

1896  EIGHTH CONGRESS
HARRISBURG, PA.

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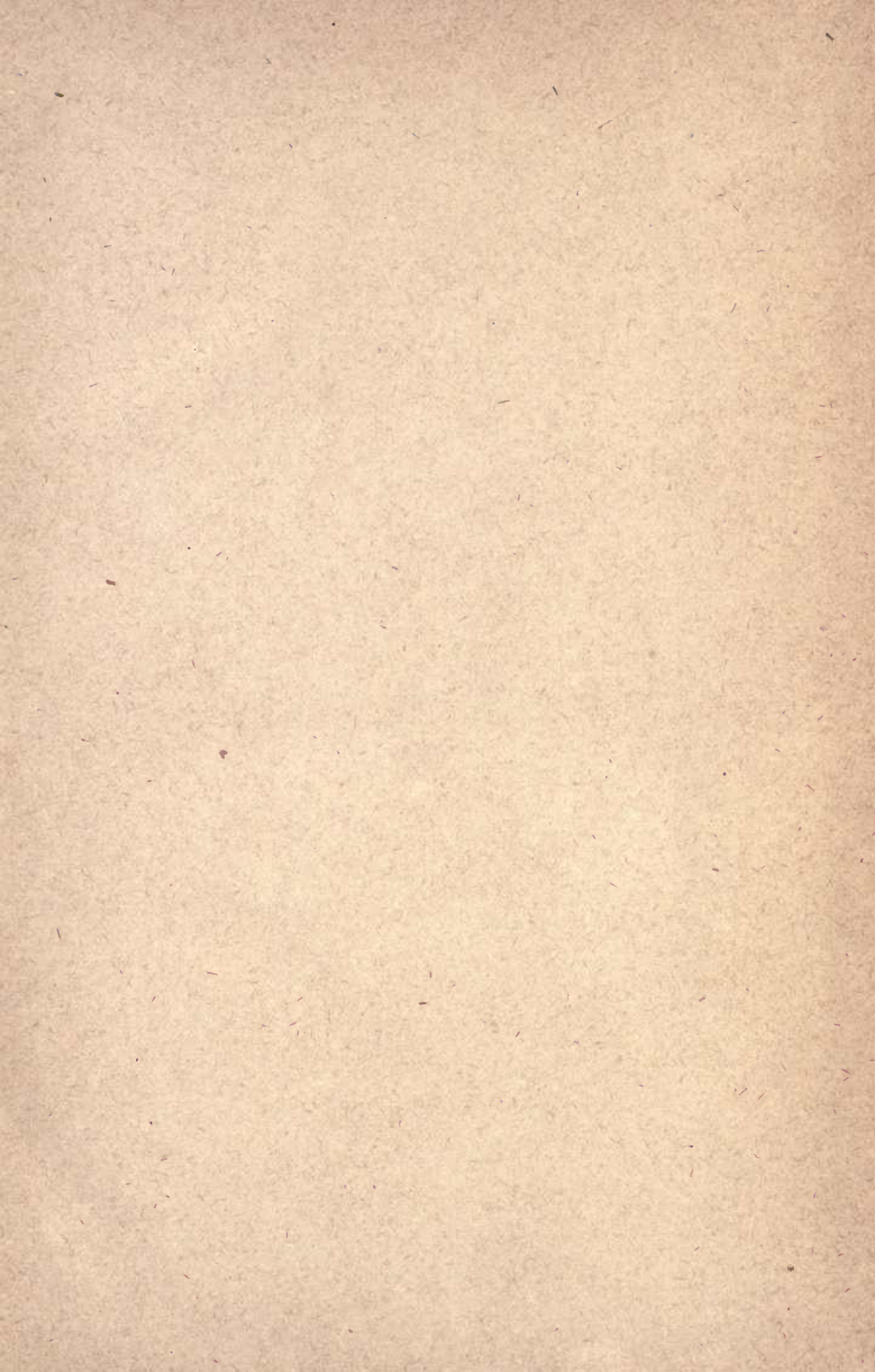
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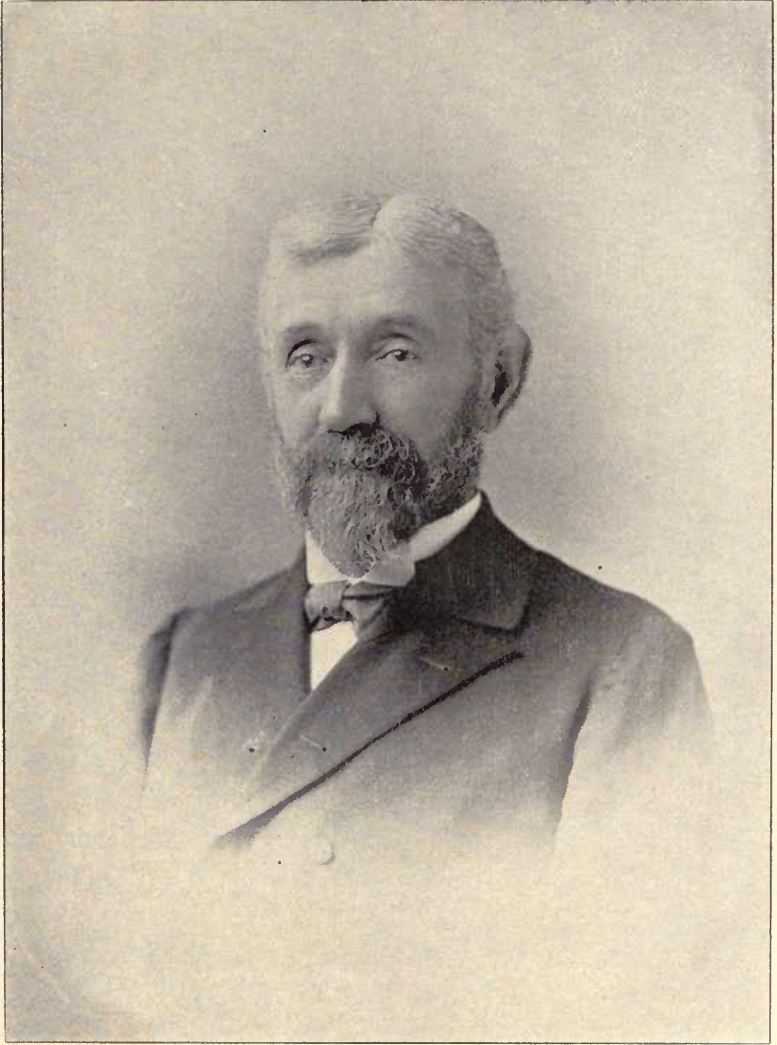


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MR. JOHN McILHENNY.

THE SCOTCH-IRISH IN AMERICA.

PROCEEDINGS AND ADDRESSES

OF THE

EIGHTH CONGRESS,

AT

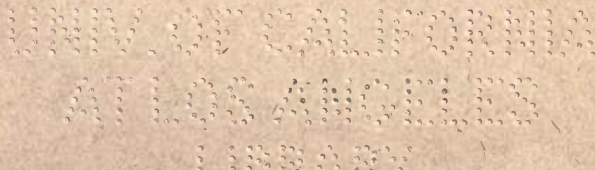
HARRISBURG, PA., JUNE 4-7, 1896.

PUBLISHED BY ORDER OF

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SCOTCH-IRISH SOCIETY OF AMERICA.

AMERICAN SOCIETY OF
SCOTCH-IRISH
RESEARCHERS

W. S. Thompson
1897

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THE SCOTCH-IRISH IN AMERICA.

PART I.

OFFICERS OF THE SCOTCH-IRISH SOCIETY OF AMERICA.

President.

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Vice President General.

REV. JOHN S. MACINTOSH, D.D., Philadelphia, Pa.

First Vice President at Large.

T. T. WRIGHT, Nashville, Tenn.

Second Vice President at Large.

REV. J. H. BRYSON, D.D., Huntsville, Ala.

Secretary.

A. C. FLOYD, Chattanooga, Tenn.

Treasurer.

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Massachusetts.—JOHN A. AIKEN, Greenfield.

Connecticut.—HON. D. S. CALHOUN, Hartford.

New Hampshire.—HON. LEONARD A. MORRISON, Canobie Lake.

New York.—DR. JOHN HALL, New York City.

Pennsylvania.—COL. A. K. McCLURE, Philadelphia.

New Jersey.—HON. THOMAS N. McCARTER, Newark.

Ohio.—HON. W. H. HUNTER, Steubenville.

Illinois.—HON. J. M. SCOTT, Bloomington.

Iowa.—HON. P. M. CASSADY, Des Moines.

Florida.—DR. GEORGE TROUP MAXWELL, Jacksonville.

Alabama.—IRWIN CRAIGHEAD, Mobile.

Michigan.—HON. B. M. CUTCHEON, Grand Rapids.

Texas.—HON. SAM P. COCHRAN, Dallas.

Minnesota.—HON. S. J. R. McMILLAN, St. Paul.

Maine.—HON. JOSIAH H. DRUMMOND, Portland.

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Nebraska.—HON. W. H. ALEXANDER, Omaha.

California.—REV. FRANK P. THOMPSON, Redwood.

Virginia.—HON. WILLIAM WIRT HENRY, Richmond.

West Virginia.—MR. JAMES ARCHER, of Brooke County; Post Office, Steubenville, O.

North Carolina.—HON. S. B. ALEXANDER, Charlotte.

Georgia.—COL. G. W. ADAIR, Atlanta.

Mississippi.—RT. REV. HUGH MILLER THOMPSON, Jackson.

Louisiana.—HON. WILLIAM PRESTON JOHNSTON, New Orleans.

Kentucky.—DR. HERVEY McDOWELL, Cynthiana.

Oregon.—REV. THOMAS McCLELLAND, Forest Grove.

Canada.—REV. STUART ACHESON, Toronto.

Ontario, Canada.—HON. A. T. WOOD, Hamilton.

State Secretaries.

New Jersey.—PROF. GEORGE MACLOSIE, LL.D., Princeton.

Kentucky.—HELM BRUCE, Louisville.

Texas.—W. HUGH HUNTER, Dallas.

Iowa.—MR. W. H. FLEMING, Des Moines.

Ohio.—TOD B. GALLOWAY, Columbus.

Michigan.—JAMES B. MCKAY, Detroit.

Alabama.—FRANK P. GLASS, Montgomery.

West Virginia.—HON. JOHN FREW, Wheeling.

New York.—JOHN SINCLAIR, No. 1 Broadway, New York City.

Indiana.—C. A. CARLISLE, South Bend.

Illinois.—REV. HOWARD A. JOHNSTON, D.D., Chicago.

EXECUTIVE COMMITTEE.

ROBERT BONNER, *President.*

DR. JOHN S. MACINTOSH, *Vice President General.*

A. C. FLOYD, *Secretary.*

JOHN McILHENNY, *Treasurer.*

} *ex officio members.*

PROF. GEORGE MACLOSIE, Princeton, N. J.

MR. M. W. McALARNEY, Harrisburg, Pa.

DR. JOHN W. DINSMORE, San José, Cal.

DR. J. H. BRYSON, Huntsville, Ala.

PROF. H. A. WHITE, Lexington, Va.

MR. HELM BRUCE, Louisville, Ky.

MR. W. HUGH HUNTER, Dallas, Tex.

LIFE MEMBERS.

- MR. ROBERT BONNER, New York City.
REV. DR. JOHN HALL, New York City.
HON. A. T. WOOD, Hamilton, Ontario, Canada.
PROF. A. L. PERRY, Williamstown, Mass.
COL. W. A. HERRON, Pittsburg, Pa.
DR. WILLIAM C. SHAW, Pittsburg, Pa.
MR. J. KING McLANAHAN, Hollidaysburg, Pa.
REV. JOHN S. MACINTOSH, D.D., Philadelphia, Pa.
PROF. GEORGE MACLOSKIE, Princeton, N. J.
COL. THOMAS T. WRIGHT, Nashville, Tenn.

CONSTITUTION AND BY-LAWS AS AMENDED AND
ADOPTED AT PITTSBURG.

CONSTITUTION.

Article I.

The name of this Association shall be the Scotch-Irish Society of America.

Article II.

The purposes of this Society are the preservation of Scotch-Irish history and associations, the increase and diffusion of knowledge regarding the Scotch-Irish people, the keeping alive of the characteristic qualities and sentiments of the race, the promotion of intelligent patriotism, and the development of social intercourse and fraternal feeling.

Article III.

Any person above the age of twenty-one years, who is of Scotch-Irish descent, shall be eligible to membership in this Society.

Article IV.

The officers of the Society shall be a President, Vice President General, two Vice Presidents at large, a Secretary and a Treasurer, with Vice Presidents for each State, Territory, and Province, and the District of Columbia.

Article V.

The President, Vice President General, Vice Presidents at large, Secretary and Treasurer, shall be elected by ballot at the annual sessions of the Congress. The Vice Presidents for the States, Territories and Provinces, and the aforesaid District, shall be chosen in such manner as each Congress shall direct.

Article VI.

There shall be a National Council of the Society, composed of the officers named in Article IV.

Article VII.

During the Congress at which their terms of office begin, the National Council shall choose an Executive Committee, to consist of the President, Vice President General, Secretary and Treasurer, and seven other members of the Society.

Article VIII.

The annual Congress of the Society shall be held at such time and place as may be determined by the Executive Committee.

Article IX.

This Constitution may be altered, amended or repealed only by a majority vote of the members of the Association present and voting at the annual Congress, or at a special meeting called for that purpose after twenty days' notice in writing to the members.

Article X.

The Executive Committee shall have authority to establish by-laws, rules and regulations for the government of the Society, subject to the revision of the annual Congress.

BY-LAWS.

Section I.

1. Any person eligible to membership may send his application to the Secretary with suitable reference and annual dues, and, upon a favorable report of the Membership Committee, shall become a member of the Society.

2. The annual dues up to January 1, 1891, shall be \$2.00, but thereafter shall be \$3.00, for which each member shall be entitled to the annual volume and other publications of the Society.

3. The payment at one time of \$100.00 shall constitute a life member, who shall be exempted from all annual dues.

4. The financial year of the Society shall end the 31st day of March of every year. Any member whose subscription shall remain unpaid at that date, no satisfactory explanation being given, may be dropped from the roll after thirty days' notice. Such members shall be restored upon fresh application and the payment of all sums due the Society.

5. The Executive Committee may, by a two-thirds vote of their number, suspend for just cause, or remove altogether any person from the roll of the Society.

Section II.

1. A majority of the members who shall have reported their arrival to the proper officer at the place of meeting, shall constitute a quorum for the transaction of the business of the Congress.

Section III.

1. The President, or, in his absence, one of the national Vice Presidents, in the order named, shall preside at all meetings; but should all these officers be absent, or from any reason be unable to act, a Chairman shall be chosen for the special occasion.

2. The Vice President General shall be especially charged with the duty of extending the membership and influence of the Society, and organizing branch Societies under the direction of the Executive Committee.

3. The Vice Presidents at large shall assist the Vice President General in the discharge of his duties, and co-operate with the Secretary and Treasurer to the utmost of their ability in the fulfillment of their respective duties.

4. The Vice Presidents for States, Territories and Provinces shall act as the official heads and representatives of the Society in their respective territories, and shall use their official influence in furthering its interests therein.

5. The Secretary shall keep an accurate roll of the members of the Society; preserve a record of all its proceedings; conduct its general correspondence; collect its funds; keep its seal and valuable papers; present at each Congress a necrological report, and see that its orders are properly carried out. His salary shall be fixed each year by the Executive Committee.

6. The Treasurer shall have custody of the funds of the Society; they shall be deposited in some bank to the credit of the Society, and shall be drawn thence only on the Treasurer's check for purposes of the Society. Out of these funds he shall pay such sums as may be ordered by the Congress or the Executive Committee. He shall keep a true account of receipts and expenditures, and render report of the same at each annual meeting of the Congress, when his accounts shall be audited by a committee appointed for that purpose.

Section IV.

The Executive Committee shall carefully carry out all the directions issued by the Congress; they shall have full powers in the affairs of the Society, not disposed of at the annual meeting; they shall appoint whatever committees deemed necessary; they shall, in conjunction with the Vice Presidents for the States and Territories, and also with the Secretaries of branch organizations, industriously seek out and carefully preserve all historical materials interesting and valuable

to our Society, and, so far as ability and means will allow, spread information concerning the past achievements and present aims and condition of the Scotch-Irish race.

Section V.

1. Branch organizations whose objects are in harmony with those of this Society may become and remain affiliated with the same by the annual payment of one dollar for each paying member of said branch association.

2. Installments of this sum may be sent at any time by said branch organization to the Secretary of this Society, who shall at once forward for every dollar so paid one of our annual volumes to such persons as said branch society may designate.

3. Such branch organizations shall each year furnish a list of their paid-up members to the Secretary of this Society before the annual Congress, and this shall constitute the basis of representation.

4. Every branch organization complying with the foregoing conditions shall be entitled to one delegate in the annual Congress for every five of its paid-up members.

Section VI.

No official correspondence shall be carried on nor any invitations issued on behalf of the Society except through the regular officers or the Executive Committee of the Scotch-Irish Society of America.

COMMITTEES OF THE LOCAL ORGANIZATION HOLDING
THE SCOTCH-IRISH CONGRESS AT HARRISBURG, PA.

INVITATION COMMITTEE.

MATTHIAS W. McALARNEY, *Chairman*;

J. MONTGOMERY FORSTER,	W. FRANKLIN RUTHERFORD,
SAMUEL J. M. MCCARRELL,	ROBERT SNODGRASS,
COL. HENRY McCORMICK,	REV. G. B. STEWART, D.D.

ENTERTAINMENT COMMITTEE.

GILBERT M. McCAULEY, *Chairman*;

WILLIAM J. ADAMS,	DR. ROBERT H. MOFFITT,
DAVID FLEMING,	J. ADDISON RUTHERFORD,
HENRY B. McCORMICK,	J. Q. A. RUTHERFORD,
EHRMAN B. MITCHELL,	JAMES R. WALKER.

TRANSPORTATION COMMITTEE.

THOMAS L. WALLACE, *Chairman*;

JAMES CLARKE,	EDGAR C. FELTON,
GEORGE W. CREIGHTON,	THOMAS T. WIERMAN.

MUSIC COMMITTEE.

REV. G. S. CHAMBERS, D.D., *Chairman*;

LUCIUS S. BIGLOW,	EDWARD Z. GROSS,
WILLIAM J. CALDER,	HENRY A. KELKER,
DAVID E. CROZIER,	JAMES McCORMICK, SR.,
GEORGE R. FLEMING,	BENJAMIN M. NEAD,

JOHN E. PATTERSON.

RECEPTION COMMITTEE.

SPENCER C. GILBERT, *Chairman*;

LEVI B. ALRICKS,	REV. GEORGE S. DUNCAN, D.D.,
CHARLES H. BERGNER,	DR. WILLIAM H. EGLE,
HON. JAMES DONALD CAMERON,	JOSHUA R. ELDER,
MEADE D. DETWEILER,	REV. C. H. FORNEY, D.D.,
CASPER DULL,	LOUIS W. HALL,

THE SCOTCH-IRISH IN AMERICA.

DR. HUGH HAMILTON,	HARRY McCORMICK, JR.,
HENRY L. HARRIS,	ANDREW S. MCCREATH,
GOV. DANIEL H. HASTINGS,	BENJAMIN F. MEYERS,
GABRIEL A. HEISTER,	E. W. SCOTT PARTHEMORE,
EDWARD W. JACKSON,	WILLIAM PEARSON,
COL. FRANCIS JORDAN,	THOMAS H. REDMOND,
GEORGE KUNKEL,	J. EDMUND RUTHERFORD,
WILLIAM B. LAMBERTON,	JAMES A. STRANAHAN,
ROBERT B. MATEER,	J. Q. A. STUART.

FINANCE COMMITTEE.

MARLIN E. OLNSTED, *Chairman*;

WILLIAM K. ALRICKS,	JAMES M. CAMERON,
EDWARD BAILEY,	LYMAN D. GILBERT,
JOHN Y. BOYD,	LANE S. HART,
A. J. DULL,	VANCE McCORMICK,

JOHN H. WEISS.

PRINTING COMMITTEE.

JOHN G. ORR, *Chairman*;

F. ASBURY AWL,	H. MURRAY GRAYDON,
JOHN W. GERMAN,	ELLIS L. MUMMA.

DECORATION COMMITTEE.

SAMUEL W. FLEMING, *Chairman*;

WILLIAM C. ARMOR,	W. ORVILLE HICKOK,
SAMUEL H. GARLAND,	WILLIAM A. KELKER,
DONALD C. HALDEMAN,	A. WILSON NORRIS.

 CONTRIBUTORS TO THE EXPENSE FUND.

ALL of the funds required for the entertainment of the Congress were furnished by the Scotch-Irish people of Harrisburg, but their names are not mentioned because they objected to any publicity on this account.

THE EIGHTH SCOTCH-IRISH CONGRESS.

BY A. C. FLOYD, CHATTANOOGA, TENN.

PENNSYLVANIA received the first considerable waves of emigration from North Ireland to the new world. Many of the immigrants passed through to other colonies, either at once or after a short residence, but a majority of them remained and made up the bulk of the original settlers of "Penn's woods." Some of them remained on the eastern border with the Quakers. Most of them pushed forward into the interior and settled the middle and western parts of the State. Dauphin County, of which Harrisburg is the capital, contained some of the chief settlements of the race in those early days; and her old churches, some of them still standing, were the centers of Scotch-Irish influence. Harrisburg is, therefore, not only the capital of the State, but the fountain head of Scotch-Irish tradition and power.

To present to the world the true strength of this influence in striking and complete form was the object which certain prominent citizens of Harrisburg had in view when they invited the Scotch-Irish Society of America to hold its Eighth Annual Congress in their city. Some idea of the historic associations of the race clustering around Harrisburg may be gathered from the following editorial extract from the *Harrisburg Patriot*:

Few communities in this country know so much of the virtues, valor, and patriotism of the Scotch-Irish as this.

Here, in what is now Dauphin County, the first of these peaceful invaders from the green fields of Ulster settled along Swatara and Fishing Creek, and at Harris's Ferry, from 1726 to 1736; they crossed the Susquehanna to settle along the Conodoguinet and about the great springs which abound in the Cumberland Valley and up along the Conococheague, with its several branches, in the vicinity of what is now Chambersburg and Mercersburg. "In 1740," says Dr. Erskine, "there were in Cumberland and Franklin Counties about one thousand families of this people; in 1850 there were in these two counties four thousand and

eighty-nine farms, the greater part of which were still in the hands of the descendants of the original Scotch-Irish settlers."

This vicinity is rich in memories of these early settlers. A dozen miles west of us, at Silver Spring, we have the first Scotch-Irish Presbyterian church organized west of the Susquehanna. Near Highspire stands the home of Col. James Burd, erected by him in 1767, and in the Middletown graveyard the hero and patriot sleeps. All around we see living testimony to the worth of the descendants of this remarkable race. Our city is part of their thrift and enterprise.

The invitation was extended to the Society at its meeting in Lexington, Va., through Hon. W. F. Rutherford and Hon. M. W. McAlarney. It was presented in the name of the Governor of Pennsylvania and the representative organizations of Harrisburg. The initial step in the movement which led to the invitation was taken by Hon. W. F. Rutherford, who was one of the first to join the Society after it was organized and who has always taken the most active interest in its welfare. As he is a prominent member of old Paxtang Church, so fully described in this volume, and as he is descended from its celebrated founders, it was entirely natural and appropriate that he should take particular interest in securing the meeting of the Society in his section.

Joined with him from the beginning was Mr. M. W. McAlarney, editor of the *Harrisburg Telegraph*, and one of the most respected and most popular public men of his city. Mr. McAlarney acted at Lexington as spokesman for his townsmen in extending their invitation to our Society, and was the leading spirit in the arrangements made for the entertainment of the Congress after the invitation was accepted.

Denver, Colo., and San José, Cal., also presented invitations at the same time as Harrisburg, but the Executive Committee, to whom the decision of the place was left, decided with little hesitation in favor of the latter city. Indeed, the decision was rendered and announced before the adjournment of the Lexington meeting. The decision of the committee met with the hearty and general approval of the membership of the Society. In due time local Committees of Arrangement were formed to provide for the success of the Congress, with Judge J. W. Simonton as General Chairman and Mr. J. W. German as General Secretary. The following were the chairmen of the various committees:

HON. J. W. SIMONTON, General Chairman.

Executive Committee.

JOHN B. MCPHERSON, Chairman.

MATHIAS W. McALARNEY, Chairman Invitation Committee.

GILBERT M. McCAULEY, Chairman Entertainment Committee.

THOMAS L. WALLACE, Chairman Transportation Committee.

REV. GEORGE S. CHAMBERS, D.D., Chairman Music Committee.

SPENCER C. GILBERT, Chairman Reception Committee.

MARLIN E. OL MSTED, Chairman Finance Committee.

JOHN G. ORR, Chairman Printing Committee.

SAMUEL W. FLEMING, Chairman Decoration Committee.

They are all leading men of Harrisburg, occupying the most prominent and honored positions in their respective vocations. The same may be said of all the committeemen, all of whose names are given at another place in this volume.

Though they conferred with representatives of the National Society, the arrangements were practically all left to the local committeemen. They chose all the speakers, assigned all the subjects, arranged matters of transportation, sent out the invitations, and settled all details of entertainment. It was recognized as largely a local affair, and the speakers and subjects were chosen with reference to bringing out local history as extensively as possible. The subjects were so distributed as not to conflict with or overlap each other; and the result, as seen in this volume, proves that the assignments were wisely made. Partly for this reason and partly because the historic mines from which they drew are exceptionally rich, the combined material gathered at this Congress is the most valuable and the most extensive that we have yet been able to secure from any particular locality.

Not only were the literary features of the occasion of rare interest, but the social side was looked after with especial care. Two excursions and two receptions, one of them at the Governor's mansion, were the formal entertainments tendered us, aside from the regular sessions of the Congress, but all the hospitality and attentions shown visitors can neither be numbered nor described. Nothing that a highly cultured and hospitable community could do to make the visit enjoyable was left undone. On the afternoon of the first day of the occasion

all the members and visiting friends were the guests of the local committee on an excursion to old Paxtang and Derry Churches, which are respectively four and thirteen miles out of the city. The journey thither was taken on the Philadelphia and Reading road. Several special coaches were engaged for the excursionists, and the ride to and from the churches was most enjoyable. Nothing could have been more interesting to the Society than these old Scotch-Irish churches, founded before the Revolutionary War and redolent with memories of Scotch-Irish heroes and their great achievements for God and country. Inside the walls that once sheltered the pioneer Christians and patriots, and wandering among the graves that contained their dust, their descendants and the kinsmen of their descendants found themselves at the generic spot of racial and national greatness, and by an easy exercise of the imagination could conceive themselves present in time with the Revolutionary sires. The addresses there delivered give the stories of these cradle spots of the noblest types of American manhood, and this sketch is merely intended to record such incidents as those papers do not hand down to history. A striking feature of the meeting at old Derry Church was the liberal collection taken to assist in its preservation. There are only four members left in this congregation, the families of nearly all the original members having moved away. These faithful four, however, with the assistance of friends, have succeeded in erecting a new stone structure on the old site and in keeping the grounds and the kirkyard in good order.

Old Paxtang, some miles above, is in good condition and has a considerable congregation. Here generous arrangements had been made to receive the visitors. We were told the story of the church by Hon. W. F. Rutherford and Rev. Dr. N. G. Parke, whose addresses we publish. A fuller description of the visit is reproduced below from the *Harrisburg Telegraph*:

DERRY AND PAXTANG.

The members of the Scotch-Irish Congress, now in session in this city, made a delightful trip to Derry and Paxtang yesterday afternoon, on a special train over the Reading railroad. They had been thinking a good deal about this little journey, for in and around Derry, Paxtang, and Donegal their ancestors first settled, when religious intolerance drove them to the new world. The weather yesterday was charming.

and the ride to Derry was soon made. Here the party was soon scattered through the elegant new church that has taken the place of the ancient and historic structure that was built in 1730 and taken down in 1883. The Scotch-Irishmen and their ladies reveled in the memories of the past. Rev. Dr. Chambers, alert, with his handsome face aglow with interest, led the party into the new church, where still remain the original heavy silver communion tankard and cup, bearing date of 1738, and a quaint collection box on a long handle, which, at the suggestion of one of the visitors, was "passed around" for the sake of the church, and filled to the top with coin of the realm, aggregating \$25.05.

The church inspected, Dr. Chambers conducted the party to the old burying ground, with its old gravestones, its long, green grass, fragrant from the odorous plants among it; the many graves, and the bright sun glinting everywhere. To these Scotch-Irish visitors they seemed to be among old friends. There was no heavy thought of death there. This little "city of the dead" was redolent of living memories, of the times when history was made, of the beginning of the Scotch-Irish race in the United States.

Near the graveyard is still standing the little log building, to enter which the big form of Dr. Hall, of New York, was compelled to bend, and which was known by the impressive designation "pastor's study" and the "session's house." This structure holds about fifteen people comfortably. The exercises in the church were interesting. Dr. MacIntosh, of the Chicago University, called the gathering to order; and Dr. Hamilton read a paper, written by his venerable father, of this city, A. Boyd Hamilton, on "Derry." Very interestingly Mr. Hamilton described the position and the trials of the Covenanters in the old world, gave a rapid sketch of the Protestant settlements at Ulster on lands granted by the king, and described the progress and importance of Ulster when peace reigned there. Then Mr. Hamilton continued by describing the Scotch-Irish settlements in the valleys east and west of the Susquehanna River. Derry ground, said the writer, is hallowed ground, for it was in reality from there and Paxtang and Donegal that the great ramifications of the Scotch-Irish to all parts of the country were made.

Dr. Hall, after the reading of the paper, brought to the attention of the visitors the fact that Derry Church needs aid, and Dr. MacIntosh, after a motion that the matter should be properly considered, suggested that a list of pastors of the ancient church, with dates of their pastorates and death, be added to the Hamilton paper.

Then Rev. David Conway, pastor of Donegal Church, read a paper on "Donegal," written by Mr. Samuel Evans, of Columbia. This was another interesting addition to the *data* of the early history of the Scotch-Irish. The writer described how the early settlers came to this State, and, taking from two hundred to three hundred acres of land each at Donegal, organized their community and their Presbytery. They organized their church in 1721, and Donegal township in 1722. Next the writer told of the trade between the settlers and the Indians, a trade

that extended across the Ohio, and of the sufferings of the pioneers during the Indian wars. The *furor* created by Whitefield in 1789 while he preached throughout Pennsylvania was noted, and said the writer: "Donegal Presbytery became the center of the storm raised by Whitefield, and the fight was kept up for twenty years, until the pendulum swung back to the good old faith." The patriotism of these early settlers was eloquently described, and the habits of the people and their pastors delineated.

When the party left Derry and returned to Paxtang, they found under the noble old trees in the grove of the church, which was erected in 1740, a speaker's stand, gaily decorated with United States and Covenanters' flags; but the exercises were held in the church, the interior of which had been beautifully remodeled. Here Dr. McCarrell, of Shipensburg, delivered a prayer, and Mr. W. Franklin Rutherford read a most interesting and valuable paper on "Paxtang." Mr. Rutherford's paper dealt with the very beginning of the Scotch-Irish settlements, described their growth, the manners of the people, and the progress made at Paxtang. Rev. N. G. Parke, D.D., also spoke.

At 5:30 P.M. the visitors returned to Harrisburg, pleased beyond measure with a delightful little journey and the information gained by it.

The excursion to Gettysburg, some sixty miles away, the railroad transportation and carriages, as well as the dinner at the hotel, being furnished to all members at the expense of the local committees, was the most unique and in many respects the handsomest entertainment that has ever been given in honor of the Congress anywhere. The magnificent scenery through which the route lay, the impressive view of the battlefield, and the description as given by the noted guide who was engaged to conduct us over the arena of the decisive struggle of the Civil War, and the untiring efforts of our hosts to make the day pleasant, can never be forgotten by those who were fortunate enough to be with the excursion.

The reception given by the Hon. and Mrs. Louis W. Hall on the second day of the Congress was a most elegant affair and was greatly appreciated and enjoyed by the Society. The following mention of the delightful function is taken from the *Harrisburg Patriot*:

The reception given to the delegates to the Scotch-Irish Congress by Hon. Louis W. and Mrs. Hall, at Second and South Streets, yesterday from 5 to 6:30 P.M., was one of the most charming functions to which the delegates have been bidden since their stay in Harrisburg, and was attended by about two hundred persons, including men prominent in all

walks of life who are attending the Congress. Mr. and Mrs. Hall were assisted in receiving by Judge John W. and Mrs. Simonton, Mr. and Mrs. M. W. McAlarney, Mrs. A. J. Dull, Miss Mary Espy, Miss Sergeant, Mr. and Mrs. Charles L. Bailey, Jr., Mr. and Mrs. Robert Snodgrass, Mrs. Thomas M. Jones, and Mrs. Charles L. Farley, of Atlanta, Ga. The dining room was presided over by Mrs. Francis Jordan, assisted by Miss Reily and the Misses Grace and Eleanor Hall.

On the last evening of the Congress the social honors that had been so lavishly showered upon us culminated in an official reception tendered the Society by Gov. and Mrs. Hastings at the Executive Mansion. Their social graces are in thorough keeping with their exalted station. The spacious and magnificent halls of the stately mansion were brilliantly lighted and decorated, and the scene was one of rare social brilliance. No more cordial nor flattering entertainment has ever been tendered us. Gov. Hastings is himself a magnificent specimen of the Scotch-Irish race.

The exercises of the Congress proper were held in the principal opera house of Harrisburg. It is an elegantly appointed audience hall situated in the heart of the city and looking out upon the beautiful grounds of the famous Statehouse of the Keystone Commonwealth. The following article, taken from the *Daily Telegraph* of June 4, gives an excellent description of the interior arrangements:

The Congress meets amidst pleasant surroundings. Inside the Opera House and outside the brilliant American flag mingles with the somber-hued banner of the old Covenanters. There is tastefully arranged bunting along the galleries, above the stage, and on the stage. Shields of the states in which the Society has met since its organization in 1889 are on the walls, and the great seal of the Society hangs in fine contrast with the coat of arms of Pennsylvania. Beautiful plants and flowers add a brighter touch, for beauty and harmony have a place in the minds of Scotch-Irish *savants*. Milesian sprightliness by the intermingling of the two races long ago chased the gloom from the Scot's brow, and the result is a type of stalwart, cheery, and progressive American manhood. Two banners, the green of Ireland and the blue of Scotland, pendent on either side of the stage, attracted much attention and aroused memories of stirring and tumultuous days. The blue banner, across the top of which was the word "Scotland" in large letters, contained in addition the names of such revered early leaders as John Knox, Andrew Melville, Patrick Hamilton, Earl of Sutherland, George Wishart, Douglass Bailie, and Chalmers, Wallace, Douglass, Bruce, Cameron, Cargill, and then the names of towns and localities of glorious memories, as Bannock-

burn, Edinburgh, Kirk of Shalts, Ayr, Drumclog, Greyfriars, and Gal-
loway. At the bottom of the banner are these old-time lines:

It was a' for our rightfu' king
 We left fair Scotland's strand;
 It was a' for our rightfu' king
 We e'er saw Irish land.

On the green banner, headed with the word "Ireland," among other names were those of Londonderry, Belfast, Downpatrick, Enniskillen, Lorne, Coleraine, and Six Miles Water. Then followed the noted names of Walsh, Caldwell, Blair, Livingstone, Finlay, Cooke, Murray, and Edgar. Beneath them is this epitome of heroic and dreadful days:

Plantation of Ulster.
 Siege of Derry.
 Siege of Enniskillen.
 The Test Act.
 The Black Oath.
 The Rack Rents.
 Famine of 1728.
 Exodus to America.
 The Volunteers.
 Evictions of 1763.
 Hearts of Oak.

The local committees, of which Judge Simonton is General Chairman, and John W. German, General Secretary, were indefatigable in their efforts to make comfortable arrangements, and according to the expressions of satisfaction of the visitors, they succeeded entirely.

The decorations were under the immediate direction of Mr. S. W. Fleming, chairman of the Decoration Committee, and to his good taste and care much of the pleasure of the occasion was due.

The exercises of the Congress proper were all well attended, and the papers read were exceptionally well prepared and interesting. As these papers are all printed at another place in the present volume, the reader is referred to them for proof of their excellence, and comment on them here is unnecessary.

The addresses and other exercises of the Congress were interspersed with appropriate music rendered by the Steelton Band and by the best vocal talent of the city. The Covenanter services on Sunday afternoon at the Opera House were conducted by Rev. John S. MacIntosh, D.D., assisted by local ministers. His sermon to the great audience there assembled

was grandly inspiring, and made an impression for good beyond calculation. It was, as usual, the most striking and interesting feature of the Congress.

On the whole a more pleasant and profitable gathering of the Scotch-Irish people has not yet been held, and our members who were in attendance left for their homes much gratified with their visit and with unstinted praises for their hosts.

The work of the Society during the year proceeded upon the same lines as heretofore pursued and with constantly increasing effect. The extent and character of this work is set forth in the report of the Executive Committee. A perusal of it will prove gratifying to all who take an interest in the work of the Society.

The present year should mark great improvements in our plans, and we trust that all members will assist in perfecting them. The constant effort of our present members is needed to keep up the interest and standing of the Society and to insure its progress in the great work that it has before it.

PROCEEDINGS.

THE eighth annual Scotch-Irish Congress was called to order at 10 o'clock A.M., June 4, 1896, in the Opera House, Harrisburg, Pa., by Judge John W. Simonton, President of the local Scotch-Irish Society:

Judge Simonton said:

The day and hour fixed for the eighth Congress of the Scotch-Irish Society of America having arrived, the Congress will come to order.

Dr. John Hall, New York:

Mr. Chairman: To our very great regret, our beloved President, Mr. Bonner, is, by a slight illness, prevented from being with us today. This he regrets, as do we all; and, as has been arranged by the Executive Committee, in harmony with your local committee, the duties of his office will be transferred to the Rev. Dr. MacIntosh, Vice President General, who will now take the place and assume the duties of our President.

Dr. MacIntosh said:

In accordance with the arrangements made, we shall be led in prayer by the Rev. Dr. George S. Chambers, of this city.

Dr. Chambers then led in prayer.

The Hon. John D. Patterson, Mayor of Harrisburg, being introduced, made the following address of welcome:

MAYOR JOHN D. PATTERSON'S ADDRESS.

Mr. President and Members of the Scotch-Irish Society: It is eminently fitting that your Society should have chosen as its place of meeting the city of Harrisburg. Many of the early settlers in this immediate vicinity were Scotch-Irish, or their descendants. The development of this section of the State is largely due to that energetic race. Finding here a barren waste, their energy and perseverance wrought a speedy transformation. To-day we see around us, in our own county of Dauphin, and in the beautiful Cumberland

and other surrounding valleys, prosperous towns and well-tilled fields; in a great measure the work of Scotch-Irish hands. Then, too, the march of progress, led by them, has produced a higher civilization and aided the growth of liberty. As statesmen, as soldiers, as lawyers, and workers in every department of life, the descendants of Scotch-Irish have been in the vanguard. Study the history of this country, and you will find that such has been the case with each successive generation. We of Harrisburg feel a conscious pride when we realize that some of the leading men of the nation were the children of our city and had coursing through their veins the blood of Scotch-Irish ancestors. Many of our representative men of to-day, as in the past, are Scotch-Irish. When I look over the list of members of your Society from Harrisburg I notice the names of those who, as judges and lawyers, are among the most prominent of our citizens, men distinguished for their ability and integrity. I see the names of physicians who are loved in many a family, skilled in their profession and of deservedly high reputation. I observe the names of journalists, of bankers, of artisans, and many others, who are respected by their fellow-citizens. Your entire membership is without doubt a representative body. The uses of your organization are apparent. Not only do you encourage a just pride in the good works of a Scotch-Irish citizen and keep alive the memories of those who have passed away, but you set an example to men of other ancestries, of other races who make up our population. No set of men, of whatever ancestry, should hesitate or be ashamed to emulate the Scotch-Irish. Their sterling qualities will ever continue to leave their impress upon history; their vigor would ever force them into positions of power. Where the Scotch-Irish lead others can safely follow. Our city throws open wide its gates to receive you. May your sessions be pleasant, profitable, and productive of still closer friendship. We are proud of your Society and are glad of the opportunity to honor its members. Welcome, then, members of the Scotch-Irish, thrice welcome, to our goodly city of Harrisburg, and to its hospitable homes.

The Chairman responded to Mayor Patterson's address of welcome in the following words:

DR. MACINTOSH'S RESPONSE TO MAYOR PATTERSON.

Honored sir, Mayor of this historic city, seated so beautifully on the banks of its broad and flowing stream, in the name of our National Society, eminently patriotic among the patriotic societies of

this broad land; in the name and in the place of our honored President, whose infirmity and weakness we all so deeply regret on this occasion, I beg leave to return to you our heartfelt thanks for the characteristic address of welcome to which we have just listened.

In coming into this busy legislative and judicial part of our great state we feel that we are indeed coming homeward, and it only requires one to cast his eye around this significant attendance to see what our homes indeed are in the thoughts and hearts of Harrisburg and Dauphin County, and of all the Scotch-Irish race. For, as we see, following upon Lexington, Va., the city of Harrisburg, Pa., as our present place of assembly, have we not at once pointed out to us the great historical trend through the valley which poured its tide of sturdy pioneer life through the West and down into the South? Is it not suggested to us the fact that we are largely, all of us, the children, not only of the old Keystone state generally considered, but every one largely of this particular part of the state, where, through your gracious invitation, we are now called together, and where we have already commenced to appreciate your warm hospitality? It is a happy thing to be received by the chief magistrate of this historic city; and on the part of the Society, with which it is no small honor to be associated, I desire to make acknowledgment this morning.

I may be permitted to say, not only for myself, but for the Executive Committee, that the only source of regret on this occasion is that this response should not be made by him who, in the past years, has signalized himself by the appropriateness of his responses and the variety of thought he has thrown into each brief but comprehensive reply. And yet there is, I think, one source of satisfaction which we may find amid this broad field of strong regret; and that is this, that because of his absence an opportunity is presented of saying of him and for him what no one knowing him as intimately as some of us do would venture to say in his presence, lest we should trespass upon that exquisite sensitiveness and manly reserve which so mark the President of this Society, Robert Bonner.

It is only fitting to say here that we have many trophies to point to in the past history of our race; and we thank God in the present hour that we are not wanting in monuments to which we may turn, not so much with pride of heart as with thanksgiving to God, who has made our race what it has become, and who has educated the sons and daughters of that race into that wonderful stur-

diness and self-reliance which mark them wherever they are found. Among these many and varied monuments we direct our eyes with thanks and without hesitation to our absent President, who by reason of his wonderful combination of the characteristic features of our race in the past and in the present; whose qualities of sterling character, and whose firm facing of early difficulties and heroic struggles against opposition brought victories over all opposing forces; and who has lifted himself high into the esteem of his fellows and the hearts of his friends, through integrity of character and submission to the high laws of duty, sought by him, not only in the form of humanity, but also in the court of the Most High. I take pleasure to say that I know no man who could have more fittingly received the words of a very eminent New York journal, which called him "a typical Scotch-Irishman." That New York journal placed him side by side with the historic Andrew Jackson; and I take it, sir, that we have this day afforded to us an opportunity of saying from this platform, and in the name of this Society, that Robert Bonner is honored by our Society as few other men can be honored—the honorable citizen, the friend who never deserts a friend, the trusty man of simple truth, the typical Scotch-Irishman.

We feel that it is our duty from our hearts to make kindest responses to your address of welcome, and we will, before leaving your city, strive to add some little honor to it. We cannot presume to compete with the members of the great power that sits upon the hill; nor can we presume to place ourselves in rank with those distinguished jurists who have lifted still higher the fame of the Pennsylvania bench and bar than it was in the past; but we shall strive so to conduct our proceedings, and so to demean ourselves, that you may feel that those who have at least appreciated your kindness and recognized the dignity of your city have been in your midst. We all feel your kindness; we hope in some manner to be worthy of the great occasion.

The Chairman :

I might be permitted by the Congress at this point to turn its attention to what I think is one of the most admirable statements concerning our race, and one of the most remarkable presentations of facts concerning us that I have ever heard or read. The leading journals of our country, such as the *New York Sun*, *New York Times*, *New York Tribune*, and the *Chicago Tribune*, have referred to us in

terms which they have been pleased to use, and which we ought to recognize. The benefit of this recognition, and the courtesy that lies behind it, is apparent. But without forgetting or overlooking any of these statements, or the benefits they carry with them, I desire to read an article which appeared this morning in one of the very best and most fearless journals of this land; and if I may be permitted, I should like to have it included in the published record of this meeting. I refer to an article which appears in the *Public Ledger*, of Philadelphia, this morning, which reads as follows:

THE SCOTCH-IRISH CONGRESS.

Pennsylvania welcomes the Scotch-Irish Congress to its capital. No state in the Union is under stronger bonds to make that welcome large and hearty than this commonwealth; for perhaps a greater proportion of the descendants of Northern Ireland are to be found within our bounds than in any other state. During the first three decades of the last century Philadelphia was the metropolis of the American colonies, and the port to which a great part of European commerce tended. Moreover, Penn's traditional policy of religious toleration encouraged those who were suffering from religious intolerance to seek the rich valleys and wooded hills of Pennsylvania.

For these reasons great numbers of emigrants from Ulster came to our city gates during the years preceding the American Revolution. The close of the war for independence brought another large influx of Scotch-Irish to our shores. From the port of Philadelphia they were distributed to all parts of the new Union, but a very considerable portion pushed westward to the Susquehanna and along the valleys of the Juniata and Cumberland, and joined their kindred and countrymen in settling the region around the head waters of the Ohio. It thus happened that they and their descendants became a most influential factor in the making of our commonwealth.

Outside of these local considerations, there are strong reasons why we should welcome this national gathering of descendants of Scotch-Irish pioneers. They have been, in a large degree, the path finders in American progress. They were to a man, and we may add to a woman, devoted partisans of independence during the Revolutionary War. They brought with them from their native land an enthusiastic love of religious liberty, which was vitalized and strengthened by the hard experiences which they were compelled to face under the persecuting laws which prevailed during the first half and middle of the last century. It is significant that many of these Scotch-Irish exiles belonged to the United Irishmen, having joined with their Roman Catholic fellow-countrymen in a gallant but fruitless struggle for their rights.

More than any other element, with the exception perhaps of the New England Puritans, they formed a sentiment for independence and recruited the Continental army. To their valor, enthusiasm, and dogged persistence Americans are largely indebted for their national government. They formed a protective wall between the settlements of the seaboard and the

Indians of the far West. The history of pioneer settlements, and the roll of the famous foresters and Indian hunters beyond the Alleghenies and along the Ohio River, show a long list drawn from this Scotch-Irish stock.

Wherever these people went they carried with them the Church, the shorter Catechism, and the parish school. In the midst of their rude settlements they established log academies, like that of Tennent on the Neshaminy and of McMillan in Washington County, where they taught the learned languages and divinity, in order that they might raise up ministers for their virgin settlements in America's vast forests. Their descendants have been distributed throughout the entire West and Southwest, and have enriched all the branches of the Christian Church, furnishing some of the most eminent men in the ministry and many of the leading laity of our American denominations. In all departments of business, in the secular professions, in civil leadership and administration, and in the ranks of war, a large proportion of the successful and distinguished men of the United States has sprung from the virile emigrants from the Ulster plantations.

I take the liberty, Mr. Chairman, of suggesting that this most admirable leading article should be included in the forthcoming volume; and I should be happy if I were intrusted with the duty of saying to my friend, Mr. Clark Davis, the eminent chief editor of that journal, that we appreciate not only the form, but the facts and the spirit that are presented to us in that form.

I therefore move that our President be requested to convey these views to Mr. Clark Davis, as representing the sentiment of this Congress, and that this resolution be spread upon the minutes of this Congress.

The motion was seconded by Dr. Macloskie, and was unanimously adopted.

The Chairman :

I would be very glad to have the Association appoint a temporary Chairman for a short time, in order that I may submit a letter which I have received from our President, Mr. Bonner.

On motion of Dr. Hall, Dr. John H. Bryson, of Alabama, was chosen Chairman *pro tempore*.

Dr. MacIntosh :

Mr. Chairman : I have been from time to time charged with duties that are painful, and the performance of work which could only be to me a source of regret; but among these few have been more sorrowful than that which is now laid upon me by the positive order of our President, Mr. Bonner. On the receipt of this communication I immediately went over to see him, and conferred

with him in regard to it; but he insisted that I should submit it to the Society, and in now doing so I fulfill his command.

MR. BONNER'S LETTER.

NO. 8 WEST FIFTY-SIXTH STREET, NEW YORK, June 1, 1896.

Dear Dr. MacIntosh: As you are aware, I was suffering from an attack of rheumatism on Wednesday when you were here. It has left me in such a weak condition that I was not able to go to church yesterday. After the service Dr. Hall called to see me, and he will tell you just how I am. My physician says I will be all right in the course of a week, but that in the meantime I must keep perfectly quiet, and on no account think of going to Harrisburg. I am obliged, of course, to follow his directions. I need hardly tell you how much I regret to be absent for the first time from any of our annual meetings, and to be deprived of the privilege of meeting so many old friends. Since the formation of our Society I have had the very high honor of being annually elected President, as you know, without any effort on my part. Two years ago I wanted to resign, but Dr. Hall and other friends, including yourself, would not hear of it; but now that I am in my seventy-third year, I must insist on not having my name presented for reelection; for, with advancing years and declining health, I could not undertake to serve again.

In the absence of the President it becomes your duty, as the next highest officer, to preside; and I wish, through you, to thank all the members of our Society for their great kindness to me.

Very sincerely yours,

ROBERT BONNER.

Mr. Chairman: I beg leave to move that this letter be referred to the Executive Committee, so that they may consider it, and decide what action shall be taken; and their decision can be in due time presented to the business meeting of the Society. In making this motion, I wish once more to repeat what I am sure is in the heart of every member of this Society: the sincere regret that we feel in hearing this letter, and knowing what lies behind it. Our most earnest hope is that some proper way may be discovered by which we may avoid what I cannot but think of as a calamity to the Society, and what, through the wisdom of our Executive Committee and our business meeting, may possibly be avoided: the retirement of Mr. Bonner.

The motion was unanimously agreed to.

The Chairman:

I should now like to ask whether the local committee has any suggestions to make in regard to the conducting of business and the programme to be followed.

Judge Simonton:

Mr. President: It is proper that we should state at this time that we expected to have with us this morning our honored Governor, that he might address some words of welcome to this Congress on behalf of the state. An imperative call came to him this morning to attend the funeral of his friend, the late Mayor Fittler, of Philadelphia, and in consequence of that he cannot be with us now. He will, however, be with us this evening, and will at that time say to the Congress what is in his mind and heart.

Arrangements were made contemplating an excursion to Derry Church and Paxtang this afternoon. The condition of the weather threatens to prevent such an excursion. It will be for the Congress, however, to determine what shall be done in that behalf, and we submit that matter to your wisdom.

Another matter, Mr. President, to which I would like to refer is that there are a large number of papers and addresses promised during the sessions of the Congress, more than can be delivered unless there is great economy of time. It has been thought proper by the local committee that we enjoin upon the presiding officer a strict performance of the duty of confining each of the speakers to thirty minutes, at most, and any gentleman who chooses to stop before he reaches that limit of time, I have no doubt, will receive the thanks of the officers and the audience. Any papers that are longer than that will of course appear in the printed volume, but it will be impossible to allow any one speaker to consume more than that length of time.

The Chairman:

I may say on behalf of the presiding officer of this meeting that he recognizes that he is under bond, and from the immediate response on the part of the audience he will say that he will hold himself to the strict letter of the contract; and being thus put under bond, and intrusted with this responsibility of time, he will strive to be what every presiding officer should be, the obedient servant of the whole audience. He hopes, therefore, that when there is heard the fall of this instrument of presidential despotism [the gavel] there will be that characteristic obedience which has always been the mark of our people; for those who command must first learn to obey.

I am exceedingly sorry to have in my hand a telegram, just received from Philadelphia, from several of the leading officials of the

Pennsylvania Railroad Company, who had expected to be with us to-day. Arrangements had been made according to which they were to have joined us by noon, and gone with us on our visit to the old historic churches; but the duty which detained the Governor in Philadelphia has also detained these gentlemen, and in this telegram I have been asked to make apologies for them. I desire also to be permitted to apologize for the absence of my old friend, Col. A. K. McClure, who desired me to express to the Congress that, although he is not present, his interest in the Society is continued and unabating.

Nominations for membership are next in order.

A number of nominations were made, and all named were elected to membership. A complete list of all that were nominated during all the sessions of the Congress will be found in the report of the last day's proceedings.

Mr. McAlarney read letters from Hon. Joseph F. Johnston, of Alabama; and Mr. William S. Long, of Haddonfield, N. J.

A resolution was passed instructing the Publication Committee to incorporate Mr. Long's letter in this volume. It is as follows:

MR. LONG'S LETTER.

HADDONFIELD, N. J., May 18, 1896.

To the President and Members of the Scotch-Irish Society of America.

Will you permit one who is descended from thirteen Scotch-Irish families to offer a suggestion for the good of the order? We believe, as becomes the sons of the Land of the Leal, that our ancestry equals the best of any land or nation; for is it not so stated in all the chronicles of the Scot in Ulster, and in the hegira of the Scotch-Irishman to America? Unfortunately in this respect we are restricted to statements on general principles, as the absence of records prevents us, as families, from showing to incredulous genealogists much basis for these claims, and the time is drawing near when proof of all family traditions will be demanded.

In one respect it is a misfortune that we have Presbyterian forbears, for they were a people negligent of records, and it is therefore difficult for us to derive any assistance from the Church of our early love. The same thing is true of the Baptist and the Metho-

dist, but not so of the Quaker, the Episcopalian, nor the various branches of the German churches. It is a great pleasure to search for an ancestry in a Friend's family. How accurately are the Minutes kept and preserved! What quaint certificates from the ancestral meetings were brought over by the immigrant founders of their families! Each marriage, birth, and death, carefully noted. All seeking admission, or dismissal to other meetings, are registered with brevity, yet in such manner that the member may be easily traced. And when one of their demure maidens, whose tranquil ways, plain, straightforward speech, and beautiful vestments, so beloved of Charles Lamb, married one of our Ulster ancestors, how surely was she visited by the elders and admonished, "but not appearing disposed to make satisfaction," how inexorably followed the act of disownment, which was tenderly worded if the marriage ceremony was performed by a magistrate, and not by a hireling minister. Such care is taken of these records that when the English Government collected the ancient records from all the parishes of England into the Devonshire House in London for safe-keeping, the highest meed fell to the Friends for the best consecutive series of registers from the time of George Fox to the present. During this time they passed through bitter persecution, and what they accomplished our Presbyterian Elders or Session might have done equally well.

The German-American has oftentimes the privilege of sending a small fee to his ancestral Church, on the Neckar or the Rhine, and generations arise marshaled before him in orderly procession for his delectation. The terrible warfares of Wallenstein and the dragonnades of Louis XIV. destroyed many of the old churches and their records, but the systematic training of the old German impelled him to begin anew his records of baptisms, marriages, and burials, and to preserve them as of almost sacred trust. In this country behold the splendid volumes of records of the Dutch Reformed Church in New York.

In Scotland much valuable material for family history is preserved in the offices of the Registry, and a beginning is now being made toward their compilation in form to be available to all. In each quarterly issue of the *Scottish Antiquary* there are about fifteen pages of abstracts from "Protocol Book of the Burgh of Stirling." The April abstracts bear date from April, 1478, to 1482, and convey much valuable *data*. At the last annual meeting of the Scottish Historical Society, the President, Lord Roseberry, after

stating that four hundred was a suitable number for membership, strongly advised against increasing it, as he said: "Opening the gates to those who are panting to enter." The Society's publications, which I understand are quite valuable, are issued only to the members. How restricted must be its work compared with what it might be were the gates opened, and an active, enthusiastic society replace the present very respectable, extremely conservative, management!

It has been Ireland's misfortune to have had for two hundred and fifty years, with rare exceptions, a most vicious system of government, which alternately despoiled the people and crushed them by brutal force when no longer able to bear the robbery and oppression of their rulers, both civil and ecclesiastic. Their misguided uprisings, without concert and leaderless, degenerated after a time into a guerrilla warfare, in which many Scottish settlers in Ulster were murdered, and which resulted in a deep hatred of the two branches of the Celtic race for each other. Many churches and church records were destroyed in these troublous times, and great breaks occurring in the church registers are usually ascribed to the ravages of the Irish Wood Kern, as the outlaws were called. I believe that the cruel persecutions which the Scottish settlers endured, together with a lack of system in the church officers, and gross carelessness of custodians, have more to do with the absence of records than the feuds with the former owners of the soil. In the few instances where a consecutive record from 1700, or even 1675, exists, they must have been under the care of the Deity, who watches over drunken men and babes. They have run the gantlet of moths and house cleaners, of children, and the irresponsible seeker after genealogic lore. The latter frequently believes that the easiest way to make up his family record, is tear out a page, or even monopolize an entire register.

To-day there is a wave of historic and genealogic research pervading all English-speaking lands, and societies for research and for compilation of ancient records—ecclesiastical, manorial, and legal—with the result that many volumes of records, invaluable to the student of family history, are added to our libraries each year, and the destruction of the original records are not to be deplored as irreparable.

Is the Scotch-Irish Society to do anything besides eating its annual dinner and listening to eloquent words of self-praise, based on glittering generalities? The New Englander does the same, and

does it equally well; but back of his feast and eloquence is the most thorough research in his pedigree. There is hardly a hamlet to be found in all New England but has its local historian, and its libraries abound in valuable records of a race that delights to honor its ancestry. The Registries of Old England are continually being searched by the descendants of the Pilgrims, and monumental works are issuing from its presses, just as eloquent in praise of New England as are the Storrs, Beechers, and Abbots, at any New England feast. Cannot our Scotch-Irish Society do something toward preserving the memory of its forefathers? A great race, whose members are too often nameless, issued forth from their adopted home in Ulster to work in a new world that freedom denied them in the old. Here they became the avant-couriers of civilization, pushing ahead of all other nations, founding homes in the fertile limestone valleys of the Genesee, the Susquehanna, the Shenandoah, the Catawba, and the Ogeechee. Froude, in speaking of them, says: "Men of energy and spirit refused to remain in a country where they were held unfit to hold the rights of citizens. . . . The resentment they carried with them continued to burn in their new homes; and, in the war of independence, England had no fiercer enemies than the grandsons and great-grandsons of the Presbyterians who held Ulster against Tyrconnel." Those stern, noble-minded men, uncompromising for the truth as they understood it, exercised a great influence in the formative period in our country's history, where was laid, broad and deep, the foundation of our civil and religious liberty. The memorials of this race are fast vanishing from Donegal, Derry, and Antrim. Every year witnesses the destruction of some of these priceless records. The children deserve little of the honor bestowed upon them by such an ancestry, for they have neglected to preserve the annals of the fathers, and allowed them, as individuals, to sink into an unmerited oblivion. Cannot the Society, single or in conjunction with some historical society, employ agents to collect the memorials of the Scottish race in Ireland, issuing a quarterly magazine to members and subscribers? Making the annual fee five dollars, the surplus might be devoted to research, and thus awaken an interest in a new field of historic and genealogic importance, one that has received little attention from historians largely because of the neglect of its own children.

Most faithfully yours,

WILLIAM SUMNER LONG.

Dr. MacIntosh:

This is a terrible indictment as contained in Mr. Long's letter; but, unfortunately, we have to plead guilty to many of the charges, and I have hopes that this earnest presentation of the case on the part of Mr. Long, who has devoted years to investigation, will emphasize what has been from time to time declared from this platform: the importance of the members of the Society guarding the memoranda in their possession, and seeking to gain such documents and information from their friends and neighbors. It is, indeed, high time that investigation should begin.

Some discussion here arose as to whether the proposed trip to Paxtang and Derry Churches should be abandoned on account of the threatening aspect of the weather. Dr. Hall said:

Mr. President: I am but a poor judge of the weather; but as I look out at these open windows it seems to me that the rain has ceased, and that the sun is beginning to shine. I don't think that we ought to miss this journey. Some of us came from the Green Isle where, it is said:

The girls forever smile, and the skies forever weep.

The rain upon the grass will not hurt us, and I trust that the local committee will kindly carry out their programme.

Dr. Hall's proposal was adopted.

Mr. McAlarney:

Mr. President: I desire to offer the following resolution:

Resolved, That the Secretary be directed to have printed with the proceedings of this Congress the address of Rev. T. V. Moore, D.D., delivered at Carlisle in 1859, if such address can be procured.

The resolution was again read, and was unanimously adopted.

Judge Simonton:

Mr. President: I have in my hand the invitation of welcome from the trustees of Derry Church, which I ask shall be read to the convention:

DERRY CHURCH, PA., June 4, 1896.

The Trustees of Derry Church, on behalf of the congregation, welcome with great pleasure this visit of the Scotch-Irish Congress, and friends who are with it.

The Congress adjourned, to meet at Derry Church at 2 P.M.

BUSINESS MEETING.

Report of the Executive Committee, and Action Thereon.

The business meeting of the Society was called to order in the Opera House, at 12 M., by the Vice President General. The meeting opened with prayer by Dr. Macloskie.

NOMINATION OF MEMBERS.

(See last day's proceedings.)

Secretary Floyd read the report of the Executive Committee as follows:

On the platform of our Congress at Lexington last year, representatives of Harrisburg and Denver extended invitations to our Society to hold its eighth annual meeting in their respective cities. The inducements held out by the Western city were of the most flattering character, and the cordial terms in which its hospitality was extended were exceedingly gratifying; but there was little hesitancy on the part of our Executive Committee in making their choice in favor of Harrisburg.

Before the Committee left Lexington their decision in favor of Pennsylvania's capital city was announced, and it was ratified by the Congress.

Geographically and historically the claims of Harrisburg upon our Society are surpassed by no city in the land. It is as near the center of our membership, perhaps, as any other place of importance. It is the capital of a great Scotch-Irish State, easy of access from all directions, and in a section where the Society has never before met. Historically it is the very fountain head of interest to the Scotch-Irish people. As Mr. McAlarney said, in presenting the invitation of Harrisburg at Lexington, "Dauphin County is the cradle of the race in America."

This country and the region surrounding were the center from which scions of the sturdy stock went forth to all parts of the nation to become leaders in every sphere of life. Old Paxtang Church, almost within the limits of the city, is itself so rich in the traditions of the race that a visit to it is alone worth the journey hither. Its history, together with that of other places of its kind, is a record of the most stirring and patriotic events of pioneer days and the first years of the Great Republic.

To bring out the record of those days, and the subsequent achieve-

ments of the race in this section, is one of the principal objects of our meeting here.

From year to year we hold our annual gatherings in different sections of the United States, in order that we may bring out the story of the Scotch-Irish in localities where we meet, and arouse a widespread interest in our Society and its work. For this reason the Congress is always largely a local affair, and this year it is more so than usual. The selection of practically all the speakers, and all the arrangements for the Congress, have been left almost entirely to the local committees at Harrisburg. The officers and chairmen of these committees are as follows:

PRESIDENT JUDGE J. W. SIMONTON, General Chairman.

JOHN W. GERMAN, General Secretary.

Executive Committee.

JUDGE JOHN B. MCPHERSON, Chairman.

MATHIAS W. McALARNEY, Esq., Chairman Invitation Committee.

MR. GILBERT T. McCAULEY, Chairman Entertainment Committee.

MR. THOMAS L. WALLACE, Chairman Transportation Committee.

REV. GEORGE S. CHAMBERS, D.D., Chairman Music Committee.

MR. SPENCER C. GILBERT, Chairman Reception Committee.

MARLIN E. OLMSTEAD, Esq., Chairman Finance Committee.

MR. JOHN G. ORR, Chairman Printing Committee.

MR. SAMUEL W. FLEMING, Chairman Decoration Committee.

These gentlemen deserve the gratitude of our Society for the pains that they have taken to entertain us, and the exertions that they have made to insure the success of this Congress. Credit is due to all the committeemen, and their names will all be given in our next volume. Another gentleman who is entitled to special thanks is Hon. W. F. Rutherford, who has been an influential member of the Society from its beginning, and who took the initiative step toward inviting the Society to Harrisburg. He was associated with Mr. McAlarney in presenting the invitation at Lexington. The splendid hospitality of these committeemen, and of the Harrisburg Scotch-Irish people in general, is too well attested by the kindness which they have showered upon us to need further comment. The Executive Committee desires also to express their acknowledgment of the many kindly services rendered by Rev. George B. Stewart, D.D. They have proved that socially, as well as geographically and historically, this city is second to none in the land as a meeting place for our Society.

The work of the Society during the year has been conducted after the methods which experience has demonstrated to be best adapted to the accomplishment of our ends. The good effects of our unique methods of gathering and preserving historical facts are becoming more and more apparent. Not only has our Society given the Scotch-Irish their merited prominence in the life of the nation, but it has stimulated active inquiry into all the sources of American greatness. It has served as the model for other historic and patriotic organizations, and has given impetus to the widespread activity now manifested in the investigation of all that pertains to colonial, revolutionary, and pioneer days.

In its own particular province it is constantly expanding and improving. Our last annual publication (Vol. VII. of the Scotch-Irish in America) is decidedly the largest and handsomest of the series. It contains more papers on more different subjects than any of the previous volumes, and a larger number of illustrations. Naturally, therefore, it took more time to prepare it for publication and delivery, and it was more expensive than any of our preceding publications.

Our membership has remained about the same that it was last year. The new members brought in just about offset those who dropped out by reason of death, resignation, or failure to pay dues. As the Society is now constituted, the only means that we can rely on to secure recruits is through the recommendation or personal solicitation of old officers and members. With a few exceptions, our officers have not been active in swelling our membership list. It is nothing more than the simple truth to say that no association in the country represents more worth and distinction in proportion to its numbers than the Scotch-Irish Society of America, and from its very nature it will perhaps always be noted more for its quality than its numbers; but it is highly desirable that its enrollment should be at least twice as great as it is now.

With that increase we should not only have twice the influence that we now have, but it would put the organization upon a satisfactory financial basis. With the present membership our income from regular sources has not usually met our necessary expenses, and generous members have been called upon to meet the deficit by special contributions. Last year our regular receipts met our expenditures; but this year, owing to the increased cost of our annual volume, there is a deficit of about four hundred dollars.

We suggest that this Congress makes another effort to devise

plans which will increase our membership, so that our ordinary income shall be safely and surely more than necessary expenditures.

The receipts for the present year which have come into the hands of the treasurer are:

Balance from last year	\$ 49 11
Membership dues	1,098 25
Books	313 60
Lafayette McWilliams	3 00
Interest	26—\$1,464 22

The total expenditures were:

Barbee & Smith, for publishing.....	\$675 00
Horn & Co., maps	113 00
Secretary on salary for this year.....	500 00
Dr. MacIntosh, etc.....	13 53
Expense of stenographer.....	25 00
Expenses of Secretary for traveling, job work, stationery, stamps, etc.....	132 00— 1,458 53

Leaving a balance of cash in the hands of
the Treasurer of..... \$ 5 69

But debts out-standing to the amount of about 400 00

The Society has on hand about six hundred cloth-bound volumes, worth about \$550; and one hundred and fifty paper-covered volumes, worth \$100, making a total of \$650.

On motion of Dr. Bryson, the report was adopted, and ordered to be spread upon the minutes.

AFTERNOON SESSION.

The Congress was called to order in Derry Church at 2 P.M., June 4, 1896, by Vice President General MacIntosh, who said:

As we are met in the house of God, it is proper that our proceedings shall be opened by a short prayer; I will, therefore, ask Dr. McCurdy to offer that prayer.

Dr. McCurdy led in prayer.

The Chairman:

I have now the pleasure of introducing Dr. Hamilton, of Harrisburg, who, I understand, takes his father's place and will read a paper prepared by his father, Mr. A. Boyd Hamilton, on "Derry."

Mr. Hamilton's paper will be found elsewhere in this volume.

Dr. McCook:

Mr. President: I move that the thanks of this audience be given to the author and reader of the paper just read, and that it be printed at length in our annual volume.

The motion was seconded by Dr. Hall, and unanimously adopted.

Dr. McCook:

Mr. President: Right in this connection, let me say that in front of this pulpit there is an old collection box, which, I understand, was in use long before we were born. I would like to have the pleasure of dropping something into that old box for the benefit of this historic church. I suggest that one of the ladies pass the box around, and let us all give something, if it's only a quarter, for the benefit of this church.

The collection was taken up by Mrs. M. E. Hershey.

The Chairman:

It has been suggested that a paper prepared by Mr. Samuel Evans, of Columbia, on "Donegal," which was to be read at Paxtang, shall be read now; and with your permission I will introduce the Rev. David Conway, of Donegal, who will read Mr. Evans's paper.

The paper prepared by Mr. Evans will be found elsewhere in this volume.

Dr. George B. Stewart, Harrisburg:

Mr. President: Before we conclude this portion of the exercises I would like to say that Mrs. Hershey, who has passed this very historic collection box, has had as much to do with the work at Derry Church as any man or woman, and more than all of us have actually done. We owe a great deal to her for her services, and it is proper that we make recognition now.

Dr. Macloskie:

Mr. President: I move that the paper just read by Dr. Conway be printed in our volume, and that the thanks of the Congress be tendered the author of that very interesting and historic paper.

The motion was unanimously agreed to.

The Chairman:

We will now take a recess and proceed to Paxtang, where additional exercises will be held.

The Congress reconvened at 4 o'clock P.M. in the Paxtang Church, where the proceedings were opened with prayer by Rev. Dr. McCarrell.

The Chairman :

The address now to be delivered is one by Mr. W. Franklin Rutherford, and our friend Mr. Rutherford is to be congratulated upon the success of the meeting at this place, as he was the first person to suggest holding the Congress at Harrisburg.

Mr. Rutherford read the paper referred to. It will be found elsewhere in this volume.

The Congress was then addressed by the Rev. N. G. Parke, D.D.

Dr. Parke's address is published at another place in this volume.

EVENING SESSION.

The Congress was called to order in the Opera House Thursday evening, June 4, 1896, at 8 o'clock, P.M., by the Vice President General. The Rev. George S. Duncan, of Harrisburg, led in prayer.

The Chairman announced that he had appointed as the Nominating Committee, under the resolution adopted in the business meeting held this morning, Dr. George B. Stewart, W. H. Rodgers, and Dr. John Hall.

The Chairman :

Since the morning session I have received the greetings of the Society formed in the State of Illinois and of the Executive Committee in the city of Chicago, which I shall ask be incorporated in the printed annals of our proceedings. I also have in my hand a letter, which I will not take up the time of the meeting with reading, from the Rev. Howard Agnew Johnson, D.D., of Chicago, in which he personally and in behalf of the Society of Illinois expresses gratification at the holding of the Congress in this historic city of Harrisburg, and which I also ask shall be incorporated in the printed minutes of the Society.

The Chair is now prepared to hear nominations for membership. (See last day's proceedings.)

On motion of Dr. Stewart, of Harrisburg, the Nominating

Committee was given permission to sit during the meetings of the convention, in order that they might prepare and present their report.

Judge McPherson here made some announcements concerning the trip to Gettysburg.

The Chairman :

It is with extreme pleasure, and with feelings of gratitude on the part of the Scotch-Irish Society of America, that I make the announcement that the Hon. Louis W. Hall and Mrs. Hall will be glad to receive the members of the Society and their visiting friends on Friday evening from five to half-past six o'clock at their home, at the corner of Second and South Streets, in this city.

Judge Simonton :

Mr. President : The address of welcome to yourself and your Society will now be delivered on behalf of the State of Pennsylvania, by our Governor, Hon. Daniel H. Hastings.

GOV. HASTINGS'S ADDRESS.

Ladies and Gentlemen: I welcome the representatives of the Scotch-Irish Society of America to Pennsylvania and to her capital city. The welcome I give you is sincere, cordial, and hearty. I myself am one of you, and, therefore, from a personal as well as a representative standpoint my words should imply a double welcome.

You are welcome because you are Scotch-Irish, and you are doubly welcome because you are American citizens of Scotch-Irish descent. You have come to a State within whose borders the Scotch-Irish emigrant was among the first to find a foothold; among the first to let the neighbors know what he was here for, and what views he entertained in regard to civil and religious government. When the Scotch-Irish first viewed the Pennsylvania side of the Delaware, they concluded that that country was good enough for them, and from 1720 to 1730 they arrived in large numbers. The first impression was so favorable that they moved on toward the interior. They followed the emigrant wagon and the sound of the woodman's ax until they reached the Swatara, the fertile land along whose bank they quickly appropriated. They were so well pleased with the great Cumberland Valley that their descendants, still living there, will be here to see you and to welcome you. When they crossed the Susquehanna and moved on to the foothills

of the Alleghanies they were still in love with the wilderness, the mountain and stream. There must have been a similarity of soil, climate, and rugged hill that appeared homelike to them, because while our great founder, Penn, and his followers and the English emigrants were swelling the population of the eastern portion of the province, the territory lying west of the Susquehanna and extending across the Alleghanies was an unbroken wilderness, inhabited only by wild animals and the Indian tribes whose names and nomenclature still identify their hunting grounds. This great territory and its wild inhabitants offered no terrors to the Scotch-Irishmen. They cut their pathway along the Juniata and over the mountains through to the Ohio. They hunted in the forests; they fished in the streams; they selected the best soil and made the first permanent settlement in Pennsylvania west of the Susquehanna.

The Irishman and the German, together with the representatives of other nations, were rapidly swelling our population; but along the southern border to the Susquehanna and thence through Central and Southern Pennsylvania, the smoke from the Scotch-Irish immigrant's cabin was the first to rise above the tree tops, and the early traveler to the West found rough but hearty hospitality and safe conduct to the next cabin along the line of his journey.

No one has yet had the hardihood to deny that the Scotch-Irishman brought his national characteristics with him. The perseverance, energy, ambition, sturdy stubbornness—or "dourness," as they called it at home—and blunt speech all came along over in the same vessel and remain with him and his descendants even unto the present generation.

When the Revolutionary struggle came, the Scotch-Irishman turned his attention to statesmanship and combat. His ancestors had fought through centuries for civil and religious liberty, and here was an opportunity for another fight. John Witherspoon is said to have given virility and point to many of the eloquent and diplomatic sentiments which Jefferson wrote in the Declaration of Independence. The patriot army had its full share of Scotch-Irish representation, and, true to the memory of Bruce and Wallace, gave among many others to the cause of freedom an Alexander, a Mac-Intosh, a McDougall, and a Hugh Mercer, the minute man, who received from the city of Philadelphia a medal for bravery. No history of Pennsylvania or of the country will ever be complete without the record of the achievements of such Scotch-Irish Pennsylvania patriots as Cadwallader and Sullivan and Anthony Wayne.

Through the years that have intervened from those pioneer days to the present, the Scotch-Irish character and characteristics have been so largely interwoven with our growth, development, and history that the catalogue must be classified and tabulated in order to disclose all the fields of usefulness which they have so successfully trodden. Out of all their impress has come nothing that stands out so prominently as the Scotch-Irish effort in behalf of the moral and intellectual development of the people. The Scotch-Irish preacher and schoolmaster have been abroad in our State. The private school, the academy, and the college in Pennsylvania, which traces its history more than half a century backward, generally finds a Scotch-Irish teacher with ferule and gown, presiding over the original seat of learning. What of their after fruit? Behold the churches, the schoolhouses, the academies, the colleges, the moral atmosphere, the mental culture, the steady habits, the Bible study, and the Christian Sabbath.

In only one other line will I dare to venture. Let him who seeks to minimize the Scotch-Irish character in Pennsylvania listen to the roll call of the Scotch-Irish citizens who have been elected to the highest office within the gift of the State.

Thomas McKean, a Scotch-Irishman, one of the signers of the Declaration of Independence, Governor of Pennsylvania from 1799 to 1808.

William Findlay, the fourth Governor of Pennsylvania under the Constitution of 1790, and descendant of those who in 1566 took part in the famous siege of Derry.

David Porter, another Governor of this commonwealth, was the grandson of that sturdy Scotch-Irishman, Robert Porter, who settled in Montgomery County early in 1760.

James Pollock, Governor from 1855 to 1858, was proud of the Scotch-Irish blood that flowed in his veins. His paternal and maternal ancestors emigrated from the North of Ireland to America as early as 1760.

The next Scotch-Irish Governor we had was the war Governor, Andrew Gregg Curtin.

John W. Geary, the illustrious soldier, and afterwards Governor, was also proud of his Scotch-Irish descent.

But the most significant fact is that, with the coming and commingling of the hardy Scotch-Irish, the intrepid, fearless, and genial Irish, the phlegmatic, stolid, and patriotic German, the honest and conservative sons of the land of Burns, the God-fearing and

man-loving Quaker, and the loyal types of all other nationalities that have arrayed themselves under the emblem of liberty, they have by perseverance, courage, and industry contributed to the creation and construction of this the greatest, grandest, and best of all commonwealths in the galaxy of American States.

Gov. Hastings's address of welcome was responded to by the Vice President General in the following words:

DR. MACINTOSH'S RESPONSE.

Your Excellency: I need not become the mouthpiece of this audience to acknowledge heartily our appreciation of your presence, of your sympathy, and of your brotherhood in the household of our race. That appreciation has been already given in the eloquent attention of the audience and the hearty answers that have come to your thrilling periods and your historic references.

And yet, sir, it is only fitting that I, as the representative officer of this Society on this occasion, should return to you in the name of the Society our most heartfelt thanks for your presence, for your official welcome, and for your authoritative throwing open to us of all the hospitality of this great center of the commonwealth, and for the acknowledgment made by you—and by none could it have been made better—that all that is required in this great commonwealth for the attainment of the highest distinction of citizenship is that a man should become a Scotch-Irishman.

Surely, ladies and gentlemen, we could have no better illustration of that truth than the honored and distinguished citizen himself who has so strikingly exemplified it in presenting to this commonwealth those combined virtues and excellences that gave the man the proud distinction of being an eminently representative American citizen; the distinguished military administrator, whose patient care and military skill were so strikingly evidenced in his continuous work upon the national guard, that when it passed in review before the eye of that man who was born a soldier, and who proved his wonderful power upon many a field, Gen. Sheridan, he said, "That is splendid, and I have seen nothing finer in our regular troops;" the man who in the hour of danger showed that he had a cool head and knew what was proper to do among the disasters of fire and flood, who had also that big Scotch-Irish American heart that made him take his place in the hour of danger and organize and systematize the work for those thousands of sufferers, and who has stood for months the representative of the

finest traditions and noblest impulses which have made this governmental seat of Pennsylvania the highest in our land.

There is no one, I am sure, whom the Scotch-Irish Society will so gladly receive as a welcomer as our distinguished and honored Governor, whose words have cheered and stimulated us.

I remember, some years ago, talking with a distinguished British jurist in regard to some of our institutions. Said he: "Will you tell me how it is that that great state of Pennsylvania has attained such remarkable distinction among the states of the Union? I have marked two prominent excellencies in that state, its judiciary and the wonderful persons who have occupied the chair of government." "Yes, sir," I said; "I can answer that question. Our jurisprudence and our government are the outcome of Scotland and Ulster, and it is the product of the finest Scotch-Irish genius, and of those whom we rejoice to call Friends, and of those whom we know as the Pennsylvania Dutch."

I think that I can tell the secret of the success of our two associates on the right hand and on the left. There would have been very few left of those sweet Quaker sisters if it had not been for the Scotch-Irish brothers, who stood between them and the Indians. There would have been very few left of the Pennsylvania Dutch, if they had not found the blooming lassies that belonged to the Scotch-Irish families. The Scotch-Irish welcomed the sweet sisters in the families of the Friends, and in those same Scotch-Irishmen sturdy Germans found their strongest allies.

With heartiest thanks and greatest kindness of heart we acknowledge the presence and the words of greeting of our Governor.

I am requested to announce, on the part of Governor and Mrs. Hastings, that there will be a reception tendered to the Society and visiting friends on Saturday evening, from seven to eight o'clock.

The first paper of the evening will be "Landmarks of Early Scotch-Irish Settlement in Pennsylvania," to be presented by Dr. William H. Egle. It would be impertinent on my part to introduce Dr. Egle to either a Harrisburg or a Pennsylvania audience. His works are too well known to require me to say anything.

The paper read by Dr. Egle will be found elsewhere in this volume.

Miss Epsy sang "My Hame Is Where the Heather Grows."

The Chairman :

I now have the pleasure of presenting Dr. McCook, of Philadelphia, who will show characteristic gallantry to the "Scotch-Irish Pioneer Women."

Dr. McCook's paper will be found elsewhere in this volume.

Miss Lily Coyle Hench sang "I'm Wearing Awa' to the Land o' the Leal."

The Chairman :

Neither at any convention of the Scotch-Irish Congress, nor at any public meeting in this land, is it necessary for any presiding officer to make introduction of the next speaker. Dr. John Hall, of New York, will now address the Congress on the "Duties of Scotch-Irishmen."

SYNOPSIS OF DR. HALL'S ADDRESS.

Dr. Hall spoke extemporaneously, but the stenographer, thinking that the address was in manuscript form, did not take notes; therefore only a synopsis of it taken from the *Harrisburg Telegraph* is given. Dr. Hall, much to the regret of the Publication Committee, could not reproduce the address in full. The synopsis is as follows:

Dr. Hall made the closing address on the "Duties of Scotch-Irishmen." He referred briefly to the absence of President Bonner. In taking up his subject Dr. Hall said that it was a fitting thing that a clergyman should be chosen to talk on such a subject as had been assigned him, and bring the duties of Scotch-Irishmen before the audience that he was to address. His task was to indicate the duties, and not to dwell upon doctrines. The first duty, he said, was for Scotch-Irishmen to make themselves acquainted with the history of their race. He said in this connection that when they came to study the movements and difficulties of their forefathers they would get some lessons that would be valuable in life. He went on to speak of the Church as a great contributor to the agencies employed in the work of spreading the knowledge of the kingdom of Christ, and of the part that the race had taken in this great undertaking. The second duty, he said, was for Scotch-Irishmen to do all that they can for those of their race with whom they are brought in contact. The third duty was for them to

try to perpetuate the forces that have made the race what it is described to be. "The forces that have made our people what they are, are abiding forces. Let us keep them for the generations coming after us." The fourth duty, he said, was for Scotch-Irishmen to be conscientious, straightforward, and intelligent, so as to be able to promote the best interests of their country. He was loudly applauded as he took his seat.

MORNING SESSION.

Friday, June 5.

The business meeting of the Society, according to notice, was called to order at 9 A.M. at the Opera House, and was opened with prayer by Dr. Bryson, of Huntsville, Ala.

The Chairman:

Before calling for the report of the Nominating Committee, I beg leave to state that Mr. Bonner, our President, authorized and directed me to take charge of any mail matter that might come to him at Harrisburg in the capacity of President of the Society. One letter was received from Mr. Robert Mortland, which I will now read:

DUBUQUE, IA., June 2, 1896.

Robert Bonner, Esq., President Scotch-Irish Convention, Harrisburg, Pa.

Dear Mr. Bonner: To my great disappointment, I find that it will be impossible for me to get through with my business in time to attend the convention at Harrisburg. This I regret very much; but, as "the best-laid schemes of men and mice gang aft a-glee," I must content myself by wishing you all a very pleasant time, which I have no doubt that you will have.

I would feel much obliged to you if you would nominate for membership—or, in case that you have too much to attend to, ask Mr. George Frey, of Springfield, O., to do it for me—the following gentlemen, whose names would do honor to any association: Robert McAfee, Esq., Director of Public Improvements, Allegheny City, Pa.; David B. Oliver, Esq., iron manufacturer, Allegheny City, Pa.; David Carlisle, Esq., linen importer, New York City, N. Y.

Hoping that you will have a delightful time, and with kind regards to yourself and the whole convention, I am very truly yours,

ROBERT MORTLAND.

The Chairman:

I might be permitted to say—and I desire to do so before the report of the Nominating Committee is received—that on the receipt of Mr. Bonner's letter to me I immediately went to New York to see him. I took upon myself the privilege of talking over

the situation with him; and while I found, in the first instance, that he had with great deliberation, and after advisement with his physician and his family, written his letter to me, explaining his necessary absence from our meeting here, and tendering his resignation, which, to use his own words, he would insist upon; and after conversing with him a little time on the situation, I obtained from him this concession: that on my arrival in Harrisburg I should call into consultation with myself Dr. Hall, Dr. Maeloskie, and Mr. McIlhenny, and that if we could agree upon a line of policy which he could favorably entertain, he would do so. "Although," he said, "I still reserve to myself the liberty of final determination, after consultation with my family and my physician."

