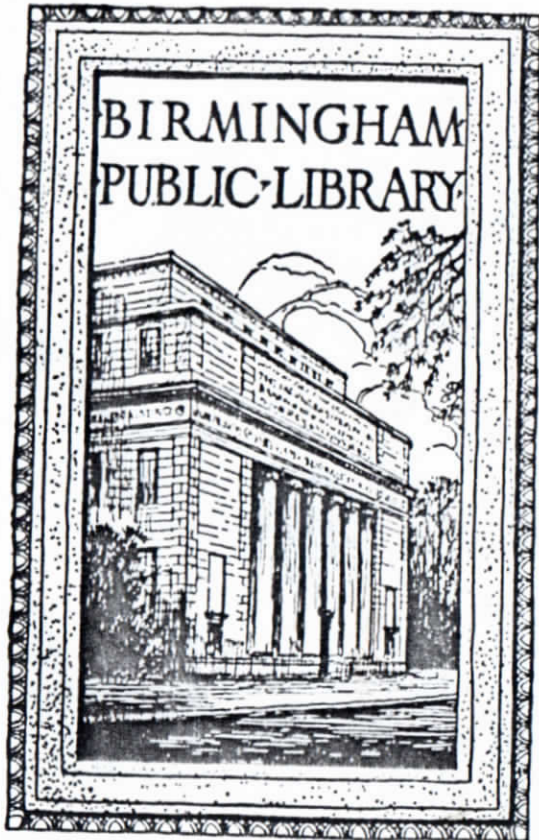


R3

1854



McKNIGHT GENEALOGY

1754-1981

The documented story of the descendants of James McKnight (1754-1835) of Adams and Crawford Counties, Pennsylvania and his wives, Mary Sterrett McKnight and Lovina (Leonard) Weller McKnight.

Compiled by
 Lilla Giles McKnight Licht, Remsen, New York
 and
 William Bruce Moore, Meadville, Pennsylvania

Published by
 Lilla G. McKnight Licht

1981

Ed Davis

*Rev. George
 Ed Davis
 James C. Davis
 Wm W
 James C. Davis*

LICMGSE99

HISTORY IN SCOTLAND AND IRELAND

"Scottish emigration to America came in two streams — one direct from the Motherland and the other through the province of Ulster in Ireland. Those who came by this second route are usually known as "Ulster-Scots" or more commonly as "Scotch-Irish," and they have been called "Irishmen" by Irish writers in the United States.

Throughout their residence in Ireland, the Scots preserved their distinctive Scottish characteristics. They did not inter-marry with the native Irish, though they did intermarry to some extent with the English Puritans and with the French Huguenots. These Huguenots were colonists driven out of France by the Revocation of the Edict of Nantes in 1685, and induced to settle in the north of Ireland by William III. To them, Ireland is indebted for its lace industry, which they introduced into the country.

²Parker, the historian of Londonderry, New Hampshire, speaking of the early Scottish settlers in New England, has well said, "Although they came to this land from Ireland, where their ancestors had a century before planted themselves, yet they retained unmixed the national Scotch character. Nothing sooner offended them than to be called "Irish." Their antipathy to this application had its origin in the hostility then existing in Ireland between the Celtic race, the native Irish, and the English and Scotch colonists. Parker gives a letter from the Reverend James MacGregor to Governor Shute, in which the writer says, "We are surprised to hear ourselves termed Irish people, when we so frequently ventured our all for the British Crown and liberties against the Irish Papists, and gave all tests of our loyalty which the Government of Ireland required, and are always ready to do the same when required." As the late Whitelaw Reid pointed out, "If these Scottish and Presbyterian colonists must be called Irish because they have been one or two generations in the North of Ireland, then the Pilgrim Fathers who had been one or more generations in Holland must by the same reasoning, be called Dutch or at the very least English-Dutch."

To understand the reasons for the Scots colonization of Ulster and the later replantation in America it is necessary to look back three centuries in British history.

On the crushing of the Irish rebellion under Sir Cahir O'Dogherty in 1607, King James I of England adopted the experiment - which on a smaller scale he had tried in the Isle of Lewis in 1598. Under his direction the Province of Ulster was divided into lots and offered on certain conditions to colonists from England. Circumstances, however, turned what was mainly intended to be an English enterprise into a Scottish one. Scottish participation became eventually the mainstay of the enterprise.

"Scots & Scots' Descendants in America," D. MacDougall Editor in Chief; published by Caledonian Publishing Company, N.Y. 1917. Preface and opening pages Vol. I, Part I, "Scots in the settlement and development of the U.S."

²Parker, "History of Londonderry, N.H." Boston, 1851, p.68

³Although from the first there was an understanding between Sir Arthur Chichester and the English Privy Council that eventually the plantation would be opened to Scotch settlers, no steps were taken in that direction until the plan had been matured. The first public announcement of any Scottish connection with the Ulster plantation appears in a letter of March 19, 1609, from Sir Alexander Hay, the Scottish secretary resident at the English Court, to the Scottish Privy Council at Edinburgh. In this communication Hay announced that his Majesty "Out of his unspeakable love and tender affection" for his Scottish subjects had decided that they were to be allowed a share -and, he adds, that here is a great opportunity for Scotland since "we haiff greitt advantage of transporting of our men and bestoa; (i.e., livestock of a farm) in regard we lye so near to that coiste of Ulster."

