

THE SCOTCH-IRISH SOCIETY FALL 2008 OF THE UNITED STATES OF AMERICA



Donegal to Donegal

Mural
Elizabethtown, Pennsylvania

Leaving the greater uncertainty of Ulster, carrying with them values of family, faith, choice, individuality, community, they went in search of land. From Donegal to Donegal, they came and helped forge a new nation.

Mural text and images © 2002

Settlers arriving in the Susquehanna River area in the early 1700s, virtually all Scotch-Irish immigrants from County Donegal, Ireland, chose northwestern Lancaster County, Pennsylvania for settlement and named the area Donegal. The mural pictured above was created by Wayne Fetto. For more information about the mural and the artist contact:

*the Winters Heritage House
Elizabethtown, PA
717-367-4672
www.elizabethtownhistory.org*

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Thomas Campbell – Treasurer

Letter from the Treasurer

Thomas Campbell

Each year when membership checks arrive, I marvel at the addresses. Just as your ancestral path has a story, so too has the Scotch-Irish Society. It is remarkable that this organization, beginning with its roots in Tennessee over one hundred years ago, grew to have a membership flung wide across the nation.

Why the longevity? Perhaps members over the years kept close to the Constitution and By-Laws of the Scotch-Irish Society of the United States of America. Its stated objective is simple: “The purposes of this Society are limited to the preservation of Scotch-Irish history and culture, the keeping alive of the *esprit de corps* of the Scotch-Irish people, and the promotion of social intercourse and fraternal feeling among its members, now and hereafter.” Its membership requirements are straightforward: “Any United States citizen, being of good character, who is of Scotch-Irish descent through one or both parents, shall be eligible for membership, and shall become a Member.” And its heritage is clearly defined: “The Society considers that the term ‘Scotch-Irish’ generically designates those who are descended from an ancestor who emigrated to America, directly or indirectly, from Ulster, and whose families, hailing from Scotland, Britain, and other places in Europe, had previously settled in Ulster about the year 1600 or thereafter.”

Individually, each of our ancestral paths differs. Combined, Scotch-Irish heritage has left a mark that has made America unique.

To expand awareness of the Scotch-Irish contribution, the Society newsletter promotes and supports ongoing conversation among its members. Through news of the Society, notices and reviews of academic study, meetings, cultural events, activities, and contact information, the Society endeavors to keep alive the *esprit de corps* of the Scotch-Irish people.

As Treasurer, I will continue to enjoy reading your addresses! I look to greater enjoyment in meeting those of you who reach out and share your questions and discoveries about the heritage we share.

Thomas Campbell
Treasurer

Notice of ANNUAL MEETING

December 4, 2008

The 2008 Annual Meeting of the Scotch-Irish Society of the USA will be held on Thursday, December 4, 2008 at the Philadelphia International Airport Ramada Hotel, Essington, Pennsylvania, starting at 10:00 AM. All Members in good standing (2008 dues paid) are warmly invited to attend.

One of the main pieces of business will be to elect the 2011 Class of the Council; that is, those Members who will serve on the Council from December 2008 to December 2011. For continuity, Council Membership is divided into three classes, with the term of one class expiring each year.

In addition, each Officer of the Society will report on the activities in his or her area of responsibility during 2008. There will be an opportunity for Members to raise any issues regarding the Society that they wish to discuss.

If you plan to be present, would you please notify the Secretary of the Society, Dr. Joyce M. Alexander, before Friday, November 28, 2008, so that we may make appropriate arrangements for seating. Alternatively, you may call (610) 532-8061 or e-mail the Secretary at joycemalexander@aol.com to inform us of your attendance.

A meeting of the Council of the Society will be held immediately following the Annual Meeting. At this meeting, the Council will elect the Officers of the Society for the upcoming year. Members who attend the Annual Meeting are invited to remain for the Council Meeting as observers.

We look forward to seeing you at the Annual Meeting.

Seventeenth Ulster American Heritage Symposium

Joyce Alexander

The Seventeenth Ulster-American Heritage Symposium was held at the Centre for Migration Studies at the Ulster American Folk Park in Omagh, Northern Ireland from Wednesday, June 25 through Saturday, June 28, 2008.

