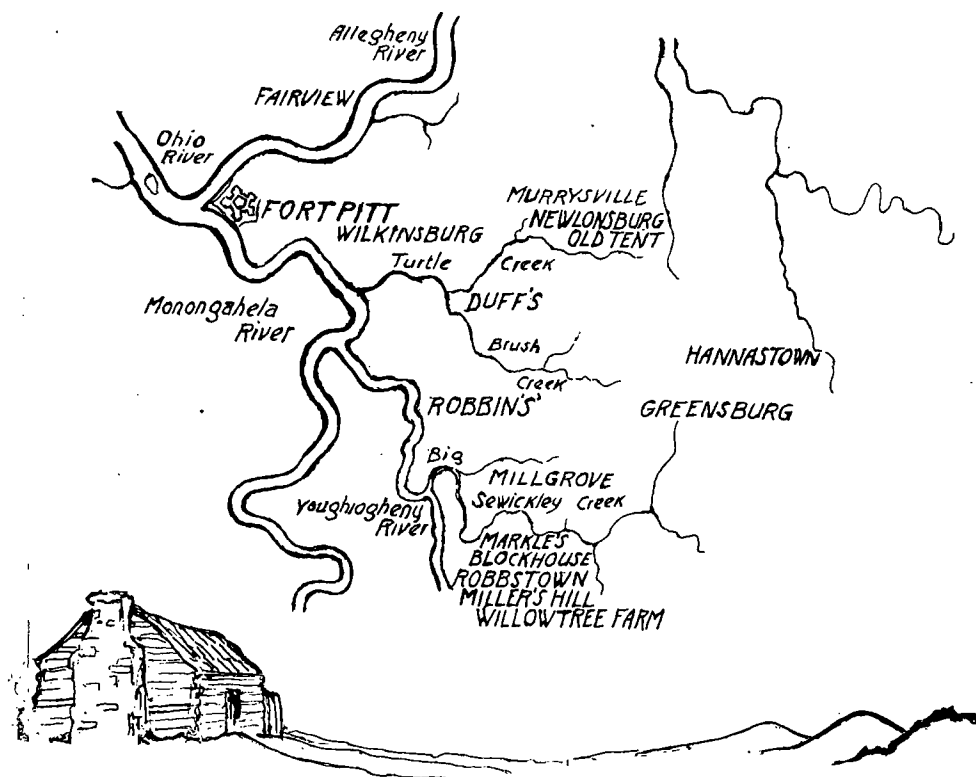
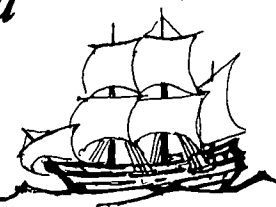


The Forefathers and Families of Certain Settlers in Western Pennsylvania



By Wm. Boyd Duff

1914018

Table of Contents

1.	Prologue	1
2.	Duff	6
3.	Patterson	62
4.	Wallace	65
5.	Boyd	75
6.	Bryson	153
7.	Niblock	167
8.	McKee	171
9.	Miller	175
10.	Thomas	219
11.	Markle	223
12.	Rothermel	244
13.	Siegfried	257
14.	Newlon	260
15.	Benson	279
16.	McGrew	283
17.	Dix	289
18.	Maddock	295
19.	Robbins	297
20.	Bathrick	311
21.	Buck	313
22.	Miner	315
23.	Baldwin	321
24.	Palmer	323
25.	Boardman	326
26.	Killam	331
27.	Pickworth	332
28.	Rose	334
29.	Allyn	336
30.	Hutchinson	338
31.	Billings	341
32.	Geer	351
33.	Howard	358
34.	Wellman	360
35.	Spencer	362
36.	Epilogue	366

Copyright © 1976 by Wm. Boyd Duff

All rights reserved

First Printing 1976

Assistance in compiling and publishing this volume has been accorded me by many, of whom some have been mentioned in the text. To the others I take this opportunity of expressing my gratitude. I am, of course, grateful to those ancestors and collateral relatives whose lives formed the subject matter of the narrative.

Wm. Boyd Duff
1200 Center Street
Pittsburgh, Pa. 15221

Inquiries as to additional copies of this book should be addressed to James Duff Moore, 6964 Thomas Blvd., Pittsburgh, Pa. 15208.

Ms. 75 P. 60, 6050 - 7-22-76 Duff

CHAPTER ONE

Prologue

A personal history has frequently been termed an apologia. Perhaps one undertaking a genealogy of his forebears should also proceed apologetically. Over the years it has been my custom to make notations of any matters bearing upon my ancestors that I came upon in my reading. Some of these I entered in notebooks, others upon any scrap of paper which was at hand. As a result the accumulation grew largely unsorted and unclassified. Such scribblings, whether dealing with matters of small value or great interest, were obviously worthless in such condition of disarray. None other than the writer of the scrawls would be able to decipher and catalogue them. I was reminded of the passage in Virgil where in the course of his journey Aeneas came to Cumae and found there the prophetic Sibyl, who wrote her auguries upon leaves which she left untended at the entrance of her cave. Dryden, in rendering the verse into English observed that, when a blast of wind arose,

“ .the leaves are borne aloft in liquid air,
And she resumes no more her museful care,
Nor gathers from the rocks her scattered verse,
Nor sets in order what the winds disperse.”

While I was dealing with notes of the past rather than forecasts of the future, I could not fail to see some slight similarity to my own situation. Accordingly, although there are dozens of unanswered problems in the ancestral outline, of which further research—let us hope—may promise solution, I feel that I should consolidate the data already at hand in a more or less permanent form and leave such further puzzles to be solved later, if not by me then by others. Such review may afford an opportunity of correcting the numerous errors and omissions which no doubt abound in the present manuscript.

The Apostle Paul warned Timothy against vain fables and endless genealogies. There is some difference of opinion whether he referred to certain incipient Gnostic beliefs in successive series of emanations or to fancied pedigrees from Hebrew patriarchs or from characters in Greek and Roman mythology. Certainly the Scriptures elsewhere in both Old and New Testaments do not frown upon serious and careful tracing of a family tree. In fact, the begat chapters appear so frequently that they are seized upon by those who claim weariness as a justification for abstaining from all Bible reading.

To prevent the present genealogy from becoming endless I have resorted to considerable abridgment. The endeavor has been to trace our ancestry back as far as possible and not to attempt to include all collateral branches. A complete family record in all lines would be highly desirable, but it would be most difficult to achieve and might prove quite tiresome to read. Too often the genealogies which have had the most expert and painstaking preparation are about as interesting as a directory or telephone book. No effort will be made to branch out far and wide, but attention will be confined to our own ancestors and their closest kinsmen, except where the narrative requires otherwise or some feature of special interest beckons. Perhaps thereby less likelihood exists of offending those who may not be mentioned than if there were an obvious intent to compile a complete family tree and some happened to be omitted through oversight. Time and space forbid us from chronicling the lives of our contemporary relatives of the twentieth century, since the nineteenth and earlier centuries will probably exhaust our literary zeal. We can treat remote forebears with a freedom, which the living and the ghosts of the relatively recent dead would resent.

The province of a preface is twofold – to explain why the author happened to write the book – and to indicate why the reader should persevere in perusing it. At the outset it may be desirable to state briefly one reason which did not influence me in undertaking the task. There is a tendency to imagine that in some manner one may identify himself with the lives of his ancestors – to fancy that in bygone centuries we ourselves through some continuity of essence dwelt in Old World towns and countryside, crossed the Atlantic, and as colonists settled on the new continent. Many will recall the passages in Du Maurier's Peter Ibbetson, where the theory is developed that the soul may relive in dreams its own life and the entire life of the race. In that work the principal character imagines that he and his beloved undertook to trace their ancestry. The narrative proceeded: "As we reached further and further back through the stream of time, . . . we had to use types in lieu of individuals. For with every successive generation the number of our progenitors increased in geometrical progression . . . until a limit of numbers was reached – namely, the sum of the inhabitants of the terrestrial globe." It was stated that they were just able to see as in a glass darkly the faint shadows of the mammoth and the cave bear and of the man who hunted and killed and ate them. The belief was expressed that "we should have got then to our hairy ancestor with pointed ears and a tail and have been able to ascertain whether he was arboreal in his habits or not."

The writer of the present brochure hastens to disassociate himself from any such search in this project. He recalls that in Peter Ibbetson the purported author of the autobiography was described as one "who died at the Criminal Lunatic Asylum of which he had been an inmate three years." I am inclined to the view that an engrossment in such remote ancestors, whether real or fancied, is some evidence of mental instability. I tend to shy away both from reincarnation, that is, a belief in a reimpodiment of the soul in successive human vehicles, and from recapitulation, the speculation that we as individuals repeat in our lives the history of the race.

It has been said that in theology there are two general doctrines regarding the origin of the soul – traducianism which theorizes that the human soul is transmitted by the parent to the children – and creationism which teaches that God creates from nothing a fresh soul for each human being at the beginning of his life. However, today there are many theologians who would prefer to believe in neither of these tenets, but rather in the notion of a psychosomatic unity. The liberal divines are so eager to make concessions to materialism that they are willing to admit that what had been termed mind, soul or spirit is but a chemical reaction of matter in certain environments. This third alternative I utterly reject. It is evident that the materialistic doctrine with its underlying canon that the germ cell is eternal, has an element of appeal to some genealogists, since continuity is an essential ingredient in its make-up. Traducianism would likewise have some attraction, since continuity might seem to simplify the mysteries of inheritance. Nevertheless, so far as the physical domain is concerned, I for my part subscribe to the principle of discontinuity in its most literal and absolute sense, even involving recurrent loss of material identity itself. I shall not tarry at present to explain my position in this regard, since I am certain that before closing the manuscript I shall have stated and restated it with some clarity whether with or without convincing power.

Despite my rejection of uninterrupted continuity, I continue to find genealogy a study of high interest. Possibly this may be explained by a predilection for historical inquiry, which experiences in these days some difficulty in finding an outlet for expression. All the major events of the past have been written and rewritten. Only in the minutiae of the commonplace, but not necessarily dull details of the lives of our forefathers do we find fallow fields for literary cultivation. In the recital of events, usual and unusual, in the lives of ordinary folk we often see flashes of reality, which formal histories do not capture. In this area as elsewhere the weeds of imagination flourish at the expense of fact. We shall find that it is often an arduous task to separate the factual

wheat from the tares of fiction and the genealogist, unlike the householder in the parable, can hardly wait until the harvest to begin the process of separation. Fictitious folklore abounds on every side which requires close examination to be distinguished from veritable tradition. Actually we live and thrive in a fictitious atmosphere. We appear to observe the world with unobstructed vision, yet we are really peering through a network of veins in the retina which we have learned to ignore. Our minds are even less effective to comprehend reality. We are incapable of coping with the venerable paradox of duration of time and extent of space. We are unable to comprehend either temporal or spatial limitations on the one hand or limitless void on the other. Between these inexplicable alternatives stretches an area which some call the space time continuum, seemingly paved with the hard facts of philosophy, politics, religion and science. Nevertheless, as we pursue our genealogical pilgrimage, we may be surprised to find that portions of this apparently substantial pavement have also crumbled into fiction under our feet.

Another reason why I have taken sufficient interest in genealogy to commit my thoughts to writing is that genealogy possesses many of the characteristics of a puzzle. An ancestor is frequently as elusive as a fugitive from justice. If written so as to reveal the clues and the pros and cons for each decision, a genealogy may achieve some of the allure of a detective story. To solve the problems one must rely upon the assistance of more scholarship than the dictionary employed by those who unravel crossword puzzles. Some may be led to compile a genealogy hoping to impress others with the reflected glory of illustrious ancestors. However, if pursued back through several centuries, the overall defects and virtues of the progenitors of most of us tend to average out. A noteworthy family tree is actually more of a tribute to the skill, diligence and perseverance of the compiler than to his pedigree. Frequently the search proves more stimulating than the discovery. This of necessity introduces a subjective element into the manuscript. Ordinarily history should be set forth objectively, but local history and genealogy partakes so strongly of the nature of an investigation that the writer finds it impossible to maintain an impersonal attitude. While he had hoped to stray no further than the editorial we, he has found it necessary to allow the first person singular to take over in full sway.

Let us now consider the reasons which might justify you in taking time to read this volume. When I was a child, my parents frequently took me to different parts of Westmoreland County. From the number of cousins in various degrees of consanguinity to whom I was introduced, I received the impression that in some way I was probably related to every resident of the county. If a few of ones ancestors were on the

map when the political subdivisions of Western Pennsylvania were first laid out, such impression might not be too far from the truth. There is thus the definite possibility that some of the individuals described in the following pages are as closely related to you as they are to the author. If such relationship cannot be traced, be assured that the characteristics described are more or less typical of their times and that your ancestors likewise experienced similar joys and vicissitudes.

As a final invitation to read the following chapters of the manuscript, I conclude the preface with this remark. When the Black Death ravaged Europe in the Middle Ages, a writer closed a paragraph describing its sudden seizure and quick and fatal termination with these words: "How many valiant men, how many fair ladies, how many sprightly youths. . . whom not others only but Gallen, Hippocrates, or Aesculapius themselves would have judged most hale, breakfasted in the morning with their kinsfolk, comrades and friends and that same night supped with their ancestors in the other world!" Today pestilence usually moves more slowly, but destruction of other sorts may overwhelm us even more suddenly. Our jeopardy is ever present. If you are not moved to an interest in genealogy by other considerations heretofore mentioned, should you not at least familiarize yourself slightly with your forebears so that you will recognize some of those who will sit about the heavenly table with you?

CHAPTER TWO

Duff

We may imagine that for some time after the first Monday of August in the year 1790 one John Findley, an assistant marshal appointed under Act of Congress as an enumerator to take the First Census, made his way along every rudimentary road, Indian track, and footpath which traversed the County of Westmoreland in the Commonwealth of Pennsylvania. After the similitude of Satan in the Book of Job he had been going to and fro upon the earth and walking up and down in it. If he had been in truth Lucifer himself, oftimes his reception could have been hardly less cordial. He had come to expect a reluctance on the part of the more devout to cooperate in a numbering of the people. They recalled the punishment meted out for David's presumptuous census. Others more worldly-minded objected that the census was the first step in an attempted imposition of taxes by the new government in addition to state and local levies. Nevertheless, there was rarely a refusal to answer, since Congress had taken the precaution of providing for a forfeiture of twenty dollars, to be sued for and recovered by the enumerator, one half for his own use and the other half for the use of the United States. Aside from penalties, an enumerator was paid at the rate of one dollar for every one hundred and fifty persons by him returned when such persons resided in the country, and at the rate of one dollar for every three hundred persons returned, where such persons resided in a city or town containing more than five hundred persons. In 1790 Westmoreland County contained no city and in fact no town with that number of inhabitants. The census showed for Franklin Township a total population of but 775 souls. So far as the surname Duff was concerned, the enumerator must have thought that he had hit the jack pot when he entered Franklin Township, for in it there were seven Duff households containing in all some thirty-five persons. In fact it would seem that on the basis of census figures Duff was the most common surname in the township in 1790. This is rather difficult to explain since tax lists of a few years earlier in the Pennsylvania Archives and deeds of record in the prior decade linked most of the families to other townships of the county. We might assume that the census enumerator arrived on the scene when a wedding or a wake had temporarily drawn a large portion of the tribe to Franklin Township, but the Act of Congress provided that a person shall be returned as of his usual

place of abode, although provision was also made for inhabitants without a settled place of residence. Perhaps we can think of the year 1790 and Franklin Township as a time and place for one of those swarmings of a family group preparatory to breaking up and dispersing to establish hives in other quarters.

The seven Duff families in Franklin Township according to the 1790 census were as follows:

	Free white males of 16yrs. and upwards including heads of families	Free white males under 16 years including heads	Free white females including heads of families
Duff, Elizabeth	2	3	2
Robert	1	2	2
Jas.	1	3	1
John	2	3	2
John	2		1
David	1		1
Jas.	1	3	1

The 1790 census also showed that the following Duffs resided in other parts of Pennsylvania:

North Huntingdon Township of Westmoreland County

Patrick	1	1	2
Olever	2	4	4

Pitt Township of Allegheny County

James	1		1
-------	---	--	---

Plumb Township of Allegheny County

James	1	2	3
John	1	3	2

Washington County

James	1	1	3
-------	---	---	---

Colebrookdale Township of Berks County

Neal	1	3	3
------	---	---	---

In Chester County there were no Duffs listed, but two McElduff families appear:

Honeybrook Township

Jos.	2	1	5
Sam'l	2	1	4

Before entering upon a discussion of the relationship of the foregoing families and endeavoring to discover their predecessors and successors, perhaps we should comment upon the fact that the surname used in the census list for Chester County was the three syllable name McElduff, whereas in the census lists of all the other districts the

monosyllable Duff was employed. This can probably be attributed in part to the whim of the enumerator, since we know that even later than 1790 some at least of the Westmoreland County families called themselves McElduff or McIlduff. Duff is a Gaelic name signifying black or dark and was in common use in both Scotland and Ireland, and of course among the Scotch-Irish of Ulster. The Rev. Patrick Woulfe in his scholarly work "Irish Names and Surnames" stated at page 372: "MacGiolla Duibh— IV— M'Gilliduff, McGilliguffe, M'Gilduff, M'Kilduffe, MacIlduff, MacElduff, Gilduff, Kilduff, Duff, Black, 'son of Giolla Dubh (the black youth);' the name "(of certain described families in Cavan, Galway, and Sligo). "The name was also common in other parts of Ireland and in Scotland."

