

A Tree of Four Ancient Stocks

A Fourfold Family History

**A Book written in three parts
by Rev. W. H. McCuskey, of Monticello, Iowa.**

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COMPLETE BOOK

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Contents

PART I.

Genealogy of Families.

	Page
The genealogy of the Hervey family	5— 6
The genealogy of the Huey family	7— 9
The genealogy of the McCombs family	10
The genealogy of the McCuskey family	11—13
Preface	15

PART II.

Introductory	17
Chapter I. The beginning of a new race	18
Stage one, two and three	19—20
Chapter II. A storm period	21
Stage four	23
Chapter III. The Oliver Cromwell Storm	24
Stage five	27
Chapter IV. The Charles II. Storm,	27
Stage six	30
Chapter V. James II. Storm period	31
Stage seven	33
Chapter VI. The new race of people in Ulster	35
Chapter VII. A great providence in the emmigration of the Scotch-Irish to America	39

PART III.

Sketch History of Family Tree	
Chapter I. The Hervey family	44—48
Chapter II. The Huey family	49—60
Chapter III. The McCombs family	61—63
Chapter IV. The McCuskey family	64—74
Chapter V. Branch families	75—80
A Divine purpose in genealogy	80—84

Genealogical Table in Diagram of Family Tree

Genealogy of the Hervey Family

GENERATION	PAGES OF HIST.	NAMES	BIRTH	MARRIED	DEATH	LOCATION
I.	44	William Hervey Mrs. Willian Hervey	1686 1688	1708 "	1778 1780	Ulster Ireland Managhan Co.
II.	45	William Hervey Mrs. Willian Hervey	1709 1711	1731 "	1779 1761	" "
III.	"	Henry Hervey Margaret H. Hervey	1732 1734	1754 "	1802 1804	" "
IV.	"	{ Rev. James Hervey " Jane McKinley Hervey	1782		1859-9-13	
	46	{ Rev. David Hervey " Dorathy Yates Hervey	1784			
	"	{ Rev. Henry Hervey " Mrs. " "	1786			
	"	{ Mr. William Hervey " Mrs. " "	1788			
V.	46	{ Margaret Hervey " Mary Hervey " McKinley Hervey " Jane Hervey " John Hervey " James Hervey " Isabella Hervey " Henry M. Hervey	1819 1821 1823 1825 1827 1830 1832 1836	1848	1903 1843 1852 1898 1897 1879 1907	
	"	{ Josiah Hervey " John C. Hervey " Paris Hervey " James Hervey " David Hervey " William Hervey " Henry Hervey " Mary Hervey " Dorothy Hervey " Jane Hervey				
	"	{ Rev. Dwight B. Hervey " Rev. Henry M. Hervey " Margaret Hervey " Mary Hervey				
	48	{ David Hervey " Henry Hervey " John Hervey " Miss " " Margaret Hervey " Thomas Y. Hervey " William Hervey " James Hervey " Mary Hervey " Dorothy Hervey				

Geneological Table in Diagram Geneology of the Hervey Family

GENERATION	PAGES OF HIST.	NAMES	BIRTH	MARRIED	DEATH	LOCATION
II.	44	Rev. James Hervey	1725	1747	1817	Ulster Ireland Managhm Co.
"	"	Mrs. " "	1727	"	1793	
III.	45	William Hervey	1748	1770	1840	" "
"	"	Mary Hervey	1750	"	1820	
"	"	Sarah Hervey				
IV.	"	Rebecca Hervey	1771	1790-7-9	1858-1-2	
"	"	James Hervey				
"	"	Miss Hervey				
"	"	" Hervey				
"	"	" Hervey				

Branch Families of the Hervey Family

51	John Huey Sr.	V.	78	S. B. Purdy
"	Rebecca Hervey Huey	"	79	Miss Margaret Hervey Purdy
	Miss Hervey	V.	"	Miss Mary Purdy Moran
	" Hervey	"	"	Rev. E. E. Moran
	" Hervey			Mr. Hervey Purdy
45	Mr. Robert White	"		Miss Martha Purdy Pipes
	Miss Hervey White	"		Capt. I. M. Pipes
V.	79	C. T. Hall		
		Miss Jane Hervey Hall		
"		Rev. I. H. Flanagan		
"		Miss Isabella Hervey Flanagan		
"		Rev. Morgan		
"		Miss Mary Hervey Morgan		
"		Rev. A. B. Marshall		
"		Miss Jane Hervey Marshall		
53	John Huey Jr.			
	Miss Margaret Hervey Huey			
"	Mr. Bell			
	Miss Mary Hervey Bell			
"	Mr. Hosic			
	Miss Dorothy Hervey Hosic			

Chronology of the Huey Family

GENERATION	PAGES OF HIST.	NAMES	BIRTH	MARRIED	DEATH	LOCATION
I.	49	Mr. Huey	1687	1709	1757	Donegal Co. Ireland
	..	Mrs Huey	1689	"	1759	
II.	..	Mr. Huey	1709			" " "
	..	" "	1711			
	..	" "	1713	1735		
III.	56	Rev. Robert Huey	1735	1757	1805	Washington Co. Pa.
	..	Mrs. Nellie Graven Huey	1737	"	1807	
IV.	..	Rev. Edward Huey	1757	1779	1827	" " "
	..	Mrs. Edward Huey				
	..	Mr. Robert Huey	1759			" " "
	..	Mrs. Robert Huey	1792			
	51	Miss Letty Huey	1761			" " "
 Ellen Huey	1763			
 Elizabeth Huey	1765			
	52	John Huey	1767	1790-7-6	1842-4-15	" " "
	..	Rebecca Huey	1771	"	1858-1-2	
V.	51	Robert Huey	1791-7-22		1793	" " "
	..	William Huey	1792-10-15		1793-8-22	
	53	{ Elizabeth Huey	1794-6-22		1832	" " "
	..	1 { Virgil Huey	1796-9-11	1822	1872-7-28	
	..	{ Ruth Gilmor Huey				
	..	Letitia Huey	1798-8-21		1879-4-17	" " "
	57	2 { John Huey	1800-3-19	1833-10-3	1874-10-17	
	..	{ Margaret Hervey Huey	1801-10-13	"	1890-8-10	
53.	58	3 { William Huey	1802-4-20	1824-4-24	1895-2-22	" " "
	..	{ Mrs. William Huey	1801-10-13	"	1861-7-2	
	59	4 { James Huey	1804-10-16	1829-5-14	1899-3-10	" " "
	..	{ Mary Walen Huey		"	1885	
	55	Sarah Huey	1808-12-25		1854-1-2	" " "
	..	Mary Huey	1811-2-		1879-12-24	
VI.	..	Rebecca Huey	1824-5-	1843	1903	Brimfield Ill.
	..	a { William Huey	1826-4-26	1869		
	..	{ Elsey Harriott Huey		"		
	56	Robert Huey				" " "
	..	b { John D. Huey	1830-4-1	1855-12-10		
	..	{ Elizabeth McCoy Huey		"	1865-3-16	
	..	{ Lucy Jane Wasson Huey		1865-10-29		
	..	Sarah Huey	1834-5-	1862		Monmouth Ill.
	57	c { Webster Huey	1835-3-	1856-		
	..	{ Anna Jones Huey				
	..	Lydia Huey	1836-1-			

Chronology of the Huey Family

GENERATION	PAGES OF HIST.	NAMES	BIRTH	MARRIED	DEATH	LOCATION
VI.	57	1 { James H. Huey } Edward G. Huey	1839-7-20 1841-7-31		1863-11-22 1863-11-21	
"	"	{ Robert Huey } M. I. Huey	1837-7-18 1839-8-23		1866-5-5	
"	"	2 { Mary R. Huey } Hervey Huey	1841-10-14 1845-8-21		1890-6	
"	58	{ John Huey } Abby J. Huey				
"	"	{ Mary Huey } Virgil Huey				
"	"	3 { Ellie Huey } Norman Huey				
"	"	{ Nettie Huey				
"	59	{ Milton Huey } Harvey Huey	1830-4-8 1832-1-3		1833-10-30	
"	"	{ Virgil J. Huey	1833-9-3			
"	"	{ Melvin G. Huey } Martha Bertha Huey	1835-4-1	1870-9 " "		
"	46	5 { Milton S. Huey } Emma J. Huey	1836-2-15 1840-3-5		1867-6-16	
"	"	{ Cyrus K. Huey	1842-5-1			
"	59	{ Nelson Huey	1838-5-15		1838-9	
"	"	{ William H. Huey	1844-4-25		1863-2-3	
"	"	{ David N. Huey	1846-9-17			
"	"	{ James F. Huey	1849-8-16			
"	"	{ Perry K. Huey	1852-10-21			
VII.	"	{ Virgil Huey } Harry Huey				
"	"	{ Winney Huey				
"	"	{ Era M. Huey } Virgil H. Huey	1857-5-12 1858-10-12	1885-12-16		
"	"	{ Ruth E. Huey	1859-12-30	1887-7		
"	"	aa { Clinton M. Huey } Mrs. Clinton M. Huey	1870-10-12			
"	"	{ Julia Huey } Robert Huey				
"	"	c { Jessie Huey } Arthur Huey				
"	60	{ Myrtella B. Huey	1874-8-19			
"	"	d { Otto C. B. Huey } Jeanette B. Huey	1876-10-16 1882-12-15			
"	"	{ Melvin E. B. Huey	1886-2-2			
"	"	{ Pearl B. Huey	1889-10-15			
VIII.	61	aa { John S. Huey	1901-11-29			Monmouth Ill.

Branch Families of the Huey Family

GENERATION	PAGES OF HIST.	NAMES	BIRTH	MARRIED	DEATH	LOCATION
IV.	51	William Merrick Mrs. Letty Huey Merrick				
"	"	Mr. Morison Mrs. Ellen Huey Morison				
"	"	Mr. Campbell Mrs. Elizebeth Huey Campbell				
V.	"	Mr. Mrs. Elizebeth Huey				
	55-79 79	Mr. William Smith Mrs. Sarah Huey Smith	1806-11-1		1854-1-2	
VI.	80	Miss Rebecca Smith	1833			
"	"	Mr. John Smith	1835			
"	"	Rev. James Smith	1837			
"	"	Miss Amelia Smith	1839-11-15	1859-3-23	1914	
"	"	Rev. James Smith				
"	"	Mrs. E. Bryson Smith				
VII.	"	Rev. W. B. Smith				
"	"	Mrs. N. McLaughlin Smith				
VI.	"	William Golden	1837-2-10	1859-3-23	1911-10-7	
"	"	Mrs. Amelia Smith Golden	1839-11-15	" "		
VIII.	"	John Golden	1859-12-25			
"	"	William Golden	1862-3-11		1862	
"	"	Jennie	1864-1-17			
"	"	Elmer	1866-8-2		dead	
"	"	Anna	1868-8-22			
"	"	Charley	1870-7-21			
"	"	Terrissa	1872-6-6			
"	"	Nora	1874-9-4			
"	"	Lizzie	1876-10-10		dead	
"	"	Addie	1879-12-18			
"	"	Lester	1881-12-11		dead	
VI.	"	L. F. Jones			1871-6-16	
"	"	Mrs. Sarah Huey Jones	1832-5-15	1862-5-29	1914-5-30	
	55	John McQuown	1824-5	1843	1865	
"	"	Mrs. Rebecca Huey McQuown		"		
VII.	"	Robert McQuown				
"	"	Miss Mary McQuown				
"	"	Miss Sarah McQuown Whetzel				
V.	"	Mr. J. M. Bruce				
"	"	Mrs. Jane Huey Bruce	1817-2-11	1866	1879-12-24	
VI.	57	I. W. Silloway	1836-12			
"	"	Mrs. Lydia Huey Silloway				
	55	Alf. Whetzel				
"	"	Mrs. S. McQuown Whetzel				

Genealogy of the McCombs Family

GENERATION	PAGES OF HIST.	NAMES	BIRTH	MARRIED	DEATH	LOCATION
I.	61	Mr. McCombs	1708			Derry Co. Ireland
"	"	Mrs. McCombs	1710			" " "
II.	"	Mr. McCombs	1731			" " "
"	"	Mrs. McCombs	1733			" " "
III.	"	George McCombs	1754			" " "
"	"	Mrs. George McCombs	1750			" " "
IV.	62	Nancy McCombs	1777		1845-4-11	Ohio Co., W. Va.
"	"	Mary McCombs	1779			Marshall Co., W. Va.
"	"	James McCombs	1781			" " " "
"	"	Hannah S. McCombs	1783			" " " "
"	"	John McCombs	1783			" " " "
"	"	Rache B. McCombs	1784			" " " "
V.	"	James McCombs	1811		1881	
"	"	Mary C. McCombs	1816		1898	
"	"	George McCombs	1813		1907	Sherrard Marshall Co.
"	"	Anna C. McCombs			1869	W. Va.
"	63	Thomas McCombs				
"	"	Elizabeth W. McCombs	1819		1907	
VI.	"	John C. McCombs	1837			
"	"	Jane McCombs	1841			
"	"	Rachel McCombs	1843		1889	
"	"	Elmira McCombs	1845		1846	
"	"	Joseph T. McCombs	1847	1868		Moundsville Marshall
"	"	Ella E. B. McCombs	1845	"		Co., W. Va.
"	"	Exekiel M. McCombs	1851			Marshall Co., W. Va.
"	"	Mary McCombs	1856			" " " "
"	"	James W. McCombs	1859			" " " "
VII.	"	Jessie L. McCombs	1869			" " " "
"	"	Nina L. McCombs	1871			" " " "
"	"	Rev. Harry W. McCombs	1873			" " " "
"	"	Margaret A. McCombs	1875			" " " "
"	"	Nellie McCombs	1878			" " " "
"	"	Mary C. McCombs	1881		1879	" " " "
"	"	Grace B. McCombs	1884			" " " "
VIII.	"	Lucile				" " " "
"	"	Josap				" " " "
"	"	Rex M. Criswell				" " " "
"	"	John				" " " "
"	"	Eleanor				" " " "
"	"	Donald				" " " "
"	"	John A.				" " " "
"	"	Eleanor				" " " "
"	"	Mamie				" " " "
"	"	Gibson				" " " "
"	"	Baird McCombs				" " " "

Genealogy of the McCuskey Family

GENERATION	PAGES OF HIST.	NAMES	BIRTH	MARRIED	DEATH	LOCATION
I.	63	Mr. McCuskey	1690	1712	1760	Tyrone Co. Ireland
"	"	Mrs. McCuskey	1692	"	1762	" " "
II.	64	Mr. McCuskey	1713	1735	1783	" " "
"	"	Mrs. McCuskey	1715	"	1785	" " "
III.	"	Mr. McCuskey	1736	1758	1806	" " "
"	"	Mrs. McCuskey	1738	"	1910	" " "
IV.	"	James McCuskey	1762-5-9	1792	1824-8-9	Ohio Co., W. Va.
"	"	Nancy McCuskey	1777	"	1848-4-11	" " "
V.	65	William McCuskey	1793		1812	Marshall Co., W. Va.
66	George McCuskey } ¹	1795	1817	1876		
"	"	Jane G. McCuskey } ¹				
"	"	Margaret J. McCuskey	1797			Ohio Co., W. Va.
"	"	Sarah McCuskey	1799	1820-4-18	1872-8-2	
"	"	James McCuskey	1802			
"	"	John McCuskey } ²	1804-11			" " " "
"	"	Mary McCuskey } ²				" " " "
"	"	Nancy McCuskey	1807-4-19			" " " "
"	"	Silas McCuskey } ³	1810-10	1832	1879-5-19	Marshall Co., W. Va.
"	"	Mary H. McCuskey } ³	1808-12-25	"	1864-2-19	
"	"	Joseph McCuskey } ⁴	1812			" " " "
"	"	Mrs. P. Dodd McCuskey } ⁴				" " " "
"	"	Jane McCuskey	1814			Ohio Co., W. Va.
"	"	Mary McCuskey	1818		1824-8-9	
VI.	69	Elizabeth McCuskey	1821			Marshall Co., W. Va.
"	"	James McCuskey	1823			
"	"	Margaret J. McCuskey	1825			
"	"	Andrew McCuskey	1827			
71	George	1829				
"	Alfred	1831-2-28				
"	Mary E.	1833		1913-10-31		
"	Mary					
"	Joseph	1835				
"	Willian McCuskey	1826				
"	Margaret	1828				
"	Mary	1830				
"	Jane	1832				
"	John	1834			Ohio Co., W. Va.	
"	Amanda	1836			" " "	
"	James	1838			" " "	
"	Ellen	1840			" " "	
"	Albert	1842			" " "	
"	Anna	1844			" " "	
"	a	James McCuskey	1833-11-18	1856-5-25		Marshall Co., W. Va.
"	"	Virginia	1835-9-25		1906-10-1	" " " "
"	"	Miniera	1835-10-6	1866-11-8	1913-11-25	" " " "
"	b	John H.	1837-2-3	1863-10-20	1889-4-22	Wheeling, W. Va.
"	"	Margaret J. M.	1845-4-26	" "		" " "
"	"	George McCuskey	1838-12-14		1868-4-4	Cameron, W. Va.
"	c	William	1841-1-31	1873-9-17		Monticello, Iowa
"	"	Mary E. E.	1841-6-30	" "	1904-6-14	Hopkinton, "
"	d	Virgil L. McCuskey	1843-5-31	1873-11-13		Elm Grove, W. Va.
"	"	Martha G.	1843-11-27	" "		" " "
"	e	Milton McCuskey	1845-7-27	1868-3-26		Cameron, W. Va.
"	"	Anna	1843-8-14	" "		" " "
"	"	N. J.	1847-12-17	" "		" " "
"	74	Rev. Homer				" " "
"	"	Joseph				
"	"	Martha				

