

P A R T I

M a c W H O R T E R

AND

A L L I E D F A M I L I E S

"He who careth not whence he cometh,
careth not whither he goeth."

By

Mary McWhorter Tenney

1946

This excellent research done by Mary McWhorter Tenney has not heretofore been published. The original is in the possession of Thomas O. McWhorter, Houston, Texas, and he has given me permission to publish my cousin's work for the benefit of all concerned. Cousin Mary was an exceptional individual, and she devoted her labors intensively over a number of years that future generations might see, appraise, and be proud of their forebearers.

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ORIGIN OF THE SCOTS

From Central Asia, one of the earliest tides of emigration westward - earlier than the Goths and other Teutonic tribes which overran the Roman Empire, was the Celts (Galatae, Galli, Gauls, Gaels). They are mentioned by Heroditus.

When first heard of (B.C.) they were occupying a tract of land west of the Rhine. Some pass farther westward into a country named Gaul, after them; and thence spread northward into Briton and Ireland. Two hundred years before Christ the Biscayans went to Hibernia (Ireland) and took possession of it.* A fragment settled in Asia Minor and became known as the Galatians.**

Of Celts who settled in the British Isles, there were two divisions: Gaelic and Cymric. The Cymrics settled in Briton, and the Gaels settled in Ireland.

Of Gaels there were two divisions: Milesians and Picts. The Picts took Alban (now Scotland) and Ulidia (Ulster) or Dalriada; the Milesians spread over other parts of the country. Ireland was called "Scotia" by the Romans, and continued to be called by that name until about the 11th century.

THE NAME "McWHORTER."

The name McWhorter has had many variations: Guarie, Quarry, Mac Quarry, Mac Quarrie (pronounced McWarrie), Mac Wrarty (this became McArthur), Mac Quhir (pronounced McWhir, in Galloway, McWirter, Mac Quhorter, and finally

*-Heron's CELTIC CHURCH, p. 7.
** id. p. 9.

Mac Quirter (McWhirter) appeared in Ayrshire* in the 1600s, and this spelling continues in Scotland, Ireland, and England to the present time. Our ancestor, Hugh McWhirter and his descendants, brought to this country, 1735, the same spelling, and it was continued until the late 1700s when Alexander Cumming McWhirter, eldest son of the famous old Dr. Alexander McWhirter, revolutionary war preacher and one of Washington's Chaplains, of Newark, New Jersey, changed the "i" in his name to "o". Alexander C. was a "distinguished member of the New Jersey bar, and one of the most prominent citizens of Newark." Some time later, Dr. Alexander, his father, adopted the "o," and ere long all of our branch of the family did likewise. Dr. Alexander McWhirter was the youngest child of Hugh McWhirter, who was the father of us all.

THE Mac WHORTER FAMILY.

According the manuscripts made by the Seanachies, or Celtic genealogists, on the DESCENT OF THE HIGHLAND CLANS, the genealogy of the Clan Guarie (pronounced Quarry) has a prominent place, and it is from this Clan Quarry or Mac Quarrie that the name McWhorter emerged in this country in the late 18th century.

The race of Mac Quarrie (Mac Quarry) is of royal descent, and the generations of the Chiefs are traced by

*-In Maybole parish, near the coast of Ayrshire, Scotland, there stands today a monument erected to one John McWhirter, who was taken prisoner at the famous battle of Bothwell Bridge, 1679, during the Covenanter vs Royalist war. He was one of the prisoners lost at sea as they were being shipped to the Plantations of Virginia, U.S.A., to be sold as slaves to the highest bidder. This monument was erected to his memory on the site of his home, by his countrymen.

the Seanachies, to the second son of Gregor, the famous king of Scots, who fell in battle, A.D. 837. (See "Ians Costumes of the Clans of Scotland," by James Logan, p.155.)

The following is copied from the Descent of the Highland Clans:

-
- Guarie, son of
- Cormac, son of
- Aubertach, son of
- Murechach, son of
- Fercher og, son of
- Macbeth, son of
- Finnlaach, son of
- Fercher Fada, son of
- Feradach, son of
- Fergus, son of
- Erc, who was king of Dalriada, in northern Scotia--
now Ulster, Ireland. (See "Skene's Celtic Scotland," Vol. 3, p. 488.)

The motto of the Mac Quarry Clan was: "Turris fortis mihi deus." (God is a tower of strength to me, or God is my strong tower.)

In the year, 503 A.D., three tribes* of Scots from Dalraida, northern Scotia (now Ulster, Ireland), crossed over the water in cockle-shell boats and settled themselves on the western coast of north Britain. These tribes were lead by Fergus, Loarn, and Angus, sons of Erc, king of Dalriada. These people were Christians after the order of St. Patrick, and they came to north Britain as colonizers and not as invaders. St. Patrick had

*-At that time the Scots were divided into tribes as were the Israelites in Biblical times.

christianized the people of Dalriada, and they carried their faith with them to their new home, in a heathen land. St. Patrick had prophesied of Fergus that one day he would be a King. This prophecy came true, as we shall see.

After the three tribes of Scots had settled themselves in northern Britain, among the Picts, they named their new home "Dalriada," after the home they had left behind them in old Scotia, and they immediately elected Fergus, the eldest of the three leaders, to be king of their new Dalriada, which was almost exactly the territory covered by Argyllshire, Scotland, at a much later date, and to this time.

You will note from the genealogy of the Clans which is listed above, the Quarrys were directly descended from the line of Fergus, who was truly the first King of Scotland, for it was from these three tribes that the Scotland which has such an honored--justly honored--name in history, had its genesis and nurture during the years of its development. All the Kings of Scotland were native Scots, and of the tribe of Fergus, until the last one, Alexander III, died in the 1200s, A.D., when feudalism placed another dynasty on the throne.

Clan Quarry owned the island of Mull---a large island just off the northwestern coast of Argyll. The inhabitants of this island were called "Mac Quarry" - meaning "of Quarry, or sons of Quarry." The small island of Ulloway, just south of Mull, also belonged to this Clan.

Years later, the Quarry Clan, after being all but annihilated in war with the powerful Campbell Clan, settled on the eastern shore of Lake Lomond, on the mainland of Scotland, and became a sept of the Campbell Clan.

The old Celtic Church as brought from Scotia to Dalriada, north Britain, was the Church of Scotland from the earliest times---the times of St. Colomba. St. Colomba from Dalriada, Scotia, joined his kinsmen in Dalriada,

north Britain, and went as a missionary to the powerful tribe of Picts, who, except for Dalriada, occupied practically all of what later became Scotland. The Picts were heathen Druids, who worshipped the mistletoe--they were rugged men and fierce fighters.

Brude, king of the Picts, accepted the religion of St. Patrick as presented to him by St. Colomba and declared his country a Christian nation, as was the custom in those days; after some years of faithful teaching and preaching by the followers of St. Colomba it became truly a Christian nation. Now the Scots of Dalriada and the Picts of Pictavia were of one faith as well as of one blood, and were in every sense "good neighbors."

All was peaceful in the land until the Picts of the southern half of the kingdom, whose southern borders were shared with heathen nations, became shot through with the progressive ideas (they thought) of their heathen neighbors seceded from the old kingdom and set up a kingdom of their own, which was known as the Southern Kingdom.

In due time came missionaries of the Roman Catholic Church with their new ideas and won this new kingdom over to secession from the old Celtic Church, and the Roman Church was established throughout the kingdom.

Brude, the king of all Pictavia did not interfere with these men of the South when they seceded and set up the new kingdom, nor when they seceded from the old Celtic Church. But when their religious enthusiasm sloshed their Romanism over into Brude's kingdom, known as the Northern Kingdom, he went into action--he declared war on them and invited Kenneth Mac Alpin,* King of Dalriada, who was having the same trouble with them, to join him as an ally against the Southern Picts.

The Scots, always ready for a fight in a cause they

believed just, accepted Brude's invitation and together Kenneth and Brude took the field, leading their armies. Soon Brude was slain as he was leading a charge against the enemy. Kenneth, always a man of quick, keen wits assumed command of his fallen comrade's army and alone led the allied armies to victory.

Now Kenneth found himself in an unprecedented position: he, the King of a handful of Scots, had at his disposal a captive kingdom (Southern Picts) and a kingdom without a king (Northern Picts)---both of which were numerically very strong. Something had to be done, and that very quickly. Kenneth, prepared by nature and training, was equal to the task before him--he solved the problem which would have staggered a weaker man, by combining the Scots and all of Pictavia into one great commonwealth with himself as King. In this action he proved himself a smooth politician as well as a great statesman, and by his ability laid the foundation on which the Scotland of today stands.

