1857) which deals with only about 60 inscriptions; (the necropolis was opened in 1833).

The known burial grounds for which a substantial proportion of the inscriptions has been recorded are given below. The figure shown against each place refers to the more detailed description of the publication given later in this article.

**Aberdeenshire**

Aberdeen St. Nicholas 29  
Cairnie 30

**Angus**

Barry 32  
Brechtin 33  
Broughty Ferry 31  
Dargie, Invergowrie 31  
Dundee Howff 34 and 35  
Dundee Jewish 31  
Dunnichen 55  
Inverarity 31  
Lundie 31  
Monifieth St. Rule's 31  
Murroes (Muirhouse) 36  
Roodyards 31

**Ayrshire**

Ayr Moravian 28

**Banffshire**

Banff 21  
Botriphnie 30  
Boyndie 18  
Cullen 15  
Deskford 17  
Fordyce 19  
Grange 30  
Keith 30  
Ordiquhill 20  
Rathven 16  
Ruthven 30

**Dumbartonshire**

Dumbarton 37  
Kirkintilloch 8B  
Old Cardross 37

**Dumfriesshire**

Annan 38  
Dumfries St. Michael's 39  
Kirkconnel 40  
Little Dalton 10  
Old Keir 9  
Sanquhar 41

**Edinburgh**

Buccleuch 7 and 44  
Old Calton 7 and 43  
Canongate 7  
Greyfriars 7 and 42  
Holyrood 7  
Jewish 7  
North Leith 4  
Quaker 7 and 45  
Restalrig 14  
St. Cuthbert's 13  
St. John's Episcopalian 7

**Fife**

Auchterderran 8A  
Ballingry 1  
Collessie 46  
Crail 47  
St. Monance 5

**Glasgow**

Blackfriars 48  
Cheapside Street, Anderston 3  
John Street, Bridgeton 2

**Midlothian**

Inveresk (Musselburgh) 50

**Perthshire**

Perth Greyfriars 51  
Rattray 52

**Renfrewshire**  
Port Glasgow, Campbell Street 53

**Roxburghshire**  
Borthwick Wa' 24  
Hawick St. Mary's 23  
Hawick Wellogate 25  
Hawick Wilton Old 22  
Teviothead Old 26

**Selkirkshire**  
Ashkirk 8

Lindean 8  
Selkirk 3  
Yarrow 27

**Stirlingshire**  
Gartshore Quaker 49  
Strathblane 54

**Wigtownshire**  
Kirkmaiden 11  
Machru 12

The detailed list follows; the figures in brackets represent the number of inscriptions recorded. In most cases where no reference is made to an index of names there is in fact no such index.

Thanks are due to the Chief Librarian, Dundee, and the County Librarian, Dumfries, for their assistance in the preparation of this article.

### DETAILED LIST

Nos. 1 to 8, which are in type or manuscript, are in the custody of the Scottish Genealogy Society.

1. Ballingry churchyard, Fife. 1958, by pupils of Beath High School, Cowdenbeath.
2. Glasgow, John Street, Bridgeton, now Tullis Street, all inscriptions (42), by J. F. Mitchell, 1957.
3. Glasgow, Cheapside Street (Anderston Associate or Anti-burgher, or St. Mark's Cheapside, Anderston, all inscriptions (19), by J. F. Mitchell, 1956; see also "The Scottish Genealogist" January 1958, page 5.
4. North Leith Cemetery, Coburgh Street, Leith, all inscriptions (78), by J. F. Mitchell, 1956; "The Scottish Genealogist" of July 1956 has a summary of each inscription.
5. St. Monance, Fife, churchyard, all inscriptions prior to 1880 (41), by J. F. Mitchell, 1961; index of surnames.
6. Portobello, St. Mark's Episcopal, High Street, all inscriptions prior to 1855 (41) and (6) thereafter, by J. F. Mitchell, 1961; index of surnames.
7. Some Edinburgh Monumental Inscriptions by J. F. Mitchell, 1961 (copy in Edinburgh Room, Edinburgh Central Public Library); has a summary of every inscription in the burial grounds of Buccleuch (75), Old

Calton (446), Canongate (318), Greyfriars (748), Holyrood (74), Jewish (29), Quaker (28) and St. John's Episcopal (406); indexes of surnames.