Genealogy of the McCuskey Family

GENERATION.	PAGES OF HIST	NAMES	BIRTH	MARRIED	DEATH	LOCATION
VII.	74	{ Bruce E. McCuskey } ₁	1858-4-22	1880-6-24		Cameron, W. Va.
"	"	{ Abby B. McCuskey } ₁	1859-12-23	" " "		" " "
"	"	Bertha L. McCuskey	1860-7-14	" " "	1862-9-27	" " "
"	"	a { Florence McCuskey	1864-3-15		1867-11-25	" " "
"	"	{ Theodore McCuskey	1867-5-30		1881-5-13	" " "
"	"	Gertrude E. McCuskey	1869-4-4		1881-4-1	" " "
"	"	Leora M. McCuskey	1871-1-17	1871-1-17		" " "
"	"	{ Mary McCuskey	1865-7-4		1889-4-22	" " "
"	"	{ Samuel V. McCuskey } ₂	1867-5-19	1893-4-25		Wheeling, " "
"	"	{ Mrs. Ella McCuskey } ₂	1870-4-20	" " "		" " "
"	"	Nannie McCuskey	1869-4-14	1899-6-7		" " "
"	"	b { Iona McCuskey	1891-8-11	1899-4-19		" " "
72	"	Benjamin McCuskey	1894-7-16	1901-6-26		" " "
"	"	Mrs. Benjamin McCuskey		" " "		" " "
"	"	Rev. Roy McCuskey	1883-6-19	" " "		" " "
"	"	{ Mrs. " "				" " "
74	"	{ Rev. F. B. McCuskey } ₃	1876-4-3	1902-8-15		Chicago Ill.
"	"	{ Lillian McCuskey } ₃		" " "		St. Charles Iowa
"	"	{ Harriet L. McCuskey } ₃	1879-10-3	" " "		Castlewood S. Dak.
"	"	{ Clara E. McCuskey } ₃	1882-3-8			" " "
"	"	{ Mabel A. McCuskey } ₃	1887-6-6			" " "
"	"	{ Sallie V. McCuskey	1875-9-10			Cameron, W. Va
"	"	d { Nettie McCuskey	1879-4-29			" " "
"	"	{ Ross E. McCuskey	1879-3-17			" " "
"	"	{ Silas S. McCuskey	1881-1-10			" " "
"	"	{ Laverty McCuskey } ₄	1870-3-5	1899-4-5		" " "
"	"	{ Mrs. L. McCuskey } ₄		" " "		" " "
79	"	Miss Mary McCuskey	1874-8-13	1900-9-20		" " "
"	"	" Lizzie McCuskey	1872-9-22	1895-9-25		" " "
74	"	e { " Carrie McCuskey	1876-2-28	1904-6-1		" " "
"	"	George McCuskey	1878-3-30			" " "
"	"	Miss Ora McCuskey	1880-5-10			" " "
"	"	" Frances McCuskey	1884-9-22		1912-4-13	" " "
VIII.	75	a { Hoy McCuskey } ₁	1881-3-3			Wheeling " "
"	"	a { Mrs. Hoy McCuskey } ₁				" " "
"	"	Nile T. McCuskey	1894-3-9			" " "
"	"	Mary A. McCuskey	1896-1-10			" " "
"	"	William G. D. McCuskey } ₂	1899-5-31			" " "
"	"	{ V. M. McCuskey	1991-1-25			" " "
"	"	{ S. B. McCuskey	1904-5-25			" " "
"	"	Margaret E. McCuskey } ₃				Punjab, India
"	"	{ William E. McCuskey } ₃				" " "
"	"	{ Donald W. McCuskey } ₃				" " "
"	"	{ Frances McCuskey } ₃				" " "
"	"	Merritt C. McCuskey } ₄	1902-4-8			Cameron, W. Va.
"	"	{ John M. McCuskey } ₄	1903-5-2			" " "
"	"	{ Hellen M. McCuskey } ₄	1906-3-31			" " "
IX.	"	a { Margaret V. McCuskey	1904-5-14			Moundsville, W. Va.
"	"	a { " "				" " "

Branch Families of the McCuskey Family

Generations	Page of History	Names	Generations	Page of History	Names
V.	65	Benjamin Blodget	V.	75	Levi Mercer
"	"	Margaret McCuskey Blodget	"	"	Sarah McCuskey Mercer
VI.	65	Frederick Bain	VI	"	Simon B. Mercer
"	"	Lydia Blodget Bain	77		Nancy Mercer
VII.	"	James Bain	76		Rev. Milton McMillin
V.	77	William Warden	VII.	"	Walter L. McMillin
"	"	Nancy McCuskey Warden	"	"	Rev. Edward M. McMillin
VI.	78	Mary Warden	"	"	Frank B. McMillin
"	"	Amanda "	"	"	Harry B. McMillin
"	"	Rev. James "	"	"	Rev. Frederick N. McMillin
"	"	Uriah "	V	"	Zecheriah Warden
"	"	Zacheriah "	"	"	Jane McCuskey
"	"	Samuel "	VI.	80	Samual Reed
"	"	Margaret "	"	"	Margaret McCuskey
"	"	James McConn	VI.	"	John McConnel
"	"	Mrs. Mary McConn	"	"	Mary McCuskey
VI.	75	Joshna Fry	"	"	Mr. Burns
"	"	Mrs. Elizabeth Fry	"	"	Amanda McCuskey
VII.	"	Hudson Fry	"	"	Edward Dennis
"	"	Jane Fry	"	"	Anna McCuskey
"	"	William Mathews	70		John Davis
VI.	"	George White	"	"	Minerva McCuskey
"	"	Margaret J. McCuskey	VII.	"	Mary Maud Davis
VII.	79	Rev. E. A. Brooks	"	"	George W. Davis
"	"	Miss Mary McCuskey	"	"	Silas W. Davis
VIII.	"	Frances E. Brooks	78		Dr. C. E. Hutchison
"	"	Chandelar McBrooks	"	"	Leona May McCluskey
VII.	"	Will Jones	72		F. O. Muldrew
"	"	Lizzie McCuskey	"	"	Nannie McCuskey
VIII.	"	Pauline V. Jones	VIII.	"	M. M. Muldrew
"	"	M. M. Jones	"	"	B. H. Muldrew
"	"	E. E. Jones	VII.	"	Frank Hubbs
VII.	"	Frank Foster	"	"	Iona McCuskey
"	"	Carrie McCuskey	VIII.	"	Etbel Hubbs
VIII.	"	Margaret A. Foster	"	"	N. I. Hubbs
VII.	70	Rev. J. I. Gregory			
"	"	Miss. Maud Davis			

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PREFACE

Through ill health and declining years, having retired from the public ministry, and not wishing to become inactive and without purpose for doing what he might be able to do, the writer resolved to interest himself in the history of his ancestors and his near relatives. To reach his progenitors required a difficult search for old records and the reading of much history; it was also difficult to get acquainted with the families of his immediate connections, from whom he had been separated for years, and to reach many others whom he had never seen or known; scattered as they are in different parts of the East, South and West; and if he had been successful, he would have had enough material to compile a good sized Encyclopedia; but not being able to reach all, the records of an occasional family and individual found in the diagrams are partially assumed and the dates are only approximately correct.

The chief object of this work is to interest the young people in the study of the history of their own race of people and thus inspire in them an ambition for self improvement along the lines of Christian civilization. For our ancestors were born, not only in the time of the reformation, but they were reared and educated in the atmosphere of a religious revolution. Religion in the spirit of the gospel as taught by the Apostles, was the important thing with our Forefathers. And truly, religion in the spirit of the gospel is the important and essential thing in life—without it life is a failure.

Therefore, in behalf of the sixth generation (according to the arrangement and order of the diagrams of this book; and in so far as the writer is the author of it,) I dedicate it to the Grand and Great Grand children, Nephews and Nieces, with the affection of a father; and in love and good will to all, trusting that as the succeeding generations make progress in christian civilization, that they will accordingly revise this book, and perpetuate the history of the Scotch-Irish race and also the Family Tree.

W. H. McCuskey.

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PART II.

INTER-RACE FAMILY HISTORY

Origin and formation of family race.

INTRODUCTORY

Every family of single parentage is equally related to four distinct families. For example: My father equally related me to the McCuskey and the McCombs families, and my mother equally related me to the Huey and the Hervey families.

In getting records and information concerning the history of these families, and in tracing them back to their race origin, I found that they had originally emigrated from Scotland into the province of Ulster Ireland, and then after a time of years there they emigrated to this country. This knowledge obtained, I then became very much interested in the history of the Scotch of Scotland and the Irish of Ireland. I had at hand in my own library "Freemans Historical course for Schools, edition adapted for American Students," in which he gives not only a general sketch of history, but he also gives a separate volume to each of England and Scotland, including Ireland. Besides, I had also D'aubigne's history of the Reformation and Neander's Church history, which I studied when attending the Theological Seminary. Then I also had access to the library of Lenox College, located at Hopkinton Iowa where I lived for several years. But in addition to all this I had in my library a book entitled "Scotch and Irish Seeds in American Soil." This book was written by Rev. J. G. Craighead D. D., and published by our Presbyterian Board of Publication.

It is the most complete history touching the causes of persecutions in England, Ireland and Scotland; and the causes which led up to the colonization of Ulster, and emigration to this country, that I have found any where.

My interest, by this time, was so great, that I secured a little book, entitled: "Sketches of Scottish Church History"—"Historical and Descriptive"; Written by Marcus Scott; published in

Detroit; also another, entitled, "The Scotch-Irish in America" written by Rev. J. W. Dinsmore D. D., LL. D., and published by the Winona Publishing Company, Chicago. Now with all these sources of information together with the records and history, traditional and other wise, of the family tree, I discovered the fact, among others, that the Scotch Irish race was formed of four distinct races Namely: The Scotch, the English, the French and the Irish. Chapter I. The beginning of a new race. The distinct origin and formation of this race was on this wise as follows: When King James VI of Scotland was made King James I of England in A. D. 1603, he found Ireland in a deplorable condition. The formidable rebellions in Ireland under the reign of Queen Elizabeth had impoverished the country, and the Reformation had made little or no progress. To add to this bad enough condition, the Earl of Tyrone, together with O'Donnel, another Earl; and a third chieftain O'Dogherty, entered into conspiracies against the King; and thus Ulster being made the chiefseat of the Rebellion, the inhabitants were rendered destitute, and the province desolate by the ravages of war. But the rebellion being put down, the lands of these northern nobles were forfeited to the crown.

Ulster now being almost depopulated the King resolved to plant it with English and Scottish colonies. In 1610 his plans were put into operation and his lands allotted to three classes: First to voluntary emigrants from England and Scotland Second to servants of the Crown, consisting of civil and military officers. Their third to natives of Ireland, whom it was hoped, this liberty would make orderly and loyal subjects.

Now as the climate in the south gives favorable conditions and congeniality, when the conditions for life in the wintry north are unfavorable for certain fowls and birds, they migrate. So non-conformists when persecuted in other countries, emigrated to Ulster, Ireland, because the conditions for life there were more favorable and congenial. It was here that I discovered that war's persecutions and hard conditions brought four races of people to colonize in Ulster.

I found also that there was a series of these emigrations, at intervals, covering a period, from the accession to the throne of

James I, to the close of the reign of William III, Prince of Orange, who died in 1702. During this period of approximately one hundred years, large numbers of the non conformists of Scotland, England, France and Ireland, moved into or emigrated and settled in Ulster as thier permanent home. During this period there were at least, seven stages of growth and formation of the Scotch Irish race.

Stage I.

The first stage marked the beginning of a new era in the history of North-Ireland—new inhabitants, new ideas of life, new motives, new energy for agricultural improvements; for a wasted and desolate land must be made fruitful and beautified with new homes and industrial methods of farming and doing business. But, above all, there prevailed among these new inhabitants new principles of life and goverment both civil and riligious.

Stage II.

Therefore the second stage began in 1615 by the organization of a Protestant church. With non conformists at that time every thing centered in and around the reformed church. But it must be a church free from Romanism and Episcopacy. And so, the historian says, "a convocation of the clergy" was summoned at this time and its "principal work was to draw up a Confession of Faith for the Irish Church" (I will call it, the colonists church for distinction).

It was at first proposed to adopt the "Thirty-nine Articles" of England, but the majority decided to have a new confession of their own. So Dr. James Usher, professor of divinity in the College of Dublin, was entrusted with this duty. "This he discharged to the entire satisfaction of the parties concerned, and the confession was ratified by the King in Council and also by his deputy in Dublin."

This was a different policy from the one King was pursuing in England and Scotland. In these countries at this very time a rigid conformity to the Episcopal church, was being enforced by the heirarchy.

"Instead of seeking by some comprehensive way to retain within the church the learning and piety of the non-conforming clergy, new tests were being devised to detect them and to imprison and punish or compel their removal from the Kingdom". But

in Ireland it was quite different. Many of the exiled clergymen of Scotland were here in Ulster promoted to high offices in the church and universally esteemed, and the confession of Faith now adopted was so reasonable in its construction as to "embrace all faithful ministers of the gospel, neither compelling them to submit to objectionable ceremonies nor unchurching them for conscientious scruples respecting the government or methods of worship in the church."

"This spirit of mutual forbearance showed an honest desire to have devoted ministers settle and exercise their office among the people, however they might differ on minor questions of ecclesiastical discipline."

From all this we can see why non conformists of other parts of the Empire would readily emigrate to Ulster at this time. (And so the historian says; Many ministers moved to Ulster.) This province being so near to Scotland, the persecuted there found a refuge and a welcome across the channel. So there was growth and prosperity among the colonists which peacefully continued up to the King's death in 1625.

Stage III.

At this time, 1625, there were in Ulster seven distinguished pioneer ministers, five of them, I think, from Scotland and two of them from England. Under these faithful clergy led by Rev. James Glendenning, a great revival began and spread over almost the entire north of Ireland. When the news of this great awakening reached Scotland, a number of prudent and faithful ministers came over to the help of the almost exhausted laborers. Among these was Josias Welsh, a grand son of John Knox, whose spirit resembled that great reformer. Other clergymen of like spirit followed Welsh, and the revival was greatly extended. Wonderful spiritual results followed. In some of its features it resembled the great work of grace that subsequently attended the ministry of Whitfield and Wesley in England. This work of grace and the results was another inducement for emigration to this good land of the colonists. Strange to say, this great work was carried on almost exclusively by non conforming ministers, and mostly Presbyterians, Emigration continued; the colonists prospered, and their

church grew, peacefully unmolested by prelacy for a number of years.

Chapter II.

A Storm Period.

Under the new King, Charles I, about the year 1635, a book of canons and a liturgy was prepared for the church of Scotland and Ireland as in England. The book of canons pronounced excommunication upon all who denied the King's supremacy in ecclesiastical matters, and every minister was obliged to adhere to the forms prescribed in the book of liturgy, which was completed in 1636. All the churches in Scotland were thus to yield to the entire subversion of the constitution of the Presbyterian church, which had been made, in 1590, "the legal constitution of the church of Scotland." How did the King propose to deal with Ireland in this connection? Well, he adopted a different policy from that of his father's. He proposed to root out the colonists church, and re-establish there, the established church of England in all its fullness. And so, he influenced the hierarchy to insert "The thirty-nine articles of the church of England" into the constitution of the colonist's church. This done, he abrogated the confession of faith of the Scotch Irish church of Ulster, which they had adopted twenty years previous to this time. In furtherance of this act, the hierarchy established a court of High Commission in Dublin, and imposed upon all the Scots of Ulster an oath called, "The Black Oath." All the Scotch residents of Ulster over sixteen years of age were required to take it on their knees. On these the highest penalties were to be inflicted if they should rebel. In consequence, many of the inhabitants of Ulster fled to Scotland, while others deserted their homes and fled to the woods, leaving their valuable property to speedy ruin. The contention at this time both in Scotland and in Ulster Ireland, on the part of the non conformists, (who by far, out numbered the church of England) was simply to retain their own church which had been organized and thus far preserved, at great cost and sacrifice, from the dominion of Papacy. The Presbyterian church in Scotland was the first Protestant church organized, separate from the Catholic church, in Scotland; and now why give up the Protestant church they loved for one

they considered only half reformed? And why should the colonists make any change in their church, since there was uniformity of worship already in Ulster? To show how these Presbyterians and non conformists regarded the Roman Catholic and Episcopal churches, let me relate an incident which occurred at this time: The King set apart the 23rd day of July 1637 on which to introduce his Episcopal worship and service. When the day came, the cathedral church of St. Giles was crowded to its full capacity. At the proper time, the Rev. Dean, fully attired in his episcopal robe appeared and began reading from his book of liturgy—but soon his voice was drowned in tumultuous clamor! An old women, by the name of Jenny Geddes, cried “Villain! Dost thou say mass at my lug?” And with these words she hurled the stool, on which she had been sitting, at the head of the dean! others quickly followed her example, and missiles of every sort were flying at the offender until he became terrified and fled! The Bishop attempted to allay the tumult, but he was greeted with shouts of “Pope!” a pope! Antichrist! Stone him! Pull him down!” It goes without saying that the Episcopal service was ended for that day. But notwithstanding all this opposition, the King still persisted in trying to establish the Episcopal church in Scotland and to destroy the colonist’s church in Ulster, not realizing that in order, to do this, he must first destroy the Scotch people of Scotland; for as long as that race existed there would be a nonconformist’s church in Ulster Ireland.

This church might have been properly called the Scotch Irish, or Colonist’s church of Ireland. But this persecution did not destroy the Scotch Irish race, now in the process of formation, by any means. Although through the King’s instructions an army of nine thousand was equipped, almost entirely of Roman Catholics to crush any popular rising of nonconformists; yet they multiplied, and by the year 1640 the spirit of discontent under oppressive government began to manifest itself throughout the Kingdom.

At this opportune time “The long Parliament” met and was immediately called into action in behalf of the oppressed. The nonconformists of Ulster, encouraged by their friends in England had presented a petition for relief from their grievances, which had great influence in securing the conviction of Wentworth for violat-

ing the fundamental laws of the Kingdom during his tyrannical administration, and in obtaining in 1641 a complete change in the government of Ireland which "ensured a peace and tranquility in Ireland such as had not been for a long period." But in this same year occurred Ireland's great rebellion against protestantism. This rebellion united reformers of all parties and factions for self defense and the saving of the Kingdom. The historian says, "History records no more dreadful massacres than were perpetrated by the blood thirsty savages, who were let loose upon Ulster; and this terrible scene of blood rived, in its carnage, that of St. Bartholomew." What were the results of this terrible war? Well, although the rebellion was put down and there was a victory for protestantism; yet, the Episcopal church of Ulster was almost annihilated! "The Episcopal church, which had been so arrogant and intolerant in the day of prosperity, was now overthrown. Not a single bishop and but very few of her clergy continued to live within the Province."

The devastation produced by the exterminating warfare, famine and pestilence, left Ulster, not only greatly depopulated, but also greatly impoverished. Yet, the Presbyterians as a body did not suffer so severely as the Episcopalians. The reason for this was that the previous persecutions of Wentworth, by his agents, Leslie and Bramhall and the court of High Commission, had compelled large numbers of them to flee to Scotland where they remained until the rebellion was put down. This brings us to

Stage IV.

This stage covers the period from 1642 to 1649. At the beginning of this period all who had fled to Scotland as above stated have now returned; and, no doubt, many of their friends and relatives came with them to make their home in Ulster. For we are informed that many of the chaplains of the Scotch regiments, at the end of the war, remained, and were settled as pastors; and that through their prudence and zeal, they rendered valuable aid in the organization of the Presbyterian church. Moreover, that most of the Protestant laity, who remained and had survived the rebellion, who were not at heart, in sympathy with the Irish Episcopal church; and even others, who were from preference Episcopalians, all forsook the Established church of England and united in the organiza-

tion of the Presbyterian church. Why? Because they had seen that their prelates and clergy were hostile to the cause of civil liberty. "Thus out of the ruins and largely from the incongruous fragments temporarily incorporated into the Episcopal church of Ireland, arose speedily the simples fabric of Presbyterianism."

It was by these above mentioned ministers that the first regularly constituted presbytery was held in Ireland which met at Carrickfergus June 10' 1642. Intelligence having gone abroad that a Presbytery had been formed, applications immediately began to be received from destitute parishes for the organization of churches and for the supply of ministers. A petition was sent to the Scottish Assembly in compliance with which a number of ministers were sent, commissioned for three months to do missionary work. They were every where received with the utmost respect and gratitude. Many who formally belonged to the Episcopal church declared themselves in favor of the Presbyterian church, and thus in a short time a number of Presbyterian congregations were gathered, and many of the Episcopal clergy came forward and united with the newly formed Presbytery. Such was the growth of Presbyterianism that at the beginning of the year 1647 there were, besides several chaplains of Scotch regiments and the occasional supplies sent over from Scotland, nearly thirty ordained ministers permanently settled in Ulster. During the two succeeding years up to the time of the Rump Parliament and to the trial and execution of Charles I, in 1649, the interests of the church continued to advance. Thus we see the wise providence of God. What was designed, on the part of prelacy, to prevent the planting of Presbyterianism in Ireland was what established it.