The symposium followed the customary pattern of having a full program of scholarly, or near scholarly, presentations during the day, with book launches, receptions, and entertainment (in addition to dinner) each evening. The arrangements were outstandingly good and the staff of the Center went out of their way to make their guests welcome. I would urge Members of the Society to try to attend the next symposium to be held in Northern Ireland, which will be in 2012. Once one has paid the fare for transatlantic travel (admittedly, not cheap), the costs of the UAHS itself are exceptionally low, and deeply discounted rates are usually available at the conference hotels. Following the symposium, our ancestral homeland awaits you.

The presentations covered a wide range of topics. There was an emphasis on changing perspectives on ethnicity and identity, and a series of papers in parallel sessions over three days developed this theme.

The highlight of the symposium was the keynote lecture "Thomas and Andrew Mellon" by Dr. David Cannadine of the Institute of Historical Research of the University of London. He discussed both Thomas Mellon, whose cottage was the foundation of the Ulster American Folk Park, and his famous son, Andrew Mellon. His lecture was both erudite and witty and was enjoyed by all.

One group of papers was about trade and migration. Trevor Parkhill of the Ulster Museum, discussing a number of Ulster immigrants to America between 1750 and 1920, presented a picture of skilled and literate tradesmen with proficiency as artisans. Other presentations dealt with shipbuilders and shipping dynasties on both sides of the Atlantic.

In celebration of the four hundredth anniversary of the Bushmills distillery, a number of the presentations related to whiskey distilling (legal and moonshining) in both Ulster and the New World. This was followed by a reception and tasting hosted by Bushmills, prior to the main conference dinner on Friday night.

Members of the Society were well represented among those presenting their work. **Dr. Richard MacMaster** spoke on the transatlantic passenger trade from 1763 to 1775, in which he looked not only at the passengers themselves but also at those who managed this trade and at their motives. **Dr. Michael Montgomery's** presentation, "An Appalachian Mist has descended upon Ulster," an extension and development of the work he presented at the Fourth Scotch-Irish Identity Symposium in Philadelphia in 2007, analyzed the widespread belief that many elements of Appalachian culture had their origin in Ulster. **Dr. Micheál Roe** used a qualitative methodology to explore the meaning and function of Scotch-Irish identity. **Dr. Nina Ray** discussed the motivations and behavior of legacy tourists. **Dr. Katharine Brown** looked at the rise and decline in whiskey distilling in Scotch-Irish counties in Virginia between 1730 and 1860. **Peter Gilmore** discussed the sense of identity among citizens of Pittsburgh in the late eighteenth and early nineteenth centuries.

There were a number of papers from Canadian academics. While these were not directly relevant as far as the Scotch-Irish were concerned, it should be remembered that, for a number of reasons, many of our forbears entered the United States through Canada and that early migration to Canada is thus of interest to us.



The final day (Saturday) concluded with a tribute to the work of our own Dr. Richard MacMaster and Dr. Michael Montgomery (both of whom are Council Members of the Society). Richard's new book, *Flaxseed and Emigrants*, was to have been launched at that time. However, since the publication had been delayed, there was a discussion of the research of both MacMaster and Montgomery and of their contributions to the field of Scotch-Irish Studies. The day ended with a wine and cheese reception.

The Eighteenth Ulster American Heritage Symposium will take place in 2010 at the Mountain Heritage Center at Western Carolina University in Cullowhee, North Carolina.

The Scotch-Irish Society

Usually, when the UAHS is held in Northern Ireland, one finds little real interest in the Scotch-Irish Society of the USA. We are, after all, an American society. Many, even of the American contingent present, are not Scotch-Irish, although they are interested in our history. Those who are not American express a courteous interest in the Society, although they are extremely interested in the Center for Scotch-Irish Studies, in the *Journal of Scotch-Irish Studies*, and in the academic research being carried out over here. (However, both John Gilmour and the late Eric Montgomery, both formerly Directors of the Ulster American Folk Park, were notable exceptions to this and made many useful suggestions for the future well-being of the Society.)