- 8 "Recorded gravestone inscriptions in Selkirk: Ashkirk: Lindean before 1855, by some members of Selkirkshire Antiquarian Society (honorary secretary Mrs. N. M. Duff) 1961; all inscriptions (Selkirk 263, Ashkirk 88 and Lindean 6), also names of owners of lairs in Selkirk and indexes of names in full.

8A. Auchterderran parish churchyard, Fife, 1958, by Mr. J. Penman, all inscriptions with plan.

8B. Tombstone Inscriptions in St Mary's Churchyard, Kirkintilloch, copied 1962 by Dr. MacAndrew from list in St. Mary's Church Museum (with corrections)—174 legible or partly legible—there are also 91 stones or sites with no inscriptions or completely illegible inscriptions.

Nos. 9 to 12 are in the Proceedings of the Dumfriesshire and Galloway Natural History and Antiquarian Society.

9. Old Keir gravestone inscriptions, seventeenth century and a few eighteenth century (13) with notes, by Lt.-Col. J. R. H. Greeves; names are included in the general index of the volume, vol. 32, 1953-54.

10. Little Dalton churchyard (13) by Lt.-Col. J. R. H. Greeves, vol. 33, 1954-55.

11 and 12. Volume 34, 1955-56 has a review by R. C. Reid of two Mss. by Major W. S. Borthwick, viz. (1) all inscriptions in older portion of Mochrum churchyard with drawings and photographs, plan and index of names — with Kirk Session of Mochrum, pencil notes in Ewart Public Library, Dumfries, and (2) all inscriptions in Kirkmaiden in Ferness, now Glasserton parish, with drawings and index of names, in Ewart Public Library, Dumfries.

Nos. 13 and 14 are publications of the Scottish Record Society.

13. Monumental inscriptions in St. Cuthbert's Churchyard, Edinburgh, (older portion) compiled by John Smith in 1908, edited by Sir James Balfour Paul, 1915, and same for newer portion compiled in 1916, published in 1919, total 1,048 inscriptions with plans and indexes of full names.

14. Index to the register of burials in the churchyard of Restalrig 1728-1854 (based on register of mortcloth fees supplemented by tombstone inscriptions, etc.) edited by Francis J. Grant, W.S., Rothesay Herald, 1908.

Nos. 15 to 21 are all by Wm. Cramond, M.A., LL.D., schoolmaster of Cullen; each volume has an index of surnames and is a complete record of the inscriptions.

15. The church and churchyard of Cullen, 1883 (163).
16. The church and churchyard of Rathven, 1885 (308).
17. The church and churchyard of Deskford, 1885 (61).
18. The church and churchyard of Boyndie, 1886 (333).
19. The church and churchyard of Fordyce, 1886 (226).
20. The church and churchyard of Ordiquhall, 1886 (93).
21. New Spalding Club, Annals of Banff, vol. 11, Inscriptions in the parish churchyard, St. Andrew's churchyard and the Fife mausoleum, Banff, 1933; 589 inscriptions given in full with indexes and notes; this volume may be taken as superseding "History of Banff and . . ." by James Imlach, 1868, mentioned in the article of January 1957, "The Scottish Genealogist."

Nos. 22 to 27 are in the Transactions of the Hawick Archaeological Society.

