

## THE SCOTCH-IRISH IN WESTERN PENNSYLVANIA\*

"Get thee out of thy country, and from thy kindred, and from thy father's house, into the land that I will show thee, and I will make of thee a great nation, and I will bless thee, and make thy name great, and be thou a blessing." Gen. 12:1.

To write the story of the Scotch-Irish in Western Pennsylvania and to do the subject justice would take many volumes, and I am necessarily confined to a short sketch. It goes without saying that much will be left unsaid, and much that might be interesting may be overlooked; but a busy man can simply do his best.

Let us in the first place analyze the term "Scotch-Irish." Who are the Scotch-Irish? There are some who maintain "there is no such animal." One must, therefore, consult the authorities.

Henry Jones Ford, Professor of Politics at Princeton University, in his book entitled *The Scotch-Irish in America*, among other things states: The term Scotch-Irish is also ancient, being the designation used in the Scottish universities for the students resorting to them from Ulster. Their Scottish character was fully recognized, but at the same time they were not of Scotland, so the Ulster student was registered as 'Scoto-Hibernus.' "

It might be said in passing that Henry Jones Ford from whom I have quoted was for fourteen years connected with the *Pittsburgh Chronicle Telegraph* in an editorial capacity (1891 to 1905).

The late Theodore Roosevelt in his *Winning of the West*, says: "The dominant strain in their blood was that of the Presbyterian Irish—the Scotch-Irish, as they were often called." He further remarks that, "it is doubtful if we have wholly realized the importance of the part played by that stern, virile people, the Irish, whose preachers taught the creed of Knox and Calvin."

Lecky, the historian, is quoted as follows—when remarking that the issue of the Revolutionary War once rested upon the action of the Pennsylvania Line—whose "privates

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\*Paper read before the Society, February 27, 1923, by the Hon. Robert Garland, President of the Garland Manufacturing Co. and Councilman, City of Pittsburgh.

and non-commissioned officers consisted chiefly of emigrants from the North of Ireland."

John Walker Dinsmore, D. D., LL. D., in his book, *The Scotch-Irish in America*, writes: "For 200 years and more the Scotch-Irish race has been a very potential and beneficent factor in the development of the American Republic."

In his *Dutch and Quaker Colonies*, John Fiske says:

"The name 'Scotch-Irish' is an awkward compound, and is in many quarters condemned. Curiously enough, there is no one who seems to object to it so strongly as the Irish Catholic. While his feelings toward the 'Far Downer' are certainly not affectionate he is nevertheless anxious to claim him with his deeds and trophies, as simply Irish, and grudges to Scotland the claim to any share in producing him. It must be admitted, however, that there is a point of view from which the Scotch-Irish may be regarded as more Scotch than Irish. The difficulty might be compromised by calling them Ulstermen, or Ulster Presbyterians."

In writing of the presidents of the United States, Whitelaw Reid is authority for the statement that Andrew Jackson, James K. Polk, James Buchanan, Andrew Johnson, Chester A. Arthur and William McKinley were of Ulster ancestry; while General Grant, Benjamin Harrison, Grover Cleveland and Theodore Roosevelt were Scotch-Irish on their mother's side.

In Whitelaw Reid's address in Edinburgh on "The Scot in America and the Ulster Scot," a copy of which is in the Carnegie Library, after stating that the term "Ulster Scot" is preferable to Scotch-Irish, Mr. Reid makes mention of an Irishman born in Liverpool. The census enumerator was setting him down as English when he indignantly interrupted, "Sure, and is it any rayson for calling a man a horse because he was born in a stable."

Mr. Reid then quotes our own ex-Congressman John Dalzell, as saying of Pittsburgh: "It is Scotch-Irish in substantial origin, in complexion and history—Scotch-Irish in the countenances of the living, and the records of dead."

Mr. Reid also quotes our greatest American historian, George Bancroft, himself a New Englander by birth, who

closed his account of the Ulster Scots with these words: "They brought to America no submissive love for England; and their experience and their religion alike bade them meet oppression with prompt resistance. We shall find the first voice publicly raised in America to dissolve all connection with Great Britain come not from the Puritans of New England, or the Dutch of New York, or the planters of Virginia, but from 'Scotch-Irish' Presbyterians."

In his book entitled *The Making of Pennsylvania*, Sidney George Fisher, in writing of the settlement of Scotch-Irish in eastern and western Pennsylvania, states: "The western Presbyterians were almost exclusively 'Scotch-Irish'; always sought the frontier and advanced with it westward. In religion there was but little difference between the two divisions, but in character and temperament the western Scotch-Irish were more excitable and violent." The Whiskey Insurrection proves this, and it must be admitted that the Scotch-Irish were back of that trouble.

Lord Rosebery, one of England's greatest statesmen, himself a Scotchman, presiding at the session of the Edinburgh Philosophical Institute in November, 1911, said:

"We know that the term Ulster-Scot is generic and simply means Scoto-Irish. I love the Highlander and I love the Lowlander, but when I come to the branch of our race which has been grafted on the Ulster stem, I take off my hat with veneration and awe. They are, I believe, the toughest, the most dominant, the most irresistible race that exists in the universe at this moment."

Massachusetts possibly more than any other of our States is conceded to be, or rather claims to be, the seat of learning, and Boston styles herself the "Hub of the Universe," educationally speaking—

"The land of the bean and the cod,  
Where the Cabots speak only to Lowells  
And the Lowells speak only to God."

Let us see what modern Massachusetts has to say through the mouth of one of its most distinguished citizens, Henry Cabot Lodge, senior United States Senator from that State. The *Century Magazine* for September, 1891, contained an article by Senator Lodge on, "The Distribution

of Ability in the United States," in which he classified the Scotch-Irish as a distinct race stock. This was the subject of criticism, in reply to which he said: "I classified the Irish and the Scotch-Irish as two distinct race-stocks, and I believe the distinction to be a sound one historically and scientifically. . . The Scotch-Irish from the North of Ireland, Protestant in religion and chiefly Scotch and English in blood and name, came to this country in large numbers in the eighteenth century, while the people of pure Irish stock came scarcely at all during the colonial period, and did not immigrate here largely until the present century was well advanced."

It seems to me that the above citations are sufficient to establish at least the reasons for the usage of the term "Scotch-Irish."

The Scotch-Irish started with what is known as the "Ulster Plantation" or "Ulster Settlement," when many people from Scotland migrated to the northern province of Ireland, and, as history says, made a garden out of a wilderness.

It seems that when James I. ascended the throne of England he brought about the outlawry of the Earls of Tyrone and Tyrconnel—referred to in history as the "Flight of the Earls"—and confiscated their estates, forfeiting them to the Crown, these estates comprising about 800,000 acres. Some historians say that this outlawry was brought about by deception and trickery on the part of King James.

Many Scotch and a few English went across to occupy this fertile land of Ulster, the Scotch people largely predominating, and history thereafter records these people as Scotch-Irish. This migration was in the year 1609 and thereafter. James the First of England was also James the Sixth of Scotland. He was typically Scotch and it was therefore natural that he should invite his own countrymen to take up and occupy these vacant lands.

As time went on these people prospered, agriculturally and industrially, to such an extent that in the industries they provoked the jealousy of the industrial centers of England, notably Birmingham. They had made great strides in the linen and woolen trades. Laws were passed in Eng-

land bringing about prohibition of trade between Ireland and England or her colonies. Rent exactions and oppression of landlords also brought about trouble. On top of this came religious persecution. The great majority of these settlers were followers of John Knox. They had listened to his preachings. They were persecuted by the Anglican Church of the time; were not allowed to follow their forms of worship or occupy the churches they had themselves built.

They then turned their eye westward towards the New World. They knew of the pilgrimage of the "Mayflower" of immortal memory.

One of their own people had gone forth to America in the person of Francis Makemie. This Presbyterian minister, born in County Donegal in the year 1658, organized the first Presbytery in America in the city of Philadelphia in 1706. In the year 1675 he was enrolled as a student in the University of Glasgow as "Franciscus Makemius, Scoto-Hyburnus."

A monument to his memory, suitably inscribed, was erected in Virginia in 1907 by the American Presbyterian Historical Society. He was the chief founder of the organized Presbyterian Church in America, and was the first Moderator of the General Presbytery.

And I emphasize again the fact that he is registered in 1675 at the University of Glasgow as "Scoto-Hyburnus," or Scotch-Irish.

These Scotch-Irish people flocked to Philadelphia, Charleston and Boston. Philadelphia, however, was the chief port of entry, and from 1717 to 1750 they literally poured in. Froude in his *History of Ireland* says, "Twenty thousand left Ulster on the destruction of the woolen trade." This was about 1700.

For several years prior to 1750, about 12,000 arrived yearly. In September, 1736, 1,000 families sailed from Belfast alone. The second great migration occurred between 1771 and 1773.

It appears that Irish immigration from the three other provinces of Ireland was meager until the potato famine

of 1847-1849, and up until 1840 Irish immigration was almost entirely from Ulster.

