



# CLAN CUNNINGHAM

## COMMUNIQUE

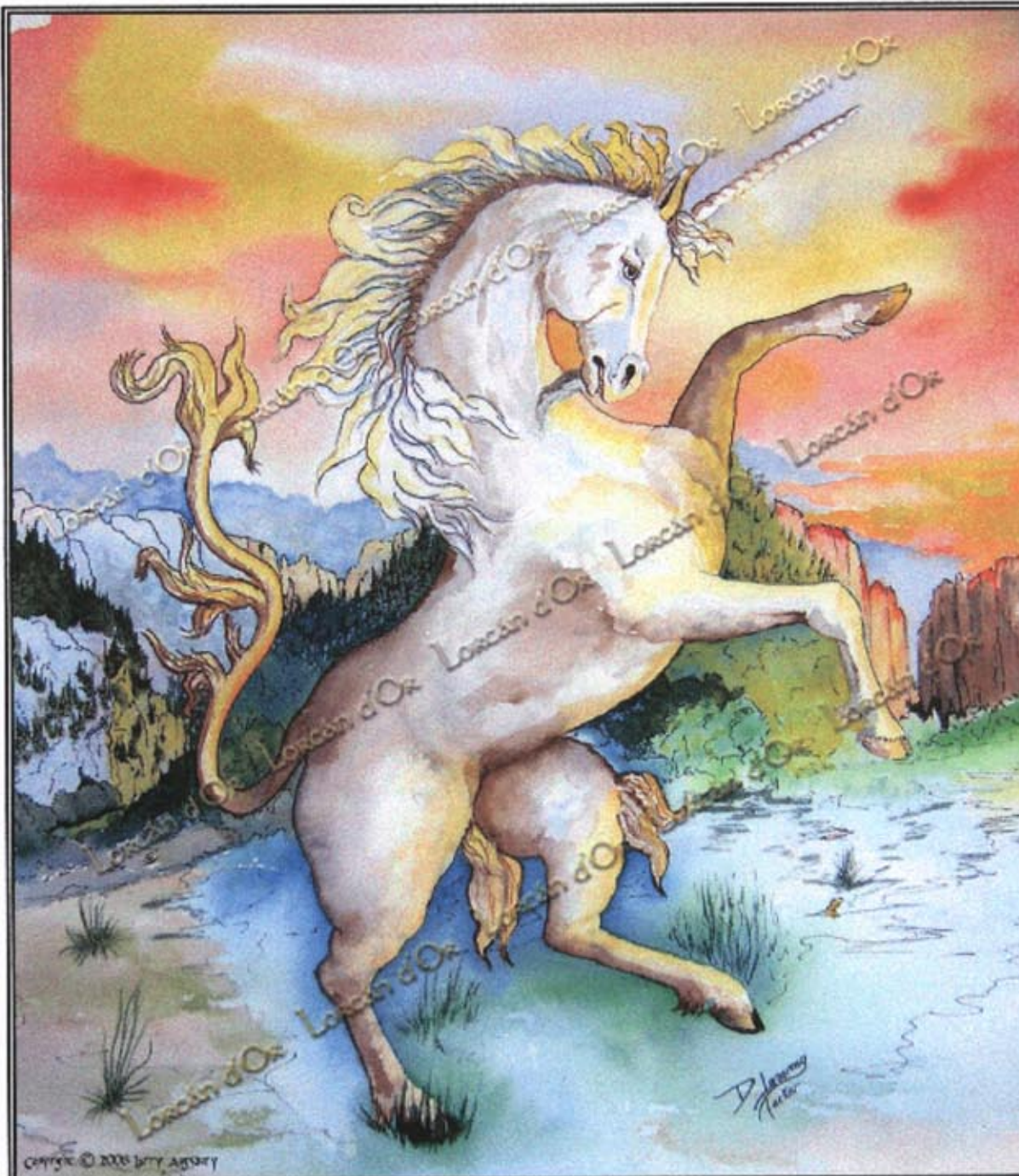
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VOLUME 1, ISSUE 26, JANUARY 15, 2008 QUARTERLY NEWSLETTER

By International Newsletter Editor and Publisher, Larry Augsbury

### The Unicorn, Crest of the Glencairn Arms



At left, is a copy of the original watercolor painting by member Dr. Doris Tucker which Santa delivered to the editor last Christmas. I have named it "Lorcán d'Or." The Gaelic word *lorc* means 'fierce' and the name Lorcán probably originated as a nick-name for a brave Celtic warrior. The phrase 'd'or' means 'of gold' in French, the language of the descendents of Celtic Gaul.

The unicorn is the crest (a heraldic device) on the full achievement of arms, known as the Glencairn Arms, of the Earl of Glencairn and the Chief of Clan Cunningham, which chieftdom is presently dormant.

For me, this painting conjures up a prehistoric time of great volatility during the formation of this planet, and the life upon it, which might just have included this magnificent horned creature.

