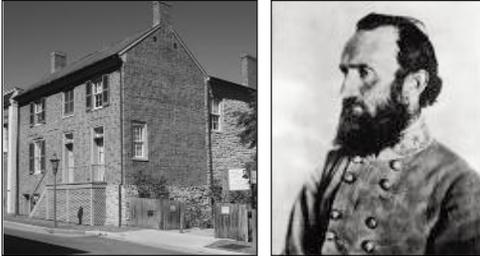


NEWSLETTER Summer 2011

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



## Stonewall Jackson Museum

The home of Scotch-Irish Confederate General Thomas "Stonewall" Jackson is located in historic downtown Lexington, Virginia. Jackson and his second wife lived here before the Civil War. The house is owned and operated by the Stonewall Jackson Foundation who preserve the home and its collections and educate the public on the "life, character and times" of Thomas J. "Stonewall" Jackson.

The Civil War hero was the great-grandson of Ulsterman John Jackson, who emigrated to America in 1748. He was thirty-three years old and "a respectable and prosperous tradesman" when he came to America and settled in the Shenandoah Valley of Virginia.

Since 1954, Jackson's Lexington home has been a museum and historic site. In 1979 the house was restored to its appearance at the time when Jackson lived there. Listed on the National Register of Historic Places, the house is furnished with period pieces and many of Jackson's personal possessions.

The Museum is located at 8 East Washington Street in Lexington, Virginia 24450. It is open to the public Monday through Saturday from 9 to 5 and Sunday from 1 to 5. There is an admission fee. Please call 540.463.2552 for more information or visit their website: [www.stonewalljackson.org](http://www.stonewalljackson.org).

## Letter from the New President

Welcome to the summer edition of the Scotch-Irish Society Newsletter. We hope you enjoy this current issue. Our aim herein has been to continue to present a variety of material that reflects the broad range of Scotch-Irish preferences among our members.

A celebration of the Scotch-Irish heritage in America is a healthy pursuit. Our forefathers were there at the beginning of this great country and the nation as we know it might not exist without their contribution. It is worthy of our deference.

We are also a widely dispersed group. It is estimated that between ten and fifteen percent of the entire population of the land was Scotch-Irish at the time the Declaration of Independence was signed. Fast forward 235 years and a lot of people can now claim some measure of affiliation with us.

That diversity was on display at the symposium held at York, South Carolina back in June. We had presenters from east and west and as far north as Canada. Of course, the south was well represented. A wide range of topics were presented; everything from local history to the Scotch-Irish influence on American music.

The hospitality and friendship shown by the local folk in York County and Mike Scoggins' staff made us all feel welcome. Besides the papers at the McCelvey Center, there was physical evidence of the Scotch-Irish presence in both McConnell and Brattonsville. After a church service at Bethesda Presbyterian Church, Dr. Robert H. Walker provided us with a genealogical overview of the Scotch-Irish buried in the local church graveyard. A terrific time was had by all and I am already looking forward to the next one.

Credit must be extended to Michael Scoggins for successfully pulling it off. Credit must also go to our past President, Dr. Joyce Alexander, who provided a guiding hand throughout.

Speaking of Joyce, she tells me the new edition of the *Journal* is almost ready for the presses. Of course, with vacations coming up, it will be September before the finished printed version can be expected. You will find some very interesting papers in this next edition.

It is appropriate to reflect that we trace the origins of our Society to 1889, when the first symposium, called a congress, was held in Columbia, Tennessee. The magnificent journals they produced back then, after each event, were called *Proceedings*.

Thank you all for your continued membership in the Society. Knowledge of our past helps us to appreciate our heritage and to better plan for the future.

*Bill McGimpsey*

## Members of Society attended the Sixth Scotch-Irish Identity Symposium in June...

*It is always enjoyable to visit new places. The Symposium held in York, South Carolina, gave me the opportunity to do just that! Society Members and other attendees had the chance to socialize starting on Friday night. For me, it is always fun to meet Members face to face and the reception that night was the first of many opportunities over the weekend to do that. The Flowers Family Band concert following the reception was a toe tapping good time. I bought their CD and enjoyed the music again on my drive back to Philadelphia.*

*Bill, in his President's letter, mentioned how much we enjoyed our visit to Bethesda Presbyterian Church on Sunday morning. A few of us toured Brattonsville on Sunday afternoon with Mike Scoggins as our tour guide. What a treat that was!*

*Saturday was a day for me to listen and learn. I would like to share excerpts from some of the papers that were presented – little bits that interested me and that I hope you will find interesting too.*

*The Ulster-American Heritage Symposium will be held in Omagh, June 27 – 30, 2012. I hope that some of you will consider visiting Northern Ireland at that time and attending the symposium.*

*Carole Smith*



*Symposium organizers Michael Scoggins and Joyce Alexander at the luncheon on Saturday.*



*Bill McGimpsey, Michael Scoggins and Robert Walker at Bethesda Presbyterian Church Cemetery.*



*left to right: Edmond Rogers, Bill McGimpsey, Thomas (Dan) Knight, Nina Ray and Joseph Moore presented papers on Saturday.*

## *Excerpts*

Two papers were presented on Saturday that looked north and west to explore some of the influence of the Scotch-Irish in Canada and in the Pacific Northwest of both the United States and Canada.

**Dr. Edmund Rogers** presented a paper on *Canada and the Scotch-Irish Society of America*. "...the organization was never confined to the United States; Canada was also part of the Society's geographical sphere of influence, and was represented at the annual Scotch-Irish Congresses held between 1889 and 1901 ... the Rev. Stuart Acheson, a Presbyterian minister from Ontario ... took on the role of Canada's voice... Born and educated entirely in North America, his representation of Canada in an annual continental celebration of the Scotch-Irish people epitomized the Scotch-Irish identity in this period. It did not necessarily involve personal physical experience of Ulster, but rather a feeling of kinship through cultural and sanguineous inheritance from the north of Ireland.

"...There was, of course, a glaring inconsistency in the idea of a pan-North American Scotch-Irish organization through which American members indulged in overt patriotism and celebrated the Scotch-Irish heroes who threw off the British yoke... Its Canadian counterpart, by contrast, was profoundly in love with the British constitution and the imperial idea. As the American 'Scotch-Irish' identity was grounded upon historic resistance to imperial tyranny in the name of freedom, the incorporation of Canada under the 'Scotch-Irish in America' umbrella was potentially problematic."

Edmund Rogers discusses the complexities and problems of the Scotch-Irish identity and how Acheson justified Canadian membership in the Society. "He chose to emphasize the common American and Canadian experience of building representative government and a free nation, in which he argued the Scotch-Irish in both cases had played and continued to play a pivotal role."

