



THE SCOTCH-IRISH SOCIETY OF THE UNITED STATES OF AMERICA



Historic Brattonville

Located in York County, South Carolina, the historic community known as Brattonville was originally settled by the Scotch-Irish Bratton family in the mid-1760s.

Members of the Bratton family lived at Brattonville until the early 1900s. By 1915, however, all of the Bratton family members had moved to nearby Yorkville (now York), and the property was rented to tenant farmers, who continued to work the plantation until the late 1950s. In the early 1970s the York County Historical Commission began a long and arduous process of cleaning up the site, restoring the original structures, and bringing in new buildings to create an authentic eighteenth and nineteenth century living history plantation. Over the next twenty-five years, the Colonel Bratton House, the Homestead House, the Brick House, Hightower Hall, and other Bratton properties were acquired by the county through lease, gift, or purchase. These properties were incorporated into the Brattonville Historic District which was in turn placed on the National Register of Historic Places.

In the early 1990s, the site was renamed "Historic Brattonville" and rapidly became one of the premiere historical attractions in the region. In 1998, the York County government

Message from the Vice-President

Bill McGimpsey

Some exciting news for those who do research on the divergent Scotch-Irish. Let me explain.

When the term Scotch-Irish is used we usually think of both heritage and geography. The assumption is that it's about people whose ancestors came from the northern part of Ireland, probably in the eighteenth and nineteenth century, perhaps before the USA was formed, and that they mostly settled in the frontier territories of the day.

Some researchers, me included, have taken an interest in the Scotch-Irish who shunned this rural way of life and decided to seek prosperity in America's exploding urban areas. Others have found interest in the pockets of intense Scotch-Irish settlement in less likely places like Montana, Nebraska, and Utah. I am referring collectively to these groups as the divergent Scotch-Irish.

Researching these divergent groups has always been difficult, due in large part to the lack of pre-existing reference material.

Recently I decided to wrap up a project I started a long time ago, which involved doing historical research in Syracuse, New York (not Scotch-Irish related). It had been repeatedly put off because it required a trip to Central New York and then parking myself in the main library for a day or two. Oh how I hate those horrible microfilm viewers.

Last week I decided to jump on the internet, on the slim chance there might be a closer repository, possibly at the state capital in Albany, about half the distance from the New York Metro area where I live. To my surprise I found a site located in Cedar Rapids, Iowa, which boasted that they could provide access to almost every newspaper published in Onondaga County since 1808 and that I could view the items at my leisure 24/7 for \$7/month. I thought this must be a scam, but what the heck. I typed in my credit card number, hit enter, and up came the opening screen – "Start Exploring."

Genealogists, I am sure are aware of this "new" resource, but for me it was like finding a gem in the sand. Just for fun I typed in the words "Scotch-Irish" and in the blink of an eye I got 27,036 results, which I cut down to a manageable three hundred or so by using "exact phrase." Each had a six line description making it oh so easy. I can now do research on the divergent Scotch-Irish in a relative state of bliss!

THE SCOTCH-IRISH STORY

Having been a secondary school social studies teacher, my professional experience is that of “history practitioner:” one who applies the lessons of history on the unsuspecting. I am also mindful that to be “certified” in Great Britain means that you should question my judgment! I’ve enjoyed “practicing” history over the years as it always raises more questions than it answers.

History flows as does a winding stair. It reaches into a darkened past. “Published history” enlightens events of magnitude. Not so with the lives of many of us. Like shafts of light, our oral tradition and the stories we record are the only indication that we passed this way. How often do we discover insight into our life experience, then, cast it aside as being of little consequence?

The Scotch-Irish mural in Elizabethtown, Pennsylvania, reads: “Leaving the greater uncertainty of Ulster, carrying with them the 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.” The value-laden text raises many questions.

The impact of Scotch-Irish in large numbers immigrating to a nascent America is passed. Does this mean the history of their impact has been written? Has the uniqueness of their individual efforts become something no longer unique? Or do the values imprinted by these people from a distant time still continue to shape America?

There are stories each of us know, yet feel are insignificant. There are questions about our Scotch-Irish heritage assumed to be unlearned or trivial. Tell the story. Ask the question. There are those who want to hear and those who want to respond. The Scotch-Irish story is like Ulster linen: durable, resilient, and a beauty all its own.

Send us stories. Send insights. Send enquiries.

Tom Campbell

OF NOTE: PAXTON BOYS ORIGINAL REMONSTRANCE acquired by The Lancaster County Historical Society

A body of men who called themselves the Paxton Boys rode into Lancaster, Pennsylvania in December 1763 and proceeded to murder Indian men, women, and children confined in the jail there for their own security. A week earlier a smaller band raided the Conestoga Indian village and killed all those they found there. The Paxton Boys became a by-word for frontier violence, but they saw themselves as point men for the long-simmering grievances of the mainly Scotch-Irish backcountry.

The Paxton Boys threw Philadelphia into a panic when they marched on the city in February 1764. These Scotch-Irish settlers from the frontier settlements along the Susquehanna returned quietly home after presenting their Declaration and Remonstrance to the Pennsylvania authorities. In the Remonstrance they set out their grievances, notably the failure to give the back settlements an equal representation in the Pennsylvania Assembly. Through the generosity of a benefactor, the Lancaster County Historical Society recently acquired the original manuscript of the Remonstrance.