These three gentlemen have discussed the matter with me carefully. We found that we agreed exactly on a line of action. Our suggested course seems satisfactory to all; for, conversing with my friend, Judge McLaughlin, and various other members of our Society, I have been gratified to find a singularly unanimous agreement of opinion, without any sort of consultation. I think that the high value that we all attach to Mr. Bonner's services, and the feelings which obtain in every member's heart, will be my justification for the statement that I am about to make. There was, I have said, a strong accord in regard to what we might do in the premises. The agreeing opinion has been this: That Mr. Bonner's resignation should, with all respect, be laid upon the table; that the Society should, in the meantime, respectfully decline to receive it; and that, if it should be the opinion of the Society, we ought to agree to have him placed in nomination and elected once more as our President, joining with that election this very explicit declaration—namely, that we should formally say to Mr. Bonner that we hold him free to divest himself of all the duties extending to his office, or so much of the obligations connected with the presidency as he himself shall choose to lay aside; that we shall not hold him responsible for the consideration of these duties, or the discharge of any of them; and that we shall, by resolution, relieve him of all responsibility in connection with any or all correspondence that might hereafter arise by reason of his holding the office of President, and that he be authorized formally to transfer all such communications to the Secretary, or to such other members of the Society as may be agreed upon, for attention. If this course should commend itself—and I make this statement with all proper and due recognition of the rights of the members of the Society—and, if we should

so unanimously resolve, there are strong hopes—and I express this after conference with Dr. Hall on the subject—that Mr. Bonner may consent to remain at the head of the Association. So much I state as a matter of fact and officially.

Now if you will bear with me in a personal statement for a moment, I should like to say, and have it go on record, that for the last five years Mr. Bonner has held in his hands a letter of resignation on my part, written each year, which has not been insisted upon by myself because Mr. Bonner insisted that I remain in my position, and do what I could in assisting him with his work. I am quite sure that, under all these circumstances, Mr. Bonner will agree to leave his name at the head of the Association; and I know that whatever he can do for the benefit of the Association, without injury to himself, he will gladly do.

Having made these remarks, I now call upon the report of the Nominating Committee.

Dr. George B. Stewart:

Mr. President: The Nominating Committee held a meeting last evening, and, after due and careful consideration, decided that it was quite to the advantage of the Society to retain Mr. Bonner as President, and to insist upon his continuing to hold that office. We did not consider the question of his resigning his duties, as outlined by you just now, that not being before us, and upon that we have nothing to report.

We beg leave to report our unanimous decision that Mr. Bonner's resignation should not be accepted, but that he be retained as the President of the Scotch-Irish Society of America.

We accordingly report the following nominations:

(See the list of officers on the first pages of this volume.)

Judge McPherson in the chair.

Judge John M. Scott:

Mr. Chairman: I would like to suggest as the State Secretary for Illinois our friend, Dr. Howard A. Johnston, of Chicago. I am heartily in favor of all the nominations except one. At Springfield, O., I tried to resign my office as Vice President for Illinois. I then made a statement of my reasons, and I do not intend to repeat them now; but I do wish to say that more effective work can be done in Illinois by taking in a younger man. We have a great work to do in our State. We do not feel that we are right in our

historical information. There is a great desire for it, and that desire ought to be cultivated, and the work there done ought to be preserved in our general record. It is a melancholy reflection for those who are advancing the work in Illinois, and who, however much they want to, cannot do the work they wish to; and it is for that reason that I wish to suggest that in my stead they appoint the gentleman that I have named.

Dr. MacIntosh:

Mr. Chairman: As one member of this Society I hope that no other name will be mentioned here. We cannot do without Judge Scott, and certainly last year he was more useful to us than any other man, with the exception of our President.

Dr. MacIntosh:

Mr. Chairman: Dr. Howard Agnew Johnston, of Chicago, has been one of the most intelligent and enthusiastic members of this Society for several years. When, last year, it was my privilege in Chicago to meet a number of members of our brotherhood, it would have been impossible for me to have accomplished the purposes that I then had in view had I not had the support and wise counsel of Judge Scott, and the assistance of Mr. McClellan and Dr. Howard Agnew Johnston. Among the papers that I hold in my hand is a letter received yesterday, stating what has already been done in the city of Chicago and the state of Illinois, which I will refer to this convention. We could not have a more active, hearty worker than Dr. Johnston, and therefore I very heartily second his nomination as State Secretary for Illinois. Yet we could not think for a moment of allowing Judge Scott to retire; and, from a conversation with him, I am sure that this gentleman will give to the Society, and to Judge Scott in particular, just as much service as if he were in office. We will therefore pass that portion of Judge Scott's remarks, and proceed to the consideration of the nomination of Dr. Johnston as Secretary for the State of Illinois.

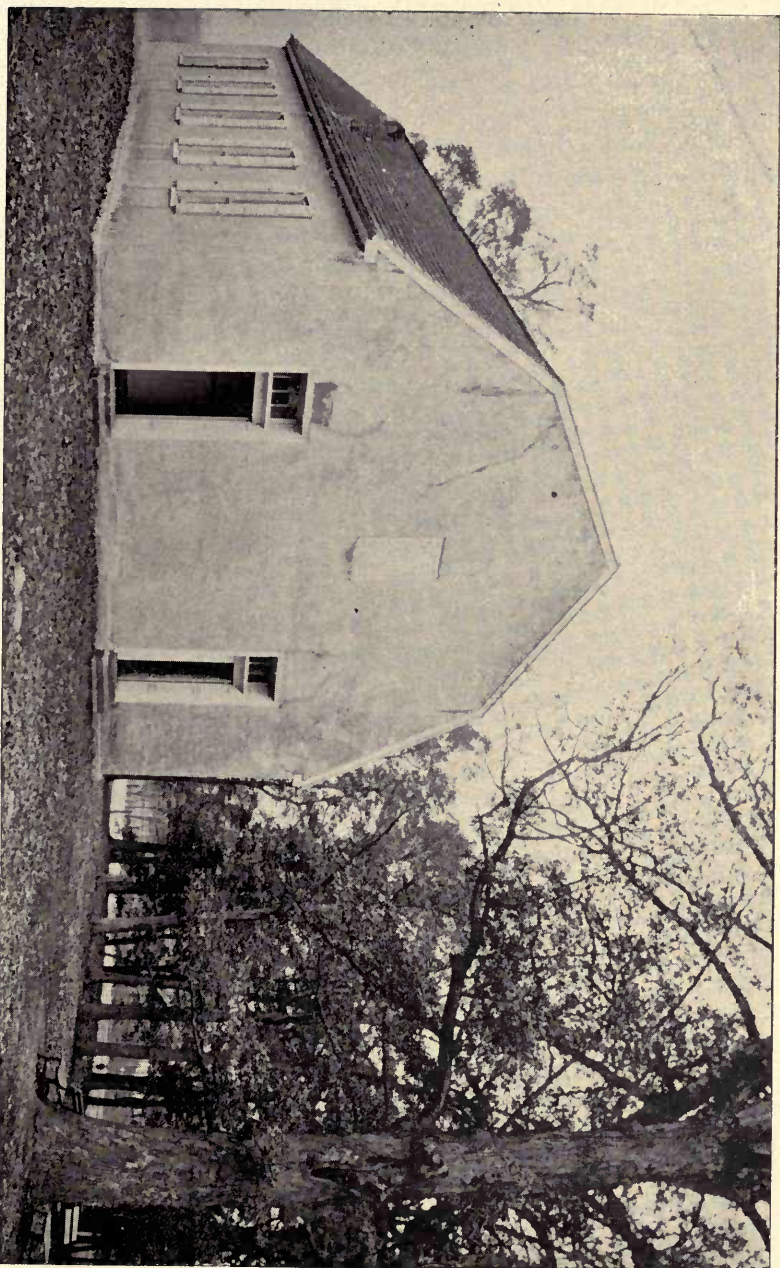
Dr. Johnston was unanimously elected.

Dr. Macloskie:

Mr. Chairman: I desire to offer the following resolution.

The resolution was read by Mr. Floyd, the Secretary, as follows:

Resolved, That we request Dr. MacIntosh to convey our respects



FRONT VIEW OF DONEGAL CHURCH AND "WITNESS TREE."

[See paper on Scotch-Irish Settlement of Donegal, p. 212.]

to Mr. Bonner, stating how deeply we have regretted his absence, and our earnest sympathy and prayer that he may be soon restored to his wonted health and strength. We would take this occasion of assuring him of our appreciation of the valuable services rendered by him to the Scotch-Irish Society, and through it to our race; and our hope and urgent request are that he will consent to continue in the office to which we have unanimously reelected him; and we pledge ourselves to take all possible measures to relieve him of unnecessary pressure while he is pleased to continue in the position of our chief.

Dr. Macloskie :

Mr. Chairman: Dr. Hall had written a resolution something like this, but in his hurry—he is going abroad—I think that he took it with him. It was very much better prepared than this one; but this, I believe, conveys the general intent of his resolution.

The resolution was unanimously adopted.

Dr. Macloskie:

I understand that there is in the hands of one of our members an important communication from the University of Princeton, which I think now is the proper time to read.

Dr. George B. Stewart :

Mr. Chairman: It is with very great pleasure that I submit this communication to you. It does not come officially, but it has official sanction, and I think that I can speak with authority on the subject. It is the result of a conversation of three of the Trustees—Mr. J. Bayard Henry and Mr. Pine and myself—and this letter is from the chairman of the Committee on Buildings, which is the first committee before which this matter will properly come. It suggests that our Society shall make Princeton its headquarters; and, before reading the letter, I desire to state that the New Jersey Historical Society has already done this. With your permission I will read the letter.

Dr. Stewart read the letter, whose tenor is above indicated.

Judge William McLaughlin :

Mr. Chairman: It is hard to run against Princeton, but we really would like to have these records and the headquarters of this Society at Lexington, Va., where the Convention met last year. We have a good place to keep these records, and the custodian of

the building is a genuine Scotch-Irishman, and would give to this matter ceaseless and untiring care. Our buildings will not cost six hundred thousand dollars, as I understand Princeton's will, but I am satisfied that the records will be properly taken care of.

Judge John M. Scott :

Mr. Chairman : I have nothing to say against Princeton. The offer it has made is a very generous and liberal one, and, if action is to be taken by this meeting, it ought to be favorably considered. Notwithstanding all that, my affection is for Lexington, Va., the home of my father and my people. If this question is to be disposed of to-day, I am for Lexington.

Dr. Parke :

Mr. Chairman : Lexington is a very beautiful place, and I think that we ought to feel very kindly toward it; but there are reasons which seem to me should decide us that this Society should be very closely attached to Princeton. The Scotch-Irish element has made Princeton, with all its beautiful buildings and its great legacies. The money that has made Princeton to-day the most elegant university in the world came from the Scotch-Irish, and this good brother who has written to Dr. Stewart I know something about. He takes a deep interest in this matter, and the help that will come from him if we accept his offer will be most beneficial to us. I think Lexington, Va., is a little too far away. Princeton is like the oak from the acorn, in the very heart of the district of the old log college.

Mr. Mellhenny :

Mr. Chairman : I move that the President appoint a committee of three or five to take this matter into consideration, and report it at another meeting.

Dr. Macloskie :

Mr. Chairman : It seems to me that the adoption of that motion will hang the matter up for another year.

Dr. George B. Stewart :

Mr. Chairman : I would like to amend that motion so that it will read that the matter be referred to the Executive Committee with power to act, and with the recommendation that if, in the judgment of our Society, the way be clear, the invitation from Princeton to make that place the headquarters of the Society be accepted.

Mr. McIlhenny :

Mr. Chairman : I will accept that amendment.

Dr. Bryson :

Mr. Chairman : I would prefer to see the motion made simply to refer it to the Executive Committee with power to accept or reject it, as the committee sees fit.

Judge John M. Scott :

Mr. Chairman : I would like to be informed whether the suggestion of Judge McLaughlin to establish the headquarters at Lexington, Va., will also be considered by the Executive Committee under the motion.

Mr. McIlhenny :

Mr. Chairman : The motion that I first made had that in view—that both propositions be considered.

The motion of Mr. McIlhenny, as amended by Dr. Stewart, was unanimously agreed to.

Dr. MacIntosh :

Gentlemen, there are a few matters of particular interest that ought to come before our present meeting. I shall simply mention them: The one is the necessity of making vigorous efforts to increase our membership. There are now about six hundred names on the roll. If we could secure a membership of about one thousand, it would largely relieve our difficulties, and I think that some means should be adopted to bring our printed volumes before the various historical societies of the country. This might be done by exchanges, and I think that if the present business meeting would direct the Executive Committee to adopt wise methods for the exchange of the records of our meetings with other societies of this country it would be an exceedingly good thing. We want to make our Society self-sustaining. The proposition has been suggested to me several times that we ought to have a fund that would insure us an annual income of four or five hundred dollars. That we ought to consider in due time, but the pressing matter is to increase our membership to at least one thousand active members. I respectfully submit these matters to the consideration of the business meeting of the Society.

Judge John M. Scott :

Mr. Chairman : I move that the subjects referred to by Dr. MacIntosh be referred to the Executive Committee.

The motion was unanimously agreed to.

The Secretary then submitted a number of letters inviting the Society to hold its next annual Congress in various cities of the country. Those letters will be found further along in this volume.

Dr. MacIntosh :

I have had several communications from my friend, Dr. Dinsmore, now in San José, Cal., in which he asked me the question whether our Society would contemplate with favor an invitation from California. I replied to him that I believed that it would, but that I had no ground for giving an answer until our meeting at Harrisburg, when I would bring the subject before the convention. Since then I have received two additional letters, and he, with a number of members of our Society in California, desires to have the name of San Francisco or some other central point in California presented to you as the place for next year's convention.

With respect to the invitation received from St. Louis, and which was read a moment ago, I think that it would be eminently fitting for this convention to direct the Secretary to write a letter expressing our thanks for the invitation, and our sympathy to the citizens of that city in their recent suffering.

I move you, *Mr. Chairman*, that the different invitations be referred to the Executive Committee.

The motion was unanimously adopted.

Dr. Bryson :

Mr. Chairman : I have a matter which I desire to lay before the meeting: As some of the members are aware, I last year delivered a lecture on "The Heroes of King's Mountain." On my way home, and while in the mountains, I met a gentleman, and spoke to him with reference to the desirability of having a map prepared which would show the lines and different locations in King's Mountain. This gentleman said that he was greatly interested in this matter, and that he had prepared a map of all this mountainous country in North Carolina, and he said: "If you will give me time, I will make a map showing the movements of the King's Mountain men through the different parts of King's Mountain, where the decisive battle which assured American independence was fought." Here,

Mr. Chairman, is that map. Every movement is marked, every camp is marked, from the time that they started from their homes up to the time of the battle on King's Mountain. This I desire to present to the Society on behalf of Col. Nimson.

Dr. Macloskie :

Mr. Chairman : I move that the Society accept the map, and that it request Dr. Bryson to communicate our thanks to Col. Nimson.

The motion was seconded and unanimously agreed to.

On motion, the meeting then adjourned.

REGULAR SESSION.

The regular session of the Congress was called to order at 10:15 A.M. in the Opera House by Dr. MacIntosh, and was opened with prayer by Dr. George B. Stewart.

The Chairman :

We shall now have the pleasure of listening to an address by Dr. George Macloskie, of Princeton, N. J., on "Ulster as It Was and as It Is."

Dr. Macloskie read the paper, which will be found elsewhere in this volume.

The Chairman :

The next number on our programme is a paper on "Scotch-Irish in the Juniata Valley," by Robert McMeen, Esq., of Mifflintown, Pa., which will now be read.

Mr. McMeen's paper will be found elsewhere in this volume.

The Chairman :

We will now be favored with an address by B. M. Nead, Esq., of this city, on "The Scotch-Irish Movement in the Cumberland Valley of Pennsylvania."

The paper read by Mr. Nead will be found elsewhere in this volume.

The Chairman :

We will now have an address by Mr. E. W. S. Parthemore, of this city, on "Early Ferries on the Susquehanna among the Scotch-Irish."

Mr. Parthemore's paper will be found elsewhere in this volume.

BUSINESS MEETING.

Immediately after adjournment a business meeting was held, Dr. Macloskie presiding.

Mr. McAlarney:

Mr. Chairman: I desire to offer a resolution.

The resolution was read by the Secretary, as follows:

Resolved, That, the poem read by the Rev. David X. Junkin at Oakville, Pa., in 1875, be printed in the forthcoming volume of the proceedings of this Society.

The resolution was seconded and was unanimously agreed to.

A meeting of the National Council of the Scotch-Irish Society of America was held in the Opera House at 1 P.M., Dr. MacIntosh presiding.

The Chairman:

Gentlemen: Under the provisions of our Constitution, it becomes the duty of the National Council to choose an Executive Committee, to consist of the President, Vice President General, Secretary, and Treasurer, and seven other members of the Society.

Dr. Bryson:

Mr. Chairman: I move that the chairman of the Committee on Resolutions be instructed to cast our ballot for the members of the Executive Committee.

The motion was seconded and was agreed to.

Mr. Cochran:

Mr. Chairman: I ask that the names of the present members of the Executive Committee be read.

The Secretary read the list of the names of the members of that committee.

After some discussion the following persons were duly elected members of the Executive Committee: Prof. George Macloskie, Princeton, N. J.; M. W. McAlarney, Harrisburg, Pa.; Dr. John W. Dinsmore, San José, Cal.; Dr. John H. Bryson, Huntsville, Ala.; Dr. H. A. White, Lexington, Va.; Mr. Helm Bruce, Louisville, Ky.; and Mr. W. Hugh Hunter, Dallas, Tex.

Dr. Macloskie:

Mr. Chairman : There was an arrangement made at Springfield when we met there that we could elect to honorary membership gentlemen who have done special service for the cause in which we are interested. We have been extremely careful in this matter, and up to this time no one has been elected in that way. We have now the unanimous vote of the Executive Committee favoring the election of the gentlemen whose names I will hand to the Secretary to honorary membership. I wish to call this matter to the attention of the Council before it adjourns.

The Secretary read the names proposed for honorary membership as follows :

HONORARY MEMBERS.

William H. Egle, M.D., Harrisburg, Pa.
 Mr. William Gray, Belfast, Ireland.
 Rev. George Hill, Belfast, Ireland.
 Rev. William T. Latimer, Belfast, Ireland.
 Rt. Hon. Thomas Sinclair, P. C., Belfast, Ireland.
 Robert Young, Esq., C. E., Belfast, Ireland.

REGULAR SESSION.

The Chairman :

I now have the pleasure of introducing Mr. W. H. Hunter, of Steubenville, O., who will read a paper on "Scotch-Irish Influence on American Journalism."

Mr. Hunter read the paper, which will be found elsewhere in this volume.

The Chairman :

One of the papers to have been presented this afternoon was by Maj. W. C. Armor, of Harrisburg, on "Scotch-Irish Bibliography of Pennsylvania." My friend, Maj. Armor, has been kind enough to put into my hands the following letter :

HARRISBURG, June 5, 1896.

My Dear Dr. MacIntosh : On account of the crowded condition of the programme I have gladly yielded my place and time on it to others whose papers will be much more interesting than mine could have been to the audience, but you can depend upon me to have ready for the printed annual of the Society the "Scotch-Irish Bibliography of Pennsylvania."

It will embrace the titles of all our county histories; Presbyterian

Church histories; newspaper articles; centennial celebrations; family reunions; Revolution records; marriage records; tombstone records; and, in fact, everything bearing upon the race, that I can find, which may be useful to the historian or those in search of family history. It will also, I trust, be a help to all in carrying out the duty laid upon us by our honored Dr. Hall, to study the history of our race.

In this connection please allow me to suggest a thought that has come to me in my researches so far. The State Library and the Pennsylvania Historical Society at Philadelphia are the custodians of the largest number of works in the state relating to the subject in hand, but to the majority of the Society's members they are practically inaccessible. Therefore, is it not the prerogative of the Scotch-Irish Society of America to arrange for a library of its own, where everything relating to the race can be gathered, and be at the call of her large constituency? It would include not only what could be gathered in the American home of the race, but everything bearing on ancestral lines that might be gleaned from Dunnet Head to Mull of Galloway in Bonnie Scotland, and in "good ould Ireland" from Ballycastle to Bantry Bay. For the consummation of this a Carnegie's liberality could be invoked, and be not the least of his noble benefactions.

Cordially yours,

W. C. ARMOR.

Mr. McAlarney and our other Harrisburg friends know that when Maj. Armor writes what is written in this letter he means what he says; and we thus have an opening to one of the most important and valuable services yet rendered to our Society and to our country. Now, if I might be permitted, I would suggest that by applause we recognize and thank Mr. Armor for his willingness to undertake this extreme labor on the part of the Society. The work will be done with that thoroughness which those of us who know him can testify to. [Applause.]

It is now my pleasure to introduce, and it will be your privilege to hear, Mr. Grier Hersh, of York, Pa., who will read a paper on "The Manor of Maske." Mr. Hersh has been selected by those who knew him best for this particular work. He is a graduate of Princeton, a man who has been busily engaged in successful banking, as well as in historic research, and I am sure it will be a valuable paper for our Society to hear.

Mr. Hersh read the paper, which will be found elsewhere in this volume.

The Chairman:

The paper on "Scotch-Irish in the Cumberland Valley" has been prepared with great care by Dr. John M. Cooper, of Martinsburg, Pa., a well-known journalist, who for many years has given partic-

ular attention to his particular part of the state, so far as our race is concerned. Mr. Cooper is not present, but his paper has been presented to the committee, and I am informed has been passed over for publication. We recognize Mr. Cooper's kindness in preparing this valuable document.

Mr. Cooper's paper will be found elsewhere in this volume.

The Chairman :

The closing paper for this afternoon will now be presented by one who will be recognized by all not only as an ardent Scotch-Irishman, but the historian of the Upper West Branch Valley, Mr. John F. Meginness, of Williamsport, Pa. His subject is "Scotch-Irish in the Upper West Branch Valley."

Mr. Meginness read the paper, which will be found elsewhere in this volume.

The Congress then adjourned to meet at 8 P.M.

EVENING SESSION.

The Congress was called to order at 8 P.M. in the Opera House, and was opened with prayer by Dr. Bryson.

The Chairman :

We shall now have the pleasure of listening to one who is a distinguished orator, and who, because of his work in the western part of this great commonwealth, requires no introduction in Pennsylvania. He is now known as Chancellor McCracken, of the New York University.

Dr. McCracken read the paper, which will be found elsewhere in this volume.

Miss Lily Coyle Hench sang "Annie Laurie."

The Chairman :

There are three prominent Scotch-Irish colleges in this land, old Nassau (or Princeton), Washington and Jefferson, and Washington and Lee. Among these three our own Pennsylvania institution is not the least, especially when you consider the contributions made by her to the ministry of our Church. My beloved friend, President Moffat, of Washington and Jefferson College, will now speak to us on "McMillan" and other pioneers of education in Washington County.

Dr. Moffat's paper will be found elsewhere in this volume.

Miss Derr sang "Bonnie Sweet Bessie, the Maid o' Dundee."

The Chairman:

To introduce to a Harrisburg audience my friend and brother, Dr. George Norcross, would be unnecessary. If there is any man who understands the Cumberland Valley from end to end better than Dr. Norcross, I should like to know who he is. We shall now hear from Dr. Norcross on "The Influence of the Scotch-Irish in the Cumberland Valley."

Dr. Norcross read the paper, which will be found elsewhere in this volume.

The Congress then adjourned to meet at 8:30 Saturday evening.

EVENING SESSION.

The Congress was called to order in the Opera House at 8:30 P.M., and was opened with prayer by Rev. Dr. D. M. Gilbert, of Harrisburg.

The Chairman:

I have received a letter from President Robert Thomson, who was to have addressed us this evening, giving the reasons for his absence. I will pass the letter over to the Secretary.

I have a letter also from one of our most interested members, Mr. Frey, of Springfield, O., regretting his absence, and expressing his earnest wishes for the success of our meeting in Harrisburg.

The Euterpe Quartet sang "Softly Now the Light of Day."

Judge Simonton:

When the Congress met last year at Lexington, Va., one of the addresses was entitled, "A Night in a Log College." That address was received with very great favor and approval and delight by those who heard it, and its fame has since spread to such an extent that its writer was specially requested to repeat it at this time and to this audience, as it had unfortunately been omitted from last year's volume. I am sure that you will be delighted that we have reserved at least some of the best wine for the last.

I have now the pleasure of introducing, for the purpose of delivering this address, our worthy Vice President General, Rev. John S. MacIntosh, D.D.

The Chairman:

Members of the Scotch-Irish Congress, the sweet, sad hour of

parting has come, and it is becoming that I, who, through a somewhat unhappy necessity, have been occupying at these meetings the place that we have so ardently desired to see filled by our esteemed President, Robert Bonner, should now make an acknowledgment of what are the strong convictions and the deep feelings of all those who occupy executive positions in this Society and of all its members.

Before, however, I proceed to present the resolutions which are only fitting for us to adopt on this occasion, there are two or three remarks which it is thought desirable for me to make, in order that the sentiments may be in some way embodied in our proceedings.

The first is this: That the power and influence of our Scotch-Irish Society is never to be measured by the number of members convened at any one point. Our members are scattered from the gates of the Atlantic to the quiet waters of the Pacific, from the lakes to the Gulf, and they are influential wherever they are. On entering, I looked with wonder and thoughtfulness on the meeting somewhat hastily called in the great metropolis of the Northwest but a few weeks ago. Looking around the room in Chicago where we were assembled, I found that the man who was at the head of one of the largest enterprises of that commercial city, the man who was the chairman of the Produce Exchange, was one of our most active members; the man most influential in the real estate association of that city; the most influential underwriter, and the head of one of the most successful banking concerns; the man who was at the head of a great institution of learning, and three of its professors; the man who was at the head of the great reform of prison administration; the man who was at the head of the largest public concern of the Northwest, were all active, influential members of the Scotch-Irish Society. So it is wherever we go. The influence of our Society is not to be gauged by the number of those who at any one point convene together.

We are not averse to looking our faults in the face. We do not deny that we have faults. We believe that we have something to do in the future, as our fathers had to do in the past; and we believe that we have it in our souls and in our wills to make ourselves bigger, better, and more useful Americans every day that we live. We do not profess to be a society living simply in the recollections of the past; but we do avow ourselves to be a society whose members, recollecting what we have received from our ancestors and from their ancestors, recognize the heavy responsibility that rests

upon us to do good unto all men, and especially unto the household that we call our own.

Now, Mr. Chairman and fellow-members, with these two or three remarks I want to say that in the hearts of the members of this Society there is one strong feeling of grateful acknowledgment to every one in Harrisburg and the neighborhood for unwearied thoughtfulness through weeks of preparation, for untiring care and attention during the sessions of the Congress, and for unbounded generosity, liberality, and kindness in their treatment of us while we have been here. And therefore while, of course, resolutions must carry with them a certain formality to be proper and worthy of acceptance, I want the various committees and citizens of this great capital city to understand that behind the formal resolutions there are hearts of gratitude, and that after we are scattered there will remain sweet memories and deep of the many favors received.

Mr. Chairman, I beg leave to offer the following resolutions:

RESOLUTIONS.

In closing its eighth annual Congress the Scotch-Irish Society records its sincere thanks to every one of the many friends who have helped to render its assembly successful. We especially tender our thanks to his Excellency, Gov. Daniel H. Hastings, and to Hon. John P. Patterson, the Mayor of Harrisburg, for giving us a welcome to the capital city of the Keystone State of our great American commonwealth; to Hon. Judge Simonton and the citizens' local committee, Hon. Judge McPherson and their Executive Committee, and Mr. M. Wilson McAlarney, for their careful arrangements and assistance; to Hon. Louis W. Hall and Mrs. Hall and Gov. and Mrs. Hastings for the delightful social features of the Congress, and to the Dauphin County Historical Society and the clergymen of Harrisburg for their countenance and courtesy; to the Euterpe Quartet and the soloists and the Steelton bands for appropriate and skillful music; to the gentlemen of the press, both of Harrisburg and throughout the country, who have greatly helped our cause by faithful reports, and by a friendly attitude toward our Society in its efforts to perpetuate the memories and to stimulate the good of our race, and to make Scotch-Irishmen good Americans. While we gladly acknowledge the achievements of other component factors of our American nationality, we see with special pleasure the rewards of industry and patriotism which are everywhere visible in this center of the Scotch-Irish race.

And over and above all, we renew our tribute of humble and hearty thanks to God, who has preserved us in the past, and has enabled so many of us to meet in happy brotherhood; and we would also renew our pledges of hearty loyalty to this free commonwealth in which citizens from many lands are able to enjoy equal rights as members of one great American family.

Mr. Floyd :

Mr. Chairman : It gives me great pleasure to second those resolutions.

The resolutions were unanimously adopted.

The Euterpe Quartet sang "I Lay My Sins on Jesus."

The Chairman :

Mr. Chairman : I desire through you, as the special representative of the people of Harrisburg and vicinity, to convey to you very heartily these our thanks for your patient work before our coming, for your unwearied attentions while we have been here, and for the unmeasured generosity and liberality with which you have striven to make our stay both delightful and profitable.

Dr. George B. Stewart :

Mr. President : I am called upon quite suddenly, but I respond as cheerfully to the request to say a word in reply to these resolutions. I can assure you, sir, that the citizens of Harrisburg, the members of the Scotch-Irish Society residing in Harrisburg, and all the good Scotch-Irish people who have assisted us in our efforts to make your stay here delightful and profitable, have considered it a pleasure to do so. Your coming has inspired in us a larger esteem for you and for the Society which you represent, and a larger hope for our country and for the institutions so dear to us; for we are assured in our minds that such worthy sons of such worthy sires are safe persons into whose hands we can intrust our civil institutions, and all the deep and precious sources of our lives. We have learned of the many virtues of your race. It is possible that a few have escaped mention; we are not so sure. We have a lurking suspicion that our fathers had some faults. If so, their faults were on the same magnificent scale, and in the same imposing proportions, as their virtues. But be that as it may, we have not been disposed to give truth and effect to those most untruthful words that the good that men do is oft interred with their bones, while the evil lives after them. The good that the early Scotch-Irish did will not be suffered to lie in forgetfulness so long as the National Scotch-Irish Society has its being. We have enjoyed your stay with us. We hope that you may come again. We are glad on this occasion to assure you that what little we have been able to do to make your stay among us comfortable has been done with great heartiness, and we are quite sure that your words of praise are far beyond that which we deserve.

If my response is brief, it is due to the lateness of the hour and the suddenness with which I have been called upon to speak to you. If there is any lack of heartiness on our part in bidding you Godspeed in your great work of acquainting this land of ours with the noble deeds of our fathers and with the high purposes of their sons and with the blessed heritage that we hope to transmit to our children, it is to be charged not to the coldness of our heart, nor to the insensibility of our spirit, but to the feebleness of our tongue.

With large anticipation of pleasure and profit, we bade you, "Welcome;" with those anticipations fully realized, and in all sincerity, we now say, "Farewell."

After the pronouncing of the benediction by Dr. Stewart the Congress adjourned.

MEMBERS RECEIVED AT HARRISBURG.

THE following persons were nominated and elected to membership in the Scotch-Irish Society at various times during its Congress at Harrisburg :

- William C. Armor, Harrisburg, Pa.
Levi B. Alricks, Harrisburg, Pa.
James Boyd, Harrisburg, Pa.
John Yeomans Boyd, Harrisburg, Pa.
Dr. J. M. Brown, Harrisburg, Pa.
James E. Barnett, Washington, Pa.
Miss M. B. Barnett, Washington, Pa.
Mrs. Mary A. Bradbury, Germantown, Pa.
Oliver Bradin, 117 North Twenty-first Street, Philadelphia, Pa.
Spencer F. Barber, Harrisburg, Pa.
James T. Barnett, Harrisburg, Pa.
Rev. William P. Bryan, Pastor Church of the Covenant, Chicago, Ill.
Thomas H. Bellas, 1634 Prairie Avenue, Chicago, Ill.
D. Truman Boyd, Harrisburg, Pa.
James Wasson Cochran, 990 Royden Road, Columbus, O.
Dr. Joseph N. Clark, 1111 North Third Street, Harrisburg, Pa.
Rev. George S. Chambers, D.D., Harrisburg, Pa.
Rev. David Conway, Mt. Joy, Pa.
George W. Creighton, Harrisburg, Pa.
John Donaghey, Providence, R. I.
James W. Davidson, Box 644, Washington, D. C.
Daniel M. Dull, Harrisburg, Pa.
John P. Elkin, Indiana, Pa.
Miss Lilian S. Evans, Columbia, Pa.
Dr. John W. Elder, Clarion, Pa.
Rev. J. S. Elder, D.D., Clarion, Pa.
Mrs. Joseph Fenner, 406 Chestnut Street, Harrisburg, Pa.
S. W. Fleming, 104 South Street, Harrisburg, Pa.
Maj. R. H. Forster, Harrisburg, Pa.
Wilson M. Gearheart, Danville, Pa.
Charles K. Geddes, Williamsport, Pa.
Bertram G. Galbraith, Harrisburg, Pa.
Capt. John C. Harvey, Harrisburg, Pa.
A. Boyd Hamilton, Harrisburg, Pa.
Hugh Hamilton, Harrisburg, Pa.
Mrs. James Hackett, Germantown, Pa.

- Rev. Thomas C. Hall, D.D., 468 North State Street, Chicago, Ill.
Daniel Coyle Herr, Harrisburg, Pa.
Edwin Wallace Jackson, Harrisburg, Pa.
Edgar L. King, Harrisburg, Pa.
Mrs. E. C. Kunkel, Harrisburg, Pa.
S. T. McCravy, Spartanburg, S. C.
J. M. McCarrell, Harrisburg, Pa.
Robert McMeen, Mifflintown, Pa.
Judge John B. McPherson, Harrisburg, Pa.
Rev. R. A. McKinley, D.D., Ph.D., Steubenville, O.
Prof. L. E. McGinness, Steelton, Pa.
Rev. Henry C. McCook, 3700 Chestnut Street, Philadelphia, Pa.
John F. Meginness, Williamsport, Pa.
James Addison Moore, Camp's Hill, Pa.
William H. Middleton, Harrisburg, Pa.
Joseph Montgomery, Harrisburg, Pa.
Mrs. Mary McCord Martin, Springfield, O.
Rev. S. A. Martin, President of Wilson College, Chambersburg, Pa.
Edwin E. Meginness, Steelton, Pa.
Rev. George Norcross, Carlisle, Pa.
W. M. Oglesby, Harrisburg, Pa.
Miss M. M. Prince, Slatington, Pa.
W. G. Parke, Scranton, Pa.
Robert Patterson, Uniontown, Pa.
Georgé W. Rogers, 127 North Ludlow Street, Dayton, O.
J. E. Rutherford, Harrisburg, Pa.
W. S. Rutherford, Steelton, Pa.
James Ralston, Mechanicsburg, Pa.
John F. Robertson, Steubenville, O.
Robert A. Richard, Carlisle, Pa.
Mrs. Jane Stuart Smead, Carlisle, Pa.
Charles H. Smiley, New Bloomfield, Pa.
Rev. William Simonton, Emmetsburg, Pa.
Robert Snodgrass, Harrisburg, Pa.
Dr. George Stewart, Harrisburg, Pa.
Hon. J. W. Simonton, Harrisburg, Pa.
William H. Scott, Harrisburg, Pa.
Frank P. Snodgrass, Harrisburg, Pa.
John H. Walker, Fannettsburg, Pa.
William A. Wallace, Harrisburg, Pa.
Hon. Robert E. Wright, Allentown, Pa.

INVITATIONS.

THE following invitations are self-explanatory. They were read before the Congress at Harrisburg and referred to the Executive Committee of the Society for final decision as to the place of meeting, but at the time this is written no definite conclusion has been reached by that body on the subject.

INVITATION FROM DENVER.

DENVER, COLO., September 4, 1896.

A. C. FLOYD, Esq., Secretary, Scotch-Irish Society of America, Chattanooga, Tenn.:

Dear Sir: In behalf of the Denver Chamber of Commerce and Board of Trade, an organization with a membership of five hundred and fifty of Colorado's most influential citizens, we hereby extend to your association a most cordial invitation to hold your annual convention of 1897 in Denver.

All things being considered, Denver is perhaps the most desirable city in the Union for the holding of conventions. Her ample and splendid hotel accommodations are unsurpassed, and while the most luxurious tastes can be satisfied, persons of moderate means can always procure what they desire at reasonable rates. The acceptable manner in which Denver entertains her guests is well known throughout the country. Her ability to entertain was thoroughly tested at the Knights Templar Conclave in 1892, when one hundred and fifteen thousand people arrived in this city within three days, and all were comfortably cared for. Experience has demonstrated that, as a rule, people gather in larger numbers at conventions held in Denver than in other cities, because of her excellent facilities for entertaining visitors, and the great number of attractions she offers. The work of a convention being done, visitors and delegates can leave the city by the different lines of railroad in the morning, spend the day viewing the grandest mountain scenery in the world, and return to the city by six or eight o'clock in the evening. It is but true to say that there is no city on the continent where the attractions of a metropolis and the grandeur of mountain scenery are in such close proximity to each other.

Should you decide to come, we will do all in our power to make

your convention a success, and your stay with us as pleasant as possible.

Very respectfully yours,

M. C. JACKSON, *Secretary.*

We heartily join in the above invitation and pledge you a cordial reception.

A. W. MCINTYRE, *Governor of Colorado;*

CHARLES L. BURPEE, *Acting Mayor of Denver.*

DETROIT'S INVITATION.

DETROIT (MICH.) CONVENTION LEAGUE, }
March 30, 1896.

A. C. FLOYD, *Secretary, Chattanooga, Tenn.:*

Dear Sir: I would like to enter the name of Detroit for the 1897 convention of the Scotch-Irish Congress of America, and ask you to bring the matter before your body at their meeting in Harrisburg, May 1-7. Detroit has become one of the leading convention cities of the country, has special facilities for entertaining guests, and can always assure them a good time. If you will furnish me the names of any Detroit or Michigan members I will take the matter up locally, and any favors you can extend, or information furnish in regard to this matter, I can assure you will be gladly received. I will furnish you further information regarding Detroit, and her convention accommodations, just before your coming session.

Yours truly,

MILTON CARMICHAEL, *Secretary.*

INVITATION FROM NASHVILLE.

NASHVILLE, TENN., May 16, 1896.

MR. A. C. FLOYD, *Secretary Scotch-Irish Society of America, Chattanooga, Tenn.:*

Dear Sir: Will you kindly inform me at what place your association decided to meet next year in annual convention, and if it is possible for you to meet in Nashville during our Centennial year, 1897?

The inclosed literature will give you some idea concerning our Exposition. We propose making this Exposition one of the greatest ever held in this country, the World's Fair alone excepted. We would be very glad to have your association meet here during the year 1897. If we can in any way bring this about, I would be glad to hear from you upon the subject.

Yours very truly,

A. W. WILLS, *Commissioner General.*

FROM ST. LOUIS.

ST. LOUIS, Mo., May 5, 1896.

HON. A. C. FLOYD, Secretary, Scotch-Irish Society of America, Harrisburg, Penn.:

Sir: I have been hoping to attend this meeting of the Society, with the intention of extending an invitation for the next convention to be held in this city. There are so many worthy representatives of the Scotch-Irish race in and near the city that I feel confident a cordial welcome would be extended and the interests of the society greatly advanced if there should assemble here such a distinguished body of men as your annual convention attracts.

If the convention should not definitely select the place of the next meeting, I shall be pleased to forward to the Executive Committee such a formal invitation as will be a guarantee of open hospitality. Hundreds of those having in their veins the best strains of Scotch-Irish blood would welcome you all as brothers, and the prospect of the honor of having the convention here would stimulate the formation of a strong State organization.

Please put St. Louis in line for future favors.

Sincerely, etc.,

BRECKINRIDGE JONES.

FROM SAN JOSÉ, CAL.

SAN JOSÉ, CAL., June 29, 1896.

Dear Mr. Floyd: It was an occasion of real regret that I could not be present at the Congress. I hear that the meeting was a very good one. If there is any probability that the Congress can come to California, I would have heart to work up a strong sentiment in that behalf. I rather think that a large city is not the best place for the meeting; smaller cities take more interest, and do more to make it a success. This is one of the most beautiful cities in the world; in a magnificent valley, an hour and a half from San Francisco, with many good hotels, and one very fine one; the surroundings are specially attractive and the place is within easy reach of all California. If there were any encouragement, I would try my hand in getting a boom for the Congress here. I do not want to fuss about it if there is no chance of its coming. It is a long distance, but there are very many of our race in this part of the land, and many of our people from the East are constantly coming here anyhow. Perhaps it might be a good thing.

Sincerely yours,

JOHN W. DINSMORE.

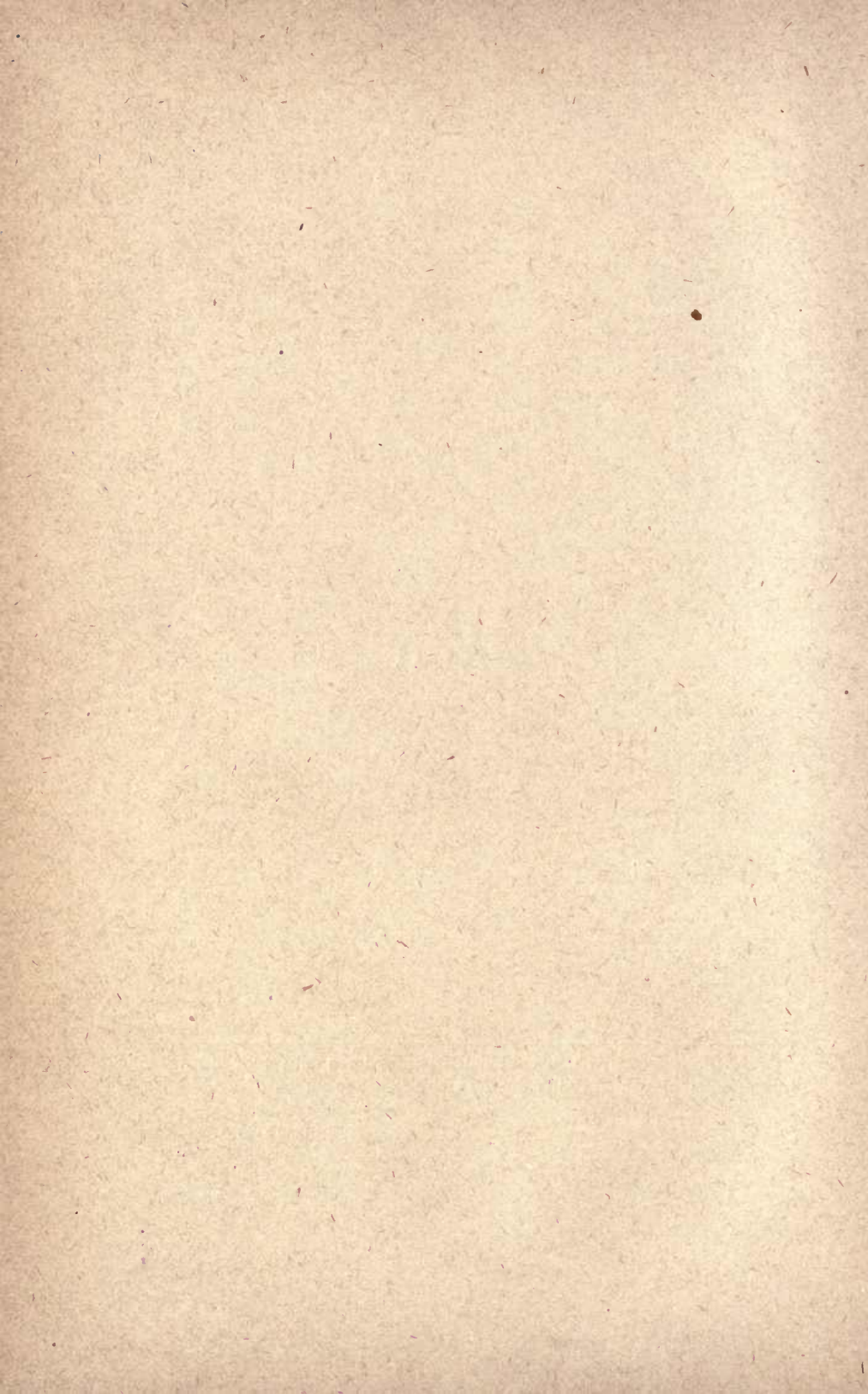
PART II.

The following addresses are published as they were delivered, and we do not assume any responsibility for the views of the speakers.

ROBERT BONNER,
JOHN S. MACINTOSH,
GEORGE MACLOSIE,
A. C. FLOYD,

Publishing Committee.

(69)



LANDMARKS OF EARLY SCOTCH-IRISH SETTLEMENT IN PENNSYLVANIA.

BY WILLIAM HENRY EGLE, M.D., HARRISBURG, PA.

Ladies and Gentlemen: With all due reverence, I firmly believe that the Scotch-Irish people were particularly chosen by the Almighty to do a distinctive mission for God and man in the early settlement of this country. Their strange story, and the stranger story of the new empire in this western world, which they have greatly assisted in founding—in privations and pain, and self-endurance—seem to me only coherent on the theory that the Scotch-Irish race, above all others, was from the first called and chosen to a characteristic achievement by the Almighty. It is true that the first settlers in Pennsylvania have been branded by bigoted and false historians as the “ignorant German and the turbulent Irish;” to the latter you belong; among the former, thank God! I am to be classed. As to the Pennsylvania-German this is neither the time nor the place to laud his praises—I am not here for that purpose. I have come up to offer my meed of praise to that class of Pennsylvania’s early settlers who feared God, hated tyranny and oppression, and acted nobly, intelligently, and patriotically in every crisis of affairs. To the origin of these people it is not my province to refer, save in general terms—that they were the descendants of the Scotch and English Protestant settlers in the North of Ireland. That they were an especially good and saintly race does not follow. Men use rough instruments, sometimes a buzz-saw; God uses rough instruments too, and it is ill to meddle with buzz saws, human or divine.

The term “Scotch-Irish” was one of reproach in the early settlement of Pennsylvania; and Parson Elder, of pious memory, complained bitterly of the language used by the Quaker pamphleteers in referring to the emigrants from the North of Ireland as Scotch-Irish, it being an “ill-mannered name.” It was to the Land of Penn that the Scotch-Irish chiefly came. The founder, actuated by a “purpose,” urged the Enniskillen men to come to his province. What that purpose was, we can only divine.

Prior to Penn’s coming, the Swedes and the Hollanders vied with each other in supremacy on the Delaware. The capture of

the Dutch colonies by the English made Pennsylvania subject to the crown of Great Britain. Securing feudal rights over what subsequently became the province of Pennsylvania, Penn invited those peoples persecuted for religion's sake to his asylum in the wilds of America. The English and Welsh Quakers came with him, followed shortly after by the German and the Swiss. On the confines of this early civilization was the savage of the wilderness—always bloodthirsty, ever treacherous. With the non-combative settlers, consisting of the placid Quaker and the no less amiable emigrant from the Palatinate, it was found necessary to surround the abodes of these peoples with a race resolute, energetic, fierce people if you will, but with the instinct of order and government in them, and justice, as something to be aimed at with all its power in this blind, rough world; and so these Enniskillen men came to Pennsylvania. It is out from this hive that the great historic families of Scotch-Irish have swarmed, and become the path finders in the world's progress.

Let us now glance briefly at the various landmarks in these early Scotch-Irish settlements of Pennsylvania, so that you may know somewhat of the homes of your ancestors of almost two centuries ago. As a general thing the emigrants from the North of Ireland landed at New Castle, now in the state of Delaware, and from that point found their way up chiefly through the branches of various rivers and the portages connected with them to Brandywine and Fagg's Manors in Chester County, to that of Octorara and Pequea Valley, and Donegal, now Lancaster County, and to the localities now known as Paxtang, Derry, and Hanover, then in the county of Lancaster. Probably the only emigrants who came in through New York were those of the so-called "Irish Settlement" at the forks of the Delaware, in Allen Township, Northampton County, and, as this is the most eastern portion of the State where the Scotch-Irish settled, I will give a brief *résumé*, passing rapidly on to the landmarks of other settlements in Pennsylvania. The first settlers were the families of Craig, Wilson, Gray, Ralston, Hays, and McNair, who had come from the Scotch-Irish settlement in Londonderry, New Hampshire, where, owing to the rigorous climate, they could not be induced to remain. Shortly other families settled in the same neighborhood, although in 1740 the "Irish Settlement" was thus distinctively known, and a church organization made. It grew but slowly, and reached its height by the year 1750 when most of the descendants of the first settlers passed

on toward the Susquehanna and down the Cumberland Valley. It is true that in the French and Indian wars, as well as during the Revolutionary struggle, their children were active participants for the protection of their homes and the independence of the colonies. In that section to-day few remain, for their descendants are to be found scattered over many states in the Union.

As early as 1720 there was a characteristic settlement of Scotch-Irish on the waters of the Neshaminy, in Bucks County. The settlement was widely scattered, however, but it eventually became one of the greatest landmarks of that race in the history of our country. I refer especially to the founding of the Log College, so celebrated in the religious educational history of the United States, an institution which will hand down to remotest generations the learning, the religious enthusiasm, and the saintly character of the Tenants and the Blairs. Representative families of this section were the Griers, the Harts, the Longs, the McKinstrys, Snodgrasses, Scotts, Simpsons, Ramseys, and Wilsons; with a host of others, goodly names, representative people in this as well as in far-off states.

At Fagg's Manor, at Octorara, at New London, and at Brandywine Manor, within the confines of Chester County, were several distinctive Scotch-Irish settlements. These commenced as early as 1710, and formed the nucleus for subsequent emigration for at least forty years, when they too began to decline, by removal to other sections of Pennsylvania and to the colonies in the South. Perchance there are no more interesting facts connected with the history of Scotch-Irish emigration than those relating to the settlements to which I have just referred. It was at the church at Fagg's Manor that, when the Whitefield furore had upset all the churches of the Scotch-Irish settlements in America, the Rev. John Roan, to whom I may refer again, ably combated with Whitefield, what he termed the dangerous delusions of that apostle of the New Side Doctrine.

Prior to 1730 there were large settlements of pioneer Scotch-Irish in the townships of Coleraine, Pequea, and Leacock, in now Lancaster County. Just exactly when those sturdy pioneers wended their way into these several localities has not been accurately ascertained. In the absence of the assessment lists prior to the formation of Lancaster County, and subsequent thereto, no definite time can be fixed for the several settlements. It is more than probable that the oldest of these was that of the first-named town-

ship, Coleraine, from the fact that the Octorara churches on both sides of the stream from which they took their names were organized before the year 1720. Among the warrantees of land prior to 1740 were emigrants from Coleraine, Ireland, and hence the name which was given to the township by the early settlers there. We find the names of Allison and Anderson, Guthrie, McKee and McConnell, Stewart, McCullough, Clark, McGown, Hastings, McCorkle, and others—Scotch seed from Irish soil, transplanted to the province of Pennsylvania.

On the Pequea was a noted Scotch-Irish settlement prior to 1720. It was in this locality where the saintly Dr. Robert Smith served the people so long and faithfully, and it was from this nursery of Scotch-Irish stock there sprang up those great lights of the Presbyterian Church in America: Dr. Samuel Stanhope Smith, of Princeton College; and Dr. John Blair Smith, of Union College. It is true that but few of the descendants of the original settlers remain in the neighborhood, but the influence for good which has gone out from thence will only be revealed when time shall be no more.

In Leacock, another Scotch-Irish settlement, there yet remain a few of the descendants of the early settlers. The Church organization established as early as 1724 remains to the present day, and the graveyard, hoary with age, in which lie the bones of the patriotic and goodly pioneers who made the wilderness blossom as a rose one hundred and seventy years ago. Of the representative families of Leacock there were the Scotts and Hamiltons, the Crawfords and Wallaces, the Whitehills and others, of distinctive Scotch-Irish lineage, who make up a history of the Leacock settlement scarcely equaled by any other in the country.

Passing over these important footprints of the Scotch-Irish, we come to that section of country in the midst of which we are now standing. Within a radius of twenty-five miles are those venerable landmarks of that great emigration from Ulster, known respectively as Donegal, Paxtang, Derry, and Hanover; so named from the churches in their midst and from the various townships in which these settlements were made. If the garden of Eden were located in America, we would be led to believe that these settlements were placed in its midst. For fertility of soil, for wood and stream, with graceful undulation of hill and vale, protected by the Blue Mountains on the north and the South Mountain range on the south, the canopy of heaven outstretches over no fairer or

more glorious section of land than that embraced within the early settlements of Donegal, Paxtang, Derry, and Hanover. In what year the Scotch-Irish emigrants trod the soil of now Donegal township we have no accurate knowledge; but prior to 1715 the early pioneers, on wending their way to the Octorara and the Pequea, spied a goodly land lying on the Susquehanna toward the Swatara region, and moved farther westward. The first comers were called "intruders" by the provincial authorities, as they simply squatted upon the land and built their cabins, the original mark of settlement. Some of the first of these heralds of civilization were removed, and their log cabins destroyed by the Quaker authorities; however, the latter finding that they had a different element to deal with, they were at last allowed to remain and take up lands for their future homes. Others of the Scotch-Irish, like an advancing army, moved on and up the Swatara, occupying what were afterwards the townships of Paxtang and Derry and Hanover. Originally these frontiersmen were all termed "Donegallians." Complaints were made by Logan and others to the proprietaries that these people had seated upon the choice lands in the province, and had refused to pay for the same, claiming that they were there upon the invitation of the proprietary. About this time William Penn died in England, and the land office was closed for a period of twelve or thirteen years. During that interim the Scotch-Irish came in swarms, and the provincial authorities were not only very much alarmed, but annoyed and perplexed, at the conduct of "these turbulent Irish," who possessed themselves of the best land in the province. However, when the land office was again opened, and overtures made to them, they readily agreed to pay the terms for the land, including interest from the date of actual settlement, but absolutely refused to pay any quit rent. They had left Ireland for this very reason, and they had come to Pennsylvania upon the invitation of the founder himself, and Secretary Logan and others might have called them impudent, yet they were willing to purchase the land in fee simple. The wrongs that they had endured in Ireland were not to be repeated in America. To tell the truth, notwithstanding the overtures made to the Enniskillen men, they were not particularly well treated when they came to Pennsylvania. Nevertheless, an Ulster man always knows how to take care of himself, and the history of all the Scotch-Irish settlements in Pennsylvania shows that they forged ahead, manifesting the same zeal and ardor and combativeness in civil as well as in ecclesiastical affairs.

After their religious organization they began to take an active part in political matters, and before the Quaker authorities were aware of it the Scotch-Irish of Lancaster County in 1731, two years after the formation of that county, elected one of their own number to the Provincial Assembly. This was to the amazement and disgust of the peaceable Quaker. Yet from that period to the close of the struggle for independence the Scotch-Irish element in Lancaster County was the dominating one. One hundred and sixty years ago they began to fill the political offices in the province, and it is not remarkable that they have continued in that office-struggling career even to the present time.

The settlement of Donegal furnished the French and Indian War, as well as the other wars, down to that of the great rebellion, many prominent officers and men—men who made their mark in public affairs, and left their impress, not only upon the State, but upon the Federal Union from its first establishment. The Allisons, Buchanans, Campbells, Mitchells, McFarlands, Galbraiths, Stewarts, Cunninghams, Sterretts, and Wilkins were the leading families for nearly a century. Scarcely a descendant of one of these remains in the old settlement of Donegal.

The settlements at Paxtang, Derry, and Hanover were simply the result of the pressing forward, on beyond the frontiers of civilization, of the Scotch-Irish migration. The story of these three localities—yea, I may say, of the four: Donegal, Paxtang, Derry, and Hanover—is that of a remarkable people, whose representatives are now scattered throughout every state of the American Union. From these settlements, which as early as 1740 contained twice or thrice the number of inhabitants that they do to-day, a constant stream of pioneers wandered on down through the Cumberland Valley, across the Potomac, down through Virginia, into the Carolinas and Georgia, and there for a century they have lived, people of the same surname as those found upon the early assessment lists of the Scotch-Irish settlements surrounding us. From thence, too, they passed over the Alleghanies into the "State of Franklin," and into the "dark and bloody ground" of Kentucky—representative families all of them. The majority of the signers of the Mecklenberg Declaration, the hero of King's Mountain, and those who won victory at the Cowpens: the Pettigrews, the Calhouns, the Polks, and the Johnsons, all of the Southland, were descended from the early Scotch-Irish settlers of Pennsylvania. Ulstermen of the South and the West, you have a noble lineage! I would love to

dwell upon the historic families, the pioneers of which first pressed the sod of this locality, but that I leave to others for another day and on another occasion; and yet, in all sincerity, permit me to ask, what would the Cabells of the "First Families of Virginia" be without the Breckenridges, or the Dabneys without the Stewarts, and as with them so with the scores of other families who have risen to immortal fame.

Down through Central Virginia, into Western North Carolina, into Georgia, Tennessee, and Kentucky—aye, into the far, far West, reaching the Pacific Slope—as has just been said, you have the same historic surnames as those appearing in the early records of these Scotch-Irish settlements; and in the graveyards of old Donegal and Paxtang and Derry and Hanover are interred, if not the ancestors of those representative families, at least those of the same stock. The tumble-down church buildings with scarcely a half score of worshippers, where a century ago there were hundreds crowding into the sacred edifices, with the ancient God's acre filled up to its fullest capacity with the remains of the hardy pioneers, are all that are left of these early landmarks of Scotch-Irish settlement in Pennsylvania.

To-day you have visited old Derry, where the loving remembrance of many whose parents and grandparents worshiped in the old log church have erected a memorial of that celebrated landmark. Within the shadows of that church rest the remains of the God-fearing William Bertram, and that other Scotch-Irish divine, the God-serving John Roan, of saintly memory. About the time that the Log College was established Roan taught theology, and under his tuition were instructed those educational pillars of the gospel of Christ: William Graham, Samuel Eusebius McCorkle, and Joseph Montgomery, with other shining lights in the Presbyterian fold. The Kerrs, Wilsons, Campbells, Kellys, and others were early settlers.

You visited Paxtang, venerable in years—the old church of more than a century and a half ago—and have seen the sacred inclosure, within the shadows of that old church, where rest all that is mortal of Rev. John Elder, of Maclay, and of Simpson, of Stewart, of Crouch and Rutherford and of others; names most dear, as being typical Scotch-Irish in the early history of this distinctive Ulster locality.

Of the Hanover settlement little more can be said than of the others, save this: that the silent churchyard, with its numerous tab-

lets denoting whose dust lies there enshrined, is all that we have to-day to remind us of one of the grand old landmarks of Scotch-Irish settlement. Here Sankey, McMordie, Woods, and Snodgrass ministered, the first of whom with forty families of his flock went into the Virginia valleys long before the Revolution. For fifty years the godly Snodgrass held the people until he was almost the sole survivor. Central Ohio and Indiana chiefly preserve the names of the early settlers: the Allens, Barnetts, Todds, Harrisons, Rodgers, and many others. Old Hanover! How bravely she bore the brunt of Indian marauds and savage scalping knife in the darkest era of American history! Many of her sons won distinction in the provincial service, and left honored names to their descendants, now scattered far and wide. Old Hanover! from whence emanated those firm resolves of June 4, 1774, which have thundered down the century, "that in the event of Great Britain attempting to force unjust laws upon us by the strength of arms our cause we leave to Heaven and our rifles." The sequel: on every battlefield of the contest for independence the men of Hanover shed their blood.

I feel confident that you now believe that we have here a Scotch-Irish history nowhere equaled this side of Ireland itself: a history to be prized, a history to be gathered up, and preserved for the centuries to come.

The overflow of the Scotch-Irish emigration went from this locality into the Cumberland Valley, and then passed on, as I have stated. The historic families of that noble valley, like those of other sections of Scotch-Irish settlement, remain to be written. Their prowess and their good deeds of one hundred and sixty years ago conclusively prove that the representative people of a century ago have always been the representative people. Now and then some hitherto unknown family rises up; yet it is a remarkable fact that in all sections of our Union the descendants of the leading and prominent pioneers in the early settlement of Pennsylvania, who made the landmarks of the Scotch-Irish what they are, are the leaders of thought and opinion to-day. To go back to what I said at the outset of my address, the Almighty brought them into America for a purpose as his chosen people. They mold public opinion; and I, for one, although not of your race and lineage, am free to confess all the marvelous characteristics of the Scotch-Irish.

It may possibly be expected that I should touch upon that important episode in our provincial history in which were concerned some of the brave men of the Scotch-Irish settlers around us. I re-

fer to the so-called "Paxtang Boys" insurrection. That story is a long one. It was an era when Quaker political pamphleteers, headed by Benjamin Franklin, sought to traduce and vilify the Scotch-Irish Presbyterians. I feel confident that there is not a man present here, of Scotch-Irish descent or any other descent, who would not under the same circumstances have exterminated the murderous savages harbored at Conestoga and Lancaster. There is a "rod in pickle" for these vilifiers of your race and ancestry, but not now.

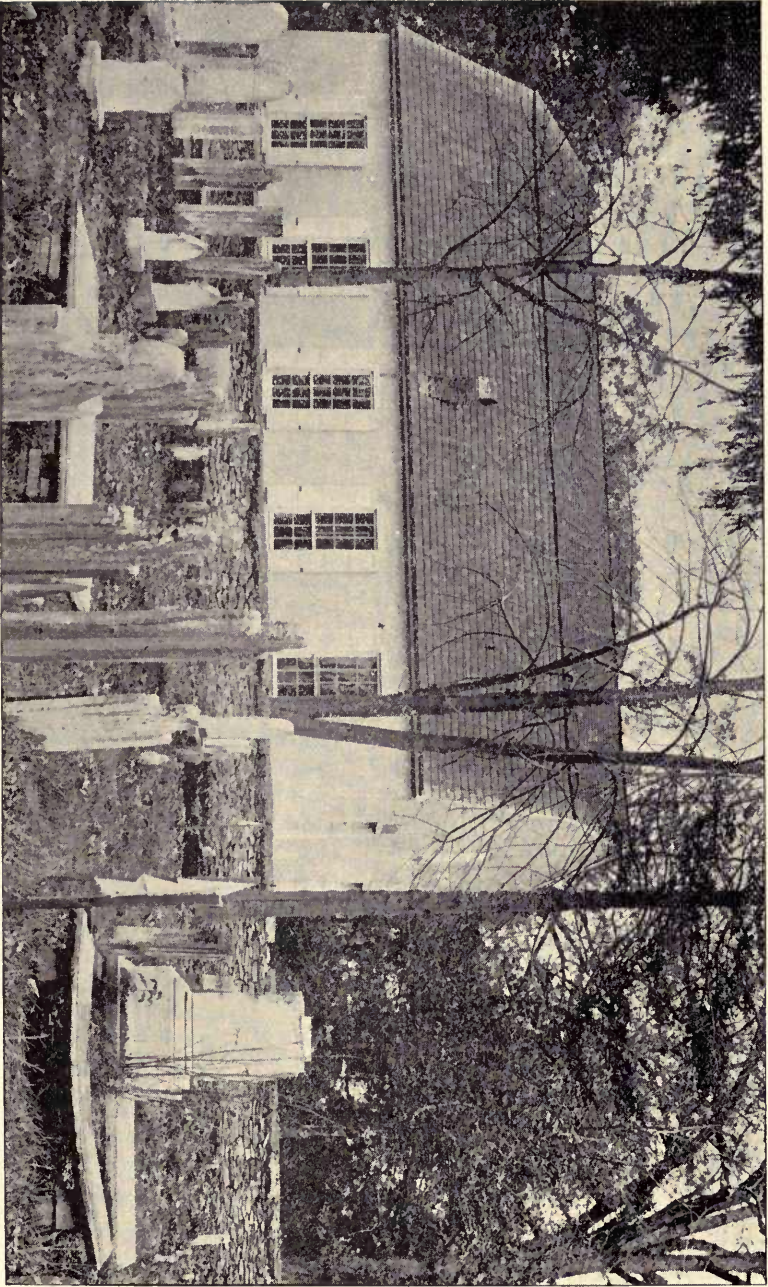
In rehearsing the story of the Scotch-Irish in Pennsylvania I cannot help but refer to her as the grandest commonwealth in the Union of States. Peculiarly settled, and hence difficult to understand her history thoroughly, few historians have made any efforts for wise and conservative views in regard to the ethnological features of her settlement. Affected by a mental strabismus, they have never done justice to Pennsylvania. Everything is viewed from a Quaker standpoint, as if no one save the Society of Friends had ever accomplished anything in Pennsylvania. Fortunately, the destinies of this State have been wisely ordered, and the Almighty has had a glorious purpose in view from its very foundation down to the present era. Neither Quaker nor Moravian, Scotch-Irish nor German, much less the New England settlers in the Wyoming Valley, are individually responsible for the greatness of this State. No State has been more conservative, no people have been more purely American. It is a goodly heritage. No like area in all the Union of fair and fertile plain, of hill and valley, of mountains rich in ore—a land of wealth and health—where human effort brings rich reward. We have here free men, men emancipated from all the terrors of men just emerged from the victory of free faith and a free law, with an heroic history behind them, and names of fathers which ring like clarion notes through time. Under God, this result has been brought about through the intelligence, the far-sightedness, and the indomitable spirit and energy of the Scotch-Irish, with the industry and thrift, as well as the religious ardor and conservatism, of the Pennsylvania-German.

A *résumé* of the stand that Pennsylvania has taken in the forefront of affairs may be interesting to you who have come up to the capital of the State to learn somewhat, possibly, of the homes of your ancestors, of their faith, and of their works in the glorious past. In the French and Indian War the province of Pennsylvania took the lead in defending itself from the encroachments of the French and their murderous ally, the red Indian; and it was upon

the soil of Pennsylvania that the decisive battle, which culminated in the withdrawal of the French forces beyond the Great Lakes, took place. I refer to the battle of the Loyallhannon. The hero who gained that battle was a Scotch-Irishman, Col. James Burd, of the Augusta Provincial Regiment, while more than four-fifths of all the troops under him were Scotch-Irish from the province of Pennsylvania. Greater than the victory on the plains of Abraham, of Wolfe over Montcalm, was this, the decisive stroke which crushed out forever the hopes of France of extending her empire along the Ohio. A number of the officers and men who served in that campaign have been claimed by recent writers as Irish. The Milesian Irish were Roman Catholics, the Scotch and English Irish were Protestants, and in the French and Indian War no Roman Catholics were allowed to volunteer or enlist in the service, it being supposed that their sympathies would be with Roman Catholic France.

To the events which led up to the Revolutionary struggle, to the patriotic course taken by the fathers when English oppression became unbearable, I will give only a passing glance. If one were to read American history as it is written and taught in our schools, it would be imagined that the country would have gone to the "bow-wows" had it not been for the New England Puritan; but I say here, without fear of contradiction, that had it not been for the outspoken words, the bravery, and the indomitable spirit of the Scotch-Irish in Pennsylvania, Virginia, and the Carolinas, there would have been no independence, and the now glorious Union would be but an English colony. The Scotch-Irish never swerved from their duty, and during that eight years' struggle for liberty these descendants of the early settlers of Pennsylvania, with their brethren of German and Swiss blood, made independence an assured fact. It was in Pennsylvania that the Scotch-Irish signers made the Declaration possible; and it was the trials and sufferings of Pennsylvania soldiers, chiefly Scotch-Irish, at Valley Forge that proved to the British commanders that they had no trifling foe to contend with, and which eventuated in the various successes which crowned the arms of the patriots, under the great and good Washington, all the way from Trenton to Yorktown.

And here again I feel called upon to deny the impudent assertion that the Pennsylvania Line was composed of two-thirds Milesian Irish and the balance Pennsylvania-German. The Milesian Irish were few in Pennsylvania prior to the Revolution. That emigra-



SIDE VIEW OF DONEGAL CHURCH AND GRAVEYARD.

[See paper on Scotch-Irish Settlement of Donegal, p. 212.]

tion came afterwards; but the Irish who fought under Wayne and Irvine and Miles and Magaw and Thompson were the people of whom I have spoken this evening, and whose pæans I would have ringing in your ears. Far be it from me to belittle the services of any class of men in the severe struggles or crises of affairs in this country. It was the same race of people who, when peace came and independence was acknowledged, formed the advance guard of Western civilization. The winning of the West was due more to the Scotch-Irish, the landmarks of whose early settlement have been brought before you this evening, than to any other race or class of men.

In the "Second War for Independence," so named by our ancestors, the Scotch-Irish of Pennsylvania still held sway, and the great victory of Lake Erie was accomplished chiefly by the Scotch-Irish sailors of Western Pennsylvania, while Perry's flagship, the "St. Lawrence," was built by Scotch-Irish laborers from Scotch-Irish wood, grown in Pennsylvania. The flag upon which were inscribed for the gallant Perry the dying words of Lawrence, "Don't give up the ship," was made by the Scotch-Irish women of Erie.

In the struggle with Mexico two regiments composed chiefly of descendants of the Scotch-Irish went from Pennsylvania. Of the recent struggle for the Constitution and the Union I have little to say, and that little may be summed up in these words: That wherever the stars and stripes were unfurled there were gathered the Scotch-Irish heroes.

My friends, I am admonished that it is time for me to close, but I cannot do that too abruptly. The pessimist says that we stand among grave perils. Far from it! It is true that America to-day is receiving the pauper and criminal outcasts of Europe, but it is some consolation to know that their grandchildren will not be foreigners. Water may be a great solvent, and crossing the Atlantic Ocean may have a wonderful effect upon the peoples of all countries, by Americanizing them, yet still I would not have "the asylum for the oppressed of all nations" transformed into a poorhouse, penitentiary, or lunatic asylum for "all nations." And still I have no fear for the result. I thoroughly believe in saving grace—and that through the Scotch-Irish. The Lord leads his chosen people, and, whatever the crisis, the Scotch-Irish will be in the forefront of battle. Some months ago, when the startling story was flashed over the wires—these always come thick and fast—that the north pole had been discovered, I doubted the assertion from the fact that

it was not by a Scotch-Irishman. In the world's progress, in America's grand success, it is the Scotch-Irishman—leavened with a little early German and Swiss, if you please—who will be America's leaders and deliverers. Foreordained for the purpose, this nation through them can only be America; and these be the lessons that I would have you learn through the landmarks of early Scotch-Irish settlement in Pennsylvania. Good night.

SCOTCH-IRISH WOMEN PIONEERS.

BY HENRY C. MCCOOK, D.D., SC.D., OF PHILADELPHIA.

HISTORY is continually busy with the valiant and virtuous deeds of our forefathers. Occasionally this monotony is broken by stories of the heroic and helpful lives of the mothers of nations. Woman's voice is rarely raised to protest against this seeming injustice; for with that unselfish love which loses itself in the deeds of father, husband, and son, she is content to remain in the background, or even in obscurity, if so be a brighter crown of honor may come to those she loves. It is the more fitting, therefore, that the men of this Scotch-Irish Congress should declare the parity of womankind with mankind in the service, sufferings, and success of pioneer life.

Undoubtedly the Scotch-Irish have been eminent path finders of American civilization. The majority of those who pushed the advance columns of civilization into the wilderness southward, southwestward, and westward were sprung from the stock that settled the Scotch Plantations in Ulster. They are not entitled to the exclusive honor of this service, for those of other races and blood were to be found in the van of frontier civilization. Yet the bulk of these founders and pioneers are to be classified as once was "Franciscus Mackemius" in the University of Edinburgh, as "Scoto-Hibernius."

But men of whatever race were not alone in these advances and adventures. Side by side with them, woman walked the forest trail, floated over the lonely river in canoe or flatboat, and in the clearings amidst primeval forests reared the cabin home, the cabin school, the cabin church, and planted the roots of our widespread prosperity and civilization. All honor to the pioneer mothers, the women of our Scotch-Irish stock! We ask it not in the name of courtesy, but in the name of justice; not because it is a graceful thing for men to speak in complimentary terms of women, but because it is the honest thing for the truthful historian to declare the facts of national beginnings. When the honors of history are being served out, truth and justice, which are the soul of chivalry, require us to remember that "neither is the man without the woman, nor the woman without the man."

The Scotch-Irish race has given America some of her noblest founders and heroes. From Francis Mackemie and Philip Embury,

from John McMillan and Peter Cartwright, to Bishop Simpson and Bishop John Hall; from James Caldwell, the famous "fighting chaplain" of the First New Jersey Brigade of Continentals, to Chaplain Bishop McCabe; from Gov. Mifflin, Pennsylvania's first chief magistrate, to Gen. Hastings, her last governor; from Alexander Hamilton to James G. Blaine; from Andrew Jackson to Ulysses S. Grant; from Patrick Henry to William McKinley, the Ulster Scots of America have led in the advance columns of Western civilization. But call them up before you and question them: "Who are the persons to whom you owe the largest debt for the nurture of those virtues and qualities that enabled you so highly to serve your country?" As with the voice of one man they will reply: "My mother!" "My wife!"

Yes; it is said truly that the "hand that rocks the cradle rules the world." But it would seem a just and pleasant thing if that hand could sometimes feel the grip of the scepter and the touch of the laurel crown upon the fair brow of her womanhood. Let those who dispense the world's coronation favors bear this in mind.

PERSONAL APPEARANCE OF PIONEER WOMEN.

What manner of persons were these women founders of the republic? Let your imaginations take a century flight into the past and look in upon a group of pioneer women. They are fine specimens of womanhood, above the medium height for the most part; strongly and some of them stoutly built; with fair complexions, eyes of various shades of gray and blue, round heads well shaped, full faces with generous lips, cheeks ruddy and with high bones, broad and high foreheads with brows well overhung and wide between the eyes. Faces they are which indicate a thoroughly warm heart, an intelligent and courageous stock, a race worthy to be and likely to be the mothers of a noble progeny.

Stalwart of frame no doubt they were, with muscles hardened under the strain of toil; hale and hearty, vigorous and strong, able to wield the ax against the trunk of a forest monarch or the head of an obtruding savage; to aid their husbands and fathers to plow and plant, to reap and mow, to rake and bind and gather. They could wield the scutching knife or hackling comb upon flaxen stocks and fibers, as well as the rod of rebuke upon the back of a refractory child. They could work the treadle of a little spinning wheel, or swing the huge circumference of the great one. They could brew and bake, make and mend, sweep and scrub, rock the

cradle and rule the household, including often the sovereign lord thereof himself. Every one of them could do with her one pair of hands what a half score of women in these days would think themselves overtasked to attempt.

Is it strange that under such discipline as this the hands of our pioneer ancestress should have been wider and browner and her feet less dainty than those that our *fin de siècle* woman can squeeze into A 1 French kids? Surely we will not think the swart and size gained by these women founders of the nation less worthy than if gotten in the sports of a summer holiday. Rather we will count the rugged muscles and sturdier limbs and browner skin the honorable trophies of a service which even the kingliest soul should delight to honor.

DRESS OF THE WOMEN PIONEERS.

One would not look for elegant toilets in such a gathering as we have fancied, but the dresses would at least be suitable to the era and environment. Newcomers to the settlement wore woollen frocks which pioneer life had not yet had time to fret into tatters; many had linsey or linen gowns, all home-made; and a few had found the art of using dressed deerskins, especially for jackets and slip-ons. The white linen folder over the breast was common; and hoods and plaited sunbonnets covered the heads, and the elders clung to the full-frilled cap. Of shoes there was a great dearth, though some of these folk did own such articles, for Sunday use, however; on ordinary occasions they were shod with home-made cloth shoes known as shoe packs; or Indian moccasins of deerskin. Here and there a relic of the old land and life, a trinket, ring, pin or brooch, garnished the homely toilets; but for the most part fallals of every sort were wanting. The Sunday dress differed little from their workday uniform, with somewhat more carefulness, of course, to be trim and trig, and that they were. A sweet and wholesome company, honest and true to the core of their kindly hearts, lusty and supple, and ready to go merrily to work and devoutly to worship.

THE PIONEER WOMEN'S WORK.

What was the service that filled up the life measure of these heroines of the frontier? To begin with, they must be got to the border settlements. They were not aborigines. Many of them were not born on American soil. They were exiles, fugitives from the oppressive laws and hard conditions that injustice, bigotry, and un-

wisdom had laid upon their life in Ulster. Equally with their male friends they suffered the bitterness of persecution, and even more than they the keen pain of parting with one's native land and kindred. Then followed the miseries of the long passage a-shipboard, in the wretched little craft that then crossed the Atlantic. At last they landed in Philadelphia. They were strangers in a strange land. Many remained in the City of Brotherly Love and contributed the largest factor to the making of her prosperity. Many drifted southward. A great company took up their line of march westward, and filing northward and southward settled the rich valleys of Pennsylvania. Still westward pushed the incoming streams of Ulster emigrants. The frontiers of civilization were left behind them. The wooded heights of the Alleghenies rose before them. Rude wagon roads were lost in Indian trails. Pack horses were the vehicles of transportation. The children were swung in willow creels across the horses' backs, and the women, too, sometimes found rest in the same rough carriages. Oftener they trudged the narrow trail, forded rivers, threaded dark and tangled mountain paths, traversed vast forests within whose depths lurked the real perils of savage beasts and savager men; and which enfolded creatures of imagination no less terror-striking and tormenting to the mind. Who can adequately depict the bodily fatigue and pain and the mental tortures of that long, tedious, and perilous journey from the seacoast to the frontier which our pioneer grandmothers endured?

If one were simply to consider the point of personal suffering to body and to mind, caused by the peculiar conditions of frontier settlement, he must give the meed of praise to women. There was an excitement about the dangers of frontier life, and an engrossment of mind and affections which had strong attractions to a male organization, and gave large compensation for physical hardships endured. A journey on horseback through several hundreds of miles, making bivouac in the open air, was not a serious trial to a man; but was a sore affliction to a woman with a babe at her breast. To face the mysteries of the wilderness; to listen to the strange night cries of wild animals; to cower under the ever present yet ever unseen terrors of the lurking savage foe; to endure the weariness of body which pack horse traveling involves to an inexperienced rider, and bear the fret and anxiety of caring for helpless children—all this bore with especial hardship upon the women.

HOME MAKING IN THE WILDERNESS.

Arrived on the frontier, the hard work of home making began. Home? There was no home! Not a house, often, for miles around. The foxes had holes, the birds of the air had nests, the insects were housed in their snug habitats of paper or silk, of wood or clay; but our Scotch-Irish women in that border wilderness literally had not where to lay their heads. A wooded knoll hard by a spring, or a sheltered rock of bottom land by a creek side, would be chosen for the site of the new home. There, in lairs of dry leaves they bivouacked under the trees and stars until a rude log cabin could be put together. A one-roomed hut with a mud floor and a mud chimney! But it was a paradise to a woman after the damp ground and the open air.

The "Old Log Cabin" home, the home of the women pioneers! the norm of American civilization, the evolutionary germ of the splendid social structure that rises around us to-day in this capital city of the Keystone Commonwealth! What poet shall sing its glory, the glory of lofty service in the progress of humanity? The log cabin home, the log cabin school, the log cabin church—these are the true symbols of the heroic era of our country's genesis, and the presiding and guiding spirit thereof was the pioneer woman!

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 steading 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.

PIONEER WOMEN'S HOME PLENISHING.

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 grandams, 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 colonials. 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 into bowls of creamy milk. O mush and milk! Pioneer porridge for aye! Next morning, fried mush with wild honey from a near-by bee 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 Irishwoman do without her "cup o' tay?" Go ask your "kitchen ladies," ye descendants of the pioneers. But how got our 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," that "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 pharmacopœia. 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 the 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.

Not only were the ordinary household cares in woman's hands, but to her belonged the duty of providing the household wearing apparel. "She sought wool and flax and wrought willingly with her hands." In many cases, almost all the clothing, both for men and women, for feet and head as well as for body, were manufactured in

these log cabins, by the hard-working pioneer women. Our grandmothers began the century as our children and grandchildren are ending it—at the treadle of a wheel! Our end-of-the-century girl glides over smooth roads on the silent bicycle; the beginning-of-the-century girls made forest cabins hum with the music of the spinning wheel.

In the temples which we rear to Jehovah the adornments of the carver are placed only upon those stones that form the outer courses, and these alone are open to the eye and win the admiration of the observer. But behind these, hidden from sight, are the inner courses of rock; and beneath these the foundation stones of all, buried within the ground. Yet they serve no less useful purpose and form no less important part in making and maintaining the sanctuary of the Most Holy. It is even thus with the pioneer woman's work in upbuilding the home, the school, and the Church in the wilderness. Her service has rarely been thought of, more rarely uncovered by the historian's researches, and still less often set in winning form before after generations. None the less, her work has been essential to the final triumph of religion, society, and civilization. In the day when all unseen labors of love shall be made known, the infinite Spirit of justice and truth will recognize the toils and tears, the trials, sufferings, and martyrdoms of the women builders of Church and State. In the house of eternal glory in the heavens these daughters of the Lord shall verily be as polished stones "after the similitude of a palace." No doubt they had their faults and failings. Yet, in sincere piety, genuine kindness, cordial hospitality, cheerful submission to hardships; in fidelity to country, to liberty, to home, to children, and to husband; in energy of character, patient endurance, unswerving faith in God, loving attachment to their Church, earnest support of God's ministers; in courage, presence of mind, and even prowess in times of imminent peril, the world has produced few women who have excelled these Scotch-Irish handmaids of the Lord, who helped their husbands, fathers, brothers, and sons to redeem the American wilderness to civilization.

THE PREMISES OF A PIONEER HOME.

Would you have a glimpse of the outer premises of one of these pioneer homes, in which your Scotch-Irish ancestress reigned supreme? A clearing around the cabin was given up to a field of Indian corn and pumpkins, a patch of potatoes and a small planting

of flax. Beyond this the high timber was "girdled" or ringed around the butt with an outchopped belt to kill leaves and cut off shade and thus allow the plants to grow between, time and help being too scant to permit full clearing at first. A sty close by held a sow and litter of pigs. Other porkers were running wild in the woods, feeding upon the rich mast. Beechnuts, hickory nuts, pig-nuts, and acorns were abundant in their season, not to speak of other lush morsels which swine affect.

"But what good could they do," you ask, "running wild that way in the woods?" What good? Had they not guns? Ay, and the mistress of the cabin was by no means dependent upon the master thereof, for she could take her own rifle from the buckhorn bracket over the fireplace, and shoot a wild porker or other wild beast for that matter.

It would have been ill housekeeping in the wilderness had it not been for that humble beast. To say nothing of its flesh in various forms of ham, sausage, side meat, souse, and spareribs, the bristles helped vastly in the rude sewing in vogue, through the use of leathern and deerskin clothing; brushes too came of them, though not as serviceable as might be. Moreover, and the cabin housewife thought this no small matter you may be sure, pigs were the enemies of rattlesnakes and copperheads. Oh! these were the terror of her life, next to the savage foe. She trembled not for herself alone, but for the children, and never knew when they might be poisoned unto death. Blessed Ireland, where no snakes ever harbored!

Another occupation of the pioneer housewife was the care of the garden and the cow. There is no visible connection between the two objects, except the fact that the Scotch-Irishmen always had a strong antipathy to gardening and milking. What may have been the origin of this prejudice might be hard to determine, but many of you will bear witness that it had invincible lodgment in the minds of Scotch-Irish masculines, and exists even to the present day. There was nothing for it then, but that the women folk should do what was held to be woman's work: take care of the little garden patch, and look after the cows.

Within the Virginia rail inclosure, one could hear in the early morning or evening the pleasant note dropped ever and anon upon the quiet air from the instrument tied about the throat of the bell cow. The forestry was so thick round about the humble settlement that the cows need stray but a short way to be out of sight.

Then, whether morning or evening, the housewife knew just where to go to bring them in.

And oh, it was a comely sound! the tink, tink, tinkle of the bell as the beast walked along and nipped the grass; or the sharper *rink, tink, ring-aling* as she swung her head back to whisk off the gnats and flies. Ever in the morning that was the first sound listened for through the mist; and when she had near-by neighbors, and the herds got together, so nicely did her ear get tuned to the sound of her own cow bell, that she could tell it amid all the clamor of the rest, as she could the voice of her own child in the hullabaloo of a score of romping children.

When the children were small she would tie them in bed to hinder them from gadding off, and to fend them from the fire and from snakes; and, taking trail by the tinkling of the bell, make her way through the rank growth, all beaded with dew, to where the beasts grazed; and so back to get the breakfast, with drabbled skirts, and moccasins wet and clammy to the feet. Your deerskin shoes might be pretty, and all that, but in wet weather they were only a respectable way of going barefoot. How she missed the stout leather shoes and warm woollen clothing of dear old Ulster! Ah, well! she could console herself with the reflection that she had a lordly domain of her own, the half of whose acreage would be a barony in the "auld country."

In addition to these and other cares was the ever present dread of an Indian attack. At times an alarm would be sounded through the settlements by riders hastening in hot speed to the scattered cabins, and then with the utmost expedition wife and children, and such household belongings as the exigency required, were hurried away to fort or blockhouse built at some convenient point in the settlement. Here for days, often for weeks, these congregated families must abide, suffering great inconveniences from their cramped surroundings, and haunted continually by fear of attack, or the dread that husband and father, who had gone off to meet the foe, might fall a victim to tomahawk or scalping knife. One need not be told that the chief sufferers through the wear and tear and fret and anxiety of these trying occasions were the women.

If ever the saying that "a good wife is from the Lord" was verified, it was in the case of the Scotch-Irish matron. Providence had fitted her for the important duties of her mission, and, with cheerful alacrity, ready sympathy, and never-failing courage and ability, she discharged her own onerous duties, and supported her

husband in his. If Wordsworth has truly limned the character of a perfect woman, we can affirm that in most of the qualities which enter into his pattern the Scotch-Irish matron was not lacking:

The reason firm, the temperate will,
Endurance, foresight, strength, and skill;
A perfect woman, nobly planned
To warn, to comfort, and command;
And yet a spirit still, and bright
With something of an angel light.