The legendary unicorn of folklore, literature and art could be more than a mythical beast of our imagination with the mystical power to neutralize poison and purify; a symbol that represents courage strength and virtue. It just may have actually existed, or should have, judging from its long and widespread history!

Extinction has been widely accepted since its demonstration by Baron Georges Cuvier back in 1786. *(Continued on page 2)*

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(Continued from page 1) With scientific evidence identifying five major periods of extinction in the past, and countless species having met that fate, perhaps like the coelacanth, which was thought to have been extinct some 65 million years ago until captured alive in 1938 in a fishing net off South Africa, perhaps the unicorn too, once actually inhabited the earth. It may have looked similar to Doris' rendition, at one time, somewhere, among the many cultures and in the many diverse places where it has been reportedly sighted, including India (in the fourth century B.C.), Japan, Persia, Abyssinia, China, Tibet, Scandinavia, Canada, Europe, and South Africa.

From the inaccessible reaches of antiquity, the extraordinary unicorn often figured in the legends of the East, and down through millennia has adorned drawings, masterful paintings and tapestries, illuminated manuscripts, sculptures, and a vast body of literature.

In China it was called the k'i-lin, a gentle harbinger of good fortune and a symbol of longevity. In Arabia, known as the karkadann, the unicorn was a fierce fighter. In some areas, and times, where myth and history are doubtless interwoven, the unicorn was linked to Confucius, Alexander the Great, and Genghis Kahn.

Three ancient literary events secured the unicorn's place in history:

- First, from the East, a detailed description of the unicorn spread West in a book from the fourth century B.C. about India by Ctesias, a Greek physician at the court of Darius II in Persia, based on tales of that distant land of India he had heard told by travelers, before his return to his native Greece after seventeen years abroad.

Ctesias' account was widely read in that era, and descriptions of the unicorn have been passed down from notable Greeks and Romans including Aristotle, Julius Caesar, Aelian and Pliny the Elder.

- Second, in the third century B.C. seventy-two Jewish scholars living in Alexandria translated the Old Testament of the Bible from Hebrew into Greek. It is in their translation, known as the Septuagint, that the unicorn first entered the Bible. In seven different places in the Bible, they found mention of an animal called the re'em.

They used the Greek term monoceros, later Latinized into unicornis. Among these biblical references included 'the naming of the animals.' God told Adam to name the animals. And the first animal he named was the unicorn.



Adam Naming the Animals  
Illustration in a Dutch Bible c. 1440

These references in the Bible, and later the Talmud, entered the unicorn into the European consciousness, and extended the unicorn's pedigree as far back as Adam and Eve.

- Third, the compilation of the bestiary between the second and fifth centuries A.D. by a person known as the Physiologus – the naturalist, further secured the position of the unicorn in history. This book was translated into at least a dozen languages and copied multiple times with additions and alterations. Its popularity was immense, for not only did it present a vast quantity of zoological data, all considered factual at the time, but it expounded upon the moral significance of that information.

The ancient city of Troy was thought to be a myth until Heinrich Schliemann, a German businessman who was born in 1822 in Mecklenburg, read the Iliad by Homer and accepted the Trojan War as an historical fact. He learned several

languages in order to understand the Iliad better. To make the world believe the existence of Troy, with the guidance of Homer's Iliad, he discovered the ruins of

Troy in May of 1873 in modern day Turkey.

From the eastern shores of India and the deserts of Arabia, the unicorn moved eastward into Europe, where its fame spread. Its popularity there is widely preserved in art within museums around the world. The Metropolitan Museum of Art in New York city houses the famous series of seven tapestries dating from 1495-1505 known collectively as "The Hunt of the Unicorn," owned by the La Rochefoucauld family of France for centuries, then donated by John D. Rockefeller Jr. in 1937. The series has two different interpretations, the pagan, based on medieval lore of beguiled lovers, and the Christian, interprets the unicorn and its death as the Passion of Christ.

The "Lady and the Unicorn" series of six tapestries woven in Flanders in the late fifteenth century and housed in the Cluny Musée in Paris is often considered one of the greatest works of art of the Middle Ages in Europe. Commonly interpreted to represent the six senses: taste, hearing, sight, smell, touch, and "À mon seul désir" (to my only desire), as love. The banners and armor within, bear the arms of Jean Le Viste, a powerful nobleman in the court of French King Charles VII.

As some of you might already know, a Captain of the Kings Bodyguard for King Charles VII was Robert de Conyngham, who also served the subsequent King Louis XI in the same capacity. After a 30 year career, he retired and built the Château de Cherveux in 1470, which is currently owned by lifetime CCSA member François Redien. Which brings us back to Clan Cunningham, and the end.

