In January 2013, a few months after the opening of the Hunger Museum in Hamden, Connecticut, Sylviane Gold wrote in The New York Times “Most museums that bear witness to a nightmare, like Yad Vashem in Jerusalem or the Peace Memorial Museum in Hiroshima, are hard to visit. Caught between our need to understand the history and our wish to turn away from the horror, we don’t quite know where or how to look.”

With that being said, I found myself planning a visit to the museum on my way to Maine in June. I spent an afternoon there. The museum, started as a project of Quinnipiac University, is primarily an art

reflections on
Michael Montgomery
1950 – 2019
Bill McGimpsey

Michael Bryant Montgomery passed away on July 14, 2019 at the age of 69. Michael was a long standing member of the Society and a giant in Scotch-Irish affairs. In matters Scotch-Irish, Michael had no equals. He was the most prominent force in things Scotch-Irish of the past century and helped shape the current landscape.

I attended the memorial service for Michael at First Presbyterian Church in Columbia, S.C. on August 6, 2019 at 2 pm. Being an academic, I expected Michael’s position on religious matters to come from a secular perspective, but in my last face to face meeting with him at his home in Columbia last year, I learned otherwise. Not only was Michael an active Presbyterian, but championed the Christian faith boldly as an ardent believer.

The memorial service in Columbia was attended by colleagues and kin and included some rousing songs from the Presbyterian hymnal, sung with fervor by the congregation. But there was one selection that was not in the hymnal that came from Michael himself. It was the African-American spiritual “I’ll Fly Away.” Even in death, Michael’s feisty spirit was revealed. The organist, playing on the Church’s glorious historic pipe instrument, had great difficulty.

Afterwards, I asked an African-American former student of Michael if she enjoyed its inclusion. She said, “I barely recognized it.” We both laughed loudly, but I felt us drowned out by Michael’s spirit laughing along.

Michael and my interests merged in three areas: 1) family genealogy, 2) Ulster Scots language politics and 3) Scotch-Irish affairs in America.

In terms of genealogy, Michael and my roots in Ulster were within walking distance. Mine from Loughries and Michael’s from Greyabbey, both in north Down. The Montgomery family ruled this part of Ulster after the Flight of the Earls (1607). The vacated land was given by overseers to incoming Scots and selected Irish to farm. The record of these proceedings is incorporated in the Rev. George Hill’s massive work (1869) “The Montgomery Manuscripts.”

Michael was quite taken aback when one day he explained to me his heavy involvement in the politically charged
platform of Ulster Scots language development that was ongoing in Northern Ireland. Not only did I know of the events, but I was familiar with the personalities involved in the hot political wrangling. I had made it my business to keep informed. Michael helped shape the thinking of the Ulster Scots language program in Northern Ireland.

In terms of Scotch-Irish affairs in the United States, Michael was always at the cutting edge. He was co-author of the “Dictionary of Smokey Mountain English,” (2004), a major work. I spoke to the co-author of the 2nd edition after the memorial service and she told me it will be finished in about one year from now.

The number of books Michael published on Scotch-Irish or related affairs are too many to list. His other massive work was the generation of a bibliography listing all major publications on the Scotch-Irish that was completed just before he died. We are proud that he chose to place this document on our web site. It is a unique and powerful source of information.

The most amazing thing about Michael Montgomery is the achievements he accomplished given the challenges he faced. Michael was born with Ehler Danlos Syndrome (EDS) a rare genetic disorder, which produces a multitude of symptoms, many of them affecting the joints and muscles. He was confined to a wheelchair, was legally blind and could only hear by the technology of a prosthetic ear transplant. Yet his bodily deficiencies were offset by the brilliance of his mind. His sister told me he was top of his class at high school, got a scholarship to Maryville College, his masters from the University of Tennessee and his doctorate in linguistics at the University of Florida.

The Society will miss the input of Michael Montgomery. His legacy of work is large and will be put to use by future scholars for the remainder of this century and perhaps beyond.

**Michael Montgomery** was a Distinguished Professor Emeritus of English and Linguistics at the University of South Carolina and a renowned expert on Southern American English, Appalachian English, Ulster Scots and the Scotch-Irish influence on American English. Michael was an author of numerous scholarly articles and books, including *Dictionary of Smokey Mountain English* (co-author, 2004); *Language: Volume 5: New Encyclopedia of Southern Culture* (co-editor, 2007); *From Ulster to America: The Scotch-Irish History of American English* (2017) and *Dictionary of Southern Appalachian English* (co-author, forthcoming). He was co-host of a website on Appalachian English.

His honors included the 2004 Wilma Dykeman Award for Historical Writing from the East Tennessee Historical Society, the Cratis D. Williams/James Brown Award from the Appalachian Studies Association, one of the Top 100 Most influential People in the Great Smoky Mountains History by the Great Smoky Mountains Association and a Grammy nomination for the music CD "Old Time Smoky Mountain Music." He was Past President of the American Dialect Society, the Southeastern Conference on Linguistic, and the Ulster Scots Language Society and a Council Member of the Scotch-Irish Society for many years.
This response from the wider Irish community in NYC was particularly impressive because for over a century, a section of the Irish in the city had been openly hostile to everything Scotch-Irish. Michael J. O’Brien of the American Irish Historical Society was the loudest champion of this position in the past, with several books written in support of it.

It was a shock when Michael Scoggin suddenly died before the Symposium plans were finalized, but Carole Smith, Pat McKee Mulvey and myself decided to press on. We named the event in Michael’s honor. Michael’s friend and associate, Nancy Sambits, agreed to present both of Michael’s papers. Richard MacMaster, who had his travel itinerary from Florida all set, had to withdraw at the last minute due to medical demands. Council member Nina Ray who had offered assistance early in the game agreed to read Richard’s paper. Michael Montgomery also had to pull out days before, due to medical reasons. Because of his frail condition he was planning to present by Skype, but he was not even able to do that. Fortunately I had prepared a stand-by paper in the event of such an eventuality and was glad that it was ready.

The symposium was a success and the audience enthusiastically enjoyed the diversity of the presentations. Many of the 75 attendees, as would be expected, were from New York and Connecticut but we also had individuals from New Jersey, Delaware, Pennsylvania, New Hampshire and Maine. Fiona Ritchie, of the nationally syndicated show “Thistle and Shamrock” and her son, came the furthest. They flew in from Scotland. The consul General of Ireland himself and a representative of the Carnegie Institute were in attendance both days.

The year 2019 for the Society, will be marked by this amazing event and sadly by the loss of three individuals whose contributions to the Society and the Scotch-Irish has no measure. Michael Scoggin, Michael Montgomery and Earl “Baron” Fein typified the purpose of this Society: to preserve Scotch-Irish history and culture, keep alive the esprit de corps of the Scotch-Irish people and promote this common spirit through social intercourse and the sharing of information. It is our hope that we can find others who will step forward to fill the space that their passing has left and help us promote and celebrate what it means to be Scotch-Irish in America.
Attendees listened to Professor Kevin Kenny speak on why the Paxton Boys were important in American history. Kevin Kenny is Professor of History at Boston College and authored the book "Peaceable Kingdom Lost: The Paxton Boys and the Destruction of William Penn's Holy Experiment" (2009).

Doug Orr and Fiona Ritchie talked about their book "Wayfaring Strangers: The Musical Voyage from Scotland and Ulster to Appalachia" (2014) and entertained us with a few songs.