These men who came to America from Ulster were the descendants of the men who held the walls of Derry (the siege of Londonderry being one of the seven great sieges in history). They were of the same stock as those who fought later and classed themselves among the immortals as members of the Enniskillen Dragoons in "The Charge of the Light Brigade" at Balaclava. (Did you Scotch-Irish know that Enniskillen is in Ulster?)

Many of them made their way westward through the Cumberland Valley to western Pennsylvania and beyond the confines of civilization to Ohio, Kentucky, Virginia, the Carolinas and to far off Texas. They peopled western Pennsylvania to a very large extent. They joined the armies of Washington, being in the majority in the Pennsylvania regiments, and history makes mention of Washington and his Scotch-Irish generals.

They were pioneers, frontiersmen, these Scotch-Irish; their general equipment consisted of a rifle, the Bible and the Psalms of David.

History records that these people from the North of Ireland were not only pioneers but that the establishment of churches and schools was always their first care. It is a general comment that almost simultaneously with dwelling houses and barns, the school house and church were built in every community.

Reverend Charles Beatty, the first Presbyterian missionary west of the Allegheny Mountains, was born in County Antrim, Ireland, about the year 1715, of Scotch-Irish stock, and was the first pastor in Western Pennsylvania in 1758. Franklin in his autobiography states that Reverend Mr. Beatty, the chaplain at Fort Pitt, willingly accepted his proposal that the daily allowance of rum be given out to the soldiers after prayers. In thanking Franklin for his suggestion, the chaplain said that never were prayers better attended. He was followed by Dr. John McMillan, about whom much has been written, and others. It would appear that Dr. McMillan, a Presbyterian minister—one of the most prominent of the early leaders—opened the first school

in Western Pennsylvania in this section, probably about 1780. It may be imagined that in all probability the three r's were the principal studies. Other early Presbyterian ministers of note were Barr, Steele, Finley, Power, Dodd, Smith, Herron, Bruce and Black.

Reverend Samuel Barr from Londonderry, Ireland, came in 1785, ministering regularly, and in 1787 there was deeded to the congregation the lot on which the First Presbyterian Church, corner Sixth Avenue and Wood Street, Pittsburgh, now stands. In 1799 the Reverend Robert Steele from Ulster became pastor.

In the *Pittsburgh Gazette* in 1807 the following advertisement appears:

"The managers will commence the drawing of the Presbyterian Church lottery in the Court House in Pittsburgh the 20th day of October."

This is signed by John Wilkins, John Johnston, and William Porter, Managers.

And shortly afterward, through the same advertising medium, suit was threatened against those who had not paid for their lottery tickets.

We people of Pittsburgh at the present time have not altogether discarded the lottery habit—witness the many bazaars and other functions of recent date for the benefit of hospitals and the like, where automobiles and other valuable prizes were the attraction on chances.

Thomas Dungan, hailing from the North of Ireland, was the first Baptist preacher in Pennsylvania, coming to Bucks County in 1784. In Wesleyan Methodism, the first minister in the American colonies was Robert Strawbridge, an Irishman who settled in Maryland and first held services in his own house, soon after erecting the first American Methodist church. This was in 1764. The Wesleys themselves, both John and Charles, visited Georgia in 1735. They didn't get near Pennsylvania. In any event, we could not claim them as they were distinctly English, but we do claim as Scotch-Irish their famous Bible commentator, Adam Clarke, who was Ulster-born, a monument having been erected to him in his birthplace at Port Rush.

With reference to the Reformed Presbyterians, or

Covenanters, Reverend John Black, born in County Antrim in 1768, in the year 1800 started to preach in the First Reformed Church in Pittsburgh. It is recorded that he was the father of ten children, most of whom are prominent in the history of Pittsburgh.

The Christian Church, or the Disciples, was, as is generally known, founded by Alexander Campbell—they were first called Campbellites. Alexander Campbell, whose name is distinctly of Scotch origin, was born in Ballymena, County Antrim, Ulster, and at the age of twenty-one immigrated to this country. His activities were in Western Pennsylvania and West Virginia. His first sermon in Western Pennsylvania was in Redstone Township, now Brownsville. The Christian, or Disciples Church, which has a large following in this country, owes its origin to him and it might be classed distinctly as a Scotch-Irish church. A President of the United States, James A. Garfield, belonged to this denomination; Champ Clark of Missouri, Speaker of the House under Woodrow Wilson, was also an adherent of this particular church, and, of course, many other men of note throughout the Country.

Concerning the Protestant Episcopal Church, it might be stated that while a goodly number of people of that denomination came from the North of Ireland and from England during the latter part of the eighteenth century, yet the fact that they were known as Church of England adherents acted against them by reason of the conflict between England and the Colonies; and while William White, the first bishop west of the Alleghenies, and other followers, did their work, it is not found that the Scotch-Irish figured particularly in that work.

This is largely a sketch of Western Pennsylvania only, and yet it might be stated that the Scotch-Irish did not confine their pioneer work to Western Pennsylvania alone, but they continued westward and southward.

It is a matter of history that Daniel Boone—whose principal work was carried on in the state of Kentucky; Simon Kenton; the Breckenridges of Kentucky; Sam Houston and Davey Crockett in far off Texas, were of Scotch-Irish stock. We also claim Commodore Oliver Hazard Perry of "we have met the enemy and they are ours" fame. And of

our race also was Patrick Henry of Virginia, who exclaimed, "Give me liberty or give me death." While at home, natives of Pittsburgh, the two men who perhaps more than any other American song writers raised their voices in music to all the world, in the persons of Stephen C. Foster (whose songs are sung wherever the English language is spoken) and Ethelbert Nevin (composer of "The Rosary" and "Narcissus") were both of Scotch-Irish stock. It might also be stated that General William Robinson—after whom the street of that name on the North Side is called, and who, history records, was the first white child born north of the Allegheny River in what was formerly known as Allegheny City—born in 1785, was the son of Scotch-Irish parents, who were born in Ulster.

Summing up, therefore, while it must be admitted that the so-called Scotch-Irish were not all of Scotch origin, a sprinkling of them being more literally Scotch-English, yet it would seem from the names and from the histories and from the recorded lineages that the great majority were of Scotch descent. Of what is known as the Ulster Plantation it is generally agreed that the great bulk of the people went over to the North of Ireland from Scotland, and it may be remarked, and the statement cannot be controverted, that certainly the Presbyterian element dominated among these Scotch-Irish who built and pioneered Western Pennsylvania. This is shown in the establishment of churches, schools and institutions.

Taking the old records of the University of Pittsburgh, incorporated in 1787 as the Pittsburgh Academy, it will be found that the first trustees were principally Presbyterians, with six ministers among them.

About the same time was started the old Washington Academy, which was really founded in the log cabin of the Presbyterian minister, Reverend John McMillan. This was the predecessor of Washington and Jefferson College, the latter being a consolidation in 1866 of Washington Academy chartered in 1787 and Jefferson College chartered in 1802. In both of these institutions, the University of Pittsburgh and Washington and Jefferson, the Scotch-Irish Presbyterian influence has dominated from the beginning to the

present time. It might be stated in this connection that Washington and Jefferson College has always had, and even to this date shows, a large majority of its graduates among the so-called Scotch-Irish element. I have this from President S. S. Baker, of that institution as follows:

"We all know that the Scotch-Irish element was exceedingly strong, numerically and otherwise, in all the history including both the origin and development of Washington and Jefferson College. I think it would be safe to assume that at least 75% of the graduates from both institutions, prior to the union in 1866, and the graduates of the united Washington and Jefferson College for a period of many years, were of Scotch-Irish descent."

Bearing in mind the predominance of the Scotch-Irish element, the following statistics given me by President Baker in October, 1922, should be interesting.

Statistics in relation to Alumni of Washington and Jefferson College:

Cabinet members of the United States—4.

United States Senators—11.

Governors of States—10.

United States Congressmen—91.

State Legislators—nearly 300.

Presidents of colleges and universities—90.

Moderators of the Presbyterian General Assembly—41.

Judges of State Supreme Courts—21.

Judges of County Courts—142.

Ordained ministers of the Gospel—more than 1,800

Attorneys at law—more than 1,300.

Doctors of medicine—more than 700.

Engineers, teachers, chemists, and business men — approximately 2,000.

Day, in his *Historical Collections*, writing of Washington County, Pennsylvania, which would be typical as a general application, says:

"The citizens, generally descendants of the Scotch-Irish, are noted as orderly, well educated, and church-going people; and the best evidence of this is the number and flourishing state of the colleges, seminaries and benevolent

institutions of the town and its vicinity."

I do not have the alumni statistics as to the University of Pittsburgh, but when you take the history of that institution and analyze the present and former names of the Trustees, beginning in 1788 when the first meeting was held, you will find that it was strongly Presbyterian, there being quite a sprinkling of Presbyterian ministers in the composition of the first Board, and that influence has continued on the Board up to this time.