---

*Moving West: Scotch-Irish Influence in Western North America, A Comparison of Canadian and U.S. "Cousins" and their Modern Day Descendants* was the subject of the paper by **Graham MacDonel and Dr. Nina Ray**. "Of course, the definition of the west has changed as modern day North America has developed. From what later became the American Midwest and Canadian Ontario, to the Pacific Ocean, those of Ulster-Scots background left their mark. 'Most of them knew that their future was not along the coast, but ever westward, where they might meet fierce challenges, but where they could also create a new kind of society more akin to their own

traditions.' As the Scotch-Irish moved west in the United States they also moved North into Canada. 'Selection of destination was also influenced structurally by relative costs. Passage to Canada, for example, was significantly cheaper than to the United States in the nineteenth century, although it should be noted that many who took this route ... continued on to the United States.'"

Graham MacDonel was unable to attend the symposium. Nina Ray presented their paper and discussed the *The Manitoba Schools Question*. "State interference in religious matters and education is an issue that has been a bane for many dissenting religious groups, including the Scottish Presbyterians who comprised the mainstay of the Scotch-Irish or Ulster Scots. ...the values of Scottish and Irish Presbyterians would be tested in what resulted as a very hot political controversy over schooling, known to all Canadian high school history students as *The Manitoba Schools Question*, which was not only a French-English issue, but a Catholic-Protestant controversy, as well as a conflict over the roles of the federal and provincial governments, and included a struggle about the proper relationship between church and the state. In 1896, the Manitoba government had created a new school board for the Roman Catholics...

"...suffering by the Ulster-Scots that stretched back 200 years to Northern Ireland and previously in the south of Scotland was very much the cause of the refusal to continue special rights for Roman Catholics to have their own school system by the Protestant-leaning Manitoba territorial government of the day. But immigrants from eastern Europe sought similar rights for their children during the next two decades and the secular educational system set up in 1890 by the territorial government, which included termination of funding for religious schools (including Protestant), gave way to the multi-ethnic approach that we now see over 120 years later. The Canadian cultural mosaic, as opposed to the American melting pot, had its beginnings well back into the nineteenth century, if not earlier, resulting in today's multi-cultural approach that still remains a sensitive sociological and political question."

Nina Ray gathered data at family history, genealogy and general history events as part of an academic research "legacy tourism" project. She charted Canadian Ulster Scots and American Scotch-Irish and it was not a surprise that there were similarities in their responses.

"In all, 206 respondents fell into the 'Ulster' interest group. The top ranked motivations for interest in family history (in ranked order) are personal identity, connection with place, intellectual challenge, and discovering continuities. Completing the circle, and obligation to ancestors come in at a distant fourth and fifth. ...The number one rank of personal identity is interesting given Sen. Webb's discussion of how the Scotch-Irish blended into the fabric of North America and are one of the few ethnic groups to not really identify themselves as an ethnic group. ...Perhaps modern day descendants of the Scotch-Irish are attempting to reclaim that personal identity (the top ranked

motivation for interest in family history).

"...While there are many similar values shared by American Scotch-Irish and Canadian Scotch-Irish, or Ulster Scots, as they prefer to be called, research into Scotch-Irish in Canada's west is much akin to the territory first travelled by *couriers des bois* and other fur traders in the seventeenth and eighteenth centuries – vast and untapped. It is a researcher's gold mine to explore and find out just how pervasive the influence of Scotch-Irish settlers has been and is on the cultures of the three Prairie Provinces and on the west coast."

---

"John Hemphill's (1761-1832) ministerial and preaching career is a case study in the ways Scot-Irish Covenanter and Seceder Presbyterians adapted to American religious life. Hemphill's religious pamphlets, public addresses and sermons reflect a life in transition from Ulster to the Southern backcountry. Hemphill's modification of traditions like communion and covenanting occurred alongside his jealous guarding of psalm singing. In his drive for primitive purity mediated through a reliance on first principles, he articulated a peculiar kind of moderation that blended zeal and order to determine where innovation was needed and where it must be avoided."

**Dr. Joseph Moore** presented a paper on *American Innovations to Scotch-Irish Religious Traditions: Rev. John Hemphill and the Covenanter-Seceder Presbyterians in the American South*. "Covenanters were the extreme fringe of Presbyterianism ... refused to pay certain taxes, swear oaths, say 'God save the King,' or in any way acknowledge the legitimacy of the British crown until England, Scotland and Ireland agreed to be Presbyterian nations.

"...Their organization was largely arranged through daily family prayer and weekly devotional society meetings ... they cherished the holy fairs that marked the communion season, complete with days of fasting, preaching, praying, singing, the Sacrament, and thanksgiving. They added to this tradition, however, another. At various times and places Reformed Presbyterians recommitted themselves to their peculiar tradition by taking the covenants again as a personal oath between their community and God. This practice was called 'covenanting.' Lay-led and driven, Covenanters were a zealous religious minority whose cell group structure, anti-statist sentiments, and political religion grafted strongly, though awkwardly, into the rising social and political tensions of the late eighteenth century. Yet, even as they agitated for change, they did so as advocates of moving backward in time rather than forward.

"...The seceders were a more recent group of traditionalist radicals, also called Associate Presbyterians ... Covenanters and Seceders bickered constantly about who were the truest representatives of the Covenant, but they shared the respect of many Irish and Scottish laity for their firmness of conviction to traditional Calvinist forms of worship and practice. The transition to America proved to be a remarkable series of experiments in religious adaptation

for these traditionalist minded groups.

“...In America, the basic similarities of the two traditions began to outweigh their differences. Both groups shared rigid adherence to traditionalist Calvinist piety, attachment to holy fair-styled communion events ... and an affinity for Psalm singing over hymns (seen as a dangerous innovation in worship practice). The majority of lay people and ministers joined together in 1782 as the Associate Reformed Presbyterians (ARP). This new American denomination of Scot-Irish heritage agreed to establish the Covenants in ‘affectionate remembrance.’ They held to the spiritual tradition that personal and communal covenants with God were vital aspects of piety, but for many lay people the question of the Covenants’ role and how to retain their traditional Old World faith distinct from other Presbyterians remained unsettled at the turn of the nineteenth century. It was vital, then, for pastors in this Covenanter-Seceder tradition to work out what it meant for their subculture to maintain Old World distinctions in the face of New World realities. The Rev. John Hemphill (1761-1832) would devote his life to that task.”

---

**Dr. Richard MacMaster** presented his paper on *Scotch-Irish Identity in Eighteenth-Century Pennsylvania*. “Pennsylvania, more than any other colony in British North America, was a pluralistic society and included diverse linguistic, ethnic, and religious groups from its earliest days. The resulting patchwork of settlement by English and Irish Quakers, Welsh Baptists, Scotch-Irish Presbyterians, German Mennonites and Lutherans, and Swiss Reformed gave the province a tradition of tolerance.