We couldn’t have done it without them! Bill McGimpsey with Dr. Marion Casey, left and Dr. Miriam Nyhan Grey of Ireland House.

Carole Smith with Jonathon Cummings, left, and John Dickson.

Two days of presentations...
PRESENTERS

Mary Burke, UConn Associate Professor of English — *The Scotch-Irish and American Literature*

Kevin Kenny, Professor of History and Irish Studies, NYU — *The Paxton Boys of Pennsylvania*

Nancy Sambets, Director of Archives, Historical Center of York County, Culture & Heritage Museums, presented two papers by Michael Scoggins — *The Scotch-Irish Influence on Country Music and Historical Background and Validity of the Term Scotch-Irish*

Dan Knight, Professor, History Department Associate Chair, University of Texas, Rio Grande Valley — *Religious Networks and Scotch-Irish Migration, 1750-1850*

Doug Orr, President Emeritus, Warren Wilson College and Fiona Ritchie, producer and host of Scottish Radio “The Thistle & Shamrock” performed and discussed their book — *Wayfaring Strangers: The Musical Journey from Scotland and Ulster to Appalachia*

Nina Ray, Professor Emeritus, of Marketing and International Business, College of Business and Economics, Boise State University presented Richard MacMasters’ paper — *Belfast, Baltimore and the Backcountry*

Bill McGimpsey, President, Scotch-Irish Society of the USA — *The Scotch-Irish in New York City in Colonial Times*

My Trip to the Big Apple

Nancy Sambets

I would like to thank the Scotch-Irish Society of the United States of America for extending a warm welcome to me as a substitute for my colleague Michael C. Scoggins at the Symposium held at the Glucksman Ireland House. Truth be told, it never crossed my mind to spend a few days in New York City and yet I found myself in a large plane headed for the Big Apple quite unexpectedly.

Several weeks before my flight, Michael was in the hospital recovering from emergency surgery when I started to receive calls about a symposium. Michael’s sister called me with updates on his condition and mentioned the symposium in New York that he was organizing with Bill McGimpsey for the Scotch-Irish Society. Needing help with registration, I worked with Bill McGimpsey, Carole Smith and Miriam Nyhan Grey at the Glucksman Ireland House to put together an Eventbrite page for the upcoming event. Everyone was very helpful providing me with flyers, logos and logistical information to create an informative registration webpage. I am glad I was able to help and most grateful for their assistance.

Unfortunately Michael did not survive his long battle with cancer and Bill McGimpsey asked if I would consider presenting Michael’s papers. I spent the next three weeks turning Michael’s scholarly papers into two PowerPoint presentations, a format I am most comfortable with for sharing information. I truly appreciated Michael Montgomery’s assistance with reviewing my modified text of “The Historical Background and Validity of the Term Scotch-Irish” as this topic is hotly debated. I did not alter Michael Scoggins’ strong opinions but he’d written two papers on the subject that I had to juggle into the allotted amount of time.

I had the pleasure of working with Michael Scoggins during his long career as historian for the Culture and Heritage Museums in South Carolina. Michael’s expansive knowledge of the history of the Carolina Piedmont and its inhabitants was extraordinary. His commendable career included many notable achievements, such as assisting Brockington & Associates in locating Fish Dam Ford Revolutionary War Battlefield in Chester County, working with the South Carolina Institute of Archaeology and the National Park Service in locating Huck’s Defeat Battlefield at Historic Brattonsville and designing the walking trail around Huck’s Defeat Battlefield.

Michael was a prolific writer of scholarly works, having authored twelve books, eleven academic papers and thirty-six journal articles, while also contributing multiple articles to seven different anthologies and encyclopedias. His research focused on a number of under-studied subjects, including African American loyalists and patriots in the
Southern Campaign, the Scotch-Irish influence on music in the Carolinas and the Great Awakening in the Southern backcountry.

He was instrumental in submitting applications and installing nineteen new South Carolina state historical markers, while also replacing or repairing ten existing state markers, all located in York County. Due to his enthusiasm, Michael was highly sought after within the local community and greatly respected among academic and historical organizations. He provided engaging K-12 educational programs in local schools, presented scholarly papers at regional conferences and wrote fascinating historical articles for a local monthly publication called YC Magazine. He will be greatly missed.

It was an honor to present two of Michael’s papers: “The Scotch-Irish Influence on Country Music” and “The Historical Background and Validity of the Term Scotch-Irish.” I know he would be pleased that his papers were included and that the Symposium was a success. From the moment I checked into the Washington Square Hotel to my departure from LaGuardia Airport three days later, I enjoyed my brief glimpse of the Big Apple. The Glucksman Ireland House was a wonderful venue and the staff was very accommodating. Washington Square Park was a lovely spot to take photos and nearby restaurants offered a variety of choices. Members of the Scotch-Irish Society were friendly and I enjoyed chatting with the other scholars who had traveled great distances. The symposium participants were attentive and asked intriguing questions. The evening receptions were delightful and the food was delicious. In my free time I visited the 9/11 Memorial, Times Square and saw a Broadway show. Although it was unexpected, my trip to the Big Apple was unforgettable and I will always think of it as a tribute to my colleague Michael C. Scoggins.

Michael C. Scoggins. 1953 – 2019

Michael graduated from University of South Carolina and in his early years worked as an engineer. His love of history changed that course and from 1999 until his death Michael was Historian for the Culture & Heritage Museums (CHM). Michael conducted original research on local and regional history, colonial history, and military history for publications (specializing in Revolutionary War and War Between the States), museum exhibits, living history programs, and public programs. He also was the research director of the Southern Revolutionary War Institute in York, South Carolina.

Among his many published works are two groundbreaking studies of the American Revolution in the Carolina Piedmont and his book The Scotch-Irish Influence on Country Music in the Carolinas: Border Ballads, Fiddle Tunes & Sacred Songs, 2013.

Michael’s ancestors included many of the Scotch-Irish, Northern British and German pioneers who settled the southern Appalachians and the Carolina Piedmont. He was a frequent lecturer on topics of local and regional Carolina Piedmont history. Michael lived near McConnells, South Carolina, only a few miles from the site of the historic Battle of Huck’s Defeat.

Michael was the Vice President of the Scotch-Irish Society and always made himself available for whatever the Society needed, whether it was contributing an article for the newsletter or running a symposium.
The Scotch-Irish in New York City in Colonial Times. Bill McGimpsey

When New Amsterdam was a Dutch speaking city, it was not an attractive place for Ulstermen, but in the early eighteenth century, when the English language began to be accepted, they found they were made very welcome. You see in colonial times, New York City was a Calvinist stronghold and Ulster Scot Presbyterians belonged to the right tribe.

Most of the immigrants coming in from Ulster originated from rural farming backgrounds and New York City offered them nothing. But there were some who were educated and came from Ulster towns and they saw excitement and opportunity in the Big Apple. The City then was not as big as Philadelphia, but there was a lot going on and some preferred it and found the Dutch to be nice. In fact for a while they even shared churches.

The Dutch harbored bad memories of religious persecution in Europe, so in New Amsterdam it was illegal for the Roman Catholic faith to be preached and no Catholic church could be built.