Curiously enough the Rev. Patrick Woulfe in the preface to his book (p.viii) employed the same name as an example of how many surnames were adopted: "The facility with which nicknames lose their descriptive character tends to convert them rapidly into proper names. Take for example, the Irish name Dubh Giolla, meaning 'black youth.' As originally employed it was without doubt a nickname descriptive of the person on whom it was first imposed. But if Dubh Giolla lived long enough, there came a time when he was no longer a black youth, but a gray haired old man. The name had then already ceased to be descriptive. Suppose Dubh Giolla had a grandson called after him, but who was not black like his grandfather, but fair, here the name would be no longer descriptive, but rather independently of it, would in fact, have already become a proper name. And once a name got adopted into a family, the tendency was to perpetuate it on from one generation to another, independently of its original significance." It may also be remarked that in Black's Scottish Surnames there are cross references between the paragraphs dealing with the names, Macduff, Duff, and Macilduff.

At the same time that the McIlduffs and McDuffs were becoming plain Duffs, the bearers of many other Scottish and Irish names were likewise abandoning their prefixes. For example, McGuffog was becoming Guffey. I recall having once been told the reason for the dropping of the Macs was that a goodly portion of the Macs were Catholics and that some Presbyterians were willing to abbreviate their surnames in order not to be mistaken for Catholics. However, I cannot accept that as a valid explanation. It is true that the Irish Catholic church rolls contain as many Macs as O's and that Macs were abundant in those Highland shires of Scotland where Catholicism was dominant until late in the 1700s. Also in the old days there was no lack of religious animosity. The suggestion was founded, I believe, upon the notion that

the derisive term "micks" referring to Irish Catholics was based on the fact that there were so many Macs among their names. This notion is clearly false. The term was applied to the Irish Catholics not because of the prefix Mac in their surnames, but on account of the fact that Michael was such a popular Christian name among them. In this country we think of Mike as the nickname for Michael, but in Ireland Mick was used probably more frequently than Mike. Mick, therefore, was as an appropriate collective nickname as Pat. It should also be recognized that there are numerous Irish Catholics with surnames from which the Mac has been dropped, and it is quite unlikely that this abbreviation was accomplished because they were afraid that they might be mistaken for Presbyterians. To my mind the true explanation is that in the long run nomenclature may depend not so much on what you desire to be called, but on what others wish to call you.

My great-great-grandfather, John McIlduff, always signed his name with the prefix intact. His headstone reads John McIlduff and in his will he referred to a grandson as John McIlduff, yet the census enumerator and no doubt most of his neighbors labeled him plain John Duff. The old name persisted less successfully with the McIlduffs than it did with the other Gaelic color surnames of the same general character, such as McElroy red, McIlvain white, McKelvey yellow, or McIlwrath brindled brown or gray, although some instances of abbreviation with them may be found as in Roy, Bane, etc. No one in World War II could deny that Kilroy was there. Even place names have met the same fate. Ballyduff is the name of a number of Irish townlands, which a century or two earlier were known as Ballymacilduff. The same period that witnessed a widespread abandonment of Mc doubtless saw a similar surrender of de and von in names of continental origin. In the other branch of the Celtic race the Welsh prefix ap was disappearing. Ap Rhys was becoming Price, ap Howell— Powell, and ap Hugh— Pugh. Although Mac and ap may seem to have little in common, they are basically the same Celtic word meaning son with alteration of consonants. One of the earliest instances of the tendency to drop the prefix is found in Act II, Scene III of Shakespeare's Macbeth, where Banquo made the following reply to Macduff, as he was spreading the news of Duncan's murder:

"Too cruel anywhere

Dear Duff, I prithee, contradict thyself

And say it is not so."

If there be any Duffs who lack the family tradition that in early generations their name was burdened with the prefix, let them be assured

that there is greater likelihood that there has been a disconnection in the transmission of the tradition than that they are of different stock.

As heretofore mentioned there are records of Duffs in Westmoreland County at dates substantially earlier than 1790. One of such records is the following excerpt from the Westmoreland County Return for 1783 (Pa. Archives 3rd Series, vol. 22) in Rostraver Township (doubtless named after the town of Rostrevor, County Down, Ireland. Those who have visited the Mourne Mountain District from Belfast by motorbus have doubtless passed through that Ulster town.):

	Acres	Horses	Cattle	Sheep	Inhabitants	White	Black
Duff, Oliver **	2	2	6	3		8	*
Alexander*	2	2	2	2		8	*
John *	2	2	2	*		2	*

It will be observed that the following list of Capt. Thomas Morton's Company of Rangers on the Frontiers from Westmoreland County as shown on pages 330-331 of vol. 23 of the Pennsylvania Archives includes the names of Oliver and John with the prefixes more or less intact:

Thomas Morton, Capt.	Wm. Finney	Oliver McDuff
Philip Howell	Wm. Morton	Samuel Laramore
George Shields	Thomas Samson, Jr.	Wm. Allen
John Neal	Isaac Greer	Henry McGlaughlin
William Smith	James Willson	Nehemiah Hayton
Adam McConnell, Sen.	Thomas Samson, Sen.	Alex. Stewart
Adam McConnell, Jr.,	James Hamilton	John Bigart
John McConnell	Robt. Jameson	Amos Weddle
	Henry Westley	James Steel
	Wm. Ritchey	Thomas Owens
		Nathaniel Boyd
		John Maxwell
		John McIlduff

I once showed the foregoing list to Dr. J. Burt Willson, a descendant of a Willson family who were early members of a Reformed Presbyterian settlement in the Forks of the Yough neighborhood, which is in the vicinity of Rostraver Township. He remarked that many of the family names mentioned in the list were well-known in that area in the early days. We may therefore conclude that Capt. Morton's company was enlisted from Rostraver Township. The Pennsylvania Archives indicate that these Ranger lists referred to services during the Revolution between the years 1778 and 1783.

Albert's History of Westmoreland County (p. 612) contains the statement that John McIlduff had two brothers, Oliver and Alexander.

This is not a case of the mythical "three brothers" who constitute the earliest links in so many family genealogies, since there are numerous references to them in the Westmoreland County records. Respecting the time of their arrival in Westmoreland County, Boucher's History of Westmoreland County, Vol. 3, page 429 states that John McIlduff and his wife "came from near Belfast, Ireland, about 1775, and settled on land near what is now known as Export, Westmoreland County, Pa." A similar statement with that date is found in Beaver County (Jordan) p. 634. On the other hand Albert's History of Westmoreland County refers to coming "from Ireland and settling in this township (Franklin) about 1780." My view is that the date of their arrival in Pennsylvania is uncertain and that it could be earlier than the dates mentioned. We must assume that they left Ireland prior to the outbreak of the American Revolution, as it is unlikely that there was any substantial immigration to the Colonies from the British Isles during hostilities. It is also reasonable to believe that during the Revolution the Pennsylvania Land Office was not functioning in a normal manner and that therefore the fact that the formal taking up of land by warrant and survey was not accomplished until a relatively late date is not a necessary indication that the settlers were not present at a much earlier time.

Records of settlements by the family in Chester County present much earlier dates. A Chester County history contains this statement: "The Mackelduff family is of Scotch-Irish origin and the ancestors of the Chester County branch left the north of Ireland about 1735 on account of religious persecution and became early settlers in Honey Brook township, where they took up large tracts of land, on some of which their descendants still reside." Another Chester County history states: "Wallace Township. . . covers about the same area which was included in the Manor of Springton. Scotch-Irish settled the old manor and considerable trouble followed their occupancy. In 1747 they claimed that they were to have 100 acres for a nominal sum. Pioneer families included Mackelduffs, McFeeters, Alexanders, Garrets, Kennedys, Hendersons and Mackeys." The West Nantmeal Township tax lists in 1753 and 1774 contained the names "Samuel McDulph" and "Samuel Milduff." The statement is made that in 1765 Samuel McIlduff had 500 acres and that by 1780 his holdings had increased to 700 acres. A Joseph Mackelduff, born in West Nantmeal Township is said to have had a son Joseph born in 1788 in West Brandywine Township, who in turn had sons named Joseph, George, Samuel and William. On one occasion when at the Courthouse at West Chester, the county seat of Chester County, I noticed the record of the death about 1778 of a James McIlduff of West Nantmeal, who left a widow Ann McIlduff, to whom letters were

issued Dec. 4, 1778. In the audit papers of his estate I observed that the largest item of indebtedness was to Samuel McElduff. It occurred to me that this fact might be significant in suggesting an explanation of early settlements of the family. Since this James McElduff apparently held title to no real estate, it is most probable that the obligation in question was for rent as a tenant of Samuel McElduff, whose acreage may well have been adequate to support a number of relatives for the period during which they got their bearings and decided in what locality they desired to make a permanent settlement. Throughout the history of American immigration past and present the procedure has always been for the greenhorn to make his way first to the locality where other members of his family had established themselves. For that reason it is difficult to be certain exactly when the three McElduff brothers disembarked in America and how long they may have lingered near the seaboard before crossing the Appalachians.

Since we have several times mentioned the term Scotch-Irish and since most of the Duff families in Western Pennsylvania admit its applicability to them, it may be desirable at this point to enter upon a general discussion of the Scotch-Irish before taking up a detailed consideration of individual ancestors and related Duff families. It has generally been considered that the settlement of western Pennsylvania was a Scotch-Irish project – not that other stocks failed to contribute, but it was felt that the Scotch-Irish took the front rank in accomplishments and numbers. However, Solon J. Buck and Elizabeth H. Buck in their book "The Planting of Civilization in Western Pennsylvania" asserted that this conclusion has now been overturned. The following is a paragraph from the Buck book: "One of the surprising results of this statistical survey is the revelation of the small number of Scotch-Irish, that is, descendants of Scots who settled in Ireland, in western Pennsylvania in 1790. Equally surprising is the fact that this element was apparently exceeded in numbers by Scots, who, or whose ancestors, may be presumed to have come directly from Scotland to America and by Irish of other than Scotch origin. These conclusions would seem to be difficult to reconcile with the prominent part that the Scotch-Irish played in the history of the region and with the prevalent impression that they formed the main element in the population prior to the Civil War. The proportion of the Scotch-Irish may have been considerably increased by immigration after 1790, but it is probable that the term "Scotch-Irish" as commonly used includes the Scotch and many of the Irish of English or Celtic origin. The tumultuous and rigorous lives of all these peoples in Scotland and Ireland and in the Old West had conditioned them to the frontier, and the similarity of their backgrounds

together with the adherence of most of them to the Presbyterian church helped to mold them into a unified and powerful element in the community."

It is argued that while the Scotch-Irish comprised 16 percent of the population of Westmoreland County, they represented only 6 percent in Washington and Fayette Counties, 5 percent in Bedford County, and 4 percent in Allegheny County. Summarizing the results of the survey, it was stated that of the 12,955 white families in the five western counties of Allegheny, Washington, Fayette, Westmoreland and Bedford in 1790, it appeared that about 37 percent were of English origin, 7 percent of Welsh, 17 percent of Scotch, 19 percent of Irish and 12 percent of German, while 8 percent were of minor groups unassignable. It was indicated that the Irish element stated above as 19 percent breaks down into Scotch-Irish representing 7.5 percent of the total, Ulster Celts 2.7 percent, Irish of English descent 4.6 percent, and South Irish (Celts) 4.6 percent.

The further statement was made: "The best basis for a statistical estimate of the proportions of the various elements is furnished by the names of the heads of families as recorded in the Census of 1790. Since it is known that certain names appear in fairly uniform proportions in the different elements, it is possible by counting these names to arrive at an approximation of the proportion of the elements themselves. It is recognizable, of course, that families were of different sizes, that some names had been changed, and that there had been considerable intermixture of blood by 1790, but it is not believed that these factors would seriously affect the conclusion when applied to a population of considerable size."

It will be observed that the authors of the book made no statement in disparagement of the Scotch-Irish. On the contrary, by belittling them numerically they indicated that they were in effect complimenting their ability. Nevertheless, I felt constrained to question the arithmetical accuracy of the quotas mentioned and resolved to examine the authority which the authors had used as the source of their conclusions. I accordingly read the pertinent portions of the American Council of Learned Societies' "Report of a Committee on Linguistic and National Stocks in the Population of the United States." Possibly with more than 60 percent Scotch-Irish ancestry I was actuated by resentment at being relegated to a minority group. I found that the Committee had summarized the theory underlying its investigation in the following sentences: "As a result of the occurrence of names distinctive of a mother country in a population largely drawn from that country measures roughly the proportion of the population coming from that source. For example, if bearers of distinctive English names were nine-tenths as large a pro-

portion of the population in Maryland in 1790 as they were in England, it is inferred that the population of Maryland was nine-tenths English." The Committee did not attempt to apply this theory of calculation to a small political subdivision such as a county. We ourselves have noted above that Duff was in 1790 the most common name in Franklin Township, Westmoreland County. Yet at the same time the report contains substantial lists of the most common names in Ireland and of the most common names in Scotland, and although we know that Duff is not an uncommon name in either of those countries, the bearers of that name were not sufficiently numerous to appear on either the Irish or the Scotch list.

If an attempt were made to arrive at the comparative proportions of Scotch and Scotch-Irish elements, the task would be attended with almost insurmountable difficulties. There are numerous surnames such as Duff, which are prevalent in both Scotland and Ireland by virtue of the fact that at the time of the adoption of surnames Gaelic was spoken in large sections of both countries. The ancestors of an individual named Duff may have lived exclusively in Scotland, exclusively in Ireland, or they may have crossed from Scotland to Ireland in the seventeenth century settlements. I recall that the Burns Laird Line had twin ships for the night run between Belfast and Glasgow named the Royal Ulsterman and the Royal Scotsman. The ships were so identical in appearance that the only way I could distinguish them was to look at the name on the prow and stern. The trouble is that in the case of human beings the surname alone is not sufficient clew as to nationality. It is interesting to note that in the Committee Report among other matters was a list of "names Scotch in origin with usage in Ireland approaching or exceeding that in Scotland." This indicates graphically how extensive the Scotch migration to Ulster must have been in the seventeenth century. I noted in the Committee Report a reference to the "fact that the Scotch-Irish in Pennsylvania were largely in the western counties." This seems to be a recognition of the accuracy of the old view which had been in general vogue among historians of western Pennsylvania. It is difficult to believe that the authors of "The Planting of Civilization in Western Pennsylvania" could with any approach to precision have calculated the Scotch-Irish percentage as low as the 16 percent allotted to Westmoreland County. I note that in "Colonists from Scotland" (1956) by Ian Charles Cargill Graham the percentage conclusions arrived at in "The Planting of Civilization in Western Pennsylvania" are quoted "for what they are worth." Graham commented: "They purport to be able to distinguish Scots, Ulster Scots and Ulster Celts. But the survey is made from the surnames of heads of families, always an unsafe method,

and it gives no clue to the birthplace of the persons concerned." The position taken in "The Planting of Civilization in Western Pennsylvania" may, however, have a certain remedial effect, since it may tend to counteract some of the more extravagant claims contained in orations delivered in Scotch-Irish societies prior to the turn of the century wherein it would appear that the Scotch-Irish singlehanded had won the Revolution and with negligible assistance from others had settled the west. However, the more recent attempts to deprecate their numbers and to some extent their influence have gone beyond a true balance, since the Scotch-Irish orators while given to some hyperbole were after all not so far removed from the truth.

Another feature of the Scotch-Irish problem, which deserves discussion, is the question of racial origin in the strict sense rather than mere nationality. The views as to their racial make-up have been varied and conflicting. This has been due in considerable measure to the influence of religious prejudice. Both the Roman Catholic priests and the Presbyterian ministers have been zealous in guarding their flocks from heresy and have been overcome by fear that some of their charges might be converted to the opposite faith. Consequently they have tended to emphasize all real and imaginary differences. Catholic Irish have contended that they are in a substantial degree Milesian in origin. No one can categorically deny the legend that at some remote B. C. date a man named Milesius may have embarked from Spain and with a troop of settlers landed on Erin's shore. However, it is the general consensus of historians that Ireland must have been settled by inhabitants of Britain who crossed the narrow Irish Sea. The emphasis upon the Milesian story is occasioned by a desire to impress upon the minds of the Southern Irish an ancestral link with the Mediterranean and to classify the British as unrelated aliens. On the other hand, I recall with some amusement an address by a Presbyterian minister, whose surname in its original Gaelic meant Son of Patrick. Notwithstanding the fact that his own name was eloquent of Celtic ancestry he devoted a substantial portion of his address to an alleged backwardness and inferiority on the part of the Celt compared to the Anglo-Saxon whom he embellished with all virtues. The Scotch-Irish have frequently been described as descendants of the Anglo-Saxon lowlanders of Scotland. It is true that the Scotch lowlands may contain considerable Anglo-Saxon blood on account of an early invasion by Angles into the Lothians. It is also true that the Scotch lowlanders were Anglo-Saxon in speech at the time when the Scotch-Irish settlements in Ulster took place. However, that situation with respect to language had not existed for many centuries. There may be noted a remark in The Montgomery Manuscript, written in the 1600s

by William Montgomery, who was no admirer of the Gaelic speaking Irish of Ulster, to the effect that it was not so long since the old language of the common people of Ayrshire in Scotland was Gaelic. Gaelic speech rapidly fell back before the spread of the English tongue largely because the Scottish kings had early adopted English as the language of their court and government. Most of the histories and literature have tended understate the Celtic element and to overestimate the Teutonic components. However, present day historians take the position that the most of the present blood of the British Isles was there before Julius Caesar landed with his legions in 55 B. C.

