



# THE SCOTCH-IRISH SOCIETY OF THE UNITED STATES OF AMERICA



President Thomas Woodrow Wilson, 28th President of the United States, is best remembered for his leadership during World War I and his efforts to establish the League of Nations. During his second term, the 19th Amendment

was ratified, guaranteeing all women the right to vote. He was elected president in 1912 and reelected in 1916.

His paternal grandfather, James Wilson, emigrated from Strabane in North Tyrone in 1807 and his paternal grandmother Anne Adams was from County Down. When I spoke to our treasurer, Tom Campbell, he mentioned with a chuckle, that he had visited the restored home of James Wilson when he was last in Northern Ireland. He found the doors locked, no place to park and no sign to indicate hours when an interested visitor might gain entrance.

Wilson was the son of a Presbyterian minister and often spoke of his Scotch-Irish heritage, claiming with great pride that he had “inherited the stern, strongly independent characteristics of the Scottish Covenanters.”

The Presidential Library and Museum is located in Staunton, Virginia and sits adjacent to Wilson’s birthplace house which is decorated with period furnishings and personal belongings of the Wilson family.



If you visit Wilson’s library, museum and birthplace (pictured here), [www.woodrowwilson.org](http://www.woodrowwilson.org), or any other site that speaks to our Scotch-Irish heritage would you let us know about it for this column of our newsletter.

Carole Smith

## Letter from the President

### **The Nutfield Settlement**

The *Londonderry News* in New Hampshire recently ran an article called “Our Scotch-Irish Roots,” based on excerpts from Richard Holmes 2007 book called “Nutfield Rambles” about the formation of the early Scotch-Irish community there. Indeed the Nutfield community appears to be one of the first from Ulster to come as part of a large group, although there were earlier individuals and smaller groups.

The Nutfield community sailed as sixteen families from Belfast in 1718, led by their Presbyterian minister, the Rev. James MacGregor. Their destination was to the established Dissenters in New England. They expected to be warmly embraced, but this proved not to be the case, to the point where it can be said in jest: subsequent communities preferred to take on the savage Native American Indians of the frontiers in Pennsylvania, rather than live with those Yankees in New England. The community later changed the name of their settlement to Londonderry.

Most, if not all, of these first settlers were survivors of the siege of Derry of 1689. In fact, their young pastor Jamie MacGregor fired the canon to signal the end of the siege. A famous descendant of their community, Horace Greeley, often spoke of hearing the stories of his family’s experience at the siege of Derry from his mother.

Holmes reminds us in the article that the siege of Derry nearly did not happen. A large portion of the people, including the Scottish born colonial lieutenant governor Robert Lundy, who took the title of Governor, all felt that the city should welcome James and support his cause. As the city fathers debated this issue thirteen kids, thereafter referred to as the Apprentice Boys of Derry, slammed the Ferry gate of the walled city in the face of an advancing contingent of James’ forces. Their action settled the debate.

Had these kids not acted so forcefully, there is reason to believe the Governor’s approach might have been adopted and the siege averted. No siege, no battles of the Boyne or Aughrim. James can proceed unimpeded to Scotland where he expected to be warmly received (he was after all from the House of Stuart). He would then advance into England with a consolidated army to engage William at perhaps the Battle of the River Trent and maybe he wins.

While all this is speculation, what is for sure: the history of the future United Kingdom was changed in an instant as a result of the actions taken by the Apprentice Boys of Derry. Further, the history of

the United States was also significantly affected.

What message does this leave us with today? The need for vigilance I think. You just never know when a relatively modest event is about to change the entire course of history.

For those of you who are interested in these things, the names of the thirteen apprentice boys were: Henry Campsie, William Crookshanks, Robert Sherrard, Daniel Sherrard, Alexander Irwin, James Steward, Robert Morrison, Alexander Cunningham, Samuel Hunt, James Spike, John Cunningham, William Cairns and Samuel Harvey.

*Bill McGimpsey*

## IMPORTANT NOTICE TO OUR MEMBERS

**The Council of the Scotch-Irish Society of the USA keeps a tight grip on the purse. Dues have remained unchanged for well over a decade. The world the Society lives in does not. The time came at the July, 2014 Council session to meet rising costs with a rise in revenue. Beginning January 1, 2015, annual dues will be \$30. The application fee for prospective members will be \$20. Dues notice sheet for 2015 is included in the mailing of the 2014 Fall Newsletter**

### **RECAP**

#### **Ulster-American Heritage Symposium (UAHS) June 25 – 28, 2014**

The recent **Twentieth Ulster-American Heritage Symposium** held in Athens, Georgia, drew an enthusiastic crowd for three days of presentations, food and socializing. Many old faces turned up at the first Georgia convening of the Symposium, but there were also a number of new and young faces as well. With a field of thirty presenters, including eight internationals, there was a decidedly strong degree of scholarship present.

The Symposium was held on the campus of the University of Georgia at their recently opened Richard B. Russell building, which houses the Hargrett Rare Book and Manuscript Library. Attendees were treated to a wide range of topics on our shared Scotch-Irish heritage and culture, from Calvinist Iconography to Scotch-Irish Loyalists in the Backcountry to Ulster Diaspora.

Although there was an old “cast of characters” present and presenting, there were also a number of new scholars, including several recent PhDs and a couple of PhD candidates. The new faces and new scholarship demonstrated that there is still much to be done in Scotch-Irish scholarship. Although the planned Native-American/Scotch-Irish connections did not fully materialize, there was a strong showing of both Scotch-Irish genealogical topics and the Scotch-Irish in the nineteenth century.

David Gleeson, author of *The Green and The Grey: The Irish in the Confederate States of America*, from Northumbria University in England showed the audience that although many are familiar with the estimated 170,000 Irishmen that fought in the Union armies during the American Civil War, few are as familiar with the 30,000 that fought in the Confederate armies, many of whom hailed from Ulster.