As God raised up Moses for a special mission, so He raised up this doughty old Scot for this particular mission, for no other man could have accomplished the job of uniting the Picts and Scots without a great deal of bloodshed, if at all, the Picts being who they were. Kenneth did it in the first place because he was half Pict--his mother (some writers say his father's mother) was a Pict--and according to Pictish law the royal succession followed in the female

*-Kenneth Mac Alpin's nephew, Guarie (Quarry) was the second son of his brother Gregor, son of Alpin, King of Scots, 787 to 837. The MacGreggors derive from this son of Alpin. The MacGuarans of Ireland have generally called themselves MacGuire, but they are an undoubted offspring from the Scottish tribe, and the lineage is attested by the identity of their Coat of Armour with that of the Lairds of Ulva, Chiefs of the name."(See Costumes of the Clans of Scotland," by Jas. Logan. Vol. owned by T. A. McWhorter.)

line. This made Kenneth eligible to the Pictish throne. The Picts never questioned his right to rule over them, and they followed him faithfully, never so much as questioning his strategy, civil or military, when he used his Scots (who were more highly civilized and more intelligent than the Picts) as teachers and leaders. This chapter in Scottish history is one of the most thrilling of all, though some writers have dared to say, "Scotland had no history before the 12th century."

The union of the Scots and Picts took place in the year, 843 A.D., and "Scot Land," a powerful nation was established, and the Old Celtic Church* was declared the Church of Scotland.

Kenneth Mac Alpin ruled well the new commonwealth he had established, for sixteen years, and during these years of organization and amalgamation of the two peoples into one nation, his armies were constantly fighting off invaders---his country was free, his nation a freedom loving people, and he meant to keep it a free country.

The old Kings, sixteen of them, who followed Kenneth during the next 150 years had no time for anything but to fight off invaders from every side. At the end of this period the land was still free -- those who wanted to take it gave it up as a nut they could not crack-- but sorely depleted in population.

Malcolm Canmore, a descendant of Kenneth, came to the throne, 1058, and set himself to work to re-populate the land by inviting settlers from the surrounding countries, offering sanctuary to refugees from Britain, who was in the midst of a war with the Catholics. Among the refugees who came was the beautiful princess Margaret, a Catholic.

*-The Old Celtic Church had no connection with the Roman Catholic Church---it followed St. Patrick, who was never a Roman Catholic.

Malcolm, a bachelor, fell desperately in love with her and eventually made her his queen, and in so doing condemned Scotland to untold misery in the years to come.

Queen Margaret was a devout Catholic and would have nothing to do with the Celtic Church of Scotland. She demanded that Malcolm build a church for her and bring a Roman priest from England that she might worship in her own way. He met her demands -- and thus Roman Catholicism gained a toehold, which soon turned into a foothold, which sponsored by the Queen ere long had Scotland in its clutches and the stranglehold was not broken until the Lord raised up a man equal to the task--the man was JOHN Knox.

As in all other countries where the Catholic Church gained the power, it suppressed the Church of Scotland--the old Celtic Church, and made Scotland a nation of slaves, or nearly so. At the time the Reformation was declared (1560) the Catholics owned half the land in Scotland, but--they did not get their half out of Argyllshire or Ayreshire, where the Scots valued their freedom and their religion more than their lives, and the vultures from Rome knew it. These hardy old Scots were our ancestors---let us not forget that! The Catholic Church walked lightly in their dealings around Dundee, too, where our Barrie (Barry) ancestors lived. These Barries were free men--were never slaves to the Catholics.

The old Celtic Church was not allowed to function, but these, our people, clung to their religion--parents teaching it to their children, and when the reformation era came, they backed the reformers with all they had. When things got too hot for John Knox, he "slipped away to live to fight another day." He always found a safe resting place among the Scots of Argyll-Ayrshires, where the enemy were afraid to come. It is agreed by all historians that "Knox saved Scotland," and I like to think of the fact that

those old kinsmen of ours helped him to save Scotland by their protection of him who was leading the bitter struggle to make Scotland once again a free country.

"Plantation of Ulster"-Scotch-Irish.

Henry VIII, of England, for his own reasons withdrew from the Catholic Church and established Episcopacy in England, in 1534, and when his sister Mary (known to history as "bloody Mary"), a bigoted Catholic succeeded him to the throne, in 1553, she re-established the Roman Church in England and Ireland, but in 1558, Elizabeth, daughter of Henry VIII, succeeded Mary to the throne of England, and again the religion of England was changed. "The will of one weak woman determined the future faith of the race which speaks the English tongue." Elizabeth established Episcopacy as the State Church--the same that has endured to this day.

In the year 1560, an Act of English Parliament provided for the uniformity of the Irish Church with the English, in doctrine and worship, and the laws made for the punishment of heretics were repealed.

By the year 1600, the Puritan party had become powerful in England, and its influence had spread to and gained headway in Ireland.

The Reformation in Scotland had produced a vast effect on the inhabitants of Scotland. The Presbyterian principles of John Knox sank into their hearts, and changed the habits of their lives. An ignorant and changeable people became the foremost race in the world, possessed of all the qualities necessary to render the Kelts (natives) of Ireland subject to the authority of England. Hitherto, English colonists had been absorbed by the native Irish. Now another kind of colonist was to settle in Ulster (the lands

that had been confiscated from the O'Neil kings) capable of holding the Kelt in subjection: the great Plantation of Ulster movement was set in motion.

Accordingly the Plantation of Ulster began in 1606. The Scots chosen for this initial plantation were chiefly from the western highlands of Scotland--picked men and women. The thrifty Scots made the land that had had a long period of rest produce abundantly. The success of these settlers induced many of their kinsmen and friends from Scotland to follow. The vacant parts of the country were occupied. The native Irish Catholics did not "absorb" these hard-headed Scotch Presbyterians. They were "like the Jews and Samaritans"--there was practically no amalgamation. The name "Scotch-Irish" most definitely does not mean a mixture---it means the Scotch who lived in Ireland. The first time this term is recorded was in 1780 when Francis Makemie, a young man from Ulster matriculated at the University of Edinburgh. The term used in this record is: "Scotticus - Hibernicus." (Latin for "Scotch - Irish.")

As a result of the Plantation settlement Protestantism gained a strong hold in Ulster. As a part of this Protestantism, Presbyterianism got a footing in the province quite as soon as Episcopacy---not in the form of ecclesiastical government, but in the hearts of the people, in the doctrines of the Church, and even in the external mode of worship that prevailed.

A large majority of the Plantation settlers were of Puritan or Presbyterian * principles (all Calvinistic), and the leaders of the Church in Ireland, being in sympathy with these principles themselves, made a praiseworthy attempt to embrace the entire Protestant population in one religious establishment.

*-The Presbyterians came to be known as the Puritans of the North.

(In 1615, a convocation of the clergy adopted a Confession of Faith as Calvinistic as the Shorter Catechism, which was formed by the Westminster Assembly some twenty-three years later. It, therefore, followed that the Irish Church was then Presbyterian in theory, although Episcopal in form, and was so strongly Protestant that it was joined by several Scotch Presbyterian ministers, who were recognized as clergymen without re-ordination.)

The Scots knew the character of James VI, and were not afraid to resist his attempts to substitute an Episcopal for a Presbyterian form of Church government. They knew him to be a tyrant at heart, but a coward in his actions. He had no love for Presbyterianism, and expressed his mind on the subject when he made the famous statement that "Presbytery agrees as well with the Monarchy as God and the Devil."

In 1618, James put over his "Five Articles of Perth," in Scotland, which meant conformity with the English Church, in a determined effort to force Episcopacy on the Scottish Presbyterians. Rather than submit to this Act of conformity, the Presbyterian clergy and people flocked to Ulster* as a place of refuge.

It was during the Plantation of Ulster (1606-1610) and the years immediately following, that the McWhirters ---practically all of them---left Scotland for a new home in Ulster, the exact time of removal, my research has failed to disclose. At least a few of them remained in Ayrshire for some years, as John McWhirter was at the battle of Bothwell Bridge, 1679. But it appears that all of them finally followed the Clan to Ulster---my research failed

*-In 1618, there were 8000 men of British birth in Ulster capable of bearing arms, and of these it is absolutely certain that a large majority were Scotch Presbyterians.

to find the name in Scottish histories, or records, after 1700.

James VI died in 1625, and was succeeded by his son Charles. For a few years after the accession of Charles, the faithful ministers in Ireland went about their work as usual. Then in 1639, the Black Oath was forced upon the Ulster Scots, i.e. all those above sixteen years of age were compelled to take oath, on their knees, that they would obey all the King's "royal commands." Troops, who were sent to compel Presbyterians to swear, executed their orders with ruthless severity.

Charles was having so much trouble with the non-conforming Scots, by 1640, he prepared to invade Scotland. But before he was ready to take the field, the canny Scots, in a surprise move, invaded England, and drove the royalists in headlong flight before them. Thus began the sanguinary war between the Royalists and the Presbyterians of Scotland.

