

A Brief Memorial  
of the  
Deceased Members  
of the  
Glendinning Family  
from the  
Siege of Derry  
to the present time  
1903

Prior to any mention of the persons composing the Glendinning family, who are to be the subjects of this sketch, we must refer to others with whom they were connected by marriage.

The first of these, of whom we can speak with certainty, was John Watt, a substantial farmer, who occupied the town land of Brackagh as a farm prior to and during the siege of Derry. He had a wife and two sons, but must have died while still a young man, as his wife afterwards married Capt. William Beatty, formerly of Derry, to whom she bore one son. How long Capt. Beatty lived after his marriage we cannot state but we know that his widow married as her third husband, William Glendinning, who claimed lineage from a family of that name quite prominent in Scottish history.

His ancestors came to Ulster when the effort was being made to colonize that province with English and Scotch, in the reign of James the first, about the year 1610. In what county the Glendinning family first settled after reaching Ireland we are unable to state, but we know that the William above mentioned came to Brackagh from Siskenore in County Tyrone, a rural township somewhat south of Omagh. Being a prominent man and well to do he married the widow of Capt. Beatty, formerly of Derry, who bore him one son. Here even tradition fails utterly



as to the early life of this child, except to indicate that he was named Alexander, but failing, as usual, to give any dates.

Sometime in the next generation, mention is made of two brothers, evidently sons of Alexander, named respectively Robert and William. Robert remained single, while William was twice married. His first wife bore him two children, a son and a daughter. The son undoubtedly became the father of the Anahavel family of Glendinnings, and a son of his, father of the Ballyneal family a generation later.

The daughter, who late in life was known as Aunt "Polly" Crooks, lived long and left many descendents. William's second wife bore him one son, born in Brackagh in 1768, in the house built by the son of Capt. Beatty, which was the Glendinning family residence almost 150 years. Following an old family custom this son also was named William. We have no record of this boy's school days, but judging by the orderly manner in which he conducted large transactions through life, we conclude that his business education must have been fair, at least. He gave early indication of his religious preferences by joining the First Cookstown Presbyterian Church, of which he continued a devoted member through a long life, and in which he was named, for many years, "as ruling Elder."

In 1789 he married Mary Bell, of Dunmore, an adjoining town, in whom he found that good wife "whose price is far above rubies" and "in whom the heart of her husband safely trusted all the days of her life."

Her husband has often stated that to her wise economies and advice he owed much of his success in life, and of the two occasions in which he acted contrary to her advice, the facts soon justified her judgment. Though he was gifted with good executive ability and great energy, Mary Bell was eminently worthy of such a husband. She had a

sound, practical judgment, even in business matters, and the most designing knave could seldom hide his motives from her penetration. As a Christian wife and mother she was unexcelled and the earnest devotion of both husband and children was hers through life.

They raised to maturity three sons and six daughters. The sons, William Bell, James and Robert; the daughters, Margaret, Elizabeth, Mary, Jane, Nancy and Martha. To the devoted and prayerful efforts of these parents for the conversion of their children, but especially to those of their excellent mother, may be ascribed, through Grace, the fact that nearly all became Christians early in life, and that theirs became a God-fearing household.

To trace, step by step, how this husband and father came to be honored by the Church for his earnest piety, and by the community for his business integrity and manly character, would be to write the history of a long and useful life.

Desiring to live at peace with all his neighbors, he resolved that he would never join any political party, but during the Rebellion of 1798, in Ireland, it was hard to adhere to his resolution, as he was denounced and even threatened by both parties, but he stood firm and was not molested. Soon men of both parties concluded that his house was the safest depository for their money and other valuables, as he was under double protection, so that men who were bitter enemies of each other always met peacefully in "Billy Glendinning's Bank," as they termed it, and regarded their means in his hands safe as in the Bank of England.

Whatever were William's secular duties, even down to old age, the Church received his earnest devotion and that he retained *its* confidence, the following incident will show :

At the old Elder's suggestion, the Cookstown brethren



decided to build a meeting-house in the next town to his home, with which decision he was greatly pleased. Although seventy-five years old, and nearly blind, with the aid of a daughter-in-law, he attended every meeting of the Committee, we think, but in the hearing of Candidates for Pastor his interest mainly centered. When the time came to choose a pastor the Committee had decided that voting should be by ballot, which the Elder regarded as a scheme to hide individual action and rather unmanly. A hat was being used to collect the ballots when his attendant whispered to him, "Father, they are bringing around the hat, shall I prepare your vote?" Instantly the tall, gray-haired old man, sprang to his feet, and said in a clear, strong voice, "I want no hat to hide my opinion. I don't care who knows it, I'm for McCaw." There was no doubt of the election of McCaw after that, while before it had been more than doubtful.

Henry McCaw was then a young man, very modest and unassuming, but devoutly pious with a burning desire for the conversion of souls, and his future ministry proved that the Elder, under the guidance of the Holy Spirit, had measured him correctly.

### **Rev. Henry McCaw.**

Though Claggin was Mr. McCaw's first pastorate yet its call did not find him "idly waiting," for just as soon as licensed he eagerly sought every opportunity to preach Christ, which he did in school-house, farm-house or barn, even, and supplied vacant pulpits often with small remuneration, until, owing to his *zeal* and *courage*, he was sent to several cities in the South and West of Ireland, and while engaged in such labors the call to Claggin found him. Though the people were kind and warm-hearted, they were few in number, so that the prospect was not inviting. The

site chosen was only two or three miles from the base of a rough mountain range though happily South of it, with much of the adjoining district thinly settled. Yet material difficulties were not the worst just then for in that year came the total failure of the potato crop with its resulting famine, which almost depopulated many districts in Ireland. To show how universal was the failure we will state that only three fair-sized, sound potatoes could be found in the whole district to grace Mr. McCaw's ordination dinner. Surely the faith and courage of this young Congregation and its Pastor must have been sorely tried, but in the Providence of God the people in that district were far from being as poor as in many others. They were true to their Pastor and to each other and he, having some money of his own, which he used freely, the storm was safely weathered.