Barry McCain and Damian Shiels rounded out the gathering with presentations on their current interests. McCain discussed his work in McCain DNA. Shiels (from Limerick, Ireland), gave a presentation on his recent work, *The Irish in the American Civil War*, and his ongoing work in mapping Irish Union war pensioners who fought and returned to Ireland, including a number from Ulster.

The ending sessions were quite engaging and especially uplifting in showing that, with the growing access to resources, the combination of genealogy, technology and traditional research is opening up brand new ways of studying the Scotch-Irish, and opening a whole new window on these “lost peoples.”

The Symposium wrapped up with a lunch for all attendees followed by a very gracious invitation from Dr. Brian Lambkin to attend the Twenty-First Ulster-American Heritage Symposium in 2016 at the Mellon Centre for Migration Studies of the Ulster-American Folk Park in Omagh, County Tyrone, Northern Ireland. **We hope to see you there!**

*Sam Thomas*

**Annual Meeting** All members of the Society are very welcome to attend the Annual Meeting of the Society by calling in via the conference number. The meeting is scheduled for 11:00, December 5, 2014. Please contact Carole Smith, Secretary of the Society, if you are interested. Please note that there may be a cost for doing this depending on your phone plan.

## Reflections on the UAHS by Nina Ray, Council member

I was one of seven hearty souls who migrated between Quinnipiac, Connecticut and Athens, Georgia, where the two parts of this year's UAHS were held. Certainly the two themes, "the Great Hunger" and "Ulster-Americans in war and society" overlapped and it was invigorating to see familiar and new faces at both meetings.

I was pleased to present a talk "Learning about Lisnabreeny, and Getting to Know Gettysburg" in Georgia which partially focused on the important sesquicentennial of Gettysburg in 2013 and the Irish and Scotch-Irish connections related to that battle. (Rumor is that when driving between Connecticut and Georgia, our visitors from Northern Ireland made a point of stopping in Gettysburg themselves, to experience this important location in American History.)



Having just come from the official US/France ceremony of the 70th anniversary of D-Day on June 6, I had lots of war commemoration stories to share and spoke a bit about Ulster's role in D-Day seventy years ago, especially in the liberation of Pegasus Bridge in Normandy. Of course, 2014 is the 100th anniversary of the beginning of the "Great War" (WWI) in Britain, in which many Ulstermen fought and died. I was

pleased to sneak into my presentation my own Scotch-Irish WWI photograph, that of my grandfather!

At Quinnipiac, another family story surfaced. During the trip in to New York City for the day, the group was fortunate to visit an exhibition of work by Helen Hooker, wife of famous Irishman Ernie O'Malley, soldier during the fight for Irish independence. One of the organizers, Turlough McConnell, is a friend of Helen's son, Cormac O'Malley, and arranged to have the exhibition at the Irish Consulate in New York City. The story of how Helen Hooker had been an artist "rang a bell" with me as I remembered stories from my aunt, Marjorie Ray Schwier, who had been the bookkeeper for many widowed residents in Greenwich, Connecticut, including Helen Hooker. Cormac remembered my aunt well and as a result, Cormac and my Aunt Marjorie, the daughter of the handsome Scotch-Irish WWI soldier, my grandfather, have become reconnected.



Nina at Lisnabreeny Monument

*Lisnabreeny is a former American cemetery located off of the Rocky Road outside of Belfast. When US servicemen were stationed in Northern Ireland during World War II, there were some non-combat fatalities and the men were buried here. Most were later repatriated or moved to the official American Battle Monuments Commission cemetery at Cambridge, England. In the fall of 2013, the Castlereagh Borough Council, who manages Lisnabreeny, rededicated the plot of land. A local "ghost" show, "Ghost Box" even filmed here with the "researchers" hoping to hear from the fallen soldiers. They asked such questions as "Any American personnel here? Can you say your names, please? and What division were you in?"*

*At the end of the segment, thank goodness, the crew thanked the soldiers for their service! More information about the cemetery can be found at [www.lisnabreeny.com/](http://www.lisnabreeny.com/)*

*Note: Our president, Bill McGimpsey, recently spoke with Spurgeon Thompson, Department of English, Fordham University, who is in the process of writing a new book on Ernie O'Malley. Dr. Thompson is using extensive archival material which has been made available to him by Ernie's son, Cormac O'Malley.*

Paul & Nick's Big Food Trip is a hugely successful cookery series aired in Northern Ireland on Ulster Television (UTV) and Scottish Television (STV). Paul Rankin and Nick Nairn are the celebrity chefs who, in each episode, are found shopping for locally produced food, playfully developing menus, doing preparation and presenting a meal to a small local group for their opinion and enjoyment.

Previous series filming was limited to Scotland and Northern Ireland. Paul and Nick expanded the territory with the question: would Scotch-Irish descendent Americans have interest in traditional recipes using local market food? So, during the past spring and summer, Paul and Nick set off to America, specifically the east coast from Maine to Washington D.C.

The Society and the Center for Scotch-Irish Studies responded to an email asking for help which resulted in a few of our members taking part. **Joyce Alexander** was interviewed on the steps of the Philadelphia Art Museum and with **Geoff Alexander**, his wife and daughter, attended the dinner held at Overbrook Presbyterian Church. **Colin Brooks** was interviewed and attended dinner at the Walnut Cooking School. **Tom Campbell** was unable to attend the event but contacted Donegal Presbyterian Church in Elizabethtown, Lancaster County, Pennsylvania and the Winters Heritage Museum where filming occurred. The series will be aired in 2015 and the Society will be informed how to access the segments and will pass that information on to you.



Geoff Alexander (center), Society Vice President, his wife, Kathy Alexander and daughter, Claire, with Paul and Nick.

## MEMBER'S CORNER

**Dr. Michael Montgomery emailed the Society:** "As a personal effort to bring continuity to some facets of our collective work, I will be asking the library at the Centre for Migration Studies to post a 'Research Bibliography on Scotch-Irish Studies' that I have prepared. Around one hundred pages long, this bibliography will also be posted at one or more institutions in the U.S. and updated annually"

**Ulster Historical Foundation (UHF)** is making plans again for a North American lecture tour in spring 2015. If you would be interested in a Scotch-Irish family history research program you can contact Fintan Mullan, Executive Director, [www.ancestryireland.com](http://www.ancestryireland.com). **Note:** The Scotch-Irish Society of the USA has no financial (or other) connection with the UHF. We are simply passing on information that might be of interest to our members.