Criticism of the backcountry protesters had an unexpected result. By tarring all Presbyterians and all Ulstermen with the Lancaster murders, critics drew them together. Even before the first marchers reached Germantown, the Rev. John Elder, pastor of the Paxton congregation, wrote to a friend: “The Presbyterians, who are the most numerous I imagine of any denomination in the province, are enraged at their being charged in bulk with these facts, under the name of Scotch-Irish, and other ill-natured titles, & that the killing of the Conestogoe Indians is compared to the Irish Massacres & reckoned the most barbarous of either.”

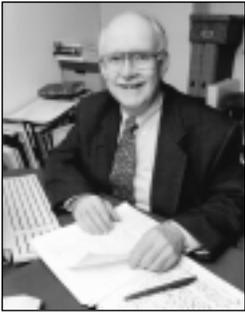
The slaughter of Protestants in Ulster, in 1641, was part of their folk memory. They resented its being invoked to identify themselves with the wild Irishmen who killed helpless settlers. It is little wonder that, as Elder observed, the men marching on Philadelphia had “the good wishes of the Country in general.”

In March 1764 “a few Gentlemen in the city of Philadelphia,” nearly all of them merchants in the flaxseed trade, met “with the Ministers of the Presbyterian denomination there” to draw up a plan for a political action committee. As the furore over the march of the Paxton Boys demonstrated, although Presbyterians “are so numerous in the province of Pennsylvania, we are considered as Nobody, or a body of very little weight and consequence.” Political leaders and anonymous pamphleteers did not hesitate to “misrepresent and asperse the whole body of Presbyterians, on account of the indiscreet conduct of individuals belonging to us.” In response, they constituted a committee of prominent Philadelphia Presbyterians to “correspond with their friends in different parts” and to consult with them on “what things may have a tendency to promote our union and welfare.” They called for similar committees in every district to work with them and for a general meeting at Philadelphia or Lancaster in August.

This was the beginning of a Scotch-Irish Presbyterian force in Pennsylvania politics that would persist through the American Revolution as the leading edge of the Patriot cause. The 1764 election was at the end of the day less a referendum on royal government than a test of strength between the entrenched Quaker Party and the newly-politicized Scotch-Irish.

Kevin Kenny has told this story well in a book published this past summer by Oxford University Press. *Peaceable Kingdom Lost: The Paxton Boys and the Destruction of William Penn's Holy Experiment* is a highly readable account of this part of our heritage.

Richard MacMaster



SCOTCH-IRISH MERCHANTS IN COLONIAL AMERICA by Dr. Richard K. MacMaster

New commercial opportunities in the eighteenth century Atlantic world linked Ireland and North America. Ulster's rapidly expanding linen industry needed to import flaxseed to insure a steady supply of fibre to be spun and woven into

linen. The finished cloth found a ready market in the American Colonies. The flaxseed ships carried passengers on every outward voyage. These ships provided the way for Ulster emigrants to cross the Atlantic and start a new life as American settlers, the people known as the Scotch-Irish. More than a simple exchange of American produce and British manufactures, this trade peopled the backcountry and pushed back the frontiers.

Ulster-born merchants in the port towns of New York, Philadelphia, Baltimore, and Charleston guided this transatlantic movement of people and goods, working with their counterparts in Belfast, Londonderry, Newry, and Dublin. They were key players in a complex network of commerce and credit that stretched from the frontier settlements of Pennsylvania, Virginia, the Carolinas, and Georgia through Ulster to London.

Scotch-Irish businessmen used their influence to advance the interests of their countrymen and to shape their identity in a new land. Taking a role in provincial politics after 1764, these Scotch-Irish merchants played a leading part in defense of American liberties and identified the Scotch-Irish with the patriot cause. Theirs was the trade that made America.

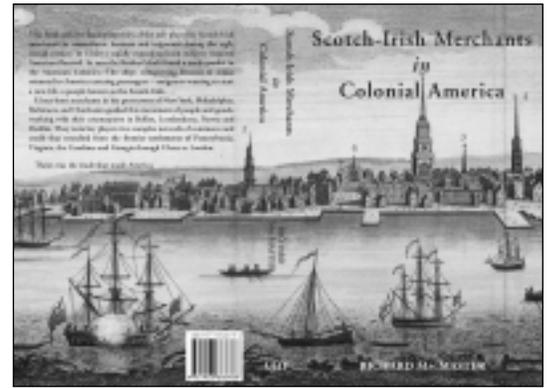
ULSTER EMIGRATION TO COLONIAL AMERICA 1718 – 1775 by R.J. Dickson

First published in 1966, R. J. Dickson's book remains the acknowledged work of scholarship on migration in the eighteenth century of a quarter of a million people from Ulster to the New World. It combines detailed investigation of the economic, social, and political background to the exodus, with information on the emigrant trade and an analysis of the motivations and origins of the emigrants themselves. A new edition has been published which includes an introduction by Graeme Kirkham.

REVISING ROBERT BURNS AND ULSTER by Frank Ferguson & Andrew R. Holmes, editors

In a broad-ranging series of essays, this book, published in the 250th anniversary year of the birth of Robert Burns, offers a timely opportunity to re-examine the relationships between Burns and writers of literature in Ulster.

Published in 2009 by Four Courts Press, catalog price is 50.00 euros, web price is 45.00 euros. To purchase or to receive a catalog go to www.fourcourtspress.ie or telephone the US division at 1.800.944.6190.