This has led to much confusion among researchers and scholars for the Scotch-Irish in NYC referred to themselves as Irish. There was no need to hyphenate. The confusion first arises because James, the Duke of York, no doubt to annoy the Dutch, appointed an Irish Roman Catholic Thomas Dongan, of Co. Kildare, to govern the City in 1672. But Dongan was a clever man and is ranked by many scholars as the best governor of the Colonial era. He brought no Catholic Irish into the City, knowing very well what would happen if he did.

Then there is the most prestigious of Irish American organizations, The Friendly Sons of St. Patrick, which was formed before the American Revolution in 1874. Surely that confirms an Irish Catholic presence. The first three principal office holders of this Irish organization were Daniel McCormack, its founder and president, Robert Ross Waddell secretary and Hugh Gaine, treasurer. All three were Belfast Protestants. With a couple of lapses, McCormack remained president for 44 years, Waddell, secretary for 28 years and Gaine was treasurer for 12 years. Early members of the Friendly Sons were mostly Presbyterian. The most prominent Catholic was Dominick Lynch who maintained a prosperous farm in what is today The Bronx. Well beyond the city limits.

The third area of confusion is that it is widely known that the St. Patrick Day’s Parade has been operating in the City from 1766, well before the revolution. Surely that confirms an Irish Catholic presence. Again no. When John Ridge, the historian of the Ancient Order of Hibernians, published his book on the history of the St. Patrick’s Day parade in NYC, many were shocked when he reported that the parade was founded in NYC by the British army, whose troops were then stationed in The Battery. The large Irish contingent of the army was homesick on March 17 and to keep them happy the British began a parade. It is amusing to note that the Friendly Sons held a dinner instead.

Thorny British Connection

Relationships between the ruling British in New York City and the Irish Dissenters was just as thorny as it was for their kin back in Ireland.

In 1706 the Rev. Francis Makemie, from Donegal in Ulster, helped to organize the first Presbyterians in New York. Makemie would later become the first moderator of the General Assembly in America. Prior to his arrival in the City in 1706, Presbyterians were forced to meet in private homes.

The governor of NYC at this time was Lord Cornbury, a staunch High Church Episcopalian. When Cornbury heard that a Dissenter service had been held in the city, he had Makemie arrested and thrown in jail. The next morning proceedings were held and recorded. Here is part of the exchange:

LORD CORNBURY: "How dare you take upon you to preach in my government without a license?"

REV. MAKEMIE: "We have liberty from an act of Parliament, made the first year of the reign of William and Mary, which gave us liberty, with which law we complied."

LORD CORNBURY: "None shall preach in my government without a license."

REV. MAKEMIE: "If the law of liberty, my lord, had directed us to any particular persons in authority for license, we would readily have obtained the same; but we cannot find any directions in said act of Parliament, therefore we could not take any notice thereof."

LORD CORNBURY: "That law does not extend to American plantations, but only to England."

REV. MAKEMIE: "My lord, I humbly conceive it is not a limited or local act; and am well assured it extends to other plantations, which is evident from certificates of record of

Continued on page 8.
Virginia and Maryland, certifying we have complied with said law."

LORD CORNBURY: "The courts which have qualified these men are in error, and I will check them for it. You shall not spread your pernicious doctrines here."

This hearing was held on January 7, 1707. Makemie was confined in jail through the freezing NYC winter until March 1, when he was brought into court on a writ of Habeas Corpus. He was required to post bail for an appearance at trial in June.

In June Makemie showed up in court with three of New York’s finest lawyers. He maintained his right as a dissenting preacher under the Toleration Act of 1689 to preach, he showed his license which was granted him in Barbados and recognized in Virginia and he made the case that he had the right to preach in any of the Queen’s dominions. He was heard, and he was acquitted.

The thorny relationship went from bad to worse when the revolution started. The British made NYC the loyalist headquarters. They turned the Wall Street Presbyterian Church into a stable for their horses. They docked a hulk in the harbor and kept the captured patriot soldiers there. They packed them into a stable for their horses. They docked a hulk in the harbor and their treatment was barbaric.

Scotch-Irish Successes
The profession into which the Scotch-Irish in New York City flocked during the Colonial era was the shipping industry.

Dr. Thomas M. Truxes of NYU in his analysis of trading in NYC during the Colonial period, writes “one group stood out: New York’s Irish merchants. Others participated, of course — the Dutch, French Huguenots, Scottish and Jewish communities. But the Irish were a major force.”

These included William Neilson, who ran a lucrative shipping trade between New York City and Newry, County Down. He was a trustee of the Brick Presbyterian Church. Other firms included Thompson & Alexander; Greg, Cunningham & Co and Hugh & Alexander Wallace.

They were not all nice guys. A client of Waddell Cunningham got behind in his payments and Cunningham ordered him to show up in downtown to be horsewhipped. The client ran for his life, but unfortunately was not fast enough and Cunningham slashed him with the sword and almost killed him. When brought to trial Cunningham lost the case, but then appealed. No lawyer in the city would take the appeal case for the client due to threats. This resulted in one of the most famous lawsuits in US history. US federal law was forever changed when it was mandated that every man coming before a court must be represented by a lawyer.

On the day the appeal was to be heard Cunningham saw his fate, jumped on one of his ships and went back to Belfast. No jail time for Waddell. He would later play an important part in the establishment of a new shipbuilding industry in Belfast.

Alexander Macomb and Daniel McCormack became so successful that they were rolling in money. They collaborated on the great Macomb Purchase and acquired approximately 4 million acres of land, confiscated from the Mohawk Indians in upstate New York. Mindboggling. Sadly for the Mohawks, they had supported the British in the revolution and as a consequence after the war their lands were confiscated and sold off.

Revolution Changed Everything
Two friends from the Friendly Sons are good examples of the problem the Revolution brought to the Scotch-Irish. Hugh Gaine’s paper NY Mercury became of the voice of Loyalism in America. He was able to stay in the City and to prosper. Daniel McCormick, who was a founder and trustee of the Brick Presbyterian Church, abandoned his beautiful mansion on Wall Street and went and joined Washington’s army. He was not able to set foot in the City again for years.

The Mulligan family from Colraine in County Londonderry went into the clothing industry. Their son Hercules Mulligan was a vestryman and sang in the choir in Trinity Episcopal Church. He married the niece of the British admiralty. Everyone knew the Mulligan’s were staunch Ulster Loyalists. Alexander Hamilton stayed at the Mulligan House when he went to King’s College (now Columbia University).

When the war started, Hercules Mulligan and Alexander Hamilton continued to collaborate. Mulligan became a secret agent for George Washington and his information may have influenced the outcome of the war. He finally received some acknowledgment for his work when the award winning
musical “Hamilton” came out on Broadway. Even in death, the
divided Ulster loyalties showed up. Hercules Mulligan is not
buried with the Mulligan family in Trinity graveyard. Instead his
remains are placed in his Loyalist wife’s family crypt in Trinity.

The press during the revolution in NYC was represented by
Scotch-Irish on both sides. Hugh Gaine of the Friendly Sons of
St. Patrick operated his NY Mercury from his shop in Hanover
Square called the Bible and the Crown. Samuel Louden ran the
New York Packet which was the voice of the Patriots.
Both men were from Belfast. Louden had to leave the
City in a hurry when the war broke out. He continued to
run his presses in safe territory across the Hudson
River from West Point.

Little has been written to date about the Scotch-Irish
in NYC in the Colonial era. It was a colorful and
exciting time and deserves much more attention.