"To command;" no doubt our ancestral dames could do that. They were masterful spirits, and they had need to be. Men do not make marble statues of heroines out of putty or soft soap. Such a splendid historic structure as the American republic was not to be reared on sand hills and daubed with untempered mortar. Those Scotch-Irish pioneers had good backbones, straight and well stiffened with Scotch granite and the "Shorter Catechism." As to that "something of an angel light" of which the poet speaks, one needs, perhaps, to pause and query. The artists have not yet depicted angels shod in moccasins and woolen shoe packs, robed in plaid flannel petticoats and linsey-woolsey aprons and sacks, and capped with a plaited poke sunbonnet. But if the ideal angel of the celestial host be one who serves, who stands in the world's retrospective vista as one whose life function was "not to be ministered unto, but to minister," and to give her life for many, then our Scotch-Irish women-founders were veritable Angels, and written with a capital "A" at that. We might place in her laurel crown the three plumes of the Prince of Wales, for to her also belongs the princely motto, *Ich dien*—I serve.

In the case of numbers of our Scotch-Irish heroes the obligation to woman was not limited to the wife. The fathers were, with scarcely an exception, men of scant means, and often straitened for money to pay for their sons' education. The expenses had to be pinched from the necessities of the household, and even the sisters in many cases wrought in the fields that their brothers might be kept at school. We have known examples of women who labored with their own hands, denying themselves the ordinary comforts of life; who submitted to what was even worse, to come to womanhood without the coveted advantages of education for themselves, in order to support a brother in academy or college, and thus attain for him the sacred ministry. Ay, we could tell of women also who, to win for their brothers this distinction, denied themselves the gift of loving companionship with strong and loyal spirits who wooed them to wifehood, and so lived and died volun-

tary celibates for the glory of God and the honor of their family "Old maids" you have heard them called. Be it so. Nothing can quench the halo of glory that shall forever play around a name over and against which such deeds may be recorded.

But back of that the pioneer's obligation to woman began where debt and duty begin with us all, at the source of earthly love: Motherhood. It must have been the mother's spirit that animated the household to its sacrifices, and the mother's hand that guided home industries to the common end. How much self-educated men owe to their mothers! And how much does the world owe them for the gift of their sons! Abraham Lincoln was a self-educated man, but it was his mother who first gave him the impulse toward education and the first training; for she taught him the rudiments of writing, and encouraged him to persevere against opposition and discouragement in his purpose. Alas! one of the first efforts of his faltering pen was writing a letter to an itinerant preacher, an old friend of his mother, to come and deliver a sermon at her grave. Many a pioneer mother, like Lincoln's, did not live to see her sons attain the object of her holy ambition, but survived long enough to make that purpose sure. Of such a mother children and children's children can say, as Cowper said of his mother:

My boast is not that I deduce my birth
From loins enthroned and rulers of the earth;
But higher far my proud pretensions rise—
The son of parents passed into the skies.

The life of the pioneer mother lives in that of her children. It was denied to her to know on earth how far beyond her highest hopes God had answered her prayers and rewarded her self-denial; but in that world where mother and children have long been united surely she has learned it all. Her spirit is not dead, but throbs today in the bosoms that feel, and speaks in the words that utter, the high and virtuous and beneficent achievements of her descendants. Out of the past century her hand has been reached—the hand that rocked the cradle in the rude log cabin—and has laid its potency on this vast assembly to draw us to this Congress, whose purpose is to honor and perpetuate the memory of the pioneers of our ancestral stock. Yes, her work lives here, and shall traverse the ages, interblended with the work of her children.

This record is not solitary; it is the type of a changeless law. On that imperishable tablet where Honor's hand inscribes the deathless names of the just and wise and good, the highest and fairest there are only MOTHER, written large.

THE CHANGES OF A CENTURY: OR, ULSTER AS IT WAS AND AS IT IS.

BY PROF. GEORGE MACCLOSIE, LL.D., D.S.C., OF PRINCETON, N. J.

FROUDE'S "English in Ireland" presents a vivid picture of the Ireland of last century; and the work on "Ulster as It Is," by Thomas MacKnight, gives a good sketch of the present condition of our brethren in the North of Ireland. I am in possession of two useful supplements to these works, one being the manuscript notebook of Rev. James Harper, a North of Ireland clergyman of last century, who came near its close to end his life at Lexington, Va. This notebook was presented to me at our Congress of last year, and will be deposited in the library of Princeton College. The other is a manuscript written at my request by an Irish gentleman, whose name I am not at liberty to publish, but who is recognized for his patriotism and wisdom in all the great movements in modern Ulster. I shall offer his paper in full to the forthcoming volume, and meanwhile I take advantage of its valuable information in attempting to compare the Ulster of our day with that of the "good old times."

The Harper manuscript contains many personal memoranda: a table of shorthand, notes of purchases and their prices, notes of his engagements at first in teaching and afterwards in preaching, of his hiring servants, thus engaging Betty Sampson from November 1, 1779, to May 1, 1780, for the wages £0 18s 0d (\$4.50) for the half year; and Ned O'Brallaghan, whose wages for the summer half year were on a more liberal scale, being £1 10s 7½d; whilst the labor of William Mar for the winter was to be remunerated by 4d per day.

Much of the book is occupied with copies of very interesting letters, especially from his elder brother, Hugh Harper. The original home where Hugh resided seems to have been at Mollusk, a rural place a few miles north of Belfast, near the bounds of Carnmoney congregation. In my childhood I cherished the kind friendship of the Harpers, who lived somewhere in the same region. Arranging the memoranda of the book chronologically, I find that its author antedated myself by exactly a century, having a not very dissimilar experience, and, like myself, winding up as an emigrant

to the New World. First, we have, bearing date May 17, 1754, a certificate from the Rev. John Thompson, of Carnmoney, that "James Harper, a single person, hath resided several years in this congregation, behaving himself soberly and Christianly, and the time he taught school here was to the advantage of those that were under his care." This testimonial raises a difficulty. Rev. John Thompson, of Carnmoney, was an eminent man; but his ministry is set down as having begun in 1767, thirteen years after this testimonial.*

After a few years of employment as a teacher James Harper became a Presbyterian minister. No college in Ireland being open to a man of his faith, he studied mathematics, Greek Testament, and other Greek and Latin books, and other subjects privately; and became minister of Knockloughrim Presbyterian (Secession or Burgher) Church. The Irish Burgher Presbytery of Derry was established as a secession movement in 1777, and included four ministers: Mr. Harper being one, Rev. Joseph Ker, of Ballygony, another, and two others farther away (some of these congregations starting earlier as Seceders). Sandholes and Boveedy were afterwards added, as stated in the manuscript. The first of the congregations named was within two miles of Castle Dawson, my birthplace; and I was ordained to the pastorate of the second almost exactly a century after Mr. Harper seems to have begun his ministry (about 1761). His notes speak of his attending Presbytery and assisting at communion in my old church of Ballygony; and at every turn I find him going over the well-known pathways in which I used to follow him. The whole presents a photograph with pen and ink of the Ulster Scotch-Irish of last century, so like in fundamentals what they still are; and yet their surroundings and methods have greatly changed.

The letters copied in the notebook are quite impressive for their spirit of prayerfulness and for their faith in an ever present Providence. Much reference is made to attending church, to communion seasons, to profitable sermons, to the prevalence of sin, and the need of humiliation. Though Missions and Sunday schools and the other great Christian movements of our day were unknown, the establishment of secession churches, after the principles of the Erskines, was a powerful spiritual movement; and if you want to know how the Christians of that day thought, read the set of queries to be put

*I find, however, that there were two ministers of the same name in Carnmoney; and it was the first of these who wrote the testimonial.

to young communicants written in the manuscript. Three of these are: "Do you approve and see the necessity of a testimony for truth lifted by seceders? Do you carefully avoid punning about Scripture texts? Do you use spells or charms of any kind, or have you recourse to these for the cure of yourselves or cattle when diseased?" Then follow a series of searching questions about personal piety. Another glimpse is in the list of his books, some of which Mr. Harper occasionally lent among his friends. Besides Latin and Greek grammars, lexicons, and authors, he had Watts's "Logic," Owen on the "One Hundred and Thirtieth Psalm" and on "Communion," Boston on "The Covenant," "Gospel Sonnets," Brown's "Metaphors," McEwen on "The Types," Erskine's "Sermons," Nisbet on "Ecclesiastes," Welwood's "Glimpse of Glory," "Pilgrim's Progress," "Confession of Faith;" books which contain the marrow of true divinity. Another indication is the constitution of a praying society in Alexander Dobbin's in March, 1763. I knew of such a society coming down from old times, and I regarded its chief supporter, old Mattie Drennan, as one of the brightest Christians of my experience.

In our own century Ulster has been the blessed scene of great religious movements, which have transformed its character. In the great Methodist movement of last century Mother Heck was one of us. We will only refer to the political changes which affect all Ireland, and have removed every badge of religious ascendancy, as Catholic emancipation in 1829, then the tithe commutation act, and lastly disestablishment and disendowment of the Episcopalian and Presbyterian Churches respectively. The other movements were the union of the Presbyterian branches into the one general assembly (1840), the establishment of Home and Foreign Missions, the great revival of 1859, a year of grace, which has been succeeded by a series of awakenings rich with spiritual fruit. My friend writes, "There is no religious disability whatever before the law affecting any Irishman. Religious equality before the law was thoroughly established by the disestablishment and disendowment of 1869." He adds that, whilst these changes have not entirely removed social or sectarian barriers between the several sects, they have done this as between Presbyterians and Methodists and other non-Episcopal denominations, and have proved with all a stimulus to religious activity.

A curious picture of the times is given in the Harper book by the memoranda of buying whisky, also sixpence half-penny for one.

half pound of tobacco, and a few other tobacco entries. Froude informs us that the Irish Parliament attempted in 1771 to check intemperance by limiting the drinking shops, which were then ruining the Irish peasantry and the workmen; but the English Government rejected the bill because they were unwilling to spare the tax levied upon distilleries. The Harper MS. gives such items in its early entries, as:

Cash for drink, Coagh.....	0 0 6
And again frequently.....	3½
To liquor in Stewartstown.....	3
To pumps, stockings, and whisky.....	8 2½

At later dates whisky was bought in larger quantities for the use of the reverend clergyman and his guests. Thus in 1771 several quarts are bought at 10½d a quart, and kegs of whisky at seven shillings each; and in June, 1773, eleven quarts of spirits were purchased, and once more eleven quarts; then one and a-half gallons of proof whisky at four shillings and two pence per gallon; also single bottles. And in 1781 about fifteen gallons are provided for home consumption. Afterwards we have the more pleasing sight of entries for purchase of tea and loaf sugar (some of the tea had perhaps turned back from its voyage toward Boston; and on it we may be sure the Irish were compelled to pay stamp duty or taxes, especially as we find it charged at the high figure of five shillings and two pence per pound). Froude tells us that the Irish Parliament then had a quarrel over the sugar with the British Government. The Irish wanted to levy a protective duty on the British loaf sugar, but this the English refused to sanction.

This whisky question long continued to be the bane of Ireland; and one of the bright spots of our history is where the good priest Father Theobald Mathew (1838) led on a great crusade in which Protestants and Roman Catholics joined hands in seeking to secure sobriety for the whole country. Alas! that this work did not go on in the same spirit among all Irishmen; but among our kinsmen in Ulster there has been progress. My friend writes that in that province there is an extremely active temperance sentiment, and remarks that "it is a curious thing that in Belfast, at all events, by far the greatest proportion of the retail liquor trade is in the hands of Roman Catholics."

On the subject of education the Scotch-Irish of that day were under political disabilities; no primary schools save such as were supported by private subscriptions; the middle schools that once

belonged to them had been plundered from them by an unjust Irish Protestant Parliament, and the only college of that day in Ireland kept its doors closed against all who did not join the dominant sect. Now all this has been changed; even some of the stolen schools have been restored as an act of justice by the Imperial Parliament; and an excellent system of primary, intermediate, and higher educational institutions has been provided. My friend, in speaking of this, refers to attempts to render the national education sectarian; but states that "both the Gladstonian Chief Secretary and the Unionist Chief Secretary stood firm on this subject (for Ireland) and refused to tamper with our present system, which forbids that any child should be taught any religion of which his parent does not approve." The stimulus given by the provisions for intermediate and also for university education has been felt by Roman Catholics as well as Protestants; but as the Roman Catholic authorities still oppose the Royal University (of which, however, many of their people are taking advantage), "there is a tendency in the present government to meet them in this respect."

The Harper manuscript contains, so early as February 24, 1760, a letter referring to public troubles as chastisements from God; especially mentioning "the threatened stroke. If it is over, it has been almost confined to the town of Carrickfergus." This stroke was the capture and sacking of Carrickfergus by a French fleet in November, 1759; which fleet was soon afterwards itself captured by the British, and its admiral (Thurot) killed near the Isle of Man. A worse cloud than the fear of invasion was the public hardship because of oppressive laws against which the people had to struggle, preventing the woolen trade and otherwise repressing Irish industry. A letter is copied from William Carmichael, written in 1756, when Harper was very young, and advising him to continue as he was till times grew somewhat easier, and is full of kind encouragement. James's elder brother Hugh writes in 1757:

Since father-in-law's death we have had some contentions, but I have bargained with Squire Rowley's agent for fifteen acres of land. And John Kelly and John Parker, being dissatisfied with agent's procedure, set off to Dublin this morning to get it overturned by the landlord.

With what result we know not; but here we have the system of rack-renting, and imposing renewal fines, and of oppression by agents of absentee landlords and of evictions, which Froude describes as the source of bitterness, and as carried across the ocean to create a feeling of antipathy against Britain among the Scotch-

Irish of America; a system of oppression which continued up to our own times, until it was first arrested by Mr. Gladstone, and now it promises to be forever abolished.

In these hardships Ireland being close at hand was unable to fight; and had to suffer to the last. Two movements were made indeed for deliverance, the volunteer movement, of 1780, and the rebellion of 1798. Mr. Harper's MS. betrays the fact that its author was beginning to take an interest in politics; thus in 1778 he became a subscriber to the *Belfast Newsletter*, which would inform him of the struggle of the American colonies; and in July, 1781, he paid Mr. Forrester for the use of the Volunteer Company £4 17s 0½d, a very large subscription from a man in his condition. After the failure of Grattan's Irish Parliament came the fearful uprising of the Rebellion in 1798. This ended in failure so soon as the Ulster people learned that in the south it had developed into a warfare for exterminating the Protestants. But prior to that news the most steady people of Ulster were in sympathy with it or actively engaged. William, the eldest son of Rev. James Harper, was implicated in it, and for this his property was confiscated, and I think he made good his escape to America, as the MS. has an entry of his marriage in 1806, apparently written in America. Maghera was a local center of the trouble near Harper's place, and an attempt was made to prove that the old clergyman himself was concerned in the rebellion. He was tried by court-martial at Maghera for high treason, and was acquitted, after which he left the country, sailing to America, and in his old age going to Lexington, in Virginia, where he died in 1803. His younger son, called by his own name, and also a clergyman, followed him to Virginia, where he died in 1815. My wife, whose ancestors belonged to their neighborhood in County Derry, informs me that in her childhood she heard much of Maghera as a hotbed of rebellion, and that one of the leaders, named Church, turned traitor and betrayed the others. She says that in our own old neighborhood her great-grandfather and Mr. Newton, of Coagh, were the only men who took the oath of allegiance. Her granduncles were all enrolled among the United Irishmen; and all the ladies of that section were United "Irishmen," wearing green scarfs bearing the harp without the crown, in which disloyal garb they attended Coagh Presbyterian Meetinghouse. Her mother's uncle, having been betrayed for the sake of a reward by an old dependent to whom the family had shown kindness, sought refuge in my own old meetinghouse

of Ballygony, where he lay concealed for six weeks, till he succeeded in making his escape to America. Dr. McCook's ancestors were implicated and fled the country.

These memories and traditions are perhaps more powerful among the old Scotch-Irish immigrants of America than in Ireland itself, as our brethren in America fancy that the Britain of to-day is the old despotic, intolerant kingdom of George III. But however terrible Britain may now appear to her enemies, she has learned better ways in dealing with her own remaining colonies, and with her children at home. She grants autonomy to her colonies, and is endeavoring to train even the Hindoos to the arts of self-government. She paid a hundred millions of dollars for purchasing freedom for her West Indian slaves, a bargain which America might at one time have prudently imitated, even if it had cost us a thousand millions. She has secured fair election laws, unlearning her old prejudices against Americanisms, and copying and improving our American ballot with most complete safeguards. She has opened her ports to the trade of the world, and has complete civil service reform. She and America have both the same spirit as leaders in freedom and in civilizing the nations; and there is small reason to doubt that this Venezuela trouble will end in a plan which will render European encroachment upon small American states forever impossible.

Our Scotch-Irish Society in the United States bears its only allegiance, under God, to the star-spangled banner, and we want not to be half British, but entirely American; but we dearly love the friends and scenes that we have left behind us; we love the old flag of England all the more because it has ceased to be a symbol of civil and religious injustice, and is now known to symbolize civil equality, complete civil reform, and political liberty everywhere over the whole world.

As to the effect of the ballot in Ulster, my friend says that it has broken down the power of the "office"—*sc.*, the tyranny of landlords, agents, and bailiffs, which we remember so well; and he repeats what Roman Catholic judges have said in condemning the abominable interference of priests at the polls.

The effect of the changes in agriculture amounts to a revolution, and this was brought about by the British Parliament as a result of peaceable agitation against inveterate abuses. There is no more possibility of rack-renting, and a process is now working that promises to convert all the occupiers into owners of their farms:

the government will lend a tenant farmer money to buy out his holding, the immediate effect being to reduce his rent twenty-five per cent, and to secure the farm, free of rent, to his children in less than fifty years. Thus Gladstone and the Conservatives, from opposite sides in Parliament, have united to restore the old Jewish institution of the jubilee in Ireland. Even in the south of the island this system is stimulating people to greater industry and providence.

The focus of Irish trade and manufactures is Belfast, which in half a century has advanced in population from seventy thousand to three hundred thousand, and which now in property valuation is the chief city of Ireland, and in commerce and inland revenue ranks third in the United Kingdom, being surpassed only by London and Liverpool. The beauty of its surroundings, and of its spacious streets and fine buildings, always surprises strangers. Mac-Knight reports the colloquies overheard by him in the early morning between Glasgow excursionist workmen, who had just landed in Highstreet by the steamer. One says to his fellow, "Belfast is very like Glasgow, man;" and the reply comes, "I think it looks finer." Mr. Harper's manuscript has foreshadowings of coming prosperity in notes about farm work and marketing. While most of the farm work was on potatoes and oats, we find under date 1795 a significant entry: By the premium on flax, £0 7s 0½d; and in 1791, "Sold flax to James Kennedy, £1 14s 1½d;" also in 1796, "Sold flax, Widow Nelson, in pecks, £4 11s 0d;" followed by six similar sales to James Kennedy, William Brown, and others. These entries are for large sums, including a great deal of marketing about cattle and other farm produce; but they are on loose sheets, coming up to 1797 (the eve of the rebellion), and one entry, "5th june, 1795, settled an acct. with Willy, and he owes me £1 12s 2½d," suggests that it was not the reverend and venerable father, but the adventurous son, whose commercial dealings are here recorded; all of which were terminated in the following year by the confiscation of the son's property by his treason and flight to America. A loose slip bearing date "february 4th, 1806," is a receipt of money "from Mr. William Harper, eight pounds five shillings and five pence in full of all acts to this Date. James Long," which seems to belong to his American history. After these times the linen trade became the great staple of Ulster, and especially of Belfast and neighboring parts, and so continued until recently: in the older days by hand looms, more recently with machinery and

steam. Thus has been produced a contrast between that section and the rest of Ireland similar to that between Lower Canada and Massachusetts, saving that in Ireland the advantages of good soil and fine climate are with the south, and Ulster was always disparaged as a cold and bleak part of the island. It is not better water for flax that favored Ulster, any more than it was better water for whisky that helped Islay, or better water for straw that helped Dunstable. Such arguments have no scientific soundness. But the difference is connected with the varying characters of the people for enterprise, for steady industry, and for business integrity.

Of the present state of business my friend writes that the northeastern parts of Ulster, having all the advantages of British fiscal arrangements, and the people being of the same race as the English and Scotch, have planted industries and commerce which are thriving and prosperous. In addition to the linen trade they have now large iron shipbuilding interests in Belfast, and these yards seem to keep busy when those in England and Scotland are complaining of want of work.

The determined attitude taken by Ulster in opposition to Home Rule, as contrasted with their participation in the rebellion of 1798, finds its explanation in the conviction that the attitude of the British Government has changed for the better, while any independent government which the majority of the Irish voters would be able to establish would be a change greatly for the worse. They have observed the methods of the Parnellites and anti-Parnellites under circumstances which should have elicited self-denial, caution, and true patriotism; they have observed the sort of statesmanship exhibited by some of our Irishmen in the great cities of America; after they have, by long and peaceful struggles, shaken off the tyranny of landlordism over their votes as well as their property, and the more galling tyranny of ecclesiasticism over their consciences, they are determined not to permit the reestablishment of a worse ascendancy by a majority who have shown no sympathy with the spirit or prosperity of the northern province. Their intense loyalty to England's crown and constitution, as now represented, is the strongest argument for this determined stand. My friend, who thoroughly understands the situation, believes that Home Rule is now, and for a long time to come, a dead issue.* He says that the

*It should be explained that personally I have not taken sides either for or against Home Rule, as I believe that it is my duty as an American citizen not to intermeddle in the politics of other countries.

English Home Rule party is very sick of the question. It found at the last general election that the English people would not tolerate that an Irishman should first settle his own affairs, and then come over to England and have a casting vote in English affairs; and he hints that even the Irish Home Rule representatives, though probably they will keep up their cry, are beginning to appreciate the situation, and that, as they are already deserting their English friends in favor of sectarian education in England, they are not likely to be irreconcilable on behalf of the one issue. Some grievances still require attention on behalf of the Ulster people, but there is a prospect of early attention to these. The obvious comment on all this is that the strength of the British system of our time is found to lie in what must always be the greatest strength of governments, not piddling with small matters, but remedying great wrongs without waiting for the display of public disorder. Both political parties have done this, though the Liberal party has been usually foremost in admitting that there were wrongs to be remedied, and in attempting a cure, while it has sometimes been left to the Tories to overcome the stubbornness of the House of Lords, and successfully complete the good work which their rivals began.

I append the valuable paper, written at my request by an Irish gentleman, on the present social, material, political, and religious condition of Ulster. The writer's statements carry weight in the old country, but his name is withheld, partly in deference to his modesty, and partly because he wishes the statement of opinion to be impersonal.

NOTES ON STATE OF ULSTER AND IRELAND.

In reply to queries:

I. Agriculture. The North of Ireland is suffering the same depression as in other parts of the United Kingdom, owing to competition of foreign nations. The Ulster farmer has got some relief in the shape of reduction of rent through the operation of the land courts. These courts settle rents for periods of fifteen years, and the Ulster tenant receives reductions by force of law, which in England and Scotland depend upon the good will of the landlord. There is considerable movement in Ireland in the direction of farmers purchasing their own lands, and the government is giving facil-

tics towards this, in the shape of advances of purchase money, to be repaid, at a low rate of interest. The operation of this gives the farmer an immediate relief in the reduction of his rent. For example, if a farmer pays £100 of rent, and purchases his holding at eighteen years' rental, he borrows £1,800 from the government at the rate of 4 per cent per annum, at once reducing his rent from £100 to £72. Part of the 4 per cent is applied to a sinking fund by means of which his payments cease at the end of forty-nine years, and he becomes the absolute owner of the farm. Whenever the farmer purchases his holding he immediately, whatever his disposition toward agitation may have been previously, becomes a law-abiding citizen and a power for law and order in the country. In the South of Ireland farmers have adopted coöperative methods in establishing creameries and also in buying jointly their seeds and manures from wholesale dealers at wholesale prices. The districts which adopt these methods are finding them very effective in enabling them to meet foreign competition.

II. You are aware that a vast proportion of the business, manufactures, and commerce of Ireland is to be found in the northeast portion of Ulster, and Ireland being subject to exactly the same laws as England and Scotland, Ulstermen have all the advantage of British fiscal arrangements, and the people being of the same race as the English and Scotch, have planted industries and commerce which are thriving and prosperous. In addition to the linen trade, we have now large iron shipbuilding interests in Belfast, and these yards seem to keep busy when those in England and Scotland are complaining of want of work. The prosperity of these industries is well illustrated by the growth of the population of Belfast, which in 1840 was somewhere about 70,000, and is to-day between 280,000 and 300,000.

III. The people of Ulster are remarkably law-abiding, and the agitation even of tenant farmers as to their alleged grievances, is conducted in the most orderly and constitutional way. The average of crime, both ordinary and agrarian, is very low; in fact, it may be said there is no agrarian crime in Ulster. What is known as party spirit—*i. e.*, hatred between Protestants and Roman Catholics—has undoubtedly mitigated greatly within my memory, and the 12th of July, which is the Orange anniversary, is now regarded very largely as a public holiday, and it is only in remote country districts that opposing parties come into collision. In the struggle for the union during the last ten years, the Orange leaders have been

brought more into joint action with the Liberal Unionist party, and I have no doubt that the moderate views of the Liberal Unionists have had a moderating effect upon the Ultra Protestant party. As to intemperance, I do not think that there is any increase of intemperance in Ulster. There is, as you know, an extremely active temperance sentiment in the province, and it is a curious thing that in Belfast, at all events, by far the greater proportion of the retail liquor trade is in the hands of Roman Catholics; but Belfast and the North of Ireland compare very favorably, in respect to intemperance, with any other part of the country.

IV. The effect of the ballot on elections has been entirely to break down what in your days in Ireland was known as the power of the "office." The tenant farmer can now vote wholly independently of the wishes or orders of his landlord or land agent, and the consequence has been that a strong tenants' representation has been returned to the House of Commons during the last twenty-five years. This tenants' party has been rather weakened through the lowering of the franchise, which brought in as voters on the Protestant side a large number of extreme Orangemen, and on the Catholic side a large number of strong Nationalists, and between these two extremes the moderate liberal party fell behind. The necessities of the Unionist question, however, have forced the Orange party in certain constituencies to support Liberal Unionists, who sympathize with the tenants' aspirations. The influence of these men was strongly felt at the general election last year, and they secured a pledge from the present government that legislation would be introduced which would remedy all causes of complaint which tenants have with the present state of the land laws. It should be remarked that through the means of the illiterate vote in Nationalist districts the priest has notorious influence. The priests attend largely in the polling booths as personation agents. They know all the voters; and where they are doubtful of how any man is going to vote, it is very customary for them to make him declare himself illiterate, and thus he has to vote openly, and he is thus very often forced to vote as they wish. It is a remarkable fact that more than one in five who went to the polls in Ireland in the last general elections voted illiterate. The proportion of illiterates in Scotland is almost nominal. As to the present condition of the Home Rule agitation among the different parties, I would say that the English Home Rule party are very sick of the question. They found at the last general election that the English people would

not tolerate that an Irishman should under Mr. Gladstone's last scheme first settle his own affairs, and then come over to England and have the casting vote in English affairs, and I think that there is no doubt that such an outrageous proposal will never be made again by any responsible statesman. The Irish members are at present disgusting the English Liberals by deserting them on the educational bill before Parliament, and I think from the point of view of disgust of the English party with home rule, that the prospects of its becoming a burning question are pretty remote. The Irish people took the defeat of Mr. Gladstone's bill in 1893 with perfect calmness, and they now see that their leaders are quarreling among themselves and simply promoting personal objects. They find that the present Unionist administration is anxious to promote the material well-being of the country; and although when it comes to a general election they will vote for Home Rule candidates, still they are not going to be irreconcilable if the "predominant party" refuses to grant them home rule. You are aware that the Nationalist party now consists of the Redmondites, who are the legitimate successors of the Parnell party and number nine members in Parliament; then there are about seventy-two Anti-Parnellites, of whom a majority follows John Dillon and a strong minority follows Timothy Healy, and these two sections of the Anti-Parnell party fight each other like Kilkenny cats, and their conduct is disgusting to the English and Irish Home Ruler alike. With regard to any political disabilities and grievances which still need amendment, I would say that Ireland should have a system of county government, the same as England and Scotland have; and there are a few points of the land laws which need reform, such as that a tenant should not be charged rent on his own improvements, but both these and some other minor questions are certain to be dealt with by the present administration. The Irish tenant farmer has legal advantages which no tenant farmer in the world possesses.

V. You yourself are thoroughly familiar with the system of primary education in Ireland. There has been a strong attempt to denominationalize this. The Christian Brothers were made the ostensible means of attempting this, and a strong party of the Board of National Education, led by the Protestant Archbishop of Dublin (a most excellent man, but wrong headed on this subject), tried to alter the Board rule so as to admit the Christian Brothers; and had his views been carried, the present system of time table conscience clause, which protects minorities in all parts of Ireland,

would have been destroyed. Both the late Gladstonian Chief Secretary and the present Unionist Chief Secretary, however, stood firm on this subject and have refused to tamper with our present system, which forbids that any child should be taught any religion of which its parent does not approve. The intermediate system of education gives large prizes to teachers and pupils of intermediate schools; and although it undoubtedly cultivates cramming a good deal, it has given considerable stimulus to secondary education; and the Catholic schools take a very high place in these examinations. There is a strong feeling among many people in Ireland that the Roman Catholics should have a university of their own in some kind of proportion to Trinity College, Dublin, and I believe it is the intention of the present administration to establish such a university. The Catholics have consistently refused to avail themselves of the Queen's University, which was founded on nondenominational principles, and at present their own self-supported denominational colleges can only obtain degrees through an examining board called the Royal University; and although the professors of the Catholic colleges draw large sums from fellowships in this Royal University, the Catholics are not content, and they claim to be put upon an equality with Trinity College, and, as I said, the tendency at present of the Unionist government is to meet them in this respect. It is certainly an open question whether such an expedient will satisfy them.

VI. There is no religious disability whatever before the law affecting any Irishman. Religious equality before the law was thoroughly established by the disestablishment and disendowment of 1869. There is no fraternity existing between the Roman Catholic Church and any of the Protestant denominations. There is good feeling and interchange of pulpits between Presbyterians, Methodists, and the other nonconformist denominations, which are very small bodies in Ireland. As to public or formal fraternizing between Presbyterians and Episcopalians, it has been less increased since disestablishment than one would have expected. The Episcopal minister clings to his historic Episcopate and claims his Church to be the legitimate successor of the Church of St. Patrick, and thus in effect he unchurches all other denominations. There are, however, individual clergy who fraternize all they can with other denominations, in Y. M. C. A. work, religious conventions, Bible and colportage work, etc., but they do this "off their own bat." The Archbishop of Dublin, Lord Plunket, is a conspicuous

example of friendly feeling toward other Churches, but he is almost the only bishop who publicly shows such disposition. I should say that all the Protestant Churches are exceedingly active in Ireland. The popular polity adopted by the Episcopal Church after disestablishment has been an unspeakable benefit to them. The Episcopal laity are more fraternal than the clergy.

VII. I do not think there is anything else that I need add. Since the defeat of the Home Rule Bill a heavy nightmare has been lifted up from the minds of the people; and if we are just let alone and allowed to carve our own way as an integral part of the British Empire, the Ulster people will always keep the position well in the front rank, which they have ever maintained.

In a second communication my friend continues:

I was thinking since I wrote you before about the open field there is for Irishmen in the public service of Great Britain, and as living instances would mention Lord Dufferin, who is now holding the Embassy at Paris, the blue ribbon of English diplomatic posts. In the British army the commander in chief is Lord Wolseley, an Irishman whose career you know, and who arose to his present position from being a Commoner. The commander in chief in Ireland is Lord Roberts, of whom the same may be said. The Commander in chief of India is Sir George White, a County Antrim man. In the legal profession the Lord Chief Justice of England is Lord Russell, an Irish Catholic [a Scotch-Irish Catholic, I believe], who commenced life by practicing as an attorney in the police court in Belfast. On the English Court of Appeals there is Lord MacNaghten, a County Antrim man, and Lord Morris, a Galway Catholic. On the English Bench I recall Justice Matthew, an Irish Catholic, and Justice Kennedy, an Irishman. You yourself remember the number of your fellow-students who rose to the top in India. One of them, Sir David Barbour, who is now retired, finished up as Financial Secretary at Calcutta. The late Archbishop of York, Dr. Magee, was Irish. It is no harm that Americans should know that the Irish have a perfectly fair field in every department of the British service.

To this list of eminent Scotch-Irishmen it is proper to add the name of one who has resisted all inducements to draw him from a business career, and who, in respect of scholarly ability, public spirit and eloquence, is second to none of these great Irishmen, the Right Honorable Thomas Sinclair, of Belfast, whom the queen has recently called to a seat in the Privy Council.

THE SCOTCH-IRISH OF THE JUNIATA VALLEY.

BY ROBERT McMEEN, ESQ., OF MIFFLINTON, PA.

THE Juniata River has her highest and farthest sources in the eastern slopes of the Allegheny Mountains in Western Pennsylvania, and flows by one of her two main branches in an easterly course until it is met at Huntington, Pa., by the other, which has come to the point of confluence from the southwest. The latter of these streams is known as the Raystown Branch; the former, as the Frankstown Branch. From this point of confluence the river—thence known as the River Juniata—flows in a generally easterly course until it empties into the Susquehanna at a point a few miles to the north of Duncannon, Pa., and thence its waters find a way to the Great Bay of the Chesapeake and to the open sea beyond. Many large creeks discharge their waters into the river and her main branches; notably on the north, going up the river; the Colomus, the Delaware, the D. O., the Lost Creek, the Jacks Creek, the Kishacoquillas, Standing Stone Creek, Spruce Creek, Little Juniata, Frankstown Branch; and on the south, the Buffalo, the Raccoon or Wild Cat, the Tuscarora, the Licking Creek, Auchwick, Raystown Branch. Mountain ranges crossing the State from southwest to northeast, and, as it seems, at almost right angles to the Great Allegheny System as their base—Tussey's, Jack's, Seven Mountains, Shade, Black Log, Tuscarora, etc., have been torn asunder in many places to let through the main river or its tributaries. And thus by stream and crag is rudely but beautifully outlined and imprinted upon the southern central portion of our state the fair valley of the Juniata, paralleled on the south by Sherman's Valley and the Great Cumberland Valley, and on the north by Penn's Valley and Bald Eagle Valley. It resembles in contour an inverted cornucopia, the funnel being represented by the junction of the Juniata River with the Susquehanna where the valley, having a frontage of not more than fifteen miles, is narrowest; its greatest width, by a line dropped over Huntingdon north and south, being one hundred miles or thereabouts. The main river from Huntingdon to the junction is ninety miles in length, and each of the two main branches is much longer.

The word "Juniata" means "Standing Stone," and is of Iroquois

origin. The journals left by Jesuit missionaries among the Hurons and Iroquois refer to expeditions of those warlike tribes to the southward about 1620, and after they got possession of firearms from the Dutch. It is reasoned by historians that in some of these raids these northern tribes fell upon the Andastes dwelling upon the Juniata, and exterminated them.

At the seat of these Andastes, near Huntingdon, Pa., stood one or more natural stone columns, and the exterminating northern named the place and the people that he destroyed as Oneniote—the projecting stone or people of the projecting standing stone, the initial “J” in Juniata being merely an introductory starting sound—the Iroquois having no labials.

It is said that the forests upon the cornfields of these destroyed Andastes was only partially grown when the first white settlers came to the valley one hundred and ten or more years afterwards, and being in this condition were in some cases mistaken for barrens. It is a valley fair to look upon throughout; diversified of wild mountain woodland and hollows in her rifted hills, of grotto, copse, and tarn, of wide fertile vales and plains, and lovely limestone coves, and is well watered everywhere, even as the garden of the Lord. The counties of Juniata, Mifflin, Huntingdon, Blair, parts of Bedford, Cambia, Center, Fulton, and Perry, are within its borders. It has a population of 200,000 souls, dwelling in 40,000 homes—a settled population, inclined to walk in the old paths and to stand upon the ancient ways, observing them well and not given unto change; a thrifty, healthy, intelligent, and prosperous people, willing to earn the dollar, and, having acquired it, knowing right well what use to turn it to.

The great Pennsylvania railroad traverses the very middle of the valley from the river's mouth to one of its highest sources at Cresson on the Alleghany Mountains. Telegraph and telephone lines are also erected through her area; and by all these and many other means her people are in close contact and interest with the great moral, commercial, industrial, and political conditions which move the world.

The service of setting forth somewhat in particular the history of the first settlement of this valley of the Juniata by the Scotch-Irish has been assigned to me by your committee. Into this rich harvest field many reapers have heretofore thrust their sickles; and yet each reaper cut but a single swath—that which best suited his mind, or his lineage, or it may have been his profit—and while

many valuable facts have thus been preserved to us, the symmetry of the whole has thus been somewhat marred. The veritable history of the settlement of the valley of the Juniata remains to be written. Nor must it be expected that this paper will fully supply it; for he who would thoroughly perform that task must turn his back to both the location and the immediate subject, and look far away in both time and space to other physical and social conditions. It is impossible to rightly read or write history from a view of facts standing at present before the writer. Present conditions are in all things the effect of causes not apparent, and past; in many instances so long past as to be beyond discovery; and yet, following the lead of well-known facts to the times of the earliest settlement of whites on the Carolina Coasts, on Long Island, and on the Delaware, we easily discover when and where and how those dreadful conditions and causes had their creation, which afterwards, in 1756 and 1763, 1777 and 1780, produced their direful fruitage in the pillage and bloody massacres that were enacted on the banks of the far-flowing Juniata.

To this end I have given heed to the recitals of the historians of those earlier times, in which is detailed how, on the one hand, the Indians of the South, who dwelt under a salubrious climate at peace from the shores of the Gulf of Mexico to the falls of the Potomac, were murdered and enslaved by the first white settlers, and the choicest of their young men captured, shipped away, and actually sold to slavery to the settlers on the Delaware, and, if I mistake not, at Long Island also; and how, on the other hand, the five nations on the north, with their seat about the Great Lakes, and ranging in their occasional occupation of the territory south to the headwaters of the Susquehanna, and north to the shores of Hudson Bay, were cajoled and cheated out of their lands about Long Island, and, as the white population in these parts increased, farther and farther inland.

These things, let us understand, took place in the very earliest times. But let us look at the territory indicated at the time of the first appearance of the whites.

The Tuscarora Indians of the south had some vague notion that far to the north—the “cold country,” as they said—a race of men great of stature and very fierce existed. Similarly, the five nations had a tradition that far away in the Land of the Sun a people like themselves lived without shelter. A neutral zone of sunless woodlands intervened between these two great peoples, solitudes

so vast that no allurements of the chase or taste for conquest could incite either to pass.

Wherever you read of man in a state of nature you will find him surrounding himself with this condition of a wild country which he does not need, nor does he essay to occupy, and from which no creature of his kind ventures to approach him.

The text of the old Scriptures is constantly speaking of these natural boundaries between tribes as "the wilderness," and Cæsar relates that the Suevi and Germans were proud of the isolation they enjoyed by reason of the wide solitudes composing their frontiers; and many barbarous nations, even to this day, have themselves so located that much unoccupied land surrounds their territory.

Such a neutral zone, well up to the close of the seventeenth century, was the country extending approximately from the west branch of the Susquehanna, on the north, to the falls of the Potomac, on the south, and bounded on the east by the Susquehanna River, and on the west by the Great, or Allegheny, Mountains. In the very depth and midst of this district lay the valley of the Juniata.

The disturbance of the southern Indians, as already indicated, was the cause of much bloodshed; and they, becoming much decimated in numbers and unsettled in life, drifted northward, and slowly scattered about from the Lower Chesapeake to the Delaware Bay. At the same time the French in the far north had unsettled the five nations, and they, finding their way to the Susquehanna River, made incursions southward; and in this condition of unrest and turmoil were all the Indian tribes, north and south, at the time that the proprietary agents negotiated with them for the purchase of territory. So that the Delawares had as good a title to the lands purchased in 1754 as had the five nations, but in that case, as in many others, the matter was determined on a basis of physical prowess; and, when the five nations declared that the Delawares had no right to sell lands, all that was left for the proprietaries to do was to buy it again from the five nations, and for no other or better reason than that they chose to repudiate the sale made by the weaker Delawares. Subsequently, and, as it seemed, through the connivance of the whites, the five nations took the Delawares into their federation, and the Indians of the whole country were thereafter known as the Six Nations; but it seems that the Delawares, which included the Tuscaroras, never were, after all, recognized

fully in the operations of the confederacy. They were always in a sort of vassalage, and finally a portion of them, particularly the Tuscaroras, settled in the valley which bears that name, and elsewhere in the valley of the Juniata.

By this time the Tuscaroras had become desperate as to the whites, and reckless as to their own future; and one promise made to them they chose to remember and exact the fulfillment of—namely, that, having given up to the whites the great valley now known as the Cumberland Valley, they should never be disturbed or encroached upon in their hunting grounds beyond the endless hills—that is, in the country north of the Cumberland Valley, which is indeed the valley of the Juniata.

In the hundred years which preceded the purchase of 1754 very many similar promises had been made in respect to the cession of other territory farther east, and both north and south, every one of which promises, if kept to the ear by the proprietaries and their agents, was broken to the hope by the man in the field in search of a choice location.

Thus, then, driven from his home in the Land of the Sun, and from his big hunting ground in the north, the saddest of his traditions being the perfidy, murder, and slavery by which the supplanter (the white man) had driven him forth; smarting under a realization of promises broken, seeing the country settling up with the "palefaces" in every direction, and with a mind susceptible to wrong impressions and influences, and that mind crowded with the malignant teachings of French traders and interpreters, the Indian, retired and intrenched in the valley of the Juniata, became at once not a *savage* merely, but a *wild beast* at bay.

Within the confines of this valley of the Juniata, so occupied, did our Scotch-Irish ancestors venture to obtrude themselves, A.D. 1749. Doubtless there had been scouts and pioneers and traders through the lower parts of the valley during the ten years or thereabouts preceding this date, but the first effort at actual settlement was made, so far as history informs us, in this year (1749). The valley was not settled by the course of the river. The hardy, venturesome fellows who undertook the task were of those who were then settling the Cumberland Valley, and crossed at Crogan's (now Sterrett's) Gap, in the mountains north of Carlisle, Pa.

Later, and as the Cumberland Valley filled up with settlers somewhat, the settlement of the upper parts of the valley of the Juniata, on the main branches and lateral tributaries, was made

from settlers in the western end of the Cumberland Valley, going out by Path Valley and into the Great and Morrison's Cove (Little Cove), and into the valleys of the Little Juniata, Raystown Branch, Frankstown Branch, Auchwick, and other farther districts.

Until A.D. 1683 the settlement by the whites along the Delaware had been wanting in form and consistency. There was also lacking any sense of homogeneity or of central government.

Directly William Penn himself took control of the government he laid out the city of Philadelphia, established courts and councils, appointed judges and puisny officers, and set the faith of his fathers in religious domination.

The colony increased rapidly in population, and made progress in settlement farther inland. The rapacity of many of these white settlers, of even this peaceable stock of Friends, was the subject of open condemnation by the provincial government, for they bought the lands from the Indians, paying for them in intoxicating beverages and trinkets to such an extent that it became necessary to have the councils pass laws as early as 1685 prohibiting the buying of land from the natives.

The wave of Quaker settlement finally spent its force on the line of the Conestoga Creek, in Lancaster County, approximately. When the Scotch and Irish arrived in considerable numbers they were permitted to settle beyond that line. It is difficult to believe that as late as 1731 what was called an official map was published fixing the river Susquehanna as the extreme and final western boundary of the province of Pennsylvania.

That bold mountain which is seen running east from the point where the great Central Pennsylvania railroad bridge spans the Susquehanna River at Rockville, seven miles north of Harrisburg, was then (1683 to 1730) called the Kittatinny Mountain.

This range had always been insisted upon by the Indians as an *ultima thule* northward, and no whites were beyond it. Going, then, generally by the Kittatinny Mountains as a northern boundary, and by the Conestoga as the eastern, and by the Susquehanna River, as it wound, for the other boundaries, there was inclosed a country fair and lovely enough to excite the cupidity of either Scotchman or Quaker.

In this desirable region the Scotch and Irish Protestants made their first homes in the province of Pennsylvania. The people along the Delaware and in the now thriving town of Philadelphia had no use for either the Indians or the Irish, as they denominated

the Scotch and Irish. They were therefore at liberty to go to the wilds of the western confines of the province, and work out results with the natives. There was nothing common to the Scotch-Irish and the Quaker except a capacity to disagree with each other.

The Quaker dreaded the rapid and turbulent temper of the Scotch-Irish, and the Scotch-Irish abhorred the temporizing, non-combative disposition of the Quaker. The Hessians, left in the country by the disbanding of the foreign forces at the close of the Revolutionary War, were ever held in reprobation by the Scotch-Irish. To mention the name of a Quaker or Hessian in their hearing was sure to produce a shrug of the shoulders and a shake of the head, and the remark made in deprecation: "His grandfather was a Quaker [or Hessian]." So that to the Scotch-Irish the Quaker was Anathema, and the Hessian Anathema Maranatha. It was the hardening of an old and well-founded sense of wrong into an unyielding prejudice.

Let me protest that a better acquaintance with the facts has enabled the present generation to see good citizenship and loyalty to our common country among all these people.

Between A.D. 1690 and 1730 the Scotch-Irish had succeeded in driving out the natives from the country outlined, and had made for themselves extensive and valuable locations of lands. Further east in the older settlements of the province a sort of unwritten law was extant to the effect that the owners should not sell lands to these turbulent Irish. In 1729 Lancaster County was organized, covering the territory indicated, and the first list of grand juries contains the names of many Scotch-Irishmen. Germans and Quakers had always dwelt peaceably together in the eastern portions of the province, and those parts settling up, these Germans came into the western parts of Lancaster County and began to buy the fine lands by Mount Joy, Chickes, Swatara, Donegal, Paxtang, etc., from the Scotch-Irish.

Our ancestors had not only driven back the Indians from this section; they had also made for themselves locations of lands, established their homes, had formed religious congregations, and had erected churches which, until this day, bear the names they gave them. As these milder-mannered Germans and an occasional Quaker family again came into proximity, disagreements on subjects of government, religion, the management of the Indians, and kindred matters again showed themselves; so much so that it is recorded that one of the provincial governors—Thomas, I think—

when the country west of the Susquehanna River was about to be thrown open for settlement, applied to the proprietaries, then in England, for an order to settle the country to the southward, which was to be named in honor of the Duke of York, with Germans; and the country north, which was to be named in honor of the Duke of Cumberland, with Scotch-Irish, he then vouchsafing the reason for the request that he could not keep the Germans and the Scotch-Irish living at peace with each other in the settled country east of the river, and he hoped to separate them in location west and thus effect peaceable conditions in the beginning of occupancy of the new purchase.

The fact is, the territory was settled somewhat in that general plan, the Scotch and Irish going to the Cumberland Valley. Many of the choice lands in the Cumberland Valley were preëmpted by persons prominent and in favor with the proprietary government; and as a result of this the poorer Scotch-Irish emigrants from east of the Susquehanna were forced to take more retired locations. This again aggravated the minds of these pioneers, and they pressed their settlement quite beyond the Cumberland Valley, going the unwarranted extent of the valley of the Juniata to the northward and into the Great Cove to the westward.

The protection of the proprietary government had always been extended—if not reluctantly, certainly tardily—to the new settlements, beginning as far back as the Conestoga; and while this course may have been right as a matter of statecraft, all things considered, it was dreadfully unsatisfactory, provoking, injurious, and unjust to the defenseless settlers on the frontiers.

It has been said that the most difficult kind of history to write is that which is intended to depict the feelings of the people, and I therefore leave to the thoughts and imaginations of such as may peruse this the task of realizing the comfortable domestic surroundings of the citizens in the eastern parts of the province, and their consequent indifference to the hardships of those on the frontiers on the one hand; and, on the other, the feeling of reprobation and distrust which the frontiersman came to entertain toward the man in the east, who experienced nothing of his hardships. No unification of effort and confidence was possible under such conditions, and none certainly existed until the war of the Revolution had been ended.

It is now difficult to realize that at the time the population on the Delaware were living in comparative luxury and in perfect se-

curity, and when some merchants of the thriving town of Philadelphia were growing rich by a doubtful system of commerce, and when institutions of learning—the pride and glory of our State until this day, and of growing strength—were being founded under the proprietary control and system of government, the sworn representatives and officials of that same government were parceling out the finest of the lands beyond the Susquehanna among themselves and their favorites, the Indians were murdering the settlers, and these same officials (with these same murdering Indians looking on, and at their instance) were pulling other settlers out of their rude cabins, burning their cabins, and conveying these settlers to jail at Carlisle—all this within a distance of one hundred and fifty miles, and nearly or quite a century after the settlement had been made on the Delaware; yet such is a fact.

Col. John Armstrong, the manliest man of them all, has left behind one letter on this subject, which, being interpreted in the dispassionate light of justice to all, reveals the oppressiveness of the situation; and he who runs may read in plaintive truthfulness the disheartening experience of those settlers with the government in the answers that they made to the question asked them at the time of their arrest as to why they ventured so far beyond the settled parts of the province.

Repeatedly the provincial government had been memorialized to furnish defense for the frontiers, but the first really valuable response made to these appeals was not until in 1756, when the line of forts was erected. Before that the blood of the massacred Mitcheltrees, Hendersons, Elliotts, Robinsons, Nicholsons, Whites, and others had festered in the green vales of the Juniata between the Little and the Long Narrows.

A blush as of roses,
Where roses never grew,
Great drops on the bunch-grass,
But not of the dew;
A taint in the sweet air,
For wild bees to shun,
A stain that will never
Bleach out in the sun.

Seven years passed from the time the court of the new county of Cumberland arrested the pioneers on the Juniata and in the Great Cove and at some intervening points and burned their cabins, notably at Burnt Cabins, in Huntingdon County, a place known for that cause by that name until this day, before the government

of the province put up this line of forts; and even after they were erected and manned examination of official correspondence of the officers in command discloses complaints of insufficiency of force, inadequacy of military supplies and provisions, and, indeed, inadequacy of the establishment.

Fort Granville, at Lewistown, was nothing more nor better than a death trap; and in the very first attack made upon it a few French and Indians tore the side out of it, fired and destroyed it, as children might demolish a playhouse built of corncocks.

The mind lingers a moment at that scene of carnage to realize the heroic action of Lieut. Armstrong, the officer in command of the fort. The French and Indians had fired the fort. The Lieutenant and his command were doing their utmost to extinguish the flames.

A French soldier of the garrison, hearing his mother tongue spoken among the attacking party without, asked leave to converse with them, saying he might be able to persuade them to desist. Armstrong answered fiercely: "The first word of French you utter in this engagement I'll blow your brains out," and fell wounded, mortally. This word of Armstrong at Fort Granville represents the reinforcement that may be gained from hope; yet it suggests the awful cry of Cambronne at Waterloo, which represents the resolution of despair.

Three unsuccessful efforts were made to settle the valley of the Juniata: that of 1749, in which the settlers were taken out by process of law instead of being promptly defended in their settlements, being the first; the second being in 1756, at which time the first Indian war broke out, and such of the settlers as were not massacred fled; and the third effort being made in 1763, in which the Indian war known in history as the Revolution of Pontiac drove the settler, at the time of corn planting, to the forts Carlisle (Le Torte), Harrisburg (Paxtang), Sunbury (Augusta), etc.

The brave men who came to our frontier in 1756 were not the same who had been dragged away from it in 1749 under pretense of legal authority, as a matter of philanthropy to save them from destruction, but which could have had no other real cause except the indifference, coldness, and parsimoniousness of the proprietaries toward the enterprise of settling the country west of the Susquehanna.

The men who came in 1763 were not those who had been murdered or driven out in 1756 in the first Indian outbreak. No, the rigors of poverty, the privations of life in the wilderness, the heart's courage and the hopes that live or die with it, destroyed—caused

the generations of men to pass rapidly in those troublous times, "and on them all had haggish age crept on and worn them out of act." And so, just "after the planting of the corn in 1763, the Indians," to quote from the deposition of one of these brave men, "broke out on our defenseless frontier and the settlers fled, and did not return for some years;" and all this for want of a reasonable measure of friendly interest and assistance on the part of the government in the effort to settle this desirable region. The rude cabins of the settlers, the rough clearings, the Presbyterian Church at Cedar Springs raised of logs to the height of one story but not yet completed, the planted crops not yet germinated, were in one day abandoned to prowling wild beasts and Indians, to be absorbed by the voiceless solitudes surrounding them.

The situation recalls the pathetic stanza of one of the earlier poets on a kindred subject:

O bloodiest picture in the book of Time,
Sarmatia fell unwept without a crime;
Found not a generous friend, a pitying foe,
Strength in her arms, nor mercy in her woe.

The men who fled in 1763 returned almost to a man in 1766 and 1767, at the close of the Indian war known as Pontiac's Revolution, or the war of the Six Nations. The resettlement was at once larger and stronger in numbers than the settlement was at the last exodus. During the war we can easily conceive that emigrants from Ireland and Scotland had been coming in and settling temporarily among friends or people of the same nationality east of the Susquehanna, and in the secure parts of the Cumberland Valley.

As soon as peace was established the former settlers returned to their former locations, and in their wake came the new man from abroad, and men who had sold their locations east of the Susquehanna and in the Cumberland Valley. At about this date the settlement of the farther parts of the valley of the Juniata was again taken up actively, and throughout all its arable extent land warrants were located and actual occupation effected.

The wild man and the wild eattle, a sort of buffalo it is said, including the elk, have become extinct. The pheasant still drums in the echoing copse, and the wild turkey feeds on the mountain mast; but the beaver no longer rasps the smooth beech nor burrows in the tarn; the ranging bear still skulks in back mountain wilds, but the prowling wolf has disappeared.

The plowboy as he winds his team in the rich loams of the val-

ley, himself reclining on the cross rung, looking back along the furrow, occasionally spies the flint arrowhead; more rarely, a strangely shapen stone, in which he would never detect the much-worn ax or pestle of the man of the Stone Age; and more rarely still, a piece of rude crockery.

These relics are found in proximity to the streams, the places richest in arrowheads being where tradition teaches that the beaver made his dams. These indifferent things the plowboy values not; but the time is coming in the which they and their meaning will be clearly read as in a book, and when through them shall be set forth at length the history of the races of men, who drew the trembling bowstring and swung the whistling tomahawk in days of yore.

The first effort to establish a place of religious worship was made by Presbyterians in the early part of 1763, and the place was near Cedar Springs, in Fermanagh Township, Cumberland (now Juniata) County. There must have been organization among the settlers prior to this; but finding themselves without any house of worship they met on a day in springtime and put up a structure of logs 30x30 feet to the height of one story, and quit in the evening, arranging to resume the work as soon as they should have their corn planted. The Indian war breaking out as soon as the corn was planted, the country was abandoned, as has been said, and the building was found not large enough when the settlers returned in greater numbers in 1765 and 1766, and they then erected another of logs 30x40 feet.

The first official notice of the Cedar Springs congregation is in the records of the Presbytery of Donegal, and bears date October 1, 1768. Application was then made for supplies; Rev. Mr. Cooper was appointed. In 1769 joint application was received by the same Presbytery from Tuscarora and Cedar Springs, and Mr. Cooper was again appointed. In the summer of 1766 Revs. Charles Beatty and George Duffield were appointed by the Synod of New York and Philadelphia to make a missionary tour through all this section.

By the journal of Rev. Charles Beatty we find that they came over the mountains from Carlisle, preached in Tuscarora Valley in the woods near what is now Academia in August, 1766, and also to the Cedar Springs congregation August 22, 1766, and lodged August 23 with Capt. James Patterson, who was a leading man and prominent Presbyterian. These missionaries journeyed farther west along the Juniata River, visiting all the settlements and assisting in organizing religious societies.

The Presbytery of Carlisle was organized in A.D. 1786, and the Presbyterians of the valley of the Juniata came under its jurisdiction. The Presbytery of Huntingdon was organized A.D. 1795, and the churches in the valley of the Juniata River above the north line of Perry County passed to its domination.

These settlers and their descendants cultivated in their hearts, along with their stalwart religious belief, a love for old times and old things. In one family can be found the chest in which the Act of Parliament repealing the Stamp Act was shipped across the ocean, and John Knox's clock, which keeps time correctly, as it has done for more than three hundred years; and Bibles and psalm books of an age antedating the occupation of the valley by the whites are passed reverently from generation to generation; and there are rosebushes abloom in our valley to-day, the forbears whereof were brought by our great-grandmothers from Rapho Township, Lancaster County, in A.D. 1767.

The settlers on the main river were never again actually driven out by the Indians, although they were often in great terror of attack; and as late as 1780 they found it necessary to organize the men able for military service, who were not then, as very many of them were, in military service and war of the Revolution, into militia, agreements being signed by them "to grant some assistance to our frontier," and actually making details from their number for that purpose.

Such an agreement signed by men then living in Fermanagh Township, in old Cumberland (now Juniata) County, is as follows:

Terms proposed to the freemen of this company for granting some assistance to our frontier, as follows—viz., that four men be raised immediately and paid by this company in grain or other value thereof at three pounds old way per month during the time they shall be in actual service and also provisions. The time they shall engage to serve is one month, and the method for raising the men aforesaid shall be by levying a proportionate tax on all and singular, the taxable property of each person residing within the bounds of Capt. Minteer's company; and if any person shall so far forget his duty as to refuse complying with his brethren in the aforesaid necessary proposals, he shall be deemed an enemy of his country, and be debarred from the privilege of a subject of this state, by being excluded from the benefit of all tradesmen working for him, such as millers, smiths, and such like.

We, the subscribers, do approve of the above proposals and bind ourselves by these presents to the performance of and compliance with the same.

In witness whereof we have hereunto set our hands on this 21st day of May, 1780. N. B.—Wheat to be 51, rye and corn 31 cents per bushel.

We also agree that Capt. Minteer's company shall meet on Wednesday next at William Sharron's.

ALEXANDER ARMSTRONG,	CHRISTIAN LINTNER,
JAMES ARMSTRONG,	HUGH McALISTER,
JAMES BANKS,	WILLIAM McALISTER,
WILLIAM BROWN,	HUGH McCORMICK,
CHARLES BLAIR,	JOHN McCARTNEY,
ROBERT CARNAGHAN,	WILLIAM McCLAY (McCay),
WILLIAM CARNAGHAN,	ROBERT McDOWELL,
WILLIAM CUNNINGHAM,	JAMES McILWAIN,
JAMES DICKEY,	THOMAS McELROY,
ANDREW DOUGLAS,	HUGH McELROY,
JOHN GILL,	ROBERT McTEER (Minteer),
GEORGE GREEN,	HENRY MATTSO,
EPENETAS HART,	WILLIAM MARTIN,
WILLIAM HARRIS,	GEORGE MOORE,
JAMES HARRIS,	SAMUEL MITCHELL,
JOHN HENDERSON, SR.,	ANDREW NELSON,
JOHN HENDERSON, JR.,	ROBERT NELSON,
WILLIAM HENDERSON,	DAVID NELSON,
THOMAS HOWARD,	JAMES NELSON,
JAMES PATTERSON,	MATTHIAS STULL,
JAMES PATTERSON,	JAMES SMITH,
JOHN PURDY,	JAMES TAYLOR,
THOMAS PALI (Pawley),	ANTHONY TRIMMER,
JAMES PURDY,	WILLIAM ULTON,
JOHN RIDDLE,	DAVID WALKER,
SAMUEL SHARRON,	JOHN WATSON,
HUGH SHARRON,	THOMAS WILEY,
WILLIAM STREPII (Stretch),	WILLIAM WILEY,
WILLIAM STUART, JR.,	WILLIAM WRIGHT.

To receive the grain or shoes or shirting cloth for the marching party: John Purdy, at his mill; Robert Nelson, at his house; Hugh McAlister, at his house; William McAlister, at his house.

An agreement made by the undernamed persons—viz., that they will serve as militia volunteers along the frontiers for the space of one month, commencing from Monday the 29th instant, to meet at David Nelson's on said day and to march from thence. Given under our hands this 24th day of May, 1780.

JAMES TAYLOR,	THOMAS WILEY,
JAMES HARRIS,	JAMES PURDY,
EPENETAS HART,	JAMES ARMSTRONG.

This agreement furnishes much study for a thoughtful mind. Two thoughts at once present themselves. It intimates that some Tory sentiment had crept into the community; and it presents a severe declaration of boycott against such as might be affected with that sentiment.

In the farther parts of the valley, however, incursions by hostile Indian tribes to the north and west actually took place as late as 1777, and probably as late as 1780.

With comfortable surroundings, possessed of leisure as we are, and with our curiosity excited, we are inclined to think that if we were possessed of some runic spell by which we could recall the Indian warrior who ranged the back lands of the valley of the Juniata from the happy hunting grounds to which he has repaired, we would work out of his nearly speechless intelligence all the mystery that totem stone, which he once worshiped at Huntingdon, whispered to him. Most and last of all we would hope to thus learn why he so long continued to harry the farther parts of our valley's frontier? For myself I rather like the notion that to him it was not alone a Mecca, but that he conceived the spiritual part of his nature to be in some way incorporated in and with it, and that he thus became an autochthon or bound to the very earth of the particular locality or valley.

Distress from Indian invasion was not the only trouble with our settlement of the Raystown Branch. A much mooted question of lines and territory between the proprietaries and the agents of Lord Baltimore gave some unrest to the settlers, but the general establishing of the line between the province and Maryland settled that.

A mild way of describing the conduct of our Scotch-Irish ancestors in the settlement of the Juniata Valley would be to say that they were calmly self-reliant; a plain way of stating it would be to say that they were stubbornly so. The friends of the provincial government defended her lassitude with the declaration that the first effort at settlement was premature.

As to the second and third attempts the apologists pleaded want of funds by the government or other necessary employment for such funds as the government may have had. However these things may be, to us considering the matter at this distance of time, it is apparent that in the all-creating womb of time events were maturing which rendered further delay impossible.

It will never be pretended that the Scotch-Irish did not sniff the Revolutionary War from afar. Indeed, it is difficult to estimate how much longer, but for their open and avowed denunciations of the oppressions of the mother country, all the provinces might have continued in subjection. The provincial government of Pennsylvania was more British than Britain herself.

The Assembly would recommend or adopt measures which the

British Ministry were little inclined to demand. There was at times, certainly, a servility on the part of the provisional management that was abject. At every opportunity—indeed, at all times—the Protestant in the province, of whatever nationality, gave his voice against this policy. He knew perfectly by the history of his religious faith that he would finally have to fight for his rights, and thus, without fully realizing the consequences of his acts in pressing into the frontiers, he was assisting destiny.

Enjoying as we do the blessing of the peace our Scotch-Irish ancestors risked everything to compass for us, their posterity, and with our dispositions mellowed by a quiet flow of circumstances, we are inclined to regard the conduct of our ancestors as reckless, yet it served to penetrate the deep forests, to remove a wild man who could not be taught any principle of right conduct, and to begin the first processes of preparing an almost unpeopled domain for the occupation of a posterity which we have the arrogance to believe is, and which they in their magnanimity hoped would be, improved. They explored the land and set down in rude charts the mountain passes and the fordings of the rivers. They had few domestic comforts, and inevitably of their progeny only the fittest survived. Their vicissitudes were extreme, and made them at last utterly implacable toward the Indian in the forest beyond them, and scarcely less than that toward the Tory sentiment behind them. It was their mission to break into and to break through the deep solitudes which extended from the Susquehanna to the Ohio, so that even as early as the date of Col. Boquet's expedition in 1764, that district was not entirely a *terra incognita*.

What with erecting a cabin of logs, clearing a few acres and cultivating these with the rudest means of husbandry, watching the Indian on the frontier, assisting in the military service during the war of the Revolution, the first settlers in our valley passed their lives. Not more than thirty acres on an average to the location of one hundred and fifty of our best lands were put under cultivation by the first settlers. This generation died out in the decade preceding 1800. The second generation cleared land extensively, augmenting the acreage put under tillage in their day to about ninety acres on an average to the one hundred and fifty.

They built larger dwellings still of logs, and made larger barns, planted orchards and carried forward the building of roads. A few books, mostly of a religious character, could be had by this time, and such as had means purchased these. One book—the Bible—

their fathers had brought with them; it being a tradition that the first white man who saw the valley of the Juniata from the top of the Tuscarora Mountain carried a flintlock rifle and a Bible. They kept up religious and military organizations, took part in the war of 1812, fertilized the lands, and made improvements in schools. The third generation made improvements in all the lines of industry in which the fathers had engaged their lives and energies, and most of all in furnishing facilities for the schooling of the poor, under our benign common school system.

The fourth or present generation is engaged in bettering its condition along the lines set out by those who have gone before. It will be almost exactly correct to say that each generation has built its own dwelling and made all such improvements as domestic comfort or husbandry required; that each generation built for itself a church in each community, and a schoolhouse, and had its own war to fight.

The first men had the Indian wars and the war of independence; the second men had the war of 1812; the third had the Mexican War in 1847; and the fourth or present generation now passing away or forced to second place, all too fast, had the great war of the rebellion from 1861 to 1865, of bloody memory.

In each and every one of these important wars the men of our race, in the great valley of the Juniata, turned at the trumpet's call from peaceful occupation to defend the country's flag; and their names and their prowess and the glorious deeds which they did, behold, are they not bound up in the hearts of their countrymen and written in the chronicles and archives of a grateful commonwealth?

When Phœbus gave Phæton commission to drive the chariot of the Sun, he accompanied it with this admonition: "Do not drive too far to the right, or you will fall in with the constellation of the Bear; nor too far to the left, or you will there fall in with that of the Serpent. Do not drive too low, or you will reduce the earth to ashes; nor too high, or you will consume the heavenly mansions. *Keep in the middle.*"

If our Scotch-Irish ancestors could have governed themselves by this standard in their settling of the valley of the Juniata, they would doubtless have fared better; but that great ancestor of ours was, it must be admitted, an extremist, and he could and would brook no restraint. Being a Protestant and very religious—indeed, religious even to bigotry, we would say—he yet trusted in Provi-

dence, but he invented the *addenda*, and kept his powder dry. At the very time when he, on our frontier, was imploring aid to help him to drive the savage away he was also urging with nearly equal earnestness that the colony separate herself from the mother country.

At the time when the provincial government was temporizing with the Indians on the one hand, and conducting the government in the spirit of servility to the king on the other, these Scotch-Irish people back here in the wilderness attended divine service, rifle in hand, and heard sermons by the Rev. George Duffield, Logan, and others from the text in Hosea: "The Lord is a man of war." In the abstract he prayed sincerely for the peace of Zion; but when the blast of war blew in his ear, he picked his flint and marched away to the front. If his demand upon others for good faith and vigilance was unyielding and exact, it may be said in truth that he held himself to the same standard. His mind and temper were too exact, and every cause that he espoused was perhaps temporarily injured by his over strength.

The milder, quieter German followed him into the valley of the Juniata, as he had followed him into the valley of the Conestoga, the Swatara, the Yellow Breeches, and the Canadoguinnett. A portion of his people in every generation emigrated first across the Alleghany Mountains into Western Pennsylvania, into Ohio, Kentucky, Tennessee, Indiana, Illinois, and beyond the Mississippi.

As he is to-day in his habitat in the valley of the Juniata, he is modified and changed. The great and grave questions which one hundred and forty years ago filled and overfilled his mind, and made him impatient of restraint and delay, turbulent and even irascible against constituted authority, when that authority was conservative—have all been long settled, and settled his way.

In these weak, piping times of peace, that great, distinguishing quality of his nature which always showed him superior to all compeers in every trial finds its best employment in the even tenor of a citizenship of intellectual culture and domestic social good neighborhood. In other words, he tries his hand at this and that as occasion or opportunity offers, and abides results as his neighbor does, philosophically. One important difference remains between him and his neighbor of other nationality; he has a most clear knowledge why he thinks or acts thus and thus, and his self-reliance is phenomenal, and amounts to a faith with him. Therefore he is successful, therefore he is contented, therefore he is prosperous, and therefore his mind enlarges quickly to an intelligent and

just comprehension of every subject. It means indeed, however, I believe, the passing of the picturesque Scotch-Irishman of old Indian days.

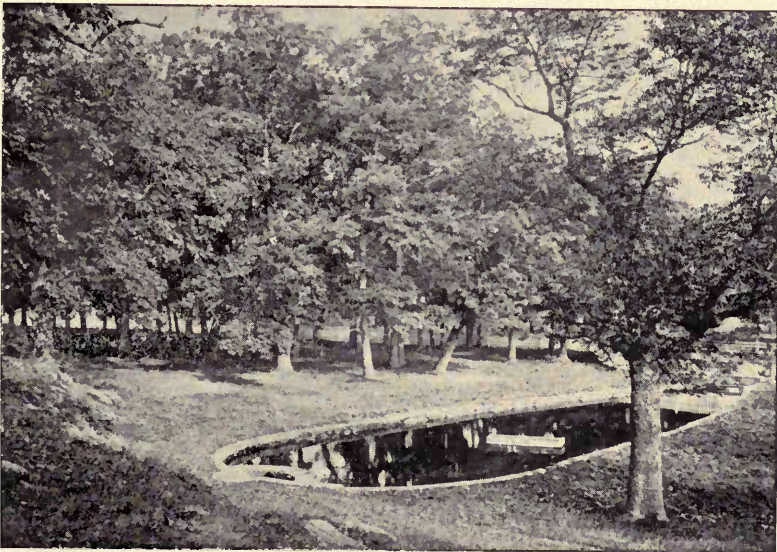
Poetry, in years to come, will claim the glorious record of his deeds upon the frontiers of the valley of the Juniata, as her own; and will sing to the children of future generations of that brave spirit, which, beaten back again and again, was like the brave hearts of the three who kept the bridge in the days of old.

And yet how could it be otherwise than that these pioneers should be a great people, sprung, as they were, from "a people broken and peeled, a people terrible from their beginning hitherto," a people driven back to the Pentland Hills at every incursion of the Romans during hundreds of years, and finally attempted to be walled in those fastnesses by the Wall of Hadrian, still visible; a people of whom the proverb came to be trite in England that if they hoped to defeat France in any war they must begin with Scotland—not that it was ever pretended that Scotland was in any sense an ally of France—a people who deemed it right that the Douglas should convey the heart of the Bruce, by sea and land, through the dominions of hostile nations and bury it in the Holy Land by the sepulcher of Christ.

There was in these great pioneers—however much it may be wanting in their progeny, the present possessors of the dear heritage that they strove so hard to make safe for us—that quality of transcendent fineness and strength which caused their ancestors on a far-away September afternoon to form themselves into a circle about their young and reckless king at Flodden Field, and keep their blood-soaked ground from mid afternoon until the darkness of night let down her curtain, ending the combat; the same quality with which that splendid regiment of Scotch infantry received on fixed lances in hollow square the shock of the great charge of the cuirassiers at Waterloo; the same quality which was seen in the march of Havelock's heroic men to the relief of Lucknow. This Scotch-Irishman has never been the Issachar, the "strong ass couching down between two burdens," who "saw that rest was good and the land that it was pleasant; and bowed his shoulder to bear and become a servant unto tribute;" but, on the contrary, the Zebulon and Naphthali is he, "a people that jeoparded their lives unto the death in the high places of the field." The new man in the valley of the Juniata, begotten of the commingling of the German with the great Scotch-Irish stock, may gain something in roundness of



FIRST COMMUNION TABLE AND MINISTER'S CHAIR, DONEGAL, 1721.



SPRING ADJOINING DONEGAL CHURCH.

[See paper on Scotch-Irish Settlement of Donegal, p. 212.]

thought as well as form, in easiness of temper under conditions not always agreeable, and in a greater alacrity in adapting himself to environment, as it is said; but I conceive he will have to watch himself closely, or he will be the weaker in all great essentials, for the loss of that one transcendent, omnipotent, indefinable quality, which may be likened to the enchanted bow in the Arabian story that took its vigor from the arm that drew it: which in the child's hand was a toy to shoot at pigeons; which in the hand of the warrior sent its battle bolt through shield and cuirass; and which, when drawn by the arm of the giant, sent aloft a shaft that kindled with its own exceeding swiftness and left a track of fire amongst the stars.

THE SCOTCH-IRISH MOVEMENT IN THE CUMBERLAND VALLEY OF PENNSYLVANIA.

BY BENJAMIN MATTHIAS NEAD, ESQ., HARRISBURG, PA.

POTENT considerations have impelled the limitation of the original scope, and a change to some extent in the theme of this address. However profitable and pleasing, and withal worthy the effort might have been, the task of following and reviewing the situation along the many paths which radiate from this great commonwealth of ours, and particularly certain localities therein, as a central source of civilization and intelligence, to the remotest bounds of our great Western and Southern country, and the predominating part which the Scotch-Irish character played in that march of progress, lack of available time for the honest investigation, which the subject deserves, carries sufficient warning to forbear from any attempted presentation of it on this occasion. Yet there may be something both of profit and interest in a review of some of the salient points in the history of this particular section of country, the delightful land "west of Susquehanna," which seems to have been selected by divine design as a natural field wherein the peculiar idiosyncrasies of the Scotch-Irish character might have the widest scope and develop the grandest achievements.

It has been said, and forcibly said, that civilization has ever taken its most rapid strides when general movements among the people were in progress. The advance made by civilization immediately following the Crusades (than which no movement of earlier times was more general) is cited as illustrative of the truth of this proposition.

With equal propriety the period of religious persecution incident to the close of the sixteenth and the earlier years of the seventeenth centuries may be cited as the prime cause of a revolution of the most general character; and the proposition may not be successfully controverted that the civilization of the whole world received an impetus from it of the most marked character; and its fruit, the peaceful migration to a new world, has been fittingly characterized as "forceful and equal in numbers with the warlike migrations of the Middle Ages." Not to one Continental nation alone,

not to a single isle of the sea was this movement confined, but wherever the Divine Spirit having breathed upon men (Anglo-Saxon, Celt, Teuton, or Norseman) and awakened them to a true sense of the priceless value of liberty of conscience and the sacredness of freedom of thought, and the unhallowed trammeling of persecution began to be felt, the movement took shape.

It was a quickening of a heterogeneous mass of humanity, differing in language, with diverse temperaments, of different national characteristics, with conceptions of governments and the relation of the individual thereto at widest variance. The New World was the natural objective point. Just as naturally for reasons which were plain, but which it boots not to discuss here, Pennsylvania, with conditions and concessions of toleration and liberty, guaranteed by her broad-minded founder, with her gates standing wide open in welcome, became "the heart of the migration." The success of the "holy experiment" of Penn, his demonstration of the possibilities that grow out of the universal brotherhood of man in a government whose chief foundation stones are liberty of conscience and Christian forbearance with charity, is to-day the wonder of the world.

However much the virtues of the predominating nationalities, which are represented in the people of Pennsylvania, may in turn be extolled, to no particular one of them alone can the wonderful success and rapid advancement of its government in earlier times be attributed. The Quaker English brought to its founding a general respect for constituted authority, religious toleration, and Christian charity. The conforming English brought a suggestion of the chivalric spirit, a wholesome modicum of religious formalism, and the spirit of trade. The Germans came as preservers, bringing sobriety, thrift, and industry, with a love of agricultural pursuits, but touched to a greater or less degree with the servile idea in government, the outgrowth of the Old World absolutism.

The Scotch-Irish came first as defenders, and qualified by the peculiar character of their experience with the intolerance and oppression of two centuries, became subsequently the best exponent of the Anglican idea of civil liberty which Lieber has defined to be "a guaranteed protection against interference with the interests and rights held dear and important by large classes of civilized men, together with an effective share in the making and administration of the laws which secured that protection." This was the underlying principle of the American Revolution, and to the ad-

vancement of the idea none lent grander or more effective aid than the Scotch-Irish of Pennsylvania.

After the founding of the Home for Hunted Sects, under the government of Penn, for a brief space the actual occupation of the land was confined chiefly to the territory lying toward the south and between the Delaware and Susquehanna Rivers; but the active, aggressive, and venturesome spirit of a true pioneer of civilization, like the Scotch-Irishman, could not long remain content with possessions easily attained, but with limitations, whilst the limitless possession of an almost boundless territory could be had for the achievement.

As has been said, the great Kittochtinny (or Cumberland) Valley seemed designed by nature as a field of operations for the Scotch-Irish people in the peculiar work which was theirs to perform, in the advancement of civilization, and the implanting of the seeds of civil liberty in the New World. It was the gateway to the main pathways through an otherwise trackless wilderness leading to the great Western and Southern country.

In the shadows of its sentry mountains lay greensward and woodland, in extent and richness unequaled; in fertility and beauty of situation beyond the wildest conception of the newcomer; jeweled with springs, natural points of settlement; traversed by miniature rivers which, set like mirrors of silver in frames of emerald, flashed forth at every point promises of their future usefulness. What though a savage and treacherous foe lay hidden in every mountain fastness, or lurked in the shadow of every woodland? What though the foot of the white man had as yet scarcely trodden the virgin soil? What though the natives believed the land to be their own, under the proprietary's guarantee of their right thereto? No one had ever accused the "Ulster Scot" of a physical fear that would daunt him in meeting any enemy or danger, seen or unseen, and in the little matter of uncertainty as to the right to go in and possess the land there was a suggestion of the halcyon times of King James I., and a pleasant reminder of the advantages which had accrued to their forefathers at Ulster under the benign influence of the doctrine of "squatter sovereignty" at that day.

In this great valley, opening into the unknown, were the natural outposts of civilization. The defenders were at hand. A late writer (Fisher) says: "Fighting had become part of the religion of the Scotch-Irish, as peace was part of the religion of the Quakers, and they used the rifle to settle difficulties with the Indians which

the Quakers settled by treaty." It is very much to be feared that if such pioneers as Chambers, at remote points, as the Big Spring, the Middle Spring, and the Conococheague, had defended themselves with "Quaker guns," and fought only with treaties, the state of Pennsylvania to-day might in fact be, what oftentimes the too enthusiastic Quaker City partisan seems in his imagination to believe it to be, simply coextensive with the city of Philadelphia.

Yes, it demanded the indomitable Scotch-Irish spirit to brave the dangers of that valley, and to successfully carry out a mighty mission, the grand results of which we are now enjoying. True it is that the Scotch-Irish advanced rifle in hand, but they carried also the Bible and the hornbook, the representatives of religion and her handmaiden, education.

It is not my duty on this occasion to enter into the detailed history of the grand work which these people accomplished in this territory, divinely dedicated to their uses, in the advancement of the true Anglican idea, as I take it, of civil liberty. Along every line of intelligent action which fosters and advances true liberty they were active and energetic, because born to it. As the settlements at Donegal and Derry and at Paxtang were left behind to the eastward, in the rapid ebb and flow of the tide of emigration to the west of the river, which marked the boundary between the securely attained territory and that which was to be attained by bravery and perseverance, Silver Spring, Big Spring, Middle Spring, Rocky Spring, Sulphur Spring, West Conococheague, Moss Spring, the settlements at Shippensburg, Carlisle, and other points rapidly succeeded each other in activity and importance.

The "Churches of the Valley"—for a church was the nucleus of each settlement (adverted to to-day with pride and veneration)—grew one after another, each becoming like a sweet oasis for the refreshment of soul, body, and mind in a desert where only, as yet, the early morning rays of the sunlight of Christianity had penetrated for the enlightenment of the native people.

By the side of the church stood the school; at the door of each stood the rifle for defense. Is it strange, therefore, that after such a seedtime as this a harvest of wonderful fruitfulness in every line of the implanting has been, and is being, reaped? By the very force of circumstances these seeds have been scattered broadcast over this nation. As the tide of civilization moves westward Penn's original county of Chester gives birth to Lancaster, and Lancaster to "Mother Cumberland," the valley county. She is

“Mother Cumberland,” and so called advisedly; five counties to the south and westward of her are her children. Seven more are her grandchildren. Proper statistics will show that natives of these counties, or their descendants, may be found in all the chief states and territories in the Northwest, West, and Southwest.

By him who will undertake to write the history of the churches and schools of the Cumberland Valley, from the standpoint of its real importance, will be performed a service to the general history of this nation of incalculable value, and will be revealed a situation which Bancroft hinted at, but concerning which the text-books of American history are otherwise silent.

The Scotch-Irish were born soldiers. Had they not been, no settlements distant from the chief settlement in Pennsylvania could ever have withstood the almost half-century of continued warfare which preceded the Revolution. What a preparation, too, for that mighty struggle for civil liberty which Time was preparing! How greatly it is to be regretted that the failure to preserve our governmental records of earlier times has deprived the Revolutionary soldiers of Pennsylvania, and particularly of the Cumberland Valley, of their proper and just meed of praise for the important part performed by them in that epoch of our country's history.

I would that it were possible that the representatives and descendants of the Scotch-Irish of the Revolutionary period could read the story that is written, or should be written, upon the modest tablets, or over the grass-grown mounds that mark scores of graves in as many ancient and humble burial places in the Cumberland Valley; for alas! they are the only places where it is properly written.

It would certify to you strange, and, in the higher order of American history, unheard of things relative to every battle of the Revolution, from Lexington to Yorktown. It would speak through Capt. William Hendricks of his first company of Pennsylvania Continental soldiers, marching to service while the guns of Lexington were still sounding; through Gen. Robert Magaw of the weary days of battle on Long Island, and of the fearful siege of Fort Washington, the important but ill-fated post that he commanded; through Gen. James Chambers of the gallant services of the First Pennsylvania Regiment, of which he was the first commander; through Col. William Thompson of the battalion of expert riflemen which won glory under him as their commander; through Gen. William Irvine of the brave old Seventh, and the true story of

"Mollie Pitcher," the heroine of Monmouth; through Mollie herself, who sleeps her last sleep not far from him, her old master and commander, how she married her Scotch-Irish husband, John Hays, and went with him to the war; through Gen. John Armstrong how he ran away from Princeton College, and won for himself the highest rank; through Col. Ephraim Blaine (the ancestor of the late James G. Blaine) how he managed the first pack horse lines in the valley in pioneer days, and afterwards, as quartermaster general of the Continental army, saved Washington's army from starvation at Valley Forge by the timely loan of four hundred thousand dollars, which he raised chiefly by his own exertions; through Col. Thomas Butler how he received the thanks of the commander in chief at Brandywine, and afterwards was court-martialed by Gen. Wilkinson at New York for refusing to obey an order to cut off his cue when cues were no longer deemed fitting appendages of army officers, thus furnishing the versatile Washington Irving an opportunity subsequently to make use of Gen. Wilkinson as the original for his Von Poffenberg, and Col. Butler for his Keldermeister, in the famous "Kniekerboeker History of New York;" through James Wilson how he signed the Declaration of Independence; and so on, from a score of others, tale upon tale of interest that history tells not of.

It has been said of the Tower of London that it is an epitome of English history. I venture the assertion here—and who acquainted with the facts will wish to contradict it?—that the town of Carlisle, the old-time "Valley Shire-town," is an epitome of frontier history through the period of the earlier Indian wars and the Revolution, and no mean participant in the events of most importance in later years. It should be a Mecca for the Scotch-Irish of America.

It may also be properly claimed for the people of the Cumberland Valley that they were the pioneers in trade and industrial undertakings. From Harris's Ferry through the valley ran the pack horse lines which were the connecting links between the Susquehanna and points South; and in that trade with the far West, which was carried on from Philadelphia by way of Fort Pitt, down the Ohio River on *bateaux*, thence up the Mississippi to where St. Louis now is, thus enabling Penn's "Free Society of Traders" to shake hands with Law's "Company of the Mississippi," though a thousand miles of unbroken wilderness lay between. Natural lines of travel, the first artificial roads were constructed along their courses. The Cumberland Valley Railroad, which now links to-

gether the Susquehanna and Potomac Rivers, has the honor of being the first flat-grade railway constructed and in successful operation in the country.

The earliest iron works, utilizing the vast wealth of minerals, were also found in this locality. Slitting mills, cut nail works, and many forges were in active operation at an early day. It was near Middlesex, in the Cumberland Valley, that William Denning, the patriot blacksmith of the Continental army, made the first wrought-iron cannon ever made in America. No sum of British gold or promise of preferment were potent enough to tempt this hero from his allegiance to the American cause.

In civil life the people of the Cumberland Valley have proved themselves preëminent. It would be utterly impossible in a performance of this scope to mention even a tithe of the men of mark who have done honor to the old valley as the place of their nativity. They have adorned the public service in every capacity from President and United States Senator down to honorable service in humbler capacities. The record is most remarkable in every line of professional and civil life. The field open to investigation in this respect is rich with an unreaped harvest.

As the people of the Cumberland Valley had large share in achieving the liberties of this country and in their defense, it may have been but a fitting sequel that in these latter days, when the Union trembled in the balance, a goodly section of this historic valley should have been called upon to sacrifice itself to preserve the institutions purchased at such a cost.

It has been a long journey from the elm tree at Shackamaxon to the national monument at Gettysburg, but the people of the old Cumberland Valley of Pennsylvania have never faltered nor lingered by the way. With civil and religious liberty, with patriotism, they have been steadfastly *amici usque ad aras*.

EARLY FERRIES ON THE SUSQUEHANNA AMONG THE SCOTCH-IRISH IN THIS REGION.

BY E. W. S. PARTHMORE, ESQ., HARRISBURG, PA.

