

THE
ANCESTRAL McCURDYS

H. PERCY BLANCHARD

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THE ANCESTRAL McCURDYS

THEIR ORIGIN AND REMOTE HISTORY

BY
H. PERCY BLANCHARD

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Goodspeed - 6.00

THE ANCESTRAL McCURDYS IN THE OLD COUNTRY AND THEIR REMOTE HISTORY

THE intention of this little volume is twofold : first, to seek in the distant past the generations, circumstances, and beginnings of the McCurdy Clan ; and second, to group and rearrange the various members of the family as known in Scotland and Ireland from whom are sprung those families of the name now of North America.

In fulfilling the latter intention, it is not so much a matter of original research as an endeavour to adjust and collect for easier reference and study (with the elimination of any obvious errors) facts already known, but existing now in a somewhat scattered state.

It is decidedly not the intention to carry down the Irish generations beyond the known "Pioneers" who crossed the Atlantic, except where this course is desirable for clarity of contact with names appearing in biographical records now in print.

Among these biographies may be specified *Family Histories and Genealogies covering Genealogical and Biographical Monographs on the Family of McCurdy and others*, by Edward Elbridge Salisbury and Evelyn McCurdy Salisbury, in 1882 ; *Historical Genealogy of the McCurdy Family*, compiled by D. E. McCurdy and published by W. D. McCurdy, of Dennison, Ohio ; and the latest publication, *Genealogical Record and Biographical Sketches of the McCurdy Family Associated with the Province of Nova Scotia*, published by the Hon. F. B. McCurdy, and compiled and edited by H. Percy Blanchard, and which latter volume goes back no further than Alexander McCurdy, who came as a pioneer to Nova Scotia in 1762.

This present work then will serve as a preface and prelude to the several McCurdy biographies now existing.

The writer might perhaps fittingly add that, while closely connected with some members of the McCurdy family, he yet cannot trace back his own ancestry to the McCurdy Clan itself ; and that therefore any conclusions herein arrived at do not affect him personally.

H. PERCY BLANCHARD,
The Editor.

ELLERSHOUSE,
NOVA SCOTIA, CANADA.

CHART ONE
CHIEF GILKRIST MAKURERDY.

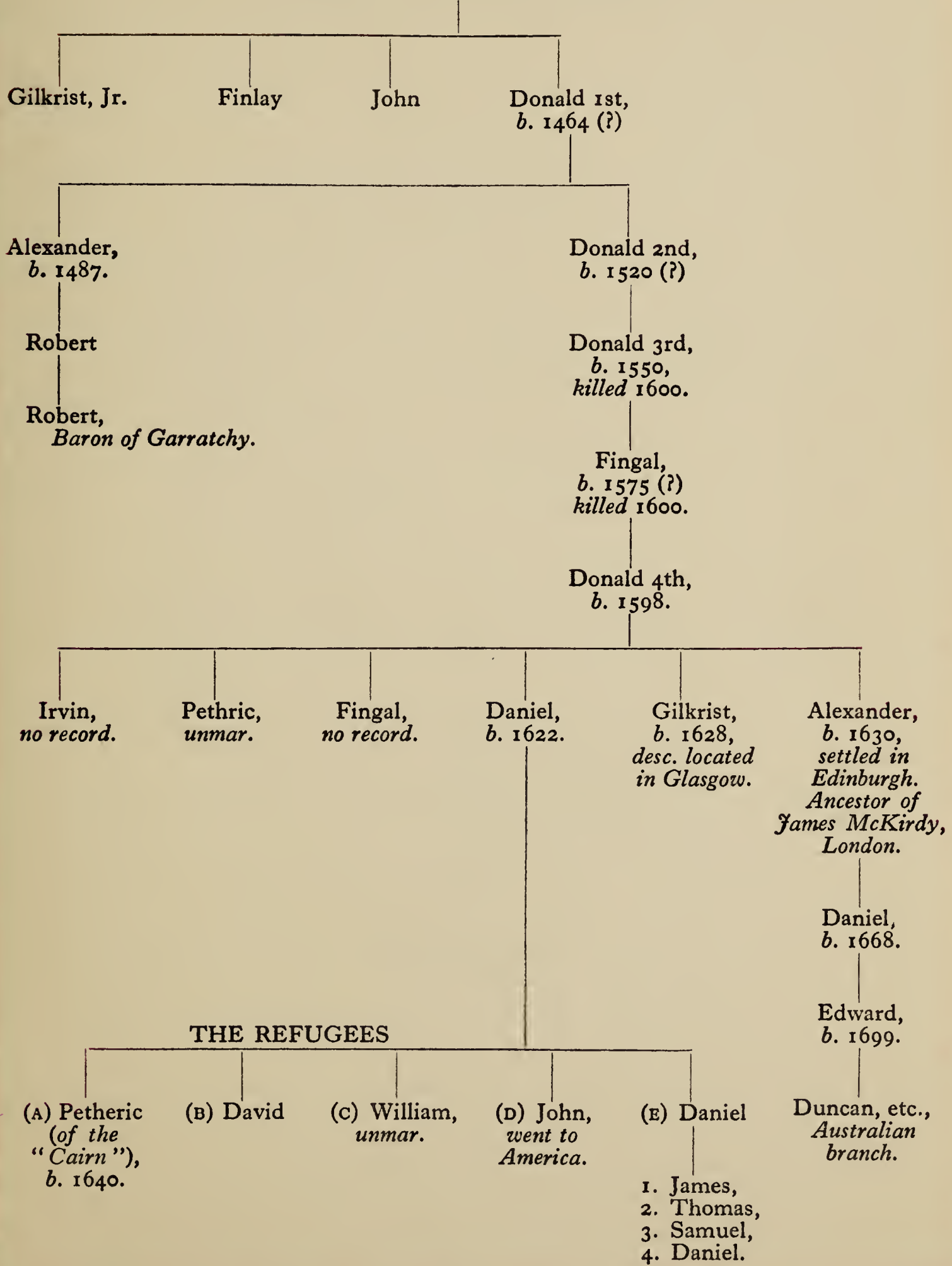


CHART TWO

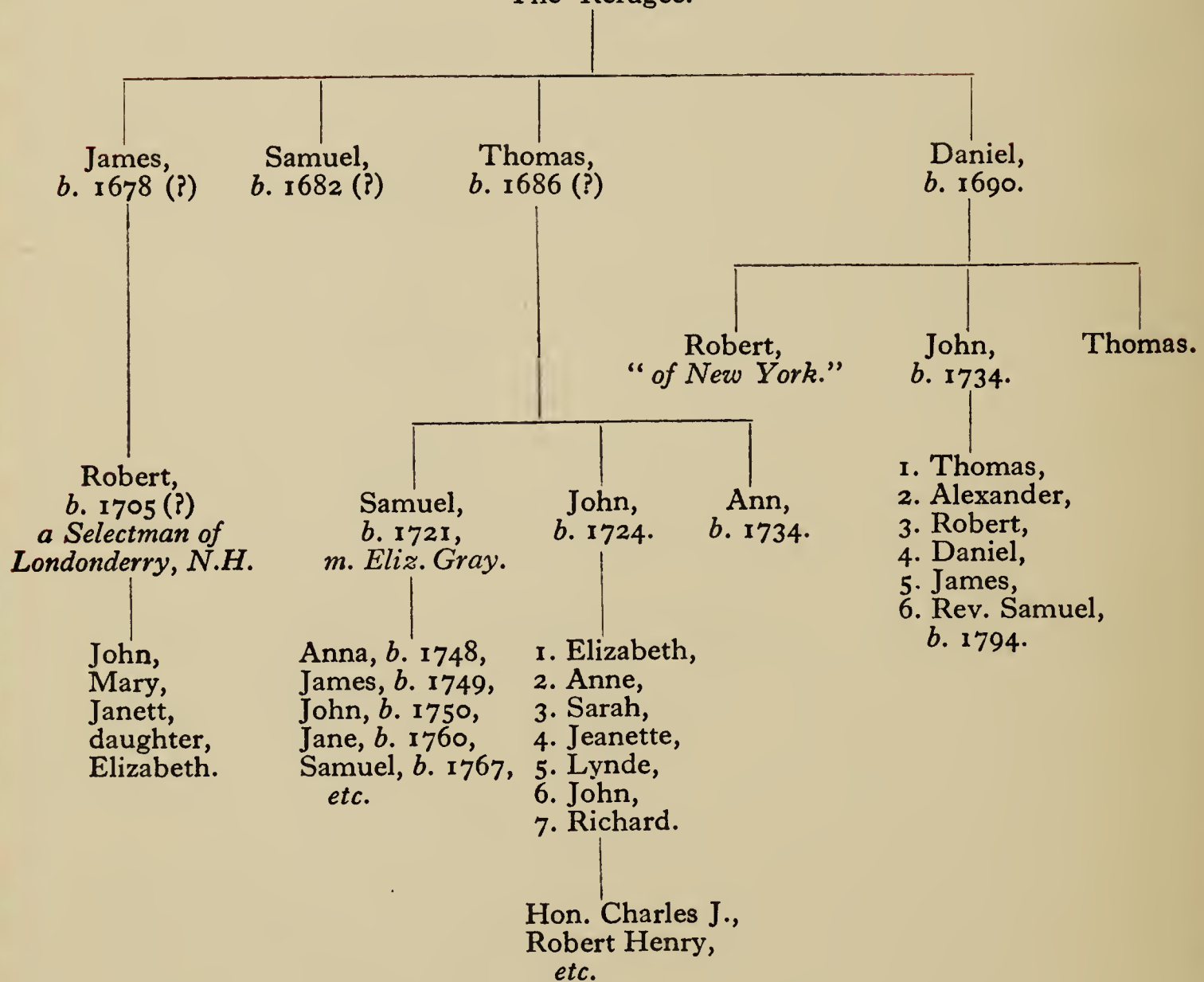
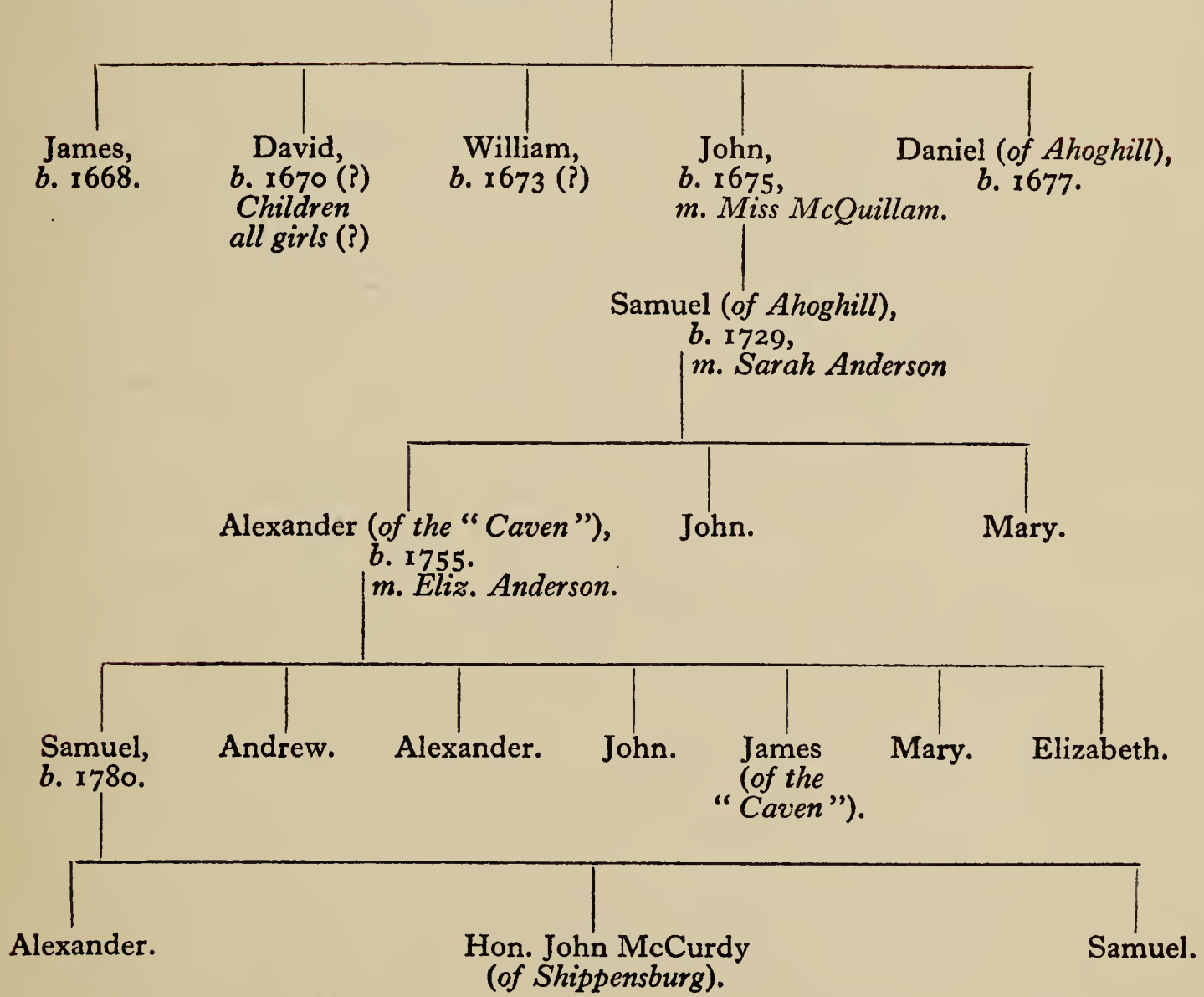
(E) DANIEL (Brother of (A) Petheric)
"The Refugee."