Sources: *by Larry Augsbury*  
[The Unicorn by Nancy Hathaway 2005 Tess Press](http://en.wikipedia.org/wiki/The_Hunt_of_the_Unicorn)  
[http://en.wikipedia.org/wiki/The\\_Hunt\\_of\\_the\\_Unicorn](http://en.wikipedia.org/wiki/The_Hunt_of_the_Unicorn)  
[http://en.wikipedia.org/wiki/The\\_Lady\\_and\\_the\\_Unicorn](http://en.wikipedia.org/wiki/The_Lady_and_the_Unicorn)

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*I first wrote about my own genealogical quest back in Issue 20 in July 2006. This article is a follow-up to my story about finding a long-lost cousin and, as a result, the history of my Cunningham family back to 1785.*

Why is it that some people will devote hours, days, and years pursuing their ancestors from centuries past? What drives them to find the puzzle pieces that will create the full picture that is the story of their lives? For me it was the desire to trace my ancestry to Scotland. Little did I know how complicated that endeavor would prove to be.

The more my cousin, Stan, and I researched, the more convinced we were that our next step would have to be to visit Northern Ireland in order to pick up the path of our ancestors prior to 1785. Many experts in the field of genealogy believe that one must journey to Ireland if they wish to find traces of their ancestors. That opportunity presented itself in the form of a genealogy conference sponsored by the Ulster Historical Foundation which took place in Belfast from May 9 to May 11. The conference was part of a three-day observance of the 50th anniversary of the Foundation. We believed we had narrowed down a general location from which our ancestors had migrated to America and it was fairly close to Belfast.

My cousin and I arrived in Belfast on Tuesday, May 8. We checked into the Stormont Hotel which is located 4 miles east of Belfast City Centre. Little did we know, we were arriving on a very historical day for Northern Ireland. This was the day of the devolution of power in the Northern Ireland government, hopefully putting an end to the conflicts that have plagued Northern Ireland for the past four decades. Our hotel was right across the road from the Parliament building, and yet you would have never known there were important governmental dignitaries (Ian Paisley, Mo Mowlam, Tony Blair to name a few) in town as there were no signs of heightened security, police presence or blocked roads.

The conference did not actually start until Wednesday, May 9, so we had a day to explore Belfast on our own. We made a pilgrimage to the Royal Belfast Golf Course, the oldest course in Ireland and then had dinner at The Crown, the oldest pub in Northern Ireland. It didn't take us long to realize that the best ambassadors in Belfast were the cab drivers.

On Wednesday the conference began, under the leadership of some of the Ulster Historical Foundation's most esteemed historians and genealogists. We met our conference presenters, Dr. Brian Trainer, Dr. William Roulston, and Siobann Davies, as well as the other participants in the conference. We spent the first part of the day hearing from these experts on the art of researching one's family roots. We also were presented with our family profiles, which had been prepared for us prior to the conference. My heart sank when I opened our folder, because basically our profile revealed that while the Cunningham name did exist in the area, there was probably no documentation dating back to the 1780's. Records of births, deaths, and marriages dated back to 1856 and, while Dr. Trainer did find the parish and diocese for the area we believed our ancestors had been from, no records existed for the 1780's. We knew we had a challenge ahead of us to find something we could call our next lead.

After the morning meeting we traveled to the Public Records Office of Northern Ireland (PRONI). I was expecting an austere building, perhaps in the Georgian style of architecture that is prevalent in Belfast, but was surprised instead to find a very unimposing structure that looked as though it was from 1950's America. Actually, it reminded me a bit of my old elementary school.

We registered and were issued ID cards. We were then given a quick tour of the facility. There were four primary rooms where we would conduct our search for family records. The Search Room contained shelves and shelves of catalogs, files, and lists. Once a record or file is located, one is sent to the Reading Room. One is assigned to a table and records are delivered to that table. Pencils can be used, but absolutely no pens are permitted in this room. On the other side of the building one can find the Microfilm Room and the Library. The microfilm room is self-service. This is where I found my most promising record. Unfortunately the microfilm of a church record from Kellswater was too damaged and too faded to make out any specific information connected to my ancestors.

At first, the amount of records and the task at hand seemed overwhelming. However, it did not take long to establish a routine for finding possible records,

skimming for information, locating the appropriate records, and recording notes that might help us find our ancestors.

The biggest disappointment for me was the realization that there would be few records for us to access. Most records were dated in the 1850's and our ancestors left Northern Ireland in 1785. It ended up being the conference leaders (primarily William Roulston) who provided us with the information that would lead to our next clue as to the location of our ancestors prior to their immigration to America. Dr. Roulston pointed out that if our ancestors were Covenanters from the Cullybackey/Antrim area, they most likely would have attended church in Kellswater, as that was the only church to serve Covenanters in that region of Northern Ireland. Unfortunately, we would not have enough time to visit Kellswater, despite the fact that it is not far outside Belfast and easily accessible by train.

Despite my disappointments I was extremely impressed with the scope of work the Foundation has done over the years to preserve and catalog the vast records of the history of Northern Ireland. Especially when we learned that they have done this work with very little funding from the government. The Foundation was founded in 1956 at the invitation of Prime Minister of Northern Ireland, Sir Basil Brooke.

The three-day conference culminated with a wonderful dinner to celebrate 50 years of the Foundation's great successes in the areas of history, research, and genealogy.