Society Presence at Ulster American Heritage Symposium

In front, we see Dr. Michael Montgomery; standing, front row, from the left, are Mr. John Gilmour (Honorary Member of the Society, a former Director of the Ulster American Folk Park and currently a Director of the Museums and Galleries of Northern Ireland), Dr. Nina Ray, Dr. Richard MacMaster, Dr. Joyce Alexander and Dr. Katharine Brown; in the back row, from the left, are Mr. Peter Gilmour and Dr. Denis MacNeice (Honorary Member of the Society and a former Director of the Folk Park). Dr. Micheál Roe was also present, but was unavailable when the photograph was taken.

It is different when the symposium is held in the United States. First, we are normally one of the sponsors and give some financial support (which is not necessary in Northern Ireland, where there is institutional support): this gives us a measure of visibility. Second, we almost always set up a table for the Society with a good display, which is a focus of attention. Third, because it is easy and relatively inexpensive for people on this side of the Atlantic to attend, there are usually many Members present, as well as a large number of those eligible for membership: we often recruit a number of new Members on these occasions.

However, this time I found considerable interest in the Society. There were a number of reasons for this. One reason was undoubtedly an unusually good presentation on the early years of the Society by David T. Gleeson of the College of Charleston in South Carolina. He noted that the standard view in much Irish-American historiography was that the Scotch-Irish had founded the Scotch-Irish Society as a means of distinguishing themselves from the "Native Irish" and as an expression of their own superiority. His analysis of the meetings in the early years of the Society led him to conclude that the Members were not sectarian and did not seek to denigrate their Catholic neighbors but that they expressed their admiration for them. Their essential focus was on American issues, particularly the aftermath of the American Civil War. This presentation created a lot of interest and led to a number of discussions over the remainder of the conference.

Personal Note

I should like to add a personal note. My husband, Harry Alexander (publisher of the *Journal of Scotch-Irish Studies* and former President of the Scotch-Irish Society of the USA) and I had planned to make our customary visit to the UAHS. In addition to our interest in the research being presented, our pleasure in renewing our friendships with other attendees, and the presentation of our own research, we always found a number of excellent papers, which measured up to the standards that we had set for the *Journal* and which we were happy to publish.

As most of you know, Harry died earlier this year. After considerable thought, I decided that I should go to the UAHS to seek out appropriate papers for the *Journal*, but that I should ask the organizers to remove my name from the program as I did not think that I would be able to make a presentation on this occasion. They were very gracious and understanding about my feelings, and I am grateful to them.

I am glad that I went to Omagh. There were many tributes to Harry, ranging from quiet and private expressions of sympathy and appreciation for his work to warm tributes on public occasions. Those of us who work in the field of Scotch-Irish Studies form a very real family.

I returned to the United States with a number of excellent papers for the 2009 issue of the *Journal*: Harry would have been very pleased.

Thank you to Members of the Society who responded after receiving the newly designed and expanded 2008 Spring Newsletter. Included in this issue is the first in what we hope to be a series of articles on Scotch-Irish music written by Society Member James McQuiston. We continue to welcome your comments, suggestions and submissions in this endeavor.

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**We welcome
our New Members**

JUNE 2008

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Philadelphia, PA

Julian D. Kelly, Jr., MD
Savannah, GA

SEPTEMBER 2008

Susan Battle
Austin, TX

Helen K. Moore
Modesto, CA



EARLY STONE HOUSES OF KENTUCKY
by Carolyn Murray-Wooley

Carolyn Murray-Wooley, Member of the Society, is an architectural historian, former Executive Director of the Bluegrass Trust for Historic Preservation and founder of the Dry Stone Conservancy. She has also written *The Founding of Lexington, 1775– 1776* and co-authored *Rock Fences of the Bluegrass* with Karl Raitz. She lives and works in Lexington, Kentucky.