CHART THREE

(A) PETHERIC, "The Refugee."



The Ancestral McCurdys

CHART FOUR

DANIEL McCURDY (youngest son of Petheric),
b. 1677; d. 1747.
m. Margaret Laughlin.

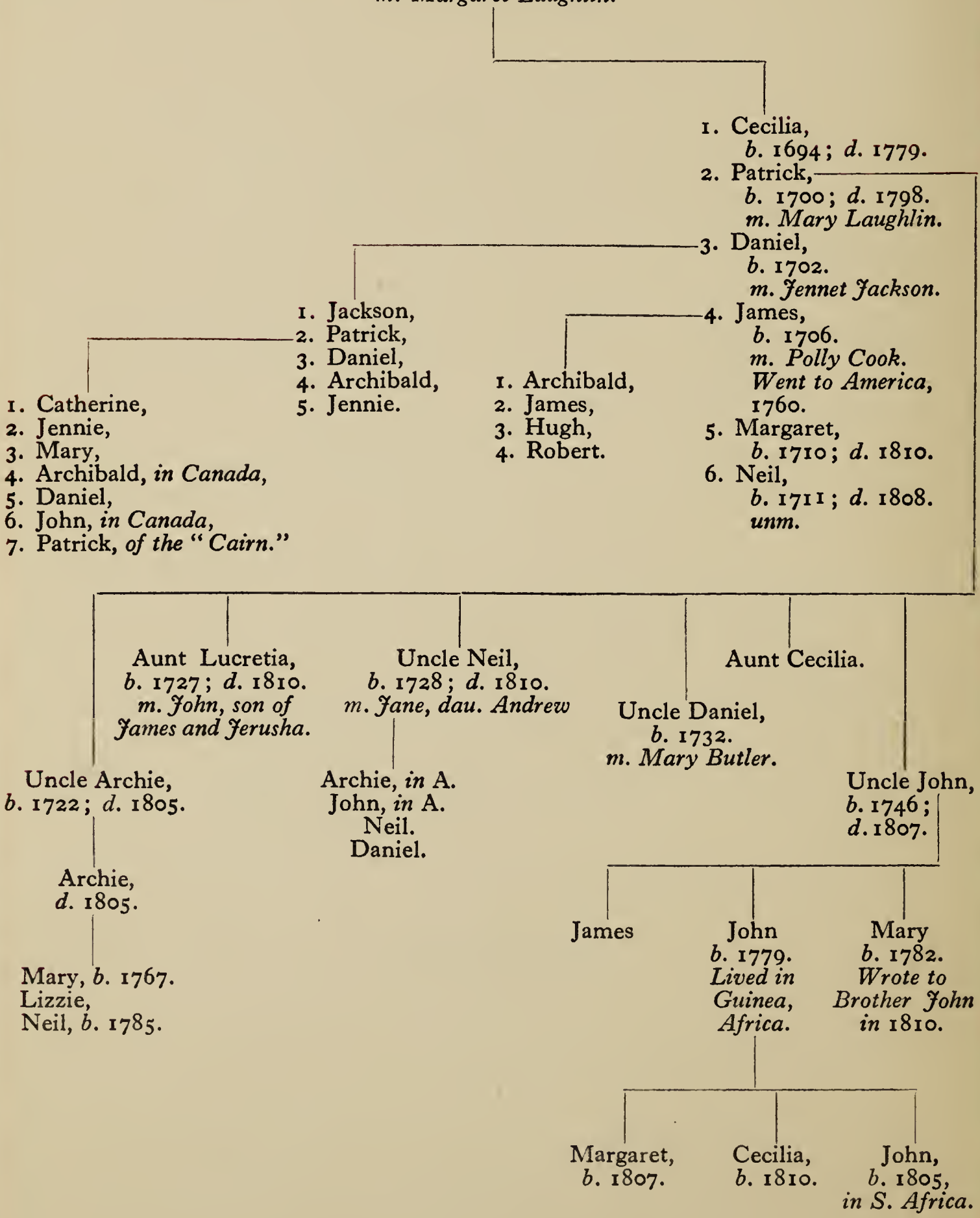
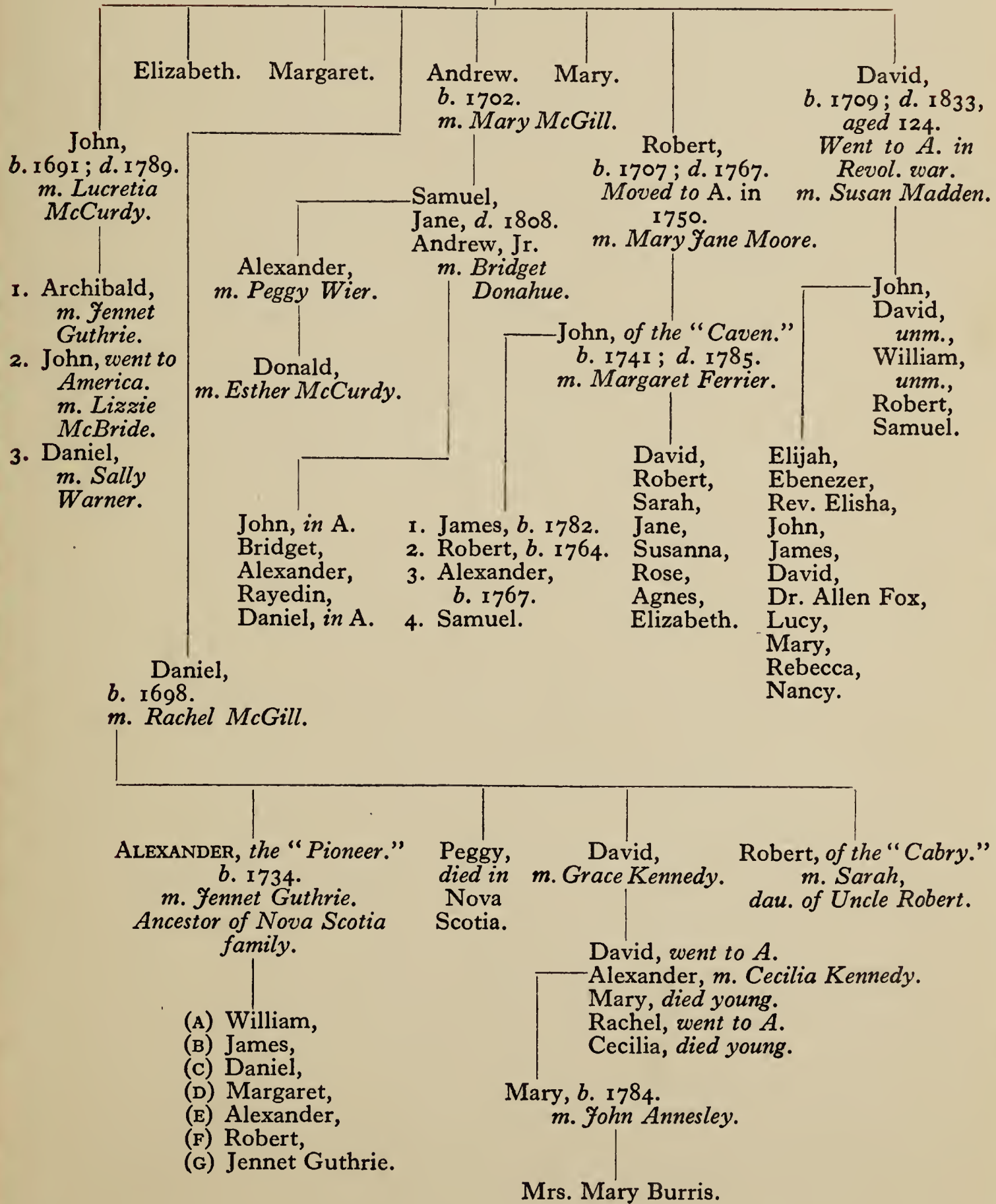


CHART FIVE

JAMES McCURDY (eldest son of Petheric),
 b. 1668.
 m. *Jerusha Murray.*



THE ANCESTRAL McCURDYS

CHAPTER I

HISTORY AND TRADITION : OUTSTANDING FAMILY CHARACTERISTICS
INBRED : FAIR DEDUCTIONS

AS one attempts to read the history of the remote past he must of necessity eke out his scant writings with the facts he may unfold, crystallized in tradition, language and heraldry. The visible tips of the trees beyond the intervening hill may give fair inference as to the depth of the unseen valley. Though one single strand may in places be weak, dependence may be safely placed upon the interwoven cord, and also upon fragmentary evidence when regarded in its cumulative character. So, properly interpreted, the antediluvian imprint of a bird's foot in a bit of solid sandstone may tell as definite a story as if recorded with a pen of iron.

Occasionally one meets a family in which some particular characteristic seems to run through all members alike, as the red thread that marks Royal Navy cordage. This is an outstanding feature of the McCurdy Clan. They are in many respects alike ; not only in disposition, but also in form and feature.

In referring to a certain John McCurdy of the date of about 1680, a writer says, " he was of middle size, well informed, active, alert and quick in his movements, with blue eyes, brown hair, regular features, very fair, fine complexion and a clear colour." Remarking upon his erect figure, the same writer comments on the fact, and notes how frequently the word " erect " is used in descriptions of the other branches of the McCurdy family. "An erect figure," he says, " has been eminently characteristic of our race ; and has accompanied compact organizations, and usually strong constitutions. Our grandfather has been described to us by old people who remembered him as a very handsome man, and a perfect gentleman. The great courtesy of his manners to all was especially remembered."

In a letter from General David Elliot MacKirdy, of Birkwood, County Lanark, Scotland, of date of October 17th, 1885, a photograph of the General is enclosed ; and another writer comments :

“The relationship thus pleasantly established is further established by a striking resemblance between the General’s photograph and the type of countenance accepted as belonging to our immediate family—his full face, large forehead, and somewhat deep lines at the corner of the mouth, and indeed the general outlines of his physiognomy, being so like those of our own McCurdys, that the resemblance has been universally acknowledged by members of the family as well as strangers.” In the General’s letter, he says that from the records in the “Charter Chest” he finds the name “in different spellings”: “an ancient surname in Bute, Arran, and other of the Western Isles. This name is derived from the original inhabitants of those Islands, who belonged to the ALBANACHS, a Tribe which held lands there *previous* to the Norwegian Invasion of A.D. 880, and continued to reside in Bute, etc.”

Two facts from the above are to be noted: one that the descriptions of the McCurdy given relate to one of the family removed some fifteen or twenty degrees in kinship from those of the present day in Nova Scotia, and yet are identically descriptive of those Nova Scotia McCurdys. The other is the establishment of the fact that the McCurdys resided around Bute and Arran previous to A.D. 880, under such same name as to be identified, and with the tribal designation of ALBANACHS attached to their Colony.

The Hon. W. F. McCurdy of Baddeck, N.S., told the Editor of an incident on the occasion of a visit by him to New York. Mr. McCurdy was walking along one of the City streets, when he was accosted by a stranger with the question: “Excuse me, but is your name McCurdy?” Visions of “confidence men” flashed through Mr. McCurdy’s mind for the moment; but the stranger did not appear formidable, and so Mr. McCurdy admitted his name, and in turn asked the reason for the question. The stranger smilingly explained that the resemblance was so striking, so close to the well-known family type among his personal acquaintance, that he could not restrain his curiosity.

Now, to the student, there is a deduction which may not at first plainly appear. Here are different members of a family so distantly related in degree that their common ancestor and grandparent is in the remote and in some cases unknown past; and yet severally with characteristics mental, moral and physical so distinct and outstanding as to make the relationship evident even to a stranger. The almost irresistible inference, following the known scientific rules that govern heredity, is that if one must go back nearly three centuries on one line in search of the common ancestor, at the apex of the angle, and then down the other line to follow the actual

blood relationship, finding in the journey and at the termini these same characteristics still outstandingly predominant ; then, if one *could trace straight back* to an ancestor six centuries ago (the length of these added two lines of posterity from the common ancestor), one would and should find the like similarities between this direct ancestor of six centuries ago and the descendant of to-day. So, as a first result, we would have to go elsewhere than to the ancient Picts as we know them and of them, who fought their way northward through Scotland till they reached the Isles, if we would find the remote ancestors of the McCurdys ; for the simple reason that the Picts do not conform to the McCurdy characteristics as they may rightly be postulated in those remote ages. Moreover, it is necessary, to meet the requirements of the laws of heredity, to find a people who, a full thousand years ago, had reached a high stage of civilization ; and, additionally, we would need to discover, or at least postulate, some period in that distant past when the first McCurdy ancestors were segregated, and so forced to a series of close intermarriages in order to "fix" by "inbreeding," and make permanent their persistent characteristics to-day so outstanding and evident.

All students of biology, or the familiar principles of "breeding," will appreciate and accept this conclusion.

CHAPTER II

THE COMING TO SCOTLAND OF THE SCOTS LED BY THE PRINCE OF
MCCURDYS: DERIVATION OF THE NAME

FROM what has already been said, it may fairly be accepted that not only were the McCurdys of a family characterized for centuries back by a high mental development and belonging to an ancient civilization, but that they differ in almost every respect from the Picts or Highland people, among whom they were found in 1666, when they left Scotland. The conclusion, if for no other reason, is compelled that they are not Picts at all, but belong to that race now found in North Britain known as Scots.

