Letter from the President

**Codices P45 and P46**

In doing some recent research, I stumbled on a character called Alfred Chester Beatty who was born in New York City on February 7, 1875. When I found out that his roots had been traced to the graveyard at Malone Presbyterian Church in Belfast, he further tweaked my interest. One of my grandmothers was an Ulster Beatty.

Alfred Chester Beatty studied mining engineering at Princeton and Columbia Universities and, when he graduated in 1898, he immediately went to work in the mining industry. By age 32 he had become filthy rich, which allowed him to indulge in his favorite passion, the collecting of old foreign stuff, with particular emphasis on ancient books and manuscripts.

In 1912 he moved to London, England, because it was more convenient for him to indulge there in his compulsive hobby. On his honeymoon in 1914, he took his new wife to Egypt and later he bought a vacation villa there. His hobby had become his total passion.

As a private collector, Beatty could wheel and deal in ways the large public institutions could never do. He also could outbid his competitors for any item he wanted.

After the Second World War, Beatty’s “supreme contempt of every kind of socialist bureaucracy” resulted in his moving to Ireland. Since Ulster was part of the United Kingdom, the new Republic of Ireland was more to his liking. He opened a library in Dublin, that was more like a museum, to display his collection of manuscripts, miniature paintings, prints, drawings, rare books and decorative arts.

How good is the Beatty Library? Rare book specialist Katie Behrans recently blogged: “You may be surprised to learn that one of the most premiere [sic] collections of ancient books, scrolls, and manuscripts from Europe, Asia, and the Middle East is located in Dublin, Ireland. I happened to stumble upon the incredible wealth of the Chester Beatty Library by accident when traveling, and it remains one of the best museum experiences of my life. Tucked away in Dublin Castle, this is one stop not to be missed by any bibliophile.”

Among its many treasures, the Beatty Library contains the oldest known copies of the Christian gospels and Paul’s letters. Papyrus Codices P45 and P46 have been dated from 150 – 250 AD. When we consider that St. Paul died in 67 AD, this is really old. Last year a tiny shard of the book of Mark was discovered, stuck to a mummy’s mask, which shows the Beatty gospels were not the first written. However, the Beatty Codices are a unique record of the veracity of the Christian scriptures.

Beatty was ecumenical too. His library has more ancient Muslim documents than Christian. He died in 1968 and it is amazing to note that no book has yet been written about his life.

If the opportunity comes your way, visit the Alfred Chester Beatty Museum. Admission is free!

*Bill McGimpsey*
The Profound Effect of the French and Indian War on Pennsylvania Settlement

J. Daniel Orr

I was curious about the threat of Indian hostilities towards settlers on the Pennsylvania frontier around 1758. My curiosity was sparked by my family history. My fifth great grandfather, Arthur Orr, settled on the western frontier of York County, now Adams County, as early as 1750 but, by 1758 he retreated to Manor Township in Lancaster County. An unusual maneuver considering that Manor Township, like many other Lancaster County areas, was densely populated with earlier settlers, many of whom were German immigrants. The early Scotch-Irish settlers pushed forward to greater promise, not backwards to less available land. Could my fifth great grandfather have returned to Manor Township to assist his widowed mother? A possibility for sure, but quite unnecessary considering she had two sons-in-laws and daughters nearby to assist.

What was the possibility that my fifth great grandfather actually retreated for his and his family’s safety away from the threat of Indian ambushes and hostility? The French and Indian War became a threat to the frontier settlers when General Braddock was defeated July 9, 1755 on the shores of the Monongahela. The French stated that from Braddock’s defeat until March 1756, more than 700 people in Pennsylvania, Virginia and North Carolina were killed or captured by the Delawares and Shawnees. By far Pennsylvania suffered the most deaths, scalplings and captures. The atrocities that occurred on the Pennsylvania Province frontier at the hands of Indians were truly bone chilling. *The Indian Wars of Pennsylvania* by C. Hale Snipe is the gold standard and unabridged account of these and other Indian affairs in Pennsylvania, especially from 1755 through the Revolutionary War. It is a detailed and well-sourced historical book. My review of Snipe’s book and focus was on the frontier in Cumberland County near my fifth great grandfather Arthur Orr’s plantation.

The first massacres on Pennsylvania soil occurred October 16 and October 31 in 1755. One hundred Delawares and Shawnees from the Ohio and Allegheny began an invasion of the Scotch-Irish settlements in the Big Cove and along the Big and Little Conolloway Creeks in Cumberland County. There are only two accounts of Indian attacks in what was York County where Arthur Orr lived, He was only two miles from Cumberland County, and within a wearisome distance from where the frontier was being defended and a constant threat existed. Reverend Thomas Barton on August 22, 1756 wrote from Carlisle [Cumberland County],

> I came here this Morning where all is Confusion. Such a Panick has seized the Hearts of the People in general, since the reduction of Fort Granville, that this County is almost Relinquished, and Marsh Creek in York County is become a Frontier.