“...Whatever the initial settlement pattern might have been, no one ethnic group was predominant in any of the counties of southeastern Pennsylvania. ...tax list after tax list included English, Scotch-Irish, and German names in roughly equal numbers. But within the township settlers tended to cluster together in ethnic and religious groupings... It was in the market towns, like Reading, Lancaster, and Carlisle, where people of different religious and ethnic backgrounds lived side by side, that the practice of pluralism was most apparent...

“...identification with the church they knew in their homeland gave settlers their primary identity and its structures provided the stability and order not to be found in frontier settlements. Ethnic and denominational solidarity, which is altogether compatible with a spirit of pluralism, was thus a coping mechanism for Germans, Scotch-Irish and other newcomers who had to adapt to life in an unfamiliar land. It did not arise in response to their neighbors of another tradition or tongue, but from the peculiar plight of frontier inhabitants. The little adjustments of daily life, abandoning traditional ways, loss of language, and intermarriage seemed to some contemporaries to point to a need for more sharply defined boundaries.

“...Like their Lutheran neighbors, emigrants from



Left to right: Richard MacMaster presents his paper. Listening is Jack Weaver and Michael Montgomery who also presented a paper.

Ulster believed they could negotiate the new context they encountered by adapting Old World traditions. Reproducing the familiar ways of the Presbyterian Church in Ireland became a priority for the survival of the group.

“...Mobility became the hallmark of the Scotch-Irish. They were emphatically a people on the move. ...The Presbyterian Church made every effort to keep in pace with these departing multitudes. Itinerant ministers were sent out to supply the scattered settlements in Pennsylvania, Virginia, and the Carolinas... Scotch-Irish pioneers carried their loyalty to the Presbyterian Church with them as they opened new frontiers...

“While they ranged far and wide in their search for better land and a competence for their children, these migrants knew who they were and whence they came... Did they think in terms of ethnic identity as well? If they were not to be identified simply as Presbyterians from the North of Ireland were they in any sense a cohesive group with a common identity? ... Were they Scotch-Irish? Patrick Griffin insisted that the men and women who sailed from Ulster to Pennsylvania and peopled the frontier in the eighteenth century ‘did not use the label’ ... Were they Irish? Maldwyn Jones noted that emigrants from Ulster were commonly referred to as Irish Presbyterians, but most often simply as Irish. Were they Scots? Ned Landsman, preeminent scholar of Scottish settlement in the Middle Colonies, noted the difficulty of distinguishing Scots and Scotch-Irish. Returning to the subject later, Landsman argued that nice distinctions among emigrants from Scotland, the north of Ireland, Ireland, or elsewhere in the British Isles were rarely made by contemporaries and that Scots, Englishmen, Welshmen, and Irishmen who found themselves in predominantly Presbyterian settlements in the Pennsylvania or Virginia backcountry readily assimilated to the Scotch-Irish majority. By the 1750s ‘Presbyterians from the Northern part of Ireland, in America are generally called Scotch Irish.’

“Philadelphia society was surprisingly open. The Philadelphia Assemblies and the Fishing Clubs showed no ethnic or religious bias. From the 1740s on, however,

charitable clubs based on ethnicity sprang up. The St. Andrew's Society, dating from 1749, was one of the first. Its membership was initially limited to persons born in Scotland or their offspring, but in 1753 they expanded their definition to include persons born in Ulster. Ulstermen formed other associations. ...the Hibernia Fire Company in 1752. ...a weekly dining club in 1765 as the Irish Club. In 1771 they formally organized their club as the Friendly Sons of Saint Patrick. When they gathered for their annual dinner on St. Patrick's Day in 1769, the thirty-six formal toasts included the King, the Queen, and the Corsican Patriot Paoli, but all the others had reference to American liberties and political issues in Pennsylvania. These prominent Philadelphians, nearly all born in Ulster and a majority of them Presbyterians, who gathered under the patronage of St. Andrew of Scotland and of St. Patrick of Ireland, were also British, American, and Pennsylvanian. How do we sort out their multiple identities?

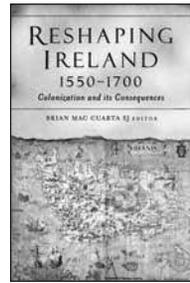
"Identity and especially ethnic identity was a new concept in the eighteenth century and far more fluid than it would be a century or two later. Like Scots, Englishmen, and Irishmen at home, Pennsylvanians were trying on a new British identity... 'Identities are not like hats; human beings can and do put on several at a time.' It was possible to be many things at once, a Pennsylvanian, an American, a loyal British subject – and for men and women who came to the Colonies from Ulster whether as opulent merchants importing linen and exporting flaxseed or as hardscrabble farmers in the backcountry, the dawning realization that they were all Scotch-Irish."

*Editor's Note: Excerpts from the remaining papers presented at the Symposium will be in the next Newsletter. Papers developed from some of the presentations will be included in the 2012 issue of the **Journal of Scotch-Irish Studies** which will be published early next year. The 2010-2011 **Journal** will be available in September and may be obtained from the Center for Scotch-Irish Studies. (This is a joint issue for two years\*) Discounted price to Members of the Society is \$18.00 which includes \$3.00 S/H. (Cost is higher if you are not a member of the Society or if overseas delivery.)*

*The 2010-2011 **Journal** contains a number of interesting papers, including groundbreaking studies of both the early movement of members of the Society of Friends (Quakers) from Ulster and of the profusion of Ulster place names in Pennsylvania.*

*To order, visit the Society website and click on the Center for Scotch-Irish Studies. Checks should be made out to the **Center for Scotch-Irish Studies** and mailed to PO Box 71, Glenolden, PA 19036-0071. Consider ordering any of the nine earlier issues of the **Journal**. Please contact the Center for more information about ordering earlier issues.*

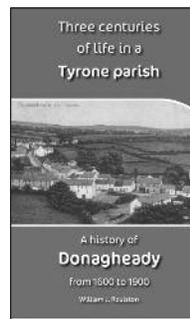
*\* If you paid in advance for both the 2010 and the 2011 issues, you will be given a credit for the 2012 issue.*



## RESHAPING IRELAND, 1550-1700: COLONIZATION AND ITS CONSEQUENCES

Brian Mac Cuarta SJ, editor

This book extends our understanding of the colonial paradigm in early modern Ireland and includes the following themes: Plantation cartography and building, colonial discourse, the peerage, Caroline political culture, language change and evolving views of the Irish past are further themes. It also looks at the role of the Ulster Scots and how identities in Ireland were shaped by late 17th-century developments. Usefully events in Ireland are placed in a wider context with comparisons to what was happening in North America during the same period. The book is illustrated with attractive full color reproductions of colonial maps. 320pp., available from Four Courts Press. [www.fourcourtspress.ie](http://www.fourcourtspress.ie)



## THREE CENTURIES OF LIFE IN A TYRONE PARISH: A HISTORY OF DONAGHEADY 1600 – 1900

William Roulston

This book tells the story of the parish of Donagheady and its families over three centuries. Donagheady occupies the most northerly portion of County Tyrone. It is a large parish, stretching from the River Foyle to the Sperrins. In the period covered by this study Donagheady experienced massive changes with the result that the parish in 1900 was a very different place from the one it had been in 1600.