Richard MacMaster's new book "Scotch-Irish Merchants in Colonial America" will have its American release October 17 at the Stone Mountain, Georgia, Scottish Games. It will have a second launch October 24 at an Institute of Ulster-Scots Studies conference at the Magee campus of the University of Ulster in Londonderry. Published by the Ulster Historical Foundation, the book can be purchased directly from the Foundation via their online bookstore at www.booksireland.org.uk. The contact person at the Foundation is Dr. Kate Tumilty, kate.tumilty@uhf.org.uk. Cost is £15 (UK pounds), approx. \$24. Members of the Society will be offered a 10% discount on the sales price.

Additionally, a companion set of R.J. Dickson's "Ulster Emigration and Colonial America" and Richard MacMaster's "Scotch-Irish Merchants in Colonial America" will be offered to Members for \$50 plus postage.



On behalf of the Society, the Council acknowledged Richard MacMaster's new book, "Scotch-Irish Merchants in Colonial America" at their quarterly meeting in June, which was held in Philadelphia. (L to R) Bill McGimpsey, Tom Campbell and Carole Smith; (seated) Richard MacMaster and Joyce Alexander. Council Members presented Richard with a signed and framed photo of the book cover.

Have you sent your 2009 dues?

Please check the mailing label on this Newsletter. If your name is followed by (08), it means that we have not yet received your 2009 dues. We have included you in the mailing of this Newsletter as a reminder. 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 Society Membership Secretary, Carole Smith, 528 Station Road, Wawa, PA 19063.

REQUEST FROM

THE SECRETARY... We need your email address so that we can keep you informed throughout the year. Next time you are online, please take a moment and send us an email at scotchirish@verizon.com

EXECUTIVE OFFICERS

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Geoffrey Alexander
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Wayne Newell
Lee Ramsey
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Carole Smith
scotchirish@verizon.net



MEET THE SECRETARY It was when I was a “wee” girl that I heard about the “old country.” My grandfather, RJ, would sit me on his knee and tell me about the family farm in County Tyrone and how he had been the first of eight children to travel to America. I enjoyed grandfather’s funny way of talking and the poems he wrote. I will never forget how he took me into their tiny kitchen in Philadelphia to teach me the

jig. I rarely heard the term Scotch-Irish growing up. I identified myself as Irish.

After graduating from Kutztown University, PA, with a BFA in Fine Arts, I began working as a staff artist for Instructo/McGraw Hill, located outside of Philadelphia. I designed and illustrated educational materials for elementary education and authored a series of craft books. I left the company after four years to start my own design studio. When Instructo moved to Minneapolis, Minnesota, a few years later, I was contracted as the transitional Creative Director to manage the existing line of products, develop new ones with the editors who were still living and working in the East, and build a local artist network in Minneapolis. How did I do this with no email? Since the early 80s, my studio has offered creative services to a diverse client base in industry, publishing, non-profit, and government.

I joined the Society in 2003 and accepted the position of Secretary and Membership Secretary beginning in 2009. I also agreed to become Editor of the Newsletter. My interest in the Scotch-Irish started a few years earlier. Harry Alexander, then President of the Society and Publisher of the *Journal of Scotch-Irish Studies*, contacted me to design the first volume of the *Journal*. Over the years, a professional relationship developed between us, coupled with friendship and mutual respect. Since Harry’s death in January 2008, Co-Editor Joyce Alexander took on the additional task of publishing the *Journal* and a new volume will be available later this fall.

I have had the opportunity to travel internationally as a creative meeting planner; gain a better understanding of the difficulties faced by minorities and the underprivileged as a designer for the Camden Housing Authority and my work on the Center’s *Journal* led to my affiliation with the Society and a new appreciation of my Scotch-Irish heritage.

Recently, I attended a Smith family reunion in Lancaster, Pennsylvania. I filled a box full of newsletters, membership forms, the Ulster flag, and books that I thought my family might have an interest in. They loved having the flag



Almost one hundred descendents of Alexander and Mary (Lyons) Smyth gathered in Lancaster, Pennsylvania on June 27, 2009. Pictured here is RJ Smith’s family, my grandfather. My father, who died in 2005, would have been smiling from ear to ear, if he could have been here, surrounded by his family. My father’s sister Eleanor stands next to my mother in the front row, the last of their generation.

displayed and I had more than one inquiry about the red hand. It was a wonderful day of orange t-shirts, smiles and hugs, pictures, and genealogy but there was very little interest in what it meant to be Scotch-Irish. I hope I can change that. *Carole Smith*



Roots and Rhythms

James McQuiston

What type of music would best exemplify an exclusively Scotch-Irish or at least Ulster-Scots "folk" music?

There is only one. That music is performed in Fife and Lambeg drum units associated, for the most part, with the Orange Order in Ulster. There is nowhere else on earth, besides Northern Ireland, where true Fife and Lambeg performances are regularly held.

The Lambeg drum descends from other earlier marching drums. It takes its name from the village of Lambeg, in County Antrim, and has at least three different theories pertaining to the origin of its name.

It is said that when William of Orange came over to Ireland, he brought fife and drum bands with him. On the day he began his military march from Belfast, he was met at nearby Lambeg by many supporters who eventually copied his fife and drum units.