On “reading” a paper for the Symposium Nina Ray

For only a second did I ponder that, in my academic discipline
(marketing), no one ever “read” papers at conferences or
symposiums. Instead, we always would “talk through” the points
we had created on PowerPoint slides (in the old days, overhead
transparencies). Not knowing much about eighteenth century
trade between Belfast and Baltimore (the subject of Richard’s
paper), I decided that reading his paper, when the subject was
history, would at least be doable and I would still be able to do
some “talk through” (which I probably wouldn’t have been able to
do if the subject were say, medicine or some other very technical
or scientific fields). And, in a way, historical trade was somewhat
related to my career field, marketing. Honored to be asked, I
agreed, happy to be involved in an academic presentation again in
retirement.

While Richard emphasized the Virginia “backwater” country
of the eighteenth century, I selfishly made sure to include more
“backwaters” of the time, Indiana (my home state) and Idaho (my
adopted state). Since I had slides left over from a presentation a
few years ago at the Ulster American Heritage Symposium about
the Scotch-Irish history of my city
of Boise, Idaho, I also subjected the audience to those!

Richard, knowing that there may be some who take offense
at the term “Scotch-Irish,” wrote, “a good deal of ink has been
spilled arguing whether they should be called Scotch-Irish or
Scots-Irish or simply Irish, but that doesn’t concern us here.”

Since the symposium was to have a presentation on this
topic later in the day, I did not rehash the debate either.

An unexpected demand for American wheat in British
and Irish markets in the eighteenth century was part of
Baltimore’s important growth after 1760 when a number of
backcountry merchants migrated there with money
earned as army contractors in the French and Indian War,
many from Scotch-Irish settlements. Trade with Ireland
became a major element in Baltimore’s commerce.
Flaxseed and Irish linens expanded the trade so that in
1774, “New York is the only place that holds way” with
Baltimore.

Many created wealth and made names for themselves
from this trade. Richard noted that not
all rags to riches stories were genuine. A Robert Oliver,
from near Lisburn, was described in his obituary, as
having arrived at Baltimore “poor and friendless,” when
he really was well-connected in Belfast and Baltimore.

I suggested that perhaps it was the Scotch-Irish who,
along with their well-documented great accomplishments,
also originated “fake news” evidenced by this example.
My apologies to Richard; this interpretation was mine
alone.

excerpts from Baltimore, Belfast and the Backcountry

Symposium Paper by Richard K. MacMaster, read by Nina Ray

“The story of the Scotch-Irish is not just a story of pioneer
settlers pushing the frontiers westward, but of businessmen who
invested in a transatlantic trade linking Irish ports with the
American Colonies that contributed in important ways to the
development of both.

“...Beginning in New Hampshire and Pennsylvania and
gradually expanding to western Virginia, the Carolinas and
Georgia, the greater number of these newcomers sought
inexpensive land in the back settlements to establish farms. There
were others who chose the commercial centers of the Colonies,

Boston, New York, Philadelphia, Baltimore and
Charleston. Among them were the merchants who
shipped flaxseed, wheat, iron, and timber to Belfast
and Derry and the shopkeepers who sold linen and
other goods. These merchants were an essential link in
the movement of flaxseed and immigrants that had a
significant part in the economic development of
Ireland and the American Colonies.

“Nowhere did this transatlantic partnership have
greater impact than in Baltimore and Belfast.

Baltimore, Belfast continued on page 10.
“Backcountry settlers in Pennsylvania, Maryland and the northern Piedmont and Valley of Virginia, mainly Scotch-Irish and German, were used to growing grain but had no experience raising tobacco. Grain was suited to the limestone and red shale soils. Wheat and flour, flaxseed, hemp and livestock went from mills and farms to markets in Philadelphia and Baltimore.

“The gradual shift from tobacco to wheat as the staple crop in some parts of the Chesapeake region was a significant factor in the transformation of Baltimore from an insignificant trading town to a commercial center, but both Belfast and the backcountry played a crucial part in that development. From a small town with fewer than 2,000 inhabitants in 1760, Baltimore trebled in population with an estimated 6,000 residents in 1780.

“...The catalyst for Baltimore's emergence as a grain-shipping port was provided by an unexpected demand for American wheat in British and Irish markets following poor harvests in 1766. ... A letter from Baltimore to a merchant in Dublin published in Irish newspapers in March 1767 reported 'The Demand for Wheat here this Season has been past conception, above 150,000 bushels (that is, 30,000 barrels) will be shipped from here.'

“...In June 1767 Belfast merchant John Ewing advertised the arrival of the Jane and Mary and the Carlisle with cargoes of 'best Baltimore flour.' Passengers, servants, and redemptioners would buy passage for the homeward voyage. ‘...This was the beginning of a steady stream of shipping between the two ports. The columns of the Belfast News Letter carried many advertisements for ships sailing to Baltimore or the arrival of wheat and flour from Baltimore. Merchants like John Ewing stressed the advantage of Baltimore for emigrants seeking access to Pennsylvania and Virginia backcountry settlements.

“...The Irish market continued to be important for Baltimore grain shippers.

While the southern European market absorbed 80 to 90% of the wheat and flour shipped from Virginia, Pennsylvania, and New York in 1768-1772, Maryland demonstrated a different pattern with more than a quarter of the wheat, flour, and bread shipped from Baltimore and Annapolis going to Irish ports. Exports from Maryland accounted for two thirds of the wheat and half the flour from the American Colonies imported into Ireland in those years. Wheat exports to Irish ports from New York, Pennsylvania, and Virginia, on the other hand, were only 6 percent of their total. Trade with Ireland soon became a major element in Baltimore's overseas commerce. During 1757-1762 no more than three ships sailed in any year for Irish ports. In 1768-1773 no fewer than 25 ships each year cleared for Ireland and in 1770 fully 42 ships left Baltimore for Irish destinations.

“Once established, Baltimore's Irish connection persisted beyond the years of poor grain harvests in the British Isles. ... As Baltimore's Irish trade boomed, more Belfast merchants migrated there. ... Daniel and John McHenry from Ballymena imported dry goods, hardware, and wine. Daniel's other son Dr. James McHenry became a prominent leader in the Revolution, a signer of the Constitution, and Secretary of War in President Washington's cabinet.

“After the Revolutionary War ended, which brought trade to a standstill ...Baltimore and Belfast were both eager to resume commercial relations with the other.

“...In the years after the American Revolution many more merchant mills sprang up in the vicinity of Baltimore ... In 1784 merchant millers noted how 'the Baltimore market for flour far exceeds that' of Philadelphia, and remarked that 'Baltimore beats you all to pieces.' It would rank as the principal milling center in the United States well into the next century.

“As was the case with flaxseed before the war, grain buyers had to scour the countryside through networks of backcountry shopkeepers and
In the preface for the book “Wayfaring Strangers,” which Fiona Ritchie co-authored with Doug Orr, Fiona wrote that she found herself “thinking how explorers and wayfarers have, step by muddy step, charted our march through history. Odyssey and pilgrimage have propelled us, fired our imaginations.” From early in their research to dotting the final “i,” Fiona and Doug’s voyage carried them back and forth across the “pond” to discover the tales and verses, the stories and the memories of the great migration which carried merchant millers to buy directly from farmers who brought a wagonload of wheat to market. These networks tended to strengthen ties between Baltimore and its rural hinterland...

