Writing for Chattanoogan.com, a web-only daily newspaper that claims 50,000 to 80,000 hits per day, commentator Chuck Hamilton opined about the “Origin of the Term Scotch-Irish.” If you missed it: don’t worry. His rambling 2200 word screed was filled with visceral dislike, but then again, are we Scotch-Irish not thick skinned enough to take a little heat?

Hamilton begins by telling us that Davy Crockett was not Scotch-Irish but French Huguenot, while Gerry Adams’ and IRA hunger striker Bobby Sands’ kin are Ulster Scots. After much discourse, his main point becomes clear. He places the blame for the term on Thomas Dixon’s highly popular reconstruction trilogy, which was published at the beginning of 20th century.

He writes, “It was in this time period and with this background that the term ‘Scotch-Irish’ came into widespread use here in the South. The Knights of the KKK soon spread throughout the South and then the rest of the country, and even across our northern border into Canada with the organization of the Royal Riders of the Red Robe. ‘Scotch-Irish’ in the South meant white, Protestant, non-Catholic, non-Jewish, native-born, prohibitionist, and Christian Dominionist, the same way the term ‘Anglo-Saxon’ was used in the North at the time.” So there you have it. We’re the villains in his palaver.

Wonder how Mr. Hamilton would classify Sister Noel, a retired Roman Catholic nun, who shares space with many Irish born “sisters” at Maryknoll in Ossining, NY and proudly calls herself Scotch-Irish. She eagerly reads all Scotch-Irish material she can get her hands upon and was delighted when I shared the papers presented at our June symposium in York, SC.

Or the Irish-American history scholar and recognized national expert on the Irish and Scotch-Irish contributions to American wars, who was raised Roman Catholic in the bandit country of County Tyrone, Northern Ireland and was a supporter of Irish republicanism in New York. When I visited him recently at a rehab facility where he was placed after falling, he greeted me by telling me how proud he is of his Scotch-Irish heritage.

These two examples and others I could add are testament to the fact that the Scotch-Irish in America are not a narrow band of right wing American Protestants. Mr. Hamilton’s refusal to recognize our distinct Scotch-Irish identity is not warranted. We do not exist in opposition to Irish-America, and besides many Americans claim more than one ethnic identity. We are simply a group that shares a distinct and unique heritage. We have a wonderful story to tell, one that is worthy of celebrating and cherishing.
ULSTER-AMERICAN HERITAGE SYMPOSIUM 2014 in Athens, Georgia

The Twentieth Ulster-American Heritage Symposium (UAHS) will be held in Athens, Georgia on Wednesday, June 25 through Saturday, June 28 in 2014. The UAHS has met every two years since 1976, alternating between co-sponsoring universities, museums and historical agencies in Northern Ireland and the United States, to encourage and promote public awareness of the shared history and culture of Ulster and North America in a congenial and relaxing setting. The Symposium provides the premier forum for scholars presenting new research and ideas on these connections.

The Athens 2014 theme, "Contacts, Contests, and Contributions: Ulster-Americans in War and Society," will have a broad-based, cross-community scope that seeks to explore the transatlantic emigration, settlement and continued experience of people from Northern Ireland and present new research that challenges habitual ways of thinking about these immigrants, their roles in American life, and their legacies. The 2014 Symposium invites new scholarship in two areas: interactions with indigenous peoples (especially the Cherokee Nation) and other groups in North America such as German Americans and African Americans over the past four centuries; and participation in the American Civil War by immigrants from Ulster and their descendants. Added emphasis will be placed on encouraging new scholars from graduate programs across the country and beyond to become involved in furthering our knowledge of Ulster-American heritage.

Athens, Georgia is a vibrant city that defines sophisticated Southern culture. Located at the foot of the Blue Ridge Mountains, this university city of just over 100,000 residents offers visitors a wide range of award-winning restaurants, historic districts, art exhibits, as well as a world-renowned music scene offering a unique blend of Southern heritage and contemporary entertainment. The home of the University of Georgia, the country's first state-chartered institution of higher education and the country's number one collegiate sports mascot, Athens is frequently rated as one of the top historic college towns in America.