Ladies and Gentlemen, Members of the Scotch-Irish Society: I am somewhat surprised at myself this morning in occupying this position. Having been a reader of your proceedings each year as they have appeared from the press, I feel as if I were no stranger to you. I am reminded of what the chief executive at that time of this commonwealth said at your annual meeting at Pittsburg when he stated that he was a Scotch-Irishman through his children; although this does not apply to me, as there is no other trace of blood in my veins but the German. Yet I have often felt that I was akin to Scotch-Irish. The house that I was born in was next to the house of Robert Wilson, an Irishman from the County Down, and when he came to this country became a communicant at old Paxtang Church. The land on which my native town was plotted adjoined the farms of Col. James Burd and Capt. James Collier, both of the line of the Revolution, and their surnames are indicative of good Scotch-Irish blood.

I have always resided in this vicinity—on the banks of the river which is the dividing line between the Scotch-Irish east and west of the river—hence I am a Scotch-Irishman by environment, and have always recognized in this race their sterling qualities and decision of character. But to my subject, “Early Ferries of the Susquehanna among the Scotch-Irish in This Region.”

As to the ferries of this region we will only refer to those on both sides of the Susquehanna, beginning on the south from this city at Wright's Ferry, and, to the north, ending at the Mohantonga.

Wright's Ferry was located where the town of Columbia, Lancaster County, is situated, and was established in the year 1730 by John Wright, an Englishman who came to this country in 1714. He served as a member of the General Assembly many terms, was one of the justices of Lancaster County. While he was not of Scotch-Irish blood, his son James, born in this country, married Rhoda Patterson—a good Scotch name. John Wright, Jr., son of John, established the ferry on the west bank of the Susquehanna, opposite his father's ferry, where Wrightsville is located.

As we proceed up the stream from Wright's Ferry, opposite to where Marietta, Pa., is located was established Anderson's Ferry, about the year 1725, by James Anderson; and Richard Peters, Secretary of the province of Pennsylvania writes to the proprietors, saying: "James Anderson's petition for a ferry charter was presented to Thomas Penn, and he gave orders to have it made out." This ferry was used very extensively during the period of the provincial wars. After his success at Saratoga in the capture of Gen. Burgoyne, Gen. Gates crossed the river at Anderson's Ferry while on his way to Congress, then in session in York, Pa. Opposite, on the east bank, Alexander Lowry owned the land, and this may properly be called "Lowry's Ferry." Here the general referred to tarried for the night with Col. Lowry, who was of pure Scotch-Irish blood, having descended from Lazarus Lowry, who was born in Ireland, and was one of the early Scotch-Irishmen to settle in Donegal, locating there about the year 1729. James Anderson came from the North of Ireland.

On proceeding up the river on the west bank the next early ferry north of Anderson's is above the mouth of the Fishing Creek, where Goldsboro is situated, and some distance from where the ferry known as "Middletown" is located. Here Nathan Hussey, a Quaker from New Castle, Del., established a ferry in the year 1738, before the road was opened from the ferry to Walnut Bottom, in Cumberland County, through Fishing Creek Valley. Mr. Hussey was an Englishman; and while no blood of the Scotch-Irish coursed through his veins, his ferry was located almost opposite the large plantation of Col. James Burd, and within sight of the residence of the brave Scotchman of Tinian. No doubt, by reason of the Hussey Ferry on the west bank of the river, caused the necessity of establishing Skeer's Ferry on the east bank, it having been established already in the year 1790, and located at or near where the present White House is situated. The road which runs by this place was the southern boundary of Col. James Burd's plantation. Who Nathan Skeer was is not known, and all record of him is entirely obliterated, but we presume that he was from the North of Ireland.

As we journey northward to the next ferry we approach the early Scotch-Irish settlers, and are within sight of the first ferry established across the Susquehanna; but before we arrive at Chambers's Ferry we are to pass a village not near so old as the location that we are speaking of, and its history has not been made, save

the name, Highspire, where in springtime and in summer, long after the aborigines had gone to their happy hunting ground, and the early Scotch-Irishmen, too, and where in autumn's radiant beauty and in the dreary winter were spent our earliest hopes and purest joys. Now the Scotch-Irish may sing in raptures of the blue Juniata and chant in praise the stories of the settlements in the Cumberland Valley, the Scotch-Irish settlements of Virginia and Tennessee, and wander along the wavy bluegrass region of Kentucky; but let me meditate upon the recollections of the scenes of my own childhood in the valley of the Susquehanna and among the descendants of the early Scotch-Irish settlers of Paxtang while I lead you to Chambers's Ferry, located on the east bank of the river, where Steelton now is. The old frame, red-painted ferry house stood until a few years ago, and was about opposite where the Fothergill schoolhouse stands. It was established by one, the mere mention of whose surname is synonymous of Scotch-Irish. Chambers's Ferry was established at a very early period, and became the route for traverse from Philadelphia to Fort Pitt, now Pittsburg. During the early days upon the French maps it was designated as "Guy-de Carlisle." On the west side of the river, opposite, it is known as Simpson's Ferry. Here, in a large stone mansion (only destroyed by fire in 1883), resided Gen. Michael Sirapson, a son of Thomas, an early Scotch-Irish settler in Paxtang. Michael was born 1740, and marched with Gen. Forbes in his expedition in 1755, when only fifteen years of age, as an ensign. In 1775 he became lieutenant in Capt. Mathew Smith's company, which marched to Boston and there soon after joined Gen. Arnold's expedition against Quebec. After returning he was made a first lieutenant under Gen. Hand, of the First Pennsylvania Line, and commanded the Company at the battle of Long Island. December 1, 1776, he was commissioned Captain, and afterwards showed great bravery as commander in the battles of Princeton, Brandywine, Trenton, Germantown, and White Plains. He served continually during the war of the Revolution, and soon after purchased from William Chesney, a Scotch-Irishman and a soldier in the Revolution, the place just spoken of, and removed there, where he continued to reside until his death, 1813. He served the people in York County as a justice of the peace under the constitution of 1790. He died June 1, 1813. Here he entertained, October 23, 1794, Gen. George Washington when he returned from Fort Pitt, whither he had gone to quell the Whisky Insurrection. His sister Mary was the

second wife of Rev. John Elder, or Parson Elder, who served the Scotch-Irish so long in the pulpit in the ancient days.

We now come to Harris's Ferry, named for the Indian trader. Our city derives the name from his son John Harris, who founded the town. The John Harris who established the ferry lies buried hard by where the ferry on the banks of the river stood; and his son, the founder, was interred at old Paxtang Presbyterian Church. It is proper here to mention the above, as most persons confound the settler with the founder. On the opposite side of the river to the south of the Cumberland Valley railroad bridge, the old ferry house is still standing, and is the oldest building in the Cumberland Valley, having been erected by Joseph Kelso, a Scotch-Irishman. Where the city water pumping station is located was established Maclay's Ferry at a very early day by William Maclay. On the opposite side of the river it was named Montgomery's Ferry, after a Scotch-Irishman by that name, and afterwards long known as Wormley's, the person who gave the name to the village on the opposite side of the river—Wormleysburg. At Coxestown, formerly Estherton, Dr. John Cox, of Philadelphia, an Englishman, was the founder. On the west bank of the river, near the foot of the first ridge or mountain, was a ferry established long ago by a German by the name of Wolf, from which ran a road leading to Carlisle. We are now north of this city, at the gap where the river runs through between the Kittatinny Mountain, and why proceed, as the story already told of the ferries established, with a small exception, were started by the Scotch-Irish pioneers, and to press farther on would only be giving you one ferry after another established by the progressive frontiersmen, who have always been foremost, not only in establishing ferries, but in whatever has been heroic and patriotic in the annals of our country. Suffice if I only give location and owner.

After passing through the gap at Rockville and pushing beyond Fort Hunter, we come to Dauphin, formerly Greensburg, where Col. Timothy Green, born of Scotch ancestry, established a ferry at a very early period.

At the base of Peters Mountain, on the east bank of the river, in the year 1785 Daniel Clark owned the ferry, but it was long before that period that Marcus Huling established the ferry across the river to the mouth of Juniata.

Reed's ferry lay between Clark's and Clemson's. Reed was a descendant of the Scotch-Irish family of that name in the Hanovers.

Where Fort Halifax stood, above the present town of Halifax, was a ferry established by a Scotch-Irishman, Clemson.

A little below where Millersburg is located, and south of the mouth of the Wiconisco, at the base of Berry's Mountain, was the ferry by Morhead, then owned by Montgomery, and afterwards by Lytles, all of Irish or Scotch ancestry. Above Millersburg the ferry on the east side of the river was called Miller's, and opposite, on the west bank, Pfoutz's. As we are now traveling on the east bank of the Susquehanna, we are in Northumberland County, and pass the ferries there located, and arrive at the ferry where Sunbury is located and in early days known as Fort Augusta.

SCOTCH-IRISH INFLUENCE ON AMERICAN JOURNALISM.

BY HON. W. H. HUNTER, STEUBENVILLE, O.

INASMUCH as representatives of our race have been from the dawn of letters leaders in the learned professions, to the student of ethnology it is not surprising that our people hold a preëminent place in what newspaper men flatter themselves in calling the Fourth Estate. Therefore, I was not to make bricks without straw when invited to prepare an address for this Society, giving in some detail account of the influence put forth by the Scotch-Irish people along the line of American journalism. In my research I found myself so embarrassed with voluminous *data* that I am overwhelmed, with the further embarrassment coming in the fact that I have but thirty minutes in which to tell the story that includes the history of the newspaper.

The Scotch-Irish have been so intimately associated with the business of making newspapers from the very genesis of the art of printing—have so aided by their genius in the development of the force of the great moral engine, in its mechanical perfection as well as in its progress along all other lines—that it can be truthfully said that had it not been for the resourceful brain of our people the modern newspaper with its wonderful prowess would not have been; the cheap literature, whether in newspaper or book form, would not now be the forceful factor in civilization that it is.

The discovery of the use of movable types to express thought really had no more relation to the printing of to-day than had the primitive sickle relation to the reaper of the noted Scotch-Irish son of Virginia. The types of Gutenberg of themselves did very little toward multiplying books, for the making was yet so slow a process, and the product consequently so costly, that for years after his discovery literature was as a closed book to the masses. The progress of printing was not rapid, as we understand the term, until after Ged, the Scotchman, invented a process of stereotyping which revolutionized the art to the degree that rapid duplication of the printed page was made possible. Before that man of noble Scotch blood, David Bruce, invented the type-casting machine, type making was as primitive as mowing with a scythe, and all accounts of

the history of printing give Bruce the credit next to Ged for cheapening the printed page in the hands of the reader. James Ronaldson and Archibald Binney, both Scotch, established the first American type foundry at Philadelphia, in 1796, and it is a fact worthy of note in this connection that one of the type faces cut by Ronaldson is the most popular employed in book printing to-day. We must not neglect to also note the vast part played in type making by the MacKellars, the Smiths, and the Allisons; for their manifestation of the spirit of enterprise led the world in the progress along this line, and to them are we indebted for the perfection of type making that has really given the printer facilities that place printing among the fine arts.

Without the steam of Watt and the engine of Stevenson—without the wonderful printing presses of Scott, of Campbell, of Bullock, of Gordon, printing fifty thousand perfect papers an hour, the great newspaper of to-day would be an expensive luxury if it were at all possible to produce it, instead of the cheapest thing one can buy—the printing press that is the real acme of master genius; and yet when we know what our race has done, we look forward with the belief that the active brain and deft fingers of the Scotch-Irish will even surpass the achievement of the marvelous perfecting press. The student of our race characteristics is not surprised at all this, but looks farther and sees that Morse, the inventor of the electric telegraph, was of our blood, and that William Thompson, who made the electric cablegram possible, was also a Scotch-Irishman, making the newspaper an absolute necessity as the cheap vehicle by which the people can reach the information flashed under the sea and through the air from all climes.

With these achievements alone our people could rest their honors, and be sure in the possession of the greenest laurel wreath bestowed upon the race most eminent in the production of letters; but we do not rest here. As Erskine, whose conspicuous statesmanship placed him among the immortals, was a Scotchman in every fiber, the most eloquent of British jurists, the courageous defender of constitutional liberty, the ablest legist born on British soil, gave England her free press, so was Jefferson, who gave America her free press, a Scotchman. He was the Jefferson who said in his battle against the sedition laws that he would rather have a monarchy with a free press than a republic in which the press, only through which the plain people could be reached, hampered. Jefferson had confidence in the people to a fuller degree perhaps

than the other statesmen of his day; they had confidence in him, and his battle for a free press was only in line with his efforts to give America a real republican form of government, knowing as he did that without freedom of thought and its free expression free people could not be.

The first English Bible printed in Roman characters was done in Edinburgh by Bassenpyne. The first American newspaper was the *Boston News Letter*, published as early as 1704, by John Campbell, who was of our blood. The first patent medicine advertisement in an American newspaper was inserted in a New York publication in 1733, and by a Scotchman. I note this fact because the patent medicine advertisement has much to do with the influence of the newspaper; for if it were not for the sustaining influence of the patent medicine advertisement newspapers could not exist in the smaller towns. The first American newspaper advocating republican principles—urging the colonist to take up arms that a republic might follow—was edited by a Scotch-Irishman named Anderson, his paper being the *Continental Gazette*, of New York. Anderson was the father of Alexander Anderson, the first American engraver, and the inventor of the tools used to-day by the followers of that fascinating art, and as well that great factor in the production of the attractive modern newspaper, adding to its influence twofold. The first paper issued north of the Ohio River was established at Cincinnati, O., in 1792, by William Maxwell, a Scotch-Irishman of great force as well as confidence in the future of our new country.

Alexander Hamilton was a voluminous contributor to the press, this great Federalist statesman appreciating this medium of reaching the plain people, and I believe that most of the papers in his day leaned toward Federalism in contradistinction to Republicanism or Jeffersonianism. The first paper of any consequence to advocate the principles evolved by Jefferson was the *Aurora*, published in Philadelphia the latter part of the eighteenth century, by William Duane, also of our blood. It was a powerful vehicle of opinion, and its influence reached the confines of the country, even beyond the frontier. Duane's power continued after he retired, one of his pupils, James Wilson, starting the *Western Herald and Steubenville Gazette* in my city, in 1806, which paper it is claimed was the second in Ohio. This Scotch-Irishman continued the Duane influence and maintained the force that has always been displayed by the Scotch-Irish editor. A partner of James Wilson,

John Miller, is distinguished in history as the leader of the most daring achievement in the last war with England, having led the sortie from Fort Meigs that rushed out under British fire and drove files into the touchholes of the English cannon and won the most notable battle fought on land during that war.

Of all the many prominent men of our race who have held the throttle of the great moral engine, Horace Greeley stands alone, without question the most noted American journalist. This position is given Greeley rather because of his picturesque personality than for great scholastic attainment, as shown in his literary work, and yet his work stands the test and grades with that of the college graduate, whom he could not tolerate and of whom he said that of all horned cattle at large in a community he was the least endurable. Greeley came in on a wave of personal journalism when the editor's personal influence was as great as that of the paper, and his influence was personal; yet were he the editor of the *Tribune* to-day it would still hold the place it held at the time that he was the very dictator of his party. The *New York Tribune* was known as Greeley and Greeley was known as the *Tribune*, and thus far removed from the period of his activities can one mention the *Tribune* without thinking of Horace Greeley? His paper had a wider circulation among the adherents of his party than that of any other paper. He had the confidence of his readers; they believed implicitly in a sincerity on his part that was never betrayed, although seemingly so. What Horace Greeley said was gospel; the *Tribune* was one paper permitted read on the Sabbath in Scotch-Irish homes after the catechism had been repeated and a psalm committed. His influence in his party was supreme. I doubt if there ever existed another party organ exerting as great influence among the masses as that exerted by Greeley's *Tribune*. Greeley was an enigma to many. He seldom erred in judgment as to great questions from party standpoint, and yet he was continually being deceived by adventurers in business matters. He was stubborn in the advocacy of what he thought was right, and mere policy did not swerve him from the path of duty as he saw the path of duty to party and patriotism. While he was seemingly austere, his heart was ever on his sleeve, and he kept himself poor by his continuous acts of charity. Greeley's character was tuned by a heart that was ever warm, and it was this that made some of his actions seem inconsistent. It was not with a burning ambition to be great that he accepted the Democratic nomination for the Presidency after he

had abused this party as no other man had derided it. Greeley was then a greater man than the President. He was not in need of fame. He was, however, the only editor ever nominated by any great political party for this high office. There was a principle at issue, and he represented that principle more fully than any other man: the war was over, and he was for amnesty to the fullest degree. That he died of a broken heart, caused by the manifestation of ingratitude, no one is now surprised. He fought the sectional battles on the Northern side with a bitterness that seemed irreconcilable. When the clash of arms had ceased, with a patriotism that entitles him to a monument of eternal granite on either side of Mason and Dixon's Line, and in the showers of insolent derision hurled at him by bitter partisans, with beautiful magnanimity and moral courage worthy a Wallace, he signed the bail bond and released from prison the man that he looked upon as the representative of the Confederacy. What Greeley did at that supreme hour in his career was not appreciated at the time, but the influence of that act did much to heal the wounds cut by the sectional quarrel. And more, he showed the Southern people that the North was not made up of austere Yankees whose blood was cold as ice, without a single impulse that had a heart as the motive power. That act did more than all else to bring the people of the two sections together in cordial relationship. It brought them to understand each other, with the result that they both discovered that each was wrong in its estimate of the other. When Greeley went South, and by his magnanimous act preached the gospel of peace, and when that other great editor of our blood, the matchless Grady, came North and preached the gospel of good will, there was soon discovered in the South that all Northern men were not descendants of the Round-heads, austere and cold of blood; and in the North it was soon found that all the South was not of the Cavalier civilization, where men did nothing but go about booted and spurred, taking delight only in beating negro slaves. It was discovered that there was red Scotch-Irish blood on both sides of the line, and that this blood was pumped by hearts as warm as love. In successful efforts in bringing about a united country that never could have been so closely joined without the marriage of sword and fire, the part played by these two noble Scotch-Irishmen should forever be a source of pride to our race. How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of great things!

Before the war the Southern man was represented in the North with a bowie knife in his belt and a whip in his hand; in the South the Northern man was represented as a Puritan boring a hole in a Quaker's tongue with a red-hot poker. The war changed all this, and it was God's purpose that these two journalists should stand sponsors at the wedding of the New South and the New North. At this point it is interesting to note a statement made by that other great Scotch-Irish journalist, Henry Watterson, in a recent lecture before the New England Society of New York. I have observed that when the New England Society wants a good speech it secures a Scotch-Irishman to make it. In speaking of race characteristics, North and South, he disabused most thoroughly the old-time notion of Puritan North and Cavalier South, declaring that Stonewall Jackson was the very incarnation of the ideal Puritan and Phil Sheridan the ideal dashing, dare-devil Cavalier. And this race study has gone far enough to discover that Gen. Grant and Jefferson Davis were from the same Scotch family of Simpson, and that in Gen. Lee's veins coursed the blood of Bruce.

Greeley's career from a poor boy to the position of the most noted editor in the world filled other poor boys with inspiration, and his achievement urged them along the hampered way to success; and if editors now, in the full flush of their power were to speak, it would be shown that Horace Greeley's influence on American journalism goes on and on "like the wave made by a pebble thrown into the sea." Neither holding office nor the attainment of riches gave him his preëminence. He did not have to live in Paris, own fast horses, or print sensational news to win his place at the top. He attained his position and held it by moral force alone. Greeley has been reproached for so-called weaknesses, which, viewed *ensemble*, were really the keynote of his warmth of heart—manifestation of kindly feeling for his fellows. His personal character was without blemish, unless his employment of profanity instead of euphemistic expression in his oral deliverances may be considered evidence of uncleanness; but his profanity was picturesque, never wicked. He hated shams of whatever nature; he abhorred intemperance and slavery as twin evils, and was an enemy of corruption. There are victories of peace as well as of war, and the achievement of this magnanimous man, whose destiny was as manifest as Lincoln's, was as great as Lincoln's in his sphere. Greeley's death was tragic, but he was not called before he won his chaplet.

The first newspaper—this is to say, the first publication devoted

to the dissemination of information of events transpiring in the world of activity rather than to editorial expression, for dissemination of light rather than of sweetness—was started by James Gordon Bennett, who never in all newspaperdom found his match in news gathering. While Greeley devoted his paper largely to political essays, Bennett published the news, paying very little attention to comment, for his editorial columns were not controlled by either consistency or precedent. He organized the most complete news service possible, and no end of the earth at all available was too remote for him to encompass. He would expend fortunes in telegraphic service, and his triumphs of news gathering were marvels of the age. Before the electric telegraph became the great factor of newspaper making he employed the fastest vehicles then available for the conveyance of news, and thus he was the pioneer in keeping the people in touch with the world's information. James Gordon Bennett was a Scotchman; but I refer to him here because I follow the precedent of those who place Patrick Henry, Thomas Jefferson, Alexander Hamilton, Madison, Monroe, Witherspoon, Knox, Stark, and Grant in our ranks. They were all Scotchmen; and if we erase their names from our galaxy, we wipe out the noblest names that we celebrate. Besides, we really are Scots. If we have a nationality outside America, if we have a fatherland, if we have a brogue, they are Scotland and Scotch. We celebrate Wallace rather than Brien Boru; we sing Burns rather than Moore; we cling to the thistle rather than to the shamrock; our traditions are of the kale yard rather than of the potato patch. If not Scotch, why are the most illustrious names in our pantheon those of men who never saw Ireland except as they looked across the water?

When I thus throw down the bars—and it is not a difficult process—I admit one of the most notable men in American history to the Scotch-Irish fold. Simon Cameron, the most illustrious native of this great commonwealth, was a newspaper man of vast power, but he was a man who would have been prominent in any career, and was eminent in many lines of human endeavor. He was one of the few editors of any race honored by recognition of true worth in appointment to high office; and no other Pennsylvanian, not even the President of the Republic who was a native and a Scotch-Irishman, has been honored as was Simon Cameron. Men do not reach the altitude in official life in a republic reached by this man without merit. No man ever lived in this state who exerted influence equal to that of Simon Cameron. A national fig-

ure always, a power in politics, a force in commerce, a factor in railroading and banking, a cabinet officer whose wise counsel was a staff upon which his superior leaned, a statesman of broad views and comprehensive grasp, and all the outcome of native ability and stability, for he, like Lincoln and Greeley, had few other opportunities for becoming so preëminent a figure in our country's affairs. His was a most active life, for he lived in the cloud-burst of political strife and bitterness, and he did not escape the stinging lash of the slanderer's tongue. He was a leader with followers who admired him for the prowess that comes of safe judgment and successful generalship. He was a leader of men because his acute discernment of character led him to know men, and he seldom made an error in his judgment as to lieutenants. He was not alone a statesman; he was a business man and a prodigious worker whose thrift and sagacity are evidenced on every hand in your beautiful city.

Simon Cameron's great grasp of public affairs was not for himself alone; he had pupils, and none more apt and none of whom I speak with greater safety as to sincerity than my good friend, Col. M. W. McAlarney, the editor of the *Harrisburg Telegraph*, whose name would admit him to our council, even if his hair were not of the proper brand. Col. McAlarney's character and attainments need no eulogy from me to give him place in this community where he has gone in and out before you for years, and where he stands before you without a blemish, as good as gold. An editor with a conscience, who always takes the moral side of questions up for discussion; a gentleman whose manly attributes, whose companionable nature, whose gentle manner endear him to all; a scholar, a keen politician, a good citizen, who has given his best energies toward the material as well as moral betterment of this city; such is Mr. McAlarney. Is a man like this without influence as a journalist? And as a journalist, how much greater are his opportunities! No one can exert a more lasting influence than an editor who has the courage of his convictions, if his convictions be the result of moral training and are founded on true principle. One man's achievement may be the accumulation of millions; but does such achievement compare, when one views life from the standpoint of the sociologist, with the work of the editor who day after day, silently but surely, exerts a moral force in a community? Do we appreciate as we should the great labors, oftener given without compensation than for payment, of the one when placed side by side with the attainments of the other? There are other Scotch-Irish newspaper

men in Harrisburg. The Orrs, of the *Patriot*, are thoroughbreds and full registered. Their names are among the most noble of old Ulster, and in America they are invariably good plants, solid as the rock-ribbed hills that are eternal.

Jackson appreciated the influence of the press in molding public opinion, and that noble Scotch-Irishman, Francis Preston Blair, had the distinguished honor of being invited by him to edit his organ, the *Washington Globe*, which position he filled for fifteen years with an ability never since attained in Washington journalism.

Thomas Benton was an editor, but was distinguished rather for his remarkably full political career, being a supporter of Jackson and Van Buren, and serving Missouri for thirty years in the United States Senate, a leader worthy the honors bestowed by an appreciative constituency. However, his editorial work was marked by wonderful force, which influenced the whole country.

Charles Hammond, a pioneer editor of Ohio, attracted wide attention as early as 1812 to his great ability as an editorial writer, although at that time his publication was issued in an obscure village, but nevertheless his influence permeated the whole republic, and his articles on the Federal Constitution, published in the *National Intelligencer* in 1820, were complimented by Jefferson. In 1828 he became the editor of the *Cincinnati Gazette*, and his biographer says of him that he was the ablest man who ever wielded the editorial pen in the history of Ohio. His power lay in exactness of statement, sincerity of purpose, and simplicity of expression, never using words to befuddle the reader. He was a power in the days of personal journalism. He was ever on the side of moral right, regardless of the expediency that directs the course of so many editors, even of the Scotch-Irish blood. He believed the newspaper the greatest agency on earth to educate the public in either virtue or vice, and he sought by this medium to lift the moral as well as the political tone of the community.

The other editors of Cincinnati who have won fame as the makers of great newspapers, all of them known outside the limits of the great Ohio city, being Scotch-Irish in blood and distinguishing characteristics—Washington McLean and son John R. McLean, Richard Smith and Murat Halstead. The McLeans made the first western newspaper, this is to say, a newspaper after the *New York Herald* example, spending large sums of money in gathering news from all points of the compass; but the editorial department was

not neglected, and the *Cincinnati Enquirer* to-day is one of the most valuable newspaper plants in America, and no other paper in the Middle West exerts the fullness of influence that it does. The enterprise of its gifted editor has been marked by many wonderful achievements in the field of news gathering and political conflict. Murat Halstead as editor of the *Commercial* gained an international reputation as the most prolific writer of editorial and news matter in the country. He can and does furnish more good copy ready for the printer than any other one man in the profession; and while one of the older men at the desk he has more vigor than many much younger. He is not only an editorial writer of wonderful power, his expressions being so apt and trite and comprehensive that he that runs and reads can understand, but he is a reporter of events whose descriptions are full of life, and his display of humor shows a talent that is the envy of newspaperdom. Halstead has half a dozen sons who have made their individual marks in the profession, any one of whom could fill the father's place with credit to him and with honor to the profession, in any department of newspaper work from counting to editorial rooms. Richard Smith, for many years the editor of the old *Gazette*, and now of the *Commercial Gazette*, has won a high place in the fourth estate, and there is not a child in all Ohio who does not know of the truly good Deacon Richard Smith, so called by the other editors of the city because he always took the moral side of all local questions at issue, and in this way built up a constituency similar to that which was the pride of Horace Greeley, and it was not considered a very great sin to read the *Gazette* on Sunday. His influence was wide, and to-day the consolidated papers are not the old *Gazette* in moral tone. One cannot mention the name of Richard Smith without associating him with the paper that never flunked in its duty in righteous causes.

In that Puritan colony of Cleveland which located thirty years before a church was built, but having a full-force distillery as the first manifestation of enterprise, has long been noted for its excellent newspapers, but they have been edited by Scotch-Irishmen, from the day Joseph Medill, now the veteran Chicago editor, had charge of the *Leader* to the present with Col. Morrow at the head of the Republican organ of the Western Reserve. Samuel McDary was at one time the editor of the *Plaindealer*, while William Armstrong was in the editorial chair of this great Democratic exponent for years, followed until a few years ago by the gifted Gilbert W.

Henderson, whose scholastic attainments placed him at the very head of his profession in Ohio, an encyclopedia, statistical, political, religious, industrial, but he was called from earth at the threshold of his career. If the Puritan blood is so potent, as we ever hear it is, why should the Scotch-Irish take the lead in the editorial profession in the Puritan country? It is a fact worthy of mention in this connection that James G. Blaine, that nobleman of Scotch-Irish lineage, was the most noted editor in all New England.

The marvelous papers of Pittsburg have gained their power through the enterprise and sagacity of men of our race: We associate the *Commercial Gazette* with an Allison, the *Post* with the Barrs, while the *Dispatch* was established fifty years ago by a Foster, and the *Post* was made a daily paper by Lecky Harper, a Washington County Scotch-Irishman, whose wonderful physical and mental endowments gave him the vigor to fill acceptably an editorial chair for more than fifty years.

As I have said, England is indebted to Erskine for a free press, and America to Jefferson for the repeal of the sedition laws, we are indebted to the martyrdom of that noble Scotch-Irish Huguenot, Clement L. Vallandigham, an Ohio editor, for maintaining the constitutional right of free speech; and the attempt to enforce the obsolete sedition laws died in his case. A man of unsullied moral character, the son of a Presbyterian minister whose classical school gave the country the distinguished McCooks, of our race, a giant in intellect, a writer of perfect English, he was worthy the pride of our blood. In his defense of the right of free speech his writings and oral utterances were among the ablest ever penned or spoken, and to-day, thus far removed from the heat of that awful conflict, we wonder why a mild-mannered, intellectual man of Vallandigham's noble character should be dragged from his home and people into the lines of the enemy with whom he had not the slightest relation beyond citizenship of the same country. But he had the courage of his convictions, and his vindication came in the love of his own people, among whom his influence as statesman and editor was potent up to the hour of his tragic death.

I spoke of Samuel Medary as the editor of a Cleveland paper. From that capital of the Ohio Puritan settlement he went to Columbus, where he gained a national eminence as the editor of the *Crisis*, one of the ablest papers in the state during the war, in which he took the position maintained by the Peace Democrats, and as I, a boy, was for peace, I read this journal with much inter-

est as well as profit. Joseph Medill went from Cleveland to Chicago, and became the editor of the *Tribune*, and for the forty-one years of his management it has been one of the most forceful papers in the West, the home of great newspapers. Joseph Medill is recognized throughout the land as a most richly endowed editor, whose counsel is ever sought by men of affairs in the Republican party, and he is certainly one of the most conspicuous figures in the most remarkable city in the republic. Story, his contemporary of the *Chicago Times*, was also a Scotch-Irishman. He was to the West what Bennett was to the East: the maker of the greatest newspaper of his time. Chicago has always been a great journalistic center, and its papers are models in editorial ability, in news matter, and in the mechanical beauty of the sheets, being superior along all lines to the New York journals.

Perhaps the most talented Chicago editor was the late James W. Scott, who died in young manhood, just as he had become the editor and owner of both the *Times* and the *Herald*, and was preparing to make the consolidation the greatest newspaper in America, and of course the world. With business tact and with a richly endowed intellect, had he lived he would have reached the zenith of his ambition; but it was not to be so. As he was a close friend of Col. Wright, the founder of this Society, it becomes me, as also a friend, to speak of him on this occasion with expression of tenderest love and high appreciation of true worth, for I want to keep green in my heart the memory of one who was an honor to my profession and a credit to the human race; a man of profound attainments, the result of his own endeavors, inspired by the most wholesome ambition; a man whose prowess was great, obtained not by the sword on the field of strife and blood, but by his gentle, persuasive nature that belongs to a character whose strength comes of love of fellow-men. James W. Scott was a greater factor in the community than that which belongs to the functions of a mere editor who seeks to lead public opinion with his pen; he had the fullest appreciation of the duties of the citizen as the unit in a community, and he performed them with the same sincerity of purpose that characterized all of his labors that had for their object the uplifting of his fellow. He was an earnest man. He took life seriously, yet as a philosopher who could realize the impossibility of raising the whole people to a high moral plane. He strove to better the condition of his fellows, but there was no sniveling cant manifested in his sentiment. His work in this direction was not considered

ample by him after he had written an editorial article calling attention to the needs of those he sought to better; he labored personally to the end that their condition might be bettered. He was an honest man; he hated the shams of society, he detested hypocrisy, nor could he tolerate the Pharisee. He was sincere in all his efforts. He hated wrong because he believed in the right. He was loved by his friends and respected by his enemies; he had no enemies excepting those whose enmity made him friends. His virtues are worthy the emulation of all. If all Scotch-Irishmen were as James W. Scott, the world would be a happier one.

The activities of Alexander K. McClure, the one Philadelphia editor known in every State and over the sea, have encompassed the most marked events in American history. A contemporary of Greeley, of Bennett, of Washington McLean, he is still fresh with the vigor of virile Scotch-Irish blood. A reporter, an editor, an author, an orator, and master of all is McClure. As a reporter he has a facile pen whose ubiquity gives evidence of wonderful faculty of close observation of men and things, whose fluency and comprehensiveness have kept others in easy touch with the world. As an editor he is terse, forcible, keen, convincing; his expressions of opinion being clean-cut, always to the point, independent in thought, broad in view. As an author his books, particularly his last work on the political notables of war times, gave the world much inside history that could have been written only by him, and in its publication he performed a patriotic duty. He has written much of political history, for he has been in and of it, and his own great personality has had much influence on the events that have marked the most notable epoch in American annals. As an orator he is a credit to his blood, and to him should have been given the task laid upon me on this occasion, for with the vast field of material he would have enraptured this audience with his forensic powers, and thrilled us with his eloquent relation of Scotch-Irish editorial achievement. A. K. McClure is admired in the South for his effective work in behalf of emancipation during the days when the shackles of carpetbag rule galled the limbs of every white man in the states marked for further plunder by the hyena politician; and in the North he is admired, and hated too, for his independence of political action, for he is a man of broadest views, whose expression of opinion has the widest influence. While in the South two years ago his whole course of travel was an ovation, his reception being the most hearty ever given a newspaper man.

But of all the editors of Scotch-Irish lineage, where is there one who stands out in bolder relief before the American public than the Star-eyed Goddess of Reform? Henry Watterson stands to-day, where he has stood for years, the most prominent, as well as the most influential, editor south of the line that divides the two sections. No editor in America to-day is better known, and his prominence does not rest alone on his greatness as a newspaper man. He is an orator without a match, his magnificent lecture on Lincoln being the masterpiece of American oratorical effort, electrifying thousands of our people as if the speaker were moved by divine power to thrill an audience with sublime words beautifully spoken, in description of the great character of America's most remarkable man. Watterson's influence has been great; it is great to-day, and it will grow with the years, for he will be one of the Scotch-Irish editorial immortals.

Col. John A. Cockerill, lately deceased, dying while in Japan, was of Virginia Scotch-Irish blood, his people being among the early settlers of the Southern Ohio counties, and there is no name more worthy of a high place in the galaxy of Scotch-Irish editors. A man of such wonderful reserve force that it seemed he had no end of resource in his work that was accomplished without apparent effort or mental strain. He had been one of the strong men of the Cincinnati press, always manned by the Scotch-Irish. From Cincinnati he went to St. Louis, where his career was notable; from there to Washington and Baltimore, taking with him to his paper the talent that made him influential and his employer money. In New York his career was marked by his wonderful achievement in making the *World* newspaper one of the greatest on the earth, gaining for it the largest circulation enjoyed by any newspaper in this country of great newspapers; and never, since he left the *World*, has it had the influence or character that were its power while he was in charge. It has been well said of him by a fellow-worker that "no man in this country—the country in which the newspaper has achieved the highest degree of evolution—has been more responsible for the present excellence of American journalism than Col. Cockerill. Endowed with high intellect, clear foresight, and unusual energy, this man brought to his journalistic labors a conception of legitimate enterprise, before which the inadequate and primitive methods of former days were forced to surrender or retreat. Meanwhile Col. Cockerill continued to grow, his ideas continued to expand, and his efforts were redoubled. He was nev-

er in the rear of the procession. His last achievements were his best." The same writer also asserts, and with much basis of truth, that "Col. Cockerill was one of the half dozen greatest figures in the newspaper world, and his influence will go on forever."

It is fitting that I should speak here of Joseph B. McCullagh, the Scotch-Irish editor of the *St. Louis Globe-Democrat*, for he discovered in Col. Cockerill as a young man the elements of greatness, and placed him in line for his wonderful editorial career. McCullagh is an editor of wide influence as well as a publisher, whose sagacity has made his paper one of great power as well as a magnificent business enterprise. McCullagh is the man who defined journalism as the art of knowing where hell was going to break loose next, in order to have a reporter on hand to furnish the details, and if slightly modified, there could be no better definition, and those who know McCullagh appreciate the fact that it describes his grasp on the work of a newspaper man with charming accuracy.

In my effort to show something of the influence that the Scotch-Irish have had in American journalism I think that I have presented the names of editors who stand on the heights above all others of whatever race. They are matchless in influence exerted, in ability, in grasp of issues, in prominence in the affairs of the country, in the part that they have taken in making history; and yet there are a hundred others that I might mention if my time were not limited to thirty minutes. I have not mentioned John Frew, of the *Wheeling Intelligencer* (the most influential paper in West Virginia), a man of noble impulse, and a member of this Society; nor his partner, Archibald Campbell; nor have I mentioned John Birney and Gamalia Bailey, the pioneer editors of papers devoted to the agitation of abolition of negro slavery, and whose influence is marked in the attainment of their hope and ambition; nor have I mentioned Thomas Richie, the founder of the *Richmond Examiner*, and for forty years its editor, wielding an influence on the politics of his state never since attained by any man; the founder, and for many years the editor of the *Union*, the Polk organ at Washington; nor have I mentioned John Russell Young, a Tyrone Scotch-Irishman, who rose from the position of office boy of the *Philadelphia Press* by his own irresistible force to the high place of chief editor, and who afterwards became the managing editor of the *New York Tribune*, accompanied Gen. Grant on his tour around the world, and did much good work in every department of journalistic literature; nor have I mentioned Whitelaw Reid, who

managed the *Tribune* during the Greeley political campaign, and succeeded the grand old man at his death; nor have I mentioned the journalistic career of Senator Quay, the most noted and without doubt the most influential politician in the Keystone state; nor have I mentioned Gen. Steadman, the hero of Chickamauga, as great and powerful as an editor as he was brave as a soldier; and there was Richelieu Robinson, known throughout the land as the editor-Congressman, who never lost opportunity to jerk the tail of the British lion; but to mention all the noted Scotch Irishmen in the profession that has "forever" as its motto would make this audience weary. I speak only of newspapers—the political newspapers, if you please—the editor whose field of battle is the arena of political strife, and it is not out of place at this time to call attention to the fact that the men who have been given the largest space in news and editorial columns the past six months are mostly of our blood: McKinley, Quay, Allison, Morrison, Cameron, Carlisle, perhaps Reed, Brice, Stewart, Bryan, Teller, Campbell, Morton, Gov. Johnston, of Alabama, and that wonderful manager of the McKinley campaign, Mark Hanna. There is one editor preëminent in his profession, and most forceful in his influence, whom I hoped to put in the list, basing my surmise that he is a Scotch-Irishman on many of his distinguishing characteristics and on the fact that he was born in the Scotch-Irish state of New Hampshire; but Charles A. Dana, one of America's most intellectual men, informs me that he is sorry to say that there is not the slightest trace of our blood in his veins, his people being Italian, leaving Italy after the edict of Nantes, and settling in New Hampshire.

In my enthusiastic maintenance of the prowess of the Scotch-Irish race, I do not hold the opinion that obtains among some of our folks that from a moral point of view the Scotch-Irish editor is better than his fellow. I have known editors of this blood to even be expert at making circulation affidavits, and blackmailers are not unknown among those of our people who conduct newspapers. One was recently sent to prison for giving space for the publicity of vile advertisements, and another with a noble name is in a Kansas City prison for circulating obscene literature. There are Scotch-Irish editors who are after the dollar with greater energy of purpose than they hustle for the moral welfare of the community. I only hold that by reason of their forceful strain of blood the Scotch-Irish editors have more influence, good or bad, in the affairs of the country than have editors of other races. They have exert-

ed a greater measure of controlling power in directing public matters, and have called the attention of the public to their personality by their very marked characteristics. Withal I believe that our race could rest its honors with the editors and win a full measure of credit as the producer of men of preëminent force in intellectual and moral effort.

NOTE.—It is worthy of note to add that the only three newspaper men ever honored by nomination for the highest place in the gift of the American people, by either of the two great political parties, are of Scotch-Irish blood: Horace Greeley, James G. Blaine, and William J. Bryan.

W. H. H.

THE SCOTCH-IRISH OF THE UPPER SUSQUEHANNA VALLEY.

BY JOHN F. MEGINNESS, ESQ., WILLIAMSPORT, PA.

Mr. President, Ladies and Gentlemen: A few weeks ago, to use a journalistic term, I was "assigned" by my esteemed friend, M. W. McAlarney, Esq., editor of the *Harrisburg Telegraph*, to prepare an address on the Scotch-Irish settlers in the Upper Susquehanna Valley. To note all of these settlers and refer briefly to their exploits is not an easy task, on account of their number; only a few, therefore can be referred to in the limits of a single address, and from the nature of the subject my discourse must therefore be largely biographical and descriptive.

That portion of the province of Pennsylvania embraced in the purchase of 1768 became the theater of active operations early in 1769, when the land office was opened. Reports of the beauty and fertility of the country attracted the attention of the Scotch-Irish who had found a temporary lodgment in the counties of Bucks, Chester, Lancaster, and Cumberland, and there was a rapid movement to the "New Purchase" to acquire homes therein. The post of the hardy sons of Ulster was always at the front. They were the advance couriers of civilization on the frontiers, and their trail can be followed across the Alleghenies to Western Pennsylvania and Tennessee, and southward to Virginia and the Carolinas. They built churches and schoolhouses and laid the broad and solid foundation on which the corner stone of the republic rests. They were not only brave, hardy, and adventuresome, but they were imbued with an intense love of liberty; and smarting under the cruel treatment which their ancestors had been subjected to in the land beyond the sea, they were always ready to resent wrong and stand in defense of justice and right.

The purchase line of 1768 was the north side of the West Branch of the Susquehanna River from Lycoming Creek westward, while the eastern line, running northeastwardly, was the creek already named. In this northwestern corner of the province of Pennsylvania was an immense territory, covered at this day by the counties of Bradford, Tioga, Potter, part of Clinton, Cameron, Elk, McKean, and part of Warren, belonging to the Indians. The seat of the

powerful tribe known as the Senecas was just north of this territory, which they claimed as their favorite hunting ground. And as such it remained in their possession until the treaty and purchase of 1784, at Fort Stanwix.

That portion of the purchase of 1768 lying in the valley of the river westward from the city of Williamsport to the city of Lock Haven, was exceedingly fertile and attractive to pioneers; it was walled in by mountains on two sides, and the scenery was picturesque and charming in the extreme.

Among the advance Scotch-Irish pioneers who pushed up the river and occupied these lands may be mentioned William Dunn. He settled on what is known as the "Great Island," lying in the river just east of the present city of Lock Haven. This island, which contains over three hundred acres, is composed of a rich alluvial soil, and it was a favorite place of resort for the aborigines. Dunn settled there in 1770 and commenced making improvements, and in course of time obtained a patent for the land from the state. In 1786 he laid out a town on the mainland, on a tract which he had purchased, and called it Dunnstown, after himself; and in 1795, when the contest for the location of the county seat of Lycoming was going on, he offered a lot for the county buildings; but as he was on the extreme western limit of the settlement, his offer was not entertained. Like all the Scotch-Irish settlers in the valley, Dunn took part in the Revolution, and did what he could toward securing liberty. He died in 1806, and was buried on his own land.

Following Dunn came other bold Scotch-Irish pioneers, notably among them being the McCormicks, the Flemings, Robert Love, Maj. James Crawford, John Jackson, Robert Hamilton, Benjamin Walker, John Walker, the Hughes brothers, Brattan Caldwell, the Greer brothers, and many others; and as they located on Indian land they were regarded as "squatters," and the good Quakers who dwelt securely between the Delaware and the Schuylkill became greatly alarmed because they feared that their trade relations with the Indians might be disturbed by the presence of these intruders. The Quaker cared more for barter with the Indians than he did for the safety of those who risked their lives on the frontier. The Indians complained and demanded that their Quaker friends should call for the removal of these advanced settlers from the lands. This caused John Penn to issue his famous proclamation of September 20, 1773, warning the settlers to abandon these lands or they would be arrested and severely punished.

This proclamation led to the organization by the settlers of a local form of government known as the Fair Play system. Living as they were outside of the province, they could not appeal to its laws for protection; consequently they formed a compact for their own protection. Three commissioners were appointed to serve for a stated time. Before this tribunal all complaints were heard. Evidence was given by the parties in dispute, and from the decision of the court there was no appeal. Violent offenders were banished by being placed in a canoe and sent adrift down the river. One of the rules of the court was that a settler absent six weeks from his claim lost his right. Those serving in the Revolutionary army had their claims protected until their return. Tradition says that justice was administered wisely and well. One of the most active of these Fair Play commissioners was Brattan Caldwell. He was a native of Ireland, an ardent patriot and hater of oppression. He died in 1810 on the tract of land which he had preëmpted forty years before.

Another distinguished Scotch-Irish settler was Capt. John Brady. He had settled at Muncy perhaps as early as 1770, on a part of a manor which had been reserved by the Penns, built a log house and stockaded it for the protection of his family. Of the patriotism and valor of Brady and his illustrious sons it is unnecessary to speak, for their history is known to all readers. On the breaking out of the Revolution John Brady raised a company and entered the Continental army. He was in the battle of Brandywine and was wounded. The Indians having become troublesome on the frontier, he was sent home with others to assist in guarding the defenseless inhabitants. The savages feared and hated him. While returning to his home from Fort Muncy on the 11th of April, 1779, he was waylaid by three Indians and shot from his horse almost in sight of his home. Thus perished at the early age of forty-six one of the bravest of the brave. His burial place was almost in the shadow of Fort Muncy, and there his ashes still repose.

When a hundred years had rolled away a cenotaph was erected to his memory in the cemetery at Muncy, the money for which was mainly solicited by J. M. M. Gerner, the well-known local historian, publisher, and antiquarian. The oration at the unveiling of the cenotaph was delivered by Hon. John Blair Linn, himself of Scotch-Irish lineage, and he paid an eloquent tribute to the gallant Brady and his distinguished descendants, closing with these words: "In private life, in public office, at the bar, in the Senate of Penn-

sylvania, in the House of Representatives of the United States, in the ranks of battle; Capt. John Brady's sons and grandsons and great-grandsons have flung far forward into the future the light of their family fame."

I need not refer to the daring deeds of his son, Capt. Sam Brady, of the Rangers, whose strong arm slew many savages and fearfully avenged the death of his noble father; of Gen. Hugh Brady, of the United States army, who died at Detroit in 1851, after a long and brilliant career in the military service.

That great defensive work erected at what is now Sunbury in colonial days, and known as Fort Augusta, was commanded during Revolutionary times by Col. Samuel Hunter, a sturdy Scotch-Irishman, who was born in 1732. Soon after coming to America his military career began. As early as 1760 he was employed in fighting Indians, and he was continued in that service until the close of the Revolutionary struggle. He was chosen county lieutenant of Northumberland in March, 1777, and by virtue of his position became commandant of Fort Augusta. During his long military career he was subjected to many severe trials. With the British in Philadelphia and the Indians in the rear, the inhabitants of Northumberland County were in constant danger. At that "nest of all villainy," Fort Niagara, were hatched the most cruel, the most infamous schemes by the British to harass the rear of the settlements on the Susquehanna. Under promises of British gold the Indians were induced to descend upon the settlement and indiscriminately murder and scalp men, women, and children. It was at this the darkest hour in our history that the Scotch-Irish displayed their greatest deeds of heroism and valor.

Before the descent upon Wyoming Col. Hunter learned through his spies that the Indians were preparing to make a raid into the West Branch Valley, for the purpose of butchering the inhabitants and laying it in waste. The moment was of supreme peril. Whatever was to be done must be done quickly; every available man was with Washington; there was no garrison at Fort Augusta; he must act quickly or all would be lost. Messengers were dispatched up the river to warn the inhabitants to fly for their lives. Then occurred that remarkable and exciting event in our history known as the Big Runaway. A panic followed the warning. The settlers hurriedly abandoned their cabins and fled down the river in canoes, on rafts, flatboats, or whatever could be improvised to carry the women and children, while the stock were driven by armed men

on shore. The scenes which followed this memorable flight were described at the time as most exciting and distressing. Although nearly all fled from Fort Augusta, the brave Col. Hunter remained at his post and by his presence induced many men to halt and remain with him, while their families continued down the river to Paxtang, Lancaster, and other points. This great flight took place in the closing days of June, 1778.

The Indians came, and, maddened at the escape of the inhabitants, laid the valley in waste with a ruthless hand. The sky was reddened at night by the reflection from burning cabins; fences were overthrown and fields of waving grain trampled down and everything destroyed. But the vandal horde feared to attack Fort Augusta.

For precipitating the Big Runaway and saving the defenseless women and children from the tomahawk and scalping knife, Col. Hunter was for many years roundly abused by those who fled the farthest from danger; but as the years gradually rolled away and the reasons for his hurried action came to be better understood, criticism steadily weakened, and ere a century had passed his course was generally approved; and it is now apparent to all impartial historians and investigators that if he had failed to warn the settlers of their impending danger they would have met the fate which afterwards befell hapless Wyoming.

Col. Hunter died April 10, 1784, at the fort which he had so bravely defended, but Divine Providence permitted him to live long enough to know that independence and liberty had been achieved. He was buried in a private lot in one of the angles of the great fort, and there his grave may still be seen, covered with a marble slab, which briefly tells the story of his life. The fort has long since been leveled to the ground, and not a vestige remains to mark its site, save the underground magazine and the grave of its heroic defender.

The Ulster hero of Fort Augusta is deserving of a monument to more distinctly mark his resting place, with a tablet to commemorate his noble deeds and perpetuate his name. The distinguished Capt. John Brady, through the self-sacrificing efforts of a single individual, has had a beautiful cenotaph erected to his memory. Justice will not be done until the descendants of the Scotch-Irish of Sunbury and the lovely valley of the West Branch erect a monument over the grave of Col. Hunter on the site of Fort Augusta.

During the progress of the Revolution the Fair Play men were

not idle. At one time or another every man able to bear arms took part in the struggle for liberty. They not only showed their patriotism in the field, but gave expression to it in various ways at home. When they learned that the question of declaring the colonies independent of Great Britain was under discussion in Congress, they resolved on giving an expression of their sentiments to encourage that body. Consequently, a public meeting was called for July 4, 1776, on the plains of Pine Creek. The place was on the Indian land, and in the center of the Fair Play settlement.

Tradition informs us—for no records were left by these patriots—that the meeting was formally organized and its object stated by the chairman. The question of independence was discussed in patriotic addresses, when a resolution indorsing a formal declaration of independence was introduced and unanimously adopted. The most singular part of this extraordinary meeting was that it took place about the same time that the Declaration was being signed in Congress. It was a remarkable coincidence—remarkable for the fact that at the moment that the Continental Congress was signing the immortal document, the Scotch-Irish squatter sovereigns, in convention assembled on the upper waters of the Susquehanna, were declaring by solemn resolution for freedom and independence at the same time. More than two hundred miles intervened between the two points. There was no telegraphic communication at that time; neither party had any knowledge of what the other was doing. It was purely a coincidence, and as such it stands without a parallel in the history of our country.

Only the names of a few of those who took part in this meeting have come down to us—viz., Thomas, Francis, and John Clarke; Alexander Donaldson, William Campbell, Alexander Hamilton, John Jackson, Adam Carson, Henry McCracken, Adam De Witt, Robert Love, and Hugh Nichols. There were others, no doubt, but their names have been lost. Several of these patriots afterwards perished at the hands of the savages. It was such men, and the example which they set, that aided largely in securing the liberty that we now enjoy, and their names are worthy of being immortalized in song and story and inscribed on tablets of marble and granite.

After the purchase of 1784 an attempt was made by land speculators to secure the land on which these patriots had settled and made improvements; but on petitioning the Legislature, that body passed an act, December 24, 1784, which stated that on account of

their resolute stand and suffering during the war they were allowed the right of preëmption, and all who applied received patents for the land on which they had made improvements. By this righteous act the Fair Play men were fairly and honorably treated by the commonwealth.

There were many Scotch-Irish settlers in and about Sunbury. One of the most prominent was the celebrated William Maclay. He made the first survey of lands in the West Branch Valley in 1769, was commissioned the first prothonotary of Northumberland County in March, 1772, and in the same year assisted John Lukens in laying out the town of Sunbury. He was a man of marked individuality of character, strong in his convictions, and fearlessly and ably maintained them. Although he was the agent for the Penns, when the war broke out he at once identified himself with the struggling patriots, and was present at the battle of Trenton. He was sent to the Assembly from Northumberland County in 1785; in 1786 he became a member of the Supreme Executive Council; and in January, 1789, he was chosen the *first* United States Senator from Pennsylvania, and served to the 3d of March, 1791, his colleague (Robert Morris) having drawn the long term. While in the Senate he took issue with the leaders of the Federal party, opposed the presence of Washington on the floor when administrative questions were being discussed, and became the advocate of the principles of a true Democracy. The principles which he laid down took root, and resulted in the overthrow of the Federal party in 1800. The credit for the formation of the party which has always been accredited to Jefferson rightly and honestly belongs to Hon. William Maclay. Jefferson was out of the country when these discussions were going on, and had no part in them. But on account of his greater personal popularity he was given the credit for founding a party which belonged to another. Mr. Maclay married Mary Harris, a daughter of the founder of Harrisburg, and there he died in April, 1804.

His brother, Samuel Maclay, who resided in Buffalo Valley, near the present flourishing borough of Lewisburg, was also distinguished as a surveyor and public man. He was sent to the State Senate in 1802, and soon after he was elected to the United States Senate. He resigned in 1809, and died in 1811. Samuel Maclay married a daughter of Dr. William Plunkett, a famous Scotch-Irishman who died at Sunbury in 1791, aged about one hundred years.

Another distinguished representative of the Ulster line was

Hon. William Hepburn. Born in Ireland in 1753, he came to America with his brother James in 1773. The house of Hepburn was of Scotch origin, and its history dates back far into the misty past. An early ancestor, James Hepburn, but better known in history as the Earl of Bothwell, married Mary Queen of Scots after the assassination of Darnley.

Soon after landing in this country the Hepburn brothers hastened to the Upper Susquehanna Valley. William at once took an active part in the defense of the frontier against the Indians, and became the commander of a company of militia, and did valuable service. James located at Northumberland town, and became a great merchant for the time. William was sent to the State Senate in 1794, and it was mainly through his efforts that the county of Lycoming was set off from Northumberland in 1795. Gov. Mifflin appointed him one of the four associate judges of the new county, and when they organized he was chosen president, a position which he held for ten years. Judge Hepburn was in several respects a remarkable man. As merchant, legislator, judge, and farmer he was successful. James died in 1817, and William followed him in 1821. Both left numerous descendants. At the time of their decease they left six hundred acres of land lying in what is now the heart of the city of Williamsport. They were thrifty, progressive, and acquisitive, and, like all the Scotch-Irish of that region, were strong adherents of the Presbyterian Church.

I need but refer to Col. William Cooke, who commanded the Twelfth Pennsylvania Regiment of the line, which was largely recruited on the upper waters of the Susquehanna. His major was James Crawford, one of the early settlers in the Fair Play district; and among the captains we find John Brady, who afterwards fell at the hands of the savages. Col. Cooke was of pure Irish origin, although born in Donegal township, Lancaster County, and died at Northumberland town in 1804. He was a leading representative man, served as first sheriff of Northumberland County from 1772 to 1775, and he was a delegate to the Provincial Conferences of June, 1775, and June, 1776, and to the Constitutional Convention of 1776. In the battle of Brandywine his regiment was so badly cut up that its officers and men were assigned to other commands or mustered out.

In a much neglected grave near the center of the valley of White Deer, county of Lycoming, lie the remains of Matthew Brown, who died in April, 1777. His parents, who came from

Scotland in 1720, settled near Middletown, Pa., and there Matthew was born in 1732. Before 1775 he had married and settled in White Deer Valley, and at once assumed a leading position among the settlers. In 1776 he was chosen a member of the Committee of Safety for Northumberland County. In June of the same year he was a delegate to the Provincial Convention at Philadelphia; and in July of the convention which framed our state constitution, and he signed it on the 28th of September. Joining the Continental army, he contracted camp fever in the autumn, which compelled him to return home on sick leave. He did not recover, but lingered until the following spring, when he died. Thomas, one of his eight children, became a distinguished Presbyterian clergyman, and was President of Jefferson College from 1822 to 1845. He died in Pittsburg in 1853.

This address would be incomplete without reference to Gen. James Potter, who located at Sunbury soon after the purchase of 1768, and in 1772 was appointed one of the justices of Northumberland County. He had seen much hard service in fighting Indians on the frontier, having accompanied Col. John Armstrong to Kittanning as ensign in a company of which his father was captain. After leaving Sunbury he settled on the west side of the river, a short distance above the present borough of Milton, where he resided until the spring of 1774, when he removed to Penn's Valley, near Bellefonte, and built what was known as Potter's Fort, one of the most advanced posts on the frontier. He took an active part in the Revolution, commanded a battalion of Northumberland militia at Trenton, was in the engagement at Princeton, rose to the rank of brigadier general, commanded a brigade at Brandywine, and was with Washington at Valley Forge, engaged in outpost duty. In 1778 he was engaged in fighting Indians on the West Branch. Late in 1780 he became a member of the State Council, Vice President of the state in 1781, and in 1782 he was elected to the office of major general. He died in the latter part of 1789.

Charles Huston, the eminent lawyer and member of the supreme court, was descended from a revolutionary sire. Locating at Williamsport in 1795, he became one of the three first lawyers at the bar of the infant county. Removing to Bellefonte in 1807, he attended to his enormous law practice until he was appointed president judge by Gov. Findley. Charles Huston was born in or near the famous Scotch-Irish settlement in Bucks County in 1771, and before he was elevated to the bench was recognized as the greatest

land lawyer of his time. In 1826 he was appointed by Gov. Shulze one of the justices of the supreme court of Pennsylvania, and he sat upon the bench for nineteen years, retiring in 1845. This distinguished jurist died at Bellefonte in 1849.

Col. John Patton, born in Ireland in 1745, emigrated to Philadelphia and entered the Revolutionary army as major of Col. Miles's battalion in 1776. In 1776 he was promoted to colonel of a regiment, and served with distinction. Soon after the war he located in Mifflin (now Center) County, engaged in the iron business, and died in 1804. Gen. John Patton, of Curwinsville, is a grandson. He has twice represented his district in Congress, is an active business man, and well maintains the high character of his illustrious ancestor.

Roland Curtin, another prominent Center County man, was born in Ireland in 1764. In 1797 he settled in Center County, and soon afterwards engaged in the manufacture of iron. Sometime in 1800 he married Margery, a daughter of John Gregg, of Cumberland County. She died in 1813, when he married, secondly, Jane, daughter of Andrew Gregg, of Bellefonte. Of his children by the first wife, we have Andrew Gregg Curtin, the illustrious "War Governor of Pennsylvania," the story of whose patriotism and resplendent deeds will not grow dim while memory lasts.

The Greggs too were of Scotch-Irish origin, and noted for their intellectual strength and valor in war. In modern times the reputation of the family was nobly maintained by two distinguished generals in the late war. Hon. Andrew Gregg, grandfather of Gov. Curtin, entered Congress in 1791, and served for sixteen years, when, in 1807, he was elevated to the United States Senate, and served until 1813. In 1820 Gov. Heister appointed him Secretary of the commonwealth. His death occurred in May, 1835, at the ripe age of eighty years.

About 1775 Seth, James, and Thomas McCormick settled in White Deer Valley, Lycoming County. Their father, Hugh McCormick, was born in the Province of Ulster in 1725, emigrated to America, and died in Cumberland County in 1777. He was a man of local prominence in the early years of the Revolution, and was a delegate to the convention in 1776, which framed the first constitution of Pennsylvania. Of the three sons who came to White Deer, James went to Virginia; Seth and Thomas remained. The former had a son also named Seth, and he became the father of the present distinguished attorney-general of Pennsylvania.

In more modern times the famous John Binns was for many years a resident of Northumberland town. He was born in Dublin December 22, 1772, and when he attained manhood expressed such an intense hatred of the British Government, on account of its oppression of the people of Ireland, that he was arrested for treason, imprisoned, tried, and acquitted. Soon after his liberation he was again arrested, but on promise of leaving the country he was discharged. He came to this country in 1801, and in 1802 settled in Northumberland. He took strong grounds against the Federal party, and in 1802 established in his adopted town a paper that he called the *Republican Argus*, with the motto: "Equal and exact justice to all men, of whatever sect or persuasion, religious or political." Politics ran high in those days. Binns became distinguished as a political editor, and dealt his opponents hard knocks. So severe were his criticisms of Samuel Stewart, the first sheriff of Lycoming County, that the latter assaulted him at Sunbury, and Binns challenged him to fight a duel. The meeting took place at a point on the river opposite the present borough of Lewisburg on Sunday morning, December 16, 1805. Shots were exchanged, when a reconciliation took place. Stewart's second was Andrew Kennedy, editor of the *Northumberland Gazette*, a violent Federalist paper. Binns had for his second Charles Maclay, son of Samuel Maclay, then a United States Senator. After the reconciliation Stewart and Binns became fast friends, and so remained. This duel was one of the last fought on the soil of Pennsylvania, and on account of the prominence of the actors caused the passage of the act of March 31, 1806, forbidding dueling in the state.

In 1807 Mr. Binns removed to Philadelphia, and on the 27th of March of that year established the *Democratic Press*, bearing the defiant motto: "The tyrant's foe; the people's friend." It was the first paper published in the United States and the world under the title of Democratic. He died in Philadelphia, June 16, 1860, in the eighty-ninth year of his age.

But why continue the list? Enough has been given to show that the Scotch-Irish settlers of the Upper Susquehanna Valley were men of mark, and left descendants who became prominent as lawyers, judges, journalists, physicians, theologians, politicians, statesmen, and soldiers. They have not tarnished the record of their ancestors; but have ably, brilliantly, and honorably maintained it through the friction of politics, the clash of war, and the sunshine of peace.

WHAT MANNER OF MAN WAS AND IS THE SCOTCH-IRISH AMERICAN?

BY REV. DR. HENRY M. MACCRACKEN, CHANCELLOR OF NEW YORK UNIVERSITY.

I GREET Pennsylvania, the hospitable refuge of my persecuted forefathers. Two centuries ago free soil in America meant chiefly Pennsylvania. New England was not free enough to attract greatly the oppressed Scotch-Irish; neither was New York nor Virginia. As Dr. Schaff well says, "Persecution is inseparable from the union of Church and State." In almost every colony, the citizen who differed in his religion from the majority was restricted or burdened. Thrice welcome, then, to the Presbyterian immigrant were the wild woods of Pennsylvania, where each man was in religious matters reckoned by the law as good as his neighbor. My subject for this half hour is: "What Manner of Man Was and Is the Scotch-Irish American?"

The Scotch-Irishman was a martyr for conscience's sake. May I present as illustrations two men of my own name. I select them simply because I know their stories. Both belonged to the last century. Alexander MacCracken, whose story is scattered through one hundred pages of Reid's "History of the Church in Ireland," was the pastor of Lisburn. Upon its being ordered that every minister should take a certain oath, he refused to subscribe, yet offered every assurance that he was a loyal and good subject. It was made the law that none should hold office who would not take the sacrament in the Episcopal Church. Finally, in 1711, the government took MacCracken into custody; but he escaped over the channel to Scotland, thence he got to London, and gained a hearing from the government, which promised not to prosecute. On this assurance he returned to Ireland, but found the magistrates resolved to take him in spite of the London pledges. He appealed again to the government, but got no help. Again he escaped to Scotland, and went again to London. He was told that the government could not arrest the law, but would seek to prevent harm to him. He returned to Belfast after two years of wandering. Said a friend after his return: "Mr. MacCracken thought that he had

made all sure, but last Lord's day he was obliged to leave his pulpit, a justice of the peace having sent a constable to arrest him. Soon after, when he was coming from a visit to one of his elders, who was sick, he met the high sheriff. This man, one of our persecutors," says the story, "meeting Mr. MacCracken on the highway, did with his servants apprehend him, though without any warrant, and brought him to Lisburn, and kept him here a close prisoner, denying him the use of pen, ink, and paper." In court no counselor would move against him, all being aware that the persecution was malignant. But the law left no discretion. He was fined £500 and sent to gaol, there to stay until he took the oath. He writes from Carrickfergus gaol: "I am liable, if I refuse the oath, to forfeit all my goods and be confined for life. But I thank God none of these things move me." After two years and a half in gaol he writes: "What may come next I know not, only I find mind and body fast failing me." He was liberated, to be, he said, a prisoner to infirmity thenceforth; and such he continued till the day of his death. So much for a Scotch-Irish martyr to liberty, only a century and a half since.

For an Irish exile, whose lot in the forest of America may stand for that of his class, I turn to one who went to America not long after the death of the former. Henry MacCracken, I find by a manuscript in my possession, went early in life to the banks of the Susquehanna. From thence, when he was well on in life, came the following memorial, which is printed in the archives of Pennsylvania:

To the Honorable the Supreme Executive, Council of the Commonwealth of Pennsylvania in Lancaster—Wee, your humble petitioners the inhabitants of Bald Eagle Township, on the West Branch of Susquehanna, Northumberland County, &c., &c., humbly sheweth: That, whereas we are Driven By the Indians from our habitations and oblided to assemble ourselves together for our Common Defence have thought to write to acquaint you with our Deplorable condition. We have for a month by past endeavored to maintain our ground with the loss of near fifty murdered and made Captives still expecting relief from Coll Hunter. But wee are persuaded that the Gentleman has done for us as much as has layed in his power. We are at lenth surrounded with great numbers on every side, and unless Our Honorable Council Does grant us some assistance wee will Be obliged to evaquate this frontier; which will be great encouragement to the enemy and Be very injurious to our Common Cause. Wee therefore humbly request that you would send us as many men as you may judge suficient to Defend four small garrisons and some ammunitions; and as we are very ill provided with arms we Beg that you would afford us some of thim. For

particulars we refer to the Bearer, Robert Fleming, Esq., and bege leave to conclude Your humble petitioners, as in Duty Bound, shall ever pray.

Signed: Alexander Hemilton, Samuel Horn, Henry MacCracken, and forty-four names following: MacMichaels, and MacCormicks, MacFaddens, and Bairds, Flemings, Jacksons, and the rest.

This was June 21, 1778. Nine days after, upon the East Branch of the same river, in the valley of the Wyoming, befell that massacre celebrated in history, and by Thomas Campbell in his "Gertrude of Wyoming."

No poet has celebrated the forty-seven Scotch-Irish on the Bald Eagle branch of the Susquehanna, nor do I know of any record of their fate, save the old manuscript in my possession, which simply tells how Henry MacCracken was there cruelly slain by the savages. Thus on yon side of the ocean it was for Scotch-Irishmen persecution, imprisonment, and impoverishment for freedom's sake; on this side it was peril in the wilderness for freedom's sake, comparative poverty, and often painful death.

It is true that other causes besides persecution for religion's sake impelled Scotch-Irishmen to cross the ocean. Mr. Froude, in his "History of Ireland," says: "Twenty thousand left Ulster on the destruction of the woolen trade. This was about 1700. Many more were driven away by the passage of the Test Act in 1704. In 1732, on the failure to repeal the Test Act, recommenced the Protestant emigration which robbed Ireland of the bravest defenders of English interests and peopled America with fresh flights of Puritans. Until the spell of tyranny was broken fifty years later, annual shiploads of families poured themselves out of Belfast and Londonderry." Froude says of about the year 1779: "England had broken the linen compact." Thus jealousy and modern landlordism had combined to do their utmost against the Ulster settlement. In the two years which followed the Antrim evictions, 1772, thirty thousand Protestants left Ulster for a land where there was no legal robbery and where those who sowed the seed could reap the harvest." Thus far Mr. Froude.

Reid says of about the year 1725: "Large exactions of rents toward the second quarter of the last century discouraged farmers exceedingly." "It was computed," he adds, "that in 1773 and the five preceding years, the North of Ireland by emigration to the American settlement was drained of one-quarter of the trading cash, and a like proportion of its manufacturing population."

Walpole adds his brief record that the British Legislature ruined Irish manufacturers and Irish farmers.

But even had they been untrammelled in business, they would have emigrated for the sake of their religion. No man could hold an office above that of constable, unless he took the sacrament in the Episcopal Church. Presbyterians were turned out of office as aldermen and judges. They could not even be schoolmasters. Froude and Walpole agree that "men were prosecuted as fornicators for living with their own wives," because they were married by other than Episcopal ceremonies. Froude and Reid record that Presbyterians were prosecuted for teaching school; were arrested for riot for meeting to organize congregations; were forbidden to occupy ground, which they might use for everything else, for building a place of worship.

Nor were the laws which thus virtually shut Presbyterians out from the commonest rights of citizens removed from the statute book till after three-quarters of a century, or the breaking out of our Revolutionary War. To use the summing up of Mr. Froude, whom I count here an impartial witness, "When the Calvinists of Derry won immortal honor for themselves and flung over the wretched annals of their adopted country a solitary gleam of true glory, even this passed for nothing! They were still Dissenters, and no sooner was peace established than spleen and bigotry were again at their old work. Vexed with suits in the ecclesiastical courts, forbidden to educate their children in their own faith, treated as dangerous in a state which but for them would have had no existence, the most earnest of them at length abandoned the unthankful service. If they intended to live as freemen, speaking no lies and professing openly the creed of the Reformation, they must seek a country where the long arm of prelacy was still too short to reach them." A chief force which thrust the Scotch-Irish out to America was the same that thrust Christ out to Calvary—an office-holding, priestly Sadduceeism, that cared more to have its bishoprics and incomes than to have innocence from the blood of the just.

The Scotch-Irishman was usually a Presbyterian. Some years since I took much pains to find out how far the early Presbyterians were Scotch-Irish. The following figures may be relied upon: In the first half-century of the Presbyterian Church (1706-1758) there were 193 ministers. Of these the lineage of 168 is known, namely: From New England, 47; old England, 5; the Continent, 3; Wales, 9; Scotland, 26; Middle States, 12; the North of Ireland, 60. Adding a fair proportion of those born in America to the Scotch-Irish, they are one-half of the entire number. Sprague's

"Annals," a respected authority, gives of distinguished ministers of the Presbyterian body in the colonial period, 94. Of these there are of New England origin, 14; New York and New Jersey, 3; Pennsylvania and the South, 10; Wales and England, 5; Scotch, 12; Scotch-Irish, 48. A clear majority of the eminent men of the first century are Scotch-Irish. One hundred and fifty-eight are named as eminent in the National period. Of New England origin, 33; New York and New Jersey, 30; Pennsylvania and the South, 34; Welsh and English, 11; Scotch, 17; Scotch-Irish, 42. Again, add a fair proportion of the American-born to the last, and you have half the number Scotch-Irish. The nativity of one thousand one hundred and seventy-three ministers of the United Presbyterian body are given in Scouller's "Manual." Of these, 305 are of foreign birth—namely, from Canada and the Continent, 17, or 5 per cent; from Scotland, 121, or 40 per cent; from the North of Ireland, 167, or 55 per cent. It is safe to apportion the lineage of this Church according to these proportions.

The Reformed Presbyterian body in America was first organized in 1774 by the meeting of a Scotch minister with two Scotch-Irish, and finally reorganized in 1798 by two Scotch-Irishmen alone. Not content with continuing the old churches, the American Scotch-Irish have been leaders in the establishment of a new Presbyterian denomination. The Cumberland Presbyterians rank eighth among American religious bodies, claiming two thousand churches and about two millions of population. The most eminent leader of this body, according to the late Dr. Beard, of Tennessee, was Robert Donnell, who was by blood Scotch-Irish.

It is safe, therefore, to say that the Scotch-Irish form five-tenths of the Presbyterians in America. Another tenth, perhaps, are descended from pure Scotch, transported direct from their native quarries, without the attritions of a century in Ireland, to give them new shape and polish.

The American Scotch-Irish have largely chosen to enter new denominations outside the Church of their fathers. In the great Methodist Church, out of thirty prominent men in their early history, I find a good proportion of Scotch-Irish, among them MacCloskey, MacHenry, and MacKendree, the last named, MacKendree, being the apostle of the Southwest, for whom it may justly be claimed that he still stands chief and foremost of all American-born leaders of the Methodist Church down to the present date.

The celebrated leader of the denomination known as the Disci-

ples of Christ was the Scotch-Irishman, Alexander Campbell, born within an hour's ride of Belfast. No other proof that Campbell was a very great man is needed save the fact that he did what no other power ever did: he led Scotch-Irish by thousands to accept of baptism by immersion.

What tribe of Israel can be named in which we may not find Scotch-Irish? The volume entitled "History of the Kentucky Revival, and Its Attainment of Perfection in Shakerism," was written by a Scotch-Irish preacher, who attained note in Kentucky eighty years ago by his encouraging the so-called "jerks," until, with several brother ministers and many parishioners, he danced over into the sect of the Shakers in Ohio, becoming known as the "Shaker Asaph."

In 1718 one hundred Scotch-Irish families founded Londonderry, in New Hampshire. That one town, I find, contributed in the persons of three men, bearing the title "Mac," one-thirtieth of the eminent Congregational ministers of the colonial period.

In the Episcopal Church I find Scotch-Irishmen among the early leaders, especially MacSparran, who is credited with a large part in the first organization.

The Scotch-Irishman, whether Old Light or New Light, whether Presbyterian, Methodist, or Disciple, was and is by nature and choice a theologian.

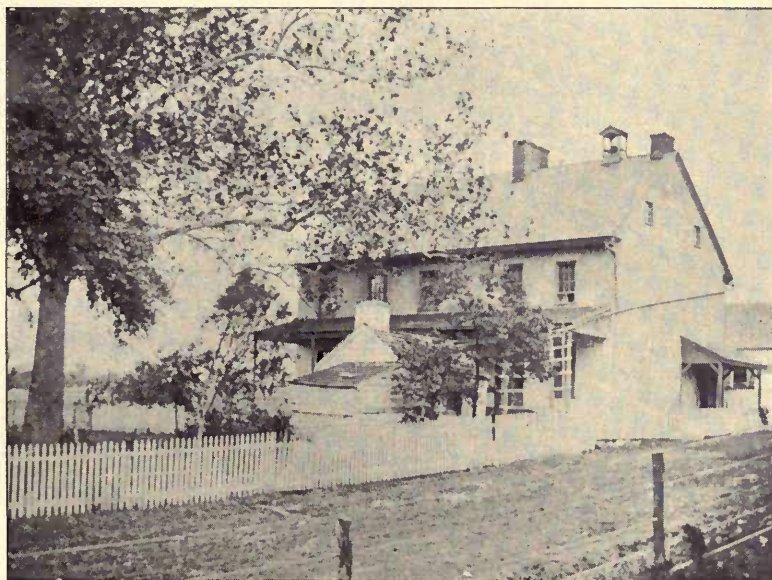
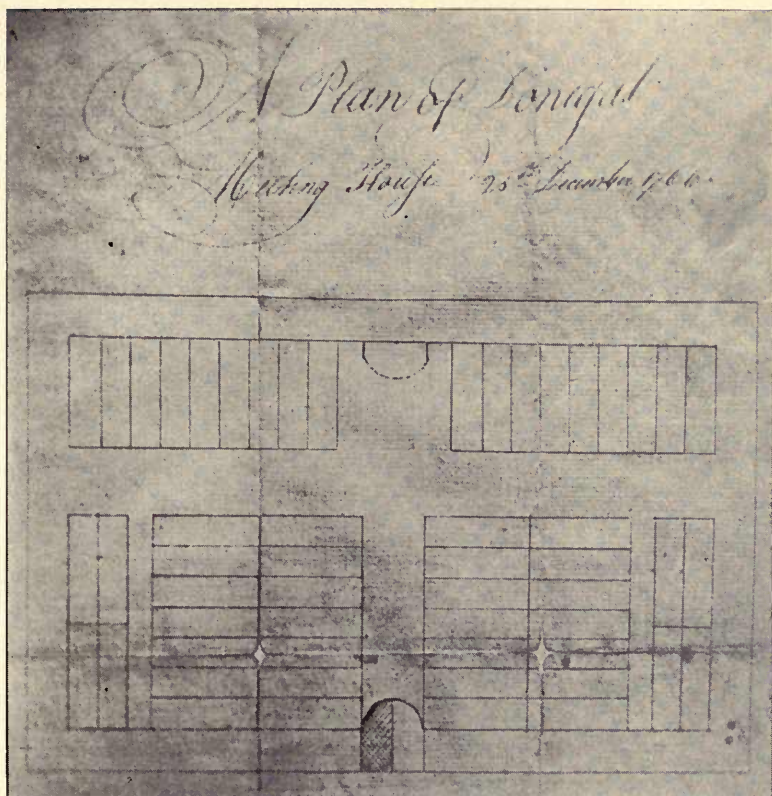
A thousand years ago John called Scotus Erigena, an Irish Scotchman, thought literature worthy of his attention only for the sake of philosophy, and philosophy only for the sake of religion. And Scotch-Irish thinkers in America have been largely of like opinion. The stout Calvinist, drilled in the "Shorter Catechism," is profound in metaphysics. He has a philosophy which is a training of the mind, and, wrought out in theology, lifts the soul to such heights and revelations, shows such depths and mysteries that the thinker is initiated, as it were, into the very arcana of the Godhead. For such the so-called mysteries of renowned fraternities and their ranks and titles are merest toys. The degree that he thinks of was bestowed on the elect from eternity! The society and rank which he values is older than time. The only superior for whom he has an utterly enthusiastic self-forgetful homage is God. 'Near God he stands in how many moments of rapt contemplation. Although nature and the universe under the lens of recent science are a thousandfold greater to him than they were to the Hebrew of old time, he is as free and bold as he, in close, familiar, loving, but reverent filial approach to the I Am.

The thought of his life in its depths is such thought as I read but a few weeks since on three Scotch-Irish tombs in a cemetery in a far city of Ohio, a city planted and populated largely by a Scotch-Irish people, who moved thither in whole congregations to escape slavery in Kentucky and the Carolinas. There, visiting the graves of friends, my eyes were attracted by three tombs over the Covenanter Gilbert McMaster and his two Presbyterian sons, all eminent doctors of the Church; and on the first I read, "God, thou art my God;" on the second, "Jehovah-Jireh;" on the third, "I will go unto God, my exceeding joy;" and that is Calvinism in the warm heart and the educated brain of the Scotch-Irish. God is his God. He trusts Him to provide everything and to solve mysteries. Existence is an eternal friendship, an approaching nearer and more near to his exceeding joy.

The Scotch-Irish in America from the beginning have been builders of schoolhouses.

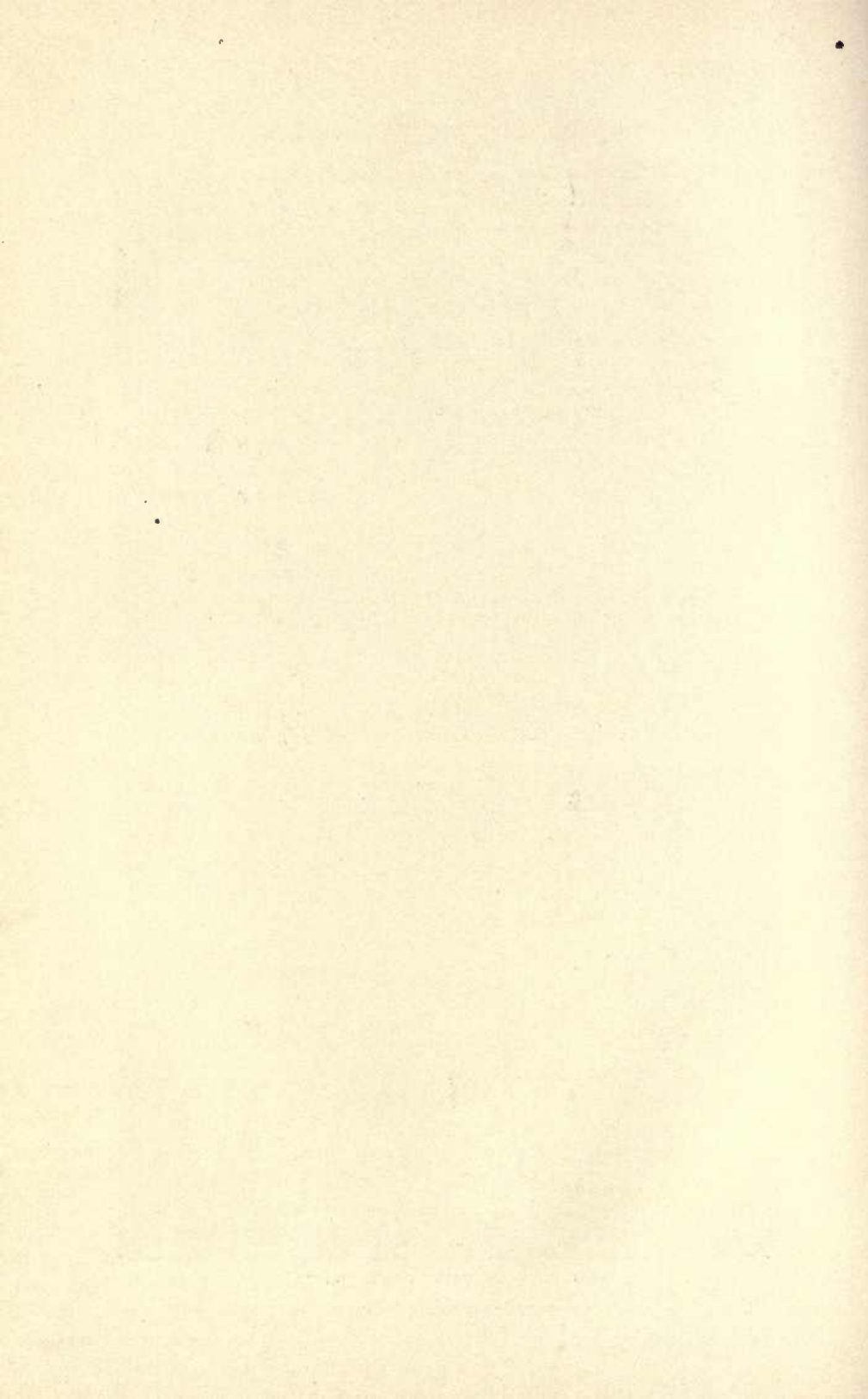
An American writer of frontier sketches, with a brilliant pen, organizes his typical community thus: A Presbyterian pastor as reserve guard, a Methodist circuit rider as vanguard, and an Irish schoolmaster. If the Yankee schoolmaster has been abroad in America, the Scotch-Irish pedagogue has taught in the next district. If Noah Webster's spelling book has taught tens of millions to spell, McGuffey's system of eclectic readers have done even more important work, and have taught them to read words that shaped both mind and heart. To these men, and to such as they, America owes it largely that, like the earth before Babel, she is of one language and one speech. It was a matter of course that the people who had approved of John Knox and the rule of Edinburgh Assembly of 1642, that "every parish should have a reader and a school where children are to be bred in reading, writing, and the grounds of religion," should stand by common schools in America. They began with the Scottish system of a school by every church.

My earliest educational recollection is of my father building in a corner of his own yard in a frontier town a house for school and church together. The Scotch-Irish have ever been ready to join with Christians of every name to set up schools for the people. They are less willing to give over higher education to the state. A quarter hundred academies and colleges were founded by Scotch-Irishmen before 1800; and they are still disposed to cling to the rule that since Christian men must nourish and largely pay for the



RESIDENCE OF CAPT. JAMES BAYLY.

[See paper on Scotch-Irish Settlement of Donegal, p. 212.]



higher learning, they should also govern it, and not leave it to be governed by ill-chosen politicians.

The American Scotch-Irishman was and is a builder of the government and the nation. Bancroft's "History of the Constitution" says that the chairman of the committee of five who drafted the Constitution was Rutledge, and adds: "Rutledge was by ancestry Scotch-Irish. On July 26 Rutledge received the resolutions. On August 8 he gave every member the draft of the Constitution, opening with these words, heard for the first time in the world in the founding of governments: 'We, the people, do ordain, declare, and establish this Constitution for the government of ourselves and our posterity.'"

When the Constitution was submitted for adoption, the three states first to adopt it were the middle states of Delaware, Pennsylvania, and New Jersey, so largely settled by the Scotch-Irish. Of Paterson, of the last state, Bancroft says: "One of its foremost statesmen, of Scotch-Irish descent, brought from Ireland in infancy, he was a Federalist of the Federalists."

With these two let me name, as a third "mighty man," McKean, of pure Scotch-Irish by both father and mother; the only man who was, without intermission, a member of the Congress of the Revolution from its opening in 1774 till its close in 1783. Also, he was a President of Congress, serving at the same period as Chief Justice of Pennsylvania. Three besides McKean of the signers of the Declaration of Independence were natives of the North of Ireland, while no less than nine out of the fifty-six signers were of Irish lineage. Remembering that the Scotch-Irish had become a considerable element within only fifty years, it is surprising to find such a large proportion of the signers Scotch-Irish. It is less astonishing to find them soldiers and leaders in the Revolutionary army.

A long list of Revolutionary generals from the North of Ireland is chronicled by history: Richard Montgomery, the first one to fall in the struggle, with fourteen major generals and thirty brigadier generals.

Of the ninety-three individuals and firms that formed the Bank of Pennsylvania to sustain the army, one-third are credited by Bagenal with Ulster parentage, and with subscribing half a million dollars.