I recall my grandmother Duff once telling me that the Duffs came from the Highlands of Scotland. She, of course, was a Duff by marriage and not by birth and I am inclined to believe that whoever gave her that information had been inspired by some literary romanticism which had nominated the Highlands as the choice portion of Scotia's geography and the cradle of her most illustrious sons. There have been and doubtless are many Duffs of Highland origin. A glance at the map shows towns named Macduff and Dufftown in Banffshire. A high point in the topography of the Cairngorm Mountains is Ben Macdui, at one time considered the most lofty peak in Scotland until more scientific methods of measuring mountain stature showed Ben Nevis a hundred and eight feet higher. However, the name Duff was not an exclusively Highland name. The Scotch-Irish settlers in Ulster in the 1600s came principally from Ayrshire and Galloway in the western Lowlands. Since the name McIllduff was found in that area at that time, we have every reason to believe that it was the abode of the family which we are tracing. In the Ayr Burgh accounts for the year 1589-90 there is an entry showing the disbursement by the Treasurer of an item entitled "Hospitality" amounting to 13s 4d with this explanation, "For wine to the young men directit furth for seiking of the Ireische piratis that tuik Gilbert McIllduff the townis nyctbour indwellar and burges." The Ayr Register of Sasines for 1599-1609 also contains an entry of 12 May 1604 relating to Gilbert M'Illduff burgess of Ayr. We are not in position to affirm that Gilbert may have been an ancestor or relative, but it is not unlikely that in the Scotch-Irish settlements beginning in 1606 McIllduffs may have set forth from this same area. Black in his "The Surnames of Scotland" refers to another Gilbert McIllduff as having held land in Dumfries in 1461. He likewise mentions that the name was recorded in Galloway in 1684 as M'Illduff, Mickellduff, and M'Malduff. Probably most of the place names of lowland Scotland are Celtic and it is evident that a large portion of the surnames of its population was likewise. Since the use of English was expanding and Gaelic was receding at the time when surnames

were adopted, it is clear that a Gaelic surname stamps one's ancestry as almost certainly Celtic, whereas the existence of an English name does not insure English ancestry but may only mean that an old Gaelic name has been anglicized.

Mention should be made that the term Scotch-Irish in probably its earliest use had Highland connotations. Some have suggested that the first use of the term arose from the practice of the University of Glasgow in registering students, who had come over from Ulster, to add after their names "Scoto Hibernius", thereby recognizing their Scottish character although they were not of Scotland. However, in the earliest use of the term that I have observed the reference was not to the lowland Scots who had settled in Ulster in the early 1600s but to the highland Scots who had arrived in Ulster at earlier dates. In a manifesto of April 14, 1573 relating to denization Queen Elizabeth mentioned "a nobleman named Sorley Boy (Macdonnell) and others, who be of the Scotch-Irish race." She stated that "we. . .are content that any 'meer Irish, or Scotch-Irish, or other strangers. . .shall be reputed and taken for denizens." Aside from families such as the Macdonnells who had extended their holdings into Ulster, there were multitudes from the Scotch Highlands and Western Isles who had entered Ulster as mercenary warriors. In contrast to primogeniture which controlled the succession to British titles, the chiefs of the Irish clans came into possession of their office by virtue of tanistry, which provided that a successor was selected by reason of his suitability and ability rather than the mere fact that he was first-born. This naturally meant succession was frequently accompanied by strife. Consequently many Irish chiefs maintained large bodyguards to overawe rivals and found it more desirable to fill the ranks with imported mercenaries rather than with natives who might favor their rivals. The lines in Macbeth—"from the western isles Of kerns and gallowglasses is supplied"—indicate how ancient was the practice of obtaining mercenaries from the highlands and the isles. Among the names of such which are usually thought of as indigenously Irish but which are actually Scottish in origin may be mentioned McCabe and McMahan. However, in the plantations of Ulster in the 1600s the Scottish element was in the major part from the lowlands. In the counties of Antrim and Down where settlements began several years before the Ulster Plantation strictly speaking was inaugurated in 1610 the Scotch element predominated, and in the other Ulster counties where large numbers of English had settled the English settlers tended more readily than the Scotch to abandon their plantations when the Irish rebellion of 1641 broke out. It is noteworthy that prior to the reign of Elizabeth, Queen Mary and Philip of Spain, her husband, had secured the passage

of a statute by the Irish Parliament in 1556 prohibiting "bringing in the Scots, retaining them and marrying with them."

A number of parties by the name of Duff whom I have met have somehow or other received the impression that the Duff ancestry led back to royalty or nobility. It is true that in Holyrood Palace there are hung on the walls purported portraits of the early Scottish kings. Among them was one Duff who reigned from the year 962 to 967 and another ancient monarch was Grimes, son of Duff. However, it would require a good deal of imagination to include them in our pedigree. Macduff whom Shakespeare called the Thane of Fife and subsequently the Earl of Fife, is generally considered to have been a half or wholly mythical character. Skene, the author of *Celtic Scotland*, is quoted as saying that "The earls of Fife of the race of Macduff first appear in the reign of David I." On the other hand, certain of the old chroniclers asserted that as the consequence of his slaying of Macbeth, Macduff's family was given as a reward the honor of placing the sovereign upon the throne, the leadership of the army, and the setting up of the right of sanctuary afforded by the Girth cross of Macduff. Various Macduffs, Earls of Fife, were prominent in Scottish history during the twelfth, thirteenth and fourteenth centuries. Possibly the legend of royalty was given its greatest impetus by the fact that in 1889 one Alexander Duff, Earl of Fife, married Princess Louise, daughter of Queen Victoria, and was created Duke of Fife. He was a descendant of a William Duff, Esq., who was elevated to the Peerage of Ireland in 1735 and in 1759 to the title of Viscount Macduff and Earl of Fife. His son was created a Peer of Great Britain in 1790. The William Duff mentioned was a descendant of a David Duff who had been granted the Barony of Muldavit in 1401. Apparently that Duff family after considerable genealogical research has never been able to establish its descent from the ancient Macduffs and the old Earls of Fife of earlier centuries. If that is beyond their power, it is quite unlikely that any of the Duff families now residing in the United States would be successful in such a quest.

The time was when it would have been unthinkable for a genealogical book dealing with Scottish or Scotch-Irish families to be published without either being bound in plaid or accompanied with plates of the tartans bearing the family designations. Even today in Scotland genealogy for the most of the populace consists in scanning lists of clan septs to find therein the surnames of parents and grandparents and thereby determining what designs in scarfs and neckties they are entitled to wear. This simplified research has obvious advantages and is much less tiring than leafing through written records of earlier centuries. One very practical justification for this attitude may be found in the

fact that Scottish records dealing with the forebears of the ordinary folk are not particularly plentiful. The country's stormy ecclesiastical history was not amenable to the growth and preservation of congregational records. Likewise it is possible that many session books replete with uncomplimentary recitals of discipline had a tendency to disappear when they happened to pass into the custody of descendants or relatives of the parties against whom such punitive measures were taken. Long ago I happened to read in the *Edinburgh Review* an article entitled *The Great Clan Tartan Hoax* and I have since seen other articles of like import. The point was made that the idea of distinctive plaids did not exist prior to the establishment of the Highland Regiments in the British Army, each of which naturally adopted identifying uniforms. It was claimed that many of the clans had distinctive war cries, badges and bagpipe dirges, but that their tartans did not necessarily have distinctive setts. Such similarity in pattern as existed was said to be local in nature and attributable to the probability that the inhabitants of a particular locality tended to have their garments woven on the same loom in similar patterns. The notion of a characteristic tartan for each clan is said to have been invented by romantic novelists such as Sir Walter Scott. However, it was emphasized that the real development of the idea was the work of the great woolen companies. Its commercial value has had vast proportions. I recall talking to a clerk in the haberdashery department of a leading Glasgow store and mentioning that I had read the article regarding the clan tartan hoax. As I expected he expressed vigorous dissent from the conclusions reached in the article. It, he said, must have been written by an Englishman. On the contrary, he argued that the relationship of the galaxy of bright tartans and the clans to which they have been assigned was worked out by the most exhaustive historical investigation. He asserted that authenticity of a sett was only claimed after comparison with the designs in shawls and other apparel stored away in chests in the attics of castles of highland chieftains. Possibly it should be admitted that considerable study and research went into the woolen companies' project. Perhaps the reader is familiar with the arrangement of red, blue and green in the so-called Macduff tartan, which after the Stewart and the Wallace is one of the most common designs in commercial plaids. I recalled the Glasgow salesman's remark when many years later I happened to notice in a case in the highland museum in Inverness a vest or waistcoat of plaid material marked as having belonged to a citizen of that town in the 1700s by the name of Duff. While the garment was so faded that the exact coloring could not readily be discerned, it was clear that the design in the weaving was substantially the same as that of the Macduff tartan of today. However, I am

inclined to believe that the hoax charge actually deflates a myth. Nevertheless, the fantasy is a pretty one. There is no law against a family or clan belatedly adopting a fabric woven in a distinctive design just as a high school or college may appropriate colors or a motto. Certainly there is no harm in such a fiction save as it tends to divert a multitude from serious historical and genealogical study.

We have spent considerable time in discussing in general terms the original homeland of the Duff family, although little of specific and positive import has been discovered. Let us now cross the North Channel into Ulster. Here again we shall have to depend to some extent upon conjecture. I recall reading at one time a short summary of Duff family history written by some member of the family. One of the brief comments respecting John McIllduff was to the following effect: "He had a family record which extended back many years; unfortunately this was lost on his voyage to America which was a very stormy one lasting about fourteen weeks." It is curious, if this family record was extensive, why some fragments of it were not retained in the family memory. As it is the only tradition regarding the Ulster domicile of the Duffs is that they came from near Belfast. The word "near" is a relative term when applied to the not so extensive province of Ulster. My Aunt Susie (Sue T. Duff Jackson) once said that Judge Thomas Mellon had remarked that when the Mellons lived in Ireland, their neighbors were Duffs, and that when the Mellons came to America, they still had Duff neighbors. The Mellons and the Duffs lived upon practically adjoining farms in Franklin Township. My aunt interpreted Judge Mellon's remark to mean that the two families had also lived in the same locality in Ireland. If that were so, there would be no difficulty in ascertaining the exact location of the Duff domicile in Ulster. Quite recently the newspapers contained items dealing with the fact that the cottage at Camp Hill, County Tyrone, from which the Mellons had emigrated, was being restored and preserved along with other Scotch-Irish sites of American interest. According to the map Camp Hill must be about fifty miles as the crow flies from Belfast. It is doubtful whether strictly speaking it could be termed "near Belfast." Consideration must be given to the fact that Judge Mellon left Ireland in 1818 at the tender age of five years, whereas the Duffs departed from Ireland in 1775 or earlier. I am inclined to the view that Judge Mellon merely thought it to be a coincidence worthy of comment that when the Mellons lived in Ireland they had neighbors by the name of Duff and that when the Mellons settled in America they also found that they had neighbors there by the name of Duff, without necessarily inferring that both Duff neighbors were of the same family. Thereafter on one occasion when in Belfast I made inquiry

regarding any old records from County Tyrone relating to the name McIllduff. No exhaustive search was made but the only reference noted was to the effect that in 1666 at a place denominated Bellinagilly in Cappy (Cappagh) Parish, Strabane Barony, County Tyrone there had lived two individuals named Donald oge M'Illdugg and Art M'Illdugg. This evidently represented a misreading of the surname McIllduff, but the Christian names Donald oge and Art clearly indicated that the individuals were not Scotch-Irish, but probably Gaelic speaking Irish. As heretofore mentioned McIllduff was a name native both to Ireland and Scotland and without the intimation furnished by the Christian name its owner might be Scotch, Scotch-Irish, or Irish. In Ulster history a Sir Cahir O'Doherty instigated a rebellion in the 1600s. His secretary was named Doltagh McGilliduff, the Christian name making clear his native Irish origin.

In the tax lists known as the hearth money rolls there were quite a few McIllduffs listed — for example, in the year 1663 at Gortmacrane in the parish of Tamlaght O'Crilly, County of Londonderry there was a Tirlo M'Illduff, evidently a native Irishman. On the other hand, in 1663 in the City of Londonderry on Ferrygate Street without the gate there lived a William McIllduffe, who was probably Scotch-Irish. In 1669 at Townybrack, Ballyclug Parish, County Antrim, there resided a John McElduffe; in Ballymy, Antrim Barony, County Antrim a Thos. McIllduffe; and in the Parish of Belfast, Belfast Barony, County Antrim a John McIllduffe. Also in 1669 there was a townland in Belfast Barony, County Antrim known as BallymcElduffe Townland, later contracted to Ballyduff. Townlands named Ballymackilduff were also found in County Donegal and County Tyrone. The fact that County Antrim claimed a major portion of these hearth money entries led me to imagine the likelihood that our McIllduff family had upon arrival from Scotland settled in County Antrim, had lived there a century and a half, and had moved on to Pennsylvania. The major portion of the City of Belfast lies in County Antrim and that county would fill the bill so far as being "near Belfast" was concerned.

Several years ago William Duff of New York City informed me that his great-great-grandfather William Duff (1768–1846), who settled in Lawrence County, Pennsylvania about 1794 had according to his best information been born in County Down, Ireland. It had always been recognized that the Duff families residing in Beaver County and Lawrence County were related to those of Westmoreland. This was made more definite by a statement to the effect that William Duff (1758–1846) while in the neighborhood of Turtle Creek had married a cousin Sarah Duff (1774–1849). It occurred to me that in all probability the Sarah Duff must have been a daughter of Oliver McIllduff, the brother of John and Alexander McIllduff, since Oliver McIllduff's wife's name had been Sarah

or Sally as she was referred to in a Westmoreland County deed. This information received from William Duff seemed to furnish a basis for assuming that County Down had been the Irish domicile for our Duff family. It would equally as well as County Antrim qualify as being "near Belfast." The main portion of the present City of Belfast lies within the southern border of County Antrim, but a smaller section of the city is within the northern boundary of County Down. This led me to attempt to discover what references there might be regarding McIlduffs or Duffs who formerly resided in Down. It should be mentioned that genealogical research in Ireland was made most difficult by the burning of the records in the fire at the Four Courts in Dublin in 1922 during the factional strife between the Irish parties at that time. Among the documents destroyed were all the diocesan wills of the entire country. Wills are, of course, the most valuable documents for tracing ancestry, since they not only list names, dates, and residences, but they furnish data as to the relationship between the parties mentioned.

In my search for other data I noted that Vol. 1 of Hanna's Scotch Irish (p.488) contains a list of those who held farms from the Hamilton Estate in Bangor and Killyleah in 1681 and 1688 which includes the names "David Duff" and a "Widow McIlduffe." The Presbyterian Historical Society in Belfast has lists of names appearing on early muster rolls in County Down. In the muster roll of 1631 among those listed under the men and arms of the Lord Viscount of Ardes was Alexander Mcgilduff armed with a pike. At a muster at Killaleagh in County Down on April 25, 1642 among the soldiers in a foot company was a John McIlduffe. As mentioned above all the diocesan wills in Ireland were destroyed in the Four Courts fire in 1922, but among the volumes not consumed was a will index book for County Down. A search of this volume failed to disclose any items in the name of McIlduff, but there were five entries under the name of Duff as follows:

- "Duff, James, Cluntagh, Killyleagh, farmer, 1833
- Duff, James, Whitespots, Newtownards, farmer, 1834
- Duff als Heron, Jane, Cluntagh, Killeleagh, 1836
- Duff, Jos., Ravava, Killyleagh, farmer, 1805
- Duff, Sam'l., Cluntagh, Killyleagh, farmer, 1842."

These individuals died quite some years after the McIlduffs had settled in Pennsylvania and the information which is furnished is quite meager. However, they seem to indicate that there were Duffs residing in the vicinity of Killyleagh, a town on the western bank of Strangford Lough, and in the vicinity of Newtownards, which is situated at the northern end of Strangford Lough. Possibly a search of old graveyards in that general vicinity might reveal some headstones which would reveal in-

formation relating to earlier generations. It will be noted that some of the Christian names correspond with those of McElduffs who settled in Chester County, Pennsylvania.

Having made this not too fruitful survey of Scotland and Ireland, let us return to the three brothers McIlduff whom we left in Westmoreland County, Pennsylvania. We can hardly assume that on some forgotten date they walked down the gangplank of a sailing vessel of unremembered name and proceeded immediately and directly to a farm in Westmoreland County. There is a tradition that they tarried in the Cumberland Valley before coming to Westmoreland. Whether they landed in 1775 or years earlier, it is probable that their westward journey was in successive stages. If they were in Pennsylvania prior to 1768 when the western area was thrown open for white settlement, their westward progress would have been impeded. If they set forth to cross the Alleghenies at the outbreak of the Revolution, the impaired functioning of the Pennsylvania Land Office during the hostilities would have delayed permanent settlement through warrant and survey. There was, of course, the natural tendency of a settler to postpone the establishment of a permanent domicile until satisfied that he had found a suitable location. Some years ago there was published the Register of Marriages and Baptisms of Rev. John Cuthbertson, a Covenanter minister of Ayrshire, Scotland, who did pioneer missionary work on the Pennsylvania frontier during the decades of the 1750s, and 1760s and 1770s. In his diary he mentioned preaching at points in Chester County and in other localities in eastern and central Pennsylvania. He likewise mentioned families with whom he stopped and on at least three occasions he referred to the name Nickle Duff or at least that was the spelling as it appeared in print. Upon reading the volume it struck me that this was possible an erroneous rendering of the longhand of the diary. Probably the second loop of an M was erroneously read as an i and the first syllable was actually Mc rather than Nic. I wrote Miss S. Helen Fields, who had published the Diary and she replied that Rev. John Cuthbertson's handwriting had been often quite difficult to decipher and that possibly my guess was as good as hers. I likewise called attention to another reference in the diary to a Ja. McEld. Since I had never heard of any such name as McEld, I was inclined to interpret it as an abbreviation for McElduff just as the first syllable is an abbreviation for James. I am mentioning these references as they indicate that the McIlduffs at various times from 1750 to 1780 were sojourning along the trails which led from eastern Pennsylvania to the frontier. It might be remarked that Rev. John Cuthbertson's sister married the brother of Robert Burns' father. However,

we can hardly hold him responsible for Robbie's rather frequently expressed anticlerical attitude.