**In response to an inquiry** from Helen McIlhenny Heslop, formerly of Philadelphia and now living near London, England, President Bill McGimpsey checked the Society records. Helen was gathering material about her father and grandfather. According to her father, her grandfather was president of the Society. Bill emailed Helen that from 1927-28 Francis S. McIlhenny was indeed president. Most of the Scotch-Irish Society records are now located in the Historical Society of Pennsylvania, [www.hsp.org](http://www.hsp.org).

**Member Donald Leslie** has published a book he has been working on for several years called "Chronicle of a Scotch-Irish Family – The Leslies of Abbeville, South Carolina, Volume 1." He is selling the book for \$20.00 plus \$3.00 S&H. If interested in purchasing a copy please email Don Leslie, [dwl Leslie@bellsouth.net](mailto:dwl Leslie@bellsouth.net) for more information.

**Dan Orr**, who has been helping the Society with genealogy inquiries, writes, "All of us who have practiced genealogy and after identifying our early Scotch-Irish ancestors have been no doubt frustrated by the lack of surviving records that would tell their story. But still we persist piecing together the puzzle to understand our family history. What was it about our ancestors that got us to where we are today? We carefully copy, scan or download our sources and records and attach notes to family trees. But don't stop there or risk your hard work someday being tucked away in an attic. Publish your family history in a book. It is easier than you think and there are a few options and software tools available. However, if you are adept at Microsoft Word, it is really all you need, but Adobe Acrobat X Pro can make compiling significantly easier. The last step is publishing online, again easier than you think with Google Books. Be sure your online version is redacted for privacy information of living persons. An example is my recent family history, available for free at Google Books, [google](http://google.com): Arthur Orr the Elder google ebook. If this looks like a project for you, email the Scotch-Irish Society and I will be happy to provide more details.

**Dave Borland**, Council member, recently published a book called "Hellespont." Taking place in the mid-70s, it concerns a man who is going through great personal trauma and realizes that he must leave his home town of Pittsburgh to find himself. The book is directly linked to his family who immigrated to Pittsburgh from Northern Ireland. The town is in his blood which makes leaving extremely difficult. He refers a lot to his roots and to generations of his family buried in Pittsburgh, noting their genetic history of moving from Scotland to Ireland to America. He realizes it is in his blood to leave his homeland to find the life he is destined to live. He goes to a small port town on the coast of Maine where the book reaches its climax.



January through August 2014

## NEW MEMBERS

### Georgia

David Bruce Croas

### Michigan

John Cherry

### Mississippi

Larry L. Carruth

### South Carolina

Julia Linden Robertson Barnes

Scott Eugene Buchanan



### Historic Brattonsville in York County, South Carolina opens battlefield site

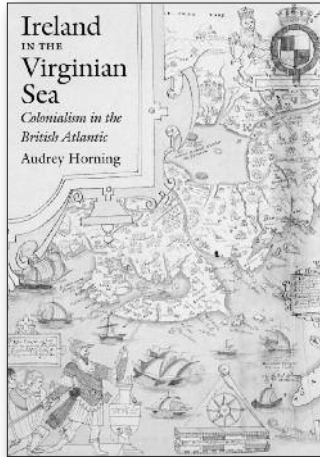
The site of an important Revolutionary War battle known as the Battle of Williamson's Plantation, or Huck's Defeat, was officially opened to the public in July 2014 with the dedication of a new battlefield trail, complete with original artwork depicting scenes of the battle, a "ghost frame" representing the original Williamson log house, an exhibit with battlefield artifacts and a 15-minute video documentary that tells the story of Huck's Defeat.

### Apache Indian comedian boasts of Scotch-Irish roots!

For native American Comic Drew Lacapa, being Scotch-Irish makes people laugh! His dad was Hopi-Tewa and his mother a mixture of Apache and Scotch-Irish. "She was born and raised at Fort Apache, as much a part of the tribe as anyone. But, because of her very light skin, she was called a half-breed and taunted. When she'd approach, dark-skinned Apaches would whisper, 'Keep your voice down. That white woman speaks really good Apache.'"

# Bookshelf

Council member Richard MacMaster wrote, "An important book published by the University of North Carolina Press for the Omohundro Institute of Early American History and Culture."

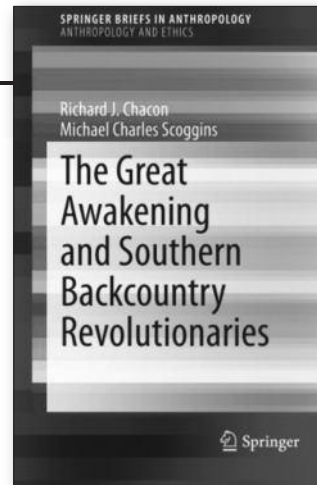


## Ireland in the Virginian Sea Colonialism in the British Atlantic by Audrey Horning

In the late sixteenth century, the English started expanding westward, establishing control over parts of neighboring Ireland as well as exploring and later colonizing distant North America. Audrey Horning deftly examines the relationship between British colonization efforts in both locales, depicting their close interconnection as fields for colonial experimentation. Focusing on the Ulster Plantation and the Jamestown settlement, she challenges the notion that Ireland merely served as a testing ground for British expansion into North America. Horning instead analyzes the people, financial networks and information that circulated through and connected English plantations on either side of the Atlantic. In addition, Horning explores English colonialism from the perspective of the Gaelic Irish and Algonquian societies and traces the political and material impact of contact. The focus on the material culture of both locales yields a textured specificity to the complex relationships between natives and newcomers while exposing the lack of a determining vision or organization in early English colonial projects.