The origin of this name "Scots" has long puzzled many scholars. It is asserted that Ammianus Marcellinus first used the word in his works written in A.D. 368: "Scoti per diversa vagentes multa populabantur." This, however, is far from correct. One cause for confusion is that the name "Scoti" is not only a racial name, it is also a word of designation or description, and is kin to "Scythæ" or "Scuthoi" of the Greeks; and by some subconscious suggestion, the above quotation carries its own key. For the word "Scoti," like "vagentes," means "wanderers." The word itself, as shown elsewhere, goes centuries further back, for the second daughter of King Zedekiah of Judah, escaping the Babylonian invasion from Judea by sea, was named Scota. History relates that she married one Baruch and settled in what is now Belgium; while her younger sister, Tea Tephi, "The Tender Twig," came to Ireland in flight, married King Heremon (also called Eochaidh Heremon) and was buried at Tara.

Pinkerton, in his *History*, observes:

"Long before Christianity was settled in Ireland, perhaps indeed before the Birth of Christ, the Scots or Scythæ, who conquered Ireland, had lost their speech in that of the greater numbers of the Celts, the common people."

Browne, in his *History of Scotland*, seems to doubt this as an unusual thing regarding language, but he fails to note, or is unaware, that these Scots, these "Wanderers" who "conquered" Ireland,

or, to be specific, who conquered the Tuatha da Danaan (the Overlords then in Ireland), came (like William the Conqueror) as possessing or claiming through their King by royal marriage and inheritance the Crown right about 575 B.C. They, the Scots, similarly met with small opposition after one decisive battle. The upper or educated classes at least of the Scoti were bi-lingual, and used a Hebrew variant; but in common with their lower orders, spoke the same Celtic tongue as the Tuatha da Danaan whom they dispossessed in the sovereignty. These Scots, as well as their conquered kindred, the Danaans, were eventually crowded into the north and east of Ireland by an invasion later of so-called Phœnicians, largely from Carthage, who filled up the south and west, now occupied by their descendants. Some historians have endeavoured to connect these Scots of Ireland with the Gauls of France, but without manifest success; though all these peoples, Gaels, An-gaels, Saki or Saci or Saci-sunæ, Cymbri, Tuatha da Danaan, and Milesians or Scots were related, and all as "Wanderers" from the East were descriptively "Scots."

The Roman poet Plautus has in his writings preserved a characteristically boastful speech attributed to a Carthaginian General in his own language. The language of this speech, by comparison, has been found to be pure Irish Gaelic. An ancient inscription found in the ruins of Carthage states: "We are descended from the early inhabitants of Canaan, whom Joshua the Robber drove out." If the refugee Carthaginians carried with them from Canaan their native language, a similar bi-lingual condition of Gaelic and Hebrew evidently existed in Palestine upon the Israelite invasion as was repeated in Ireland a thousand years later. The inference that the Phœnician Goliath of Gath shouted his braggart challenge to combat in Irish Gaelic may startle us. If so, we can sympathise with that worthy gentleman reading the news of the capture by the British of Jerusalem during the war, when he exclaimed: "Why, I always thought that Jerusalem was in heaven." Such is often the attitude of many to-day. Historians are only beginning to realize and admit the paramount influence which radiated throughout the whole world from that little centre of ancient civilization, the land of Palestine, and from that sturdy people Israel. Indeed, the name "Tuatha da Danaan," already mentioned as in Ireland, sounds perilously like "Tribe of Dan."

All historians are agreed that the Scots came to Scotland from Ireland; in fact, Ireland was anciently known as Scotia. But while uncertainty with some may exist as to when and how the Scots came to Ireland, the era of the settlement of the Irish-Scots in North

Britain is unquestioned history. James Browne, in his *Extended History of Scotland*, says :

“ This settlement took place about the year A.D. 258, when a colony of Scots, under the conduct of a leader named Reuda, crossed over from Ireland and established themselves on the north of the Clyde.”

Alluding to this same emigration, the Venerable Bede observes :

“ In process of time, Britain, after the Britons and Picts, received a third nation, that of the Scots, in that part belonging to the Picts, who, emigrating from Ireland under their leader Reuda, either by friendship or arms, vindicated to themselves those seats among them which they to this time hold. From which leader they are called Dal-Reudini to this day ; for in their language ‘ Dal ’ signifies ‘ a part.’ ”

While “ Dal ” doubtless signifies “ a part,” as in the similar combination “ Tuatha DA Danaan,” a PART of the Tribe of Dan, it may better be translated as “ associates,” with “ ini ” as a plural termination, and so read : “ those who are associated with Reuda.” From among the Irish historians, Kennedy says :

“ Our books of antiquity, giving an account at large of the children and race of Conar MacMogalainea, King of Ireland, mention that he had three sons—Carbre Musc, Carbre Baskin, and Carbre Rhida,—and that the first was by another name Ængus, the second Olfile, and the third 'Eocha. Our writers unanimously tell us that Carbre Riada was the founder of the Scottish sovereignty in Britain ; but they make him only a captain, as Venerable Bede does, or conductor, who ingratiated himself so far with the Picts, by his and his children's assistance and good service against the Britons, that they consented that they and their followers should continue among them.”

Thus we find this Gentleman Adventurer, Prince Reuda, the youngest son, with no great expectations at home, launching out for himself.

With possibly only one, or at most only a few ships, and with his retinue of soldiers and servants accompanied by their women and children, he crosses the Channel from Ireland and shapes his course east and north. He enters the long estuary of the Clyde, and possibly anchors for the night under the lee of Holy Island, east of the first big island he encounters. Certainly, for a stranger approaching the perhaps hostile territory of such formidable fighters as the Picts, discretion would suggest a landing on this larger island, rather than

on the more exposed mainland. Here a home is first made, and the crops respond generously to the efforts at tillage. In a spirit of thankfulness the island is named Arran ; for "arran," in the language of Reuda, means "bread." There is an island of the same name on the west coast of Ireland. But the name recalls also the ancient home of Boaz and David, Beth-lehem, for Beth-lehem means "the house of bread"; or maybe Tanais in Egypt, where many a poor Israelite laboured, and which Tanais in Coptic also means "bread."

The new-comers, wisely, essayed not to establish themselves on the open mainland. They are decidedly formidable against attack where they can on all sides protect themselves upon an island. So the Pictish inhabitants in their neighbourhood leave them undisturbed, tolerate them, and finally accept them as friends. With years the Colony expands. The retainers need more room, and so spread out gradually from Arran and Bute to the mainland of Cantyre to the north, though the immediate family and descendants of Prince Reuda remain on the home islands of Arran and Bute. Two hundred and fifty years passed, and the ALBANACHS, the Colony of MacReuda, had increased to thousands. To grasp this statement one has only to consider some of the old pioneers of Nova Scotia. There are several, not going outside the family of the McCurdys, who at their dying bed might have gathered around them five hundred of their living descendants. So, as long as there was vacant land to be possessed, these of the first Scots colony spread out, even intermarrying with the Pictish inhabitants.

By A.D. 503 the Scots settlement founded by Prince Reuda had such a hold upon Arran and Bute, as well as the peninsula of Argyle, that it became in many respects dominated by the Scots. At this date the three princely brothers—Lorn, Fergus, and Angus—of the same Royal line as Prince Reuda himself, came over from Ireland with a respectable retinue, and asserted themselves as leaders of what was practically a second Scottish invasion. Lorn, leaving his cousins of the MacReuda in their islands of Arran and Bute, assumed the Chieftainship of Argyle ; Angus started a clan of his own ; and Fergus, with still higher aspirations, declared himself the King of the Scots, and, with his family, later made his claim good and became in fact the founder of the Royal line of Scotland. As to both Lorn and Fergus, the actual foundation of their Clan and Kingship was laid by their ancestor, or rather relative, Reuda, in the Colony established by him, and their own prestige as of the Royal Irish Scots lineage largely did the rest.

These Scots were professedly Christians ; but, like the Hebrews, they took little trouble and showed no great desire to convert their

heathen neighbours—in this case the Picts—to their Christian faith. It was not till the coming of St. Columba, in A.D. 563, that any endeavour was made to interest these heathen Picts in Christianity. Columba was a cousin of King Aiden, whom he had himself consecrated by coronation to the Irish throne. Columba was thus, of course, of the same blood as these pioneers, including Prince Reuda, a relationship which the reader may himself trace out from the data here and elsewhere herein given. He brought with him to Iona, the island given him by his Royal Scottish relatives, the “Coronation Stone,” later removed by Fergus More to Scone, and which finally found its way, via Edinburgh, to Westminster Abbey, in London.

It savours somewhat of the high conceit of this modern century to assume that the peoples of those ancient days were uncouth, and with neither learning nor much intelligence. A close, even a scant, study of history should soon dispel this idea. True, they had not the large libraries of reference nor the recorded wisdom of to-day; but what knowledge they did have was thorough. We moderns possess a superficial grasp of world-wide history and geography. These ancients, on the other hand, had, and cherished, and handed down from father to son, a more intense history which we call, and often slightly allude to, as tradition. But while these old records were scant, or what have survived are, yet these people, specially of the Chieftain classes, transmitted carefully and exactly the records of their ancestry, and of their exploits, and of their vengeance. This assertion is particularly applicable to the Irish, the Scots, and Highland peoples. Old feuds that originated in the dim past were not forgotten even ten years ago; for even in the late war it was impossible to brigade certain clans or regiments of Highlanders alongside each other. Only by an understanding or intuition of these things can we grasp the significance of much of their habits, their heraldry, and their hatreds. It was not till “book learning” usurped the place of folklore that these ancient things began to be forgotten.

Many various derivations have been attempted and given of the family name of “McCurdy.” It is quite true that in 1489 the name is written in a Crown Grant as “Makurerdy.” MAK or MAC is admittedly “the son, or descendant, of.” A tradition, or possibly a guess, is cited which associates the balance of the name “Urerdy” with some Rory or Rury or Roderick, an ancestor not specially identified but fairly well assumed. But the facts already related of this REUDA, the first Chief of the Colony migrating from Ireland in A.D. 258 to that part of Scotland constituting Arran and Bute, and founding there a Clan; the further fact that the MCCURDYS were themselves the Chieftain family of that same Arran and Bute make

the inference and conclusion inevitable that it was not some nebulous Rory or Rury or Roderick from whence the name obtains, but this very REUDA himself, who is the original ancestor of the Clan and the basis of the family name MacReuda, concealed within the fantastic spelling of those ancient days, then written in 1489 Makurerdy, and to-day becoming McCurdy, or some close approximation of the latter.

It has been pointed out already, and it is a matter of common knowledge, that certain characteristics, mental, moral, and physical, are strongly marked in the McCurdys, and through all their various families, both in the past and the present day. To persons who have made these problems a special study (and the science of "breeding" holds about the same either in the lower animals or in the higher animal—man) the *fixed* character of the pure-bred is given by a close interbreeding at a remote date. The continuity of that essential character is called "pre-potency," the ability to transmit unaltered the personality of the ancestor to the posterity. Prince Reuda, upon his arrival in Arran, would find himself cut off from contact with the social world which he had abandoned on his departure from Ireland. His immediate descendants, this Royal line of Reuda, would not be prone to seek their mates outside its own Royal circle, necessarily circumscribed. So it is more than probable that for several of the early generations after Reuda the marriages would be very closely related. (Note as a parallel the "inbreeding" of Abraham, Isaac, Jacob, and Judah, which gave special features to the Jew even to this day.) Here, then, would occur that period already postulated as demanded for that close "inbreeding," to use the expression, which under the laws so relating would tend to "fix" and even to intensify those characteristics of the McCurdys, that is, of Prince Reuda and his immediate descendants, which are to-day so typical.

Another thing assists this fair inference. When, 245 years following Reuda, Lorn comes on the scene in the immediate neighbourhood, and plants himself as the seed of the Argyle family, another type is manifest. The Argyles of to-day, and all through known history, are of a different mental and moral type from the McCurdys. The Argyles have the high smooth round forehead and the heavy fat jowl. It is true that their marriages might also be from a wider circle. But the argument is that the "McCurdy" type was fixed in the early days, even before Lorn or Fergus were born; for even these two are of a different and less pre-potent type, that is from the McCurdys or MacReuda.

CHAPTER III

THE EARLIER COMING TO IRELAND OF THE SCOTS AND THEIR KING :
THE MILESIAN CONQUERORS : THEIR ROYAL PEDIGREE

THE kingship of the Scots in Ireland, as already said, took its beginning in the sixth century B.C., at the conquest under Heremon, or Eochaidh the Heremon, the son of Milesius. This Milesius, properly known as Gollamh (or William), was King of the Milesians, and his father was King Bille. Their kingdom at the time was in Spain. As a Prince, Gollamh, during his father's life and kingship, with a fleet of thirty ships handsomely appointed and well armed, set sail on a long voyage, a Royal tour throughout the countries at the eastern end of the Mediterranean. At this time, about 620 B.C., and being thirty years old, he visited, first, Greece, then the coast of Palestine, and finally Egypt.