It will be recalled that the earliest references in the Pennsylvania Archives seemed to relate the McIlduff brothers to Rostraver Township. There was a family tradition that John McIlduff had fled to the Forks of the Yough to escape the Indians. The same tradition is to the effect that the birthplace of his second son was not known owing to the burning of their home. This would be in line with the family's residence in 1783 in Rostraver Township which was more thickly populated and less subject to Indian raids than the more northerly portions of Westmoreland County where they may have lived at earlier dates. The burning of their home has been described in articles in several county histories. In Boucher's History of Westmoreland County, vol. 3, p 429 it is stated that ". . . on the occasion of an Indian insurrection Mr. and Mrs. Duff were out in the fields, their babe being in the house." The mother, "growing uneasy went to the house and brought the babe out with her, and shortly afterward the Indians ransacked the house and burned it to the ground."

In Albert's History of Westmoreland County, p. 612 the following paragraph appears: "John Duff and his wife built their cabin and cleared a small corn patch and the following year when they were walking out one Sunday evening leading their little and oldest boy by the hand, and were returning from their walk they saw a smoke arise toward their cabin, when he ran forward, by good luck only far enough to get a glimpse, when he saw it in flames and surrounded by Indians, Mr. Duff with his wife and boy hid in the thicket all night. At this invasion of the savages many of their neighbors were massacred and Hannastown burned."

Judge Mellon, who as heretofore mentioned was a neighbor of the Duffs during his boyhood, in his book Thomas Mellon and his Times (1885) p. 181 made the following comments: "But the early settlers had suffered most from a more dangerous foe than bears and wolves—the wild Indian. The old people yet living when we came there were never tired of relating the local horrors of the settlement; how certain families were massacred and burned in their cabins; how at one time when the Indians had come suddenly upon the settlement and the children were at school, the teacher dismissed them to hide in the woods and thickets as best they could, and fled to take his chances for life or death under similar conditions. They were scarcely in their hiding place before the savage yell was heard resounding through the woods and the school house was in flames. And old Mrs. Duff would relate how Providence interposed to save the lives of her and her husband and family on another occasion by moving them one Sunday afternoon to take a walk over the hill to the corn field, where they had scarcely

arrived ere they heard the savage war whoop, and soon saw the smoke of their burning cabin from their place of concealment in the tall corn."

Uncle Joe, Joseph Miller Duff, D. D., made the incident the subject of a chapter in his book, "The Gold Dollar." In order to provide the extended narrative he included a number of details such as his belief that John McIlduff before the attack upon his cabin had started upon a trip by foot to Hannastown for the purpose of recording his title to the land and upon his discovery of the Indian raid in the area had retraced his steps. It was evidently assumed in the narrative that John McIlduff was residing upon the tract near the present site of Export where he lived in his later years. It may well be that the location was in that general area although John McIlduff did not acquire title to that particular farm until 1809. C. Hale Sipe in his "Fort Ligonier and its Times" (1932) on page 567 remarked: "The hardest blow dealt by the Indians during the Revolutionary War within the limits of Western Pennsylvania, was the burning of Hannastown, the county seat of Westmoreland, by Guyasuta on Saturday, July 13, 1782." On page 572 of his book there appeared the footnote: "On Sunday, the Indians burned the house of John Duff, in Franklin Township."

At this point I am tempted to digress from the historical narrative and raise the philosophical question whether the Duff family avoided the hazard that their lives would have mingled with the smoke of the cabin logs through an interposition of Providence, as old Mrs. Duff affirmed, or merely through blind luck. Many Scottish surnames over the years in common usage have acquired a descriptive adjective, for example, the manly Morrisons, the trusty Boyds, etc. Curiously the Duffs came by the sobriquet the lucky Duffs. I presume that old Mrs. Duff had some familiarity with the Westminster Shorter Catechism, which declares that "God executeth his decrees in the works of creation and providence" and that "God's works of providence are his most holy, wise and powerful preserving and governing all his creatures and all their actions," I might even be tempted further to discuss whether any broad distinction can be drawn between works of creation and works of providence. Probably, however, it is better that such discussion be postponed to later pages of this volume.

If, as has been suggested, the Duffs fled to Rostraver Township, the dating of the burning of the cabin in 1782 is in accord with the appearance of their names on the 1783 return for Rostraver Township. There is, however, an apparent discrepancy in that under "inhabitants" with respect to John Duff there appears the number 2, evidently referring to John Duff and his wife, while in several of the accounts relating to the Indian raid they were accompanied by their oldest child. Their second

son, John, died November 4, 1859 aged 76 years, which would indicate that he was probably born in 1783. The oldest child, Alexander, strictly speaking, should have been listed as an "inhabitant" of Rostraver Township in 1783, but the enumerator may have disregarded very young infants. It is noted that in the Rostraver Township return for 1783 following the names of Oliver and Alexander Duff there appeared in each instance the number of eight inhabitants indicating that they were probably older than their brother John or at least had started to raise a family at earlier dates. Likewise in order of death John outlived his brothers by a substantial number of years. It is noted that none of them in 1783 were overstocked with a surplus of horses, cattle or sheep. A glance down the returns for the western counties for those early years reveals that such was the common situation. The average number of farm animals per family was no greater than that of the Duffs. Forests had to be cleared before broad fields for tillage or pasture were uncovered. In the early days game supplied meat and trade would not warrant the operation of a dairy farm.

Possibly the only check we can make upon the activities of the three brothers through the balance of the century is to search the deed and will records of Westmoreland County. Alexander McIllduff died in 1790 in North Huntingdon Township, Westmoreland County. His will dated July 7, 1790 provided that his property be divided equally among his wife and children. He had been seized of a tract of land in North Huntingdon Township of approximately 300 acres. It adjoined lands of Oliver McIllduff on the south and west, land formerly of John Ormsby on the north, and lands of Joseph Simpson on the east. His widow's name was Elizabeth. The names of his sons were John, Alexander, Robert, Thomas and James. Letters were granted on his estate on April 7, 1791. The executors names in his will were Henry Westbay and John McDuff. James Wallace and Oliver McDuff were witnesses to the will. On March 10, 1794 Alexander McElduff and Robert McElduff, minor children of the decedent, and being above the age of 14 came into Court and chose Oliver Duff and William Wallace to be guardians of their persons and estates. It will be noted regarding the brothers of the decedent, Oliver and John, the former was a witness to the will and a guardian of minor children, and the latter was an executor of the will. The fact that a James Wallace was a witness and a William Wallace a guardian raises the question whether the widow Elizabeth may not likewise have been a Wallace and a sister of them and of Ann Wallace, the wife of John McIllduff, I do not know whether the other executor, Henry Westbay, was a relative or possibly an attorney or justice of the peace. He was probably the same individual whose name written Henry Westley ap-

peared in the list of Captain Thomas Morton's company of Rangers mentioned above with Oliver and John McIllduff. Not so long ago I happened by chance to note the will of Henry Westbay in the Allegheny County Register of Wills Office. It was quite remarkable for the abundance of detail in its composition. One of the standard bequests of those days was of "a bed and bedding." However, Westbay in addition to the bedstead specifically alluded to the sheets, the blankets, the comfort, the pillows and the bolster. As indicated above the widow Elizabeth's name appeared in the 1790 census in Franklin Township rather than in North Huntingdon Township where her husband's tract of land was located. Her name likewise appeared in Franklin Township for the census of 1800.

Oliver McIllduff is said to have died in 1799. Apparently not too long prior to his death he had removed from Westmoreland County and had purchased 400 acres of land in Darlington Township, Beaver County. The Westmoreland County tract in North Huntingdon Township, which Oliver McIllduff had disposed of, bore the name of Chatham. A patent for that tract had issued to "Oliver Duff alias McDuff" in 1797. The wife of Oliver McIllduff according to deed records was Sarah or Sally. I do not recall seeing any record which would indicate her surname prior to marriage. In the census of 1790 the Oliver McIllduff family is indicated to have consisted of 2 males of 16 and upwards, 4 males under 16, and 4 females. A Beaver County history mentions four sons - James, William, Robert and John.

In 1790 John McIllduff, referred to as John Duff, acquired from Thomas Sampson of Allegheny County 140 acres of a tract called Dalmatia on Brush Creek, Pitt Township. I was somewhat surprised to observe that the Census of 1800 lists a John Duff in Washington Township of Westmoreland County. There would seem to be no basis for assuming that this John Duff was any other than our John McIllduff, since the census shows that he was 45 years of age or over, that his wife was under 45, that there were three sons under 16 years of age and a daughter under 10. This would seem to correspond with John McIllduff's family, except that the oldest son may have been over 16 by a year or two in 1800. I have not been able to discover why John McIllduff, who had been associated with Rostraver, North Huntingdon and Franklin Townships, should have been living temporarily in Washington Township, which is to the north of Franklin Township. When James H. Duff was Attorney General of Pennsylvania, one of the Librarians of the Pennsylvania State Library in Harrisburg in 1946 prepared for him a summary of excerpts from warrants and other documents relating to various Duff settlements, principally in the name McIllduff. The report concluded as follows: "The land in Franklin Township, Westmoreland County, was

later in Armstrong County. The transfers of the property in Armstrong County would show if the name did not become 'Duff'." James H. Duff's nephew, John Hosack Duff, made a search of the records of Armstrong County, which is just north of Westmoreland County, but did not find any deeds bearing upon the subject.

On a warrant issued July 2, 1802 John McIlduff acquired 218 acres in Franklin Township. The tract was called "Ireland" and was bounded "by lands of John Sampson, William Elliott, land belonging to a Jew, and land of Joseph Simpson." John McIlduff in 1803 sold a part of the tract to Patrick Greer and in 1810 a part to James Irwin.

A tract of 331 acres in Franklin Township, called Pondecherre, was surveyed for an Alexander Duff pursuant to a warrant, dated August 26, 1786. The tract adjoined lands of Philip Drum, Joseph Workman, James Gibson, William Callons, John Painter and Peter Hill. By a deed dated February 19, 1809 and recorded in Deed Book 8, page 446 Alexander McIlduff, referred to as of North Huntingdon Township sold this property to John McIlduff referred to in the deed as John McIlduff, Sr., of Franklin Township. It is apparent that this Alexander McIlduff could not have been John's brother Alexander, since the latter had died in 1790. In all probability Alexander, the grantor, was the son of a John Duff, who by his will dated July 17, 1801 had left his estate to his wife Mary and his son Alexander. This was evidently the John Duff, whose name appeared in the census of 1790 in a family consisting of two males of 16 and upward and one female. This property is the old Duff farm at Manordale or near what is now Export. I recall that Aunt Susie (Sue Duff Jackson) had said that it was her understanding that John McIlduff had purchased the farm from a relative who desired to go back east on account of fear of the Indians. However, it hardly seems likely that fear of the Indians would have persisted as late as 1809. Possibly the tradition referred to some other ancestor. Probably this John Duff was a cousin of John McIlduff or possibly an uncle. It is difficult to ascertain John McIlduff's actual place of residence during these early years since it is conceivable that he may have lived on this or other tracts for years prior to securing formal title in his own name.

In Boucher's History of Westmoreland County, vol. 3, page 429 John McIlduff is described as "a man of large build, strong character, and very punctilious in dress, and although a pioneer wore his wig and the other evidence of a gentlemen." Presumably this was based upon oral tradition as I have never heard of the existence of a picture or contemporaneous written description. The article seems to suggest that both John and his wife, Ann (Wallace) McIlduff, came from near Belfast, Ireland, about 1775 and settled in Westmoreland County. There is,

however, considerable basis for **doubt as** to whether they were married in Ireland. The fact that their oldest child was born in the early 1780s might argue that they were married in America as would also a suggestion that the Wallaces may have come directly from Scotland to Pennsylvania and were not strictly Scotch-Irish. That matter will be given further consideration when the Wallace family is discussed.

The four children of John and Ann (Wallace) McIlduff were Alexander, John, Robert and Ann. There has **been found** no record of the names of John McIlduff's parents and there is no record to indicate whether they died in Ireland or accompanied their sons, Alexander, Oliver and John to America. The fact that John McIlduff's oldest son was named Alexander may furnish some clew as to the name of John McIlduff's father. It was the prevalent practice among the Scotch and Scotch-Irish to name the oldest son in the family for his paternal grandfather. A trace of this custom persisted in the Duff family into recent generations. Uncle Joe's oldest son, James Henderson Duff, was given the exact name of his paternal grandfather. Uncle John's oldest son, James Henderson Kirk Duff, happened to have had both a paternal and a maternal grandfather named James so at the risk of bearing a rather lengthy name both grandfathers were honored. I understand that at my own birth my grandmother Duff suggested that following precedent my first names should be James Henderson. However, my mother preferred to call me for my maternal grandfather who was still living rather than for my paternal grandfather who was ten years dead. If the usual procedure were followed in John McIlduff's family, then John McIlduff's father would have been an Alexander. We know that the names of the sons of John McIlduff's brother, Alexander, who died in 1790 were **Thomas**, John, Alexander, Robert and James, as indicated by recitals in deeds. These five would correspond with the five males, two of sixteen years and upwards and three under sixteen mentioned in the 1790 census in the widow Elizabeth's family. In the records of the Register of Wills of Westmoreland County the following entry appears: "At an Orphans Court held at Greensburgh March 10, A.D. 1794, Alexander and Robert McElduff minor children of McElduff, deceased, being each above the age of fourteen years come into Court and choose Oliver Duff and William Wallace to be guardians of their persons and estates until they respectively attain the age of twenty-one years." Probably these were the two older sons of Alexander McIlduff, deceased, and, since Alexander is named first in the entry it may be presumed that he was the oldest of the sons. With regard to the family of Oliver McIlduff the only list of his sons that I happen to have observed is in Jordan's Genealogical and Personal History of Beaver Co., Pa., (Vol. 2, p. 634) where it is

stated that "Oliver Duff died in 1799 leaving four sons, and he left his estate of 400 acres to the following: James, William, . . . , Robert and John. . ." The name Alexander is not mentioned. However, in the census of 1790 as heretofore indicated Oliver McIlduff's family consisted of two males of sixteen years and upwards, four males under sixteen, and four females. This would seem to indicate that in 1790 Oliver McIlduff's family may have included himself, five sons, his wife and three daughters. If so, the extra son may have died between 1790 and 1799 and his name may have been Alexander. There is also the possibility that the name Alexander may have been used to christen a child who died in infancy. Viewed from every angle therefore I am inclined to conclude that the name of my great-great-great-grandfather McIlduff was most likely Alexander. An ancestor regarding whom you know nothing save his probable name is a rather shadowy figure. At any rate his mere existence aids us in following our lineage another tentative step into the past. The earliest Duff name in the list of warrantees of land in Westmoreland County is an Alexander Duff. Conceivably this could have been the father of the three brothers McIlduff, but it is just as likely that it was the Alexander McIlduff who died in 1790.

John McIlduff's service in the Revolution is evidenced not only by his being listed in the Ranger Company (Penna. Archives, 3rd Ser. Vol. 23, p. 331), as heretofore detailed, but also by his name appearing in the Penna. Archives, 5th Ser., Vol. 4, page 447 as a Private in the Westmoreland County Militia under the heading "Depreciation Pay Soldiers who received depreciation pay as per cancelled certificates on file in the Division of Public Records, Pennsylvania State Library." The name John Duff is likewise listed in Penna. Archives, 6th Ser., vol. 5, pages 671, 774, 782, 786 and 802 as appearing on payrolls for tours of military duty in and about the year 1794. The entries relate to Westmoreland County Militia and mention Capt. Jeremiah Murry and Capt. Wm. Hill. However, since there were so many Duffs in that locality during the 1790 decade it would be difficult to decide whether these later entries concerned great-great-grandfather John McIlduff or some other Duff relative of the same name.

Albert's History of Westmoreland County (p. 612) contains the statement that "John McIlduff (afterwards changed to Duff) was the foremost man at the Seceders' Church in the region, and gave the lot for the old log meeting house and graveyard from his 'vast' estate." Boucher's History of Westmoreland County, (vol. 3, p. 429) is to similar effect: "He was a Seceder in faith and was one of the founders of the Seceder or United Presbyterian church at Export, which was a log building and located on the site of the new Lutheran church, and he also donated

the ground for the cemetery at Export, which was known as the 'Old Tent' burial ground." I noted in the Westmoreland County Recorder's Office a deed dated in 1821, Deed Book 14, p. 474, wherein Robert "McDuff" (evidently the son of John McIlduff) and his wife Mary deeded one acre to "John McCall and others as trustees of the Turtle Creek congregation." I do not know whether this represented an additional piece of ground or whether the deed was executed to give formality and legality to an earlier informal gift by his father John McIlduff. Judge Thomas Mellon described the Old Tent church in its early days as follows: "At the same time we of Scotch Presbyterian proclivities had a similar gathering every third Sunday at Duff's Tent. Duff's Tent was a place in the woods with benches made of split logs and an eight by ten box shaped structure boarded up and roofed for a pulpit and for a pastor we had the Rev. Hugh Kirkland, a fresh graduate from the theological school of Glasgow, Scotland, and zealous in the strictest ideas of the Scotch Kirk. . . Soon after our arrival in the neighborhood a log meeting house was erected as a substitute for Duff's Tent in the woods, and served the purpose until the congregation was absorbed with other organizations in the neighboring villages."