Immediately on receipt of this letter the Scottish Privy Council made public proclamation of the news and announced that those of them "quho ar disposit to tak ony land in Yreland" were to present their desires and petitions to the Council. By the middle of September seventy-seven, Scots came forward as purchasers, and if their offers had been accepted they would have possessed among them 141,000 acres of land. In the following year, in consequence of a rearrangement of applicants, the number of favored Scots was reduced to fifty-nine, with 81,000 acres of land at their disposal. Among the 59 were the Duke of Lennox, the Earl of Abercorn, Lord d'Aubigny, Lord Burley, and Lord Ochiltree. The full list of Scottish undertakers is printed in the Register of the Privy Council, V.8 pp IXXXVIII-XCI, and the amended list in V.9 pp.LXXX-LXXXI.

Measures were carefully taken that the settlers selected should be "from the inwards parts of Scotland," and that they should be so located in Ulster that they may not mix nor inter-marry with the mere Irish. For the most part the settlers were selected from Drumbartonshire, Renfrewshire, Ayrshire, Galloway, and Dumbriesshire.

A steady stream of emigration must have kept up as Hardiner, the historian, says that in 1640 it was estimated that there were 40,000 able bodied Scots in the North of Ireland. And in 1672 the Scots population of Ireland was estimated at 100,000, mainly concentrated in Ulster. Before the Ulster plantation began there was already a considerable Scottish occupation of the region nearest to Scotland, Counties Down and Antrim.

The eagerness with which the Scots embraced the opportunity to colonize in Ulster was due to the necessity for an outlet for the energies of the people. For centuries the adventurous spirit of the people had led them all over Europe. As a rule, the Scot turned his step where fighting was to be had, and the pay for killing was reasonably good. The glorious records of Scots men-at-arms and life-guards in France, formed in 1418, are but one chapter in this history. The battle of Bauge fought in 1421 ranks next to Bannockburn among Scottish

³Register of the Privy Council of Scotland V.8 pp. 268, 794

victories. In this battle the Scottish legion in the service of France covered themselves with glory through their victory over their "old inemeys of England," as an old chronicler calls the English.

It has been written of those who settled the Ulster plantation that they went over to earn a living by labour in a land which had produced hitherto little but banditti. They built towns and villages, established trades and manufactures, enclosed fields, raised farmhouses and homesteads where 'til then there had been but robbers castles, wattled huts, or holes in the earth like rabbit burrows.

The Scots were not long settled in Ulster before misfortune and persecution began to harass them. The Irish rebellion of 1614, which was in fact an outbreak directed mainly against the Scottish and English settlers in Ulster, caused them much suffering. The Revolution of 1688 was also long and bloody in Ireland and the sufferings of the settlers reached a climax in the siege of Londonderry (April to August, 1689). The Ulster colonists suffered also from the restrictions laid upon their industries and commerce by the English government. The exportation of cattle from Ireland to England was prohibited, and ships from Ireland were treated as if belonging to foreigners. In 1698 the manufacture of woolen goods in Ireland was suppressed, though by the same act encouragement was given to the manufacture of linen. These and other events caused great discontent, and with the accession of George I distress had reached such a head that relief was sought for through emigration to the American colonies.

SETTLEMENT IN AMERICA

The Scots in America came either directly from Scotland or indirectly by way of Ulster, Ireland. The early immigration began in the latter part of the 17th century and reached its climax about the middle of the 18th century. They came in shiploads from Scotland and the North of Ireland to New England, New Jersey and New York, but the majority came to Pennsylvania, North and South Carolina, Delaware and Georgia.

Some have computed that the whole population of the American colonies at the time of the Revolutionary War was 3,000,000 and that of this number 900,000 were people of Scottish blood, 600,000 were English, and 400,000 were Dutch, German Reformed and Huguenot descent.

Many of these early Scots and their immediate descendants rose to positions of trust and responsibility. They served as colonial governors, helped to frame and signed the Declaration of Independence, served as generals and distinguished officers on sea and land in the Revolutionary War, and were leading members of the Constitutional Convention.

Roughly from 1718 to 1750 the first steady stream of emigration took place. In consequence of the famine of 1740-41 it is stated that "for several years afterward 12,000 emigrants annually left Ulster for the American plantations" while from 1771 to 1773 the whole emigration from Ulster is estimated at 30,000, of whom 10,000 are weavers.

The wars between Scotland and England created another situation for immigration. Large numbers of unfortunate Scottish prisoners taken at Dunbar (1650) and at Worcester (1651) were sold into service in the colonies. A shipload of these unfortunates arrived in Boston Harbor in 1652 on the ship "John and Sara". To their miserable condition on arrival was due the foundation of the earliest Scottish society in America, the Scots Charitable Society of Boston. A list of the passengers of the "John and Sara" is given in the Suffolk Deed Records, Book 1, pp. 5-6 and in Drake's work on the "Founders of New England." These men worked out their term of servitude at the Lynn iron works and elsewhere and founded honorable families whose Scotch names appear upon our early records. No account exists of the Scotch prisoners that were sent to New England in Cromwell's time, but at York in 1650 were the Maxwells, McIntires, Grants. The Macclothlans (i.e. MacLachlans) later known as the Claflins, gave a governor to Massachusetts and merchants to New York City.