22. Monumental inscriptions in Wilton old churchyard, Hawick, by James H. Haining, Trans. of 1937 to 1939 with index of surnames in 1939 and copious notes; (392 inscriptions from 1606).
23. Monumental inscriptions in St. Mary's Churchyard, Hawick, by James H. Haining, Trans. 1935 to 1938 with index of surnames in 1940 and copious notes; (413 inscriptions from 1546).
24. Borthwick Wa' burial ground (6½ miles from Hawick), by James C. Bonsor, Sheriff-Substitute, Trans. 1938 and 1939; 12 inscriptions quoted and 24 families mentioned (Grieve, Craw, Pott, Elliot, etc.) out of over 100 tombstones, many of which are illegible.
25. A register of monumental inscriptions in Heritors' Area, Wellogate, Hawick, from 1849 by James H. Haining, Trans. 1942 to 1944, 1946 to 1948 and 1950, with index of surnames and copious notes; (352 inscriptions from 1849).
26. Teviothead Old Churchyard, by James C. Bonsor, J.P., Trans. 1940, 129 tombstones, some illegible, but reference made to about 22 only.
27. Monumental inscriptions in the original Yarrow churchyard, by Roger S. Kirkpatrick, D.D., minister of Yarrow, Trans. 1933 (181).

Nos. 28 and 29 are in "Scottish Notes and Queries."

28. Inscriptions in Moravian churchyard at Ayr (behind the Wallace monument), by Calder Ross, with index, vol. XI 3rd series (86 inscriptions from 1768 to 1915).

29. Epitaphs in St. Nicholas church and churchyard, Aberdeen, by A. M. Munro, with copious notes (a very large number of inscriptions), vols. I to III and VII to IX first series (1887 to 1895); index is in separate volume "Index for 1887 to 1899" under "St. Nicholas."

## OTHERS

30. The book of chronicles of Keith, Grange, Ruthven, Cairney and Botriphnie . . ., by Rev. Jas. F. S. Gordon, D.D., 1880; has notes and details of some more important inscriptions of Keith (40), Grange (19), Ruthven (5), Cairnie (11) and Botriphnie (10); this Ruthven seems to have been part of Cairnie parish, and the church, now in ruins, has not been used since 1721; (the volume also contains list of 100 members from 1796 to 1828 of the "Domestic Friendly Society of Keith").
31. Graveyard inscriptions from Inverarity churchyard; St. Rule's churchyard, Monifieth; Lundie parish churchyard; Dargie, Invergowrie; Eastern Necropolis, Dundee (Jewish section); Broughty Ferry Old Burial Ground, Roodyards Burial Ground; by Sydney Cramer, 1953, microfilm in Scottish Department of Edinburgh Central Public Library of typescript in Central Library, Dundee.
32. Barry churchyard, Angus, by Sydney Cramer, 1953 (731 inscriptions from 1711 to 1952); typescript in Scottish Department, Edinburgh Central Public Library.
33. Inscriptions from the burial grounds of Brechin and Magdalene Chapel, by Andrew Jervise, 1864; (64 inscriptions, a selection only).
34. Guide to the remarkable monuments in the Howff, Dundee, by A. C. Lamb, 1892 (about 136 inscriptions, nearly all prior to 1700, but one each for 1717, 1727, 1788 and 1823).
35. The book of the Howff, by Alex C. Lamb, 3 volumes mss. in Dundee Central Library.
36. Murroes, inventory of older gravestones, by Rev. James Nicoll, Murroes Manse, (126), index of surnames; ms. in Historical Section, Old Register House, 1892 but later completed to 1899. "Murroes" is otherwise Muirhouse, north-east of Dundee.
37. The God's Acres of Dumbarton and biographical sketches of some of those who sleep therein, by Donald McLeod, 1888; is a selective record with 171 names in the index; it covers Dumbarton Cemetery, (opened in 1854), the parish churchyard, Old Cardross Kirkyard and West Bridgend Burying Ground.
38. Memorials of Annan Old Cemetery, by Henry Truckell, 1957; typescript in Ewart Public Library, Dumfries.