We left Belfast early in the morning of Saturday, May 12. While we did not leave with a large collection of documentation, we did leave knowing where to continue our search. It is hoped that we will be able to return to Belfast in the near future and make our way to Kellswater, where we might actually be able to locate church records that will enable us to find yet another piece of our family puzzle. And, I came away from the conference with a better appreciation of the field of genealogy and a desire to further my own knowledge and work in that area, both personally, and maybe even professionally. I hope that my experiences in Belfast help me to better serve as your CCSA Historian and Genealogist as well.

Slainte!

## The Marchioness of Hamilton

Lady Anne Cunningham was the fourth daughter of James, 7th Earl of Glencairn, by his first wife Margaret, second daughter of Sir Colin Campbell of Glenurchy. [Douglas's Peerage of Scotland, vol. i. p. 636.] Her ancestors on the Cunningham side were among the first of the Scottish peers who embraced the Reformed doctrine of Presbyterianism. In 1640, her great-great-grandfather William, 4th Earl of Glencairn, and her great-grandfather, then Lord Kilmaurs, afterwards 5th Earl of Glencairn, appear among the early converts of the reformed faith.

Lady Anne's father, James, 7th Earl of Glencairn, was also a friend of the liberties and religion of his country. He was one of those noblemen, who, when the king's court was filled with persons devoted to popery and arbitrary power, resolved to take possession of the king's person, and, to take upon themselves the direction of public affairs. With this view, on meeting with the king returning from hunting in Athol, several of them invited him to Ruthven castle, where they effected their purpose; and hence this enterprise was called the Raid of Ruthven.

Of the early life of Lady Anne we possess no information. In the beginning of the year 1603, she was married to Lord James, the son and heir presumptive of John, first Marquis of Hamilton.

Now, Lady Hamilton by marriage, inherited from her father's family, the Cunninghams, an ardent zeal for Presbytery. During the first part of her life an almost continued contest existed between King James VI and the Church of Scotland, in reference to that form of church government. It is the courage, zeal, and self-sacrifice with which the Covenanters contended for the rights and liberties of the church, during the reigns of James VI (and later King James I of England and Scotland), and Charles I, that imparts to this portion of Scottish ecclesiastical history its principal charm.

To these covenanters the Marchioness of Hamilton, Lady Anne, adhered with great zeal, actuated by sympathy with the character of the men themselves, who, besides being the most gifted, were the most pious, and faithful ministers of the Church of Scotland in their day.

Her husband, the Marquis of Hamilton, was not equally steadfast with herself in maintaining the liberties of the church. Facile and ambitious, he was induced, from a desire to please his sovereign, to become an advocate for conformity to the royal agenda, and to exert his influence to obtain its ratification in the Scottish parliament of 1621, where he was his majesty's High Commissioner. This nobleman, however, was cut off in the prime of life, having died at London on the 2nd of March, 1625, at 36.

The marchioness survived the marquis by many years, during which time she was eminently useful as an encourager of the faithful ministers of the gospel, whom she was ever ready to shield from persecution, and to countenance in every way competent to her. When Mr. Robert Boyd of Trochrig had, a few months after his being admitted minister of Paisley, been driven out of that town by the mob, who showered upon him "stones and dirt," Paisley being then, as Row describes it, "a nest of papists," [Row's History of the Kirk of Scotland, p. 438.] she was earnestly desirous to take that great and good man under her protection, and invited him to accept of the charge of the parish of Cambuslang, which was at that time vacant. Mr. James Bruce, writing to him from Glasgow, in October, 1626, says, "The parish of Cambuslang is now vacant, and the Lady Marchioness

is earnestly desirous to have you there. Her jointure lies there: it is within three miles of Glasgow, has a reasonable stipend, beside the lady's pension, which she will rather augment than diminish. You will live easier, and at more peace there than at Paisley; you will have the Lady Marchioness's company, which is very desirable. This I leave to your consideration, and the Lord's direction." An end, however, was put to this matter by the growing illness of Boyd, which took him to Edinburgh, to consult with physicians, and on reaching the capital his sickness increased, till it terminated in his death, on the 5th January, 1627. [Wodrow's Life of Robert Boyd, pp. 239, 240.]

The name of the marchioness, Lady Anne, stands favourably connected with that memorable revival of religion which took place at the kirk of Shotts, on the 21st of June, 1630, the Monday after the celebration of the Lord's Supper. Indeed, that revival may be said to be directly traceable to the piety of this lady, who was forward to embrace every opportunity of bringing within the reach of others the blessed gospel, which she herself so highly prized; and it originated in a circumstance apparently incidental - the breaking down of her carriage on the road, at Shotts, resulting in that memorable preaching of chaplain Mr. John Livingstone.