*Audrey Horning is professor of archaeology and director of research for Past Cultural Change at Queen's University Belfast. This is her fifth book.*

**Note:** The Omohundro Institute of Early American History and Culture, established in 1943, is housed on the campus of the College of William & Mary, the oldest public university in America, in historic Williamsburg, Virginia. Since its inception, the Institute has produced award-winning scholarly monographs on a variety of topics; published the third series of the William and Mary Quarterly; and sponsored conferences designed to bring together scholars at various levels of career achievement for robust exchange. Shortly after opening its doors, the Institute also began a prestigious fellowship program and created a rigorous training program for editorial apprentices.



## The Great Awakening and Southern Backcountry Revolutionaries

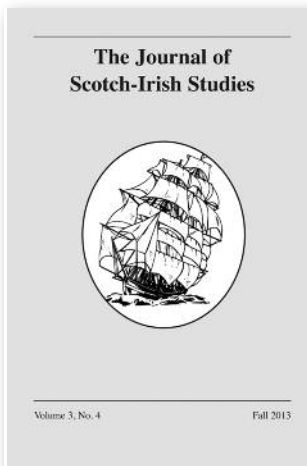
by Michael Scoggins and Richard Chacon  
Available from Amazon.

Council member Michael Scoggins wrote, "Our book is a study of the effect that the Protestant religious revivals of the colonial period had on the mindset of American colonists as they moved inexorably toward revolution and independence from Great Britain. My portion of the book describes in detail the influence that the Scotch-Irish Presbyterian ministers in the Carolina backcountry had on the revolutionary movement, both before and during the war. In particular, I emphasize how the experiences of the Lowland Scots and Ulster Scots in their home countries affected their relationships with the British Crown and the Church of England during the colonial period. I also highlight the profound influence that the College of New Jersey (now Princeton) and its dynamic president, Rev. John Witherspoon, had on the Presbyterian ministers who studied there and then moved to the Carolina backcountry to preach. Lastly, I document how the Revolution became a holy war for the Scotch-Irish Presbyterians after the fall of Charleston in May 1780, when British troops occupied the Carolinas and began a program of counter-insurgency against the Scotch-Irish rebels: arresting their ministers, burning their meeting houses, hanging their leaders, and destroying their plantations."

*Michael C. Scoggins is the Historian for the Culture & Heritage Museums and Research Director of the Southern Revolutionary War Institute in York, South Carolina. This is his twelfth book. He has also contributed articles to numerous historical publications and journals. Next summer Mike will be organizing the Eighth Scotch-Irish Identity Symposium to be held in York, South Carolina.*

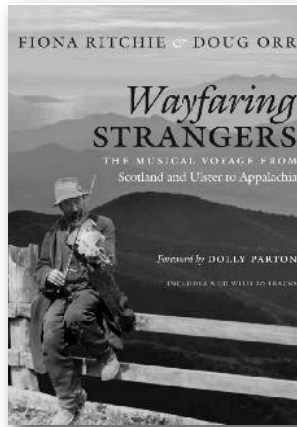
## Coming in 2015 Eighth Scotch-Irish Identities Symposium

will be held in York, South Carolina in June and will be sponsored by the Culture and Heritage Museums of York County, the Center for Scotch-Irish Studies and the Scotch-Irish Society of the USA. More information will be available early next year on the Society website. Please direct any questions to Michael Scoggins at [micscoggins@chmuseums.org](mailto:micscoggins@chmuseums.org).



*Still Available*  
2013 Journal  
of Scotch-Irish  
Studies

The 2013 issue of *The Journal of Scotch-Irish Studies* is still available. Cover price is \$22.00 per copy (plus shipping and handling) but, as always, members of the Society in good standing may obtain this issue for the discounted price of \$15.00, plus a shipping and handling charge in the continental United States of \$3.25 per copy (total \$18.25). To receive a copy please contact Joyce Alexander at the Center for Scotch-Irish Studies, PO Box 71, Glenolden, PA 19036-0071. Phone: 610-532-8061 E-mail: [cntrsis@aol.com](mailto:cntrsis@aol.com)



## Wayfaring Strangers: The Musical Voyage from Scotland and Ulster to Appalachia

by *Fiona Ritchie  
and Doug Orr*  
University of  
North Carolina Press

(USA) Publication release date  
is September 29, 2014

*Society member Doug Orr wrote,*

“Over the last decade, my co-author Fiona Ritchie, book art editor Darcy Orr and I have followed a long wayfaring path, tracing the migration of the old Scottish and Scots-Irish ballads and tunes from their earliest origins to Appalachia. Our journey of research and discovery has taken us from the southern Appalachians to the Library of Congress to Ulster and Scotland many times over. We have benefitted from the work of a number of individuals and resource centers along the way. The Scotch-Irish Society and its members, directly or indirectly, have been of particular help, along with the related Ulster-American Heritage Symposium. Our book launches this fall and promoting it will take us from North Carolina to Scotland, and in 2015 to Northern Ireland and back to Scotland, The following excerpts from an interview with our publisher provides some perspectives on our miles and years with these indomitable Scotch-Irish wayfarers and their musical journey.”

**Q: You acknowledge that, "The swell of a thousand voices carried this book to shore upon the waves of ten thousand tales." Who is this book about?**

A: We reached back to explore medieval troubadours in the south of France, wandering minstrels who fanned out across Europe, and Scottish ballad collectors, composers, singers, and fiddlers. Above all, though, our book is primarily about the nameless families—across many generations—who held onto the one thing that cost nothing, took up no space in their travel trunks, and was perhaps their most valuable symbol of identity: the songs and tunes they carried over

## MEMBERS OF THE COUNCIL

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

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

Class of 2016 — Geoffrey J. Alexander, Esq., William J. McGimpsey, Nina M. Ray, PhD, Carole Smith, John W. Via III, PhD

centuries and the miles. In particular, we spent years researching these intrepid wayfarers: Scottish emigrants to Ulster in the north of Ireland, who blended their musical traditions with the Irish in their new home and transported these on their Atlantic crossing to America. They often seemed drawn to the distant horizon and their journeys have been a carrying stream of music, fed by so many sources and in turn feeding out along countless tributaries. As Scots-Irish, many found Appalachian homes and new ways of sharing their long-held musical traditions. To tell the truth, at times it felt as if we were traveling along with them, and we developed a real affinity for their unshakeable spirit and their incredible persistence in keeping their music and traditions alive.