Massachusetts Settlement - The bitter persecution of Presbyterians in Scotland during the period of Episcopal rule in the latter half of the 17th century also contributed largely to Scottish emigration to the New World. A Scottish merchant in Boston named Hugh Campbell obtained permission from the authorities of the Bay Colony in February - 1679-80 - to bring in a number of settlers from Scotland and to establish them in the Nipmuc county in the vicinity of Springfield, Massachusetts.

Maine Settlement - In 1706 the Reverend Cotton Mather put forth a plan to settle hardy families of Scots on the frontiers of Maine and New Hampshire to protect the towns -- and particularly the churches -- from the French and Indians. He records: "I write letters unto diverse persons of Honour both in Scotland and in England; to procure settlements of good Scotch Colonies to the Northward of us;" and in his "Memorial of the Present Deplorable State of New England," he suggests that a Scots colony might be of good service in getting possession of Nova Scotia. In 1735, twenty-seven families, and in 1753 a company of sixty adults and a number of children collected by General Samuel Waldo in Scotland, were landed at George's River, Maine. In honor of the ancient capital of their native country they named their settlement Stirling.

New Hampshire Settlement - Another large emigration from Ulster came in five ships to Boston August 4, 1718, under the leadership of Reverend William Boyd -- about 700 people. They were permitted by Governor Shute to select a township site of 12 miles square at any place on the frontiers. A few of these settled at Portland, Maine, Wicasset and Worcester and Haverhill, Massachusetts. But the greater number finally settled at Londonderry, New Hampshire. In 1723-24 they built a parsonage and a church for their minister, Reverend James MacGregor. In six years they had four schools and within nine years Londonderry paid one-fifteenth of the state tax. Previous to the Revolution ten distinct settlements were made by colonists from Londonderry -- all of which became towns of influence and importance. Two townships in Vermont, one in Pennsylvania and two in Nova Scotia were settled from the same source at the same time. Notable among the descendants of these colonists were Matthew Thornton, Henry Knox, General John Stark, Hugh McCulloch, Horace Greely, General George B. McClellan, Charles Foster, Salmon P. Chase and Asa Gray.

Connecticut Settlement - A number of Scottish Colonists from earlier emigrations to Massachusetts, New Hampshire, and New Jersey settled a township in Windham County, Connecticut. From them were descended General Ulysses S. Grant, and Andrew Dickson White, former Ambassador to Germany.

New Jersey Settlement - So desperate had matters become in Scotland at the beginning of the 9th decade of the 17th century that a number of nobles and gentlemen determined to settle in New Jersey in 1682 under the management of James Drummond, Earl of Perth; John Drummond; Robert Barclay the Quaker (author of the celebrated "Apology for the People called Quakers"); David and John Barclay, his brothers; Robert Fordon; Gawen Lawrie; and George Willocks. In 1684 Gawen Lawrie was appointed deputy governor of the province and fixed his residence at Elizabeth. In the same year Perth (so named in honor of James Drummond, Earl of Perth one of the principal proprietors - now Perth Amboy) was made the capital of the new Scottish settlement.

New Jersey continued

During the following century a constant stream of emigration, both from Scotland and from Ulster, came to the colony. Gawen Lawrie was succeeded as governor of the province by Lord Neill Campbell, who with a number of others, had been exiled from Scotland for participation in the Earl of Argyll's uprising in 1685.

One of the prime encouragers of the Scottish colonization of New Jersey was George Scot of Pitlochrie, a son of the celebrated Sir John Scot of Scotstarvet, author of a well known work bearing the title "The Staggering State of Scottish Statesmen." George Scot had been repeatedly fined and imprisoned by the Privy Council of Scotland for attending "Conventicles," and in the hope of obtaining freedom of worship in the new world he proposed to emigrate "to the plantations." To encourage others to do likewise he said "there are several people in this kingdom (i.e. Scotland) who, upon account of their not going that length in conformity required of them by the law, do live very uneasy, who -- beside the other agreeable accomodations of that place -- may there freely enjoy their own principles without hazard or trouble."

In 1685 he published at Edinburgh a work called "The Model of the Government of the Province of East New Jersey, in America; and Encouragement for Such as Design to be Concerned There." This work is extremely rare (ten copies only are known to be in existence) but this work has been reprinted by the New Jersey Historical Society (1846) as an appendix to the first volume of its collections.

In recognition of his services in writing this book, Scot received from the proprietors of East New Jersey a grant dated 28th July, 1685, of five hundred acres of land in the province. A few days later he sailed from Leith with nearly two hundred others, including his wife and family, his wife's cousin Archibald Riddell, one of the obnoxious Presbyterian preachers. During the voyage a malignant fever broke out among the passengers and nearly all on board perished, including Scot and his wife. A son and daughter survived. The daughter married -- in 1686 -- John Johnstone, an Edinburgh druggist, who had been one of her fellow passengers on the voyage. To him the proprietors issued (January 13, 1686-87) a confirmation of the grant made a year before to his father-in-law, and their descendants left America as loyalists at the time of the Revolution, but some of them are still living in New Jersey.