Why have the Scotch-Irish so wrought in our nation? Why have one-fourth of our Presidents come of the Scotch-Irish race, which numbers hardly one-eighth of our population? The answer to this question is:

First, the Scotch-Irish from the beginning were citizens of America only. They had long ago lost hold of Scotland, they had been denied a place in Ireland; when they reached America they said at once: "This is our home."

Secondly, the American Constitution, according to Chief Justice Tilghman, "was greatly indebted to the standards of the Presbyterian Church." This gave our fathers a government after their own pattern.

Thirdly, the sundering of Church from State, to which the Scotch-Irish had grown, was soon adopted in every state of the American Union.

Fourthly, the desire and love of education and the establishment of colleges by Scotch-Irishmen led a large proportion of their sons to go to school and thus be fitted for leadership.

Fifthly, their habits of thrift gave them a stake in the country, and gave a fair portion of them means and leisure to care for politics.

Sixthly, their mingled Teutonic and Celtic blood formed them a race peculiarly fond of politics and peculiarly fitted for it.

Seventhly, their morality and religion kept their blood clean, pure, and strong, and furnished motive; and so long as Scotch-Irish blood flows clean and full and strong their children will still be heard of as leaders of the state among the threescore millions between the two great oceans.

The Scotch-Irish had a part in founding America. They have had a part in maintaining and governing America. I must not shun to say also that they had a large part in dividing America. It needs no proof here that from Calhoun to Stonewall Jackson the Scotch-Irish furnished men as able to speak and bold to fight for secession as any; nor that from Andrew Jackson to U. S. Grant the same blood was ready to flow for one united nation.

The system of American slavery was never more boldly supported than by the Scotch-Irish Alexander Stephens, who said: "Our new government's corner stone rests upon the truth that slavery is the negro's natural and normal condition." "This stone, which was rejected by the first builders, is become the chief stone of the corner of the new edifice." On the other hand, I have heard of no race in America of which whole townships moved from South to North to escape slavery except the Scotch-Irish. I know one such township well, which is named "Israel," and its villages "Fair Haven" and "Morning Sun;" for the people fled from bondage like Israel's,

though not from being held as slaves, but from holding slaves, and when they reached a free state and found their fair haven, they greeted the dawning of their new morning. The first Church in America that went to the extreme of forbidding slaveholders communion was the Reformed Church, in 1806, made up mostly of Scotch-Irish.

Abraham Lincoln described the Scotch-Irish in the war when he said, "Both read the same Bible and pray to the same God, and each invokes His aid against the other;" for no two men can, by logic plus passion and self-interest, get farther apart than two Scotch-Irishmen. But to-day this is all over.

This Scotch-Irish Society seeks oneness among our people. Its highest end is a moral end. Its justification is not its gathering of historic materials, nor its social enjoyments, nor its handling of grateful memories. Its higher mission is to bind closer together the eight millions of Scotch-Irish-Americans, North and South, East and West, whom I have shown distinguished for conscience, devotion to Church and school, to culture and country. We must use our natural clan spirit, which comes to us by heredity, as a vantage ground and help to our serving one another. If by my preaching as the next thing to a Scripture precept this commandment, "As we therefore have opportunity let us do good to all men, but especially to those that are of the household of the Scotch-Irish," I can help four millions of Scotch-Irish north of Mason and Dixon line to love better four millions south of that line, however they may differ on the negro question; and the five millions east of the Mississippi to love better the three millions west of the Mississippi, however they may differ on the silver question, then, in the name of God, I will preach this Scotch-Irish gospel, because it is a true part of the gospel of Jesus Christ. This Scotch-Irish Society is an expression of the true oneness of our people.

PIONEER EDUCATORS IN WASHINGTON COUNTY, PA.

BY REV. JAMES D. MOFFAT, D.D., PRESIDENT OF WASHINGTON AND JEFFERSON COLLEGE.

In the first Congress of this Society Prof. Macloskie, in his address on the Scotch-Irish in America, very accurately described one of the best traits in the character and history of the race when he said: "Above all other public institutions they loved the Church and the school. With them religion and education were inseparable; no religion without the training of the intelligence, no education divorced from piety. The school was always planted near the church, the schoolmaster was often the pastor or a candidate for the ministry or one of the pillars of the church." I suppose that every section of our country settled in large part by the Scotch-Irish could furnish illustration and proof of the statements made by Prof. Macloskie. Certainly Washington County of this state, settled almost exclusively by the Scotch-Irish, is no exception to the general rule. So important to the welfare of any people is the principle that religion and intelligence should ever go hand in hand, that I need no other apology for giving you an illustration of the principle, additional to several previously presented before the Society, by sketching the pioneer educators of Washington County, and tracing the results of their labors as these have appeared in later years.

The first ministers to enter the county were both the pioneer preachers and the pioneer educators of Western Pennsylvania, and they were nearly all Scotch-Irish. The leader, both in his time of settling in the county and in the prominent place that he ever afterwards occupied, was Rev. John McMillan, D.D. He was the son of Scotch-Irish parents, William McMillan and Margaret Rea McMillan, who came from the North of Ireland in 1742, and settled in Fagg's Manor, Chester County, Pa. Their son John was born November 11, 1752, and after being graduated from Princeton College in 1772, under the presidency of John Witherspoon, he studied theology with Rev. Dr. Robert Smith at Pequea, Lancaster County. His first trip into Western Pennsylvania was made in 1775, when he was but twenty-three years of age, and on the fourth Sabbath of August he preached the first sermon in the county.

When, three years later, he came permanently into the county with his family it was with the purpose fully formed not only to preach, but to inaugurate educational work. This purpose was due to the suggestion of his theological instructor, the Scotch-Irish Dr. Robert Smith,

who enjoined it on him to look out pious young men in the new country, and educate them for the future ministry of the country. This suggestion met his own approval, and as soon as possible he built a log schoolhouse, and gathered into it a number of young men, whom he taught Latin and Greek. The exact date of the opening of this school cannot now be determined with certainty, but it was not later than 1782, and possibly as early as 1780. It was certainly the earliest school of a classical grade opened west of the mountains in this state. Dr. McMillan not only provided the house and gave the tuition gratuitously, but he also boarded a number of men who afterwards became useful ministers, for which he received no compensation, one of them later paying Mrs. McMillan forty dollars.

The second minister who settled in the county was not exactly a Scotch-Irishman, unless his mother or some maternal ancestors were Scotch-Irish; but he was certainly imbued with the Scotch-Irish spirit. This was Rev. Thaddeus Dod. He was of New England stock, his great-great-grandfather having come from England to Connecticut in 1642. He was born in New Jersey, and was graduated from Princeton College at the somewhat advanced age of thirty-three. His first visit to Washington County was in 1777, although he did not finally settle there until 1779, when he made the fort at Ten Mile (now called Amity), ten miles southeast of Washington, his home. The Indians were yet so numerous and dangerous in that part of the country that no church could be erected, the people occupying for safety the two forts, in which Mr. Dod preached regularly. But just as soon as it was safe enough for him to put up a cabin for his family he proceeded at once to erect another cabin for a school for teaching the boys of the neighborhood the elements of Latin and Greek and mathematics. This school was beyond doubt opened in 1782, as we have the testimony of one of the first pupils, who was afterwards known as Rev. Jacob Lindley, D.D. Dr. Lindley describes this cabin as "sufficiently large for three or four beds, with room for tables," etc.; and, giving the names of thirteen students, states that they all boarded with Mr. Dod. This school was conducted for about three and a half years, when it was closed on account of Mr. Dod's moving on to another farm; and the students generally entered another school just opened at Buffalo, six miles west of Washington, by the third minister who settled in the county, Rev. Joseph Smith.

To illustrate the devotion of Mr. Dod to the cause of education, and especially his estimate of the importance of a thorough education as a preparation for preaching the gospel, even in those wilds, I may men-

tion the fact that an independent presbytery had been formed in New Jersey whose members believed it wise to license young men who had but a limited education, so that the demand for ministers might be met more speedily. Several of these hastily licensed young men remaining uncalled for some time, Mr. Dod was asked if some of them could not be profitably taken to Western Pennsylvania. Mr. Dod replied in a kind of a parable, saying that Western Pennsylvania was a very rough, hilly country, and that the roots of trees still green required a very strong, well-trained team to break up the ground, and he did not think that two-year-old steers would answer.

The Rev. Joseph Smith, also a graduate of Princeton College, was as deeply interested in the work of education as his copresbyters, McMillan and Dod, although he opened a school a few years later than they did. This school was also held in a log cabin, which had been erected as an addition to his own residence, and was designed to be used as a kitchen. But his wife generously gave it up to school purposes, and with restricted facilities for cooking undertook the task of boarding a considerable addition to her family. The young men in these schools had not only to be taught and boarded at the expense of their teachers, but they needed also to be clothed. But the Scotch-Irish women of the country were equal to the task, and cheerfully undertook it. One of them, Mrs. Irwin, giving her recollections years afterwards, tells how the women of five congregations made summer and winter clothing for the students, "coloring linen for summer wear in a dye made of new-mown hay, and sending woolen cloth by merchants, east of the mountains to be fulled and dressed, and brought back with them on their return."

Thus it is certain that the three ministers who first settled in the county were all deeply interested in the work of education, and took active part in the teaching, regarding this as a most important part of their mission. Their schools were not rival schools, nor does any one of them seem to have supposed that his school would be a permanent one, supplanting the others and growing into something higher. It is reasonable to suppose, from all we certainly know, that these three men had a tacit understanding that they must take turns in bearing the burdens of teaching. After Mr. Dod had taught for three years, his pupils went to Mr. Smith, and then later the same students are found in Mr. McMillan's school.

But the noteworthy fact is that such schools should be found in the midst of such surroundings. As the late Prof. Patterson expressed it, "It reflects the highest honor on these illustrious men that scarce

thirty years were suffered to elapse after the first daring adventurer had penetrated a hitherto pathless wilderness—thirty years, not of prosperity, but of painful vigilance and struggle, of unexampled hardships and heroic endurance—until the poetry and eloquence of Greece and Rome, the truths of modern science and of sacred learning, had found three humble halls, three devoted instructors, and a score of assiduous pupils, though the war whoop of the retreating savage still echoed within the surrounding valleys, and his council fires still blazed upon the hills.” Dr. Carnahan, who was a student in Canonsburg Academy, and afterwards President of Princeton College, writing in 1848 his personal recollections of the early life, says that in the whole of what was then Westmoreland County, embracing Washington, “there was not, in 1781, a single stone or brick or frame house. All the inhabitants lived in log cabins”—with earthen floor or rudely hewn boards, and for windows, a small square hole cut in between two logs, and closed with oiled paper or linen. There was a lack of all those conveniences which we regard as simple necessities. Dr. McMillan says that when he and his wife began housekeeping in their first cabin, they “had neither bedstead, nor table, nor chair, nor stool, nor pail, nor bucket. We placed two boxes on each other, which served us for a table, and two kegs served us for seats, and having committed ourselves to God in family worship, we spread a bed on the floor and slept soundly until morning. Sometimes we had no bread for weeks together, but we had plenty of pumpkins and potatoes, and all the necessaries of life; and as for the luxuries, we were not much concerned about them.” Dr. Ralston, referring to the same period, or a little later, writes: “Our wives and daughters were industrious, and made much homespun, and we wore it. I did not buy a coat for thirty or thirty-five years.” And Dr. Junkin tells a story of a certain blue cloth coat, which somehow found its way into that country, and as it was the only dress coat in the whole section it was made to do duty at nineteen weddings, nineteen bridegrooms in succession securing by purchase or loan the use of it, for the one occasion in even a pioneer’s life when he wants to appear well dressed.

And yet Latin and Greek could be learned in the schools of these Scotch-Irish pioneers wanting nearly all the conveniences of civilized life! And to show you how these outwardly rude people appreciated the educational efforts of their pastors let me read a few names from an old subscription list, bearing the date of 1794, which exhibits the liberal gifts of the people toward the academy, the results of their own labor in the field and at the loom: “James Ewing, five bushels

wheat, @ 2s; Robert Moore, two bushels wheat; John Logan, two bushels wheat; James Laird, four bushels wheat; Samuel Riddle, 7s 6d; John McMillan, \$1; Joseph Patterson, \$6; Mrs. Vallandigham, six yards linen; A. Nesbit, three yards linen; Widow Riddle, three yards linen; her daughter Mary, three yards linen; James McBride, three bushels rye;" and one subscription was payable in whisky, which, coming from an old-fashioned Scotch-Irishman, represents, I think, a good degree of self-denial.

It might be thought by some that these three preachers were interested only in securing helpers and successors in the work of the ministry, and not in the general cause of education; but this would be doing them injustice. Their views were broad and their sympathies wide. Seeing clearly that their own labors were restricted, and that all they could do as mere teachers would fall short of securing to the whole community the benefit of liberal culture, they united with others to secure the founding of a permanent academy at the county seat. The Washington Academy was chartered September 24, 1787, and the state gave a donation later of five thousand acres of land. The first meeting of the trustees was held in Philadelphia November 15, 1787. Benjamin Franklin was interested in this backwoods academy, counseled with the trustees, and gave the first gift toward a library—fifty pounds, which were expended in the purchase of books. Among the early trustees we find the names of the following ministers: Messrs. McMillan, Dod, Smith, Clark, Henderson, and Corbly, all who were then settled in the county. Thaddeus Dod was the Principal, and the upper rooms of the courthouse were occupied until the courthouse was burned, in 1791. The difficulty of finding another place caused the suspension of the academy, and the discouragement of the ministerial members of the Board of Trustees. Col. Canon, the principal proprietor of the town of Canonsburg, now offered a lot and the advance of money needed to erect a good stone building. His offer was promptly accepted, and the ministers of the county immediately transferred their allegiance to the new academy as promising to realize their hopes more surely and quickly. Thus the academy at Canonsburg was started on a career of prosperity so great and steady that in 1802 a college charter was procured for it under the name of Jefferson College.

In considering the temporary suspension of the Washington Academy fairness demands that we should take note of the fact that the trustees had little else than a charter on which to found an academy. At that time the five thousand acres of land were only promised; they were not yet located, and of course no use could be made of them.

Moreover, while it was true that there was in Washington considerable indifference toward education, it was also true that there was a like indifference toward religion. A church was not yet organized in the town, although it had for ten years been the county seat. The successful founding of the academy at Canonsburg aroused in Washington the Scotch-Irish trait which causes us to rebel against taking the second place, and so they started the academy again, but it never got fairly on its feet as a rival academy until there was religion enough developed in the place to justify the organization of a church. Canonsburg, on the other hand, was in close proximity to Dr. McMillan's church, and its academy was opened with solemn religious exercises. For Scotch-Irish development religion must be intelligent, and intelligence must be religious. Indifference to one causes in time deterioration in the other.

Now what effected the needed change in Washington so that there should be the necessary interest in both religion and education? It was the coming into the place of a Scotch-Irish minister who combined these two qualities, and possessed them in the highest degree, the Rev. Matthew Brown, who became at once the pastor of the First Presbyterian Church and the Principal of the academy.

John Brown, a native of Ireland, of Scottish descent, came to this country about 1720, and settled in Pennsylvania. His son Matthew was the father of the Matthew Brown of whom I speak. His father dying when he was two years old, he was adopted by his uncle William Brown, who as one of the commissioners of this (Dauphin) county assisted in laying out this town of Harrisburg. He was also a member of the Legislature and a member of the Constitutional Convention of 1790. He is said to have been the first to propose the gradual emancipation of the slaves within the commonwealth. His nephew was in due time educated at Dickinson College, and, after teaching and preaching for a few years, was called to the pastorate of the First Church and to the principalship of the academy in Washington in 1805.

I cannot forbear to remark that this double call was not merely because both institutions wanted the same man, but was the result of the adoption of the principle of which I have spoken, the common interest of the school and church.

In 1804 the board became convinced that the academy must form a kind of alliance with the church. The Presbyterians were using the academy and depending on it, and now the academy must use the Presbyterians if it is ever to do any good. It is probable, too, that by

this time the trustees had become identified with the church. At any rate, I find a resolution on the minutes of the board that might just as well have been offered in a congregational meeting; and it seems not improbable that it was first passed in a congregational meeting, and then offered to the board.

To show you how completely the academy and the church were becoming blended, I must read the resolution just as it is recorded. November 24, 1804, "Moved and seconded that it would be unwise and imprudent to have any person established as the pastor of *this congregation* who is not fully qualified to superintend as well the affairs of the congregation as those of our academical institution; therefore resolved that it be earnestly recommended to the *members of this board*, and all others, to make use of every exertion to have some person of suitable qualifications and competent talents established in this place as the pastor of this congregation and the Principal of our academy." This was passed unanimously, and a few months later Rev. Matthew Brown was called to the pastorate, and the board of trustees of the academy voted him a salary of £100 per year.

So great and rapid was the progress the academy made under Dr. Matthew Brown, that in 1806 a charter was obtained for Washington College. The history of the development of the academy into the college illustrates the importance of the alliance between education and religion, at least in that early day.

It is not my purpose to give a history of the progress of education in Washington County, and so I forbear to trace now the development of these two colleges (Washington and Jefferson), and of the one which has grown out of their union. My purpose has been to give a brief account of the pioneer educators as illustrating the best of all Scotch-Irish traits, the combined love of religion and education. But the facts already presented will fail to produce their full effect if I do not say something of the results of these pioneer labors.

Washington County, principally because of its devotion to Christian education, very early became the center of all missionary effort over the country farther west. The records of the Presbytery of Redstone show that its ministers were sent as missionaries and supplies northward as far as Meadville and Erie, and westward into Ohio to Steubenville, New Lisbon, St. Clairsville, Youngstown, Gallipolis, Cadiz, Chillicothe, Canton, Newark, Hudson, and other points, and even as far away as Detroit. Had the pioneer preachers of Washington County not been educators as well, how different might have been the religious history of Western Pennsylvania and Ohio and West Virginia!

Moreover, whatever good may have been accomplished by the graduates of Washington County colleges is also to be included among the results of the labors of the Scotch-Irish pioneer educators. Over three thousand seven hundred graduates, and probably three thousand more partially educated men, have gone from the walls of the two colleges which trace their origin to McMillan and Dod. Over sixteen hundred of these have carried the Scotch-Irish devotion to a combined religion and intelligence to the highest degree, and have entered the ministry. And, lest any one should suspect that these have been largely poor preachers, let me say that no less than eighteen of them have reached the highest office within the gift of their respective denominations, and have been Moderators of Assemblies, if I may include in the eighteen Bishop McLaren, of Chicago, whose position as bishop may be said to correspond in prominence to that of Moderator.

The representation of the college in the Episcopal Church is naturally very small, but it includes one bishop and two others who have been prominently named as likely to become bishops (Rev. Dr. Greer, of New York, and Rev. Dr. S. D. McConnell, of Brooklyn). About seventy have presided over colleges and universities, and one hundred and seventy have been professors in institutions higher than academies.

Among the nine hundred lawyers have been men no less distinguished. Of these, fully one hundred became judges, over twenty reaching the highest bench in their own states. Among those who have occupied the supreme bench in our own state in recent years, I may mention Chief Justice Mercur and Chief Justice Sterrett and Justices Clark and Dean. To these may be added our representation in the Superior Court, ex-Gov. Beaver and Judge Orlady.

Taken mainly from the nine hundred lawyers have been over two hundred Legislators, about seventy Congressmen, and eleven United States Senators, including Hon. James Ross, the first representative of this commonwealth in the United States Senate, who was a pupil and assistant of Dr. McMillan, and our latest representative, Hon. M. S. Quay. Four men have served in the President's cabinet: Hon. T. M. McKennan, who was Secretary of the Interior in 1850; Hon. Henry Stansbury, Attorney-general in 1866-68; Hon. B. H. Bristow, Secretary of the Treasury under Grant; and Hon. James G. Blaine, who twice filled with so much ability the Secretaryship of State.

If such a record as this does not prove the wisdom of our taking an active and earnest interest in Christian education and in educated religion, then there is no truth in the saying that the tree is to be judged by its fruits.

THE SCOTCH-IRISH IN THE CUMBERLAND VALLEY.

BY REV. GEORGE NORCROSS, D.D., PASTOR OF THE SECOND PRESBYTERIAN CHURCH,
CARLISLE, PA.

I HAVE been asked to tell the story of the Scotch-Irish in the Cumberland Valley.

Though the theme is rather trite in this region, it has received so far no attention in the many able papers which have been published by this Society.

The Cumberland Valley extends from the Susquehanna to the Potomac, a distance of about sixty miles, with an average width of from ten to twenty miles. This beautiful valley is set in a rustic frame of mountains, on which the eye rests with peculiar pleasure. The region received its present name after the formation of Cumberland County, in 1750. Previous to this it had been known by its Indian name as the "Kittochtinny Valley," though the early settlers in York County called it the "North Valley." Blessed with a salubrious climate, a fertile soil, and abounding springs of water, it has long been celebrated as one of the richest agricultural regions of the country.

When first invaded by the white man the valley seems not to have been covered by a dense forest, as generally supposed, but much of it was open "barrens," with scattering trees, while thick groves of primeval forest shaded the water courses. At this time it was not occupied by the Indians in any great numbers. Wandering parties crossed the region in pursuit of game, but the permanent lodges of the aborigines were then farther north and west.

The Cumberland Valley is not large, but it is so situated as to have had a peculiar influence on the early settlement of our race in this country. It was open for settlement when the largest wave of emigration from Ulster set in, and it became a seed plat from which many plants have been transferred to all other parts of this continent, and even to the ends of the earth. The generous invitation which William Penn extended to the oppressed of all nations brought our ancestor to this friendly colony, where this man was making, as he declared, "a holy experiment" in the interest of civil and religious liberty.

They were a hardy race, born and bred in the school of adversity. They cherished the memories of Patrick Hamilton, George Wishart, John Knox, and the martyr heroes of the Grass Market in old Edin-

burgh. They knew the history of Bothwell Brig and the battle of the Boyne equally well, for they had learned them both at a mother's knee. When they came to this country they had been "harried" out of two kingdoms, and cherished sacred and awful memories of them both. They sought freedom to worship God according to the plain teaching of His word, but they also sought a place where they might lay the hearthstone and build up the sacred shrine of family life beyond the reach of a bishop's court and the hated stigmas of its cruel edicts. They were willing to cross the stormy deep, and make a home in "Penn's Woods," taking all the risk that was involved in such an enterprise, if they might be free from those despotic methods in both Church and State to which they had so long been subjected.

In speaking of the Scotch-Irish Presbyterians, Mr. Bancroft says: "Their training in Ireland had kept the spirit of liberty and the readiness to resist unjust government as fresh in their hearts as though they had just been listening to the preachings of Knox or musing over the political creed of the Westminster Assembly. They brought to America no loyal love for England; and their experience and their religion bade them meet oppression with resistance."*

This heroic people generally landed at Newcastle or Philadelphia, and when they began to come their numbers were such as to cause some dismay to the gentle Friends. James Logan wrote in 1729: "It looks to me as if Ireland is to send all its inhabitants hither; for last week not less than six ships arrived."† He adds: "The common fear is that, if they continue to come, they will make themselves proprietors of the province." This fear was not without some warrant, for they did continue to come. Dr. Baird, in his "History of Religion in America," states that "from 1729 to 1750 about 12,000 annually came from Ulster to America."

It is true that these did not all come to Pennsylvania, but it is safe to say that the majority passed into this province. Other colonies were encumbered with State establishments in religion. The people of Ulster had experienced enough of that, and all they wanted was liberty. The word had crossed the sea that such freedom was to be found in Penn's Arcadia in the wilderness, and to this land of promise they set their faces. Some remained in the eastern part of the province, but the more resolute and determined pushed out to the frontier, and the ground on which we stand to-day was the very outpost of that frontier early in last century.

* History, U. S., Vol. III., p. 29.

† Rupp's "History."

Several reasons might be mentioned as contributing to this movement toward the front. The best land had been taken up at the east end of the province, and many of the Scotch-Irish emigrants were too poor to buy the improved farms of the East, though it must not be supposed that the early settlers in the Cumberland Valley were all poor. Those who came about the middle of last century had just closed out leases in the old country on such favorable terms that they could not retain their farms without paying more, and it is fair to presume that many of them brought quite a competence with them.

Then as a matter of fact they did not care to settle down among a people so alien in language as the Germans or so peculiar in religious belief as the Friends. They were said by their enemies to be "clannish;" and if loving one's own race and religion deserves that epithet, then we must allow that the charge was just. Besides all this, when once the stream set in, the crowd was so great that an overflow to the frontier was inevitable.

Naturally the unoccupied parts of what is now Lancaster and Dauphin Counties were first appropriated. Here came those "Paxton Boys," so feared and hated half a century later. For a time the blue waters of the Susquehanna formed the western boundary of even Scotch-Irish audacity; but this natural limit was soon overpassed, and hardy, adventurous spirits began to pour into the beautiful region beyond, and to exercise those rights of "squatter sovereignty" so well known and oft repeated on the American frontier.

It must be confessed that the frank and rather forward manners of our ancestry did not exactly please the serene amiability of our Quaker friends. It is to be feared that they were sometimes sorely tempted to regret that their leader Penn had been so very liberal in his invitation to the oppressed in all lands to come and share in the blessings of his "holy experiment." When that great and good man had passed away, and the business of his descendants had passed into the hands of their scheming agents, who had their own plans for personal aggrandizement, it is not strange that criminations and recriminations were frequent between the two parties.

James Logan himself, the agent of the Penns, was of the Scotch-Irish race, but he had accepted most of the principles held by the Quakers, and in the letter already quoted he says, without disguise, that the people from Ulster were "not wanted" in this province. With such a reception as he would accord them, it is not strange that they wished to move on and take possession of the unoccupied wilderness.

But who was this people thus depreciated, if not despised? To answer this question in this presence would be like "carrying coals to Newcastle," or petroleum to Oil City. We are all pledged to the opinion that they were about the grandest people that ever lived. They were strenuous asserters of civil and religious freedom. They were intelligent and patriotic. They were thrifty and hardy. It has been well said of them: "They were always contented with little, though happy with more." But they were not a luxurious people; they had not slept softly or fared sumptuously for many generations.

Though on religious principle they were law-abiding, yet for nearly two hundred years the law had generally been against them. They brought to this country an indignant sense of outraged rights and persecuted piety. They never claimed to belong to the "non-resistant party;" for they had been trained in the school of John Knox, who taught what another had so felicitously expressed, that "resistance to tyrants is obedience to God."

"This was the class of people," says Dr. Wing, * "by which the county of Cumberland was at first settled, and for more than forty years afterwards there was scarcely a mingling of any other in its population."

Only a narrow river, the Potomac, separates the Cumberland from the great valley of Virginia, the Shenandoah. After a short stay in the Cumberland Valley many passed on into Virginia, and thence spread over the South and West. As soon as the western part of the province was opened up to emigration by the purchase from the Indians of that region then known as the Westmoreland country, the tide of emigration set in that direction, and many families that had remained for a generation in the Cumberland Valley sought to improve their condition by going west. The witticism of Charles Dickens, that "an American would not accept a place in heaven unless he were allowed to move west," has never found a better illustration than in the Scotch-Irish race.

But now the question may be asked: "What did these people do that is worthy of record?" I propose to consider

I. THE INFLUENCE OF THE SCOTCH-IRISH IN THE CUMBERLAND VALLEY ON THE HISTORY OF RELIGION IN THIS COUNTRY.

A recent writer on the "Making of Pennsylvania," who seems to have inherited the prejudices of the last century, quotes with evident gusto the saying of Winthrop Sargent that "the Scotch-Irish always †

* "History of Cumberland County, Pa.," p. 15.

† "The Making of Pennsylvania," p. 181.

clothed themselves with curses as with a garment." The saying is a very happy introduction to several profane anecdotes with which the writer has been pleased to disfigure his book, but it certainly does the race injustice. It is not the memory which has come down to us from the pious men who founded the churches of the valley.

While it is certainly true that the race have not all been saints, yet as a class they were a truly religious people. They had suffered much for the sake of their religious principles. They brought the Bible, the Confession of Faith, and the Psalm Book with them, and the chain of churches which they founded in the Cumberland Valley is proof of their devotion and religious zeal. The organization of these churches is not a matter of record. It is a curious fact which illustrates well the religious spirit of these people that as soon as we find any trace of their settlements in the valley their churches are there as a part of their very existence.

The earliest notice of ministers visiting the valley is in 1734, when the Presbytery of Donegal "ordered Mr. Alexander Craighead to supply over the river two or three Sabbaths in November." The next year Thomson, Bertram, and Craighead were sent to supply the people in the same region.

These early churches of the valley are well worthy of more notice than we can give them in a short paper. They have been the pride of our people from the very beginning. As their names indicate, they were generally located by the natural springs so abundant in this limestone region.

Let us pass up the valley, glancing hastily at each of these early churches founded by the fathers. Taken in order, from east to west, the first is the

Silver Spring Church (Lower or East Pennsboro).

This venerable church still exists, and is a sturdy witness for the truth, though it has divided its original territory with the church in Mechanicsburg. The first pastor was Rev. Samuel Thomson, who was ordained and installed (1739) the same day over both East and West Pennsboro. The early meetinghouse was built of logs, but in 1783 the congregation erected a more substantial structure of stone, which is still standing. This noble work was accomplished in the early pastorate of Rev. Samuel Waugh, "the first American pastor" of this congregation. This church stands near a beautiful spring, which derives its name from James Silvers, who in 1735 took out a warrant for the land on which the spring rises. Though the name doubtless

was derived from the original proprietor, yet the corporate name of the church is Silver Spring.

First Church, Carlisle (Upper or West Pennsboro).

Passing up the valley, the next one of the early churches was located at Meeting House Springs, on the banks of the Connodoguin Creek, near to Carlisle. Though farther west, it was founded quite as early as the church at Silver Spring. Since 1833 it has shared the field with the Second Church of the same denomination. The first pastor at the Meeting House Springs was Rev. Samuel Thomson. The house that he preached in was undoubtedly a log structure, but no relic of this ancient sanctuary remains; for soon after the town of Carlisle was laid out (1751) the congregation decided to build within the borough limits.

During the time of division into "New Lights" and "Old Lights" two churches were built in Carlisle, one under the pastoral care of Rev. George Duffield, who, at a later day, was chaplain of the Continental Congress in Philadelphia; the other was served by Rev. John Steel, who showed his fitness for work in the Church militant by both fighting and preaching. During the Indian Wars he was commissioned by the governor as a captain of militia. He served his day and generation well, and then went home to the land of rest and peace (1779) during the Revolutionary War, for which he was duly enrolled as "Rev. Capt. Steel."*

This man, whose name will ever be held in grateful remembrance in the Cumberland Valley, was born in Ireland, and licensed to preach by the Presbytery of Londonderry. He came to America in 1742, and most of his ministry was spent in this valley. During all the Indian wars he ministered to a people with rifles in their hands, while his own gun was standing in the pulpit beside him.

The gentle and amiable Dr. Robert Davidson began his pastorate at Carlisle in 1785. It was early in his ministry that the two congregations in Carlisle were happily united, and the venerable stone church on the public square (which was begun under the ministry of Steel) was finished by the addition of a gallery. This edifice remains to this day a solid memorial of the men who laid its massive foundations in 1769.

The Church of Big Spring (Hopewell).

Passing up the valley, we find the next of these early churches at

*"Centennial Memorial, Presbytery of Carlisle," Vol. I., p. 195. See also "First Presbyterian Church of Carlisle," by Rev. Dr. C. P. Wing.

Big Spring (now Newville). Though the first call which appeared in Presbytery from any of these churches was from the congregation at Meeting House Springs (Carlisle) for the services of Rev. Samuel Thomson (1737), yet the first pastor actually installed was Rev. Thomas Creaghead,* called "Father Creaghead" in the minutes of the Presbytery.

This venerable man was the son of Rev. Robert Creaghead, who was in the siege of Londonderry, and the father of Rev. Alexander Creaghead, who afterwards removed to the region of Mecklenburg, N. C., where his advanced political views bore fruit after his death (1766) in the Mecklenburg Declaration of Independence (1775). This apostle of civil and religious liberty was the first man to preach in this valley; and he, by the appointment of Presbytery, installed his own father, Rev. Thomas Creaghead, pastor of the church at Big Spring, October, 1738.†

Thomas Creaghead, the first pastor of Hopewell Church, was an able preacher, and greatly beloved by his people. Under his impassioned sermons his audience was frequently melted to tears, and sometimes was unwilling to disperse at the close of the service. On one of these occasions (in April, 1739) he became exhausted, and hastened to pronounce the benediction. Waving his hand, he exclaimed, "Farewell!" and sunk down and expired in the pulpit. There is a tradition that his remains were buried beneath the pulpit in the old church in which he died.

The Middle Spring Church.

The next meeting place of the Presbyterians up the valley was at Middle Spring, about three miles north of Shippensburg. This congregation was at first a part of the Big Spring charge. On the minutes of the Presbytery they share the name Hopewell. After the separation of Middle Spring from Big Spring the former was called for a time Upper Hopewell, and the latter Lower Hopewell.

The first house of worship here was built of logs, and was erected about 1737. The congregation increased so rapidly that a larger house was found necessary, and again the material used was logs. In 1781 a stone church was built on higher ground, near the site of the present church. This building stood until 1848, when it gave place to the present substantial brick structure.

*The name is now generally spelled Craighead.

†"Craighead Genealogy," p. 39; "Centennial Memorial, Presbytery of Carlisle," Vol. II., p. 24.

This congregation has always been strong and influential, though for many years it has divided the field with the flourishing church of Shippensburg. The church in town was originally Associate Reformed, but since 1825 it has belonged to the presbytery of Carlisle. From 1765 to 1854, a period of nearly one hundred years, the church of Middle Spring had but two pastors, Rev. Robert Cooper, D.D., and Rev. John Moodey, D.D., both men of mark and power. In times of peace and war its pastors and people have played no unimportant part in the affairs of Church and State.

The Rocky Spring Church.

The next beacon light for the early Presbyterians, passing up the valley, was at Rocky Spring. It is generally agreed that its organization occurred about 1739.*

One of its earliest and most distinguished pastors was Rev. John Blair, who served the three churches, Rocky Spring, Middle Spring, and Big Spring. He was a strenuous supporter of the "New Light" party of the last century, and was never connected with the Presbytery of Donegal. Hence we have very little record of the church in those early days. His pastorate is supposed to have lasted from 1742 to 1755, when the whole frontier was devastated by the Indians, and he retired to the east with many of his people.† Mr. Blair never returned to Rocky Spring, but on the decease of his brother, Rev. Samuel Blair, he accepted a call to be his successor at Fagg's Manor in 1757.

Rev. John Craighead, who lived and died on the field, was the second pastor of the Rocky Spring Church. He was the heroic pastor who in the dark days of the Revolution led his people to the tented field and fought bravely under Washington for American independence. In this arduous struggle his neighbor, Rev. Robert Cooper, D.D., pastor of the Middle Spring Church, was his companion.

One story oft repeated has come down to us which well illustrates the spirit of the men and the age. As they were going into battle one day a cannon ball struck a tree near Mr. Craighead and dashed off a huge splinter which nearly knocked him down. "God bless me!" exclaimed Mr. Cooper, "you were nearly knocked to staves!" Well, yes," was the ready reply of his jocular friend; "and though you are a *cooper*, you could not have set me up."

*"Centennial Memorial, Presbytery of Carlisle," Vol. I., p. 209.

†"Centennial Memorial, Presbytery of Carlisle," Vol. I., pp. 198, 209; also "The Log College," p. 197.

These worthy men, however, never forgot their high calling as ambassadors for Christ. When in camp they acted as chaplains to their soldiers, and labored with commendable zeal for their moral and spiritual improvement, and when independence was secured they returned to the valley and resumed the usual functions of the sacred ministry.

Falling Spring Church, Chambersburg.

One of the earliest settlements in the valley was made where Chambersburg now stands. Here Benjamin Chambers, the youngest of four brothers who had emigrated from County Antrim, Ireland, was allowed by the proprietaries in 1730 to fix his claim. He was on friendly terms with the Indians, and suffered no molestation from them until the beginning of the French and Indian war. The settlement was known by the name of Falling Spring until 1764, when the town of Chambersburg was laid out and named after the proprietor.

By appointment of the Presbytery the Revs. Samuel Thomson and Samuel Caven supplied "the people of Conococheague" much of the time during the years of 1737 and 1738. By this general description was meant the people at the various settlements along the Conococheague creek. The churches have generally gravitated to the towns and are now known severally as the Mercersburg, Greencastle, Robert Kennedy Memorial, and Falling Spring Church, Chambersburg.

The first pastor at the Falling Spring Church was Rev. Samuel Caven, who was ordained and installed November 16, 1739, but his pastorate here terminated in 1741. He was afterwards pastor of the Silver Spring Church, where he died November 9, 1750.

It has been the good fortune of the Falling Spring Church, Chambersburg, to remain where it was first planted. It has one of the most beautiful locations in all the valley, and as we wander through its ample grounds and its quiet churchyard, where now rest the sacred dust of many generations, we are reminded of the refined taste of the man, Col. Benjamin Chambers,* who, January 1, 1768, deeded the ground to the congregation for "the yearly rent or consideration of one rose if required."

The present church edifice is a substantial stone building which passed unscathed through the fires of invasion in 1863, and still remains a sacred memorial to the taste and piety of those who built its massive walls in 1803.

The Mercersburg Church (Upper West Conococheague).

The earliest date assigned for the organization of the church in this

*Nevin's "Churches of the Valley," p. 141.

region is 1738. There seems to have been several different preaching places for these "Conocogig" people, as the congregation embraced all the region afterwards occupied by the churches of Welsh Run, Loudon, and St. Thomas—a region about fourteen miles square.

The first meetinghouse was a rude log building erected at "Church Hill," a place about two and one-half miles from the present town of Mercersburg. Owing to the perils connected with the Indian wars, the church was surrounded by a stockade. Their first pastor, Rev. John Steel, who was afterwards pastor of the church in Carlisle, was the leader of his people in war as well as peace. The people went to the house of God on the Sabbath day all armed and ready for any emergency.

In 1819 the old log church gave place to a stone building, and as the rough walls were covered with plaster, it was known as the "White Church." It was occupied until 1855, shortly after which it was torn down, and services were confined to the church in town.

The town of Mercersburg was laid out in 1786. To meet the wants of the population which soon collected here, a house of worship was erected in 1794. The stone church which was then built, having been thoroughly renovated, is still occupied by the congregation, though very little remains of the original structure either in plan or appearance.*

Greencastle Church (East Conococheague).

The greater part of Franklin County is watered by the Conococheague Creek. It is divided into two branches known as the east and west creeks of that name. This general region appears on the minutes of the Donegal Presbytery as the "Conococheague Settlement," or "the People on the Conococheague." The flood of Scotch-Irish immigration was so great that settlements were made almost simultaneously throughout the entire length of the Cumberland Valley. The Presbytery of Donegal "sent supplies to the people of the Conococheague almost as soon as to the people of the Conodoguinet."

As early as 1738 the congregation of East Conococheague was divided.† The clerk of the Presbytery describes the region in rather vague terms, but the record is plain as to the fact that the congregation had agreed to divide, and that the Presbytery consented to the division while expressing the opinion that the people had acted somewhat hastily in separating without the consent of the Presbytery.

* Dr. Thomas Creigh's "Historical Discourse in Nevin's Churches of the Valley," and Rev. William A. West in "Centennial Memorial of Carlisle Presbytery," I., 205.

† Nevin's "Churches of the Valley," page 162.

The eastern part of the congregation thus divided embraced that region which is now known as the town of Greencastle and its vicinity, but which was then called "East Conococheague."

We would naturally suppose that the other part of this divided congregation was the church on the west branch of the Conococheague and now known as the church of Mercersburg. But this was not the case. Besides these two centers, which still remain strong congregations, there was another located between them which was "New Light" in its sympathies, and which kept up a separate existence until about the beginning of this century. It will come into notice again in the sketch of Welsh Run (Lower West Conococheague), with which it was associated for years under the ministry of Rev. Thomas McPherrin.

The first building used as a place of public worship within the bounds of the East Conococheague congregation was probably a log house, and was erected near a spring on the lands of William Rankin, about three-quarters of a mile east of Greencastle. About the middle of last century a better house was erected, which became historic as the "Old Red Meeting House." This church building is quite minutely described in Nevin's "Churches of the Valley." It was a frame building and painted red. During the ministry of Rev. Robert Kennedy the church was enlarged by an addition of twelve feet to the front. The "Old Red Meeting House" was occupied until 1828, when it was torn down and a plain brick church 50x60 feet was erected in the town of Greencastle. This building, which has been greatly improved, is still occupied by the congregation.

The Church at Greencastle was strengthened by the addition of another congregation in 1825. As far back as 1783 the Rev. Matthew Lind settled at Greencastle as pastor of the Associate Reformed congregation. In 1791 the congregation erected what was known as the "White Church." This plain little building became historic. Here the Associate Reformed Synod met in 1799, when the standards of that Church were adopted. Here the first General Synod held its sessions in 1804. Here Dr. John M. Mason made his celebrated defense of open communion. Rev. Matthew Lind was pastor of this Church, 1783-1800; John Young, 1800-1803; John Lind, 1804-1824. In 1825 the congregation placed itself under the care of the Presbytery of Carlisle, and the Rev. Matthew Lind Fullerton became its pastor. After Mr. Fullerton's death, in 1833, the "White Church" and the "Red Church" people were united under the pastorate of Rev. James Buchanan, who, though greatly beloved, was compelled by failing health to resign his charge in 1839. This congregation,

under a succession of worthy pastors, has still remained united and prosperous.*

*Robert Kennedy Memorial Church (Lower West Conococheague),
Welsh Run.*

This Church had its origin in the divided state of the Church at large during the New Light and the Old Light controversy of last century. In 1741 it was organized as a New Side Church, and was closely associated with the New Side branch of East Conococheague congregation, which was mentioned in connection with the Greencastle Church. For a time these people were served by a Rev. Mr. Dunlap, and afterwards by the Rev. James Campbell, a member of the Presbytery of New Castle. The labors of the latter were spent on this field for several years about the middle of last century. In 1774 the Rev. Thomas McPherrin became pastor of the congregations of East Conococheague (New Side branch), Lower West Conococheague, and Jerusalem (Hagerstown). He continued pastor of at least part of this charge until 1799. Rev. Robert Kennedy, a man of keen intellect and scholarly tastes, became pastor in 1803. In this region he spent forty years of ministerial service, which has been commemorated by giving his name to the church.

The first house of worship at Welsh Run was a log structure, which was burned by the Indians in 1761. A second building was erected in 1774. It was constructed of logs, which were covered with weatherboards. This sanctuary was of the ancient model with high pulpit, a stately sounding board, and high-backed pews. This building served the congregation as a place of worship nearly a century, when it was torn down in 1871 to give place to the present Robert Kennedy Memorial Church, which was erected by Mr. Davidson Kennedy, of Philadelphia, in memory of his father.

But time would fail me to tell the story of all the congregations that were closely affiliated with these "churches of the valley." It was the same sturdy race of men who planted the first churches up the Susquehanna and along the blue waters of the Juniata, who "held the fort" in Sherman's Valley † and set up their standards in the Path Valley region, who planted old Monaghan in the edge of York County, spread out through the "Barrens," and built the stone churches on the Great Conewago and Marsh Creek. They not only sent their missionaries down into the Valley of Virginia, but furnished most of the

* Rev. W. A. West, in "Centennial Memorial, Carlisle Presbytery," I., 199.

† Robnson's Fort, where Center Church now stands.

pioneers for the Westmoreland region, which in that early day included almost everything toward the land of sunset.

The *status* of the churches in Cumberland Valley has been altered somewhat by the changes which have gradually come over the race elements of our population. Many families of the original settlers have passed on the wave of emigration to the West, and their places have been taken by worthy people of the German stock. But most of these original churches continue strong and prosperous, notwithstanding the racial changes which have gone on around them. The strength of the original congregations is evinced not only by their present healthy condition, but by the strong colonies which they have sent out. These young churches have in some instances quite equaled their parent hives, and almost all are showing the aggressive power of a pure gospel by gathering into their communion many who were not originally of Presbyterian families.

Our people are generally true to the traditions of the fathers; for though devoted to his "Confession of Faith," the Ulsterman was able to criticise it. The authority in matters of religion which it had conceded to the civil magistrate, he was no longer willing to admit. He had learned something in the school of affliction, and on this point he had grown wiser than his teachers. In an ideal Christian state, where all men had accepted one interpretation of Scripture, it might be a very beautiful system; but in such a very imperfect world as this, with its conflicting opinions as to the claims of God, the powers of the Church, and the needs of the soul, the Ulsterman had found to his sorrow that the civil magistrate could not be safely trusted with the question of heresy.

The freedom which he claimed for himself he conceded to others. The outward uniformity in religion which the Westminster fathers had hoped might be secured in Great Britain and Ireland, he saw was a Utopian dream which he renounced forever.* He revised his "Confession of Faith" (1788) so as to limit the powers of the civil magistrate to secular concerns, and left the Church free in its own province. On this whole question the Presbyterians of Pennsylvania were greatly in advance of the New England Puritans and the Churchmen of the South.

The restless spirit of enterprise in the Scotch-Irish race has caused the children of many of these early settlers in the Cumberland Valley to seek their fortunes in distant parts of the land, but the churches

* "History of the Presbyterian Church," Hodge, 408; "American Presbyterianism," Briggs, 364.

which they planted remain the sacred monuments of their religious principles. Other races have come in to swell the population of their beautiful valley, but the day must be far distant when their memorials shall have perished from the land which they at first consecrated to liberty and religion by toil and sacrifice in tears and blood.

II. THE INFLUENCE OF THE SCOTCH-IRISH IN THE CUMBERLAND VALLEY ON THE HISTORY OF EDUCATION IN THIS COUNTRY.

The Scotch-Irish Presbyterians have always been conspicuous in their maintenance of education, both higher and lower. Their zeal in this matter finds expression in their "Directory for the Public Worship of God," where all "not disabled by age or otherwise" are exhorted "to learn to read." The schoolhouse was generally built beside the church, and quite frequently the pastor was the head of a "log college," where the young people learned at least the elements of a higher education, and many were thus fitted for the highest positions both in Church and State.

The right and duty of private judgment, on which the Scotch-Irish Presbyterian has always strenuously insisted, involves by the bonds of an invincible logic the importance of popular education. If the people must decide for themselves in matters of religion, they must learn to read and think for themselves. Therefore, wherever these reformation principles have prevailed the schoolhouse has been planted under the shadow of the church.

But another principle of the Scotch-Irish Presbyterian which wrought to the same end was the place which he gave to the laity in the government of the Church. The ruling elder in the Presbyterian Church sits in judgment upon the qualifications of the young candidate for the ministry. He must weigh the obscure, erratic, or mistaken views of the heretical teacher. He must approve or reject the new measures which, in the providence of God, are constantly emerging in the history of the church; he must be "wise to know what Israel ought to do" in every new crisis; and all this is impossible unless this representative of the people be a reading, thinking man.

But after all, the most potent influence demanding the appliances of a higher education among our ancestors was the deep and unchangeable conviction which prevailed among them that the ministry of the church can never be safely intrusted to unlearned and ignorant men. This principle, which finds expression in the written constitution of the Church, has had all the force of an unwritten law grounded in the elementary prejudices and traditions of our race. Dr. Alexander, in

his "Log College," doubtless tells the exact truth when he says: "The first Presbyterian ministers in this country were nearly all men of liberal education. Some had received their education in the universities of Scotland, some in Ireland, and others at one of the New England colleges. And, though there existed such a destitution of ministers in this new country, they never thought of introducing any man into the ministry who had not received a college or university education, except in very extraordinary cases; of which, I believe, we have but one instance in the early history of the Presbyterian Church."*

A recent writer, who shows no love for the Scotch-Irish, or for their religion, confesses: "The Presbyterians of Pennsylvania, whether Scotch-Irish, or English, always showed a stronger leaning toward the best sort of education than either the Quakers or the Germans."† The reason is not far to seek. The whole Quaker movement was a reaction against the institutional religion of England. It was an appeal from outward authority to "inward light," and religion was thus made a matter of inner conscience and direct spiritual suggestion. It was in many respects a noble protest of manhood and Christian consciousness against the lying pretensions of sacerdotalism, and as such may we never forget to honor it; but the "inner light" alone proves to be a mere will-o'-the-wisp, and those who try to "walk in the light" of "the sparks" which they "have kindled" either end in a very meager spiritualism, or wander off into a dreary rationalism. It is not safe to give up the light of God's word or the guidance of his Church.

The minor sects of Germans were, in their way, quite kindred to the Friends in much of their religious thinking. They made little or no appeal to authority. In their mystic thought there was little need of books and libraries. They believed that educated men were generally rascals. They had left their native land to escape from the authority of a Church and a State that seemed to be always against them. They associated books and education with the men who had been their oppressors, and they wanted no more of them. They did not wish an educated, professional ministry. They even resisted the free school system when it was at first proposed. Of course this was not true of all the Germans. Men of the Muhlenberg or Schlatter type were always friendly to the higher education. But the common "boors of the Palatinate," as Franklin called them, especially those who had gone daft on the subject of religion, had no high ambitions in the way of education, scientific or classical. Their divisions on minor

* "The Log College," p. 10.

† "The Making of Pennsylvania," by Fisher, p. 184.

points of religious opinion were endless, but they were pretty generally united in their contempt for "book learning."

Now, in marked contrast to all this, the religion of the Scotch-Irish Presbyterian was the religion of a book, and that book was the Word of God. The exposition of that book was found in another volume, which he called his "Confession of Faith." It not only contained the Calvinistic system, as set forth in the "Confession of Faith" proper, but the "Larger" and the "Shorter Catechisms," with proof texts, the "Directory for the Public Worship of God," and the "Form of Presbyterial Church Government." To these were added "The National Covenant" (1580), the "Solemn League and Covenant" (1643), the "Sum of Saving Knowledge," and several historical papers.

As I write, I have a well-worn copy of this ancient volume lying before me, which some one of the early fathers brought to the Cumberland Valley. It is safe to say that the young man who had thoroughly digested that volume, with his Bible in hand, had already secured a liberal education. The memorization of the "Shorter Catechism" and its proof texts in childhood laid the foundation; the study of the rest of the book in later years erected the superstructure of a noble Christian manhood.

All this cultivated a strenuous intellectual life, and made the race ambitious to obtain as much education as possible. But there was another principle at work among our ancestors which wrought powerfully in the same direction: they all held to a high theory of inspiration. To expound the Book of God properly it must be read in the original tongues; hence the Ulsterman always insisted on having an educated minister, and it was his fondest wish that at least one of his sons might be chosen of God for the sacred office. This high and generous aim in the matter of education has gradually weaned our people from the farm, and sent them into the professions.

The desire to secure the benefits of the higher education, and especially to provide suitable pastors for the churches springing into existence in all the new settlements, had led to that holy venture, the "Log College" at Neshaminy, Bucks County, Pa., where the elder Tennant trained a generation of young men who were noted for their fervent zeal in the work of the gospel ministry. Out of this noble experiment grew Princeton College and all that the name of Princeton stands for to-day.

Tennant set the example; it was soon followed by others, and about 1760 a classical school was organized in Carlisle, with Rev. Henry McKinley as Principal. This school was broken up in 1776, when the

Principal and most of the students enlisted in the patriot army. But the ideal did not pass away; and as early as 1781, before the close of the war, we find John Montgomery, Robert Miller, Samuel Postlethwaite, Dr. Samuel McCoskry, William Blair, and others, as trustees, asking the Presbytery of Donegal for a conference concerning the interests of this school. Their request resulted in their securing the patronage of the Presbytery; and, though the trustees at Carlisle had only thought of an academy under the care of the Presbytery, their action led up to the founding of Dickinson College in 1783.

It would be a labor of love to dwell on the several classical schools which for more than a century were maintained at various points in this region.* The devoted and laborious preceptor was generally a minister of the gospel, who taught "the humanities" all the week and filled the sacred desk on the Sabbath. Most of these "log colleges" have ceased to exist, but they did a noble work in their day, and kept the torch of liberal studies burning through dark and troubled times. Much of this work culminated in the founding of Dickinson College, though many classical schools continued to do a work of liberal education for the people far into this century.

The gifted and brilliant Rev. Charles Nisbet, D.D., of Montrose, Scotland, was persuaded to become the first "Principal" of the college. Rev. Robert Davidson, D.D., of Philadelphia, was his honored coadjutor in the college, and also in the pastorate of the Presbyterian Church in Carlisle. James Ross, LL.D., author of a Latin grammar, was made Professor of Latin and Greek, and these worthy men had at least one assistant in the English department of the young college.

It is almost pathetic to see this heroic people, while still panting in the awful struggle against the despotic claims of the Old World, bravely setting themselves to provide for that higher education which was essential to their divine ideal, a free Church in a free state. They had the profound conviction that they could not attain to this Canaan of their hopes unless they were guided by that pillar of cloud by day and fire by night which is furnished by a generous Christian culture.

As a race, our people have often been charged with a lack of religious charity, but the history of Dickinson College is a complete refutation of the charge. For fifty years it was conducted under Presbyterian auspices, but never under the care of Synod or General Assembly. So liberal was the management that the college was lost to the Presbyterian Church, though it has still received the liberal benefactions of her people.

* "Centennial Memorial, Presbytery of Carlisle," Vol. I., p. 342.

III. AS TO THE INFLUENCE OF THE SCOTCH-IRISH OF THE CUMBERLAND VALLEY ON THE POLITICAL HISTORY OF THIS COUNTRY.

No race element in the early settlement of this country brought with them more decided convictions on the subject of civil and religious liberty than the early fathers of Cumberland Valley. The duty of passive obedience had been preached to them for more than a hundred years. They had heard the doctrine from the minions of the Stuarts in Scotland, and they had heard it again from the prelates of Ireland, but it never really commanded their assent. For a little while, during the prevalence of the commonwealth and the ascendancy of their party in England, the Presbyterians may have been tempted to use it themselves; but when the heavy hand of Cromwell's military despotism was laid on the Kirk, they were compelled to review and correct some of their former principles.

During their sojourn in Ulster they were subjected to a rough schoolmaster, who set them again to the study of that hard question, the proper relation between Church and State.* All the saintliness of Jeremy Taylor's "Holy Living" and "Holy Dying" could not reconcile them to the cold-blooded despotism of his prelatical demand that the Presbyterian ministers in his diocese should either submit to Episcopal ordination or to the deprivation of all authority as ministers of religion. And if this was the tender mercy of the man who, in the day of adversity had written "On the Liberty of Prophesying," what could be expected of the rest? The story has been told so often that it need not be repeated here. In one of the papers read this evening Mr. Froude has been aptly quoted on this subject of the hardships which the Presbyterians of North Ireland were compelled to endure at the hands of the Established Church.

It may seem unfortunate in these halcyon days of peace to recall the mistakes and hardships of former generations, but the veracity of history requires us to painfully traverse these

"Old, unhappy, far-off things,
And battles long ago."

It is only in this way that we can arrive at any proper understanding of the men and the motives which combine to make our American history.

The right of the people to a voice in the government of both Church and State has always been a fundamental principle with the Scotch-

* Reid's "History of the Presbyterian Church of Ireland;" "Scotch and Irish Seeds in American Soil," by Rev. J. G. Craighead, D.D.

Irish Presbyterians. The contemptuous disregard of this principle by the lords temporal and spiritual of Great Britain sent these men across the stormy Atlantic in the pursuit of freedom, civil and religious. They had borne much in the Old World without making armed resistance; for a long time they showed the same spirit in the New World; but a time came when the smoldering fires of their discontent burst out in the flames of indignant rebellion, which swept the last vestige of British domination from the land.

The patriotism of our ancestors was put to the test first in the French and Indian wars, and afterwards in the long and weary conflict for independence.* In both these trials they came through the fiery test with distinguished credit.

The first conspicuous service performed by the Scotch-Irish was their defense of the frontier of the colony against the savage invasion of the Indians, who were instigated by the French to harass the English settlements, and thus stay the tide of British colonial enterprise. The spirit which animated the French was not only patriotic, but religious. Those who are familiar with the heroic efforts of the Jesuits to convert the red men of the lake and the forest know that it was the religion of the "Most Christian King" and his people, quite as much as their colonial ambition, that actuated the French in all their efforts to capture the New World.† It was a conflict between the Romanism of France and the Protestantism of Great Britain.

The Scotch-Irish of the Cumberland Valley were foremost among the provincial troops during the whole French and Indian War. From the Potomac to the St. Lawrence they left their mark in patriot blood on every battlefield. In their own province they were a wall of fire between the murderous savage of the wilderness and the men of peace by the Delaware, who were out of harm's way.

Whatever may have been the motive which prompted the proprietaries and their agents to push the Scotch-Irish back to the frontier, the fact is undeniable. It may have been, as some suggest, to prevent quarreling between them and the Germans; or, as one intimates, to prevent intruders from invading the valley under Lord Baltimore's title;‡ or, as our fathers came to believe, to put a sturdy fighting race between the non-resistants of the east and the danger which lurked on the frontier. In either case the result was the same: the Scotch-Irish

* Loudon's "Indian Wars," Carlisle, Pa.; Breed's "Presbyterians and the Revolution."

† Parkman's works throughout, especially the "Jesuits in North America."

‡ Day's "Historical Collections," p. 263.

performed a faithful picket duty on the front for the defense of the whole colony, and yet were blamed for everything that they did in self-defense.

The Quakers might lift up their hands in holy horror at the promptness with which our fathers defended their families and themselves against the murderous attacks of those roaming bands of savages; but these men of peace were not only largely responsible for putting the Scotch-Irish in the position where they were compelled to bear the brunt of the Indian war, but they did not blush to revile the men who were defending every hearthstone in the colony at the peril of their lives.

The pitiful story of Braddock's defeat in 1755 is indelibly impressed on the memory of our people.* The disaster itself was not more unfortunate than the ill-advised retreat of the British army before an enemy weaker in numbers and resources. Gov. Morris was at Carlisle when the first news of the disaster reached him. He had come to the frontier for the purpose of sending on supplies, and to encourage the people in the midst of the general alarm.

The need was greater than he or any one else had imagined. Even before Braddock's defeat, and when that general with his army had gone only thirty miles from Fort Cumberland, a party of one hundred Indians, under the notorious Shingas, came to the Big Cove, in what is now Fulton County, killed and took prisoners about thirty people, and drove the remainder from their homes. Rumors of contemplated attacks came upon the people in quick succession, and actual massacres were reported at various points along the frontier.

A general sense of security and hopefulness had possessed the English colonies. An army of British regulars was thought invincible. When the news of the great disaster reached the valley, all was panic and confusion. The fugitive wagoners who brought the first report did not spare abundant exaggeration of the danger. The Governor called the Assembly to meet in Philadelphia to devise means to defend the frontier. At the earnest request of the people, he gave directions for the building of two stockade forts, one at Carlisle and the other at Shippensburg. He promised arms and ammunition, but advised the people to form associations for their own defense. Four companies of militia were organized, and he seems to have done what he could in the way of supplying these companies with powder and lead.

* Parkman's "Montcalm-Wolfe," I, pp. 187-233, and Wing's "History of Cumberland County."

It was hoped that the remnant of the army, under Col. Dunbar, would be allowed to camp in the Cumberland Valley for the winter. The position was central; it was on the frontier; it was just where the army was most needed; it was in the section which had made the greatest sacrifices for the support of the expedition; these and many other considerations seemed to demand that here the remnant of the broken army should go into winter quarters. But the northern frontier was menaced, and Maj. Gen. Shirley, who now had the control of the American forces, decided that the troops in Pennsylvania should be sent north, and that Pennsylvania must take care of herself.

Great was the consternation in this region when the inhabitants saw all the troops, arms, and ammunition passing through the valley and hurrying away to the northern frontier. It was with the saddest forebodings that our people saw themselves left to the tender mercies of every skulking band of savages who might be tempted to invade their settlements for scalps and plunder. Their worst fears were soon to be realized in a reign of terror scarcely ever equaled in the history of this country.

While the Governor and Assembly were wrangling over the question as to whether the lands of the proprietaries should be taxed, and the Quakers were insisting that no money should be voted for the support of a war against the Indians, the Scotch-Irish of Cumberland Valley were left to shift for themselves as best they could, and thus they sustained that "storm of blood and fire" which the cowardly retreat of Dunbar had unfortunately invited.*

And now came the darkest period in the history of our people. The defeat of Braddock left the whole Cumberland Valley exposed to the stealthy and murderous incursions of the savages, and it is impossible for us to imagine the terror in which the people lived. Up to this time their relations with the Indians had been so peaceful that they were not prepared for the conflict. They had built no forts. They were almost destitute of arms and ammunition. Their log cabins were widely separated in a new and wilderness country. The attack was sudden, unexpected, and deadly. No age nor sex was spared. When their natural protectors were slain, women and children were often carried away into captivity. Many of the inhabitants were for the time driven back into the eastern part of the province; but enough remained to man the forts now hastily constructed, and to keep the enemy at bay.

* Parkman's "Montcalm and Wolfe." I., p. 233; Wing's "History of Cumberland County, Pa.," p. 44.

Finally the expedition from Carlisle, under the command of Gen. John Armstrong, which destroyed the Indian town of Kittanning, broke the power of the enemy on our immediate frontier.* The evacuation of Fort Du Quesne by the French (1758) three years after the defeat of Braddock, and its occupation by the English, pushed the outer line of defense farther back, but for several years after this the whole frontier was subjected to frequent and murderous attacks from the stealthy and savage foe. Even as late as during the Revolutionary War the hardy men who stood at the front—and they were Scotch-Irish with scarce an exception—still feared the tomahawk and the scalping knife of the bloodthirsty savage.

The Scotch-Irish of Cumberland Valley were prompt to recognize the principles involved in the War of Independence. To enter minutely into the history of this struggle would be quite beyond the scope of such a paper as this, but justice to the memory of our patriot dead requires that we should not forget their service in "the day that tried men's souls." It is safe to say that not even among the Puritans of New England was the war for independence more popular than among the Presbyterians of our valley. As a people they not only knew their rights as British subjects, but all the traditions of their race prompted them to resist every encroachment of royal oppression. The thought of a clash with the arbitrary domination of England sent a thrill through all the settlements from Ulster. The fierce conflicts of other days were recalled, and it was soon evident that the average Scotch-Irish man had little love for the mother country.

The first news of the Boston massacre and the closing of the ports in that region aroused the whole population of our valley as one man. A meeting of "freeholders and freemen" † was called on Tuesday the 12th day of July, 1774, in the stone church which still stands on the square in Carlisle. John Montgomery, an elder of the congregation, was chosen to preside over this meeting of patriots. Resolutions were adopted declaring that Boston was suffering in the common cause of all the colonies, that every prudent measure ought to be adopted to secure redress for the past and safety for the future, that a Congress of Deputies from all the colonies would be a proper method for this purpose, that the colonies ought to unite in refusing all commerce with Great Britain or her dependencies until they have secured a redress of grievances, that the inhabitants of this county will contribute to the relief of their suffering brethren in Boston whenever it is neces-

* Parkman's "Montcalm and Wolfe," I., p. 423.

† "Men of Mark of Cumberland Valley," p. 42.

sary, that a committee for this county be appointed to correspond with similar committees of this or other provinces as to "the general welfare of British America," and that James Wilson, Robert Magaw, and William Irvine be the deputies appointed to meet the other deputies from this province at Philadelphia, on Friday next, "in order to concert measures preparatory to the General Congress."

The language of these resolutions was loyal, but it was determined. These men were making demands which were sure to be resisted. They were commending as patriots the men whom the king and the Parliament were treating as rebels; they were proposing to confederate with the other colonies for mutual defense; it is plain that a collision was inevitable.

But these fathers of American liberty did not quail when the storm of battle came nearer. By May of the next year (1775) we learn that "a county committee was organized, three thousand men associated, five hundred men were taken into pay and drafted, to be armed and disciplined and marched on the first emergency; and for this the county was drawn upon by a tax on all estates, real and personal, for twenty-seven thousand pounds."*

The preparations for the impending conflict went on persistently. The committee of the county, writing from Carlisle July 14, 1776, assures the President of Congress that "the spirit of marching to the defense of our country is so prevalent in this town that we shall not have left men sufficient to mount guard, which we think absolutely necessary for the safety of the inhabitants and ammunition."

The spirit of the Pennsylvania Assembly was intensely conservative. They had instructed their delegates in the Continental Congress to oppose every proposal of separation from the mother country. At this juncture a petition from the people of Cumberland County was presented to the General Assembly of the province, which among other things declared: "If those who rule in Britain will not permit the colonies to be free and happy in connection with that kingdom, it becomes their duty to secure and promote their freedom and happiness in the best manner they can *without that connection.*" †

This petition concluded with the courteous but emphatic advice to the Assembly, "that the last instructions which it gave to the delegates of this province in Congress, wherein they are enjoined not to consent to any step which may cause or lead to a separation from Great Britain, *may be withdrawn.*"

* Wing's "First Presbyterian Church of Carlisle," p. 110.

† "American Archives," Fourth Series, Vol. VI., p. 850.

This bold advice was taken. When the motion for independence was finally acted upon in Congress, the weight of Pennsylvania was carried in its favor by the casting vote of James Wilson, of Cumberland County. The overcautious delegates, whose patriotism was never questioned, but who still hoped for some advantages by delay, were rebuked by the failure of their reelection, and men from the interior who were ripe for revolution were chosen by the people.

The published action of our people, therefore, in that critical period between the closing of the port of Boston and the Declaration of American Independence shows how prompt they were to demand a redress of grievances or complete separation from the mother country. When the time for action came such ministers of the gospel as Steel and King, Craighead and Cooper, not only urged their people to enlist for the war, but set them a glorious example of heroic sacrifice for the good cause by joining the army of patriots under Washington.

On the eve of the departure of Magaw's Battalion from Carlisle, March 17, 1776, the almost youthful chaplain, Rev. William Linn, preached before it a sermon full of fire and enthusiasm. This patriotic discourse so far agreed with the feelings of his hearers that a copy of it was solicited for publication, and thus we see reflected in its fiery periods the thought and spirit of the time. After recounting the recent scenes at Lexington, Concord, and Bunker Hill, he exclaimed: "Be of good courage, then, cherish this ardor, gather strength from every excitement; and when the day of trial comes, the Lord make you like Saul and Jonathan, 'swifter than eagles' and 'stronger than lions.' When you come to be drawn in battle array, let your breasts rise high and your joints stand firm, let a generous indignation sparkle in your eyes and flush your cheeks. If you have any mettle, if you would not have your names damned to perpetual infamy, behave like men and fight for your people and for the cities of your God."

Indeed, the War of the Revolution was begun and maintained for principles peculiarly dear to Scotch-Irish Presbyterians. As they were among the first to declare themselves in favor of separation from the mother country, so they were among the last to lay down their arms, and that only when the great cause was won.

They were conspicuous in almost every battle of the great struggle; and when the conflict ended in the triumph of their aspirations, it is not strange that the free representative principles of their Church government should have been adopted as the model for our Federal Constitution. The Scotch-Irish Presbyterians at last had attained to their ideal: *a free Church in a free State.*

SCOTCH-IRISH SETTLEMENT OF DONEGAL, LANCASTER COUNTY, PA.

BY SAMUEL EVANS, ESQ., COLUMBIA, PA.

IN the years 1718, 1719, and 1720 a large number of Scotch-Irish from Donegal and Derry, in Ireland, arrived at New Castle, Del. They were all Presbyterians, and evidently had been well educated. They were a stalwart race, and fitted to found a new settlement in the wilderness of Pennsylvania.

They at once pushed forward to the Conestoga River, then the frontier line. After arriving there they forced the line ten miles farther back into the wilderness, along Chicques Creek and the streams running into it.

They selected from two to three hundred acres each, and immediately commenced the erection of log dwellings, after which the next and most important of their acts was the organization of the infant community into a Presbyterian congregation.

The following is the list of the settlers prior to 1722: James Galbraith, Sr., and his sons, Andrew, James, and John; Robert Wilkins and his sons, Thomas, William, Peter, and John; Gordon Howard and his sons, Thomas and Joseph; George Stuart, Esq., and his son, John; Peter Allen, James Roddy, and James and Alexander Hutchinson; John and Robert Spear; Hugh, Henry, and Moses White; Robert McFarland and his sons, Robert and James; James Paterson, Richard Allison, Patrick Campbell, Robert Middleton, Thomas Bayly, Jonas Daveuport, James Smith, three Samuel Smiths, James Kyle, James Mitchell, Thomas Mitchell, John Sterrett, Benjamin Sterrett, Joseph Work, Ephraim Lytle, David McClure, Samuel Fulton, Alexander McKean, Robert Buchannan, Arthur Buchannan, James Cunningham, William Maybee, William Hay, Henry Bailey, John Taylor, William Bryan, John Karr, Malcom Karr, Edward Dougherty, John Scott, and Hugh Scott. These are the men who organized Donegal Church in 1721, and Donegal Township in 1722.

John Galbraith built the first grist and sawmill, located on Donegal Run.

James Roddy built a mill on Chicques Creek.

Patrick Campbell and John Galbraith erected the first ordinaries.

The number of settlers who came from Donegal and Derry between 1722 and 1730 was very large.

There were several Indian towns within the limits of Donegal when it was erected into a township in 1722, and in their vicinity were located several French Indian traders, among whom were Bizallion, Le Tort, Chartiere, and Marianda.

Our Scotch-Irish settlers soon discovered the possibilities of accumulating a competency more rapidly than by farming: by engaging in the Indian trade. The following are the names of those who embarked in this enterprise: Robert Wilkins, William Wilkins, Thomas Wilkins, Peter Wilkins, John Wilkins, James Smith, two Samuel Smiths, Gordon and Thomas Howard, Patrick Campbell, Jonas Davenport, James Paterson, John Galbraith, Thomas Harris, Lazarus Lowrey, James Harris, John Kelly Thomas Mitchell, and Henry Bailey. These men blazed their way across the mountains as early as 1727, to trade with the Indians along the Ohio. They and their sons continued to carry on this profitable but dangerous business for many years. They traveled from the lakes to the Mississippi, and south to the Catawba Indians. They were the pioneers that led the way for actual settlers.

The Pennsylvania traders became so numerous, and their influence with the western Indians so great, that the French became jealous of their power, and finally incited many of the tribes to a war of extermination against the English traders. These traders of Donegal suffered great losses, but many of them continued in the business and grew rich.

Donegal Church was organized in 1721. Andrew Galbraith, one of the elders, in August, 1721, rode to New Castle, on the Delaware, and asked the Presbytery for a minister to supply the congregation. They were so much impressed with the zeal manifested by Mr. Galbraith in behalf of his friends and neighbors that they sent Gillespie and Cross. In 1722 Rowland Chambers, another elder, renewed the request for supplies, and Hutcheson and McGill were sent.

After the organization of the church these hardy pioneers petitioned the court in Chester County to erect a new township, and in the year 1722 Donegal Township was duly established.

James Mitchell and George Stewart were appointed justices of the township. David Jones was appointed constable. There were two overseers of the poor.

Civil, political, and Church affairs moved along rapidly. In 1725 the church obtained one-fifth of Rev. Adam Boyd's time, and in the

summer of 1726 Rev. James Anderson was taken on trial, and on the last Wednesday in August, 1727, he was regularly installed as their pastor.

One of the first things he did was to purchase the plantation of Peter Allen, which he traded in 1727 to William Wilkins (son of Robert) for a farm along the river on the present site of Marietta.

In a few years Mr. Anderson established a ferry there, which became famous in provincial times. This remarkable minister was indefatigable in building up Donegal Church and aiding in establishing new ones in Cumberland and Virginia Valleys.

He never neglected an opportunity to aid the material welfare of the Donegal settlers, and I find that he made frequent visits to Philadelphia to confer with the Land and Loan Commissioners in their behalf.

In October, 1732, Donegal Presbytery was organized, and became a power in the erection of new churches along the frontier, extending into Virginia.

Mr. Anderson was a Scotchman, and followed very closely the rigid discipline of the Presbyterian Church in Scotland and Ireland.

In 1739 Whitefield came to Pennsylvania, and began to preach in the open air. By his eloquence and fervency he collected immense numbers of every faith to hear him. Presbyterians became very much disturbed and distracted, and there was more or less excitement in every congregation. Mr. Anderson perceived the danger to the Presbyterian Churches then impending, and he made heroic but futile attempts to stem the stampede. He first resorted to the press to reason with the people; but that did not bring the answer, and he concluded to follow Whitefield, and speak from the same platform, in the hope that he might bring his followers back to the old way. Whitefield would not discuss the subject with him, and when Mr. Anderson attempted to speak he was cried down and compelled to desist.

Donegal Presbytery became the center of the storm raised by Whitefield, and they accepted the gage of battle in the church which these enthusiasts flung in their face. And they kept up the fight for twenty years with undaunted courage, and against tremendous odds, until the pendulum swung back into the good old way of Presbyterianism.

When on a visit to Opequon, in Virginia, Mr. Anderson was taken sick, and, returning to Donegal, died at his home July 16, 1740. He was in the prime of life and intellectual vigor, and in his death the Church lost a most valued advocate and defender.

Donegal continued to be supplied with ministers until November, 1742, when Hamilton Bell, a graduate of Log College, was installed, November 11, 1742, and dismissed in 1745.

The church was again furnished with supplies until 1748, when Rev. Joseph Tate was installed in November of same year. He remained their pastor until his death, in October, 1774.

Capt. James Anderson, son of the former minister, married Mr. Tate's widow; and Capt. James Anderson, son of the above, married a daughter of Rev. Mr. Tate.

At this time patriotism and loyalty to the cause of human liberty began to assert itself among Presbyterian settlers in Donegal, and they commenced to organize volunteer companies in defense of their rights, and against the King of England and his corrupt Parliament. And when the tocsin of war sounded in Massachusetts Bay they were ready to aid their patriotic brethren.

Early in the war and before the Declaration of Independence, on the fourth day of July, 1776, many of these brave men declared in favor of an independent government.

The Rev. Colin McFarquahr was called to the church in the fall of 1775. He was a Scotchman, and had but shortly before that come to this country. He did not fully sympathize with his congregation in their hostility to Great Britain. He must have been greatly astonished on the 16th day of June, 1777, when as he was holding service an express arrived from Philadelphia to Col. Alexander Lowrey, calling upon him to muster his battalion and march to the Delaware, to aid in preventing the capital of the province from capture by Gen. Howe and his army, who were supposed to be marching through Jersey.

The congregation adjourned without waiting for the benediction, and formed a ring around the old oak tree in front of the church, and placing Mr. McFarquahr within the circle made him take off his hat and shout for the success of the patriot cause. Joining hands, they pledged their faith to each other in their determination to fight the British to a finish. Mr. McFarquahr was a fine classical scholar, a graduate of Edinburgh University. During his thirty years' pastorate at Donegal he conducted a classical school and prepared young men for college.

The Presidents of Washington College, Pa., and Princeton frequently declared that Mr. McFarquahr's scholars were so thoroughly prepared in the classics that they at once took a front rank in their institutions. He visited the families of his congregation, which ex-

tended more than ten miles from the church. He catechised old and young, and kept a complete roll of each family, and members of the congregation. The list numbers five hundred. His services were not short. It is said that some of his prayers were an hour long.

Schoolhouses were erected at convenient points in the settlement. One at Donegal Church, another on the plantation of Col. Alexander Lowrey, erected as early as 1722, which stood near a spring, surrounded by a forest of oak and hickory trees, now inclosed in Duffey's Park, near Marietta. Another stood along the old Paxtang and Conestogoe Road, near Chicques Creek, in the Paterson, Scott, Moore, and Hays settlement; one at Conoy Creek, and another five miles further north.

One of the first teachers was William Wright, who taught in the schoolhouse on Col. Lowrey's farm.

Between the years 1722 and 1730 a very large number of settlers came to Donegal from the North of Ireland, all Presbyterians, and of the highest character and intelligence. They settled upon and selected from two to three hundred acres of land each. Neighbors joined together and helped to raise dwellings and barns, which were at first constructed of logs. Ditches were dug around the edges of the meadows to carry water, which was turned upon the grass early in the spring. (No grass was then grown upon high ground.) Not more than one-third of the land was cultivated.

Herewith I reproduce a photographic copy of the petition of John Galbraith to the Court in Chester County, in August, 1726, for a license to keep an "Ordinary," and to brew beer. The signatures to this petition number forty. The penmanship of some of them is excellent.

Many traveled over the Wilderness Road to the South. Some of their descendants are no doubt with us to-day.

Prior to 1730 the following additional names of settlers in Donegal is given, and I regret that time and space will not permit a sketch of many that deserve an extended notice: Patrick, John, James, and William Allison; Rev. James Anderson and his sons, Thomas, James, and Garland; Robert, William, and Arthur Buchannan; William Bryan, Henry Bailey, Thomas Bayly, Andrew Boggs, Jeremiah Bingham, Thomas and John Black, William Beach, Robert Brown, James Brownlow, James Buey, James Cunningham, Joseph Cloud, Daniel Clark, James and David Cook, James Dunlap, John Davison, Capt. Thomas Ewing, John Doake, Samuel Fulton, John Galbraith (Indian trader), John Gardner and Christian Gardner, James Harris, Peter

Hairstein; David, Patrick, and Arthur Hays; John and William Kelly, John Kennedy; Lazarus Lowrey and his sons, John, James, Daniel, Joseph, and Alexander; Abraham Lowrey; Thomas, Alexander and William Mitchell; William Maybee, Alexander McKee; Robert McFarland and his sons, James and Robert; Andrew Mays, George Meyfort; Padens, John, Thomas, Hugh, Abraham, Samuel, Alexander, and Josiah Scott; James Stevenson; Arthur Paterson and his sons, James, William, and John; John Taylor; John and Robert Spear and their sons, William, Robert, and Joseph Spear. William Spear married a daughter of John Galbraith (Indian trader); and William Patterson, of Baltimore, married their daughter. The last were the parents of Mrs. Jerome Bonaparte. Gen. Samuel Smith, of Maryland, who was born in Donegal, also married a daughter of William Spear. There were two Karr families and four Wilson families, David Craig, and Alexander McNutt.

I must omit any further mention of names of settlers and close this brief and imperfect sketch. They were all loyal to their Presbyterian faith, and the cause of human liberty. There were no Tories among them. When their Church was without a regular pastor they sent up a wail to Presbytery for supplies; and when the French incited the savages to attack the frontier settlers, they were clamorous for firearms, powder, and lead.

From the period of the organization of the township, these hardy settlers entered the political field, and never gave up the fight until the Quakers and the members of the Established Church were vanquished in the Legislature and council of the province. At this period no Presbyterian could hold an office in the province by appointment from the king. Lancaster, Berks, York, and Cumberland Counties were gerrymandered, and for many years were unjustly deprived of a fair proportion of representatives in the Legislature.

In the fall of 1732 George Stewart, Esq., and Andrew Galbraith, Esq., were candidates for the Provincial Legislature. The election of both, the Quakers believed, would defeat one of their ablest and most distinguished members, Judge John Wright. The canvass was bitter and exciting; and when the election day arrived Mrs. Galbraith mounted astride of her good mare Nellie and rode around among her Scotch-Irish friends in Donegal, and rallied them to the support of her husband. After forming in procession she rode in front, fifteen miles, to the county seat where the election was held, where she harangued the voters and saw her friends put in a solid vote for Galbraith, who was elected by half a dozen votes. Stewart was also successful. The lat-

ter died in Philadelphia during the session in January, 1733. This mode of electioneering is given as a pointer to our political friends.

The Convention of Deputies that met at Carpenters' Hall, in June, 1776, was controlled by Presbyterians. Col. Alexander Lowrey, a member from this county and one of the sturdy patriots of Donegal, was there.

On the 18th day of June, 1776, resolutions were passed in that body instructing the members of Congress from Pennsylvania to vote for an independent government; and in the fall of the same year another convention, composed of many of those who were at Carpenters' Hall, met in Philadelphia to frame a constitution of the new state of Pennsylvania. A majority of them were Presbyterians, and the spirit of independence and just law to all alike was the prevailing sentiment which governed them.

United States Senator Samuel Smith and Simon Cameron were born in Donegal, and the ancestors of Senators Wilkins, Paterson, Kyle, Allison, J. D. Cameron, and Kelly were of the same place.

During the Revolutionary War the township furnished the following-named officers who ranked as colonels: Bertram Galbraith, Alexander Lowrey, James Cunningham, George Stewart, John Kelley, Hugh White, William Hay, John Wilkins, Arthur Buchannon, James Galbraith, Jr., Abraham Scott, William Clingan, Samuel Smith, Samuel Hughes, John Hughes, Daniel Hughes, and Benjamin Mills. Stewart was then residing in Tuscarora Valley; John Kelley, Hugh White, Scott, and Clingan, along the West Branch; Smith and the Hugheses, in Maryland.

OLD PAXTANG CHURCH.

BY HON. W. F. RUTHERFORD, HARRISBURG, PA.

Mr. President and Members of the Scotch-Irish Society of America:
It is with great pleasure that I welcome you, in the name of the people of Paxton, to this ancient stronghold of our race. It is eminently fitting that you should visit this place, and your feelings whilst here should be of a filial nature; for the locality may with some propriety, be called the native heath and starting point of the people whom you represent. Our ancestors, when they lived in Scotland, were Scotchmen; transplanted to Ireland, they became Ulstermen; but it was only when they reached America that they became Scotch-Irishmen (a term of reproach a century and a half ago), and nowhere on the continent did there exist so good a school for the graduation of Scotch-Irishmen as right here in old Paxtang. Whilst the general characteristics of the race are the same in every age and country, yet the Scotchman, the Ulsterman, and the Scotch-Irish American are three distinct and separate characters because of the differences in situation and environment. But I am not to talk here about the race, but about the early history of Paxton Church; and yet we find that in those days civil, religious, racial, and military affairs were so blended and mingled together as to become inseparable, and so the early history of the several old churches of this region is also the early history of this portion of the state. I can, therefore, on the present occasion, do little more than glance at the subject; and if by so doing I can be the means of causing farther investigation into our history, I shall feel amply repaid. I said at the outset that this church is one of the ancient strongholds of the race, how old no one knows, and right here before us is a striking illustration of one of the characteristics of our people: that of making history and failing to record it.

That there were white men here at the close of the seventeenth century there can be little doubt. William Penn was well informed concerning the locality previous to 1690, and in that year issued his proposals for a city on the Susquehanna. In 1701 Isaac Taylor made a map of the river and its branches. In 1705 John Harris took out his license as an Indian trader, and shortly afterwards located in this vicinity. In 1715 Rev. George Gillespie missionated, under the

direction of the Presbytery of New Castle, as far as Paxton. In the adjoining graveyard there was still to be seen, within the memory of persons yet living, a rough limestone marker with the date 1716. In 1720 Rev. David Evans missionated in Paxton and Derry. In 1724 Donegal, Paxton, and Derry came under the ministrations of Rev. Adam Boyd, who was succeeded in the same charge by Rev. James Anderson in 1726. From these dates we cannot be far wrong if we say that this spot has been used as a Presbyterian (and of course Scotch-Irish) place for worship since the beginning of the eighteenth century. It was not, however, until October, 1732, that Paxton and Derry became fully equipped and regularly organized churches, under the pastorate of Rev. William Bertram. Owing to the rapid increase of population and other causes the two churches soon became too heavy a charge for Mr. Bertram, and he retired from Paxton in 1736, devoting his entire time thereafter to Derry. In 1738 the congregation at Paxton called the Rev. John Elder, who had, during the previous year and a half, supplied the pulpit. This pastorate covers a period of fifty-six years, the most trying and eventful in the history of the Church or of the nation. About the time Mr. Elder began his work here the rapid influx from Ireland alarmed the government at Philadelphia to such an extent that it refused to sell any more land to the newcomers east of the Conewaga hills. It also endeavored and in many cases succeeded in ousting those who had already settled in the eastern portion of the State. The gentle Quaker, whose principles, whilst living in England or Massachusetts, forbade his participation in civil or military affairs and condemned the use of force under all circumstances, had taken very kindly to power in Pennsylvania, and thought he saw a formidable rival in the enterprising and warlike Ulsterman. He therefore deemed it wise to place this element where it could do no harm, and take for neighbors the more conservative Germans, especially those of the Mennonite and kindred persuasions. This, together with the natural clannishness of the race, rapidly filled up the country embraced within the limits of Paxton, Derry, and Hanover, and caused large overflows into the Cumberland and Buffalo Valleys, and southward into Virginia and the Carolinas, and at a later period into the country west of the Alleghanies. So that a large proportion of the old families of our race now living North, South, or West can trace their ancestry back to this locality. Mr. Elder had scarcely begun preaching in his new field when the old log church, which had been in use from the beginning of the settlement, was found to be too small to accommodate the congregation, and steps were im-

mediately taken for the erection of the present building, the corner stone of which was laid in 1740. Judging from the remains of some of the architecture, still visible in the loft, the plan for the inside was somewhat elaborate, and contemplated a semicircular ceiling.

The stones of which the walls are constructed are of a very inferior quality, and were collected from the fields around by the farmers of the congregation, each contributing his share in labor or in money. No papers concerning the matter have been preserved, but tradition seems to point to John Harris and Thomas McArthur as members of the building committee. An incident connected with the construction of the walls may serve to illustrate one of the prominent characteristics of our race before we moved to Ulster, as well as the tact and wisdom acquired after coming to America: A company of masons, fresh from Scotland, had been engaged to do the work. When they came and examined the material, they positively refused to touch it, and, declaring such stone unfit for any wall, declined to risk their reputation in the attempt. In this dilemma Tommie McArthur, who lived on the adjoining property, was sent for, and informed of the situation. Mr. McArthur immediately came down, armed with a very powerful argument, in the shape of a jug of whisky, which he placed at the disposal of the masons, remarking as he did so that he purposed replenishing it from time to time as the work progressed. Nothing whatever was said by either party about the character of the stones, and the work was at once cheerfully begun, and as cheerfully completed, and the reputation of the workmen as master masons has been constantly growing as the years go by.