**Q: Your interviews with key contributors to this living tradition greatly enrich your book. Tell us about these conversations.**

A: In producing and hosting NPR's *The Thistle & Shamrock*® through the years, Fiona has had many opportunities to talk with tradition-bearers about our developing book. Many were able to provide insights and guidance. Then as our *Wayfaring Strangers* project took shape, it also became clearer which artists we should interview specifically for the book. Some were perfectly placed to come onto Fiona's radio shows, or to join us at Traditional Song Week during the Swannanoa Gathering. We made special visits to some others, such as Pete Seeger. In fact, our visit to his home stands out as a treasured memory of working together on this book. As for the conversations themselves, they unfolded naturally. We found that people were very enthusiastic about sharing their stories. We knew early on that documenting these conversations would become an important and unique element of our book and that we desperately wanted their voices to speak through the pages. Some of these voices are elderly; a few are now quiet. It feels timelier than ever to share their insights and to reflect on the lineage of this music even as the regional accents and styles blur and fade.

**Q: What do you think your readers will find most surprising about this musical voyage across oceans?**

A: You mean, apart from how long it took us to write the book...?! Generally, we think people will be surprised that there is no one stream, no linear musical journey. We are not starting off in the heartland of Scottish balladry and ending up at the birth of country music. Our story is more dynamic than that—and bigger. It reaches back farther, travels more widely, and flows onward timelessly.

While not necessarily surprised, we were both struck by how the music persevered, through hardship and

deprivation, from one generation to the next. Without any of the advantages of modern technology, our wayfarers were able to sustain their music traditions over the long migratory trail of countless years and new lands. It seemed that the music had an enduring power and life force of its own, rebounding even when outlawed, thriving where it might have died.

A couple of specific story elements that may surprise: the role of the linen industry on the music migration and the evolution of the dulcimer on the Great Wagon Road. Intrigued? You'll have to read the book to find out more!

**Q: The concepts of "leavings" and exile are important in the chronicle of Scottish emigration. How are they manifested in song?**

A: The Scots and Irish have a remarkably rich repertoire of songs of emigration and parting. Some tell of bitter exile, others are hopeful and anticipate the new life ahead. Some sing of lost love, many express the pain of homesickness. All testify of a very deep tie to the land and the beloved landscapes of home. Songs became companions that helped ease the pain of separation and reinforced the identity of exiles and emigrants.

**Q: What are some of the recurring themes in *Wayfaring Strangers*?**

A: Connection, the ongoing "carrying stream" of tradition, the idea that "living is collecting," the tapestry of musical and cultural influences are all ideas that recur in the book. Time and time again we were impressed by the community of music and this is a strong theme throughout: the old fiddle tunes and ballads shared at hearthside gatherings in Scottish and Irish cottages, at dances and ceilis (or ceilidhs), in pubs. It's a musical community echoed in front porch music sessions at log cabins scattered throughout Appalachian coves and hollows. Another theme that emerged in the book is the sense that the music has served as an egalitarian and democratic force overcoming differences of culture, religion, and ethnic origin.

**Q: Which musical instruments are predominant in your story of cultures on the move? And what role did the mail order industry play in their distribution?**

A: We have to say that the human voice is the strongest instrument sounding through the pages of *Wayfaring Strangers*. But in terms of instrumental music, the fiddle, the Appalachian or lap dulcimer and the banjo are the main pillars supporting the living soundtrack of this story. In the late nineteenth century, the advent of mail order companies allowed instruments, including mandolin, guitar, and autoharp, to find their way into remote mountain communities and so the range of musical sounds grew.

**Q: You offer a fascinating glimpse into the role that music played at sea for eighteenth-century emigrants during the Atlantic passage. Tell us about this.**

A: Yes, of all the emigrant journeys probably none was more fraught with peril, and yet more sustained by music, than the passage across the Atlantic. The eighteenth-century crossing could take six to ten weeks. On the sailing ships, quarters were cramped, food was basic and scarce, homesickness set in early, and the threat of disease or death was always lurking close by. So it's no surprise that ships' captains, knowing how important music was for maintaining good spirits, gave a high priority to hiring a fiddler for the voyage. In fact, a fiddler was second only to the ship's surgeon in crew hiring priorities. They provided daily recreation and physical exercise for dances on deck. And of course, ballad singing was always a boost to the spirit and a reminder of shared memories from home. As we worked on the book and talked with some of our "Voices of Tradition," we really gained a sense of the songs being sources of comfort to the emigrants. And also, of how important song carriers were as members of the community in transit.

**Q: Which North American cities were most important landing points for the Ulster Scots?**

A: For the eighteenth-century Ulster Scots emigrants, Philadelphia and its smaller Delaware River ports were far and away the most popular destinations. Philadelphia had become an important port for the linen trade with Ulster and other parts of Ireland. Plus Pennsylvania had a sizeable Quaker community, which was accepting of the Ulster Scots Presbyterians escaping religious repression and economic discrimination. Secondary landfalls in the Colonial South included Charleston and Savannah. New York and Boston did receive some Ulster Scots, but those ports played more of a role to incoming Irish famine refugees of the nineteenth century. Also, Cape Breton, Nova Scotia was the destination for many nineteenth-century Highland Scots

**Q: Why was the Great Philadelphia Wagon Road—the most significant "highway" in colonial times—important for burgeoning musical traditions?**

A: It was actually originally mapped by Thomas Jefferson's father and the Great Philadelphia Wagon Road originated on Philadelphia's High Street, close by the docks and wharfs. From there, it continued west into the Pennsylvania frontier and down Virginia's Shenandoah Valley into the Carolinas' mountains and piedmont. It was described as "Colonial America's busiest highway" and ferried the wayfarers' flow toward uncharted terrain. Conestoga Wagons carried entire families over what was a winding, rutted dirt path. These

were driven by the legendary "wagoneers," the dashing minstrels of the day, and they shared songs and fiddle tunes along the route. Dances were common at the overnight way stations. The fiddle was ever popular but there was also the occasional banjo and the very portable jaw harps. Plus the mountain or lap dulcimer was likely born along the Philadelphia and Wilderness Wagon Roads, having evolved from an earlier German instrument that come into Pennsylvania.