The Scottish settlers who came over at this period occupied most of the northern counties of the state and a number went south and southwest, mainly around Princeton. According to Samuel Smith, the first historian of the Province, "There were very soon four towns in the Province, viz., Elizabeth, Newark, Middletown, and Shrewsbury; and these with the country round were in a few years plentifully inhabited by the accession of the Scotch, of whom there came a great many." These Scots largely gave character to this sturdy little state, not the least of their achievements being the building up, if not the

New Jersey continued

nominal founding, of Princeton College, which has contributed so largely to the scholarship of America.

South Carolina Settlement - In 1682 a company of noblemen and gentlemen in Scotland entered into bonds with each other for making a settlement in South Carolina. Royal encouragement and protection was given to the scheme, and the constitution of the colony was altered to secure to these Scots greater immunity from oppression. The place of settlement was Port Royal. The colonists consisted mainly of Presbyterians, banished for attending conventicles -- as clandestine religious gatherings were called -- and for not owning the king's supremacy, declining to call the engagement of Bothwell Brig a rebellion, and refusing to renounce the Covenants. The names of some of these emigrants, whose descendants exist to the present day, were James McClintock, John Buchanan, William Inglis, Gavin Black, Adam Allan, John Galt, Thomas Marshall, William Smith, Robert Urie, Thomas Bryce, John Syme, John Alexander, John Marshall, Matthew Machen, John Paton, John Gibson, John Young, Arthur Cunningham, George Smith, and George Dowart. The colony was further increased by the small remnant of the ill-fated expedition to Darien. Of the seven vessels which left the Isthmus to return to Scotland, only two reached home in safety. One, the largest ship of all, called the Rising Sun, made the coast of Florida under a fierce gale. They succeeded in making their way from there to Charleston, under a jury mast. Here the Reverend Archibald Stobo was waited upon by a deputation from the Church in Charleston, and invited to preach in the town while the ship should be refitted. He accepted the invitation and with his wife and about a dozen others, left the ship and went ashore. The following day the Rising Sun, while laying off the bar, was overwhelmed in a hurricane and all aboard - believed to have numbered one hundred and twelve -- were drowned. One of the most noted of the descendants of Reverend Archibald Stobo is Honorable Theodore Roosevelt.

In the following year (1683) the colony was augmented by a number of Scottish colonists from Ulster under the leadership of one Ferguson. But little is known of them. A second colony in the same year, conducted by Henry Erskine, Lord Cardross -- who had suffered such persecution in Scotland for his religious opinions -- founded Stuartstown (so named in honour of his wife). Another large Scottish settlement from Ulster was that of Williamsburgh township (1732-34) who named their principal village Kingstree.

North Carolina Settlement - There were settlements of Scottish Highlanders in North Carolina on the Cape Fear River, as early as 1729. Some are said to have located there as early as 1715. Neill MacNeill of Jura brought over a colony of more than 350 from Argyllshire in 1739 and large numbers in 1746 after Culloden, and settled them on the Cape Fear. Cross Creek, now Fayetteville, was the center of these Highland settlements.

North Carolina continued

The mania for emigration to North Carolina affected all classes and continued for many years. The Scots Magazine for September 1769 records that the ship "Molly" sailed from Islay on August 21, full of passengers for North Carolina. It was the third emigration from Argyll since the close of the late war. A subsequent issue states that fifty-four vessels full of emigrants from the Western Islands and other parts of the Highlands, sailed for North Carolina between April and July 1770, conveying 1,200 emigrants. Early in 1771 the same magazine states that 500 emigrants in Islay and adjoining isles were preparing to sail for America. Again it records that the ship "Adventure" sailed from Loch Erribol, Sunday, August 17, 1772 with upwards of 200 emigrants from Sutherlandshire for North Carolina.

In 1772 the great Macdonald emigration began and continued until the breaking out of the war in America. In 1753 it was estimated that there were 1,000 Scotsmen in the single county of Cumberland capable of bearing arms, of whom the Macdonalds were the most numerous.

Gabriel Johnston, governor of the province from 1734 til his death in 1752, bears the reputation of having done more to promote the settlement and prosperity of North Carolina than all its other colonial governors combined. Being very partial to the people of his native country, he sought to better their condition by inducing them to emigrate to North Carolina. Among the charges brought against him in 1748 was that of his inordinate fondness for Scotchmen.

Flora Macdonald and her husband, Allan Macdonald, Laird of Kingsburgh, set sail from Campbeltown, Scotland on the ship "Balliol" in August 1774 bound for North Carolina. They landed at Wilmington and proceeded to Cross Creek (Fayetteville) receiving a most enthusiastic reception. Their first home was at Cameron's Hill (then Mt. Pleasant), but they removed later to the West, into Anson County, to an estate which they named "Killiegrey." Flora and Allan Macdonald inscribed their names in the roll of the old Barbaque Kirk, near Cross Creek. This was one of two churches founded in 1758 by Reverend James Campbell a native of Campbeltown, Argyllshire, and at that time was under the ministry of the Reverend John MacLeod.