Space forbids the mention even of the labors of this truly heroic man during his long and successful pastorate.

The meeting-house was rebuilt and enlarged, buildings furnished for Sunday and day-school, a suitable manse erected, and a cemetery laid out and adorned. But above all in importance, the church became one of the strong ones in the Cookstown branch of the Tyrone Presbytery, so that the people might well exclaim, "What hath God wrought!"

Mr. McCaw resigned after forty-one years of a most successful pastorate, aided and assisted most of the time by a devoted wife who shared faithfully in all his labors for the upbuilding of the church, to which end she used her means as well as her prayerful efforts.

We are happy to state that she yet lives and continues her loving interest in the church and its well-being.

He died December 20, 1891, aged 73 years.



## William Bell Glendinning.

The eldest son in the Elder's family, born March, 1801, was named William Bell. During boyhood he received the rudiments of a good, common school education, and under the prayerful guidance of his excellent mother, his moral training was of a high order. The fact that he had several sisters as companions, while approaching young manhood, no doubt helped to give a healthy, moral tone to his character. We have heard several relatives declare it as their belief that William never *deliberately* uttered an immoral word or did an immoral act in his life. No doubt his mother's prayers for this, her eldest son, were heard and answered. Under such influences and, with so little tendency to moral depravity, it will not be thought strange that he became a Christian quite early. As a young man he was social and agreeable, causing him to be much sought as companion and friend, and down to the verge of old age these characteristics remained unchanged. He had from boyhood been a thoughtful student of the Bible and well instructed in evangelical doctrine. There came a time, however, when in his section much interest was excited on the subject of Religious Ordinances, especially that of baptism. It will not be regarded as strange that there were several who thought a fair degree of intimacy with the St. James translation, aided by a concordance, all the equipment required for a critical examination of such subjects, and among them we are sorry to rank William B. Glendinning. He had been gifted with a fair degree of natural ability which, had it been cultivated early in life, would probably have rendered him as capable of treating the ordinary religious subjects as most *uneducated* men, but to expect to awaken faculties, long practically dormant, by a spasmodic effort at 70 years of age and in failing health, might have discouraged a stronger man. He pursued the



study of this and kindred subjects for years, putting forth much mental energy and manifesting some ability, though he brought out nothing on these subjects which had not been as well or better said by others *though he had not been aware of it.*

He was a true friend and an earnest Christian, though of a rather peculiar type. He died in Norwich, in January, 1876, aged 75 years.

James, the Elder's second son, born April, 1806, was never married. Though having good business ability and some popular characteristics he accomplished nothing through life worth being repeated here.

### **Robert Glendinning.**

The third and youngest son of the Elder, born 1808, was named Robert. We have heard that his father intended him for a mercantile life, and to that end gave him a sound English and business education, but soon having a good position as teacher offered him, he engaged in that for some years quite acceptably, and had he chosen to follow teaching as a profession he must have been quite successful in it, as few could make truth, whether secular or religious, so plain as he; and when trying to encourage a dull learner his patience was almost inexhaustible. After receiving his share of the paternal estate he engaged in farming and improving his property, on which he erected a substantial stone dwelling and offices, and in a few years built a flax mill. In 1843 he married Miss Margaret Shegog, of Braca, near Draperstown, county Derry. She was related to the Gettys, Sinclairs, etc., and through them to many prominent families in that section.

They had three sons and four daughters, but one of the latter died young. Robert Glendinning had a large frame with great strength and endurance, which it seemed almost



whom it was so easy to show a fault and have it owned and righted as to Robert Glendinning.

So severely and often was this man tried, in the latter years of his life, by losses and disappointments, that had not his faith been securely fixed on the unerring wisdom of God and sustained by His Grace, his bark must have been wrecked on the rocks of unbelief, but his anchor held within the veil until life's storms were over, and the weary mariner arrived safely home at last to wear an immortal crown. No sketch of this man's life would be complete that did not state how profoundly grateful he was to those friends who had stood by him loyally in all his troubles, and they were not all Baptists either.

### **The Elder's Daughters.**

"They grew in beauty side by side,  
They filled one home with glee;  
Their graves are severed far and wide  
By mount and stream and sea.

The same fond mother bent at night  
O'er each fair sleeping brow;  
She had each folded flower in sight.  
Where are those dreamers now?"

—Mrs. Hemans.

### **Wright-Glendinning Family.**

The first child born into Elder Glendinning's family was a daughter, in 1790. When quite young she was persuaded into a clandestine marriage with a man named John Wright, who was much older than herself. The intimacy leading to this marriage had never been suspected by her parents and caused them much sorrow. While her husband had

no *markedly* bad habits, he had but few good ones, among which, *aggressive industry* could not be reckoned. He seemed more interested in the condition of the neighborhood gossip-exchange than in the sowing or reaping of his own crops, and his sons, though a much improved edition, still followed "copy" too closely.

Earnest industry would have caused their farm to yield an abundant support for their family, of which it usually fell far short. Their mother had great natural energy and a commendable degree of ambition towards which she hoped to stimulate her sons, but the currents were set too strongly in an adverse direction and, *unaided*, she could not stem them. The want of a firm paternal hand at the helm had allowed their bark to drift dangerously near to the rocks of evil and unbelief, but, by the Grace of God, their mother was able to keep it from being wrecked there. Oh! heredity! heredity! you were the bane of this, in many respects, estimable family; your malign influence followed its every member, in a greater or less degree, while life lasted.

While this mother was prayerfully importunate for the conversion and uplifting of her own family, she was not unmindful of the salvation of others, especially the young, many of whom responded to letters from her sick bed after she had become a confirmed invalid. Having become strong through trials she was the better able to direct others to the great source of strength and healing.

Did the faith of any become weak, she could apply the stimulating promises of God's word so skillfully as to bring almost immediate healing, as she had been washed in the same fountain and hence knew its efficacy.