Marsh Creek is about 17 miles southwest of Arthur Orr’s plantation, and he was not protected along the south face of South Mountain where there are recorded attacks by Indians. The map of the Cumberland County forts above shows Arthur Orr’s 100 acre plantation that was warranted on April 4, 1754 and its proximity to the frontier where so many attacks occurred. The map illustrates the fortification that the Pennsylvania Province built, focusing on Cumberland County. This was part of a larger chain of forts and blockhouses built to guard the length of Pennsylvania’s western and northern frontier. The entire chain was completed in 1756. Many of the blockhouses were built and erected at the expense of the settlers. The Cumberland County map illustrates but a few of the many blockhouses actually built.

On April 8, 1856, Governor Morris declared war against the Delawares and “all such as act in conjunction with them.” Great Britain did not declare war against France until May 17, 1756, an act which was not known in Pennsylvania until about two months later. 1756 was full of horrors on the Pennsylvania frontier.
On January 13, 1757, Governor William Denny issued a proclamation suspending hostilities with the Delawares and Shawnees on the Susquehanna for the period of fifty days. However, this proclamation did not prevent the soldiers and inhabitants of the Province from defending themselves, or from killing any Indians committing acts of hostility against any of the forts or against any of the inhabitants of Pennsylvania. 1757 was also full of horrors but it started to bring about the peace between the Pennsylvania Province and the Eastern Delawares and Shawnees.

On April 5, 1758 the Jamison family was attacked and members murdered and captured. On April 13, 1758 the Bairds and neighbors were attacked and members murdered and captured. Both attacks occurred within 25 miles southwest of Arthur Orr’s plantation. The Jamisons resided near the confluence of Sharp’s Run and the Conewago Creek and the Bairds near Carroll’s Delight or present day Virginia Mills. Both are amazing stories. Mary Jamison, about 14 or 15 at the time, was adopted into the Shawnee tribe and lived to 91 years. She told her story to a biographer and he published her story when she was 81. She knew her parents were killed when she recognized their hair among the scalps. Her name was incorrectly changed to Jemison (it was Jamison) so if you google it, use Life of Mary Jemison Deh-He-Wa-Mis by James E. Seaver.

The reign of peace between Pennsylvania and the Indians finally began with the capture of Fort Duquesne by General Forbes’s army on November 5, 1758.

So when did the settlers return?

I did some research and reviewed all the Pennsylvania land warrant registers for each frontier county for each year since establishment until 1762. I tallied the warrants to survey. Where I could quickly determine a single individual had multiple warrants to survey in the same or near locations, I counted those as one. The total is a good approximation of the sum of new settlements within a given year. There are some small inaccuracies in this approach, but the results are dramatic. The settlers in York and Cumberland counties returned in 1762, or perhaps 1761. Possibly earlier if squatting occurred prior to the warrants to survey.

On June 9, 1761, Arthur Orr the Elder purchased 202 acres from Adam Boyd and returned to York County, about 4.6 miles to the southwest of his earlier plantation. So if you ask me, I believe my fifth great grandfather, like many other settlers on the Pennsylvania frontier, retreated to safety about 1756 or 1757 and did not return until the promise of peace seemed certain, about 1761 or 1762.

Sadly, peace would not last. In 1763 Chief Pontiac and his ally warrior tribes would wage a war on broken solemn promises and formal treaties. Bloody horror would return to the valleys. Once again settlers would abandon their plantations. C Hale Snipe writes:

Carlisle and Shippensburg were filled with men, women and children who had fled from their homes to escape the tomahawk, rifle and scalping knife of the Indian invaders. At Shippensburg, on July 25th, there were 1,384 refugees, of whom 301 were men, 345 were women and 738 were children—husbands bewailing their murdered wives, wives bewailing their murdered husbands, parents bewailing their murdered children, children bewailing their murdered parents.

Dan Orr is a member of the Society. He lives in London Grove, Pennsylvania. In addition to writing articles for the newsletter Dan helps the Society with genealogy inquiries. He provides guidance, insight and encouragement for newcomers to Scotch-Irish genealogy. Thanks Dan!
Sunday among the Scotch-Irish on the Colonial Virginia Frontier

Charles W. Blair

The early Scotch-Irish settlers who came first to Pennsylvania and who then travelled down the Great Valley to the Virginia frontier were Protestants and Presbyterians. As soon as homes were established many of these settlers sought to establish congregations so that they could practice their faith in their accustomed manner. The Virginia Colony, which had an established Anglican Church, granted these dissenting Presbyterians permission to establish meeting houses to encourage settlement. Trained ministers were sought from Pennsylvania and by the late 1730s and 1740s congregations were being established in the Great Valley in the western part of the colony. The focus of this article will not be the details of this denominational development, but will describe the experiences of these hardy early settlers as they gathered on Sunday for worship.

Travel to meeting houses was difficult especially for the young and the elderly. Many settlers lived great distances from worship sites and had to travel over bridal paths either by horseback or on foot since no wheeled vehicles existed at that time. Streams had to be forded and wolves inhabited the hilltops. Certainly, the fear of encountering hostile Indians was present. Bitter cold, snow and ice encumbered their travel in the winter months. Worship services were seldom available every Sabbath because ministers served several congregations and often were assigned preaching responsibilities elsewhere.