After this was got into full swing, certain descendants of the northern Chieftains, the O'Neils * of Ulster,

*- We have a strain of the Irish O'Neils, the only strain on Irish we have, through our mother and the McDowells. Though the Presbyterians and Irish were forbidden to mix, Joseph McDowell (Ulster Scot) stole the beautiful Margaret O'Neil (Catholic), and together they came to this country. Generals Joe and Charles McDowell, of King's Mountain, North Carolina (Revolutionary War) fame were the sons of the doughty Joseph and the fiery Margaret.

whose estates had been confiscated at the beginning of the century, decided that while England was so well occupied at home it was a proper time to come back and take possession of those old estates.

Accordingly, by correspondence, they plotted with the native Irish to expel all Protestant settlers of Anglo-Saxon race. This was the beginning of what is known as the "Killing Time," or the "Irish Rebellion." All over Ulster the rebellion broke out on that fatal Saturday, October 3, 1641. The native Irish who hated work, and loved plunder more than they feared death, sprang to arms on the first call of their new leaders.

At first the rebels acted with comparative moderation-- and they very generally refrained from molesting the Scots, but this lasted for only a very short time. The entire native population flew to arms in multitudes, and they acted more like demons than human beings. The whole Irish race aimed at exterminating the entire Protestant population. The atrocities of these Irish in 1641 reads much the same as the Hitlerite Germans of 1941-, the main difference being in the employment of modern equipment for torture, by the Germans.

The Scots, having been disarmed some time previously, were "sitting ducks," as it were--unable to defend themselves, perished by the thousands, men women, and children. It was during this awful slaughter of innocent people that the Mac Whirter name was almost wiped out.

Our ancestress, Jean * Mac Whirter**, lost her maternal grand parents with nine of their ten children

*-Pronounced "Jane."

**--She was a Mac Whirter before her marriage----have no record of her father's Christian name.

in this bloody massacre. Her mother, an infant, was saved by her nurse, who ran to the hills with her and hid her so successfully the butcherers did not find her. Her parents were hung to a tree in front of their home, and the children were killed in various ways all over the place.

Hugh and Jean Mac Whirter lived in County Armagh, where he was for many years a successful linen merchant. Their eldest son, Alexander, who was a student at the University of Edinburgh preparing for the ministry, decided that he wanted to come to America and finish his course at Princeton, New Jersey. His father, and his father's brother (given name uncertain--but have some evidence that it was James) decided they would remove with their families to America, "the land of the free" at the same time Alexander came, 1735. Hugh and Jean had ten children--do not know how many, if any, his brother had--when they left Ulster. They landed at New Castle, Delaware.

Hugh settled in the County of New Castle, Delaware, and became an extensive farmer, and an elder of the Presbyterian church near the village of Middletown, in Delaware, and generally called "the Forest congregation," near the Pennsylvania line, on the other side of which was Lancaster County, which at that time covered a large area.

Alexander, the eldest son, died at the age of twenty-two, before he had graduated from Princeton. About two months after his death another son was born to Hugh and Jean. This baby was named "Alexander" after his deceased brother, but his name was not allowed to be spoken in the family until he was several months old. This son became the Dr. Alexander McWhirter, of Revolutionary fame.

From the records of the Scotch-Irish Congress of

America*, some old Church records of the Reformed Church, and Tax Lists in Pennsylvania, the following was gathered:

The Scotch-Irish who landed at New Castle, Delaware, for the most part pushed on into Pennsylvania, settling in Lancaster, and York, the adjoining County. They formed the settlements of: "The Barrens," southeastern York county: the "Monaghan" settlement, northeastern York county; "Marsh Creek" and the "Great Conewago" settlements near Gettysburg, York county.

"In 1731, a good number of Scotch-Irish settled" at Marsh Creek..... 1736, the Proprietors determined to survey for themselves a Manor in this territory. In 1741, an order was issued for the survey to be made.....1743, the settlers strenuously objected, but "John McWhirter* said he would move out soon." In 1754, the surveyor reported he "could not yet make a tolerable draft of it." And it was not until 1765 that a compromise was effected.

Wherever the Scotch-Irish settled, they built their churches as soon as their cabins were finished---all of logs, of course. Marsh Creek church, was an organized church in 1747. Guinston church, in "the Barrens," in Chanceford township, was built about 1753. Moses, Henry and Aaron McWhirter, were members of this church, in 1771. An old Reformed preacher's baptismal record shows that Moses had a baby named "Jean" baptized, in 1778. He was still living here, in 1782.

*-These records--several volumes--are in the Historical Foundation Library, Montreat, North Carolina.

**-It is not stated where he went when he "moved out."

Among the Scotch-Irish who settled at Marsh Creek, in 1731-35, was one Hance Hamilton. He was sheriff -- a highly honored position, at that time-- and knew exactly what such an officer should do to protect his own, and to keep all others at a distance. He was quite a character. He appears to have been very closely associated with the McWhirters, though I can't prove intermarriage had anything to do with bringing the two names: "Hance" and "Hamilton" into our family as Christian names. Our father had a near kinsman named "Hance" McWhirter; his brother Jim's middle name was "Hamilton," and I have seen this name attached to a number of McWhirters, and so with the name "Hance."

(I can not prove, but I believe that John McWhirter, of Marsh Creek, mentioned above, was the son of Hugh and Jean McWhirter, and the father of David McWhirter (born 1741, in Pennsylvania), who married Mary Poston, and was my great-great grandfather. There is evidence that Hance Hamilton "moved out" of Marsh Creek at about the same time John McWhirter moved, and both of them settled for a time in the Chanceford township, thence on to Mecklenburg county, North Carolina.)

(Several Hendersons were listed in the "Barrens" settlement, Chanceford township. They were named on the tax lists and on the church rolls right along with Moses, Aaron, and Henry McWhirter. Grandfather Henderson's mother was a McWhirter (given name not known), and our mother always claimed kin with the McWhirters and Hendersons who settled in Mecklenburg county, North Carolina, and this country's records show that the three McWhirters named above were citizens of that county in 1790 census. Our mother always

claimed that she and our father were not related by ties of blood, but it is very clear that there was a relationship though probably distant.)

There is a record in Lancaster County, Pennsylvania, of the marriage of David McWhirter and Mary Poston in Lancaster County, Penna. on March 31, 1766; the Pennsylvania Archives contain three or four references to David McWhirter between 1765 and 1767, in the same community. However, these records did not mean much to those of us who were trying to locate our great-great-grandfather's name. Was it John or David? Some said John, some said David. This question was settled definitely in a rather interesting way:

While S. M. Tenney was browsing through grandfather Andrew B. McWhorter's old bookcase in the home of uncle LaFayette McWhorter, he ran across an old and much worn copy of a Scottish "Sacramental Catechism," published in Dundee, Scotland, in 1742. The covers, and many of the pages at the beginning and the end of this rare little volume were missing, and the rest of it much dog-eared, but at the end of two different chapters near the middle where half pages were blank, we were able to definitely identify its first ownership. The following inscription was found on the blank half page nearest the front, in a clear legible hand:

"David McWhirter, his boke.
Whoever steals this boke away,
The Lord of Heaven will one day say:
Who stole this boke away?"

The other inscription, in the same handwriting, was this:

"David McWhirter, his boke.
Mary McWhirter, her boke.
Lancaster County, Pennsylv."

This precious little "boke" evidently came down to grandfather, Andrew, through his father, John, from David himself, or perhaps Mary after David's death. As I passed from page to page of this little dirty, dog-eared catechism that had meant so much to my fathers, noting the depth of its contents, I thanked God for my Scotch-Irish Presbyterian heritage. The Lord's Supper meant something to the Presbyterians of those days-- they were ready to give their lives for the right to take the Lord's Supper in the way they believed in and loved.

Uncle 'Fayette McWhorter, being a Methodist, could have nothing more than a sentimental reason for keeping this book, so I persuaded him to give it to me to be placed in the Historical Foundation Library, Montreat, North Carolina, where it can go on living with the other Scotch-Irish Presbyterian literature for ages to come. I cleaned the pages, bound it with my own hands so that it stands on the shelf to outward appearances all shiny and new like some of its neighbors in the rare book department of the Library.

Apparently the McWhirters cleared Pennsylvania before 1790*1. Some of them went westward, while the larger portion of them went towards the south, a few settling in Virginia, the others settling in North Carolina for a time---(David settled in Rutherford county, in 1769)---then moved on into South Carolina, then into Tennessee, Kentucky, and other southern

*-See Notes, p.

States, where they seemed to do their part toward "replenishing the earth," for today the name is no longer an "unusual" one.

The Family genealogists, all working together, have not as yet been able to establish definitely the name of our David McWhirter's father, but all agree from the evidence that has been gathered, that he was the grandson of Hugh and Jean McWhirter, the son of one of their older sons. I believe they are right, and I accept Hugh as David's grandfather. There seems not to be extant a full list of Hugh's children, of whom we know there were eleven. I have a certified copy of Hugh's Will, dated shortly before his death, in 1748. In this Will only four children are named as living at that time: Agnes (Mrs. Alexander Osborne)*; Jean (Mrs. John Brevard); John, and Alexander II, who was only fourteen years of age. So there were six children whose names are unknown to us.