Another theory is that the Lambeg drum was first developed in Lambeg and that William was actually met, when he landed at Carrickfergus, by already established Lambeg and Fife units, but this theory is unsubstantiated.

The most commonly accepted theory is that Lambeg, Northern Ireland, is where the drum was first played with canes rather than drumsticks.

The size of the Lambeg drum has grown so that it is one of the largest drums regularly carried by a human. The reason for the growth may have been one drummer simply trying to outdo another. It is also the loudest – so loud it can reach 120 decibels. It can reportedly be heard up to five miles away.

Lambeg drums are typically made of oak and goatskins, for long life and resistance to insects. They have become so loud the fifes can barely be heard over them. Fifes are hollowed out pieces of wood with six holes for changing notes. In some cases, during competition, fifers have used microphones to be heard above the drums.

Many drums have extravagant paintings decorating them.

The fifes played in Ulster are also unique. While most fifes are tuned to "B flat," Ulster fifes use a tuning close to the key of "D," slightly lower, near "C sharp." This seems to be the key that can best cut through the drumming. It is impossible to play the Ulster fife with other types of instruments because of this tuning.



William John McQuiston, at age 83, with a Lambeg drum decorated with the image of his father.

Most of the songs played by these bands are Scottish, Irish, and English reels, jigs, and hornpipes set to marching beats. These beats have developed into many different syncopated rhythms. Further, there are two types of drumming – "timed" drumming for mass bands and marching, and "competitive" drumming, where individual prowess is displayed. Each drum is personalized to the degree that its care, recipes used to keep drumheads in good shape, techniques of tightening the head – all may vary from player to player. Many drums have extravagant paintings decorating them.

The size of the Lambeg drum has grown so that it is one of the largest drums regularly carried by a human.

There are songs known and played by most of the Lambeg bands but there are others specific to villages or individual groups, which are not always known elsewhere. Over the last twenty years an effort has been made to collect these songs and bring the different groups together into a more uniform folk genre. But Lambeg groups are very independent. They don't typically wear uniforms and are rather indifferent in their dress, marching order, and parade decorum. It is generally all about the individual musical performance.

That Lambeg drumming is a true folk music is proven by members of many generations participating in this practice. For instance, in my own family, four generations ago, Samuel McQuiston was so famous as a Lambeg drummer that a drum with his image painted on it was created. The drum is now owned by a collector and is usually only shown at drumming events. The photo above is Samuel's son, William John McQuiston, at the age of 83, playing that famous drum. William's

Continued on next page.

Roots and Rhythms continued.

son, Alan McQuiston, was a bass drummer. He was unfortunately cut down by an IRA bullet while trying to peacefully disperse a gathering demonstration.

In the photo below, William's grandsons, Billy and Eddie McQuiston, are shown at a recent Lambeg celebration from 2009. Many generations of this ancient Ulster family, that arrived in Ireland around 1565, have been drummers – helping to prove that this is a unique and truly a "folk" style of music that is exclusively associated with Ulster.



Left to right: brothers Billy and Eddie.

The Scotch-Irish Foundation, organized by the Scotch-Irish Society in 1949, collects and preserves (for public, educational, and research use) books, documents, family histories, letters, journals, and historical material relating to the origin and history of the Scotch-Irish people in the United States and in Northern Ireland, Ireland, Scotland, and elsewhere.

The Foundation is empowered to receive tax deductible gifts and legacies. Its historical collection, which continues to be enlarged by purchase and donation of books, documents, and genealogies, is maintained at the Historical Society of Pennsylvania.

In 2009, the Foundation transferred its administrative center of operations from Pennsylvania to South Carolina. Society Members Baron Fain and the Rev. Drew Collins currently serve as Foundation President and Secretary-Treasurer respectively.

Baron Fain

*For information, please write to:
The Scotch-Irish Foundation, 164 Market Street,
Suite 283, Charleston, SC 29401*

*Historical Society of Pennsylvania
1300 Locust Street, Philadelphia, PA 19107,
(215) 732-6200, e-mail www.HSP.org*

Fifth Scotch-Irish Identity Symposium June 5 – 6, 2009

The symposium, organized by the Center for Scotch-Irish Studies, and sponsored by the Center and the Scotch-Irish Society, was held on Saturday, June 6, 2009 at the Philadelphia International Airport Ramada Hotel. On Friday evening (June 5), there was a reception and dinner to welcome the attendees. These came not only from the tri-state region of Pennsylvania, New Jersey, and Delaware, but also from Florida, Georgia, Virginia, New York, and South Carolina.

Joyce Alexander, President of the Society and a Director of the Center for Scotch-Irish Studies welcomed the attendees. She introduced representatives of other societies and acknowledged those who had come from a distance to present their research or to participate in other ways.

The group then sat down to an excellent dinner and to enjoy the music and entertainment provided by Offn Ensemble. Conversation was lively and, after dinner, many of those present continued talking to old friends and new in the hospitality room upstairs. Both the symposium itself and the welcoming dinner provide an opportunity for social interaction among Members.

On Saturday the serious business of the symposium began, with a morning session entitled "The Arrivals." **Geoffrey Alexander** opened with a presentation about the life of his great-grandfather, who had emigrated from Northern Ireland to Canada. **Peter Gilmore** followed with a discussion of Ulster place-names in eighteenth century Pennsylvania. The morning concluded with **William McGimpsey's** presentation on what he termed the most contentious Scotch-Irishman.