Meeting houses were usually un-chinked log structures, but a few were constructed from native limestone. Most were unheated and the worshipers could sometimes expect to spend hours in a cold structure in damp clothing acquired during their journey to services. Some meeting houses did provide small attached nursing rooms that were heated for mothers with babies. Glass for windows was a luxury many could neither get nor afford. Sometimes services were held in locations where no meeting house was available. One young minister noted “I preached today to a large assembly in a cold barn. My weak body was almost perished. The hearers were suffering too. Our devotion was cold also.”

Services were held both in the morning and in the afternoon and were in the simple reformed tradition. The singing of Psalms, prayers, and long sermons were the primary features of worship. Presbyterians sang Psalms to tunes known by the people. Since Psalters were often unavailable, the clerk or “clark” would “line out” a portion of the Psalm and the congregation would repeat it. In this fashion, an entire Psalm would be sung. One minister unflatteringly described this method of singing as an “an Irish whine and roll.” A century would pass before any musical instruments would be employed. When long prayers were offered, it was customary for the congregation to stand.

The sermon was the centerpiece of the service and these could last for two hours. The “exhaustive” method was often employed and, after the text for the sermon was read, other scripture would be read, as appropriate, to amplify the meaning of the text. Ministers were expected to deliver sermons without reading them or referring to notes. Early ministers often had been educated at universities in Scotland and were well prepared for their assignments. Many gained strong reputations for their ability to impress their messages upon the minds and emotions of their listeners.

Following the morning service, congregants would make a midday meal of food which they had brought with them. These opportunities to have social contact with others must have been invaluable within the context of the backwoods of Virginia. Undoubtedly, many matches were made among the young and men may have made discreet references to business matters. The afternoon service then followed and would often last until the evening. One congregation requested that the second service be shortened so that the trip home could be made in the safety of daylight. The minister is said to have replied that “it was far better for them to lose their skins rather than their souls and that the schedule would remain unaltered.”

Presbyterians had two sacraments, baptism and communion, but neither was a part of every worship service. Baptism was administered as needed for both infants and adults. Communion, the Lord’s Supper, was celebrated twice a year, in the spring and fall. Its celebration was a significant event in the life of the congregation and during the early years lasted for three days. There was the day of fasting, the day of preparation, and the day of thanksgiving when the sacrament was administered.

Scotch-Irish settlers on the colonial Virginia frontier faced many challenges. One can imagine a small family making the trek from the meeting house back to their log home as the sun moved toward the Alleghenies to
the west. Undoubtedly they would have been strengthened by their opportunity to practice their faith and to meet with friends and family. The persistence of early Scotch-Irish settlers in seeking ministers from Pennsylvania to serve them is a lasting tribute to their dedication to their faith and their desire to establish communities in the Virginia wilderness.

Charles William “Bill” Blair has been a member of the Council since 2010. He is a life-long resident of the Shenandoah Valley in western Virginia. His ancestors settled in Augusta County in 1739 after coming from Ulster. Prior to retirement he was a professor and department head at James Madison University. Since retirement Bill has devoted much of his time to his life-long interest in his Scotch-Irish heritage. He has published a history of Mossy Creek Presbyterian Church and several related articles. Also, he has made numerous presentations to local historical societies and other groups. For the last fourteen years he has taught courses about the colonial history of the Valley and the Scotch-Irish for the Life Long Learning Institute at JMU.

Augusta Stone Church, established in 1740 by the Reverend John Craig, is one of the oldest Presbyterian organizations in Virginia. The solid stone building was completed in 1749 and is the oldest Presbyterian house of worship in continuous use in Virginia. As early as 1720, small numbers of Scotch-Irish Presbyterians, who had landed at New Castle, Delaware, were making their way south to the fertile Valley of Virginia. These settlers felt a deep-rooted need to establish in this new land the church of their ancestors. In 1737 the newly settled “peoples of Beverley Manor in the back parts of Virginia” petitioned Donegal Presbytery in Philadelphia to supply ministers. It was not until 1740 that a regular minister came to serve “the people of the Shenandoah and South River.”

“The Congregation of the Triple Forks of the Shenandoah,” started out with two places of worship — Tinkling Spring and Augusta Stone. In 1755, after Braddock’s defeat, the Valley settlers were most vulnerable to attack by the Indians. Many were in favor of fleeing to the safety of eastern Virginia, but the Rev. Craig persuaded them to hold fast and to build a stockade around the church. Although the Indians never actually attacked the church, the small congregation frequently fled to Stone Church for protection when the alarm was spread that the Indians were on the warpath. (Excerpts here are from the history of Augusta Stone Church compiled by Elizabeth Barry Brown. More “history” can be found on the church’s website www.augustastone.org)

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Andrew Jackson (1767-1845), the nation’s seventh president, was a military hero and political icon second only to George Washington in the hearts and minds of antebellum America. His legendary toughness, epitomized James Webb’s “Born Fighting” depiction of the Scotch-Irish, and brought Jackson the affectionate nickname “Old Hickory.” Additionally, Jackson’s stature as a defender of the republic against all enemies foreign (Britain, Spain) and domestic (Indians and secessionists), combined with his fierce championing of democratic rights and principles, enshrined this period as “The Age of Jackson.”