With his farms of substantial acreage John McIlduff could have occupied all time in clearing and tilling the soil. However, he would probably have listed his occupation as miller, since he had a grist mill and a saw mill on his property. I understand that the particular locality was first known as Duff's Mills, then as Remaley's Mills, and subsequently as Manordale.

The headstone of John McIlduff in the Old Tent burial ground reads as follows: "John McIlduff, Died Sept. 22, 1816, in the 72 year of his age." As a Revolutionary soldier his grave is annually marked with the flag. There are a number of interesting provisions in his will, which is recorded in Will Book 1, p. 399 of Westmoreland County. It would probably require more time to discuss the will than to copy it in full: "In the name of God Amen I, John McElduff of Westmoreland County, Franklin Township being weak in body but of sound and perfect memory Blessed be the Almighty God for the same do make and publish this my last will & testament in manner and form following that is to say first I give and bequeath to my beloved son Alexander McElduff that part of my real estate on which he now lives during his natural life and at his death to divide it as he sees cause between his children. The same part or piece of land is to contain one hundred & seventeen acres and ninety six perches. I do give and bequeath to my beloved son John McElduff that part of my real estate on which he now lives containing one hundred and twelve acres. I also give and bequeath to my beloved

son Robert McElduff that part of my real estate on which I now live myself containing one hundred and eight acres. Also it is my will that the division lines between each the above devisees shall be and remain laid down now in a draft made by Isaac Moore. I also give and bequeath to my beloved daughter Ann McElduff a piece of land lying on the waters of Brush Creek which I have a patent obtained the year one thousand eight hundred and two. Again I leave and bequeath to the children of my son Alexander McElduff to John McElduff the oldest sorrel colt one heifer with calf spotted red and white two sheep to Mary one sheep to Ann one sheep. I also leave and bequeath to my Grandson John McElduff son to my son John McElduff one steer of two years old. Also I leave and bequeath to my son Robert McElduff one team of horses one milch cow one heifer with calf plough & geers likewise one wagon to be between my son John and him said Robert is to have a bed and furniture. Also my beloved Daughter Ann McElduff is to have one milch cow one heifer with calf one bed with furniture one bureau. It is my will after the above legacies be given to the said legatees that the remainder of my personal property not disposed of by this will may be left in the hands of my beloved wife Ann McElduff to be by her disposed of as she may think proper between my Son Robert McElduff and Daughter Ann McElduff retaining in her own hands two cows and four head of sheep. I also leave her as much of the barn as will be necessary for her use, a garden with the orchard one third of the towl made by the mill. Also my Sons Alexander, John & Robert McElduff shall year and yearly during her life cut and cure and bring home to the barn one half ton of hay each out of their respective divisions if demanded by her and if the above be not sufficient to keep her well each of my three Sons shall contribute alike to give her sufficient maintainance. It is my will that the saw mill be divided between my Sons John & Robert McElduff. . .It is also my will that my Son John McElduff shall have the two parts of the grist mill for working her and keeping her in repair and to give the other third as above to my beloved wife Ann McElduff and at her death her third is to go to my Son Robert McElduff or his heirs and the other two parts to John McElduff my Son or his heirs. It is also my will that my beloved Ann McElduff shall have two horses known by the name of Fox & Jewel. And I also appoint William Wallace & Joseph Reed my sole Executors of this my last will and testament hereby revoking all former wills by me made. In Witness whereof I have hereunto set my hand and seal the sixth day of September one thousand eight hundred and sixteen. Signed sealed published and pronounced by the above named John McElduff to be his last will & testament in the presence of us who have hereunto subscribed our names as witnesses in the presence of testator.

his
Robert Lusk Ann Reed John X McElduff (Seal) ”
mark

As indicated above John McElduff died within sixteen days after the execution of his will. He had taken the precaution of having his three sons sign an agreement concurring in the method of division of the farm which is recorded. Ann (Wallace) McElduff survived her husband by almost fifteen years. She also was buried in the Old Tent cemetery and the inscription on her headstone reads; “Ann, wife of John McElduff Died Aug. 18, 1831 in the 86th year of her age.”

John McElduff's oldest son, Alexander, married Mary Lusk. Their children as listed in Albert's History of Westmoreland County were: John, Mary (unmarried), Ann (died single), William, Elizabeth (married Wm. Chambers), Alexander, Margaret (married John Doncaster), and Matilda (married to Dr. James C. Laughrey). It is understood that Dr. Laughrey was of the same family as Archibald Lochry, lieutenant of Westmoreland County during the Revolution, who was killed by Indians, while endeavoring with Westmoreland County volunteers under his command to join Clarke's expedition down the Ohio.

John McElduff's youngest son, Robert, married Mary Johnson. According to Boucher's History of Westmoreland County their children were: John (married Mary Holloway), Ann, Mary, Margaret, Robert, James and Eliza.

John McElduff's daughter, Ann, married John Watt. According to the Register of Wills Office of Westmoreland County John Watt of Allegheny Township, if he be the same, died about 1844 intestate leaving five children: David, Josiah, George, Sarah, and John.

My great-grandfather, John Duff, was the second son of John McElduff and he followed his father's occupation as a miller. He married Mary Ann Patterson, daughter of Henry and Elizabeth Patterson, and they were the parents of eight children. Four of these children, Annie, Eliza, William and Robert, died during childhood. John W., Henry, Abraham and James H. lived to full age. The mother, Mary Ann (Patterson) Duff died January 18, 1828 at the age of 42, while her husband, John Duff, died November 4, 1859 aged 76 years. The oldest son, John W. Duff, was at the time of his death in 1852 the minister of “the Blairsville United Presbyterian Church.” He was likewise the minister of the congregation at New Alexandria. Inasmuch as the United Presbyterian denomination had not yet been formed until the merger in 1858 of the Associate and the Associate Reformed churches, I endeavored to ascertain to which of the constituent denominations he had belonged. The McElduff family had been referred to as Seceders. That term had been applied to

the Associate denomination, although it was applicable likewise to the Associate Reformed, which had come into being as the result of an early merger of some of the Associate branch and part of the old Reformed Presbyterians. Since I observed the initials A. R. after his name in the Manual of the United Presbyterian Church of North America, it was evident that he was an Associate Reformed minister. He married Rebecca McMasters, a daughter of John and Rachel (Hughey) McMasters of Turtle Creek. It is said that on one occasion when John McMasters was dividing certain property among his daughters he gave a little less to those who married ministers because he believed that if a preacher became too well off, he immediately developed bronchitis. One of the McMasters daughters married B. F. Jones, one of the founders of Jones & Laughlin Steel Co. Boucher's History of Westmoreland County calls John W. Duff "one of the founders of Westminster College." So far as I have found there is no description of the founding of that school which goes into any substantial detail. Possibly he may have been a member of the denominational committee which superintended the establishment of the college. I have never observed any place where John W. Duff's middle name was used. He was referred to as John McElduff in his grandfather's will when he was bequeathed "one steer of two years old." My guess would be that he adopted a middle name when he grew up as was quite the common practice in those days when with the growing population a middle name supplied the identification which two names alone often failed to give. Probably the W. was for Wallace his paternal grandmother's maiden name. One of his sermons was published in "The Pulpit of the Associate Reformed Presbyterian Church consisting of Sermons by the Ministers of the Four Synods of that Denomination." As he was the earliest man of the cloth that I had encountered in the family research, I thought that I should read the sermon. I found that it was entitled "The Shulamite—The Believer in Christ" and that the text was Song of Solomon 6:13, last clause: "What will ye see in the Shulamite? As it were the company of two armies." He interpreted the last quoted phrase as "the constant struggle between grace and corruption in the soul of the believer, like two armies, they never cease their conflict from the hour that the Holy Spirit commenced his work, until the last remains of sin are eradicated and the omnipotence of Divine Grace has completed the victory when sanctification is made complete in glorification." The two principal headings of the sermon were "I. The natural condition of the sinner. II. The condition of the true believer in Christ, in the struggle which is continually going on in his soul as represented in the text—by the company of two armies." The conclusion reached was that "Whenever there is not 'the company of two armies' there the

enemy, in this life, has possession of the field, there the prince of darkness has the vantage ground, and the banner of King Jesus has never been unfurled. There a false peace has been proclaimed, one which will finally, if not broken in this world, eventuate in an unending enmity between a God of infinite holiness and justice, and the guilty soul." I was rather disappointed in the subject of the sermon as I had hoped that it would be of a controversial nature. However, upon second thought it seems to me that the subject matter of the discourse can be readily transformed into something quite controversial. I noticed that Rev. Harry Emerson Fosdick in a book entitled The Modern Use of the Bible made the following statement regarding the Song of Songs: "This dramatic poem is obviously a beautiful lyric of love and save as human love at its best is itself religious, there is no religion in the book at all." In other words Fosdick was endeavoring to take issue with an allegorical interpretation of the book. However, among the Jews the allegorical interpretation of the book as representing Jehovah and Israel has always been accepted. The Rabbis indicated their displeasure at any other explanation by observing that "he who trills his voice in the chanting of the Song of Songs in the banquet halls and treats it as a secular song, has no share in the world to come." Roman Catholics through the centuries have recognized the book as an allegory of Christ and the Church. The best Protestant thought is to the same effect. I find that in this as well as in other matters I have to rank Harry Emerson Fosdick as quite low in scholarship. It has been argued that the Song of Songs could hardly be canonical since it does not even mention God. However, I would answer that to the best of my recollection the parables of Christ rarely if ever mentioned God. The explanation is that the parables were likewise allegory and they did not have to mention God, because in an allegorical sense God was in them already as one of the dramatis personae.

1914018

Prior to his Blairsville and New Alexander pastorate John W. Duff preached at the Puckety congregation in Allegheny Township and taught school in that township. He died of typhoid fever at Blairsville in 1850 and is buried in the Old Tent burial ground at Manordale (Export). His children were a daughter Mary and a son Dr. John McMasters Duff.

Henry Duff, the next son of John and Mary Ann (Patterson) Duff, was born May 16, 1816. He married Rebecca Monroe and their farm was located at the village of Monroeville. One of the early Allegheny County histories informed its readers that the village was named for the fifth president of the nation, James Monroe, but it was actually named for Rebecca's father, Joel Monroe, an early settler and the first postmaster of the place. What had been for a century a crossroad hamlet became

one of the fastest growing areas in the country when the Pennsylvania Turnpike crossed the highway. Henry Duff died April 18, 1873. His son, John, was killed by a falling tree. The other children were Margaret, wife of Aaron Treher, Joel Duff, Rebecca Duff and Annie Duff.

Abram Duff, the next son, was born June 30, 1819 and married Nancy McCall, daughter of John McCall, Sr. They had three children, Mary Ann Duff, John McCall Duff, and James Patterson Duff. John McCall Duff was a contractor of Braddock, Pa. Abram Duff died in 1897.

My grandfather, James Henderson Duff, was born August 6, 1824. He was reared on his father's portion of the old McIllduff farm. He married Susanna Thomas Miller, daughter of Joseph and Mary (Newlon) Miller of Franklin Township.

Among the papers of my grandfather was a case of cards signed by members of the faculty of Jefferson College and other medical institutions of Philadelphia evidencing his matriculation and admission to classes for sessions commencing November 1846 and November 1847 on the Principles and Practice of Surgery, Materia Medica and General Therapeutics, General, Descriptive and Surgical Anatomy, Chemistry, the Practice of Medicine, Midwifery and Diseases of Women and Children, and the Institutes of Medicine. The case likewise contained cards of admission to lectures on Anatomy and Physiology and to dissections and demonstrations at the Philadelphia School of Anatomy. Another card certified that "James H. Duff having paid Ten Dollars for the use of the Pennsylvania Hospital, is entitled to the privilege of attending the practice thereof, and to the use of the Medical Library."

In 1855 James H. Duff purchased from his father, John Duff, the farm of approximately 119 acres with the provision that the deed should have no effect in the lifetime of the father but only after his death. The location of the farm was known successively as Duff's Mills, Remaley's Mills, and Manordale. The name Export was more recent as the result of the development of the coal industry in the area. The house was a log house with a second story porch. It still stood in the early years of the present century. I recall having walked through the house once or twice when it was unoccupied. My father mentioned that he and his brother Jimmie were accustomed to play in the yard, while an aunt, presumably a Patterson or a Duff, sat on the upper porch sewing or knitting. As soon as she finished a spool she tossed it into the yard below and the boys would run to recover it for use as a wheel for a toy wagon they were constructing.

Albert's History of Westmoreland County lists in its roster of Civil War organizations James H. Duff as Captain of Company C of the Twenty-Second Regiment State Militia. However, the military authorities

broke up the State organization and James H. Duff being a physician was sent to serve in the military hospitals in Washington. My father said that one of his earliest recollections of seeing a large assemblage of people was at a soldiers' reunion which was held shortly after the close of the Civil War on the first level or clearing on the creek hill near Newlonsburg. The creek hill has recently been acquired by Franklin Township and with certain other wooded land in the area is known as Duff Park.

In 1865 James H. Duff sold the Manordale place to Ebenezer Steel and the family moved to the Newlonsburg place. I recall hearing my grandmother mentioning that she thought that the Manordale place was a wonderful farm and that she regretted to leave it. I do not recall the circumstances in detail which led to the move, but she mentioned that my grandfather and several other men in the neighborhood had launched a business project that was unsuccessful and that the promoters had undertaken to make good the loss personally. Presumably it was some corporate venture and the promoters accepted personal responsibility. I have seen among my grandfather's papers blank stock certificates and other documents relating to oil companies which about that time were beginning to be promoted in Western Pennsylvania and West Virginia. Whether one of these represented the unsuccessful undertaking, which led to the sale of the Manordale farm, I do not know. It is said that a frame office which my grandfather had used at Manordale was dismantled and re-erected on the Newlonsburg place. I recall that in the present century Uncle Joe Duff used the office as a dining room and kitchen in connection with his cottage.

Concerning the practice of a country physician Aunt Susie told of one occasion when my grandfather was wakened after midnight by a knock on the door. A man who lived several miles distant had arrived on horseback stating that his wife was seriously sick. My grandfather went to the barn, saddled his horse and they rode off together. Upon their arrival my grandfather said: "She has been ill for quite some time. Why didn't you call me sooner?" "Well," replied the man. "I thought your charge would be less, if you came after office hours." "No." answered my grandfather. "its the same during and after—fifty cents." I have seen his account book showing entries for a year or two in the 1850s and 1860s and, while there were quite a few 50 cent entries and some even 25 cents (chiefly for medicines), most of the visits seemed to run \$1.00, \$1.25, \$1.50 or \$2.00. I do not know whether the charges were based upon the seriousness of the illness or the distance travelled. I remember my father saying that my grandfather did not like surgery. He contrasted him with his son, my father's brother, John Milton Duff,

M.D. He said that Uncle John, although of a nervous temperament, was in the operating room completely calm, collected and steady of hand. However, I noticed in my grandfather's account book one item of \$10.00 for "amputating leg," indicating that upon occasion he was called upon to enter the disliked field.

My father mentioned that in his early school days he attended several one room schools which were quite distant from the farm house. One of these I believe was the Keister school house on the Tarr Hollow Road. He said that the year was divided into two parts—when you wore shoes and when you went barefoot. The shoe period began rather late in the fall. He recalled that his chore before leaving for school was to go to the fields and drive the cows to the barn for milking. When the pasture was white with heavy frost, he remarked that it was more comfortable to walk on the ground where the cattle had been lying than to tread upon the icy herbage. I remember that in the grade school in Wilkinsburg quite a few boys in the early 1900s went to school barefoot in late spring and early fall. Nowadays it seems that some students do not abandon shoes and go barefoot until they enter a university.

As was the case with almost every Presbyterian congregation of any importance in Western Pennsylvania the Murrysville Presbyterian church had associated with it an educational institution. Laird Institute, an academy famous in its day, was the educational adjunct. Joseph Miller Duff, D.D., who with other members of the family was included in the list of former scholars, wrote the following concerning the school: "Under the earlier name of the Turtle Creek Valley Academy, it had its origin under the pastorate of Dr. Francis Laird and flourished at intervals for many years under the immediate leadership of students from the Western Seminary. It began the most important phase of its career about 1860 and continued without interruption until about 1890, when the arrival of the high school left it, together with many other old time academies, languishing and finally passing. Mr. Campbell was the principal from 1860 until near the close of the Civil War—the last year of the war decimating its numbers by the enlistment of nearly all the boys over 16 years old. In 1866 Rev. George M. Spargrove, coming to the pastorate of the local church, and also the principalship of the Academy, gave it the name of Laird Institute after Dr. Francis Laird, the first pastor of the church and its early patron. Mr. Spargrove was an experienced teacher and of great force of character and fine scholarship. Under his leadership the school reached its highest point of prosperity and influence. The students were drawn from far and near—a large part coming from Pittsburgh and its environs, and numbering a yearly enrollment as high as one hundred and fifty. Following Mr. Spar-

grove were other principals likewise efficient. So large a school, so ably led, was largely attended and prosperous, a cultural interest developed throughout the neighborhood, and many men were prepared for professional life—as lawyers, ministers, and medical men."