“...In a letter to his old friend and long term business associate Samuel Brown at the end of the century, Robert Oliver was exuberant about Baltimore: “The change which has taken place since you were here [in 1774] exceeds anything you ever heard of... the great enterprise of our merchants has ranked this City among the first and New York is the only place that holds way with us.”

Richard K. MacMaster is a long-time and respected member of the Society and a member of our Council. He earned a B.A. and M.A. in history at Fordham University and a Ph.D. in American history at Georgetown University. Richard K. MacMaster was the co-editor of “The Journal of Scotch-Irish Studies” and co-director of The Center for Scotch-Irish Studies. He is presently retired and living in Gainesville, Florida with his wife, Eve.

people and their music from the cottage hearth and the ceilidh sessions of Scotland and Ulster to the log cabin firesides and front porches in Appalachia.

Today transatlantic flight makes travel easy back and forth. Fiona, imagining the emotional toll that early travel took wrote: “Standing dockside with my tickets clipped and marked ‘one way,’ I could imagine tears clouding the moment I scanned my homeland’s horizon one final time and battened down the hatches against what lay ahead.”

I first was in touch with Doug Orr back in 2014 when “Wayfaring Stranger” had just come off the press. The first printing of 10,000 copies sold out in seven weeks and it is now in its third printing. Fiona was that wonderful voice I listened to on NPR that reminded me of my grandfather and connected me to the music of “the old country.” I tuned into “The Thistle and Shamrock” most weekends to listen to her interviews and enjoy the music and stories told by her guests. Doug, who was a university professor and administrator at University of South Carolina in Charlotte, first met Fiona when she volunteered at a new public radio station that he helped launch at the University.

I was happy to hear that Doug was on our program lineup for Saturday morning. When he stopped in on Friday and surprised us with Fiona and her son, just off the plane from Scotland, we were delighted. On Saturday morning Doug and Fiona highlighted a bit of the 400 year old story that “Wayfaring Strangers” tells AND entertained us with a few songs. It was a cookie cutter fit for Carnegie Hall’s Migrations Festival and we were thrilled that they were here with us.

Carole Smith

The latest BBC video on the Scotch-Irish is perhaps their best yet. It is called: “We the People: The Scots-Irish & American Politics.” Our secretary, Pat McKee Mulvey, was contacted by the producers and offered assistance. The video suggests that the last Presidential election was decided by the Scotch-Irish and we may decide the next one too.

You can see it at: https://www.youtube.com/watch?v=2MAFImyjL6s
A Tale of Two Journeys: The Ulster Scots and the Scotch-Irish

Turlough McConnell

The history of migration is a recurring cycle of movement driven by the need for peoples to resolve anxieties brought on by climate, the inequities of tribalism and the difficulties of coexistence.

To illuminate the forces behind movement was the goal of Carnegie Hall’s 2019 citywide festival Migrations: The Making of America. I was fortunate to co-author one piece of that festival, “The Land of Promise: A Celebration of the Scots-Irish and Their Gift to America,” co-conceived with director George Heslin and produced by Origin Theatre Company in association with The Ulster Scots Agency and The Northern Ireland Bureau.

As theater makers our goal was to animate the American story of the Scotch-Irish as a theatrical concert. We set out to chronicle in 90 minutes over 250 years of Scotch-Irish history, focusing on the positive impact of those immigrants and their descendants on the making of America.

Their impact is undeniable: over 20 million Americans today are of Scotch-Irish descent. Among these are several signers of the Declaration of Independence; as many as 18 American presidents, including Barack Obama on his mother’s side; descendants include founders and leaders of numerous businesses, the arts, music and education.

Our one-night-only concert hit a responsive chord with the audience, and the critics gave a thumbs up in general, noting that we also acknowledged the Scotch-Irish positive impact on women and the African-American community.

However, in one theater review we were taken to task for soft-pedaling the role of the Scotch-Irish settlers, particularly Andrew Jackson, on Native Americans. As president in 1830, this first-generation son of Ulster won Congressional passage of the Indian Removal Act authorizing the government to demolish Indian title to lands in the Southeast, resulting in the shameful Trail of Tears.

Our profile of the Scotch-Irish, mostly Presbyterians, focused on saluting those immigrants who intermingled with the founding fathers to become the warriors who fought for American independence and later on as soldiers on both sides in the Civil War.

These days, as the movement to confront Confederate symbols sweeps the nation, monuments that had long stood in city parks and on college campuses are being dismantled. Throughout the southern states, public monuments to famous men, many of Scotch-Irish lineage, are moving from prideful places to museum storage rooms.

Considering removal and replacements in America prompted me to think of the Plantation of Ulster, an earlier forced migration from Scotland to Ireland that created the group of settlers known as Ulster Scots, who populated Ireland’s northwest. Just what are the visible signs of the Plantation of Ulster on areas such as my home county Donegal?

Lured to Ulster during the Plantation of Ulster in order to serve Britain, the newly arrived Scots settled mainly in counties Donegal, Antrim, Londonderry, Tyrone and Down. Unlike the Protestant leaders of the established Church of England, the Presbyterians, mostly Lowland Scots, kept a low profile. They blended into the Ulster landscape as farmers who developed a prosperous wool and linen trade. Not given to ostentation, their imprint on the land and the architecture was simple.

The Gaelic history of the region is steeped in magic and folklore before the Flight of the Earls in the early 1600s, when the British overthrew the Irish chieftains who ruled the land. Prior to the conflict, Ireland’s north, was strongly associated with pre- and post- Christianity.

The Gríanán of Aileach, is a stone fort atop Greenan Mountain at Inishowen. The main structure is regarded as a tribute to the sun, built in the sixth or seventh century. At a Holy Well in the area Saint Patrick is said to have converted the ancient chieftains and their followers to Christianity.

Up until the 5th century the county was known as Tyrconnell (Tir Chonaill, the Land of Conall), ruled by the O’Donnell dynasty. The last descendant, Rory O’Donnell, joined the Flight of the Earls in 1607, which led to the Plantation and the subsequent colonization. The county was later renamed after the town of Donegal to the south.

An earlier kinsman of the rulers of Tyrconnell was St. Colm Cille, or St. Columba, regarded as one of the three patron saints of Ireland (along with Saints Patrick and Brigid). Presbyterian tradition, particularly that of the
Church of Scotland, traces its early roots to the Church founded by Saint Columba in the 6th century mission. He founded the abbey on Iona, a dominant religious and political institution for centuries.

The Ulster Scots made their home but within a few generations they migrated yet again this time to America. Their prosperity had elicited various levels of pushback against the newcomers from the established British government. The key issue was taxes, which set off deep resentment and feelings of betrayal toward their king, who had enlisted them as a source of cheap labor to work the land. The Irish Parliament, at the King’s urging, then passed the Woolens Act, which prohibited the export of Irish wool and cloth to anywhere but England and Wales. The result was a period of economic depression throughout Ulster.

Having received favorable reports from those who had already gone to America, where immigrants could worship as they pleased — the disrespect for their Presbyterian religion becoming increasingly widespread — many families, entire congregations in fact, resolved to leave Ireland.

Between 1717 and 1775, some 250,000 Ulster Scots moved across the Atlantic to create new lives as the Scotch-Irish in the New World. It has been estimated that as much as one-third of the entire Protestant population of Ireland, mostly Presbyterian, left Ulster for America between the years 1731 and 1768 alone.