In the years before the Revolutionary War, intrepid frontiersmen with roots in Northern Ireland claimed vast tracts of land in Kentucky. These aristocratic families developed plantations and built stone houses that became the centerpieces of their properties. Carolyn Murray-Wooley examines these early frontier homes and explores the lives of the people who built and inhabited them.

Who were these settlers? What traditions did they draw on to provide construction techniques and plans? How do the frontier dwellings of settlers from different origins compare with these stone houses? Murray-Wooley found that Ulster descendants were three times more likely to build with stone than were other cultural groups and they almost always built hall-parlor with gable end chimneys. Many wealthy families from Northern Ireland who had settled in the eastern colonies migrated to the Bluegrass to claim some of the richest and most valuable land in the Commonwealth. They quickly became leaders in the areas of

politics, education, and religion, and they brought many of the cultural traditions of northern Irish gentry to their homes in Kentucky.

Members can purchase the book from any major bookseller; or if they would like to support the work of the Dry Stone Conservancy, 1065 Dove Run Road, Suite 6, Lexington, Kentucky 40502 go on-line to Drystone.org, (same price).



FLAXSEED AND EMIGRANTS
Scotch-Irish Merchants in Eighteenth-Century America
by Richard MacMaster

The launch of Society Member and past President Richard MacMaster's new book, scheduled for December 3, has been postponed until early next year. The new book tells the story of the transatlantic links between Ulster and America in the eighteenth century. The author draws upon a remarkable range of sources in America and Ireland as he explores the realities of life and work for the merchants. The trading networks and connections established and the economic background to the period are examined in some detail. This book provides fascinating insights into the connections between Ulster and Colonial America through the experiences of the Scotch-Irish merchants.

For more information you can contact the Ulster Historical Foundation, Cotton Court, Waring Street, Belfast, BT1 2ED or go on-line to enquiry@uhf.org.uk. You can also order the book direct at www.booksireland.org.uk.

Roots and Rhythms *James McQuiston*

The first time I ever heard the term "Scotch-Irish" was in regard to music, over forty-five years ago. I was about twelve years old, standing outside my uncle's western Pennsylvania farmhouse. Inside were a dozen or more musicians. The music had been going on all day and would last into the wee hours of the following morning, as it did once a year, for twenty-one years, when Uncle Joe McGonnell held his "sessions."

Outside, several adults were discussing the merits of including country and western music in the evening's repertoire and whether it detracted from the so-called Irish music being played. Someone noted that we weren't Irish anyway – we were Scotch-Irish. I asked what the difference was, but kids were to be seen, not heard, back then.

Uncle Joe could really play the fiddle. He and his brother Bill led the other musicians. Following along was a left-handed mandolin player, several guitarists, a chubby lady on a piano stool, and several people who took turns on the "stand-up" bass.

I attended these sessions for twenty-one years. Now I perform forty to fifty times a year, principally at craft shows, Irish events, and Highland games. I hold my own music sessions every Wednesday night in a coffee house near my home, still in western Pennsylvania.

We typically have two dozen or more musicians attending each week. The fiddlers still lead the way and often they play the same songs that my uncles used to play. One fiddler might have a blues style, another an old-timey style, another a Cape Breton style. One musician teaches another what he knows. One guitar player watches the fingers of another to learn new licks. Someone sings an old song father used to sing.

This is, no doubt, how Scottish and Irish music has been preserved and modified for hundreds of years. It takes its twists and turns along the way. A melody for this song gets borrowed for that song. A basic tune is given new ornaments by a bored player who thinks, "What if I did this, right here?"

After many years of playing and studying this music, I have discovered that there is little distinction between Irish, Lowland Scot, or Highland Scot music, although certain styles developed in very specific parts of these countries. A couple of years ago I met the great Scottish fiddler, Alasdair Fraser. He demonstrated many styles of fiddling found in America and related them directly to locales within Scotland and Ireland. He is perhaps the world's foremost expert on this subject, and the lessons he taught me were invaluable.

It is fair to say that there is no music considered specifically Scotch-Irish but rather than that there is an amalgamation of music shared by people with a variety of designations — from Irish to Scottish, from Scotch-Irish to Ulster-Scot. It is also fair to say that it was the Scotch-Irish, for the most part, who established these tunes in America.