During her whole life she had been enabled to use God's word as a veritable "Balm of Gilead," first, for self-healing and then for others, and as life waned she became more and more a ministering spirit for the glory of her Lord. How



far-reaching were the earnest pleadings from her sick bed, can only be known "on the other shore." When the clear light of Eternal day seemed breaking on her sight she was still praying for the impenitent, the unsaved, and before her spirit was released from the frail body the dross had all been burned out and the pure gold reflected clearly the image of the Divine refiner.

### **Cavan-Glendingning Family.**

#### **(Elizabeth.)**

The Elder's second daughter born 1794, was named Elizabeth. She married John Cavan, a man of excellent principles, and the union brought both comfort and happiness. They had three sons and three daughters.

The sons were John, William and George, and the daughters Elizabeth, Martha and Mary Jane. Though outside of our proposed limit, we will notice the two daughters first named.

Elizabeth the eldest, learned dressmaking, at which she became quite expert, but not finding sufficient employment at her home near Cookstown, she came to New York about 1842. With her energy, correct taste, great executive ability and strict integrity, she soon found profitable employment. She advised the family to sell their property and emigrate, which they did, and were soon prosperous in New York through her influence. She was kind to parents and friends through life. She was generous and severely just in all her dealings, and "given to hospitality," should have been part of her epitaph. She was a consistent member of the United Presbyterian Church whose house of worship was then on Twenty-fifth street, New York, to the support of which she contributed liberally while she lived and left it some property. In one direction she was rather extreme, for she was six feet three inches tall. A fine

figure, straight as an arrow but rather too slim for her height. She was never married, though she did not always remain unsought.

### ( Martha Cavan.)

Martha was the name of the next younger sister, and while they were markedly different in temperament each was eminently worthy as a woman and a Christian. Martha had a mild, genial temper, always under control. Because of her intimate knowledge of the scriptures, with a natural fitness to teach, she was urged to take a class in the Sunday-school of the Twenty-fifth Street Church, and to the surprise of all she selected the infant class. No particular system having been established by her predecessors, she began to teach orally, the children using no books except for singing. Of course, she used only the simplest questions at first, her aim being to induce the children to consult the Bible during the week to prove whether her teaching agreed with the "Word," and it was surprising how quickly they learned to do so. Soon the Bible ceased to be required in the class, unless the wording of a passage was doubtful. This system required almost a perfect knowledge of the scriptures on the part of the teacher, but aided by a powerful memory this became largely possible, which, with the aid the scholars were soon fit to render, made this system of oral teaching marvelously effective.

As none ever left the class voluntarily, it soon became an adult class, many having a profound knowledge of scripture doctrine, and well versed in theology, as the teaching soon embraced the whole range of evangelical truth. Its number was at last limited by the size of the largest apartment the church could furnish and was at one time well up to one hundred. Ministers were often among the visitors, attracted by the fame of the class for its scriptural



knowledge and the singing of the old Scotch tunes, "Dundee," etc., led by the teacher herself, which was said to be inspiring.

In order that junior members might not suffer because of the more advanced, she had an assistant for a time in charge of them. After eighteen or twenty years the class' progress was no doubt somewhat retarded, as Miss Cavan gave her hand in marriage to a gentleman, Mr. Allen, who came, purposely, from her former home in Ireland, to ask her consent.

Being an excellent Christian and in good circumstances, they were married and together reached his home in Ireland safely, living many years together in comfort and happiness. Miss Cavan was full six feet in height, with a robust, but comely figure, fine voice and attractive manners.

It is a sad comment on the way *some* official duties are performed, that, after the most diligent search, no record of this church or class can be found in New York, less than fifty years after the existence of both were well-known.

Miss Cavan earnestly desired a better secular education, but that was not so easily obtained, fifty or sixty years ago, by women of limited means, as to-day. She used what she had diligently and was blessed in so doing. She corresponded with editors of papers interested in Sunday-school matters as well as with advanced teachers in that line, *at their request*, as to her mode of teaching; but the writer was not informed of this correspondence in time to obtain any record of it.

Miss Cavan had talents unused, waiting for education to show the way which could she have fallen under the moulding hand of the lamented Mary Lyon, founder of the Holyoke Female Seminary, would have undoubtedly borne large fruit. These women had much that was alike in kind,

though not in degree, for the world was given but one Mary Lyon. They were active during the same period of time but, the Atlantic being between, did not even know of each other. May we not anticipate their knowing each other lovingly in Heaven, where no sea shall divide and no attainment, conducive to the happiness of His loved ones, be denied them.

### **Farley-Glendinning Family.**

The third daughter in the Elder's family, born May, 1796, was named Mary. At an age when most young girls prefer play she sought knowledge and soon preferred that of scripture to any other. Having attained to the standard of the ordinary Sunday-school course she aspired still higher until even that of the commentator and theologian were not above her ambition. Secular education was less ardently desired though her attainments in that were fair. She married Robert Farley, of Gortagilly, County Derry, a prosperous farmer with a fair education and for that day was counted rich. He loved his wife for her personal charms and high attainments and she her husband for his spotless character and manly virtues, and none stood higher in the public esteem than he.

They raised ten children to maturity, Francis, William, Mary Jane, Sarah, Robert, James, John, Eliza, Nancy and Isabella. Nearly all joined the Presbyterian Church in Moneymore, then known as Dr. Barnett's. He was a broad-minded Christian and always encouraged *scriptural* seekers after truth, no matter where it led them. He was brother-in-law to Dr. Carson, of Tobbermore, and we think they often exchanged pulpits. Dr. Barnett was often consulted by Mrs. Farley about her scriptural investigations and once commended them in this way, "Mrs. F. I wish



more families in my church were as determined to know the truth for themselves as yours is."