So what did these departed settlers leave behind in Donegal? Three important church buildings come to mind.

In 1644 Monreagh Presbyterian Church was the first congregation to form in County Donegal. The church is in the village of Carrigans, nestled in a scenic rural setting in the Laggan district of East Donegal. Visitors can explore the history of the 17th century Scottish settlers and their voyages to the New World. The Monreagh Heritage Centre, tells the story of Presbyterianism and the links that exist between East Donegal and the wider world.

One of the oldest churches is in Ramelton, north of Letterkenny on the river Lennon. Francis Makemie, regarded as the founder of the Presbyterian Church in North America, was born in Ramelton. He was ordained by the Presbytery of Laggan in 1681. The following year he emigrated to America. In 1706, seven ministers led by Makemie established the Presbytery of Philadelphia.

The third church is in my home town of Buncrana. It is no longer a church but repurposed as the Buncrana Community Library. My family lives in Buncrana, where over generations we catered to the tourist industry that flourished in Donegal from Victorian times.

Until the Troubles in Northern Ireland began, 50 years ago this year, Buncrana was one of the most popular holiday destinations in the northwest of Ireland, due in part to its proximity to Derry and for its small family run shops. It also has well-developed tourist facilities, including golf and Lisfannon beach, on the shores of Lough Swilly just south of the town, an important recreational beach that is popular with locals and day-trippers from Derry.

My parents’ home contained a small family library composed mostly of contemporary novels. Between the novels there were several books that caught the eye of my fourteen-year-old self, including *The Great Hunger*, by Cecil Woodham-Smith, published in 1962, an instant classic about the Great Famine of 1845–1849.

There were also local histories, such as *Romantic Inishowen*, by Harry Percival Swan. Swan’s books were my introduction to the importance of local Irish history. The Presbyterian church where Swan worshipped and for which he wrote the centennial history (1861-1961) ceased being an active church two decades after Swan’s death in 1970.

It was that former church which became the Buncrana Community Library. The architect Peter Cullinane designed the building as “mother and child.” At the time the architect said his design “allows the extension to
Earl “Baron” Fain IV
1962 – 2019

Baron Fain was a long time member of the Scotch-Irish Society and served on our Council, Class of 2011. He was on the Board of the Scotch-Irish Foundation which maintained a collection of books and papers on the Scotch-Irish until it dissolved in 2012. Baron was instrumental in getting the collection moved to the Historical Society of Pennsylvania in Philadelphia where it now lives.

Baron was raised in Dallas, Texas, but the family was originally from Bluff Plantation in Yemassee, South Carolina. He received a bachelor’s degree in British History and worked on Capitol Hill for several years before pursuing a graduate degree in Foreign Affairs from the University of Virginia. In 1992 Earl moved to Charleston, South Carolina where he joined the Ben Silver Corporation, an upscale clothing retailer. He was their director of institutional sales. Earl continued to work there until his death.

A specialty of the Silver firm was the production of buttons, cuff links, badges etc. with an organization’s insignia inscribed. Earl, with his keen interest in history and heraldry, headed up this part of the firm. He produced the Society tie that many of our members proudly wear and recently Pat Mulvey was in touch with him to produce a patch with the Scotch-Irish Society logo. (see back page for more details)

Baron belonged to many other fraternal organizations. He served for years in the signal corps of the South Carolina State Guard, and attained the rank of staff sergeant. He was also a founder of the Charleston Mercury newspaper.

In 2006 Baron married Courtenay Haden McCormick. He had one son Taliaferro “Tradd” Rice Fain who was born in 2010. Funeral services were held on August 6, 2019 at St. Philip’s Anglican Church in Charleston, South Carolina.
The Aztecs and Mayans made corn tortillas and tamales long before we Scotch-Irish ever heated up our cast iron skillets. Old fashion cornbread originated with the Cherokee, Chickasaw, Choctaw and Creek Indians. Maize, the gold standard staple, was used by Native Americans, settlers and slaves for everything from food to soap. While the rest of the country was flourishing from the production of wheat, the south was just too hot for it. Corn, however, was easy to grow and prepare. All you really needed was a mortar and pestle to make the original hoecake mixture: cornmeal and water baked on hot iron over an open hearth.

As colonists settled into the new world, the baking alchemy began in earnest. Cooks started substituting available cornmeal in bread recipes similar to those made with the grains of Europe and cornbread was born. The game changer was when our forefathers went to the next level with ingredients like buttermilk, eggs, leavening agents and pork bi-products, transforming the plain pone into a cornerstone of Southern cuisine.

And it didn’t stop there. Their descendants took the torch giving us multiple variations for every occasion: Johnny Cakes, Spoon Bread, Cornmeal Dressing, Hush Puppies, Cracklin’ Cornbread, Muffins, Cornmeal Cookies and Jalapeno-Cheddar Squares to name a few. We eat it with butter, jam, molasses, crumbled in buttermilk, with pinto beans, chili and even spaghetti.

I’ve been fortunate enough to travel internationally from time to time. There are many wonderful places on this earth to visit, but I always come home to my cornbread.

Try this yummy meatless combination inspired by a similar dish I had in New Orleans at the Queen & Crescent Hotel.

**Scotch-Irish Kitchen**

**Give us this Day our Daily Cornbread**

* Dixie McGee Benca

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**CORNBREAD SKILLET WITH SOUR CREAM CHEESE & HOT PEPPER JELLY**

(serves 2)

**Ingredients:**

1 1/2 cups all purpose flour
1 cup self rising cornmeal
3 TBS sugar
1 tsp salt
1 1/4 cup buttermilk
1/4 cup melted shortening
2 eggs
6 TBS vegetable oil
1/3 cup cream cheese, softened
3 TBS sour cream
1/2 cup hot pepper jelly

**Method:**

1. Pre-heat oven to 375. Pour 3 tablespoons of vegetable oil into two small cast iron skillets. Set aside.

2. In a bowl, combine flour, cornmeal, sugar.

3. Add buttermilk, shortening, and eggs. Mix until just wet.

4. While the batter is resting, put the skillet in the oven to heat the oil about 5 minutes. Remove, and carefully pour the batter into the hot pan.

5. Return to the oven and bake for approximately 30 minutes, until golden brown.

6. Mix cream cheese and sour cream. Spoon atop the hot cornbread and drizzle with hot pepper jelly and serve.

__Dixie McGee Benca is a chef and a business woman with an avid interest in the food history of the Carolinas. Dixie has co-owned McGee’s Scot-Irish Pub for two decades with her husband John. Out of the kitchen, she enjoys exploring the foothills of southeastern United States, listening to Celtic music and working on her family farm in Starr, South Carolina. Dixie is a member of the Society.__

**EXECUTIVE OFFICERS**

**Scotch-Irish Society of the United States of America**

With the recent passing of Michael Scoggins, the Society is in need of filling the Vice President position. We are also looking for a treasurer. Please consider filling one of these leadership roles for the Society and give Bill a call.

**President**
William McGimpsey  914-293-7213

**Vice President**
Vacant

**Secretary**
Pat McKee Mulvey
scotchirish@yahoo.com

**Treasurer**
Vacant

**Advisory Counsel**
E. Wayne Newell

**Newsletter Editor**
Carole Smith
scotchirish@verizon.net

CONGRATULATIONS Dixie and John on becoming proud parents of a baby boy!
Discovering Family Stories in the Archives  
Fiona Berry, Genealogical Researcher, Ulster Historical Foundation

It has been an honour as a genealogical researcher with the Ulster Historical Foundation to have permission to explore other people's family history. This is a privilege that I take seriously as I endeavour to communicate family stories with honesty and dignity. Our ancestors deserve compassion and respect as their lives are explored and recorded.