Allegheny College at Meadville was also started by the Scotch-Irish in 1817, the founder being a Presbyterian minister. It was taken over by the Methodists in 1827. In 1851 Westminster College was started under Presbyterian auspices; Waynesburg College in 1850 under the Cumberland Presbyterian Church; and Grove City College, in which institution I have for some years past been a Trustee, growing from a school in 1865 to a college in 1884, was started by a Presbyterian minister and is dominated by Presbyterian influence today. Geneva College, Reformed Presbyterian, or Covenanter, was founded in 1848.

In theological seminaries we have the Western Theological, a Presbyterian institution started in 1825; Allegheny Theological, United Presbyterian persuasion, started in 1825; and the Reformed Presbyterian, started in 1856. These three theological seminaries on the north side of the river—formerly Allegheny—were all started by the Scotch-Irish.

There were no Roman Catholic theological colleges in Western Pennsylvania until 1870.

Think of it, three Presbyterian theological seminaries in this district, while other denominations must send their students to various parts of the country for instruction!

Therefore, when we speak of the Scotch-Irish we naturally must take off our hats to the Presbyterians who have dominated for about one hundred and fifty years; so much so that Pittsburgh is recognized as the strongest Scotch-Irish Presbyterian community in proportion to its population in the United States. The only city I know of that in any manner whatever approaches it, both as to Scotch-Irish Presbyterianism and for aggressive business enterprise in manufacturing and in merchandising, is Belfast, Ireland.

The similarity is noticeable.

Reverend Dr. John Ray Ewers, pastor of the East End Christian Church, Pittsburgh, in commenting on Presbyterianism, said that one of the common prayers of John Knox was, "O Lord, give me Scotland," and that God had not only given him Scotland, but it would seem that the City of Pittsburgh has also been thrown in for good measure.

And it is generally conceded, I think, by all discerning Americans that no other city in the country has the Sabbath observance record that Pittsburgh holds, or has held in the past. Sunday in our city is not commercialized, and the credit for this condition is due largely to that Scotch-Irish Presbyterian element which has dominated and continues to dominate the community.

In this community brought up on "oatmeal and the Ten Commandments," the oatmeal only has fallen somewhat by the wayside.

In Samuel Johnson's dictionary of the English language the definition for oats is: "A grain which is generally given to horses, but in Scotland supports the people."

Sydney Smith speaks of the Land of Burns as: "Scotland, that knuckle end of England—that land of Calvin, Oat cakes and sulphur."

It would appear that "Scotch-Irish" and "Presbyterian" so far as Western Pennsylvania is concerned, are almost synonymous terms. They not only have left their impression on the community in days gone by, but many of their descendants are still among us. They are naturally proud of their origin and it is a common thing in Pittsburgh to hear a man or woman say, "My father or my grandfather, or my mother or my grandmother came from the County Down or the County Antrim or the County Tyrone," or some other county in the North Ireland. They have been successful and influential in the development of the country, in education, commerce and finance. Their fame has gone out all over this broad land, while in the Pittsburgh district they are among our best and most progressive citizens. A glance at some of the very old directories which can be found in the Carnegie Libraries in Pittsburgh and Allegheny, will show that Scotch-Irish names predominate, and many of

those names have come down to the present day in our business life.

In handing these boquets to our Presbyterian brethren, we must not overlook the fact that there were other Scotch-Irish—Methodists, Baptists, Episcopalians and members of other denominations. In my opinion, however, there can be no disputing the fact that the Scotch-Irish Presbyterians, to a much greater extent than any others, started things going in this Western Pennsylvania territory, founding schools, churches, colleges and theological seminaries. Credit to whom credit is due. My hat is off to them so far as Pittsburgh is concerned, as Pittsburgh is, after all, the hub around which that section known as Western Pennsylvania revolves. They are good people. My only daughter married one, but the grandchildren will belong to the older church. So much for grandparental influence diplomatically exercised, as it must be when one deals with a Scotch-Irish Presbyterian, for they are a controversial lot.

Presbyterianism has had a checkered career, theologically speaking. They were first Presbyterians under John Knox, and for about one hundred years there were no schisms. Then there was considerable controversy which brought about secessions. There were the "Old Light Antiburghers" and the "New Light Antiburghers"; there was the "Church of Scotland" and the "Church of Ireland"; there was the "Canadian Church"; there were the "Cameronians," or the "Covenanters," who afterwards became the Reformed Presbyterians. We also have the Cumberland Presbyterian Church. Today we have notably the United Presbyterian Church, the Reformed Presbyterian Church, and last but not least, the plain or blue-stockings Presbyterians.

I do not confess to being a theologian, and do not attempt to explain all their differences.

The story is told of a dinner given by a Presbyterian lady whose guests were asked to state the denominations to which they belonged. One was an Episcopalian, another was a Methodist, another a Baptist, etc. One of those present turned to the small daughter of the house and asked, "My child, what are you?" She replied, "Mamma says it is sinful to boast, but I am a Presbyterian."

I never did believe that story told of the canny Scotchman who spoke to his daughter one Sunday morning thusly: "Keep your eyes on the ground, its kind o' pious looking; and then forbye ye micht find a purse or something."

It might also be stated that the three largest owners of real estate in Pittsburgh are three Scotch-Irish families, Mellon, Oliver and Jones, the two former being County Tyrone Ulster stock, while the last named is Scotch-Irish on the maternal side. The combined annual revenue received from taxation by the city alone from these three families is considerably over a million dollars.

The present Secretary of the Treasury of the United States, Andrew W. Mellon, known and recognized locally as our foremost citizen, and throughout the country generally as the ablest head of the United States Treasury Department since the days of Alexander Hamilton, is the son of an Ulster-born father, the late Judge Thomas A. Mellon. He is a member of the Pennsylvania Scotch-Irish Society.

For the purpose of making a record in the annals of the Historical Society, I would like to insert in this paper just a few names of those of Scotch-Irish descent who have been prominent in Western Pennsylvania affairs: (With apologies to those whose names have been overlooked. I am not making a directory, but have simply chosen rather hurriedly some fairly representative names.)

I will first mention a few names from the nearby counties, exclusive of Allegheny County:

#### **Armstrong County**

Armstrong  
Cochran  
Crawford  
Henderson  
Henry  
Johnston  
McBryar  
Orr  
Potter

#### **Beaver County**

Agnew  
Allison  
Beatty  
Bigger  
Boyle  
Calhoun  
Christy  
Darragh  
Davidson  
Dunlap  
Eakin  
Elder  
Harrah  
Hemphill  
Irvin  
Kerr  
Moore  
McCartney  
McCauley  
Power  
Thompson  
Wilson

|                       |                          |                         |
|-----------------------|--------------------------|-------------------------|
| <b>Butler County</b>  | Huston                   | Blaine                  |
| Bredin                | Kent                     | Ewing                   |
| Butler                | Knox                     | Hart                    |
| Galbraith             | McCullough               | Marshall                |
| Gilmore               | McFarland                | McKenna                 |
| Greer                 | Wiley                    | Patterson               |
| McCandless            |                          | Redick                  |
| McJunkin              | <b>Lawrence County</b>   | Reed                    |
| McQuiston             | Aiken                    | Sloan                   |
| Robinson              | Cunningham               | Wilson                  |
|                       | Eckles                   |                         |
| <b>Fayette County</b> | Greer                    | <b>Westmoreland Co.</b> |
| Boyle                 | Jackson                  | Coulter                 |
| Cochrane              | Kirk                     | Cowan                   |
| Ewing                 | McCaslin                 | Duff                    |
| Hogsett               | Wallace                  | Gear                    |
| Searight              |                          | Guffey                  |
|                       | <b>Washington County</b> | Hanna                   |
| <b>Greene County</b>  | Acheson                  | Jamison                 |
| Chambers              | Barnett                  | Laird                   |
| Flennekin             | Bell                     | McCormick               |
| Henderson             | Berryman                 | Moorhead                |

Concerning Allegheny County, having been a resident of Pittsburgh for over forty years, I am better informed, so that the partial list is necessarily larger. It includes many of the old time names in the history of Pittsburgh, as follows: (Again with apologies to those whose names have been overlooked.)