It is known that in after life seven members of Mrs. Farley's family joined Baptist Churches, either at home or in America. Some of them became noted for scriptural knowledge and doctrinal theology, especially Francis. Robert obtained a theological education in America and became a Baptist minister, being ordained in Mattewan, N. J., which church he served four years and in three other pastorates eighteen years. Because of a partial failure of sight he is not preaching now but doing some literary work. His only child is a well-established physician in Lawrence, Mass.

After a long life of earnest desire to know more of God and Divine things, Mrs. Farley was taken home to rest beside the fountain of all knowledge where every proper desire of the soul will be gratified. She died January 18, 1876, aged 80 years.

### **Wylie-Glendinning Family.**

The fourth daughter born into the Elder's family, 1799, was named Jane. She married James Wylie, a prosperous farmer in an adjoining town, whose moral character and business integrity were always above reproach. They had seven children, only one being a son. Elizabeth, Mary, William, Isabella, Nancy, Jane and Margaret.

Mr. Wylie died while still comparatively a young man but his memory was long and tenderly cherished by his devoted family. After his death his widow fully justified her husband, in making her sole guardian of their children. She was prudent and judicious in all her plans for their comfort and well-being and in turn she was almost adored by them. Nature gave her a portly and commanding presence, united to a kind and generous heart, prompting to

the relief of the needy which her husband during life had always encouraged. Though left in good circumstances, and pleased to entertain friends royally, yet she always guarded against unwise profusion. Her family were in every way worthy of respect and she loved to have them admired as well as respected. She was blind several years before her death yet that only seemed to intensify the devotion of her family to her comfort and happiness. It soon ceased to interfere with her industrious habits as she was able to do all the knitting and some other light work for the family and greatly enjoyed doing it.

The bright, joyous disposition which was hers from youth up still continued, for instead of mourning over the withdrawal of one mercy, however great, she earnestly thanked God for the number still remaining to herself and family.

On the 29th of October, 1877, surrounded by her weeping family, she died as she had lived, "At peace with God and all mankind," aged 78 years.

Because personal religious feelings were seldom if ever made a subject of social conversation in that family as in many others, it may have been inferred that the subject did not interest Mistress Wylie or any of her household. The writer having heard this view hinted once, and not being able to refute it from personal knowledge, took means to obtain definite information, and now feels warranted to assert, in the most positive manner, that Mistress Wylie repeatedly confessed Christ as her personal Savior in whose atoning sacrifice alone she trusted for salvation and several of her family held the like precious faith.



## Glasgow-Glendingning Family.

The fifth daughter born into the Elder's family, April, 1803, was named Nancy. Under the prayerful guidance of her excellent mother, Mary Bell, she became a dutiful daughter and an earnest Christian. In youth she was bright, amiable, and energetic, which qualities, as she approached womanhood developed into almost incessant industry, so that even in her married life, when she visited friends, she would carry some form of light work at which she wrought almost as if it had been an assigned task.

She married William Glasgow, of Killycorragh, a substantial farmer and a competent business man. They had eight children, five sons and three daughters. The sons Henry Cunningham, Adam, Isaac Watts, Benjamin, Alexander Flemming. The daughters Mary, Matilda, and Jane.

These parents seemed to vie with each other in guarding their children from contamination, whether social or moral, in speech or manners, and they seemed to have been almost perfectly successful, as they raised a most respectable and estimable family. Their mother was a Christian in the truest sense of the term, and although quite diffident and retiring naturally, her faith in Christ was always strong and pronounced, and her piety was almost of the cloister type. Her devotion to husband and children was warm and enduring and was fully reciprocated by them. Several of their sons became celebrated as railroad men on important Western roads. One who has been so engaged nearly fifty years now holds an important office of trust on the Nickle-plate road. Their mother died in Belle Center, Ohio, March 20th, 1890, aged 87 years.

## McKinney-Glendinning Family.

The sixth daughter, and youngest child in the Elder's family, born January, 1810, was named Martha, in compliment to a most excellent relative. The loving affection of this mother's heart seemed to center in this child from her birth, of which she proved eminently worthy through life. While quite young she yielded her heart to Christ in an everlasting covenant and served him faithfully while she lived. She was united in marriage with Samuel McKinney, of Maloon, near Cookstown. He was a farmer and a Christian of most excellent character. They had eight children, that is to say, Mary M., John, William, Rachel, Samuel, David Watt, Nancy M., and Joseph.

These parents were constant in prayer and Christian effort for the conversion of their children, and we have reason to believe that nearly all became earnest Christians early in life and united from time to time, with the third Cookstown Presbyterian Church, where their parents worshiped, and to which communion those now living are ardently attached.

No sooner did Mrs. McKinney feel assured of the salvation of her own family than she became exceedingly anxious about her unsaved neighbors. She lived in the suburbs of a large town where the poor are often more neglected by the churches than those at a much greater distance, and who, if they are to hear the Gospel at all, must have it taken to them. Mrs. McKinney made a personal canvass of the preachers imploring them to take up a suburban effort to reach these people. They nearly all agreed to alternate with each other in the work and were surprised that it had not been thought of before. They were not choice of the kind of pulpit they occupied, but declared that school-house, farm-house, barn or mill were alike acceptable in the Master's service. Neighborhood



meetings were carried on through this agency for years, generally in the evenings, and it is believed that many were brought to Christ through their means.

Mrs. McKinney sought earnestly the best religious literature and having found some of Spurgeon's sermons gave them the preference, especially after hearing him preach once in Cookstown, as she thought they commended the Grace and Love of God to sinners in a more attractive manner than she had often heard them presented.

We have seldom known parents to be as careful as were Samuel and Mrs. McKinney to surround their children with a healthy religious influence. They did not undervalue books having a good moral influence, but their chief dependence was on the Bible pure and simple, and their children were taught to love it next to its author, God. Having had occasion to correspond with some of those still living, it is touching to note how frequently their letters are interspersed with appropriate scriptural texts and so fitly chosen that they seem like "apples of gold in pictures of silver."

[The following marks the advent of another Generation.]