Chapter III.

The Oliver Cromwell Storm.

After the execution of King Charles I, the first thing England did was to establish a sort of Parliamentary Government. It was a government without a King's head to run it.

Parliament immediately enacted what was called the "Engagement Oath". This act required all persons to be faithful to the Commonwealth of England as now established. But Scotland and Ireland had adopted a different policy. Knowing that the deceased

King's son was the legal heir to the throne they resolved to be loyal to the son and make him King, and crown him King Charles the II. This was a procedure entirely antagonistic to the Parliament of the Commonwealth of England and brought on Civil war. James Butler, Lord-Lieutenant of Ireland, gathered around him every one, whether Romanist insurgent. Episcopalian, or Presbyterian, who would fight for young Charles; and was thus prepared to defend Ireland against the Commonwealth of England. But against these, England appointed Oliver Cromwell as Lord-Lieutenant of Ireland, and sent him with an army of twelve thousand men who reached Dublin Aug. 15th 1649 and subdued Ireland within less than one year. Cromwell appointed his son-in-law Lord Deputy, and returned to England May 31st 1650. But in the mean time Scotland was preparing for the defense of the new King. The Scotch nobles brought young Charles forward on Jan. 1st 1651 and crowned him King with the purpose of invading England and forcing him on that country. But England anticipating their design appointed Cromwell general-in-chief and sent him into Scotland at the head of an army of 11,000 men reinforcing these whenever he needed more men, until he had gained complete control. Having defeated the Scotch army at Dunbar Sept. 3rd, and having taken ten thousand of them prisoners, young Charles fled from the country.

Cromwell was now the greatest man of his Time. Since his appointment as Lord-Lieutenant over Ireland, he had put King Charles I. out of the way; had conquered Wales and Ireland; had won three of the greatest battles of that age, and had driven the Stuart family from all its dominions. With the increase of his influence and power, his political horizon had extended. For some time a wave of democracy had been sweeping over England, and here was Cromwell's opportunity. One writer says, "The best of the republican statesman, headed by Vane, were for maintaining the existing order of things; and they were right; the government that existed since Charles I's execution had proved itself worthy of trust, and had managed the internal affairs of the State, and its foreign policy, with a right and a providence that had not been known since the death of Elizabeth. The Soldiery, attached to Cromwell as they were, were sincerely devoted to republicanism. With their consent he might have been any thing he chose, but

King." Up to this time and all through this storm period the "Engagement oath" was pressed upon all royalists. Had Scotland and Ireland quietly yielded to the English Parliament; and could Cromwell have been content with a just share of power in the new government, it would have been maintained; and as the new system would then not have depended on the life of one man, the royal family would have been kept out forever.

The above, "writer" says, "But Cromwell was bent on being sole ruler. The nineteen months that followed the final overthrow of the royalists were spent in discussions and intrigues. On April 20th 1653 Cromwell drove the remnant of the long parliament out of the house of Commons by force. The council of state was broken up the same day. For some weeks England was near to anarchy. But on June 6th Cromwell issued summons to 156 persons to meet at Westminster as a parliament. The new parliament met in July, and to this body Cromwell made a long speech and resigned his power into its hands". The result was that on December 16th 1653 Cromwell was made Lord Protector, and the supreme legislature authority was vested in him and a parliament which was not to exceed four hundred members for England, thirty for Scotland, and thirty for Ireland. The protector was to be assisted by a council of state. Parliament was to meet in Sept. 1654, and until that time the protector and his council were to have unlimited power. Cromwell was to hold office for life, and the council of state was to choose his successor, but at a later period Cromwell was authorized to name him. Thus, virtually, ended England's government by her parliament. This was, perhaps, good news to the royalists, for they had been having a severe time of it, especially Presbyterians. As early as 1648, forty-one of them had been ejected from parliament because they wanted to be loyal to the King, only so far as it pertained to the civil affairs of state. In Ireland many of the Presbyterian ministers who would not take the oath were violently expelled from their pulpits and their means of subsistence withdrawn; by a council of war held in March 1651 some of them were formally banished from the Kingdom. Many of the Irish Catholics were shipped to the West Indies, and large confiscations of lands were made, and many of the old proprietors were transplanted to lands assigned them in other parts, while English adventurers and parliamentary soldiers were settled

upon districts in Munster, Leinster and Ulster with unstinted vigor. Persecutions continued until many Presbyterians had again fled to Scotland. The commissioners who were sent to press the Engagement Oath upon all classes did not stay their hands until the news reached them of the dissolution of parliament by Cromwell.

The appointment of Cromwell to the office of Protector of Ireland was the beginning of

Stage V.

This stage, though a short period of time, was a very prosperous one to the Presbyterian church of Ulster. The Protector immediately sent his son Henry over to Ireland as Lord-deputy. His wise conduct as ruler did much to allay the violence of parties and restore peace to the country. The suspicions which Cromwell at first entertained respecting the loyalty of the Presbyterian ministers were allayed, and they were permitted to pursue their proper calling without any serious restraints. With their faithful efforts the churches soon began to revive and new ones were established. Many of the ministers and all who had fled to Scotland, now returned again and renewed their work with much zeal and encouragement. The author says, that during the Protectorate of Cromwell Presbyterianism in Ireland enjoyed almost uninterrupted prosperity, the gospel was preached in places where it never had reached before—and churches were multiplied, and very generally had the services of a regular pastor. It was during this period of comparative tranquility, that the number of ministers increased in Ulster to eighty, and the Presbyterian church of Ireland was established on a permanent foundation.

Chapter IV.

The Charles II. Storm.

To each stage, except the first two, there immediately followed a storm period.

Richard Cromwell, who succeeded his father in the Protectorate, Sept. 1658 soon proved himself wholly incapable of holding the reins of Government, and Charles II was invited to resume the crown as his hereditary right. On May 8th 1660 he was proclaimed King. Unfettered by any conditions, he soon revealed what his

policy was, namely; to replace the Episcopal church on its former basis, and conformity thereto to have no exceptions among nonconformists. In the new Parliament which met in May 1661 a "stringent act of "Uniformity" was passed, requiring all persons holding ecclesiastical preferment, to declare their assent to everything contained in the book of Common Prayer."

This one act, in its breadth, being enforced by bishops, Bramhall and Leslie, deposed from their churches in Ulster alone sixty-one Presbyterian ministers. Concerning this act of Uniformity, Froude, the historian, says in substance: To insist that none should officiate who had not been ordained by a bishop was to deprive two-thirds of the Protestant inhabitants of the only religious ministrations which they would accept, and to force on them the alternative of exile, or submission to a ritual which they abhorred as much as popery, while, to enhance the absurdity, there were not probably a hundred episcopally ordained clergy in all Ireland! In 1661 the Irish Parliament assembled and passed an act for burning the "Solemn League and Covenant," and made it an offence for any nonconformist to attempt to defend what the Parliament considered a "treasonable Covenant"!

It was true, that very early in the history of the Christian church, the principle of Uniformity of doctrine, worship and government was advocated. Finally, it was not only required of all church members, but the principle was enforced by law, even on those who had conscientious convictions of the truth as the ground of their nonconformity. But this policy on the part of the church did not work. It only created greater opposition, and pressed nonconformists into a band of union for self defence and preservation. The persecuted for righteousness sake entered into an alliance which grew strong enough to maintain uniform action in behalf of civil and religious liberty; and it was the result of their solemn and sacred covenants that this "Solemn League and Covenant" was formed, (In the time of John Knox in Scotland) when the Reformers were silently becoming a power. Freeman says, "As had been their custom for centuries, they joined themselves together in a band, in 1557, and pledged themselves to support one another, and to do their utmost for the spread of the new doctrines of the Reformation." Marcus Scott says, "all Englishmen look back with

reverence to their "Magna Charta"; with just such reverence does every true Scotchman look to the National Covenant. It saved Scotland from absolute despotism.

This venerable document had been first drawn up in 1580. It was a hand engaging its subscribers to adhere to and defend the doctrine and the discipline of the Reformed Church of Scotland.

Under the persecutions of Charles I another document is presented. The same author says "In Greyfriars church yard March 1st 1638, the Scotch people assembled by hundreds and thousands." "Scotland is firmly banded together under this covenant, and is ready to tell Charles her demands. These are a Free Parliament and a Free General Assembly".....—"for the time being he capitulates. Then he quarrels with his English Parliament, and England is in the throes of Civil war. Scotland understands well the nature of the struggle and takes sides with the Parliament." Now, the subject of ecclesiastical reform had assumed such importance in England, and opposition to prelacy had become so general and decided, that Parliament passed an ordinance convening an Assembly of divines at Westminster with the hope of establishing Uniformity of doctrine, worship, and government throughout the entire Empire. Though they did not accomplish all that was hoped, they did succeed in formulating a Confession of faith which served as a bond of Union to Presbyterians throughout the three Kingdom's. This was followed by sending commissioners to Scotland to the convention of Estates and the General Assembly, for the purpose of securing a civil liege between the two Kingdoms. The Scots, in realizing what a blessing her national covenants had been to Scotland, would not assent unless it was made also a religious Covenant. This was agreed to by the commissioners. And so the result of the negotiations was, "The Solemn League and Covenant" in 1643; and it was ordered to be taken in England and Scotland by all persons over the age of eighteen years. As Ireland was included in its provisions, its effects were the same in Ulster as in England and Scotland. It served to make known and to unite the friends of civil and religious liberty, and inspired them with fresh courage to persevere. The author says, it was the means of so reviving true religion, and of promoting the zeal and efficiency of both ministers and people, that from this period the Reformation made rapid progress,

and a marked improvement of Society was every where discernible.

But now under the reign of Charles II those who defended this document were prosecuted as criminals. Although the trials and hardships of the ejected ministers of Ulster were terrible, yet they remained with their people and ministered to them in their homes, as their friends and followers assembled in private companies. Had they proved faithless, in this storm period, Presbyterianism in Ireland, says the historian, would have scarcely survived the subsequent persecutions of the prelates and the disastrous wars of the Revolution. Think of it; out of sixty congregations and nearly seventy ministers, only seven conformed to prelacy. This set an example to their suffering brethren in England and Scotland to act with similar magnanimity; for they were the first, says the author under Charles II, to suffer in the three Kingdoms. But they of Ulster were also the first to be relieved from persecution as we shall see in the next stage.

Stage VI.

In 1668, about the close of Ormond's second turn, as Lord Lieutenant of Ireland, the civil rulers became more lenient, and the deposed ministers began to preach more publicly in barns and other places, administering the sacraments to the people at night, until finally in the beginning of 1669 the church in Ulster had attained a considerable degree of freedom. Presbyteries were again organized, and Parishes were supplied with regular preaching. New buildings were erected and crowds of people flocked to hear again their old pastors. The administration of Lord Roberts, the successor of the duke of Ormand as lord lieutenant of Ireland was on the whole, favorable to the nonconformists. While a strict Episcopalian himself, he was indisposed to press the statutes passed in the interests of the bishops.

It is true, an occasional bishop would insist on pressing the statutes, as did bishop Leslie; but Sir Arthur Forbes an enlightened statesman and a friend to Presbyterians, prevented persecutions on several occasions. It was, perhaps, under Forb's influence that Charles II was moved to a good streak in his policy, and informed Sir Arthur Forbes that it was his wish that twelve hundred pounds be taken from the revenue of Ireland and given to those worthy ministers whose congregations were unable to provide them a com-

fortable living. This seasonable interposition and help, at a time when conventicles both in England and Scotland were violently suppressed was of great service to the Presbyterian church in Ireland. It put a check upon the persecuting policy of the bishops and inspired the ministers with new courage and hope for the future. Ireland thus became a refuge for the more severely oppressed brethren of the Sister Kingdoms. Although there was an occasional persecution after Ormond had again secured the office of lord-lieutenant, yet, the church continued to grow and prosper until the year 1684. At this time there occurred a local and temporary storm, in Derry and Donegal, and it soon passed over like the threatening black clouds of or local wind storm, and did no serious damage to the church. This brings us forward in the sixth stage to the death of Charles II in 1685.

Chapter V.

The James II. Storm Period.

Immediately in this same year James II came to the throne. This soon brought about a change of policy in favor of Romanism throughout the three Kingdoms England, Ireland, and Scotland.

It was some what like a change of administration in this country from one party to another. Rome had plenty of men who were anxious and ready to fill high positions and offices which were held by men of the established church of England. Episcopal bishops, Lord Lieutenants and Lord-Deputies were all brought to a halt. They began to fear for their own church and to court the assistance of nonconformists. In fact it was now coming to a test, which should rule, papacy or prelacy? Prelacy being on the side of the Reformation, although "only half reformed", was better than papacy with no reformation. Therefore nonconformists would continue to be loyal to the Government of England because a protestant government. But it was astonishing how soon Protestant officers were weeded out of office and their places filled exclusively with Roman Catholics. Although James' accession to the throne had no immediate effect on the growth and progress of the Presbyterian church in Ireland—for it was a time of law suspension, even up to the beginning of the year 1688, so far as persecutions were concerned, yet it was evident to all Protestants, that there were signs of a terrible

storm near at hand. Presbyterians of Ulster had reason to believe, that as stages of their growth in the past had ended with a storm period, so would this their sixth stage end! It had already been made known that the King's ultimate purpose was the overthrow of Protestantism in Ireland first of all. Tyrconnel had been sworn into office as lorddeputy, and he had remodeled the army and was secretly preparing for a general slaughter of Protestants.

The alarm was given finally that a day was fixed for a general massacre of Protestants. This at once began a general movement in preparation for war.

Ireland now became the grand scene of conflict for the Sovereignty of the three Kingdoms. Here the power of James was predominant, because catholics were in the majority. The superiority in numbers and discipline of Tyrconnel's army enabled him to overrun most of Ireland; and it was a providence that Enniskillen and Derry did not fall into his hands, for had these two important places been occupied by Roman troops, the author says, "James' soldiers would have had an easy conquest of all Ulster, from whence they would have passed, without obstruction into Scotland, to the possible overthrow of the religion and liberties of the three Kingdoms." In fact, James' army laid siege to these cities and continued it against Derry for a period of one hundred and five days.

Judging from the account given by the historian James' purpose was accomplished within a hair's breadth! In view of the fact that "fever, cholera and famine came to the aid of the besiegers; rats came to be dainties, and hides and shoe-leather came to be ordinary fare of the besieged; these, seeing their children pining away and dying, while they themselves were so wasted that they could scarcely handle their firelocks on their ramparts; truly, the margin of hope for victory was very narrow. But when victory came, it was decisive and complete—within just one week after the Prince of Orange arrived in Ireland, he took the field and conducted in person the military operations of his enthusiastic army. "Within a fortnight," says the author, "the two armies were brought face to face in battle array on the banks of the Boyne where on the first day of July 1690 was fought that memorable battle, the results of which were the total defeat of the Irish army, the flight of James to Dublin, his subsequent retirement to France, and the occupation of the

metropolis of Ireland by the troops of King William. Thus was the power of James II, finally over thrown, and in the very quarter where he expected an easy triumph.

This victory marked the close of the storm period of the sixth stage and the beginning of the seventh stage. In view of the facts as given by the historian, this war period of James was a very destructive storm to the Protestant churches while it lasted. About fifty of the Presbyterian ministers of Ulster fled to Scotland and they were followed by a large number of their people. This was in consequence of the fury of the catholics at the beginning of the war. Many of their churches were either pulled down or burned, and their people scattered and impoverished because their methods of industry and means of support were also destroyed.

But the people and congregations of the established church of England suffered still greater losses. At the close of the war, it was reported by an Episcopal dignitary that some parishes had not ten, some not six at church, while Presbyterian meetings were crowded. In some regions he says, the Episcopal population did not bear a greater proportion to the Presbyterian than one to fifty.

Stage VII.

It was a glad day for the Presbyterians of Ulster when the Prince of Orange was proclaimed King William in all the country and towns subject to their authority; and another great day of Jubilee when the decisive victory was proclaimed to be his, when the great battle was fought on the banks of the "Boyne".

It was a time of rejoicing not only in Ireland, but also in England and Scotland. The historian for the latter thus expresses it: "The hunted wanderers come out of their retreats, the exiles return, the wretched curates flee the country, and once more Scotland has a Presbyterian church.

So it was in Ulster, Ireland. Those who had been forced to take refuge in Scotland at the beginning of the revolution now return to Ireland and unite in restoring the scattered church. King William recognizing their influence both as to numbers and worth, proceeded to redress their grievances and vindicate their rights by establishing civil and religions freedom, which was all that was needed from the government to restore prosperity to the Presbyterian church of Ireland.

In 1692, two years after the war, the Presbyterians constituted by far the largest portion of the Protestants in the north of Ireland. The sixty congregations of 1661 had increased to one hundred, of which three-fourths had settled pastors. King William, although an Episcopalian, was tolerant in his policy of dealing with Protestant nonconformists. Moved by the loyalty of Presbyterians in Ireland, and by their previous treatment from the prelates he authorized the payment to them yearly of twelve hundred pounds, known as the "Regium Donum". This was designed as a testimony of their peaceable and constant labor to unite the hearts of others in zeal and loyalty to the King. The war with the Catholics had not repealed the English laws against nonconformists, and when the impending dangers were now passed, the "High Church party", on seeing the Presbyterians coming to the front and being prospered, became some what jealous of them, and would have enforced the laws but for the promises of King William to protect the Presbyterians in the free exercise of their church government and worship.

To relieve Nonconformists from the danger of further persecutions, King William obtained from the English Parliament the abolition of the Irish oath of supremacy, which had been in force since the commencement of the reign of Elizabeth. He submitted to the Irish Parliament a "bill for toleration". But the liberal policy of the King was opposed, and through the paramount influence of the bishops it was defeated. But the Presbyterian church continued to grow and prosper, even after the death of the King in the year 1702, without any general or serious molestation. Notwithstanding the many hindrances and hardships under the reign of Queen Anne, Presbyterianism continued steadily on the advance. "New congregations sprang up, houses of worship were erected, vacant congregations were gradually supplied with ministers principally from Scotland, and increased facilities for education were afforded young men desirous of preaching the gospel." The congregations in 1709 had increased to more than one hundred and thirty. After the revolution, when the war with the Catholics was ended, "the landed proprietors, anxious for the cultivation of their waste lands, granted favorable leases, under which the Presbyterian tenantry was stimulated to improve their holdings and extend their cultivation.

This was an additional encouragement, which no doubt, induced emigration from Scotland even when persecutions were no longer the cause. By this time it was a recognized fact that the Presbyterian church in Ulster Ireland was an established institution to stay. According to the author, in 1719, even the Parliament was constrained to recognize and legalize the government and worship of the Presbyterian church.

Chapter VI.

The new race of people in Ulster.