Many of these Cape Fear Scotsmen, unlike the Scottish settlers of South Carolina and Virginia, remained Loyalists during the American Revolution. They were led, through their interpretation of their oath to Governor Martin and their loyalty to Flora Macdonald, to join in the misguided uprising at the battle of Moore's Creek Bridge, February 27, 1776, where all were killed or captured. Of more than 700 prisoners, the private soldiers were released on parole. The officers, including Allan Macdonald, afterwards were exchanged as prisoners and sent to Halifax. After the war several of these settled in the Maritime Province. Flora Macdonald returned to Scotland in 1779, where her husband, Allan, joined her in 1783.

North Carolina continued

There were also large settlements of Ulster Scots in North Carolina - 1740-1760. Notable among these were the communities in Orange, Rowan and Mecklenburg Counties. From the latter came the famous Mecklenburg Resolutions, adopted in Charlotte, N.C., May 31, 1775 more than a year before the Declaration of Independence, which Bancroft characterizes as the first voice raised for American independence. The Mecklenburg Assembly, which met on May 20, 1775 was composed of "twenty-seven staunch Calvinists, of whom nine were Presbyterian ruling elders and one a Presbyterian minister."

Virginia and Maryland - Some Scottish Presbyterians were also settled near Norfolk, Virginia on the Eastern branch of the Elizabeth River before 1680. In Maryland there seems to have been a colony about 1670 under Colonel Ninian Beall, settled between the Potomac and the Patuxent. At intervals during the next twenty years he induced many of his friends in Scotland (estimated at about two hundred) to join him. Through his influence a church existed at Patuxent in 1704 and the members included several prominent Fife families.

Many other Scottish colonists were settled in the Eastern shore of Maryland and Virginia, particularly in Accomac, Dorchester, Somerset, Wicomico and Worcester Counties. To minister to them, the Reverend Francis Makemie of Ramelton was sent by the Presbytery of Lagan in the North of Ireland at the invitation of Colonel William Stevens. Three of these churches founded by him in 1683 -- at Snow Hill, Pitts Creek and Rehoboth, Maryland -- were the charge of Reverend Samuel MacMaster (who came from Scotland or the North of Ireland) for thirty-seven years (1774-1811) during the Revolutionary War period.

Another prominent minister of the time, a friend of Makemie, was the Reverend William Traill, a graduate of Glasgow University. He had suffered imprisonment for his opinions at home, and upon his release came to Maryland in 1682. Upper Marlborough, Maryland, was founded by a company of Scottish emigrants under the pastorate of the Reverend Nathaniel Taylor about 1690.

Two shiploads of Scottish Jacobites taken at Preston in Lancashire were sent over in the summer of 1717 (in the ships "Friendship" and "Good Speed") to Maryland and sold as servants. The names of some of these "Rebels" were Dugall Macqueen, Alexander Garden, Henry Wilson, John Sinclair, William Grant, Thomas Spark, Alexander Spalding, James Webster, John Robertson, William MacBean, William MacGilvary, James Hindry, Allan MacLien, William Cumins, William Davidson, Hector Macqueen, David Steward, Thomas Donolson, James Mitchell, Thomas McNabb, James Shaw, John MacIntire, Alexander Macdugall, Finley Cameron, James Renton, James Rutherford, Daniel Grant, Finloe MacIntire, Daniel Kennedy, William Ferguson, Laughlin MacIntosh, John Cameron,

Virginia and Maryland continued

Alexander Orrach, William Macferson.⁵

In 1747 another shipload of Jacobites taken in the Rebellion of 1745 were sent over to Maryland in the ship "Johnson of Liverpool" and arrived at the port of Oxford, July 20, 1747. Their names are recorded on a wormeaten, certified list preserved among the records of Annapolis. Among those named are: John Grant, James Allen, Alexander Buchanan, Thomas Claperton, Charles Davidson, Thomas Ross, John Gray, Patrick Murray, William Melvil, William Murdock, James Hill, Peter Duddoch, John Macnabb, Hugh Maclean, Roderick Macferriest, Sanders Walker, Gilbert Maccallum, John Arbuthnot.⁶

Harper's Ferry, Virginia - In 1734 Robert Harper, an Ulster Scot, came to the junction of the Potomac and Shenandoah rivers and established the ferry which gave its name to the settlement.

Georgia Settlement - In 1735 the General Assembly of South Carolina, with a view to the strengthening of the colony, commissioned Lieutenant Hugh Mackay to recruit among the Highlands of Scotland. So successful was he that one hundred and thirty Highlanders with fifty women and children were in a short time enrolled at Inverness. These individuals, together with several grantees going at their own charge and taking servants with them, sailed October 18, 1735. They landed in the Savannah River the following January. These were men of good character, some carefully selected for their military qualities. Besides this military band, others among the Mackays, the Dunbars, the Bailies and the Cuthberts applied for large tracts of land in Georgia which they occupied with their own servants.