He was received with distinguished honours by the Phœnicians, and was given by Eth-baal (or Riffleoir), the King, his daughter Scang for a wife. Milesius then fought several battles against Eth-baal's enemies, and all victoriously. But this Phœnician Chief grew jealous of the visitor's popularity, and concluded to assassinate him. However, the secret leaked out, and Gollamh, lifting anchor and sailing away for Egypt, offered his services to Pharaoh Necho (or possibly his son, Psammetichus I). His Phœnician wife Scang had in the meantime died, so Pharaoh gave his daughter Scotia to him. The latter bore him two sons, Heber Fionn and Amhergin. But, finally, after twelve years of travel and bad news from home in Spain of the depredations of pirates, and also of his father Bille's failing health, he returned to his native land. His next step was to set out and crush the pirates who had been raiding his country, an enterprise concluded with success. After this, with his victorious fleet, he rounded the north of Scotland, landed in Ireland, formed an alliance of friendship with the "Ard Ri," the "Head Prince," and completed his tour by falling deeply in love with, and eventually marrying, Muiriam, the daughter of Eir MacGreim, the son of Carmada, the son of Eochaidh, the son of Luigha.

Eochaidh the Heremon was the fruit of this marriage. But the

Milesian kingdom, under the irresistible pressure of the Goths and Sea-kings, was fast dissolving. The boy Eochaidh, at twelve, was sent to Ireland for his education, his mother accompanying him. Later, after many exploits, and after the death of his father, he and the other sons of Milesius, mainly at the instigation of the wife Scota, decided to invade Ireland. Muiriam, the mother of Heremon, had been dead several years. Carmada, King of Ireland (grandfather of Muiriam), had died years ago, and his three sons ruled jointly. To make a long but very interesting story short, a story on which the Irish annalists have dilated with evident relish, at the battle of Drogheda the Danaans were defeated decisively, and the three reigning sons of Carmada slain. Naturally Eochaidh the Heremon, both as a conqueror and as the one on whom centred the Danaan heirship to the Crown, as son of Muiriam, was accepted as entitled to the throne and, after some inevitable trouble with his step-brothers, became finally the King of Ireland. The Milesian people then vacated entirely their old home and kingdom in Spain, and settled as a Tribe in conquered Ireland. This was the coming of the *Scots* to Ireland.

The Irish chroniclers tell of a romantic incident of more than passing interest that occurred at the time of the coronation ceremony of the new King Heremon. An old man of venerable appearance, a Prophet, had landed on the coast. He had come by stages from Egypt, an exile; and at that auspicious moment approached the waiting King. But his fame and name had preceded him and reached the Heremon; and, somewhat to the chagrin of the Druid priests, this Stranger was given the chief part in the ceremony. The Stranger was accompanied by a beautiful girl, his ward. When, in the course of the proceedings, a newly crowned king was required to name, from among possibly his several wives or from other or further choice, the wife who should be his royal spouse and queen, whose children would be royal, Heremon immediately chose and asked in marriage this beautiful ward of the venerable Prophet. On conditions, assent was given. This Royal wife, history recounts, was named Tea Tephi. Further, she was the youngest of the three escaped daughters of Zedekiah, the last reigning King of Judah, lately carried captive by Nebuchadnezzar. The Prophet was Jeremiah. The abundant evidence for these statements need not be stated in full. It may be sufficient to state that Queen Victoria, after such thorough investigation as she naturally would first have made, accepted the story as true, and additionally had a beautifully engrossed Roll of this Royal line from herself back through the Scottish kings and into Ireland, and thence by Tea Tephi, her father King Zedekiah, and the Royal

line of Judah down to King David, and this register hangs in the Hall of Windsor Castle to this day.

The above is the ancestry of Queen Tea Tephi. Coincidentally, King Heremon, her husband, through his father Milesius, traces in the line of Milesian kings back ultimately to Mahol, the son (or grandson) of Zerah, the son of the Patriarch Judah. Mahol, from which name comes Maholesians (or Milesians), was also known as "*Fenesia*" Farsa (hence *Fenian*), and further known as Scytha, which latter name is none other than SCOT. So, in the one great ancestor Mahol or Scot, is centred the two names of this one people, the Maholesians (or Milesians) being likewise Scots.

As a matter of pardonable curiosity it may interest at least some to peruse the accepted line of these Milesian kings from MAHOL down to its entrance into Ireland.

JUDAH—(Ethan)—MAHOL or SCOT—Heman (with a brother Nial or Neil)—Gadhol Glas—Easru—Sru—Heber Scot—Boainhaim—Aghaimhaim—Tait—Aghennoin—Lamba Foin—Heber—Adhnoin—Feabla Glas—Nainnail—Nuaghadh—Alloid—Earchada—Deagfatha—Bratha—Breogan—Bille—Milesius, or Gollamh *m.* Muiriam of the Danaan line—EOCHAI DH the HEREMON.

This Heremon is the first of the Milesians or Scots to sit on the throne of Ireland. He it was who married TEA TEPHI, the daughter of King Zedekiah, the last of the Royal line of Judah.

Continuing this united line, there follows: HEREMON *m.* TEA TEPHI—Ireadh Faidh—Eithrail—Follain—Tigermas—Eanbothath—Smiergoill—Feachadh Labhmine—Aongus Ollbhmagach—Maoin—Rotheachta—Dein—Soima Savghlach—Oilolla Olchoin—Gaillachadh—Nuadh or Fioun Fail—Simon Breas—Mulreadach—Feachadh—Duad Laidhrach—Eochaidh Buardhaid—Ugaine More—Cobhthach—Meilge—Javan Gleofathach—Conla Cruaich Cealgach—Oilolla Caishkuach—Eochaidh Foltleathan—Aongus Tuirimheach (the Prolific)—Fiacha Fearmaru—Oilolla Earuna—Ferquhard—Forgo or Fergus I—Maine—Dorn Adilla—Raghein—There—Rosin—Sin—Deaga—Jair Oilolla—Eogan—Idersceol—Cadalanus *m.* Europa—Corbed I—Dair Dorn More—Corbed II—Luctacus—Daughter—Son—*Morga Lamba*—CONAR.

This brings the reader to *Conar* (whose wife was SARAH), the father of Reuda. The oldest son, however, was Ethodius I, who followed his father on the Irish throne. The other two sons, as already related, were Musc and Baskin, making Reuda the fourth son of Conar and Sarah.

In the quotation some pages back from the historian Kennedy, this father of Reuda is called "Conar MacMorgalainea." This com-

ination, properly extended, would mean: "Conar"—"The son of"—"Mogalainea." Indeed, the latter is none other than the foregoing "*Morga Lamba*," the Royal father of *Conar*.

The obvious intention of the Editor in reproducing these Irish genealogies is to trace the ancestry of Reuda (the founder of the MacReuda or McCurdy Clan) back to the earliest times.

History shows that the ultimate conquest of Scotland by the Kings of Ireland, the SCOTS, was gradual, what might almost be called "peaceful penetration," if peaceful ever was a word applicable to affairs in those remote days. But the first step toward this conquest was taken when the intrepid Prince Reuda embarked with his little Colony and set his foot on the Island of Arran, a land of BREAD, like BETHLEHEM, the House of BREAD for his ancestor King David.

It is an interesting fact that the names of many of the Tribes comprising the ancient British race have the word "God" in their construction. The Hebrew EL is found in *Ga-el*, possibly "people or country of *God*." The Getic for "God" is AN, the prefix of *An-gaels* or *Angles*. In Gothic the same word is GUTH (the German *Gott*, and our *God*), and is evidently the root word of *Goth*. To this list may possibly be added the Greek name and evident transliteration of the word "Goth," namely *Getae*, or *Ge-thea*, a compound of *Ge* and *Theos*, meaning the "land of *God*," or in pure American, "God's Country."

The word ALBANACH (the tribe associated with the McCurdy family previous to A.D. 880, as already stated) is popularly derived from the Latin word "Albus," "White"; and with ACH, admittedly meaning "people," interpreted as "the White People." But such an interpretation presupposes a special colour individuality, and a very early and too early influence of the Roman's Latin in this portion of Scotland. Historians, in reducing sounds to writing, might easily assume that the vowel *a* was the proper letter with which to express the ancient "a" sound of *e*; while as a matter of fact the real spelling of the Tribal name was *El-Ben-eesh*, straight Hebrew, translated in reverse order, "People—the children—of God"; a word easily converted under the Celtic accent to "Al-Ban-ach." Why the descendants of Prince Reuda should call themselves "Children of God's Chosen People" is another question.

Taking up, then, this name of Reudi, or Reuda, or Riada, the son of Conar MacMogalainea, King of Ireland, and his Queen Sarah, the word REUDA may be severed into its components "R" and "Euda." "R," with a preceding or succeeding vowel, as AR, RA, or RI, means a "Prince." It is primarily the Hebrew RA, as in Israel, equal to *Ish ra-El*, or *Man-Prince-God*; scripturally interpreted: "as a

Prince hast thou power with *God* and with *men*." The title of the Irish kings—*Ard Ri*, *Supreme PRINCE*—contains the same syllable. The same syllable is found in *AR*-thur, and indeed in the parent's own name, *Con-AR*, or *PRINCE Con*. This same *Con* is compounded in several Irish names ; but is not so quickly recognized in the old Hebrew name "*Coniah*," the last but one of the ancient Kings of Judah who fell before Nebuchadnezzar. Here *Coniah* means "*established by God*." *Con-AR*, on the same interpretation, would mean "*the Established PRINCE*." It may come as a further surprise to find the remainder of the name, or "*Euda*," to be nothing more nor less than *JUDAH* ; this familiar name in the Hebrew having its initial so softened as to be pronounced phonetically "*yeh-hoo-daw*," or "*yeuda*." And why not this Hebrew name, when his mother possessed the name of *SARAH* ? The reader has already noted the repetition in the Milesian king list of the name "*Heber*," the ancestor before Abraham, from whom the *Hebrew* race was named.

The foregoing argument is based upon the assumption that around and previous to A.D. 258 the Hebrew tongue had a strong influence upon the Court and scholastic thought and mode of expression and language in Ireland. This assumption, however, is thoroughly supported by reference to Irish history of that period.

CHAPTER IV

THE TRIBES : THE DANAANS : THE " LORD OF THE ISLES "

THEY have perished, the records that would give tidings for long years ago of the sons of Reuda, the MacReuda, in their homes somewhat secluded on the Islands of Arran and Bute. But if preserved, those records would doubtless tell of turmoil and neighbouring massacres, the raiding of cattle, and the feuds and conflicts between tribe and tribe, coupled with occasional acts of high chivalry and heroism.

When, in later days, some good Highlandman on a Saturday afternoon, perusing his native history, would close his absorbing narrative of Caledonian strife, he might on the coming Sabbath morrow open his big Bible, take up the Book of Judges, and almost forget that, in mind, he had left his own mountain fastnesses and was now reading tales of ancient Dan and Simeon and Benjamin. Here he would find people of a mentality kindred to his own : men condoning deeds of bloodshed and cruel treachery in the spirit of their Clans ; but when he reads of that flagrant breach of hospitality by the men of Gibeah of Benjamin, and of its terrible retribution therefor inflicted by all Israel, the good man mutters : " That was right " ; for also to the Caledonian is hospitality as a religion. In the same Book he continues to read of the migration north of the Danites, to get more room ; and of their such regard for godliness as to account it a grace to steal the Levite Micah for their Minister. To the student of Scottish history it seems a familiar story of Deborah and her battle, even her strategy ; with the Clan of Reuben sulking in his sheepfolds, Dan abiding in his ships, and Ashur remaining in his harbours. Even so, in Scotland, it was a wondrous day when all the Clans would make common cause against the one enemy. Indeed, it needs no vivid imagination to picture the Clan of Dan in those same ships, away back in 1200 B.C., abandoning their harbours, sailing ever westward and northward, to distant Caledonia, dropping a Colony in Southern Greece as they passed, taking along as companions the Clan of Ashur ; all to be followed some three centuries later by the overflow of their pioneer Colony planted in Sparta ; but

the latter finding a refuge, not in Caledonia, but in North Ireland. When one is looking for an interesting derivation he need not pass by "Caledonia": "Cale" in Celtic, "a visit," and "Don" the same as elsewhere in so many places, "Dan"; that is, "Cale-donia," "the place of the Visit of Dan." And behind the derivation is the authentic fact that a Danaan people, around 1000 B.C., found a refuge and a home for centuries in Caledonia—a people who had brought with them from the East their worship of Baal, and so were somewhat hidden under their resultant name of Baalgae. A parallel situation resulted in others of the Tribe settling in DAN-mark and BAAL-gium, so known to this day. As a sidelight to this Dan occupation, recall the fact that there was, in history, a mighty man of the Tuatha da Danaan in Ireland, the "MacGreim," whose name by translation is "The Son of the Sun." So the Danaoi of Greece, famous men, named themselves "Hera-clides," as descendants of "Hera-cles," which latter name also means "Child of the Sun." And then, the great hero and governor of the Danites in ancient Canaan was "Sam-son," or "Samma-suni," which also signifies "Child of the Sun." But these things are written merely in parenthesis, and not specifically bearing on the immediate subject.

A previously quoted historical reference pictured Prince Reuda and the family MacReuda as Chieftain and Clan of a territory that included, at least, the two islands of Arran and Bute. The retainers multiplied and spread to the mainland of Argyle or Cantyre, forming a foundation and foothold for Lorn, a later Prince of the same Irish Scots Kings. But the title of the MacReuda was that of an invader holding by possession; and their claims began to be infringed upon and overlapped by documentary grants to favourites from the Crown of Scotland, or by encroachments on the part of those claiming under the paramount Chieftain of Argyle.

