



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



**The Ulster American Folk Park** is an open-air museum in Castletown, just outside Omagh, in County Tyrone, Northern Ireland. The Park explores the historical link between Ulster and America, focusing on the lifestyle and experiences of immigrants who sailed from Ulster to America in the eighteenth and nineteenth centuries.

Within the park, volunteers dressed in period costume talk with visitors and demonstrate techniques that were used then in day-to-day tasks. Agricultural displays and animals are on site. Visitors can taste local foods freshly-cooked in the cottages that line the route of Park tours.

The Old World section includes entire streets of original houses, an original printing press, a bank, an old police barracks, the old Castletown National School, and two churches. Some of the two-up, two-down houses in one of the reconstructed streets were transported in their entirety from Sandy Row, off the Donegal Road in Belfast.

Linking the Old and New World sections of the park is the ship and dockside gallery, which includes the Brig *Union*, a full-size replica of an immigrant sailing ship.

In the New World section, there are reconstructions of everyday scenes from the lives of newly-arrived immigrants. There are colonial log cabins from Pennsylvania and Boston, including a reproduction of Thomas Mellon's: his first home in America. The Fulton House, from Donegal Springs in Lancaster County, was dismantled stone by stone in 1996 and

## Letter from the President

Greetings. I recently made my arrangements to go to the Eighteenth Ulster American Heritage Symposium, which will be held this year in Cullowhee, North Carolina.

This is a significant and highly enjoyable event in the Scotch-Irish year: scholars from both sides of the Atlantic gather together to present their new work on matters relating to our part of the Ulster Diaspora. As always, members of the Scotch-Irish Society are included among this year's presenters: we will hear our own Richard MacMaster and Peter Gilmore. (Those of you who sent your e-mail addresses to the Secretary of the Society will have already heard from her about the symposium.) You can find more information on page 3. Further, the Society will have a display at the symposium: please stop by to talk and to tell us your thoughts about our future direction.

I decided not to offer a presentation this year. Instead, I will sit back, relax, and enjoy the work of my colleagues. However, wearing my other hat as Director and Co-Editor of the Center for Scotch-Irish Studies, I will be looking out for presentations that meet the standard for publication in the Journal of Scotch-Irish Studies. The UAHS has been the source of many of our most interesting papers, and I am sure that this tradition will be continued.

As you will see from this issue of the Newsletter, we continue to seek out matters of interest to you. We are very fortunate that Nan Roose, a respected genealogist, has joined us, and I know that you will enjoy her article. We have brief profiles of our new Council Members, who are an interesting and diverse group. Our Editor, Carole Smith, has also included a number of interesting pieces from Society Members, and we encourage you to send your articles to her for future issues.

The Secretary has opened a new Post Office Box for the Society nearer to her home, to save both time and transportation expenses. The address is: PO Box 53, Media, PA 19063. (We will keep the Bryn Mawr box open for a few months to ensure that we do not lose any mail.)

After a number of unavoidable delays, we will be working on a new website this summer and hope to have it up and running soon: we will give you the details as soon as possible. We are also hoping to plan some social activities: we need your help and advice here, so that we can decide on suitable locations.

A Society like ours thrives on family connections. If you have not already done so, please encourage your children and grandchildren (and parents and grandparents), as well as other members of your family, to join the Society. We will welcome them with open arms, as we celebrate our wonderful heritage together. With best wishes to you and yours,

Joyce M. Alexander  
President  
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In May 1610 the King confirmed the final plan, providing for confiscated land to be distributed to three main groups: undertakers, servitors, and natives. The undertakers would receive up to 2,000 acres (and the chief undertaker in each district up to 3,000 acres) and were required to settle ten English or Scottish families at their own expense for every thousand acres. There were fifty-one Scottish and fifty-nine English undertakers who were granted about a third of the confiscated land. They had to build a substantial stone house with a fortified bawn (stockade) for themselves and as protection for their tenants. The undertaker's tenants were to include two families given 120 acres on a perpetual lease, three others each with 100 acres on a 21-year lease, and the rest with smaller tracts on shorter terms. All of them were to live close together for protection from the natives and as a nucleus for future towns. They were also forbidden to lease any of their land to the native Irish. The fifty-five servitors, who had similar large grants as a reward for military or civil service, and the native Irish grantees had no such restrictions. They need not import settlers and they could lease their lands to anyone.

When interest in the Plantation seemed to be flagging, the Crown put pressure on the City of London to take on some of the responsibility for its success. In 1613 County Londonderry was created within its present boundaries and assigned to a committee of London businessmen later called the Irish Society. They agreed to fortify the towns of Derry, now Londonderry, where they were to build 200 new houses, and Coleraine, building a hundred houses there. Except for land set aside for support of the Established Church and a grant to a servitor around Limavady, the new county was divided into twelve parts, each for a group of the livery companies or

## 400th Anniversary

# The Plantation of Ulster

Richard K. MacMaster

The Plantation of Ulster four hundred years ago had a formative influence on the province and its people, bringing English and Scots settlers to the counties of Armagh, Cavan, Donegal, Fermanagh and Tyrone and the former county of Coleraine, now enlarged and renamed Londonderry. These counties had been the extensive lands of the Earl of Tyrone and other Irish noblemen who fled to Spain in 1607, whereupon as traitors their estates escheated to the Crown and were confiscated by King James I.

An earlier grant of land in Antrim and Down to James Hamilton and Hugh Montgomery provided the model for the Plantation of Ulster. Their successful settlement of Scots and English families created a barrier between Gaelic Scotland and Gaelic Ireland, which, in King James' eyes, formed a single ungovernable territory. This scheme could now be extended to the whole province.



trade guilds of London. The Clothworkers, for instance, had a large estate near Coleraine and the Mercers Proportion surrounded Kilrea. These large grants were difficult to manage from London, so the London Companies gradually adopted the solution of letting their entire tract on a long-term basis to a single tenant.