The creation and disintegration of the estate system in Donagheady is also charted in this volume and the fate and fortunes of the landowning families and their tenants is explored. The histories of the main religious denominations are covered, as well as the nature of rural society itself. Other chapters in this book examine the impact of the Great Famine on the parish, the development of the village of Dunnamanagh, attempts to improve educational provision, the rise and decline of rural industries, and the relationship between Donagheady and the wider world. 440pp., available from Ulster Historical Foundation. [www.booksireland.org.uk/](http://www.booksireland.org.uk/)

William Roulston is from the townland of Gortavea in the parish of Donagheady, and was raised on a farm that has been in his family's possession since 1830. He is the Research Director of the Ulster Historical Foundation. His other books include: *The parishes of Leckpatrick and Dunalong: their place in history* (2000), *Researching Scots-Irish Ancestors* (2005) and *Restoration Strabane, 1660-1714* (2007).

# The Man who Lived in Three Centuries

Richard K. MacMaster

Thomas Harris was 106 years old when he died on December 1, 1801 at his home in the Tuscarora Valley of Juniata County, Pennsylvania. His tombstone at the Lower Tuscarora Presbyterian Church reminded passersby that he had lived in three centuries. He had also lived on three frontiers, as one of the early settlers in Donegal Township in Lancaster County and a tavern keeper-merchant-miller there, a storekeeper in Maryland, a land speculator in Nova Scotia, and again a miller on the upper Susquehanna. Instead of the ever-restless frontiersman, riding off into the sunset whenever civilization drew near, Harris is perhaps a more typical Scotch-Irishmen of the first generation, moving as a new economic opportunity beckoned and achieving a modest success in his several enterprises.

Thomas Harris came from Raphoe in Co. Donegal. Many of his neighbors on the Susquehanna were also from the Laggan, judging by their choice of Donegal Township and of Rapho Township as names for their settlement. He was thirty-one years old when he sailed for Pennsylvania in 1726. On the voyage over he met his future wife, Mary McKinney, whose parents were also emigrating. They all moved to the frontier settlements on the Susquehanna River, Harris to Donegal, the McKinneys to Paxton.

Like other settlers in Donegal Township, Thomas Harris found the Indian trade at his doorstep. A decade or two before the coming of the Scotch-Irish, native American tribes, Piscataway or Conoy, Shawnee and Delaware, drawn by English trade goods, migrated to the banks of the Susquehanna and settled there in their own villages. Traders followed and established their posts along the river. Conoy Town, near the mouth of Conoy Creek, sheltered the remnants of a tribe driven from the banks of the Potomac River in Maryland and Virginia by encroaching settlers. They no sooner arrived in 1718 than Isaac Miranda established a trading post nearby and within a year or two newly-arrived emigrants from Ulster took up neighboring lands. David McClure, who was also from Raphoe, Co. Donegal, had a warrant for 419 acres adjoining Miranda's land. Coming later, Thomas Harris settled further upstream on a 230-acre tract where Elizabethtown, Pennsylvania is now located.

Thomas Harris and his brother James Harris have often been described as Indian traders. Tavern keepers were often storekeepers and Indian traders and we know Thomas Harris kept a tavern. He applied to Lancaster County Court in

August 1736 for a license to sell cider and beer, which was granted, and two years later the Court again authorized Harris to keep a public house. This was the *Sign of the Bear* in Donegal. He was aware that the main highway from John Harris' ferry in Paxton (now Harrisburg) to the new county town at Lancaster would cross Conoy Creek a few feet from his house, which happened to be at the halfway point between the two, an excellent location for a tavern. The County Court, having ordered it laid out "some time past," appointed new viewers in August 1737 to complete the road from Conewago Creek to Lancaster. The rapid growth of the Donegal settlement alarmed the native people. They were concerned "to behold all their Lands invaded by swarms of strangers that they have an aversion to, for the Irish are generally rough to them." As more settlers came into the lower Susquehanna valley, Shawnees and Delawares retreated to the upper reaches of the Susquehanna and over the mountains to Ohio. The traders followed. Harris assembled goods for traders to take by packhorse over the Susquehanna River. Local farmers could also find necessities at such a frontier store. The Indian trader in this way became over time a backcountry merchant. Harris built a substantial stone tavern *The Sign of the Bear* a short distance from his original cabin in 1745. (This building still stands on North Market Street in Elizabethtown.) He continued as a storekeeper with interests in the Indian trade until 1751 when he sold everything to Lazarus Lowrey, an Ulsterman already well-known in the Indian trade.

In addition to tavern keeper and storekeeper, Thomas Harris was the captain of a company of volunteer militia raised for King George's War. He and his family were founding members in 1745 of Mount Joy Presbyterian Church, a congregation of the *New Side* that broke away from the Donegal church. As a *New Side* Presbyterian he supported the fledgling college at Princeton, New Jersey, and sent his sons there. Harris bought a grist mill on nearby Conewago Creek in 1750. Mills were important even in a barter economy among isolated farmers, but essential once grain production was linked to a growing export market. By mid-century they were found about two miles apart on every major stream in eastern Pennsylvania. Some, like the one Harris bought, were merchant mills buying grain for sale as flour as well as custom grinding for local farmers. Thomas Harris described his mills when offering them for sale in 1760. Harris owned 800 acres, 100 of them cleared, at his mill site, including apple and cherry orchards, a stone house with four rooms on a floor, and a large square log house. His merchant mill was clearly a market-oriented enterprise, capable of producing 7,000 barrels of flour a year, with a saw-mill, distillery, barrel-making shop, and a store. The advertised property included:

“a good overshot Grist-Mill, with two pair of Stones, three boulting Cloths, and hoisting Geers, all going by Water, and in very good Order, with every Thing necessary for Merchant and Country Work, supplied by a constant and plentiful Stream of Water throughout the Year, capable of turning out 20 Barrels of Flour every 24 Hours, with proper Attendance, or upwards of 7000 Barrels in a Year; with a good Saw-Mill, Distillery House, Cooper's Shop, and Store-House, lying in a fine Part of the Country for the Purchasing Wheat and other Grains.” (Pennsylvania Gazette, July 3, 1760.)