GENEALOGY

- Hugh McWhirter, b. Ulster, Ireland, 1690-92; d. 1748, Delaware. m.(about 1712)
- Jean McWhirter, b. (date unknown); d. 1757, N. D.
-
- David McWhirter...b. 1741, Penna.; d. 1789, S. C. m. March 31, 1766, Lancaster county, Penna.
- Mary Poston.....b. July 1, 1750, Penna.; d. 1757, S. C.

*-See Notes, p.

CHILDREN:

John.....b. Oct: 30, 1767, Penna.;
d. Feb. 19, 1855, S. C.
Robert...b. Oct. 22, 1770, N. C.;
d. -----
David....b. Oct. 12, 1773, N. C.;
d. -----
Samuel...b. Sep. 30, 1775, N. C.;
d. -----
Solomon..b. Oct. 2, 1777, S. C.;
d. -----
Mary.....b. Nov. 27, 1779, S. C.;
d. -----
William..b. May 14, 1782, S. C.;
d. -----
Iseac....b. Nov. 30, 1785, S. C.;
d. -----
Sarah....b. Sep. 5, 1787, S. C.;
d. -----

John McWhirter...b. Oct. 30, 1767, Penna.;
d. Feb. 19, 1855, S. C.
m. (date unknown to me), S.C.
Elizabeth Anderson, b. 1770, S. C.;
d. July 10, 1840, S. C.

CHILDREN:

James.....b. 1796, S.C.; d. 1841, Ga.
John.....b. 1804, S.C.; d. 1874, Ga.
Ezekiel...b. 1807, S.C.; d. 1901, Ga.
Samuel....b. 1809, S.C.; d. 1886, Ga.
William...b. 1811, S.C.; d. 1884, S.C.
Andrew Brown 1815, S.C.; d. 1895, Ga.
Mary.....b. ---
Matilda...b. ---
Sarah.....b. ---
David.....b. ---

Andrew Brown McWhorter, b. July 15, 1815,
Pickens county, S.C.; d. April 12, 1895,
LaFayette, Ga., m. Aug. 18, 1835, S.C.

Frances R. Gaines, b. April 15, 1816,
S.C.; d. June 24, 1896, Ga.

CHILDREN:

Warren Osborne, b. Oct. 12, 1836, Abbeville,
S.C.

Elizabeth..... b. ----- 1838;
William Henry. b. ----- 1840, S.C.
(Killed at Sharpsburg, Va. Civil War)
Samuel W..... b. ----- 1842, S.C.;
James Hamilton b. ----- 1844, S.C.;
Harriet..... b. ----- 1846, Ga.;
Maria..... b. ----- 1848, Ga.;
Robert Andrew. b. ----- 1850, Ga.;
R. LaFayette.. b. ----- 1854, Ga.;

Warren Osborne McWhorter, b. Oct. 12, 1836,
S.C.; d. Dec. 17, 1885, LaFayette, Ga.
(buried there) m. Dec. 24, 1860, Ala.
Alice Elvira Henderson, b. Nov. 4, 1840,
Ala.; d. Feb. 23, 1931, Longview Texas
(Buried in Alpine Ch. cemetery near
Longview.)

CHILDREN:

William Andrew, b. Oct. 19, 1861, Ga.;
d. Sep. 8, 1932, Longview, Tex.
Claude Fleming, b. Nov. 16, 1866, Ga.;
d. Dec. 25, 1919, Palestine, Tex.
John Barry.... b. March 13, 1868, Ga.;
d. Jan. 29, 1931, Longview, Tex.
Eugene Osborne b. Feb. 3, 1870, Ga.;
Thomas Afton b. Oct. 27, 1871, Ga.;

Mary Frances b. July 18, 1873, Ga.;
Robert Warren b. Feb. 1, 1876, Ga.;

William Andrew McWhorter, b. Oct. 19, 1861,
Ga.; d. Sep. 8, 1932, Longview, Tex. m.
(1) Sallie Adrian, Dec. 28, 1899, Tex.
(2) Mary, Williams, "

CHILDREN: None

Claude F. McWhorter, b. Nov. 16, 1866,
Ga.; d. Dec. 25, 1919, Palestine, Tex.
m. Mabel Barnes, b.

CHILDREN:

Ruth (m. K. C. Mottley... two children:
Katherine Sue Mottley.
Laurence (m. no children Robert Mottley.

John B. McWhorter, b. March 13, 1868;
d. Jan 29, 1931, Longview, Tex.
m. Ellen Hudson, b. Nov. 14, 1880, Ark.;

CHILDREN:

Mary Alice (b. Jan 17, 1906) (m. Thos.
Shook Bell, July 31, 1929) (he died
Aug. 5, 1937.) (No children)

Eugene O. McWhorter, b. Feb. 3, 1870;
m. Nov. 29, 1900, Longview.
Vesta Echols, b. Feb. 13, 1873; d. Aug.,
1945, Longview.

CHILDREN:

Warren Echols, b. Sep. 17, 1901; d. 1907.
Eugene Rodden, b. June 21, 1909; (m. Lottie
Wherry... two boys, Eugene III. Billie.

Thomas A. McWhorter, b. Oct. 27, 1870;
m.
Helen Ripy, b. Jan. 4, Ky.

CHILDREN:

Frank Ripy (b. Feb. 19, 1918.) (m.
Elizabeth Morrow, Feb. 26, 1941)
Thomas Osborne (b. Sep. 27, 1920);

Mary F. McWhorter, b. July 18, 1873;
m. Feb. 18, 1897.
Rev. Sam'l M. Tenney, b. Oct. 25, 1871,
Tex.; d. Dec. 23, 1939, Asheville,
N. C.

CHILDREN:

Samuel McWhorter, b. Feb. 9, 1899;
d. March 24, 1937.
Rob P. W. b. Aug. 31, 1901;
Warren William, b. Oct. 28, 1903;
(m. Jena Brown, May 31, La.
Two children: Warren Dalton, and
Karen Jo.)

Robert W. McWhorter, b. Feb. 1, 1876;
m.
Jennie V. Melville, b. July 1, 1890;

CHILDREN:

Eugenia, b. Sep. 11, 1909;
Melville Robert, b. Jan 18, 1911
(Both died in early infancy)

NOTES

The first United States Census Report, 1790, for North and South Carolina, show the following McWhirters as Heads of Families:

NORTH CAROLINA, Mecklenburg county: Aaron, James, George, John, and Moses McWhirter; Iredell county: John McWhirter (this John was Dr. Alexander McWhorter's elder brother, says the county records); Burke county: Hance (this John's son), Ben, Moses, and John, who were Hance's sons. (Their mother was named Mary).

SOUTH CAROLINA, Abbeville county (in Ninety Six Dist.): Mary (David's widow), Moses, Aaron, Henry, and Jeremiah McWhirter; Union county: George, John, and Sarah McWhirter; York county: John, Moses, and Mary McWhirter.

(From the above duplication of names in N. C. and S. C. Reports, it would appear that the Government made a huge error, but when the figures, i.e. the number of males, and the number of females, with their ages, in each family, as well as other data, are compared, well---they do not tally at all.)

In later years we find Rev. William McWhirter, "formerly of Mecklenburg county, N. C." in Tennessee. He was the first teacher of Greek and Latin in the University of Tennessee; George McWhirter, lived in Davidson county, and in Sullivan county lived James McWhirter.

In Georgia we found one John McWhirter, in Oglethorpe county. He was the father of the old

Judge Hamilton McWhorter, of Athens, Georgia. There were McWhirter's in Kentucky in the early 1800s.

Agnes McWhirter married Col. Alexander Osborne, an Englishman, who was an officer in the Colonial Government--a Red-Coat-- before 1776, when he espoused our cause and served as an officer until his death. They lived, died and were buried in the old Centre Presbyterian church graveyard, in Mecklenburg county, North Carolina. Their home estate was named "Belmont." Jean McWhirter married John Brevard, a Huguenot, and lived in what is now known as Rowan county, North Carolina. Their eldest son was the famous Ephraim Brevard, who wrote the Mecklenburg Declaration of Independence, which was publicly read at Charlotte Court House, quite some time before the Declaration of Independence was read in Philadelphia. (And did that old Scotch-Irish Declaration kick up a row !)

(I always wondered from whence the "Osborne" in my father's name derived--(Warren Osborne McWhorter)--it was a "family name" was all I could get, but after my research I am convinced that Alexander Osborne is the answer, and means a direct and close relationship to Agnes.)