The Plantation put a permanent British and Protestant and Presbyterian stamp on Ulster, although it never achieved the initial dream of an Ulster dominated by large regions of exclusively British settlement. By 1630 there were about 15,000 adult males of Scottish or English birth, half of them in the six Plantation counties, the rest in Antrim and Down. Scots comprised a large majority. The warfare that began with the 1641 massacres killed some of these early settlers and destroyed the improvements they had made, but a steady stream of fresh emigrants from Scotland and England took their place. The Hamilton-Montgomery grant of 1605 and the Plantation of Ulster of 1610 marked the birth of the Ulster Scots and, later, the Scotch-Irish.

Note from the Editor:

Google "The Ulster Plantation" for more information. The BBC created a colorful "Official Settlement Map" that includes the six Ulster Counties and shows the areas that were assigned to the different groups.

Please go to:

<http://www.mccaskie.org.uk/images/settlement-map.jpg>

### **For further reading on the Plantation of Ulster**

Philip S. Robinson

*The Plantation of Ulster:*

*British Settlement in an Irish Landscape*

(New York: St. Martin's Press, 1984)

A thorough account by an historical geographer, now out of print, but available in many libraries.

James Stevens Curl

*The Londonderry Plantation 1609-1914*

(Chichester, Sussex: Phillimore, 1986)

An enormously detailed history of the portion of the Plantation of Ulster assigned to the London Companies. Out of print.

Nicholas Canny

*Making Ireland British 1580-1650*

(Oxford and New York: Oxford University Press, 2001)

The author has a substantial section on the plan and the reality of the Ulster Plantation, comparing it with the contemporary Plantation of Munster, and locating it in the context of Elizabethan and Jacobean Ireland.

S. J. Connolly

*Contested Island: Ireland 1460-1630*

(Oxford and New York: Oxford University Press, 2007)

A fairly brief summary of the Plantation in the larger context of the English conquest of Ireland and its transformation from a medieval into a modern society. Connolly's second volume, *Divided Kingdom: Ireland 1630-1800*, will be released in paperback in September.

George Hill

*The Conquest of Ireland, An Historical and Genealogical Account of the Plantation in Ulster*

(Irish Genealogical Foundation, 2004)

Rare records of the great change in land ownership and power in Ireland. It tells the story of the old Irish families losing their land and the new settlers who assumed it. A one-of-a-kind genealogical record. This book was first published in Belfast in 1877 and was titled *An Historical Account of the Plantation in Ulster at the Commencement of the Seventeenth Century*. The new addition is in four volumes: The Fall of Irish Chiefs and Clans; Names in the Land Grants; Londonderry Lands and Families; and A Special Census of Ireland; Pynnars Survey. For more information go to: [www.irishroots.com/id4055.htm](http://www.irishroots.com/id4055.htm).

The 1877 edition can be googled and read online.

### **ULSTER AMERICAN HERITAGE SYMPOSIUM**

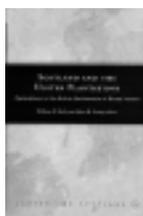
The Eighteenth Ulster American Heritage Symposium will be held at the Mountain Heritage Center of Western Carolina University, Cullowhee, North Carolina (in the Great Smoky Mountains) on June 25, 26, and 27, 2010, with a possible preliminary excursion on Thursday, June 24. As many of you know, this symposium takes place every two years and is held alternately in the United States and in Northern Ireland. Its purpose is to encourage scholarly study and public awareness of the historical connections between Ulster and North America.

There will be a full program of presentations on Friday and Saturday, and a Sunday morning program. Registration is only \$60.00, and there are a variety of low cost accommodation and meal packages available on campus. Lodging will be in Norton Road Residence Hall, a modern university residence hall featuring both private and double occupancy rooms. Rooms are basic, yet comfortable with no more than two people sharing a bath. All double occupancy rooms have their own bath, which makes them ideal for participants traveling with spouses. Meals will be served in the new Courtyard Dining Hall.

Off-campus accommodation is available at various local hotels in the Sylva and Dillsboro areas. Please note that public transportation is not available. For local hotel information, please visit: [www.mountainlovers.com](http://www.mountainlovers.com).

You can find full details of the program and accommodation, registration materials, and travel information at: <http://www.wcu.edu/26808.asp>

**REQUEST FROM THE SECRETARY...** Recently we began sending out email blasts announcing our new PO Box and the UAHS event. The Society plans to send these email blasts when we have news or hear of events that might be of interest to our Members. We need your email address and we need your support so that this can happen. Next time you are online, please take a moment and email us your address; please keep in touch. [scotchirish@verizon.com](mailto:scotchirish@verizon.com)



William P. Kelly & John R. Young, editors  
*Scotland and the Ulster Plantations Explorations  
in the British Settlements of Stuart Ireland*  
(Four Courts Press, 2009)

In conjunction with 400th anniversary of the official Plantation of Ulster, this volume has been published and seeks to make an important historiographical contribution to the event. This edited collection, based largely on the proceedings of two conferences, studies the medieval inheritance and the prelude to the Plantation as well as Scottish settlement in Ulster and its longer-term impact in the post-Plantation years.