### **Glendinning-Hanna Family.**

The William Bell Glendinning, of whose life we took occasion to speak, a few pages back, in connection with the family of his father, the Elder, we must now re-introduce as the *father* of the above named family, but waving any further remarks on his life in this connection, we will pass on to speak of his dear wife, the *mother* of the family.

Her name was Martha Hanna, of Derrynoyd, County Derry; they were married in 1826. She was the second daughter of the Hanna-Graham family of that place. In her character, energy and decision were so happily blended,

with a conciliatory manner and such well ordered gentleness of speech, that even her reproofs often proved the healthy stimulants towards future improvement. In dealing with requests for privilege, whether from children or servants, the largest liberty, consistent with *prudence*, was always the rule, but if refusal was thought best, such explanation was always given as often made the applicants pleased that their request had not been granted. There are but few who enjoy the entire respect of a whole community as did this woman; for, in the spirit of Her Master, she was among them as "one who served." Was there a case of suffering there, whether the result of sin or misfortune, she was generally the first sought, either for help or advice. Was it a case of domestic infelicity, the oil she was enabled to pour on the troubled waters, seldom failed to bring peace, and generally a permanent one, as she was not only a peace-maker by natural fitness but in a higher sense, by Divine grace. With her husband's family, after she came among them, there always existed the most happy relations, but, to her father-in-law, the old Elder, she always proved a daughter indeed. As his own daughters assumed new family relations, away from the old homestead, their father must have suffered but for this woman; not for material comforts, for he had great abundance, but for the tender, loving sympathy which no mere hireling could render. Her relations to the old man became peculiarly tender, from the fact that for several years before his death he had become quite blind and thus dependent; and it was touching to witness the degree of tender solicitude with which she watched over him until he was taken home, like a "shock of corn fully ripe," at the age of 88 years, having had the promise of long life to those who desire it "that



they may see good," fully verified to him. He was an Israelite in "whom there was no guile."

This excellent woman continued to be a blessing to all with whom she came in contact, including the family of the writer, in which she made her home several years, and to every member of which she proved a blessing and a comfort while she lived. To state that she was a humble, earnest Christian, is only adding to the testimony borne by her whole life to that fact.

She died in Norwich, May the 9th, 1884.

#### IN MEMORY OF THE ELDEST DAUGHTER.

[Contributed by a friend of the family.]

In the death of Mrs. Mary Ann Collins, the beloved and honored wife of Mr. J. P. Collins, of Norwich, Connecticut, U. S. A., both family and friends have suffered a sad bereavement, while the community has lost a rare and beautiful character. Mrs. Collins was born in the town of Brackagh, County Derry, Ireland, about 72 years ago. She was the daughter of William B. and Martha H. Glendinning.

Her ancestors were of Scotch descent, and connected with the Scotch Presbyterian Church. They were all well-to-do people, and her early days were filled with sweet memories, and kind family relations.

Some ten miles from her parents' residence, dwelt her maternal Grandfather Hanna, whose home and family had special attractions to the young maiden. Her associations were of a highly cultured character, amid people of liberal education and refinement. Her young life was largely influenced and moulded by a favorite uncle, Robert Hanna, who was a student in Trinity College, Dublin, and whose vacations were spent in the society of his niece. The first sorrow coming to the life of Miss Glendinning was the

death of this Uncle Robert. So marked and beautiful was his life that it did much to develop the admirable qualities of mind and heart so regnant in the mature years of Mrs. Collins. She was a woman endowed with marked natural clearness of perception, excellent reasoning faculties, an intuitive sense of justice, together with a strong religious trend of thought and purpose which colored and modulated her beautiful life. The equipment of a sturdy ancestry, and the self-poise of a well regulated judgment, qualified her to assume the duties and obligations of wife and mother in her adopted land, and gained for her warm and ardent friends among both the rich and poor. Her nature was unobtrusive and caused her to shun publicity in the quiet charities, constantly bestowed upon the needy and distressed. She was queen in her home, honored and beloved by a devoted husband, and revered almost to adoration by her children. She possessed deep convictions of right and wrong and always sufficient courage to express them when necessary. She was an honored member of the Central Baptist Church, and her chaste walk and well regulated conversation, shone out in the charmed circle of her influence. Without a murmur she bore the burdens of life, and cheerfully assumed duties as they came in her pathway. Her life was given more for the benefit of others than herself, and many will remember her with love and gratitude in the years to come. With appropriate religious services her remains were carried to the beautiful Yantic cemetery, to rest peacefully until the resurrection morn. Her work was well done. Her race well run. Her crown well won, and rest gained at last.



## TO MY WIFE.

1892.

Dear wife, the day when first we met  
In memory holds a hallowed place;  
Your youthful cheek was passing fair,  
And on your brow sat queenly grace.

I dared not then to hope for love  
But only sued for friendship true;  
You gave me that in measure full—  
As loyally I gave to you.

Ideal love I vainly sought  
Bowing at other shrines the while,  
But dross, not gold, too often found,  
Pretending love but to beguile.

Weary of show, to you I turned  
As dove returning to its nest;  
You gave me love as rich and pure  
As ever glowed in maiden's breast.

The faith you then reposed in me  
No sordid love could ere impart,  
The man of God joined hand to hand  
But heaven united heart to heart.

Not only in that happy moon  
When first he proudly called you "bride,"  
But every hour along life's road  
Your husband could in you confide.

And now while swiftly glide the years  
And we so fondly dream of rest,  
Still rising up, with one accord  
Your children's children call you blessed.

But greater bliss than all beside  
Greatest on earth to mortals given,  
Redeemed by power of grace divine  
We're traveling hand in hand towards Heaven.