Centering around the church, there was now a new race of people formed in Ulster Ireland. This was the result of long years of growth as we have observed in the seven stages of formation. Each succeeding stage, on the whole, made advancement over the preceding one, notwithstanding the storm periods,. Until now the four races, with which Ulster was planted have become one distinct race. Now, inasmuch as my grand parents uniformly believed that their ancestral parents emigrated from Scotland into the Province of Ulster Ireland during the religious persecutions in Scotland, it is evident that the formation of these families into the one distinct Scotch Irish race was uniform with the race or races to which they belonged, and much of their history would be uniform with that of their race also. Therefore the inducements and causes which led these families to migrate to Ireland were the same that led their race to emigrate. But we must remember that as the first stage was a planting of races of people in Ulster, it was on the same principle that a Horticulturist establishes a nursery for the propagation of fruit trees. Special preparation, time and means, must be employed in starting a nursery, and then the planting process must be kept up from time to time as well as attending to the grafting and cultivation of the trees until they have reached a stage for transplanting. I believe God, in his providence, made Ulster, Ireland, his nursery for the propagation of the Scotch Irish race in order to supply America especially with that peculiar type of people.

The exact time that my ancestral parents emigrated to Ireland can only be approximately fixed, from the fact that the periods of persecution in Scotland were not uniform with the stages of growth

in Ulster. For example: The first storm period began in Ulster under the reign of Charles I in 1635, and from that time to the reign of William Prince of Orange there were at least four storm periods; but preceding each of these there was a period of comparative calm—a stage of growth. But in Scotland during the same period it was almost one continual storm of persecution throughout.

According to Marcus Scott, her faithful ministers were banished, and worthless hirelings were thrust into their places. There was nothing but tyrannical misgovernment, disgraceful and maddening. The best blood of both England and Scotland ran red on the scaffold and the best men of both countries filled the jails. Rather than submit to the shame of it all, many sought refuge abroad. Many fled to Ireland. One little band, memorable forevermore, sailed in the ship, *Mayflower*, over the Atlantic to the boundless lands of the West, and founded there the colony of New England, to grow in due time into the mighty Republic of America. Persecutions if possible, were still worse after Charles II came to the throne. "The Earl of Argyle, who had placed the crown on the King's head at Scone was the first sent to the Scaffold. He was the first of a noble army of eighteen thousand killed during the period called "The Killing times."

What could be more cruel than the persecutions under the authority of "Claverhouse"? "He was put at the head of an army, and bleeding Scotland lay at his merciless feet". "Her best blood dyed the heather red, and the glens where her children suffered and died, are marked as sacred places. The whole of Scotland was turned into one vast hunting field." The King and his cruel army were the hunters, and the hunted were men, women and children whose only crime was, "they dared to be free". It was when they suffered their sad defeat at Bothwell Bridge, that "twelve hundred of them were taken prisoners, and those who were not shot were shipped to the Indies as Slaves".

For years Claverhouse scoured the whole country, committing every kind of assault, some of the most excruciating tortures that could be inflicted upon mortal creatures, such as "boots" and "thumbscrews"; and spreading death and desolation all round. These were the days, says the author, when McKail, Cargill, and Renwick suffered in the Grassmarket; and Peden and Cameron

were hunted in the fields, and when the atrocities of the Council Chamber and the barbarities of the Baso Rock and Dunottar Castle were committed. And these were the days, or approximately about 1685, when my grandparent's, great grandparents emigrated to Ireland—earlier or later dates than these would not link them, by a reasonable figuring of the average date of births and marriages, to the date of the births of my grandparents whose records we know. Neither would their emigration to Ulster at an earlier or later period harmonize with facts of history we know. Now, this emigration of the ancestors of the four families to whom I was equally related, was uniform with their race emigration of nonconformists. It is a well known fact that the great majority of nonconformists of Scotland were Presbyterians. My ancestors were all Presbyterians. From the very nature of the conditions the great brunt of the persecutions were against the Presbyterians. None could stand on neutral grounds in Scotland. Therefore, as the persecutions were universal and cruelly inflicted even unto death; and as these persecutions, are said by the historian, to have been at their height at the death of Charles II in 1685, there must have been a large emigration of nonconformists to Ireland about that time. Furthermore, combining the statements of several different historians we find that when Louis XIV revoked the edict of Nantes in 1685 at least five hundred thousand Huguenots took refuge in foreign countries. Many of these French Protestants settled in London and there introduced the manufacture of silk, but many more were invited into Ireland to introduce the manufacture of linen goods; and so multitudes of French Presbyterians settled in Ulster. Many indeed, "taking military service with the Prince of Orange turned their swords against their former King." With these facts in view, we are assured that, in the last stage of the formation of the Scotch Irish race, there were not only, in the process of coalescence, the four distinct nationalities—the English, the Scotch, the Irish and the French Huguenot; but also the Forefathers of the four families to which I am equally related. Now, what is historically said of this Scotch Irish race? I cannot refer you to better authority than "Dr. Dinsmore's book." "Dr. Dinsmore knows whereof he writes." Being a Scotch Irishman himself, he belonged to an organized Scotch Irish society with many branch societies

organized in many of the states from the Atlantic to the Pacific. This Society has published eight volumes of carefully prepared historical and biographical papers, setting forth some of the achievements of this race. After speaking of the origin of the old Celtic Irish race, and the emigration, (the latter half of the seventeenth century) of the lowland Scotch, who in large numbers crossed over into Ireland and there settled, chiefly in the Province of Ulster, he says in substance: The lowland Scotch almost to a man embraced the doctrines of the Reformation. These doctrines were the stalwart and steadfast principles of John Knox. The Scotch were Presbyterians almost to a man and to the marrow; the spiritual children of Knox and his successors. They in some way believed that the Lord had given the lands of Ulster to them. And so it was not long until Ulster was dominated by them. Meanwhile other Presbyterians from England, and Huguenots persecuted out of France, came in large numbers to the same province. "With these English and French Presbyterians they freely intermingled and intermarried. Hence it turns out that the genuine Scotch-Irishman is at bottom a lowland Scot, with an admixture of the bluff and sturdy qualities of the English Puritan, and a dash of the genius, grace and humor of the French Huguenot. This makes a remarkable combination of qualities, and we find them blended and balanced in the typical Scotch Irishman. There is in him the steadfastness, not to say, stubbornness of the Scot; the rugged strength and aggressive force of the Saxon, with an infusion of the vivacity, ready genius and sanguine temperament of the Frenchman", and I would add, the bubbling wit of the Irishman.

Dr. Dinsmore further describes them as follows: This people had a passionate love of liberty. They were fiercely intolerant alike of spiritual and political despotism. A very powerful emotionalism ran through their nature, but usually it was held in stern restraint. The fires of passion were deep and hot, but they were rarely suffered to break out into destructive conflagration. The truth as they saw it, they believed with all the strength of their powerful nature. They were industrious, frugal, sagacious, fearless, long enduring, and they were admirably fitted for the work they were sent into the world to do." The results of their thrift and forcefulness soon began to appear in Ulster. That Province is naturally

the least fertile in Ireland, but under their management it soon became by far the most prosperous. As fast as they got possession, they drained out the fogs, cleared up and improved the land, and so changed the aspect of the country that the traveller could at once see the difference as he crossed the line into Ulster. It is so until *this day*. They soon made their power felt in the great struggle then going on for civil and religious liberty. In the decisive revolution of 1668, culminating in the ever-memorable siege of Londonderry, and the notable battle of the Boyne, which saved the liberties and the religion of the English-speaking race, unquestionably in that tremendous crisis, the Scotch Irish people of Ulster were the forlorn hope of the Protestant cause. The heroism shown by them, especially in the unparalleled siege of Derry, has never been surpassed in the annals of mankind." All this shows what the coalescence of the four races produced as to the making of a new race of people. For two hundred years or more, says the author, "Ulster has been a power-house where forces have been generated which have been strongly felt throughout the modern world."

Chapter VII.

A great Providence in the emigration of the Scotch and Scotch Irish to America.

It is not claiming too much, when it is said, that no other people were so well qualified to be pioneers in settling and making a new country. Ulster was a nursery that produced large hardy trees. It was a nest that hatched out, "for the most part, a lean, sinewy, strong-boned, heavily-muscled breed; tough and hardy, sound of lung and limb, with nerves of steel, and, says the author, a digestive apparatus that might have excited the envy of a grizzly bear; not in the least afraid of hard work, severe privation, or great peril, if only they could get along in life; not very easy to live with, unless one agreed with them and fell into their ways. They were conquerors by nature, by training and by equipment; nobody ever overcame them, while they never failed to overcome all who stood in their way. They conquered the forest, the savage, the French, the British; they took whatever land they wanted, and held it against all comers; wherever they settled they remained."

But when did they come to America and what were the causes of their coming? According to Dr. Craighead's book, emigration from Scotland began at an earlier period than from the north of Ireland, but it never assumed the magnitude nor the organized form of the latter. But they had so many things in common, and they mingled so naturally and constantly wherever they settled, that it is impossible to trace, with any accuracy, the separate streams of emigration. Settling so universally together they intermarried and soon became neither Scotch nor Irish, but two in one. It seems that in the year 1728 the Protestant population of the north of Ireland was in a mental ferment to emigrate to the colonies of America. It is stated that at that time, the Quakers of Pennsylvania feared that if the Scotch Irish continued to come they would make themselves proprietors of the "province". In 1729 one said, "It looks as if Ireland is to send all her inhabitants thither; for last week not less than six ships arrived, and every day two or three arrive also." Another authority states that in 1729 there arrived in Pennsylvania, from Europe six thousand two hundred and eight persons, and of these more than five thousand were from Ireland. Dr. Baird, in his history states that from 1729 to 1750 about twelve thousand annually came from Ulster to America.

But there is evidence that large numbers of Scotch Irish emigrated to Pennsylvania, just before the Revolutionary war, and a strong stream of them even flowed over the Alleghenies into southwestern Pennsylvania before the war. This was true of several of my greatgrandparents. In fact, the four-fold family were all found in Washington County Pennsylvania, or near by, just at the close of the war. This is further evidence of their uniform movement with that of their race. This will be seen further, in the causes of the emigration of the Scotch Irish from Ulster. What were the causes? They were three. The first was civil and religious oppression by the English government. It was somewhat natural in these times of religious intolerance for the government to favor her own established church and withhold rights and privileges from nonconformists. Hence, it was that Presbyterians were excluded from all places of public trust under the Crown. Therefore none but Episcopalians were eligible to office and places of honor. An intolerant government instigated by still more intolerant bishops, great embar-

rassments, not to say evils, were inflicted upon the Presbyterian church "vexed with suits in the ecclesiastical courts, forbidden to educate their children in their own faith, treated as dangerous to a state which but for Presbyterians would have had no existence, and deprived of their civil rights, the most earnest of them abandoned their own native land, and came to a country where the long arm of prelacy was too short to reach them."

The second cause was Commercial jealousy. At first England gave Ireland much encouragement in the industries of commerce and agriculture. But her linen trade so increased from the culture of flax that there was danger of Ireland controlling the market. Realizing this "England at once began to adopt repressive measures and to invade the compact", and by indirect yet effectual means to steal away the trade from her colonists in favor of her own people.

The author says, a similar course was pursued with respect to agriculture; the prices at which the Irish farmers could afford to put their crops into market excited the fears of their English competitors, and so restrictions were put on the production, in order that English land should not be depreciated in value. By these and other means a large portion of the Irish people were remanded to poverty and its attendant evils, and were thus made hostile to the English government; and such of them as had means to get away, resolved to seek a home where they could escape from all these unnatural and unjust discriminations. The third cause was the oppressive measures employed by landlords. At the time of the reign of William of Orange, Ireland was, as to population, divided between the Romanist "Irishry" together with the descendants of the Norman-English steelers, probably about one million in number, and the Protestant "Englishry", consisting of about two hundred thousand English and Scotch colonists, who owned more than four-fifths of the property of Ireland. Now Froude, the historian states that the full and free equality of privilege which the nonconformists had honorably earned (during the war) it was William's desire to secure to them by law. But in this he was prevented by the ("Englishry"), Irish established clergy, the Irish peers and the great landowners, who were ardent High Churchmen, and who were but a third of the nominal Protestants. In the opposition, the bish-

ops took the most prominent part, and were most vindictive and unrelenting.

From all this we see why it was, that after William's reign, when the lands and farms of Ulster were showing to what extent they had been improved by the Scotch Irish Presbyterians, that the landlords were not willing to give them a "square deal".

By the time the tenant's leases had expired, the lands cultivated by them had largely increased in value. Instead of the landlords being willing to share the benefits with the farmers they increased their rents and extorted from them all they possibly could by proposals in writing for the releasing of their lands. Thus the lands of tenants were relet over the heads of Presbyterians and many of them thus driven from their habitations. As the landlords were sustained in this oppression by the House of Commons, the Presbyterians had no hope of redress, and therefore hastened to leave a country in which they had so cruelly been dealt with.

According to one writer, the Roman Catholics of Ireland suffered relentless persecution for at least one hundred years after King William gained the victory over them in the war of the Revolution. But the Presbyterians shared with them in their grievances on various matters connected with trade and revenue. War with the American colonies touched their united interests in various ways, chiefly by closing the markets for their linens. These and other grievances led up to the organization of the Society of "United Irishmen". "Of the leaders of the United Irishmen fully two-thirds were Protestants and Presbyterians."

All this suggests to us why large numbers of Scotch Irish Presbyterians continued to emigrate from Ulster up to and after the great Revolutionary war here in America. Many of these found their way over the Allegheny mountains among whom were my greatgrandparents.

There can be no reason to doubt the origin and race connection of the four families to which I am equally related when we consider their uniform movements with the race to which they belonged. They at first moved from Scotland to Ulster Ireland, then after intermarrying and becoming Scotch Irish, they moved to Washington County Pa., and here, in family history, we find them mingling and commingling with the Scotch Irish race. But here in

Southwestern Pa., and especially in Washington County, there were many directly from Scotland, who by intermarriage, became Scotch Irish as other communities had, east of the Allegheny mountains in and around Philadelphia.

There were communities east and south east that were real Ulster's repeated here in America in forming the Scotch Irish race. This was especially true of Washington Co. Pa.

Permanent settlements of both Scotch and Irish were established in this county as early as 1770, and history speaks of them as the Scotch Irish race. And history speaks of the personal, social educational, industrial and religious idiosyncrasies of this race, because it is made up of such distinguished races of people.

In dominating influences, from the first settlements in Washington County to almost the present time, that one race has exhibited the pure Scotch Irish characteristics of the Scotch Irish of Ulster, Ireland more strikingly than any other populous section of community in the United States perhaps.

In this county, churches, Academies, Schools and College were considered by these pioneer settlers among the first things of importance just as their ancestors did in settling Ulster, Ireland.

According to the author, these pioneer settlers seem to have had in unusual degree the marked characteristics of their race; great energy and general force of character, with uncommon intelligence, practical wisdom, self command, and above all deep and controlling piety. Their word was earnest, and they took life seriously. In their minds human life was not sport; it was very unlike sport; it was no mere holiday, no carousal, or frolic. It was earnest business. No man could play, or laugh, or dance his way through life and come to any thing good. This was why they were so well adopted to be pioneers in a new country.

"The Scotch-Irishman is one who keeps the commandments of God and every other good thing he can get his hands on." "In undaunted courage, inflexible resolution, and unwearied industry, the Scotch-Irish have never been surpassed by any people." Washington County, for all-round symmetrical development and progress in material, mental, moral, and religious aspects stands as witness to the above declarations. Now, this is the country in which my forefathers at first settled when they came to America. Their family records, genealogy and history are only partially given in this book.

PART III.

SKETCH HISTORY OF FAMILY TREE

Chapter I.

The Hervey Family.

The four families to which I am equally related were so purely Scotch Irish that I deem it important to associate them together as one family, although quadruple in formation.

But with what branch of the tree shall we begin this history? It seems most natural to begin with the person the farthest back of whom we have positive history, although it be but his name, and even that, tradition. It is stated positively that there was a William Hervey, with this bit of history: that he had a large family. Two of his sons, were James, the younger and William the elder. These two brothers, were the progenitors, so far as we know, of the entire Hervey family in two main branches. The branch to which I belong is in diagram on page 6. But how shall we reach, approximately the time of birth of this first William of the diagram? As follows: According to the laws of generation and longevity, there was, as a rule, in large families, (large families were the rule during the formation of the Scotch Irish race, and pioneer settlements of this country) about two years, on an average, between births; and about 16 years was the breadth of a family generation; that is to say, when the last child was born, the first born of the family was about 16 years old. Twenty-two years was about the average age of marriage and 70 years was about the average age of the adult family generation i. e. not including deaths under adultage. With these figures we can measure back from the known family records to proceeding generations of unknown records and reach pretty accurately the facts of unwritten family history. For example: We know that Rebecca Hervey, my grandmother, on my mother's side, was born in the year 1771, and that her father, William Hervey, being the eldest of the family of Rev. James Hervey of the second

generation: that if he was married at the average of twenty-two, then his son William was born about the year 1748. So we find that Rev. James Hervey, William's father, was born about the year 1725, and being the youngest of a large family, as above stated, and his brother William being the eldest, it is evident that William was born about the year 1709, and their father about the year 1686. Thus, we have reached the age of the first William of the diagram with whom the Hervey family tradition begins.

His son James was born in Monaghan County, bordering on Tyrone County, in the province of Ulster Ireland. He was educated and became a gospel minister of the Presbyterian church. He was author of a book entitled "Meditations among the tombs."

William Hervey, a brother, was the progenitor of the larger branch of the Hervey family. See diagram page 5

Henry Hervey of the third generation, and a son of William of the second generation was born in Monaghan County. He and his wife emigrated to America and landed at Philadelphia in the year 1770. Two years later they moved to Brook County West Va., and settled on land near Wellsburg which was under patent signed by Patrick, Henry governor of Virginia. To this couple were born four sons, and three of them became ministers of the gospel. In the early years of their frontier home, Henry and his wife experienced the war-like raids of Indians. For a time they had to take refuge in what was called "Fort-Wells", which was located near "Lower Buffalo" church. One or more of their children were born in this fort. Here with others, Mrs. Hervey lodged, while her husband, armed for defense, went out and worked on the farm.

William Hervey of the third generation and of the second main branch of the Hervey family, as seen in diagram on page 6 was cousin to Henry, and the two families emigrated together to this country, but William and his wife settled in Washington County Pa. There were born to this couple two children, Rebecca and James. Mrs. Hervey, their mother, died when James was but three weeks old. Mr. Hervey married a second time, and the children of this wife were all girls. A man by the name of Robert White married one of the girls and they lived in Wheeling, W. Va.

Of Rebecca and James, the children of the first wife, Rebecca married into the Huey family and was my grandmother. I have

no further record of her brother James nor of her half-sisters.