Unfortunately, in the twenty-first century, Jackson’s reputation is experiencing a decline due to a sustained politically correct assault against him for his role as a slave owner and Indian fighter (something Washington’s reputation has largely escaped so far). Jackson’s current status is so controversial that in 2015, the two hundredth anniversary of his crowning military achievement, victory over British invaders at the Battle of New Orleans, a stupendous event that cemented American independence in the eyes of the world, went largely unremarked or celebrated.

In 1812, the United States was goaded into an unpopular war it was ill-prepared to wage as a by-product of Britain’s war with Napoleonic France and enforcement of a naval blockade that seized hundreds of American ships and impressed thousands of U.S. citizens into the Royal Navy. Greatly outmatched, the U.S. endured a series of military disasters, in particular the burning of Washington, D.C. Fortuitous victories at Baltimore and Plattsburgh provided only partial mitigation, and while peace negotiations were undertaken in Europe, the war’s final campaign played out on the Gulf Coast.

Jackson, a Scotch-Irish frontiersman who became a prominent member of the Tennessee gentry, combined innate intelligence and grim determination in defeating both the Creek Indians and the British army in a series of battles. Jackson’s culminating victory over the British at New Orleans on January 8, 1815 validated the American war effort and ultimately induced the British to adopt more conciliatory diplomacy in the future. After further military service that won Florida from Spain for the U.S., further securing the U.S. border, Jackson left military service and returned to politics.

Nominated for president in 1824, Jackson lost a close election to John Quincy Adams, highlighted by the “corrupt bargain” between Adams and Henry Clay to get enough electoral votes in order to snatch victory from Jackson’s grasp. Building on his western base with gains in New York and Virginia, Jackson swept to a landslide victory over Adams in 1828. During the campaign critics famously attacked Jackson and his wife Rachel as bigamists due to irregularities in the legal status of their marriage. Extremely distraught, Rachel died before the inauguration and Jackson vowed to never forgive those he blamed for her death.

His struggles with Congress were personified in his rivalry with Henry Clay, who now led the opposition in the form of the emerging Whig Party. President Jackson faced a threat of secession from South Carolina over tariff policy and breaking from his predecessors, denied the rights of states to secede from the union or to nullify federal law. The Nullification Crisis was defused when the tariff was amended and Jackson threatened military force against South Carolina or any other state attempting secession.

He battled Congress over the Second Bank of the U.S., vetoing the renewal of its charter in 1832. He also supported and enforced the Indian Removal Act that relocated several native tribes from the South to the Indian Territory in present day Oklahoma. Some assert this saved these tribes from assimilation, even annihilation, but many more to this day, especially Native Americans, vehemently criticize him
for the attending loss of Indian land and lives. Jackson completed two terms as president and left office in 1837, succeeded by his vice president, Martin van Buren. Before his death, Jackson helped his protégé James Knox Polk, “Young Hickory,” win the 1844 president election.

Jackson replaced Grover Cleveland on the $20 bill in 1928, the centenary of his election to the presidency. However, it is not clear from Treasury records if this was the reason his portrait was selected, a historical irony, given his destruction of the National Bank and his cautioning of the public against paper money in his farewell address. In any event, he has presided relatively unscathed on the $20 bill since 1928, until a recent campaign by liberal activists called “Women on 20s” announced they would work to put a woman on the $20 bill by 2020, the centenary of women getting the legal right to vote. Selected voters were asked to choose from a list of fifteen notable female candidates, including Eleanor Roosevelt, Rosa Parks and Harriet Tubman. In May 2015 it was announced that Tubman was the winner.

Andrew Jackson is not without his defenders and many of them, including this writer, rallied to his defense in writing correspondence and editorials as well as signing petitions to save him on the $20 bill. In response, the Treasury, admitting they had received over a million communications so far, hinted that a woman would be added. They muddied the waters however with conflicting reports as to whether it would be Jackson on the $20 bill or Alexander Hamilton on the $10 bill who might be replaced, thus angering both sides at the same time.

Now is the time for the Scotch-Irish and other interested parties, to step up and make a noise so loud that the U. S. Treasury (http://www.treasury.gov/connect/Pages/contact-us.aspx) will not be able to ignore us and tolerate such disrespect to one of America’s greatest presidents and the Scotch-Irish’s greatest son and leader.

Author’s note: There are many excellent biographies of Jackson, the best being any of the numerous books by the late renowned scholar Robert V. Remini as well as singular works by H.W. Brands and Jon Meacham. The best account of the Battle of New Orleans is Donald Hickey’s “Glorious Victory: Andrew Jackson and the Battle of New Orleans” (2015). William John Shepherd has worked in Washington, D.C. as an archivist for over 20 years. John is a member of the Society and a frequent contributor to our newsletter. Thanks John!