|            |            |           |
|------------|------------|-----------|
| Acheson    | Buffington | Dickson   |
| Agnew      | Butler     | Donnell   |
| Aiken      | Caldwell   | Ewing     |
| Allderdice | Campbell   | Foster    |
| Arbuthnot  | Carlin     | Frazer    |
| Armstrong  | Carnahan   | Fulton    |
| Atwell     | Carpenter  | Geddes    |
| Bailey     | Cassidy    | Gibson    |
| Baird      | Church     | Gillespie |
| Barbour    | Cochran    | Gorman    |
| Beal       | Cowan      | Gormley   |
| Beatty     | Craig      | Graham    |
| Berryman   | Crawford   | Gregg     |
| Black      | Cunningham | Griggs    |
| Bole       | Dalzell    | Hailman   |
| Brown      |            |           |

|            |            |           |
|------------|------------|-----------|
| Hamilton   | McClements | Oliver    |
| Harbison   | McClenahan | Orr       |
| Hardy      | McClintock | Patterson |
| Harper     | McClung    | Pennock   |
| Hays       | McClurg    | Phillips  |
| Hemphill   | McClurkin  | Pollock   |
| Henderson  | McConway   | Potter    |
| Herron     | McCook     | Rea       |
| Holmes     | McCormick  | Reed      |
| Houston    | McCrea     | Riddle    |
| Humphrey   | McCreery   | Robinson  |
| Irwin      | McCrorry   | Rodgers   |
| Jamison    | McCune     | Scully    |
| Johnson    | McDonald   | Semple    |
| Johnston   | McEldowney | Shaw      |
| Kerr       | McElroy    | Snodgrass |
| Kier       | McFadden   | Sterrett  |
| King       | McFall     | Stevenson |
| Knox       | McGaw      | Stewart   |
| Langfitt   | McGinley   | Taggart   |
| Laughlin   | McGinness  | Tate      |
| Liggett    | McGunnegle | Taylor    |
| Lindsay    | McJunkin   | Tener     |
| Little     | McKay      | Thompson  |
| Lowry      | McKelvey   | Todd      |
| Lyon       | McKnight   | Torrance  |
| Macbeth    | McLain     | Torrens   |
| Macfarlane | McMasters  | Trimble   |
| Mackrell   | McMillan   | Veech     |
| Macrum     | McNaugher  | Verner    |
| Magee      | Mellon     | Wallace   |
| Mahood     | Mitchell   | Ward      |
| Marshall   | Montgomery | Whigham   |
| McAfee     | Moore      | Wightman  |
| McAteer    | Moorhead   | Willock   |
| McCandless | Murdoch    | Wilson    |
| McBride    | Neely      | Witherow  |
| McCausland | Nevin      | Woodside  |
| McClay     | Nimick     | Woodward  |
| McClelland | Ogden      |           |

The names shown in this partial list are those of men prominent in the manufacturing, commercial, professional and political life of the community, and it is unnecessary to go into details as to their accomplishments, as Western

Pennsylvania and the Pittsburgh district speak for themselves.

It will be generally admitted that the people of this race have contributed in a large measure to the building up of the great Industrial Empire of Western Pennsylvania, of which Pittsburgh is the center.

In the World War eighty-six Congressional Medals have been awarded for conspicuous bravery on the field of battle. Only twenty-five of these were given to men who survived, sixty-one being awarded posthumously. One only was awarded to those who enlisted from Pennsylvania, and this to Colonel Joseph H. Thompson of Beaver Falls, Penna. Colonel Thompson was then major in the 110th Infantry, 28th Division, and he was awarded the medal for conspicuous gallantry and intrepidity above and beyond the call of duty in action near Apremont, France.

Joseph H. Thompson is not only Scotch-Irish, but Ulster-born, so that, not only in the field of industry, commerce, finance, education, and other peaceful pursuits do the Scotch-Irish shine, but also on the field of battle in the most recent war. They run true to form.

It might be remarked that quite a number of people when asked from whence their forebears hailed, will reply that they are Americans—they disclaim or deny any other country and will stick to it. Well, if they have no particular pride of ancestry and will insist upon claiming kinship with the noble North American Indian, and desire to do reverence to his totem pole and his traditions, let them have their way. As for the Scotch-Irish of the present generation, they agree with Wordsworth:

"We must be free or die who speak the tongue  
That Shakespeare spoke, the faith and morals hold,  
Which Milton held."

It may be particularly noted, and many historians and commentators point to the fact, that while in various places in history the Scotch-Irish get some praise for their accomplishments in the Colonial wars and in pioneering the western and southern country, they have not as a race been given full credit. Some writers say they were "doers" rather than talkers or writers. They may have "attended

too much to their own knitting." Had they come over in one distinct lot or unit as did the Puritan Fathers on the "Mayflower," they would probably have received more recognition, but they came for many years in steady influx; and again one must remember that they were not so particularly known as Scotch-Irish but simply as Irish.

It is also a fact that New England furnished quite a number of the American histories and naturally Massachusetts and the New England States were to the forefront and much was made of the Puritan Fathers who came over as a unit; besides, we all know how common it is for many people to claim that their ancestry goes back to the "Mayflower." If the "Mayflower" should have to respond to the many claims, she would need to be some ocean liner—perhaps a fleet.

Throughout the North of Ireland the Scotch-Irish had been engaged in the industries, having become famous in woolen and linen manufacture. The inventive genius naturally developed later, and it is worthy of note that many of the race became famous in the field of invention. Three particular examples might here be cited in this sketch, these being:

Robert Fulton, who applied steam to water navigation, born in Lancaster County, Pennsylvania, of Scotch-Irish parents who emigrated from Ireland in 1730. Fulton's father was one of the founders of the Presbyterian church in Lancaster.

Samuel Morse, the inventor of the telegraph, and Cyrus McCormick, inventor of the McCormick reaper.

It might be noted that David B. Oliver, who was until a couple of months ago President of the Pittsburgh Board of Education, remaining still a member of the Board, and who was instrumental in making the School Code for Pennsylvania—eighty-eight years young—was born in County Tyrone, Ireland. Mr. Oliver is the only surviving iron and steel manufacturer of the old regime, going back to the early '60s. He is a member of the Pennsylvania Scotch-Irish Society. This "grand young man" has just rounded out fifty years of unsalaried official service to our public school system, and as a tribute to his excellent work, the Pitts-

burgh Board of Education has recently named the new high school on Brighton Road in lower Allegheny in his honor, this educational institution to be known henceforth as the "David B. Oliver High School."

We have in our city an organization known as "The Ulster Society of Pittsburgh," of which a Presbyterian minister is president, and his predecessor, who organized the society, is also a Presbyterian pastor. Those of Ulster lineage or descent are eligible to membership. This society is doing good work and, like the Scotch-Irish Society of Pennsylvania, it helps to disseminate among our people the traditions and achievements of our race.

Their emblem or insignia is the "Red Hand of Ulster."

In Y. M. C. A. work in this district the services and activities of Robert A. Orr, and of the man now in the saddle, Ralph W. Harbison, should not be overlooked. Both are of Scotch-Irish descent.

To place it upon the records of this Society, I want to relate the following incident:

I was in the office of the late United States Senator, George T. Oliver, several years ago, when he showed me his state certificate, or commission, to the effect that he had been duly elected a Senator. It was signed by John K. Tener, the Governor, and attested by Robert McAfee, then Secretary of the Commonwealth. The Senator remarked that all three, the United States Senator for Pennsylvania, the Governor of the State and the Secretary of the Commonwealth were born in the North of Ireland.

Driven to American soil by persecution in the early days of the country, and with their hearts embittered against England, history records that these people fought her to such an extent that there was no Toryism among the Scotch-Irish. They were Americans to the core.

How is it today in that northern province of Ireland? She is intensely loyal to the British Empire. The records show:

"The moment the German danger was made manifest, the entire population of Unionist Ulster rallied to the cause of the Empire and of liberty with an overwhelming enthusiasm.

"The Ulster Division was raised, equipped and officered entirely by Ulster men. The British Government was asked only to supply rifles and ammunitions.

"Ulster, though containing only one-third of the population of Ireland, supplied more recruits to the army than all the other three provinces of Ireland combined."

It might be noted that the present actual head of the British Empire, Bonar Law, successor to the "Welsh Wizard," is of Ulster stock. In *The Spectator* of November 18, 1911, is found the following:

"Mr. Bonar Law comes of Ulster stock, and that at this moment should stand him in good stead. A man whose father was born in Ulster and whose nearest relations still live there is not likely to misunderstand the Irish question in the way in which English statesmen sometimes misunderstand it, even when their intentions are of the best."

In order that I may not be considered biased or prejudiced—being born in the purple, hailing from Ulster myself and not ashamed of it—I want to place upon the records a few extracts from the annals of the Pennsylvania Scotch-Irish Society, which organization for thirty-four consecutive years has met in annual meeting and banquet in Philadelphia and has tended to keep alive the interest in things Scotch-Irish. The Society is a flourishing one. Practically every president of the Pennsylvania Railroad Company and every governor of our State qualified for membership. It had among its presidents such men as Samuel Rea, now President of the Pennsylvania Railroad Company, Judge Nathaniel Ewing, Judge William P. Potter, Judge Joseph Buffington, and Justice William I. Scaffer. And I may state with pardonable pride that the president this year is my brother, an Episcopal bishop in Philadelphia.

The Society deserves credit for keeping alive and spreading upon the records the achievements and the accomplishments of the people of our race, and these sketches will give you at least a partial idea of its work.