As far back as A.D. 880 the Norse pirates had begun to overrun the north of Scotland, and, in time, seized upon the Western Isles, Argyle, and the coast down to the Isle of Man.

In A.D. 1263 the Norsemen, under their King Hæo, were signally defeated by the Scots under Alexander III, at Largs, and retired to Orkney, where their King Hæo died. In 1265 King Magnus, his successor, ceded all the Isles to Scotland. This title, it may be noted, was of sovereignty, rather than of territorial use and occupancy. During this past period of four hundred years the Western Isles were governed by rulers sent from Norway, with the title of kings. Of these, Olaf the Red was the last possessor of all the Islands, and he was murdered by his nephews in the Isle of Man. He was succeeded

by Godred the Black, who came immediately from Norway. At this time Somerled, the hereditary Lord of Argyle who had married Ragnhildis, a daughter of Olaf, rebelled against Godred; and after a somewhat indecisive seafight the latter ceded to Somerled and his heirs, in 1156, all the Southern Isles but Man. These included Bute, Arran, Kynntire itself, and the adjacent Isles. Somerled was now styled "Lord of the Isles," and entered upon treaty relations with Malcolm IV of Scotland. In his expanding power, Somerled was inclined to believe that he could conquer Scotland. He then declared war against Malcolm, sailed up the Clyde with 160 ships, and seriously threatened to obtain the whole of Scotland. But in a battle near Renfrew he was slain and his forces dispersed. His territory was divided among his sons. Bute fell to his son Angus, and later, at Angus's death, passed to a brother Reginald, who himself bestowed it on his son RODERICK. Some writers on the McCURDYS would here begin the McCurdy Family, claiming that this *Roderick* is the equivalent of Ruari, or that the latter is a contraction of *Roderick*, and hence *McRuari*, or *McCurdy*.

On the other hand, the Editor submits that the MacReuda, or McCurdy, long before the coming into existence of this Roderick, had ceased to hold sovereign or even chieftain rights over their possessions that might challenge the sovereign title of the Lords of the Isles, or in particular of this Roderick. Indeed, it is contended that the MacReuda were, under the then existing semi-feudal system, subject to the Marquis of Argyle, and held their tenancy then or shortly afterward under the immediate authority of Lord Bute, himself tributary to Argyle. In fact, their position would be similar to that of the country gentry. These gentry were the practical owners of the soil, which, in turn, was worked by their servants or tenants, themselves giving a personal oversight to the farming and grazing of their lands. But to their Chief, and above him to Argyle, they held their lands in "fee," and were so bound to render military assistance and mutual support according to their means. So that, while the historical statement is correct that this Roderick, son of Reginald, became Chief of Bute, it by no means follows, rather the contrary, that Roderick became the founder and bodily ancestor of the McCurdy family, which as a matter of general evidence had then been existent for nearly a thousand years, dating from Prince Reuda.

CHAPTER V

THE MCCURDY "COAT-OF-ARMS" : THEIR SIGNIFICANCE AND IMPLICATIONS

IT might be advisable here to refer to the "coat-of-arms" of the McCurdys. Two are given. The simplest is a shield showing "a man standing in a field of wheat shooting crows, with bow and arrow drawn up in the act of shooting, the arrow having just left the bow, piercing both birds." This coat-of-arms is recorded at Edinburgh.

Burke, in his *Landed Gentry*, describes another and much more important coat-of-arms at the time mentioned, as asserted by General MacKirdy, as follows: "Per fesse, arg. and sa. in chief a martlet of the second; and in base a fir tree growing out of a mount, surmounted on a sword, bendways dexter, supporting by its point an antique crown, or. Crest, a demi-wyvern displayed ppr.; Motto—Dieu et mon pais."

Now, speaking without special expert training, such a coat-of-arms as this last could not be assumed or obtained by an ordinary country gentleman, with nothing but large landed estates to support him in his request. Such "arms" must go back in ancestry to royalty.

To interpret this latter "arms": picture a shield with colour not specified, but of one of the primary colours. "*Per fesse*" is a broad strip or horizontal belt crossing the shield midway, and dividing it into an upper and lower third, the belt occupying the equatorial third. This belt is *silver*; for "*arg*" is the abbreviation of "*argent*," the Norman-French for "*silver*." "In chief" refers to this upper space; and on it is a "martlet of the second," that is, of the second colour, silver. "*Sa.*" is the abbreviation of "*Saltante*," "*rearing*," or, head raised up—a rearing silver martlet. "*In base*," or the lower space, is a "*mount*," or a *mountain* in type, with a "*fir tree*" planted on its summit. In addition, sharing this lower space, but above it, is another symbol, a "*sword*," honorably pointed "*dexter*," to the *right*; and on its tip an "*antique crown*," "*or*"; which "*or*" in English is *gold*. The crest is a "*demi-wyvern displayed ppr.*" A *wyvern* is a *winged dragon*, and *demi* is *half*, the

front half of a winged dragon, *ppr.* This "*ppr.*" is a contraction for "*proper*," signifying that the dragon is to be pictured in its proper colours and shape. The motto in English is: "God and my Country."

This is the interpretation of the shield. A martlet is a martin or bird which has an exact heraldic significance, namely that the "arms" relates originally to and denotes a *fourth* son in a family. "Silver" indicates that he is distinguished, as also in a manner does "*saltante*"; but of a lower order at the time than a nobleman, so accepted. In a divided shield, the upper or chief portion, as a rule, relates to the person from whose possession the claim to "arms" is derived. The lower or base half relates back to some ancestral fact or matter of renown. In the "base," then, the "mount" is a mountain shown as on an island; and on that mountain a fir tree has been planted and takes root. Independently and above this is another symbol, as protecting the lower, a "sword" turned victoriously to the right, and on its tip an antique crown of gold.

Who else then is this fourth son unless Prince Reuda? It has already been noted that he was the youngest of the three adventurers, to which number should be added the oldest brother, Ethodius I, who came to the throne upon the death of their father, Conar. And so he, Reuda, the first to establish himself in BRITAIN, is indicated by the martlet on the "chief" of the shield. While the interpretation of the "base" of the shield may in part, but only in part, find parallel in the history of Reuda, it should and intends to symbolize some illustrious ancestors, probably a king and his queen, otherwise Reuda would not "in chief" appear as a *fourth* son of those depicted "in base."

True, Reuda might be pictured as a tree planted and taking root on the Island of Arran. But the matter is ancestral to Reuda. The "base" symbolism goes away back to King Heremon and his wife, Royal in her own right, Tea Tephi. Among the many emblems and symbols allotted to her in the historic and poetic scrolls of Ireland, she is described in the ancient writings as "a Tender Twig, the top branch of the high cedar planted on an high mountain." Indeed, the simile clearly suggests Ezekiel xvii, 22. Then, on the shield, above the cedar or fir tree, is another emblem—a sword tipped by an antique crown of gold, which would typify the kingly husband of Queen Tea Tephi; and well might, for so in ancient times he brought his sword to Ireland when he came from Spain, and with his sword he won the Irish Crown as the Royal Conqueror of Ireland, claiming through right of birth as well as

conquest, and thus with his wife united two Royal lines on the throne at Tara. This then is the real and evident "arms" of THE McCURDY, the descendant of the Scottish Prince Reuda, the fourth son of royalty tracing to Heremon and Tea Tephi, who united in ancient Ireland the kingdoms of the Scots and of the House of David.

The ancestral line of Prince Reuda was threefold. Through Queen Tea Tephi it leads to the House of David; through King Heremon, by his father, it runs back on the Milesian race; and by his mother, Muiriam, to the Tuatha da Danaan. On the McCURDY arms and shield these first two lines are charged: the Tuatha da Danaan is absent. One may, of course, write into a symbol a deep significance never consciously intended. And then again, blind destiny leads in many an unsought path. The symbol of ancient Dan was a serpent and dragon; and behold, what the McCurdy shield lacked, the crest supplies: the "demi-wyvern," the forward half of the dragon: the Vanguard of Dan. Attributed merely to chance rather than conscious design, the coincidence is startling.

The other coat-of-arms already related is of much less eminence. However, it tells its story well, even to its historical date. Evidently some Chief of the McCurdy family had distinguished himself, and this "arms" tells the tale. The man standing in the field of grain indicates one of the landed gentry defending his home territory. The rest is also allegorical; as shooting crows, even two at a shot, is no very noble achievement in itself. The two crows represent two enemies, and the single shot represents that they were slain by the archer in single combat, and not at all necessarily by an arrow. Flying high, they would be two Chieftains, persons of note, enemies who, with their pirate band, have attacked the McCurdy on the defensive, were slain by the McCurdy and their followers dispersed. The remaining task is to find an enemy that would naturally and typically be pictured by a crow or raven. History tells us that the Danish or Norse pirates had two emblems: one was a wolf, and the other was a raven. The wolf more especially belonged to the near ancestors of the Normans; while the raven floated on the banner of the Danes. This gives the key. The Danish pirates not only ravaged the east coast of Britain, but they sailed up the Irish Channel, attacked and planted colonies on the east coast of Ireland, and plundered the settlements on the west of Scotland. It was on one of these excursions that a band of them came in contact and conflict with the McCurdys; and the "arms" tells the result. This exploit of the Chief McCurdy, killing in single combat, and

at the same time, two of the Danish pirate chieftains, was perpetuated in the heraldic device of the one arrow piercing the two "ravens." The date would centre around the period of King Alfred, a thousand years ago, more or less.

But the shield is very modest ; and would indicate that, at the time the device was allowed by the heralds, the family was of the gentry rather than of the nobility ; or, at least, that the bearer was of the former order, even if some seniors of the Clan ranked higher. It is in another class altogether from the symbolism recalling Prince Reuda.

In those days of chivalry, when knighthood was in flower, one might see attending the King's Court, or maybe accompanying Richard Cœur de Lion in the Crusades, THE McCURDY, square-shouldered and erect, clad in full armour ; and on his shield emblazoned the device : "*Per fesse,*" etc.

But a younger member of the family, a cousin perhaps, would also go ; and he cannot also exhibit these same arms of THE McCURDY. Yet he must, among the knights, have some "arms" displayed upon his shield. So he recounts this exploit of an ancestor to the heralds ; and they accordingly symbolize it by "the man in the field of wheat," etc. Thus it was that two members of the same Clan name would have "arms" that were absolutely distinct.

CHAPTER VI

THE STUARTS AND MCCURDYS OF BUTE AND THEIR LAND TITLES : SOME
SCOTTISH ANCESTORS : THREATENING PERIL

THE House of Stuart, or Stewart, begins at about A.D. 1150, when Walter entered the service of David I of Scotland as his "steward." With considerable ability and shrewdness he advanced himself, obtaining large grants of land from King David, and a sort of hereditary title to his position and perquisites of Steward. A son of the Stewards (or Stewarts), also called Walter, married Jane MacSomerled, daughter of James, son of Angus, son of Somerled ; and in her right the Stewarts claimed the Islands of Bute and Arran.

As elsewhere in Britain, these paramount Lords, who, under the feudal system, had rights of government rather than of USE of the soil, conveniently forgetting that it was only by the strong arm of their sturdy tenantry that they had first acquired and then continued to hold their domains, now began by degrees to assert themselves in the capacity of landlords, and to claim not only the military services of the tenant owners, but the products of the land and the land itself. Naturally the Stewarts were no exception to this rule. Unquestionably the tenancy of the MacReuda, even by ancient and continuous possession, was precarious ; their titles liable to dispute at any moment. To secure undisturbed at least a portion, they appealed to James IV for a Crown Grant. In 1489, a general Charter, covering the Island of Bute, was issued, and confirmed by Parliament in 1503. The original, under the Great Seal, is in Latin, and deposited in the Register Office, Edinburgh, where it can be seen ; and shows that there were a total of 78 "feuers" ; and of these, 12 were Makurerdys (or McKirdys), 11 Bannachtynes, and 12 Stewarts. (A "feuer" is a person to whom a land is given in "fee," that is, subject to some nominal or substantial rent or service to the Crown, and which in point of law practically is what our own Nova Scotian Crown Grants are, being subject to the "eminent domain" of the Crown or Government.) This Charter is curious as showing many remarkable Scottish surnames. It reads in part :

“ The lands in Bute feued to the Makurerdys :

“ To Gilkrist Makurerdy half of Brothnog and Bransyer, and the 22 shilling and 3 penny land of five-mark land of Baron ;

“ To Gilkrist Makurerdy, Junior, 11 shilling and 5 penny land of Baron ;

“ To Finlay Makurerdy, half of Langilculcreith, and half of Kerrymanach, and half of Stramanan ;

“ To John Makurerdy, two thirds of Brigadill and Langilculcathla ;

“ To Alexander Makurerdy, half of Cowleing.”

The Island of Bute was always held in great favour by the kings of Scotland, who often visited it. The Royal Castle of Rothesay was much enlarged by Robert III, who made it his residence for twenty-two years, and died there in 1406. His eldest son, David, was created the first Duke of Rothesay in 1398, a title which the Prince of Wales still bears.

The Royal favour was also extended to the Islanders, who were styled the Brandanes, from St. BRANDAN of Bute (“ Barah,” “ Chosen,” and “ DAN,” or “ Dan’s Chosen Ones ”); and on many occasions constituted the Royal Life or Body guard, specially to the Royal Stuarts.

There is a tradition in the family of the McKirdys, that a member of it became a Priest of Iona, previous to the Reformation, and was a man of great learning. Having proceeded to Rome, and greatly distinguished himself there, he was afterwards raised to the dignity of Cardinal.