After a relaxed lunch together, all returned for the afternoon session of the program: "The Influences." **Richard MacMaster** discussed the work of the Ulster-American novelist, James McHenry. **Charles Blair** analyzed Scotch-Irish attitudes toward slavery in the Central Shenandoah Valley in the early nineteenth century. **Joyce Alexander** gave the final presentation, a brief analysis of the state of Scotch-Irish research.

The symposium was then adjourned for another two years. Joyce announced that the venue for the 2011 Scotch-Irish Identity Symposium would be York, South Carolina; she said that she looked forward to seeing many of the attendees then, if not earlier at the Ulster American Heritage Symposium to be held in Cullowhee, North Carolina, in 2010.

On Saturday evening, those attendees who were staying over until Sunday gathered for drinks in the hospitality room and then met downstairs for dinner.

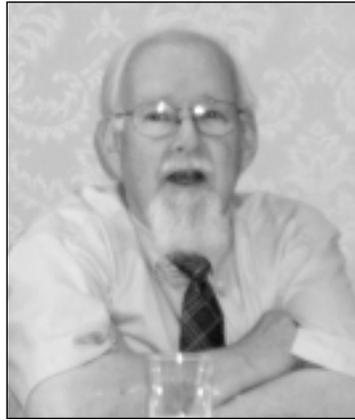
Many of the visitors commented on the high academic standard of the symposium. Most said how much they had enjoyed the whole experience.

Joyce Alexander

A number of the papers presented will be edited and published in the 2010 issue of the "Journal of Scotch-Irish Studies."



Presenter William Blair



Presenter Dr. Richard MacMaster



THE CENTER FOR SCOTCH-IRISH STUDIES

In 1999, Harold Alexander, Joyce Alexander, and Richard MacMaster made the decision to form the Center for Scotch-Irish Studies as a scholarly entity that would produce an academic journal and would organize symposia on various aspects of the Scotch-Irish experience. The Center was set up and incorporated in 2000, and received recognition as a 501(c)3 organization by the Internal Revenue Service in 2001.

The Mission Statement of the Center includes the following:

Encourage, support, and undertake research in Scotch-Irish studies, including, but not limited to, the history, the customs, the material and other culture, the legal and political philosophy, and the language of the Scotch-Irish people.

This mission is being partially fulfilled by the annual publication of a scholarly journal, the *Journal of Scotch-Irish Studies*, and by the biennial Scotch-Irish Identity Symposia. The ninth issue of the *Journal* is currently in preparation, and the Fifth Identity Symposium was held in June 2009.

The work of the Center is carried out completely by volunteers. The sales of the *Journal* do not cover the costs of production, and the charges for the symposium do not cover its costs. The Society currently provides subsidies to both the *Journal* and the symposium, and Society Members and others make generous donations and grants. The Directors of the Center take care of any shortfall.

The Center works in close association with the Scotch-Irish Society of the USA and with the Scotch-Irish Foundation. For example, the Center makes copies of the *Journal* available to Members of the Scotch-Irish Society at a substantial discount.

A Board of Directors governs the Center, which, like the Scotch-Irish Foundation, is autonomous.

Joyce Alexander



Presenter Dr. Peter Gilmore chats during dinner with past President of the Society Lee Ramsey.



Offn Ensemble, a contra dance and performance band, entertained at the dinner on Friday night.



Left to right: Margaret Long, Seamus McLaughlin, Sarah White, and Joyce Alexander enjoyed the music after dinner.

2009

NEW LIFE MEMBERS

Gilbert Grandbois, Massachusetts
Phyllis McPherson Grandbois, Pennsylvania
John Hood Heywood, Washington, DC
Martha McPherson Heywood, Sussex, England
Grace Gilbert Kuhnunch, New York
Geoffrey Michel, Minnesota
Harriet McPherson Selfridge, Pennsylvania
John C. Tuten III, Pennsylvania
Virginia Evans Tuten, Pennsylvania

NEW MEMBERS

Charles W. Blair, Virginia
Jeff Daniel, Louisiana
David A. Reed, Edmonds, Washington
Br. Christopher J. Evans, O.P., Virginia
Ronald Reed Franke, Texas
John G. McCook Jr., Ohio
Dr. Douglas Orr, North Carolina
Charles William Rhoden, Jr., South Carolina
Dr. Kathryn K. Rhodes, South Carolina
Carl Jennings Frazier Smith, South Carolina
John W. Steadman, Arizona
Mike Thomas, Indiana
Wm. Bonner Thomason, MD, South Carolina

NEW ASSOCIATE MEMBERS

Louisa, Baroness Billebratte, South Carolina
Joanna Dillingham, Texas
Joseph C. Munnerlyn, South Carolina
David Kelley Robinson, Alabama

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

PLEASE BE IN TOUCH... Events, Books, Travel, Interesting Tidbits.

MEMBERS' CORNER

Correction: **Jack Blair**, who was married in August 2008, is a member from Texas, not from Virginia as reported in the last Newsletter.

Geoffrey Alexander has joined the Board of Directors for the Center for Scotch-Irish Studies.

The Scotch-Irish were out in force at the 2009 Charleston Scottish Games. The Society hospitality tent, organized by Council Member **Baron Fain**, shared information about Scotch-Irish heritage and handed out information about membership in the Scotch-Irish Society of the USA.