Shortly after their arrival, they ascended the Alatomaha River for some distance and there founded a permanent settlement which they named New Inverness. To the district which they were to hold and cultivate, they gave the name of Darien. Both these places are in McIntosh county.

Efficient military service was rendered by these Highlanders during the war between the Colonists and the Spaniards and by their descendants in the American Revolution. Georgia, both as a colony and a state, owes a large debt of gratitude to John Moore McIntosh, Captain Hugh Mackay, Ensign Charles MacKay, Colonel John McIntosh, General Lachlan McIntosh and their gallant comrades and followers.⁷

With the first colony, the Society in Scotland for Propagating Christian Knowledge sent out the Reverend John Macleod of Skye to preach to the people in Gaelic. It would be interesting to know how long the knowledge of Gaelic existed among the colonists in Georgia. Rupp, the historian of the counties of Berks and Lebarfon in

⁵Scharf, History of Maryland, V.I, pp 385-387

⁶Scharf, History of Maryland, V.I, p. 435

⁷Jones, VI, p. 201

Georgia Settlement continued

Pennsylvania (1844, p. 115) says the language had disappeared from there before his day.

New York Settlement - A strong infusion of Scottish blood in New York state came through settlements made there in response to a proclamation issued in 1735 by the Governor inviting loyal protestant Highlanders to settle the lands between the Hudson and the northern lakes. Attracted by this offer, Captain Lauchlin Campbell of Islay in 1738-40 brought over eighty-three families of Highlanders to settle on a grant of nearly 30,000 acres in what is now Washington County on the borders of Lake George.⁸ His expectations in regard to land grants were disappointed and to add to his troubles, many of the families he had brought over refused to settle on his lands.

Notwithstanding the hardships incidental to pioneer life, these emigrants on the whole succeeded fairly well. "By this immigration," says E. H. Roberts, "the province secured a much needed addition to its population, and these Highlanders must have sent messages home not altogether unfavorable, for they were the pioneers of a multitude whose coming in successive years was to add strength and thrift and intelligence beyond the ratio of their numbers to the communities in which they set up their homes."⁹

Many Scottish emigrants settled in the vicinity of Goshen, Orange County in 1720 and by 1729 had organized and built two churches. A second colony arrived from the North of Ireland in 1731, which included Charles Clinton and his sister, Christiana Clinton Beatty, the former the father and grandfather of two Revolutionary generals and two governors of New York, the latter the mother of two noted Presbyterian divines, both named for her brother, Charles Clinton.

Otsego County - In 1738 (at the same time as the grant to Lauchlin Campbell, on Lake Champlain) Lieutenant Governor Clarke granted to John Lindsay, a Scottish gentleman, and three associates, a tract of 8,000 acres at Cherry Valley, in Otsego County. Lindsay afterward purchased the rights of his associates and sent out families from Scotland and Ulster to the valley of the Susquehanna. These were augmented by pioneers from Londonderry, N.H., under the Reverend Samuel Dunlop, who in 1743 established in his own house the first classical school west of the Hudson. On October 11, 1778 the entire settlement was destroyed and thirty-two inhabitants, chiefly women and children, and 16 soldiers were killed. The others were carried off by the Royalists and Indians under Walter Butler and Joseph Brant.

Ballston in Saratoga County was settled in 1770 by a colony of Presbyterians, who removed from Bedford, N.Y., with their pastor, Reverend Eliphalet Ball, and were afterward joined by many Scottish emigrants from Scotland, Ulster, New Jersey and New England. The

⁸Smith, History of New York, p. 197; Phila. 1792

⁹New York, V I, p 286; Boston 1904

Otsego County continued

First Presbyterian Church was organized in Albany in 1760 by Scottish emigrants who had settled in that vicinity.

Sir William Johnson, for his services in the French war, 1755-1759, and in the settlement and defense of northern New York, was given a grant of 100,000 acres of land in the Mohawk Valley, in the neighborhood of Johnstown, N.Y. He brought over in 1773-74 many families from Scottish Highlands, Glengarry, Glenmorison, Urquhart and Strathglass, Iverness-shire. Prominent among these were the Macdonells of Glengarry. Sir John Johnson succeeded his father at his death, July 17, 1774. When the Revolutionary War broke out he led them in a Loyalist movement, which eventually removed almost the entire colony into Ontario.

Roxbury, N.Y. Settlement - John More and his wife, Betty Taylor More, natives of Rothiemurchus, Iverness-shire, Scotland, settled in the western Catskills on the site of the present village of Roxbury, New York, in 1773. Roxbury, the birthplace of Jay Gould and John Burroughs, the naturalist, was founded in 1788 when Abraham Gould and other settlers from Connecticut joined John More in that region. September 3 and 4, 1915 -- the 25th anniversary of the John More Association in the United States -- was celebrated by a historical pageant on the grounds of Mrs. Finley J. Shephard, who was Miss Helen Gould, a direct descendant of John More. Her grandfather, John Burr Gould, married Mary More in 1827.