Rev. James Hervey of the fourth generation and of the first main branch, was born in "Fort Wells" near Wellsburg, West Va. in the year 1782 and died Sept. 13, 1859. He was a graduate of Princeton Theological Seminary and began preaching at the Forks of Wheeling in the fall of 1812. On April 20th 1814 he was ordained and installed pastor of the Forks of Wheeling and also of the church of the town of Wheeling which had been recently organized. This relation, continued for fourteen years and then in 1828 Wheeling church was dropped and one fourth of his time given to "West Union" church. This connection was continued until April 15th, 1839, after which, he gave full time to the Forks of Wheeling. Besides his pastoral work of the home church he did much outside work. He preached and organized the church at Wolf Run. He also preached to the Allen Grove and to the Lime Stone churches subsequently organized. His wife, whose maiden name was McKinley, was the mother of eight children. Her sister Mary married Dr. Gilfillen of West Alexander, Pa. Rev. David Hervey, a younger brother, was also a noted minister and the author of the statement in substance as follows: It is believed from time immemorial, that the Hervey family is of Scotch origin; that in the time of the religious persecutions in Scotland the family ancestors emigrated to the north of Ireland and settled in the county of Monaghan. Mrs. Hervey, his wife, whose maiden name was Yates, was the mother of ten children—seven boys and three girls.

Rev. Henry Hervey was the youngest of the three brother ministers. His last pastorate, I think, was in Martinsburg, Ohio. His wife was the mother of four children—two boys and two girls.

Mr. William Hervey, brother to the three ministers was married the second time. To his first wife were born three sons and two daughters. To his second wife were born two daughters and three sons.

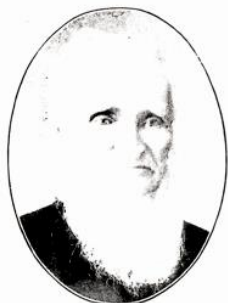
Fifth generation of the Hervey Family

Margaret Hervey was married to S. B. Purdy in the year 1848 and died in the year 1903 leaving one son and two daughters. Mary Hervey was born and died as indicated in diagram. McKinley Hervey lived until he was a student of divinity in the Theological Sem-

46



Rev. James Hervey, D. D.
American born Scotch Irish of the 4th generation



David Hervey
of the 6th generation



Henry Hervey
of the 6th generation

inary. He, with the three names succeeding each other in diagram, were all born and died as indicated in diagram.

Isabella Hervey was married to Rev. J. H. Flanagan of West Va.

Rev. David Hervey's Family

Of Josiah Hervey I have no record. John C. Hervey was a noted teacher and was honored with the title of "Professor Hervey". Of the five succeeding names in diagram, I have no record. Mary Hervey was married to Rev. Morgan. Jane Hervey was married to Rev. A. B. Marshall of Minneapolis, Minn. They are all deceased except Mary, Dorothy and Henry C. Hervey. The two latter are living on the old farm near Wellsburg.

Rev. Henry Hervey's Family

Rev. Dwight B. was a Presbyterian minister.

Rev. Henry M. was also a Presbyterian minister.

Miss Margaret married a Mr. S. B. Purdy.

Miss Mary Hervey—I have no record.

Mr. William Hervey's Family

To his first wife were born three sons: David, Henry and John; and also two daughters: the elder married a man by the name of Futhey, and the younger, Miss Margaret, married my Uncle John Huey.

To his second wife were born three sons and two daughters: Thomas Y., William, James, Mary and Dorothy. Mary married a man by the name of Bell, and Dorothy a man by the name of Holic.

Some of the descendants of Mr. William Hervey of the fourth generation are living in Peoria County, Ill. Henry C. Hervey has made the following statement: "I was in Illinois in 1867, Margaret Huey was then living on a farm in Peoria Co. Her brothers John, David, and Henry Hervey were living in the same neighborhood." You will notice in the diagram on page 2, two marriages of the Huey family into the Hervey family. The marriage of Mr. John Huey Sr. to Miss Rebecca Hervey of the fourth generation made the Huey family of the fifth generation, in blood relation, $\frac{1}{2}$ Hervey. The marriage of Mr. John Huey Jr. to Miss Margaret Hervey of the

fifth generation, was therefore the marriage of at least two cousins. The explanation of this latter marriage, in substance is as follows: After the marriage, Margaret, the bride, was looking through her father-in-law's library and said to her mother-in-law, "Oh! Father has this book! That is my people!" Mother-in-law asked, "What book?" Margaret said: "Rev. James Hervey's Meditations among the Tombs." "No indeed, that's not father's book. That's my book! That book is next to my Bible, father gave it to me with my Bible."

The first time Margaret went home, after this conversation, she told her father; (William Hervey of the fourth generation), and the first time he came to see Margaret, her father-in-law and mother-in-law and her father, all got together; they went over the whole line of descent, and discovered, that Margaret's greatgrandfather (William Hervey of the second generation), and her mother-in-law's grandfather (Rev. James Hervey of the second generation), were brothers: and that James' name was not "Harvey", but Hervey. Margaret's mother-in-law did not think of there being any relation, because her people said Harvey, and Margaret's people said Hervey. Margaret asked her mother-in-law why she said "Harvey" when she had her grandfather's writings, and his name spelled so plainly? She replied, "I was always used to it: My father always said it." Further more, they discovered that Henry Hervey and William Hervey of the third generation "were first cousins, but felt like brothers." These were the first of the Hervey Family to come to America. But you will notice in the diagram that William Hervey's descendants run-out with the fourth generation, while Henry Hervey's descendants are still perpetuating the name Hervey.

Henry's three sons, ministers of the gospel, have faithfully fostered the faith and religion of their Fore-father's, and perpetuated their good name even down to the sixth and seventh generations. Especially is this true in Washington Co., Pa. and in the Pan-handle of West Va. And his son William, although not a minister, did likewise in Peoria Co., Ill.; especially at Princeville and a neighboring village, where at each place, a Presbyterian church is established, and the name Hervey is honorable.

There are a number of families, (the descendants of this William Hervey of the fourth generation, of which I have no record.

Chapter II. The Huey family

In addition to information obtained from my mother, I am largely indebted to John D. Huey who has written a sketch history of the Huey family. He obtained his information very largely from his aunt Letitia, an elder sister of my mother. But in addition to these sources of information, I have had some correspondence with others of the Huey family. Family tradition, as stated by John D. Huey, informs us that there were, in the Province of Ulster, Donegal County, Ireland about the year 1700, three brothers by the name of Huey, but one of whom married. "They were in fair circumstances, being farmers and called or styled gentleman, which I presume meant persons in good standing. My great grandfather was the son of the one who married, and his name I think was Robert Huey". He was educated and chose for his calling to be a Presbyterian Preacher." In the year 1773 he came with his family to the United States of America and settled in Washington County, Pennsylvania, not many miles from what was called Fort Pitt. My mother often talked to us children of her young days and the experiences of her youth. She told us of her going at one time with her father to the old neighborhood where her parents first lived, and where her grandparents settled when they came to this country. My mother claimed that the old homestead was located on what was called "Chartiers Creek". Here, greatgrandfather, Robert Huey, had taken up land, and became a farmer, although he was known as a Presbyterian minister.

This is verified in the "History of the Pan-Handle" of West Va. On page 156 it refers to the court records of Pittsburg of 1777. During that year the records give a list of the clergy who took the "oath of allegiance" to this Government. Among these names is found also the name Rev. Edward Huey who was Rev. Robert Huey's eldest son. My mother in her old days, would sit for hours at a time, if we would give her our attention, and relate events of her early life and of her parents and grandparents. Of her grandmother, she said: "She was fifty years old when father was born, and her father was six years old when they came over to this country"; that when her grandmother was quite old, and after her father had married and was living in the same house or nearby his parents, her grandfather being a minister in that community, when

a young couple would come in and be united in marriage, the old grandmother would say to her son John after the bride and groom were gone, "Wael Jack, if yea had only married such a party lassie as that"; thinking that every young bride was the prettiest; and not realizing that she was casting any reflection on the beauty of her own daughter-in-law!

It was her Uncles and Aunts—Rev. Edward Huey, Campbell's and Morrison's, who all lived in this same neighborhood whom my mother and her father visited at the time above spoken of.

To these visitors, Indian stories of earlier times were, no doubt, rehearsed, of which my mother often spoke, especially of the following one: One time her grandfather was laid up, sick with rheumatism and could not walk.

But one day the alarm was given that the Indians were out on their "war path" and near at hand! Immediately her grandfather leaped from his bed, crying: "To the fort! To the fort!" He out ran his family and led them in safety to the fort. It was not only a great fright to the family, but the rheumatism was scared out as well!

My mother's good memory also gives to us her grandmother's maiden name. A short time before my mother's death my youngest sister received a letter from her cousin Amelia asking her to inquire of her mother what the letters "N. G." stamped on the silver teaspoon handed down from her grandmother stood for? Mother immediately replied: "Yes, I can tell you that"; "Nellie Graven was my grandmother Huey's maiden name" "She gave the spoon to my sister "Betzy"; when Betzy died, my sister Sallie fell heir to it and when she died, her daughter Amelia fell heir to the spoon"! We have no further record of our great grandparents. But according to John D. Huey, greatgrandfather had three sons, Robert, Edward and John. The two older brothers were being educated in Glasgow, Scotland, and did not come with the family to this country, but came afterwards when they had finished their studies in school. The older son, Edward, studied for the ministry, but for some reason, did not follow his calling. He took up school teaching and did a little at farming instead. He married and left two sons. One of these sons married and left two or three children. The other one, James, never married, but lived about twelve miles south of

Pittsburg. The other brother of my grandfather, Robert Huey studied medicine, returned to Ireland and entered the British Navy as a surgeon. He married at the age of forty; had three children, one boy and two girls.

Greatgrandfather, Rev. Robert Huey, was the father also of three daughters "Letty", "Ellen" and "Elizabeth". According to Isabelle Huey, "Letty" married a man by the name of William Merrick, who lived on the farm known as the "Merrick farm," near where her grandfather William Hervey lived.

"Ellen" married a man by the name of Morison, and Elizabeth married a Mr. Campbell. This brings us, in order of age, to John Huey, my grandfather. He was born in Donegal County, in the province of Ulster, Ireland in the year 1767. When his parents came to this country in 1773 there was little opportunity to school him at home, and not having money to send him away to school he was left without the advantages of an education which his older brothers enjoyed. J. D. Huey says, "I am told he was in school but six weeks, yet in after years he was a great reader and was a man of pretty good information. Books were scarce and means of education limited. Never having seen a dictionary, he commenced compiling one for his own use, writing down words and the meaning of them as he understood them. This was in middle life. He afterwards got a dictionary and abandoned his own compilation. Again, he wrote and had published his views on duelling occasioned by the frequent cases in which disputes were settled by the "Code" at that time, so frequently indulged in! He also wrote on some other subjects. Although his style could not have been correct, yet, I mention it to show he was a man of more than ordinary mind, and although he had no education, yet was able to command the respect of educated people." The record now shows that John Huey and Rebecca Hervey were married July 6th, 1790. It seems that they lived for a time on the old homestead; and here it was that grandfather tried to start a tannery. It is thought also that it was here in 1793 that their first two children, Robert and William, died with what they called "the bold hives". It was thought also by my mother, that it was at Canonsburg that her father tried keeping hotel; but that finally her mother persuaded him to make farming his life work. According to Grandmother Huey's obituary they

movd from Washinton Co., Pa. to Ohio Co., West Va. in 1806. Grandfather bought about 100 acres of land on what was called "Castleman's Run". Here they settled, improved the farm, and brought up a large family of children. In farming as well as in household duties, Grandmother Huey was a true "helpmate" to her husband. It was the statement of my mother, that she even took an active part in gathering the harvests. She would go into the field, stand up sheaves, put her baby in the shade of them, and then keep her eye upon it while she would rake and bind the cut grain, or pull flax as the case might be! It is the statement of "J. D. Huey" that is was "probably through her care, industry and frugality that the family were kept together and decently reared." Westalexander, just across the line in Washington County, Pa., was their nearest town; in which the Presbyterian church, (whose pastor was Rev. Dr. McCluskey, was located; here was their church home. It was in the gospel atmosphere of this church (which was made up very largely of Scotch Irish from Ulster, Ireland) that Grandfather Huey spent the remainder of his days on what is now called, the "old Huey farm." Here he died April 16th, 1842 aged seventy-five years. Eleven years after his death grandmother and Aunt Letitia moved to Brimfield, Illinois to be near Uncle Virgil Huey who had moved to the same locality a few years before. Grandmother was an invalid for twenty-five years of the latter part of her life, and she was cared for by her eldest daughter Letitia who never married. Grandmother died at Brimfield on January 2nd, 1858, aged eighty-seven years.

We now come to the fifth generation of the Huey family. See Robert and William, see Elizabeth Huey, diagram page 7 where you will find the family record of births, marriages and deaths.

Virgil Huey was born in Washington County, Pa. about fifteen miles south of Pittsburg, and when a boy removed with his father to Ohio Co., West Va. about three miles north of Westalexander, Washington Co., Pa. He worked on the farm until grown with but little opportunity for schooling. About the year 1816 he worked on and helped make the "National Road" or "Pike" running from Cumberland to Wheeling which was the main road or thoroughfare between the east and west until the railroads were built. He then learned the wheelwright or wagon making business and started in



Virgil Huey
American born Scotch Irish of the 5th generation



William Huey
American born Scotch Irish of the 6th generation



James Huey
of the 5th generation

life at Westalexander. In 1822 he was married to Miss Ruth Gilmor the youngest child of Robert and Sarah Gilmor, who were of Scotch-Irish descent, the same as were the Huey ancestors, and who came from Ireland about the same time they did.

My Uncle Virgil Huey was among the first of his generation, and of his time, to advocate the "abolition of Slavery". And, although the name "abolitionist" was almost universally derided, yet, so rapid was the change of sentiment from the day the emancipation act was proclaimed, that before his death, he had the pleasure of knowing that the attitude towards slavery had not only been reversed on the part of the government, but was fast being reversed on the part of her loyal citizens every where; and the name that was despised politically was now taking its honorable place in history.

Letitian Huey was born in Washington Co., Pa. She lived in her virginity all her life. Her one mission was to live with and take care of her mother when she became too old and feeble to take care of herself. She died at Brimfield, Ifinois at the age of eighty years.

John Huey was born in Washington County, Pa. He was married by Rev. John McCluskey D. D., on the old "Castleman's Run farm" in the home of the bride's parents, Mr. and Mrs. William Hervey. He built an addition to his father's house and remained at home and farmed his father's land for twelve or thirteen years. Then in Nov. 1846 he moved with his family back into Wood County, Va. having bought the old "Pugh" farm then owned by William Sims. He lived on this farm for about twelve years, then sold out and moved to Peoria County, Ill. and lived on a farm owned by John Hervey for several years. Then in 1866 he bought a farm adjoining the town of Princeville and there he and his wife spent the remainder of their days where they had the privileges and fellowship of the Presbyterian church, my Uncle John having united with the Presbyterian church of Westalexander, Pa. under the ministry of Dr. McCluskey at the same time my mother did.

My Uncle William Huey the next in order of birth was married to Miss Minerva G. Root. I think he first began business in Madison, Ind., and then after a time moved to Vincens, Ind., and there became a Merchant Tailor and maintained a prosperous business, and died there at the extreme age of ninety-two.

The next in order was my Uncle James Huey. His son Melvin gives in substance the following history of his father: He lived with his parents on the home farm until he was about eighteen years of age, then he learned the "Spinning wheel trade". At the last part of his apprenticeship he learned chair making also. When he had accumulated three or four hundred dollars by his trade, then in 1828 he took passage in a "four-horse Stage-coach" and went west to Zanesville, Ohio. Here he established the "Chair and Cabinet" business. At this place he made the acquaintance of Miss Mary Ann Hahn and they were united in marriage in 1829. A mechanic could not then, as now, get material already cut, sawed and dried, but Uncle James had to go to the timber and fell his trees, saw and split and do his work all by hand, finally working it on a one foot power lathe. Melvin says, "I remember well of helping my father to tramp, tramp, tramp the foot lathe until I often thought my little legs would break." Finally, he built a large factory, the first in the West, furnished to make chairs and cabinet ware by machinery. But at last some one or more, who were prejudiced against machinery factories, set fire to it and burned it down. By this time 1851 Uncle James had accumulated considerable property, all of which he disposed of, and moved to Indianapolis, Ind., where lumber was more plenty and there was a larger field to dispose of his wares. Here again he built a large factory with the latest improvements and prospered in a large business. Finally he sold out, and in 1857 he moved to South Bend where he secured a splendid water power to run not only a large factory but also a saw-mill to saw his own lumber for the factory. Being near Chicago he had a splendid market for a large business. In 1860 he went into partnership with two of his sons Melvin and Milton, and the business was continued successfully until the spring of 1871, at which time the factory caught fire and burned down.

A new company was then formed by his sons and the father retired from business. Uncle James however still continued to be active for an old man. He turned his thoughts especially in a literary direction and wrote quite extensively on various subjects. Before his death he requested that his writings be preserved for one hundred years, that they might see how his ideas would compare, at that time, with ideas on the same subjects.

In compliance with his request, his family deposited the best of them in the mason work of his monument when it was set up in the South Bend Cemetery. The rest of them were sent to me. In these writings I find that he discusses three distinct subjects: "The Christian Church", "Infidel worship" and "Spontaneous production." In the discussion of these subjects it seems that he applied himself very studiously to different authors and leading men for information. It is very unusual to find a person of this age when retiring from manual labor and industrial business entering with such zeal and energy into intellectual studies. He died at South Bend, Indiana in his ninety-fifth year.

Miss Sarah Huey married William Smith.

Miss Mary Huey married Silas McCuskey.

Miss Jane Huey married a Mr. Bruce. She educated herself for a school teacher, and, I think, taught a number years in Wheeling, West Va., before she went West.

We now come to the sixth generation of the Huey family.

Miss Rebecca Huey was married to Mr. John McQuown who died about 1867 leaving her a widow with eight children. Her two eldest boys were killed in the civil war of the 1860's. The writer remembers well when cousin John and Rebecca lived near neighbors to his parents in West Va. Robert and he were playmates, and visited back and forth.

Mr. Alf. Whetzel married Miss Sarah McQuown, and they live in Brimfield, Illinois.

William G. Huey was by occupation a farmer. He served about three years in the army during the rebellion. He was slightly wounded in the battle of Vicksburg. He did not marry until after the war, and had proven to be a well to do farmer. He is nicely located with wife and family near Gibson City, Illinois.

He has three sons, Virgil, Harry and Winney. Robert the next brother died in infancy. John D. Huey gives an account of his life as follows:

I, John D. Huey, was born April 1st, 1830 at Westalexander, Pa. When six years of age my father moved about three miles north onto a farm just across the line in Ohio County, Va. I remained

there assisting on the farm, until Nov., 1849 when we removed to Brimfield, Peoria County, Ill., where I remained at work until the spring of 1855. I left the farm and went into a store at Brimfield with Charles Hayward. On Dec. 19th, 1855 I was married to Elizabeth McCoy at Henry, Ill. In the spring of 1856 I sold my interest in the store, and we moved to Galva Henry County, Ill., and engaged in the drug business with Doctor C. M. Clark. Here we had three children, Evan M. born May 12th, 1857, Virgil W. born Oct 12th, 1858, and Ruth E. born at Henry, Ill., Dec. 30th, 1859. My health becoming some what impaired by confinement in the drug store I sold out and moved to Warren County, Iowa, six miles southwest of Indianola on a farm. This was in Feb., 1860. In the spring of 1861 my wife's health failed, and realizing she would never regain her health, she desired to return to Illinois that she might be under the medical care of her brother Doctor James McCoy. We returned to Brimfield, Ill., remaining on my father's farm one year. We removed to Yates City, Knox Co., Ill., on March 4th, 1863 and took charge of a store of general merchandise for Jones and Vandervoort. In 1864 William Dixon and myself bought the stock and ran the business. My wife's health continued poor until March 16th, 1865 when death relieved her suffering and we laid her at rest in the Cemetery at Brimfield, Illinois.