Reverend Henry D. Lindsay, several years ago President of the Pennsylvania College for Women (Pittsburgh), in an address before the Pennsylvania Society in 1913, after saying, "I am one of you, born of Scotch-Irish parents,

baptized with a Scotch-Irish name, literally rocked in a Scotch-Irish cradle that was a century old, and fed on Scotch-Irish theology," proceeded to give a few instances of the hardships endured by the early settlers in Western Pennsylvania, which is something over which we should ponder. One of these is the story taken from the journal of Reverend David McClure, written in 1774, as follows:

"The people are mainly Scotch-Irish Presbyterians. On this journey we overtook several families moving from the older settlements in the East to the West. I remember one in particular, a family of about twelve. The man carried a gun and an axe on his shoulders. The wife had the rim of a spinning wheel in one hand and a loaf of bread in the other. The little boys and girls each carried a bundle according to their age. Two poor horses were loaded with some of the bare necessities of life. On top of the baggage of one was a sort of wicker cage in which a baby lay, rocked to sleep by the motion of the horse. A cow was one of the company, and she was destined to bear her part of the family belongings. A bed cord was wrapped around her horns and a bag of meal was on her back. This family was not only patient, but cheerful; pleased at the prospect of finding a happy home in one of the valleys which stretched from the mountains westward on to Pittsburgh."

Dr. Lindsay further says:

"Can you not see that little family, with hope shining in their faces, moving on that they may establish a home? Do you not believe that following the home there came the school and the church? I would like to know what the history of that family was in the future. I would like to know what they did to make this country of ours. I am sure it was worth while."

He then related the following as told him by a friend in 1913:

"I went out the other day on a drive of about twenty miles from Pittsburgh and visited the graves of my great grandfather and my grandfather in an old churchyard.' And this is the story: 'My great grandfather was an Ulster Scot. He moved into Western Pennsylvania from the Cumberland Valley. After he had reared his log cabin and

cleared a little patch of land he said to his wife one morning, "I will go to Hannastown today and register my land." She said, "I will take the little boy and the dog and go to the woods and gather our winter's store of nuts." The man passed on along an Indian trail until after a mile or so he came to the home of a neighbor, where he stopped for kindly greetings and a cup of cold water. Then he passed on his way. In an hour he met a fugitive from Hannastown, who with gasping breath said to him, "The Indians are out. They have burned Hannastown. They are massacring the inhabitants and all the settlers will be killed." Turning he sped back towards his home. Passing his neighbor's house he saw it in flames and the bleeding bodies of those who had welcomed him an hour before lay in the doorway. Going on he topped a hill and saw beyond his own house in flames. He turned aside. Surely they were dead or captive in the hands of ruthless savages, his loved ones. As he bowed his head to the stroke, a voice called him from the bushes, "John! Oh, John! We are all here. We are safe. The Indians did not find us." Then he bowed his head as he gathered his loved ones in his arms and thanked God for his goodness. Then lifting his face to Heaven, he said, "This land on which I stand shall be consecrated to Almighty God, and here shall rise a church to the honor and praise of His name"; and that church was built, and for more than a century there the Gospel was preached and the praise of the people ascended to Heaven from that ground dedicated to God in the thanksgiving of loving hearts. That Western Pennsylvania country is full of such traditions as that."

Reverend Dr. William Hamilton Spence of the First Presbyterian Church of Uniontown, Pennsylvania, before the Pennsylvania Scotch-Irish Society in 1907 said:

"It is sometimes said that a Scotchman has no wit. An Englishman has no wit. You could not squeeze wit out of an Englishman with a cider-mill. But a Scotchman has wit, cutting as caustic, sharp as a two-edged sword and just as dangerous to fool with.

"A man once came reeling, in a state of intoxication, up to an old Scotch minister, to whom he said, 'I am a self-

made man'. 'Ah,' replied the dour dominie, 'thot relieves the Lord of a great responsibility.'

"Two Scotchmen were in Dublin, when they came across a place where a man had been painting a building green, and had spilled some paint on the sidewalk. Said Donald, 'Sandy, what is that, mon?' 'Ah,' he said, 'some Irishman has had a hemorrhage.'

"But for pure wit, spontaneous and ready, irresistible as a prattling child, as perennial as a fountain, the world is not in it with the Irish. He may sometimes go to his imagination for his facts, but no need to go to his memory for his wit.

"Said a tourist to an Irishman he met, with a great rent in the front of his coat, 'Pat, you have a rent in your coat.' 'Sure, sor,' came the reply, 'you can't call it rent in arrear.'

"The Scotchman is a thinker. Cool and self-contained, careful and scrutinizing; with a mental poise immovable by fads and novelties; with a positiveness that is refreshing even when wrong; with a mental daring, winging its flight against the blaze of every philosophy with an eye that never droops and a wing that never wearies—Hamilton and Hume, Adam Smith and Kant—Scotchmen, by every quality of their mental and moral mould have been commissioned to work out for civilization its deepest problems of destiny and life. On the other hand, the home of eloquence is the Emerald Isle. . . .

"The Irish are religious. I know that for them nothing is too grave for a jest, nothing too solemn for a sarcasm. He will speak of most sacred things with a familiarity that seems flippant, but it is not irreverence. He is no more irreverent than a child.

"Two Irishmen were attending mass in a Catholic church one Sabbath morning, and after observing for a while the celebration, disregarding the sanctity of the day and the occasion, Corny, who was much impressed, turned to Tim and said, 'It beats the divil.' 'Whist, mon,' said Tim, 'that's the intintion.' . . .

"And your Scotchman is religious. It is his whole existence, not a thing apart.

"I am aware that Scottish religion is spoken of as a compound of worship on Sunday and whisky on Monday, as

a sort of mixture of spirits. Sandy may be, at times, a terror, but he is always a holy terror....

"Such are some of the elements of that rare mixture—the Scotch-Irish character. He is a blend. He is a resultant arising from two forces moving at different angles. Is he Scotch? No. Is he Irish? No. Neither too taciturn nor too vivacious; neither dead champagne nor soda water, not brilliantly witty, yet with all his wits; neither bannock nor ginger-bread; thoughtful yet with a fine gift of expression; not tenacious to pig-headedness or dashing without staying powers; with a governor to preserve an equable rate of speed between Scotch parsimoniousness and Irish prodigality, cast in the happy medium between a religion as prose and a religion as poetry—neither too dour nor too sentimental—the Scotch-Irishman is neither Scotch nor Irish; he is both without being either—just right....

"There is a chemistry of souls, with its law of combining proportions and consequent disappearances and transformations. Of this the Scotch-Irish are a notable illustration. The chlorine of the Scottish character and the sodium of the Irish mixed; and out of them came a character unlike either, yet depending upon both—a 'creature not too bright or good for human nature's daily food,' nevertheless, what nobody will deny, the very salt of the earth.

"Why, how could it be otherwise? Incubated in Scotland, brooded in Ireland, sent over to America to scratch and feed and crow; Scotland for mother, Irish nurse, America for a bride; or, to adapt the figure to a genuinely Scotch-Irish taste, distilled in Scotland, decanted in Ireland, uncorked in America, how could there issue any other than a something to make

"the world grow pale,

To point a moral or adorn a tale'?"

Dr. James H. Snowden of Pittsburgh, now editor of the *Presbyterian Magazine*, before the Scotch-Irish Society in 1910 said:

"The Scotch-Irishman has two main routes to his heredity: he comes down out of the past into our modern world walking like most men, on two legs. The original Scotchman, as he went over from Ireland into Scotland in

the sixth century of our era, was doubtless a rough, wild animal, a shaggy savage, with whom, could we now see him, we would not care to claim kinship. In Scotland he was compounded with other racial elements, Saxon and Norman, and thus his Celtic blood was tempered into riper strength and richer mood. Here also he developed that tenacity of nature that is his backbone to this day; out of that rocky soil he absorbed atoms of granite into his very bones. From Scotland he crossed over again to Ireland and combined the Irish with the Scotch traits. While at first there was little intermarrying and the two races kept somewhat distinct and even antagonistic, yet in time there was intermingling, and the Scotchman absorbed some of the Irish blood; at least, he imbibed something out of the very air of his new home. Thus the original Scotch-Irishman may be described as a Scotchman who was rubbed through the sieve of Ireland. And therefore he combines in a degree the excellences of both races. He has the Scotch tenacity and obduracy tempered with Irish plasticity, buoyancy and brightness. He is a boulder of Scotch granite, overlaid and softened with the green verdure of Ireland. There is granite in his bones, but his mind is witty and his heart is tender.

"Such is the complex and rich stream of heredity that flowed out of Scotland through Ireland and that still retains its strong and fine qualities and courses in our veins."

Ex-Governor Brumbaugh speaking at the 1908 meeting of the Society—he was then superintendent of schools in Philadelphia—not Scotch-Irish but a guest of the occasion, said:

"You are the scrappiest lot in Pennsylvania. You like a fight. You hunted for it in those Colonial days and got it good and hard here and there on the frontier, but don't you think that the measure of the prowess of a people is the measure of their power of initiative? Everything that made for the essential development of this colony and commonwealth was headed in a most effective and aggressive way by this same dominant Scotch-Irish pioneer. It was he, somewhere in the group, that broke away from the traditions and set the standards for the new things that had to be.