David McWhirter married Mary Poston in Lancaster county, Penna., 1766, removed to North Carolina and settled in Rutherford county, in 1769, where he lived until 1775-6 when he removed to South Carolina. In South Carolina, he settled

on a large tract of land on Hurricane Creek, in Abbeville county, Ninety-Six District. He served under General Marion in the Revolutionary War, and took part in the famous battle of King's Mountain, North Carolina. He died, in 1789, from the effects of a wound received in a skirmish with the Tories in the hills of western South Carolina. The David and Mary McWhirter Family Bible is in the hands of children of in-laws some where in north Georgia, or was there at some time in the 1930s. The Family Record included in this sketch was copied from a copy taken from the original record.

HENDERSON FAMILY

The Henderson name was very common in Scotland in the 1600s, and was of Lowland origin. The Hendersons took a leading part in the Covenanter movement, which was set up by the Reformed Presbyterians to combat the oppression of the Episcopal Church. Freedom of religion was the watchword of the Scots, and for which they were willing to lay down their lives.

Their fight brought forth, in 1638, what was known as the "Second Reformation." The English had insisted on "uniformity of religion", in the British Isles, but they were determined to allow no freedom of choice---they meant it to be Episcopacy, or else.

In 1643, a religious bond called The Solemn League and Covenant, was drawn up by Dr. Alexander Henderson, Reformed Presbyterian minister. This Covenant, after a few alterations, was adopted and signed in Gray Friars churchyard. Those who signed this famous document pledged themselves to "maintain the Reformed religion, to extirpate Popery and Prelacy (Episcopacy), to preserve the liberties of the Kingdom, and to lead holy lives personally."

In the spring of 1644**, to the Scottish Army--still in Ireland to keep the Irish in line after the Great Rebellion of 1641--was

*-The First, in 1560, lead by John Knox, was against Roman Catholicism.

**--This Army organized within its ranks the first Presbytery in Ireland, June 10, 1642.

given the order to administer the oath of the Solemn League and Covenant in Ulster. The regiments took the Covenant from their Chaplains, then carried the document from place to place throughout Ulster, gathering signatures as they went. It was said that the Covenant was taken by about sixteen thousand persons besides the Army, and it was given only to those "whose consciences stirred them up."

Our ancestors, both Henderson and McWhirter, were in Ulster at this time, and we may be sure relished the opportunity to sign and stand shoulder to shoulder with their fellow-countrymen of the Reformed Presbyterian faith. All of them were of this Reformed faith when they settled in America.

"Faith of our fathers living still,
.....
We would be true to Thee till death."

Some of the Hendersons, like the McWhirters, went to Ireland in the Plantation of Ulster, and from thence came to America about the same time Hugh McWhirter came--it is quite possible they came on the same ship, for they spread into Pennsylvania* territory apparently along with the McWhirters. I found one John Henderson, an elder, attending the Synod of Philadelphia, May, 1736 (Hugh McWhirter attended this Synod, May, 1739). John and Daniel Henderson were faithful attendants upon this Church Court up to 1757; after this date no Henderson is found in the Minutes of the Synod of Philadelphia, but the Tax lists record the names of

*-See Notes, p.

John, in Adams county (adjoining York), and Samuel, in York county, in 1771. The 1781 Tax lists of York county records the names of John, William, James and Hugh Henderson, in Chanceford Township. (See McWhirters in this Township--)

The North Carolina Census, 1790, lists the following Heads of Families, in Mecklenburg county: Widow Henderson, John Henderson, Sr., John Henderson, Jr., William Henderson, Sr. and William Henderson, Jr. (Which of these men married a McWhirter?)

Mother, in her later years, told me that her grandfather Henderson was named John and that his wife was a McWhirter, that she was not sure of her Christian name but she thought it was Jane, because she had always understood that her sister Rebecca Jane was named "Rebecca" for her father's favorite aunt, Rebecca McWhirter, and that the "Jane" in her name was for his mother. His parents must have married in Pennsylvania, and evidently in Chanceford Township, as the two families belonged to the same church, as the old records show, and moved to North Carolina in the same covered wagon train. William Barry Henderson was born in York county, South Carolina, just over the North Carolina line.

FAMILY RECORD.

(Copied from the Family Bible
of
William B. and Mary Barry Henderson.

William B. Henderson, born Sep. 7, 1787,
 died May 9, 1863.
 Married, August 27, 1816.
 Mary Barry, born Sep. 22, 1795,
 died Jan. 14, 1888.

Children:

John B. Henderson, born May 26, 1817,
 died April 14, 1902.
 William M. " born Dec. 3, 1818,
 died Nov. 19, 1903.
 Margaret " born March 1, 1820,
 died Aug. 4, 1872.
 James F. " born Oct. 14, 1821,
 died Oct. 29, 1832.
 Samuel B. " born Feb. 9, 1823,
 died Oct. 5, 1825.
 Lawson P. " born Aug. 2, 1824,
 died July 18, 1921.
 Harvey S. " born Oct. 3, 1825,
 died Jan., 1828.
 Mary E. A. " born July 21, 1827,
 died May 19, 1857.
 Caty C. " born Jan. 6, 1829,
 died Feb. 9, 1833.
 Andrew J. " born Aug. 17, 1830,
 died Nov. 19, 1902.
 Charles N. " born Feb. 18, 1832,
 died Oct. 15, 1906.
 Rebecca Jane " born Jan. 10, 1834,
 died Aug. 27, 1906.
 James F. " born Nov. 13, 1835,
 died Oct. 3, 1928.
 Harriet L. " born Sep. 10, 1837,
 died Sep. 23, 1928.
 Alice E. " born Nov. 4, 1840,
 died Feb. 26, 1931.

*my grand mother
 JMT*

*1st to Mackie
 2nd to Reynolds*

(Copied from the above named Bible, by Mrs.
 S. M. Tenney, November 12, 1937.)

GAINES FAMILY

The Gaines Family is of Welch origin. The name was "Gam," in Wales, then after two or three generations it became "Games," which form was adhered to in Wales, but it went through several variations in England: "Ganes," "Genes," "Gaynes," until it finally became "Gaines," and this was the spelling that was brought to America about the middle of the 17th century, and has continued to this time.

The earliest records of the Gaines family to be found in this country are in Virginia. The Southern Historical Magazine, V. 2, no. 2, April, 1898, has an article on the "Gaines Family in Virginia," by Thomas M. Owen, in which is found the following:

"This family appears to have been seated in Virginia in the first fifty years of the Colony. The Virginia Land Register contains the following grants: Thomas Gaines, in old Rappahanock county, in 1656; Daniel Gaines, Rappahanock, January 6, 1665; Thomas Gaines, Rappahanock county, April 20, 1685; Robert Gaines, Rappahanock county, 1688; William Gaines, Culpepper county, January 12, 1756; Francis Gaines, Culpepper county, November 12, 1756; Heiram Gaines, Albemarle county, February, 1771." (The above Gaines families were truly "F.F.Vs," and they were Church of England adherents until some time in the late 1700s when they switched to the Methodist Episcopal Church---at least our direct line made this change, as we shall see.

GENEALOGY
(Our direct line)

Sir David Gam, was the progenitor of the Gaines family. His son, Morgan Gam, eldest and heir.

.....

Sir John Games, great-great grandson of Morgan, Brecon, Wales. His son Thomas Games, came from England to Virginia, before 1650. His son Thomas Gaines, Rappahanock county Virginia. his son

Richard Gaines, died in Culpepper county, Virginia, 1795. His son

James Gaines, b. 1710, King & Queen county, Virginia; d. Culpepper county Virginia, 1781-86.

m. (date unknown)

Mary Pendleton, b. ; d. March, 1803, Culpepper county, Virginia.

Children: Isabella, Henry, James, Richard Edmund, Joseph, Francis Thomas, Mary, Sarah, Catherine, Janes, William.

Henry Gaines, b. 1737, Va.; died 1830, Pickens Co. S. C. (He was sent as a missionary to S. C. by the Methodist Church, in 1790.) m.

Isabella Pendleton. (no data). (niece of his mother)

Children: Elizabeth, Catey, Richard, James, Jonadab, Reuben, Edmund Pendleton, Henry Mayo (Mays), Nancy, Lucy, Robert, Larkin.

Robert Gaines, b. Sep. 25, 1776; d. May 20, 1864,
S. C. (He was a Methodist preacher)
m.

Frances Featherstone. (have no data)

Children: Mahala, Frances R. Elizabeth, Maria,
Susan F., Harriet, Simeon, Henry Lewis,
Barnett S. (He became a Methodist
preacher in S. C.)*

Frances R. Gaines, b. April 15, 1816, S.C.;
died June 24, 1896, Ga.
m. August 18, 1835.

Andrew Brown McWhorter, b. July 15, 1815,
S. C.; d. April 12, 1895, Ga.

Children: Warren Osborne, Elizabeth, William
Henry, Samuel Wightman, James
Hamilton, Harriet, Maria, Robert
Andrew, Rufian LaFayette.