## MEET OUR NEW COUNCIL MEMBERS



### **Charles William "Bill" Blair**

Bill is a life-long resident of the Shenandoah Valley in western Virginia. His ancestors settled in Augusta County in 1739 after coming from Northern Ireland. Prior to retirement he served for over thirty years as a professor and department head in the School of Education and Psychology at James Madison University in Harrisonburg, Virginia. Since retirement Bill has devoted much of his time to his life-long interest in his Scotch-Irish heritage. He has published a *History of Mossy Creek Presbyterian Church* and several related articles. Also, he has made numerous presentations to local historical societies and other groups. For the last fourteen years he has taught courses about the colonial history of the Valley and the Scotch-Irish for the Life Long Learning Institute at JMU. In 2009 he presented a paper, "*Scotch-Irish Attitudes Toward Slavery in the Central Shenandoah Valley*," to the Scotch-Irish Identity Symposium in Philadelphia. Bill sees involvement in Society as a valuable avenue for pursuing his interest in the Scotch-Irish.



### **Samuel N. Thomas, Jr**

In 1991, after thirteen years as a tennis professional, Sam chose a career in history and for the next fifteen years was the Curator at a major museum operation in South Carolina. In 2006, Sam and his wife moved to Athens, Georgia, so that he could take over the direction of the T.R.R. Cobb House. Sam has taken leadership roles on state and regional historical societies and other groups. In the 1990s he was instrumental in the establishment of a "twinning" relationship between the town of Clover, South Carolina and the city of Larne, County Antrim, Northern Ireland. He was awarded an "Honorary Citizen" of Larne Borough in 1999. Currently, Sam is President of Georgia's Civil War Heartland Leaders Trail. He is the author of numerous articles in journals, magazines, and newspapers. Sam has seven books to his credit. He is primarily a Civil War historian but Scotch-Irish culture and Southern Culture take a close second. He is presently working on three research projects: *Lt. Colonel William Delony and Cobb's Legion Cavalry* (a unit which included a number of Ulster Scots born in Ireland, and now apparently, several members of the Creek Nation), an expanded work entitled *Gatherin Together: The Scotch-Irish in the Southern Backcountry*, and *The Irish at Fredericksburg* (a comparison of those men born in Ireland who served in Cobb's Georgia Brigade and those who served in the famous Irish Brigade).



### **Margaret Preston Long**

Margaret was born and raised in Belfast, Northern Ireland and came to the Unites States in 1965; she now lives in Millsboro, Delaware. She has become totally acculturated and is now completely Scotch-Irish. She was a banking executive from 1982 until 2006, when she took early retirement. However, she was invited to return in 2007, and agreed to do so on a part-time basis. Margaret is an accomplished and enthusiastic athlete, who plays Senior League Women's Volleyball. Her volleyball team competes in local tournaments as well as in Delaware's Senior Olympics Games. Further, the team participates in the Senior World Games held in St. George, Utah every October. She is a powerful tennis player and also plays Pickle Ball. However, her most important and enjoyable times are those spent with family and friends. She has two grown children, Kathy and David, and two young grandsons, Jordan and Colin. Her sister, Hilda, still lives in Belfast, and Margaret goes over regularly to visit her, and hosts her on her visits to the United States. Her old friend, Joyce Alexander, the President of the Society, nominated her for the Council of the Society. Joyce knew that Margaret is not a bystander, but that she pitches in to help in every way possible, and that she has excellent "people skills." In short, Margaret is a thoroughly well-rounded person and a welcome addition to the Council of the Society.



### **Charles Snoddy**

Charles lives in Greenwood, South Carolina. He has been a licensed land surveyor in South Carolina since 1982 and had a small land surveying company until 1995. He currently works for the South Carolina Department of Transportation. Charles interest in the Scotch-Irish began when he discovered that a number of his ancestors on his father's side were Scotch-Irish and had settled in Spartanburg County, South Carolina just before the American Revolution. Charles is interested in learning more about the Scotch-Irish and his own family history and perhaps someday visiting Northern Ireland.

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## MEMBERS OF THE COUNCIL

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, Michael Scoggins and Charles Snoddy

Class of 2012 – Charles Blair, PhD, Richard K. MacMaster, PhD, Margaret Long, Frederick E. Stewart, Jr. and Samuel Thomas

# An Object of No Value

Nan B. Roose

It sat on Grandma's coffee table, chipped and stained, a pot for her African Violets with no value that I could see. Yet somehow, I knew that it had value for the words were always spoken in capital letters: "The SUGAR BOWL that Granny McDowell brought over from Ireland."

Genealogy research is a journey; one never knows how long it will be nor where it will lead. My journey started without my knowing it, set off by references to this unassuming object. As a child, I wasn't exactly sure who Granny McDowell was. It had yet to occur to me that my grandmother had a grandmother, but the idea of someone carrying this pot all the way across the ocean "on a clipper ship" fired my imagination.

When Grandma died, the one thing of hers I wanted was "The Sugar Bowl," and eventually, my interest in genealogy was piqued. Little did I know on what a long and fascinating journey I was about to embark, both literally and figuratively. From the first, I was determined to find Granny McDowell. It would not to be an easy project.

I knew only a name (Annie McDowell), Grandma's maiden name (Jones!), and where Grandma had lived as a child (Carroll County, Tennessee). Learning to find and use reference materials was the first step: a family Bible yielded Grandma's parents' names; tombstones and cemetery records gave birth and death dates; and census records provided siblings. In a streak of great good luck, the 1850 census had Jane McDowell and Elizabeth Jones in the household with Ann Jones! These two proved to be Annie's mother and mother-in-law and provided leads for the next leg of the journey.

Elizabeth Jones's request for a Revolutionary War widow's pension, filed in Carroll County, Tennessee, led me to the State Archives of South Carolina in search of other records. Many hours of microfilm later, I discovered a probate record for Hugh McDowell. Among his heirs was Ann McDowell, wife of John D. Jones, son of Elizabeth and Jonathan Jones!