Before the building was finished the Old and New Side controversy of 1741 reached Paxton, and so disturbed the community that all work upon it ceased, and the interior remained in an unfinished condition until after the Revolution. When this controversy began Mr. Elder was preaching at Paxton and Mr. Bertram at Derry. While both congregations were much agitated, and stood ready for a change at any moment, nothing occurred until 1745, when Mr. Bertram, who was physically unable to work longer, resigned his charge. This furnished an opportunity for a trial of strength between the Old and New Side people of Derry. The New Side faction proving the stronger, John Roan was called, and accepted the charge. At Paxton Mr. Elder and the Old Side party, proving the stronger, held the property, and the New Side people erected a church of their own, about two miles east of this, and united with Derry in the call to Mr. Roan, who began his labors in Paxton on the 16th of August, 1745, and con-

tinued without interruption (giving one-third of his time to this charge) until his death, in October, 1775, after which no other pastor was ever called, his people gradually returning to Mr. Elder, and in 1787 the building was sold and removed. A further sale of the two acres of land belonging to the church was made in 1807, since when no vestige of New Sideism remains in Paxton, save the small graveyard in which some of the pioneers of the movement were buried.

The Old Side people of Derry secured at the same time a portion of Mr. Elder's services, who continued to preach steadily to them until Mr. Roan's death, in 1775, when the whole congregation united under him, and he became sole pastor of Paxton and Derry, and so remained the balance of his lifetime. Closely upon the heels of the Old and New Side rupture followed trouble with the Indians, incited partly by the fact that the Scotch-Irish were settling up the country faster than the Indian titles could be extinguished; partly by the French, who were rivals of the English for the possession of the territory; and at a later day, when the Revolution broke out, by the English themselves; so that from about 1745 down to the close of the Revolution, comprising the lifetime of almost two generations of men, the people of Paxton and neighboring congregations lived in constant apprehension of danger, and were obliged to be ready at all times for an encounter with the enemy. They were the advance guard of civilization, and stood as a wall of fire between the savages, on the one side, and the peace-loving Quakers and Mennonites, on the other. During this long period of time the frontiersmen received little aid, and no comfort, from the government at Philadelphia, the Assembly there fearing that such help might hurt the feelings of the Indians; and looking, as they did, upon the Presbyterians as a "pack of insignificant Scotch-Irish, who, if they were all killed, could well enough be spared," rather encouraged the Indian outrages. The government did, however, commission Mr. Elder as colonel of the Paxton Rangers, a body composed chiefly of the men of his own and of Hanover congregations, upon whom rested for many years the safety of this portion of the colony. Mr. Elder held this commission until after the so-called massacre of the Conestoga Indians, in 1763, when Gov. Penn requested his resignation, which was very cheerfully given in a communication which for keenness and power of expression approaches the celebrated letter of Sam Johnson to Lord Chesterfield.

Much was said and written concerning the conduct of the Paxton Boys on this occasion. Political excitement ran high; the party which had so long ruled the colony was beginning to show signs of

weakness, and, like the drowning man, was ready to seize upon anything that might serve as a buoy; and so *the destruction of an important outpost of the enemy was represented as a barbarous massacre, in cold blood, of innocent noncombatants*, and the subsequent exercise of the right of petition by the Paxton Boys was distorted into an act of rebellion. The truth concerning these acts was well understood at the time, as is proved by private letters of John Penn and Benjamin Franklin, as well as by the public and private utterances of Parson Elder, John Harris, and many others of like character. It is further proved by the fact that the political chicanery thus used failed of its object for lack of popular support. Subsequent events also showed that when the Paxton Boys attacked Conestoga they struck the nail fairly upon the head, as no further Indian depredations ever occurred in Paxton.

Much has also been said and written as to where the responsibility for the destruction of Conestoga should rest. It is very plain that, so far as the people on the frontiers were concerned, the removal of the Indians was a military necessity. This fact had been repeatedly explained to the government by men whose opinions were entitled to respect. The Conestogas were, in a very important sense, the wards of the government, living on proprietary lands, and largely maintained at the public expense. On the principle of "like master, like man," they could not be expected to have a very great liking for the Scotch-Irish frontiersmen, and doubtless felt that by aiding and abetting their savage friends in the destruction of the settlers they were not only pleasing their Quaker masters, but doing God's service. They owe their destruction, therefore, to those from whom they took their cue. It is strange that this act of the Paxton Boys, after the lapse of almost a century and a half, when the facts of the case and the causes thereof are so easily accessible, should be held up in reprobation by respectable historians, such as Mr. McMasters and others, designating the actors as brutes and unprincipled men. Their statements, however, are so obviously unjust, and so supremely absurd, as to scarcely merit any refutation whatever, and I probably owe you an apology for alluding to the subject. From this period (1763) down to the year 1773 nothing occurred to disturb the tranquillity of Paxton beyond the usual experiences of frontier life.

In that year (1773), however, a movement for the establishment of a Covenanter Church in Paxton was started by William Brown, a man of strong character and much intelligence, a grandson of John Brown, "the pious carrier" of Muirkirk, Scotland, who was shot by Claver-

house, in the presence of his family, in 1685, because of his refusal to take the oath of conformity. Mr. Brown went over to Ireland for ministers; and in the fall of 1773 returned, bringing with him from the Covenanter Presbytery of Ireland Revs. Matthew Lind and Alexander Dobbin, who, together with Rev. John Culbertson, organized at Paxton, in the log church built by Mr. Brown on his farm, March 10, 1774, the Reformed Presbyterian Presbytery of America. Mr. Dobbin was sent to Marsh Creek, near Gettysburg, and Mr. Lind remained in Paxton. After a fair trial, however, of possibly ten years, the project was abandoned for lack of support because of the strong hold Mr. Elder retained upon the affections of the people of Paxton. There have been various expressions of opinion as to who, in America, committed the first overt act of what would have been called treason against the mother country, had the Revolution been unsuccessful.

The Scotch-Irish, from their habits of life and long training upon the frontier, would naturally be expected to take the lead in matters of this kind; and such doubtless is the truth; John Penn, as early as 1764, in a letter speaking of the Paxton Boys, predicts that "their next move will be to subvert the government and establish one of their own." Early in the year 1774 meetings were held in the several townships of Lancaster County, with this object in view. The proceedings of but four of them, however, have been preserved—that of Hanover, June 4, 1774, and of Middletown, which was within the bounds of Paxton Church, June 8, 1774; Lebanon, June 25, 1774; and Lancaster, July 9, 1774—all setting forth the duty of opposition to the oppressive measures of Parliament, advocating a union of the colonies, and recommending an appeal to arms. Thus it will be seen that the resolves of the people of Hanover and Paxton antedate the celebrated declarations of their Mecklenburg brethren by almost a whole year, and lead the 4th of July, 1776, by more than two years. When war actually came, all the Scotch-Irishmen of Paxton joined the Liberty Association and held themselves ready to march at a moment's notice. Many entered the battalions of the line and served continuously throughout the war; others served when needed, and it has been said that there was not a man of suitable age and strength connected with Paxton Church who had not campaigned more or less during the long struggle.* It must also be remembered that it was

* As stated in the text, all the able-bodied men of Paxton Church were soldiers, both during the French and Indian War and the Revolution. The church furnished the following officers: Cols. Robert Elder, James Cowden, Thomas Murray, James Burd, Joshua Elder, Matthew Smith, and Corne-

To the Honourable best the humble petition of John Galbreath
of Donnegall in the County of Ulster

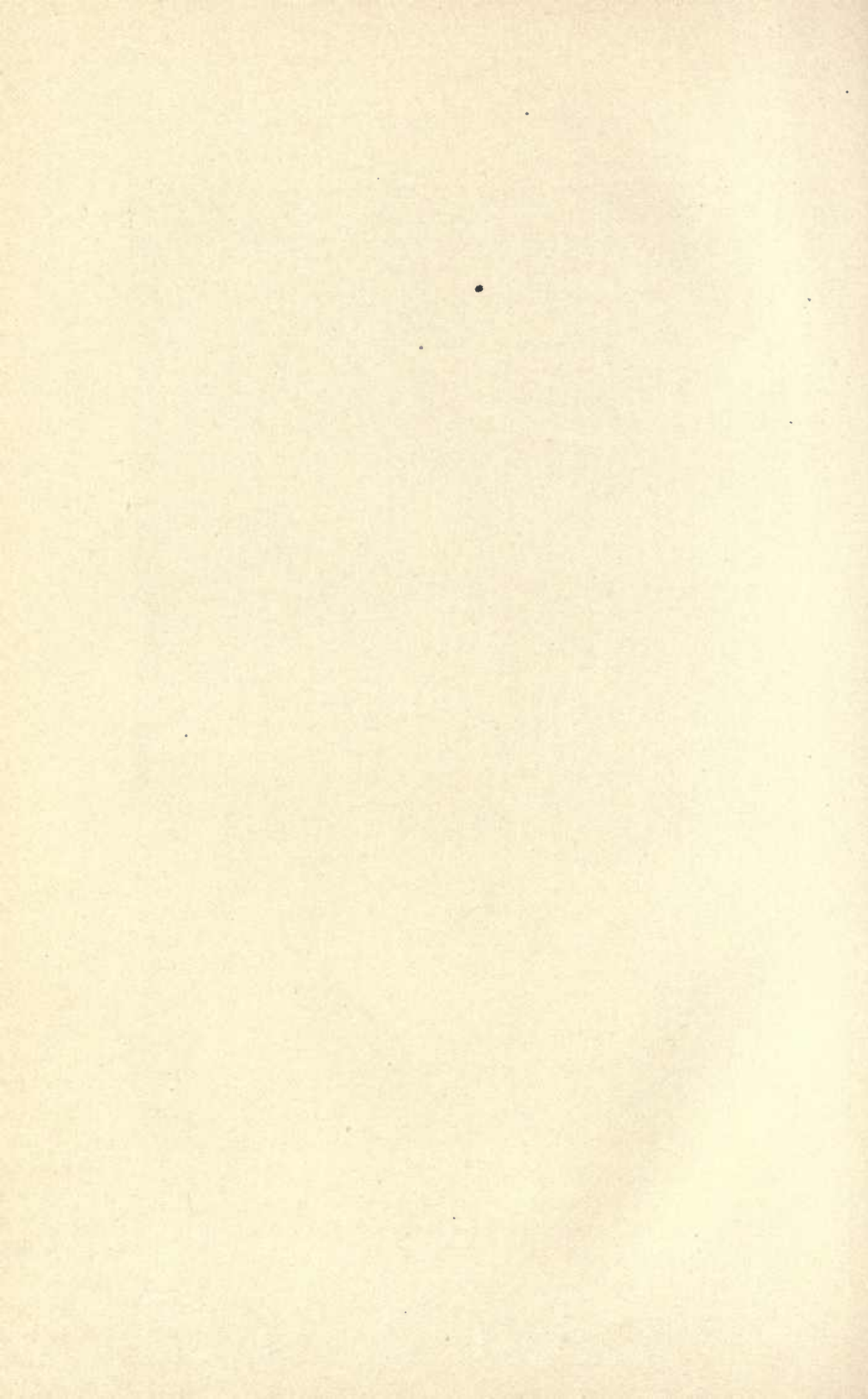
Humbly sheweth

That your humble petitioner dwelling on a great road and many
travellers passing thereby has great encouragement for their relief
and accommodation to take up ordinary to which your petitioners
likewise requested by the neighbourhood for their publick and
common advantage in as much as great quantity of barley is raised
and masted which by reason of the great distance from a market
without publick houses here will turn to no account to their great
loss for which valuable considerations your petitioner humbly craves
that this hon^{ble} bench may be pleased to grant him license to brew and sell
beer and ale.

And your humble petitioner as in duty bound shall ever pray

We whose names are subscribed inhabitants of Donnegall and Connaught
do hereby certify and confirm the truth of the above petition and with most
humble and affectionate supplications to the hon^{ble} bench herein mentioned the above petition
John Galbreath a full person to keep a house licensed at Donnegall the 21st
day of Aug^r 1706

James Galbreath	James Cunningham
Thomas Bayly	William Eber
James Allison	William Byass
James Moore	Hugh Martin
James Moore	William Hay
James Moore	Robert Buchanan
James Moore	James Smith
James Moore	Andrew Galbreath
James Moore	Joseph White
James Moore	John Mitchell
James Moore	Joseph Cochran
James Moore	Godard Howard
James Moore	William Mitchell
James Moore	Alexander Tubelgin
James Moore	Robertson
James Moore	Richard Wilson
James Moore	James Cameron



necessary throughout the Revolution to keep a watchful eye upon the Indians on the frontier. With the return of peace came also the close of frontier life in Paxton, and many of her sons followed the advancing lines of civilization, and to-day their descendants are to be found in every state and in every walk of life; and, as a rule, they are reflecting credit upon their ancestry and upon their native heath. But I must leave unsaid many things relating to the early history of Paxton. I have made no mention of the celebrated school which flourished here and was coeval with the Church, where knowledge was dispensed to the sons and daughters of the neighborhood for more than a century.* Nor have I even alluded to the heroic men and women who

lius Cox; Majs. Stephen Forster, John Gilchrist, and John Murray; Capts. James Collier, John Rutherford, Samuel Kearsley, James Murray, Jonathan McClure, Samuel Cochran, William McClure, James Crouch, John Reed, William Brown, Archibald McAllister, Michael Simpson, and John Harris; Lieuts. Thomas McArthur, Henry McKinney, William Montgomery, George Cochran, John Dickey, Samuel Rutherford, William Swan, Matthew Gilchrist, Michael Whitley, Andrew Stewart, John Simpson, William Cochran, and Thomas Foster; Ensigns Robert Gray, Thomas Foster, Samuel Sherer, Joseph Simpson, Samuel Hutchison, and Henry Rennick; Court-martialmen George Espy, William McClure, Josiah Espy, Alexander McClure, John Gallagher, John Hilton, and Thomas Bell. I might add that of the thirty-three men who have represented Pennsylvania in the United States Senate since the organization of the government, the territory comprising the original bounds of Paxton congregation has furnished three of them: William Maclay, 1789 to 1791; Simon Cameron, three terms; and Donald Cameron, now serving his fourth term. It has also furnished the government, in the persons of the two last-named gentlemen, one Ambassador to the Court of Russia, and two Secretaries of War.

* The records of this school have almost all been lost, especially those relating to the period before the Revolution. From the meager *data* at hand, however, we know that Francis Kerr and probably Joseph Hutchin-son were masters of the school previous to 1775, and that Mr. Kerr, in addition to his professional labors, was Master of a lodge of Masons, whose temple was the old log schoolhouse. Immediately following the Revolution Joseph Allen became master, and held the office for more than a quarter of a century. His fame as an educator extended over several counties, and his memory is still green in Paxton. His government was autocratic, and many traditions concerning his use of the birch have come down to us. Among the successors of Allen were John Armstrong, Francis Donley, Thomas Hutchinson, James Cupples, Samuel S. Rutherford, Francis D. Cummings, and at a much later day, Rev. John Macbeth, author of a book on the Sabbath, and a friend of Edward Irving and Thomas Carlyle, who gives a short sketch of Macbeth in his notebook, published since his death by Mr. Froude. All these men were Scotch-Irishmen, and exerted a powerful influence upon the community in which the school was located.

as individuals bore the heat and burden of the long conflict which constitutes our early history; the biographies of many of whom would be well worth our attention. These and a variety of other interesting topics must be passed for the present, and we will close our sketch of Paxton with the close of the life of the Rev. Col. John Elder, who died July 17, 1792, at the ripe age of eighty-six, after having with signal ability guided the helm of Paxton through many storms for more than half a century. He was one of those remarkable characters met with occasionally, who appear at the proper time and place, to guide the people through some difficult pass in their history: a trusted leader both in civil and religious affairs, a valiant soldier, a patriotic citizen, a cordial hater of Tories, and in all things a fair representative of the character and opinions of the Scotch-Irish pioneers of America.

PERSONAL KNOWLEDGE OF THE SCOTCH-IRISH.

BY REV. N. G. PARKE, D.D., PITTSBON, PA.

THE churches of Derry and Paxtang, to which we are making a pilgrimage to-day, are among the oldest Church organizations in this part of Pennsylvania; and those who effected these organizations a hundred and seventy-five years ago, as we have just heard from one of their worthy representatives, William Franklin Rutherford, were from Ulster, the prolific hive from which our Scotch-Irish fathers and mothers swarmed during the early part of the last century. These churches, with their pastors and the men who sustained them, have deservedly an honored place in the history of Pennsylvania and of our nation; and there is something peculiarly befitting and inspiring in this meeting of our National Scotch-Irish Society on this historic ground, and in this house which our fathers and mothers erected for the worship of God a hundred and fifty years ago, which stands close by the old graveyard in which so many of them sleep, and among the giant oaks that spread their arms toward heaven, and as the sun goes down cast their shadows on the graves of our honored dead.

It should not be a difficult matter for a Scotch-Irishman, on an occasion like this, to speak. There surely is inspiration in our environments. But personally, though claiming relationship to the Rutherfords and Elders and others of the Scotch-Irish ancestry, into whose faces I look, I am somewhat at a loss just how to speak. I had supposed that this was to be a kind of familiar "experience meeting," and I have arranged what I have to say along that line.

Since the organization of the National Scotch-Irish Society, and the publication of our annual, so full of personal and national Scotch-Irish history, there is no excuse for ignorance on the part of the descendants of the Scotch-Irish fathers, as to who these fathers were, where they came from, their motives in coming here, their character, the part they acted in the great Revolutionary struggle with the mother country that made us a free nation, and the influence they exerted in shaping the Constitution of the United States. The historical papers that have been read from year to year before our Society and published are already invaluable, and they will grow in interest as the years go by. But there are some things we know in regard to the Scotch-Irish that are not matters of history, and that could scarcely be woven into

a dignified historical paper. They are matters of experience—what Thomas Carlisle would possibly call “smatterings of domesticity.” We have lived with them, they nursed us, we ate at their tables, we slept under their roofs, we can speak with confidence of what we have seen and heard and felt, as well as of what has been told us. We have eaten of their oatmeal that Dr. Johnson thought was only good “for horses and Scotchmen,” and their mush and milk, that never failed; on Sunday evening we have recited with them the “Shorter Catechism,” that they prize next to the Bible; on Sundays and on other days we have committed and sung with them the Psalms of David without the accompaniment of the organ or any other “chest of whistles;” we have listened to two long sermons in a day with only a short intermission between, and stood up through the “long prayers;” and bowed with them around the old family altar morning and evening as long as we were under their roof; and felt the rod they did not hesitate to use, that Solomon recommends, designed to correct “the outbreakings of sin and folly.” These Scotch-Irish fathers and mothers in whose honor we are here to-day, and whom some of us remember very distinctly and tenderly and lovingly, *were a religious people*. If they were acquainted with the Hamiltonian philosophy, they took no stock in it. They were strangers to the spirit of agnosticism. They left Ulster and came to this land not so much for bread as for liberty to worship God according to the dictates of their own conscience. They believed that the Bible is the word of God, and taught their children accordingly. They made no effort to eliminate from the Bible all that was supernatural, believing as they did in an invisible and almighty God. While a student in college and at home on a vacation I attempted to tell my mother some of “the mistakes of Moses” as suggested by the “stone mason of Cromarty,” Hugh Miller. She heard me through, and then said with some emphasis: “I have heard enough of that kind of talk from you.” That ended the matter. These fathers and mothers who founded our Church in this wilderness believed that the Bible was the word of God, and taught their children accordingly. They built for themselves and for their families sanctuaries in which to worship God. They took their children with them to the sanctuary, sometimes two or three on a horse, as Goldsmith tells us they did who attended on the services of the “Vicar of Wakefield.” They may have erred in the strictness with which they insisted on the observance of the Sabbath and the performance of other religious duties. We thought so when we were children. We do not think so now. Confessedly they were the *de-*

terminated friends of education. In their view the Church and the school-house could not be divorced. They did not find in this land of their adoption universities in which their sons could be trained for the work of the ministry, and sent them across the Atlantic for their diplomas. Our colleges grew out of this feature of their character. It gave to Pennsylvania the old log college and to New Jersey the "University of Princeton." The same feature of character in the Puritans gave to New England Yale and Harvard. With both the Puritans and the Scotch-Irish a college training, or at least a knowledge of Greek and Latin, was a *sine qua non* on the part of any one who aspired to the position of a gospel minister.

There was one other feature of the Scotch-Irish character that some of us have reason to know something about. They (the Scotch-Irish) were, from principle or from necessity, a very frugal people. They did not give their children much money to spend at Christmas time, or any other time. They were not festive in their habits, nor ostentatious in their way of living. It was my privilege to be brought up in "the manse." My father received his college diploma at Carlisle at the same time that James Buchanan received his. He never had a theological diploma. The Presbyterian Church had no theological school at that time. He ministered to one of the oldest, if not the oldest, church organizations west of the Susquehanna River. Ninety per cent of the ancestors of those composing the organization when I was a boy came from Ulster. What my father's salary was I do not know. It may have been fifty pounds. It did not exceed that amount. Fortunately for the children, my mother had some property, and so did my father, and together they bought a farm near the church, on which we lived; and this farm supplemented the salary. We had plenty to eat always. It is possible to live without much money, and this the Scotch-Irish pastors and people did. The yankees are almost always ahead, and in the matter of economy in paying salaries to their preachers they certainly were not far behind. Rev. Dr. Jonathan Edwards, subsequently President of Princeton College, after being dismissed from Northampton (in Massachusetts), was induced to accept a call to the church of Stockbridge, on the banks of the Hoosatic, at an annual salary of £5 13s 4d. This was at a time when his daughters were being sought in marriage, and among the accepted suitors was President Burr, of Princeton College. Miss Edwards became Mrs. Burr, the mother of Aaron Burr. How the father of the bride managed to meet all the expense incurred in furnishing "the wedding outfit" only a yankee can "guess." Besides the salary of thirty-five dollars in law-

ful money Dr. Edwards was to have a hundred loads of wood. This might suffice to keep his family warm if they were scant of clothing. In my father's family, until the children were old enough to be sent from home to school, the farm apparently furnished everything needed for our comfort. We had no bills to pay for gas or electric light: "tallow dips" furnished the house with light. We paid nothing for matches: when our fires, that were carefully covered up on going to bed, happened to go out, we could go to the neighbors for a few coals. Washbowls and pitchers in our sleeping rooms cost nothing: we could wash at the pump, and dry our hands and faces on the long towel that hung on a roller behind the kitchen door. Our bathtub was a mill pond, half a mile from home. The soap that we used was made from lye, extracted from wood ashes, that had some sort of affinity for grease. The cows furnished us with milk and butter. The chickens provided us with eggs. At butchering time we had a variety of meat laid by that served us for the coming year. The sheep furnished us with very much of our clothing. The price of coal did not concern us: we had plenty of good hickory wood. We could lay in shad and herring enough from the Susquehanna in the spring of the year, at a very small cost, to last through the year. Our orchards yielded all the fruit that we needed for our table, and some for the cider mill and the stillhouse. We had plenty of wheat and rye and corn and buckwheat. The children were never sent hungry to bed, except as a punishment for some type of mischief. It cost something to procure a swallowtail coat to be married in, but such a suit lasted a long time when used only as a Sunday suit. The firstborn son in the manse did not have the advantage over the younger boys that he would have had in England, or that Esau should have had over Jacob, but he did not have to wear "outgrown" Sunday clothes that were handed down to him from older brothers.

These Scotch-Irish fathers—to whom, under God, we owe so much, and who believed in "the perseverance of the saints"—were not all saints. They did not claim to be. The "old Adam" cropped out in them not unfrequently, as the history of their conflicts with their German and Quaker neighbors in the early settlement of Pennsylvania clearly shows; but they were industrious, frugal, intelligent, home-loving, self-sacrificing, conscientious, God-fearing men, of whom we have no reason to be ashamed, and in whose humble homes have grown up not a few men and women who have greatly helped to give our country her proud position among the nations of the earth, and whom the nations of the earth delight to honor.

HISTORY OF HANOVER CHURCH AND CONGREGATION, DAUPHIN COUNTY, PA.

BY JUDGE J. W. SIMONTON, HARRISBURG, PA.

THE mountain range which stretches across the state of Pennsylvania from the Delaware River, on its eastern border, and extends in a southwesterly direction through the western part of Maryland and Virginia into Tennessee, was named by the Delaware Indians "Keckachtany," or "Kittochtinny," meaning, it is said, "endless hills," a very appropriate name, from the Indian point of view, for this long and regular range of mountains.

Two hundred years ago the region, bounded by this range on the north, the Susquehanna River on the west, and the Swatara Creek on the south and east, was a primitive forest, and had not yet been trodden by the feet of Europeans. It was more or less densely covered with oak, hickory, maple, elm, and other hard-wood trees, with some pine and cedar on the rougher hills; with intervals of open glades and meadows, on which native grasses grew luxuriantly, furnishing ample pasture for the numerous deer that here lived practically unmolested, as it was but sparsely inhabited, and not much frequented by the Indians at the time of which we speak. The surface of the ground was uneven, and in some places quite hilly, and the soil, except near the Susquehanna and on some of the lowlands bordering upon the smaller streams, was comparatively unproductive.

The bounds of the Hanover congregation, when formed, included all of this territory except that which would be excluded by a line drawn parallel to and about seven miles east of the Susquehanna River. It was watered by three or four small streams, which had their sources in springs at the base of the mountain, and one somewhat larger stream, called in the earlier records "Monday," and afterwards "Manada," Creek, which took its rise in the valley between the first and second mountains of the range, and made its way through a gap in the first mountain. All of these streams flowed in a southerly direction until they reached the Swatara, at a distance of some nine or ten miles from the mountain.

Into this region the Scotch-Irish emigrants from Ulster began to penetrate about 1725. The causes which compelled them to migrate

have been so fully discussed in several admirable addresses, which will be found in the volume containing this sketch, that they need not be recounted here. No doubt these, in whole or in part, were more or less present to the consciousness of many of the emigrants. But, strictly speaking, these were rather the occasion than the cause of the movement. The fundamental cause was that in the councils of Providence the time had come when preparation for the march of civilization and Christianity across this continent was to begin, and men of the stamp and mold of these Ulstermen, and such as their sons would become in their new environment, were needed on the frontier.

These newcomers were not looked upon with favor by the Quaker proprietaries. They were not permitted to locate wherever they chose. Those who settled on the manor of Conestoga were removed by force, their cabins were burned, and they were compelled to go beyond the Conestoga and Swatara. At this time the Indian title to this land had not been extinguished, and was not until 1736, when a conveyance was made by the Indians to the Penns of the lands which included the part of then Lancaster (now Dauphin) County south of the Kittatinny Mountains.

Owing to the death of William Penn in 1718, and the minority of his sons until 1731, the land office was practically closed during the interval, and land warrants could not be obtained. The practice was for the intending settler to obtain from the secretary of the land office a ticket authorizing him to make a location and settlement; but by degrees it came to be considered of little consequence whether this ticket were obtained or not. In a letter dated January 23, 1733, from Thomas Penn to Logan, the secretary of the land office, he says of these Scotch-Irish settlers: "Tis true that some of them applied to the commissioners before their settlement, whereas others went without thinking that formality necessary; but there they have been settled twelve or fifteen years, have paid no consideration for that favor, neither think that they ought." From this, as well as from other data, which we have not space to insert, we infer that the region which was afterwards included within the bounds of the Hanover congregation began to be settled, as we have stated, about 1725, and that the usual course was for the immigrant to select his location, influenced by such considerations as the existence of springs and streams, nearness of other settlers, and, it would seem in many cases, last of all, by the character of the soil; for many of the early selections were by no means the best in this respect.

Having made his choice, in some instances leaving his wife and

daughters with friends, and sometimes taking them with him, he went into the forest with his sons, if they were large enough to assist, and began the work of making a home for his family and himself. His first task was to cut away the timber from a small spot, almost always chosen near a spring or stream; and, with the larger timbers, build a log cabin with perhaps two rooms, in one of which there was a large fireplace, having an ample chimney built of stone outside of the cabin, or, if stone could not be had, of blocks of wood covered with mortar. The roof was made of bark or split boards, on which were laid poles, fastened down with hickory withes. As soon as this shelter for themselves had been made the smaller trees for some space were felled, and the larger trees were girdled, and, at the proper season, potatoes and corn were planted. Each year this operation was extended to a larger space, and thus from scores of centers the areas of cleared land encroached upon the forest. When a sufficient space was obtained, wheat, rye, and oats were sown, as well as the flax and hemp needed to furnish the material with which to replace the garments brought over the sea.

During the years from 1725 to 1735 the settlements had extended from the Swatara to the mountains, and the number of settlers had increased to such an extent that the need of a "meetinghouse" north of the Swatara became very pressing. Hence, when the Presbytery of Donegal, which had been formed by the Synod of Philadelphia in 1732, and was the only Presbytery west of Philadelphia, met in Nottingham, Chester County, in 1735, the minutes state that "a supplication was presented from the people on the borders of the Swatara congregation, desiring the countenance of Presbytery in building a new meetinghouse, in order to have supplies." When this supplication was read, the Rev. William Bertram, the pastor of the Swatara (Derry) Congregation, reported that "his people desired him to signify to the Presbytery that they wished them to defer granting said supplication until they be heard." The reason for this request no doubt was that those who presented the "supplication" were assisting, more or less, to support the pastor of Derry, and the Derry people did not wish to lose their help in paying his salary. The matter was deferred until the next meeting of Presbytery, and, at the next meeting, held at the same place in October, 1735, was again deferred. At this meeting the minutes of Presbytery state that "Mr. Richard Sankey, a theological student from Ireland, presented his certificate before members of Presbytery, and was ordered to make himself acquainted with the members before the next meeting."

At the next meeting of Presbytery, held at Middle Octorara, Lancaster County, November 20, 1735, Lazarus Stewart appeared to prosecute the supplication of Manada Creek (afterwards Hanover) for a new erection; and the Rev. James Anderson and any brother whom the standing committee of Presbytery might designate to act with him were appointed "to perambulate the bounds and borders of the congregation of Derry and the people of Manada sometime next spring; said brethren to take particular notice of the meetinghouse of Manada and its distance from the meetinghouse of Derry. They are also ordered to fix the bounds of said people, and to determine concerning the meetinghouse at Manada."

The duty thus enjoined upon these brethren does not seem to have been attended to, for on May 25, 1736, when Presbytery met at Nottingham, the Rev. James Anderson and Mr. Galbraith and Mr. William Maxwell, a ruling elder from Paxtang, were ordered to meet on Tuesday before the next meeting of Presbytery at Derry, to be held on the first Wednesday in September, in order to perambulate the bounds between the people of Derry and Manada.

When Presbytery met at Derry, according to appointment, Mr. Anderson reported that the perambulation between Derry and Manada had been made, and gave in the statement of the committee in writing; and the parties in favor of and against the report of the committee were heard at length. After consideration and debate, the Presbytery resolved to erect the people of Manada into a distinct congregation, and approved the place where they had begun to build as the most suitable for a meetinghouse. Mr. Lazarus Stewart engaged to the Presbytery that "all persons who belong to, or wish to join themselves to, the new erection, who are in arrears to Mr. Bertram, shall pay up." On the next day it was agreed by the people of Manada and Derry, and ordered by the Presbytery, "that the people on the borders of these two congregations—that is, between the meetinghouses and beyond the Swatara—shall on or before the first of November next declare in an orderly way—*i. e.*, before some elder, or proper man in the congregation, which they make choice of, whether they will join the congregation of Derry or Manada; and after said first of November, none who dwell in bounds shall be at liberty to alter their choice, but by the concurrence of both the congregations, or order of the Presbytery."

When Presbytery met at "Dunagal" on October 26, of the same year, Mr. Lazarus Stewart reported that nothing had been done in paying the arrears to the Rev. Mr. Bertram, because no list of arrears

had been rendered, "but that they are ready to act when an account is rendered." At this meeting Mr. Sankey was licensed to preach the gospel as a probationer; and at the next meeting, on November 10, it was ordered that Messrs. James Gelston and Richard Sankey supply Pequea and Manada by monthly terms alternately until the next meeting of Presbytery. At the meeting of Presbytery, April 6, 1737, in pursuance of the supplication from the people of Manada, Mr. Bertram was ordered to supply that people on the last Sabbath of April, and to convene the people on some day of the following week, in order to moderate a call to Mr. Sankey; and on June 22, 1737, a supplication and the call to Mr. Sankey were presented to Presbytery by John Cunningham and Robert Greer, commissioners from the congregation of Hanover (Manada), by which the said commissioners were empowered to promise toward Mr. Sankey's support among the people of Hanover, as their orderly pastor, the annual payment of sixty pounds—*i. e.*, one-half in cash and the other part in commodities, such as flax, hemp, linen, yarn and cloth—together with several gratuities mentioned in said supplication. Said call was recommended to Mr. Sankey's consideration until the next meeting of Presbytery, and he was appointed to supply Hanover and Paxtang alternately. At the meeting of Presbytery, October 6, 1737, the people of Hanover asked that Mr. Sankey's ordination and installation be hastened. He was ordered to supply them until the next meeting of Presbytery.

The people of Hanover had built their church, at least in part, before September, 1736; for at the meeting held at Derry on that date Presbytery approved "the place where they had begun to build as most suitable for a meetinghouse." No record or tradition exists to tell us why the place selected was adjudged "most suitable." One reason, doubtless, was the existence of the large spring which here bursts from a fissure in the limestone rock. Almost without exception—Paxtang being the only one we know—the early churches were erected near large springs. The importance of this will be realized when we remember that there were usually two services and sermons, with a recess, during which the worshippers ate the luncheon brought with them and slaked their thirst in the hot summer midday from the clear waters of the spring. A somewhat minute acquaintance with the region in our earlier years does not enable us to recall any other spring available that would as well have fulfilled the conditions. Another reason which probably influenced the placing of the church at almost the extreme

northern boundary of the congregation was that any place farther south that could have been selected would have been felt by the Derry congregation to be too near their church. There may also have been other reasons of which, at this distance of time, we can know nothing.

It was certainly an ideal spot for a country church. It was in a forest of oak, maple, hickory, walnut, and other trees. It was near the base of the outlying spurs of the Kittatinny Mountains on the north, which were covered with a dense forest many miles in extent. The only road by which the church was reached was from the south, and it ended at the church; for, as we have stated, there was nothing north of it but mountain and forest. The church was situated in a valley formed by the mountain on the north and a ridge of hills running parallel on the south, so that one had to approach very close before he could see it. The road, indeed, was for many years after the church was first built a mere path through the forest, and hardly any one had occasion to travel within a mile of the church, unless to go there. Except when the congregation were assembled for worship, absolute silence reigned; and when assembled there was nothing to attract their attention from their devotions and from the sermon but the occasional neighing of their horses, as they stood in the shade of the trees in the summer, or covered with homemade blankets or robes in the winter.

The Presbytery of Donegal met here for the first time on August 30, 1738, by previous appointment, to ordain and install Mr. Sankey. The ministers present were Thomas Craighead, Alexander Craighead, William Bertram, James Anderson, Adam Boyd, John Paul, Samuel Black, and John Thomson; and the ruling elders were Matthew Atchison, Edward Henderson, James Carothers, John Christy, and Hugh Scott.

It would be exceedingly interesting if we had a record of the route and the manner of travel of these Scottish university divines—for such most, if not all, of them were—from their respective congregations in the middle and southern part of Chester County to Hanover Church on this occasion. But probably no such record is in existence, and certainly none is known; and we are, therefore, left to conjecture. Of one thing we may be certain: they traveled on horseback and over very primitive roads, which, however, at this season of the year would be in comparatively good condition. Part of the way may have been upon the "high

road" that had recently been laid out "from the ferry of John Harris on the Susquehanna, to fall in with the high road leading from Lancaster Town at or near the plantation of Edward Kennison, in the great valley in the county of Chester." Crossing the Swatara, perhaps by a ferry, possibly by fording the stream, they would make their way past the cabins of the members of the new congregation, many of whom they would meet and greet; and some of whom would, perhaps, mount their horses and accompany them to the church. The greater part of the way would lie through the forest, and whenever they emerged into the open the August sun would shine with a dull and yellow light, caused by the volumes of smoke arising from the burning logs and brushwood in the many clearings.

What the church which they found on their arrival was like is not known; though the writer might have learned this for the asking when a youth, from his grandfather, the Rev. James Snodgrass, who had preached in it for a short time after he was installed as pastor, in 1788. Doubtless it was built of logs; and if there was any arrangement for heating, it was by a large fireplace at one end, connected with a chimney built outside of the church.

In this primitive church in this frontier forest Richard Sankey was, on the last day of August, 1738, ordained and installed the first pastor of the Hanover congregation. The minutes of the Presbytery furnish very little material for the history of the church and congregation during Mr. Sankey's pastorate. The first reference to Hanover after his installation is in the minutes of the meeting at that place, in June, 1745. As was customary with respect to the church where the meeting of Presbytery was held, a thorough examination was made into its affairs. The Presbytery first called the pastor in private, and questioned him about the elders and the people; then they called the elders and questioned them about the pastor and the people; and lastly, they called the representatives of the people and questioned them, in private also, about the pastor and the elders. The pastoral relation between Mr. Sankey and the church was found to be in a satisfactory condition, but the people were in arrears for salary.

The decade from 1745 was the first period of the Old Light and New Light controversy, which, however, seems at this time to have disturbed the Hanover congregation much less than the congregations of Derry and Paxtang and others farther south.

The minutes of Donegal Presbytery from 1750 to 1759, in-

clusive, have been lost, and we know nothing of the internal affairs of Hanover Church during that period except that Mr. Sankey continued to be its pastor. We do know, however, much of the history of the time and the activities of the members of the congregation. It was the period of the French and Indian War, and this congregation was on the frontier. Realizing their danger, a number of the principal inhabitants of Paxtang, Derry, and Hanover, on July 22, 1754, applied to the governor of the province, stating that they were ready to defend themselves, if they were enabled to do so by being supplied with arms and ammunition, which "many are unable to purchase at their own private expense." The governor referred this application to the Provincial Assembly, which treated it with indifference and neglect.

In 1755 the Indians, emboldened by Braddock's defeat, began to harass the settlers. On October 29, 1755, John Harris wrote to the governor from Harris's Ferry: "We expect the enemy upon us every day, and the inhabitants are abandoning their plantations, being greatly discouraged at the approach of such large numbers of cruel savages, and no sign of assistance. The Indians are cutting us off every day." In November, 1755, the governor reported to the Assembly that the savages had entered the passes of the Blue Mountains, and broken into the counties of Lancaster, Berks, and Northumberland, committing murders, devastation, and other horrid mischief. The Assembly, however, took no effective measures to protect the frontiers.

In 1756 a chain of rude forts, or blockhouses, was established along the base of the Kittatinny Mountains from the Susquehanna eastward to the Delaware, two or three of which were located within the bounds of the Hanover congregation. The largest of these was the fort at Manada Gap. Each was garrisoned by a small detachment of rangers, and the manner in which they guarded the frontier is indicated in a letter from Col. Weiser to Gov. Morris, dated July 11, 1756, which states: "Nine men are constantly stationed at Manada Fort, and six men who range eastward toward the Swatara and six men who range westward toward the Susquehanna, and each party to reach the fort before night." And in December, 1756, Capt. James Patterson, in his journal at Fort Hunter, says: "I took with me nineteen men and ranged from this fort as far as Robinson's Fort, where I lodged, keeping a guard of six men and a corporal on sentry that night." Robinson's Fort was a stockade near the fort at Manada. Most of these rangers

were young men of Paxtang and Hanover, who had come into the settlements in childhood, or who had been born soon after the arrival of their parents, and had now grown to early manhood, and had added to their natural bravery and intelligence the experience in woodcraft and skill in the use of the rifle which twenty or thirty years on the frontier had given them. But notwithstanding the efforts of these rangers and the other measures taken to defend the frontiers, many atrocities were committed by the Indians upon the settlers in Hanover. The assessment list of Hanover Township for the year 1756 furnishes strong confirmation of this statement. It gives the names of several persons who had been killed and captured; and of one hundred and seventy-five persons whose names are contained in the list, seventy had fled from their homes because of the attacks of the Indians.

A letter from Col. Adam Reed, who was one of the most prominent members of the Hanover congregation and lived near its eastern boundary, dated August 7, 1757, to Edward Shippen, of Lancaster, ends as follows: "We have almost lost all hopes of everything, except to move off and lose our crops which we have cut with so much difficulty."

In October of the same year the Indians murdered several families in Hanover under circumstances of much cruelty, killing and scalping men and women. In a letter dated October 14, from Col. Adam Reed to Edward Shippen, he says:

The frontiersmen are employed in nothing else than in carrying off their effects, so that some miles are now waste. We are willing but not able without help; you are able, if you be willing—that is, including the lower parts of the county—to give such assistance as will enable us to recover our lost lands. You may depend upon it that without assistance we, in a few days, will be on the wrong side of you; for I am now on the frontier, and I fear that by to-morrow night I will be left two miles. . . . Let us exert ourselves, and do something for the honor of our country and the preservation of our fellow subjects. I hope that you will communicate our grievances to the lower part of our county, for surely they will send us help if they understood our grievances.

And he adds:

Before sending this away I have just received information that there are seven killed, and five children scalped alive, but not the account of their names.

On the 19th of August following fourteen people were killed or taken from Mr. Sankey's congregation; and a letter from Hanover Township, dated October 1, 1757, says:

The neighborhood is almost without inhabitants, and several persons have to-day and yesterday been killed by the savages in Hanover.

And an article in the *Pennsylvania Gazette* of the latter part of 1757 gives the names of many persons who were killed in Hanover, and adds:

There is nothing but murder and capturing among them by the Indians. Ninety-four men, women, and children were seen flying from their place in one body, and a great many more in smaller parties, so that it is feared that the settlement will be entirely forsaken.

This state of affairs continued until the capture of Quebec by Wolfe, and the succeeding peace between England and France; but the quiet was of comparatively short duration, and was broken by the conspiracy of Pontiac. Following this the frontier settlements of Pennsylvania, as well as of Maryland and Virginia, were overrun with scalping parties, "marking their way with blood and devastation wherever they went, and all the examples of savage cruelty which never fail to accompany an Indian warfare."

The Hanover congregation was still on the frontier, and the dangers and outrages to which the settlers were exposed are thus stated in the "Apology of the Paxtang Volunteers," many of whom were members of Hanover congregation:

The Indians set fire to houses, barns, grass, hay, in short, everything that was combustible, so that our whole country seemed to be in one general blaze, and involved in one common ruin. Great numbers of the back settlers were murdered, scalped, and butchered in the most shocking manner, and their dead bodies inhumanly mangled; and none but those who have been spectators or eyewitnesses of these shocking scenes can possibly have any adequate idea of our suffering.

Appeals were again made to the governor of the province for protection, who, in reply, said that he could not give the frontiersmen any aid whatever, but commended their zeal, and urged them to act with caution. The Assembly paid no heed to the supplications of the distressed inhabitants, and they were abused and insulted by some of the members for asking protection. One, Nathaniel Grubb, of Chester County, referring to the "back inhabitants," said: "They are a pack of insignificant Scotch-Irish, who, if they were all killed, could well enough be spared."

We do not propose to enter into the history of the affair at Conestoga. We leave this to others who have made it a special study; but we are convinced that, when the truth is fully known, it will be clearly established that there was very much to justify the action of the so-called Paxtang Boys, who were members of the Hanover

and Paxtang congregations. One thing is certain: their action put an end to Indian outrages in that region, a result which milder measures had failed to accomplish.

As we have seen, the minutes of Donegal Presbytery are wanting from 1750 to 1759. When they reappear, we find Mr. Sankey still at Hanover. But in June of that year, having received a call to the congregation of Buffalo, within the bounds of Hanover Presbytery, in Virginia, he applied for and received his credentials from the Presbytery of Donegal, and soon afterwards removed to Buffalo, in Prince Edward County, Va. It is probable that his removal was due to the exposure of himself and the people of his congregation to the incursions of the Indians, more than to any other cause; for there is no record or tradition of any want of harmony between him and his congregation, and a considerable number of the families belonging to the congregation removed with, or followed him soon after, to the same place. It would seem that he became pastor of two or three congregations in the region named, and he continued to serve them for about thirty years with an unblemished reputation. It is said of him that in the war of the Revolution, though advanced in years, he was decided for the liberties of his country. His name appears honorably on some papers prepared by his Presbytery, of lasting interest to political and religious liberty. While able to ride he attended the meetings of the judicatories at the church, and in his old age there are instances of the Presbytery holding their meetings in his church to accommodate his infirmities. He was considered a superior Hebrew scholar, and it is said that he often carried his Hebrew Bible into the pulpit, and used it in his criticisms and quotations. He died in 1790 at a good old age, having been born in Ireland in 1712.

From 1760 to 1762 Hanover congregation was without a pastor, and depended upon the Presbytery for supplies. In November, 1762, a call was presented to the Rev. Robert McMordie, which he accepted. The congregation promised eighty pounds annually for his temporal support, to be secured by bond. The Rev. Messrs. John Elder and Joseph Tait were appointed to install him on the fourth Sunday in November, 1762. There is no record of the installation, but doubtless it took place at the appointed time.

The Old and New Light controversies seem to have been again troubling the churches, and causing dissensions and divisions in the congregations, about this time. In April, 1763, a number of members, whose names are not given, supplicated the Presbytery for a

dismissal from the Hanover Church, with liberty to join some neighboring congregation. The matter was discussed, and deferred from year to year. In June of the same year the Rev. Messrs. Robert McMordie, John Elder, John Steel, John Beard, Joseph Tait, and Sampson Smith declined to sit in the Presbytery, because of dissension and party spirit. They all belonged to the Old Light side of the controversy.

In October, 1764, several members of the congregation who, doubtless, adhered to the New Light side, represented to the Presbytery that they never consented to take Mr. McMordie for pastor, that the call to him was made out irregularly, and they now request that they may be allowed to join some other congregation. The matter was deferred, and came up again in February, 1765, but the Presbytery took no action in the case. The petitioners were, however, granted leave to go elsewhere and have their children baptized, but they were not to dissolve their connection with the Hanover Church. This did not end the controversy, however, and in April the Presbytery met at Hanover to consider the troubles in that church. Nothing was accomplished, and they met again in May. At this time the Synod dissolved the Presbytery of Donegal, and the Presbytery of Carlisle was formed, consisting of the ministers and churches west of the Susquehanna. It existed but a year, when the Presbytery of Donegal was restored to its original bounds, and met at Carlisle. And soon afterwards the churches and ministers of Donegal Presbytery east of the Susquehanna were organized into the new Presbytery of Lancaster, Mr. McMordie, with the Hanover Church, belonging to this Presbytery; but it, too, survived but a year. About 1766 the pulpit of Hanover became vacant; no record of Mr. McMordie's resignation exists, but it was doubtless caused by the dissensions in his church. After his departure the church continued in a distracted and enfeebled state, depending for many years upon occasional supplies, having no settled pastor, and, so far as we can learn, for some years seeking none.

Mr. McMordie had been ordained by the Donegal Presbytery in 1754 and installed pastor of Upper Mill Ridge Creek and Round Hill, now Adams County, and continued pastor there until 1761; soon after which, as we have seen, he was called to the Hanover Church. In 1768, after leaving Hanover, he was, with Elders Steel and Tait, attached to the Second Presbytery of Philadelphia, and by that Presbytery was sent south the next year. In 1772 he was sent by the Synod to Virginia and North Carolina; and in May, 1777, he was

called to Tinkling Spring, New Dublin, Reedy Creek, and Fourth Creek, in the south. He was a chaplain in the army during the Revolutionary War, and in 1784 again went south. He was married December 12, 1754, to Janet, second daughter of the Rev. Adam Boyd, pastor of Octorara Church, and son-in-law of the Rev. Thomas Craighead. He died in May, 1796.

The numbers of the Hanover congregation were greatly diminished by the migration of some forty or fifty families, who accompanied or followed Mr. Sankey into Virginia, and the removal of about as many others with Lazarus Stewart to Wyoming, as the result of the persecution following the Conestoga affair. Judging from the names signed to a petition against dividing the township of Hanover, in 1759, it is probable that there were at that time about one hundred families in the congregation.

In 1772 a call was presented to Mr. William Thom, who was appointed by Presbytery as one of the supplies at Hanover, which, however, he declined; and for the next seven years the Church depended on occasional supplies. In 1779 a call was presented to Mr. Joseph Henderson, which he declined; and the church was served by supplies for two years longer, when, in June, 1781, a call was presented to the Rev. Matthew Woods, promising him six hundred bushels of wheat, or a sum of hard money equivalent thereto, and also a gratuity of six hundred bushels. Mr. Woods accepted the call, and was ordained and installed over the Hanover congregation June 19, 1782. His pastorate was brief, and the only record which remains of it is that on August 19, 1784, he reported to the Presbytery that some disturbance had arisen in his congregation, occasioned by the Rev. Mr. Hindman, who was formerly on trial before Presbytery for some irregularities; and he asked the interposition of Presbytery, which appointed a committee to attend to the matter; but, on September 13, 1784, Mr. Woods died, and was buried in the Hanover churchyard, where a tombstone was erected to his memory in 1789, by some of the members of the congregation.

This was the period of the Revolutionary War. When Gov. Penn wrote to his brother in England an account of the conduct of the Paxtang Boys at Conestoga and Philadelphia, he ended his letter by saying: "Their next move will be to subvert the government and establish one of their own." This was a shrewd, even if an unconscious, prophecy; for it cannot be questioned that the indifference of the Provincial and the British Government to the sufferings of these people on the frontier from the incursions of the Indians

and their refusal or neglect to take measures for their protection, as well as the obloquy heaped upon them for the measures they took to protect themselves, affected the temper of the people and their disposition toward the British Government. When to this was added their natural love of liberty and hatred of tyranny and oppression of every kind, and the habits of self-reliance and fondness for adventure which had been cultivated by their life on the frontier, we need not be surprised to find the people of Hanover entitled to the credit of being the first to resent the action of the mother country, and to suggest armed resistance. This was, indeed, the case; for on Saturday, June 4, 1774, a meeting of the inhabitants of Hanover was held, probably at the home of the chairman on Manada Creek, "to express their sentiments on the present critical state of affairs." Col. Timothy Green, who had seen much active service in the Indian wars, was chairman, and it was unanimously resolved: "First, that we resent the action of the Parliament of Great Britain as iniquitous and oppressive. Secondly, that it is the bounden duty of the people to oppose every measure which tends to deprive them of their just prerogatives. Thirdly, that in a closer union of the colonies lies the safeguard of the liberties of the people. Fourthly, that in the event of Great Britain attempting to force unjust laws upon us by the strength of arms, our cause we leave TO HEAVEN AND OUR RIFLES. Fifthly, that a committee of nine be appointed, who shall act for us in our behalf as emergencies may require."

As said by Dr. Egle, in his "History of Dauphin County," "The foregoing declarations are worthy of perpetual record. They struck the keynote of the proceedings which eventuated in the separation of the colonies from England. It is worthy of remark in this connection that, while Philadelphia and the lower counties were hesitating and doubting, the Scotch-Irish districts were firm, yet dignified, in their demands for justice and in the denunciation of oppression, tyranny, and wrong." These Hanover resolves preceded those of the Mecklenburg Convention, showing that the liberty-loving Scotch-Irish of Pennsylvania were the head and front of the American rebellion of 1776. The historian Baneroft says that "the first public voice in America for dissolving all connection with Great Britain came not from the Puritans of New England, the Dutch of New York, nor the planters of Virginia, but from the Scotch-Irish Presbyterians," of Hanover, we may add.

On June 10, 1774, a similar meeting was held at Middletown, of

which Col. James Burd was chairman, at which the above resolutions were concurred in; and, not to be behind their Scotch-Irish neighbors, the German inhabitants of Derry met on the 11th day of June, Capt. Frederick Hummel being chairman, and resolved to stand by the other townships in their action.

Dr. Egle says that "within forty-eight hours of the receipt of the news of the battle of Lexington, the able-bodied men of this entire region were organized for the defense of their liberties. The performance of military duty was no new thing to men who had been cradled amidst the clash of arms in the protection of the frontiers made desolate for many years by the ruthless savages."

We cannot enter into a history of the war, nor can we even begin to record the names of those who distinguished themselves in the service. We must content ourselves with saying that, from the time when the war began until its successful termination, the men of Hanover were prompt in making good their words by their actions, and were found, with their Scotch-Irish and German fellow-citizens, on almost every battlefield of the Revolution.

During this time, of course, many of the men of the congregation were absent, and not a few who went to the field never returned; and, as has already been stated, the pulpit was, for most of the time, vacant.

In 1786 a call was presented to Mr. Samuel Wilson, a young licentiate, which he declined. In 1787 the congregation was permitted to prosecute a call to a probationer for the ministry, who was under the care of the Presbytery of Philadelphia; and a call signed by fifty members was presented to Mr. James Snodgrass. They stated in the call that they had been "for some time past destitute of a stated gospel ministry," and that they are "sensible of the great loss that our tender offspring do sustain by our being in such a destitute condition in this wilderness." They promised to provide for his support "in a decent and comfortable manner;" but the call did not state the amount of salary to be paid. It is, however, probable from an entry in the trustees' book that the amount was one hundred and fifty pounds. The call was accepted, and on October 16, 1787, Mr. Snodgrass was received under the care of the Carlisle Presbytery, from the Presbytery of Philadelphia, and supplied the people of Hanover until May 14, 1788, when, at a meeting of the Presbytery at that place, he was ordained and installed pastor of the Hanover Church. Thus was begun a pastorate which continued without interruption until the death of Mr.

Snodgrass at a ripe old age, on the second day of July, 1846, more than fifty-eight years after the date of his installation.

Fifty years ago there was a tradition in the congregation which has since found its way into print to the effect that the trustees had conveyed to Mr. Sankey a farm belonging to the church, to be held during his pastorate, and that he had sold it and applied the proceeds to his own use. A careful investigation has convinced us that there was no foundation for this tradition. The church never owned a farm, or any land, except the few acres occupied by the church and churchyard, and a small tract immediately adjoining. The farm which Mr. Sankey sold was purchased by him from the proprietaries by a warrant dated July 2, 1743, which was some years after he had settled on the land. He built upon it, and lived in a log house near the spring already spoken of; and over the stream issuing from this spring was built a spring house. When Mr. Sankey removed to Virginia he sold his farm, and in 1793 it was purchased by the Rev. Mr. Snodgrass, who soon thereafter built a large and commodious stone house adjoining the log house built by Mr. Sankey, which continued to serve as a kitchen until about two years ago, when it was torn down.

From a Latin inscription upon a large stone which was built into the wall at a considerable height from the ground about the middle of one side of the church, we learn that the second and last church of this congregation was built in 1788, the same year in which Mr. Snodgrass's pastorate began.

No record has been discovered of the names of the contributors to the erection of this church, nor is there any tradition on the subject, so far as we can learn. It was built of limestone, quarried out of the adjoining hill, and the walls were very thick and solid. It was rectangular in form, with an aisle lengthwise through the middle, with a door at either end of the aisle, and two cross aisles at right angles to this and a door at the end of each aisle in the side of the church opposite that at which the pulpit was placed. The pulpit was the ordinary high, narrow pulpit of the times, reached by a winding staircase; and in front of the pulpit was a precentor's desk. There were forty-six pews, each of them large enough to seat about eight persons; and it would seem, from a plan of the church and pews containing the names of the pew holders, that about the year 1800, when it appears to have been made, all the pews were occupied, a number of them by two families each.

At a meeting of the congregation held April 6, 1797, "agreeable

to a notice from the pulpit on Sunday, a vote was taken to determine in what manner the money should be raised to build the graveyard wall of said corporation in Hanover. It was carried by a majority that the congregation should be sessed agreeable to the duplicates of the county tax for this year, and that James McCreight, William Wilson, and John Todd are appointed sissors for the same." The assessment so made has been preserved, and contains about one hundred names of the heads of families; enabling us to form some idea of the size of the congregation at this time. The graveyard wall spoken of was built of limestone, in a very substantial manner; and is to-day in excellent condition, having been kept in repair by the descendants of former members of the congregation who were interred within it.

Mr. Snodgrass kept a register of marriages and also of births and baptisms for a few years after the beginning of his pastorate; and the *data* contained in these registers may aid us to determine the size of the congregation. In the six years from 1788 to 1793 there were sixty-two marriages; and during the same period one hundred and sixty-four children were baptized, and about seventy persons were admitted to the Church. There was also a record kept by the trustees of "contributors and members of Hanover congregation" from 1787 to 1842, giving the years during which each person named contributed. This assists us very much in tracing the growth, as well as the decline of the congregation. An analysis of this record shows that there was a constant movement among the people of this congregation. It would seem that they had not taken permanent root here, but rather that it was a stopping place preparatory to migration farther South and West. Thus, in the ten years from 1787 to 1796 inclusive there were one hundred and six additions to the list of contributors and members, all presumably adults, and most of them men; and during the same period there were seventy-five who ceased to contribute. In the next ten years there were one hundred and five added, and eighty-nine who withdrew; in the next ten years, seventy-six were added, and eighty-nine withdrew; in the next ten years, thirty-nine were added, and fifty-four withdrew; in the next ten years, twenty-three were added and forty-six withdrew; and from 1839 to 1843 there were fifteen added, and forty-three withdrew; leaving, at the latter date, only fifty-five, nearly all of whom migrated before 1846. And thus it came to pass that the most definite thing which can be said of the Scotch-Irish of Hanover is that there

are, and, for the last half century, have been, none of them in Hanover.

As we have already stated, the lands in Hanover were rough, hilly, and sterile; and most of those who settled there were in very straitened circumstances, tenant farmers from Ulster who brought with them very little worldly substance. And while they were hardy and strong, and able and willing to labor strenuously when the occasion demanded it, they were not inclined to steady, continuous toil. They did not have the plodding industry of the Germans, who succeeded them. A discussion of the last sermon, or the latest news from the lower counties of Philadelphia, or from over the sea, had more attraction for them than the dull, routine work of the farm. Besides, they had hardly obtained a foothold in the forest until the Indian wars and massacres were upon them, and after these the War of the Revolution. These took and kept the men from home; and little progress was made in enlarging their farms, by clearing from the surrounding forest. And when the next generation, after the Revolution, had grown up, they began to feel the impulse toward the West which has exerted such a mighty influence on the destinies of our country; so that from 1820 onward, a steady stream of migration continued to flow, some of it to the city of Harrisburg, but most of it westward, with the result that by the year 1850 practically all the Scotch-Irish were gone from the bounds of the Hanover congregation, and their descendants are now to be found probably in every state west of Pennsylvania.

The grandfather of the Rev. James Snodgrass migrated from the North of Ireland about the year 1700, and settled in Bucks County, Pa. Tradition tells that the vessel on which he embarked with his wife and several children was driven out of its course by contrary winds, and the weather was so tempestuous, and the voyage so protracted, that all of the family except himself and one child died before the voyage was ended. James's father, Benjamin, the issue of a second marriage, was born and lived near Doylestown, Bucks County. In 1804 he drove from his home in a two-wheeled chaise, or "gig," to visit his son; and when within less than a mile from the house he was, in some manner, thrown from the gig, and injured so that he died a few days thereafter, and was buried in the Hanover churchyard. James was born in Bucks County July 23, 1763. He graduated from the University of Pennsylvania in 1783, and was, for a short time, a tutor in that institution. He studied theology under the

direction of the Rev. Nathaniel Irwin, then pastor of the church at Neshaminy, and was licensed to preach the gospel by the Presbytery of Philadelphia in December, 1785. After preaching about a year and a half in destitute places in the central and northern part of New York, he received a call from the Hanover congregation, in May, 1787, which he accepted in October of the same year, and supplied the church thenceforth until his ordination, May 13, 1788. There is an authentic tradition that the Rev. James Snodgrass and the Rev. Nathan Greer had, at the same time, invitations to preach as candidates for the Hanover pulpit, and that, as they were intimate friends, and each unwilling to take precedence of the other, they could not decide which should be the first to visit the church. To relieve them of their embarrassment, an elder, named Greer, at whose house the ministers of the part of Chester County in which he lived were accustomed in those days to receive entertainment, proposed to apply to the lot. To this they agreed; whereupon Mr. Greer tossed up a penny, the fall of which decided that Mr. Snodgrass should be the first to visit the congregation. Thus a pastorate of fifty-eight years was determined by so trivial an event as the tossing of a penny. Nevertheless, it was not accidental; "the lot is cast into the lap; but the whole disposing thereof is of the Lord." (Prov. xvi. 33.)

The late Rev. John H. Greer, of Jersey Shore, Pa., who was a son of the elder above mentioned, is our authority for this anecdote.

The following description of Mr. Snodgrass is given by his son, Rev. Dr. W. D. Snodgrass, late of Goshen, N. Y.

In person my father was about five feet eleven inches in height. His frame was erect and strong, and in every respect well built. His hair was dark, and changed to iron-gray, though it never became white, even in his last years. He was of a pleasant countenance and amiable disposition, remarkably free from anything calculated to incur the dislike or displeasure of those with whom he had intercourse; fond of society, animated in conversation, and in every way agreeable to all around him. His bodily health, during the greater part of his life, was almost uninterrupted. He was temperate, simple, and regular in his mode of living, and for years in succession was not absent from his pulpit a single Sunday on account of sickness. As a preacher he had the advantage of a good voice. He spoke distinctly, was animated and earnest, and drew the matter of his discourse directly from the Bible. During a considerable portion of his ministry his Sabbath morning exercise was in the form of an exposition or lecture. He selected a book, generally from the New Testament, and commented upon it from beginning to end, selecting larger or smaller passages, as his judgment dicta-

ted, and closing with extended practical remarks. He was clear, logical, and forcible in his statement of truth, and was regarded by his ministerial brethren who knew him best as an able, impressive, and profitable preacher.

His grandson, the Rev. Dr. William Simonton, giving his recollections of him, says:

He always preached *memoriter*. His sermons were written very compactly, in a kind of shorthand, in which the vowels were omitted. When committing them he paced the room. They were methodical, clear, scriptural, spiritual, and evangelical. My father once remarked that he had never heard grandfather use an ungrammatical expression in the pulpit. He was discriminating and accurate in his statements, and in the delivery of his discourses he never hesitated nor recalled a word. His voice and accentuation were good, though he used but a few notes of the scale. There was not, therefore, as much variety in his tones as is desirable in a public speaker. His manner was solemn and impressive. His gestures, as I remember them, were confined, for the most part, to the hand, which peered out from long coat sleeves. The gestures were made with the forearm resting upon the Bible or pulpit. His "principal prayer" was long, systematic, and comprehensive. It embraced the parts of prayer given in the directory for worship.* He believed in the divine control of nature's operations, and, in times of drought, he prayed for "seasonable and refreshing showers;" nor did he omit to give thanks for the same when the sheaves of the husbandmen were filled.

I remember hearing him say that punctuality ought to have a place among the cardinal virtues. He exemplified this virtue by beginning his service from ten to fifteen minutes before the appointed time. This was his habit. He took an interest in public affairs, and entered heartily into conversation upon the topics of the day, but habitually interjected serious reflections, and suggested a spiritual improvement of the subject, without interrupting the flow of thought, or turning it into a channel distinctly religious. He had a very happy faculty of this kind, which he used with effect in impressing the minds of the young, without giving offense to any class of the thoughtless and indifferent. In this respect his conduct came nearer to that of the ideal minister than that of any I have ever known.

It is said of Rev. James Snodgrass in Sprague's "Annals:"

He continued in the active discharge of his office until May 25, 1845, when he was disabled by disease. The only service that he attempted afterwards was in May, 1846, at the funeral of his son-in-law, as well as his friend and physician, Dr. William Simonton. After the coffin had been lowered to its final resting place he addressed the people for a few minutes, "leaning on the top of his staff." He then sat down upon a tombstone, and, having remained there a short time to recover his strength, attempted to walk the distance of a few hundred yards to his house; but, arriving at the gate, he found it impossible to proceed farther. He was carried to his bed,

* "Directory for the Public Worship of God," p. 5.

and from this time he gradually declined until the 2d of July, when, in the full possession of his mental faculties, and a beautiful hope of a better life, he gently fell asleep, in the eighty-fourth year of his age.

The Rev. Dr. William D. Snodgrass, his son, was an eminent minister of the Presbyterian Church. After his graduation at college and Princeton Theological Seminary he was for some years pastor of a church in Charleston, S. C.; afterwards of a church in New York City; then in Troy, N. Y.; and afterwards, for many years, in Goshen, N. Y. The Rev. Dr. Prime, some years ago, writing for the *New York Observer* of the ministers in attendance upon the General Assembly at Saratoga, said of Dr. Snodgrass:

I cannot see that the signs of old age appear on him any more than the fire on Abednegô. Fresh, active, firm, and strong, he preaches twice or three times on the Sabbath without weariness to himself or his hearers. Yet two full generations have passed away since he began to preach the word, and it would not be strange if he should survive another, his bow abiding in strength. His usefulness is undiminished, and his hold on the affections of his people increases from year to year.

Dr. Snodgrass died at Goshen not many years ago, at a very advanced age.

The first wife of the Rev. James Snodgrass, and the mother of his children, was Martha Davis, of Philadelphia, a lady of more than ordinary intelligence, culture, and literary attainments. One of their daughters, Martha Davis Snodgrass, was the mother of five sons. She was a model Scotch-Irish mother, and might have sat for the portrait so beautifully drawn by Dr. McCook.* By her industry and economy and wise discretion she assisted very much each of her five sons in obtaining a college education; and, as Dr. McCook said with respect to the Scotch-Irish mother, she had an earnest desire that one or more of her sons might enter the ministry. This desire was gratified, her eldest becoming a minister. Her youngest son was, in accordance with her wish, baptized by the name of a distinguished divine of the Presbyterian Church at that time,† and in giving him that name she gave outward expression to the wish laid up in her heart that this son, also, should become a devoted and useful minister of the Church. When he grew up his own inclination and sense of duty accorded with her wish, and when the time came she gave him up with her prayers, though not without tears, to the foreign missionary work, in which he laid down his life after a very efficient service of about nine years.

* Page 83 of this volume.

† The Rev. Ashbel Green, D.D.

Her husband, long an elder in the Derry Church, was Dr. William Simonton; and, so long as the writer lives, he will thank God that he was permitted to call her his mother.

It is a noteworthy fact that Mr. Snodgrass was the only settled pastor who occupied the pulpit of the church which was built in the year he was installed. After his death (in 1846) it gradually fell into decay, and about twenty years ago it was demolished, and the few acres of ground connected with it were sold and the proceeds were invested by trustees appointed by the court of Dauphin County, under the authority of an act of the Legislature, thus assuring a small fund to keep the graveyard in proper condition and repair.

NOTE.—The writer does not claim originality for this sketch. Its sources are the "History of Dauphin County," by Dr. W. H. Egle; the several volumes of "Notes and Queries" edited by him, and published by the Harrisburg Publishing Company; and the "Early History of Old Hanover Church," by the Rev. Thomas H. Robinson, D.D., published by the Dauphin County Historical Society, free use of which has been made, and from which all the extracts from the minutes of the Presbytery were obtained. In this history are printed a number of tax lists, marriage records, a register of births and baptisms, a "list of contributors and members of Hanover congregation from 1787 to 1842," and other lists, which are valuable for the history and biography of the church and its members. Dr. Robinson has, however, fallen into a serious error in giving currency, on the authority of the Rev. Dr. William DeWitt, to a tradition that the Rev. James Snodgrass was at one time elected constable by his German neighbors. Nothing of this kind ever occurred, as the writer personally knows, and as the records conclusively prove; and any person who understood Mr. Snodgrass's relations with all his neighbors, whether German or Scotch-Irish, during his long residence among them would, on the slightest reflection, have known that it could not have occurred. The tradition has been expanded and embellished by the Rev. Dr. Ebenezer Erskine, in Volume II., page 447, of the "Centennial Memorial of the Presbytery of Carlisle."

SCOTCH-IRISH BIBLIOGRAPHY OF PENNSYLVANIA.

BY MAJ. WILLIAM CRAWFORD ARMOR, HARRISBURG, PA.

THIS attempt at a Scotch-Irish bibliography of Pennsylvania was undertaken at the request of a prominent member of the American Society, whose zeal and gifts mark him as the future historian of the race. Having the need of it made apparent to him, the compiler was prompted to begin the work, and the result is here given for what it may be worth as an aid to the annalist or the anxious searcher in quest of family records.

The classification by counties has been deemed best, having in view the use of the list to be made by those engaged in tracing their ancestry.

Many of the titles given yield no hint of the ample store of Scotch-Irish annals within the volume. Annotations would have illumined and made more useful this catalogue, but lack of time precluded any added labor.

The volumes cited are such as contain either Scotch-Irish surnames or material deemed useful to the historian. All histories of counties known to me have been registered, although some may contain but little on the subject. County atlases are noted, as they contain names of original landowners not to be found in print elsewhere. Histories of Presbyterian Churches and Presbyteries will be found most useful for the records that they contain of the early Scotch-Irish settlers, and I have aimed to make the list of them as complete as possible.

The state library contains most of the volumes recorded, but not the least of its treasures are the county historical scrapbooks, from which I have copied the titles of clipped newspaper articles, covering family reunions, local histories, and centennials of towns and churches. These embody *data* not accessible elsewhere, and are in shape for easy reference.

This record being unavoidably incomplete, the coöperation of all interested is earnestly solicited to supply any omissions noticed. Copies of title-pages, with size and paging of all pamphlets, and volumes bearing on the Scotch-Irish in Pennsylvania, if sent to the writer, will be arranged for publication in the future.

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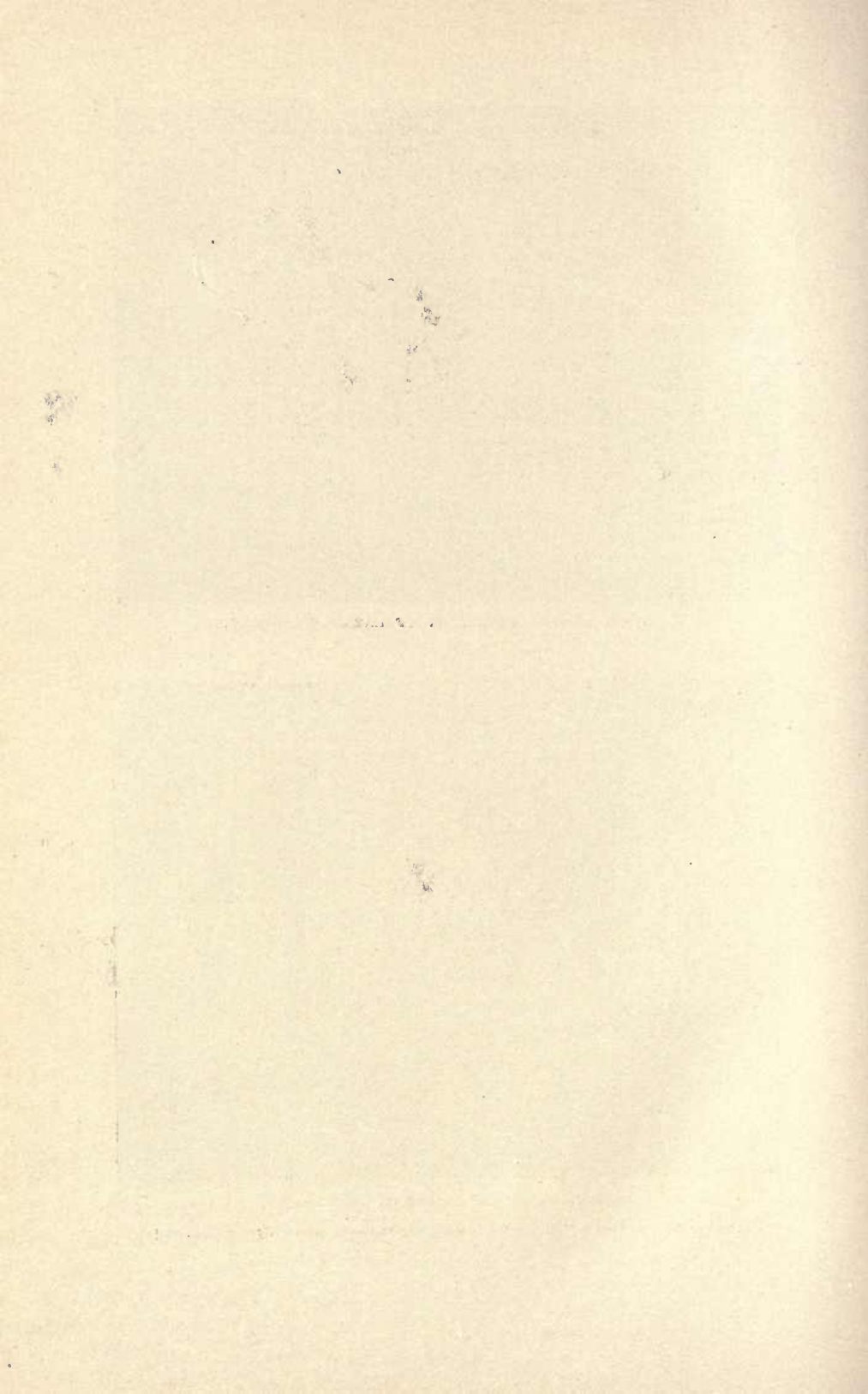


HOME AND TRADING POST OF LAZARUS LOWREY.



RESIDENCE OF COL. ALEXANDER LOWREY.

[See paper on Scotch-Irish Settlement of Donegal, p. 212; also paper on Early Ferries, p. 137.]



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A REMINISCENCE OF THE LAST TWO MODERATORS,
YOUNG AND CRAIG, AND THE WASH-
INGTON GAVEL.

BY THOMAS M. GREEN.

IN referring to the Moderators of the General Assembly at Portland and at Washington, the papers have generally described them as having been born in the same town and as graduates of the same college and of the same seminary. This is scarcely accurate, as Dr. Craig was born at "Craigland," his father's beautiful farm in Lincoln County, eight miles from Danville. The papers, too, omitted the fact that Drs. Young and Craig were, in one of the lines of their respective ancestry, of the same blood, being descended from two half-sisters, daughters of Col. Henry Willis, the founder of Fredericksburg. The old Willis Mansion, in which these two women were born, stood on what was known for nearly a century and a half as Willis' Hill, but which has since become historic as Marye's Height. Its site was in front of the old Willis' private graveyard, and not far from the present National Cemetery. On the summit of the elevation, and at a little distance from the site of the old Willis home, were placed the Confederate batteries; and at its base, in a trench behind the stone wall which incloses the property, were stationed the Confederate infantry, which made such wild work with the Federal army of Gen. Burnside as it marched to the attack directly in front over a plain of half a mile in width. Half-way up the hill the gallant Thomas R. R. Cobb, who commanded a Georgia brigade in the sanguinary conflict, and who was descended from another daughter of the same Col. Henry Willis, a half-sister to both of the others, was slain. In this connection further genealogical details may not be uninteresting to the general reader.

The first John Washington settled in Virginia in 1657. His wife, whom he had married in England, dying, he married in Virginia a second time with Anne Pope, by whom he had two sons, Lawrence and John, and a daughter who married Maj. Francis Wright. To Lawrence, his elder son, he left, with other property, his half for a patent of five thousand acres of land, which he held in common with Capt. Nicholas Spencer, and the description of which identifies it with the estate of Mt. Vernon. Lawrence

Washington married Mildred, one of the daughters of Col. Augustine Warner, who was Speaker of the Virginia House of Burgesses both before and immediately after the Bacon Rebellion, and who was for years a member of the Royal Council, as his father, Capt. Augustine Warner, had been before him. Lawrence and Mildred (Warner) Washington had two sons, John and Augustine, and a daughter named Mildred. Augustine was the father of the General. In his will Lawrence Washington left to his daughter Mildred the tract of 2,500 acres above referred to. This daughter first married a Lewis, who, it is believed, was a kinsman through the Warners. After his death, without issue, she married a second time with Roger Gregory, by whom she had three daughters, Frances, Mildred, and Elizabeth, who married three brothers, Col. Francis, Col. John and Reuben Thornton. Of these, Col. Francis Thornton had a daughter named Mildred, who married her cousin, Charles Washington, the youngest brother of the General; while the oldest daughter of Col. John Thornton, also named Mildred, was the second wife of Samuel Washington, the oldest of the full brothers of the General; and so it came about that the greater number of the descendants of Augustine Washington (of the brothers of the General) are also descended from the General's aunt. In 1726 she united with her husband, Roger Gregory, in selling what is now known as the Mt. Vernon estate to her brother Augustine. Not long after this Roger Gregory died; for in 1732, when she officiated as the godmother of her nephew, George Washington, and held him in her arms at the baptismal font, she was a widow. In 1733 she married a third time, becoming the third wife of Col. Henry Willis, of Fredericksburg. By Col. Willis she had a son, Col. Lewis Willis, of the Revolution, and a daughter named Anne. This daughter married Duff Green, the third of the seven sons of Robert Green, who emigrated to Virginia in 1712, to whom, with Joist Hite, Robert McKay, and his uncle, William Duff, was granted the first patent of land in the Valley of Virginia, and who finally settled in Culpeper, near what is now known as Brandy Station. Robert Green was one of the first vestrymen of St. Mark's Parish. The oldest son of Duff and Anne (Willis) Green went to Kentucky in 1779, as a surveyor and on a contract to enter lands; his name was Willis Green. In 1783 he represented Jefferson County in the Virginia House of Delegates. In that year, while attending as a member of that body, he was chosen Clerk of the Lincoln Court, the county then containing one-third of all Kentucky. He held

the position until his death, in 1813. He was a member of the first convention held in Kentucky, in 1785, and a member of most of the nine conventions during the long struggle for autonomy. In 1783 Willis Green married Sarah Reed, the oldest daughter of John Reed, one of the most intelligent and worthy of the early pioneers. Her youngest brother, Thomas Buck Reed, was the eloquent United States Senator from Mississippi; while one of her sisters was the mother of James Gillespie Birney, twice a candidate of the Free Soil party for President of the United States. Willis and Sarah (Reed) Green had twelve children, seven of whom married, and six of whom left issue. Their youngest son, Lewis Warner Green, was an eloquent pulpit orator, a man of varied and elegant scholarship, a theological professor at Hanover and at Allegheny, a professor at Center College, and President of Hampden Sidney, of Transylvania University, and of Center College. Dr. Lewis Warner Green was the father of the wife of Adlai E. Stevenson, the Vice President of the United States. The youngest daughter of Willis and Sarah (Reed) Green, by name Martha or Patsy, married Dr. William Craig, and was the mother of Rev. Dr. Willis Green Craig, the Moderator of the recent General Assembly of the Presbyterian Church, which met in Washington City, and a staunch upholder of the Presbyterian faith, which is his by inheritance as well as by conviction. The papers laid stress upon the fact that the gavel used by Dr. Craig upon that memorable occasion was made from a cherry tree cut from the Mt. Vernon estate. It may interest some to know, at any rate it was a coincidence, that the estate from which the tree was cut was, from 1697 to 1726, the property of Dr. Craig's great-great-grandmother, and belonged to his kindred from 1660, when the first patent was issued, until it passed into the hands of the ladies of the Mt. Vernon Association; and that the beautiful city in which the Assembly was held was named for an illustrious kinsman of its Moderator. The paternal great-grandfather of Dr. Craig—John Craig by name—an Irishman of Scotch descent, emigrated in early youth to Augusta County, Va. In 1775 he brought a drove of cattle to Lincoln County, Ky., then a wilderness. In 1776 he planted corn, and made a permanent settlement in that county. His oldest son, William Craig, was one of the magistrates of the first court ever held in Kentucky, in 1783. His youngest son, also named John, settled in Kentucky in 1790. To the oldest son of this John—William by name—his grandfather, the Irish emigrant, left the

large estate of "Craigland," where the Moderator was born. This William Craig, the father of the Moderator, was a surgeon in the war of 1812, a member of the Kentucky Legislature, and a man who was universally esteemed for his high and Christian character as well as for his strong mind and liberal attainments. He was an elder of the Presbyterian Church, and a member of the first Board of Trustees of Center College. These Craigs were all staunch Scotch Presbyterians. The Irish emigrant, John Craig, was a cousin of Rev. John Craig, of Augusta County, the pioneer Presbyterian preacher of the Virginia Valley, who preached to the soldiers as they marched to the defeat of Braddock.

Elder William Brewster, the leader of the Leyden Pilgrims, had a daughter named Fear, who married Isaac Allerton, whose son of the same name graduated at Harvard, and then went to Virginia, where he became a man of wealth, a colonel, a member of the Burgesses, and otherwise distinguished. This second Isaac Allerton had a daughter named Sarah Elizabeth, who became the second wife of Hancock Lee, one of the seven sons of Richard Lee, the emigrant, the ancestor of so many men of distinction in the history of Virginia and of the South. (The first wife of Hancock was a daughter of Col. William Kendall.) Hancock and Sarah Elizabeth (Allerton) Lee had a daughter, Elizabeth, who married Zachary Taylor, and was the mother of Hancock Taylor, who was killed by the Indians in Kentucky in 1774, and of Col. Richard Taylor, the father of "Old Rough and Ready." They had also a son named Hancock Lee, who married (in 1733) Mary Willis, a daughter of Col. Henry Willis by his first wife, whose maiden name was Anne Alexander. Hancock and Mary (Willis) Lee had many children, among them three sons, named Hancock, Willis, and John. The first was with Hancock and Richard Taylor when they went from the source of the Ohio to the mouth of the Yazoo, in 1769. The second was killed in Kentucky in 1776. The third was the gallant Maj. John Lee, of the Revolution. He settled in Woodford County, Ky. His wife, the widow Elizabeth Bell (*née* Taylor), was his cousin. Their oldest daughter, Sarah Lee, was the first wife of John J. Crittenden, of Kentucky, Governor of the state, Senator in Congress, and Attorney-general of the United States. Cornelia Crittenden, one of the daughters of the Senator, was the wife of Rev. Dr. John Clarke Young, President of Center College, and father of the Moderator of the Portland Assembly. The latter is as certainly the descendant of Elder William Brewster as he is of Senator Crittenden.

den, of the Lees, or of the Willises; but in all the list of his honorable ancestry there is no name more worthy of being perpetuated, nor one which is more honored by all who knew him or knew of him, than that of his father, a man who combined in a singular degree high mental endowments, broad culture, and the purest character; who had at once the eloquence of an orator and the rare gifts of an instructor, and who was as useful as he was brilliant.

The second wife of Col. Henry Willis was also a Mildred Washington, the daughter of the second, and granddaughter of the first, John Washington. She was a cousin of his third wife, and had the same maiden name. She was also a widow (Brown) when she married Col. Willis. They had a daughter who married Howell Lewis, and went with him to Granville County, N. C., where the husband was a Presbyterian elder, a member of the State Senate, and a patriot in the Revolution. Their daughter married John Cobbs, and had a son who was baptized John Addison Cobbs, but who dropped the terminal letter of his name, and became "Cobb." The latter was the father of Hon. Howell Cobb, the Georgia statesman, and of Gen. Thomas R. R. Cobb, who fell at Fredericksburg. Col. Lewis Willis (son of Col. Henry, and full brother of Anne, who married Duff Green) had a son named John W. Willis, who was in Kentucky with Hancock Taylor and Willis Lee when the former was killed; with three others, he jumped into an Indian pirogue, and in it descended the Kentucky, the Ohio, and the Mississippi to New Orleans, and they were said to have been the first white men who ever made the trip. Col. Augustus Warner, whose daughter Mildred married Lawrence Washington, had also a daughter Elizabeth who married John Lewis, a member of the Royal Council. This Councilor John Lewis was the father of Col. Robert Lewis, of Albemarle, whose grandson, Merriwether Lewis, led the first exploring expedition from the Mississippi to the Pacific, and who was also of the same blood as Moderator Craig and President Washington.

THE SCOTCH-IRISH IN THE CUMBERLAND VALLEY.

BY HON. JOHN. M. COOPER, CHAMBERSBURG, PA.

THE Scotch-Irish in the Cumberland Valley possessed in their fullest development the characteristics of their race. They were hardy, active, intelligent, enterprising, ambitious and courageous. Devoted to civil and religious liberty, they could tolerate no form of tyranny over the minds of men. Worshipping God according to the dictates of their own consciences, they conceded the same heaven-born right to all. Setting a high value upon education, they had the schoolmaster among them the moment they were prepared to employ him. With equal promptness they called the minister of their cherished religion and practiced much self-denial to sustain him. Wherever the smoke of a score or two of scattered cabins could be seen rising above the primeval forest, in the midst thereof were to be found a schoolhouse and a church.