New York City - Reverend Francis Makemie preached to the Presbyterians in New York City in January 1707 for which he was arrested and imprisoned. The First Presbyterian Church, "The Old First," Reverend Howard Duffield, D.D. pastor, now at Fifth Avenue, 11th and 12th streets, was founded in December 1716. The Second Presbyterian Church, The "Scotch Presbyterian Church", Reverend Robert Watson, D.D. pastor, organized 1756 the same year as the St. Andrew's Society of the State of New York, celebrated its 160 anniversary on October 29, 1916.

Mention must also be made of the colony of several hundred Scottish weavers who settled more than a century ago in New York City and there diligently plied their handicraft. They formed a community apart from the rest of the citizens and are said to have won and maintained a good reputation as an industrious, useful and orderly people. The place where they resided in the city was in what was at that time the village of Greenwich, in a nook by the side of a country lane called Southampton Road, to which in memory of their home in the old country they gave the name of "Paisley Place." A view of some of their old houses in 17th street, between 6th Avenue and 7th Avenue as they existed in 1863, is given in Valentine's Manual for that year.

Pennsylvania Settlement - Although many Scots came to New England and New York, they never settled there in such numbers as to leave their impress on the community so deeply as they did in New

Pennsylvania Settlement continued

Jersey, Pennsylvania and the South. There were Presbyterian churches in Lewes, Newcastle (Delaware), and Philadelphia previous to 1698 and from that time forward the province of Pennsylvania was the chief center of Scottish settlement -- emigrants coming from Scotland and by way of Ulster. By 1720 these settlers had reached the mouth of the Susquehanna and three years later the present site of Harrisburg. Between 1730 and 1745 they settled the Cumberland Valley and, still pushing westward in 1768-69, the present Fayette, Westmoreland, Allegheny and Washington counties were settled. By 1779 they had crossed the Ohio River into the present state of Ohio. Between the years 1730 and 1775 the Scottish emigration into Pennsylvania often exceeded 10,000 in a single year. In 1736 it is recorded there were 1,000 families waiting in Belfast for ships to bring them to America.

Itinerant Preachers - Reverend John Cuthbertson, a Presbyterian missionary for nearly 40 years (1751-1790) travelled through these primitive settlements establishing churches and visiting families. He rode on horseback more than 60,000 miles, preached 2,400 days, baptized 1,600 to 1,800 children and married nearly 250 couples, founding 15 churches. Reverend Charles Clinton Beatty, a graduate of Tennent's "Log College" at Neshaminy, was the first Presbyterian missionary to cross the Allegheny Mountains, with General Forbes in 1758. He and Reverend George Duffield visited western Pennsylvania again in the summer and fall of 1766. Both Cuthbertson and Beatty left Journals which throw interesting light upon the contemporary life of these hardy pioneers.

While the majority of the settlers came by way of Ulster, and while there were large settlements of Germans and Welsh throughout Pennsylvania (The Quaker settlements did not extend far beyond Philadelphia) an outstanding feature of these Journals, and those of other missionaries laboring in the same field, is that almost every family name mentioned in them is pure Scotch -- Walkers, Rosses, Browns, Buchanans, Mitchells, McClellands, Dinwiddies, Flemings, McKnaughts, McPhersons, Pattersons, Ormsbys, Elliotts, Kings, Keiths, McCartneys, Hunters, Maclays, Murrays, McCandlish, Campbells, McDowells, McKays, Douglasses, McCurdys and countless others.

The preaching was often in the rude cabins of the settlers, but more often as Duffield writes, "in the woods, as we have done mostly hitherto," at places designed for building houses of worship - "There is no house. I must preach among the trees." "I preached from a wagon, the only one present." Great difficulty was experienced in assembling the congregation, who often came for miles through the wilderness for the first preaching they had heard in years. Reverend James Finley in 1767, the Reverend Daniel McClure in 1772, the Reverend James Power in 1772 and 1774, and the Reverend John McMillan in 1775 and again in 1776, visited the Pennsylvania

settlements, which before the beginning of the Revolutionary War had laid the foundations of some of the most prosperous towns and cities in the Keystone State.

George Buchanan's *De Jure Regni Apud Scotos* ("The Jurisdiction of the Law Over the Scots") published in 1759, exercised a profound influence on Scottish opinion and in the 17th century the work became "avade mecum" to those who in Scotland and England were engaged in the struggle for political rights against the Stewart kings. The thesis of Buchanan's work is that the king is inferior to the law, and that he is responsible to the people. "We contend," he says, "that the people, from whence our kings derive whatever power they claim, is paramount to our kings; and that the commonalty has the same jurisdiction over them which they have over any individual of the commonalty. The usages of all nations that live under legal kings are in our favour; and all states that obey kings of their own election in common adopt the opinion that whatever right the people may have granted to an individual, it may, for just reason, also re-demand. For this is an inalienable privilege that all communities must have always maintained."

In their new homes on this side of the Atlantic, to which they had come for greater freedom and liberty of conscience, it was not to be expected that a people who held such a doctrine would tamely submit to kingly oppression. Hence it was that among the Scots and their descendants were found so many of the leaders in the struggle for American independence. Their leadership in the causes which led to the War of Independence has been well put by Bancroft in the following words: "The first voice publicly raised in America to dissolve all connection with Great Britain (The Mecklenburg and Westmoreland Resolutions) came not from the Puritans of New England, nor the Dutch of New York, nor the Planters of Virginia, but from the Ulster Scottish Presbyterians."