In the old days, many Irish harpers toured Scotland as teachers and often served Scottish chieftains as their personal musicians. When the bagpipes were outlawed, many old pipe tunes were restructured to fit the fiddle. As Scots moved into Ulster they brought their own local tunes and styles with them.

No matter in which country these unique songs originated, the Scotch-Irish did what they do best, they adapted and adopted. As the stereotypical American frontier people, their music has influenced every form of American music, from jazz to blues, from country and western, to the shape note singing of many a southern church.

Not too long ago, a meeting was held between traditional shape note singers from the Hebrides and those of several southern churches in the United States, where substantial similarities were noted in their singing styles and structure. The conclusion was unanimous between these two groups that their styles do in fact have the same origin.

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Songs have been traded back and forth between Scotland and Ireland for so long that it is often impossible to tell where a melody originated. Sometimes the same tune is used in each country with a separate set of lyrics. One of the most common examples is the Scottish song "Loch Lomond," which in Ireland is typically known as "Red is the Rose," using the same melody but with different words.

Even some pop music has its roots in Scottish and Irish music. Elvis Presley's "Love Me Tender" is the same melody as "Aura Lee," an old Irish song. The melody of "The Wreck of the Edmund Fitzgerald" is also taken from an old Irish song.

For more information on this subject I would recommend Fiona Ritchie's book *The NPR Curious Listener's Guide to Celtic Music*. She has hosted the "Thistle and Shamrock" music program for many years, interviewing dozens of Celtic musicians.

One of the most famous examples of adapting music is illustrated by the song "Danny Boy," perhaps the most requested song in history. One theory is that this song, also referred to as "The Londonderry Air," was originally known

Continued on next page.

Roots and Rhythms continued.

as "O'Cahan's Lament" for several hundred years. The melody, it is claimed, was written by an O'Cahan harpist when his chief, Donnell O'Cahan, died in 1628 and the family was on the verge of losing their legacy.

In 2005, I was sitting in Murphy's Pub, in Dungiven, Northern Ireland. It is fair to say I was in the heart of Ulster.

My McQuiston family left Dungiven for the American colonies in 1735 and on my maternal side, many generations back, was an O'Cahan. The story of "Danny Boy" would have particular significance for me. There in Dungiven I was about to perform and was discussing which songs to play. I was with a unique individual, a woodcarver from Rathlin Island. He said I'd be run out of town if I sang "Danny Boy," but I'd be more than welcome to play the tune as "O'Cahan's Lament." He then told me the story of this song and showed me a plaque on the wall recounting it. I opted to perform other tunes instead.

My family's history includes links to the Highlands and Lowlands of Scotland and to Northern Ireland. Along with this mix of histories I also inherited a love for this special kind of music, as taught to me specifically by my own Scotch-Irish family. I was pleased to learn, just recently, that the Belfast School of Music is located in the old McQuiston School, established no later than 1880. Not far away is the McQuiston Memorial Church, the largest Presbyterian congregation in Ulster history.

I don't pretend to be an expert but, whatever its roots, this music that has held my interest for so long has also reinforced my pride in being called Scotch-Irish. I hope to be able to share my interest and experiences with the readers of this Newsletter in future issues.

Ed. Note: The method of reading music with shape notes, simple shapes representing notes on the musical scale, flourished in the United States at a time when a young nation yearned to become musically literate. In Southern Appalachia, where musical traditions were played by ear from one generation to the next, the main social gathering place where shaped-note songs thrived were churches.

2008 Issue of the *Journal of Scotch-Irish Studies*

As this Newsletter goes to press, the 2008 issue (Volume 2, No. 4) of the *Journal of Scotch-Irish Studies* is at the printer and is to be published this month; it will be sent to subscribers. It may be obtained from the publishers: see rates below.