Probably athletics did not play the same part in the curriculum of the preparatory schools in those days that they have done in more recent times. Judging from tradition it seems to me that the most combative sport in which the student body participated was croquet. In fact literary societies constituted almost the sole diversion from formal classes. One of these was known as the Bryant Literary Society and, when William Cullen Bryant was informed by my father of the honor conferred upon him, he sent the Society an autographed copy of his poems. One may wonder whether a modern student organization would have had the discernment to select such a mentor. Even if they could be so staid as to confine their choice to New England literary characters, one might have expected them to incline toward the more shallow and flippant members of that group such as O. W. Holmes, Emerson, or Thoreau. Instead they selected Bryant, a representative of the Puritan school with a mind disciplined by training in the law, an educational background without which literary proficiency is practically unattainable. I recall my father mentioning that some of the members of the literary society practiced their declamations at a spot in the woods overlooking the Tarr Hollow Road where the resonance of their voices was reinforced by a moderate echo from the opposite hillside. Under the oaks was a thick carpet of moss and here and there were small patches of huckleberry bushes. Over the brink of the slope was an outcrop of rock with a recess which was called the foxes' den and which may have served in earlier years as the lair of larger creatures. A few land turtles and an occasional snake were the only animals observed in my time. My father never walked through that portion of the farm without giving voice to the rythmical lines of *Thanatopsis*, which he had memorized in its entirety. It was probably Bryant's best known work, although it was in the nature of a youthful exercise in poetic composition and did not represent an exposition of his philosophy of life or of death. At any rate its sentiments were to some extent lost on my childish mind, when I constituted the audience. I was quite puzzled by the phrase "Where rolls the Oregon." To me Oregon was either a State or a battleship which took part in the Spanish War. I was unaware that it was the original name of that western river which was renamed Columbia. I recall that I never heard the concluding lines "as one who gathers the draperies of his couch about him and lies down to pleasant dreams" without receiving a mental image of the green curtains of a Pullman car.

Most of the photographs of my grandfather Duff showed him as a smooth shaven man of open and pleasant countenance. However, it would seem that he did not entirely escape the style of beards which tended to prevail in the midcentury, as at least one picture portrays him with chin whiskers which would become any old order Amish. About 1866 he opened an office on Brownsville Road in Baldwin Township, Allegheny County. Thereafter he practiced in the South Side or Borough of Birmingham, as it was officially known until it and several other boroughs in the vicinity were added to the City of Pittsburgh in 1872.

An examination of "Mrs. S. T. Duff's Account Book from Aug. 1st, 1873" reveals some items sufficiently interesting to mention. The book covers a period ending in 1877. During most of this time my grandfather was in his office in Pittsburgh and the management of the financial details of the farm's operation devolved upon my grandmother. Before the days when payment by bank check simplified common transactions, rather elaborate posting of accounts with explanatory comment was necessary to keep track of minor matters. Whoever in the family happened to have cash in hand at the moment paid the bills and was in turn later repaid. Settlements frequently involved produce, pasture and harvesting services. A few samples of items follow:

- "Dec. 11, 1873. Sold the oxen to John Elwood for 120.00, also one fat cow for 27.00, Received payment in full for all."
- "Dec. 11, 1873. Paid Mrs. Mary Miller, Sr. balance due her on a note dated April 1st A.D. 1873. Said balance being 52.00. We lifted the note."
- "Dec. 11 Mary N. Miller, Sr. gave me ten dollars before going to Pittsburgh I bought her one bedstead 5.00 one pair of gloves .25 canton flannel .34 paid freight on said bedstead .40." (Since Mrs. Mary N. Miller, Sr. was the accountant's mother, the entries sound rather formal.)
- "Dec. 18 Sold 30 bushels of oats in Wilkinsburgh at 50 cts per bushel 15.00 expenses of said load .56."
- "Dec. 29 Sold 1950 lbs. of hay in Wilkinsburgh for 24.17 for wet hay thrown off .69."
- "Jan. 29, 1874 Paid Henry Keck on store bill 25.00."
- "Feb. 4 Sold in East Liberty 1980 lbs. hay for 29.50."
- "Feb. 6 Bought ½ gal. oil 2 lamp wicks Settled in full .20."
- "March 12 Willie's pants and neck tie 3.15."
- "July 16 Paid Mrs. Mary Miller, Sr. five dollars which John borrowed to pay for Susie's Schooling."

- "Dec. 15 Settled in full in Allegheny City for spring wagon wheels 17.00."
- "Dec. 21 Settled in full subscription for Rev. Spargrove's gold watch 3.00."
- "Jan. 15, 1875 Gave to foreign missions 5.00"
- "March 4 Paid to Rev. G. M. Spargrove for grasshopper poor in the west 5.00."
- "March 5 All our oats for sale and all our hay and nearly all our corn of last year has been sold The amount of all sold or will be sold 532.09."
- "May 25 Borrowed of my son Jos. M. Duff to pay J. Stark for pigs 10.00."
- "Sept. 4 Jimmie left home to go to Pittsburgh University or rather Western University in his 19th year. We were sorry when he left."
- "Sept. 27 Settled in full the Stipends by paying them to Rev. G. M. Spargrove 15.00."
- "Dec. 24 Settled in full with Obe Cline and Frank his brother for planting apple trees 4.00."
- "Mar. 11, 1876 Gave Joseph my son money to pay Presbyterian Banner 2.00."
- "Apr. 6 Settled in full with Missionary Society (Ladies Missionary Society) money subscribed by myself, Susie, Annie and Mollie. Myself 5.00, Annie 1.00, Susie .50, Mollie .50." (Mollie Miller was a niece.)
- "June 19 Settled in full with Miss Annie Irwin committee for Church debt, etc. of the First Presbyterian Church Murrysville 20.00."
- "June 20 Settled in full with Mrs. James McJunkins committee for Old Plum Creek church furniture 2.00."
- "June 28 Paid toll at Wilkinsburgh .08."
- "Aug. 21 Settled in full with A. C. McCutchen for Sabbath School Hymn Books title Brightest and Best .70."
- "Sept. 29 Sold a load of hay which upset near Wilkinsburgh for 17.00."
- "Sept. 30 Gave Annie to buy Mollie a dress in Philadelphia 7.00."
- "Oct. 25 Settled in full with W. P. Humes Merchant of Manor Dale for Coffee & c .70."
- "Dec. Planted 1876. Those two trees (Spruce pine) north of the pike, west of the pump on our farm one and a half miles east of Murrysville, are Centennial trees. This farm nearly 100 years ago was owned by Mr. Hucheson,

then by Wm. Newlon, Sr. my grandfather, then by my father Joseph Miller, Sr., then by Dr. Duff my husband." Grandmother Duff evidently had a fondness for pine trees. I recall that when she lived at the corner of South and Wood in Wilkinsburg, she had a couple of small pines planted in the backyard. Possibly they had been brought in from Newlonsburg, but they evidently were not the Centennial planting. They never grew more than a couple of feet in height. The smoke in the atmosphere in those days from mills and railroad forbade the flourishing of any evergreen.

- "Feb. 9, 1877 The white hog weighed 212 lbs. got 7¼ cts per lb. 16.43. The black hog weighed 273 lbs. got 7 Doll and 37 per hundred 20.12."
- "Feb. 10 Settled in full with John Rings for making cider at press .62."
- "March 14 Bought of M. R. Haymaker (John's Mike) 50 lbs flour at 3½ cts per lb. 1.75."
- "Apr. 16 Willie settled in full with Aunt Ann Haymaker for all the butter we got from her 3.50."

Certain pages of the account book bear such headings as "Eggs sold" from such a date to such a date, "Butter sold", "wheat consumed in the family from Sept. 15th to 1st Jan. 20 bushels." There were entries of the following nature: "July 3, 1875 took five bush. wheat to mill. Aug. 11 brought flour of 6½ bush. wheat from mill." "Grain raised in '72 and '73. 1872 Seven hundred bush. oats—four hundred bush. corn. 1873 Wheat seventy five bush., corn five hundred bush. Oats six hundred twenty bush." Several pages are under the heading: "This page shows the amount of Stipends paid each Sabbath to Rev. G. M. Spargrove, Pastor of the First Presbyterian Church, Murrysville by us Duffs." One of the entries was: "Oct. 24 Willie paid .10. Susie forgot to take hers. Sue T. paid 1.00."

A number of pages were included under the following heading: "Sermons from the texts given below preached by Rev. Spargrove and others in First Presbyterian Church." The following sisterly comment was made under date of Sept. 24, 1876: "Rev. O. H. Miller, my brother, preached an excellent sermon 28 Chap. of Matthew 17, 20 verses." Motherly concern gave rise to the following notation: "Sermon preached by Joseph M. Duff in the First Presbyterian Church Murrysville May 31, 1874. Text Luke 17 chap 32 verse. Hymns sung 462, 359, 324. Chap. read 17th of Luke. His age at this time was 20 years, 4 months, 16 days. Joseph Miller Duff graduated at the Seminary of Allegheny City. May 7 My birthday (his mother) he preached in the First Presbyterian Church, Murrysville text in the morning Matt. 22 chap. 4 verse hymns sung 267,

169, 165. in the evening Proverbs 25 chap and 25 verse—a beautiful day May 7th, 1876." One of the last entries appeared under date of March 18, 1877, apparently a short time before she moved from the farm to the South Side: "Sabbath Read the 23 Psalm, thought over my past life, the long suffering and tender mercies of God. Surely goodness and mercy have followed me. My cup has run over. But again I look at my unworthiness, my ingratitude for such blessings. This is the last Sabbath we are in this house alone, before next Sabbath we expect a strange family but a Godly one." "Apr. 2. I came to Pittsburgh S. S. to make my home. I hope it may be a pleasant one." Since the family had now left the Newlonsburg farm, the notation in grandmother Duff's account book did not carry on after her arrival in the South Side.

All of the family had left the Newlonsburg farm and had taken up residence in Pittsburgh. It is said that the family without first acquainting their father of their intention arranged for the purchase of a lot on the south side of Carson Street and the construction of a house upon it. In 1885 after their father's death the other heirs sold their interests to their brother, John Milton Duff, M.D., who thereafter maintained his office at that location until he moved to the corner of Fifth Avenue and Dithridge Street in the Oakland section of Pittsburgh. James H. Duff was afflicted with kidney stone, a malady which in those days had not yet yielded to sure surgical treatment. In the city he found his work less rigorous than country practice with hours in the saddle. Yet it was not a life of ease, as epidemics in those days swept through the city population with more or less regularity. It is said that on some occasions before he started on his rounds he would put an onion in his coat pocket, whether as a charm or as a concession to the old-fashioned notion that the pungent vegetable was an antidote to any pestilence. A somewhat similar idea persisted into the present century when grade school children came to expect an occasional holiday while their school rooms were being fumigated.

To carry on notations of family history for a couple of years after the entries in Grandmother Duff's account book ceased, I found among the possessions of my father, Alfred William Duff, a leather bound pocket size Physician's visiting list for the year 1882, which no doubt was acquired by my grandfather in the first instance but since its format would serve equally well as a young lawyer's diary, my father had evidently taken it over and used it for notation of particular cases and other matters which had consumed his time for a couple of years during the 1880s. After his preparatory education at Laird Institute, he graduated from the Western University of Pennsylvania with the class of 1879. He registered July 23, 1879 as a law student with Major A. M. Brown as

preceptor. He was admitted to the bar December 31, 1881 on motion of Josiah Cohen. While most of the entries in the diary mentioned above contained nothing of present interest, here and there was a word or two which caught my attention.

- "Apr. 20, 1882 Anna M. Duff and Rev. J. C. Ely married at 8 o'clock in the evening by Bro. Joe and Mr. Webster."
"Apr. 25 Paid poll & school tax for 1882 for Self 2.20 also Buggy tax for Father 8.00."
"June 27 Wrote out copy of speech for Degree of A. M. & gave to Prof. Griggs."
"June 29 Spoke at Library Hall on "Blunders" for degree of A.M. Western University."
"Aug. 19 Went to Murrysville in the evening to see regarding Barn & Stable which were burned this morning between 3 & 4 o'clock."
"Aug. 20 At Mr. Jas. Humes. Drove to Salem to get insurance policy on Barn. Drove to Pittsburgh this evening."
"Aug. 29 Let contract for barn to J.H.Kuhns \$1900.00 - stone wall and painting not included."
"Oct. 24 Legal holiday. Landing of Wm. Penn."
"May 12, 1883 Collected \$1354.95 amount of insurance due from American Mutual Insurance Co. to James H. Duff for loss on barn."

There were numerous entries respecting various matters which constituted the practice of a young attorney in those days including title examinations, etc. One of the entries which I observed related to a case in the U.S. Circuit Court.

- "Nov. 3 Retained by Chas. W. Bennett of Detroit Base Ball Club in suit of Allegheny Base Ball v. Chas. W. Bennett. Associated Marshall Brown with myself in the case."
"Nov. 4 Prepared demurrer in Allegheny B.B. Club v. Bennett. Telegraphed Bennett to come on about Wednesday & bring League rules and 1882 contract."
Case of Allegheny Base Ball Club v. Bennett No. 40 Dec. Term 1882 U. S. C. Ct., equity for injunction argued & demurrer sustained. Note A. Tausig, Marshall Brown & myself were in the case for Bennett."

The foregoing litigation harked back to the days prior to the entrance of the Pittsburgh Pirates on the baseball scene. Pittsburgh was not represented in the major leagues at that time, but Allegheny City had a team in the American Association and Detroit was then represented in

the National League. A reading of the case which was reported in 14 Fed. Reporter, p. 257, reveals that in 1882 Bennett signed an agreement in consideration of \$100.00, by which he bound himself to execute a formal contract to give his personal services as a baseball player to the Allegheny Base Ball Club during the season of 1883 at a salary of \$1700.00. Subsequently Bennett refused to sign the formal contract and was about to sign a contract obligating himself to give his services to the Detroit Base Ball Club. The Allegheny Base Ball Club filed the bill in equity to compel Bennett to execute the formal agreement with it and to restrain him from executing the agreement with and giving his services to Detroit. The Court as heretofore indicated sustained the demurrer and held that the bill must be dismissed.

Among the entries for 1883 were the following: "Feb. 3 Annie died" "Feb. 4 Sabbath." "Feb. 5 Annie buried." I noticed that elsewhere in the diary my father had used Sunday when referring to the first day of the week. Apparently when confronted with the solemn reality of his sister's death, he reverted to the old orthodox designation. "May 12, 1883 Jimmie Ely died." The infant son had followed his mother to the grave.

"Dec. 22, 1884 Father died at 11:25 P.M. Buried on Christmas at 2 P.M." I recall of hearing Uncle Joe (Joseph Miller Duff, D.D.) tell of sitting up with his father during his last illness and of how during the night he heard most distinctly in the room the sound of the deathwatch, that minute beetle which frequently abides in antique furniture and whose tick was popularly supposed to forebode death. He said that he was certain that his father likewise heard it, but that neither made comment. Death had struck the family again and once more when Rev. Albert James Duff died in 1886.

Returning to the diary of Alfred William Duff the following entry is noted.

- "March 23, 1885 Signed contract for sinking gas well on Murrysville property for \$2250. cash & 1/4 interest in well."
"July 18 Struck gas well No. 1 on farm at 2:30 P.M."
"Apr. 9, 1886 Prepared agreement with Panton for drilling 4 gas wells."

Some thirty years later when in Law School of the University of Pittsburgh a member of my class, a son of Mr. Panton of Foxburg, inquired of me whether I was of the Duff family who had been interested in some drilling operations which his father had performed many years ago in the Murrysville gas field. Gas has been called a mineral *ferae naturae*, i.e., of a wild character, as distinguished from such substances as the metals which stay put and tamely permit removal. Gas tends to wander

and a well on one property may drain gas from a large area including that underlying the properties of rather distant neighbors. Therefore self interest tended to dictate to a company controlling a pipe line from a field to freeze out surrounding properties by refusing to purchase gas from wells which other owners had drilled. The natural reaction to this on the part of the surrounding owners was to leave the holes which they had drilled uncapped and let the blowing gas warn the company that its refusal to buy might mean an early depletion of the entire field. It is doubtful whether the residents of the Murrysville area could be said to have struck it rich in any very substantial sense. Added to the disposal difficulties was the fact that the early wells frequently caught fire and burned for extensive periods before they could be extinguished. I recall my father saying that one could read a newspaper in Newlonsburg at midnight by the reflection of the big gas well fire in Murrysville.

After my grandfather's death, my grandmother moved to Wilkinsburg. In 1885 a lot on the northeast corner of South Avenue and Wood Street was purchased. I notice that in Alfred William Duff's diary it was stated that the total cost of the house and lot was \$5,648.00 and that final payment was made to the contractors Lloyd Brothers on Dec. 29, 1885, so that construction of the house was probably completed about that date.

Once more within the decade death invaded the household and in 1886 claimed Albert James Duff. He was last mentioned as Jimmie leaving for college. He graduated from the Western University of Pennsylvania. He then attended Western Theological Seminary and after completion of his course was installed as the minister of the Presbyterian Church of Verona and later of the Knoxville Presbyterian Church. However, his health failed and on Oct. 16, 1886 he died in Denver, Colorado. I have heard it said that he was in general estimation the most popular of the four Duff brothers. The only relics associated with him aside from some photographs which I have seen are a few books which on their flyleaves bear the notation "from the library of Albert James Duff." Among these are the three volumes of Systematic Theology by Charles Hodge, the book by Henry Drummond entitled Natural Law in the Spiritual World, and a volume, the title of which I have forgotten, by William Ellery Channing. These dissimilar books may be considered as characteristic of the divergent tendencies in religious thought which were current during the decade of his ministry and which in the Presbyterian denomination culminated in the spineless vacuities of the Confession of 1967. Hodge's Systematic Theology was the standard expression of orthodox Presbyterianism. Modern schoolmen would dismiss it as wholly out of date, but Hodge's work is so utterly superior intel-

lectually to the new textbooks which have replaced it in Presbyterian institutions. It is difficult today for anyone with a straight countenance to attempt to read Drummond's book. Its ostensible purpose was to reconcile science and religion by proposing a so-called Christian evolution. Evolution was said to be God's way of doing things. The book conveniently overlooked the fact that Darwin, whose brand of evolution is the only recognized genuine article, insisted that development is wholly fortuitous and without motive. The modus operandi of Drummond's God was thus a gamble without design. Of course, at the present time in the atomic age and conscious of the principle of discontinuity we know that the evolutionary concept is completely baseless. Any attempt to dignify a nullity by applying to it the adjective theistic was a wasted effort. I believe that in Boston they have inscribed as William Ellery Channing's epitaph the sentence; "He breathed into theology a humane spirit." However, if theology depended upon Channing's efforts at resuscitation, it would long since have drawn its last breath.

