The appendix contains manuscript letters and other documents of Charles Beatty.

This book has been fortunate in its editor. Guy S. Klett for the last twenty-seven years has been Research Historian for the Presbyterian Historical Society. His office has been a desk placed right in the aisle between rows of bookcases containing one of the finest collections of books on topics connected with American Presbyterianism in the world. He has had already to his credit two excellent volumes: *Presbyterians in Colonial Pennsylvania* (unfortunately out of print) and *The Scotch-Irish in Pennsylvania*. His introduction to the book in hand is a fine biographical commentary on both Beatty and Duffield.

The numerous notes — accurate, informative, and brief — helpfully identify and describe the folk and places mentioned in the text.

Funds making possible the printing of these scarce materials on Colonial American history were provided by the Presbyterian Historical Society.

The book has been beautifully printed and bound under the auspices of the Pennsylvania State University.

*Wilmington, Delaware* 

**Biographical Notes**

John W. Christie

Dr. Beatty's mother was a sister of Charles Clinton who became father of George Clinton, governor of the state of New York and vice-president of the United States. In turn, his son was DeWitt Clinton of Erie Canal fame.

Charles Clinton Beatty of Steubenville, Ohio, a generous patron of the Western Theological Seminary, who gave his name to its Residence Hall on Ridge Avenue, was a grandson of Dr. Beatty, the author of these Journals.—J.W.C.


No one could possibly be more surprised at finding themselves the subject of a "social history" by Professor Leyburn than the Scotch-Irishmen, whose dignified and heavily bearded faces gaze from the pages of many of our county histories. It is true that a Scotch-Irishman
named Ward McAlister once undertook to delimit and define high society in America, and, in so doing, gave immortality to the phrase "the 400," but his work was not highly regarded by other Scotch-Irishmen. In fact, it was considered a rather trifling business: social topics were not important matters for real men.

Professor Leyburn takes the opposite tack. His book, at the outset, places the Scotch-Irish at the very foot of the social ladder. "The search for aristocrats among the early Scotch-Irish will prove futile," he says, and goes on to add, "European society four centuries ago was clearly divided into social classes, an inheritance of the feudal age. One was born to his 'proper station' as he was born a Scot or an Englishman; his social class was an unalterable fact of life. To move out of it, especially upwards, was conceivable in rare cases, but highly unlikely. The lowest class in the pyramid consisted of peasants — and it was from this class that practically all Scots whose descendants became Scotch-Irish came." These quotations sound the keynote of Professor Leyburn's entire composition.

In support of his thesis, he quotes George Pearson to the effect that the colonizing process brought America a "decapitated society," thereby meaning that this country received as immigrants, "no royalty, no aristocracy, no leisure class. Practically no bishops or judges or scientists or great statesmen made the journey. With insignificant exceptions, the highest ranks, the highest professions, the men of the highest learning and highest crafts and skills all stayed at home." And so, for some three hundred pages, Professor Leyburn expands this thesis at great length. There are three divisions in his book, respectively entitled "The Scot in 1600," "The Scots in Ireland" and "The Scotch-Irish in America," a division apparently taken from Charles A. Hanna's The Scot in North Britain, North Ireland and North America. The maps, bibliography and index are good and the book is well written, on the whole, though the author at times seems to be carrying the usual debunker's chip on his shoulder.

However, and this is the point, Professor Leyburn has not entered into the deeper life and experience of the old Scotch-Irish people, nor has he made any analysis of the Scotch-Irish community.

All who called themselves Scotch-Irish and many who were so termed by others, were not in fact, Scotch-Irish. In Colonial America the words were loosely applied to all emigrants from Ireland and, to their families, so that the real Scotch-Irish were charged with the faults and delinquencies of people who were in nowise involved in the
Scotch-Irish movement. Probably in the nature of things, this was inevitable. On frontiers, and in new settlements no questions are asked, and none answered, about men's antecedents; all newcomers from the same country are classified pretty much alike.

Professor Leyburn lays great emphasis upon the number of indentured servants, and upon the straitened circumstances under which emigrants came, as though these were matters in issue, and would necessarily be controverted by the Scotch-Irish and their friends. This is, of course, a mistake. From the beginning, the Scotch-Irish families and their historians have born testimony to the dire need and poverty which faced the descendants of the original plantation settlers in Ireland, after the original long-term leases fell in, and the rents were raised. The ejectments and troubles which followed caused the deep seated resentments, remembered long afterwards, at the great rally which preceded the battle of King's Mountain. Like the refugees of today from East Berlin, those who could escape from Ireland did so, and it was not in anywise considered a reflection upon them or their families, that they worked their way. No matter what the cost, Irish Presbyterians and their friends were determined to get away from landlords, from the established church, and from all the oppressive trade restrictions imposed upon Ireland by the English Government.