They welcomed those stopping in for the first time as well as those friends and Members returning. John Moock and Andrew Colhoun deserve special mention for their assistance setting up, breaking down, and generally "manning" the Society table to be sure all approaching were warmly greeted and informed. Righton McCallum was most thoughtful in sharing delicious cookies for the assembly and the neighboring Charleston Usquebae Society were again generous in sharing their own "waters of life." Special thanks go to Ron Plunkett, John Moock, Janelle Rivers, and Society Members **Drew Collins, Carl Smith, and Rob Varnado**, whose contributions and pledges made our hospitality tent reservation possible.

Discussion continues on a formal organization of a Charleston Chapter of the Society. If interested email Baron Fain at baron@magnolialodge.org.

EVENTS

The Southern Revolutionary War Institute Symposium has been rescheduled for Saturday, March 20, 2010.

The annual gathering at Scotch-Irish President John C. Calhoun's graveside, as part of "South Carolina Day," will be held on March 18, 2010. (The South Carolina Legislature has designated the anniversary of his birth "South Carolina Day.") Charleston Members of the Society for the past few years have organized and invited several local heritage and patriotic societies to this wreath laying ceremony in historic St Philip's churchyard in downtown Charleston. Last year, Mr. Sam Howell, Commander of the Palmetto Guard Society, addressed the assembly.

CHAPTER NEWS

The South Carolina Chapter is planning a field trip this winter to visit some of the Scotch-Irish Covenanter graveyards in the York-Chester County area of South Carolina. Anyone wishing further information please contact Michael Scoggins at 803-684-3948 x31 or micscoggins@chmuseums.org

Would you like to form a regional Chapter?

Contact the Secretary of the Society to receive a copy of our Chapter Guidelines.

MEMBERS OF THE COUNCIL

Class of 2009 – Richard K. MacMaster, PhD, James McCord, and Frederick E. Stewart, Jr.

Class of 2010 – Geoffrey J. Alexander, Esq., William J. McGimpsey, E. Wayne Newell, Esq., and Carole Smith

Class of 2011 – Joyce M. Alexander, PhD, Thomas N. Campbell, Earl Fain IV, and Michael Scoggins

Copney – The Old Homestead

*I was born in northern Ireland,
Near the town of Carrickmore.
In the town land of Copney,
A place I still adore.*

*It was there I spent my boyhood days,
O'er these hills I loved to roam.
While through the heather, we played together,
At our dear old Copney home.*

*That's been many years ago.
Sometimes it makes me sigh,
As I think of that day, when I sailed away,
Bade the dear old folks good-by*

*Sometimes when the evening shadows fall,
I sit and shut my eyes.
And my heart still travels back again,
To the place where the old folks lie.*

*I still seem to see that old church yard,
Where they sleep side by side.
Their words of cheer, I still can hear,
And by them I still abide.*

*But we'll think not of our loved ones,
As laid beneath the sod.
By faith we look beyond their graves,
We know they are with God.*

RJ Smith

My aunt sent me this poem written by her father, my grandfather. Do you have any poetry, with a Scotch-Irish theme, written by members of your family? We would welcome poetry for future issues of the Newsletter. Carole Smith, Newsletter Editor



Coming soon...

The 2009 issue of the *Journal of Scotch-Irish Studies* will be available before the end of the year. Members who have already subscribed to this issue will receive a copy immediately thereafter. Others may receive a copy of this issue at the special Members'

price of \$15.00 plus \$3.00 shipping and handling (in the continental United States). Send your check to the Center for Scotch-Irish Studies, Post Office Box 71, Glenolden, PA 19036-0071.

Members looking for genealogy advice:

We like to hear from our Members and share information and resources. Many requests that the Society receives are for genealogy help finding information about family members. These requests are now being directed to Michael C. Scoggins, Society Council Member and Historian of The Historical Center of York County. Michael has agreed to respond to general genealogy inquiries from Members.

The Historical Center of York is a public research facility specializing in family genealogy and local history of the Carolina Piedmont. Maintained and operated by the Culture & Heritage Museums of York County, the Historical Center serves as the county's archival repository, acting to collect, preserve, interpret, and maintain historically significant records relating to the history of the Carolina Piedmont. The Historical Center of York County is located at 212 East Jefferson Street, York, SC 29745; 803-684-3948, Ext. 33; fax 803-684-0230. For more information visit their website www.chmuseums.org.

The Historical Center of York County is also home to the Southern Revolutionary War Institute (SRWI), the only research center exclusively dedicated to the study of the American Revolution in the Southern states of Virginia, North Carolina, South Carolina, Georgia, Florida, and Tennessee. Although the general scope of the Institute is the entire Southern Campaign, it has a particular focus on the Revolutionary War in the Carolina backcountry. Visit www.chmuseums.org/mccelvey/revwar.php for more information.

*Michael C. Scoggins can be reached at 803-684-3839, Ext. 31
ormiscoggins@chmuseums.org*

PRONI closing

The Public Record Office of Northern Ireland (PRONI) will be temporarily closing in September 2010. PRONI has given twelve months forewarning to enable people to plan their research programs before the closure. It is estimated that it will take approximately eight months for the move of the records from Balmoral Avenue to Titanic Quarter. For more information go to www.proni.gov.uk.