Further searching unearthed a request for naturalization: *Report of Hugh McDowal, an alien from Ireland who arrived at Charleston November 1821, made for himself and family...21 April 1828 ... born Raloo, County Antrim, Ireland....* His petition included his children, but not Jane, nor was she on the roster of the ship *Prince Leopold* upon which the family had arrived from Belfast in 1820. South

Carolina had some answers, but raised more questions.

The next leg of the journey included a trip to Northern Ireland. I was thrilled to walk in the Old Raloo Graveyard in County Antrim, to see the countryside as it might have been when 3-year-old Annie was there, and talk to McDowell descendants who may, or may not, be kin.

Many hours were spent in the Public Records Office of

Northern Ireland (PRONI), in libraries and churchyards, and in tramping with the local Historical Society through nettles in the Old Kilwaughter Castle graveyard to find the gravestone of a much-earlier Hugh McDowell. This yielded some answers and again more questions.

Eventually I realized that "The Sugar Bowl" had come here, not as I had expected with Annie McDowell in 1820, but with her mother Jane in 1836.

My Grandmother not only had a grandmother; she had a great-grandmother! Jane died sometime during the Civil War, her tombstone only a sandstone rock on which was scratched "J. McDowell." Finding her resting place was a thrilling step in the journey; but that's another story.

When asked why I enjoy genealogy, my answer is, "I know these people!" They are not just names and dates and places but, like a chipped and stained sugar bowl, they are an intrinsic connection to my past, my family, and my history. "The Sugar Bowl" now has pride of place on my shelf, and I fully understand that it is an object of great value.



**Nan Roose**, a new Member of the Scotch-Irish Society, has agreed to write a column for the newsletter on genealogy items of general interest, based on her experiences and those sent by other Society members. Nan will not be doing individual research, but hopes to provide guidance and encouragement to newcomers to Scotch-Irish genealogy.

*Nan asks your help by contributing your own genealogy stories and by sharing your own genealogy techniques, tips, tricks and insights. She suggests the following questions as inspiration: What got you interested in tracing your ancestors? What was your biggest/most surprising success? What broader lessons have you learned from your pursuit of genealogy? What was the most important piece of genealogy advice you were given?*

*In our next newsletter Nan will address any questions Members might raise. Email the Secretary or send a letter to the Society. Thank you Nan for this valuable support! Editor*

# A Scotch-Irish Merchant Prince

*William McGimpsey*

It's a great story. Young Ulsterman arrives in New York penniless in 1818. He saves enough money by 1823 to open a tiny shop on Broadway, next to City Hall, selling fabrics made in Ireland. Every few years he has to move to larger quarters. He ends up with the first department store ever seen anywhere and becomes the richest man in the world.



No doubt, Alexander Turney Stewart was financially more powerful than anyone in his day, so why is it that few Americans have ever heard of him? In Northern Ireland he is virtually unknown. Less significant contemporaries like the Rockefellers and Vanderbilts are household names and their wealth is still evident, but not that of Stewart. Sure, you will find lots of potted biographies of him on the web, but the facts contained in them are contradictory. This confusion begins with the year of his birth and ends with the plaque on his coffin.

There appears, to me, to be only one satisfactory explanation; A. T. Stewart suffered from Howard Hughes syndrome but, unlike Hughes, he was at least visible. He also had a nineteenth century "Colonel" Tom Parker who managed his affairs by maintaining a wall around him. That man was retired City Judge Henry Hilton. Like Hughes, Stewart would not allow photographs to be taken of himself and rarely gave interviews.

Contributing to the confusion, it appears Stewart used a device, not uncommon with some Ulstermen, whereby he would delight in telling outrageous whoppers, with a straight face to those he saw as adversaries (called spinning a yarn). It served two purposes: A great source of amusement to close friends and allies and a means of exposing gullibility in the opposition.

The list of whoppers is long. Stewart spent two years at Trinity to become a man of the cloth. You will find that one in most of his biographies. If Stewart had spent two years of his life in Dublin, no doubt there would have been many spin-off events. Recent researchers can find no trace of him at Trinity. There is also the large inheritance his grandfather in Lurgan left him which provided the vital seed money to finance his great New York ventures: another whopper, it now seems. He seems to have done it all on its own.

I found one fine example of Stewart in action in Matthew Hale Smith's 1869 edition of *Sunshine and Shadow*: one of the most popular books ever published on New York

personalities. Smith delights in having gotten Stewart to agree to an extremely rare interview. It is clear Smith wants to write a feel-good, rags to riches piece on Stewart. It does not come off as planned. Much of the story covers the agony he goes through getting past security. Once outside Stewart's office, Judge Hilton grills him on every question he wants to ask. Finally inside "the lion's den," his impressions were not good. "He is of average height, slim, with a decided Hibernian face; sandy hair; nearly red; sharp, cold, avaricious features; a clear cold eye ... He lives wholly by himself. His wife has borne him no children; he has probably not a bosom friend in the world." Then comes the whopper. "Approaching his eightieth year... he is an old man, but looks like a young one." Stewart was actually in his mid sixties at the time of the interview! I can just imagine Smith diligently making copious notes and Stewart winking to Judge Hilton while letting the age whopper fly.

An extremely strict but fair employer, he used a system of fines to keep his staff in line. His benevolence was many times unorthodox: he purchased 7,000 acres of land in Long Island and ran a rail line out there so his employees could experience inexpensive suburban living; he built a large hotel to provide cheap accommodation for working women; and he sent a ship packed with produce to Belfast to help relieve the Irish famine. The ship returned full of Irish peasants.