39. Memorials of St. Michael's, the old parish churchyard of Dumfries, by Wm. M'Dowall, 1876; "nearly all the stones in the graveyard are brought under notice; copious notes, index of surnames, in all 446 pages.
40. Inventory of inscriptions on the headstones in Kirkconnel churchyard prior to 1850, compiled by Wm. McNae 1933; ms. in Ewart Public Library, Dumfries.
41. Memorials of Sanquhar Kirkyard, by Tom Wilson, 1912, with plan, illustrations, list of nearly 980 graves with names of families and copious notes, in all 297 pages.
42. The epitaphs and monumental inscriptions in Greyfriars Churchyard, Edinburgh, by James Brown, 1867; many biographical notes, plates, translations from Latin, mention of many important people buried there but without memorials; complete index; all inscriptions then legible and others from earlier works—a great work.
43. Epitaphs, etc., Old Calton Burying Ground, Edinburgh, by John Smith, 1907; (446); complete index with biographical notes and photographs; ms. in Edinburgh Room, Edinburgh Central Public Library.
44. Epitaphs in Buccleuch Parish Churchyard, Edinburgh, also by John Smith, 1907; (about 72); biographical notes and complete index; ms. in Edinburgh Room, Edinburgh Central Public Library.
45. Inscriptions Friends Burial Place, Pleasance, Edinburgh, by Miss E. M. Mein, 1945; (28); photographs; in Edinburgh Room, Edinburgh Central Public Library; also in "Old Edinburgh Club," vol. XXVII, 1949, page 172.
46. Collessie Churchyard to 31st December, 1911, by Henry Rae Arnot, LL.D.; (132); lair record from 1846; alphabetical index of interments from 1617 giving name, date, age, etc.; privately printed.
47. The Churchyard Memorials of Crail containing a full description of the epitaphs anterior to 1800 by Erskine Beveridge, LL.D., 1893; (75); copious notes and references.
48. Glasghu Facies, McUre, edited by Jas. F. S. Gordon, 1875; vol. 2 has a list of all legible inscriptions in the old Blackfriars Churchyard (now demolished) in the High Street, Glasgow; (51 inscriptions from 1699). The two volumes have much that is of interest about Glasgow personalities, but unfortunately there is not an adequate index.
49. The Quaker Cemetery at Gartshore near Kirkintilloch, by Charles Tavior, 1903, in Transactions of the Archaeological Society of Glasgow, new series, vol. V, page 96 et seq.; (11).
50. History of the Regality of Musselburgh . . . by James Paterson, 1857; at pp. 211 to 338 are "monumental inscriptions in the churchyard of

Inveresk " (210) which "comprise, with perhaps one or two exceptions, the entire legible inscriptions in the churchyard."

51. Greyfriars burying ground, Perth, by W. Siewwright, 1893, and supplement, 1895; inscriptions to 1855, with some later, total 3,850 names; two indexes of names; in Perth Public Library, photostat copy in Scottish Department, Edinburgh Central Public Library.
52. Memorial inscriptions in the churchyard at Rattray, by Rev. John Hunter, 1913 (170) with four photographs and complete index of names.
53. Campbell Street Burying Ground, Port Glasgow, by Archibald Duncan, in "The Scottish Genealogist," vol. VI, no. 2 of April 1959; (41).
54. The Parish of Strathblane, by John Guthrie Smith of Mugdock Castle, 1886; Appendix I, the Strathblane churchyard, a complete list of inscriptions (214) by his daughters, the Misses Smith; index at end of book includes in full all names in inscriptions; plan; very carefully compiled; it is noted that on nine stones the inscriptions are now completely illegible.
55. The churchyard monuments of the parish of Dunnichen in Forfarshire—a paper read to the Stirlingshire Natural History and Archaeological Society 21 December 1920, by George Lowson, LL.D., F.S.A.Sc., published separately 1921; some notes and comments; 17th century six stones, 18th century 42, and 19th century 45 stones.