### Margaret.

The second child in this family was a girl, born in 1830. She was called Margaret, but died before the birth of the third child, born in 1832. This was likewise a girl and was named Margaret in memory of the other. Even in childhood she was noted for gentle, winning manners, and a kindly disposition. While approaching young womanhood she became quite earnest, thoughtful and self-reliant, accustomed to judge and decide for herself, consulting others but seldom. To her mind every question had a moral side of which she was quite capable of judging, her moral perceptions being clearly developed. In such a character it is hard to draw the line between what might be termed the merely moral and strictly religious, blending so closely as they sometimes do. This was markedly true in her case, as none of her friends could remember a time when they did not regard her as a Christian. By nature she was modest and retiring, hence made friends but slowly, yet being a good judge of character she was seldom at fault in choosing, so that a friend gained was hers through life; she being never known to lose one except by death. In her estimation the term "friend" was too sacred to be conferred on a mere transient or untried acquaintance, be-



ing only a degree less sacred than when used by Christ to designate His true followers.

She was pre-eminently unselfish and yielding when the rights, or even the strong desires of others were in question, as she always held herself ready to forego any anticipated pleasure if it could promote or increase that of others; but ask her to neglect a duty or an obligation and she was unyielding as adamant, and if the duty was an unpleasant one, that fact seemed only an added incentive to its performance.

There came a time, however, when she believed it to be her duty to make a public profession of her faith in Christ, which she did in connection with the Third Street Baptist Church, in Troy, N. Y., then commonly known as Doctor Baldwin's, in whose fellowship she continued while she remained in that city. In 1860 she married John Henry Duke, a Troy linen merchant. They had two children, both girls, the eldest named Abby, married Mr. Benjamin McMahon, a New York merchant; they have two promising sons, named Harry and Arthur, respectively.

After devoting herself most earnestly to the duties of a Christian wife and mother, she died in 1890 aged fifty-eight years, passing from sublunary things to an immortal crown in glory.

The younger daughter, named Martha W. survived her mother only a few years.

### **William Hanna Glendinning**

From early boyhood he was sought as a playmate by those of his own age, being strong and active, with abounding good nature. He was a great lover of such sports as manly boys ought to engage in, provided that no unmanly meanness was connected with them. The years spent in school by farmers' sons in those days, and in that land, were



few, unless the boy was intended for a profession, but to be an intelligent farmer was William's chief desire and in that direction he early became helpful to his father on the farm. While he was still a young man his parents decided to sell their property and emigrate to America and William, of course, came with them and for some time kept a linen store in Brooklyn, N. Y. In 1870 he married Harriet Moore, daughter of Captain William Oliver Moore, who had been several years in her British Majesty's service in India.

They had two sons and two daughters. The eldest son, Thomas, being then in the West, enlisted in the Thirty-fourth Michigan Regiment, and served with credit at Santiago and El Caney.

Their youngest son, named Benjamin Wright, bids fair to be a good citizen of excellent character. The eldest daughter, Martha, married Henry Aurelio, a young man of energy and integrity; and the youngest daughter, Mary A., has good credit as a teacher in one of the city schools.

In 1889 their father was accidentally hurt in the machine shop where he was at work, which brought on paralysis, of which he died ten days thereafter. He was a sincere and intelligent Christian and was, during several years, a member of the Broadway Congregational Church, of Norwich, Conn., and a member of the classes successively taught by S. R. Parlin, Prof. Hutchinson and Dr. D. F. Gulliver.

Who will wonder that, under such eminent teachers, William made good progress in scriptural knowledge and became much attached to both teachers and school. In his efforts as husband and father, to bring up his family as intelligent Christians and good citizens, he was earnestly aided by his excellent wife, who, in the providence of God, still lives to unite with their children in honoring his memory. He died June 27, 1889.



## Alexander Glendinning.

Alexander Glendinning was born in Brackagh in the autumn of 1835. Perhaps more than any of the Glendinning family, he gave in his early life indications of that well-defined character for which, in after years, he was known among his friends.

As a boy, his cheerfulness and kindness endeared him to his companions while his quickness of apprehension, soundness of judgment and strict uprightness gained for him their admiration and esteem.

Seldom indeed has a lad awakened a more general and hearty interest in the members of the community in which his first years were spent. It would be hard to say whether he occupied a larger place in the hearts of the boys and girls of his own age or in those of his teachers and grown friends. The influences of a Godly home fostered the graces and virtues natural to him, and brought him into the keeping of the Great Teacher and Saviour.

Although the educational advantages he enjoyed were of the most meager description he, nevertheless, started manhood with the best of preparation, a heart wedded to truth, a self-respect that made him incapable of meanness, a self-reliance invaluable in solitary struggles, and a hopefulness and patience grounded firmly upon trust in God. When about 22 years old he emigrated to America where, for a period of eight years or so, he was settled in a most congenial sphere, both as regarded his friends and his daily work, for which work he had great taste and natural talent; in the machine shop his faculties for mechanics were vividly awakened and he learned much of the technique pertaining to the science of the application and transmission of force.

In 1866, in Troy, N. Y., he married Margaret Neely, whose early home had been in Tobermore, County Derry, and afterwards returned with his wife to Ireland to engage

in the chief industry of his native province—manufacture of linen.

For some years he resided in Lurgan, and in Moira, before settling permanently in Belfast. He obtained everywhere the reputation of having a clear judgment in business, a stainless integrity, which made him reverence his conscience as his King, a boundless charity and modesty which kept him ever in the background and hid his goodness from the public gaze.

As in boyhood, so in manhood, his amiability attracted persons of all ages and classes; little children loved him at first sight, knowing, instinctively, his love for them, men and women felt him at once to be a man who could be relied upon, to be faithful as a friend and wise as an advisor. Everywhere he went he took a deep, though unostentatious, interest in the cause of religion and social reformation, and carried with him from place to place testimonials from churches and societies which felt the poorer for his departure.

For some years before his death he was a ruling elder in the Presbyterian Church, of Mountpottenger, Belfast, and in connection with his election to that office an incident occurred which serves to show the universal esteem in which he was held, as a Christian man. When the voting sheets of the large congregation, consisting of 700 families, were examined, it was found that the name of Alexander Glendinning was written on every list except that which he had sent forward. This circumstance is altogether unique in the history of that church and must have happened very infrequently in any large congregation.