My children were scattered at different places during the summer and my sister Lydia kept house for me for three months after my wife's death. On Oct. 26th, 1865, I was married to Lucy Jane Wasson, who was born near Rochester, New York, and came to Ill., in 1851, living near us at Brimfield. We got our children home and lived at Yates City until April 6th, 1876, when we removed to Monmouth, Ill., and there commenced life anew, having lost all our property, my wife's health being very poor, for eight years not being able to stand on her feet. From this time on she improved in health and strength, and now, thanks to a kind and merciful God, she is enjoying a fair degree of health, and we, through economical living and fair business, are in comfortable circumstances. On Oct. 12th, 1870 we had a son born to us and named him Clinton Melvin Huey. He studied law; married Elizabeth H. Schultz on Sept. 29th, 1901. He is now States Attorney for Warren County, Ill. My oldest son Virgil W. was married at Atlantic, Iowa on Dec. 16th, 1885 to Julia

Pattee. They moved to Monmouth in Oct. 1886, and are now in St. Louis, Missouri. My oldest daughter Eva May, has been in the employ of the Home Missionary Society of the Presbyterian church for twelve years, and is now matron of a mission school at Anadark Oklahoma. My younger daughter Ruth E. was married to Horace H. Reed in July 1887, and they are now living on a farm in Iowa.

My sister Sarah Huey was born in May 1832 at Westalexander, Pa., was married to L. F. Jones of Elmwood, Ill., in 1862; had three children, Flora, Edward and Harriet, and is now living at Seguin, Texas (see page 50). My brother Webster was born in March 1835, in Ohio County, West Va.; was married about 1856 to Anna Jones; has four children Julia, Robert, Jessie and Arthur and now lives at Mt. Pleasant, Iowa.

My youngest sister Lydia was born Dec., 1836, in Ohio County, W. Va.; married I. N. Silloway in 1857, has four children, Clara, Ella, Arden and Faye; now lives at Peoria, Ill. My brother James H. was born July 20th, 1839; attended school at Galesburg, Knox College; enlisted in the army in April 1861, Company A. Seventeenth Illinois Infantry; was made second Lieutenant in colored company eighth Louisiana. His health became impaired; he started home and got to Memphis, Tennessee and died in the Officer's Hospital on Nov. 22nd, 1863. I brought his body home and we laid him in the Cemetery at Brimfield, Illinois.

My younger brother Edward C. was born August 31st, 1841, in Ohio County, W. Va.; attended College at Galesburg, Ill.; entered the army the same time James did, Company A. Seventeenth Illinois Infantry; was promoted to First Sergeant; his health failed; he was discharged and died at home Nov. 21st, 1863. We laid him in the Cemetery at Brimfield, Ill. These two younger brothers were always together in childhood, in school, enlisted in the army at the same time; were taken sick at about the same time and of same disease, chronic diarrhea and lung trouble; and died within eighteen hours of each other, Edward at home and James at Memphis, Tennessee; and now lie beside each other in the Cemetery at Brimfield, Illinois.

The next family of the sixth generation of the Hueys is my Uncle John and Aunt Margaret's family. There were just four

children in this family. Two of them are dead, and Margaret Isabelle, and her brother Hervey Huey, are still living. They neither of them ever married, and they fell heirs to the old Homestead at Princeville, Ill. There they enjoy a self-supporting home in their declining years. My Uncle William Huey's family comes next in order. Of this family, I have very little information, not having found one of the family with whom I could correspond. All I know of the children, is chiefly through Melvin G. Huey. It seems that Uncle William and Aunt Minerva had a large family, but the most of them died while young. Their son John grew to manhood, married and had several children.

Their daughter, Abby Jane Huey, lived to a good old age, never married, had a good education and died in the year 1907. Their daughter Mary married a man by the name of Scott, and to them were born one boy and two girls. One of the girls married a man by the name of Murphy. They live in Terre-Haute, Ind. The other girl married Victor-Vettie, and live at Indianapolis, Ind.

George Scott died a soldier in the civil war of 1861—5. Uncle William's daughter Ellie Huey is still living, and has her home in Indianapolis, Ind.

Norman Huey was also a soldier in the war of 1861—5. He married and had three sons and one daughter.

My Uncle James and Aunt Mary Huey's family come next. There were born unto them twelve children. The record of births, mariages and deaths are given on page 5

As Melvin G. Huey was my only correspondent of this family. I will use him as the representative of the family. He was born in Zanesville, Ohio. Here and at Indianapolis, Ind., he grew up, mostly, in the factory of his father, to young manhood. When he came with the family to South Bend, he had not yet lost the boy ambition for some new adventure: So, he joined in with a company, made up with an "out-fit" for the long journey across the plains to California. When they were well on their way, they met others on their return, who had crossed the desert; they are now on the back track, pleading "shadows and dreams" instead of paying realities!

But Melvin and Co.'s ambition was not to be cooled off in that manner: for California they had equipped themselves, and to Cal-

ifornia they must go! They, for the most part, were satisfied with their journey—they enjoyed the new scenery; they were delighted with Salt Lake City and the great Morman Temple; they were inspired by the large towering mountains and the beautiful valleys, and so the great Pacific was finally reached; But they did not find the Encampment of the Gold-miner “flowing with milk and honey”; nor did they find the productive fields and orchards, offering them bread and fruits “without money and without price”! Their traveling out-fit was disposed of; the Company scattered, and Melvin found himself going southward—he passed through Mexico and crossed over near where the Panama Canal is now opened, and went on to Cuba. From there he went to New York and returned home to South Bend and settled down in business. But when the Civil war broke out, his thoughts were turned to take part in behalf of his country. So, he enlisted in Company B., 15th Indiana, and served from 1862 until the close of the war.

In 1870 he was united in marriage to Miss Martha Jane Bulla. He continued in business, as above stated, until about the year 1887, at which time, he sold his interest in the business and bought a farm of fifty-nine acres in the suburbs of the City. He made of this a “Horticultural and Fruit Farm”. But inasmuch as the city kept continually growing, he sold all his land for building lots except about twenty acres. In the year 1907 he sold one hundred and sixteen lots for \$27,765.00. Thus, we see, that his remaining twenty acres, on which he has a good comfortable house, is a very valuable property. Now, in his old days he and his wife may rest in comfort and be a blessing to society and to his country as never before.

Melvin Huey is a man of unusual public distinctions. On Oct. 27th, 1908 his fiftieth year as “Pioneer Resident Odd Fellow”, was celebrated; at which time he was presented a “Veteran’s Jewel.” He had the distinction of being the only living member of South Bend Lodge No .29, possessing a Veteran’s Jewel. He is also a member of “Anten post” No. 8, G. A. R. ever since it was organized. He claims the distinction of being the only “St. Joseph County Soldier” to have seen “Jef. Davis,” the high rebel leader at Macon, Georgia three days after he was captured. He is also a member of “Camp No. 9”; also President of Co. B. 15th regt. Ind. Vol. In addition to the above he is a member of the “St. Joseph Valley Grange”

and also a member of the St. Joseph County Horticultural Society. In this society he has taken a very active part. To his comrade Capt. Wallace Foster of Indianapolis he said, "Some day I will produce a corn that will show the three colors of the American flag." So, after several years of experimental work, he produced the three colors on separate ears. Then he set about to combine the "trio of colors." This he accomplished by planting the three colors of corn in one hill, using several hills and rows in close proximity. This brought the desired result. In honor of his skill he was presented a beautiful flag, which was unfurled with the "Old Glory Ear of Corn on exhibition July 4th, 1911. His Capt. Wm. S. Anderson wrote about Melvin G. Huey in a poem of eight verses the first of which reads as follows:

"I was near Shiloh in April '62,
A recruit came to us, to don the loyal blue
He did not enlist for money, neither he for fame
But for his country's cause, and lively was his name."

Every verse of the poem ends thus:

"And lively was his name."

Of the twelve children only five are still living as follows: Melvin having died May, 1915, Milton, Perry, David, Cyrus and James. Cyrus is a farmer, and lives near Hopkins, Mo. James is also a farmer and lives near Stockton, Kansas. With the exception of Melvin the rest of them, all live, in Indianapolis, Ind.

We come now to the Seventh generation. These are the children of the sixth generation as they come in family order: Virgil, Harry and Winney. Virgil, the eldest, was, in 1907 an agent for Scott, Foresman and Company, Publishers in Chicago, Ill. I am not informed as to his two younger brothers.

The next in order is John D. Huey's family. See diagram on page 5 and their history on pages 56-7

Next, Webster Huey's family. Of this family I have no record see page 57

For the next in order see pages 57-8

Of the twelve children of my Uncle James Huey I only have the record of my cousin Melvin Huey's family, which is as follows: In

1912 there were five of his children living: Otto C. was then living in Chicago, Melvin E., and Myrtle were living at Indianapolis, Pearl and Jeanette were living at home with their parents. For the reasons above mentioned I pass now to the eighth generation of the Huey family, although I regret that I have not a full record of all the families. The best that I can do is to use others as representatives. As we live in an age of progress in education and in the profession's, it seems fitting in this the beginning of the Twentieth Century that Master John S. Huey, born of Mr. and Mrs. Clinton M. Huey, Nov. 29th, 1901, represent this 8th generation. His father is distinguished for his triple official relation to society. He is a Lawyer by education and profession. He is also State's Attorney for Warren County Ill.; and he is also a Ruling Elder in the Presbyterian church and represented his Presbytery as a delegate to the General Assembly which met at Atlantic City May, 1911. He is a strong factor, therefore, in our Christian Civilization of the 20th Century.

His son John will not only appropriately represent the 8th generation, but will also represent the grandchildren of the parents of the 6th generation, John D. Huey being his grandfather, who is now in his eighty fifth year.

Chapter III.

The McCombs Family.

History of the McCombs Family. Tradition claims that their ancestry were of Scotch descent. That they emigrated to Derry County Ireland during the religious persecutions in Scotland. We learn from family tradition and the history of the Pan-handle of West Va., that George McCombs (of the third generation) came to this Country from County Derry Ireland, and fought through the revolutionary war as an enlisted soldier, and then sent for his family and settled in Washington County, Pa. He had a family of four children, two sons and two daughters.

Miss Nancy McComb's married James McCuskey. He was my grandfather. Miss Mary McCombs married a Mr. Maken. Mr. James McCombs married a Miss Hannah Smith, and was a brother, to my grandmother McCuskey. He was the giant of his genera-

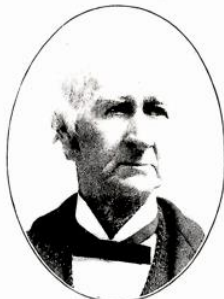
tion. It is said that he actually carried up a stair-way into a second story fourteen bushels of wheat at one load. He was a farmer and the father of a large family of children. He was a noted singer of songs. He often came to my father's late in the evening to get his shoes mended. My father would say to him; "Now, Uncle Jim; if you will sing some songs for Mary, I will mend your shoes". The songs were sung and the shoes wer mended. His family, in general have left a good record of self supporting efficiency and moral rectitude.

John McCombs, a brother to James, married a Miss Rachel Buchanan. They also had a large family of children; but of this family I have no record, and have not been made acquainted with their history, withbut one exception.

The fifth Generation of the McCombs Family. James McCombs of this generation married a Miss Mary Caldwell. He and the families succeeding (in the diagram), are all decendants of John McCombs, a brother to the strong man of the fourth generation. George McCombs married a Mrs. Anna Whittingham, whose maiden name was Campbell. George B. McComb's parents were John and Rachel McCombs whose residence was near the present site of Elm Grove, Ohio County, W. V. Shortly after his marriage he purchased a farm in Marshall County near the Village of Sherrard. Here, he raised a family of three children, one son, Hiram, who died several years ago, and two daughters, Mrs. Wm. Kimple, and Mrs. A. F. Riggs. In a published sketch of his life we note in substance the following: "It is doubtful if the world can produce a more perfect exponent of the "simple life" than the subject of this sketch". Now, in his 9th year, he still retains, unimpaired, all the faculties of mind and body. He walks erect with a firm and elastic step and is afflicted with none of the customary infirmities due to old age. He often walks as far as ten miles without a rest. Only last summer he worked in a corn field and was able to do as much as any ordinary farmhand. It is said that in swinging an ax his equal is not to be found in Marshall County. That he has inherited from past generations a strong physique is undoubted; but, living in the open air, regular habits, total abstinence from the use of all intoxicants and tobacco is in a large measure responsible for his being able to live so many years and retain his present health. Mr.



James McCombs
American born Scotch Irish, 5th generation



George McCombs,
5th generation



Joseph T. McCombs
6th generation

McCombs has been a devout Christian all his life. He helped organize the first Presbyterian church in Marshall County, and has been especially interested in the support and development of the Presbyterian church at Sherrard. Here he died at the advanced age of 94 years, and was buried in the Allen Grove Cemetery.

Thomas McCombs married a Miss Elizabeth White a sister to my Uncle John McCuskey's wife. He was also a farmer and a man of worth. I have read a letter his wife wrote to my sister in 1906, in which she says, I am in my 87th year. This letter reveals the Scotch brogue as well as the scotch physique of endurance.

We pass on now to the sixth generation of the McCombs family. Not having a personal history of this generation, I will select Mr. Joseph T. McCombs as representative, with whom I have had some correspondence. The most of the information I obtained however, is contained in the diagram. What little I know of Mr. McComb's history is from another source than from himself.

Inheriting the progressive spirit of the Scotch Irish race, and securing the grace of perseverance characteristic of Scotch faith and noble ambition, he has made his way up through adversity from the day of small things to an honorable position and firm standing of influence and of worth to both church and state.

Passing on to generation VII we see he has contributed to society a large family of children. Of this family one of them is a Presbyterian minister. I think he at first was enlisted in the care of Home Mission churches. Being a fine singer, he was at times called on to sing in Evangelistic meetings. He is now at Ft. Pierce, Fla.

Passing on in the same line of descent we come to the eighth generation. This eighth generation are the grandchildren of the parents of the sixth generation.

Chapter IV.

History of the McCuskey Family.

Family Tradition claims for this family what it does for the other race families: That during the severe religious persecutions in Scotland, the McCuskey family emigrated to the northern part of Ireland. This family settled in Tyrone County and knew noth-

ing of these other families who lived in different Counties, although in the same Province of Ulster.

Of this McCuskey family only one single "lad", of about 17 years, in A. D. 1779, emigrated to this country. He came over to America with a family by the name of McKeever; which family was known afterwards by my grandparents; and my brother James says he has seen the old lady McKeever at grandmother McCuskey's. But in intimate connection with this fact, the young man whose name was James McCuskey, of the 4th generation; a young man in a strange land, without relatives and parents to look after him; without money; without an education to give him prominence; yet, this young man maintained a respectability and a moral standing in the community that made him friends and opened to him fellowship with Christian society. This young man's intelligence and religious tastes chose for his life's companion for him, a Miss Nancy McCombs, who had become a Christian and had united with the Presbyterian church at the age of 13 years. The Union of this young couple was consummated in the year 1792. It is the belief that in the year 1793 grandfather McCuskey bought the "tract" of land which was deeded to him in the year 1797, and that the young couple began making this their home the next year after their marriage. Its location was near what was then called "Coffee-Town" out on the "Clay-Pike", a few miles from what is now called Elm Grove in Ohio County, West Va. This land, I think, was all in the "woods", but the making of a valuable farm and a beautiful home.

Here is where the first McCuskey family, of the name, in the United States, made their beginning. By long search and inquiry I have found no other person or family whose name is spelled exactly as ours. I have lately found a family in Ulster Ireland whose name is spelled McCuskie—ending with ie instead of ey, but pronounced the same.

As to the future of this family, the beginning was very propitious. At this time Rev. John Brice was pastor of the Presbyterian church at the "Forks of Wheeling". Here the young couple attended church. Rev. Brice was succeeded by Rev. Joseph Stevenson in 1808. And Stevenson was succeeded by Rev. James Hervey who was installed as pastor in 1814, and continued as pastor for

nearly 48 years. It was under this pastorate that the McCuskey family found their church home and religious fellowship. Under such influence and christian environment Mr. and Mrs. James McCuskey, not only cleared and cultivated their land, but also reared a large family of children. But my grandfather McCuskey died in his 63rd year, leaving my grandmother a widow in her 48th year. She was married in her 16th year and became a mother in her 17th year: but she was large and strong of her age, and soon developed to a woman of more than ordinary abilities. Her deep convictions of the truth, and her childlike faith in the personality of the living Christ; and the argumentative force with which she contended for the faith of her Scotch ancestry of the John Knox type, gave her a commanding influence over all with whom she came in contact. She was of strong personality, and of the sort of Christians whose life lives on in succeeding generations. She died in her 72nd year, and was laid to rest by the side of her husband in the cemetery of the "oldstone church" at the "Forks of Wheeling."

Generation V.

William McCuskey, was born about, 1793, and in the year 1812 enlisted as a soldier in the war with England, and was never afterward heard of. George McCuskey married a Miss Jane Lindsey, and there were born to them eight children. He was a farmer and lived in the vicinity of "Sand Hill" Marshall County, West Va. Finally, he bought a farm within about four miles of Cameron, and after the death of his wife, he and his son Joseph lived alone on the farm until he was persuaded to sell the farm and live with his son James the remainder of his years.

Margaret McCuskey married Mr. Benjamin Blodget, a farmer. Their daughter "Lydia" married Mr. "Fred". Bain. He was a prosperous farmer, and lived a few miles from Cameron in the neighborhood of Poplar Springs.

Sarah McCuskey was born April 11th, 1799 and was married to Levi Mercer April 18th, 1820.

James McCuskey was born about the year 1802. He remained single. He was a shoe-maker by trade and run a shop in Triadelphia, West Va. He died before reaching old age.

John McCuskey was born about the year 1804. He married

Miss Mary White, and there were born to them ten children. He was a taylor by trade. But when he came in possession of the old home farm, he made farming his chief business. On this old home-
stead of his parents he died at an advanced age leaving a wife and a large family of adult children.

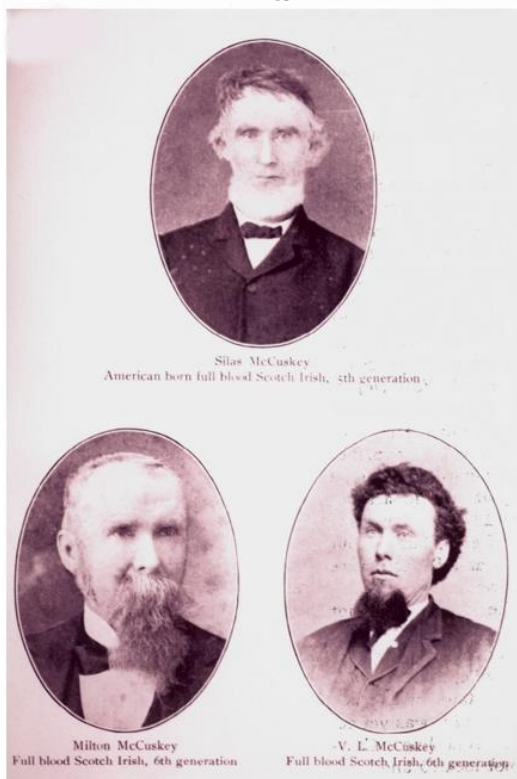
Miss Nancy McCuskey was born April 19th, 1807, and was married to William Warden about the year 1832.