Sources for genealogical research, both commercial and personal, are not restricted to PRONI. The 1911 Census, which covers all of Ireland, is now available on-line, at no charge, at www.nationalarchives.ie; the 1901 Census for Ireland will also be available before any disruption to PRONI's on-site service takes place. These are key sources for family history. Another key source, Griffith's Valuation, is also on-line, again at no charge, at www.askaboutireland.ie.

Within PRONI, the recent launch of a number of nineteenth century street directories is another new and free on-line resource for family history research. Others will follow in the coming months, including the surviving fragments of three eighteenth century census returns.



David Borland



My hosts during my stay in Tamney, Donegal, Cousin Eric Borland and his wife Olive. Eric is a cattle and sheep farmer on the same land as my forebears.

Member David Borland

A JOURNEY BACK TO DONEGAL

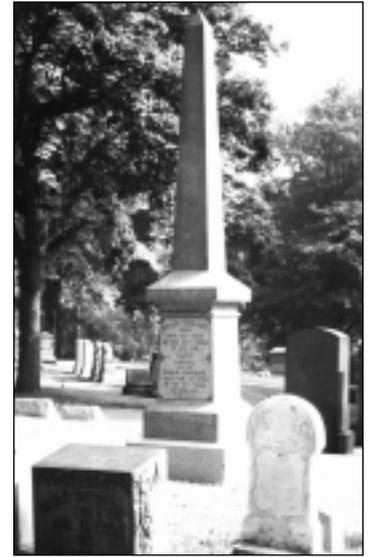
About ten years ago I discovered the obelisk in the Uniondale Cemetery, Pittsburgh, Pennsylvania, where my great-great-great grandfather Moses Howard Borland lay buried. From that moment on I wanted to find out where this man came from and how he ended up, in 1884, being buried above the three rivers of Pittsburgh. My only clue was a newspaper clipping when his son Mark died, stating that his father had come from Donegal.

Over the next few years I researched, to no avail, trying to find his homeplace. Finally, in August of 2008, thanks to the Donegal Ancestry of Ramelton, County Donegal, I was sent his baptismal certificate dated 29th November, 1795, plus the marriage notification for his mother and father. I now knew where he was born. I also discovered a roll of flax farmers from Donegal in 1797, which listed eight Borlands, including Moses Howard's father. So, now I had his birthplace, his father's occupation, and a passion to go see for myself what is now called Tamney, Donegal. In September I left Pittsburgh via Newark and flew to Belfast. After a weekend of just walking this very beautiful city, I took a bus north to Londonderry or Derry, depending on your persuasion, and then another bus to Letterkenny. In Letterkenny I rented a tiny Ford and wound my way up towards present day Tamney, the homeplace of my ancestors.

I had booked the only accommodation, a very old and, as it turned out, cold thatched cottage. I soon found out that the area was loaded with Borlands. I began meeting them my second day, thanks to a gracious postmistress at the combo general store/post office. Over the next week I either walked the farmland roads or my newly found cousins drove me around the countryside.

There were so many special moments, but let me give you just a few. One day I found the church, now called the Church of Ireland, Clondevaddock Parish, Rosnakill, where Moses Howard had been baptized and went to services on Sunday. Another day I spent time with Mr. Carr, who owns the land where my ancestors farmed. I visited the run-down farmhouse where Moses Howard lived. My cousins pointed out the loft where my family would have slept in winter with the cattle and sheep below them to provide heat. I spent time

Borland obelisk in Uniondale Cemetery, Pittsburgh, Pennsylvania where Moses Borland who died at 87, was buried in 1883.



walking around the school he would have attended, the Tamney Robertson National School that dates back to 1664 and still stands proudly overlooking Mulroy Bay. It was in excellent condition but no longer in use. These remnants from the past left a permanent and lasting impression on me.

On Sunday, after church services, my cousins had a grand dinner party for me. It was simple and wonderful, full of laughter and talking, and reminded me of childhood Sunday dinners that were the social highlight of the week. In my opinion, so Scotch-Irish, filled with unpretentious joy. About halfway through the meal, I announced rather sheepishly that it was my birthday. You would have thought the greatest Irish soccer player of all time had come through the door. They congratulated me and we drank our water and tea (no alcohol the whole time I was with this Presbyterian clan).

As I left this land of rainbows and gorgeous vistas, I could only think of Brigadoon. I had been really touched by the people and felt so attached to the land. It felt like home. I could feel my ancestors' presence in the rolling hills that were now filled with sheep and cattle, not flax.

As the bus pulled away from the Letterkenny terminal, my last thoughts were of the courage of Moses Howard Borland, born in 1795. A man who left his homeplace, crossed the Atlantic and, in 1827, became a naturalized citizen of the United States, and lived in the small town of Pittsburgh, Pennsylvania. How did he have the courage to come so far with so little? I guess we all have similar stories and questions about those who made the trip to America.

Society Member Dave Borland lives in Pittsburgh, Pennsylvania where he was born and raised. He graduated from West Virginia University as an English Major and has published a collection of short stories and poetry, plus is working on additional novels.

Thank you David for sharing this journey to Ulster with us. We encourage other Members to do the same. Editor

THE BRATTONS

The Brattons were descendants of the ancient Celtic Britons and lived in southwest Scotland during the Middle Ages. Members of the Bratton family relocated to the Ulster Province in Ireland in the seventeenth century as part of the settlement of the Ulster Plantation. Family traditions state that the Brattons lived in County Antrim, County Armagh, and County Tyrone before migrating to the British colonies of North America in the 1730s.