It is always fascinating to be able to examine original sources that are archived in the Public Record Office of Northern Ireland (PRO NI) that help to reveal family stories. PRO NI is one of the best regional archives in the world as it contains both public and private records. Many of the PRO NI collections have been catalogued in some detail and the information is available electronically via the institution's eCatalogue. (www.nidirect.gov.uk/proni)

The following are three family stories that I researched that involved original source material archived in PRO NI. These documents are not online and could only be accessed in person. They all contributed much to the detail and depth of the family histories involved.

The first family (Brew), originated in Downpatrick, Co. Down. Using the original records of Down Parish Church, we were able to trace the family back to the early eighteenth century. A source accessed in PRONI contained a plan of the church made in 1734-5, showing the distribution of the pews, with the names of the parishioners to whom they were allocated. Through this we were able establish that the Brew family had occupied pew number 33 prior to 1735. Down Parish Church still accommodates a congregation today and has changed very little since this plan was drawn. Many other sources were examined in PRONI including estate records of the Southwell estate which included the town of Downpatrick. These revealed other interesting details such as the amount of rent the family paid in 1742 which was £1.10.0. A note on the side revealed that William Brew's son was the schoolmaster of Inch Church in 1760. All of these facts and details were only possible through examination of the original sources.

The second family originated in Ballinderry, Co. Antrim. A member of this family, William McDonald, enlisted in the army at Lurgan, Co. Armagh in 1824 and was later posted to Van Diemen's Land, now Tasmania, Australia.

Remarkably, PRONI has four original letters that William wrote to friends between March 1842 and October 1843. They provided a valuable insight into life in Tasmania during this time period as a penal colony, including vivid descriptions of the weather, flora and fauna. It was a special privilege to be handling these letters considering their age and the journey they had made. William wrote about his children, which provided useful genealogical information. However, his attitude towards the indigenous people of Tasmania would not be considered politically correct by today's standards. They are, however, an accurate reflection of the attitude at the time and of the orders given by William's superiors.

One of the recipients of the letters was the Rev. James Elliott, a Church of Ireland curate. Using the book Clergy of Down and Dromore, published by the Ulster Historical Foundation, we used the biographical information on clergy to understand how William and James' paths could have crossed. The details from these original sources all contributed to a better understanding of William's life and of the events that shaped it.

The third family story originated in Belfast and the objective of this research was to discover why the children of the family were abandoned and what became of them. This was a very tragic story of a family that endured much hardship.

The 1901 census revealed that one of the children was a resident of an Industrial School in Belfast. Industrial Schools were established to care for abandoned or neglected children or those who were considered to be in danger of contact with criminals (including their own parents/siblings) and who might develop into delinquents. We were able to examine the original register of the school in PRONI which included details of every boy in their care. We found the entry for the child we were looking for and discovered that he was admitted to the Industrial School because he was “found destitute and surviving, parents undergoing imprisonment.” The child was poignantly...
Ann Douglas Simonton helped spark an early wave of migration from Ulster to Portland, Maine

Mary Drymon DeRose, PhD

The Old Settler’s Cemetery sits on a little grassy knoll near Simonton’s Cove in South Portland, Maine. Surrounded by a wooden rail fence, it is a well cared for place. It contains a scattering of headstone and fieldstone markers that show the final resting places of early generations of New Englanders. On a clear day there is a spectacular view of Casco Bay dotted with its islands in the distance. Here there is a little dark slate headstone that is easy to miss. It marks the spot where Ann Douglas Simonton was buried in 1744. She was one of a group of Scotch-Irish that helped spark a Pre-Revolutionary War wave of mass migration from Ulster to America that would eventually number in the hundreds of thousands. Arriving in Boston aboard the brigantine Robert in August of 1718, Ann spent the next two months aboard ship while the passengers, including neighbors from Strabane in Co. Tyrone and family members, decided where to settle. They arrived at a spot in Maine called Purpooduc in October of 1718.

They anchored their ship in a small cove, a place that was partially sheltered from the wind and waves of Casco Bay and the Atlantic Ocean. The cove was fed by a small stream of fresh water, now called Mill Creek, that could be used for drinking and cooking. A natural spring was located nearby. The soil was fertile and well drained with a gentle slope. Some of the passengers decided this was a good place to settle.

A cold snap must have caught them by surprise, for the Robert was soon frozen in place in the shallow waters of the cove. This first winter in Casco Bay was a difficult one. They had arrived in a year in what was to be a particularly cold. Not everyone was able to build even basic shelter on land, forcing many to remain aboard the ship. Things were bad enough that the people petitioned the Massachusetts General Court for help, which brought 100 bushels of cornmeal to help sustain them. In the spring, some of the families decided to seek land elsewhere. After a seaside Presbyterian service, that included a sermon comparing their journey to the trials of the Israelites in Babylon, the sixteen families sailed southward towards the Merrimack River, into New Hampshire, where they established a settlement at Nutfield, which eventually was renamed Londonderry after the city in Ireland.

For Ann Douglas Simonton, a new “home” had been found. She lived at Purpooduc for the rest of her life. The voyage across the ocean was the final stage of her life’s journey. She had been born in Argyleshire, Scotland, into the prominent Douglas clan that was deeply involved in the religious politics of Scotland. Argyle was a hot spot of dissent. When political winds changed, Ann along with her husband Andrew Simonton and her brother, Archibald, chose to seek safety across the Irish Sea in Strabane, Co. Tyrone, Ireland. From there, the Simontons eventually came to see New England as an even better choice.

New England held the promise of several things that Ireland could not offer. Presbyterians were promised and expected religious tolerance, although this did not always happen. The were promised and expected land—some of the

Please contact us if we can help you with our genealogical and research services.  www.ancestryireland.com.
migrants brought with them land grants that they had earned by service in the Williamite Wars while in Ireland. The fact that Ann Douglas Simonton stood on New England soil in 1718 was the end result of many years of interactions and recruitment between the Scotch-Irish Plantations of Ulster and the religious establishment of New England.

Although the Scotch-Irish are usually associated with the Southern, Mid-Atlantic and especially the Appalachian regions of the United States, they also played a critical role in the early development of New England. When the Massachusetts Bay Company was established in 1628, it was based on a model of commercial enterprise that would serve as a refuge for Non-Separatist religious dissenters. From the very beginning, persecuted Irish Presbyterians were expected to participate. With a legal title to all land located between parallel lines plotted at three miles south of the Charles River and three miles north of the Merrimack River, the Massachusetts General Court voted early on to set aside a plot of land in the area now known as Newbury for Irish settlement. In the summer of 1634 it had been visited by an agent sent over by “divers gentlemen of Scotland,” who “wrote to know whether they might be freely suffered to exercise their presbyterial government amongst us; and it was answered affirmatively that they might.” Rev. Levinston [Livingston], described as “a Scotchman in the north of Ireland, whereby he signifies that there were many good Christians in those parts resolved to come hither.” On September 25, 1634, the Massachusetts General Court ordered “that the Scottishe & Irishe gentlemen which intends to come hither shall have liberty to sit downe in any place up Merrimacke River, not possessed by any.”