Silas McCuskey was born October, 1810 and was married to Miss Mary Huey in 1832. He had learned the shoe-maker trade with his brother James, but now, he turns his attention to farming, and takes charge of the home farm for a year or two. Then he rented the Stuart farm nearby for a time. Then he rented the Foster farm on the opposite ridge from the old home farm. This is where his son William was born, and said William still has the old pepper box which Miss Emily Foster traded with his mother for a banty rooster. In the year 1843 Mr. McCuskey moved with his family south into Marshall County to what was called "Fork-ridge". This was near Moundsville, the County seat, which had been so established by an act of the Assembly of Virginia in the year 1835.

In the Spring of 1845 he again moved with his family further back in the county to a farm owned by a brother-in-law, where he bought a tract of land in the woods adjoining, at two dollars per acre. On this he built a cabin, and in the year 1847 he moved his family into it, and there, on what was called "Ben's Run", about midway between where the towns of Cameron and Bellton were afterward built, he reared a family of eight children.

The first rail-road through that part of the country was not completed until in 1852.

My brother James carried the first mail that came through on the B. & O. R. R. from Loudensville to Moundsville, from whence, then, by boat to Wheeling. Then he piloted the stages with passengers and the mail, back to the passenger train; and it was yet six weeks before the road was completed throuh to Wheeling. Cameron, our first R. R. town of importance, was not located and plotted for a town, until in 1858, although it had been a country village for several years. The M. E. church, the first church of the town, was organized in 1854. Some of the charter members were, George W. Merchant, Daniel Anderson, Williaam Steel, Joshua Fry, and



John Marshall. But in our immediate settlement, adjacent to the town, the "Christian Disciples" had a small organization and supplied the neighborhood with religious services, held in private homes until our first school house was built.

My father, although not a member of any church, but having inherited the Scotch-Irish ideas of the Christian religion, claimed to be a Presbyterian. His prejudices against other denominations were pretty strong, as was not unusual in that early day. But, notwithstanding, he frequently went out to hear others preach, and occasionally he would invite some minister whom he liked, to hold service in our home. Rev. Edward Dowler, a M. E. minister, was the first, I think, to preach for us in our new home. My mother being a member of the Presbyterian church, (although at a long distance from a place of worship), father would occasionally have a Presbyterian minister visit us and preach a sermon. Father was as to moral integrity, veracity, honesty, and industrial habits reasonably strict with his family. In his pious thoughts of the day of rest and worship (on Saturday in the afternoon), I can remember him saying something like this: "well boys, you can quit work now and prepare for the Sabbath day." This is enough to show, that in a new frontier settlement, as head of a family, my father was a very necessary factor in the establishment of Christian civilization.

There was no wealth in the community! All were alike—beginners in the woods! There was no money to build churches or hire ministers.

There was no money to build school-houses or pay for teachers; for as yet the State of Virginia had no Public School System. All alike, as a rule, had their land to clear of heavy timber and under brush, and in the mean time make payments on their land. But how could they make any money to pay on their land? Father, very largely, made his by raising pigs, and letting them fatten on acorns in the woods!

Father's location in the Community being 16 or 18 miles back from the County seat, a Justice of the Peace, or "Squire", as he was called, was a very necessary office at that time, and a great deal of honor was attached to an officer of that title. Father, being made such an officer, and being re-elected several times, I think, was known throughout the community as "Squire McCuskey". He

and Squire Covalt, who lived still further away from the County seat, united and assisted each other in holding a "Squire's Court" on every alternate Saturday in each neighborhood: So popular were these "Court days" that a full house was always expected. Often, the school house at each place would be crowded!

Every thing, in those early frontier times, being run on very limited means, these "Squire Courts" very largely took the place of the County Court. For an "appeal" was very seldom taken. But when the terrible Civil war of the first half of the sixties was ended, leaving its sad impressions of the dead, the bereaved and the loss; or leaving the joyful impressions of victory and liberty to four million slaves, and a reunited Country; it was then that it came to be realized that a great revolution had taken place in the minds of multitudes of the people. But as for my father, other causes came which wrought toward a transformation of his mind spiritually. He had lived what he considered a moral and upright life. But now, the future interests of his welfare rested heavily upon his mind and heart, and he needed something more than it was the power of human energy or the human will to accomplish. He with the mother had lived to see their eight children, born to them, grow up to adult age without a single death in the family. More than this, he realized that all the members of his family had made a profession of their faith, and each was member of some Christian church.— It was on this wise: After the war, Cameron began a more prosperous growth, and business men were encouraged to locate in town. In the year 1868 it was discovered that a number of Presbyterian families had settled in and near the town and could be organized into a church. In September of the same year this was accomplished, and the following persons were charter members: William Hocack, John Kilpatric, G. Bowers, George McCuskey, Mrs. Mary McCuskey, Mrs. M. E. Davis, V. L. McCuskey, Milton McCuskey, Miss N. J. McCuskey and others. The first four named were elected Elders. The church grew and prospered, a house of worship was built and regular services were maintained. Providence had thus opened up the way for my parents to attend the church of their choice, the church in which they had been brought up from their youth.

But on my father's part, the opportunity granted by his own

church of entering into more intimate relations with the great head of the church, and of making a public profession of his faith, did not seem to enter his mind or to be his intention. The sickness and death of his son George in the spring of 1868 was a providence seemingly of some weight upon his troubled mind and heart. Then in the early spring of 1869, the church being in a revived state through a series of evangelistic services, and special efforts being made by anxious hearts in father's behalf, he was persuaded, (not until almost the last service of the meetings,) to attend. At this meeting however he took a public stand, and on Feb. 14th, 1869 united with the church under the pastorate of Rev. D. H. Lavery. Ten years later he was instantly killed by a stroke of a limb of a falling tree. My mother lived to the good old age of 85 years, and departed in the peaceful hope which the gospel alone can give of the future life.

Joseph McCuskey was the youngest brother of the family. He emigrated, when yet a young man, to Ohio, and I believe, went into the mercantile business. He married a Miss Patience Dodd, and there were born to them two sons, Homer and Joseph. The former became a gospel minister. His first wife died, and to his second wife were born two daughters, Martha and

Miss Jane McCuskey married Zerchariah Warden, and my impression is that she died not long after her marriage and left no children. She was the youngest of the girls except Mary who died when about six years of age.

Generation VI.

The sixth generation of the McCuskey family. They were all brought up on the farm—the girls married farmers' and their brothers were all farmers. Alfred, I think, is the only one of the family now living. Therefore he shall represent the family. He was born February 28th, 1831. He was married to Miss Mary Ewing, a farmer's daughter. Although easy going in disposition he had an ambition for an honorable life. This he accomplished in harmony with his wife in uniting with the M. E. church and choosing farming as their life business. In order to have a farm of their own they moved back into the woods, cleared out a farm, and attained to a comfortable living. In the mean time there were born unto them nine

children, of which, only three are now living. William, Alexander and Virginia. These are all married and doing well. Alexander having reached the office of Senator in his own district—the first McCuskey of the name to have attained to that office.

The next in order is the family of John McCuskey. These of the family of the sixth generation who lived to adult age were all brought up on the old McCuskey "Homestead," distinguished as such, because of its age, and because it was the nursery of the McCuskey tribe of families. Of Uncle John's large family, I think there are now only two living: Albert and Jane. Miss Jane McCuskey, I think, lives with her brother. Albert was the youngest of his brothers, and for that reason was left on the old home farm to take care of his aged parents. After the death of his parents the old homestead was sold and Albert bought another farm nearby where he now lives in comfortable circumstances with a wife and family. Except Jane, the girls, I think, all married farmers. Mr. and Mrs. Reed, Mr. and Mrs. McConnel were prosperous farmers in Illinois.

The next in order is the family of Sileas McCuskey. This family of eight children grew up on a farm which they helped to make from the back-woods timber land. James, the eldest, hired out as a farm hand at about ten or twelve dollars per month, but each year attended a winter school until finally he took a short course in "book keeping" and then got a position as "clerk" in a store. This he followed until he married. Soon after, he turned his attention to the railroad business. He run an engine for about twelve years and then went into the hardware business in the town of Cameron, and there continued, with the support of a good patronage until the infirmity of old age suggested retirement from business. Miss M. E. McCuskey married Mr. John Davis living in the neighborhood of Cameron. They bought unimproved land within a few miles of Cameron and made of it a comfortable home. To them were born three children, Mary M., George W., and Silas W.

After my fathers death, they took into their home also, my mother and sister Nannie. In this home my mother was tenderly cared for as long as she lived. After my brotherinlaw's death, my bereaved sister "Minerva" built a comfortable home in town, which "John" had contemplated doing, and there my two sisters and Miss "Maud", Minerva's only daughter, had not only a comfortable, but

70

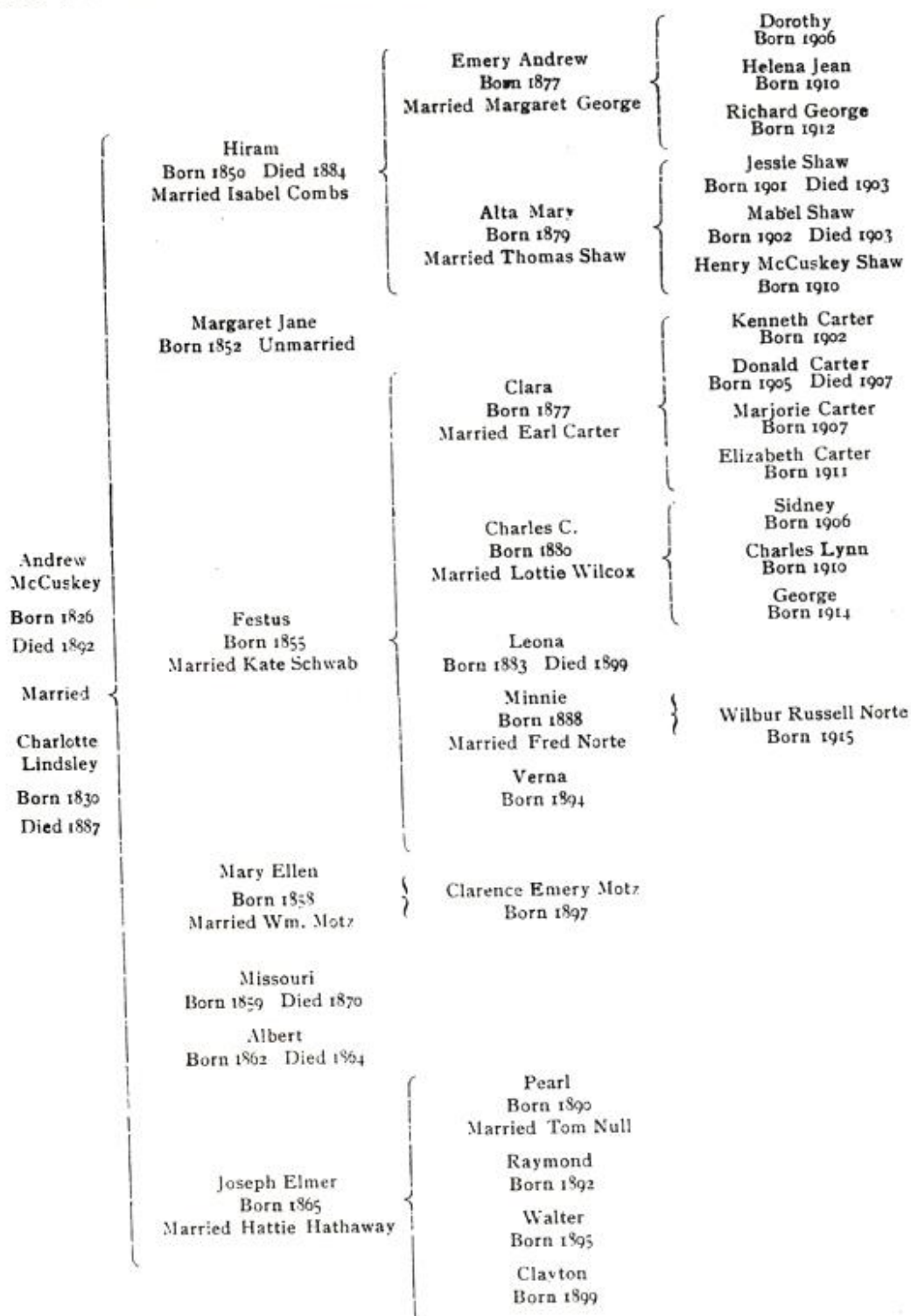


James McCuskey and Family
in groups representing four generations, 6th to 9th



Rev. W. H. McCuskey and Family
representing both Home and Foreign Missions

This outline gives the descendants of Andrew McCuskey of the Sixth Generation who was overlooked in the Compilation of the McCuskey family genealogy, but is here inserted
 Emery A. McCuskey and Charles C. McCuskey are both very successful Attorneys. The former is counsellor at law in Canton, Ohio, and the latter at Cuyaboga Falls, Ohio.



also a congenial and happy home. Minerva's death occurred a few months ago, November 25th, 1913. The husband having died April 26th, 1909.

My brother John. He married and followed farming as a business. When years of hard work began to tell on his health and his sons had about reached adult age they moved into the City of Wheeling, W. Va. There they got work in the "Rolling Mills." Samuel, his eldest son, was soon promoted to the position of "Foreman" in some department of the works. His son "Ben." has a fine position in Los Angeles, Cal. His youngest son Rev. Roy McCuskey, studied for the ministry and promises to be more than an ordinary M. E. pastor. His two daughters married young men of good standing with energy and push, and are doing well. Their children are still of school age. Brother John died in his 53rd year, leaving his wife and all his children, except Mary his eldest daughter, who had preceeded him after she had reached adult years.

My brother George was a "harness and saddle maker" by trade. When the Presbyterian church was organized in Cameron, he was one of the Charter members, and was also elected as one of the ruling Elders. He was afflicted with inflamatory-rheumatism for several years, and finally died with heart disease in the 30th year of his age.

William H. McCuskey turned his attention at first to school teaching, then to the ministry. After over thirty years of active service in Home Mission work in Iowa, Nebraska, and the Dakotas: failing in health, he retired from the public ministry, and now lives with his three daughters at Monticello, Iowa.

His nly son, Frank B. McCuskey, is a Foreign Missionary now located at Kasur Punjab, India.

Rev. W. H. McCuskey was married in 1873 to Miss Mary E. Ellison of Dubuque, Iowa, the eldest daughter of Mr. and Mrs. Ellison, who, with their two sons, were engaged in the ice and dairy business. Miss Ellison had finished her education in preparation for a school teacher at the Epworth Seminary and proved herself, in after years, to be eminently qualified for a Home Missionary wife. Mrs. McCuskey died in the year 1904 leaving one son and three daughters who were already reaping some of the fruits of a Godly mother's teachings and example.

72



Mrs. J. McKinley Hervey Mrs. M. Huey McCuskey Mrs. M. White McCuskey
These represent the great grand mothers of the 7th generation.



These are the children of Rev. F. B. McCuskey, and great grand children of Mrs. Mary Huey McCuskey, all born in India and will receive their grammar and high school education at Wood Stock College located at Landour in the foot hills of the Himalaya Mountains.

Her mother, Mrs. Peter Ellison, is still living and her home is in Minneapolis near her son, F. I. Ellison, and three of her daughters.

Virgil McCuskey married a Miss Davis, and to them were born two sons and two daughters. After a somewhat checkered career of pursuits, they finally settled down in a comfortable home in Cameron, and there, when the children had all reached mature adult age, the father and two sons put their heads together, and with the encouragement of the mother and the daughters, they bought a farm within the bounds of the "old stone church" of the "Forks of Wheeling" near the grandfather McCuskey "Old Homestead". Reports at this date, Feb. 1915, imply that they are now happy and contented. It is in a good farming locality, being near one of the States Sanitary Institutions.

Milton McCuskey. He married a Miss Anna Culley of German parentage who emigrated to this country when Miss Anna was yet a small girl. Their first acquaintance was formed when attending the same neighborhood school. In this union, both belonging to the farming class of people, the German tendency, on her part, for the possession of land, combined with the Scotch Irish grit of perseverance on his part, accomplished their purpose: and so we find them now in possession of a large farm, living in a palacious farmhouse with out-buildings to correspond. Moreover, there was in this union a combination of the Presbyterian and Lutheran religions which worked out in the passing years, in increasing rather than retarding their zeal in family duties and church work. Milton has not only been a Ruling Elder, but also a Superintendent of the Sabbath School, either in town or in his own neighborhood school-house for years. He was sent as a delegate to the General Assembly when it met at Minneapolis a few years ago.

Miss Nancy Jane McCuskey. It some times occurs that the youngest of the family is left to take care of the aged parents when all the rest of the family are married. This seems to have been the mission of "Nanny", and may have been her reason for remaining single. However this may have been, her mission was well performed, for which she deserved the honor and esteem of the entire family, and these are not lacking. Moreover, her mild gentle demeanor in all her activities has a mellowing influence on more turb-

ulent minds, and is therefore a quality of character that is much needed in society as well as in the home. She possesses some property in her own name, and being single, she is free to make her home with either of her brother's, just as she inclines.

Of my uncle Joseph's family we know but little except that his son Homer was a M. E. minister and that one of his daughters was a school teacher some where in Iowa.

We come now to the seventh generation of the McCuskey family as given in order in diagram.

Bruce E. McCuskey studied telegraphy, and was a telegraph operator for a number of years, but is now a cashier in one of the banks of Cameron. He and his sister May are the only ones living of that family.

For the next group of names in diagram see each group as they come in order.

It might be well to mention a few of the graduates and professionals of the seventh generation of the McCuskey family in addition to those already mentioned. My son Frank graduated from Beloit College in the year 1898 and from McCormick Seminary in the year 1902, and is making his history as a Foreign Missionary, now at Kasur, Punjab, India. My eldest daughter Harriet graduated from the North Western conservatory of music, Minneapolis in 1903, and then began making her history as a music teacher. I moved to Hopkinton, Iowa, that my daughters might have the advantages of Lenox College. Here Harriet was employed for two years as music teacher, and here the two younger girls, Clara and Mabel got their College education, and are also making their history. Thus all four of my children are now reaping, to some extent at least, the benefits of the "Higher Education". My brother Milton's son, Laverty, has been practicing medicine for several years, and three of his sisters were educated for school teachers, two of them married, and Miss Ora is still a professional teacher. George, the youngest brother, a prosperous farmer is with his father on the large home farm. Frances, the youngest of the family, born Sept. 22nd, 1884, when she had reached adult age, and had developed into a most lovely Christian character, was the first of the family to be called to her Heavenly home. She died April 13th 1912.