The Battle of New Orleans, fought 200 years ago, had an Ulster connection on both sides! General Andrew Jackson’s parents, Andrew and Elizabeth Jackson emigrated from Carrickfergus, County Antrim. General Edward Packenham, who led the Redcoat British brigades, was from an aristocratic British Anglo-Irish family with connections to Crumlin in County Antrim. The Packenham’s owned large parcels of land in the mid-County Antrim area. General Packingham was one of the 291 British soldiers who were killed during the battle. The Treaty of Ghent was signed two weeks before the battle. Unfortunately the news that the War of 1812 was over had not yet reached America in time.

The Battle of Moore’s Creek Bridge was held on February 27, 2016 at the Moore’s Creek Battleground, Currie, North Carolina. Loyalists, largely made up of Scottish Highlanders, were unaware of what they would encounter as they charged across a partially dismantled Moores Creek Bridge on February 27, 1776. Just beyond the bridge nearly 1,000 North Carolina patriots, many of them Scotch-Irish, waited quietly with cannons and muskets poised to fire. This dramatic victory ended British rule in the colony forever.

Learn more from William John Shepherd on the Scotch-Irish story at the Battle of Moore’s Creek Bridge in our next newsletter.
The Scotch-Irish Influence on the American Food Industry
James W. Mackie

Six young men, five frugal, hardy Scotch-Irish from Ulster and one from Britain’s Midlands on the wrong side of the Irish Sea, arrived in Philadelphia in the 1880s as the tide of immigration from Europe washed over all the eastern United States.

The business these six men knew was the grocery trade. They had worked as apprentices in old country stores. In fact, three of them, at one time or another, had served their apprenticeships with the same grocer in one County Antrim community.

Robert H. Crawford had preceded his friend Samuel Robinson in making the long voyage from Ulster. Samuel, born in Ballymoney, left the “auld sod” on April 28, 1888. His brother David also arrived in Philadelphia the same year. Upon arriving in Philadelphia, Samuel was met by Crawford, who had arranged a job for his friend as a grocery clerk. The two Scotch-Irish men worked and saved, and in early 1891, Robinson & Crawford opened their first store. Contrary to the practice of today, they sold for cash, stressed quality and practiced courtesy.

In 1892 James K. Robinson, Samuel and David’s brother, emigrated from Ulster to buy into the partnership. He had been an apprentice grocer in a store operated by William Megaw in Ballymoney. In 1895 another brother, William M. M. Robinson, came over. By then “The House That Quality Built,” as Robinson & Crawford had named their enterprise, had opened three stores. The two founding partners each managed a store, and James Robinson ran the third one. The firm continued to grow at the rate of a store a year for most of its first decade. David Robinson returned to Ireland in 1897.

Thomas P. Hunter, James Bell, and George M. Dunlap, three other young Irishmen with ambitions as grocers, had also opened stores in Philadelphia. Capital accumulation was difficult for immigrants who started out working for four or five dollars a week.

The first attempt at multiple store operation ran headlong into the Panic of 1893, brought on by agricultural depression, over-optimistic expansion of both industry and the railroads, and the silver policy of the government. But, as the economy recovered and business and competition grew at the turn of the century, the chain store concept became firmly established and communities came to depend on the new, standardized, low-cost versions of the old neighborhood grocery store.

In 1917 the Acme Tea Company, founded by Hunter, was the largest of these chains with 433 stores. The S. C. [Canning] Childs Company (Childs was from Britain) had grown to 268 stores; the James Bell Company to 214; Robinson & Crawford to 186 and the George M. Dunlap Company to 122.

America was about to go to war and food prices were soaring. The founders of two of these grocery chains had recently died, Thomas Hunter in 1915 and James Bell the following year. S. C. Childs was anxious to retire. The time had come to combine. The five chains had proved the worth of the grocery chain idea while competing among themselves, but they had only sampled its potential.

The name of the new entity was first announced to the public on April 2, 1917 when The North American, a predecessor of The Philadelphia Inquirer announced the organization of a new grocery chain in Philadelphia with the name of American Stores Company.

The new organization brought 1,223 grocery stores under one corporate management. The combined sales of the new organization totaled close to $50 million a year.

Samuel Robinson and Robert Crawford were given the leading role in its management with Samuel as president and Robert as vice-president in charge of buying. William M.M. Robinson was named the treasurer. James K. Robinson was elected a vice president in 1920.
The first order of business was sorting out and closing redundant stores. As competitors their stores had been in close proximity, sometimes on the four corners of Philadelphia neighborhoods. The reassignment of personnel, as surplus facilities were eliminated, was accomplished without lay-offs or discharges.

The 1920s were also a time of change and social ferment. The automobile gave mobility to shoppers not enjoyed before. The war had changed styles and fashions and molded consumer demand into new channels. Change was also due in the grocery business. On March 21, 1929 the Marketeria opened on 69th Street in Philadelphia. This initial experiment of American Stores was a large self-service market.

The Marketeria was a "one-stop" food store, where groceries, meat and fresh produce were available. Customers entered through turnstiles and the only exit was at the check-out counter. A small wire basket, carried on the arm, was supplied to each customer for their purchases. Automobile parking was also provided at the Marketeria.

Within a few months the stock market collapse of October 1929 ended the Coolidge boom and plunged the nation into depression. The company was forced to cut wages, but no employees lost their jobs through the period of the bank closings. Robinson guided the company (Asco) through the storm and, in fact, aided by additional acquisitions in Baltimore and western Pennsylvania, the number of stores reached an all-time high of 2,977 in 1932.