At its peak, Stewart's enterprise involved foreign bureaux headquartered in Manchester, Paris, and Belfast, with centers in Brussels, Berlin, Glasgow, Switzerland, and Tibet, all providing exclusive merchandise at prices the competition could not match. His store in New York employed over two thousand. He owned hotels, land, and property all over the city and the state.

He kept most politicians at arm's length. The only one he ever really warmed up to was Ulysses Grant. Incredibly Grant tried to have an Act of Congress passed that would make it legal for him to appoint Stewart Secretary of the Treasury (March 1869). The proposition did not pass.

Did Stewart side with the south during the Civil War as many New York Scotch-Irish did? There is no direct evidence. He did use his unprecedented power of market control to essentially force the Federal Government to grant him the contract to provide uniforms to the Union Army, from which he made a financial killing.

When Stewart died on April 10, 1876, Judge Hilton used power of attorney to get control of his estate. At the passing of Mrs. Stewart in 1886, Hilton produced a will that gave a million here and a million there to the well connected family of Stewart's wife. The remainder, estimated as 95% of Stewart's fortune, fell to the judge, who then spent the rest of his life defending himself in the courts against the Stewarts and Turneys from all over the place, but especially from those

living in New York and Ireland. Oh, and by the way, I'm sorry to report that Hilton was also thoroughbred Scotch-Irish.

On May 23, 2010, the President of Ireland, Mary McAleese, who was born and raised in Belfast, held two memorial services in NYC to acknowledge those New Yorkers who had organized famine relief for the Irish. In a fitting manner, gratitude was duly expressed. Although no one in the City gave more than A.T. Stewart, his contribution has been completely forgotten and so he received not a mention. That's the mysterious legacy of a Scotch-Irish Merchant Prince.



Note from the Editor: AT Stewart offered European merchandise, low markups, set prices on a variety of dry goods, and the policy of providing "free entrance" to all potential customers. It was an instant success. Stewart soon expanded his store, showcasing his merchandise through the building's oversized French plate glass windows. By 1850, it was the largest in the city.

Stewart opened a new department store in 1862 farther uptown on Broadway and 6th Avenue between 9th and 23rd Streets. It became known as "Ladies Mile" for its abundance of women's clothing and accessories stores. The store was immense and its innovative design, with its cast-iron front, became well-known as the "Iron Palace. In 1896, after his death, the "Iron Palace" reopened as Wanamaker's.

The original store at 280 Broadway was converted into a warehouse. In 1917 the New York Sun bought it and published its newspaper here until 1966. The City of New York then acquired the landmark structure. Beginning in 1995, it underwent substantial reconstruction. The "Sun Building" now houses the New York City Department of Buildings on its upper levels and several retail areas on its first and second floors. The building is designated a New York City Landmark and is pictured above.

In his biography of Col. Tom Parker, James L. Dickerson states how "the colonel – a nonmilitary title with political benefits that southern politicians bestow upon important supporters — outwitted and outmaneuvered Elvis Presley and his family to seize control of his career. Elvis experienced a mounting sense of betrayal over the realization that his manager was siphoning off half of his income."

## Thomas Campbell

Ah, the historically invisible Scotch-Irish. All that remains is the history of their character. Not so fast. While priority for these early frontier settlers was carving out a living and not writing histories, material evidence of their passage is there for the discerning eye to see. Whether on early maps or standing within the boundaries of early towns and villages, one can observe "diamonds in the rough."

Market squares, "diamonds" in Scotch-Irish parlance, belonging to no one and everyone and used for economic exchange, were characteristic of Scotch-Irish frontier settlements. Private property lines were set back and central public space delineated.

Karen J. Harvey, writing in *The Journal of Scotch-Irish Studies*, traces the town planning form of market squares to settlements established by frontier settlers from Ulster. She explores how this planning idea, uncommon in Britain but unique to Plantation history in Ulster, transferred here with settlers to America.

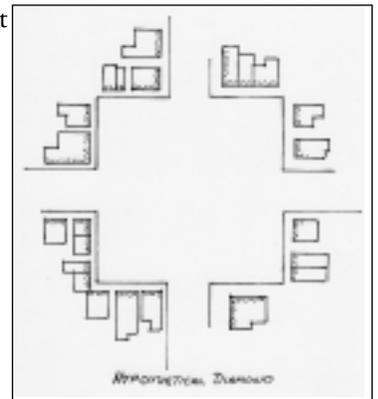
One's "turf," one's "property," remains invisible, that is, until arrival of another claimant. It then required definitive boundaries. Scotch-Irish frontier practice of establishing boundaries by marking trees soon adjusted to measured formalities as populations grew behind a moving frontier. Crossroads became settlements, villages, towns; all requiring maps to organize economic activity.

Harvey's inclusion of illustrations and photographs present the reader with material evidence of Scotch-Irish "footprints" that are invisible to the casual observer. Town property maps are the clearest indication of "diamonds." Another clue to existence of long gone market square planning, is observing a setback of buildings around an intersection, greater than that typical of the rest of the village or town.

While travel is always the best route for discovery, the armchair traveler now

has Google Earth. One can now begin exploring for market squares by hovering over some Pennsylvania Appalachia town to look for "diamonds in the rough" and trace footprints of those invisible Scotch-Irish who marked the land with a settlement and then moved on.

Note from the Editor: Karen J. Harvey's research "Diamonds in the Rough: Scotch-Irish Town Planning in Northern Appalachia During the Early Republic." was published in "The Journal of Scotch-Irish Studies," Vol.1, No. 2. See back cover for purchase information.