Burke, in his *Landed Gentry*, says : “ The McKirdys were the principal possessors of the Island of Bute at a very early period ; they belonged to the Tribes who possessed the Western Islands of Scotland, long under the Crown of Sweden. But many centuries elapsed until they took title from the King, James IV of Scotland.”

It will now be in order to take up these individual Grantees and follow down the lines of their descendants to complete our purpose.

In order to verify and co-ordinate the few and unconnected facts to-day at the disposal of the student, it has been found a valuable exercise to attach or assume to each name a birth-date. It is only to be expected that memory, or even private family records, may fail to include ALL the children, or even an unbroken sequence of ancestors. By checking up the available names with their known or postulated birth-dates, it may turn out that the intervals are too

short to allow, in the course of nature, that one should be the father or brother as presumed ; or, on the other hand, with too great an interval, a gap is left for the necessary insertion of an unnamed parent, between what is evidently a son and a grandfather.

The names which appear in this grant are : (1) Gilkrist (frequently referred to as CHIEF Gilkrist) ; (2) Gilkrist Junr. ; (3) Finlay ; (4) John ; (5) Donald ; and (6) Alexander. However, from tradition it is known that this Chief Gilkrist had but four sons : Gilkrist Junr., Finlay, John, and Donald. Also, the last-named grantee, Alexander, was a son of Donald. In consequence, to approximate their ages, with Gilkrist Senr., as a grandfather in 1489, at the date of the Grant, and allowing even the grandson, Alexander, to be a mere child, Gilkrist Senr., should be at least sixty-four in 1489, or born in 1425. Donald 2nd is not necessarily the only other son of Donald 1st, and only brother of Alexander. Indeed, he may be the youngest brother of many children, with quite an interval of years between himself and his eldest brother, Alexander. At the same time, to co-ordinate with other dates, one must assume that Donald 2nd would be at least twenty-five years old, or born in 1464, probably earlier. One cannot get far away from these dates, unless backward with a limit of twenty years, for he is held by the date of the Grant.

The writer of *Historical Genealogies* (pp. 13-14) says there are traditions existing in many families that the McKirdys descended from a Chieftain who flourished about "1525." If this is intended for the birth-date, it may be a clerical error of exactly one hundred years, or correctly stated, "1425."

Of the three elder sons of Chief Gilkrist, namely Gilkrist Junr., Finlay, and John, there does not seem to be any record available except a statement that the family of Gilkrist Junr., is said to have settled in Glasgow ; but this may and probably does refer to another and much later man of the same name : in fact some two hundred years later.

Donald 1st, a Grantee, the son of Gilkrist Senr., had at least two sons, the one Alexander (also named in the Grant), and the other and younger, Donald 2nd. Following down this Alexander ; he had a son Robert, who was the father of Robert, Junr., the Baron of Garrachy, to whom most of the feued land gravitated. This Robert McCurdy Junr., the Baron, married Janet Fraser. They had two sons and several daughters. One son married, but had no children. The other son, John, married Grace Gregorie (or MacGregor), and had several children, including an Alexander and John. This Alexander died unmarried. His brother John was

drowned in the Clyde while returning from a visit to his Irish relatives in the middle of the nineteenth century. During his widow's lifetime, the baronial lands were absorbed by Lord Bute under very unsatisfactory circumstances.

Going back now to Donald 1st, the son of Chief Gilkrist : Donald 1st had not only this son Alexander, but, as related, another son, Donald Junr., or Donald 2nd. His elder brother, Alexander, was alive at the time of the Grant, in 1489, as he is mentioned therein as a Grantee. So, stretching to the utmost probability the intervals, the likelihood is that Donald 2nd was born not later than 1520. Massacre and wars of extermination may account for many children of Donald 1st whose names, with themselves and any immediate posterity, have perished. Alexander, presumably the oldest, and Donald 2nd, the youngest of a large family, alone are preserved in name. So an interval of thirty-one years may be possible between the one and the other. There is the additional fact that SOME *Donald* (as son or perhaps grandson descended from Donald 1st) is recorded as killed in battle in 1600 ; and if he were this Donald 2nd, even this wide interval would make him eighty years old then, at the least. Consequently, with an established year date at both ends (the 1489 date of the Grant and this battle date of 1600), the conclusion is almost forced that one ancestor in the line is omitted ; and the easiest assumption is a confusion of the one name ; and that, succeeding Donald 2nd, there was an additional *Donald 3rd*.

The record alluded to is that Fingal, with his father, Donald, was killed in a battle with the Camerons in 1600, and that Fingal left an infant son, Donald, born in 1598. From this then would be reconstructed the pedigree : Chief Gilkrist, Donald 1st, Donald 2nd, *Donald 3rd*, Fingal, Donald 4th (born in 1598, a son of Fingal). Among the sons of Donald 4th was a son named Alexander ; in all *six* generations, from Chieftain Gilkrist to Alexander, admitting this inserted *Donald 3rd*.

Historical Genealogies (p. 16) quotes a letter written in 1907, by James MacKirdy, of London, England, who writes : " My family descended from Alexander McKirdy, who was born in 1630, the youngest of six sons : Pethric died unmarried, Alexander located in Edinburgh, and Daniel remained in Buteshire ; but there is a tradition that his sons fled to Ireland from religious persecution. Another tradition says that Alexander was the *sixth* in descent from a Chief named Gilkrist." If this statement of " sixth in descent " is correct, it further justifies the insertion of the one additional ancestor called *Donald 3rd*. It is further alleged that this Donald

3rd (?) "was probably born about 1550," a statement quite in accord with the foregoing assumptions.

Donald 4th (son of Fingal), born in 1598, married Peggy Cameron, a great-granddaughter of King James IV of Scotland. "They had six sons: Irvin, Pethric, Fingal, Daniel, Gilkrist, and Alexander." There seems to be no authentic account of any family of either Irvin or Fingal. Pethric died unmarried.

In 1908, Samuel MacKirdy of Glasgow writes: "I am descended from Gilkrist MacKirdy, who was born in 1628. He married a Miss Balloch. It is claimed we are descended from the Camerons." This Gilkrist moved with his family to Glasgow, Scotland.

Alexander (the ancestor of the said James MacKirdy), another son of Donald 4th, was born in 1630. He located in Edinburgh. Daniel, one of Alexander's sons, was born in 1668, and moved to Argyleshire. It is possible that some of this family changed their name to MacCready.

Returning now to these six sons of Donald 4th, there remains Daniel, who was born about 1620. What became of him is not known. Apparently he stayed by the old Bute homestead, hoping for better times.

According to *Cameron's Family Notes and Reminiscences*, at the fatal period when the last onslaught by the Royalists was impending against the Presbyterians of Argyle and Bute, and which resulted in massacre and wholesale extermination, William Cameron, in a letter to a cousin in 1660, in regard to this family of Donald 4th McCurdy says: "The inhabitants of the borders being warriors by choice, husbandmen from necessity, either quit the country or became shepherds. The elevation of religious sentiment began to decline, but the familiarity and kindness which has long subsisted between the gentry and the peasantry cannot be obliterated. While visiting my Cousin Peggy, who married Donald, a rural Presbyterian, on the banks of the Clyde, they portrayed in lively and delicate colours the fears and hopes that agitated the breasts of the rural Presbyterians. Of the six sons of Donald MacKirdy, three have seceded from the Presbyterian Church; but Alexander, Pethric, and Daniel remain loyal."

The McCurdys (or Makurerdy or MacKirdy) of Bute would appear then as in CHART ONE.

CHAPTER VII

THE ESCAPE FROM SCOTLAND

A SHORT review of Scottish history antecedent to 1666 may be in place.

When James VI of Scotland succeeded to the English throne and assumed the title of James I, that monarch cherished a strong desire for uniformity in the two State Churches, and to put the Church of England and the Church of Scotland upon the same and one basis. Now, in matters of belief or creed, there was no difference or disagreement. This is clear from the fact that when, at the instance of Charles I (the succeeding monarch), a Conference of Representatives from the Churches of Scotland and England met at Westminster, and concluded the *Westminster Confession of Faith* and the *Shorter Catechism*, as setting forth their common beliefs (and although the English Church had a ten-to-one representation on that Union Committee), these documents embodying their deliverances so well set forth the creed of the Scottish Church that the latter, in 1647, as the Established Presbyterian Church of Scotland, adopted those statements as the standards of their Church. But one outward and external difference existed, namely, that the Scottish State Church was ruled by a General Assembly of representative elders appointed by themselves or, in plain fact, consisted of their most powerful clergy and nobility as elders; while the Upper Court of the English Church was made up of Bishops appointed by the King. Such Courts in those days, especially in Scotland, had a very extensive and real power; and if episcopacy prevailed, meaning that the appointment of the higher clergy of Scotland by the name of Bishops was vested in the King, it gave the monarch a powerful control over the religious affairs of Scotland; and in like extent diminished the influence of the native Scottish clergy and ruling classes. A Church Liturgy in itself was no innovation; for, under John Knox, a Liturgy was used for years in the Scottish Church.

In the development of his purposes, Charles had made a peaceful beginning; and without much disturbance appointed in 1633

thirteen Bishops. It was not till 1637 that trouble began, when a new Liturgy was being read, and a woman precipitated a riot. Evidently the new Liturgy was viewed as an innovation; the excitement spread like wildfire, and all Scotland flung itself into opposition.

Then followed the *League and Covenant*, under which the people protested and united against "innovations and malignants"; but, it must be remembered, professed loyalty to the King. When Charles realized the trouble that threatened, he offered to withdraw whatever offended; but the people were aroused, suspicious, and practically in arms.

Among the leaders of the Covenanters was the Duke of Argyle, perhaps the most powerful nobleman in Scotland. Montrose had also subscribed the Covenant, and his next position is hard to understand, for shortly after this he is found heading a "Royalist" army against the army of the Covenanters. For several years a most bloodthirsty warfare ensued, in which the opposing sides and participants shifted from side to side in a manner difficult to follow. The Gordons, with their Chief, the Earl of Huntley, were at one time with Montrose, and then against him; and again the Clan was split; but one thing is consistently evident: that clans and chiefs burned and massacred and destroyed whenever they passed in sufficient force through the territories of their rival clans. Argyle appears as a leader of wonderful resource and shrewdness in council; but never forgetful of the value to his country of his own personal safety. At the same time, he showed himself no match in military science and audacity for his opponent, Montrose. King Charles, in the meantime, seemed to be occupied largely with affairs in England; though there is little doubt but that he was not dissatisfied that the rival Scottish chiefs should mutually weaken themselves and their warlike clans.

But Montrose never forgot the atrocities inflicted by Argyle, when opportunity placed Argyle with a powerful force in the territories of his enemies, the friends of Montrose. This is not intended as a summary of the Covenanters' War. It is to show how the barbarities of a Chieftain brought upon his people a terrible vengeance. From December 13th, 1644, till the end of the following January, Montrose, with an army bent on plunder and rapine, ravaged Argyle territory. With his troops divided into three bands, the soldiers of the "Good Montrose" traversed the whole country, burning, wasting, and destroying everything that came within their reach. It is evident from several contemporary authors that the slaughter must have been immense. One says that, before the end

of January, the face of a single male inhabitant was not to be seen throughout the whole of Argyle and Lorn, the whole population having been exterminated, except such as had escaped from the district or taken refuge in dens and caves known only to themselves.

In such a massacre as this, the McCurdys of the mainland of Kintyre, and doubtless of Arran and Bute, would not have escaped.

After the execution of King Charles I, many of the people of Scotland, with Argyle at their head, offered the Crown to his son Charles upon certain terms which Charles accepted. Charles then came to Scotland to assume the throne. But later he became "thoroughly disgusted with the Argyle faction, whose sole object seemed to be to use him, the King, as a tool for Argyle's own purposes." But, whether this is so, or is a sample in turn of the duplicity of Charles, may be open to debate. At any event, Argyle had the support of his Clan, such as survived, who in a manner had always been in sentiment favourable to the King. Unfortunately for the enterprising Marquis of Argyle, it was discovered that the latter, while corresponding with Charles, had also been in negotiation with Cromwell; and that for reasons not satisfactorily explained, had accepted a large sum of money from Cromwell. On the Restoration of Charles II, Argyle was denounced by his enemies; and upon these evidences tried for treason, sentenced to death, and executed in May 1661. Still more unfortunately, to follow up the Royal vengeance, in the fall of 1666 the territory of Argyle was invaded by Royalist troops. This specially included Arran and Bute.

Wodrow, in his History, tells of this visitation of the Royalist forces under Sir James Turner. After describing how thousands of pounds in fines were inflicted on the people, with, in default, the alternative of imprisonment and fine, and largely with the object of enriching certain favourites of the King, or to carry out certain private ambitions of the King's Ministers requiring funds (and in which it is a pleasure to add that these rapacious creatures were completely disappointed), Wodrow adds: "Scotsmen have ever been impatient under tyranny, and the wonder is not so great that, after so much patience, less than they were under did drive them to extremities. Sir James Turner and his soldiers continued to make terrible havoc in the west, and especially the south. That country was made a wilderness, and well nigh ruined; a great many families were scattered; and not only the common people, but persons of better note, gentlemen and others, were forced to flee their houses and lurk in mosses and mountains, of whom the world was not worthy! These had nothing like resisting the King's forces in view; but were silently groaning under their oppressions, till a very

little matter kindled this fire, and an unforeseen accident gave a beginning to this Rising. In the middle of November 1666 occurred the 'Rising.' But all was against them. The Presbyterians were undisciplined, their horses not trained, many of their friends were timorous and did not acknowledge them, others fell away from them : the Royalist army was powerful, and soon scattered the rising forces ; some were killed, many of the prisoners executed, and to those of any note who escaped were forfeited in life and fortune in their absence."