Athens UAHS 2014 brings together leading and emerging scholars from differing fields for a program that will include papers, lectures, discussions, performances, and events. Traditional venues with altogether new twists are being explored. Given that the symposium is by tradition and design inter-disciplinary, original paper presentations are being solicited in a broad range of relevant fields: history, language and literature, archaeology, art history, geography, folklore and folklife, religion, anthropology, music, economics, political relations, architecture, genealogy and museum studies, among others.

Athens UAHS 2014 is working to alter the traditional conference by allowing attendees the ability to experience a little of the local customs, cuisine and hospitality. Sessions and events will be planned at different venues with opportunities to take in some of the local color. Whether walking or riding, Athens in Clarke County has much to offer in history, scholarship, entertainment and Southern hospitality.

Y’all come!
Backin’ Belfast
Titanic and Troubles Tourism

Nina Ray

This year, with money from Belfast City Council’s Strategic Policy and Resources Committee, the Northern Ireland Executive and local businesses, the “Backin’ Belfast” campaign was launched. With a facebook page, YouTube and Twitter presences, the campaign appears mainly aimed at locals and nearby residents. However, never far from Belfast’s efforts is how the city (and all of Northern Ireland) is portrayed to the rest of the world, especially to those of us in the diaspora.

With a successful (no major logistical or violence problems) G8 summit in June, Northern Ireland got its world exposure. About the worst news that appeared in the U.S. press was Michele Obama and her two daughters looking very unhappy while being swarmed by midges while in Ireland. One Northern Ireland resident interviewed for a research grant I was working on this summer commented on the portrayal in past world news during the height of the Troubles, “at least the world is paying attention to us.” What is the message that Belfast is using to get tourists to back Belfast? How do tourists react?

Those of us who have taken city bus tours of Belfast (especially the hop-on-hop-off ones) find that around one-half of the tour is about the Titanic and the remainder deals with the Troubles (explanation of history, murals, gaols, etc.). Perhaps knowledgeable tourists come for this explanation and a safe view into a far-from-safe history. But did any of us expect the tour guides backing Belfast to joke about it?!

Some of these apocryphal jokes:

• On the Peace Wall, famous people have written their own words (Dali Lama wrote something). When then-President Bill Clinton was there, he wrote, “Bill loves Monica!”
• When an ugly building had to be demolished, they brought in explosives experts from London. Really!!!! There surely are explosives experts in Belfast.
• They were going to call the local hockey team (who really became The Giants), the “Bombers” but decided against that name.
• And, when someone refers to “stroke city,” most in-the-know immediately realize the speaker is referring to Derry/Londonderry, with a stab at political correctness.

I work closely with another community with unfortunate “troubles”–the Basques, and have found that while the Ulster Scots have various reasons for making jokes about their Troubles, the Basques would never do that. Some local residents, who I asked to help analyze the difference, summarize by saying that making jokes may be the only way emotionally to deal with past tragedies. At least on the tour buses, the guides get a good laugh.

The newly opened Crumlin Road Gaol is the number one visited attraction (even more so than Titanic Belfast), according to Trip Advisor.

UAHS
Quinnipiac University,
Hamden, Connecticut

In addition to the program in Athens there will be a program from June 18 through June 21 at Quinnipiac University, Connecticut. The theme will be “Hunger, Poverty and Migration: A Transatlantic Perspective.”

Deadline for proposals for individual papers or panels is October 4, 2013. Papers from graduate students or new scholars are particularly welcome. Please send electronically to Professor Christine Kinealy and Dr. Gerard Moran. Refer to criteria for sending proposals to Athens above.

Christine.Kinealy@quinnipiac.edu
Gerard.Moran@nium.ie

To propose a paper for the conference, please send electronically by December 2, 2013 a 250-word abstract with cover letter indicating your name, postal and email addresses, phone number, institutional affiliation (if any), equipment needs and a biographical paragraph to: sthomas@trrcobbhouse.org, or by surface mail to: Program Committee, Twentieth Ulster-American Heritage Symposium, c/o T.R.R. Cobb House, 175 Hill Street, Athens, GA 30601, U.S.A.