"There is another thing that I have noticed about the Scotch-Irish up in Pennsylvania. I do not know much about them here in Philadelphia. We are such a cosmopolitan lot here that nobody knows which is the other until you find them out at a dinner like this, but up there in the State I have noticed this thing, and I speak of it with a very great deal of satisfaction, that Pennsylvania has no warmer, stauncher, or more aggressive supporters of her mighty educational system than the Scotch-Irish people. That is the truth of history, and it is a far reaching thing to remember when you call to mind the fact that your democracy, State and National, that your governmental institutions that you have heard so boldly and so discriminately defined here in your presence to-night, depend entirely upon the common knowledge which the common masses of our people possess, and your little red school houses on your hilltops and in your valleys are the very foundations of your democracy and the teachers of your republic, and the man who stands by the side of the public school and gives to it his sympathy and his resources is the highest type of patriot that we breed in this republic to-day wherever he lives. So I wanted to-night to come here and pay my tribute of reverence and regard to a people who have been consistently and steadily the friends of the public schools of Pennsylvania."

Reverend Dr. Robert Johnston of Philadelphia, before the Society in 1915 said:

"They were cast forth by religious intolerance; and, in their new home in America, they fought wild Nature and the wild Indian. They were the barrier between the Indian and the settlers on the coast. When the mad mania of kings followed them into their new land they fought the 30,000 German hirelings of the German George the Third. They fought so well that on them Washington leaned. On one occasion he said that, if the worst came, he could still retire to the mountains and fight it out with his faithful Scotch-Irish. It is the glory of the race, and I could wish to God that the men here had the same fighting spirit their fathers had. But I fear that the luxury of these American years has nearly ruined all. The fathers of the race have had an

age-long fight against the poverty of the land, and where it is fertile it has been salted with the sweat of labor and the bones of the dead."

At the 1922 meeting of the Society, held February 17, Justice William I. Schaffer, but recently Attorney General of Pennsylvania, a former president of the Society, Scotch-Irish on the maternal side, in his remarks said:

"When you go far north there stands out the Scotchman, individual, everywhere racially strongly marked as scarcely any of humankind is marked. It matters not where he goes or with whom he lives or associates, he is still the Scot, strong, self-reliant, vigorous. And then away up furthest flung north on the map of Ireland, is that part of the world inhabited by the men that we, gathered here tonight, are proud to say, racially we belong to. Tried out in fires stronger blazing, than which none have been subjected to, now facing it may be as great trial as they ever faced, where high courage, clear thinking, the ability to see things as they are, is to count as it always has counted with them, they are demonstrating that the race holds true. Here today we of their blood extend hands across the sea, wish them well and desire them to know that all the ancient ties which have bound us bind us still. From that little spot, little comparatively compared with the greatness of Europe, from that little spot came the men of whom we are the descendants, who tamed a continent, flung themselves out to meet savagery and strange conditions with which men had never grappled before. The pioneering Scotch-Irishmen, landing at Newcastle, then a part of Pennsylvania, going up the old ship road, going down the Valley of the Cumberland, and up the Valley of the Juniata, clear across the mountains, reaching the head waters of the Ohio, gave pioneering America its texts, its creeds and its examples. That, gentlemen of the Society, it seems to me is the controlling reason for our being here tonight."

And our State Historian, who should have some knowledge of our State history, and we of this local society know that he does, George P. Donehoo, at the same meeting expressed himself in part as follows:

"I wish that it was possible for me to tell a few things

about the development of the only Scotch-Irish Commonwealth on the face of the earth, Pennsylvania, because Pennsylvania is the only country that the Scotch-Irishman claims as his home. He never had a home until he came to Pennsylvania. He did not belong in Scotland. He was driven out of that to the north of Ireland, then was driven out of the North of Ireland to the mountains of Pennsylvania, and here he founded—it is called Penn's Colony, but William Penn did not have very much to do with the development of it. The Scotch-Irishman took it from Penn's hands and made it what it is. . . .

"Then came persecutions in Ireland right at the psychological minute in human history and according to the Divine plan. Then came the only pioneers and frontiersmen that the world has ever had, that the American Continent has ever had in its period of development, driven from the place of refuge that he had by all of the taxes that taxed him from the cradle to the grave, coming in droves of twelve thousand annually clear up until the very commencement of the French and Indian War when the Divine playwright had set the stage for the evolution of human society and the time had come for the Scotch-Irish to step forth, take this burning torch, liberty to worship God, liberty of conscience, take it in this red bloody hand of Ulster, not with a dove of peace but with a rifle and sword, and carry that dogma out over the ridges of the Alleghenies into the trackless forest of the Ohio and down in the mountains of Kentucky and Virginia and then out across the prairies."

On the "Scotch-Irish in Ohio", our adjoining State to the west, Honorable James E. Campbell, ex-Governor of Ohio, before the Second Congress of the Scotch-Irish Society in 1890, held in Pittsburgh, said:

"The history of Scotch-Irish influence in shaping the destiny of Ohio goes back farther than is at first apparent. During the Revolutionary war, while Washington and his galaxy of Scotch-Irish generals were debating the propriety of was being redeemed from British rule by a valiant young disaster overtake the patriot cause, the territory they talked of was being redeemend from British Rule by a valiant young Scotch-Irishman, born near Monticello, Virginia, who at

twenty-six years of age, had achieved such fame that John Randolph eulogized him as the 'Hannibal of the West.' George Rogers Clarke was his name, and the North-west Territory, with its five States of Ohio, Indiana, Illinois, Wisconsin and Michigan, and its fifteen millions of people, is his monument. The first exploration of this territory had been made by LaSalle as early as 1680, but the trading posts established by the French as a result of that expedition had a precarious existence. France, becoming involved in war with England, finally relinquished her hold on this garden spot of the earth. By the treaty of Paris the western boundary of the English colonies was fixed at the Mississippi River; and the territory north-west of the Ohio was ceded by the British Government to the Colony of Virginia under the charter of James I—a prince whose perfidy assisted largely in making Scotch-Irish history in America. When Virginia assumed the dignity of statehood, the North-west Territory was held by British troops stoutly entrenched behind strong forts. The sparse settlements were constantly menaced by red savages incited by England to make murderous incursions into Virginia and Kentucky.

"In 1778 Clarke was commissioned by the Scotch-Irish Governor of Virginia, Patrick Henry, to make a secret expedition into the Ohio country for the purpose of restoring to Virginia the territory that had been ceded to the colony after the treaty of Paris. The soldiers selected to accompany him on this perilous expedition, so fraught with the destiny of the colonies, were picked men; the whole two hundred known for their skill as Indian fighters—men of stubborn endurance, resolute fortitude and persistent valor. Need it be said that Clarke found them among the Scotch-Irish in the Valley of Virginia?

"This expedition by Colonel Clarke was one of the most successful ever made. Governor Hamilton was taken, the forts captured and the North-west territory restored to Virginia.

"In 1780 she ceded it to the United States—Thomas Jefferson, the greatest Scotch-Irishman of America, being the author not only of the ordinance of cession, but also of the plan of government for the territory. It was provided

by him that after the year 1800 there should be neither slavery nor involuntary servitude in any of the five great states carved out of the territory; and thus began Scotch-Irish influence upon the material and spiritual development of our state, giving us a force in the maintenance of civilization that will abide so long as the spirits of Knox and Melville are an inspiration.

“Let it be here recorded that had it not been for the daring courage of Colonel Clarke, it is possible the Ohio river would now be the southern boundary of Canada. Thus, as we are indebted to Jefferson for the Louisiana purchase which gave our country the boundless West; to Polk, another Scotch-Irishman, for the golden slope of the Pacific; to General Jackson for Florida; and to big-hearted Scotch-Irish Sam Houston for Texas; so are we indebted to George Rogers Clarke for the possession of the North-west territory and to Thomas Jefferson for its permanent peace and prosperity. In this connection listen to the following tribute paid their memory by the eloquent Virginian, John Randolph Tucker, at the Marietta Centennial in 1888. He said, ‘and so, from the day that the mountain heights of Monticello stood as sentinel guards over the cradled infancy of George Rogers Clarke and Thomas Jefferson, Providence had decreed that the one should conquer by prowess of arms, and the other by a wise diplomacy, the open water-way for the products of the West to the markets of the world.’”

The President of this Historical Society, William H. Stevenson, also Scotch-Irish, deserves considerable credit for his many years of hard work in the interest of water-way improvement, in which the States of Ohio, West Virginia, Kentucky and Illinois are alike interested.

It will be seen by Governor Campbell’s testimony that George Rogers Clarke did his part well in securing to the United States this vast territory which connects by water with Pittsburgh, described by Bancroft, our greatest historian, as the “gateway of the West.”

It might also be noted that this same Colonel Clarke, afterwards a general, prepared himself in 1778, at Redstone, now Brownsville, in Western Pennsylvania, for his Illinois

expedition, and at that time received aid from General Hand, who was stationed at Pittsburgh.