William Park succeeded Samuel Robinson as president of the company. He was a nephew of Samuel Robinson, whose sister had married Robert Park, who had emigrated from Ulster to Michigan, where he established a butter, cheese and egg business. The Parks were a major source for Asco's Gold Seal eggs. William Park had come to Philadelphia from his father's farm in Caro, Michigan. His food industry career began as dairy products buyer for Robinson & Crawford in 1912. After serving in the war he returned to Asco. In 1920 he was named director of the company and assistant to the president.

The end of an era was reached on October 26, 1958 with the death of Samuel Robinson, founder and first president of American Stores, at age 93. Although he had retired many years earlier, he continued as a member of the company's board of directors until his death.

In the late 1950s American Stores was opening an average of one new Acme a week. Negotiations for what was by far the most important acquisition for American Stores took place during the fall of 1960 with the southern California chain of Alpha Beta Food Markets, Inc. Following William Park's death in 1961, Paul Cupp became president and chairman of the Board. He held the latter position for 13 years, until he was 72. During this period, in 1968, Acme hit the $1 billion mark in annual sales for the first time.

John R. Park became the company's fourth president in 1965, succeeding Paul Cupp. A nephew of William Park, he was also a native of Caro, Michigan. He had joined the company in 1939. As John Park approached retirement in 1978 he had positioned the company with a strong, young management team. But in January 1979 the daily number of shares of American Stores stock traded on the New York Stock Exchange began to climb far above its norm. An uneasiness gripped the corporate suite at Rollins Plaza. It was not long until the buyer of the shares identified himself as L. S. "Sam" Skaggs, owner of Skaggs Companies, Inc., with headquarters in Salt Lake City, Utah. To avoid a protracted and costly proxy fight for control of the company, the American Stores executives capitulated. On March 14, 1979 Skaggs Companies changed their name to American Stores Company.

In 1998 the last member of the founding families from Ulster retired from management and here ended their involvement in the operations of American Stores. The new American Stores Company was later acquired by Albertson's of Boise, Idaho who later sold the company to SuperValu of Eden Prairie, MN.

The above information is based on an edited history of American Stores written by C. Herbert Fry, a former officer of American Stores Company with additional information provided by James W. Mackie, a former president of the Society and former member of management of American Stores Company.

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Ulster Historical Foundation (UHF)

The itinerary for the UHF North American Lecture Tour for Spring 2016 is available online. Join Fintan Mullan and Gillian Hunt from the Foundation and learn how to get the most out of Irish resources and records, gain strategies for breaking down brick walls, and grasp important historical context that may help fill in gaps in your research. Whether you are just beginning your Irish research or have been at it for years, you might find these workshops interesting!

For more information visit: www.ancestryireland.com/latest-news/

Note: The Society has no financial (or other) connection with the UHF. We are simply passing on information that might be of interest to you.
Meet Our New Officers

PAT McKEE MULVEY
Society Secretary and Membership
Pat is originally from Belfast with a lifelong interest in things Scotch-Irish. She enjoyed a teaching career in Texas and Louisiana, before meeting her husband Frank in New York. She now lives in Hopewell Junction, NY and has three children and four wonderful grandchildren. Pat’s interests include history, photography and travel.

KEVIN McGIMPSEY
Treasurer
Kevin is the son of our President and lives in Lido Beach, NY on Long Island with his wife Joan Graham McGimpsey and year old daughter Mary Winifred. Kevin is a police officer with the Port Authority of New York and New Jersey. Before going into policing, he worked in the New York financial district for five years with Price Waterhouse Coopers and Donavan Data. He graduated in business from Manhattan College, with his junior year at Queen’s University in Belfast.

E. WAYNE NEWELL
Advisory Counsel
Wayne lives in Cherry Hill, NJ and has been a member of the Society for about 20 years. His late father was a past president, so his roots and interests in the Society go back a long way. He is a licensed attorney of law in PA and NJ and he also holds an MBA. Wayne will serve in an advisory counsel role.

St. Patrick’s Day in Australia...
I came upon an email from Council member Nina Ray, sent to me last year round about St. Patrick’s Day. “I am ‘down under’ in Sydney. Yesterday, I was out walking around and ran into someone who was apparently organizing a St. Patrick’s Day parade. We had a conversation and I found him very knowledgeable about Ulster immigration, even to America. He said that the Sydney parade is the 4th largest in the world, but I haven’t looked that up to corroborate.

This doesn’t have a lot to do with Scotch-Irishness, but it was interesting that bagpipe groups wore Australian-type outback hats, had names like the Golden Kangaroos and Marching Koalas. Right behind “St. Patrick” in the parade was a man in a kangaroo outfit. Everything else seemed just like a typical St. Patrick’s Day parade.

I did see a few red hand of Ulster flags and counties Antrim and Down were represented showing their own banners.