The closing years of his life were years of comparative physical infirmity, but under all affliction he bore up with undiminished brightness, taking to the last a keen interest in his favorite relaxation, the study of mathematics and as-



tronomy, in each of which he attained to an unusual degree of efficiency for a person wholly self-taught. He seemed ever to forget his own weakness in the society of children and friends. In need himself of kind attention, it was his rather to minister than to be ministered unto, and the last days of his life were spent in serving and comforting others.

He died in January, 1900, and was laid to rest in the City cemetery. A tablet, erected by the congregation of Mountpottenger in the vestibule of the church, perpetuates his memory and testifies to his humble service for Christ.

Three children, one son and two daughters, with their mother survive him. The son is placed as Presbyterian minister at Saintfield, County Down. The two daughters are settled in homes of their own in Belfast. He died Thursday, January 11th, 1900.

### **Hanna-Graham Family.**

Ever since the siege of Derry, at least, there has been a drawing together of the better portions of the Scotch and Irish races assumed to be in harmony with "the survival of the fittest," evolving perhaps another race which was well named Scotch-Irish.

While Ulster was no doubt its cradle it had no tender nursing there, the lack of which, it may be, tended to a certain vigor and so its enemies made a great mistake in thinking it but a weakling which could easily be crushed, for they soon found it had grown to be a giant who had to be reckoned with. The influence of this Scotch-Irish race reached farther than its name implies, for America even owes it much for the success of its own Revolution and may yet owe it more, for should the contemplated attack on Protestantism by its malignant enemies ever be made *in either hemisphere* that Ulster giant, with strength

increased manifold, will insist on being reckoned with and woe to those foolish enough to provoke the conflict.

In that age the name Derry, if given only to a county, seemed to evoke a spirit of patriotism which was warmly cherished, and which, though it might be latent for a time, was seldom found wanting in Godly families no matter how humble, and as seldom found in Godless families no matter how exalted. We have some of the former type in mind at present; one, that of Alexander Hanna, whose wife was Mary Ann Graham, a daughter of Alexander Graham, Esq., of the "Six towns," County Derry.

His ancestors claiming descent from the same family as the detested but heroic Claverhouse, came from Scotland about the year 1615, during the Ulster plantation, so-called, in the reign of James the first. They settled permanently in County Derry, where they have numerous descendents, whose history ever since has been a manly and honorable one.

Tradition asserts that some of their earliest descendents left an indellible and honorable mark on the annals of Derry itself.

The home of the Hanna family was in Derrynoyd, near Draperstown, County Derry. Reverend Mr. Arthur, in his treatise on English surnames, says that of Hanna is of old German origin, and means the name of a "very belligerent barnyard fowl which is always ready for battle."

This family had five sons and four daughters, that is to say, Thomas, John, James, Alexander, Robert. The daughters Margaret, Martha, Mary Ann and Jane.

We must admit that personal courage was rather esteemed in that family, not for aggression but for defense, and yet no word of boasting was ever heard from any of these men, though it may be safely asserted that none of



them ever turned his back on either friend or foe; the one he helped if required, and the other he defied. So loyal and true were the brothers of this Hanna family to each other that whatever they undertook was expected to succeed *and it did*; but with their father to plan and organize there was no such word as fail.

To the almost ideal character of the youngest son, Robert, we must pay a brief tribute. While being educated at Trinity College, Dublin, and spending his vacations at home, the moral grandeur and purity of his character came to be better understood even by his own family. So deep an impression did it make on the mind of a young niece who was almost constantly with him, that he became her ideal of a true moral hero, whose memory was sacredly cherished while she lived. It was in response to the request of a neighboring gentleman, Judge Torrance, to his parents, that he be educated in Dublin at *his* expense that Robert was first sent to Trinity; they consented, first stipulating that *they* should bear all the expense as they were in good circumstances.

Judge Torrance maintained a private residence in Dublin during the "Season" on a liberal scale giving occasional grand dinners, etc., which were attended not only by many of the resident aristocracy but members of the nobility were frequent guests. At all of these the Judge insisted that Robert should be present where he was introduced as a friend of the family, thus giving him much social prestige.

Early in his senior year he was the successful one of two candidates who had previously been chosen by competition from a larger number. The office to be filled was that of Tutor in the family of Lord Mayo, but before the expiration of the term he died of cholera, or a fever of such malignant type that sending the body North to his family was

positively forbidden, and immediate burial in Dublin or vicinity ordered.

We have reason to believe that the grief of the Judge's family, because of Robert's sad and untimely death, was second only to that of his own immediate family.

Judge Torrance attended to the funeral and other arrangements as friends could not get there in time. This we understand included the erection of a memorial stone at the grave. There was probably some salary due Robert at his death, but we fear not enough to meet the expense, as the Judge declined to furnish a bill of cost, which he would have done at once had there been even a small surplus. The Judge was a noble man whose friendship for Robert was a strong endorsement to his character.

### **Glendinning-Hardin Family.**

Robert Graham Glendinning, in 1874, married Elizabeth Hardin who belonged to a highly respected family of that name in Belfast.

Mistress Glendinning was a woman of fine appearance and noble character and of such a lovable nature that she endeared herself to every member of her husband's family.

Her children are Acheson Hardin, Adele and Robert. She loved husband and children ardently as such large generous natures are wont to love.

She died March 25th, 1882, deeply lamented by all who had ever known her intimately.



## Hanna-Brown Family.

Things which stand the tests of time, without showing inherent weakness, soon come to be regarded as worthy of confidence. So it is with families whose character has been built up and tested by trial; they come to be regarded somewhat like "old wine;" the better for age, hence, the honorable title, "Old Families."

Need we wonder that such families are vigilant in guarding against causes of deterioration. Are we careful enough in this age and country?