For more information on the conference contact the conference chair, Sam Thomas at sthomas@trrcobbhouse.org. Address inquiries to the co-chairs of the program committee Michael Montgomery (ullans@yahoo.com) or Richard MacMaster (rmacmast@ufi.edu). Notice of acceptance will be made no later than January 15, 2014, at which time presenters will receive confirmation of acceptance and information on hotels and local arrangements. Registration fees will be waived for presenters, and overseas presenters will receive complimentary accommodations.

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Troubles Tourism seems to be working. I spent part of this past summer with a group of undergraduate business majors from an American university. They visited Belfast after they landed in Dublin and then worked their way over to the headquarters for the summer in Antwerp. I asked them to write a few paragraphs about their perceptions and reactions to the Troubles Tourism they experienced while in Belfast. This is hardly a scientific sample, but a few of their responses may provide some insight into what “Troubles-naïve” young American tourists may think. Most provided thoughtful responses:

• “Personally, since I did not know much about the Troubles, I felt safe but after the tour I started to feel more ‘creeped out’ and unsafe. Knowing that these things happened in my lifetime made me feel more uncomfortable. And at the end when we learned that our drivers were involved in some of the riots and takeovers, it made me not want to be there at all.”

• “My impression of the Troubles includes the tension in the neighborhood. Our tour guides even said that the Troubles are still very active but they want people to see what’s going on there. The openness to share and show the Troubles was surprising. While I felt safe there was a definite feeling of tension and possible danger in the areas we were in.”

• “I didn’t realize that Northern Ireland was segregated. It was very eye opening to see the wall separating the Catholics and Protestants. It made me feel uneasy and thankful for the town I live in. It was very different from anything I’ve experienced before. I think it should be mentioned in high schools; I wasn’t even aware what had happened and that it is still occurring today.”

If officials in Northern Ireland are trying to “get their story out,” they seem to be successful with visitors. However, one person probably not paying attention said, “The murals were boring and I have no idea what a Protestant is. I don’t know why they can’t just all get along and find world peace. Ireland should run the whole country and have the same money used. What is the troubles?” While a bit humorous in its naïveté, this statement does point out, as some other responses did, that some visitors are still confused about what country they are in and why did they have to begin using different money from the Republic.

As an aside, many Canadians I spoke with mentioned that they often see Northern Ireland’s tourism promotions and they believe that Northern Ireland does a better job marketing to Canadians than those in the U.S.

If any readers would like to share their own experiences and reactions to Troubles Tourism or your own efforts to back Belfast, please send comments to the Society and/or Nina at nray@boisestate.edu

See the upcoming issue of the Journal of Scotch-Irish Studies for a comparison of the Scotch-Irish and the Basques, co-authored by Nina Ray and John Bieter.

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**RECAP**

**Seventh Scotch-Irish Identity Symposium**

This year’s symposium was attended by Scotch-Irish Society members, Winthrop University faculty, Yorkville Historical Society members and other interested persons from throughout the country. The conference started with a screening of Senator Jim Webb’s excellent documentary, “Born Fighting,” produced by the Smithsonian Channel and the Scottish Television Network. York County’s Culture & Heritage Museums (CHM) participated in the production of parts of this documentary, including a reenactment of the Revolutionary War Battle of Kings Mountain, an important patriot victory fought in York County on October 7, 1780, that involved Scotch-Irish militiamen from across the western Carolinas. The symposium then proceeded with presentations from a wide cross-section of scholars from throughout the United States.

Building on themes explored in Senator Webb’s video, CHM historian Michael Scoggins started off the morning block with his presentation, “The Sword of the Lord and Gideon: Scotch-Irish Holy War in the Carolina Backcountry, 1780-1782,” which explored the religious aspects of the American Revolution in the Carolinas as the Scotch-Irish Presbyterians fought against a British occupation that included the destruction of Presbyterian meeting houses and the arrest and imprisonment of Presbyterian ministers.

Following this presentation, Dr. Doug Orr of Asheville, NC, discussed the Scotch-Irish influence on the music of the Southern United States in “Wayfaring Strangers: The Musical Connections of Scotland, Ulster and the Southern Appalachians.” Dr. Orr is currently finishing up a new book on this subject with Fiona Ritchie, the host of the acclaimed “Thistle and Shamrock” radio program on Celtic folk music.
The afternoon sessions continued with retired Winthrop professor Dr. Jack Weaver’s exploration of his Scotch-Irish heritage in the mountains of western North Carolina in “Ashe County as Scotch-Irish Culture.”