THE McKNIGHTS and THEIR NAME

The McKnights are descended from a certain Laird of Glenara, a chieftain of the MacNaughton clan (MacNaughtane, MacNaughton, or McNaghten). This is one of the three clans descended from the old Maomors of Moray, sovereigns of the Pictish race. The MacNaughtons were in the ancient days a powerful family, and among their large estates were those called Glenara, Glenshire and Glenfire. In 1267 Gilchrist MacNaughtane of that ilk was by King Alexander III appointed veritable keeper of his castle and island of Frechelan, whence the tower was assumed as the heraldic insignia.

Sir Alexander MacNaughtane of that ilk was knighted by James IV and accompanied him on the fatal expedition into England, and was killed in 1513 on the field of Flodden. His son and successor, John MacNaughtane, had three sons: Alexander, who died without surviving issue; Malcolm, called Glenshira, who succeeded his father and died in the reign of James VI, leaving two sons -- Col. Alexander, his heir and John, who married but had no issue.

John, the third son, called Shane Dhu (Black John) who went to Ireland as secretary to his great uncle, the first Earl of Antrim and settled in County Antrim in 1580, was succeeded by his son and heir, Daniel, and the latter by his son John MacNaghtan of Benvarren, Co. Antrim, whose grandsons succeeded in the 18th century to the Chieftainship of the MacNaughtan Clan upon the extinction of the Scottish line descended from Malcolm.

The Laird of Glenara, Chief of the MacNaughtan Clan, was knighted in the reign of James IV. His son was locally styled MacKnight (son of a knight), from which designation the change in the family name appears to have subsequently taken its origin. This was possibly influenced by the circumstance that this branch of the family embraced the doctrines of the Reformation at a very early period, while the main body of the clan remained staunch Roman Catholics to a comparatively recent date.

On the crushing of the Irish Rebellion under Sir Cahir O'Dogherty in 1607 King James of England divided the province of Ulster, Ireland into lots and encouraged its colonization. Due to the fact that the coast of Ulster was so close to that of Scotland, particularly Dumbartshire, Renfrewshire, Ayrshire, Galloway and Dumfrushire, a steady stream of Scots crossed to Ulster Province and settled in County Down and Antrim. Members of the MacNaughtan clan settled near Lisburn on the Lagan River near Belfast. The name MacNaughtan in Ireland is spelled McKnight.

When the stream of emigration from the colonies to Scotland and Ireland took place about 1700 to 1750 those from Ireland (Ulster Scots) were the ancestors of the McKnights now in the United States. Those coming to the colonies directly from Scotland carried the name MacNaughton, MacNaught or MacKnight.

MacKNYHTE of MacKNIGHTE

OMNIA FORTUNAE COMMITTO

MacKNIGHTE: This very ancient Scottish family appears from various documents which I have seen, to be seated on their lands of MacKnights in the Regality of Galloway for a period of nearly three hundred years at least viz: - 25th of December 1114 when (according to the lesser Selkirk Chartulary) Uchtred was the feudal possessor to 4th of July 1406 at which time Janet, the last solitary scion of the stock, plighted her troth at the altar and gave her lands of MacKnighte as a marriage portion to Sir John the Rose of Wrenfrew.

The above from a Genealogical and Heraldic account of the Coultharts of Coulthart and Collyn, Chiefs of the name from the first settlement in Scotland in the reign of Conarus to the year 1854 to which are added pedigrees of seven other families that through heiresses became incorporated with the House of Coulthart by George Parker Knowles, London, printed by Harrison & Sons 1855, 23 pages (New York Public Library).

Crest of one branch of McKnight family

(Lion)

Justen et Tenacum

THE FAMILY OF MacKNIGHT OR McKNIGHT OF SCOTLAND

ARMS: Quarterly, first and fourth, argent, a dexter arm issuing from the sinister, holding a cross-crosslet fitches gules; second and third argent, a tower sable masoned of the first.

CREST: A tower sable masoned argent.

MOTTO: Justum et tenacem. (Just and firm of purpose)

AUTHORITY: Burke's "General Armory", 1844 edition, page (this edition of Burke is not paginated, but is alphabetically arranged.)

TINCTURES AS SHOWN BY DESCRIPTION: The first and fourth quarters are of silver, the hands and crosses of red. The second and third quarters are also of silver, the towers of black with the mortars of silver. The tower of the crest is of black, the mortar of silver. The crest rests on a wreath of alternate twists of red and silver. The ribbon is of silver, the motto lettered in red.

NOTES: The Scotch and Irish prefix of "Mac" is subject to abbreviation at the will of the user. Therefore, the formal forms of writing names so prefixed, as, for instance, Macknight, is now found written in the following ways: Macknight, MacKnight, McKnight, McNight, and M'Knight. This prefix means "son of" and was a more modern form of the ancient Irish "oh" of "O", which means "son of".

There was also another arms used by a branch of the Macknights described: Argent, three pallets azure, on a canton gules a spur or crest: an arm in armour holding a spear in bend proper. Motto: Pac et spera.