In one important particular these old families were usually distinguished. They never willingly allied themselves in marriage with other families likely to bring either moral or physical disgrace upon their own. They believed that men in whose character true courage was regnant would not require urging when danger threatened, but would often go more than half way to meet it.

Alexander Hanna, Jr., of Derrynoyd, married Miss Sarah Brown, of Mullinavoo, County Derry, on January 29th, 1849. It was well known that each had heroic blood in their veins, but, on one side at least the following incident will show that the claim was well taken. When it was learned that James the Second was marching against Derry with the Popish army, hoping to capture that last strong-hold of the Protestant faith at once, two of the ancestors of Mistress Hanna closed their home, put their valuables in a large chest, buried it in their garden and started to the defense of Derry.

One of them was killed there, while the other got home after the siege, having carried a live coal from Garvagh, 11 miles, to kindle his solitary fire. Knowing the disloyal character of his neighbors he did not wish to appear to them abruptly, lest they take sudden vengeance upon him as one

of the successful defenders of that city whose stubborn resistance destroyed all their hopes.

The old chest is still in the family and well preserved. Several of the Brown descendents fought in America during the war of the Rebellion but *always on the Union side*.

One was Colonel J. R. Brown, 14th Kentucky, U. S. Volunteers, who participated with credit in several actions in Eastern Kentucky. In one action his son had a horse shot under him, and in another the hat shot from his head, but both times escaped unhurt.

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Only when the earth mists are passing from our mental vision can we begin to realize the joy awaiting us in the assured reunion with our dear ones in the land beyond the grave. We gave their mortal remains to the dust almost joyously believing that they will be restored to us again in immortal beauty, when the redeemed of the Lord are gathered home to dwell with him eternally.

“Alas, for him who never sees  
The stars shine through his cypress trees.  
Who, hopeless lays his dead away  
Nor looks to see the breaking day  
Across the mournful marbles play.  
Who has not learned in hours of faith  
The truth to flesh and sense unknown,  
That life is ever lord of death  
And love can never lose its own.”

—Whittier.



The writer of the foregoing is happy to state that there are three members of this family still living whose virtues are just as worthy of note as those named, but as this brief tribute to the dear departed ones was his sole object, he hopes it may be long after his day before a similar service, however lovingly rendered, may be required by the others.

J. P. COLLINS.

Norwich, Conn.,

January 1, 1903.

## Family Record.

### Family of William Glendinning.

Born in Brackagh in 1768, and his wife, Mary Bell, to whom he was married, December 10, 1789.

NAME	BORN	MARRIED TO	DIED
Margaret	Sept., 1790	John Wright	.....
Jane No. 1	May, 1792	.....	In infancy
Elizabeth	May, 1794	John Cavan	.....
Mary	May, 1796	Robert Farley	Jan. 18, 1876
Robert No. 1	March, 1798	.....	In infancy
Jane	April, 1799	James Wylie	Oct. 29, 1877.
Wm. Bell	March, 1801	Martha Hanna, 1826	January, 1876
Nancy	April, 1803	Wm. Glasgow	{ March 20, 1890 (in Ohio)
Unnamed	April, 1805	.....	In infancy
James	April, 1806	Unmarried	188—
Robert	July, 1808	Margt. Shegog	Sept., 1858
Martha	Jan. 1810	Sam'l McKinney	June 7, 1863



## Family Record.

### Family of William Bell Glendinning.

Born in Brackagh, March, 1801, and Martha Hanna, to whom he was married in 1826.

NAME	BORN	MARRIED TO	DIED
Mary Ann	Aug. 29, 1827	J. P. Collins, Nov. 13, 1851	March 20, 1897
Margaret No. 1	1830	.....	1831
Margaret	1832	John H. Duke, 1860	Oct. 12, 1890
Wm. Hanna	Mar. 23, 1834	Harriet Moore, 1870	June 27, 1889
Alexander	1836	Margaret Neeley, 1866	Jan. 11, 1900
Jane	Feb. 4, 1839	Jackson Bell, 1860	.....
John Emmet	Aug. 27, 1841	Sarah M. Trimble, Nov. 15, 1871	.....
Robert Graham	April 5, 1844 - 1926	Elizabeth Harden, 1874 Mary Hastings, 1886	March 25, 1882 ..... 1945

The Rt. Hon. Robert Graham Glendinning. P.C.  
M.P. for G. Antrim  
Co. Founder of Linen firm Glendinning & Co. Ltd.  
Prominent member of Baptist Church in Belfast.

Family of Robert Graham Glendinning  
 married { Elizabeth Harden 1874 died 1882  
               { Mary Hastings 1886 - 1945

NAME	BORN	MARRIED TO	DIED
{ 3 Robert G. { Acheson Hardin { 2 Adela	-1	Eileen Bessie	1967
{ Margaret F. M.A. { William G. J. SE { Norah J. { John H. M.A.	1892 -1954	Sinclair Miller 1915 Eileen	<del>24 Aug 1961</del> 5 JUNE 1954



DIED  
(5/6/1954)

Family of Norah Isabel ~~(21/2/1961)~~  
 married to Sinclair Miller March 1915  
 D.S.O., MC, MA, M.D., B.Sc., M.R.C.P., D.S.H.  
 (DIED 24/8/1961)

NAME	BORN	MARRIED TO	DIED
John Sinclair M.A., A.R.I.B.A.	Jan 20 1917	Mayoria Yeoman March 23, 1946.	29.9.1994
Robert Glendenning M.A., M.D. B.Chir. F.R.C.P. Barrister of Gray's Inn.	Dec 24 1918	Alice Mary Carson Molyneux April 1946 1954	
Mary Hastings M.A., B.M. B.S. D.C.H.	February 8 1922	James Seeds M.A. M.B. Naunton Briggs January 19th 1952	
Christopher Graham B.A., B.M. B.S.	November 20th 1926	—	1951

SINCLAIR Miller married Mrs I. W. Dick a widow  
 in 1958