In writing about the Scotch-Irish people, it is always necessary to look deeply into English history. The Spanish Armada in 1588 effectively demonstrated to England, that Ireland was the back door to Great Britain. (It still is, for that matter.) The English Government determined to close and lock this door, and the plantation of Ulster in 1604 and 1610 was the measure adopted to effect that result.

Down and Antrim were first settled by Montgomery and Hamilton. The six other counties of escheated lands, according to the Rev. George Hill, were Tyrone, Coleraine, Donegal, Fermanagh, Armagh, and Cavan, and these were planted by undertakers, having some capital, between 1608 and 1620. The "undertakers" or proprietors were subject to certain "Articles" or orders and conditions, of which Numbers 5 and 8 are germane to our subject:

5. The said undertakers, their heirs and assigns, shall have ready in their houses at all times, a convenient store of arms, wherewith they may furnish a competent number of able men for their defense, which may be viewed and mustered every half-year, according to the manner of England.
8. Every undertaker shall, within two years, plant or place a competent number of English and Scottish tenants upon his portion, in such manner as by the commissioners to be appointed for establishing of this plantation, shall be prescribed.

The undertakers, or proprietors, were allowed by the English crown to take up portions of 1000, 2000, and, in some cases, 3000 acres of land, upon which they were not only to place tenants, but also were to build castles, fortified enclosures and clusters of stone or brick houses for defense. The tenants were required to own and bear arms and many muster rolls of armed tenants survive to this day. The details and descriptions of the plantation of Ulster, in short, show exactly what it was: namely, the transfer to Northern Ireland of large bodies of heavily armed men, who were placed upon fortified farms and manors to hold the country against the enemies of England. These men and their families were segregated from Scotland and in time became the progenitors of the Scotch-Irish people. They were and are a distinct and separate type. Today in Ireland they are called "Ulster Scots."

The Scotch are a warlike race. From the dawn of history they have been accustomed to the use of arms. Cold steel possessed no terrors for them. Inducements in the way of lands and leases were undoubtedly offered to secure volunteers, but all who enlisted in the enterprise knew that the plantation of Ulster was primarily intended to build a strong bastion in Ireland against an invasion by Spain or France, or any attack made by Roman Catholic Irish. The plantation of Ulster, in other words, was a military measure and all who participated therein were well aware of that fact.

A troubled century followed. The dispossessed Irish, as might be expected, were bitterly resentful. In 1641 they rose in rebellion and bloody massacres of the settlers took place. General Munro's army was sent from Scotland to subdue the rebels and restore order and it was by the Presbyterian chaplains of these Scottish regiments that the first regularly constituted Presbytery was held in Ireland at Carrickfergus, June 10, 1642. The doctrines of the Presbyterian Church spread everywhere and took a strong hold upon the people. The Presbyterian congregations became formative centers of life and character.

Their warlike environment, their whole-hearted adoption of the
teachings of Calvin and Knox, their continuing struggles with the Established Church, and the discrimination and persecutions to which they were subjected, all combined to produce a distinctive Scotch-Irish character — a character which was not the product of blood or race, but was a character molded and forged by the practical application of a strong Calvinistic faith to life and work. What their ministers told them, that they firmly believed. It was this faith which carried them steadily through all the trials to which Presbyterians were subjected in the 17th Century, in Northern Ireland, and which finally issued in emigration to America under the counsel and leadership of their ministers. They were assured again and again, “The crooked shall be made straight and the rough places plain,” as spoken by the prophet Isaiah, and many older Scotch-Irish people to this very day can recall this quotation as a household word. Truly, all of this is, or ought to be, a part of any “social history” of the Scotch-Irish people.

Space permits no more. Briefly we have tried to demonstrate that, in the nature of the case, the real Scotch-Irish people do not now claim, nor have they ever claimed social distinction arising from descent from the aristocracy or governing classes of Scotland and Ireland! The names of the true Scotch-Irish people appear upon the plantation tenant rolls and the militia muster rolls of the escheated counties. Probably these can all be obtained from the Presbyterian Historical Society of Northern Ireland. These same names appear upon countless monuments in the Presbyterian church yards scattered throughout the early eastern frontiers, but especially in the southern Appalachian regions, the Cumberland Valley, the Ohio Valley and the plateaus of Kentucky and Tennessee. They are also written upon almost every page of American History, and the contribution to the upbuilding of church and state made by those who bore these names constitutes the true social history of the Scotch-Irish people. It is a record which speaks for itself.

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