We come now to the eighth generation, Hoy McCuskey is the only son of Bruce E. McCuskey. He studied dentistry, married, and is now located at Wellsburg, W. Va.

The next family in order are still school children as are also the two succeeding families.

Margaret V. McCuskey is the only name we have of the ninth generation. This one is the only child of Hoy McCuskey, and makes my brother James a Greatgrandfather, and me, a Greatgrand uncle.

Chapter V.

Levi Mercer was born about the year 1795, and was married to Miss Sarah McCuskey. To this couple were born seven children, four sons and three daughters. I have a record of but two of them: Simon Mercer graduated from Jefferson College in the year 1855, and received the degree of A. B. He was well known in Western Pennsylvania as an efficient teacher of the high standing. He taught in Beaver, Canonsburg, and several other places. He was also noted for his efficiency in penmanship.

The degree of L. L. D. was conferred on him and he became President of Saltsburgh Academy. The following is a sketch history of his sister Nancy Mercer. "The subject of this sketch was brought up in a Christian home and received many of the high ideals of her life from her noble Christian ancestry. Her mother was Sarah McCuskey of the old stone church of Elm Grove, W. Va. During her early life she was a member of the Presbyterian Church of Martinsburg, O., where Dr. Henry Hervey was pastor for many years, and under whose ministry she was trained for Christian service. She entered the Martinsburg Academy, and later attended the Dunlap's Creek Academy, and graduated from the Olome-Institute at Canonsburg, Pa. After her graduation she became a teacher and held splendid positions in the U. P. Seminary, at Beaver, Pa., in the Edgeworth Seminary at Sewickley, Pa., and in her Alma Mater at Canonsburg, Pa. She was married first to Mr. Oliver Van Eman, a commission merchant of Cincinnati, O. This union was terminated by death within six months after the marriage. After seven years of widowhood, during which time she was engaged in teaching, as before mentioned, her second marriage was to Rev.

Milton McMillin a graduate of Jefferson College of the class of 1858, and of Allegheny Seminary, class of 1861. Rev. Milton McMillin was pastor of two important churches the church of Delaware, Ohio, and the church of Mount Gilead, O. He died in 1876. In her Christian work Mrs. McMillin had an especial interest in temperance and mission work. She was an officer in local and Presbyterian societies of this nature. She delighted in the conferences for Bible study and attended the Winona Conference at five different sessions.

Mrs. Nancy McMillin was born in Knox Co., O., September 24th, 1811 and died at the home of her son, Rev. E. M. McMillin D. D., at East Liverpool, O., December 8th, 1908. But to her and her husband, Rev. Mr. McMillin, were born five sons, and as the father died in 1876, it is evident that the character of their boys was very largely formed under the teachings and influence of the home training of the mother. I have given some study to the names of persons beginning with Mc., and will venture to say, that these boys were fullblood-Scotch-Irish. If so, there is the descent of the original stock down to the seventh generation. If other elements characteristic of the Scotch Irish race are in the blood (as some seem to believe) what may we expect of these boys? The following sketch will reveal the facts—Walter L. McMillin was born June 5th, 1863. He is a hardware merchant of Danville, Ill. He is a Ruling Elder in the First Presbyterian Church of that City and also Superintendent of the Sabbath School.

Rev. Edward M. McMillin, D. D., was born March 8th, 1865. He entered Wooster University, O., and graduated in 1888. He entered the McCormick Seminary and graduated in 1891. He was called to Gibson City, Illinois, and was pastor there seven and a half years. He was called to the First Presbyterian Church, Adrian, Mich. and was pastor of that Church something over five years. His next call was to the First Presbyterian Church, East Liverpool, O., with a membership of over 1,000. The title of D. D. was conferred upon him by the University of Wooster.

Frank B. McMillin is the general manager of the Hydraulic Press Company of Mt. Gilead, Ohio, and a ruling Elder in the Church of that place.

Harry B. McMillin was born March 14th, 1871. He is cashier



Mrs. Nannie Muldrew Mrs. Margaret J. McCuskey Mrs. Iona Hubbs



Mrs. H. Huey



Mrs. Hervey Futhy



Mrs. Jane Hervey

The pictures of this page represent the mothers and grand mothers of the 6th and 7th generations.

of the National Bank of Morrow County at Mt. Gilead and an officer of the Church.

Rev. Frederick N. McMillin was born 1873. He also sentered his energies in an education at Wooster University and graduated in the year 1895. He took his Seminary course at McCormick and graduated in 1898. He was called to the memorial Presbyterian Church of Dayton, Ohio, but is now pastor of the Walnut Hills Presbyterian Church, Cincinnati, Ohio. *A letter from their mother.*

I have in my possession a letter written to my sister Nannie dated East Liverpool, Ohio, April 18th, 1907 which reads in part as follows: "I am very sorry to say that I can give you but little information in regard to my mother's family. I am next to the youngest and never had the pleasure of knowing intimately any of them. My brother William and I made one visit to West Va. We stayed one night at Uncle John McCuskey's and then went on to Uncle William Warden's and made a short visit. The object of our visit was to go to Canonsburg to the marriage of our second brother Simon to Miss Mary Jane Van Emon of Canonsburg. My father's name was Levi Mercer and mother's name was Sarah McCuskey. They were both very earnest Christians and taught us seven children to love and fear God, and honor the Sabbath.

We were not allowed to have any Company on Saturday evening, or go any place on the Sabbath. Mother was a good singer, and at family worship always led us in the singing. One thing made a deep impression on my mind. Father built a nice new house in the same yard in front of the old one. We had made a nice "Stand" on which he kept the Bible and Hymn book which he used at family worship. We were all so delighted when the morning came that we were to move and help carry things into the new home.

My little sister Jane and I took up something and were starting for the new house, when father said, "wait children"! He then went to the "Stand", picked it up, with Bible and hymn book on it; and we watched him reverently carry them into our new home! When he came back, he said, "Now children, you can take other things"!

William Warden was married to Miss Nancy McCuskey about the year 1830. They located on a farm in the neighborhood of what was called "Sandhill" in Marshall Cuntty, W. V.—(That portion

of Marshall County which lies between big and little Wheeling Creeks, the two branches which come together near the old Stone church and called the "Forks of Wheeling")

On this farm there were born to them seven children as follows: Mary, Amanda, James, Uriah, Zacheriah, Samuel and Margaret. The fourth and fifth of these died in infancy. Except Amanda, the others grew to adult age and married and reared families. These all, both parents and children, so far as I know, as a rule, professed, and adhered to the Christian faith. I know Mary, to have been a faithful Sabbath School teacher for years in her home church, and that her husband, James McCoun, was a devoted Presbyterian. My last visit at the home of Samuel convinced me that he was a devoted Christian.

James, launched out from the farm life to make his way into the Gospel ministry. Through hard study and perseverance he worked his way up into an education, and thence into the ministry of the M. E. Church, and thence into the office of Presiding-Elder. He is yet, in his old days more than an average preacher.

Joshua Fry. He married into my Uncle George McCuskey's family. He was a farmer, but finally retired and lived in Cameron, W. Va., to the end of life. His wife also died in Cameron, and they left two children, Hudson and Jane. Hudson has a family and lives in Cameron. He has been in the employ of the B. & O. R. R. Co., for years, as Engineer. Jane married William Mathews, and they moved to Ohio.

Miss Maud Davis, the only daughter of Mr. and Mrs. John Davis was married to Rev. J. J. Gregory, Nov. 25th, 1914. Rev. Gregory has been pastor of the Presbyterian Church of Cameron West Va., for over ten years.

George W. Davis is a farmer, and his brother Wilber Davis was a traveling salesman, but died May 2nd, 1895.

Dr. C. E. Hutchison married into James McCuskey's family, to Miss May, who was born January 17th, 1871, and was married June 15th, 1893. Mr. Hutchison located in Cameron, and he has worked into a good practice. But having been elected to the office of County Sheriff in 1913 he moved to Moudsville, the County seat of Marshall County.

George White married into my Uncle George McCuskey's

78



Rev. J. I. Gregory and Wife



Rev. E. A. Brooks, wife and baby



Rev. Roy McCuskey and brothers



Rev. Harry W. McCombs

The four ministers of these pictures represent the Clergy of the 7th generation and their relation to Society and to Christian Civilization

8

family to Margaret J. He lived for a time with his father-in-law, and then concluded to go West to Illinois. To the remark that he would get the ague, he replied, "Well, I will have level ground to shake on."

Rev. E. A. Brooks married into my brother Milton's family, to Miss Mary McCuskey. Mary was born August 13th, 1874 and married September 20th, 1900. To this couple there are born Frances E., June 15th 1902, Chandeler Mc., December 18th 1905.

Rev. Brooks is now pastor of the Presbyterian Church of Weston, W. Va.

William Jones married Miss Lizzie McCuskey, a sister to Mary. Lizzie was born September 22nd, 1872 and married September 25th, 1895. There are born to this couple, Pauline V. December 7th, 1896, Margaret M., July 25th, 1898, Charles E., July 9th, 1906. Mr. Jones lives in Cameron, and is in the employ of the B. & O. R. R. Co. He has been running an engine for a number of years.

Mr. Frank Foster married Miss Carrie McCuskey, another sister. Carrie was born Feb. 28th, 1876 and married June 1st, 1904. There was born to this couple October 5th, 1906 Margaret A. Foster.

Mr. Foster is one of the active merchants of Wellsburg, West Va.

Mr. S. B. Purdy married into the Hervey family of the fifth generation, to Miss Margaret Hervey, and their daughter Mary married Rev. E. E. Moran, and their daughter Martha married Capt. J. M. Pipes.

Mr. C. T. Hall married into the same family, to Miss Jane Hervey. Rev. I. H. Flanagan married into the same family to Miss Isabella Hervey.

Rev. Morgan married into Rev. David Hervey's family, to Miss Mary Hervey, and Rev. A. B. Marshall married her sister Miss Jane Hervey.

William Smith married into the Huey family of the fifth generation, to Miss Sarah Huey who was born November 1st, 1806. To this union were born four children. They were brought up in Washington County, Pa. near Westalexander.

James studied for the ministry and graduated from McCormick Seminary. The years of his ministry were spent in Peoria County,

Illinois. He was married to Miss Eleanor Bryson. There were born to them several children. Of these, William B., who was born in 1869, attended Knox College, Galesburg, Illinois, and graduated from McCormick Seminary in 1897. His first pastorate was five years in St. Louis, Mo., and he is now pastor of Southminster Presbyterian Church at Cumberland, Md.

William Golden married into the Smith family, to Miss Amelia Smith. Mr. Golden was a soldier through the Civil War and was honorably discharged in the spring of 1865. After pursuing his business occupation for a number of years in Washington County, Pa., he moved with his family west to Pleasanton, Kansas. Here, both Mr. and Mrs. Golden died, leaving two sons and four daughters to cherish their memory, as follows: J. S. Golden of Claysville, Pa., Miss Jennie Golden of Kansas City, Mrs. Charles Golden of Pleasanton, Mrs. G. L. Gagnon of Butte City, Montana, Mrs. Nora Weymouth of Kansas City, Mo., and Mrs. B. F. Ellis of Pleasanton, Kansas.

L. F. Jones married into the Huey family, of the sixth generation, to Miss Sarah Huey, and they lived in Elm Wood until his death, then Mrs. Jones moved to Galesburg Illinois, where her children were educated in Knox College. In later years she has resided with her son A. E. Jones at Beatrice, Nebraska, and more recently with her daughter, Mrs. Pearson, at Segrin, Texas, and from there she died in the home of her daughter, Mrs. Dr. O. G. Pearson, and was brought and buried by the side of her husband in Elmwood Cemetery, Illinois.

Mrs. Mary McConnel, a widow living with her son at Russel, Kansas, died the sixth of September, 1914, and Mrs. Margaret Reed, also a widow, lives at Elmwood, Illinois, their husbands having died several years ago.

Thus a brief and partial genealogy is given of four original families and their descendants of the Scotch Irish race. Although the records are imperfect, yet, it is hoped that this brief history will be such an incentive and inspiration, that it will create an ambition, in the succeeding generations, to excel the preceding generations in all that is worthy of historical record.

We believe there is a divine purpose in genealogy. Genealogy



Isabella Huey



Ora McCuskey



Jane McCuskey



Sam McCuskey



Ross McCuskey



George McCuskey

The pictures of this and the following page represent the American type of the best civilized races of Europe.

is the record of pedigree in the Bible. In Hebrew, the term for pedigree is "the book of the generations". Thus we have in Gen. 5: 1, "This is the book of the generations of Adam." And in Matth. 1: 1, "The book of the generation of Jesus Christ, the son of David the son of Abraham." To the Jew many things conspired to make such a book important: The promise of the land of Canaan to the seed of Abraham; the separation of the Israelites from the Gentiles; the expectation of the Messiah to spring from the tribe of Judah; the exclusively hereditary priesthood of Aaron; the long succession of Kings in the line of David; the division and occupation of the land upon geneological principles by tribes, families and houses—every thing bound up in the memories of the past; the possessions of the present and the hopes of the future, constrained every descendent of the patriarchs to assert and maintain his place in the national and race line of descent. Bible lines are very important. By these lines Christ's divinity is proven. What are the lines? Prophecy, promise, the line of the seed of the woman, the line of the seed of Abraham, or the race line; and the line each, of Prophet, Priest and King. In following these lines from their beginning down to Luke's genealogy of Christ Jesus, Luke 3: we find that the line of the seed of the woman, had a special significance that the line of the seed of Abraham did not have. The woman's seed was emphasized in view of the great mystery of the Incarnation of the Son of God. D. J. M. Gibson, in his lectures of Geneses, in speaking of the promise that the seed of the woman should bruise the serpent's head, says, "The woman was here singled out as a hint that the coming savior is to be one who shall be the seed of the woman in a sense in which no other can be!" And so it was, "When the fulness of the time was come, God sent forth his son made of a woman"!

With that emphasis on the seed of the woman the inspired writer ever after speaks of the seed of Abraham, not of Sarah. It is the seed of Jacob, not of Leah. It is the seed of David, not of Bathsheba. Thus we have the line of Race or National descent. And so Christ the Lord came in both these lines—in the line of the seed of the woman, in distinction from the sinful seed of Adam; and he came also in the race line of the seed of Abraham. But in the New Testament the time has now come to emphasize a new line

for the seed of the woman and the seed of Abraham. The inspired writer of the New Testament put the emphasis upon the word Faith as the connecting link of the old and the new. The Gospel line of Faith, knows neither Jew nor Gentile, white or black, red or brown. The preaching of the Gospel of the Lord Jesus brings to light a new line of descent through the ages of the past, and faith and its Gospel accompaniments will be the line of descent through the ages to come, down to the end of time. Paul, virtually says in Gal. 3: that God, in his covenant with Abraham, preached with him, the Gospel saying, "In thee shall all nations be blessed." Then in Gal. 3:16. he further says, "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ". Then in the twenty-ninth verse, he stated the conclusion: "And if ye be Christ's there are Ye Abraham's seed and heirs according to the promise."

The Apostle Paul in Hebrews 11:, assures us that it is the wonderful instrument of faith that enters us into the peculiar possession of the promise made to Abraham. In fact, faith is such a vital essential, that he takes us back to the beginning of time, and declares that it was faith that received the testimony "that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear."

Then he begins the recital of the wonderful things which patriarchs and Old Testament believers had done and suffered through faith in the promised redeemer; and as he follows the line of these down through the ages and centuries, he grows most eloquent in his utterances, and finally exclaims, "They were stoned, they were sawn assunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; of whom the world was not worthy"; and these all died in the Gospel faith before the Son of God became incarnate.

Did this line of the martyrs, the persecuted, and of those who suffered for righteousness sake end at Calvary, or at the time of Pentecost, or when the Christian Church was fully organized? Nay, verily Historians, with little variation, have been reciting the eleventh Chapter of Hebrews, time and again, ever since the Apostle Paul recited it. The Apostles themselves, with one or two excep-



Miss Sallie McCuskey Miss Nannie McCuskey Miss Nettie McCuskey



Pauline and Margaret Jones



Margaret A. Foster

tions, suffered martyrdom; and follow on down the line, and Christians by the thousands suffered persecution, and were put to severe tests, because they believed in and worshipped only one Redeemer and Savior of men, Christ Jesus crucified! Then follow the line on down through the dark ages and the centuries of the great religious Reformation, and hundreds and thousands more are added to the bloody list of martyrs and humble and patient sufferers for conscience sake. And strange to say, that during these faith testin centuries, Christian faith increases and Christianity makes progress, and from these bloody conflicts comes forth, as we have seen, a whole race of Christian people. Scotland, not only became Christian in faith, but Scotland was a very large factor in creating the Scotch Irish race which was also Christian. Now these two races of people, which in blood, faith and characteristics, are very largely one race; having, like the prophets, patriarchs and Apostles, passed through the fires of persecution, is proof that these all belong to the same Gospel line of descent. But this was a line, not only marked by persecutions, but also by progress in Civilization. For example, take Scotland: According to Dr. Lynch, Scotch manhood is recognized every where as a high hype. Scotland is great because she has given to the world great men. She has literally blessed the world with them. As we come down the line, every generation produces them, and every spot on earth knows them; even as Livingston was known in Africa; Andrew Carnegie in America; Yes, there is a long procession of great men carrying the genius of Scotland into the life of every nation. Furthermore, there is prophecy and promise along this same line, penetrating the future, which assures us that the time is coming; when all nations and Kingdoms will adopt the principles for which the Gospel stands. For as the Heavenly bodies move in obedience to the central orb so have God's world leaders been advancing along the lines of Civilization in the path way marked out by Christ; so that Christian civilization is now being demanded more and more every where; some claim they see the dawn of a new day appearing, when wars shall cease; when the only use they will have for military equipment will be to make them into agricultural implements; "Nation shall not lift up Sword against nation, neither shall they learn war any more", why? "For the earth shall be full of the knowledge of

the Lord as the waters cover the sea"; Why? because the Apostles of this world are become the Kingdoms of our Lord and John, in vision, heard great voices in heaven saying "The King his Christ; and he shall reign for ever and ever."

"For lo the days are hastening on
By prophet bards foretold
When with the ever circling years
Comes round the age of gold:
When Peace shall over all the earth
Its ancient splendors fling
And the whole world give back the song
Which now the angels sing."

ERRATA.

- Page 22, 11. line top read. "woman instead women".
" 23, 15. line top read. "day of prosperity."
" 29, 5. line top read. "was a band".
" 29, 13. line bottom read. "civil league".
" 30, 17. line top read. "second term".
" 31, 17. line top read. "Donegal, but it soon".
" 31, 18. line top read. "of a local".
" 35, 5. line bottom read. "for the propogation".
" 39, 3. line top read. "drained out the bogs".
" 41, 10. line bottom read "English settlers".
" 43, 3. line bottom read. "Now this is the country".
" 44, 5. line bottom read. "to preceeding generations."
" 46, 2. line top read, "fifth generation".
" 53, 18. line top read. "Brimfield, Illinois".
" 60, 3, 4 & 6. lines bottom read. "page 55—57".
" 71, 2. line top read, "compilation".
" 80, 17. line bottom read. "children were educated".
" 84, transpose lines 2 & 3 top.