It is doubtful whether any other race of men could, in the same time and under the same circumstances, have cleared up and improved this valley as did the Scotch-Irish settlers. They found it pathless and they covered it with a network of roads. They found it an unbroken forest, producing nothing to sustain human life, save in its most primitive condition, and soon they had it dotted all over with clearings, in which ripening wheat waved gracefully in the summer wind and golden ears of corn shone in the mellow glow of autumn. They found it without shelter, save such as the forest afforded, and with such simple instruments as the ax, the maul, the wedge and the hammer, they shaped and put together the timbers that composed the walls, the floors and the roofs of their first habitations. Such was their energy and such the progress they made, that before the first generation had passed away not only enlarged and improved log and frame houses were to be found everywhere, but many stone and brick houses of considerable size dotted the cheerful landscape. Sawmills and gristmills were built, towns and villages laid out, stores opened, and workshops and manufactories established. Indeed, every plantation was a manufactory on a small but still very important scale. There was flax in the field, and spinning wheels and a loom in the house; and after being pulled the flax was rotted, broken, hatched, scutched, spun,

woven and bleached, and made into clothing and bedding, without going off the premises. Wool was produced for clothing and bedding in winter, and much of the work required to fit it for these uses was done in the house.

Whilst a large majority of the early settlers were, from both necessity and choice, clearers of the land and tillers of the soil, some of them, who were favorably situated, added other occupations to their agricultural pursuits; and in so doing advanced their own prosperity, provided conveniences for strangers coming in, and promoted the general welfare. Hospitable as they were and freely as they opened their doors to strangers, even when it required a day's journey to take a bag of wheat to mill and return with a bag of flour, the great influx that occurred when the beauty and fertility of the valley became widely known made it necessary for farmers along the roads to convert their habitations into wayside inns. The charges for entertainment were low, but afforded a reasonable profit; and the means thus acquired enabled many bright young men of succeeding generations to obtain a liberal education. This made many of them manufacturers, merchants, physicians, lawyers and ministers—leaders in business, in politics, in religion and in all the higher lines of life. And here several noteworthy facts may be mentioned. One of these is, that more than a century ago Cumberland Valley iron was carried on pack horses over the mountains into what has since become one of the great iron manufacturing districts of the world. Another is, that early in the century now so near its close, and when the manufacture of cotton goods in America was in its early infancy, and had not advanced much farther in Europe, there was a cotton factory in this valley (at Chambersburg). Still another is, that nine years before the great Pennsylvania Railroad Company was organized, and seventeen years before its road was completed, there was a railroad in operation in this valley from Harrisburg to Hagerstown.

We obtain a striking illustration of the intellectual force of the Scotch-Irish of the Cumberland Valley when we look over the list of exalted public positions that they have filled. These run from the Chief Magistracy of the United States down through nearly every post of honor known to the country. Adverse circumstances have prevented the writer of this paper from assuring himself that his list is entirely full and accurate, but he believes the inaccuracies to be few and the credit claimed to be too low rather than too high. Omitting posts which have been filled by learned and prom-

inent men in all parts of the commonwealth, such as judges of county courts and members of the popular branch of Congress (when incumbents of these have filled no other public stations), of which the Cumberland Valley has had her full share, the following may be given as perhaps not quite a full list of public positions to which a very limited number of men attain, but which have been filled by residents of the two counties that cover the valley between the Susquehanna River and the Maryland line. Considering the limited area of territory, and still more the limited number of inhabitants, which could not have averaged much above fifty thousand during the period covered, and does not now comprehend more than the one-fiftieth part of the population of the state, it must be conceded that the list is a remarkable one and carries with it a strong tribute to the intellectual and moral force of the inhabitants of this valley.

This roll of honor, it will be seen, includes a President of the United States, eight United States Senators, four Governors, Ministers to four foreign courts, four judges of supreme courts, four cabinet members, a commodore, a rear admiral, and a long list of other persons and posts of distinction.

CUMBERLAND COUNTY.

John Armstrong was one of the most distinguished early settlers in the county. He came from the North of Ireland about the year 1745, and had charge of the work of laying out the town of Carlisle in 1751. In 1756, with the rank of colonel, he led a successful expedition against the Indians at Kittanning, and in 1758 led the advance of Gen. Forbes's army against Fort Du Quesne. In 1776 he was made a brigadier general by the Continental Congress and sent to South Carolina, but resigned the following year and was made major general of Pennsylvania troops. He participated in the battle of Germantown and exercised his engineering skill in the erection of works of defense on the Delaware, and was a member of Congress from Pennsylvania in 1779 and 1787.

William Thompson was an early settler near Carlisle. He served in the French and Indian wars, was commissioned colonel of Pennsylvania militia in 1775 and brigadier general in 1776. He was ordered to Canada early in the year last mentioned and was captured by the British at Three Rivers on the day that the Declaration of Independence was publicly announced at Philadelphia, July 4, 1776. He was paroled the next year, but not exchanged

till October, 1780, and died in September, 1781, having thus had but little opportunity to participate in the War of the Revolution.

William Irvine settled at Carlisle in 1763. He was a physician and had been educated at the University of Dublin. He was a delegate to the Provincial Conference held at Philadelphia in July, 1774, and in January, 1776, was commissioned colonel of Pennsylvania troops, and, being ordered to Canada, was captured at Three Rivers. He was paroled soon after his capture, but not exchanged till May, 1778. In May, 1779, he was commissioned brigadier general, and in 1781 he was in command of the Western frontier, with headquarters at Pittsburg. He was a member of the Council of Censors in 1784, of Congress in 1786-88, and 1793-95, and of the convention that framed the state constitution in 1790, and President of the "Pennsylvania Society of the Cincinnati."

Robert Magaw, of Carlisle, was a major in Col. Thompson's regiment (the first); and near the close of the year 1775, when four new regiments were formed, he became colonel of the fifth. Col. Magaw and his whole force were captured on Long Island, N. Y., in November, 1776. The Colonel was paroled, but not exchanged till late in October, 1780.

(The leading military spirits of Cumberland County in the Revolution were very unfortunate. This is not to be wondered at. The expedition to Canada was weak and ill-advised; and Long Island, which British ships could sail all around, was a dangerous place for an officer to be cooped up in without an adequate force at his command.)

Samuel Brady, who was born at Shippensburg, was a noted scout and Indian fighter, and rendered valuable services along our advancing frontier, from the Cumberland Valley to Eastern Ohio and the Panhandle of Virginia, and in Western New York. He served in the Revolutionary army and fought at Princeton, Paoli and Monmouth, being promoted to a captaincy at the latter. He led the advance of Gen. Broadhead's expedition up the Allegheny in 1780, and with his rangers did effective work against the Indians at the point on that river which has since been called "Brady's Bend," where he is credited with killing the chief, Bald Eagle.

James Wilson, a native of Scotland, came to this country about the year 1763, after receiving a thorough university education at Glasgow and Edinburgh. Settling for a time in Philadelphia, he studied law with John Dickinson, whose name is borne by the col-

lege organized at Carlisle in 1784. Some time after the completion of his study of the law he located at Carlisle, but eventually returned to Philadelphia. At a patriotic meeting held in Carlisle on the 12th day of July, 1774, after the port of Boston had been closed by the British, and at which a Congress of Deputies from all the Colonies was declared for by resolution, James Wilson was one of a committee of thirteen appointed to correspond with committees of the province of Pennsylvania or of the other provinces and at the same time he and Robert Magaw and William Irvine were appointed deputies to meet the deputies from other counties of the province at Philadelphia, on the 15th of the same month, "in order to concert measures preparatory to the General Congress." He was a member of the Continental Congress when it met in 1775, and a signer of the Declaration of Independence in 1776, and a leading member of Congress at and after the close of the Revolutionary War. He was also a member of the Convention of 1787, and chairman of the committee appointed to draft a constitution designed "to form a more perfect union," and was regarded as the most learned lawyer in that body. President Washington appointed him a Justice of the Supreme Court of the United States upon its organization in 1789, and this exalted position he held till his death, in 1798.

Ephraim Blaine, of Carlisle, is stated to have been "Commissary Sergeant in Bouquet's campaign of 1764," and I have information that he was afterwards Assistant Commissary General of the United Colonies or of the United States. It has been claimed that when the public credit was low he secured large supplies on his own responsibility. He appears as a lot owner on a plat of the town of Carlisle, drawn by Col. Armstrong and on file in the Department of Internal Affairs at Harrisburg, and he is said to have built two fine old brick houses still standing in Carlisle.

George Gibson served under Gen. Jackson in Florida in 1814, and was for many years Commissary General of the United States. He was born at the western foot of the North Mountain, on soil at that time within the limits of Cumberland County, but now in Perry. It cannot here be stated where he resided when he entered the army, but the Gibson name and family were so long prominently identified with Carlisle (principally through the residence there of Gen. Gibson's brother, the eminent Chief Justice of Pennsylvania), that it may not be out of place to claim him for the Cumberland Valley.

Robert McFeeley, who was born at Carlisle, served with distinction under Gen. Grant in the southwest, and made so favorable an impression upon the General that, when he became President and opportunity offered, he appointed him Commissary General, lifting him over the heads of a number of officers who were his seniors, a marked tribute to his merits. He is now on the retired list. (As there have been only five Commissary Generals up to the present time, Cumberland County may be said to have had a very full share of them.)

John Armstrong, son of the distinguished gentleman of the same name first mentioned, was born at Carlisle in 1758. While a student at Princeton College, and only seventeen years of age, he enlisted in a Pennsylvania regiment and was appointed an aid to Gen. Mercer. After the latter's death he served on the staff of Gen. Gates with the rank of major, and was a sharer in his commander's victory over Burgoyne at Saratoga, and in his subsequent defeat in South Carolina. After the war he returned to Carlisle and became Secretary of the Commonwealth in 1783, and afterwards adjutant general. In 1789 he married into the celebrated Livingston family of New York, and settled on a farm in the Livingston Manor in that state. In 1800 he was elected to the United States Senate, and in 1804 appointed Minister to France, and subsequently Minister to Spain. He was commissioned a brigadier general in 1812, and appointed Secretary of War in January, 1813, which office he resigned in September, 1814. In distinguished positions filled by Cumberland Valley men, Gen. Armstrong stands next to James Buchanan.

John Bannister Gibson, a Justice of the Supreme Court of Pennsylvania from 1816 till 1853, and its Chief Justice for twenty-five years, was for a long period the most eminent resident of Carlisle, and indeed of the Cumberland Valley. He was born outside of the Valley, but within the lines of Cumberland County as they stood at the time of his birth and for many years after that event. The erection of Perry County in 1820 detached his birthplace from Cumberland, but he belonged to her by nativity and to the Cumberland Valley by long residence. His judicial career began in January, 1813, when he held the first session of court in the district composed of Bradford and other counties organized at that time, and he was continuously on the bench from that date down to the end of his life, a period of forty years. It has been given as a reason why he was not called to the Supreme Bench of the

United States, that Pennsylvania was never willing to have him taken from the Chief Justiceship of her own highest court.

Thomas Duncah, of Carlisle, was another eminent Justice of the Supreme Court of Pennsylvania, to which he was appointed in 1817. Another member of this distinguished Cumberland County family attained eminence on the bench in Mississippi.

Andrew Gregg was born at Carlisle on the 10th of June, 1755. He received a good education, and, after teaching in the University of Pennsylvania and engaging in mercantile pursuits in Dauphin County, married a daughter of Gen. James Potter and removed (in 1789) to Penn Valley, then in Cumberland (but now in Centre) County, where Gen. Potter owned a large body of fine land. He was elected to Congress in 1790, and served in that body continuously for sixteen years, when he was elected United States Senator. He was elected to the Senate in 1807, and became its President *pro tem.* in 1809. His service in the two branches of Congress covered twenty-two years. At the close of 1820 he became Secretary of the Commonwealth, and in 1823 was the Federal candidate for Governor, but was defeated.

Jesse D. Elliott, a native of Carlisle, was a lieutenant in the navy, and second in command to Lieut. Perry at the battle with and capture of the British fleet on Lake Erie on the 10th of September, 1813. (Perry was promoted to a captaincy soon after.) Elliott was one of the best-known commodores in our navy some years before the close of the first half of the present century. Some unfavorable comments were made upon his conduct in the action on Lake Erie; but Perry wrote to him on the 19th of September, just nine days after the battle: "I am indignant that any report should be in circulation prejudicial to your character, as regards the action of the 10th instant. It affords me pleasure that I have it in my power to assure you that the conduct of yourself, officers, and crew was such as to meet my warmest approbation." This was too conclusive to justify further discussion, but the contention was continued by busybodies till it resulted in great bitterness between the respective friends of the two heroes, and even came near involving them in a misunderstanding which might have resulted seriously to one or both, the reprehensible practice of dueling being then in vogue.

Richard M. Crain, whose birthplace or residence was seven or eight miles from Carlisle, was Auditor General of Pennsylvania from December, 1808, till May, 1809, and State Treasurer from 1817 till 1820.

Charles B. Penrose, of Carlisle, was Speaker of the State Senate in 1838 and 1841, and in the latter year was appointed Solicitor of the United States Treasury.

Charles McClure, of Carlisle, was Secretary of the Commonwealth from 1843 till 1845.

Frederick Watts, a native of what is now Perry County, but from an early period in his long life a resident of Carlisle, was eminent as a lawyer, and filled the offices of Judge of the Cumberland and Perry District and United States Commissioner of Agriculture. The latter has since been made a cabinet office, with the title changed from Commissioner to Secretary. Judge Watts was President of the Cumberland Valley Railroad from an early period in its history down to 1873.

William Wilkins was born in Carlisle in 1779 and educated at Dickinson College. He studied law and was admitted to the bar in his native town, whence he removed to Pittsburg about the beginning of the present century, between 1800 and 1806. He was appointed Judge by Gov. Findlay, was twice elected a member of the United States House of Representatives, and in 1831 a member of the United States Senate. He was Minister to Russia by appointment of President Jackson, and Secretary of War by appointment of President Tyler. In 1862, when eighty-three years of age, he was elected to the State Senate, and served in that body with his mind bright and his attenuated form erect and active. He was one of the ablest men and one of the most polished gentlemen of his time. At his hotel in the evening, while serving in the State Senate, he was the charming center of a charmed circle of admirers, who never tired of listening to his sprightly chat upon common topics, and his interesting and instructive reflections upon great affairs. Judge Wilkins was a son-in-law of Alexander James Dallas, of Philadelphia, and he and his brother-in-law, George Mifflin Dallas (who was Vice President from 1845 till 1849), were elected to the United States Senate in 1831, death having created a vacancy at the same time that a full term expired.

James Ross Snowden, a native of Carlisle, became a resident of Venango County and acquired a state reputation. He served in the Legislature, and was twice elected Speaker of the House (in 1842 and 1844), and twice State Treasurer (in 1845 and 1846). Under appointment from President Buchanan, he was Director of the Mint from 1857 till 1861. He also for a number of years filled the important office of Prothonotary of the Supreme Court of the state.

John W. Davis, a native of Shippensburg or its vicinity, where he was born in 1799, achieved distinction in Indiana and was a number of times elected to Congress from that state. He was elected Speaker of the House in the twenty-ninth Congress, a fact which bears strong testimony to his high standing in that body. Other and higher honors might have fallen to him if he had lived longer, but he died soon after the expiration of the Congress in which he was Speaker, aged fifty-one years. He was a physician.

Edward M. Biddle, of Carlisle, was Adjutant General of Pennsylvania from 1861 till 1862, and has been Treasurer of the Cumberland Valley Railroad Company from a very early period in its existence, if not from its start.

FRANKLIN COUNTY.

Benjamin Chambers, who came from the North of Ireland, is generally held to have been the first permanent settler in Franklin County, though settlements are claimed to have been made at two other points in the county about the same time (1730) that he located at the junction of the Conococheague Creek and the Falling Spring. He was accompanied by his brother Joseph, who, however, returned to their former location on the Susquehanna, above Harrisburg. Benjamin remained and laid out the town of Chambersburg in 1764. He had a prosperous career, and was a man of note not only in the valley, but in the colony, though he held no public office of distinction. When the stirring period of the Revolution came on, with its privations and its opportunities, he was too old to take an active part. His enterprise, courage and force of character are attested by his bold advance into the wilderness, where savages still lingered, his maintenance of his ground in the face of great danger, and his resolute refusal to give up the small cannon that he had mounted on his fort, which the provincial authorities demanded from him, for fear that it might fall into the hands of the Indians. Five generations of his descendants have been born on the soil on which he settled; and, including himself, members of six generations of his family rest in the graveyard of the Falling Spring Presbyterian Church.

James Potter, a native of Antrim Township, was a son of John Potter, the first sheriff of Cumberland County, which, upon its erection, covered nearly all of the province north of the South Mountain and west of the Susquehanna. James was a lieutenant in Col. Armstrong's battalion in 1756, and headed a party in pursuit of the Indians who murdered a schoolmaster and ten children

(leaving the eleventh child scalped and apparently dead, though it revived and lived), three miles north of Greencastle in 1764. He attained distinction in both military and civil life, being made a brigadier general in April, 1777, major general in May, 1782, Vice President of Pennsylvania in 1781, and member of the Council of Censors in 1784. He was supported for President on one occasion, but the vote resulted in a majority of one against him. At a date unknown to the writer of this paper he removed from his native county to a point on or near the West Branch of the Susquehanna, a short distance above the town of New Columbia, in White Deer Township, Union County. He probably went there about the year 1765, or soon thereafter; for when Northumberland County was erected in that year, out of parts of Lancaster, Cumberland, Berks, Northampton and Bedford, James Potter was one of four commissioners appointed to run the boundary lines; and in 1766 surveys of land had been made for him in Centre County, which (in the year 1800) was erected in part out of Northumberland. At the time that these surveys were made Cumberland County covered that territory; and the earliest settlers in Penn's Valley, in which Gen. Potter had, by the year 1782, acquired a total holding of nine thousand acres of land, were from the Cumberland Valley. Union County, which covers Gen. Potter's place of residence in the Susquehanna region, was erected out of Northumberland in 1813. As Gen. Potter is understood to have had a limited education, and to have been low in stature and inclined to corpulency, the energy and activity that he displayed in public service and in the pursuit of his large private enterprises, prove him to have been a man very liberally endowed by nature. Potter County was named in his honor. He died in 1789, at or near his birthplace, during what was intended to be only a temporary sojourn in his native county, and was buried in a graveyard established by the early settlers at Brown's Mill, three miles northeast of Greencastle.

James Smith, of the neighborhood of Mercersburg, had an active and diversified career, extending through the greater part of the second half of the last century. When young, and while engaged with others in cutting a road from Loudon, through Bedford, to Wills Creek (Cumberland, Md.), over which to transport supplies to Gen. Braddock in 1755, he was captured by Indians several miles west of Bedford, and taken to Ohio and adopted into their tribe. He escaped to Canada in 1759, and made his way to Montreal, whence he got home in 1760. Three years later he was engaged

against the savages as a captain of rangers; then served as an ensign in the English provincial army; was a lieutenant in Gen. Bouquet's expedition against the Indians in 1764; located in Westmoreland County about the year 1773; was captain of a company operating against the Indians in 1774; commanded a company of Rangers attached to the Revolutionary army in New Jersey in 1776; was a member of the Convention of Pennsylvania in the same year; was elected to the Assembly in 1777, and a number of years thereafter; raised and commanded a battalion of Rangers to serve against the British; was commissioned colonel in 1778, and sent against the western Indians, rendering valuable services. In 1788 he located in Kentucky, and served in the State Convention and in the Legislature without intermission till 1799, very close to the end of his life. From youth to old age his career was active and crowded with stirring incidents, the merest reference to many of which the writer is obliged to pass over for the sake of brevity. Like Gen. Potter, he had no advantages of education, and yet showed superior qualities in war and in peace.

James McCammont was born in Letterkenny Township, near Strasburg, in 1739. He was remarkable for swiftness of foot and for knowledge of woods, paths and mountain passes, and was a noted scout and Indian fighter, the settlers of his neighborhood always selecting him to lead them when they turned out to repel incursions of the savages. He served as a major in the Revolution, and sustained a good reputation for bravery and skill. In civil life he served four terms in the Legislature and twenty years on the bench as associate judge, which shows that he was regarded as fit to make laws and to aid in administering them.

Joseph Armstrong, an early settler in Hamilton Township, organized a company of Rangers in 1755; was a member of the Colonial Assembly in 1756-57-58; commanded a company at the defeat of the Indians at Kittanning; was colonial paymaster in the making of the road from Fort Loudon to Fort Cumberland and to Fort Du Quesne, in connection with the expeditions of Braddock and Forbes; and in 1776 raised and became colonel of a force of eleven companies, and marched them to Philadelphia. They fought bravely and suffered severely in various engagements.

John Rea, who was captain of one of the companies raised by Col. Armstrong, afterwards became a brigadier general—sufficient evidence of his capability and usefulness. John Rea was the first coroner of Franklin County (in 1784); was six times elected to the

House of Representatives of Pennsylvania, beginning in 1785, and ending in 1801, but only once elected two consecutive years (1800 and 1801); was a member of Congress from 1803 till 1811, and from 1813 till 1815, and of the State Senate from 1823 till 1824, when he resigned. But whether Gen. John Rea and Congressman and State Senator John Rea were the same person, the writer has found himself unable to determine.

James Johnston, of Antrim Township (where his father settled about the year 1735), served in the Revolution as a colonel in command of troops from this county.

Thomas Johnston served as colonel in the same war, and was under Gen. Wayne at Paoli in 1777, when our troops were surprised and roughly handled by the British.

Robert Johnston was surgeon to Col. Irvine's regiment, and served throughout the war, being hospital surgeon at Yorktown when Cornwallis surrendered (in October, 1781). President Washington appointed him Collector of Excise for Franklin County in 1790, and President Jefferson appointed him Revenue Collector for Western Pennsylvania.

John Johnston, at the early age of twenty years, raised a mounted company, and marched it as far as Lancaster, when information was received that its services were not needed.

These four Johnstons were brothers. The services rendered by three of them, and the spirit displayed by the fourth while he was still under age, entitle this family to preëminence as the military family not only of Franklin County, but of the whole Cumberland Valley. It is doubtful, indeed, whether they can be matched in the state.

James Chambers, eldest son of the founder of Chambersburg, marched as captain of one of seven companies organized in this valley immediately after news of the battle of Bunker Hill reached Pennsylvania. The battle was fought June 17, 1775, and the commissions of the officers of this force, which in January, 1776, became "the first regiment of the army of the United Colonies commanded by Gen. George Washington," were dated June 25, 1775. Capt. Chambers was in very active service for six years, and won the esteem and friendship of Gen. Washington. He rose to be lieutenant colonel, and afterwards colonel, and finished his successful military career as a brigadier general, in command of a brigade in the "Whisky Insurrection" in 1794. He was appointed to command a brigade in 1798, when troops were called for under ap-

prehensions of a war with France, which happily did not occur. He was an associate judge from 1784 till 1791, and a member of the "Society of the Cincinnati." He was enterprising and actively engaged in the iron business, having a forge near Loudon, at which he died in 1805.

William Magaw, of Mercersburg, was surgeon of Col. Thompson's regiment, of which his brother, Robert Magaw, of Carlisle, was major, as hereinbefore mentioned.

Jeremiah Talbot, of Chambersburg, was captain of one of the companies of Col. Irvine's regiment. He was commissioned January 9, 1776, and promoted to major on the 25th of September, 1777, and served in that capacity till the end of the war. He was the first sheriff of Franklin County, serving in 1784-86; and in December, 1787, was appointed lieutenant of the county and served three years. He was a native of Talbot County, Md., but located at Chambersburg soon after the laying out of the town, and became well known and influential.

Hugh Mercer, born in Scotland in 1721, and educated at the University of Aberdeen, studied medicine, participated in the battle of Culloden in 1746, emigrated to Pennsylvania in 1747, and settled near Mercersburg and practiced his profession. He was a provincial captain in the Braddock expedition in 1755 and the Kittanning expedition in 1756, and was wounded in both, but most severely in the former. He was a lieutenant colonel in the Forbes expedition in 1758, and had command of Fort Du Quesne after its capture. Probably owing to the acquaintance that he had formed with Washington and other Virginians in the Braddock and Forbes expeditions, he removed to Fredericksburg, Va., and practiced medicine there. When the Revolutionary War came on, he organized the Virginia forces, holding the rank of colonel, and was appointed a brigadier general by the Continental Congress in June, 1776. He led the dashing attack on Trenton, on the 25th of December in that year, and suggested the night march on Princeton, January 3, 1777, and was mortally wounded in that battle, dying on January 12th. Like James Wilson, mentioned in the Cumberland County list, Gen. Mercer was Scotch, not Scotch-Irish, but the blood of the Scotch-Irish was the unadulterated blood of Scotland, though it came to the Cumberland Valley through Ireland, where it remains unmingled to the present time.

James McLene, a native of Chester County, became a resident of Antrim Township at an early age. He was well educated and

soon attained prominence. He was a member of the Carpenter's Hall Convention in Philadelphia in June, 1776; a member of the convention that formed a state constitution the same year; a member of the Supreme Executive Council from November, 1778, to December, 1779; a member of Congress in 1779 and 1780; a member of the Council of Censors from October, 1783, to October, 1784; again a member of the Supreme Executive Council in October, 1784, and served three years; a member of the convention which formed the state constitution adopted in 1790, and four times a member of the House of Representatives of Pennsylvania. He was in the public service from 1776 till 1794, with the exception of two years. He died in 1806 and was buried in the graveyard at Brown's Mill. He was universally esteemed, and his name was a household word in that neighborhood many years after his death.

John Maclay, of Lurgan Township, was a member of the Carpenter's Hall Convention in 1776, and was twice elected a member of the Legislature, in 1791 and 1793.

William Maclay, of the same township, was one of the first United States Senators from Pennsylvania. The constitution providing for the division of Senators chosen at the first election into three classes, with terms respectively of two, four, and six years, Mr. Maclay fell into the first class, and his term in the Senate ended in 1791.

Samuel Maclay, of the same township, served in both branches of Congress, being elected a member of the House in 1795, where he served one term; and of the Senate in 1803, where he served till 1808, when he resigned. He had removed to Mifflin County before his election to Congress.

These three Maclays were brothers and had been well educated in a school established by Rev. John Blair, pastor of the Rocky Spring, Middle Spring, and Big Spring Presbyterian Churches.

William Findlay was born at Mercersburg in 1768. He was five times elected a member of the House of Representatives of Pennsylvania, his services in that body ending in 1807, when he was elected State Treasurer and held that office continuously by annual election till 1817. In this year he was elected Governor, and was renominated in 1820, but defeated. In 1821 he was elected to the United States Senate, and served the full term of six years. When Gen. Jackson became President in 1829 he appointed Mr. Findlay Treasurer of the United States Mint at Philadelphia, which position he held till the inauguration of Gen. Harrison as

President in 1841, when he resigned. He spent thirty-six years in public service and died at Harrisburg in 1846.

John Findlay was born at Mercersburg, and was Prothonotary, Register and Recorder and Clerk of the Courts from January 27, 1809, till April 1, 1821, except Register and Recorder, which he held till April 1, 1818, when it became a separate office. In 1814 he became captain of one of two companies of troops hastily raised in Chambersburg, and marched to Baltimore. Seven companies were raised in the county, and after all had reached Baltimore they were organized into a regiment with John Findlay as colonel. Col. Findlay was elected to Congress in 1821 and served three terms. He was postmaster of Chambersburg under President Jackson, and held that office till his death, in 1837 or 1838.

James Findlay was born at Mercersburg. He located at Cincinnati, O., where he became a leading lawyer and public man. He was elected to Congress in 1824 and served four terms. He obtained the title of general, but in what service is not known to the writer of this paper. He was intimate with Gen. Harrison and may have served with him against the Indians and the British in the war of 1812-1815.

The three Findlays above mentioned were brothers.

Thomas Hartley Crawford, born in Chambersburg, was admitted to the bar in 1807. He was elected to Congress in 1828 and served two terms, and was elected to the Legislature in 1833. President Jackson, near the close of his term, appointed him Commissioner of Indian Affairs. This position he held till near the close of President Van Buren's term, when he was appointed judge of the criminal court of the District of Columbia, which office he filled nearly, if not quite, twenty-five years.

George Chambers, a grandson of the founder of Chambersburg, was admitted to the bar in 1807; elected to Congress in 1832 and again in 1834; elected in 1836 a member of the convention to amend the state constitution, and appointed a justice of the supreme court of Pennsylvania in 1851. He lived to a very advanced age, and for not less than fifty years was universally regarded as the most eminent resident of the town and county. He was educated at Dickinson College, and was the perfection of a courteous and dignified gentleman. His great-grandchildren, now growing up at the spot where his grandfather settled about one hundred and sixty-six years ago, are the sixth generation of the Chambers family who have occupied that spot.

James Buchanan, fifteenth President of the United States, was born in a rocky recess, known as Stony Batter, scooped out between the Tuscarora and Cove Mountains by the forces of nature, four miles northwest of Mercersburg, on the 23d of April, 1791. His education was completed at Dickinson College, and he studied law at Lancaster and was admitted to the bar there and also in his native county in 1812. He speedily became a lawyer of great distinction, and amassing what he regarded as a competency in a few years, he turned into public life and ran a career which stands almost without a parallel in the history of our country. He was deputy attorney-general (then commonly called prosecuting attorney), member of the Legislature, member of the United States House of Representatives for ten years (in which he succeeded Daniel Webster as Chairman of the Judiciary Committee), Minister to Russia, United States Senator (twice elected), Secretary of State of the United States, Secretary of War *ad interim*, Minister to England, and finally President of the United States. Several years before his death he informed the writer of this paper that he had at one time been offered a seat on the bench of the supreme court of the United States, and would then have liked the position, but had declined because he had recommended another person. He died at "Wheatland," his residence near Lancaster, June 1, 1868.

Robert McClelland was born at Greencastle in 1807, admitted to the bar in 1831, and in 1833 located in what was then the territory and is now the state of Michigan. There he became a member of the convention to form a constitution, a member of the Legislature and Speaker of the House; was twice elected Governor, and three times a member of Congress; and in 1853 became a member of the cabinet of President Pierce, filling the position of Secretary of the Interior.

Conrad Baker was born at Loudon, and was a clerk in the store of James Rea in Chambersburg about the year 1832, and was noted for sprightliness and intelligence. He studied law under Thaddeus Stevens at Gettysburg, probably in 1836-37, and located in Indiana, where he became prominent and popular, and finally was elected Governor. During his incumbency of this office he wrote a letter to a distinguished member of his own party who had proposed a combination for their mutual benefit, in which he expressed a sense of humiliation at being supposed by any human being to be capable of giving favorable consideration to such a proposal.

James N. Huston, a native of Antrim Township, who became a

citizen of the State of Indiana when young, and attained prominence there, was Treasurer of the United States (at Washington, D. C.) during the administration of President Benjamin Harrison.

Frederick A. Tritle, a native of Guilford Township, studied law in Chambersburg, and was admitted to the bar in 1855. He located in the West and has filled the office of Governor of the Territory of Arizona.

Joseph Williams, a native of Antrim Township (if the writer was not misinformed many years ago), was Chief Justice of the Supreme Court of Iowa, and afterwards Judge of a District Court of the United States in the Territory of Kansas.

Stephen Adams, a native of Franklin County, but of what town or township cannot be stated, became a resident of Mississippi at an early period in his life, and at a time when that region was receiving a large influx of population from the north and east. All that is known of him in his native county is that he represented his adopted state in both branches of Congress, first in the House, and afterwards in the Senate.

Alexander Mahon, of the vicinity of Chambersburg, was admitted to the bar in 1811. He was Speaker of the Senate in 1826, and was elected State Treasurer in 1827, and held this position continuously, by annual election, till 1835. His service exceeded in duration that of any other State Treasurer excepting two—David Rittenhouse, who served from 1777 till 1795, and William Findlay, who served from 1807 till 1818.

Matthew St. Clair Clarke, of Antrim Township, was admitted to the bar in 1811 and appointed deputy attorney-general for Franklin County in 1819. He was elected Clerk of the National House of Representatives December 3, 1823, and held the position continuously for ten years, and was elected again (at the extra session) May 31, 1841, and served until December 6, 1843, making his total service twelve years, six months, and six days—a longer period than that office has been held by any other person save one—the Hon. Edward McPherson, of our adjoining county of Adams.

George Washington Buchanan, a native of Mercersburg, was United States Attorney for the Western District of Pennsylvania under appointment by President Jackson, and died at an early age while holding the office. He was a younger brother of President Buchanan, who told the writer of this paper that he regarded George as the most talented man of his age that he had ever known.

James Clarke, understood to have been a native of Antrim Town-

ship, was one of the early Canal Commissioners of Pennsylvania, and a man of mark in the western part of the state, where he resided.

James Patton, who was born in the neighborhood of Loudon, became, by appointment of Gov. Porter, Collector of Canal and Railroad Tolls at Columbia, in 1839, a state appointment of much importance then and for some years thereafter.

Thomas A. Scott, a native of Loudon, was Maj. Patton's clerk in the Collector's office at Columbia, and afterwards obtained an engagement with the Pennsylvania Railroad Company. He rose step by step through various grades in the service, till he became Vice President and finally President of this great corporation. His mental and physical energy and activity were phenomenal, and he was for years the most widely known railroad officer in this country. He was one of the Vice Presidents of the railroad company when our Civil War broke out, and on account of his known energy and capability he was called into the service of the United States as Assistant Secretary of War. The intensity with which he pursued great undertakings probably shortened his life.

Frank Thomson, a native of Chambersburg, rose, like Col. Scott, through numerous positions in the service of the Pennsylvania Railroad Company, including several Vice Presidential grades, till he became First Vice President, the station he now holds. His steady rise attests his great capability. He is undoubtedly one of the most accomplished railroad officers in the country. His father, Hon. Alexander Thomson, was President Judge of the Franklin, Bedford and Somerset District from 1827 till 1841, and had previously been a member of Congress.

John Rowe, of Greencastle, was Surveyor General of the state from 1857 till 1860. He had previously been twice elected to the Legislature, and was elected again in 1861 and chosen Speaker of the House.

Edmund Ross Colhoun, a native of Chambersburg, where he was born in 1821, located in Missouri when about sixteen years of age, and was appointed a midshipman in the navy in 1839. He served in the Mexican War, and was present at the first attack on Alvarado and at the capture of Tobasco. He resigned from the navy in 1853, and reëntered it as acting lieutenant in 1861, and was in very active service and participated in many engagements during the war. He was commissioned commander in 1862, captain in 1869, commodore in 1876, and rear admiral in 1882, and was put

on the retired list in 1883. He is still living and wearing the honors that belong to his successful career.

David Ross Crawford, a native of Chambersburg, entered the navy several years earlier than his companion in youth (Admiral Colhoun), and had become a passed midshipman, when his career was suddenly cut short by accident. He was drowned in an attempt to rescue a seaman who had fallen overboard. He had in him some of the best blood of this valley, and would no doubt have achieved distinction if he had lived through the prime of life. He was a son of Judge Thomas Hartley Crawford, who has already been mentioned.

Samuel W. Crawford, one of Pennsylvania's grand galaxy of commanders at Gettysburg, was born in Philadelphia, but his father (S. W. Crawford, D.D.) had resided at Chambersburg in the early part of the present century, and after an absence had returned to the county and lived and died on a farm he owned about four miles east of Chambersburg, where the General also had his home for a time after the war, and where members of the family still reside. His brother, J. Agnew Crawford, D.D., for many years pastor of the Falling Spring Presbyterian Church, continues to reside at Chambersburg. Gen. Crawford had been a surgeon in the army, but when the war broke out "the opportunity and the man" came together and the man wrote his name with his sword on the scroll of fame.

Chambers McKibbin, who was born on a farm adjoining Newville, in Cumberland County, but resided in Franklin both early and late in life, and died in Chambersburg, was United States naval officer at Philadelphia from 1857 till 1861, Treasurer of the Mint a few years later, and a member of the State Senate from the Franklin and Huntingdon District in 1875 and 1876.

Alexander K. McClure, a native of Perry County, became a resident of Chambersburg in 1851, and soon attained prominence. He was a member of the House and of the Senate of Pennsylvania, and also an assistant adjutant general during the war. As editor of the *Philadelphia Times* he has become one of the best-known newspaper men in the country.

William S. Stenger, born at Loudon, and educated at Franklin and Marshall College, in Lancaster, was admitted to the bar in 1860, and three times elected District Attorney of Franklin County, filling the office nine consecutive years, and twice elected to Congress. His latest public service was as Secretary of the Com-

monwealth, which office he filled during a term of four years, beginning January 17, 1883.

Thomas B. Kennedy, a native of that portion of the Kittatinny or Great Valley which extends through Northern New Jersey, and of which the Cumberland Valley is a division in Pennsylvania, came to Chambersburg in boyhood, when his father purchased and occupied a farm adjoining the town. He graduated at Marshall College, Mercersburg; studied law and was admitted to the bar in 1848, and elected District Attorney in 1854. He soon became a leading member of the bar, and so continued till he became President of the Cumberland Valley Railroad Company, in 1873, when he gradually drew out of the practice of his profession. From the date given down to the present time he has had charge of the most important interest in this section of the State, a trust that he has discharged with ability and fidelity.

Thomas G. McCulloh was admitted to the bar in 1806, and three times elected to the State Legislature and once to Congress. He was President of the Bank of Chambersburg, and the first President of the Cumberland Valley Railroad Company, a marked tribute to his integrity and capacity to conduct important enterprises. The writer heard it said, toward the closing years of Mr. McCulloh's life, that his opinion on legal questions was as good as that of the then most distinguished member of the Philadelphia bar, who enjoyed a very wide reputation.

Two public men of distinction may be added here, on the score of kinship. Neither of them was a native of the valley, but they had its blood in their veins, and one of them had a residence for a time in the extreme lower end of Cumberland County.

Andrew G. Curtin, widely known as the "War Governor of Pennsylvania," was born in Centre County. His mother was a daughter of Senator Andrew Gregg, of Cumberland County, and Senator Gregg's wife was a daughter of Gen. James Potter, of Franklin County. Gov. Curtin had in him, therefore, the blood of the two counties that cover the Cumberland Valley. He filled successively the offices of Secretary of the Commonwealth, Governor, Minister to Russia, member of the Constitutional Convention of 1872-73, and member of Congress, and was Chairman of the Committee on Foreign Relations.

John W. Geary was born in Westmoreland County, but his father had resided at Mercersburg, Franklin County, where he was in the employ of the father of President Buchanan. He was a colonel

in the Mexican War, and postmaster and first Mayor of San Francisco; Governor of Kansas in 1856-57, brigadier general in the Civil War, elected Governor of Pennsylvania in 1866, and reelected in 1869. He resided for a time at or near New Cumberland, in Cumberland County.

The only Pennsylvanian elected to the highest office in the gift of the people of the United States (James Buchanan), was the son of a Scotch-Irish immigrant who located in a rough and romantic mountain gorge opening into this valley near its southwestern corner. This gorge, from which the sun can be seen only after he is at least an hour high over the south mountain, and in which sight of him is lost an equal length of time before he disappears from view from the mountain top on the west, was one of the points at which the delta of the Packer's Path from Western Pennsylvania met the rude wagon roads of the southeastern quarter of the state before a practicable wagon road had been made over the mountains. The path leading westward from the site of the small log house in which the future President was born is still quite plain to the eye, although not far from ninety years must now have elapsed since the pack horse made his last toilsome journey over its narrow, rough and tortuous course.

Another eminent native of Pennsylvania (James G. Blaine), who was an unsuccessful candidate for the Presidency a few years ago, but was not at the time a resident of the state, had in him blood that had coursed in Scotch-Irish veins in the Cumberland Valley before it flowed in the valley of the Monongahela. He was one of the great figures of his day and generation, and he would in all probability have attained the highest honor of the republic if the spokesman of a delegation of his friends, who meant to do him honor, had not made a mistake in the closing hours of the campaign. But although he lost the pivotal state of the contest by a very narrow margin, and thus missed the highest object of his ambition, his achievements in the exalted stations he occupied attest the quality of his blood.

At an early period in the second half of the century now nearing its close it was published far and wide as a very remarkable circumstance that three brothers, natives of the state of Maine, two of whom had migrated to the West, were sitting together as members of the National House of Representatives. The story continues to be brought out and reprinted from time to time, and it is altogether probable that a large majority of the American peo-

ple regard it as a circumstance without a parallel in the history of our country. We may concede that it is without an exact parallel, and at the same time claim for three Scotch-Irish brothers of the Cumberland Valley the credit of an achievement that fully equals, if it does not surpass, the boasted achievement of the three brothers of Maine. About thirty years before these Maine brothers sat in the National House of Representatives—one of them from Maine, another from Wisconsin, and the other from Illinois—three Cumberland Valley brothers sat together in Congress—one of them as United States Senator from Pennsylvania, another as a member of the House from the district of which his native county (Franklin) was a part, and the other as a member of the House from the Cincinnati District in Ohio. By as much as a seat in the Senate may be a higher honor than a seat in the House, do the honors of this "competitive examination" fall to the Scotch-Irish of the Cumberland Valley.

The Maine brothers were Elihu B., Cadwalader C., and Israel Washburne; the Cumberland Valley brothers were William, John and James Findlay, who have already been mentioned in this paper.

The daughters of the valley are as deserving of eulogy as her sons. Public stations were not open to them, and they did not avail themselves of methods adopted elsewhere to attract public attention, but passed their lives in the honorable discharge of domestic, social and religious duties. They had a great deal to do with shaping the destinies of the men who have conferred honor upon their native vale. "The child is father to the man," but he is not apt to be much of a man if there is not a superior woman back of him. While the daughters have never sought to attract attention to themselves, circumstances have given a sort of public character to a few of them, thus affording a proper and agreeable opportunity to give them a place in this paper.

Elizabeth Speer, the mother of James Buchanan, was the daughter of a Scotch-Irish farmer in the neighborhood of Mercersburg. She is not known to have had superior educational advantages, but it is certain that she became a highly intelligent woman, governing her household with wisdom, and habitually using the language that marks refinement of mind. In the closing hour of his life her distinguished son said that she had instilled the principles of the Christian religion into him, and that he had always believed in them. She died in 1833, while he was in Russia, and lies beside her husband in a country graveyard, two miles from Mercersburg.

Charlotte Chambers, one of the most brilliant and accomplished ladies of her time, was the daughter of Gen. James Chambers, who served in the Revolutionary army under Gen. Washington, and was highly esteemed by him. While quite a young woman, she visited the seat of the national government, and received marked attention from the President and Mrs. Washington. After her marriage, which took place at her father's residence (the old forge near Loudon, in Franklin County), she went with her husband to Southwestern Ohio, where she became noted for energy, fortitude, piety and good works. Letters written by her during her visit to the seat of government and other points in the East, and after her removal to the West, show the high qualities of her mind. One of her letters from the wilds of Southwestern Ohio, written soon after President Jefferson's purchase of Louisiana, and about the date of Lewis and Clarke's exploration of the Oregon country, proves her to have been capable of taking a statesmanlike view of great public affairs. If I am not mistaken, a daughter of hers became the wife of one of the most eminent men of his day, John McLean, who filled, besides other high stations, the offices of Justice of the Supreme Court of Ohio, Postmaster General, and Justice of the Supreme Court of the United States.

Two sisters named Irwin, who were noted for beauty and accomplishments, became: One of them the wife of a Governor and United States Senator of Pennsylvania (William Findlay), and a daughter of theirs became the wife of another Governor of this state (Francis R. Shunk); the other became the wife of the Governor and Senator's brother (James Findlay), who became a distinguished member of Congress from Ohio, and ranked among the foremost lawyers and citizens of Cincinnati.

Two other sisters named Irwin, daughters of Archibald Irwin, a brother of the two above mentioned, and consequently their nieces, became respectively the wives of William Henry Harrison, Jr., and John Scott Harrison, sons of the venerated soldier and statesman, Gen. William Henry Harrison, who was elected President in 1840. The wife of William Henry Harrison, Jr., became a widow before her father-in-law's election, and presided over the White House during the short period that elapsed between his inauguration and his decease. The other sister, the wife of John Scott Harrison, who was a member of Congress from Ohio in 1855, became the mother of Benjamin Harrison, who was elected President in 1888.

Another daughter of the Cumberland Valley, and the one most

widely known, was Harriet Lane. Her mother was a sister of that most distinguished son of the valley, James Buchanan. Left an orphan at an early age, she grew up under the care and guidance of her uncle, and when, just grown to womanhood, she accompanied him to England when he went there as United States Minister, no lady at the proud court of Queen Victoria excited greater admiration or won higher regard. When he became President, she presided over the White House with unexcelled dignity and tact. Queenly and beautiful in form and features, gifted in mind, elegant in manners, unvaryingly courteous and pleasant, she was as fit to be mistress of the executive mansion as any lady that ever entered its doors. Married thirty years ago to Henry Elliott Johnston, a prominent citizen of Baltimore, and bereft of her husband and two promising sons, she now resides at the national capital.

All of these daughters of the Cumberland Valley carried the aspiring and conquering Scotch-Irish blood in their veins, and all of them did honor to it. Six of them belonged to the community which had its center in Mercersburg, a town named after the heroic Scotchman who fell leading the American advance at Princeton, and who had himself been a member of it; and the seventh belonged to a community whose center (Loudon) was distant only six miles from the other.

An interesting fact presents itself to all who have knowledge of the birthplaces or places of residence of the distinguished men and women who have shed so much luster on the Cumberland Valley. This is, that a line drawn along the eastern side of the towns in the middle of the valley would have almost every one of these places on its western side. A reason for this suggests itself: westward the star of empire was taking its way, and in consequence the western side of the valley was the scene of greatest activity in the second half of the last and the first half of the present century. It was the marching ground by day and the camping ground by night of the multitudes who sought homes within it at an early period, and later beyond it, not only to the "backwoods" of Pennsylvania, but even to the wilds of Ohio and Indiana. This was, therefore, the portion of the valley which afforded the best field for enterprise, and for the acquisition of means promotive of enlightenment and stimulative of ambition. The subject is attractive, but it does not clearly fall within the province of this paper and will be pursued no farther.

THE SCOTCH-IRISH IN YORK AND ADAMS COUNTIES, PA.

BY GRIER HERSH, ESQ., YORK, PA.

IN dealing with the history of York County it will be necessary, for a proper understanding of the subject, to review briefly the general history of the territorial division of Pennsylvania prior to 1749. The first division of the province into the counties of Bucks, Philadelphia, and Chester was made about 1682. Bucks County contained all the land of the province lying to the northwest of the Schuylkill River; Philadelphia, that portion lying propinquitous to the present city of Philadelphia; and Chester, all that portion to the southwest of the Schuylkill and extending to the limits of the province. The rapid increase of the population made it necessary to erect out of Chester County, Lancaster County, May 10, 1729. This new county included within its boundaries "all the province lying north of the Octorari Creek and westward of a line of marked trees running from the north branch of said Octorari Creek northeasterly to the Schuylkill River."

At this time there were no authorized settlers on the west side of the Susquehanna River. In 1712 some of the settlers of Lancaster County, crossing the river, became "squatters;" but were, upon remonstrance of the Indians, called back by the proprietaries to the eastern side. In 1722 Gov. Keith informed the Council, by a letter from Conestogoe, after a conference between him and the Conestogoe, Shawana, and Ganaway Indians, that the Indians were much alarmed at a notice of the intended survey from Maryland upon the banks of the Susquehanna River. He suggested that, to protect the Indians from this Maryland invasion, a manor be surveyed extending six or eight miles back from the river. This proposition being received by them with much gratification, he ordered the survey of "Springgetsbury Manor." This manor was afterwards bought from the Indians, and in 1726 thrown open to white settlers. So rapid was the settlement of this new portion of the province that it became necessary in 1749 to erect York County. At that time York County included all of the province lying west of the Susquehanna River. Shortly after this, in 1750, the boundaries of York County were limited northwardly by the erection of

Cumberland County. In 1800 York County was divided, and out of the western portion Adams County organized. As the chief events of historical interest in which the Scotch-Irish were prominent occurred prior to 1800, the present counties of York and Adams will be included in the general term, "York County."

Two great events have occurred in this territory, in comparison with which all others sink into utter insignificance. It was in York, after the battle of Brandywine, when the British occupied Philadelphia, that the Continental Congress found a retreat. Here, from September 30, 1777, to June 27, 1778, in the old courthouse in Center Square, sessions were held daily. Here Washington received the thanks of Congress, and Baron Steuben his commission into the Continental army. Here it was that the "Conway Cabal" received its deathblow when the gallant Lafayette, in spite of frowns and silence, gave his toast "To the commander in chief of the American armies." In this same territory, nearly a century later, the armies of the North and South met in deadly conflict on the historic field of Gettysburg.

The large immigration from the North of Ireland to the province of Pennsylvania was occasioned in great part by the unsettled condition of the freedom of religious thought in that country. The character of the men of Ulster was such that it was impossible for them to worship their God in any other manner than that most pleasing to them. When religious oppression came upon them it was characteristic of the race to turn their thoughts to the new country on the west side of the Atlantic, where all were welcome and freedom of religious thought was promised.

"The grant of James the First was to Sir George Calvert, the first Lord Baltimore, who died before the patent passed the seals, and was issued to the second Lord Baltimore June 20, 1632. The Baltimores were Catholics, and Maryland was designed as a place of refuge for English Catholics, but from the earliest period religious toleration for all Christians was proclaimed and practiced."

"At the time of the Revolution, in 1688, the failure of Lord Baltimore's deputies to proclaim William and Mary gave an opportunity to the disaffected Protestants to incite a revolt, which led to the overthrow of their feudal lord." "The Church of England was then established and disabilities imposed on Catholics and Dissenters." "The grant to Penn was made in March, 1681, and entire religious liberty was from the first allowed. English Quakers, Scotch and Irish Presbyterians, German Mennonites, French Huguenots,

men of all religions, were alike welcomed." After the establishment of the Church of England in Maryland, in 1688, Pennsylvania was the only colony in which religious toleration was practiced."

In 1726 the lands on the west side of the Susquehanna River were thrown open to settlers. The Germans, crossing at Wright's Ferry, now Columbia, settled in the fertile limestone valley, ten or fifteen miles in width and thirty miles in length, which runs from the Susquehanna River westward toward the present Maryland line, in the center of which, on the banks of the Codorus Creek, is situated the city of York. The Quakers, crossing the river at the mouth of Fishing Creek, a more northerly point, settled in the northeastern portion of York County, in what was known as Keith's Newberry Tract. A portion of the Scotch-Irish who landed at New Castle, finding the lands well occupied in Lancaster County, crossed the river from the "Conestogoe settlement" at McCall's Ferry and spread over the southeastern portion of York County, forming a settlement known as the "Barrens." Others, crossing from Donegal, followed the old road leading toward Carlisle, and, being attracted by the character of the soil, established in the northwestern portion of the present York County the "Monaghan Settlement." While others, pushing still further westward and following the line of the mountains, rested at the foot of the South Mountains and founded the "Marsh Creek" and the "Great Cone-wago Settlements," near the present town of Gettysburg.

"These people in their settlements did not locate on the rich limestone lands, which it was said were liable to frosts and heavily wooded, but found their way to the barrens and red lands to which they were accustomed and which their sturdy ancestry had made fertile. They have been the progenitors of statesmen and of lawyers of distinction and influence, who have been the peers of any in the world, and whose intellect and energy have molded the very institutions of America."

"The Scotch-Irish settlement in the lower portion of York County began about 1726. To this settlement the name the "Barrens" has been applied. The reason cannot be definitely determined. Some claim that it was because the timber was burned off from time to time by the Indians for the purpose of hunting; others, that the shallowness of the soil and its rocky appearance entitled it to that name. However the name may have originated, it is now most inappropriate, for by skilled cultivation it was turned by our ancestors into the most fertile portion of York

County. The district occupied by them is now comprised in the townships of Chanceford, Lower Chanceford, Fawn, Hopewell, Peach Bottom, and the eastern portion of Shrewsbury. All that district was originally known as Hallam Township, taking its name from the birthplace of Samuel Blunston, who was for many years the agent of the Penns on the west side of the river. It was erected in 1739 and included all the lands west of the river.

"These settlers consisted principally of the better order of peasantry, and were sober, industrious, moral, and intelligent people, their manner partaking of that simplicity, kindness, and hospitality which is so characteristic of the race. The descendants of these people still retain the lands which their progenitors chose upon their arrival in York County, and we are happy to add that the present inhabitants of the inappropriate term, the "Barrens," inherited with the lands of their forefathers sobriety, industry, intelligence, morality, and kindness."

Hallam Township included both German and Scotch-Irish settlements. In 1745 the Scotch-Irish caused to be established a township of their own, to which they gave the name "Chanceford," having no other significance than that of the compound word, "chance-ford." Two years later some difficulty arose between themselves in regard to the division of this township. We have preserved the following curious petition, signed entirely by Scotch-Irishmen, which indicates that there was some warmth of feeling in regard to the division:

To the Worshipful Justices of the County of Lancaster:

The petition of the Inhabitants of Chanceford in the County Shewith— That ye said Township together with ye Township of Faun was formerly Included in one Township under ye name of Lower Hallam, But upon ye Unanimous Petition of ye Inhabitants of ye s'd Township in General, ye same was by your Worships Divided into two Townships by a Branch of Water Called Muddy Creek, which is and was to ye Satisfaction of ye inhabitants in General and of Equal Ease and Convenience to all Persons in Each Township that are Liable to Execute any Publick Office, &c. Yett notwithstanding a Certain number of ye Inhabitants of Faun at Last May Sessions Petitioned your worships to alter ye said Devision and allow of a Division of ye s'd Township by a South West Line from Ashmore's ferry which would make s'd Township of Chanceford to Consist only in about Eighteen or Twenty Poor Families Liveing mostly four or five miles asunder and some further amongst s'd Hilley and Remote Parts of ye s'd Townships thereby making ye same near Thirty miles Long and about six wide, which would Render ye same Insufficient for a township and be an Unreasonable Piece of Cruelty upon any of ye Inhabitants to Execute any Office which

of course according to their number and ye Several Services Incumbent on them must fall to Each Man's Lott, once in Three years, and if any Poor to maintain it will be only one Poor maintaining another, for which Reasons and many others—we Humbly Pray your worships in your wisdom to Consider and Prevent ye Enequalness and disagreeableness of such an attempt of makeing a new Devision of ye s'd Township whereby one will Consist only of some Poor Scattered familys about one fourth of ye Inhabitants in ye whole and ye other near Three fourths of ye Best in Substance when ye first Division Equally Devides ye Inhabitants and ye s'd Ill conveniency, &c. and your petitioners as in Duty Bound shall Pray &c.

Chanceford, June 12, 1747.

Alx'r McCall, Hugh Ross, Moses Wallace, David McCarthy, Robert Howard, Wm. Smart, Wm. Anderson, James Anderson, Charles Carson, Adam McMachan, Finley Gray, John Campbell, John Bokanan, Robert Morton, James Smith, David McKinley, Nathaniel Morgan, Thomas Johnson, Charles Caldwell, Patrick McGee, Wm. McCome.

The original township of Hallam was the scene of the "border trouble" between Maryland and Pennsylvania. Those who had settled on the west side of the river, under the permission of the Penns, and to whom they looked finally for land patents, after some time were disturbed in their possession by the attempt of the agents of Maryland to survey their lands and compel them to accept grants from Lord Baltimore. This naturally led to many riots and much disturbance, and the blame must rest on the proprietaries of both colonies. As afterwards appeared by the decisions of the courts, the authorities of Maryland seemed to have been entirely too anxious and grasping in their endeavor to extend their territory into the province of Pennsylvania. They endeavored by unscrupulous means to alienate the settlers under Penn, and for this purpose they selected a man of violent temper and desperate character, Thomas Cressap, who gathered about him a band of people of turbulent disposition and lawless spirit. They drove out the Indians, burned their cabins, and succeeded in establishing a garrison on the site of the Indian village of Connejahoelo, now Cononochley, about three miles below the present town of Wrightsville. After much endeavor Cressap finally succeeded in alienating from the Penns about forty German settlers, but they, finally understanding his purpose, and discovering their mistake, appealed for protection to the proprietaries of the province; they in turn to the Province of Maryland. The trouble finally culminated in September, 1736, by the invasion of three hundred Maryland troops under Col. Hall. They advanced as far as Wright's Ferry. Upon report of this to the Provincial Governor the sheriff of Lancaster

County was ordered to resist the invasion. Benjamin Chambers, afterwards the founder of Chambersburg, and very prominent in the early history of Cumberland County, was taken prisoner by the Marylanders as a suspected spy. Having made his escape to Wright's Ferry, he made a full report, from whence he went to Donegal and at a house raising collected a number of Scotch-Irish, "who would as soon fight as eat," and returned to Wright's Ferry. Chambers describes the situation as follows: "Our sheriff, with one hundred and fifty people, have been here since Sunday evening at John Wright's. No hostilities have yet been committed except the taking of Williams. Had we arms and ammunition, of which we are almost destitute, we judge from the disposition of our people that we might come off with honor; but for the want of them, we think it not safe to wait upon such a number of our men to the limits of our promise." For a race who are called excitable, this letter indicates more of a spirit of prudence than is generally attributed to them. The soldiery of the Maryland invasion did not think the rights of Maryland unimpeachable, for they blamed the whole disturbance upon Cressap, and did not think that they should be obliged to fight with the people of Pennsylvania in Cressap's behalf. The invasion of these three hundred men was a very remarkable incident of the border trouble. They declared that they "did not come to disturb the peace of the inhabitants of Pennsylvania, but to assist and support his Lordship's peace, and our fellow-tenants, his Majesty's people, in their possession." No bloodshed resulted from this invasion, but after destroying some of the houses of the Germans they returned to Maryland. In September of 1736, the Supreme Court of Pennsylvania issued a warrant to the sheriff of Lancaster County for the apprehension of Thomas Cressap on the charge of murder and other high crimes. Calling to his assistance some of his Scotch-Irish neighbors, on the 23d of November he endeavored to arrest Cressap. Cressap and six men made resistance. The sheriff set fire to his house, and in his endeavor to escape one of his men was killed. Cressap was arrested and placed in the Lancaster County jail. The following is a list returned by Edmund Jennings and D. Dulaney, gentlemen of Maryland, who appeared before the Council at Philadelphia as those "concerned in the felonious burning the late dwelling house of Thomas Cressap:" Samuel Smith, Edward Smout, John Ross, John Patten, James Allison, John Capper, Edward Hampell, Patrick Clark, David Priest, Samuel Scott, John Sterrat, Benjamin Sterrat,

Jacob Peat, John Gilbreath, Francis Steward, John Kelly, John Patten, James Patten, Arthur Buchanan, James Moore, Andrew Smith, Daniel MacDaniel, Hugh Mackenelly, James Mitchell, John Mitchell, Alexander Mitchell, Jr., Michael Adkison, John Hart, William Clark, Alexander Macran, William Hacker.

At the present time, in the "Barrens" settlement, some of the descendants of these men bear their names.

It is to the credit of the Scotch-Irish of the "Barrens" that during all this trouble no words or persuasions of Cressap, nor any overtures of the Baltimore agents, in any way alienated them from the Penns. Their policy was to cultivate the lands and look to those from whom they received them for ultimate protection.

After the settlement of the "border trouble" the Scotch-Irish of the "Barrens" seemed to have lived in peace and quiet. So well were they protected from Indian incursions by their fellow-countrymen, who had settled farther to the west, that very little call was made upon them to do any military or other pioneer duty. Their thoughts were principally turned to transforming what was a barren waste into a fertile and cultivated county.

In this, as in other Scotch-Irish settlements, among the first things done upon their arrival was the erection of houses of worship. In this the settlers of the "Barrens" were in no way dilatory.

Among the early churches erected in Chanceford Township was the Guinston Presbyterian Church. Soon after their immigration a few settlers met at the house of Alexander Wallace "to renew their covenant and their obligation to their God." In the fall of 1753 or 1754 a rude church was constructed of small logs, which was large enough to accommodate their congregation until 1773. The congregation seemed to have been "squatters," for it was not until this year that James Coop, of Chester County, made a deed to Thomas Curry, James Wallace, Guin Allison, Andrew Fulton, Alexander Moore, John McClurg, John McNearry, George Campbell, John McCay, and John Stewart, all farmers, as trustees, for two acres of land on which stood the Old Scotch Presbyterian Meeting House. On this site was built a new and larger church for public worship under the title of "The Scotch Presbyterian Church." The present church stands on, or near to, the site of the original structure.

The first house of worship of the Chanceford Presbyterian Church was "The Tent," near Airville. Later on this site a substantial building was erected. Many of the descendants of the original worshippers are members of the present congregation.

The United Presbyterian Church of Chanceford, it is claimed, was organized by some of the settlers that came as early as 1732, many of whom had sold themselves for four years to pay for their passage. Of the earliest members of this church were William Wilson, George Buchanan, Hugh Ross, William Smith, James Anderson, Samuel Dickson, William Fullerton, Samuel Nelson, William Maughlin, Jackson Ewing. Many of their descendants bearing the same names are now living in the Lower End.

Little is known of the early history of the Hopewell Presbyterian Church, but the minutes of the Donegal and Carlisle Presbyteries indicate that this church was established as early as 1759. It was not, however, until 1770 that the large church was built at Round Hill. For many years this church was presided over, together with that at York, by the Rev. Dr. Cathcart.

The township of Peach Bottom is the most southerly township of York County, in which the Scotch-Irish settled. The origin of this name is somewhat curious. Thomas Johnson, the father-in-law of Thomas Cressap, the agent of Maryland, obtained the title from Maryland for the island in the Susquehanna River, called Mount Johnson. In 1725 he gave to the adjoining land the title of "Peach Bottom," because of the abundance of American redwood trees, which in the springtime, when in flower, gave the appearance of huge peach orchards. In this township is now situated the village of Delta. Near by stands the Slate Ridge Presbyterian Church. In 1746-47 a great revival of religion started in Harford County, Md., and, spreading from Deer Creek northward to Slate Ridge and Chanceford, resulted in the building of a log house of worship, near Muddy Creek. Upon the burning of this building a second and temporary building was erected three miles farther south in the state of Maryland on lands owned by Michael Whiteford. This was deserted upon the erection of a third church at or near the site of the present one, possibly as early as 1755. In 1762 the growing congregation built "a new, better, and fourth church of squared logs on the same site." Fire seemed to have followed this congregation, for in 1800 this house was burned by an incendiary, it is said, and on this site rose the present, or fifth, church. Some of the early ruling elders were James Smith, Hugh Whiteford, Roland Hughes, Joseph Watson, John Steel, Thomas Leeper, James Gordon, Thomas Clarke, Patrick Scott, J. Cowan, and Thomas Scott.

Some of the descendants of the early settlers of this district

have been men who have risen to high and commanding positions, and have served their state and country with renown.

Hon. James Ross was born in 1762, in Peach Bottom township. His birthplace was a farmhouse built by Alexander McCandless, one of the early settlers. It stands near the village of Delta. After his admission to the bar he removed (in 1774) to Washington, Pa. He was a member of the Constitutional Convention of 1787, and served as United States Senator from 1794 until 1803, being at one time President *pro tem*. He was Judge of the Supreme Court of Pennsylvania, and was appointed with Attorney-general Bradford as a commission to settle the disturbances occasioned by the "Whisky Insurrection." He was a candidate for Governor of the state in 1805 against Gov. McKean, and also in 1808 against Simon Snyder. While young Ross was a boy, working upon the farms of the Lower End, Simon Snyder was a tanner in the borough of York. It was the custom of Senator Ross, later in his life, to pay regular visits to his birthplace.

Hon. James Stewart, of Mansfield, O., was born in Lower Chanceford Township. After admission to the bar he removed to Mansfield, O., and was shortly afterwards elected President Judge of the County Courts, serving two terms. Later he was Judge of one of the Circuit Courts of Ohio. One of his daughters married Hon. John Sherman, the "father of the Senate."

United States Senator Rowan, of Kentucky, was born in Fawn Township, York County, Pa, being the son of William Rowan.

For many years Jabez Kirkwood was an elder in the Slate Ridge Presbyterian Church. Of his sons, who were born there, one afterwards became Governor of Iowa, United States Senator, and Secretary of the Interior in President Garfield's cabinet. While serving in that position he returned to visit the place of his birth, and to renew the acquaintance of his youth. The other son, Daniel Kirkwood, was a celebrated mathematician and astronomer, filling the Chair of Astronomy of Sanford University, California.

In the "Barrens," in 1755, was born the grandfather of the man upon whom now rest the eyes of sixty millions of people, and of whom we of Scotch-Irish descent may justly be proud: Hon. William McKinley, of Ohio. In 1735 two boys, James and William McKinley, aged twelve and fourteen years respectively, located in the Lower End. David McKinley, the son of the boy James, was born in Chanceford Township. Enlisting as a soldier in 1775, he served through the Revolutionary War. After marrying he re-

moved with his family to Mercer County. Here, learning that the soil of Ohio was productive of Presidents, and knowing the aspirations of his descendant, he removed to that state.

The Scotch-Irish settlement in the "Barrens" furnished the second, third, fourth, and fifth Congressmen from this congressional district—namely, John Stewart, James Kelly, William Crawford, and Hugh Glasgow.

Rev. Dr. Samuel Culbertson, who lived among these people, was a traveling missionary, coming to this country in 1751. The record of his life is one of great hardship and endurance, and is typical of the love of the Scotch-Irish for their religion. He preached in private houses and in tents. Some of these tents were located in groves, and a board fixed to a tree served as a support for the Bible. During thirty-nine years of service he preached 2,452 times, baptized 1,805 children, married 240 couples, rode on horseback 70,000 miles.

Among the well-known characters of this locality were Andrew Finley, James McCandless, and Patrick Scott. Finley was called the "King of the Barrens." He was the banker of the locality, and it is said that part interest on sums of money loaned was always a quart of pure rye. He served as lieutenant of Capt. Hunter's company in the French and Indian wars of 1756, and was at the surrender of Fort Duquesne.

"Jimmie" McCandless, besides being justice of the peace and schoolmaster, acted as fiddler and poet. His reputation as a poet was gained from his ability to recite the whole of the poems of Robert Burns. It is said that Finley employed him to write for him an obituary poem. After several unsuccessful attempts he produced the following, which is inscribed on Finley's tomb:

Andrew Finley died in the year eighteen hundred.

His pilgrimage on earth was four score years and three.
In his early youth he bravely served His Majesty,
In whose army he was a captain bold,
And fought for honor, not for sake of gold;
Firm and undaunted, he had courage brave,
And drew his sword his country for to save.

A difficulty arising between Finley and McCandless over payment for this literary work, McCandless received nothing until after the death of Finley, when he recovered from his executors the sum of ten pounds. McCandless was of a very jovial nature. Hav-

ing failed in business, he wrote a letter in rhyme to the sheriff who seized his property.

It was the skilled hand of Patrick Scott, known as "Patty Scott, the coffin maker," who laid many of the early settlers in their last resting place. Besides his ability in this direction, he was eminently fitted to serve as a road viewer, which position was always assigned him when occasion required. He was an ardent patriot, and a member of the first convention that met in York, in 1774. In order to show his prominence in Church affairs, he built a much larger pew for himself than any one else. He died at the age of ninety-six years.

In the northwestern portion of the now York County was another prominent Scotch-Irish settlement, the "Monaghan settlement," as it was known, including in its territory the present townships of Carroll, Franklin, Monaghan, and Warrington. It is difficult to draw any strict line of demarcation between the Monaghan settlement and those in the lower portion of Cumberland County. From Fort Hunter, on the Susquehanna River, to the province of Maryland extended a continuous line of Scotch-Irish, whose character has left strong impressions on the history of this section. The division of Cumberland County from York, in 1750, was purely a territorial division, and had no influence upon the intercourse between the people. The men of York County were as alert and energetic in the defense of their brothers in Cumberland County against Indian invasions as were those upon whom the devastations were concentrated. However, the people of Monaghan were active, and earnestly interested in all the early achievements of the inhabitants of York County.

As early as 1745 we find them holding church services, presumably in private houses. In 1760 a church was built near the house of John Dill, who, according to the deed given to the trustees for the property, also furnished the lumber. Among the early members were Hugh McMullen, John Bailey, Andrew Bailey, John Parks, William Ross, William Nelson, Alexander Ross, John McClellan, Allen Torbet, Edward O. Hail, William Porter, Matthew Dill, John Dill, John Nesbit, Lewis Williams, Thomas Black, and John Blair. Tradition says that some years after the erection of this church the Indians continued to lurk in the region near by, and to make hostile incursions into the neighborhood. To protect themselves in their worship, ramparts were built about the church, and the men of the congregation were accustomed to bring their

firearms with them. In 1782 a new stone church was erected at the eastern end of the town of Dillsburg, which was partially burned in 1813, together with many of the early records. It was rebuilt, however, the same year, and served as a house of worship until 1849, when the present brick church was built on the same site.

Rev. George Duffield preached there from time to time during 1745 to 1762, and in 1769 was installed as their pastor. Dr. Duffield being of marked ability, and an earnest and fearless advocate of civil and religious liberty, his influence was strongly marked in the warlike spirit that prevailed here at the time of the Revolution. He served for a while as chaplain of the Continental Congress.

In 1830 Rev. A. B. Quay became the pastor of this church, and it was while his father was serving in that capacity that Hon. Matthew Stanley Quay made his entrance into Pennsylvania politics.

Many of the residents of the Monaghan district enlisted in the companies from Cumberland County, which served with honor in the campaigns of 1756-59.

The leader of this settlement was Matthew Dill. Although of Danish extraction, his ancestors moved to Ireland during the time of the commonwealth, and settled in the county of Donegal. His son, Col. Matthew Dill, seemed to have succeeded to the leadership after the death of his father. He was one of the framers of the constitution of 1790, and commanded the First Battalion of York County for three years. His son, Dr. Armstrong Dill, graduated at Princeton College, but died in December, 1788, at the age of twenty-seven years. In the histories of the various churches of York County it will be seen that Nassau Hall exerted a very wide and strong influence upon the Scotch-Irish communities, many of their pastors being graduates of that college; but it is with some degree of pride that the Scotch-Irish of York County can also point to the fact that they, in their turn, contributed something to the character of Princeton College. The notice below shows that Dr. Witherspoon drew some inspiration from our midst. The following paragraph is copied from the *Philadelphia United States Gazette*, dated June, 1791:

WITHERSPOON-DILL.—Married at Philadelphia on Monday evening, the 30th ult., by Rev. Dr. Nesbit, President of Dickinson College, Rev. Dr. John Witherspoon, President of Princeton College, to Mrs. Ann Dill, widow of Dr. Armstrong Dill, of York County, Pa., a lady of great beauty and merit.

While we are fully aware that the term "in loco parentis" has

changed in meaning since the time of Dr. Witherspoon, yet we never conceived that it then applied to the care of widows of former students.

By far the most prominent Scotch-Irish settlement in York County was the "Marsh Creek Settlement," of which the present town of Gettysburg is the center. As it was the policy of the Penns to push the Scotch-Irish to the frontier, and as the land at the foot of South Mountain resembled to some extent that of the North of Ireland, it was but natural that many of the early settlers should take up lands in this locality. The name of this settlement is taken from "Marsh Creek," a small stream. This district has given to the county of York many of its prominent men in civil and military matters. Called upon in their early history to do active services against the Indians, they became inured to all sorts of hardships, and were a thoroughly self-dependent and aggressive people. We find that as early as 1731 a goodly number of Scotch-Irish had located here, upon the invitation of the Penns, to take up lands upon "common terms." In 1736 the proprietaries had determined on surveying for themselves a manor in this territory. They did not look with favor, for some reason, upon the first Scotch-Irish settlers. Finally, in 1741, an order was issued for the survey of a manor to be called the "Manor of Maske," of which order the following is a copy:

PENNSYLVANIA SS:

(Seal) BY THE PROPRIETARIES.

These are to authorize and require thee to survey or cause to be surveyed a tract of land on the Branches of Marsh Creek on the West side of the River Susquehanna, in the County of Lancaster, containing about thirty thousand acres, for our own proper use and Behoof, and the same to return under the name and style of our Manor of Maske, in the County of Lancaster aforesaid, into our Secretary's office, and for so doing this shall be thy sufficient warrant. Given under my hand and the seal of our Land office at Philadelphia this eighteenth day of June, in the year of our Lord one Thousand seven hundred and Forty-one. THOS. PENN.

To BENJ. A. EASTBURN, *Surveyor-General*.

The matter must have been determined upon at an earlier date than the issuing of this order, as Zachariah Butcher writes about that date as follows:

Sir: I was designed about two weeks ago to have laid out the manor at Marsh Creek, but the inhabitants have got into such spirit that it is as much as a man's life is worth to go among them; for they gather together in conference, and go about armed every time that I am anywheres near

about. They fully resolved to kill or cripple me, or any other persons who shall attempt to lay out a manor there. Yet, if the Honorable Proprietary shall think it fit to order such assistance as shall withstand such unreasonable creatures, I shall be ready and willing to undertake the same with my utmost endeavors. As soon as I come back from Virginia I am coming there on an urgent occasion.

And again James Logan wrote the proprietaries sometime in 1741 as follows:

As to the Manor of Maske, it is pretty full of ye poorest sort of ye Irish, who declare themselves determined to keep possession (prevent a manor from being run out); considering our present inability to enforce ye execution of ye civil power and ye pains taken to propagate and improve the factious spirit in ye people it may not be amiss to suffer them to feel ye inconvenience of lawless force a little longer, for they begin to practice it upon one another, and complaints have been made to me by several of those who first settled and took in imaginary lines eight hundred or a thousand acres apiece for less than eight hundred acres, that the people crowded in so thick to settle and knowing that ye former settlers had no better right than themselves, and that they were equally trespassers, encroached upon ye first settlers, sat down where they pleased, every man according to his fancy, by himself or friends, thereby occasioning great quarreling and disorder. This has put some of ye most considerate of them upon applying for relief, and by this means must necessarily be brought to submit and bring things into order.

There seemed to have been no further steps taken to survey this manor until 1743, when, from the following return in Pennsylvania archives, the Surveyor General appeared to have attempted to obey the order of the proprietaries.

SETTLERS OF MARSH CREEK WHO OBSTRUCTED THE SURVEY, 1743.

William McLelan, Joseph Farris, Hugh McCain, Matthew Black, James McMichill, Robert McFarson, William Black, John Fletcher, Jr., James Agnew (cooper), Henry McDomath, John Alexander, Moses Jenkins, Richard Hall, Richard Fossett, Adam Hall, John Eddy, John Eddy, Jr., Edward Hall, William Eddy, James Wilson, James Agnew, John Steen, John Johnson, John Hamilton, Hugh Logan, John McWharten (says he shall move soon), Hugh Swainey, Titus Darby, Thomas Hooswick (declares yt if ye chain be spread again, he would stop it and then took ye compass from ye Surveyor General).

Many of the above-mentioned persons do not appear in any authentic list of the inhabitants of the manor, but possibly took up lands afterwards beyond its limits. In this list "McLelan" stands for "McClellan;" "McCain," for "McKean;" "McFarson," for "McPherson;" "Hooswick," for "Hosack;" and "Eddy," for "Eddie."

From time to time the records show that different surveyors of the Penns kept the order for the survey of the manor in mind.

Thomas Cookson, in 1752, writes to Thomas Penn as follows:

The settlement of Marsh Creek is to be surveyed into a manor called Maske, is filled with a set of people of the same temper and principle with the first settlers of it, who are mostly removed, and who had opposed the surveying of that land for the use of your family. The Secretary and Surveyor General with some magistrates were up to attempt it, but in vain. During the late war and since the province has been in broils and the people readier to join with such rioters than to assist the officers and justices to suppress them, for that whole settlement has been brought in at the time of an election with the popular cry, and no one would or durst touch them, though outlawries against some of them. Therefore I think that it would be better to wait for a more favorable opportunity in such extraordinary cases as these, when there may be a better prospect of carrying into execution any design of either removing or laying terms on them.

Again in October, 1754, George Stephenson writes to Richard Peters: "As to the Manor of Maske I cannot as yet make any tolerable draft of it."

In 1764 Penn writes to John Lukans as follows:

You must take every legal method to oblige George Stephenson to deliver up the papers, and whether he does or not he must be removed. Must make the best we can of the Manor of Maske. I cannot conceive any good objection that the Secretary could have to your surveying those manors.

In 1765 a compromise was effected through the agency of Thomas Agnew and Robert McPherson, who acted as a committee for the settlers, which secured for them the concession that the lands taken up prior to 1741 should be subject to the "common terms." The boundaries of the manor were thereupon marked in 1766, and included forty-three thousand five hundred acres instead of the thirty thousand acres originally intended.

"The Marsh Creek Resistance," as it was called, became well known, and as only Scotch-Irish were involved, it was used by their opponents for political interests to create a prejudice against them as a class. It is evident that the Penns and their agents were prejudiced against the Scotch-Irish. In the "Donegal Trouble," in 1736, in regard to the payment for land by the settlers, Thomas Penn seemed to have had a very curious and erroneous idea in regard to their character. In a letter to J. Minshall he says:

With great pleasure I have received thy letter of the 14th, and much approve of thy thoughts in regard to the Irish settlers. Having been always of the opinion that, though they might over their cups, or when encour-

aged by one another, yet that all, except the most senseless, would on further considering and on the approach of persons of authority, change their former sentiments; and as their opposition could in the end only turn to their destruction, receive with civility any such who would behave mildly and with seeming kindness.

Logan and other agents speak of them in the most contemptuous terms in the letters above quoted. Certainly the settlers of Marsh Creek were to some extent justified in this resistance, for they were invited by the Penns to take up these lands, subject to the common terms; and five years later they saw the same lands about to be surveyed into a manor, after which they would be expected to pay for them at considerably increased prices. They declined to yield, and, "in the spirit of the times, drove off the surveyors, and prevented the survey." They were without relief until 1794, when a petition was presented to the Legislature asking that patents should be issued, as per the agreement of 1765. Afterwards (in 1796) an agreement was entered into by Edward Physick, attorney for John Penn, by which, upon certain payments, warrants should be issued to the original settlers. It was determined that this agreement should be offered in 1797 to the people of the manor for ratification. In the meantime the Penns, through their agents, refused to grant warranty titles, being only willing to bind themselves, their heirs, and representatives. It was doubted whether the commonwealth "could release any claim that it might have under the act of 1779 for vesting the estates of the late proprietaries of Pennsylvania in this commonwealth." This doubt being removed, and the agreement being ratified in April, the long controversy closed.

Hon. Edward McPherson, in speaking of this controversy, says:

Reviewing all the facts in the case, I think it must be confessed that undeserved censure has been passed upon the men who in 1741 and 1743 refused to permit the commission of a wrong upon themselves, and who with little, yet sufficient, force prevented in its incipency the act which, if done, would have greatly aggravated the controversy; and in all subsequent negotiations it was conceded by everybody that they were undoubtedly entitled to their lands upon the payment of common terms. Their further claim, that interest on unpaid sums due for lands could not be equitably demanded for the twenty-five years that they were deprived of the opportunity of paying, by the closing of the land office against them, was also conceded to be just. And these two claims were the very essence of their position from first to last.

The name "Manor of Maske" takes its origin from an estate in

Yorkshire, England, of Anthony Lowther, who married Margaret, a sister of William Penn.

The term "Marsh Creek Settlement" has been applied to all of the settlers within the Manor of Maske. There was, however, another settlement, known as the "Great Conewago Settlement," which was some miles to the east of Gettysburg, and near the town originated by Capt. David Hunter, which bears his name (Hunters-town). So closely and intimately were the people of these two settlements connected in all matters of historical interest that in speaking of the Marsh Creek Settlement the Great Conewago Settlement is included.

The first church in the Marsh Creek district was in the vicinity of "Black's Graveyard," and was near "McPherson's Spring," and is known in history as the Upper Marsh Creek Church. It was built in 1747 of logs. It had low, long, double-sash windows. The date of the erection of this church is fixed from the fact that Hance Hamilton, Robert McPherson, Samuel Edie, and John Buchanan, trustees, applied for a warrant for one hundred acres of land in Cumberland Township, May 25, 1765. They stated that a meeting-house was erected by said congregation on the tract of land of one hundred acres in the Manor of Maske "about eighteen years ago," which fixes the date of the erection of the building at 1747.

The first call to this church was in 1747 to a young man, Rev. Joseph Tate. Some questions arising as to his orthodoxy, although defending himself against them, he deemed it wise to remove to a more remote place. He was succeeded by Rev. Robert McMordie, and afterwards, from time to time, by Revs. James Lang, Joseph Rhea, Samuel Kennedy, and Robert Huey.

A very curious account is given of the trial of Rev. Samuel Kennedy for unorthodoxy. It is strange to read the testimony of the laymen, who were able at some time later to recall minutely the sermons of the reverend Doctor. In spite of their testimony he was, however, pronounced unfit for the ministry.

Rev. John Black was called in 1775, and it was under his pastorate of nineteen years that the old log church gave place to a larger stone church, which was erected a little to the north of it. It is described as follows: "House was 62 feet 1 inch long, and 48 feet 1 inch wide from outside to outside, and the roof must be 15 feet high perpendicularly from the level of the wall plates." On the 6th of April, 1813, the congregation sold the house of worship that it occupied since 1780, and erected a church in Gettysburg. In

1842 the building now occupied was built. During the battle of Gettysburg this church was used as a hospital.

The Lower Marsh Creek Church was built about 1761, and in all probability grew out of the "Old Side and New Side controversy," the Lower Marsh Creek Church containing the "New Side" men, and the Upper Marsh Creek Church the "Old Side" men. The first pastor of this church was Rev. Andrew Bay. In 1790 the old log church at the graveyard, on the banks of Marsh Creek, was abandoned, and the present stone building, which stands five miles west of Gettysburg, was erected.

The church of Great Conewago appears by the minutes of the Presbytery of Donegal to have been organized in 1740. There was a dispute between the people of Round Hill and those of Great Conewago whether this church should be erected at Round Hill or at Hunterstown. So bitter was the controversy that it was only after the interference of the Presbytery that it was finally located and built at the latter place. This church and the Lower Marsh Creek Church were for many years united under one pastor. The original church was of unhewed logs, and of the most primitive structure, being built in 1747. In 1787 a new stone building was erected, and, while numerous changes have since been made in it, the walls are still the same, and it stands close by the site of the original church.

A Covenanter society flourished at Marsh Creek for many years, and used a "tent" as a place of worship. It is described as a stand in the woods with shelter overhead. A board was fastened against a tree on which to lay the Bible and song book, and a rude seat in front for the congregation, for whom there was no covering save the sky. Their services were long and wearisome, and on communion days lasted from seven to nine hours, with fifteen minutes intermission for lunch. "It is said that some of the lead tokens used by them at communion services are still in existence. They were about half an inch long, and nearly as wide, with the letters 'R. P.' [Reformed Presbyterian] on one side, and 'L. S.' [Lord's Supper] and the date on the other."

David Dunwoody was one of the first ruling elders of the Covenanters in 1753. He was the grandfather of Rev. D. L. Dunwiddie, the latter grandfather of Gov. Borrow, of Ohio.

The Scotch-Irish emigrants were accustomed, in their homes in the North of Ireland, to the use of intoxicating liquor, but under the different climatic conditions here its effects were different, and



RESIDENCE OF CAPT. JOHN BUYERS.

The place where Col. Ephraim Blaine met Miss Galbraith, whom he married.



JOHN GALBRAITH'S "ORDINARY," 1726.

The house in which the wife of Col. Ephraim Blaine was born.

[See paper on Scotch-Irish Settlement of Donegal, p. 212.]

involved them at times in serious controversies. The vice seemed to have reached even the clergy itself. The following bill bears some evidence:

June 17, 1750, Dr. to Hance Hamilton,

Rev. Andrew Bay.	4s 6d
To Half Hundred Lemons.....	4s 8d
To Half Gallon Rum and bottle.....	4s 8d
	9s 2d

Rev. J. K. Demarest, from whose "History of the Upper Marsh Creek Church" this has been taken, adds: "This bill is not receipted. Perhaps Mr. Bay disputed it." From what we know of Hance Hamilton it is to be believed that the reverend Doctor received the material."

From the same source is extracted the following record of the Presbytery of Donegal, in the case of a minister who was tried but acquitted on the charge of intoxication:

We cannot find cause to judge Mr. Lyon guilty of anything like excessive drinking. . . . But inasmuch as his behavior had so many circumstances and symptoms of drunkenness, and inasmuch as he did not make any apology or allege that it proceeded from sickness, we judge that he is censurable, and yet as we apprehend that the small quantity of liquor which Mr. Lyon drank might produce the above effect, after his coming out of the extreme cold into the warm house and near the fire, we do not find sufficient evidence to condemn him for drunkenness.

Rev. Mr. Black, pastor of the Upper Marsh Creek Church, made a determined fight against the vice of intemperance, which robbed him of his extreme popularity. It is said in the latter part of his pastorate that young men riding by his door shouted insults at him, and he said: "I have become the song of the drunkard." On another occasion, having invited some of his parishioners to assist at a house raising, at a critical moment the men dropped their hands and would proceed no farther until the usual beverage was given them, and the reverend Doctor was compelled this time to yield. As in all other Scotch-Irish settlements, the pastors of these churches exerted great influence with their parishioners, and in spite of their inclination to excessive drinking they were a godly people.

Many of the settlers in the Marsh Creek district, and their descendants, have contributed much to the cause of freedom and have given their life and services in the cause of their country. Some have won renown and distinction in the halls of state and courts of justice.

The leader of the Marsh Creek district was Col. Hance Hamilton. It was to his untiring efforts and promptness that, when occasion required it, a military company was quickly organized in this settlement. He was always first and foremost on the scene of battle. He settled in this district in about 1735. From 1755 to 1759 he was constantly on the march, scouting and protecting the interests of the settlers from Indian devastations from the Susquehanna River to Fort Duquesne. His services in the early campaign secured for him the position, in 1758, of lieutenant colonel of the First Pennsylvania Regiment. After serving almost daily from 1755 to 1759, in a letter to Col. John Armstrong, dated Carlisle, March 22, 1759, he says: "But I do assure you that I have been for some time past in a low state of health and find my constitution so much broke that, notwithstanding my ardent zeal for his Majesty's service, I am forced to acknowledge myself unfit to endure the fatigue of another campaign. Therefore I beg the favor of you, in my behalf, humbly to request leave of his Honor, the Governor, for me to resign my commission, for no other cause or reason but inability to be any longer serviceable to my king and country in that station."