Doug Orr awarded 60th Wolfe Literary Award
On February 6 the Western North Carolina Historical Association presented their award to our member Doug Orr, along with Fiona Ritchie, for their book, “Wayfaring Strangers: The Musical Voyage from Scotland and Ulster to Appalachia.” The selection panel noted: “We believe this is a book that will serve as the standard in the field of Western North Carolina music history for decades to come. The Panel applauds the ambition and scholarship of the authors and the publisher. The work is thoroughly researched, beautifully written, exceptionally well designed and illustrated, and as an appropriate coda, includes a wonderful illustrative CD of the music it honors.” (For more on “Wayfaring Strangers” see Fall 2014 Newsletter.)

“The Remarkable Story of Mary Thorn” (Alfred Young’s article was in the Early Spring 2015 Newsletter.) More from Alfred Young, “...I have never been able to find the maiden name of my ancestor Mary Thorn Elder. I have reason to believe that she was a Lowry, the sister of John Lowry. He was the one man killed at Fort McCard during the initial Indian attack on April 1. Sadly, I have never been able to find any proof. Some people have posted her maiden name as Lowry on genealogical sites on the internet. But for me, there has to be concrete proof.

“I have a copy of the diary of a woman named Jane/Jean McCard Lowry. Hers is also a remarkable story. She was a sister of William and John McCard, the two brothers who constructed this little frontier fort. She was captured along with Mary Thorn at Fort McCard. Jean Lowry did not similarly escape during the action at Sideling Creek but was taken to the Indian village near modern-day Kittanning. She was treated rather harshly and later sold to the French. They transported her back to France and exchanged her for a French captive held by the British. Jean Lowry subsequently returned to Pennsylvania three years later to find only her eldest son. Her husband was dead.

Stay in touch!”
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“On that fateful day of April 1, 1756, he had managed to get off one shot and kill one of the attackers before being overcome and killed. Her other five children (one boy and four girls) were still captives. They had been separated and given to Indian families. I should also add that she was pregnant at the time of her capture and feared that the Indians would kill her for this reason. Due to the physical duress of the journey to Kittanning, she lost this child. The eldest three, of her four children, were released in 1764 following the Battle of Bushy Run at the end of the Pontiac War. The youngest of her children, Sarah, who was only age two at the time of her capture at Fort McCord, was retained and reportedly lived with an aged Indian woman.

“During the early 1770s the Indians brought a young male captive to the village in which she was living. This fellow, named John Leith, was also of Scotch-Irish ancestry. He quickly recognized that Sarah was a long-term captive and not a native American. He gradually befriended her and gained her confidence. John Leith reintroduced her to western culture and language. The two young people fell in love. Some time later, they escaped their captors (no doubt using skills taught to them by the Indians) and settled in eastern Ohio.

“As settlers pushed the frontier into Ohio after the Revolution, a Scotch-Irish fur trader named John McNaughton heard of their existence. He was married to Jane Lowry, the next youngest daughter of John and Jean Lowry. Together they reportedly went to the young couple’s cabin and the family was finally reunited.

“It is my understanding that the eldest son (also John Lowry) sold his father’s land in Hamilton Township and moved to North Carolina. Each of the other two surviving daughters (Mary and Elizabeth) married. I have not been able to find anything further concerning the younger son James. Jean Lowry eventually remarried a gentleman named William Galbraith/Gilbraith and had one more daughter. This marriage and the baptism of their last daughter are listed in the classic diary of the Reverend John Cuthbertson. Cuthbertson’s diary is a well-known source of vital records for Scotch-Irish families on the frontier in Pennsylvania during the middle and latter parts of the eighteenth century. I might also add that Reverend Cuthbertson listed the baptism of several of John and Jean Lowry’s children and John and Mary Thorn’s children in the years before 1756. On one occasion they are listed consecutively on the same page. This is one other reason to believe Mary was John Lowry’s sister.”

“**The Real Robert Rogers**” Member and contributor Charles R. Rogers (“My Great-Grandfather Robert Gillespie,” Early Spring 2015 Newsletter) writes… “Having retired from the Army with 30 years service I have always admired Robert Rogers. He ended a tragic figure. Several years ago my old college roommate, from Penn State, gave me a book “A True Ranger: The Life and Many Wars of Major Robert Rogers” by Gary Zaboly for my birthday. I imagine this must be the most definitive work on him; another good reference is “White Devil” by Stephen Brumwell. Rogers is a common name in the British Isles and in our case Welsh so I don’t imagine we are related but...

Charles R. Rogers also writes: About 56 years ago I had a friend Jimmy Laughlin. He was a year ahead of me in high school. We got on really well and I spent a lot of time with him that summer. The Laughlins were from Ulster. His grandmother lived next door and we used to go and have lunch with her. She was old, kind, funny and talked with a delightful accent. As she prepared lunch for us, she would always ask what we wanted to drink. She would add, “You don’t want soda, that’s no good for you.” Then she would give us a small glass of beer. At sixteen I would have probably have preferred a soda but having beer was our special secret. Jimmy went off to college as did I the next year. I have lost track of him but fondly remember visiting his grandmother.