J. F. MITCHELL.

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**GLENGAIRN MCGREGORS** : From a photostat copy of an old bible record, obtained by Lawrence J. Beaudin, Montreal, Quebec, Canada, we reproduce the following details. Alexander McGregor and Margaret Coutts were married at Clashindrich, Glengairn, Aberdeenshire, on 18th May, 1834, by the Rev. Lachlan McIntosh. They had seven children, namely:—(1) James, b. at Clashindrich, 18th March, 1835; (2) Ann, b. at Clashindrich, 1st May, 1837; (3) John Alexander, b. Tilbury East, Canada West, 1st September, 1841; (4) William Charles, b. Tilbury East, 22nd October, 1843; (5) Allan Robert, b. Tilbury East, 7th January, 1846; (6) Francis Colin, b. Tilbury East, 31st March, 1849; and (7) Mary Jannet, b. Tilbury East, 10th November, 1852. It is interesting to note that Dr. George Fraser Black, in his "Surnames of Scotland", New York, 1946, mentions that there were Griersons alias McGregors of Glengairn at the beginning of the 18th century. Possibly this family of McGregors adopted the surname Grierson after the proscription of Clan Gregor in 1603, and having preserved their identity, restored the original name in more favourable times.



## REGALITY OF KIRKLISTON

IN those days of high printing costs, when the production of a parish history is extremely difficult, the example set by the Rev. Duncan Williamson, M.A., minister at Kirkliston, in West Lothian, could be followed to advantage. He has compiled a pictorial record of his parish, with particular emphasis on the church and historic buildings. The pictures were shown under the title of "Kirkliston in Colour", at the April meeting of the Scottish Genealogy Society, and created considerable interest.

The architectural features of Kirkliston Parish Church, built c. 1200, were clearly shown, and among the other buildings were Niddry Castle, where Mary, Queen of Scots, sought refuge in 1568, when she escaped from Lochleven; Illieston Castle, a well-preserved mansion built by John Ellis, an Edinburgh advocate, in 1665; and Newliston House, seat of Roger Hog, chief of the name, which was completed in 1793 to plans by the famous Robert Adam.

Mr. Donald Whyte, who is the historian of Kirkliston parish, explained that the importance of the place historically, was due to the fact that Kirkliston was a Burgh of Regality, the head town south of the Forth of extensive holdings of the Bishops and later Archbishops of St. Andrews. Called the Regality of St. Andrews, "besouth of Forth", the Regality of Kirkliston, or the Barony of Kirkliston, it was mentioned in numerous charters. The Barony of Kirkliston, he said, must not be confused with the Barony of Liston, which lay almost entirely within the parish, and belonged to the Knights Hospitallers in Scotland. The Lords Seton, afterwards Earls of Winton, were owners of the lands of Niddry and Winchburgh, and hereditary baillies of the Regality of Kirkliston. Their lands in West Lothian were purchased about 1678 by John Hope of Hopetoun (1650-1682), whose grandson, John, second Earl of Hopetoun (1704-1781), was compensated for the loss of his office of baillie of the Regality, when the heritable jurisdictions were abolished in 1747.

An "Act in favour of the Earl of Wintoun anent the Regality of Saint Andrews on the south side of Forth," was passed by the Scottish Parliament in 1621. (*Acta Parl. Scot.*, vol. iv., p.635), and gave to Kirkliston anew, "the haill priueledges, Liberties and Immunities pertaining to ane heid burght of regallity." When the Bishoprick of Edinburgh was erected in 1633 the Archbishop of St. Andrews had a reservation of his regality and other temporal rights. (Keith, R. *Catalogue of Scottish Bishops*, p.29, Edin., 1755). His authority was abolished in 1690.