I have never read any sermons prepared by Albert James Duff and accordingly do not know how he stood with respect to the doctrinal schism which was then in the making. I recall on one occasion having met Robert Dick Wilson, who had been a seminary classmate of Albert James Duff and who later became a professor at Princeton seminary and was recognized as the most erudite authority on the Old Testament in the present century. I regret that I neglected to inquire particularly with respect to his recollections of Albert James Duff. I was quite interested in Dr. Wilson's comments regarding modern tendencies in theological education. I remember that he derided the much published emphasis which many seminaries were placing upon courses on the English Bible. He expressed his view that the Hebrew Old Testament and the Greek New Testament were the imperative bases of biblical study. He remarked that any young man who did not already know all about the English Bible should not be allowed to get within gunshot of a seminary. He stated that many new-fashioned seminary courses consisted mainly of informing students that they should strive to appear grave at funerals and jovial at weddings.

At the same time that my grandmother Duff, Aunt Susie and my father were moving to Wilkinsburg, the village was receiving numerous other new residents from various sections of Pittsburgh and elsewhere. Some agitation had arisen with the purpose of incorporating the village into a Borough. While the residents were sharply divided on this question, most of those who had recently moved into the village tended to support the drive for incorporation. In the legal steps to that end the proponents

of borough incorporation were represented by Roland A. Balph and Alfred William Duff. As there was strong opposition to the move particularly on the part of many of the older long time residents, there was a spirited and lengthy contest in court. The groundwork for borough incorporation in Pennsylvania had been laid down by the Act of April 1, 1834. Power was granted to the courts of Quarter Sessions by and with the concurrence of the Grand Jury to incorporate a town or village. The application should be in writing and signed by a majority of the freeholders residing within the town limits and should set forth the name, style and title of the proposed borough with description of boundaries and be accompanied by a plot or draft. The limitation of the signers to the resident freeholders was intended to place the matter in the control of those most vitally interested through both residence and property ownership and to prevent it from being dominated either by absentee landlords or fly by night tenants. While a number of towns in the County had been formed into boroughs at relatively early dates, Wilkinsburg remained an unincorporated village. In 1879 Wilkins Township had been divided and a new township, Sterrett, was formed, in which the village of Wilkinsburg was included. In 1885 and 1886 two attempts were made to have the town incorporated as a borough, but both petitions were dismissed by the Court. However, in issues during March and April, 1887 of The Wilkinsburg Call, the following announcement appeared: "Notice is hereby given that application will be made to the Court of Quarter Sessions for the County of Allegheny, on Monday, April 11, 1887, at 10 o'clock A.M. for the incorporation of the town of Wilkinsburg into a borough in accordance with the Acts of Assembly. R.A. Balph A.W. Duff, Attorneys for Petitioners." In the petition presented to Court it was stated that the petitioners resided within the town limits and that the town contained not more than three hundred and ninety freeholders. There were 229 signatures. Some twelve days later a remonstrance against the proposed incorporation was filed in Court with 190 signatures. Some twenty days of testimony were taken before the Grand Jury, which itself viewed the site of the proposed borough. The Court informed the Grand Jury that it must be satisfied, 1st—that practically the whole of the village asked to be incorporated was included in the application; 2nd—that at the time of the application as presented to Court it was signed by a majority of freeholders residing within the limits; and 3rd—that it was expedient. On August 12, 1887 a majority of the Grand Jury found in favor of the application, but a minority report was signed by five members protesting against the majority's action. Exceptions were taken to the Grand Jury's findings by N.S. Williams, counsel for the Remonstrants. On September 17, 1887 a petition of citizens was read in Court remon-

strating against the action of the Grand Jury and contending that portions of the town had been left out of the proposed incorporation because the applicants for incorporation knew that they would be in a hopeless minority if such districts had been included. This petition of remonstrants had 234 signatures in contrast to the original remonstrance with 190 signatures. This increase was due in part to the fact that some forty-seven signers of the petition for incorporation had switched allegiance and had signed the remonstrance. Further affidavits and petitions were filed by both sides. On October 5, 1887 Judge J.W.F. White handed down a decree confirming the judgment of the Grand Jury and setting a date for the annual borough election. As indicated, my father Alfred William Duff took a leading part in securing the incorporation of the borough. A few years later in 1893 he married the daughter of William Boyd, whose name appeared first among those signing the remonstrance against incorporation and who became the candidate for Burgess on the anti-borough ticket in the first election.

Alfred William Duff upon the formation of the Borough became the first Borough Solicitor and he was succeeded in that office by Roland A. Balph, when Alfred William Duff became a director and counsel for certain utilities which about that time began rendering services to the Borough. Alfred William Duff was one of the incorporators of the Pennsylvania Water Company. A statement of his relationship to that company is condensed on a small metal plaque attached to the frame of a portrait of him which with similar portraits of the other incorporators had hung on the wall of the directors room of the company. The plaque reads: "Alfred W. Duff. Incorporator. Director 1887-1888 and 1897-1925. Secretary 1887-1888. Treasurer 1894-1903. Solicitor 1887-1922."

Among the textbooks in my father's law library I observed one bearing the title—A Treatise on the Law of Street Railways, embracing Surface, Sub-Surface and Elevated Roads, Whether Operated by Animal Power, Electricity, Cable or Steam Motor. This together with the appearance of his name on briefs of cases representing the Pittsburgh & Birmingham Traction Company indicated the nature of a substantial portion of his law practice in the latter years of the nineteenth century. Not long ago the sound of pneumatic drills extracting steel rails from the paved city streets evidenced the fact that times have changed.

My father related that he frequently spent his vacations on trips by railroad and that on one such occasion the train was wrecked. A frequent feature of wrecks in those days was that the steel rails would be loosened from the ties and would penetrate the wooden coaches. He stated that in this instance a rail penetrated the floor of the coach and sliced through a half dozen or so seats before coming to a stop at the

seat immediately ahead of the one on which he was sitting. One summer he and his brother Rev. Joseph M. Duff took a trip to Europe. One of the incidents which I remember him relating was that they and a number of other American tourists including former Governor Stone of Pennsylvania set out to climb Mt. Vesuvius. During the ascent they stopped at an inn and were served a plate of soda crackers for which the innkeeper demanded the price of one dollar. This may not appear so high a cover charge at the present day, but even later than the 1890s Uneeda Biscuits were selling at 5¢ per box. The tourists refused to pay and the innkeeper swung to the gates imprisoning them in the compound. I have forgotten the details of the altercation, but it terminated with the tourists marching out retaining their dollar and waving a miniature United States flag. I believe that there is still around the house a rather dilapidated deck chair with the name A.W. Duff painted on the back which was considered a necessary part of the baggage of a steamship traveler of those days. Either on the eastward or westward voyage they sailed on the steamer City of New York of the Inman Line. Almost thirty years later in 1919 I stood in uniform on the pier at Liverpool, England. After the armistice I had been sent from France to England and Scotland with the detachment of American Students in British Universities. After the termination of the schooling we had rather expected that we would be taken direct to the U.S.A., but for some reason it was determined that we should first return to France to spend a week or so in Pontanazen Camp at Brest. As we filed along the pier to board the Army Transport Plattsburgh, I glanced at the stern of the ship where in black letters U.S.S. Plattsburgh was painted over the transport gray and I observed that underneath indented in the metal of the hull itself were the words City of New York. After thirty years or so the vessel was still plying the seas although with considerable vibration.

On June 22, 1893 my father and mother were married. In those days the usual wedding trip was to Niagara Falls. However, my father and mother set out on a more extensive trip to the west coast and then by boat to Alaska, going by rail on the Northern Pacific and returning by the Canadian Pacific. Upon their return they set up housekeeping in the easterly half of my grandfather Boyd's double house at the corner of Penn and Hay in Wilkinsburg, which was my birthplace. My father was building the house at North Avenue and Center Street and upon its completion we moved from the Second to the First Ward. At that time there were quite a few vacant lots on the hill, but many of the houses still stand which were there in the mid-nineties, although few of the inhabitants of those days still linger in the vicinity or elsewhere. Included among the houses then built or constructed shortly thereafter

were the Stewart and Clevenger houses in the 1200 block of Center, the Mercer, Beatty, the Hawk, Pierce, Hughes, Bruce (the four last mentioned now demolished), two houses of Anderson families, Haslett, the Ludden, (later McCullough), Gibson, Moffet houses on North Avenue, the Weldon, Wilkins, Bailey, Telford, Grabe, Wylie, Dudley, Luther, Hamilton, Balph, and the two Evans houses on Hill Avenue and at the summit of Center, the Carhart and Horner houses. I recall when I was about four years of age my father one evening took me down street and left me at my grandmother Duff's, stating that he had to go to a Borough Council meeting and that he would stop afterward and take me home. The evening wore on and night followed but he did not return. Aunt Susie and my grandmother told me to go to bed there, but I refused as I was holding my father to his promise. Possibly I dozed a few hours, but morning came and found me in the firm belief that I had not closed my eyes. Later in the day my father arrived and greeted me with the information, "You have a little baby sister."

When not yet five years old I took a short, rough and unsought trip on a P.R.R. express train. A kindergarten was organized in Wilkinsburg and the attendance of pre-school age children was solicited. My mother favored the idea, but my father was opposed for the reason that the kindergarten was on the west side of the railroad and he considered that the railroad crossings were unsafe. Assurances were made that special care would be taken in supervising the cab which would collect the children and transport them to the school. On the morning of my proposed attendance a horsedrawn cab with four children including myself aboard proceeded to cross the railroad tracks at South Avenue. I recall looking out of the window and seeing at some distance an arm of a semaphore move, but at the age of four I was not sufficiently versed in railroad lore to realize that the signal evidenced the approach of a train. In any event the next thing I knew was that somebody was carrying me on the station platform. What had happened during an unconscious interval of some time was that an express train traveling at a high rate of speed, since it was not scheduled to stop at Wilkinsburg, struck the cab squarely, demolishing it and snapping the harness from the horses which were not struck since they had passed over the track. The driver sitting on the outside of the cab was tossed over the train without being seriously injured. One girl was thrown through the air striking a building beside the right of way and suffered severe injury. The three remaining fell on the cowcatcher and we were pinned there by the roof of the cab. The locomotive was unable to stop until it had proceeded the distance of two blocks from South Avenue to the Penn Avenue crossing. It is said that as the train was coming to a stop we were about to roll

off the cowcatcher, but were caught by those who hearing the crash had run to the scene. Evidently I remained unconscious while I was carried back to the station at Franklin Avenue. When I came to, I was numb for some time but observing blood and grease from the locomotive on my hands, I began to cry. I remember that I was asked my name and where I lived and that I was able to identify myself and the location of my home. My father was in Pittsburgh at the time and the first he was aware of the accident was when an acquaintance who had learned of it but did not know the details or who were involved met him on the street and told him that he had heard that there was a railroad accident in Wilksburg. Thereupon my father said that, if there were an accident, he was certain that I was in it. A medical examination disclosed that I had a broken collar bone, a wound on the head near the temple, and battered and bruised over the entire body. That I was not more seriously injured was attributed to the fact that I was wearing a heavy coat much too large for me which my mother had purchased with the thought that it would give several years service before I outgrew it. A history of Wilksburg published many years later described the accident as a school bus filled with kindergarten children smashed and turned over by the locomotive and bursting into flames. It was stated that I was at first believed to be lost, but was found under the wreckage and although badly burned was revived. However, although school buses in modern days may act in that fashion after a collision with a train, I am sure that the horsedrawn cab was not carrying a gasoline tank and, although I was at the time unconscious, I am inclined to believe that some of the details were exaggerated. Black and blue bruises and broken bone were bad enough without burns. There were many other accidents and a number of fatalities at the Wilksburg grade crossings, but the four kinder who did not arrive at the garden that morning became celebrities, possibly attaining then the peak of importance of our careers. However, the actual elimination of the grade crossings had to await the second decade of the following century.

In 1894 Sue Templeton Duff, the youngest member of the family, married Samuel Howard Jackson, Jr., son of Samuel H. Jackson and Mary Margaret (Thompson) Jackson. They and my grandmother lived at the Wood Street and South Avenue house. I recall that when I visited them in the summer time I sat on a straw mat on the porch steps, as my grandmother in fair weather spent a goodly portion of the last decade of her life sitting on the front porch. Not that she was lacking in industry, for she insisted upon baking the bread for the table as long as she was able. Pedestrian traffic on Wood Street was much more dense than it is today and acquaintances usually spoke or waved to my grand-

mother as they passed by. She was not always able to recognize their faces at the distance, but she had an inquiring mind and never failed to direct to whomever was on the porch at the time the question, "Who was that?" I recall that my sister Louise who was hardly more than an infant had reached the firm conviction that a gentleman who sat near us in church was none other than the character who was pictured on the box of Force, one of the original dry cereals then on the market. The gentleman in question happened to pass by and tipped his hat to my grandmother. In answer to the question "Who was that?", Louise spoke up and said that it was "Sunny Jim." This reply left my grandmother even more puzzled and despite her further inquiries I do not believe that the matter was ever actually clarified in her mind.

On the northwest corner of Wood and South directly across the street from my grandmother's home stood the red brick Presbyterian Church with its pointed steeple. Shortly after she moved to Wilksburg she transferred her letter from the Murrysburg Presbyterian Church. I do not have a too clear recollection of the interior of the church except the Sabbath School room which took up a substantial portion of the basement. Descending into the room at the easterly end was a broad flight of carpeted steps on which the younger members of the school sat. A rather droll incident persists in my mind in sharp detail. The collection in the Primary Department was rather in the nature of a ritual. The children were lined up and marched in single file past a table on which was a glass collection box. The teacher sat as it were over against the treasury and watched each child as he made his contribution. I was in the line with the rest of the children approaching the table when I discovered that I had forgotten to bring my penny. I should have beaten a retreat, but in a fatalistic frame of mind I remained in the ranks. When I reached the table, I looked down and saw on the table top a coin. It was of white metal. It could not have been a dime, because it was larger than a penny. I was familiar only with copper coinage. Possibly it was a nickle or a quarter and probably belonged to the teacher. At any rate it put me in a frame of mind similar to that of Abraham when he found the ram caught by its horns in the thicket. The Lord had provided an offering. I reached down, picked up the coin and deposited it in the collection box. Although my action may have resembled robbing Peter to pay Paul, I passed on and the teacher, if she noticed the incident, made no comment.

When we read of the abysmal ignorance of modern teenagers with respect to Biblical knowledge, one cannot help commenting that the children before and immediately after the turn of the century were more proficient. I doubt whether the present generation could duplicate the

speed with which juniors in the Sabbath School and Christian Endeavor could turn to the proper page in the Bible when a book, chapter and verse were cited. However, one should not conclude that bizarre answers to questions were never given in those days. On one occasion the regular teacher of the class of boys to which I belonged happened to be absent. The superintendent undertook to find a substitute. He came back bringing a gentleman, who evidently had not come willingly but rather on account of the importunity of the superintendent. He probably did not know even what the subject of the lesson of the day was. However, a glance at the cover of the quarterly gave him a brilliant idea. On it was a copy of Leonardo da Vinci's painting of The Last Supper. "Let us all look at the picture," he said, "and decide which figure represents which disciple." After a few minutes there was a general consensus of opinion that this was John and that represented Peter, but identification of the others proved difficult. One of the boys who had been silent, felt that it was his turn to speak and that he would have to say something. He gazed at the picture in deep thought. He had probably heard of Judas Iscariot but had become a trifle confused between Biblical nomenclature and the lingo of the street. "Which one," said he, "is Judas Priest?"

About the dawn of the century the Presbyterian congregation moved from Wood and South to Wood and Wallace. One summer's day a dog wandered through the open church door and made his way down the aisle while the congregation was singing a hymn. The dog halted immediately before the pulpit and joined in the chorus. Evidently under Presbyterian discipline this was a situation to be handled by the deacons, but not one of them came forward. Thereupon Dr. Parry still singing heartily descended from the pulpit, scooped up the dog in his arms, and carried him from the sanctuary and true to his Welsh name did not waver in a single note of the song during the whole proceeding.

On another occasion I remember that it was announced that the offering at the morning service was for the purpose of defraying the expense of the annual Christmas treat for the Sabbath School. My grandmother always sat at the end of the pew next to the aisle. When the deacon with the offering plate approached, she stopped him and said that she wanted to explain to him why she was not making any contribution that day. He tried to hurry by, but she insisted that he wait her explanation. She told him that she did not approve of giving children candy in church. Evidently she was unaware that the Christmas candy boxes were actually a most effective means of promoting attendance at the church schools. I recall that there were quite a few children in

Wilksburg who every year during November and December attended classes in not one but several different churches for an obvious reason.

I observe a tendency on my part to lapse into reminiscences upon reaching the years when I became a spectator, if not an actor, in the events delineated. My purpose in this volume was merely to examine traditions and unearth any early family records, which naturally related to periods prior to the twentieth century. Consequently I must refrain from making the book an autobiography or a vehicle for reporting the exploits of my contemporaries. We must not become any more modern than to administer the last rites to those members of the generation who were born in the middle years of the nineteenth century and survived into the twentieth. By the year 1900 of the children of James Henderson Duff and Susanna Thomas (Miller) Duff two had died as related above Anna Mary, who had married Rev. J. C. Ely, and Rev. Albert James Duff (unmarried). There remained, in addition to their mother, John Milton Duff, M.D., Joseph Miller Duff, D.D., Alfred William Duff, and Sue Templeton (Duff) Jackson.