Warren Osborne McWhorter, b. Oct. 12, 1836,
S. C.; d. Dec. 17, 1885, LaFayette, Ga.
m. Dec. 24, 1860

Alice Elvira Henderson, b. Nov. 4, 1840, Ga.;
d. Feb. 23, 1931, Longview, Texas.

(See McWhorter Family for
continuation.)

***-Have no data on the Featherstone family.

ANDERSON FAMILY

John and Jean Anderson, with their three young daughters, came to this country during the beginning of the exodus from Ulster, Ireland, in the 1730s. After staying in Pennsylvania for a short time they settled in Augusta county-- "the Scotch-Irish county"--Virginia, early in 1740. There they lived, reared a family, died and were buried in the Church Yard of the famous Old Stone Church, where John had served as an elder for so many years.

GENEALOGY

John Anderson, b. Ulster, Ireland. (Have no other data.)

m.

Jean -- (name not known.)

Children: Esther, Mary, Margaret. All born in Ulster. John, b. Va. (no data) (He went to Ky. 1778, was a member of Geo. Rogers Clarke's immortal expedition.)

Robert, b. 1741, Augusta Co. Va.

(Gen'l in Rev. War, in S.C.)

Jane --- Augusta

James --- (Capt. in Rev. War; afterwards moved to S.C.)

Andrew --- b. Va. and remained there; was an officer in Rev. war.)

William --- b. Va. (An officer in Rev. war; afterwards moved to Ky.)

Robert Anderson, b. 1741, Va.

(cont.)

Robert Anderson, b. 1741, Va. (He removed from Va. to S. C.; served as Gen'l in Rev. war, and became prominent in history of S. C. during his period, was an elder in Old Stone church, near Pendleton, S. C. A county and a town were named for him.)
m.

Ann Thompson, b. 1765, Va.

Children:

Ann, John, William, Mary.

Dr. John Anderson, b. Va.; d. S. C. while a very young man.
m.

Kitty Calhoun, b. S. C. (sister of S. C.'s strong man, John C. Calhoun.)

Children:

Elizabeth, b. 1770, S. C. (Her father died in her early infancy.)

Elizabeth Anderson, b. 1770, S. C.; died July 10, 1840, Abbeville, S. C.
m. 1795, S. C.

John McWhorter, b. Oct. 30, 1768, Penna.;
died, Feb. 19, 1840, S. C.

(See McWhorter Family for continuation.)

CALHOUN FAMILY

James and Catherine Calhoun came from Ulster, Ireland, and settled in Augusta county, Virginia, about 1740. Later, they moved to Abbeville District, South Carolina, and settled on Long Cane Creek, where the town named "Calhoun" now stands, in Ninety-Six District, about 1756.

James Calhoun, b. in Ulster, Ireland -- date not known.

m.

Catherine - b. in Ulster, Ireland -- date not known.

Children: Patrick, b. in Ulster.

Patrick Calhoun, b. in Ulster.

m. - (no data)

- (1) Miss Craighead, Virginia. (no children)
- (2) Martha Caldwell, South Carolina, (Abbeville county)

Children: John Caldwell---(He became S. C.'s outstanding statesman)
Kitty (no data)

Kitty Calhoun--

m.

Dr. John Anderson -- (Son of General Robert Anderson)

Children: Elizabeth, b. 1770, S. C.; d. July 10, 1840, Abbeville, S. C.

(See McWhorter Family for continuation.)

P A R T I I

B A R R Y

and

A L L I E D F A M I L I E S

by

Mary McWhorter Tenney.

1946

BARRY FAMILY

Origin of Name.

The Name, like practically all other names in early history went through many changes in spelling, and is variously represented, as "Barr-ey, Barra, Baire, Barre, Bairrie, Barrindus (Latin form), and Barry. The Name is derived from the Island of Barra, off the western shore of Scotland, and is, today, the southernmost of the New Hebrides Islands.

Barra Island received its name from Bishop Finn Barr, a monk who was sent as a

missionary, from Iona* in 652, A.D., to Lindisfarne, on the northern coast of Scotland. He was ordained according to the rite of the Colomban Church,** whose teachings were of the purest Christian character. Bishop Finn Barr (earliest spelling of this name was "Findbahr") located at Lindisfarne, traveled to the adjoining islands as he carried on his work. He was overtaken in a storm, his boat capsized, he was drowned and his body was washed up on the sands of this little island, and there he was buried by the natives. This island was then called "Barr-ey", meaning "Barr Island," for the man who lost his life in the service of his Master. Some years later, the name of the island took the form of "Barra," which name, and spelling has continued to this day. Bishop Finn Barr became the Patron Saint of the Barra people. When the inhabitants of Barra Island were spoken of by others, they were designated* as "of Barra." (The foregoing is from The Dictionary of Christian Biography, Vol. 2, and The Clan Macneil.**)

As the people of Barra Island dispersed (or were dispersed) to other countries they carried the name "of Barra" with them, and the varied spellings resulted, as for example it became "de Barri" in France. The line from which we came evidently went to France from the Island, at what time or under what circumstances I have no information.

*-See Notes appended. p.

** - See Notes appended. p.

*- See Notes appended. p.

** - "

In Old Pembroke Families, a rare volume published in Wales, and secured from a book store in that country for the Historical Foundation at Montreat, North Carolina, is to be found a very full sketch of the De Barri Family, and the following was copied from this book:

"Glamorganshire, Wales,
County of Palatine of Pembroke.

(1)-Odo de Barri----The first of the Name to appear in Wales. He came from Normandy with William the Conqueror, 1066, and receiving the lands of Manorbier for his share of the spoils. He is listed on the Roll of Battle Abbey as a Knight.

(2)-William de Barri: Heir----He is listed on the Roll of Battle Abbey as a "Norman Knight."

m.-----

(a)-(Name not known)---Had one son, Walter, who was killed in Wales.

(2)-Anghared de Windsor; Daughter of Gerald de Windsor and Nesta ap Tudor, daughter of Rhys ap Tudor.

Children: Philip---Soldier. Successor to his father, William.

Robert---Soldier.

Gerald---Priest.

(Names of daughters, if any, unknown.)

(3)-Philip de Barri---Heir.

m.-----

----Fitz Tancred. Daughter of Richard Fitz Tancred.

Children: William----Heir.
Robert-----Soldier...Warred in Ireland.
Philip-----Arch-deacon of Breton, Wales.

(4)-William de Barri-----succeeded by his son,

(5)-David de Barri ----(1147), Knight---was succeeded
by his son,

(6)-David de Barri ----(1267). Both of these Davids
were Lords of Olethan,
Ireland, as well as of
M.-----
(Name unknown) Manorbier, Wales.

Children:

John----Heir.

David---Died before John--left a son David.

Richard----(See below)

Ann-----Prioress of Acanberry Nunnery.

(7)-John de Barri-----

m ---

Beatrice ----

Children: No sons.

(8)-Richard de Barri-----

m ---

Beatrice de Carew.

Children:

Avice---(No other children known)

(9)-Avice de Barri---Successor to Richard, died
August 15, 1358. Upon her death,
David, son of David the litigant,
(See notes) was her heir. This
David resided wholly in Ireland,
and about 1377 granted his Pem-
broke, Wales, lordships to John,
Lord of Carew. This grant was
confirmed by Henry IV, in the
first year of his reign.

Thus from 1377 the name of De Barri disappears from Manorbier. But, the Barry name has not been forgotten by Wales. There is a Barry Island off the southern coast of Wales, a seaport town and railway terminal in Glamorganshire, seven miles south of Cardiff. It has fine docks, which were opened in 1889, and a tidal basin covering ninety acres between the mainland and Barry Island, and carries an export trade in coal, iron and its manufactures. The Barry Dock, near Cardiff, the largest in Great Britain... was built by Sir John Wolfe-Barry, an English Engineer, born in London, 1836. (See New International Encyclopaedia.)

DE BARRI COAT OF ARMS: Argent, three bars, gules.

THE DE BARRI FAMILY

"This noble Family, from the name being in the Roll of Battle Abbey, among the assistants of William, Duke of Normandy, in his expedition to England, are presumed to derive their original descent from that Duchy; and from the time of the Conquest have been remarkably famous for their conduct and valour.... and from their great riches and large Estates, the Family have been called "Barry-More" or "Barry the Great"...."The de Barris were one of the most powerful Welsh families."

"Sir Odo de Barri*, the first of the name to

*See notes next page.

appear in Wales, came from Normandy, France, with William the Conqueror, in 1066, but nowhere have I found a reference to his birth, his age when he landed in Wales, his wife, or other children if there were more than his son William, who was his heir.

Sir William de Barri, Lord of the Manorbier Estates, has been called "the Father of the Barry Family." The fact that he married a princess of Wales--the daughter of Gerald de Windsor and Nesta ap Tudor, who was the daughter of Rhys ap Tudor--is proof enough that he was a man of high rank and social standing, and "it was he who made the Name great."