**Q: What is a song collector (or "songcatcher" in Appalachian colloquialism) and what role do they play?**

A: The songcatchers were among the many heroes of our *Wayfaring Strangers'* tale. Well-known collectors included England's Cecil Sharp and Maud Karpeles, and the Appalachian's Olive Dame Campbell, Jane Hicks Gentry and Bascom Lamar Lunsford. They would all track the songs into the deepest recesses of Appalachian coves and hollows. Part of what made them so successful was that they first built trust with the Appalachian balladeers, who could be wary of sharing their treasured and very personal music with strangers. Thousands of old ballads and fiddle tunes were captured in this way that might have been lost to history were it not for these dedicated collectors. Remember, almost none of the music had been written down by Appalachian settlers; it had been passed down in an oral tradition. Collectors in Scotland and the U.S. such as Robert Burns, Sir Walter Scott and Francis Child had set down earlier "British Isles" versions of many songs. Sometimes the Appalachian songcatchers over romanticized what they found, claiming to have uncovered a "time capsule," and they often completely overlooked the African influences on the music or discarded songs that didn't fit their theories. But they were able to preserve a monumental music archive—an important part of American culture—through their lifelong dedication. Jean Ritchie, Alan Lomax, John Jacob Niles, David Holt, have all carried on this tradition in more recent times.

**Q: You note that "The old ballad stories were owned by no one and yet by everyone." How so?**

A: In Scotland, Ulster and Appalachia, the songs have always been viewed as more important than any one individual singer. The anonymous authorship of much of the repertoire meant that no one questioned the fact that people often had their own family versions of ballads, or that they varied in different geographical areas. The tradition of singing and passing songs on has had an unbroken momentum across time and place. In fact, the urge to make music and share it has been even more vital than the repertoire itself. Like any good story, a good song (and the ballads are all stories after



## Genealogy research

# Lieutenant William Wallace of the South Carolina Militia Lane Redwine

William Wallace was my 4th great-grandfather and the ancestor under whom I received admission to The Scotch-Irish Society of the USA. He was born in County Tyrone, Northern Ireland in 1756. He immigrated with his father, mother, sister Jane and brother McCasland to Camden District, South Carolina and settled in what is now York County. They sailed aboard the ship Walworth from Londonderry in 1773.

The ship's captain was Conolly McCasland. William's younger brother was born aboard ship and was named McCasland Wallace, in honor of the captain.

William's family were members of the Beersheba Presbyterian Church in York County, SC. While I was gathering the necessary information to join the Society, Carole Smith, Secretary of the Society, put me in contact with Dan Orr, who reviewed my research with historian Michael C. Scoggins, Research Director at the Southern Revolutionary War Institute in York, South Carolina. Mr. Scoggins informed me that Beersheba Presbyterian Church was one of York County's "Four Bees" in King George's Bonnet; the other three being Bethel, Bethesda and Bullock's Creek. These Presbyterian churches actively preached against the intrusions of the Crown and in favor of active resistance.



Beersheba Presbyterian Church

In June 1775, William Wallace married Ruth Porter, the daughter of Samuel Porter who was born in Belfast and wife Sarah. Ruth made the following attestation concerning her husband's military service in her widow's pension application file (W8980).

*[State of North Carolina Rutherford County] On this 12th day of May, 1846, personally appeared before me the subscriber one of the Magistrates in and for said County, Ruth Wallace, a resident of the County & State aforesaid, aged 89 years, who having first duly sworn according to Law,*

*doth, on her oath, make the following declaration in order to obtain the benefit of the provision made by the act of Congress passed July 4th, 1836. That she is the widow of William Wallace decd. of Rutherford County who was a private Soldier, and an officer, in the South Carolina Militia in the Army of the Revolution and served the United States as follows viz: In the year 1779 he the said Wm. Wallace, then residing in what is now called York District South Carolina, entered the service, as a volunteer on the last of January under Lieut. Jas. Martin & Major Ross of the Militia and was marched on to Briar Creek (Georgia) where they had an engagement with the Enemy about the first of March, and that soon after the said Battle, he the said Wm. Wallace was discharged having been in the service about two months – His next service was in the Summer of 1780, after the fall of Charleston. The said Wm. Wallace volunteered under Lieut. Andrew Miller & Capt. Martin with whom he joined Genl. Sumpter [sic] on Haglers Branch, No. Carolina, and remained under the said General from about the first of June till the middle of October, making a tour of about four & a half Months – His third & last tour was in the Spring of 1781. He the aforesaid Wm. Wallace served a tour of duty to Orangeburg as Lieutenant under Capt. Miller, was out in service in this last Campaign two months: Making in all Eight & a half months service for which declarant claims a pension. She further declares that she was married to the said Wm. Wallace in York District South Carolina in the month of June, Seventeen hundred and seventy five, 1775, that her husband the aforesaid Wm. Wallace died on the 3d. day of March, Eighteen hundred, 1800, and that she has remained a widow since that period as will more fully appear by reference to the proof hereunto annexed.... Sworn to and subscribed the day and year first above written.*

William's brother, McCasland likewise made an attestation (W8980).