## NEW LIFE MEMBER

New York Member  
John Mauk Hilliard  
is now a Life Member

## NEW MEMBERS

Jessica Lauren Duke  
Nevada

Larry Dan Jordan  
Texas

Edward Stuart Magee, Jr.  
Georgia

Ronald C. Plunkett.  
South Carolina

John Edward Robinson  
South Carolina

Nan B. Roose  
Pennsylvania

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## SCOT, SCOTSMAN, SCOTCHMAN, SCOTTISH, SCOTS, SCOTCH, SCOTCH-IRISH: What should we call ourselves and our favorite things?

Julian D. Kelly, Jr.

### THE SCOTS

English-speaking Americans of Scottish descent may be confused by the various nouns used for Scottish people, and adjectives denoting Scottish origins. The following account of the historical origins of these words and their geographical usages is derived primarily from the Oxford English Dictionary, a good source on origins and usage in the English language.

The late to medieval Latin noun *Scottus* or *Scotus* originally referred to one of the ancient Gaelic-speaking inhabitants of Ireland. In the 6th century A.D., these *Scotti* settled in the northwest of Great Britain, and ultimately gave the northern part of the island its name.

*Scottas* was the ordinary name for Irishmen until the reign of Alfred the Great (A.D. 871-901). After that, this name became associated with the inhabitants of Scotland. The noun *Scot* evolved from *Scottas* and was used chiefly in an historical sense from the 1600s until about a century ago, when there began a growing tendency to more extensive use of the word. Now the noun *Scot* is the predominantly used term, particularly among those to whom it refers.

The adjective used in early Scotland was *Scottis*, equivalent to the word *Inglis*, which became English. *Scottis* was subsequently contracted into *Scots*, the form of this adjective now used in Scotland. In England, however, the only word used until the middle of the 1500s was *Scottish*. By the late 1500s, the word *Scottish* began to be contracted into *Scotch*. This became the prevailing adjective form in England, although *Scottish* continued in use as a more formal synonym.

By the end of the 1700s, *Scotch* had been adopted into the vernacular of Scotland, and was used regularly by Robert Burns (1759-1796), and subsequently by Sir Walter Scott (1771-1832). But, beginning in the late 1800s, there was a growing tendency in Scotland to discard the form *Scotch* altogether, substituting *Scottish* or, less frequently, *Scots*. However, there has been apparently incomplete success at changing certain well-established terms such as *Scotch* whiskey, *Scotch* tweeds, or *Scotch* pine.

In compound nouns derived from the above adjectives, the word *Scottishman* was used in the past, but is obsolete. *Scotsman* is the prevalent form now used by Scottish people, whereas *Scotchman* has been used primarily in England. *Scotswoman* and *Scotchwoman* are the corresponding feminine forms.

Therefore, what noun should we choose to refer to a native of Scotland, or a person of Scottish descent in another country, who retains a sense of his ancestral identity? And what adjectives should we prefer in referring to people and things pertaining to Scotland? To American representatives of Scottish heritage, it would appear appropriate to use the nouns *Scot*, *Scotsman*, or *Scotswoman* in preference to *Scotchman* or *Scotchwoman*, and, in general, to prefer *Scottish* or *Scots* as the adjective, rather than *Scotch*. But they should not be offended by the word *Scotch*, which was accepted and used by Robert Burns, as we would not turn up our noses at *Scotch* whiskey.

### THE SCOTCH-IRISH

*Scotch-Irish* is a term which came into use in America for the descendants of the Lowland Scots who began to move over to Ulster in 1610 (and the descendants of the Highlanders who had moved earlier to Ulster) and who then crossed the Atlantic to settle in the American colonies. The term was not used in Great Britain, where the word used was *Ulstermen*. The Reverend John Elder, who became minister of the Presbyterian church at Paxtang, Pennsylvania, wrote in

1738: "They call us Scotch-Irish and other ill-mannered names, but the epithet of reproach has become the synonym of all that is noble and grand in our American History."

The term *Scotch-Irish* may have seemed "ill-mannered" to the Reverend Elder because the *Scotch-* element of the compound was foreign to him, and perhaps because the Ulstermen did not consider themselves Irish. However, no insult may have been intended, as the combination of words would have been natural to the Americans of English origin who coined it.

In fact, the compound was in use in Scotland even before then, to designate those of Scottish origin in Ulster. James Gordon from Ulster was listed as *Jacobo Gordon, Scoto-Hibernus* when he attended the University of Glasgow in Scotland in the early 1700s. *Scoto-* was the combining form of the Latin *Scotus* and *Hibernus* was Latin for Irish.

However, this nomenclature referred only to those of Scottish origin in Ulster, and should not be confused with the term *Scotch-Irish*, which has always referred to those of Ulster ancestry who settled in the American colonies and later in the United States.

Although the term *Scotch-Irish* is well established in America, it can be misleading. Many Americans seem to understand it to mean a combination of Irish and Scotch ancestors. *Ulster Scots* would be a more accurate term, and could serve as both adjective and plural noun. However, this does not include the additional dimension of having settled on this side of the Atlantic.

What is important is that the term *Scotch-Irish* has long been established in the United States, by most Americans of that ancestry and by the general public, as the accepted term for those of that proud heritage. In fact, leading American groups dedicated to this heritage include this organization, the *Scotch-Irish Society of the United States of America*, the *Scotch-Irish Foundation*, and the *Center for Scotch-Irish Studies*, which publishes the *Journal of Scotch-Irish Studies*.