Harris left the Conewago mills in charge of one of his sons when he moved to Maryland in 1760. He purchased 425 acres in Baltimore County, Maryland, and opened a store in partnership with William McClure, son of David McClure, his neighbor on Conoy Creek. His nephew James Harris, son of his brother William, went into partnership with Dr. John Archer, who was Thomas Harris' son-in-law, with stores at Lower Cross Roads in Baltimore County, Georgetown on the Potomac, and in the growing town of Baltimore itself. Thomas Harris had land transactions and other business dealings with Adam Hoops, another Ulster-born entrepreneur. His largest land investments were in Nova Scotia through the Philadelphia Company, a syndicate that included Benjamin Franklin and a number of Scotch-Irish merchants, which had title to 200,000 acres in Pictou and Colchester counties. Thomas Harris' son Dr. John Harris was the general agent for the company and he and his wife went with the first settlers. Another son Matthew Harris and his family soon joined them. When he was 78 years old, in 1773, Thomas Harris visited his sons and grandchildren in Nova Scotia, but he returned a year later to start a new venture with a complex of mills in Juniata County, Pennsylvania. When one of his neighbors there saw Harris planting a large apple orchard in 1780, the neighbor asked why he took the trouble. *You will never live to eat its fruit.* But he was wrong. His mind clear and able to read his Bible without glasses to his last day, Thomas Harris died at his mill complex, now known as Doyle's Mills, when he was 106 years old.

*Editor's Note: I came upon this article in a past issue of the Winters Heritage House Museum Newsletter (Elizabethtown, PA) and after deciding to publish it here I found out that it had also appeared in the Society's Newsletter a few years ago. I hope you enjoy reading it again.*



The Society received an update from Jerry Ross, Chairman of the Committee to *Save the Smith House*. “Thanks to the generosity of a local doctor, Paul Orange, the Justice William Smith House was deconstructed and is now stored in a local garage. The group of citizens who endeavored to save the house have now reorganized to reconstruct the house on a piece of property that was part of William Smith's original property. The new location borders the site of Justice Smith's old grist mill. Plans for the new site include, in addition to the Justice William Smith House, a partial reconstruction of the mill footprint and other yet to be specified historic buildings, a contemporary interpretive center that will include a exhibition space, digital story boards and a gift shop.”

A reconstruction ceremony was held Saturday, July 9 at 11:00 a.m. on Main Street in Mercersburg. Fund raising has begun with a national campaign that features a cast of young people. For more information, visit their website [www.kidslovehistory.org](http://www.kidslovehistory.org).

**MARK YOUR CALENDAR!**  
*Ulster-American migration studies and public history*

**Centre for Migration Studies  
Ulster-American Folk Park  
Omagh, Northern Ireland**

Since 1976 the Ulster-American Heritage Symposium has met every two years, alternating between Ulster and North America. Its purpose is to encourage scholarly study and public awareness of the historical connections between Ulster and North America including what is commonly called the Scotch-Irish or Ulster-Scots heritage. The Symposium has as its general theme the process of transatlantic emigration and settlement, and links between England, Scotland, Ireland and North America. Its approach is inter-disciplinary, encouraging dialogue between those working in different fields including history, language and literature, geography, archaeology, anthropology, folklife, religion and music.

**CALL FOR PAPERS** The organizers will be pleased to receive offers of individual papers or panels of papers from both established and new scholars in the field. Especially welcome will be offers relating to the emergent themes of Ulster emigration in Irish and Scottish comparative history; Irish emigrants in the French and Spanish empires in North America; the nineteenth century; ‘the two migrations myth’; Canada; the role of women; relations with other ethnic groups; regional, local community and family studies; foodways; recent developments in Scotch-Irish / Ulster-Scots culture, history and heritage.

Deadline for proposals for individual papers or panels is October 31 2011. Proposals should include a brief c.v. and an abstract of the paper (250 words). We encourage proposals to be submitted via e-mail to:

Dr Brian Lambkin—[brian.lambkin@nmni.com](mailto:brian.lambkin@nmni.com)  
Dr Patrick Fitzgerald—[patrick.fitzgerald@nmni.com](mailto:patrick.fitzgerald@nmni.com)  
Professor Warren Hofstra—[whofstra@su.edu](mailto:whofstra@su.edu)

**XIX ULSTER-AMERICAN HERITAGE SYMPOSIUM**  
**JUNE 27 - 30, 2012**

In April, **Geoff Alexander**, Vice-President of the Society, visited his daughter's school during Multicultural Awareness Week. As part of that celebration, the school invites members of the local community to deliver a presentation on another culture. He volunteered to speak to his daughter's kindergarten class about Northern Ireland and the Scotch-Irish.

"I jumped at the opportunity as it fit in neatly with one of the Society's initiatives to develop appropriate resources to teach children about the Scotch-Irish." These are some of his reflections on that experience.

"I first considered what subjects about Northern Ireland would be appropriate for 5 and 6-year olds. Could I tell them about the Titanic? – no, too scary; could I tell them about the long line of Presidents who claim Scotch-Irish heritage? – no, they had barely learned

about Presidents Washington, Lincoln and Obama; could I talk to them about the role of the Scotch-Irish on the American frontier? – no, they had not yet learned about Davy Crockett, Sam Houston or the Alamo.

"I took my ideas to a meeting with my daughter's teacher. She was very helpful and suggested that I focus on the similarities and differences in children's daily lives. What, she asked, did children in Northern Ireland eat for breakfast? What words did they use that were different? What music did they listen to? With these thoughts in mind, I outlined the following topics:

- Tell the legend of Finn MacCool and the creation of the Giant's Causeway;
- Read a children's story - 'Finn's Causeway Adventure' about a shark's adventures along the Antrim Coast;
- Tell them about common phrases in Northern Ireland like 'craic' and 'boggin';
- Bake soda bread and offer it as a snack;
- Play traditional tunes on my penny whistle.

"I found technology to be a wonderful asset in making my presentation. In my discussion of the Giant's Causeway, I was able to locate a 360 degree panoramic graphic of the Giant's Causeway. My daughter's class has a 'smart-board' that allowed the children to see the causeway on an enlarged computer screen and to see where the causeway disappeared into the sea when ancient giants Finn and Fingal tore up the remainder of the causeway leading to Scotland! The children were then able to put into context the locations mentioned in 'Finn's Causeway Adventure.'