*[York District, SC] 7th April 1847 – Sir, I have this day examined McCasland Wallace, who says he is the brother of William Wallace whose widow Ruth Wallace, now of Rutherford County North Carolina, is an applicant for a Pension. McCasland Wallace, who was born in 1773, states to me that he can recollect distinctly the return of his brother from the Battle of Brier Creek, Georgia, and from a Campaign at Orangeburgh SoCa. during the Revolutionary War – and gives circumstances which at that time made impressions on his mind so as not to be forgotten yet.*

William and Ruth Wallace are buried at Britain Presbyterian Church Cemetery, Rutherford Co., North Carolina. I am a descendant of their son Joseph Sira Wallace and wife Bathshaba Kelsey, and their daughter Lucilla Margaret Wallace and husband Wilkerson Bell Freeman, and their son Francis Logan Freeman and wife Eva Jane Dobbins, and their daughter Eugenia Freeman and husband Doc Claude Harrill, Sr., who were my maternal grandparents.

Lane Redwine is a member of the Society and lives in Texas.

# Reverend James Finley

Dr. Doraine Dorman

Ever since I was a little girl, watching James Bond movies and the “Man from U.N.C.L.E.,” I have been fascinated with spies. Recently, while researching my ancestor James Finley, 1725 – 1795, I uncovered that he was very possibly a spy.

James Finley was an American Presbyterian minister, politician and a pioneer resident in western Pennsylvania. Finley family history holds that during the American Revolution, James Finley was connected to the house where the Declaration of Independence was initially drafted. Some sources have him as owning the house while other sources state that the house was owned and occupied by Jacob Graff, a local bricklayer. Supposedly Thomas Jefferson was so uncomfortable there that at some point he moved to a boarding house on the edge of town.

James Finley was involved in the border dispute between Maryland and Pennsylvania, supporting the interests of Pennsylvania. These trips have been speculated as spying missions for Benjamin Franklin and the Committee of Safety. Just before he died in 1795, James was elected to the Pennsylvania State Legislature.

James was born in County Armagh. At the age of nine, he immigrated to Londonderry township, Chester County, Pennsylvania. In 1752, he married Hannah Evans. They had seven sons and two daughters. Eight of their children lived to adulthood.

He was the brother and the student of Samuel Finley, who later became the fifth president of the College of New Jersey, which would become Princeton University.

Benjamin Rush, a signer of the Declaration of Independence was a cousin and moved into Samuel Finley's home at the age of six upon the death of his father. James was very likely acquainted with another signer of the Declaration of Independence, Richard Stockton, as well as Oliver Ellsworth, who became the third Chief Justice of the United States Supreme Court and Ebenezer Hazard, who became Postmaster General.

At an early age, James had a revival experience and subsequently traveled with evangelist George Whitfield. He was ordained in 1752 and became pastor of East Nottingham Church, near the disputed border between Maryland and Pennsylvania. He traveled to western Pennsylvania a few times before 1782, where he had purchased a farm near Dunlaps' Creek. That year, he accepted a call from the united congregations at the Forks of the Youghiogheny River to serve as pastor to several congregations and settlements.

*“Finley was one of the ‘honored seven,’ all graduates of Princeton College, who carried the responsibility of spreading Christianity and Presbyterianism throughout the expanses of the west. This they did in their own way, so very successfully that the whole area was soon called their ‘Western Zion.’”*

*Except from “Ever a Frontier: The Bicentennial History of the Pittsburgh Theological Seminary”*

The following story was recorded about a premonition that James Finley had about his son, Ebenezer, who barely escaped an Indian attack —

"[Ebenezer] came to Fayette county [PA] with his father in 1772 and settled on lands in Redstone township, purchased by his father in 1771. Ebenezer was a daring, hardy lad, and amidst his pioneer surroundings rapidly developed stature and strength. Samuel Finley, who came at the same time, but not a relative, was in charge of the farm, aided by his Negro slaves brought from Maryland. Samuel was drafted for militia duty, but Ebenezer was allowed to go as his substitute. While at Fort Wallace a rider brought news of the approach of Indians, Young Finley was one of the party of twenty men who left the fort, and soon came upon a large body of Indians before whom they retreated, keeping up a running fight. Finley's gun would not go off and in stopping to fix it he fell behind the others. An Indian with a leveled gun was about to shoot him, when a settler's shot struck him. Finley ran, closely pursued and soon caught up with the hindmost man, who received the tomahawk, intended for Finley, in the back of his head. Close pressed, but protected by the fire of a comrade, he safely crossed the bridge and reached the fort. A remarkable case of premonition or telepathy or call it as one may, must here be recorded: During young Finley's running fight and narrow escapes, just mentioned, his father, Rev. James Finley three hundred miles away, had a strange and undefinable impression that his son was in great danger, but could form no distinct conception of its nature or cause. He fell to his knees and spent a long time in earnest prayer for his son, arising with the comfortable feeling that the danger was past. He made a note of the time, and when a few weeks later he received a letter from his son giving an account of his narrow escapes from death, he saw that the time corresponded exactly with his own strange experience. Rev. Finley was a man of absolute truth—the reader must settle for himself what was the cause of this wireless intercourse between father and son and separated by three hundred miles of space."

James Finley died on January 6, 1795 in Rostaver Township, Westmoreland County, Pennsylvania and is buried in the Rehoboth Presbyterian Churchyard.

*Society members Dr. Doraine Dorman and husband, Kenneth Dorman, live in Florida.*

# Breaking through my Kelly Line

*Alfred Young*

One of the most common problems a person encounters when researching early Scotch-Irish pioneers in America is that the full identity of the wives are often not recorded. You might find a first name but no maiden name or a maiden name with no first name. My 4th-great grandfather was John Young and such was the case with his wife. John Young was born 1754 in County Derry in Ulster. He apparently came to Pennsylvania as a single young man in 1773 or 1774 for, when the American Revolution commenced in 1775, he enlisted as a private and participated in the ill-fated invasion of Canada in 1776 and ensuing defense of Fort Ticonderoga. His Revolutionary War record was well known by my late father and grandfather and he was recognized as the progenitor of our Young line here in America.