Nowhere have I found the date or place of William de Barri's birth, nor the exact date of his death---but he died before 1166." Considering the time element, it is evident that he was born in Wales on the Manorbier Estate. We know that his youngest son, Gerald (Giraldus Cambrensis)*, was born in 1147, for Gerald himself, wrote this date for posterity. We know that Odo, his father, came

*-See Notes appended, p.

*-From preceding page.

History says that William, Duke of Normandy, hand-picked the assistants he brought with him to England, and that "most of the Norman leaders were near relations." It has been written that "most probably Odo de Barri was the Conqueror's nephew, having been named "Odo" for his brother (or half brother) Odo, whom he made the Earl of Kent"; That "Odo de Barri's son, and heir, was named 'William' for the Duke of Normandy. (See notes appended, p.

to Wales, in 1066. The years between Odo's arrival in Wales and the birth of Gerald, William's youngest son, number eighty-one. Therefore it is most reasonable that William was born some time in the late ten hundreds or early eleven hundreds, and was not a native of France as some have thought.

WALES.....NORMANS

The early inhabitants of Wales were Celts, and very probably came from northern Ireland, as they were strict adherents to the old Celtic Church--the Church of St. Patrick--with the exception that they, in the ninth century, accepted Rome's reform of the Easter cycle. The Welsh language is a branch of the Celtic family of languages, and has close affinities with Irish Gaelic.

The Normans brought Roman Catholicism with them to Wales, but William the Conqueror himself did not follow the Pope blindly, nor did he order his subjects to do so; and though feudalism came to Britain with the Anglo-Saxons, the Normans brought it to a permanent state. At the close of the first century of their occupancy (1166), all castles in the country were occupied by Norman lords; all bishoprics were filled by Normans; all monasteries ruled by Norman Abbots.

Sir William de Barri's two sons, Philip and Robert, led the armies of their mother's brothers, Robert Fitz Stephens and Maurice Fitz Gerald, when

they sailed to Ireland to the aid of the Irish king of Leinster. Philip landed in county Cork, and Robert landed at Wexford,* in 1169, and there the De Barri name was planted, though Robert himself did not live to receive payment--in lands--for his services. He was killed while leading his army in battle. It has been written that "he did great service against the people of Wexford and Donald." Philip was given lands, by his uncle Robert Fitz Stephen, 1177, in Olethan, County Cork, and elsewhere. His descendants were the Lords Barry, Viscount Buttevant, and Earls of Barrymore.

There seems to be no way to prove from which of the brothers, Philip or Robert, the Scottish line of De Barri descended. The records, if any were kept of that period in Irish history, were destroyed, or were buried so deep they have not been found. It is a family tradition that is all but backed by positive proof, that our line of Barrys goes back through the "Scotch Barrys,**" and it is all but certain that Forfarshire, Scotland was the centre of their habitat.

There is a Barrie parish in Forfarshire. The church of Barrie belonged to the Abbey Balmerino, and this Abbey was founded, in 1227. The fact that a parish was named "Barrie" is conclusive evidence that a family of importance lived there before this Abbey was founded by the widow of William the Lion.

*-John Barry, the man who is called "The father of the American Navy" was born at Wexford.

**--See Notes appended, p.

Another proof that the Forfarshire Barries belonged to the noble class is that the records show that they were "burgesses," i.e., free men, and too, only men of high and free standing could be elected to Parliament, as was "Andre" (Andrew) Barry, in 1526. Some of the Barries lived in the Barony of Panmur, but the "Norman Barons" did not own them, so to speak, as was the custom under the feudal system.

Dundee, in Forfarshire, was made a royal burgh by William the Lion, about 1160. It was around Dundee that John Knox found a solid mass of his most ardent and loyal supporters in his work for the Reformation in Scotland. Some one wrote that "Dundee was notorious above all the cities of Scotland for its attachment to the Reformation," and it was because of the outstanding part it played in the movement to break the Catholic Church's stranglehold on Scotland and cast her out, that Dundee gained the name of the "Scottish Geneva." Freedom from the Catholic yoke was what they wanted and what they fought and died to gain. The Barries were in the thick of that fight. And as Dundee stood as a stronghold against Catholicism, it stood after the Reformation as a stronghold of Presbyterianism.

BARRY FAMILY

Ireland.

Whether our family line came through the Scottish Barrie Family, of Forfarshire, or through an Irish line, there is a gap in the records that have not, and perhaps cannot be bridged, because

of records having been lost in the Irish wars. The best that has been done is to pick up the records of the family in this country.

We know that the father of our line was a resident of Antrim county, Ulster, before coming to America. It is not known definitely, but it is all but certain, that his family went from Scotland to Ulster in the Ulster Plantation, 1606-1610, when England offered every inducement to "picked Scots" to colonize the lands she had confiscated from the Irish Kings, O'Neil.

America.

The father of our line--his Christian name not known to me--came from Antrim county, Ireland, with his ten children--five boys and five girls--at some time near the middle of the 1700s. As have never seen his wife's name mentioned, it appears that she died before they left Antrim. The year of their arrival in America is not known. They settled in Pennsylvania, in the region just north of Philadelphia, near where the town of Wilkes-Barre now stands. In the year 1760, the five sons: Hugh, Richard, James, John, and Andrew, joined a party of ten families, led by Charles Moore, who were removing to South Carolina. The father and his five daughters remained in Pennsylvania, and there is no record that any of the daughters ever came south.

This colony of Scotch-Irish Presbyterians, except Hugh and James Barry, settled in Spartanburg district, S. C., on the Tyger River, some twelve to twenty miles from the city of Spartanburg of today.

Here they built their log cabins, and here on the "middle ground" between those whose homes were the greatest distance apart, they built their log church and named it "Nazareth." Charles Moore led his neighbors in the building of this church, and he, with Andrew Barry who was later to become his son-in-law, were its first elders.* This church was formally organized, in 1762, and has had continuous existence; today, it is one of the stronger country churches in the General Assembly, U.S. It is situated twelve miles from Spartanburg, on or very near the original site, and instead of a log cabin it is a rather imposing brick structure with tall Corinthian columns. This old church stands as a living monument to its founders and to their unswerving faith, and their devotion to the cause represented by that log-cabin in the wilderness. To the Presbyterians, and others as well, in that section of South Carolina, it is looked upon almost as a shrine.

Andrew Barry and his wife, Margaret Catherine (Kate), lie buried at Walnut Grove on Col. Tom Moore's farm, or what was his farm--it is now a town called "Moore's, S.C." Kate herself planted the grove of walnuts by dropping the walnuts in a furrow prepared for the purpose. That Walnut Grove stands there now in its magnificent splendor as a monument to a woman who found nothing too hard for her hands to do at home for those she loved, and for her country; a woman who by hard work and daring made her name famous in the history of South Carolina. The Moore and Barry families were all buried at Walnut Grove up to 1836. The tombstones are all standing there, speaking their silent language of peace.

*-See Notes appended, p.

GENEALOGY

---- Barry, b. Antrim, Ireland; d. Penna. (no dates
m --- available)
(Name unknown), d. Ireland

Children: Hugh, Richard, James, John, and Andrew---
five daughters, names not known.

Andrew Barry, b. 1745, Antrim county, Ireland;
d. June 17, 1811, Spartanburg, S.C.
m. 1767, Spartanburg, S.C.

Margaret Catherine (Kate) Moore, b. Antrim county,
Ireland, 1752; d. Sep. 29, 1823,
Spartanburg, S.C.

Children:

John Barry, b. March 16, 1771, S.C.; d. March 26, 1844,
Ala.

Mary Barry, b. Sep. 29, 1774; m. Thomas Lawson

Charles M., b. Jan. 4, 1777; m. Jane DeWitt.

Catherine (Katy), b. July 13, 1780; m. Jesse Crook.

Margaret (Peggy), b. July 1, 1782; d. Sep. 23, 1844,
m. David Thomas

Violet, b. Feb. 9, 1785; d. Aug. 1, 1868; m. James
Hanna

Andrew, b. Aug. 25, 1787; d.--1860; m. Sarah
Harrison

John Barry, b. March 16, 1771, S.C.; d. March 26, 1844,
Alabama

m. 1792, S. C.

Elizabeth Watson, b. 1774, S.C.; d. 1838, Alabama.

Children:

(Cont'd next page)

Children:

- Andrew Lawson, b. 1793; d.----- (is buried at LaFayette, Ga.)
- Mary, b. Sep. 22, 1795, S.C.; d.----- (is buried at Alpine church cemetery, Longview, Texas).
- William, b. (Not known)
- Charles, b. "
- John, b. "
- Margaret, b. "
- Eliza, b. "
- Katy, b. "

Mary Barry, b. Sep. 22, 1795, S.C.; d. Jan. 14, 1888, Kilgore, Texas.
 m. August 27, 1816, S.C.
 William Barry Henderson, b. Sep. 7, 1787;
 d. May 9, 1863, Chattooga county, Ga.