Next up was a fascinating colonial historical study on one of western Virginia’s famous Scotch-Irish pioneers, “William Preston and the Great Virginia Land Grab,” presented by Dr. James Glanville, a retired professor from Virginia Tech.

Dr. Daniel Knight, professor of history at the University of Texas-Pan American, continued the biographical theme with an in-depth look at an amazing family of nineteenth-century Scotch-Irish ministers and missionaries in his program, “Scotch-Irish Identity in the 19th Century: James Wilson and His Family.”

Last but certainly not least, Dr. Deborah Beckel of Lynchburg College presented a fascinating biography of one of our lesser-known Scotch-Irish politicians from the post-Civil War Carolinas in “Leonidas Lafayette Polk: A Scotch-Irish Leader for the New South.” Dr. Beckel is currently working on a full-length biography of L. L. Polk for publication.

On Saturday, June 8, members of the Scotch-Irish Society participated in the Clover Scotch-Irish Festival and Scottish Games. This annual event brings thousands of Scottish and Scotch-Irish descendants to York County for fun, food, Scottish athletic games, Celtic music, Border Collie demonstrations and plenty of opportunities to learn more about Scottish culture and heritage. Scotch-Irish Society president Bill McGimpsey, along with Michael Scoggins and Jack Weaver, manned a tent during the day, distributing literature about the Society, selling memberships and talking about all things Scotch-Irish to the many interested visitors who stopped by to chat. Scotch-Irish Society member Chuck Poland, who attends the festival each year, was also on hand with his own booth representing the McIntyre Clan.

All in all, this year’s symposium was a great success. All of our speakers did an excellent job of presenting a variety of interesting and educational programs on different aspects of Scotch-Irish history and heritage, and the opportunity to take advantage of the Clover Scotch-Irish Festival made for an even more enjoyable and rewarding weekend. We hope to continue to build on this success with the next biennial Scotch-Irish Identity Symposium which will be held in 2015. See you then!

The Seventh Biennial Scotch-Irish Identity Symposium was held on June 6 and 7, 2013, at the McCelvey Center in York, SC. The Scotch-Irish Identity Symposium provides a forum for scholars from across the United States and Canada to present the latest research in the fields of Scotch-Irish history, culture and heritage in North America. The theme for this year’s conference, “Scotland, Ulster and America: Ties that Bind,” explored the cultural exchanges between Scotland, Ulster and America over the last 400 years. The symposium was held on the second weekend of June in order to tie in with the annual Clover Scotch-Irish Festival and Scottish Games, a yearly celebration of the Carolina Piedmont’s Scottish heritage that is held in the nearby town of Clover, SC.

The 2013 issue of the Journal of Scotch-Irish Studies will be available Fall 2013. The cover price is $22.00 per copy (plus shipping and handling) but, as always, members of the Society in good standing may obtain this issue for the discounted price of $15.00, plus a shipping and handling charge in the continental United States of $3.25 per copy (total $18.25). This issue contains the following papers:

Lindsey Flewelling, The Scotch-Irish Society of America and Irish Home Rule

John R. Young, Scotland and Ulster Connections in the Seventeenth Century: Sir Robert Adair of Kinhilt and the Scottish Parliament under the Covenants

Nina Ray and John Bieter, Dilution vs. Dancing: Scotch-Irish and Basque Cultural Assimilation and Preservation

Micheal D. Roe, Torin Schaufsma, and Jordan Gutierrez-Ramirez, Social Identities of contemporary Scotch-Irish in the Northeastern United States

William J. McGimpsey, Success of the Scotch-Irish in Colonial New York City

BOOK REVIEW

Eull Dunlop, Re-establishing a Transatlantic connection (Frank Ferguson and Alister Reynolds (intro, Robert Dinsmore’s Scotch-Irish Poems (Belfast: Ulster Historical Foundation), 209 pp paperback)
MEMBER’S CORNER

**Don Kiddoo**, New Jersey member, emailed us that he is working on an oral presentation of local history, including the early Presbyterian Church, in north-central New Jersey.