*Note from the Editor:*

*Thanks to Member of the Society, Julian D. Kelly, Jr. from Georgia, for submitting this article. We welcome Members to submit articles.*



## Roots and Rhythms

*James McQuiston*

### THE GUITAR

The history of the guitar, as it pertains to music related to the Scotch-Irish, is fascinating and multi-faceted. It is my instrument of choice having learned to play it while accompanying my Scotch-Irish forefathers, and others, at music sessions over many years.

Purely Celtic music derives from Scotland, Ireland, Nova Scotia, other Celtic parts of Canada, and occasionally from the United States. Appalachian music, particularly Bluegrass, which might be considered the purest form of Scotch-Irish music in the United States derives many of its melodies from the old countries of Scotland and Ireland. Other influences and original techniques that were added set it apart from Celtic, and inadvertently have added dimension to the Celtic sound in recent years.

The best example of this is in the playing of the guitar. Much of modern day finger picking on guitar has its roots in banjo playing techniques. One of those responsible for the transfer of these techniques from one instrument to the other is Elizabeth Cotton, an African-America woman who, as a young girl, came into possession of a guitar, with no one around to teach her how to play it, except banjo players.

Cotton played the guitar essentially upside-down, fingering or fretting the strings with her right hand instead of the conventional left hand. She learned intricate fingering techniques where a string is sounded either by hitting it hard with the fretting finger, or pulling off the string in a percussive manner with a fretting finger. Another technique she learned is to play the melody on an alternating string so that the previously played string could resonate for a while, helping the melody to sound fuller and smoother. Her style of picking is the source for the expression cotton pickin'.



Elizabeth Cotton put away the guitar for years until the parents of the great American folksingers, Mike Seeger, and his half-brother, the equally famous Pete Seeger, employed her as a maid. Mike Seeger discovered and recorded Cotton's playing when she was in her 60s and her unique style has influenced just about every great country and western guitar player. It has also spread into Pop music and Celtic music.

It has been said that guitar playing in Celtic music is a relatively new phenomenon. The truth is that guitar-like instruments have been written about for a thousand years or more. However, the guitar always suffered from one problem: its volume could not match that of the fiddle, mandolin, or banjo since its tuning is lower. In traditional Bluegrass playing, it is not uncommon for all

*Continued on next page.*

the other players to quiet down substantially in order for the flattop guitarist's solo to be heard. It is also rare to have the guitar as the principal solo instrument. This is not the case with the fiddle which, on its own, could entertain dancers for hours.

Tommy Makem and the Clancy Brothers introduced many American Celtic music fans to this ancient music during the folk music years of the 1960s. It is from this time that the singer/guitar player became an acceptable Celtic alternative to the long-standing sessions music, which typically featured fiddles and mandos in the lead. The guitar was relegated to an accompaniment position, if present at all. There is still a sharp distinction often made between Celtic Folk music (typically singer/guitarist) and Celtic Sessions music (typically fiddle tunes, many of which are old converted bagpipe tunes).

With the advancements in finger picking styles during the twentieth century, new guitar tunings, alternates to the standard tuning, have been developed: DADGAD being one of the more popular. Others, the Orkney style for instance, are even more recent. These tunings allow for what is called a "Modal" style. Fewer unique notes are strummed and the chords have more duplicates of the same note in them. These tunings often aid in allowing the player to pick the melody out on alternating strings, allowing the previously played strings to ring or sustain a little longer, thus fattening or smoothing out the overall sound.

Today, other than champion Celtic fiddlers like Jeremy Kittel (American), Alasdair Fraser (Scottish), and Natalie

McMasters (Canadian), many of the top Celtic performers are of the other ilk, that is singer/guitarists. Beyond Makem and the Clancys, there are performers like Scotland's Ed Miller and Dougie MacLean, and Ireland's Danny Doyle and Mary Black; contemporaries to some degree to America's Emmy Lou Harris, Diamond Rio and other country and folk artists with a hint of Celtic in their sound.

Meanwhile, soloist Celtic guitar playing has taken on a life of its own with artists like Davy Graham who invented DADGAD tuning, and Steve Baughman who named the Orkney Style tuning, the most recent alternate tuning for Celtic-sounding guitar soloists.

Although it has been around for a thousand years or more, the guitar continues to inspire new variations and sounds to blend with age-old Celtic melodies, enriching Scotch-Irish related music on both sides of the Atlantic.



*This drawing shows a sixteenth century guitar sporting five pairs of matched strings, making it actually a ten string guitar. Many variations of string configurations were experimented with, throughout the centuries, in an attempt to maintain the mellow sound of the guitar, while adding some volume in order to compete with brighter sounding instruments.*

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*Ulster American Folk Park continued from front page.*



rebuilt in the Park. The reproduction of the Mount Joy, Pennsylvania Post Office is pictured here.

The Centre for Migration Studies (CMS) is located within the Park. The CMS has a research

library and offers courses in the study of Irish migration from 1600 to the present day. The library includes a collection of primary source documents (the Irish Emigration Database) which is searchable on computer and available to visitors.

For more information visit the Park's website:

<http://www.nmni.com/uafp>

The Ulster American Folk Park is open year around with different hours for winter and summer. It is closed on Mondays. The Center for Migration Studies is open Monday through Friday, 10:30 am to 7:00 pm.

***Excerpt from "South Carolina Day" Address  
John C. Calhoun, Clan Chieftain in America***

"It is particularly appropriate that the Scotch-Irish Society of Charleston continues to host the celebration of 'South Carolina Day,' and particularly the anniversary of John C. Calhoun's birth. For while it is true that Calhoun never set foot on the soil of Scotland or the Ulster Plantation, it is plainly obvious that the imprint of these places, and that of his Ulster Scots forebears, made at a minimum, some significant contribution to his personality in the course of his becoming one of the greatest statesmen, and certainly one of the two or three greatest political minds in the whole of American History."