Wodrow also adds : " That many of the younger Scotch gentlemen, tired of the long and hopeless struggle, 'conformed,' and went over to the Government side, induced also by personal advantages offered to them. In many cases such persons were allowed to take possession of the property of their families, of which the Presbyterian members had been dispossessed."

It will be seen that the traditions of the McCurdy family are fully confirmed thus by independent history. No words could better describe, than those quoted from Wodrow, the circumstances of the times which must be supposed to account for the hasty action and flight of the McCurdy brothers, " the Refugees."

The story as assembled from various traditions coming from independent sources, and unquestionably true in its main outlines, is that of the flight from Scotland to Ireland of Daniel's sons. The oldest of the sons was Petheric, and yet he does not appear to have been married ; and hence, one may conclude, that he was within the probable age of thirty. There is the additional fact that William Cameron (already alluded to), in *Cameron's Notes*, tells of visiting Donald (the 4th) MacKirdy and wife in 1660 (who would be the grandparents of Petheric), alive at that date. This was only six years previous to the "flight." Doubtless all the brothers joined and took an active part in the "Rising." Being pursued by the soldiers on the defeat of their band, they, in their immediate escape, seized a convenient boat, and without further pause pushed away from the shore. It was a bitterly cold day in the latter part of November 1666 ; and a driving snow-storm, while hiding them from their pursuers, carried them out to sea. There was no time for obtaining any provisions ; it was a situation full of immediate peril ; the one present thing was escape. And yet a certain tradition says that they carried with them, tied on the bottom of the boat, an "old ram." For two days and nights the Refugees were driven before a freezing easterly gale. They traversed in all about fifty miles. It does not seem a long distance in these times. At the start, in the smoother waters of the Clyde estuary, to prevent them-

selves from dashing on the rugged shores of Arran, they would need to row, and row hard ; but by the time they passed Kildonan Point (the western extremity of Arran Island), the sweep of the increasing seas before the gale would leave them completely at the mercy of the elements. All that remained was for them to keep their fragile craft from swamping should it be caught in the trough of the waves. And so they continued to be carried helpless to the great open waters that lay to the westward.

Instead of landing or being smashed on the directly opposite coast of Ireland, they seem to have been borne by the tide up through the North Channel, and now the whole broad Atlantic lay before them, to which the tempest was driving them relentlessly. One tradition insists that there were in the boat six, not five, brothers ; and either by the upsetting of the boat, or by some other accident, the youngest brother, a mere lad, was lost overboard. An older one jumped into the sea to save him, and both were drowned, and so only four survivors reached the land. Which of the five older brothers whose names we know was the unfortunate hero of this story is not stated, and the tradition is not fully evidenced, but may be true nevertheless.

As the helpless passengers saw themselves scudding before the gale, with the distant hills of Ireland on their left and the dark Atlantic as their destination, a faint hope arose within them at the moment when the Island of Rathlin loomed up amid the mists. And yet, they were passing it ! With a last desperate endeavour they swung to their oars. Their boat was gaining ! They dare not turn their craft squarely with the wind abeam ; to the seaman's mind that course would be madness. But they took all that they could venture of the wind on their port quarter, and as they swept past Rathlin Island they almost touched its shore. With renewed hope, a final spurt of their weary oars brought them at last under the lee of the island and into the smooth water. They were saved ! Only a few minutes then sufficed to pull their waterlogged boat to the welcome beach.

So it was that the four brothers, or, to conform to the general tradition, the five brothers, found refuge in Ireland. They were safe, though famished with hunger and thirst, and thoroughly exhausted. It is quite possible that the " old ram " here afforded them something to eat : a real sacrifice and thankoffering.

Next day the brothers crossed from this Rathlin Island to the mainland of Ireland, landing near Ballintoy and the " Cairn " destined to be the home of Petheric and certain of his posterity for long days to come.

CHAPTER VIII

PETHERIC, "THE REFUGEE"

IN the ancient name PETHERIC one may not at first recognize the more familiar PATRICK ; none the less, it seems more satisfactory to retain and let him remain "Petheric of the Cairn."

After the refugee brothers had landed and looked about them for a time, it is said that Petheric McCurdy, the eldest, born about 1640, settled in the "Cairn" at Ballintoy, County Antrim ; a second brother located at Lusserlus ; another at Kingsend, County Derry ; one went to America ; and one died.

Of Petheric, it is related that he married Margaret Stewart, a direct descendant of the Stewart King Robert II. This is the exact lineage :

Margaret Stewart was the daughter of Charles Stewart of Ballintoy, who was the son of Ninian Stewart of Kilchattan and his wife Grisel. Ninian was the son of Sir James Stewart, who was the son of Sir Ninian Stewart, of Nether Kilmory ; who was the son of Sir Ninian Stewart, born in 1460, Sheriff of Bute, and made Castellan of Rothesay by James IV. This Sir Ninian was the son of Sir — Stewart, Sheriff of Bute ; who was the son of Sir James Stewart, Sheriff of Bute. Sir James was the son of Sir John Stewart, born in 1360 and died in 1449, who was Sheriff of Bute and who married Janett Semple of Eliotstown. Sir John was the son of King Robert II of Scotland.

There seems to be a flavour of romance hidden here. Back in Bute, in a previous century, the McCurdys had been unfairly crowded out of much of their lands by the Stewarts ; as witness the Grant from the Scottish Crown in which the Stewarts participated so generously. Doubtless, or naturally, the best of feeling would not exist between the two families. Then, around 1640, came the religious controversy ; and the Stewarts of Bute would, as a whole, be expected to side with their Royal cousins and adopt Episcopacy. But, as the struggle grew fiercer, it is known that a few of the Stewarts of Bute espoused the cause of their Chieftain, Argyle, and stepped into the ranks of the Presbyterians. Among these latter

was this Charles Stewart ; but when disaster crowded upon misfortune, he, with his family, escaped the slaughtering dragoons of Sir James Turner by having crossed over to Ireland a year or two previous to the going of Petheric. Here, in Ireland, Charles Stewart settled in Ballintoy. So it was only natural that Petheric, a stranger in a strange land, should seek out his former neighbour and make his new home beside the Stewarts. The proverb " Misfortune makes strange bedfellows " evidently had its literal fulfilment ; and it did not take long, among those fellow refugees, for friendship to ripen into a warmer passion as regards that Scottish lassie Margaret Stewart. Very few weeks, it is evident, sufficed for their courtship, for the pressure of dates forces the conclusion that Petheric and Margaret were married in the summer of 1667. Possibly because some tenant was leaving for America, the farmstead at Ballintoy, known as the " Cairn," was vacant, and Petheric immediately took the lease and settled down on that property with his bride.

Of the children of Petheric there is a little confusion. It is not questioned that there were at least James, John, and Daniel. It is probable that there were also David and William. Admitting all five, they range in parallel order to Petheric's brothers, and would be James, David, William, John, and Daniel.

Twenty-five years after Petheric's arrival in Ireland came the great struggle between James II of England, leading the Roman Catholic forces, and William of Orange, at the head of the resisting Protestants.

Into this great fight, as it centred round the North of Ireland, many of the McCurdys threw themselves vigorously. Among these were Petheric and his two sons, John and Daniel, who fought in the famous battle of the Boyne, and who are accounted to have been in the siege of Londonderry.

CHAPTER IX

THE SONS OF PETHERIC, "THE REFUGEE"

JAMES McCURDY, the eldest son of Petheric and Margaret (Stewart) McCurdy, was born in 1668. He married, when about twenty-one years old, Jerusha Murray, said to be a cousin of the Earl of Mar. He settled in the neighbourhood of Bushmills, County Antrim.

In a letter written by the late Hon. John McCurdy of Shippensburg, Pa., dated February 12th, 1877, may be found the following extract: "If you take a general atlas and turn to the map of Ireland, you will find the Giant's Causeway on the extreme northern coast of County Antrim. West of the Causeway, and east of the river Bann, you will find a small stream which runs due north, and empties into the ocean near the Causeway. This stream is called the Bush River. On this river, about one mile from its mouth, there is a village containing about 1,000 inhabitants. The name of this place is Bushmills. Just outside of the town, about a quarter of a mile distant, there is a farm called 'Clouther.' On this farm I was born. A short distance east of Bush River, about a mile nearly south of Bushmills, there is a farm called the 'Caven,' the southern boundary of which is within a hundred yards of Billy Church, where very many of the McCurdys are buried. This 'Caven' farm is said to be the one on which the McCurdys settled when they emigrated from Scotland. There my great-grandfather Samuel [son of John, son of Petheric.—*Ed.*], and my grandfather Alexander, lived and died. My Uncle James held it from the time of my grandfather's death in 1828, until 1874, when he died. Until very recently I thought this property was held by the family in fee simple; but I have discovered that they held it on life-leases. Two of my cousins hold either the whole or a part of it now. Ahoghil, from which your great-grandfather came, is about six or seven miles from the 'Caven.'"

James and Jerusha McCurdy had eight children, namely John, Elizabeth, Margaret, Daniel, Andrew, Mary, Robert, and David.

JOHN, the eldest son, was born in 1691. He married Lucretia

McCurdy ("Aunt Lucretia"), the daughter of Patrick and Mary (Laughlin) McCurdy, and located near Ballycounel. He died in 1789, and his wife in 1809, aged 83. Their children were Archibald, John, and Daniel. Archibald married Jennet Guthrie of Bellyhelly. Their children went to America. John married Lizzie McBride of Ballycounel, and they went to America. Daniel married Sally (or Elizabeth) Warner. This Jennet Guthrie must not be confused with her of the same name who married Alexander McCurdy who went to Nova Scotia. The latter was probably a niece of the former.

Elizabeth, the second child of James and Jerusha McCurdy, was born in 1694, and married William Tomson.

Margaret, the third child, was born in 1696, and married William McGlade.

Daniel, the fourth child of James and Jerusha McCurdy, was born in 1698. He married Rachel McGill (a sister of his brother Andrew's wife Mary). He is sometimes known as of "Caramore." This seems to be in a manner synonymous with the "Cabry." Possibly the latter is a more local name than the former, perhaps the name of a farm. Robert, the youngest son of this Daniel, is also described as of the "Cabry"; and the conclusion is permissible that Robert took over the farm lease of the Cabry when his father became ill. We know that from a letter he wrote his son Alexander, then in Nova Scotia, he was in poor health in 1763, and addressed his letter from Bellyhelly. Daniel and Rachel (McGill) McCurdy had four children, namely ALEXANDER, known as "the Pioneer," born 1734; Peggy, born about 1736; David and Robert. Of these, Alexander, "the Pioneer," moved to Nova Scotia with his sister Peggy in 1762. With them is begun the history of the Nova Scotia branch of the McCurdy family, taken up in a separate volume already alluded to.

David, the third child of Daniel and Rachel McCurdy, was born about 1737. He married Grace Kennedy. They had five children: David, who went to America; Alexander; Mary, who died young; Rachel, who went to America; and Cecilia, who died young. This Alexander, the second child, married Cecilia Kennedy. Their daughter Mary married John Annesley, the parents of Mrs. Mary Burris.

Robert of the "Cabry," the fourth child of Daniel and Rachel McCurdy, was born about 1739; and married Sarah McCurdy, a daughter of his uncle, Robert McCurdy.

Andrew, the fifth child of James and Jerusha McCurdy, was born in 1702. He married Mary McGill. They had three children: Samuel, Jane, and Andrew, Junr. Samuel had at least one child,

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Alexander, who married Peggy Wier. The children of Alexander and Peggy were Donald, Angus, John, Betty, and Rose. The oldest, Donald, married Esther McCurdy, a granddaughter of Archibald McCurdy, the son of Patrick and Mary (Laughlin) McCurdy. Andrew, Junr., married Bridget Donahue, and these had as children John, Bridget, Alexander, Rayedin, and Daniel, the first and last of whom went to America.

Mary, the sixth child of James and Jerusha McCurdy, was born in 1706. She married James McClare. It is possible that this name should be, not McClare, but McElheron, as spelled in her brother Daniel's letter to his son Alexander, in Nova Scotia.

Robert, the seventh child of James and Jerusha McCurdy, was born in 1707, and died on July 11th, 1767. He moved to America in 1750. He married Mary Jane Moore. Their children were John ; David, who went to America ; Robert, who went to America ; Sarah, who married her cousin Robert of the " Cabry " ; Jane, who married John Richmond ; Susanna, who married a Mr. Gray ; Rose, who married John Huey ; Agnes, who married a Mr. Wallis ; and Elizabeth. The oldest child, John, was born in 1741 ; died in 1785 ; was known as of the " Caven " ; and married Margaret Ferrier. The children of John and Margaret were Alexander, born 1757, died 1777 ; Robert, born 1764, died 1776 ; Mary, married William McCartney ; Samuel ; and James, born 1782, " in same house where was born John McCurdy of Shippensburg."