Although many were fluent in English, the settlers from Ulster spoke a form of the Scots language called Ullans or Ulster Scots, which is unique to the Plantations of Northern Ireland. Almost simultaneously in 1634, John Winthrop Jr. toured Antrim, Ulster, and “did earnestly invite and greatly encourage us to prosecute our intended voyage,” At a meeting that took place at the home of Sir John Clotworthy, plans were made to build a ship for a trans-Atlantic crossings. Built in 1636, The Eagle Wing sailed for Boston from Groomsport, Co. Down, Ulster with passengers and four ordained Presbyterian ministers on board, who recorded their experiences. Hitting a storm, possibly a hurricane, they would never make it to New England. One passenger wrote: “When we had passed the back of Ireland and had entered the great ocean, O what mountains, not waves of sea did we meet. The swellings of the sea did rise higher than any mountains we had seen on earth.” Another added: “but if ever the Lord spoke his winds and dispensation, it was made evident to us that it was not his will that we should go to New England.” They turned back, limping into Lough Fergus, Scotland in the battered ship. It would be another eighty years before an attempt at settlement in New England from Ulster would be organized, for a variety of intervening reasons.

Political circumstances in Ireland and Scotland riveted the population’s attentions away from dreams of New England. The Blood Covenant Movement, Bishop’s and English Civil War and the Glorious Revolution intervened. After 1675, The Massachusetts Bay Colony was itself devastated by warfare. Settlements in Maine were abandoned. The Scotch-Irish were again invited to New England, this time, whether they realized it or not, to serve as a buffer against the Native Americans. Having been recruited in Scotland to help populate plantations being set up in Ulster amid hostile native Irish who had been thrown off their land by the English, the Scotch-Irish had developed a reputation as a “fighting race.” They were attacked in 1648 and participated in the conflicts in Ireland that accompanied the assent of King William and Queen Mary to the English throne, especially at The Battle of the Boyne and the Siege of Londonderry. Some of the 1718 migrants earned grants of land for their service, something that was in short supply and the source of squabbles in Ireland.

New England beckoned. Cotton Mather wrote letters “to diverse persons... to procure settlement... of good Scotch colonies to the Northward of us.” He wanted to settle hardy families on the frontiers in Maine and New Hampshire to protect the towns and churches of Massachusetts from the French and Indians.” In the spring of 1718, the Rev. William Boyd came over from Ulster to talk about land. He brought a petition signed by the heads of three hundred and nineteen families interested in migrating. Described by Thomas Lechmere, as “generally men of estates who are come over hither for no reason but encouragement sent from hence upon notice that they should have so many acres to settle our frontiers as a barrier against the Indians.” It is unclear if the migrants themselves saw themselves as defenders of the frontier but they were willing to bring their families, social networks and a distinct culture that they had formed over the decades in Scotland and Ireland across the Atlantic Ocean to transfer onto American land.

Ann Simonton gave birth to twelve children. Many survived to adulthood. Her family would establish a farm, a saltworks, and a shipyard less than a mile from where she had spent her first winter in America. They became the
owners of many acres of land. They helped introduce the first potatoes planted as a field crop in Maine – a revolutionary addition to American cuisine. They brought the skill of spinning flax into linen thread with them along with very distinct spinning wheels. They joined the local militia. They voted at town meetings. They joined the local church. The Simontons descendants have continued to live in Maine ever since 1718. One of their old farm lanes was named Simonton Street within the City of South Portland. Throughout New England, there are numerous other streets, towns, counties and areas with place names that denote the influence of their early Scotch-Irish inhabitants and the importance of their ties to Ireland.

of interest... Robert Stedall has written a new book covering political, religious and military issues affecting Ireland between 1600 and 1900. His last book, "Men of Substance" covered the history of the London Livery Companies in Northern Ireland, details of which were published in the February 2017 newsletter.

The Roots of Ireland’s Troubles
Robert Stedall
Pen & Sword Books

If the objective of colonization should be the establishment of economic benefit, in Ireland it was to enforce order. Settlers were required to usurp the traditional lands of its indigenous population. Their attempts to enforce Protestantism in all its forms onto the dogmatically Catholic locality were doomed to failure. With unrest continuing, Ireland became the battleground for the English Civil War fought between Royalist and Parliamentarian to the detriment of its people.

The availability of cheap Irish labour soon led to calls to protect English agricultural prices. Fears that Irish goods would undercut English production costs led to calls to prevent the development of an Irish industrial revolution, despite the desperate need to employ the surplus rural population. This inevitably led to famine. No one believed the problem which was unfolding despite all the efforts of Nationalist politicians. English land owners in Parliament were only concerned to protect landlord interests and to score points off their political opponents. If home rule could not be delivered by political means, it was inevitable that it would be delivered by force.

Inextricably linked with the history of Britain, Stedall guides the reader through Ireland’s turbulent but rich history. To understand the causes behind the twentieth-century conflict, which continues to resonate today, we must look to the long arc of history in order to truly understand the historical roots of a nation’s conflict.
NEW Offering!

A year ago Baron Fain suggested a blazer pocket badge symbolic of our proud Scotch-Irish heritage. Twelve months later we are happy to inform our membership that such a badge is now available for purchase! (There will be an initial back order delay).

As expected from Baron, the badge is elegant and beautiful. It is applied to the blazer pocket using a back support with three butterfly nails and a clasp........no sewing is required. Each badge is totally hand made and involves a minimum of ten hours labor to complete. It is truly a work of art.

NEW MEMBERS

Angela Hillard Thompson North Carolina
Peter J. Golden Florida
William Guy Jarrett North Carolina
Linda Richmond New York
William Stephen Pearce Alabama
Stephen Harlan New Jersey
Doug Orr North Carolina (renewal)
Harrison G. Moore Texas (renewal)

CONTRIBUTIONS TO THE SOCIETY

Joyce Alexander Colin Brooks
David Anderson John Cherry
David Armstrong Carl Jennings Frazier-Smith
Carole Baker William K. Glenn
Carole Barber William H. Graves

William J. Henderson Samuel Fraser Reid, Jr
Elwood Jones Charles R. Rodgers
Donald B. Kiddo Carole Smith
Bill McGimpsey Alexandra D. Wintersteen
Robert Montgomery
Ronald Plunkett

museum. The deadly fungus that attacked the potato, Ireland’s staple food in 1845, brought a growing tragedy of slow starvation, disease and despair that did not end until 1952. By then over a million people were dead and for many migration was the only alternative.

I was interested in “seeing” the sad story of the Irish potato famine, An Gorta Mor (the Great Hunger) through artist’s eyes. Some of the most important Irish and American artist of the past 170 years have work displayed here and the museum is touted as the largest collection of famine-related artwork in the world. The museum’s permanent collection including internationally known sculptors John Behan, Rowan Gillespie and Éamonn O’Doherty; as well as contemporary visual artists, Robert Ballagh, Alanna O’Kelly, Brian Maguire and Hughie O’Donoghue. Featured paintings include several important nineteenth and twentieth century works by artists such as James Brenan, Daniel Macdonald, James Arthur O’Connor and Jack B. Yeats.

Next time you find yourself in New England with an afternoon consider a stop in Connecticut to visit the Hunger Museum.

Carole Smith