During the stirring period when the Scottish people renewed the National Covenant, and successfully resisted the attempts of Charles I to impose upon them a book of canons and a liturgy, the Marchioness warmly espoused the cause of the Covenant. Possessed of a strong and masculine spirit, she displayed an undaunted heroism in the cause, which neither the sight of personal danger nor the partiality of maternal affection could subdue. When her son James, Marquis, afterwards Duke of Hamilton, who sided with Charles I against the Covenanters, conducted an English fleet to the Forth, in 1639, to overawe them, she appeared on horseback, with two pistols by her side, at the head of a troop of horse, among the intrepid thousands who lined the shores of Leith on that occasion, to resist his landing, and, drawing one of her pistols from her saddle-bow, declared she would be the first to shoot him should he presume to land and attack the covenant troops. [Douglas's Peerage, vol. i., p. 704.]

When the Marquis cast anchor in the Forth, near Leith, loitering for the king, whose army was marching into Scotland to his assistance, she paid him a visit on board his vessel. The particulars of this interview have not been recorded; but the people anticipated from it the most favourable results. "The son of such a mother," they said, "will do us no harm." [Whitelocke's Memorials, p. 29. Whitelocke terms her "a rigid Covenanter."] Nor did they suffer any harm. The spirited conduct and intercession of his mother, it is supposed, was one cause which prevented the Marquis' debarkation of his troops. Other causes, however, seem to have contributed to this. The number of his troops, which amounted only to about three or four thousand, was too small for the occasion. Besides, hearing that a part of the English army, being encountered by the Scots at Kelso, were defeated, with a loss of three hundred men, and put to flight, he was not in a disposition to engage with the Covenanters, who gave such decided proofs of earnestness; and soon after, a pacification was concluded between them and the King, at the Birks of Berwick.

Source:

<http://www.electricscotland.com/history/ladies/ladies02.pdf>

Submitted by Doris Tucker, DVM

## James, Duke of Hamilton



Born at Hamilton in Lanarkshire on 19 June 1606, James was the eldest son of the 2nd Marquis of Hamilton, also named James, and of Lady Anne Cunningham, daughter of the 7<sup>th</sup> Earl of Glencairn. The Hamilton family was among the most powerful in Scotland, having next claim to the Scottish throne after the Stewarts. From 1609 James was styled the Earl of Arran and was

brought up under the influence of his devout Calvinist mother until 1620, when he was summoned by his father to London and introduced at the court of King James I of England, who was also King James VI of Scotland before ascending to the English throne.

In 1623, James was among the noblemen who accompanied Prince Charles and Buckingham to Madrid in the unsuccessful attempt to negotiate a marriage between Prince Charles and the Spanish Infanta. James struck up a close friendship with Charles on the journey and was made a Gentleman of the Bedchamber on their return to England. When James' father died in 1625, he inherited the titles of 3rd Marquis of Hamilton and 2nd Earl of Cambridge. After Buckingham's assassination in 1628, King Charles I appointed James to Buckingham's old post of Master of the Horse, which made him one of the King's closest attendants.

James was appointed to the Privy Council in March 1633. As one of the nobles closest to the King, he became the chief advisor in Scottish secular affairs, though he had no influence on matters of religion.

During the crisis brought about by the signing of the Scottish National Covenant, James was appointed King's Commissioner in Scotland to negotiate with the Covenanters. He tried unsuccessfully to persuade King Charles to relax his uncompromising stance during the summer of 1638. Then he represented the King at the Glasgow Assembly in November. Realizing that the Assembly unanimously favored the Covenanters, James declared it illegal and announced its dissolution. His order was ignored and the Assembly continued to sit in defiance of James' and the King's authority, leading to armed confrontation between England and Scotland.

We see that the King's politics caused a considerable conflict between the religious beliefs of Lady Anne Cunningham, Marchioness of Hamilton, and the royal policies of Kings James I, and then Charles I, under which served both her husband James, and her son James. Ever steadfast, her unshakeable faith superseded both political and family ties.

During the First Bishops' War (1639), James was appointed commander of the King's forces in Scotland and led a naval campaign in an ineffective attempt to land English troops behind Scottish lines. His mother, born Lady Anne Cunningham, led her own troop of horse to Leith in support of the Covenanters and is said to have declared that she would personally shoot her son if the English troops landed. James joined the King at Berwick for the treaty negotiations. He resigned as King's Commissioner in July 1639, with the intention of ingratiating himself with the Covenanters in order to inform the King of their plans. James kept a low profile during the Second Bishops' War, regarding the policies of the Earl of Strafford as dangerous to the King and to Scotland. He supported Strafford's impeachment in 1641.

In August 1641, James accompanied King Charles on his last visit to Scotland. James attempted to form an alliance between

the King and the covenanting Earl (later Marquis) of Argyll. This earned the enmity of the Royalist Marquis of Montrose who mistrusted Argyll. James and Argyll were forced to flee from Edinburgh in October 1641 on the discovery of a muddled plot against them perpetrated by hot-headed Royalists (the "Incident"). However, a temporary understanding between the King and the Covenanters was reached. Accompanied by James, the King returned to England in November 1641 believing that the Covenanters fully supported him against the English Parliament.