David, the eighth and youngest child of James and Jerusha McCurdy, was born in Cavan Parish, in 1709. When a young man he came to America, and settled in Westmoreland County, Pa., where he married Susan Madden. They had five sons : John, David, William, Robert, and Samuel. He and his five sons fought in the Revolutionary War, and he himself was frequently with Washington. His son John married Mary Fox, and they had twelve children : Elijah, who went to the South ; Ebenezer ; Rev. Elisha, born in 1763, "A Presbyterian minister, and his memory still lives" ; John, born 1770 ; James, an Elder for over fifty years ; David, lived in Ohio ; Dr. Allen Fox ; Lucinda ; Lucy ; Mary ; Rebecca ; and Nancy.

David, the Old Veteran, died in 1833, at the extreme age of 124 years.

DAVID McCURDY, the second son of Petheric, "the Refugee," was probably born in 1670. There is a tradition that his children were all girls. With no knowledge of the names of their husbands, the gates are closed against further research.

WILLIAM McCURDY, the third son of Petheric, would find place

for a birth-date about 1673. It is said that he died unmarried. Several records omit the names of both William and David as sons of Petheric; being confused with Petheric's brothers of the same names and coincidentally in the same order.

JOHN MCCURDY, the fourth son of Petheric, was born in 1675. He married a Miss McQuillam. One child was Samuel (of Ahoghill), born in 1729, who married Sarah Anderson, and settled on "Caven" farm. Samuel had three children: Alexander, John, and Mary, who married Hamilton Baird. Alexander was born in 1746, died in 1828. He took over the "Caven" farm in 1782. He married Elizabeth Anderson. Their oldest child, Samuel, born in 1780, held "Clougher" farm, near Bushmills. He moved to Philadelphia in 1816, and then in 1819 to Shippensburg. He was the grandfather of Hon. John McCurdy of that place. Chart Three will illustrate the relationship. Of the other children of Alexander, James held the "Caven" farm from his father's death till his own decease, in 1874.

CHAPTER X

DANIEL MCCURDY, YOUNGEST SON OF PETHERIC

A FAIRLY large proportion of the branches of the McCurdy family residing in America trace back to this Daniel. Several books of McCurdy genealogies have been written. Among them is *Historical Genealogy of the McCurdy Family*, already referred to. The student of this valuable little work will encounter "Uncle" Neil, and other uncles and aunts so mentioned; and occasionally these terms have been here retained for cross-reference.

Daniel, who probably became heir of the "Cairn," Ballintoy, was born in 1677, and died in 1747. He married Margaret Laughlin, probably of a Scottish refugee family. They had at least six children: (1) Cecilia, born about 1694, died 1779; (2) Patrick, born 1700, died 1798; (3) Daniel, born 1702; (4) James, born 1706; (5) Margaret, born 1710, died 1810; (6) Neil, born 1711, died 1808. There are some wonderfully long ages here, and the dates appear correct, except that (1) Cecilia may have been born and died ten years later, living between 1704 and 1789, making her birth follow Daniel and precede James.

(2) Patrick, son of Daniel and Margaret McCurdy, married Mary Laughlin, his cousin, a daughter of his mother's brother. (2) Patrick and Mary had six children, namely (1) Archibald, or Uncle Archie, born 1722, died 1805. He had a son, Archibald, who died the same year as himself. Three children of this son Archibald were Mary, born 1767; Lizzie, or Elizabeth; and Neil, born 1785. The second child of Patrick and Mary was Aunt Lucretia, born 1727, died 1810, and married John, the eldest son of James and Jerusha McCurdy. The third child of Patrick and Mary was Uncle Neil, born 1728, and lived beyond eighty-one years. He married Jane, a daughter of Andrew and Mary (McGill) McCurdy. They had four sons: Archibald, Neil, John, and Daniel. The fourth child of Patrick and Mary was Uncle Daniel, born 1732, who married Mary Butler. The fifth child was Aunt Cecilia; and the sixth child was Uncle John, born 1746, died 1807. He is the

father of John McCurdy, born 1779, who lived in Guinea in Africa, the ancestor of the African McCurdys.

(3) Daniel, the third child of Daniel and Margaret (Laughlin) McCurdy, was born in 1702. He married Jennet Jackson. They had five children : Jackson, Patrick, Daniel, Archibald, and Jennie. The second of these children, Patrick, had seven children : Catherine, Jennie, Mary, Archibald, Daniel, John, and Patrick. Of these, it is supposed that Archibald and John moved to Sherbrooke, in the Eastern Townships, Canada ; and if so, John had two sons, George and William, and three daughters. This latter George had three sons : John, William, and George, and five daughters ; while his brother William had two sons, George of Lennoxville and William Henry of Los Angeles ; and three daughters, Mrs. Rand, Mrs. J. R. Campbell, and Jean of Summerland, B.C. Archibald, the other emigrant to Canada, had three sons, James, David, and John, and three daughters. James had two sons, Robert and Archibald, and three daughters. His brother David never married ; but brother John had four daughters. The youngest of these seven children of Patrick, also Patrick, remained in Ireland on the "Cairn," Ballintoy. He was born about 1816.

(4) James, the fourth child of Daniel and Margaret (Laughlin) McCurdy, was born in 1706. In *Historical Genealogy*, p. 73, he is erroneously spoken of as son of *John*. He married Polly Cook, and came to America about 1726. He first located on the James River, Vt. ; but later, 1731, moved to Pennsylvania. They had four sons : Archibald, the ancestor of the Virginia branch, who married Hannah Watson ; James, who went to Franklyn County, Pa. ; Hugh, who also went to Franklyn County ; and Robert, who went to Adams County, Pa.

(5) Margaret, the fifth child of Daniel and Margaret (Laughlin) McCurdy, was born in 1710, and died in 1810.

(6) Neil, the youngest child, was born in 1711, and died in 1808, unmarried.

CHAPTER XI

DAVID, WILLIAM, AND JOHN, "THE REFUGEES"

(B) DAVID McCURDY, "the Refugee," the second of the brothers, was born about 1642. Nothing is known of him. It may be, after all, that he perished, as there seems to be some tradition, during or as the result of the perilous flight by sea from Scotland.

(C) WILLIAM McCURDY, "the Refugee," the third of the brothers, was born about 1644. He is known to have died unmarried.

(D) JOHN McCURDY, "the Refugee," the fourth of the brothers, was born about 1646. He moved as a young man to America. There is no further trace of him or of any possible descendants. There is nothing definitely to indicate or point to the likelihood that he left any posterity.

CHAPTER XII

DANIEL, "THE REFUGEE"

(E) DANIEL McCURDY, "the Refugee," the fifth and youngest of the brothers, was born about 1650. He had four sons (with no historic knowledge of any daughters), and they located around Ahoghill and County Derry. It may be noted that in the reprint of *Historical Genealogy*, published by W. D. McCurdy, at the foot of page twenty-one is a statement regarding the children of DAVID. This is probably a misprint for DANIEL, this latter word appearing in the original version of D. E. McCurdy. To these four sons, then, of DANIEL may be assigned the approximate birth-dates: James, born in 1678; Samuel, born in 1682; Thomas, born in 1686; and Daniel, born in 1690. This James moved to America as a young man, and was one of the early settlers of Londonderry, N.H. Of his children, Robert, born about 1705, became a prominent citizen, and served as a Selectman of the town for 1741-5. The children of Robert (order of birth unknown) were: John, born in 1746, died in 1824, who fought in the Revolution and moved to New Boston, N.H. John married Nancy Cochrane, but was married a second time. The other children of Robert were Mary, married Peter Cochrane; Janette, married Henry Parkinson; a daughter who married a Mr. Story; and Elizabeth, who married Daniel Short.

Of Samuel, the second son of "the Refugee," nothing seems to be known. It is likely that he remained in Ireland.

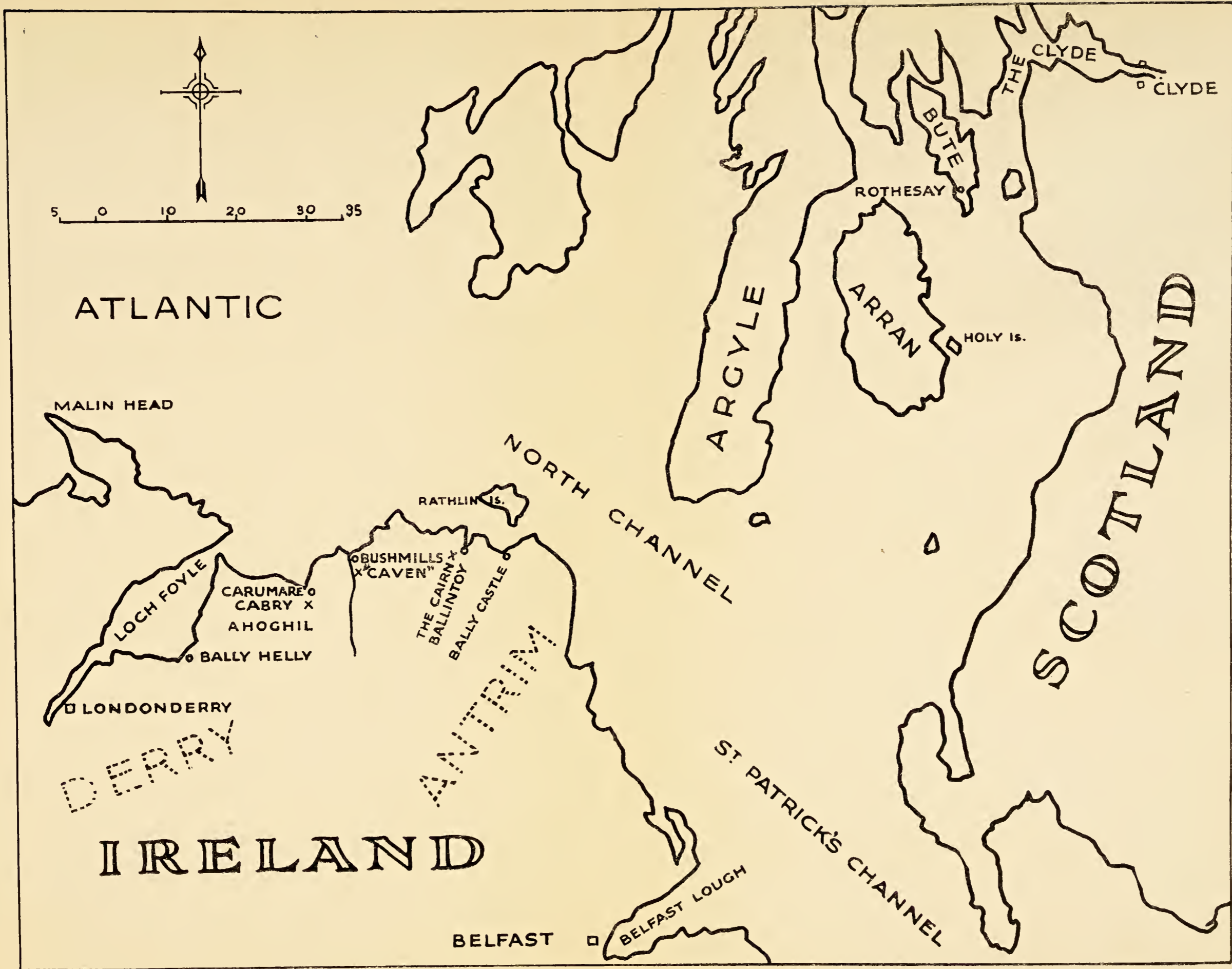
The third son, Thomas McCurdy, fills the position that would belong to Thomas McCurdy, known to have been born in 1686, died in 1766, and described as of Ahoghill, Ireland. There is a well-sustained tradition regarding this Thomas that he, with his parents, was in the famous Siege of Londonderry in 1690. The child at that date would be four years old. When the famine within had become exceedingly grievous, an attempt was made on the part of the women and children to rush out through the opened gates and escape to the country. But the besiegers ruthlessly pushed them back into the starving city. However, in the confusion and

panic, this child and his mother were caught behind an open-swing gate, remained so hidden, and then, in the approaching darkness, escaped past the enemy and found shelter and safety. This child Thomas, grown to manhood, had three children: Samuel, John, and Ann. The first son, Samuel (namesake of his Uncle Samuel mentioned), was born in 1721, and died in 1808. He emigrated to America in 1771-2, is known as "of Surrey," and married Elizabeth Gray. John, the second son, was born in 1724, and died in 1785. He emigrated to America in 1745, and married Anne Lord. This John will be recognized as the ancestor of Richard A. McCurdy, Mrs. Mabel G. Bell, and others. Thomas's daughter Ann was born about 1734, and married Alexander Mooty, of Craigs, County Antrim.

Daniel, the fourth son of Daniel, "the Refugee," moved from Ahoghill and settled in Bally Macilcurr, County Derry. His sons were Robert "of New York," who became a wealthy merchant in that city; Thomas; and John, born in 1734, who remained in Ireland and "used to visit relatives at Ahoghill." This John was the father of Rev. Samuel McCurdy, born in 1794, a Presbyterian minister for many years at Stewartstown, County Tyrone, Ireland. John was the grandfather of James McCurdy of Philadelphia.

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ATLANTIC

MALIN HEAD

LOCH FOYLE

CARUMARE
CABRY X
AHOGHIL

BALLY HELLY

LONDONDERRY

DERRY

IRELAND

ANTRIM

BELFAST

BELFAST LOUGH

NORTH CHANNEL

ARGYLE

ARRAN

SCOTTLAND

BUTE

ROTHESAY

HOLY IS.

THE CLYDE

CLYDE