This issue contains a number of interesting and readable papers. Peter C. Gilmore has written on Scotch-Irish opposition to the Federal Constitution in the Pennsylvania backcountry; he shows how they were apprehensive about the possible development of aristocratic government. Emily Moberg Robinson, who is new to the *Journal*, has contributed a paper on the Covenanter Diaspora and discusses the Covenanters' determination to maintain their autonomy. Richard K. MacMaster discusses the politics of identity and how an American identity was developed. Michelle M. Mormul, another new contributor, analyzes the flaxseed trade across the North Atlantic between 1765 and 1815. William J. McGimpsey has another interesting paper on the Scotch-Irish in New York, this time on the New York City draft riots. The authority on early stone houses in Kentucky, Carolyn Murray-Wooley, has described Ulster-American gentry in that area. John F. Polk has made his first contribution to the *Journal* with a paper about the early settlement of the Scotch-Irish in the Chesapeake region.

As may be seen, we have an interesting mix of scholarly papers from both old friends and new contributors, and we know that readers will enjoy this issue and find it stimulating.

PRICE PER COPY

Standard

(2000 and 2001 issues)	\$20.00
(2002, 2003, 2004, 2005, 2007, and 2008 issues)	\$22.00
Members of the Scotch-Irish Society, USA (all issues)	\$15.00
Libraries and educational institutions (all issues)	\$15.00

Shipping and handling (per copy)

United States (first class)	\$4.00
United States (book rate)	\$3.00
Canada	\$5.75
United Kingdom (airmail)	\$10.25
United Kingdom (surface, 6 to 8 weeks)	\$6.75
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Humphrey Hunter: Patriot, Prisoner and Presbyterian Preacher *Lee Ramsey*

From the manuscript journal of Rev. Humphrey Hunter, as condensed by his son, Dr. Cyrus L. Hunter, and found in John Hill Wheeler's *Historical Sketches of North Carolina from 1584 to 1851*, we learn that the Hunter family history originates in Scotland, where Humphrey Hunter's paternal grandfather was a native of Glasgow, and that the family joined the migration to the plantations of Ulster, Ireland. His maternal grandfather was of French Huguenot extraction, coming to Ireland from Brest, France. Hunter was born 14 May 1753 near Londonderry in Ulster and was but four years of age when his father died. In May 1759, the mother and son embarked on the ship *Helena*, arriving several months later in Charleston, SC. From there, Hunter's mother was able to procure a conveyance to the northeastern parts of Mecklenburg County, NC, where she settled and lived out her life in the Poplar Tent settlement, which became part of Cabarrus County in 1791.

Humphrey Hunter was reared in the Poplar Tent settlement, where he grew to manhood under the strong hand and patriotism of his pioneer mother and the freedom-fighting convictions of his Scotch-Irish compatriots. In May 1775, when Hunter was about twenty-two years of age, the Mecklenburg Convention was ordered into session by Colonel Thomas Polk. Hunter was present at the courthouse in Charlotte, being drawn by the excitement of the proceedings, and listened to the reading of our country's first Declaration of Independence. Around this time, he commenced his classical studies at Clio Academy, in the western part of Rowan (now Iredell) County, under the instruction of the Rev. James Hall. In 1776, during the early stages of the Revolutionary War, Hunter relates the admonition given to him by his mother: "Go son; join yourself to the men of our country. We ventured our lives on the waves of the ocean in quest of the freedom promised us here. Go, and fight for it, and rather let me hear of your death than of your cowardice." In March of that year, Hunter joined the Mecklenburg County militia in the service of Capt. Charles Polk's Company of Light Horse, to Brunswick serving from March to May. That fall, Hunter joined Gen. Griffith Rutherford's brigade for the campaign against the Middle and Valley Cherokee towns, to prevent any meaningful Cherokee Indian participation in the war.

After returning from the Cherokee campaign, Hunter resumed his classical education in Charlotte at Liberty Hall Academy (formerly Queen's College and Queen's Museum), under Dr. Alexander McWhorter, the eminent Presbyterian minister from New Jersey. In the summer of 1780, the school was forced to close due to the approach of the British forces under Cornwallis. Dr. McWhorter urged these young men to take up arms in defense of their country. A brigade was raised

at Salisbury under orders of Gen. Rutherford in which Hunter enlisted for a short term as Commissary, after which he joined Capt. Givens' Company and served as a Lieutenant until he was captured at the Battle of Camden on 16 August 1780. After being confined seven days in a prison-yard at Camden, all prisoners were taken to Orangeburg, where they remained confined to the area under parole status.