Between 1740 and 1750, the Brattons followed well established migration finally arriving in the spring of 1766 at the South Fork of Fishing Creek in what is now York County, South Carolina, a predominantly Scotch-Irish Presbyterian community.

After settling in the Fishing Creek area, the Brattons became members of Bethesda Presbyterian Church, established in 1769. William Bratton became active in local politics, serving as a colonial road overseer, tax collector, and justice of the peace. When the American Revolution began in 1775 the Brattons supported the Whig party and independence, as did most of the Scotch-Irish settlers in the Carolina backcountry. William Bratton was elected captain of his local militia company and during the next four years he served in all the major campaigns in South Carolina and Georgia. By 1780 he had been promoted to colonel and commanded a regiment in the South Carolina state militia.

On July 12, 1780 Colonel Bratton and several of his brothers participated in the Battle of Williamson's Plantation. Also known as Huck's Defeat, this important Patriot victory was fought less than a quarter of a mile from the Bratton homestead. Following the end of the Revolution, William Bratton resumed his political career and served as a South Carolina Senator, Congressman, and district sheriff. He also established a tavern and country store at his home,

Historic Brattonville continued from page 1.

merged the York County Historical Commission and Historic Brattonville with the Museum of York County in Rock Hill and placed all of its museum and public history sites under the management of the Culture & Heritage Commission. The Culture and Heritage Commission now operates all of these sites for York County as a combined nonprofit entity called the Culture and Heritage Museums. Historic Brattonville exists today as a 775-acre internationally known historical site, and is one of the most important and heavily visited cultural attractions in the Southeastern United States. It stands as a testament to the pioneering spirit and industry of the Bratton family and their Scotch-Irish kinsmen who settled the Appalachian frontier and helped create a new nation in America.

Historic Brattonville is located at 4621 Mt. Gallant Blvd., Rock Hill, South Carolina 29732 phone 803.329.2121. For more information, visit their website :www.chmuseums.org/brattonville or email information@chmuseums.org

and the community that grew up around his plantation became known locally as "Brattonville." William and Martha Bratton's colonial log house, erected in 1766, still stands at Brattonville and is the oldest documented dwelling in York County.

The Brattons' youngest son, Dr. John Simpson Bratton, inherited the Bratton plantation in York County and became a prominent cotton planter in the 1820s and 1830s. He and his wife Harriet Rainey built the fine Georgian mansion known as the "Homestead" at Brattonville and raised 14 children.

Dr. John Bratton transformed Brattonville into one of the largest agricultural plantations in the South Carolina upstate, ultimately owning 140 African-American slaves and over 6,000 acres of land. Among the numerous plantation buildings constructed by Dr. Bratton were several brick slave cabins, which are rare in the Carolina backcountry. He also established a US post office at Brattonville in 1818, founded the Brattonville Female Seminary in the 1830s, and expanded the Bratton Store into a substantial mercantile operation. In 1840, Dr. Bratton began construction of another house at Brattonville, known today as "the Brick House." This Greek Revival brick mansion housed the Bratton Store and Brattonville post office downstairs while family members lived upstairs. In the 1850s it was

expanded and became home to the Brattonville Female Seminary, which was originally located in the remodeled Colonel Bratton log house.

Following Dr. Bratton's death in 1843, his son John Simpson Bratton Jr. inherited most of the estate and assisted his mother Harriet in managing the Bratton plantation.

By the eve of the Civil War, John S. Bratton Jr. was a wealthy cotton planter with 4,000 acres of land and 38 slaves. He became Brattonville's postmaster in 1850 and during the Civil War he served in the South Carolina House of Representatives and on the Soldier's Board of Relief. The Brattons were ardent supporters of the Confederacy, and several of John's brothers saw active service in the Confederate army.

After the war ended, the Brattons tried to maintain the pre-war social and racial status quo in York County. Embittered by the South's loss and by the political power granted to former slaves, two sons became active in the Ku Klux Klan. In March 1871 a local black militiaman named Jim Williams was hanged after allegedly threatening to burn Brattonville to the ground. The Bratton sons were implicated in the lynching and in 1872 fled York County to escape prosecution.

Members of the Bratton family lived at Brattonville until the early 1900s.

Michael Scoggins

Notice of ANNUAL MEETING

December 4, 2009

The 2009 Annual Meeting of the Scotch-Irish Society of the USA will be held on Friday, December 4, 2009 in Media, Pennsylvania, at the Institute of Science starting at 10:00 am. All Members in good standing (2009 dues paid) are warmly invited to attend.

One of the main pieces of business will be to elect the 2012 Class of the Council; that is, those Members who will serve on the Council from December 2009 to December 2012. 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 2009. There will be an opportunity for Members to ask questions or raise any issues regarding the Society.

If you plan to be present, would you please notify the Secretary of the Society, Carole Smith at scotchirish@verizon.net, before Friday, November 28, 2009, so that we may make appropriate arrangements for seating.

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.

scotchirish@verizon.net

The Scotch-Irish Society of the USA
Literature and membership application forms
may be obtained by writing to:
PO Box 181, Bryn Mawr, PA 19010
or, download from www.Scotch-IrishCentral.org

THE SCOTCH-IRISH SOCIETY
OF THE UNITED STATES OF AMERICA

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