Judge Nathaniel Ewing, of Uniontown, president of the Pennsylvania Scotch-Irish Society in 1907, in his address at the annual meeting and dinner of the Society in February of that year, among other things, said:

"Pennsylvania has evidenced her patriotism in the years gone by; her past, at least, is secure. Here are Fort Necessity. Fort Pitt, Independence Hall, and Gettysburg, and here they will remain forever. And Pennsylvania, the very apex and key of the whole nation, must maintain her primacy and continue to lead in the march of progress; and the Scotch-Irish must now and in the future, as in the past, be ever in the forefront. And are they not? Who today occupies the chair of the Chief Executive of this great Commonwealth but one of our most active members, the Hon. Edwin S. Stuart, whom we are gratified to have with us tonight? Who is his chief counsellor and firm reliance, but another of our members, Hon. Moses Hampton Todd? And who is the junior Senator from Pennsylvania but our own Philander C. Knox, for whom we believe and hope a yet higher station and greater honors are in waiting? And so, gentlemen, you find our members in the halls of Congress, in the Legislature, on the benches of our appellate and district courts, in our metropolitan and other pulpits, and in other prominent, influential and desirable positions; and everywhere, as we believe, working for equal justice to all and special privileges to none.

"A little lad, the youngest of three boys, the only children of a family, once heard his mother remark to a visitor that she did wish one of her children had been a girl. Upon the departure of the visitor the lad reminded his mother of this remark, and naively inquired, 'Who would have been it? George wouldn't have been it, and Willie wouldn't have been it, and you can just bet your sweet life that I wouldn't have been it.' But who, gentlemen, would not be a Scotch-Irishman?"

At the same dinner, the then Governor of Pennsylvania, Edwin S. Stuart, made an address from which I quote just a few lines:

"The Scotch-Irish people always respected the majesty and supremacy of the law. They came to this Country, with all its great opportunities, and for no State in the Union have they done so much as they have for the State of Pennsylvania."

Dr. Joseph Wilson Cochran, Secretary of the Board of Ministerial Education of the Presbyterian Church, at the 1911 meeting of the Society, had this to say:

"The Scotch-Irish have been accused of a certain sullen refusal to exploit themselves in the pages of history. But long years ago we resigned the Chair of Elocution to the Yankee. It has been said that whenever a Yankee baby is old enough to sit up it at once proceeds to call the nursery to order and address the house. It may be that we have seen such horrible examples of racial volubility that we have cherished the more heartily the now almost antiquated habit of minding our own business. New England has written our school histories with scant recognition of the part played by our ancestors in the stirring events preceding the establishment of the Republic. All the Revolutionary plums were quickly knocked off the genealogical tree by Pilgrim pens and Puritan imaginations, and the Scotch-Irish have been left historically about in the position of the old lady who was on her way to Sterling Castle. She had intended going up by the Doon and Callender Branch, the little 'jerk water' railway leading to the castle. At the main line junction the guard threw open the door of the compartment and shouted, 'Any one here for Doon and Callender?' Receiving no response he slammed the door to and the train went on. Twenty miles beyond the old lady allowed an expansive smile to spread atwart her face, and nudging the ribs of her seat-mate remarked, 'A'm fer Doon and Callender, but I wouldna' tell the likes of hem.'

"Your Scotch-Irishman in the early days recked little of kings' palaces and cared naught for soft raiment and polished manners. Oatmeal, fresh air and the Bible combined to filter the iron of steady resolve and infinite faith into his arteries, giving him a hard fist, a cool head, a hot heart and an unconquerable soul."

General Thomas J. Stewart, late Adjutant General of

Pennsylvania, before the Pennsylvania Scotch-Irish Society in 1910:

"When I look over this place tonight it looks like an annex to the greatest corporation in the world, the Pennsylvania Railroad, made wonderful and great by men who have been or are now members of this society: Thompson, Cassatt, McCrea, Patton, Creighton, and many others, and Dice, of the Reading, who is a member of this society. The Scotch-Irish not only run the railroads, but they run the State. Look here (pointing to the Governor). They not only run the State, but they have got a Scotch-Irishman who is teaching the people of this country how to make chickens lay eggs that will keep fresh for six months—Wilson, the great Secretary of Agriculture. Then they have a member of this Society in Washington who is saying to all nations in the Irish vernacular, 'Don't you tread on the tail of our coat,' our friend, Senator Knox, now Secretary of State. They are not content with running the railroads and the State and the government, but they are running the courts, and when they cannot do any one of these things they go to the police force. I heard of a Scotchman who was on the police force in London, and he was told to keep the highway clear, that some of the royal family were to pass that way at a certain hour in the day. He had done very well, kept the street very well cleared. Finally a carriage drove up. He went out and stopped it. The lady said, 'What are you doing sir? I am the wife of a cabinet minister. I must pass.' He said, 'I am very sorry, madam, but you could not pass if you were the wife of a *Presbyterian* minister.' If they cannot get on the police force they run trolleys. I heard of a Scotchman who was a conductor on a trolley line. He had not been on very long, but he was faithful and trusty. One morning a Jew, understanding that they made long trips for five cents, stepped up and said, 'Where can I go to with five cents?' The Scotchman looked at him and said, 'What is that you say?' 'Where can I go to with five cents?' The Scotchman said, 'I dinna like to tell ye.'"

Those of you who attended the large meeting of this Historical Society at the William Penn Hotel on October

thirty-first, 1916, on the occasion of the Pittsburgh Charter Centennial, will remember the address of ex-Governor William E. MacCorkle of West Virginia on "The Historical and Other Relations of Pittsburgh and the Virginias."

This was a joint meeting of the Society and the Pittsburgh Chamber of Commerce. As President of the latter body, I was chairman of the meeting.

The Governor, who in Pittsburgh has many admirers, graciously sent me an autograph copy of his address.

This same gentleman addressed the Pennsylvania Scotch-Irish Society on February twenty-first, 1919, and I give you some extracts from his address on that occasion:

"Would you pardon just one word about myself so I can explain why I feel here at home? My father was William MacCorkle and my mother was Mary Morrison, and my great-great-grandfather on one side and my great-great-grandfather on the other side helped to open the gates at Londonderry; their great grandfathers on both sides stood in the mist at Greyfriars and put their hands to the Covenant, and their children have at all times in the moors and the lowlands and the highlands, in the fields of Northern Ireland and in Pennsylvania and Virginia, felt that their hands were still to the Covenant. I do not say this in any spirit of self-gratulation, but I am here among people who are bone of my bone and flesh of my flesh, and that which touches my people touches you just as deeply. . . .

"Pennsylvania has been from the beginning in such close touch with Virginia. The men who really made Virginia, the Scotch-Irish, largely came through Pennsylvania. God bless Pennsylvania! Wherever Liberty has wanted a champion, wherever Christianity has wanted a lance there has been old Pennsylvania. As a matter of fact, you know the Scotch-Irish have not had a square deal in history. They have not been mentioned as they should have been as part and parcel of the fundamental life and action of our country. That is easily understood if you will consider a moment. The Scotch-Irish did not come to this country as the Huguenots did, or as the Quakers, the Puritans, the Cavaliers. These last people came as a distant entity, with distinct places in view, holding together as the Puritans did in New

England, as the Quakers in Pennsylvania, as the Huguenots in the South. The Scotch-Irish came by the thousands, it is true, but they came here and there, at this port and that port, at this time and at that time, scattering over the land on the inland, and thus they never achieved that spirit of entity which gave historical character to the other great classes of immigrants I have mentioned.

"As a matter of fact I hope to show they have been the foundation stone of Liberty in this country. They have been at the crisis in every great event in American history, but they have not been mentioned as the Puritans have for the reason I have given. They were not there as an army of Scotch-Irish, but they were in the majority of the armies of the Republic.

"This has been a very peculiar situation. Take Virginia, for example: They made Virginia. The people of the eastern shore of the tidewater counties, of the James River, York and Rappahannock have written the histories, but the Scotch-Irish who destroyed the law of primogeniture, who separated Church and State, who backed Patrick Henry in the passage of his resolutions for freedom, who furnished the majority of soldiers in the States in the Revolution, are not mentioned. Only lately have they been taken hold of as an entity, understood as part and parcel of the underlying and active life of this Republic. . . .

"Now after the war began, let us see our real influence on the battlefields. Until lately the numerical power of the Scotch-Irish has not been known. I am indebted to Judge Temple, of our own blood and bone, who has done more than any other person to obtain facts as to the numerical power of the Scotch-Irish in the Revolution. The facts are incontrovertible and show that our people had a majority of the soldiers of the Revolution. The action of the histories in minimizing the Scotch-Irish has not been particularly intentional. It arose largely from the peculiar situation; the Scotch-Irish did not stay on the seashore—the shores were largely occupied; they were not particularly well treated by the Quakers when they came to Pennsylvania and the consequence was that they went to the interior where they felled the forests, plowed the land, built churches, school houses

and colleges. But as a matter of fact they did not build great cities, they did not sail ships on the high seas. They were engaged in the great formative processes in the interior which did not dramatically appeal to the historian as did the building of cities on the seashore and sailing ships over the broad waters. They were in name in control of no State; yet they were the large majority and absolutely controlled many states—not in name but in fact and reality. . . .