**Doug Orr**, North Carolina member, is co-authoring a book with NPR’s Fiona Ritchie (The Thistle & Shamrock) about the musical connections of Scotland and the Scotch-Irish to the Appalachians. The publisher is The University of North Carolina Press and scheduled publication is set for fall 2014. Doug presented a paper on material from his upcoming book in June at the Seventh Scotch-Irish Identity Symposium in York, South Carolina. Doug and Fiona have conducted over 50 interviews in Scotland, Northern Ireland and the United States. Darcy Orr is the art editor, and the book will have over 200 illustrations, including woodcuts, old drawings, broadsheets, emigration letters, photographs and art work.

**Thank you Members** for your support of Scotch-Irish history and culture through your donations to the Scotch-Irish Society of the USA and the Center for Scotch-Irish Studies

**Event in Philadelphia, PA** The Society is involved with the Commonwealth 2013 Festival held September 29th at the Philadelphia Cricket Club, Chestnut Hill, PA. Proceeds benefit St. James School of Philadelphia which is committed to educating traditionally undersourced students in the inner city.

**Annual Meeting** All members of the Society are welcome to attend the Annual Meeting in person or online. The meeting is scheduled for Friday, December 6, 2013. Please contact the Society if you wish to attend the meeting.

**SOCIETY TIE**
The Society offers its members a distinctive, custom-made tie designed expressly for us by the Ben Silver Corp. The tie is entirely hand-sewn and made of the finest pure English silk. The design is recurring diagonal stripes of saffron bordered with stripes of green against a purple background. These colors are symbolic of Ulster and Scotland. To order, please send a check for $43 (includes S&H) to: The Scotch-Irish Society, PO Box 53, Media, PA 19063.

**Get involved!**
Learn more about your Scotch-Irish heritage through involvement in the Society! Help us out by offering to do something you are interested in! You can do as much or as little as time allows :-) 

**Contact Bill McGimpsey or Carole Smith.**

MEMBERS OF THE COUNCIL


Class of 2014 — Joyce M. Alexander, PhD, David Borland, Thomas N. Campbell, Michael Scoggins, Charles Snoddy

Class of 2015 — Charles Blair, PhD, Richard K. MacMaster, PhD, Frederick E. Stewart, Jr., Samuel Thomas

The Society has one vacant Council seat to fill for the Class of 2015. If you would be interested in serving on the Council please contact us.
Three years ago, I took on a project to identify my family’s roots. As a family, we understood ourselves as being American and our ethnicity was inferred by our family surnames. I learned two genealogical definitions from my father: proof and brick wall. He taught me that direct evidence or a proof argument is necessary to establish the link between any two generations. A brick wall is simply when all trails, sources, records and documents are exhausted and a link is not yet established between two generations and little hope exists to prove the parentage. For three years I focused on my brick wall, attempting to prove the parents of my second great-grandfather, Patrick Ryburn Orr.

During my genealogical research, the history I uncovered was fascinating. Patrick Ryburn Orr was a representative to the Kansas Territory (KT) legislature and was elected four times. He was first elected on February 23, 1856 as a replacement representative to the Free-State Legislature, a shadow government to the “Bogus” Legislature. The “Bogus” Legislature was pro-slavery and recognized by law, but was established by fraudulent voting practices and interference by Missouri citizens at the KT voting polls. PR Orr replaced representative-elect Captain RP Brown who was brutally murdered with an axe blow to the head by a pro-slavery Kickapoo Ranger. The civil unrest was referred to as Bleeding Kansas. Slavery versus abolition and even denial versus admission of free negroes to KT were key issues not only for the statehood of Kansas, but also to its neighbor states and the nation. The history I learned along the way gave a purpose to the names and dates.

I exhausted every lead at each of PR Orr’s known residences (Illinois, Missouri, and Kansas) and was left with only two facts to continue my search: his middle name, Ryburn, and his nativity, Virginia. When middle names were first being used at the turn into the nineteenth century, the Scotch-Irish often used a surname as a middle name. The first and middle name combined could be an honored friend, a family ancestor or a prominent American. The first and middle name could also be a conjuncture of an honorable first name and surname of a family ally or ancestor. With this I had some luck. First, his middle name was known and recorded in a contemporary genealogical history book. Second, his middle name was unusual. Unusual is a genealogist’s friend.