Children: (See HENDERSON FAMILY)

NOTES - BARRY FAMILY.

IONA, An island near the coast of Dalriada (now Argyll, Scotland), where St. Colomba made the seat of his Movement to Christianize the Picts, who were Druids---worshippers of the mistletoe.

St. COLOMBA, He was a follower of the faith as taught by St. Patrick in northern Ireland. St. Patrick, who became the Patron Saint of Ireland, was never in any way connected with the Roman Catholic Church---he was called "A Presbyter."

NAMES, During those early years surnames were unknown. A person was designated as "of" his home place, as "James of Barra," or as "Mac Neil," meaning "son of Clan or Chief Neil," or as "de Barra," meaning "of Barra."

BARRA, This island was owned by the Mac Neil Clan at one time.

AP, The Welsh "ap" is equivalent to the French "de," or Scotch "Mac."

RHYS, The Welsh "Rhys" has the same meaning as our "King."

SOLDIERS, At that time the boys had to choose between the Army and the Priesthood.

GERALD, He chose the Priesthood, and became famous as an ecclesiastic, author, and historian. Born at Manorbier, Wales, in 1147. He became known by the name of Giraldus Cambrensis, under which name his writings are well known at this time. He wrote the earliest known history of Ireland. "Giraldus" -Latin for Gerald--- "Cambrensis" - Latin for "of Cambria," the old name of his place of birth.

JOHN, An "effigy" of this John is to be seen in the Manorbier church at the present time. (A friend of mine visited this old church, also the "Manorbier Castle" a very few years ago. -M.T.)

SIR ODO, William has always been a very common name all down the Barry family line, but

not once has the name "Odo" appeared as a namesake for Sir Odo. (In 1082, the Duke of Normandy, for cause, imprisoned his brother Odo. Could it be that because of this scandal the name "Odo" was outlawed in the family?)

GERALDUS CAMBRENSIS, Gerald de Barri "is the father of our popular literature, as he is the originator of the political and ecclesiastical pamphlet. Welsh blood mixed with Norman in his veins, and something of the restless Celtic fire runs through his writings and his life. A busy scholar in Paris, a reforming archdeacon in Wales, the wittiest of Court Chaplains, the most troublesome of bishops, Gerald became the gayest and most amusing of all the authors of his time. In his hands the stately Latin tongue took the vivacity and picturesqueness of the jongleur's verse. Reared as he had been in classical studies, he threw pedantry contemptuously aside. "It is better to be dumb than not to be understood," is his characteristic apology for the novelty of his style: "new times require new fashions, and so I have thrown utterly aside the old and dry methods of some authors, and aimed at adopting the fashion of speech which is actually in vogue today."

FORFARSHIRE, The Registry of the Privy Seal of Scotland, 1488-1542, Vol. 2, lists the Barry family names of Andrew, William, John, and Richard many times. The family name is spelled "Barre", and "Barry". The repetition of the christian names given above is most interesting. The men were all listed as "burges"--indicating that they were free men, citizens, not slaves. Feudalism was still in force in Scotland

during this period and it meant much to be a free man.

ELDERS, Andrew Barry served this church as an elder until his death, 1811. One of his descendants who lived in the Nazareth church community wrote, in 1895, that "a Barry had been on the bench of elders at all times until that date. The old Session books show a continuous succession until a recent date.

McDOWELL FAMILY

The Dowell Clan sprang from Dougall, the son of Ronald, the son of the great and famous Somerland. They had from the misty ages marched and fought under the "Cloudberry Bush" as the badge of their Clan, and had marshalled under the banner of the ancient Lords of Lorn,* the chiefs of their race. The Dowall Clan ranged themselves beside the Campbell Clan, and overthrew the right line of the Stuarts.

The form "Mac Dowell" was adopted by those of the Mac-Dougal Clan who held lands in Galloway, to which they, the Black Gaels, had given its name. They were Presbyterians of the strictest sect, the Reformed, and deeply imbued with the love of civil and religious freedom, which has ever characterized the followers of John Knox, they found their natural leaders in the house of Argyle.

The Mac Dowells settled in the North of Ireland

*-Lorn was brother of Fergus, the First King of Scots, Dalriada, North Britain.

during the Protectorate of Cromwell, 1653-. Among the children of the Scotch colonists who first went to Ireland was a son, Ephraim, by name. At the age of sixteen he went with others of his race, to the defense of Londonderry, 1688, and was one of the band who closed the gates to that city against the native Irish. It was written of him: "This lad of sixteen was conspicuous for endurance and bravery in a band where all were as brave as the most heroic Greek who fell at Thermopylae."

Ephraim* married Margaret Irvine, daughter of a family of note in Scotland. He was an elderly man when he came to this country. His wife is not mentioned in any of the records here, therefore, it is presumed she died in Ulster. His four children, two sons and two daughters, none of whom were married at that time, came with him aboard the "George and Ann," which landed in Pennsylvania, Sep. 4, 1729. They settled in Pennsylvania at first and stayed until 1737, when they removed to Virginia, some of his children removing later to North Carolina. A County in North Carolina bears the name of this family: McDowell.

*- Ephraim's nephew, Joe McDowell, broke the law of "no marriages between the S-I Presbyterians and the native Irish Catholics," when he married Margaret O'Neil, of the house of the exiled King Con O'Neil, and set sail for America. The "Irish Margaret" was the mother of the "fighting McDowell brothers", Generals Charles and Joe McDowell, who won fame in the Revolutionary War, particularly at the Battle of King's Mountain, N.C.

Genealogy.

Ephraim McDowell, b. 1672, Ulster; d. 1772, Va.

m. ---

Margaret Irvine -- (no data)

Children: John, James, Mary, Margaret.

John McDowell, b. -- ; d. Dec. 25, 1742. (Killed by
m. -- Penna. Indians)

Magdalena Woods -- (no data)

Children:

<u>Samuel</u> , b. 1735, Penna.;	d---	(m. Mary McClung)
James, b. (N.D.)	; d ---	(m. Elizabeth Cloyd;
Sarah, b. "		(his son James m.
		(Margaret Preston, and
		(their son became
		(Gov. of Va.)

Samuel McDowell, b. 1735, Penna.; d---

m.---

Mary McClung, b. --

Children:

Sarah --- m. Caleb Wallace, Presbyterian preacher;
went to Ky.

Magdalen--m. Andrew Reid.

John ---m. Sarah McDowell (James' daughter)

James ----m. Mary Lyle. (From these descended Sam
Houston.)

William---m. Margaret Madison (Niece of President
Madison.)

Samuel----m. Anna Irvine.

Joseph----m. Sarah Irvine.

Ephraim--- m. Sarah Shelby. (Daughter of Gov. of Ky.
He is known as "the
father of Am. surgery.")

Caleb W. --m. Elizabeth McDowell.

Martha---- m. Col. A. Buford.

Mary----- m. Alex Marshall (Nephew of Chief Justice
Marshall.)

John McDowell ---b. -- ; d. -- at Steel Creek, N.C.,
m. -- buried there.

Sarah McDowell ---b. -- ; d. -- at Steel Creek, N.C.
buried there.

Children:

Elizabeth --- names of other children not known.

Elizabeth McDowell, b. 1734; d. 1817, S.C.
m. ---

Samuel Watson, b. 1729, Penna.; d. 1808, York Dist.,
S. C.

Children:

Elizabeth, (names of others not known).

Elizabeth Watson, b. 1774, S.C.; d. Aug. 30, 1838,
Ala. Buried at "Liberty
Hill," Ala.
m.--1792, S.C.

John Barry, b. 1771, S.C.; d. March 3, 1844, Ala.
Buried at "Liberty
Hill," Ala.

(See BARRY FAMILY for continuation)

MOORE FAMILY

Charles Moore's (Muir) ancestors left Scotland and went to Ireland with the Duke of Hamilton and Lord Montgomery, in the Plantation of Ulster, 1606-10. Tradition says the Moores were closely related to the Duke of Hamilton through the mother of Charles Moore, who was Mary Hamilton.

Charles Moore, with his family, came from Ulster, date not known, and settled for a time in Pennsylvania, then joining with nine other Scotch-Irish families moved from Pennsylvania, in 1761, and settled near the Tyger River, in Spartanburg District, S.C. They chose their home in what is now known as the "Moore section," as did three of the Barry brothers, while some other members of the little colony settled near Welford.

The site for a church was chosen where two men on horseback met, after one man starting from the Moore section, the other from Welford, walking their horses the entire distance. The place of meeting was considered as "Middle-ground"- half-way between the two settlements - and here "Nazareth" church was built of logs, in 1765. This church has had continuous existence for one hundred eighty-eight years and more, and today there is a good, substantial brick building, and her membership ranks as one of the largest rural churches in the Presbyterian Church, U.S. (Southern). Charles Moore and his future son-in-law, Andrew Barry, were its first elders.