There was, however, one major difficulty with the historic record of our John Young. No one knew the name of his wife. John fathered at least four sons and one daughter. They were identified as Joseph, John, James, Linn and Jane (Jenny). This information was gleaned from family records coupled with historic land records and wills from Westmoreland County courthouse. To a historically oriented person (such as myself), the record of this family was incomplete without the full name of the mother and possibly several more daughters. This became one of my first genealogical projects and was ultimately solved with a considerable body of research coupled with two strokes of sheer luck.

Since John Young served in the Revolutionary War, I first consulted available DAR and SAR publications and found John Young in a patriot index with a record listing the name of his wife as \_\_\_ Kelly. I then journeyed to Westmoreland County, Pennsylvania to examine records housed at the local historical society in Greensburg. Here I received the first stroke of luck. When I mentioned Scotch-Irish to the staffer at the society, she pulled me records for the Congruity Presbyterian Church. Much to our surprise, they started in the year 1829 and contained our John Young's family. From the church records as well as historic newspaper records we learned that \_\_\_ Kelly was Margaret and that the couple had

three more daughters, Margaret (Peggy), Eleanor and Rebecca.

This success led to a desire to find more. I knew John Young was an immigrant but I knew nothing regarding Margaret's family. Two records assisted me with further search. First, the DAR record indicated that the couple had married in 1780. Secondly, I obtained a photocopy of John Young's Revolutionary War pension application from the National Archives. It indicated that John enlisted near Shippensburg, Franklin County, Pennsylvania. Tax lists for 1780 revealed a John Young in Lurgan Township, Franklin County. I then visited the local historic society in Chambersburg, Franklin County. Like most societies in Pennsylvania, this institution maintains separate files on historic families containing copies of past correspondence and researcher's findings.

Here was the second stroke of luck. The file on Kelly contained a well-written document detailing research on the family of a James Kelly of Letterkenny Township, adjacent to and directly south of Lurgan Township. This document was written by the late Dr. Raymond Martin Bell, a college professor at Washington & Jefferson College in Washington, Pennsylvania. Dr. Bell was one of the leading genealogical researchers and writers in the state during the latter half of the 1900s. He found that James Kelly was likely born in County Derry, Ireland and settled in Franklin County in the early 1750s. James had four sons that were born between 1749 and 1759. All four served in the Revolutionary War. More importantly, Dr. Bell's research featured detailed pension applications for the two youngest sons, William and Samuel. These two sons had also enlisted near Shippensburg. Dr. Bell had performed the research on this family because his wife was a descendant of the son William. On the last page of the document, Dr. Bell wrote that nothing had been found regarding the wife or daughters of James Kelly.

I had determined that our Margaret Kelly could have been a daughter of James Kelly. The particular location and chronology seemed to fit. In addition, Dr. Bell had found that James Kelly and his sons all went into western Pennsylvania after the Revolutionary War. James and his son Samuel settled in southern Indiana County, a short ride from Salem Township in northwestern Westmoreland County (where Margaret subsequently lived most of her adult life).

I then decided to personally contact Dr. Bell and obtain feedback on our research and his opinion on whether our Margaret could be a daughter of this James Kelly. He was living in Iowa and very retired in the latter years of his life. He was very kind and gracious and asked questions such as "Where did they move to in western Pennsylvania? Where did they go to church and where are they buried and what were the names of their sons?" Fortunately, there were answers for each of these questions. Dr. Bell then replied "Send me a copy of everything you have gathered and I'll get back with you."

Imagine my surprise and delight when a return letter arrived from Dr. Bell stating that he now had a new Aunt Margaret in his family and that he believed she was one of at least three daughters born to James Kelly. A year or so later, after Dr. Bell passed away, additional research was uncovered that linked the family of James Kelly to the family of John and Margaret Kelly Young.

*Alfred Young is a member of the Society and lives in Pennsylvania.*

all) will live on. It's the same with strong melodies: they also often have independent lives and may be paired up with many songs and different dances. No one owns this stuff. It belongs to everyone.

**Q: African Americans' contributions to Appalachian music are legion. Which do you consider most significant?**

A: Well, most people think of the banjo as one of the most significant African contributions to American music, as the banjo's origins are traced to West Africa. But the extensive African contributions within the tapestry of Appalachian music are often underestimated and misunderstood. At the time of the Revolutionary War, one-half of the fiddle players in the South were African American. Their more syncopated, rhythmic, bluesy style had a lasting influence on Appalachian fiddling, and loosened up the more strict Scots-Irish rhythm into what we now call "old time." The African American reverence for the community of song reinforced the power of communal singing in Appalachia: their church-inspired spirituals resonate through American and Appalachian culture. Call and response work songs and lullabies entered the American songbook. There were many African American old-time string bands and dance callers, invited to play for black and white dances in the Appalachians. That rich tradition is undergoing something of a revival today through performers such as the Carolina Chocolate Drops string band and the Black Banjo Reunion project. Finally and most profoundly, many of the legends of Appalachian music were encouraged and assisted significantly by African American colleagues and mentors. A.P. Carter, Jimmie Rodgers, Bill Monroe, and Doc Watson, among others, have all acknowledged the generous helping hand they received from African American musicians. In fact, we are delighted to include as one of 124 book illustrations a remarkable artist's sketch of many of these musicians juxtaposed with their African American mentors. This is a heartening aspect of the story that we have felt privileged to share.

**Q: What kind of impact do you hope *Wayfaring Strangers* will have on readers?**

A: We find that the more you look, the more you feel drawn down different pathways into diverse traditions and cultures. So we hope *Wayfaring Strangers* inspires readers to delve beyond these stories for themselves. The tapestry just gets more textured and colorful as you go.

*This interview may be reprinted in part or in its entirety with the following credit: A conversation with Fiona Ritchie and Doug Orr, authors of "Wayfaring Strangers: The Musical Voyage from Scotland and Ulster to Appalachia" (University of North Carolina Press, Fall 2014). The text of this interview is available at [www.ibiblio.org/uncp/media/wayfaring\\_strangers/](http://www.ibiblio.org/uncp/media/wayfaring_strangers/).*

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