James was sent back to Scotland in July 1642 and worked to prevent the intervention of the Scots in the impending civil war. This soon caused a breach with Argyll and further hostility from Montrose, who proposed immediate military action against the Covenanters. The King favored James' intrigues over Montrose's policy of direct action, creating James, Duke of Hamilton in April 1643. However, James was unable to prevent, or even hinder, the assembly of an informal Scottish parliament, which met in June 1643 without the King's authority and began to form links with the Westminster Parliament. James and his brother, the Earl of Lanark, were forced to leave Scotland after they refused to take the Covenant. They arrived at the King's headquarters at Oxford on 16 December 1643. In disgrace for having failed to keep Scotland loyal to the King, James was stripped of his offices and imprisoned at Pendennis Castle in Cornwall. In 1645, he was moved to St Michael's Mount, and languished there until he was liberated by Fairfax's victorious troops on 23 April 1646.

James made his way to Newcastle where King Charles was in the hands of the Scottish army and, after some awkwardness, was accepted back into the King's favor. He joined the many voices urging Charles to accept the Newcastle Propositions as a basis for a treaty with Parliament but was persuaded to remain in Charles' service even after the Propositions had been rejected.

James' renewed involvement in Scottish affairs caused a split between his own supporters and the hard-line Covenanters led by Argyll, particularly over the terms of the Engagement that the King signed with the Scottish Commissioners in December 1647. James took command of the Engager army that invaded England in the hope of collaborating with English Royalists in July 1648. His forces were held in check by Major-General Lambert until Cromwell marched up from Wales and decisively defeated him at the battle of Preston. Although he mismanaged the battle, James courageously led a body of horse to support Sir Marmaduke Langdale as he attempted to hold off Cromwell's advance.

A few days after his defeat, James was taken prisoner at Uxtoxeter. The House of Lords voted to liberate him on payment of a fine of £100,000 but after Pride's Purge in December 1648, the vote was repealed and he was imprisoned at Windsor Castle. Cromwell himself interviewed James, offering to spare his life if he would give information to convict the Englishmen who had collaborated in the Engager invasion, but James refused to betray his associates. Along with four English Royalists, he was brought to trial before the High Court of Justice in February 1649 as the Earl of Cambridge. His title in the English peerage made him technically an Englishman and subject to the High Court's jurisdiction. He was found guilty of treason and beheaded at Westminster on 9 March 1649.

Source:

<http://www.british-civil-wars.co.uk/biog/hamilton.htm>

## Ladies of the Covenant—Barbara Cunningham, Lady Caldwell

### Lady Caldwell *from Dr. Doris Tucker*

Barbara Cunningham was descended from the Cunninghams of Cunninghamhead in Ayrshire, one of the most ancient and powerful cadets of the Glencairn family, which possessed at one time large properties in Lanarkshire, and even in Mid-Lothian, as well as in the District of Cunningham, but which began to decline about the end of the seventeenth century. [Robertson's Ayrshire Families, vol. i., p. 303.]

Her great-grand-father, William of Cunninghamhead, sat in the memorable parliament of August, 1560, which approved and ratified the Confession of Faith, and abolished the jurisdiction of the pope throughout the kingdom of Scotland. Her father, Sir William of Cunninghamhead, was created a baronet in 1627. His son, Sir William (Barbara's brother) suffered persecution during the Reformation through fines and imprisonment in Stirling Castle.

In 1657, Barbara Cunningham married William Muir of Caldwell, and thus styled as Lady Caldwell. William Muir was considered an honorable and excellent gentleman. Barbara and her husband were zealous devotees of the reformation. During this time many people were persecuted and imprisoned for their faith and for meetings related to that faith held in their homes.

The sufferings of this lady in the cause of religion and liberty, may be said to have commenced in the year 1666, when her husband Caldwell, captain of a band of about 50 men traveled to meet with Colonel Wallace and the Covenanters near Edinburgh. Upon being informed that General Dalziel was between them and Wallace, they dispersed. Caldwell soon found it necessary to flee for his life. He escaped to Holland, never to return home. In his absence he was prosecuted for high treason on August 16, 1667, and sentenced to death as a traitor. All that he owned, including dignities, offices and titles were forfeited to the king.

However, these were illegal proceedings deemed by "the act 90<sup>th</sup>, Parliament 11, James VI," (*Morrison's Dictionary of the Decisions of Court of Session p. 4695*). Parliament realizing this, and to validate their illegal grasping of Caldwell's extensive holdings, passed a post facto act in 1669 to ratify the forfeitures.

These proceedings against Muir of Caldwell struck deeply against Lady Caldwell who suffered the spoliation of her property and possessions by General Dalziel, under her own eye.

Finally, Lady Caldwell went over to Holland to join her husband who had taken up his residence in Rotterdam. She and her husband were protected in their life and property. They were allowed, without restriction, to worship God according to the dictates of their conscience, and they enjoyed a select and congenial society, who, from similar causes, had been under the necessity of taking shelter in that country from the fury of persecution. But she had not resided long in Holland when she was afflicted with the loss of her husband, who died at

Rotterdam, on Wednesday the 9th of February, 1670, his death, as was believed, having been hastened by the grief he felt on account of the calamitous state of the church in his native country.