"The Scotch-Irish numbered at that time in all the Colonies 900,000, making them the most numerous people in this country. Their numbers have not been appreciated. Between 1728 and 1775 there arrived 12,000 annually in Philadelphia alone. If they had doubled in number in that time they would have amounted to a million people.

"They did not land only in Philadelphia. They landed everywhere and the immigration continued from 1700 until the revolution. From these facts it is obvious that prior to 1775 there were 500,000 of the Scotch-Irish and Scotch settled in the Colonies. Say they had been here an average of 30 years; it can be assumed they had increased at least 80 per cent. making them not less than 900,000 people in 1775.

"They practically controlled Virginia; Delaware and New Jersey had a great Scotch-Irish population. They were one-third of Pennsylvania; in North and South Carolina they were in control; they controlled Tennessee, Kentucky and Georgia. They contributed a majority of the soldiers from the State of Pennsylvania and this was the truth of the States south of Pennsylvania. . . .

"I wish there were time this evening to state all the reasons to show you that a majority of the troops in the army of the Revolution throughout the whole country south of Pennsylvania were Scotch-Irish. This seems beyond any question to be the fact. Throughout the war they bore a wonderful part. From the beginning to the end their rifles flashed in the thickest of the fire. I repeat, it is remarkable how they have been left out of history.

"After the war of the Revolution, the great reforms in Virginia doing away with the law of the primogeniture and the union of Church and State were brought about by Thomas Jefferson, backed by the solid vote of the Scotch-

Irish of the valley of Virginia and the Piedmont region, thus emphasizing their desire for freedom and equality of right of religious freedom....

"In this day of changed ideas and moralizing tendencies, the country needs the faith and the religion of the Scotch-Irish. No Scotch-Irishman ever marched under a red flag, and no Scotch-Irishman believes in the destructive social tendencies of the day. They cling with ardor unabated to the holiness of the Sabbath day; they cling to the Bible and want it as it was given to them by the fathers—unexpurgated and in its nakedness and truth. They ask for no continental Sabbath Day; they ask for no emasculated Ten Commandments, and the men and women who are taught the Shorter Catechism have been men whose honesty was unquestioned and women whose purity was above suspicion....

"If you ask what they have done, look around you. States have been created, churches have been built, lands have been tilled, and schoolhouse, college, church and sacred home have been typical of these people who in modesty and silence have wrought the wonders of this great Republic. They have builded in faith and their faith has been justified; and when the storm comes, as it comes to all free people, there will be found our people, staunch and true and holding to the faith of their fathers, yet able to intelligently grasp the conditions which are thrust upon them in the great world change which will continually and surely be for the best of all peoples which are on earth.'

And now, last but not least of these extracts, one which I consider a fine tribute to the Woman Pioneer; the woman, who is much too often overlooked when history is written.

Dr. Henry C. McCook, of Philadelphia, author of *The Latimers; or, The History of the Whiskey Insurrection*, at the Scotch-Irish Congress in 1896 said of the Scotch-Irish women pioneers:

"In these humble log huts began the work of home building, constructing that prime factor of all strong and good social order, the family. The family is the unit of society, the true basis of the best civilization; and in pioneer family building woman was the chief architect. The husband indeed must fend and fight for wife and weans, for steadying

and glebe; he must shoot game, and chop down trees, and clear up fields and plant grain; but the duty and burden of home-making fell upon the wife and mother. And well our Scotch-Irish pioneers did their work.

"What sort of plenishing had these frontier heroines for their new cabin homes? Let us take a sample from a journal of one of these emigrants, written nearly one hundred and twenty years ago:

"There was neither bedstead nor stool nor chair nor bucket; no domestic comfort but such as could be carried on pack horses through the wilderness. Two rough boxes, one on the other, served as a table; two kegs for seats; 'and so,' said the journalist, 'having committed ourselves to God in family worship, we spread our bed on the floor and slept soundly until morning. The next day, a neighbor coming to our assistance, we made a table and stool, and in a little time had everything comfortable about us. Sometimes, indeed, we had no bread for weeks together; but we had plenty of pumpkins and potatoes, and all the necessities of life.'

"Pumpkins and potatoes! Necessities of life! Such was the home welcome of the Scotch-Irish bride of a Scotch-Irish minister who became one of the most eminent men in our history, Dr. John McMillan. However, the journalist adds: 'Such luxuries we were not much concerned about. We enjoyed health, the gospel and its ordinances, and pious friends. We were in the place where we thought God would have us to be, and did not doubt that he would provide everything necessary, and, glory be to his name! we were not disappointed.'

"The original settlers, of course, did not even have the luxuries of 'pumpkins and potatoes,' to begin their culinary duties therewith. They had, in sooth, to invent a cuisine. Everything must be begun anew. The wild fruits, wild berries, and wild game and the fish of the New World were utilized. Indian corn was a new cereal to these Ulster housewives; but it had to be wrought into the primitive menu, mush and milk! It was a novel sort of porridge for our grandames, but they learned to make it. Can you make it, O colonial dames and daughters of the Revolution, who owe all or a goodly moiety of your right to wear the badges

of these patriotic orders to the Scotch-Irish heroines who sent their husbands and sons into the ranks of Washington's clonials? If not, make haste to learn, for the Pennsylvania Scotch-Irish Society has adopted mush and milk, or 'pioneer porridge,' for the typical racial dish, as our New England brethren have adopted baked beans and brown bread! Ah! some of us can yet behold in vision of childhood the golden yellow paste bubbling and puffing in the great pot, and the rosy-cheeked Scotch-Irish dame, with a frill of white hairs around her broad brow, stirring the sputtering, savory mess with a big wooden spoon, or serving it out in bowls of creamy milk. O mush and milk! Pioneer porridge for aye! Next morning, fried mush with wild honey from a near-by tree! Or pone bread, or Johnnycake, or Indian meal griddle cakes! That was not all of the new cereal, for—O ye gastronomic divinities!—there were roasting ears and succotash.

"Can an Irish woman do without her 'cop o' tay?" Go ask your 'kitchen ladies,' ye descendants of the pioneers. But how got your ancestress 'tay' in that wilderness? She extemporized a tea plant from the root of sassafras, and over its steaming pungency dreamed of the savory herb of far Cathay, and imagination did the rest! As to sugar, she had discovered the sugar maple, and her sugar plantation and sirup refinery were in the adjoining grove. Let this suffice: from a few dishes learn all!! Not the least claim which our Scotch-Irish ancestress has to a substantial and permanent fame is that she invented a new and delectable system of cookery! Doubtless if this fact can be surely fixed in the convictions of the lords of creation, they will straightway build the woman pioneer a monument, and will garnish it with carved and bronze cooking utensils. For, is it not known (among womenkind at least) that 'the dearest spot' in 'home, sweet home,' 'the dearest spot on earth' to most of us, is to the average male—the dinner table!

"Cooking was not the only sphere that solicited her creative faculty. The pioneer woman had to invent a pharmacopoeia. Wounds and sickness came, and must be cared for. The forest was full of healing 'yarbs,' if she could only

find them. And some of them she did find—and perhaps our octogenarian members still have recollections of ginseng and snakeroot teas, and slippery elm poultices, and the like. The woman pioneer had to be physician and surgeon, trained nurse and apothecary, all in one, and often supplied the patient, too, in her own person.

“In times of personal sickness, and during the illness of children, the strain upon women thus situated must have been intense. Such a life indeed developed self-reliance, fertility of resources, strong and independent characters; but many fell under the grievous strain, and thus became veritable martyrs of civilization. ‘They died without the sight.’ They lie, like the heroes who died on many a foughten field for liberty and human rights, in ‘unknown graves.’ But their works do follow them. They are the nameless heroines of history, like the Syrophenician woman, and the widow of Sarepta, and the widow who gave her mites unto the treasury, and the ‘other women’ which did minister unto Jesus. We know only their deeds, the rich fruitage of their lives. Their names are hidden from the eyes of history, but they shine in eternal luster upon the recording angel’s book of benefactors of mankind.”

And now to sum up, the Scotch-Irish, whether in Ulster or in the United States, in Canada or in South Africa, in Australia or in the Islands of the Pacific, and they are everywhere, may be depended upon to do their part in the progress of Christianity and Civilization—they are not demagogists or propagandists, they stand for no red flag, but have a deep and abiding faith in the future and an unfailing fidelity to the vision and the ideals of the English-speaking people.

Believing in the Magna Charta and the Common Law as the common inheritance of all Anglo-Saxons, they are unique among races for the constancy of their devotion to government and its institutions. They believe in civil, religious and intellectual liberty, as typified by the flag, the Bible and the public school. In every land in which they dwell, and at all times and under all circumstances, they stand for faith

and loyalty and all of the other cardinal virtues. They are the foremost defenders of what is right; and what is right, must be lasting.

“God of our fathers, known of old,  
Lord of our far-flung battle-line,  
Beneath whose awful Hand we hold  
Dominion over palm and pine—  
Lord God of Hosts, be with us yet,  
Lest we forget—lest we forget!”

Robert Garland