Using the ancestry.com search engine for my timeframe of interest, I centered about Patrick Ryburn Orr’s birth year. The only location I could identify Ryburns and Orrs as neighbors was Washington County, Virginia. Now I could identify an Orr family that Patrick Ryburn Orr may belong to. Many lines and members of this family were well proved and documented. I used yDNA testing at 111 markers to test my theory with a proved descendant of this large Orr family. The results were overwhelmingly positive, matching 109 markers. With better than 90% probability I could determine our most recent common ancestor was a fourth-great grandfather for both of us. We were fifth cousins.

Still I searched for direct evidence or more facts to prove my third-great grandfather, as yDNA testing only supports a proof argument. I theorized the only logical son of my fourth-great grandfather was my third-great grandfather John Orr, born 1777, who emigrated from Washington County, VA about 1832 and died in Boone County, Missouri in 1854. His youngest son, James Carson Orr, a prominent citizen and sheriff of Boone County, was recorded in a biographical
The greatest thrill I have from this research project comes as a gift to my father and my youngest son...

In hopes that a living family member was in possession of more family history or a Bible, I researched reverse genealogy to a fourth-cousin and wrote him a letter. With a lot of luck I found what I was after. He was in possession of the John Orr family Bible. It was published in 1828 and the early family entries were contemporarily recorded, if not in the handwriting of John Orr, then certainly with his oversight as he lived until 1854. My Patrick Ryburn Orr was the oldest son and fifth child of John Orr and his first wife Mary Eakin, clearly recorded in the Bible with his date of birth.

Because earlier generations of my family were already researched through another direct line, I picked up another three generations beyond my original brick wall. My next brick wall is overseas in Northern Ireland. For now, I understand my fifth great grandfather was born about 1727 in Ulster and he was in Manor Township, Lancaster, PA.

The greatest thrill I have from this research project comes as a gift to my father and my youngest son Tim, both now knowing their Scotch-Irish heritage. It is delightful to hear my twelve year old son proudly explain to others what it means to be Scotch-Irish.

Our member Dan Orr has agreed to help the Society with genealogy inquiries. Dan will not be doing individual research, but hopes to provide guidance and encouragement for newcomers to Scotch-Irish genealogy. Dan asks your help by contributing your own genealogy stories for our newsletter and by sharing genealogy techniques, tips, tricks and insights that can be passed on to others. Do you have a question for Dan? Email or send a letter to the Society. Thank you Dan for this valuable support!

Editor

The Second Coming of Paisley
Militant Fundamentalism and Ulster Politics
Richard Lawrence Jordan

This book examines the relationship between the Reverend Ian Paisley and leaders of the militant wing of evangelical fundamentalism in the United States.

"Required reading for any American of ‘Scotch-Irish’ descent..."

In a review by Lillian J. McPherson

"This book fills a vitally important gap in the historiography of the Northern Ireland Troubles."

Irene Whelan, author of The Bible War in Ireland

Published by Syracuse University Press, 2013, Cloth $39.95, ebook also available
“Damn the Torpedoes!”
David Glasgow Farragut
William John Shepherd

Notable Scotch-Irish figures in American history are most easily identified by their surnames, such as Jackson, Logan, McHenry, Nixon and Polk. There are, however, many luminaries who were Scotch-Irish on the distaff side thus obscuring this heritage. A prime example is David Glasgow Farragut, the famous Civil War admiral remembered for his immortal quote: “Damn the Torpedoes!”

Farragut is celebrated as a Hispanic for his father’s heritage while that of his Carolina Scotch-Irish mother is overlooked. Farragut was the first officer in American history to hold the rank of admiral. He was a genuine Union hero of the American Civil War whose daring exploits prompted many to consider him the Horatio Nelson of the American Navy though he was a less romantic figure and did not expire during his greatest battle.

Farragut was born on July 5, 1801 at Campbell’s Station near Knoxville, Tennessee. His family moved to New Orleans in 1807. Following the death of his Scotch-Irish mother, Elizabeth Shine, in 1808 and the enlistment shortly thereafter of his Spanish born father, George Farragut, in the Navy, David (then named James) was taken into the family of Commander David Porter, who was in charge of the New Orleans Naval Station. After a brief period in school, nine year old Farragut was appointed a midshipman in the U.S. Navy.