"The children were enthusiastic in guessing what the phrase 'the craic was mighty' meant and they instinctively understood how dirty you would have to be to truly be described as 'boggin.'

"I admit that I was surprised that the soda bread (homemade) was a big hit with the children.

"I closed the presentation with a penny whistle demonstration. I chose to play the traditional children's song 'I'll Tell Me Ma.' The children danced all around the classroom when they weren't begging to take a turn playing the penny whistle. I brought copies of the lyrics of the song and asked the teacher and her aide to sing along. They were good sports and agreed. They then used the smart-board to download a YouTube video of Van Morrison and the Chieftains performing 'I'll Tell Me Ma' as the children continued dancing.

"I have the following observations about this experience. First, I found the children to be remarkably curious and willing to learn about another culture. Their curiosity extended to all five senses – to seeing pictures of the Giant's Causeway; to listening to music performed by Van Morrison; to smelling and tasting soda bread; to trying out the penny whistle.

"Second, giving this presentation allowed me to test out some theories about effectively teaching children about the Scotch-Irish.

1. Engage children in all five senses. Dancing, playing music and eating soda bread added new dimensions to the children's experience.
2. Engage children at their level: my daughter's teacher gave me good advice. Allow the children to make their own connections between their daily experience in food and language and those of another culture.
3. Embrace technology! Children expect multimedia presentations at a young age. Schools often have sophisticated capabilities that will permit the children to 'see' and 'hear' the sights and sounds of another country and culture."

## EXECUTIVE OFFICERS

Scotch-Irish Society of the  
United States of America

### President

William McGimpsey  
845-628-9103

### Vice-Presidents

Geoffrey Alexander  
Michael Scoggins

### Secretary

Carole Smith  
scotchirish@verizon.net

### Membership Secretary

Margaret Long

### Treasurer

Thomas Campbell

## STRATEGIC PLANNING COMMITTEE

Thomas Campbell – Chair  
Geoffrey Alexander  
Bill McGimpsey  
Wayne Newell  
Mike Scoggins  
Carole Smith

## NEWSLETTER EDITOR

Carole Smith  
scotchirish@verizon.net



## MEET OUR NEW COUNCIL MEMBER

**Nina M. Ray** is Professor of Marketing and International Business at Boise State University in Idaho. A native Hoosier, she grew up somewhat near to where her Ulster immigrant ancestor settled.

In 2001, Nina and her Aunt Marjorie Ray Schwier began in earnest to research William Ray of County Down. This personal family history research led to professional academic research and publications. Nina and a colleague coined the term, *legacy tourism* to describe the motivations and travel behavior of those who are trying to search for their roots. Her publications appear in *International Journal of Culture, Tourism, and Hospitality Research*, *Global Business Languages*, *Leisure Studies*, *Tourism Management* and the *Journal of Scotch-Irish Studies*, among others. She has a forthcoming article about the 2009 Scottish Homecoming in the *Journal of Irish and Scottish Studies*. At the 2011 Scotch-Irish Identity Symposium, she worked with a Canadian coauthor to present *Moving West: Scotch-Irish Influence in Western North America*. The focus of her legacy groups includes Basques, Latvians, Norwegians, Welsh, Scots, Irish, and certainly Scotch-Irish. Nina lives in Boise with her two cats, Ulster and Fife.



## Roots and Rhythms

### The Scotch-Irish Influence on Early Country Music

Mike Scoggins

Scholars have long acknowledged the fact that the traditional country music of the Appalachian Mountains and the Southeastern Piedmont or “foothills” owes a great debt to the influence of the Scotch-Irish settlers who arrived in the Southern backcountry during the late eighteenth and early nineteenth centuries.

Among the musical traditions which the Scotch-Irish brought from their original homelands in northern England and Lowland Scotland were ballads and story telling (often unaccompanied), instrumental dance music (played primarily on the fiddle), and religious music, including the Psalter of the “Scottish Kirk” or Presbyterian Church. After settling in the Ulster Province of northern Ireland in the seventeenth century, the Scotch-Irish also picked up musical influences from the native Irish. Although religious and cultural differences ensured that there was little intermarriage between the two groups, there was musical interchange, due to the fact that musicians are notoriously democratic when it comes to borrowing or absorbing ideas from other cultures and nationalities. Once removed from Scotland and Ireland and settled in the New World, the Scotch-Irish adapted and transformed their own traditional music forms by incorporating influences from their English and German neighbors and their African slaves.

One of the most important of these transformations involved the choice of instrumentation. With the exception of the violin or fiddle, many of the traditional British, Scottish and Irish folk instruments, including the bagpipes and the harp, were not available in colonial America. These were eventually replaced by other stringed instruments like the banjo, guitar and mandolin, which were not only portable but were readily available by the late nineteenth century. At the same time, the unaccompanied ballads of English and Celtic traditional music and the *a cappella* hymns of the backcountry Protestant churches melded to produce the distinctive multi-part harmonies for which traditional country, bluegrass and gospel music are justifiably famous.

It would be impossible to conceive of the existence of modern country or bluegrass music without the influence of the early Scotch-Irish settlers.

Perhaps the earliest and most pervasive types of traditional music that the English and Scotch-Irish settlers brought with them to America were ballads and songs. The American folklorist Francis J. Child did a monumental job

of collecting ballads. Child’s collection includes 305 distinct ballads which he discovered in some 1100 variant versions, complete with the original sources and notes. He also collected 50 folk tunes or instrumental melodies.

Among the ballads collected by Child that can be traced directly back to the Scottish Lowlands and the Border region—the traditional homeland of the Scotch-Irish—are some that are still recognizable today. Easily the best known of these ballads is “Bonny Barbara Allan,” also known as “Barbary Allan.” The “little Scotch Song of Barbary Allen” was already popular in colonial North Carolina as early as January 1666. The versions that Professor Child found in North Carolina and other Southern states contained some additional verses not found in the English and Scottish versions, proof that the early settlers injected original material of their own.

The Carolinas have proven to be a particularly fertile field for locating old British ballads, due to the large numbers of English, Scottish and Scotch-Irish settlers who arrived here during the seventeenth and eighteenth centuries. Many of them were still being performed in the foothills and mountains of the South in the early twentieth century, when the English folklorist Cecil James Sharp traveled across southern Appalachia collecting ballads and folksongs. Sharp was convinced that the isolation and conservatism of the Appalachian settlers had enabled them to preserve the ancient ballads and songs in a pure form that had long since disappeared in the British Isles.

The American musicologist Dorothy Horn noted that “the folk singer sings the way he does because he is influenced by: 1) traditional songs, mostly Scotch, based on the [five-note] pentatonic scale; 2) traditional English songs using the seven note scale; 3) melodies based on medieval church modes; 4) modern music, including popular tunes from Civil War times to the present; 5) gospel songs; and 6) Negro music.”