Several months later, on 13 November 1780, Hunter set out on foot to the outskirts of Orangeburg, to oblige himself of the friendly offer of a local lady for a homespun coat. Before he reached her residence he was accosted by a local Tory serving in the capacity of a Lieutenant. Hunter reluctantly followed the Tory's instructions at the point of a sword, until they reached a large, fallen pine tree. At this juncture, Hunter jumped over the pine tree and was immediately fired upon by the Tory whose first shot missed. As the Tory leaped his horse over the tree, Hunter took to the opposite side, and a second shot rang out from the Tory's pistol. This shot also missed, and Hunter initiated his defense by throwing the hardened pine knots he found on the ground as missiles, striking the Tory and his horse, bringing them both to the ground. Hunter disarmed the Tory, and the bewildered horse galloped off, leaving its rider behind. Later, after the Tory was confronted by his peers and superiors with his rider-less horse and his compromising position, all prisoners were ordered on the following Sabbath to appear the following Monday at twelve noon at the courthouse. But on the evening of the Sabbath, Hunter and several other soldiers from Mecklenburg County made their escape, concealing themselves by day and traveling at night until they reached the Catawba River, arriving safely in Mecklenburg County.

Hunter remained several days at his mother's residence, after which he joined the cavalry company of Colonel Henry Lee as a Lieutenant. This would be his last service in the Revolutionary War, serving in that unit until he was wounded in September 1781 at the fiercely fought Battle of Eutaw Springs in South Carolina, where many American patriots lost their lives. Soon after the close of the war, Hunter resumed his classical studies under the instruction of the Rev. Robert Archibald, near the Poplar Tent Presbyterian Church. During the summer of 1785, he entered the junior class at Mount Zion College in Winnsboro, SC, from which he graduated in July 1787. Following his graduation, Hunter began his theological studies under the Presbytery of South Carolina and was licensed to preach in October 1789. He was married the same year to Miss Jane Ross, daughter of Dr. George Ross of Laurens District, SC. Rev. Humphrey Hunter's ministry covered a period of nearly 38 years, during which time he served the Goshen and Unity Churches in Lincoln County,

Continued on next page.

Humphrey Hunter continued.

NC, as well as the historic Steel Creek Presbyterian Church in Mecklenburg County, NC, where he was laid to rest in 1827. An early transcription of his gravestone reads, "Sacred to the memory of Rev. Humphrey Hunter, who departed this life August 21, 1827, in the 73 year of his age. He was a native of Ireland and emigrated to America at an early period of his life." To Humphrey and Jane Hunter were born ten children. Their son, Cyrus L. Hunter, published his *Sketches of Western North Carolina* in 1877.

WANTED: ARTICLES

The Scotch-Irish Society needs members to contribute articles for future issues of the Newsletter.

WANTED: REGIONAL COLUMNISTS

We are looking for people to report on and publicize academic and cultural events around the country that would interest our members.

INTERESTED? Email the Editor, Carole Smith, or the Secretary of the Society, Joyce Alexander.

Dues

Please check the mailing label on this Newsletter. If your name is followed by (07), it means that we have not yet received your 2008 dues. We have included you in the mailing of this Newsletter so that you will know what is happening in your Society. However, we will be removing you from the active mailing list if we do not receive your dues soon. Annual dues continue to be \$20.00 and should be sent to the Scotch-Irish Society of the USA, PO Box 181, Bryn Mawr, PA 19010.

Society Tie

To order, please send a check for \$43 (includes shipping and handling) to: Scotch-Irish Society (Ties), P. O. Box 181, Bryn Mawr, PA 19010. Also available are a limited number of bow ties for \$36.

The Scotch-Irish Society of the USA
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PO Box 181, Bryn Mawr, PA 19010
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