After Caldwell's death, Barbara returned to Scotland with her four children. Though the manor house and all the lands belonged to Barbara, she was deprived of all of the holdings and



Lady Caldwell and her Daughter taken to Prison.

rents that legally were hers and all means of support for herself and her family. She sustained the losses and sufferings in the cause of Christ with no regrets. Though poverty-stricken, due to her independent spirit, and honest industry, she and her children were dependent on no one.

Trusting God to provide, she and her family lived contented, though in poverty in Glasgow until 1683, when she was imprisoned at the Castle of Blackness for three years without indictment or trial based on false information that a nonconforming minister had been preaching in her house; possibly from pure malignity toward persecuted Presbyterians, or the hope of monetary reward by heartless men in control at that time. The charges against Lady Caldwell were never proved. Her treatment was illegal, tyrannical, and barbarically cruel. During her imprisonment one of her daughters died. Throughout her detainment she did not compromise her integrity or principles. She endured. On June 21, 1686, Lady Caldwell was set free to return to her family.

Justice did prevail and on July 4, 1690, the Scottish Parliament rescinded the forfeiture and fines placed upon the Covenanters from January 1, 1665 to November 5, 1688. And on July 19, 1690, the judiciary decision made in Caldwell's absence, was declared illegal, null and void from the beginning. Thus granting Lady Caldwell, Barbara Cunningham, the return of Caldwell estate.

Source:

<http://www.electricscotland.com/history/ladies/ladies13.pdf>

## Randall "Duke" Cunningham - 1<sup>st</sup> Flying Ace of Viet Nam War



Following WWII, the U.S. Navy had determined that the days of the aviation "dog fight" of WWI and WWII were made obsolete by the rocket powered Sidewinder missile, changing air combat forever. This assessment

focused on Soviet bomber attacks threatening its aircraft carriers, indicating the need for a weapon that could destroy the enemy at long range. In the late 1950's and 1960's, dog fight training was minimized. The Navy's new interceptor, the F4 Phantom, was designed to shoot down Soviet bombers only with long range missiles. Some pilots like Robin Olds, a WWII ace and future Viet Nam Commander pushed for conventional (Continued on page 7)

# Randall "Duke" Cunningham - 1<sup>st</sup> Flying Ace of Viet Nam War

(Continued from page 6) dog fight training. The American reliance on hi-tech would face a dangerous and bloody reality. Early in the Viet Nam war the United States wasn't achieving the kind of air superiority it had in past wars.

To address this concern, in 1969, a report by Captain Frank Alt made 242 recommendations. There was one that stood out above all others. The problem was U.S. pilots didn't know how to dog fight. They had gotten away from the in-close dog fight because the U.S. military thought that technology would render it unnecessary.

As a result of the Alt report, promptly in 1969, the Navy established TOP GUN, the fighter weapons school to teach pilots dog fighting. Here, fighter crews went through intensive training in air combat maneuvering and weapons systems employment. The four week course provided aviators instruction that simulated real combat conditions. The invaluable dog fight training from this school helped earn Randall "Duke" Cunningham and Willie Driscoll a place in history over the skies of Viet Nam.

In 1972, Duke was a pilot aboard the USS Constellation, flying the Navy's newest fighter: the F4 Phantom. The Phantom divided the workload between two men, the pilot and Duke's radar intercept officer or RIO, Lt. J.G. Willie "Irish" Driscoll.

Cunningham and Driscoll trained relentlessly together, becoming a formidable fighting team. That training would be invaluable. In 1972, they were heavily outnumbered in their F4 Phantom over North Viet Nam by a brutal range of Soviet built fighters, including the notorious MIG 17. This modernized version of the MIG 15 was a nimble and formidable opponent. At low speed, it could easily out turn the Phantoms.

The MIG was a smaller plane, hard to see. Size wasn't the F4's only disadvantage. The F4, large and bulky, left two big smoke trails when it's not in after burner, easy to see. Therefore at long distances, whoever got a visual first, had the advantage.

With a top speed of nearly 1500 mph, the American F4 Phantom was twice as fast as the MIG 17, armed with 2 medium range Sparrow and 4 short range Sidewinder missiles. The F4 could strike from 25 miles away. The MIG was more agile than the Phantom but the F4 was faster and had a better rate of climb. The MIG's biggest advantage was its armament. In addition to missiles, it also carried short range guns that the Phantom lacked.

On May 10th 1972, Randy Cunningham piloted the F4 Phantom Showtime 100 into the skies of North Viet Nam where he engaged in one of the most savage dog fights of the jet age. Cunningham's Phantom was also armed with bombs for a ground attack. The North Vietnamese were determined to shred the strike force. They launched MIGs from 5 air fields protecting the rail yards with anti-aircraft guns and surface-to-air missiles like the SAM-SA2.

After dropping the bombs on enemy warehouses, Cunningham and Driscoll loitered to cover the A7 Attack Aircraft, the Navy bombers. Cunningham's wingman was Bryan Grant who said, "Duke, MIG 17s at 7 o'clock."