One of the most consistent and universal observations made by travelers in colonial America was that Southerners loved to party, drink alcohol and dance, generally all at the same time. This lifestyle was frequently contrasted with the staid and reserved temper of the Puritanical New England settlers, who, unlike Southerners, apparently did not know how to have a good time at all. In order to dance, the early settlers needed music, and once again the traditional music of their Scotch-Irish heritage was put to good use. While the singing of ballads and the telling of stories were usually done at a slow tempo and unaccompanied by instruments, dance music depended on instrumental musicians often playing at a fast tempo, and in the Southern colonies the dominant instrument for dance music was the fiddle. Fondness for dancing among Southern colonists was generally attributed to their predominant Scottish and northern Irish heritage.

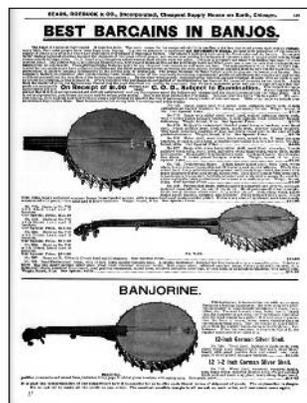
It is interesting to note that of all the traditional instruments that were played in the Scotch-Irish homelands, only the fiddle successfully made the journey across the Atlantic. Celtic instruments like the harp and the bagpipes were almost unheard of in the American colonies during the eighteenth and nineteenth centuries, although bagpipes were occasionally found in the settlements of Highland Scots in eastern North Carolina. There are several reasons for this absence, one being the simple logistics of colonial migration and life on the frontier.

More importantly, between the thirteenth and the seventeenth centuries the prejudice of the English crown toward all aspects of Celtic culture resulted in the replacement of traditional Celtic instruments like the harp and bagpipe with less nationalistic types like the fiddle. According to McWhiney, "The fiddle had become the favorite instrument in Scotland and Ireland under pressure from the English conquerors against harps and bagpipes. The harp was proscribed in Ireland in the seventeenth century; harpers could be sentenced to death, and anyone harboring a harper was liable to severe penalties."

The fiddle dominated Southern country music for over 100 years, and for most of that time the fiddle players were generally unaccompanied by other musicians. The banjo and the guitar, did not become popular in traditional country music until after the American Civil War. There are several reasons for this. First of all, neither of these instruments was part of the Scotch-Irish heritage. The banjo has its origins in Africa and was developed in America by African slaves in the late eighteenth century. The guitar, although well-known in Europe, was originally a classical instrument not well suited for traditional music.

Historians believe that the banjo was derived from West African folk instruments, and the earliest banjos in colonial America were homemade instruments put together by African slaves after the mid-eighteenth century. By the mid-nineteenth century, however, the banjo was available in four-string and five-string versions as a mass-produced American instrument, and it was quickly adopted by the blackface minstrel groups that parodied African-American folk music. After the Civil War, the banjo became popular in folk orchestras and Dixieland bands, where its bright, loud sound and easy playability made it an outstanding rhythm instrument.

**Mike Scoggins** is historian in residence at the McCelvey Center, in York, South Carolina, which hosted the Symposium in June. Excerpts from his presentation have been used for this issue of **Roots and Rhythms**.



"War, at the best, is terrible, and this war of ours, in its magnitude and duration, is one of the most terrible... It has carried mourning to almost every home, until it can almost be said that 'the heavens are hung in black.'"

**President Abraham Lincoln, June 16, 1864**

## This year marks the 150th anniversary of the start of the Civil War

From April 12, 1861 when Confederate forces attacked Fort Sumter until Lee surrendered at Appomattox Court House on April 9, 1865, our young country was torn apart by the deadliest war in American history.

It has been quoted that Confederate General Robert E. Lee, in response to a question about who makes the best soldiers said, "The Scots who came to this country by way of Ireland." The Scotch-Irish were divided over the issues that were splitting the country apart but when the call came they answered it and fought for the freedoms they held so dear. All of the campaigns in northern Virginia and eastern Tennessee had heavy Scotch-Irish involvement from the Confederate regiments, particularly those regiments from the South Carolina upcountry, western North Carolina eastern Tennessee and western Virginia.

Grant's Union army at Shiloh and Vicksburg and Sherman's army in the drive on Atlanta were largely composed of the Scotch-Irish. At the Battle of Gettysburg they fought bravely, many losing their lives on both sides. The Scotch-Irish volunteered and fought hard in the battles on the western frontier, from New Mexico and the Battle for Glorieta Pass to the Sioux Indian battles in North Dakota.

This year the Scotch-Irish are stepping back into history, visiting towns and battlefields, hearing the stories and remembering their ancestors, of which many made the ultimate sacrifice – for love of family, freedom and nation.

**For event listings please visit:**  
[www.civilwar.org/150th-anniversary/150-events/](http://www.civilwar.org/150th-anniversary/150-events/)

# Thomas and John Leslie and the founding of Upper Long Cane Cemetery, Abbeville, South Carolina

Excerpts from a presentation by Donald W. Leslie at the Symposium in June.

“The American colonies were founded by religious dissidents unwilling to be subjected to the powerful forces of government intervention in their worship practices, and most of those areas of colonization became provinces, later Royal Colonies. The Carolinas were different in that they began as a proprietary colony owned by a group of English nobles who started their New World ventures in the Caribbean islands as sugar cane planters, and took control of Carolina as a side venture. It appears that their profit concerns impeded their efforts to populate their Carolina holdings properly and control passed to the British king.

“As a Royal Colony, the area was divided into North and South Carolina. Charleston, with its natural harbor, developed as a hub of commerce and immigration from different parts of Europe. The colonial leaders, realizing the necessity of interior populations, began setting aside large tracts of land as townships for specific protestant groups, such as Swiss, Germans, Huguenots, Welsh, and Irish, with generous terms. In 1761, as the French and Indian War was coming to a close, the Cherokee Indians signed a peace treaty with South Carolina officials that ceded a large area of the northwestern part of the colony. The need for colonists to populate the territory to prevent Indian resettlement prompted the formation of Boonesborough Township.

“The selection of protestant Irish as the intended settlers for this new township was a wise decision since this area was to require people experienced in defending themselves against any opposition. The Cherokees ceded the land under duress and felt no compunction in raiding isolated homesteads; several massacres of whole settlements took place, one in 1763 involved the family of John C. Calhoun. The people who settled the area were the Scotch-Irish, and these pioneer/frontiersmen not only survived but flourished in that hostile environment, although they continued their vigilance. Upper Long Cane Presbyterian Church records note that as late as 1780 the minister, with powder horn slung from his shoulder, was known to lean his long rifle against the pulpit during Sunday service.