When Porter took command of the frigate Essex in 1811, Farragut (now named David in honor of his patron) sailed with him. After war with Great Britain began in 1812, the Essex captured several British trading ships in the Pacific and Farragut, as a twelve year old prize master, took one of them into Valparaiso. In 1814 Farragut became a prisoner of war after the Essex lost a bloody encounter with two British warships. Porter was pleased with Farragut’s performance during the battle and would have recommended him for promotion if not for his tender age.

After the war Farragut’s naval career was solid but unspectacular as he served on various ships in both the Mediterranean and the West Indies. In 1821 he was promoted to lieutenant and shortly afterward he briefly commanded the Ferret, his first naval command. In 1823 he married Susan C. Marchant of Norfolk, Virginia, who died in 1840 after a long illness. He then married Virginia Loyall, also of Norfolk in 1843, and they had one child, Loyall.

Farragut received his first important command, the sloop Decatur, in 1842, commanded the Saratoga during the Mexican War and then did shore duty. The most important of these assignments was time spent in California from 1854 to 1858 establishing the Mare Island Navy Yard. In September 1855 he was appointed captain and when the Civil War broke out in 1861 he was home in Norfolk waiting for orders. Then sixty years old, he had spent nearly half a century in the Navy and while many career officers anticipate war and the prospect of promotion, this was not true for Farragut. When Virginia seceded in April he did not hesitate to support the Union, moving his family to New York.

In April, 1862, now commander of the West Gulf Blockading Squadron, Farragut took the city and port of New Orleans. As a reward, he was appointed to the Union’s new rank of Rear Admiral. In July 1862 he passed the batteries defending Vicksburg, but was later forced to withdraw his flotilla. In 1863, he suffered a humiliating defeat at the siege of Port Hudson when his flotilla was forced to retreat after suffering heavy damage from the Confederate guns. The result was that Union Army commander Nathaniel Banks had no option but to continue a costly siege without help from the Navy. Port Hudson did not fall until July 9, 1863, five days after the surrender of Vicksburg. Despite the previous setback, the Confederacy lost the strategically vital Mississippi River lifeline.

Farragut achieved his greatest feat at the Battle of Mobile Bay on August 5, 1864. The Confederates had placed many torpedoes, what we now call mines, in the water. The USS Tecumseh struck one and began to sink, causing the other Union
The Scotch-Irish Influence on Country Music in the Carolinas: Border Ballads, Fiddle Tunes & Sacred Songs

Michael Scoggins
reviewed by Bill McGimpsey

Michael Scoggins’ excellent new book makes it a clear case. As far as the author is concerned, “Scotch-Irish music is country music, and country music is Scotch-Irish.” Once you read this book, you will find it hard to argue the point.

Just as an experienced stone mason assembles a well-constructed structure, Michael uses copious references and notes to support his contentions. There are no unsubstantiated claims. He properly explains how the Scotch-Irish have been influenced by many others as they made their way from Scotland to Ulster and then moved around in North America.

It is the thoroughness of his work that I found most interesting. For example, he discusses the earliest references to Scotch-Irish, but unlike most, he does not give us a verbal rendering. Instead, Michael provides reproductions of ancient documents. One is a publication dated 1573 which reads, “We are given to understand that a nobleman named ‘Sorley Boy,’ (McDonnell) and others, who be of the Scotch-Irish race, and some of the wild Irish, are content at this time to acknowledge our true and mere right to the countie of Ulster …” England’s worst nightmare in Ireland was that the “Scotch-Irish” and the “wild Irish” would unite in opposition.

Michael provides a clear explanation as to why the bagpipes were never in widespread use in the Southern colonies, despite the Ulster Scots affinity for the instrument. He reveals how the songs and tunes traditionally played on the pipes naturally migrated to the fiddle in the Old South.

He also nicely clears up the various pigeon holes that have been used to segregate country music – such as hillbilly, bluegrass, rockabilly, honky tonk, country and western. He even dissects the different scale systems that have been used.

The thorny topic of Native and African American influence upon Scotch-Irish music is covered with keen sensitivity, especially in the area of negro spirituals. The influence went both ways. The impact of the Scotch-Irish on sacred music in America in general is clearly set forth.