January through December 2015

**NEW MEMBERS**

**California**
Harley F. Pinson

**Florida**
Kelli Ann Stachurski

**Michigan**
Teri Mago

**Missouri**
Thomas Walter Pearson

**New York**
William J. Henderson
Kevin McGimpsey
Elijah-Brent A. Monroe

**North Carolina**
Carlton Murray Mansfield
Brittany Michell Parker

**South Carolina**
Dixie McGee Benca
Harold Franklin Davis, III

**Pennsylvania**
Nancy S. Hart
John A. Jordan Jr.

**Texas**
Randall McDaniel

**Virginia**
William Hughes Graves

**Associate Member**
The Upstate Scots-Irish Heritage Association

**THANK YOU Scotch-Irish Society Donors**
December 6, 2014 to December 5, 2015

Donations to the Society in any amount are appreciated.

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11
The Affect of Scotch-Irish Language on the Speech of Pittsburgh Today

Dave Borland

Many linguists have classified by region seven dialects prevalent in the United States. Recently an article I came upon identified the smallest localized dialect in western Pennsylvania, with included the language components of the citizens of Pittsburgh.

This area was populated in the mid-eighteenth century by droves of Scotch-Irish from Ulster who came across the Allegheny Mountains from ports in Philadelphia, Baltimore and to a lesser degree Boston. They came seeking personal and religious freedom from England and the Church of England. They streamed into the wilds of Western Pennsylvania bringing with them their love of freedom of life, church and their own unique vernacular, much of which still prevails in the speech of Pittsburghers.

The Scotch-Irish dominated the population in early Pittsburgh and western Pennsylvania and with them came their language. It was a language that combined Scotch, English and Irish — blended into a unique language that was all their own.

Here are some of the current words still in use in Pittsburgh and environs, garnered from the University of Pittsburgh, Speech and Society program. All the creeks are “runs,” like in McLaughlin Run, where I grew up. “Diamond” was and is a town square as in Diamond Square, part of Market Square in downtown Pittsburgh. “Diamond” is also used throughout central and eastern Pennsylvania. “Hap” is a wadded covering for a bed such as a comforter; “Jag,” is something or someone annoying; “Nebby,” is nosy, snoopy; “Redd up,” is to tidy up an area; “Slippy,” is slippery and the ever popular and much used Pittsburghese word of today, “yinz,” means you guys. In the East you would hear “younz” and ‘you’uns in parts of Appalachia. Still common today is this use of “need:” The car needs washed; The grass needs cut.

An interesting side bar is the language used by poet David Bruce, born in Ulster, who became a country storekeeper and poet in Pittsburgh in the 1780s. Writing of the Whiskey Rebellion, he composed a poem entitled, “To Whiskey” and signed it “by a Scots-Irishman.” The poem goes:

Great Pow’r, that warms the heart and liver,
And puts the bluid a’ in a fever
If dull and heartless I am ever,
A blast o’ thee
Makes me a blyth, and brisk, and clever
As ony bee.

Things don’t really change over the years as the scotch, writing only for me, still makes me “ blythe, brisk, and clever as ony bee.”

Dave Borland is a native of Western Pennsylvania. His Scotch-Irish ancestors came to Pittsburgh in the 1820s. During his career, Dave maintained his life-long passion for writing. He wrote novels, short stories and poetry. Once retired he concentrated on his writing and published his first novel, “2050” in 2007 and his latest poetry collection, “Reflections” in 2010. Dave is currently finishing work on a new novel. He is a member of the Council of the Scotch-Irish Society.

“Who was David Bruce?
Scholars have sketched a partial biography from comments in his poems. Born around 1760 and son to a farmer from Caithness, he apparently spent his formative years in north county Londonderry, for he says of a compatriot:

Ware na I sure yer’ nae the same,
I wad hae trow’d ye came frae hame,
From Londonderry or Colrain.

“Nothing is known of his education, though he may well have been self-taught. Nor is anything known of him from his arrival in Maryland in 1784 until he came to Burgettstown, Pennsylvania, in 1795. Establishing himself as a store-keeper, he became an active member of that community involved in political, real estate, and other affairs. It was state and national politics that most often sparked his poetry, which dealt not only with current events of the day, but often pilloried and bantered with public officials. ... local rights had come to be sharply at odds with national laws in the so-called Whiskey Rebellion of 1794, which imposed a stiff tax on home-distilled liquor. The conflict, which was to smoulder for some time, chiefly pitted the common citizens of the area, the great majority of whom were of Ulster extraction and who supported the right to freely produce liquor for personal consumption, against the excise men of Philadelphia and Washington... Though he warmly praised the many qualities of good liquor, the elixir that inspired much of life’s useful activity, Bruce accepted the tax and sided with the rule of law and the federal government on the issue. It is significant that, to express this allegiance, he was inspired to write his first poem in Scots, ‘To Whiskey’...”

Excerpted from “David Bruce: Ulster-Scot-American Poet,” Ulans: The Magazine for Ulster-Scots, Nummer 4 Spring 2996, with permission from the author, Michael Montgomery. Michael is a Distinguished Professor Emeritus of English and Linguistics at the University of South Carolina in Columbia, where he taught English linguistics for nearly twenty years before retiring in 1999. He is a past member of the Council of the Scotch-Irish Society.