“In the late summer of 1765, agents for the brigantine *Prince of Wales* were active in seeking dissatisfied tenants in Counties Antrim and Down interested in emigrating to the American colonies. The agents announced that the colony of South Carolina was offering free land and no taxes for several years, plus assistance in getting started. The free land offer swayed Thomas and John Leslie into a decision about making a move similar to the one their grandfather had



Don Leslie at Upper Long Cane Cemetery gravesite of his ancestors Thomas and John Leslie

made when he moved from Scotland to County Antrim.

“Thomas and John, along with their families, boarded the *Prince of Wales* in Belfast harbor in early September 1765. They carried few

belongings, for the space available was limited. ...During the voyage there must have been many conversations about the conditions they would face in a new land ... one of those conversations ... resulted in the cemetery that would serve their future home area from 1766 to the present. Thomas and brother John decided ... that at the first death to one of their family members, if no burying ground was available, they would walk from their respective homes toward one another, and would bury the deceased at the spot where they met.”

The *Prince of Wales* arrived in Charleston harbor in late November 1765. Both brothers were awarded 400 acres in Boonesborough Township, which is about 200 miles from Charleston. “...the Keowee Trail, that was used by Indian traders between that port city and the mountains, was the only cleared path ... to their grants. ...walking that distance with older people, young children, and infants while carrying their belongings and following a three-month voyage across the stormy Atlantic must have tested their endurance to the limit. Their difficulties were only beginning.

“...The group of pioneers arrived to find a few scattered homesteads and no provisions for shelter, no infrastructure, and only paths through the primeval wilderness.” Temporary shelters were erected since the actual siting of their grant acreages was still to be decided. They had to provide their own food, “...fortunately, wild game was plentiful.”

“Shortly after settling on their respective grant lands, one of John’s servants was scalded while making lye soap and died of her injuries. The brothers met as they had agreed aboard the *Prince of Wales* and buried the unfortunate young girl at the spot where they met.”

Upper Long Cane Cemetery, named for the canes present at first settlement, had its first burial. The servant’s grave is marked by a simple field stone. Close by are the graves of both brothers, “marked by field stone inscribed with their initials and dates of death. ...Across the road from the cemetery is the Upper Long Cane Presbyterian Church, the oldest church in upper South Carolina. The Upper Long

*Upper Long Cane Cemetery continued on next page.*

## MEMBERS OF THE COUNCIL

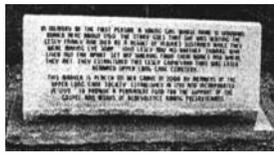
Class of 2011 – Joyce M. Alexander, PhD,  
Thomas N. Campbell, Earl Fain IV,  
Michael Scoggins and Charles Snoddy

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

Class of 2012 – Geoffrey J. Alexander, Esq.,  
William J. McGimpsey, E. Wayne Newell, Esq.,  
Nina Ray, PhD and Carole Smith

*Upper Long Cane Cemetery continued from page 11.*

Cane Cemetery Society placed a granite memorial, noting the Leslie brothers' part in



starting the cemetery.” This memorial is next to the original grave and is shown here.

Part of the farm Thomas founded in 1773 is still owned by his descendants. Originally over 600 acres, it was divided up between two brothers, both of whom died in the last few years; one part was sold but almost 300 acres have been placed in a family trust.

“Upper Long Cane Cemetery has been nominated for National Registry status and has received State approval, with Federal approval expected soon.”



*Society Member **Donald W. Leslie**, is a sixth generation descendant of Thomas Leslie. He is a member of the Clan Leslie Society.*

*A Presbyterian deacon and elder, Don is a member of Parkway*

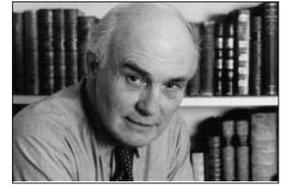
*Presbyterian Church in Cummings, Georgia. He is building a house in Abbeville on land that Thomas and his sons started as a farm in 1773 and plans to move there from Georgia.*

*Keep in touch!*

[www.scotch-irishsocietyusa.org](http://www.scotch-irishsocietyusa.org)  
[scotchirish@verizon.net](mailto:scotchirish@verizon.net)

The Scotch-Irish Society of the USA  
PO Box 53, Media, PA 19063

## ATQ STEWART (1929 -2010)



The Scotch-Irish world, and the entire Ulster Diaspora, has suffered a great loss in the death of ATQ Stewart (Dr. Anthony Terence Quincy Stewart).

He was known as Tony to his friends, and my husband and I were happy to be among this group.

He was the leading exponent of Ulster history of his generation. He is perhaps best known for his seminal work, *The Ulster Crisis: Resistance to Home Rule, 1912-14* (published in 1967), which documented a period and events that could so easily have been forgotten, so removed were they from the political correctness of the second part of the twentieth century in Ulster. His was a just-in-time history: some of the protagonists or their spouses were still alive, and he was able to combine their recollections with a masterly analysis of the relevant documents. As with all his work, the book is scholarly and yet written with his characteristic sense of enjoyment, which carries along the average reader with the excitement of the events, while still more than satisfying the professional historian.

However, this was just the beginning. He wrote many outstanding works, and all with the same clarity of exposition and complete mastery of his subject. There was an attempt by some to label him as an (Ulster) Unionist historian, or as one who wrote from a Presbyterian point of view. Nothing could have been further from the truth. He simply always told a complete and nuanced story, many of whose parts had been conveniently ignored.

He was a man of many parts. For some years he wrote a regular column for the *Irish Times*. He was active in the television world, and also contributed to a wide variety of print outlets.

For some years, he was more appreciated overseas than in his own country. When, on our visits to Ulster, we called at his office in Queen's University to take him out to lunch, we often found there a foreign academic who had come to pay his or her respects. Somehow, some of the locals seemed to take him for granted. However, this changed in later years, and they finally became aware of and appreciated what they had in their midst.

However, while I respected and admired his outstanding scholarship, it is for his personal qualities that I shall remember him. Despite his towering intellect and international reputation, he was a very quiet and modest man, who was a good friend to many. He was always interested in the concerns of others, and ready to offer encouragement in their endeavors. When I last saw him, he was anxious to hear what was happening over here. (He was on the Editorial Board of the *Journal of Scotch-Irish Studies*.) Even though he was ill, his mind was as powerful as ever, and we discussed a wide variety of subjects.

He was blessed with a very happy marriage to Anna, who had been a fellow-student, and spoke affectionately of their two sons. His was a life fully lived. He will be greatly missed.

*Joyce Alexander*