A column in the Pittsburgh newspaper announced that Dr. John M. Duff had passed away on May 14, 1904—well-known physician finally succumbed to long illness. He was referred to as one of the most active men in the state and one of the best known of his profession in the country—prominently connected with many medical societies—president of the Section of Obstetricians and Gynecologists of the American Medical Society—clinical professor of gynecology of the West Penn College (now University of Pittsburgh)—a founder of the South Side Hospital, and on the staff of Rhineman Hospital and the Kaufmann Clinic. Although under age he had joined the Union army in 1864 and was engaged in the battles before Petersburg. His widow, Jennie E. (Kirk) Duff, daughter of Rev. James Kirk, D.D. and Abbie (Morrell) Kirk, died Dec. 20, 1928. The children of John Milton and Jennie E. Duff were James Henderson Kirk Duff, M.D. (d. Sept. 16, 1905) Harriet Templeton Duff (m. John Macfarlane Phillips, industrialist and conservationist), d. March 18, 1958—American Mother of the Year 1944, President of Pennsylvania Federation of Womens' Clubs 1935—1938, Distinguished Daughter of Pennsylvania 1949, Member of Pittsburgh Board of Education for fourteen years; John Milton Duff, Jr., (m. Helen Ashe) d. Dec. 19, 1972. Engineer Pennsylvania Highway Department; Alfred William Duff, M.D. d. Nov. 23, 1959 Major, U.S. Medical Corps A.E.F. World War I; Bessie Bryce Duff (m. Robert F. Phillips of Phillips Mine and Mill Supply Company).

On Oct. 29, 1909 my grandmother, Susanna Thomas (Miller) Duff died aged 89 years. I recall having heard her say that she did not de-

sire to live to a greater age than 113 years. While she fell short of that objective, she surpassed most of her generation by many years of active life.

On May 8, 1925 my father, Alfred William Duff died. He had been appointed a Judge of the County Court of Allegheny County in 1922. He was elected to a further term of ten years in 1923. His widow, my mother Mary (Boyd) Duff, daughter of William and Maria Louisa (Miller) Boyd, died June 10, 1958, having attained her 96th year exceeding the age of any other ancestor in recent centuries. The children of Alfred William and Mary (Boyd) Duff are William Boyd Duff, who was an attorney in the Office of the Chief Counsel, Internal Revenue Service, Washington, D.C. for 29 years, and Louise Duff (m. James Maxwell Moore, electrical engineer and manufacturers' representative.) Their son is James Duff Moore, who was a Captain in the Marine Corps in Vietnam. Prior to her marriage Louise Duff graduated from Carnegie Institute of Technology (now Carnegie Mellon University) and taught occupational therapy to disabled veterans of World War I at Marine Hospital, Pittsburgh and Ft. McHenry, Baltimore, Md. and later taught in the Wilkesburg School system.

Joseph Miller Duff, D.D. died Sept. 9, 1941. For forty years he had been pastor of the First Presbyterian Church of Carnegie. He had been a member of the Judicial Council of the Presbyterian denomination. His wife, Margaret (Morgan) Duff had died in February, 1940. She was the daughter of David and Mary Morgan. The children of Joseph Miller and Margaret (Morgan) Duff were James Henderson Duff (m. Jean Taylor), who held successively the three offices—Attorney General of Pennsylvania, Governor of Pennsylvania, and United States Senator. (He died Dec. 20, 1969;) George Morgan Duff, D.D. (m. Margaret Hosack), who died Apr. 18, 1953. He had been pastor of the Riverdale Presbyterian Church, Bronx, New York City for thirty years; Joseph Miller Duff, Jr., attorney, All American football Princeton 1911, killed in action Oct. 11, 1918 with 32nd Division, A.E.F., Gesnes, France; and Margaret Duff (m. Herbert R. Debevoise manufacturer).

On October 18, 1954 Sue Templeton (Duff) Jackson died. She had been President of the Womans Club of Wilkesburg. Her husband, Samuel Howard Jackson, died December 2, 1956. He had been active in the Wilkesburg area as a pharmacist and real estate developer. He was the first president of the Wilkesburg Historical Society.

Before bringing the chapter dealing with the Duff family to a conclusion, there is one more matter which possibly deserves consideration. It has been said that of the surnames in the United States Duff ranks numerically number 1769. I would say therefore that Duff

is not exactly a common name nor yet an unusual one, but the telephone books of Western Pennsylvania probably list more Duffs than those of any other area in the western hemisphere. Naturally when a Duff meets a Duff the first question is "Of what Duff family are you?" I am inclined to the view that by and large most of them in this area belong to the same family. As has been heretofore suggested we must not think that immigration into the colonies represented a certain ratable cross section of the entire population of Great Britain and Ireland. On the contrary emigration was largely by certain families. One family group would decide to cross the Atlantic. A year or two later word would trickle back that they were living on an immense estate of a hundred acres or more. Thereupon, brothers and cousins, who had been farming a few acres as tenants in the old country, would likewise be overcome by the urge to emigrate. They would flock to the same area in the new world where their kin had settled and in a few decades almost the entire relationship had settled in the new land without any archives to prove their kinship.

If one were to undertake to interrogate every Duff he meets with respect to his ancestry, the most frequent reply would be a confession of ignorance and most of the other answers would be impaired by vagueness or misinformation. Accordingly I have attempted no such survey and my following remarks should be taken as casual comments and not as authoritative and verified assertions regarding the lineage of others. Undoubtedly the first of the family to reach the Westmoreland County area were the three McIllduff brothers, Alexander, Oliver and John. They arrived during the period of the Revolutionary War, if not earlier. They and their offspring had established settlements in North Huntingdon Township, Franklin Township, and for a time in Rostraver Township. As heretofore indicated by 1790 the census showed that there were 9 Duff heads of families in Westmoreland County, 3 in Allegheny County, and 1 in Washington County. Mention has been made that Oliver McIllduff removed to Beaver County about 1798. Of three Duff families which came into the area about 1790 I believe that John Duff (m. Mary Shakely), William Duff (m. Sarah Duff) and Robert Duff (m. Ann Duff) were sons of the James McIllduff, who earlier in this chapter was referred to as having died in Chester County. The John Duff last mentioned called his oldest son James. The oldest son of William Duff was named James. A deed in Allegheny County contains the statement that Robert was the brother of William. All this falls clearly in line with the oldest son paternal grandfather formula of nomenclature. I have heretofore stated that William Duff of New York City, who was born in Lawrence County where his great-great-grand-

parents had settled, remarked that his ancestor the William Duff mentioned above had married a cousin Sarah Duff. She can almost positively be identified with a daughter of Oliver McIlduff. A John Duff, earlier in this chapter mentioned as having died in 1801 survived by a widow Mary and a son Alexander, is recalled in the tradition of the John McIlduff family as a cousin. The 1790 census for Franklin Township also showed a Robert Duff, two James Duffs, and David Duff as heads of families. These were no doubt likewise cousins and some at least moved to Ohio Township in the western part of Allegheny County. There are today many Duff descendants in Franklin Township of Westmoreland County. In North Huntingdon Township, where some descendants of the McIlduffs remained, there was at one time on the local P.R.R. schedules a station stop known as Duff's somewhere in the vicinity of Ardara. With respect to the John Duff who married Mary Shakely and settled in Allegheny County east of Wilkinsburg, his descendants intermarried with numerous families living in the vicinity of Beulah and Hebron churches with such surnames as Fisher, Johnston, Wilson, Park, Morrow, Bright, Henderson, Richardson, Turner, Sampson, McClurkin, and others. He is said to have participated in the battle of Brandywine in Chester County, where his whiskers were cut off by a bullet.

The John Boyd Duffs, Sr. and Jr., evidently were descendants of a Duff family which in its journey from eastern Pennsylvania to the Pittsburgh area tarried for several generations in the vicinity of Huntingdon County. Their middle name was derived from the surname of a grandmother, so far as I know not related to my maternal grandfather William Boyd, for whom I was named. The Levi Bird Duff family were likewise residents of Huntingdon County for a period. I have seen a well-detailed history of that family written by Samuel Eckerberger Duff, in which it is traced back to the Neal Duff listed in the 1790 census as an inhabitant of Colebrook Township, Berks County. The ancestral line there adopted is in general agreement with the early ancestry of a Louis B. Duff of New York City which was in accord with an outline in a Biographical Encyclopedia of the Juniata Valley, except that they named the immigrant ancestor as a John Duff who came from Ireland, whereas the Samuel Eckerberger Duff account pointed to the Neal or Cornelius Duff as the immigrant ancestor and asserted that he had been born in Edinburgh, Scotland, and to have come to Philadelphia after a rather brief sojourn in Ireland. Cornelius Duff is said to have been at the battle of Paoli, which was, as was the Battle of Brandywine, in Chester County with a lapse of about ten days between them. Whether the discrepancies are actual or fancied, the Berks County area of Neal

Duff was just across the county line from Honeybrook Township, the old habitation of the McElduffs in Chester County. Everything points to the probability of all these families being branches of the same old stock.

Respecting other Pittsburgh families there was John Taylor Duff, Judge of the Court of Common Pleas, whom so many remember as a professor in the University of Pittsburgh, who was able to impart dull legal lore with never a dull moment. My guess would be that he was a descendant of the Oliver McIlduff who moved from Westmoreland to Beaver County in the closing years of the eighteenth century. There will be recalled Edward E. Duff, the Deputy Recorder in charge of mortgage dockets, who was accustomed to settle the very frequent disputes respecting the sufficiency of powers of attorney by solemnly repeating the maxim "Expressio unius, exclusio alterius." He was said to have been a descendant of a Samuel Duff, who came from Ireland in 1818, a more recent date than was the case with most of the Duff families. The name Duff received its greatest fame in the commercial and educational fields from Peter Duff. He was the founder of what was originally known as Duff's Mercantile College. In the days when molasses was not only the principal ingredient in gingerbread but also the standard spread for bread of all sorts, the name Duff's and canned molasses became synonymous. Peter Duff's parents came from Scotland to New Brunswick, Canada, in 1802. He opened his school in Pittsburgh in 1840. The relatively late date of arrival and the departure from Scotland rather than from Ulster seems to distinguish this family from the other families mentioned. However, the commercial and educational relations between Belfast and Glasgow were so close that there would be nothing incongruous for a Scotch-Irish family to move to Scotland for a period of years and then to depart for Canada and the United States. One matter which interests me is that the marriages between this Duff family and the Dalzell family are so numerous as to suggest some alliance between those families before their arrival in the United States. Also there evidently were Duff Dalzell marriages in Pittsburgh before Peter Duff's arrival here. The Dalzell family had long been established in County Down, Ireland, and it was one of those Scotch-Irish families such as the Baileys, Laughlins, etc. mentioned in the McKee family chapter of this volume who contributed so much to the commercial advancement of Pittsburgh in the early and mid 1800s. Grace (Mrs. John) Seymour of Millisle, County Down, is a Dalzell descendant and has expert knowledge of the history of the Dalzells and other families in that locality of County Down.

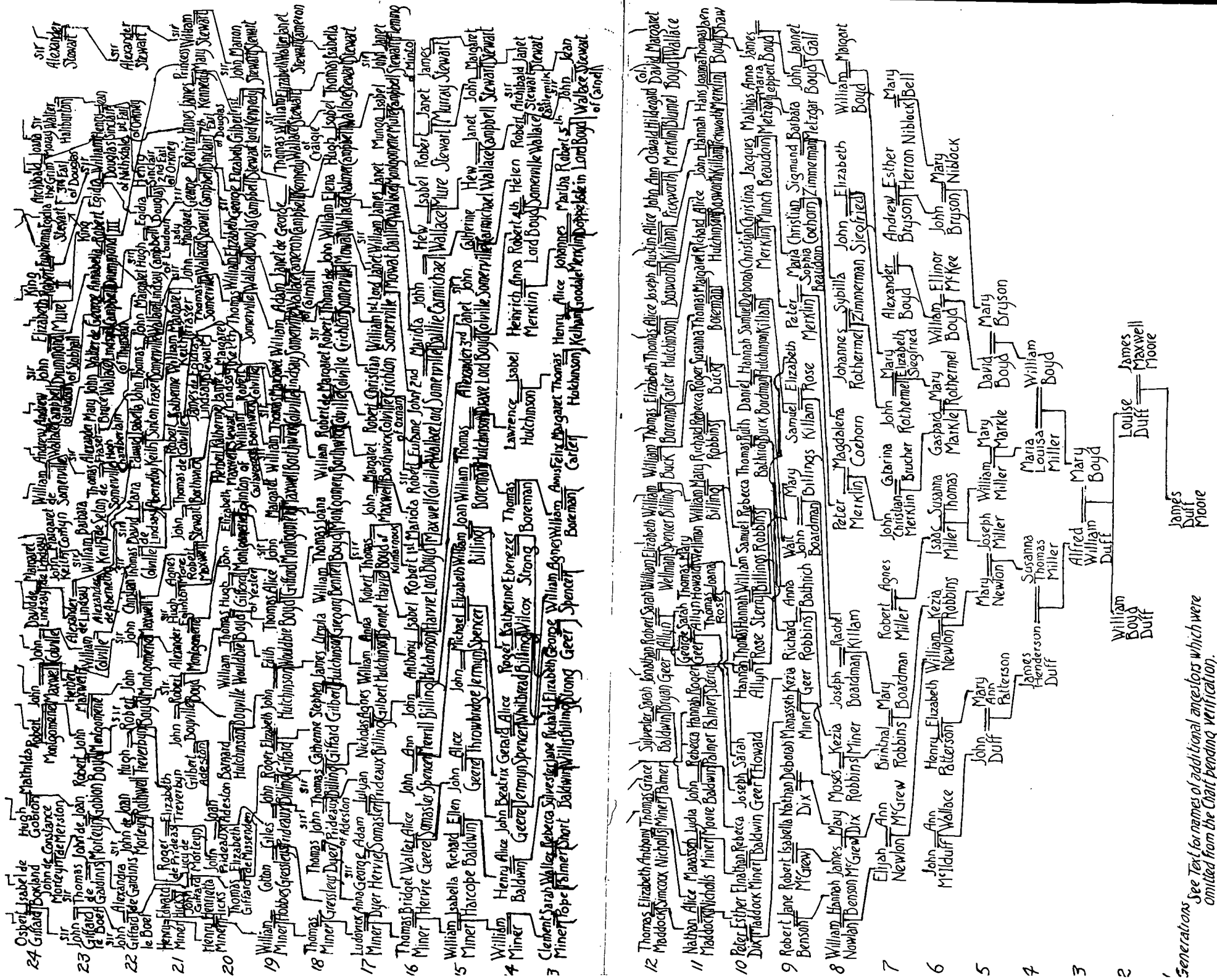
Mention was made that my greatuncle Rev. John W. Duff had married Rebecca McMasters, daughter of John and Rachel (Hughey) McMasters. A book entitled "Larimer, McMasters and Allied Families" by Rachel H.L. Mellon indicates that earlier generations of the Larimers and McMasters had married Duffs in York County (now Adams) prior to 1800. A Margaret Larimer, daughter of Thomas Larimer, had married a James Duff and a Margaret Sheakley, daughter of a William Sheakley, had likewise married a Duff.

Branches of the family had not only moved from Chester County into York County and beyond but also southwardly into Virginia settling in Washington County, one of the counties on the southerly boundary of that state. In a description of that family the statement was made that the Duffs had come from Ireland to Chester County before the American Revolution and that one Samuel Duff had moved to the Washington County area in Virginia either before or during the Revolution and had died in the 1790s leaving sons named James, William, Samuel, John and Robert.

I recall some thirty-five or forty years ago, when I was an attorney in the office of the Chief Counsel of the Bureau of Internal Revenue, of being sent to Greensboro, North Carolina, to assist in some income tax litigation. When I spoke to the United States Attorney at Greensboro, he remarked that I was the first person he had ever met who had the surname Duff. He stated that he had known quite a few persons with the Christian name of Duff, mentioning in particular a Duff Green. I have found that Duff Green is a name rather widely spread throughout the South and evidently indicates that the possessors are descendants of a Robert Green. I had a recollection of having seen somewhere a reference to a Duff in the York County area in Pennsylvania having become an associate of and having gone southward with Joist Hite, the colonizer of the Shenandoah Valley. I can not recall where I had observed this statement or its details, but I had assumed that the Duff in question was probably one of the Scotch-Irish McIlduffs, who had moved westward from Chester County. However, articles dealing with Robert Green state that he had immigrated to America and to Virginia in 1712, and that he was the son of a William Green and Ellenor Duff of England, "of the Scotch family of McDuff." It was said that in 1732 this Robert Green with his uncle Sir William Duff, Joist Hite and Robert McKay received a patent for 120,000 acres of land in the Valley of Virginia and that litigation with Lord Fairfax resulted. If this account of the ancestry of the Duff Greens be accurate, it would be unlikely that they could be said to have been descendants of the Scotch-Irish

McIlduffs, as the Washington County, Virginia, Duffs very definitely were.

In the foregoing discussion I have endeavored in an admittedly inexact and hasty manner to substantiate the proposition that practically all the Duffs in Western Pennsylvania are descended from a household of McIlduffs who early in the 1600s crossed from the western lowlands of Scotland to County Down or neighboring counties of Ulster and then in the 1700s settled in certain of the townships of Chester County whence they spread across the Commonwealth. There may be doubt whether the proof has been complete in every instance. On the other hand I question whether there is evidence which would absolutely eliminate any of the families mentioned from that generalization.



Generations
 See Text for names of additional ancestors which were omitted from the Chart pending verification.