James Martine, writing of the Regality in 1683 (*Reliquiae Divi Andreae*, p.55. St. Andrews, 1779), says:—

"The regalitie of Kirlistoun, in West Lowthiane, belongs also to this metroplick see of St. Andrews, which comprehends the baronie and

burgh of regaltie of Kirklistoun, maynes, kirklands and mylne thereof: the kirk lands of Laswade; the lands of Eglismauchane; and the heretable offices of justice general; justice courts; coroner of the regality of St. Andrews besouth of Forth; and the lands of Killeith, Rathobyres, Linton, Stow in Tweddal, Little Preston, Tynninghame, Livielands, and all other lands, baronies, lordships, towns, places, and villages in any part of the kingdome besouth Forth, lying within the regaltie of St. Andrews; either within the shreifdome of Linlithgow and Stirling, or constabularie of Haddington, or other shreifdomes within the bounds foresaid.

“The archbishops heretable baillie in this regaltie of old the Earl of Winton, who of late sold the lands with the heretable offices, to the Laird of Hopetoun, who now (as the said noble predecessor) has also the heretable office of justice generall, and power of justice eires, and of coroner of the said regaltie besouth Forth, and a fee of eightie merks to be retained by the baillie furth of the readiest of the few dewties payable furth of the lands within the regaltie for his fee and labours in execution of the saids heretable offices; with the burgh of regaltie of Kirklistoun, weeklie mercats, fairs, priviledges, customs, casualtis, and profits theits thereof; with libertie to hold justice, coroner, and head courts, and other baillie and stewart courts of the baronie of Kirklistoun as often as needs be is, conforms to the custome; and to make, constitute, and admit scribas, clericos, notaries, tabeliones, apparitores, adjudicadores, deputatos, et alios juris et justicie ministros; and to exact their accustomed oath de fidei administratione.”

There appears to have been a Regality of Stow, but as the original charter to Lord Seton and a charter to John Hope of Hopetoun (printed in Sir Robert Sibbald's *History of Linlithgowshire*, Edin., 1710), seem to include Stow under Kirkliston, it may simply have been a part of the Regality of Kirkliston.

Kirkliston Parish Church was anciently a rectory, and while in the great diocese of St. Andrews, was not granted to the bishops until 1451, the appropriation to take place on the death of John Gray, the rector, or on the church becoming void in any other way. (*Calendar of Papal Registers*, vol. x.). The church is then described as being “situate within the barony of Kirklyston.” It was a parsonage of which the Bishop was understood to be parson, and as such entitled to the tithes of the parish, which he applied to his own use for the support of his household and table (*mensa*, whence the term *mensal benefice*), after assigning a small portion to the vicar serving the cure. An act dissolving the parsonage and vicarage, and providing the living to the parish minister, was passed in 1593. (*Acta Parl. Scot.*, vol. iv., p.33.).

D. W.

## THE SCOTTISH GENEALOGY SOCIETY

At a General Meeting of the Scottish Genealogy Society, the following Constitution was adopted on Saturday, 4th July, 1953:—

1. The objects of the Scottish Genealogy Society are:—
  - To promote research into Scottish Family History.
  - To undertake the collection, exchange and publication of information and material relating to Scottish Genealogy, by means of meetings, lectures, etc., etc.
2. The Society will consist of all duly elected Members whose subscriptions are paid. A President and one or more Vice-Presidents may be elected at the Annual General Meeting.
3. The affairs of the Society shall be managed by a Council consisting of Chairman, Vice-Chairman, Honorary Secretary, Honorary Treasurer, Honorary Editor, and not more than twelve other Members. A non-Council Member of the Society shall be appointed to audit the accounts annually.
4. Office-Bearers shall be elected annually. Four Ordinary Members of Council shall retire annually in rotation, but shall be eligible for re-election. At meetings of the Council, a quorum shall consist of not less than one-third of the members.
5. An Annual General Meeting of the Society will be held at or about the end of October, on a date to be determined by the Council, at which reports will be submitted.
6. Members shall receive one copy of each publication issued by, or on behalf of the Society, but these shall not be supplied to any Members who are in arrears.
7. No alteration of this Constitution shall be made except at the Annual General Meeting of the Society, when a two-thirds majority will be required.

## THE SCOTTISH GENEALOGY SOCIETY

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