Most thorough, as you might expect, is the section on “modern” country music – that is from the 1920s onward – when the recording industry got involved. Although his focus is on the Carolinas, the information is generic.

Finally, even the rock era has its roots in country music. Give a listen on YouTube to one of Elvis Presley’s earliest recordings “You’re a Heartbreaker” (pure bluegrass) or the Everly Brothers’ first recording session “Sun Keeps Shining” (raw southern country).
Talking of his Northern Ireland heritage, David's father once told him "never forget, my son, they were poor men who came over, but there were a few who were men of science – they knew how to make whiskey." His family roots in America go back to before the Revolutionary War and he readily talks about their immigration which ended at the juncture of the Monongahela, Allegheny and Ohio Rivers in Pittsburgh. "My family was from the North (of Ireland) – Scots-Irish," he frequently states. So, it was fitting that this famous American author and native son of Pittsburgh, an important center of Scotch-Irish immigration, should have a bridge named after him in the "City of Bridges." In his acceptance talk at the Heinz History Center ceremony, David McCullough said, "If I were asked to tell the story of the United States of America, all of its various achievements, tragedies and accomplishments—the whole story is here."

King James I granted permission for a landing place in Belfast way back in 1613 but it took 240 years to turn the mudlocked port into an outstanding harbour. By 1900 Belfast was at the height of its fame and The Boat Factory was creating some of the best vessels that the world had ever seen, including the Titanic.
ships to retreat from the dangerous waters. At the time, Farragut was observing the action from the rigging of his flagship, the USS Hartford. Alarmed, he wanted to know what was wrong and when informed he made his legendary statement “Damn the Torpedoes!” followed by “Go ahead!” and “Full speed!” In the end, Farragut’s fleet defeated Confederate Admiral Franklin Buchanan and the last open seaport on the Gulf of Mexico fell to the Union.

Exhausted and suffering from ill health, Farragut was promoted to the new post of Vice Admiral in December 1864. He would not command an active force again during the war but served as president of an officers’ promotion board and spent most of his time at home in New York City. In July 1866 Congress established the rank of four-star Admiral and selected Farragut as the first admiral of that rank in American history. The following year he took command of the European Squadron even though he was aging and not in good health. It would have been difficult for him to refuse. He was the most prestigious naval officer and this post was the most important peacetime command as well as a traditional move for a senior officer about to retire. He arrived in Cherbourg, France, on Bastille Day, July 4, 1867 in the flagship Franklin. During his 17 month tour there were no serious problems. In fact, it was one triumphal visit after another to several countries before his return home to retirement late in 1868.

Farragut was ill during the spring of 1869. He recovered and was able to visit the Mare Island Navy Yard that he had set up before the war. While returning home to New York he had a heart attack but again recovered. In August 1870, while visiting the Portsmouth Navy Yard in New Hampshire he had another and this time a fatal one. Widely mourned, he was buried in New York City and remembered as the greatest naval officer of the Civil War, combining the intelligence, bravery, perseverance and flexible thinking necessary in a great commander.

DIGGING by Seamus Heaney
from Death of a Naturalist

Between my finger and my thumb
The squat pen rests; snug as a gun.

Under my window, a clean rasping sound
When the spade sinks into gravelly ground:
My father, digging. I look down

Till his straining rump among the flowerbeds
Bends low, comes up twenty years away
Stooping in rhythm through potato drills
Where he was digging.

The coarse boot nestled on the lug, the shaft
Against the inside knee was levered firmly.
He rooted out tall tops, buried the bright edge deep
To scatter new potatoes that we picked,
Loving their cool hardness in our hands.

By God, the old man could handle a spade.
Just like his old man.

My grandfather cut more turf in a day
Than any other man on Toner’s bog.
Once I carried him milk in a bottle
Corked sloppily with paper. He straightened up
To drink it, then fell to right away
Nicking and slicing neatly, heaving sods
Over his shoulder, going down and down
For the good turf. Digging.

The cold smell of potato mould, the squelch and slap
Of soggy peat, the curt cuts of an edge
Through living roots awaken in my head.
But I’ve no spade to follow men like them.

Between my finger and my thumb
The squat pen rests.
I’ll dig with it.

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