Two MIG 17s swooped down behind their two Phantoms. Tracers flash by their cockpit. The MIGs were traveling fast. Cunningham knew at top speed, the MIG lacking controls like the F4, was hard to turn. But the 2nd MIG, 1500 ft. behind, rolled up to Cunningham's belly. Bryan Grant and his RIO, Jerry Sullivan, told Cunningham they'd take care of the 2nd MIG. Leaving Cunningham free to deal with the MIG that overshot

him, Duke sent a Sidewinder missile at the MIG which literally went up his tail pipe, and exploded.

It was Cunningham and Driscoll's third kill of the war. The MIG that had been under Cunningham's belly was still there. Cunningham accelerated, put on 500 knots, and got away from that MIG.

Having escaped the danger, Cunningham and Driscoll decided to get more MIGS. They pitched up, went over the top, rolled out, and in a maneuver known as a Himmelman (named for famed German Ace, Max Himmelman) headed back to fight.

Below, they saw two Phantoms trapped in a wheel of eight circling MIGS, and in grave danger.

As Cunningham started to head in, an F4 shot out of the circle so close, they nearly collided. It was Commander Dwight, Cunningham's executive officer. There were two MIGs on Dwight's 5 o'clock which he saw. But he didn't see a MIG17 on his wing closing in to attack.

Cunningham fell in behind and called for the F4 to turn and break away. With the Phantom and the attacking MIG close together, the Sidewinder couldn't lock onto the enemy plane. If Cunningham fired the missile, it could have locked on the F4. Cunningham again warned him to break right. Dwight who had been focusing on the MIGs at his 5 o'clock, now quickly accelerated, and broke hard right. The MIG turned, but at this speed couldn't match the move. Finally Cunningham had a clear shot at the MIG. It was Cunningham and Driscoll's 4th kill.

Then four MIG21s watching the fight from above, decided to roll in for revenge. The MIG21 was a fast, agile and feared opponent. It would be stupid to take on a MIG 21, which could out accelerate, out climb and out turn an F4. If you didn't have the advantage, you got home, and came back the next day.

Cunningham decided it was time to retreat. He pulled hard and turned in the opposite direction from the MIGs, heading back to his carrier. Nearing the coast at 10,000 ft. they spotted a MIG17 heading toward them, for the fight of their lives.

After several maneuvers, in which Duke avoided the bullets from the MIGs guns, Cunningham and Driscoll set a trap. They nosed down to gain speed. The MIG taking the bait did the same. Cunningham pulled up and rolled over the top of the MIG and got behind him. It's a maneuver called the 'rolling scissors.' Then the MIG used Duke's maneuver and pulled up behind him. The trap failed, twice.

Cunningham then tried a trick he learned at TOP GUN. He hit his air brake and idled his throttle slowing down the Phantom. Duke knew the MIG was expecting him to overtake and pass. For Cunningham, slowing down was a dangerous move. He could have easily stalled and lost control of his plane, giving the MIG a huge advantage.

It worked. The MIG shot out in front and above him. Finally, Cunningham and Driscoll had the advantage. If Duke had had a gun, he could have blow the MIG out of the sky. But, all he had were missiles, so he maneuvered to use them with deadly force.

It was Cunningham and Driscoll's 5<sup>th</sup> kill. They later discover that this great adversary may have been the legendary, Colonel Toong, widely believed to be North Viet Nam's leading ace.

The aces were hit by a surface to air missile on the flight back to ship. Going down, once they cleared the coast, they ejected and were rescued at sea. Cunningham was the only pilot to shoot down three MIGs in one day, receiving the Navy Cross for his heroism and airmanship that day. *Source: The History Channel*

*Submitted by Tom Wellborn - Transcribed by Doris Tucker, DVM*

## 2007 Festival, Member & Event Spotlight

All captions in these photos lists members names from left to right.



*Debbie Larsen-Washington Commissioner, Jim Larsen, and Cunningham visitors at the Seattle Games 2007.*



*Cunningham visitors at Seattle Games 2007.*



*Hospitality tent at Seaside Games in Ventura, CA hosted by California Commissioner, Leslie Kenyon.*



*Sheryl Cunningham, CCSA Historian, and genealogy conference lecturer, Dr. William Roulston, at PRONI in Belfast, Ireland*



*Sheryl and recently discovered cousin, Dr. Stan Cunningham in front of The Public Record Office of Belfast before commencing their quest.*



*Chris, Sheryl, Geri and Earl Cunningham at the St Andrew Society of Colorado Banquet last November 2007.*



Clan Cunningham Communiqué  
Newsletter of CCSA since 1984  
4575 West 111<sup>th</sup> Avenue  
Westminster, CO 80031-2025  
Email: [jennymontry@hotmail.com](mailto:jennymontry@hotmail.com)  
Password: 780035

Jennifer & Phillip Anderson  
24912 Princeton  
St. Clair Shores, MI 48080  
USA