The Colquhoun Clan

"It has been said that Calhoun was the greatest or last clan chieftain of Scots in North America. Clan Colquhoun was prominent in Scotland until the 1720s, when like most of their fellow remaining Lowlander Scots, they found themselves evacuated to Ulster Plantation. The Clan had

## MEMBERS' CORNER



*Member John Steadman hosted a Scotch-Irish tent at the Highland Games in Phoenix, Arizona in February, educating people about Ulster and the Scotch-Irish. John and his wife were Co-Commissioners of Clan Gunn for over five years and had been attending Highland Games for well over 15 years. While they were commissioners for Clan Gunn, they used to put up their Ulster Scot flag in the tent. "It seemed to get lots of attention and people always wanted to discuss its meaning and history." John has become very*

*interested in his Scotch-Irish heritage and his wife is a "great genealogist." His mother was a Henderson of Scotch-Irish descent. John wears the Henderson tartan to events. His Steadman ancestor (spelled Stedman at the time) came from Scotland. John grew up near Spartanburg, South Carolina, a place that has a lot of Scotch-Irish influence.*

*"I get a lot of good response at the Games and everyone is very excited to see my Scotch-Irish tent. My favorite experience is when I get visitors who are actually from Northern Ireland, though some get teary eyed and become homesick. I give out lots of information about the Scotch-Irish Society and I hope that you get lots of inquiries."*

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**"South Carolina Day" Address continued.**

armigerous descent from both Lairds of Scotland and English Royalty. Despite their prominence among fellow clans, their status did not spare them the same ignominy of their fellow lowlander, and later highlander, neighbors.

Calhoun's forebears were Covenanter Presbyterians: those Presbyterians who had repeatedly agitated against any institutional or state control of worship or order of prayer. The covenants carried a strong mistrust of government with them everywhere they went, including Ulster Plantation and the New World. Calhoun's grandfather, Patrick, was a covenanter preacher, who was the founder of the Long Cane Presbyterian Church near Abbeville, South Carolina."

Settlement in the Backcountry

"It is noteworthy that John Calhoun's grandparents spent only approximately three years in Ulster before deciding to move to North America. Records document that Patrick Calhoun had suffered disastrous crop failures for three consecutive years, and determined that he did not have a reasonable prospect of becoming a Planter on Ulster Plantation. The Calhouns settled first in Pennsylvania, then Western Virginia, then the Waxhaws, then Ninety-Six, South Carolina ... The Calhouns were of some prominence and standing, so why did they end up on the frontier? Because generations of hard experience taught them that distance from central government and self-governance were the key to a uniquely American form of agrarian republicanism."



*On March 18, the Scotch-Irish Society in Charleston once again organized the annual observance of "South Carolina Day," the anniversary of the birth of Vice President John C. Calhoun. As a Scotch-Irish "Favorite Son," Calhoun is remembered by the group with a noonday gathering at his grave at St. Philip's Church Yard in Charleston's French Quarter. This year's event featured the invocation and blessing of the Reverend Charles A. "Drew" Collins, (Secretary-Treasurer of the Scotch-Irish Foundation). John E. Robinson, Esq., new Member of the Society, gave the address entitled "Calhoun, Clan Chieftain in the New World." The group of members and friends then enjoyed an informal luncheon as in years past. Members of the Society pictured front: 2nd from left, Jerry Sifford; 4th from left, Carl Smith; on end at right, Charlie Rhoden. Pictured back: first on left, Reverend Drew Collins; 2nd from left, John Robinson; 4th from left, Baron Fain.*



*Congratulations to Council Member Baron Fain and wife Courtenay on the birth of Taliaferro (pronounced "Toliver") Rice Fain who arrived at 4:20 pm on May 25, 2010. They will call him Tradd so he has a cool nickname like his daddy!.*

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Closing

"It is impossible, in giving a brief speech in the time allotted, to tie together all the elements that define Calhoun, and some of my speech, I freely admit, is extrapolation from what primary sources reveal about Calhoun. But the common beliefs of Calhoun and his forebears, and the distinct imprint of the Scotch-Irish diaspora should not be understated in considering the accomplishments and motivations of our greatest native sons."

John Robinson, Esq.

THE SCOTCH-IRISH SOCIETY  
OF THE UNITED STATES OF AMERICA  
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*Address Service Requested*



## CHAPTER NEWS

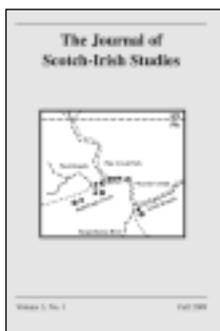
*Right now the Scotch-Irish Chapter is in a holding pattern. Some of our older members who were very active have had to bow out due to health problems, and it's difficult to get some of the younger folks to step up to the plate. For the first time since 2003 we did not participate in the Tartan Fest. The Scotch-Irish Chapter is still trying to round up new members. The Scotch-Irish Identity Symposium will be taking place in York next year. We hope that will attract some local attention and attract new Members.*

*Anyone wishing further information please contact Michael Scoggins at 803-684-3948 x31 or [micscoggins@chmuseums.org](mailto: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.*

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**Society Tie** To order, please send a check for \$43 (includes S&H) to: Scotch-Irish Society (Ties), PO Box 53, Media PA 19063. Also available are a limited number of bow ties for \$36.



## Journal of Scotch-Irish Studies

Members in good standing can still obtain any issue of the Journal of Scotch-Irish Studies at the discounted price of \$15.00 plus \$3.00 shipping and handling.

Send your check to:  
Center for Scotch-Irish Studies,  
PO Box 71, Glenolden, PA 19036-007

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