In the military history of the Scotch-Irish of this district, in the campaigns against the Indians, the name of Hance Hamilton is so prominent that it will be unnecessary to give any account of his service in this place. He was the first sheriff of York County in 1749. His remains were interred in Black's graveyard, in Upper Marsh Creek, but were subsequently removed to the cemetery at Gettysburg. He was a typical frontiersman, and doubtless had he lived to participate in the war of the Revolution his bravery and activity would have won for him fame and distinction. His death occurred February 2, 1772, at the age of fifty-one years. None of his descendants now live near the home of their ancestor, and but little, if anything, is known of them.

One of Hamilton's lieutenants was Victor King, who followed his leader through all the hardships of the Indian campaigns. He, with his two brothers, James and William, settled in the Upper Great Conewago district in 1735. The King family were really patrician, as tradition says that they bought the first foot stove that was ever in York County. The Kings, Bells, and Voorhees have intermarried. Their descendants have been pioneers in the West, and are now found among the prominent people of Kentucky, Ohio, Indiana, and Illinois.

One of the most prominent families was the McPherson family. Col. Robert McPherson settled there in 1738. His first act seemed to have been to resist the survey of the Manor of Maske. In all the subsequent dealings and arrangements with the Penns, in regard to this matter, he represented the settlers. From time to time he served as justice of the peace, auditor of the county, commissioner, sheriff, and member of the Assembly. He was chosen captain of a company which served in the campaigns against the Indians, being present at the fall of Fort Duquesne. Afterwards, in 1775, he was the colonel of the Second Battalion of York County Militia. He was a member of the Provincial Conference in Carpenter's Hall, Philadelphia, in 1776, and a member of the First Constitutional Convention.

His son, William McPherson, served with honor as a captain in the Revolutionary War, being taken a prisoner at the battle of Long Island.

Hon. Edward McPherson, for many years Clerk of the House of Representatives and a man distinguished for his literary ability, was a great-grandson of Col. Robert McPherson.

Hon. John B. McPherson, whose ability as a jurist is well known, and who is now serving his second term as Judge of the Common Pleas of Dauphin County, is also a direct descendant of the original McPherson.

William McLean immigrated in the year 1733, and settled in Montgomery County. Two years later he removed to the Marsh Creek settlement. He had nine children: Archibald, Moses, William, Samuel, John, James, and Alexander. All were surveyors, being assistants to Archibald, the elder, in the survey of the Mason and Dixon line. They assisted in establishing the "middle point," and the "tangent line through the peninsula," and tracing the well-known "arc of the circle." Archibald was the chief assistant of Mason and Dixon. From 1763 to 1767 they were engaged in continuing the line across the Little Alleghanies, as far as the Dunkard Creek, 240 miles from the Delaware. Afterwards Archibald and Moses became deputy surveyors of York County, Archibald for the eastern and Moses for the western portion. Archibald was a member of the General Assembly of 1776, and served as chairman of the Committee of Safety for York County during the Revolution. It was through the unceasing efforts of Archibald McLean, who was appointed prothonotary of the courts of York County, in March 21, 1777, that sessions were held in York County. It was

indeed a very difficult task that was set before him. The office of prothonotary, clerk of the courts, Register, and Recorder were vested in one person. The great political excitement that was occasioned by the adoption of the Constitution rendered it almost impossible to secure the assistance of the justices. He made strenuous efforts to gather them together in July, 1777, but in this he failed. After frequent appeals to the Executive Council, he succeeded, in October, 1777, in having John Morris, Jr., Esq., appointed and authorized to attend the next Court of Quarter Sessions of the Peace of York County.

Moses McLean served with honor and distinction as a captain in the Sixth Pennsylvania Battalion.

The Hon. William McLean, for many years judge of the courts of Adams County, is a descendant of Moses McLean.

The ancestors of Hon. Jeremiah S. Black were early settlers in this district. Three brothers—Matthew, James and John Black—came from the North of Ireland in 1730. Matthew remained at Philadelphia, while James and John found their way to Marsh Creek. James became a prosperous farmer. From him "Black's Gap" takes its name. His nephew, James, the son of John, was the grandfather of Judge Black. He married Jane McDonough. It is unnecessary to dwell at length upon the character of this man, who as a lawyer, judge, politician, and statesman won for himself fame and renown. In later life Judge Black removed to York County, and passed his final days close to the lands upon which his ancestors settled.

Col. David Grier was born in Ramelton, Ireland, in 1747. He landed at New Castle in 1767, and, after finding his way to Marsh Creek, took up lands with Robert McPherson, marrying Janet, his daughter. He removed to York, where he read law with Hon. James Smith. At the breaking out of the Revolution he commanded a company under Col. Irvine. He was quickly promoted to major, and afterwards to lieutenant colonel, and during the time Col. Irvine was a prisoner the command of the regiment fell to Col. Grier. While in command of his regiment at Brandywine he was wounded slightly, and afterwards in the night attack at Paoli being severely wounded, he retired from active service. He was a Presidential elector at Washington's first election.

Among the original settlers in the Great Conewago district were Thomas Butler and Eleanor, his wife, who came from the North of Ireland in 1740, and took up land near "ye Conewago-on ye west

side of the Susquehanna" May 10, 1743. Of Thomas Butler little is known, save through the record of his most illustrious sons. Of five sons, the three oldest were born in York County, Richard in 1743, April 1; William, June 6, 1745; Thomas, May 28, 1748; while Percival, or Pierce, was born in 1760, and Edward in 1762, in Cumberland County.

Gen. Richard Butler, the oldest son, first served as an ensign in Capt. Hendrix's Company, First Pennsylvania Battalion, under Col. Bouquet, in 1764. He entered the War of the Revolution as major of the Eighth Regiment Pennsylvania Line; was promoted lieutenant colonel May 12, 1777, and was transferred as lieutenant colonel of Morgan's Rifles in June 9, 1777, succeeding Morgan in command. He protected with great success the rear flank of Gates from the Indians under Brant, and did gallant service at Monmouth. He was assigned as colonel of the Ninth Pennsylvania, with which regiment he took a prominent part at the capture of Stony Point. After the revolt of the Pennsylvania Line he assumed command of the Fifth Pennsylvania, accompanying Gen. Wayne in the Southern campaign. It was in recognition of his valuable services that he was designated to plant our flag upon the British works at the surrender of Cornwallis. The "History of Cumberland County" says: "He was prevented by Baron Steuben unexpectedly appropriating this honor, for which reason Butler sent the arrogant foreigner a message, as every one expected, and it took all the influence of Rochambeau and Washington to prevent a hostile meeting." In 1789 Col. Butler removed to Pittsburg. In the formation of Allegheny County he took a prominent part. He was one of the justices of the Court of Common Pleas of Allegheny County in 1788; resigned in 1790, having been elected a member of the Assembly. He was commissioned in October, 1788, with Col. John Gibson (father of the Chief Justice of Pennsylvania) to purchase Indian claims to the "Triangle on Lake Erie." He was appointed major general, and second in command, under Gen. St. Clair, after the failure of Harmer's expedition. In the bloody battle of Miami, in which the army was defeated by the allied Indians under Brant, November 4, 1791, Gen. Butler fell mortally wounded. He was removed as far back within the lines as was possible, yet he constantly refused assistance to be carried from the field, and in the retreat he was left to fall into the hands of the Indians. A letter from Edward Butler to his brother Pierce, dated from Washington, November 11, 1791, says: "We left the wor-

thiest of brothers, Gen. Richard Butler, in the hands of the savages, but so nearly dead that I hope he was not sensible of any cruelty they might willingly reap upon him."

Col. William Butler, the second son, served during the Revolution as lieutenant colonel of the Fourth Pennsylvania Line, acting for the colonel of that regiment, who was a prisoner on parole.

Col. Thomas Butler, after studying law with James Wilson, one of the signers of the Declaration of Independence, entered the Revolution as first lieutenant of the Second Pennsylvania Battalion June 5, 1776. He became captain of the Third Regiment of that Line. At Brandywine he received the thanks of the commander in chief on the field of battle for his intrepid conduct in rallying a detachment of retreating troops. At Monmouth he was thanked by Wayne for gallant services covering the retreat of his brother's (Col. Richard Butler) regiment. He commanded a battalion in the disastrous battle of November 4, and, though shot in the leg, he led his battalion to the charge. In 1792 he was appointed major; in 1794, lieutenant colonel; and was in command of Fort Fayette during the Whisky Insurrection.

Col. Pierce Butler served in the Pennsylvania Line; was with Morgan at Stillwater and the siege of Yorktown. He was adjutant general during the War of 1812. His son, William Orlando Butler, succeeded Gen. Scott in Mexico, and ran for Vice President in 1848.

Col. Edward Butler served valiantly in the Pennsylvania Line during the Revolution. He was adjutant under Wayne during the Miami campaign.

In reference to Col. Pierce Butler, McMaster, in his "History of the United States," in describing the delegation from South Carolina in the convention of 1787 says: "Another Irishman, Pierce Butler, was in the South Carolina delegation. Butler was a man of ability, and had attained some eminence in his state, but no distinction was to him so much a matter of pride as his birth, for he boasted that he could trace unbroken descent to the great family of Ormond." He adds: "Butler was often twitted in the lampoons, with noble descent. He had the distinction of being one of the ten delegates who voted against Jay's treaty. He is described as

Pierce Butler, next, a man of sterling worth,
Because he justly claimed noble birth."

The Ormond family referred to was James Butler, Duke of Ormond, on whom the ducal title was first conferred.

David Jameson came to America about 1740, accompanied by his friend, Hugh Mercer, a gallant officer of the Revolution, who fell at Trenton. Landing at Charleston, S. C., he came to Shippenburg, Pa. Afterwards he settled in York, where many of his descendants still reside. His first military service was in the French and Indian wars of 1756. He served as ensign, and rendered valuable services at Fort Littleton, now "Burnt Cabins." At the battle of Sideling Hill he was severely wounded, and left for dead on the field. Although not recovered of his wounds for several years, yet within three months after his wounding he was again in the field as lieutenant colonel in command of Fort Hunter, Fort Augusta, and was at the battle of Loyal Hanna.

Dr. Jameson was very active in organizing troops for the War of the Revolution, and was chosen temporary colonel of the battalion of York County Militia. After the close of the war he retired to York, and there for many years practiced his profession. He married Emily Davis, by whom he had eleven children: Thomas, James, Horatio Gates, David, Joseph, Cassandra, Henrietta, Emily, and Rachel. His sons all became physicians—Thomas practicing in York; James, in Allentown; Horatio Gates, in Baltimore; and David and Joseph, in Columbus, O.

Horatio Gates Jameson was born in York in 1778, and married in 1797 Catharine Schevell, Somerset, Pa. He practiced here for many years, when he removed to Baltimore, becoming President of the Washington Medical College and health officer of that city. After his return from a trip abroad he was invited to become President of the Ohio Medical College, which he accepted. Ill health of his wife compelled him to return to Baltimore in 1836 and resume practice there. Among the descendants of David Jameson are Horatio Gates Gibson, who served with distinction in the War of the Rebellion, being promoted brigadier general at Antietam for meritorious services. Hon. Robert J. Fisher, for thirty years President Judge of York and Adams Counties, married a daughter of Horatio Gates Jameson.

The Hon. John Gibson, for many years President Judge of the courts of York County, was a descendant of David Jameson.

The town of York was almost exclusively settled by Germans. We find among the early settlers of York very few, if any, Scotch-Irish prior to 1770. Those that came in after years were attracted thither by civil and military duties, by the practice of law and the affairs of business.

There was no Presbyterian Church in York until 1790; but in 1785 George Irwin, William Scott, and Archibald McLean purchased a lot for the use of the society of the English Presbyterian Church. Before this time—strange as it may seem—the Scotch-Irish Presbyterians worshiped in the same church, with the same religious forms and ceremonies, as the English Episcopalians of York—namely, in St. John's Episcopal Church.

The Presbyterians were unable to finish the erection of their church, and, as the following letter shows, they were compelled to appeal to their brethren of the Marsh Creek District:

YORK, August 30, 1788.

Dear Sir: We are under the necessity of asking help to finish our church, without which it might stand unfinished. Some of the workmen would accept wheat in part pay, as money is not easy to be had. If the good people of your congregation would be pleased to give a little assistance in wheat, it would be a great service. We therefore request your favor to propose something, whatever may be most agreeable to those who will incline to assist us, and whatever may be given will be thankfully received by, dear sir,

Your obedient and humble servant,

WILLIAM SCOTT.

TO COL. ROBERT MCPHERSON.

The copy of a subscription paper for the benefit of the York Presbyterian Church, in accordance with the above, is still preserved. This was rather an unusual occurrence for the growing city of York to demand aid from what was thought to be a country congregation. In these days the process of church building is rather the reverse.

We cannot leave the church at York without giving some account of the Rev. Dr. Cathcart, although he came to them at so late a date as 1793. Of the twenty-four signers of the call to the Rev. Dr. Cathcart, there are no descendants remaining except those of Janet Grier and William McClellan. Rev. Dr. Cathcart was born in Coleraine, Ireland. After graduating at the University of Glasgow he came to America in 1790, accepting a call from the Presbyterian Church at York and the Round Hill Church of the Barrens. His pastorate at these churches continued forty-two years. He was a man of great learning, of broad liberal culture, and catholic views on all religious subjects. It is related that prior to his call to the Presbyterian Church at York he had been asked to preach in Harrisburg. It was his good fortune to be a guest at the house of one of the presiding elders. Dr. Cathcart, in order to present a fine appearance, shaved himself on Sunday morning. To

sharpen his razor, in the absence of a hone, he used a leather-covered Bible, which he always carried with him. His eloquent sermon on that Sunday so impressed the elders that within a few days they met with some determination to give him a call. The opinion was unanimous, save that of the elder at whose house the reverend Doctor stayed. He very strenuously objected. While he praised his eloquence, he said: "I will have none of him. He strapped his razor on the Word of God."

Hon. James W. Latimer, formerly President Judge of the courts of York County, is one of the descendants of Rev. Dr. Robert Cathcart.

The town of York has the honor of furnishing a Scotch-Irishman who was one of the signers of the Declaration of Independence: Hon. James Smith. He removed to York County with his father when a lad of ten years. Being educated, he studied law in Lancaster with his brother George, and after being admitted to the bar removed to York. At that time Mr. Smith was the only lawyer in the county. His fame as an advocate spread through the surrounding counties, and his name appears in all their early court records. At the commencement of the Revolution Mr. Smith, being an ardent patriot for the sake of liberty, devoted all his time to its cause. His first public service was as a deputy from York County to the Provincial Assembly in Philadelphia, June 15, 1774. He had the honor then of being appointed one of a committee for the province of Pennsylvania to prepare and bring in a draft of instructions to the representatives in assembly met. In 1776 he was appointed by the committee of York County to join in the provincial conference of committees of the province of Pennsylvania, which met in Carpenter's Hall, June 18. It was remarkable that a committee appointed from this conference, composed of Dr. Benjamin Rush, Col. James Smith, and Thomas McKean, reported a paper, "although prepared in extreme haste, the appointment of the committee being on Sunday afternoon, and the report being made the very next day, comprised, nevertheless, nearly all the topics which are touched with more polished phraseology in the declaration adopted by Congress on the 4th of July ensuing, of which the Pennsylvania resolution may be considered a rough draft." In 1776 he was appointed a member of the convention which framed the first constitution of Pennsylvania, being elected by that body a delegate from Pennsylvania to serve in the Continental Congress, at which time he signed the Declaration of Independence. He was a member of

Congress from 1777 to 1778. It was through his untiring efforts that many troops of soldiers were raised in York County, and, although never serving in an active capacity, he was honorary colonel of the first battalion, and directed the younger officers. Gibson, in his "History of York County," says: "He was remarkable for an unusually retentive memory, the strength of which did not seem to be impaired by age. He was uniformly facetious and fond of anecdotes, which he always told with a happy humor. Possessing in a high degree that peculiarity of mind which is defined by metaphysics to be the tracing of resemblances or analogies between different objects, he often exerted it in the halls of justice, producing a wierd and roaring discord from all within the reach of his voice."

It is related that Archibald McLean and James Smith's residences were opposite each other in Center Square of York, facing the State House, in which the Continental Congress met when in York. Both Smith and McLean were ardent patriots. Resting beside the courthouse was a bell presented to the English Episcopal congregation by the Queen of England in 1774. Immediately after the passage of the Declaration of Independence Smith and McLean, with other citizens, hoisted the bell to the courthouse cupola. Thus the first echo of liberty that pealed forth in York was from the hands of two Scotch-Irishmen. They removed the royal escutcheon, and enlisted a battalion for the Continental Flying Camp, which forthwith marched to defend New York City. It may be interesting to note that during the sitting of the Continental Congress in York the house of Archibald McLean became the seat of the treasury, and that of James Smith of the Board of War and Committee of Foreign Affairs. Tom Paine, then Secretary of that committee, there wrote several numbers of "The Crisis."

Gen. James Ewing was born in 1736; was a private during the French and Indian War of 1755 in Braddock's command; was a lieutenant, under Capt. McPherson, in Forbes's expedition. In 1776 he was elected second brigadier general of Pennsylvania Militia, serving at Brandywine, Germantown, and Trenton. He was elected Vice President of the Supreme Executive Council of Pennsylvania, serving from 1782 to 1784. For five years he was a member of the State Senate for York County. He died in 1806, aged seventy years.

The courts of York County were held in York, it being the capital town of the county. The first court of which we have any rec-

ord was held in 1749. Hance Hamilton, the sheriff, summoned the first jurors. The jurors, seventeen in number, were McCreary, McClellan, Agnew, Proctor, Bingham, Pope, Hall, Proctor, Betty, Dicks, Louchride, Hosack, Smith, Brown, Neily. Sheriff Hamilton either had no confidence in the ability of the Germans and others to sit as jurors, or, this being his first opportunity to return political favors, he seemed to have had a strange preference for Scotch-Irishmen.

The first elections in York County were held in 1750. It was the riots at these elections which caused the proprietaries to issue an order that no more Scotch-Irish should be allowed to take up lands in York County. This remarkable contest was occasioned by the election for Sheriff. The candidates were Hance Hamilton, who was supported by the Scotch-Irish; and, strange as it may seem, his opponent, the candidate of the Germans, was Col. Richard McAlister. He was a son of Archibald McAlister, who settled in the Cumberland Valley in 1732. Richard married (in 1748) Mary Dill, a daughter of Matthew Dill, of the Monaghan settlement. In 1745 he settled in the southwestern portion of the county, where he founded the town of Hanover, which for many years was called McAlister's Town. He was a member of the Provincial Conference in 1775, which met in Carpenter's Hall, also the Conference of 1776. He became colonel of the Second Battalion of Associators of York County, and was elected county lieutenant, and was in charge of all the militia of York County. Of his numerous children, Matthew, born 1758, after marrying Hannah Gibbons, removed to Savannah, Ga., becoming the first United States District Attorney of that state. The late Ward McAlister, leader of the "Four Hundred," was his descendant.

The following account of the election riots of 1749 is taken from Gibson's "History of York County:"

The whole county of York, including Adams, voted in York, the voting place being the unfinished public inn of Baltzer Sjangler, which was situated in the corner of Center Square. The votes were received through the openings between the logs of the building. The different clans came on horseback from the north, south, east, and west, the Scotch-Irish riding as far as twenty-five miles to support the gallant Hamilton. The forenoon passed without a disturbance, and the gallant frontiersmen, speaking two different languages, and representing four nationalities, after partaking of a meal at one of the public houses of York, or, as was the custom of those days, sat by the banks of the Codorus, eating a dinner of cold victuals which they had brought with them, began to clamor for their favorite candidates at the voting place. Under this confused state of affairs, Hance Hamilton,

who was then sheriff, and who, in all probability, saw that the Scotch-Irish were in the minority, refused to go on with the election. A general confusion existed. A lusty German, insisting on the right to deposit his vote, tripped up the heels of one of the Scotch-Irish guards, and a fray began, which shortly became general and quite interesting. Saplings, cut along the Codorus, were used as weapons. Hamilton and his party were put to flight, and, during the remainder of the day, were not seen east of the Codorus. Much blood was shed, but no lives were lost. It is fair to say that at this time the Scotch-Irish were inferior in number, and lived a distance from York, while the Germans were abundant about the town. On the occasion of this riot, Hamilton, having charge of the election poll and representing the law-abiding element, showed manly courage by retiring with his adherents out of contact with his violent and tumultuous opponents.

The Quakers of course took no part in this fray. Nearly all the votes this day were cast in favor of Richard McAlister, who was triumphantly claimed sheriff elect by his followers; but Hamilton, asserting his official rights, refused to count the votes and to make a return to Philadelphia, stating that he was driven by violence from the place of meeting. At a public hearing before the Council and Governor at Philadelphia it was unanimously agreed that it was not owing to Hamilton that the election was obstructed, and likewise that he could not, under the circumstances as proved, make a return. The Governor therefore granted to Hance Hamilton a certificate of election as sheriff.

The honor of publishing the first regular newspaper in York County falls to the Scotch-Irish. The *Pennsylvania Herald and York General Advertiser*, the first number of which was issued by James Edie, John Edie, and Henry Wilcox on the 7th day of January, 1789, was the first regularly printed weekly paper west of the Susquehanna River, with the exception of the *Pennsylvania Gazette*, which was published by Benjamin Franklin in York during the sitting of the Continental Congress. In 1800 Mr. Edie took as a partner Robert McClellan, changing the title to the *York Recorder*. It was afterwards continued in 1820, under the title of the *York Republican*, and changed afterwards to the *Pennsylvania Republican*. The *Republican* reached its one hundredth anniversary, and was discontinued by its last editor, H. S. McNair. In this, as in other matters, the Scotch-Irish were present at the birth and also at the obsequies.

The primary schools of the Scotch-Irish settlers in York County were usually connected with their church, and, in a general way, this duty fell to the pastors of the different congregations, although there were primary schools conducted by other persons. In 1770

Rev. Mr. Dobbins opened a classical school at Marsh Creek. This, with the school of Rev. John Andrews, an Episcopal clergyman, afterwards Provost of the University of Pennsylvania (in York), were the first classical schools west of the Susquehanna River. That Mr. Dobbins was a man of high mental attainment the records of his Scotch-Irish pupils bear witness. It is said that at least sixty of his pupils became professional men, and twenty became ministers of the gospel.

The profession of school-teaching does not seem to have always been held in high repute in York County, as the following advertisement in one of the local papers of the time of 1771 indicates:

RAN AWAY.—A servant man, who had followed the occupation of a schoolmaster; much given to drinking and gambling. One cent reward is offered.

After the defeat of Braddock in 1755, there being no defense in the western portion of the province to hold in check the Indians, who had engaged with the French in the seven years war, they began to make devastations upon the unprotected settlers. As Bates, in his "History of Pennsylvania" says, "The unprotected settler, in his wilderness home, was the easy prey of the torch and scalping knife, and the burning cabins lit up the somber forests by their continuous blaze, and the shrieks of the women and children resounded from the Hudson to the far Potomac."

In these times this devastation extended over the Cumberland Valley and to the Marsh Creek district. It was necessary for these early settlers to go armed while gathering their harvest, and the cunning and treacherous Indian was a constant menace to them and their families. Constant appeals were made by the residents west of the Susquehanna River to the Assembly for appropriations for military defense. The Quakers, members of the Assembly, paid but little heed to these demands. On the 13th of April, 1756, Gov. Morris reports to the Assembly as follows: "Gentlemen: I have this day received information that a Number of People from the Back Counties, Inhabitants, have resolved to meet at Lancaster on the Sixteenth Instant, and thence proceed to this City to make some Demands of the Legislature now sitting." This had no effect upon the Assembly, for it was not until 1757, after a long and acrimonious struggle between Gov. Morris and the Assembly, that any relief by means of military defense was afforded to the inhabitants of the "Back Counties."

The following return of officers of the Associated Companies in

York County, in 1756, shows the interest that the Scotch-Irish took in military affairs, as all the names appear to be of that race:

ASSOCIATED COMPANIES OF YORK COUNTY, 1756.

Captain, Isaiah Sadler; Lieutenant, Archibald McGrew; Ensign, William Duffell.

Captain, Hugh Dunwoody; Lieutenant, Charles McMullen; Ensign, James Smith.

Captain, James Agnew; Lieutenant, John Miller; Ensign, Samuel Witherow.

Captain, David Hunter; Lieutenant, John Correy; Ensign, John Barnes.

Captain, Samuel Gordon; Lieutenant, William Smiley; Ensign, John Little.

Captain, Andrew Finley; Lieutenant, William Garnell; Ensign, Moses Lawson.

Captain, William Gibson; Lieutenant, William Thompson; Ensign, Casper Little.

Captain, Francis Holton; Lieutenant, Joseph Ross; Ensign, John McCall.

Many of the Marsh Creek settlers were abducted and held in captivity by the Indians. Mary Jamison, called the "Indian Queen," was a daughter of Thomas Jamison. She was abducted by the Indians in 1755 or 1756. In relating the account of her life, she says:

Our family, as usual, was busily employed about their common business. Father was shaving an ax helve at the side of the house. Mother was making preparation for breakfast. My two oldest brothers were at work near the barn. The little ones, with myself, were in the house. Breakfast was not yet ready when we were alarmed by the discharge of a number of guns, that seemed to be near. Upon opening the door a man and horse lay dead near the house, having just been shot by the Indians. They first secured my father, then rushed into the house and made prisoners of my mother, my two younger brothers, my sister and myself, and then commenced plundering the house. The captors with their captives rapidly traveled westward. They would lash the children cruelly to make them keep up, and all day and all night they gave them no water or food. Toward noon of the next day they passed a fort, now Chambersburg, and the evening of the second day reached the border of a dark and dismal swamp, into which they were conducted a short distance to camp.

In some way the savages ascertained that they were pursued. A determined band of Jamison's neighbors, headed by a Mr. Fields, had started in pursuit and were gaining on the fugitives. Fearing to be overtaken if they continued to encumber themselves with so many prisoners, the savages (white and red) massacred and scalped eight of them—viz., Thomas Jamison, his wife, their daughter Bet-

sy, their two sons, Robert and Matthew, Mrs. Buck and two of her children. Mary Jamison and the little son of Mrs. Buck were spared. The naked and mangled bodies of the slaughtered victims were found in that dismal swamp by the parties that had gone in pursuit. After a painful journey of seven and a half days they reached Fort Duquesne. For a while, after living with the Indians, and being treated as one of them, Mary gave up her desire of escaping, finally marrying an old Seneca warrior. She was known as "Dick-e-wamis," or the "White Woman of the Genesee." The Six Nations gave to Mary Jamison a large tract of land known as the "Garden Tract," which was afterwards confirmed by the Legislature of New York.

Richard Baird was captured in 1758 from Marsh Creek, and subsequently made his escape and after considerable hardship returned to his home. The above will serve as an example to show the deplorable condition in which our settlers of the Marsh Creek were at this time.

The following petition of inhabitants of Cumberland Township, presented at April Sessions, 1758, "To the Magistrates and Gentlemen of York County in Court now Sitting," also shows that frontier life at this period was beset with many dangers and how little those in the interior parts appreciated the distress to which the frontiersmen were at all times subjected:

To the Majistrates and Gentlemen of York County in Court now Sitting.—And the Rest of our Christian Brethren in the County to whom these presents may Come & Concern.

The Humble Petition of the Inhabitants of Cumberland Township in said County, humbly Sheweth. That Said Township has been struck at & Suffered already by the Savages, insomuch that numbers of our People are in great terror and confusion, have fled, & are preparing to fly into the Interior Parts. That we are Really in great Danger, in an open Defenceless Condition, Notwithstanding The Vigilance & Activity of our Small Guards which we have kept out these two weeks past. That our Guards are quite fateagued & Exhausted. The number of such in our Township as are able & willing to act upon the Defensive being so few.

In these Distressed & Melancholy Circumstances, Gentlemen, we Humbly beseech yr. Assistance, Hoping yr. Wisdom's will grant us such a supply of men Paid out of The County Treasury, of Money & Ammunition, as your Wisdom's shall think expedient. If this is Complied with, we wou'd fain hope, under God we shall be enabled to stand frontiers this Summer at least. If 'tis not the County will be evacuated by peece-male, & God knows how soon our unhappy case (which may God in his goodness prevent) may become your own. Consider Gentlemen it's not our selves only that we are Defending, & are willing to Defend; 'Tis y'u, Gentlemen, & the rest of The

County; 'tis the Common Cause of the County we are Embarked in, & therefore 'tis reasonable the whole County Should Share in it. Confident then that this our Humble Petition Shall obtain yr notice, & have it's Desired Success; Your Petitioners as in Duty bound Shall Ever Pray.

William Boyd, Moses Jenks, John Bord, James Goudy, Joseph Morrison, James Moor, Alex. Anderson, Jas. Mc Keen, Wm. Clugstown, Wm. Bigan, David Park, James Russel, John Ferguson, John Mc Clean, Robert Henderson, Caleb Russel, John Moor, William Beard, William Boyd, Joseph Wolson, James Wilson, Andrew Buchanan, Moses Mc Kerly, Archibald Morison, Thomas Hosack, John Buchanan, Robt. Mc Mordie V.D.M., John Mc Keen, Jno. Boyd, Robert Black, Adam Linn, Robert Black, William Armstrong, Thomas Armstrong, David Porter, Saml Getteys, Nathaneal Hartness.

The men of this settlement were not idle nor timorous in attempting to preserve their homes and their families. Capt. Hance Hamilton, with his Marsh Creek Company, was ever on the alert. This organization could be depended upon to respond to the first call for duty. Their activity and their bravery were known throughout the Cumberland Valley, and it was to them that the Cumberland County settlers looked for aid.

In a letter from Benjamin Chambers, dated November 2, 1755, from Falling Creek, now Chambersburg, addressed to the inhabitants of the lower part of Cumberland County, he says: "I have sent express to Marsh Creek, at the same time I send this, so I expect there will be a good company there this day, and as there is but one hundred of the enemy, I think it is in our power, if God permits, to put them to flight if you turn out well from your parts."

The tone of this letter shows the implicit confidence that the people of the Cumberland Valley placed in the readiness of the Marsh Creek Company to march to the scene of battle.

After the burning of McCord's Fort, on the Conococheague, by the Indians in March, 1756, we find Capt. Hamilton's company in pursuit, and with others overtaking the enemy at Sideling Hill and driving them off after a stubborn battle. In this engagement the losses in Hamilton's company were: Killed, Daniel McCoy, James Robinson, James Peace, John Blair, Henry Jones, John McCarty, John Kelly, and James Lowder: and five others, whose names were not given, were wounded.

The following letter from Capt. Hamilton to Capt. Potter shows in what desperate straits these pioneers were:

FORT LITTLETON, April 9, 1756, 8 P.M.

Sir: These come to inform you of the melancholy news of what occurred between the Indians, that had taken many captives from McCord's Fort, and a party of Men under the Command of Capt. Alexander Culbertson,

and nineteen of our Men, the whole amounting to about fifty, who came upon the Indians with the Captives, and had a sore engagement, many of both parties killed and many wounded, the number unknown; those wounded want a surgeon and those killed require your Assistance as soon as possible to bury them; we have sent an express to Fort Shirley, for Doctor Mercer, supposing Doctor Jemmison is killed or mortally wounded in the Expedition, he being not returned; therefore desire you will send an Express immediately for Doctor Prentice, to Carlisle, we imagining that Doctor Mercer cannot leave the Fort under the Circumstances that Fort is under. Our Indian, Isaac, has brought in Captain Jacob's Scalp. Sir, please to exert yourself in this affair. I am, Sir, Your most humble Servant,

HANCE HAMILTON.

As soon as the news of the attack and destruction of Great Cove reached Marsh Creek, Hamilton and his company quickly marched to save what remained. After the fall of Fort Granville and at Fort Littleton he was active, leading scouting expeditions, arresting spies, and assisting in restoring confidence.

In August, under the command of John Armstrong, this company, with William Thompson, lieutenant, John Prentice, ensign, William McDowell, sergeant, took an active part in the celebrated battle of Kittanning, in which Captain Jack, the Indian leader, was killed. This victory received for those in the engagement from the corporation of Philadelphia a complimentary letter to Col. Armstrong, thanking him and his officers and men for their gallant conduct. This was a severe blow to the Indians, and was successful in driving many of them west of Fort Duquesne. The same company we find engaged from time to time in the campaign of 1757 on scouting duty, at Littleton and Raystown. In the organization of the provincial forces in 1758 we find among the companies in three battalions of Pennsylvania soldiers Capts. Hunter, McPherson, and Hamilton; of the first regiment of which, for his meritorious conduct in the earlier campaigns, Hance Hamilton was lieutenant colonel.

In the expedition, under Gen. Forbes, against Fort Duquesne, three companies of York County militia were engaged. These companies were raised in York County, as the following letter and return show:

RETURN OF OFFICERS, 1758.

YORK, June 6, 1758.

Yesterday Capt. Hunter's men were received by Mr. Jameson, at York and thirty-four wagons were contracted for with the 'people. Returns will be made to the Governor, agreeable to his desire, as soon as the men shall be collected together and pass Muster. The names of the officers are as follows: David Hunter, Captain; Andrew Finley, Lieutenant; William Had-

den, Ensign. Commissions bear date the 25th April, 1758. Robert McPherson, Captain: James Ewing, Lieutenant; Peter Meen, Ensign. Commissions bear date the 10th May, 1758. Thomas Hamilton, Captain; Victor King, Lieutenant; Will McDowell, Ensign. Commissions bear date the 16th May, 1758. The commissions for the captains were dated when I received them. The Officers are all sworn. Hunter's and McPherson's companies are full, and if they had Clothing and' Accoutrements, are ready for Action. I go with Mr. Jameson to Review, twenty-two miles west of York, on Thursday next, there to contract for wagons, in pursuance of power from Col. Bouquet for that purpose. Thirty-five Contracts were signed here yesterday. The Bearer, Mr. Lieutenant Ewing, goes to buy clothing for Capt. McPherson's Company. I have kept a war office near five weeks, without Fee, Reward or hope thereof; thank God the expedition looks better than it did; the Store Ships I hope have brought arms."

It will be noticed that the writer of this letter speaks of going to review twenty-two miles west of York. This review occurred in the Marsh Creek settlement, and would indicate that it was made at that place for convenience of the recruits, as they were mostly raised in that section.

In the final advance made by Forbes upon the fort Col. Armstrong's troops had the post of honor, being in the front division; this in recognition of the rights of the veterans of 1756, the captors of Kittanning. Hamilton, then a captain, now Armstrong's lieutenant colonel, thus had a conspicuous part in this movement and largely shared in the honors of the result—fittingly crowning a peculiarly active campaign which extended from February at Fort Littleton, with 110 men busy in defensive movements, down into December, wherever duty called him in a service highly hazardous and exacting.

Of the York County soldiers who served in these expeditions, Hunter was afterwards a captain of new levies of 1759. Having raised a company, he writes to the lieutenant governor of the province as follows: "I have raised the men, whose names are here, at my own expense, and offer them to your acceptance, hoping that my own service may be accepted by your Honor, if the commissions are not all made out: Andrew Finley, his lieutenant, served in the Revolution; Robert McPherson became a Revolutionary colonel; James Ewing, his lieutenant, in 1776, became brigadier general of Pennsylvania Militia, serving at Brandywine, Germantown, and Trenton."

In the campaign of 1759 these troops did very severe service. Maj. Lloyd, writing to Col. Burd from Fort Ligonier, in April, 1759, says of the second battalion: "The graveyard has most of them. There was left for duty but one captain, two lieutenants, two ensigns, and thirty-two of the rank and file."

The officers of the Pennsylvania regiments, at the end of the Indian wars, made an effort to secure for themselves grants of crown lands, to which they were entitled, under the king's proclamation of 1763. The following officers joined in an application for such grants under seal the 7th day of July, 1764. Hance Hamilton, David Jamison, William Thompson, David Hunter, Archibald McGrew, Robert McPherson, Thomas Hamilton, Victor King, Alexander McKean, James Ewing, James Sinkler, Peter Meen. They were, however, unsuccessful. Although standing the hardships of many campaigns, their treatment was in strange contrast to the officers of the Pennsylvania regiments commanded by the Hon. John Penn, 1764, who received under the same proclamation 24,000 acres, near the confluence of the two branches of the Susquehanna at Sunbury.

At the time of the Revolutionary War the zeal of the Scotch-Irish of York County for military service had in no way abated. It falls to York County to have the honor of having sent the first company of riflemen from the west of the Hudson River to Boston. In 1775, at the first call for troops, Capt. Doudel, although a German, enlisted a company at Getty's Tavern, in the Marsh Creek district, his lieutenants being Henry Miller, John Dill, and John Watson. His soldiers for the most part were composed of Scotch-Irishmen. They joined Col. Thompson's Battalion of Riflemen, and afterwards were in the First Regiment of the Army of the United Colonies. On June 25, 1775, after the march from York to Boston, they arrived at Cambridge about noon, and immediately Lieut. Miller proposed to Washington to attack the transport station at Charles River. The General declined for the present, but commended the spirit of Lieut. Miller and his brave men for offering their services after the long and tedious march. It is said that so many offered themselves for service in this company that Lieut. Miller, after chalking a very small nose on a barn, said: "I will take only the men that can hit that nose at one hundred and fifty yards." "Take care of your nose, Gen. Gage," said the newspapers at that time.

In January, 1776, a call was made for a battalion to be furnished from Cumberland and York Counties. This was the Sixth Pennsylvania Battalion. The two companies from York were commanded by Capts. David Grier and Moses McLean, under the command of Col. Irvine. These companies engaged in the battle of Three Rivers, in Canada, being the only battle of the war in which Penn-

sylvania troops fought alone. Of the soldiers of these companies there was a great preponderance of Scotch-Irish.

At the resolve of Congress to form the "Flying Camp," York County furnished four hundred soldiers. James Ewing was brigadier general of the First Brigade. Col. Richard McAllister was colonel of the First Battalion; David Kennedy, lieutenant colonel; and John Clark, major. The First Battalion was under the command of Col. Swope. This brigade suffered its first and most serious loss at the battle of Long Island, where many were killed and taken prisoners. After the reorganization of the Pennsylvania Line, under the command of Gen. Anthony Wayne, these troops fought in many of the most prominent battles, and many of its officers rose to positions of high rank. They became scattered through the different regiments of the Pennsylvania Line, most of them, however, serving in the Seventh Regiment.

In the battle of Brandywine it is to the credit of the Pennsylvania troops that they resisted the attack of Knyphausen, of which it is said: "The firing on the left became the signal for Knyphausen to act; but notwithstanding the weight and vigor of his attack, and the aid it received from a covering battery, he was unable to drive Wayne from his position until near sunset."

After the resistance offered to the enemy at Brandywine the Seventh Regiment met severe disaster at the night attack at Paoli. "The Seventh, commanded by Lieut. Col. Grier, he and two of his captains were wounded at Paoli, sixty-one of the rank and file of the regiment were killed, besides a large number of wounded and taken prisoners."

In the battle of Monmouth the regiments which were called upon to defend the most critical points were the Thirteenth Pennsylvania, under Stewart; the Seventh, under Col. Irvine; and the Third, under Col. Craig. They held the difficult post at this period of the battle, the well-known "Orchard of Monmouth." The division of the British army which met these troops were officered by the men who had the previous winter been the gay society leaders of Philadelphia, while the American army lay in want and starvation at Valley Forge. Col. Monckton's command was the "flower of the British army." "The guard having been formed for the bayonet charge, their colonel made a short speech, in which he urged them, by all the words which are closest to a soldier's pride, to charge home. So near was he to the American line that it is said that every word of his speech was heard there, and probably did much

to inspire Wayne's men with courage and determination, as it did those to whom it was addressed. They rushed on after a furious charge, hoping to drive their enemy back by the bayonet. Waiting until they marched quite closely, they were met with a withering fire of musketry from Wayne's regiment, which killed not only the colonel, who bravely led them on, but many of his officers." "The repulse of the bayonet charge of the British Guard and Grenadiers, forming the *élite* of their infantry, and regarded by their countrymen since the days of Crecy and Agincourt as the most formidable warriors in the world, when armed with such a weapon, by a body of American yeomen, most of whom were Pennsylvanians, under a Pennsylvania general, men who were inferior in number and imperfect in enlistment, who had just been formed after an ignominious retreat, and were engaged in a battle for the first time on that day, must be considered in the progress of the revolution as a prodigious historical event." To follow the history of the York County troops in the war, it will be but necessary to read the record of Gen. Wayne's brilliant achievements in the Virginia campaign and Yorktown, to know that these troops were ever as ready to charge in the face of the enemy, with desperate fury, as they were to repulse at Monmouth the "flower of the British army."

The history of the Scotch-Irish in York County is characteristic of the race. In all the arduous duties of pioneer times, in protecting the province against Indian devastations, in the time that tried men's souls, when the oppressive hand of England bore down upon its colonies, it was to the Scotch-Irish that the councils looked for active support in the defense of their country. In the organization of the courts and other civil offices it was due to their force of character and aggressiveness of spirit that law and order was established.

APPENDIX.

The following lists of names of early settlers are appended in the hope that they may be the means of assisting those who are in search of family records. It is to be regretted that the limited time afforded for the preparation of this paper has not permitted a more thorough search for early assessment lists and tax duplicates. However, the writer trusts that what is given may be of some value.

EARLY SETTLERS IN THE MANOR OF MASKE.

The following is a list of the early settlers of the Manor of Maske. The list includes those who made improvements prior to June 18, 1741, and those who took out warrants between 1765 and 1775:

Names.	Prior to June 18, 1741.	After April 1, 1765.
Agnew, James, and Thomas Douglass, in trust for Presbyterian meetinghouse in forks of Plum Run, 5 acres.....		April 17, 1765
Agnew, James	Sept., 1739	
Agnew, James, 500 acres		April 15, 1765
Agnew, James, Jr., 250 acres		April 16, 1765
Agnew, Samuel	May, 1741	
Agnew, Samuel, 125 acres		April 16, 1765
Ana, Rev. Robert	May, 1741	
Armstrong, John	April, 1740	
Armstrong, Quintin	April, 1740	
Armstrong, Quinton (Mt. Airy), 250 acres		Oct. 7, 1765
Baird, William (surveyed to Robert McPherson), 200 acres		Oct. 7, 1765
Beard, John, heirs of	Sept., 1740	
Biddle, James	May, 1740	
Bigham, Robert, 50 acres		Oct. 8, 1774
Black, Robert, heirs of	March, 1738	
Black, Robert	May, 1740	
Black, Robert, 400 acres		June 22, 1773
Black, Robert, heirs of, 300 acres		May 18, 1765
Boyd, John	March, 1740	
Boyd, John, 120 acres		Oct. 7, 1765
Boyd, Thomas, heirs of	March, 1741	
Brown, John	May, 1741	
Brown, Samuel	May, 1741	
Bramfield, Robert	Sept., 1739	
Buchanan, John, 400 acres		May 15, 1765
Buchanan, John	May, 1740	
Buchanan, Margaret (widow)	May, 1740	
Buchanan, Walter	Sept., 1739	
Carson, John	April, 1741	
Catecart, William, 300 acres		April 20, 1773
Cishinger, John	April, 1741	
Clugston, Joseph	April, 1741	
Cotton, Henry	April, 1741	
Cotton, Henry, 200 acres		Oct. 2, 1765
Craige, James	May, 1741	
Craige, John, heirs of	April, 1739	
Creighton, Robert	June, 1739	

Names.	Prior to June 18, 1741.	After April 1, 1765.
Darby, John, heirs of	March, 1740	
Davis, Hugh	April, 1739	
Davis, Hugh, 160 acres		Oct. 7, 1765
Dean, Matthew	May, 1740	
Douglas, Thomas, 200 acres		April 16, 1765
Dunwoody, David	April, 1741	
Dunwoody, David, 400 acres		April 16, 1765
Dunwoody, Hugh	April, 1741	
Dunwiddy, Hugh, 400 acres		April 16, 1765
Edie, Samuel	March, 1741	
Edie, Samuel, 200 acres		Jan. 16, 1767
Erwin, James	Sept., 1739	
Erwin, William	Sept., 1739	
Evans, Duncan	Oct., 1736	
Ferguson, James	Sept., 1741	
Ferguson, Hugh	Sept., 1741	
Fletcher, John	June, 1739	
Fletcher, John, 300 acres		April 16, 1765
Fletcher, Robert	May, 1741	
Frazier, David	March, 1738	
Gettys, Samuel	May, 1740	
Gettys, Samuel (on Middle Creek)	May, 1741	
Gettys, Samuel, 250 acres		June 17, 1765
Gibson, Jean	May, 1741	
Gibson, Jane, 100 acres		April 16, 1765
Gibson, Robert and William	Oct., 1736	
Gibson, Samuel	Oct., 1736	
Gilmore, Jennett, 200 acres		Aug. 27, 1765
Hall, Edward	March, 1741	
Hall, James	April, 1741	
Hamilton, Hance	April, 1741	
Herron, Andrew	April, 1740	
Hosack, John	March, 1740	
Hosack, John, 150 acres		April 22, 1765
Hosack, Thomas, 300 acres		April 22, 1765
Innis, James	May, 1740	
Jenkins, Moses	May, 1740	
Jenkins, Moses, 200 acres		Oct. 7, 1765
Johnson, Ephraim, Isaac Robinson, Wil- liam McLean, James Stevenson, Ste- phen McCorkel, Samuel Knox, 150 acres		April 22, 1765
Johnston, Robert	April, 1741	
Johnston, Robert, 150 acres		April 16, 1765
Karr, George, 350 acres		April 16, 1765
Kerr, George	Oct., 1740	

Names.	Prior to June 18, 1741.	After April 1, 1765.
Kerr, John	April, 1741	
Leard, John	Sept., 1739	
Latta, Thomas	May, 1740	
Latta, Thomas, 200 acres		April 16, 1765
Latta, Thomas, 350 acres		Oct. 7, 1774
Latta, Thomas (called Rapho)		April 16, 1765
Levenston, Andrew	May, 1740	
Livingston, Andrew, 100 acres		Sept. 16, 1765
Linn, Adam	May, 1741	
Linn, John	April, 1740	
Linn, Robert	April, 1740	
Linn, Robert, 150 acres		April 13, 1767
Little, John	May, 1741	
Long, Robert	Sept., 1739	
Long, Robert, 200 acres		April 16, 1765
Lesley, Hannah	April, 1741	
Martin, Thomas	May, 1741	
Miller, John	April, 1741	
Moore, David	March, 1741	
Moore, Joseph	March, 1740	
Morrow, John, 200 acres		April 16, 1765
Murphy, James, 200 acres		May 21, 1765
Morrison, Archibald	May, 1740	
Morrison, Archibald, heirs of, 200 acres...		April 19, 1775
Morrison, John, 300 acres		Sept. 1, 1765
Morrison, Joseph, 200 acres		June 27, 1765
Morrison, Robert, 200 acres		June 4, 1765
Murphy, John	April, 1741	
Murphy, John, 160 acres		Aug. 13, 1767
McAdams, Quintin	April, 1741	
McAllister, Gabriel	April, 1741	
McCarley, Moses, 200 acres		May 15, 1765
McCarley, Moses	April, 1739	
McCleary, Thomas	May, 1740	
McClellan, David, 300 acres		April 16, 1765
McClellan, Jacob	May, 1740	
McClellan, William	May, 1740	
McClellan, William, 300 acres		Aug. 30, 1767
McCleur, James, in the right of William - Davison	Sept. 26, 1740	
McColcock, Samuel	May, 1741	
McConaughy, David, Hance Hamilton, Robert McPherson, Samuel Edie, John Buchanan, in trust for Presbyterian congregation in Cumberland Township, 100 acres		May 25, 1765

Names.	Prior to June 18, 1741.	After April 1, 1765.
McCormick, Benjamin	Oct., 1736	
McCracken, Thomas	Sept., 1740	
McCracken, Thomas, 300 acres		Oct. 7, 1765
McCreary, William	April, 1740	
McCreary, William, 300 acres		April 29, 1774
McCulloch, Samuel, 160 acres		April 16, 1765
McDonald, Duncan	April, 1740	
McDonnell, Duncan, assignee, 120 acres..		Sept. 15, 1766
McDonogh, heirs of	April, 1739	
McDowell, John	April, 1741	
McFarlan, John	Oct., 1738	
McFerran, John	May, 1741	
McFerran, William	May, 1741	
McGalyey, John, 450 acres		April 16, 1765
McGaughy, John	April, 1741	
McGaughy, James	April, 1740	
McKean, James, 12 acres		April 23, 1778
McKeem, an ————	Sept., 1740	
McKeen, Alexander	March, 1738	
McKeen, John, heirs of	March, 1738	
McKinley, William	April, 1741	
McKinney, Robert	May, 1740	
McMullen, Charles	May, 1740	
McMullen, Mary	May, 1741	
McNair, Alex.	April, 1741	
McNair, Alex, 150 acres		Oct. 30, 1772
McNair, Alex, 250 acres		Oct. 30, 1772
McNaught, James	May, 1740	
McNaught, James, 100 acres		Jan. 16, 1767
McNea, John	April, 1741	
McNiel, Robert	April, 1740	
McNiet, John	March, 1740	
McNutt, John, 50 acres		May 18, 1765
McPherson, Robert, 222 acres	Oct. 9, 1738	
McPherson, Robert, 300 acres		Oct., 17, 1765
McPherson, Robert, and Samuel Edle, in trust for heirs of Thomas Boyd, 150 acres		Jan. 16, 1767
McPherson, Robert, and David Grier, 217 acres		Oct. 17, 1767
Nealson, Thomas	March, 1741	
Orr, James	May, 1739	
Parke, David	March, 1741	
Parke, John	March, 1741	
Paxton, John	March, 1741	
Paxton, John, 140 acres		May 28, 1765

Names.	Prior to June 18, 1741.	After April 1, 1765.
Paxton, Samuel, Sr.....	March, 1741	
Paxton, Samuel, Jr.....	March, 1741	
Paxton, Thomas	March, 1741	
Pearson, Henry	April, 1741	
Peden, Samuel	May, 1741	
Poe, Alexander	April, 1739	
Poe, Alexander, 200 acres		April 16, 1765
Quiet, William, Sr.....	April, 1741	
Quiet, William, Jr.....	April, 1741	
Ramsey, William	May, 1740	
Reed, James	Aug., 1738	
Reed, John	Nov., 1740	
Reed, John, 200 acres		Sept. 16, 1767
Rowan, Henry	June, 1739	
Rowan, Henry, 200 acres		April 17, 1765
Russell, James	May, 1740	
Russell, John	May, 1740	
Scott, Hugh	Sept., 1740	
Scott, Hugh, 180 acres		April 16, 1765
Scott, John	May, 1740	
Scott, John, 125 acres		April 16, 1765
Scott, William	April, 1741	
Scott, William, 300 acres		April 17, 1765
Shannon, Thomas	Sept., 1740	
Shannon, Thomas, 300 acres		April 16, 1765
Sipes, George, 130 acres		April 16, 1765
Simple, John	May, 1740	
Slemons, Rev. John, Hugh Ferguson, Amos McGinley, and John Alexander, in trust for use of Middle Presbyterian congregation in Hamilton Township, joining lands of said Slemons and James Kimberlin, 10 acres		Aug. 13, 1767
Slemons, Rev. John (choice) 214 acres...		Aug. 13, 1767
Slemons, Thomas, 165 acres		Aug. 12, 1765
Smith, Robert	April, 1741	
Smith, William	April, 1739	
Smith, William Boyd B.....	March, 1740	
Spear, Robert, 192 acres (part)		April 16, 1765
Steel, John	Sept., 1740	
Steel, John, 240 acres in manor		April 16, 1774
Stevenson, Samuel	May, 1741	
Stevenson, William	May, 1741	
Stewart, Robert, 100 acres		May 30, 1765
Stuart, Alexander	April, 1741	
Stuart John	April, 1741	

Names.	Prior to June 18, 1741.	After April 1, 1765.
Stuart, John, 250 acres.....		April 16, 1765
Stuart, John (Marsh Creek)	March, 1741	
Sweeny, Myles	March, 1741	
Sypes, George	April, 1741	
Tedford, James	May, 1740	
Thompson, Andrew	May, 1741	
Thompson, Andrew, 125 acres		April 16, 1765
Thompson, James	May, 1741	
Thompson, James, 260 acres		Oct. 7, 1765
Vance, Charles, 300 acres		April 16, 1765
Walker, Alexander	April, 1740	
Walker, James	May, 1740	
Watt, George, 186 acres		Dec. 3, 1773
White, James, 150 acres (part in manor)..		April 16, 1765
Wilson, James	May, 1741	
Wilson, James, 600 acres } One tract { ..		April 16, 1765
Wilson, James, 538 acres }		Feb. 23, 1767
Wilson, Joseph	March, 1738	
Wilson, Joseph, 200 acres		Jan. 16, 1767
Wilson, Thomas, 418 acres		{ June, 1764
		{ Oct., 1765
Wilson, Thomas, 200 acres		June 21, 1768
Winchester, Willoughby	Nov. 28, 1740	
Woods, Hugh	March, 1741	
Work, Robert, 400 acres		April 15, 1773
Young, James, 200 acres		April 16, 1765
Young, Margaret	April, 1741	

EARLY MARRIAGES.

Below is given the record of marriages performed by Rev. Alexander Dobbin, who preached in the neighborhood of Gettysburg, from the year 1773 to 1809:

Balt. Kilpatrick and Agnis Patterson, March 24, 1774, Drummore.
 John Wade and Jennet Browmlie, April 19, 1774, Ante-item.
 James Finny and Martha Crunely, April 20, 1774, Cannagagig.
 Ephraim Wallace and Jennet McCullough, April 25, 1774, Cannagagig.
 John McBride and Eliz Gilmore, May 12, 1774, Cumberland Township.
 Samuel Wilson and Eliz. Morrow, June 2, 1774, Hamilton's Bann.
 James Wilson and Isabel Mitchel, August 30, 1774, Rocky Sprin.
 Ebenezer Mitchel and Jene Richey, December 13, 1774, Canniwago.
 James McCormick and Mary Ridie, December 14, 1774, Cumberland.
 Alexander Blackburn and Sarah McNaughton, March 1, 1775, Canniwago.
 Joseph Anderson and Agnes McMurry, March 16, 1775, Cumberland.
 Joseph Clark, Rock Creek, and Margret Finly, April 13, 1775, Cumberland.

- John Drenan, Marsh Creek, and Mary Robertson, August 8, 1775, Cumberland.
- Robert Walker, Pigeon Creek, and Mary Marshal, October 16, 1775, Westmoreland.
- Alex Ewing and Jene Anderson, November 28, 1775, Hamilton.
- William Fulton and Mary Ker, December 14, 1775, Mt. Pleasant.
- Hugh Bond and Ann Anderson, December 26, 1775, Hamilton.
- John Cellar and Susanna Cruncleton, January 2, 1776, Antrim.
- Samuel Scott and Elizabeth Wilson, February 14, 1776, Cove.
- Joshua Marlin and Agnis McCullough, March 25, 1776, Cannigagig.
- John Mitchel and Jene Wilson, March 27, 1776, Marsh Creek.
- William Robison and Margery McNaught, March 28, 1776, Canniwago.
- John Cochren and Sarah Mitchel, April 9, 1776, Rocky Spring.
- James Clark and Jene Cochren, April 10, 1776, Anti-item.
- Alex. McCibben and Sarah Peden, April 16, 1776, Philadelphia.
- James Dinsmore and Rebecca Walker, September 4, 1776, Tom's Creek.
- John Johnson and Elizabeth Cithcart, September 17, 1776, Cumberland Township.
- William Marshal and Sarah Marshal, October 21, 1776, Yogh. land Township.
- John Renkin and Mary Muaray, November 15, 1776, Hamilton's Bann.
- Robert Jamison and Jene Wilson, February 25, 1777, Cove.
- Samuel Moore and Annie McFerran, March 31, 1777, Cumberland.
- Hugh Barkley and Sarah McCullough, June 9, 1777, Cannigagig.
- James McFerran and Susanna McFerran, September 16, 1777, Cumberland.
- John Ewing and Elizabeth Gray, November 25, 1777, Berwick.
- David Dunwoody and Susanna Patterson, January 27, 1778, Mt. Pleasant.
- Thomas Porter and Mary Gibson, April 14, 1778, Cumberland Township.
- William McClelland and — Anderson, June 16, 1778, Cumberland Township.
- James Blakely and Agnis McDowel, June 30, 1778, Cumberland Township.
- James Stewart and Mary Walker, September 14, 1778, Hamilton's Bann.
- William Moore and Jene McFerran, September 30, 1778, Cumberland.
- Matthew Richey and Rachel Wallace, October 13, 1778, Antrim.
- Alex McFerson and Mary Brounlee, November 16, 1778, Maryland.
- Alex Stewart and Mary Shannon, December 1, 1778, Cumberland.
- Hugh Murphy and Jennet Thompson, December 3, 1778, Cumberland.
- William Galbraith and Sarah Ker, December 29, 1778, Mt. Pleasant.
- John Forrest and Agnis Hurt, January 27, 1779, Antrim.
- Christopher McMichel and Martha Findly, March 1, 1779, Antrim.
- William Stewart and Elizabeth Leeper, March 7, 1779, Hamilton.
- Joseph Junkin and Elinor Cochren, May 24, 1779, Antrim.
- Isaac Walker and Mary Stewart, September 14, 1779, Marsh Creek.
- John Murphy and Ann Guthery, November 4, 1779, Hamilton's Bann.
- Archibald Findly and Mary Poe, November 9, 1779, Cumberland.
- John Renfrew and Sarah Ray, November 9, 1779, Cumberland.

David Erwine and Susanna Wilson, December 7, 1779, Cove.
Moses Blackburn and Margret McNight, January 6, 1780, Canniwago.
John McCaul and Jene Stewart, February 15, 1780, Cumberland.
Josiah Ker and Sarah Reynolds, February 17, 1780, Cumberland.
Samuel Findly and Mary Graham, February 22, 1780, Cumberland.
William Reynolds and Sarah Wilson, March 21, 1780, Cumberland.
James Nicol and Isabel Richey, March 30, 1780, Canniwago.
William Thompson and Jene Mitchel, April 3, 1780, Letterkenny.
James Kilpatrick and Jene Finly, April 25, 1780, Cumberland.
Robert Love and Jean Gibson, May 22, 1780, Hamilton's Bann.
Alex McCutchen and Sarah Crunleton, June 27, 1780, Antrim.
Charles Hart and Jennet Dale, July 6, 1780, Peters.
James Burns and Jene Gebby, November 7, 1780, Maryland.
Robert Campbell and Martha Paxton, April 16, 1781, Letterkenny.
Thomas Patterson and Elizabeth Brown, May 1, 1781, Middleton.
James Dickson and Margaret Robinson, May 14, 1781, Cumberland.
William Finny and Anne Marton, November 2, 1781, Westmoreland.
James McClelland and Agnis Sinclair, November 13, 1781, Cove.
James Kirkland and Anne Colter, March 28, 1782, Cumberland.
Robert Crunkleton and Anne Morhead, June 25, 1782, Washington.
David Danton and Jene McEwen, August 20, 1782, Menallen.
Samuel Cross and Sarah Dunwoody, August 20, 1782, Cumberland.
William Hall and Miriam Brandon, May 6, 1783, Huntingdon.
John Monteith and Jennet Teat, June 24, 1783, Cumberland.
Thomas Orrond and Margaret Po, July 15, 1783, Cumberland.
Benjamin Fowler and Deborah Fowler, July 28, 1783, Cumberland.
Thomas McClelland and Agnis Fergus, August 19, 1783, Cumberland.
John Bell and Isabel Russel, September 9, 1783, Rastrover.
David Dunwoody and Elizabeth Ker, November 2, 1783, Hamilton's Bann.
Thomas Dunlap and Martha Ramsey, November 25, 1783, Cumberland.
Hugh Lind and Margret Kane, December 18, 1783, Cumberland.
Arthur Chamberlain and Margret Hodge, December 23, 1783, Reading.
James Moore and Margret Young, November 11, 1783, Hamilton's Bann.
Joseph Thompson and Jene Hunter, November 23, 1784, Cumberland.
James Douglass and Elinor Orr, January 20, 1785, Mt. Joy.
John Fergus and Elizabeth Douglass, February 1, 1785, Cumberland.
Alexander Patterson and Jenny Porter, March 10, 1785, Mt. Joy.
Robert Taylor and Nancy Kerr, May 3, 1785, Hamilton's Bann.
William Vance and Sarah Moore, September 20, 1785, Menallen.
Hugh Burns and Elinor Ramsy, January 22, 1786, Cumberland.
Samuel Maxwell and Jennet Ramsy, March 7, 1786, Cumberland.
Thomas Douglass and — —, March 28, 1786, Pipe Creek.
John Krail and Elizabeth McCann, April 14, 1786, Menallen.
William Donaldson and Isabel Gibson, July 4, 1786, Cumberland.
Thomas Cochren and Margaret Knox, October 17, 1786, Hamilton's Bann.
Samuel Fergus and Mary Paxton, February 13, 1787, Mt. Joy.
John Young and Rachel D. Fus, March 26, 1787, Mt. Pleasant.

- Robert Townsley and Nancy McClelland, August 7, 1787, Hamilton's Bann.
- William Bogle and Rebecca Peden, December 15, 1787, Hamilton's Bann.
- Samuel Smith and Jene Caldwell, October 16, 1787, Gettistown.
- James Blakely and ——— Branwood, August 28, 1788, Franklin.
- John Smock and Anney Vanausdale, October 21, 1788, Mt. Joy.
- Albert Demoro and Mary Vantind, February 24, 1789, Mt. Pleasant.
- John Stewart and Jene Stewart, March 5, 1789, Cumberland.
- George Kirker and Jene Gilmbre, June 23, 1789, Hamilton's Bann.
- William Speer and Catarine Blakely, June 23, 1789, Menallen.
- Thomas Patterson and Agnis Blakely, July 9, 1789, Menallen.
- Samuel Knox and Rebecca Hodge, August 13, 1789, Reading.
- William McCreery and Agnis Speer, January 5, 1790, Hamilton's Bann.
- Hugh Fergus and Sarah Gibson, January 4, 1790, Mt. Joy.
- Joseph Walker and Elizabeth Stewart, January 14, 1790, Cumberland.
- James White and ——— Peden, May 8, 1790, Hamilton's Bann.
- John Young and Margret Clugston, December 7, 1790, Hamilton's Bann.
- James Wilson and Mary Young, March 17, 1791, Mt. Pleasant.
- John Reynolds and Hanna McWilliams, March 29, 1791, Mt. Pleasant.
- David Breden and Jane Coulter, May 5, 1791, Mt. Joy.
- William Butler and Mary Bann, December 20, 1791, Hamilton's Bann.
- John Watson and Jenny Torrens, December 22, 1791, Mt. Pleasant.
- Thomas Jorden and Mary Branwood, December 27, 1791, Franklin.
- John Fleming and Anne Agnew, January 23, 1792, Hamilton's Bann.
- Hugh Dunwoody and Martha Findly, April 12, 1792, Hamilton's Bann.
- John Ewing and Jane Bogle, May 14, 1792, Strabane.
- Samuel Cross and Lettice Brandon, July 12, 1792, Huntingdon.
- William Balbridge and Rebecca Agnew, July 17, 1792, Hamilton's Bann.
- Samuel Paxton and Margret Ferguson, September 18, 1792, Pipe Creek.
- Hugh Dunwoody and Margret Morrow, November 22, 1792, Hamilton's Bann.
- John Speer and Sally McCallen, March 1, 1794, Cumberland.
- Richard McLuglen and Elizabeth Hatch, July 15, 1794, Emmitsburgh.
- Alex Young and Jennet McCreary, January 20, 1795, ———.
- Alex Horner and Jenny McCalen, February 12, 1795, Cumberland.
- James Crooks and Anne Ambros, June 31, 1795, Cumberland.
- David Brines and Elizabeth Stewart, March 29, 1796, Gettistown.
- William Stewart and Jennet White, April 19, 1796, Tyrone.
- Henry Ferguson and Susanna Coulter, May 16, 1796, Strabane.
- Samuel Hays and Polly Youst, June 29, 1797, Strabane.
- William Patterson and Elenor Porter, September 19, 1797, Hamilton's Bann.
- James Patterson and Bettsy Withrow, October 26, 1797, Hamilton's Bann.
- George Ker and Nelly Wilson, March 11, 1798, Gettistown.
- Robert Taylor and Ruth Hunter, March 29, 1798, Cumberland.
- James Crooks and Sarah Dunwoody, April 5, 1798, Cumberland.
- David Hart and Sally Paxton, April 12, 1798, Hamilton's Bann.
- Daniel Murphy and Margret Livingston, April 23, 1798, Cumberland.

- John Hetzer and Elizabeth Geyer, June 26, 1798, Gettistown.
Charles Golden and Assina Filson, December 18, 1798, Cumberland.
Samuel McKnight and Esther Logan, May 9, 1799, Cumberland.
Joseph Walker and Mary Ann McMaster, July 2, 1799, Strawbann.
James Stewart and Elizabeth McCarter, July 18, 1799, Cumberland.
Samuel Cooper and Jene Campbell, November 5, 1799, Baltimore.
Mathew Longwood and Elizebeth Thomson, November 14, 1799, Hamilton's Bann.
Alex Caldwell and Dolly Agnew, December 3, 1799, Hamilton's Bann.
Robert Morrison and Jene Findly, December 12, 1799, Hamilton's Bann.
Matthew Steen and Margret Campbell, February 11, 1800, Hamilton's Bann.
John Crooks and Elizebeth Jenkins, February 13, 1800, Franklin.
William McFarland and Margery Beaty, March 25, 1800, Mt. Pleasant.
John Magofin and Kitty Casset, March 25, 1800, Mt. Pleasant.
Thomas Breden and Jene Neely, April 30, 1800, Conowago.
John McCay and Polly Ackrey, June 12, 1800, Hamilton's Bann.
Thomas Carson and Mary Wilson, October 16, 1800, Hamilton's Bann.
Alex McGaughy and Rebecca Torrence, October 21, 1800, Mt. Pleasant.
James Young and Jenney Orr, December 25, 1800, Hamilton's Bann.
John Kelly and Lidia Teat, March 31, 1801, Strabane.
Hugh Garvin and Sally Stewart, April 6, 1801, Hamilton's Bann.
Samuel Holdsworth and Ruth Caldwell, September 15, 1801, Mt. Pleasant.
John Keys and Kitty Slasher, March 23, 1802, Cumberland.
Robert Hays and Rebecca Agnew, June 21, 1802, Cumberland.
Samuel Coboan and Betsy Cunningham, June 9, 1803, —.
Eli Bradford and Mary McEnnay, February 7, 1804, Liberty.
James Wilson and Mary Wilson, February 6, 1804, Cumberland.
Samuel Carter and Nancy Cowan, April 24, 1804, Franklin.
John Quigly and Agnis Paton, September 6, 1804, Mt. Pleasant.
William Johnson and Mary King, November 12, 1804, Chansford.
John Adair and Libi Ewing, December 6, 1804, Cumberland.
William Withrow and Sarah Cooper, March 7, 1805, Maryland.
David Cunningham and Polly Stewart, March 14, 1805, Cumberland.
James Stewart and Susanna Peden, March 27, 1805, Liberty.
John Deyernord and Jenny Gwin, April 4, 1805, Cumberland.
Jacob Smith and Hanna Kip, May 23, 1805, Cumberland.
William Cochren and Bekey Morrow, May 23, 1805, Liberty.
William Wilson and Betty Dunwoody, August 20, 1805, Cumberland.
Samuel Reid and Mary Agnew, September 3, 1805, Cumberland.
Isaac Hulick and Sally Commonmore, January 21, 1806, Mt. Pleasant.
John McCammon and Polly Proudfoot, March 25, 1806, Hopewell.
John McCleraghan and Rebecca McCleraghan, March 25, 1806, Antrim.
Thomas Reed and Sarah Peden, March 10, 1807, Strabane.
John McAllister and Jene Work, April 7, 1807, Cumberland.
Hugh Bigham and Esther Baily, October 13, 1807, Cumberland.
John Colter and Sally Heagy, February 23, 1808, Mt. Joy.
Alex McKeelop and Sarah Slents, March 29, 1808, Mt. Pleasant.

Henry Ferguson and Rebecca White, April 12, 1808, Reading.
 John Gourdly and Martha Caldwell, April 28, 1808, Mt. Pleasant.
 William Hizlet and Elizabeth Steel, September 22, 1808, Cumberland.
 John Agnew and Jene Wilson, October 27, 1808, Hamilton's Bann.

GUINSTON PRESBYTERIAN CHURCH.

The following is a list of the subscribers to Guinston Presbyterian Church, Chanceford, York County, Pa.; date, August 26, 1771:

Samuel Harper, James McNary, John Robinson, Andrew Proudfoot, Thomas Currie, George Campbell, John McClorg, John Orr, Samuel Roseburg, Robert Proudfoot, George Murray, Andrew Paxton, Robert Stewart, John McNary, Thomas Mukell, Andrew Young, Matthew Adams, John Gibson, Robert Shaw, William Buchanan, James Wallace, William Wilson, Alexander Moor, Agnes Wallace, Joseph Mason, John Hamilton, James Wallace, William Giffen, Gawn Allison, Alexander Creighton, Thomas McNary, James Sper, Henry McWharter, Archibald Scott, John Russel, John Oalston, John Hyson, William Marlin, Henry Creage, Archibald Purdy, Archibald Gilliland, John Neilson, Robert Hyson, William Marlin, Jr., George Henry, James Small, John Stewart, James Hamilton, John Muckle, Robert McLelland, James Barks, James Porter, Agnes Smith, John Cummins, David Orchard, John Murray, Samuel Ramsy, Alexander Smith, James Kelly, Charles McRoben, Robert Burnett, John Sincler, William Motheral, Robert Barns, John Torrence, Samuel Warnock, Robert Foley, James McElroy, William Fulton, Samuel Patterson, Robert Gibson, James Leiper, William Stuart, John McCay, John Harbison, William Magill, William Young, John Campbell, Sr., John Hunter, William Allison, James McCullough, James Finney, Samuel Martin, Thomas McCullough, William Murphy, Andrew Kinnear, John Travise, Jr., Patrick Pees, Charles Stewart, Aaron Arsdel, David Jackson, James McKissock, William McClorg, William Edgar, Archibald Hyson, Alexander Ligget, Samuel Elliot, Robert Bagel, William Adams, John McKissock, William Ligget, John McJimpsey, John Gemmill, Alexander Adams, Thomas Allison, Samuel Elliot, Isaac McKissock, Samuel Collins, John Wilson, William Gemmill, Hugh Nielson, Robert Chestney, John Duncan, James Fulton, Francis Grove.

TAX LISTS.

List of taxables in Cumberland Township, now Adams County. Taken from county tax duplicate, dated December 1, 1767, for tax of 1768:

Quintin Armstrong, John Armstrong, Robert Aspy.

Robert Black, Robert Bohannon, James Boyd, John Blair, Joseph Bohannon, William Boyd, John Brouster, Widow Black, Andrew Branwood, Oliver Brown, Walter Buhannon, John Boyd, Robert Brouster, Widow Margaret Boyd, Henry Black, William Baker, Robert Black, John Boll, Thomas Boll.

William Crutchlow, John Calvin, John Carson, John Carr, Samuel Cabane, James Cavin, John Crooks, Robert Creighton, John Celsay, David Couples, David Canidy, Joseph Cocks, William Cathcart, Dennis Celly, James Cenney, Cilpatrick, John Craford.

David Denwoody, Thomas Douglas, Matthew Dean, Edward Daugherty, James Dixon, Hugh Davis, Hugh Denwoody, Matthew Dixon.

Samuel Edie, James Entrican, Alexander Edie, James Erwin, William Erwin, William Eakman.

John Fleming, James Forgeson, Samuel Frazer, Charles Flichter, Hugh Forgeson, James Forgeson, Robert Flichter, David Fraxer, Abel Finley, James Finley.

Samuel Gettys, Lister Glass, James Gallaway, William Goudy, John Goudy, Jr., John Goudy, Widow Gilmore, James Gilkison.

Col. Hance Hamilton, Moses Haliday, Widow Hazlet, Francis Hodge, Robert Harris, David Hosick, William Hugh, William Hall, Edward Hall, John Hosick, Andrew Herron, Samuel Herron, Thomas Hosick.

Alexander Innis.

Moses Jenkins, Edward Jeamison, Adam Jackson.

James Killerist, Jacob Kimmerland, Thomas Karr, Thomas Killerist, John Kishmer.

John Leard, William Leard, Robert Linn, Nicholas Larimore, John Linn, John Rocks Linn, Robert Long.

Benjamin McCormick, William McKinny, William Marshel, Daniel McPeak, Steven McCorkle, Abraham McCorrel, Robert McNite, Joseph Morrison, Joseph Morrison, Jr., Archibald Morrison, John McFarlin, Robert McPherson, Robert McKean, Alexander McKain, Robert McCready, Jacob McClellan, Samuel Moore, Laughlin McKyea, James McMullan, John Murphy, David McQuigg, James McDowell, Thomas McCleary, William McClellan, Samuel McCromb, James Murphy, John Morrison, James McNight, William McNight, James McClure, Moses McCarley, George McVea, James McVea, Dennis Maher, Anthony McNite, Michael McCleary, William McCrary, John McFerron, Joseph McMullan, James McGahey, William McFerron, Daniel McCurdy, James Martin, James McNight, Hugh McKeen, Edward Murphy, Hugh Murphy, Robert McNight, Jr., David Moore, John McSwine, John McClean, Alexander Moreland.

Thomas Nelson, John Nelson

Arthur O'Harra.

Samuel Paxton, John Porterfield, Widow Porter, James Porter, James Parker, David Porter, Joseph Paxton, John Paxton, Alexander Poe, Nathaniel Porter.

William Quiet, William Quiet, Jr.

James Russel, Widow Reed, David Ramsey, James Russel, David Russel, James Ridle, Thomas Robison, John Roïn, William Reiny, James Russel.

Robert Scott, James Simmerland, William Stuard, Robert Stuard, John Stevenson, Samuel Stuard, Miles Sweeny, William Stuard, William Sterling, John Scott, John Stanley, William Stanley, John Stuard (Wil-

leby's Run), John Scott, Robert Scott, John Scott, Robert Sierman, John Scott (down ye creek), John Scott, George Sipes, Charles Salford, Henry Sharp.

Archibald Tate, Moses Torance, Samuel Taylor.

Charles Vance.

Alexander Walker, James Witherspoon, John White, Robert Work, Thomas Willson, John Williams, Joseph Wilson, Hugh Woods, William Williamson, Adam Walker, James Walker, Evan Whiteford.

List of taxables in Hamilton's Bann, now Adams County. Taken from provincial tax duplicate, dated December 1, 1767, for tax of 1768:

Rev. Robert Ammon, John Adams, James Agnew, John Alexander, John Agnew, John Alexander, James Agnew, Samuel Agnew, George Ashbridge.

Richard Beard, Mary Brown, William Blair, Hugh Bigham.

John Crawford, John Carr, John Carrick, George Carr, Dolby Casity, John Clark, Henry Cotton, John Carr, Joseph Clogston, John Carr.

Joseph Defoss, John Dickenson.

Josiah Emit, John Everit.

John Fletcher, Thomas Fletcher, Robert Frazer, William Ferguson.

William Guttery, Jean Gibson, Henry Galbreath.

David Heart, Robert Henry, John Hall, Thomas Hadden.

Jane Johnston.

David Kennidy, Michael Kinkead.

John Little, George Leasure, Thomas Latta, Thomas Lennex, John Little.

Francis Meredy, Jacob Martin, James McGaghy, Anthony McCrackin, Charles McAllister, Edward Magner, William McClimons, John McGaghy, James McClellan, Duncan McDonald, Thomas McClellan, Samuel McCullough, Daniel McKeeman, Alexander McNear, Widow McAdams, Patrick Melton, John McCrackin, William McKinley, John McKissack, Amos McGinley, John McNey, John McClean, James McCean, Joseph McKee, William McMullan, Alexander McKissan, Thomas McCracken, William McClellan, John Moore, James McKinley, Nathan Montgomery.

James Oar.

Samuel Porter, Frederick Pierson, Henry Pierson, Samuel Peden, Barney Peterson.

Michael Robinson, John Rider, William Ramsey, Randle Ramsy, James Reed, Robert Risk, Thomas Robinson, Henry Rowen.

Robert Smith, Rev. John Slemons, William Smith, Henry Steel, Robert Stevenson, Hugh Scott, Alexander Stewart, John Spence, John Steel, William Stevenson, Thomas Shannon, Joseph Scott, Samuel Scott, Robert Speer.

Jane Thompson, Andrew Thompson, John Taylor.

David Waugh, William Withrow, James Willson, Gabriel Walker, John Waugh.

James Young.

Samuel Redman, Isaac Davidson, Alexander Young, Hugh Bigham, Thomas Bigham, Samuel Bigham, Robert Taylor, John Morrow, James Thompson, William Willson, John Thompson, Thomas Willson, John Willson, Hugh Hemphill, William Carr, John Moore, Benjamin Reed, Will Willson, John McKee, Frederick Shriver, George Hutchison, James Agnew, David Agnew, Joseph Everit, Gilbert McAdams, Archibald McAdams, Joseph McCrackin, John Walker, Daniel McKissack, Joseph Walker, John Hart, Thomas McGaughy, James McCracking, Samuel Ednow, Richard Downey, James McKessell, Josiah Willson, Alex McKessell, James Cumming, Hugh Cotton, Robert Bigham.

List of taxables in Tyrone Township, now Adams County.
Taken from tax duplicate, dated December 6, 1771, for tax of 1772.

Alexander Adams, Samuel Adams, William Steward.

Alexander Brown, John Blackburn, Thomas Black, Patrick Burk.

Adam Cline.

William Delap, George Duffold, Samuel David, John Dods, George Delap.

John Elliot, William English.

Sarah Galloway.

John Hatton, James Hammond, Samuel Hendrick, William Hill.

Victor King, William King, James Kees, James Knox.

James Leech, Joseph Leech.

Robert Murdock, Widow M'Culloch, Patrick M'Donald, Hugh M'Curdy, Elizabeth M'Grew, Nathan M'Grew, James M'Grew, Hugh M'Hearvey, William M'Grew, Alexander M'Grew, John M'Grew, Neal M'Knaughton, Thomas M'Knaughton, Thomas M'Caul, Henry Maxwell, James Maxwell, John Maxwell, Peter Miller.

Samuel Neeley.

Arthur Orr.

William Porter, John Pope, John Pope, David Pots.

James Reed, Hugh Reed, Matthew Richey.

Samuel Steel, Anthony Swisher, John Spear.

James Thompson, Joseph Thomas, Robert Wray, Joseph Walker, John White, William Walker, John Wilson, James Walker.

List of taxables in Strabann Township, now Adams County.
Taken from tax duplicate, dated December 6, 1771, for 1772 tax:

Michael Anderson, James Allen.

John Beaty, Thomas Blear, Samuel Bell, John Bedine, Henry Banta, David Beaty, David Beaty, Richard Brown, George Brinkenhofe, James Brinkerhoof, Jr., James Black, Albert Banta, Abraham Banto, Malcoln Bogel.

Joseph Corbet, Francis Crojart, Peter Crojart, David Crojart, Robert Crone, John Crage, John Campbell, James Campbell, Jr., James Carrol, John Cays, Hugh Campbell, William Campble, Adam Canady, Jr., James Coffel.

Samuel Demree, Lambert Durlind, Abraham Degraw, Charles Dough-

erty, James Dixon (Rock Creeks), James Dixon, Sr., William Douglas, James Dixon (Brewer), Thomas Dixon, Robert Donaldson, William Dixon.

Robert Elliot, John Eveton.

Ralph Fores, John Fleming.

Phillip Graft, James Galbreth, Steven Griffen, John Gray.

Samuel Haden, Samuel Howlsworth, John Hols, Samuel Hays.

George Johnston, John Johnston.

William Love, Thomas Love, George Livingstone, Adam Levingstone, Moses Lockard, William Loughrey, Peter Crasper Lowry.

Robert McGrew, Patrick Montgomery, John McCush, Nathaniel McCush, John McCluer, Hance Morrison, William McCause, James McWilliam, David McCause, Patrick Montgomery, Robert McElheney, David McCause, Sr., George McCause, James Montgomery, David McWilliam, William McCreary, John Menfore, John Miller, Jacob Means, Jr.

Sarah Petterson, Andrew Patterson.

Catharina Russel, John Ross, William Ross, Junis Rapelee, Joshua Russel, Thomas Reed, John Reed, Andrew Rogers.

John Sample, Margaret Stewart, Thomas Stockton, Robert Shaw, Andrew Simerlin, Thomas Sloan, John Scot, John Creek Scot.

Paterick Thompson, William Thompson.

John Dalin Vanans, Abraham Vanandaline, Cornelius Vanandaline, David Vandine, Simon Vanandaline, Cornelius Vandine.

Elizabeth Watson, William Waugh, Jr., George Williamson, David Watson.

List of taxables in Manallan Township, now Adams County. Taken from tax duplicate, dated December 6, 1771, for year 1772:

Hugh Adams, William Anderson.

Andrew Black, Joseph Blackburn, Anthony Blackburn, Thomas Bracking, Jr., Thomas Blackburn, Sr., William Bigar, Thomas Blackburn, Jr., James Backing, Robert Backam, Ann Brians, Thomas Bracking, Sr., David Beatty, Francis Beatty, Thomas Baldwin, William Bags, Martin Bash, Jane Brackinridge, James Blackley.

John Coard, William Carson, William Cockran, John Chambers, Robert Chambers, John Cannody, James Coffel.

Andrew Dinnen, Isaac Darbra, James Dickson, Joseph Davis, Michael Delow, Hance Dean, Samuel Dixon.

Samuel Forgison, John Forgison, Casper Fink.

Eve Griffith, John Gilleland, Listen Glass, James Glasco, John Gilbreth, Robert Grahams, John Gardon, John Gilbreth, William Griffith, Benedick George.

William Hutton, Hance Hamilton, Thomas Holms, John Hammlton, Samuel Hutton, Andrew Hickenlober, Nathan Hamon, Samuel Hendricks, John Hammon, William Hamilton, Sr., William Hamilton, Jr., James Hamton, Joshua Horner, John Henderson, Nethan Hamon.

John Johnston, John Joab, David Jordan, Ephraim Johnston, Adam Johnston.

William Kelsey, William Kilmary, John Kedy.

William Long, Joseph Long, Andrew Logarin, Jacob Lowstater, John Long, John Lorrens, Denigel Lewis, Ephraim Larrens, Joseph Lowry, Benjamin Lone, Joseph Lorrens, Robert Leard, Joseph Lafege.

James Moore, Anthony McNutt, Isaac McKinly, Lawrence McCoun, John McConoughy, David McConoughy, Charles McBride, Chenly McGrew, Elijah Mickle, Owen Megrail, John McCown, Robert Mains, Charles Mays, John McNutt, John Montgomery, James McCreary, William McBride, Samuel McConaughy, James McGrew, John McGinnes, James McGrail, John Mayes, Francis McNutt, James McBride, David McBride, Caleb McBride, John McQuown, William McGrew, John Mickle, Jr., Henry William Mokol, James McGrew, Sr., James McMallen, John Mickle, Sr., John Morton, James McCleary, Thomas McPharaü, John Mackey, James McKnight, John McCleary, John Man, Alexander McGrew, William Maughlin, James McDowel, Samuel Mathers, William Moor.

Elijah Nowland, William Nowland, James Nowland.

Thomas Oldham.

Caleb Powl, William Pressley, William Patterson, Thomas Porter.

William Rush, William Russel, Joshua Russel.

Andrew Smith, William Spencer, Thomas Selets, John Stewart, John Smith, John Shugars, Matthew Stewart, William Steel, David Stewart, Joseph Stockdon, George Stockdon, Thomas Stockdon, David Stockdon, Robert Stewart, Peter Strosough, Nicholas Strosough.

Joseph Taylor, William Turner, William Thompson.

John Vance.

Frederic Warrant, John Weston, John Wright, Sr., Benjamin Wright, Samuel Wright, John Wright, Jr., George Wilson, John Wiley, Ebenezer Wede, Thomas Williams, Benjamin Wilson.

List of taxables in Mount Pleasant Township, now Adams County. Taken from tax duplicate, dated December 11, 1771, for tax of 1772:

John Andrew, Thomas Adams, Samuel Arwin.

Widow Bealey. Isaac Bodine.

Francis Clapsadle, Thomas Cross, Archibald Coulter, Rodger Cunningham, Michael Clapsadle, Daniel Calwix, John Chambers, William Cooper, William Cooper, Jr., William Carson.

Thomas Dearmond, David Deamrist, Michael Degrof, James Donalson, Samuel Derce, Joseph Debound.

Samuel Ewing, Robert Ewing, John Ewing, Isaac Ewing.

Christopher Freet.

Widow Gilbreth, John Gilbreth, Robert Gilbreth, James Gray, William Greer.

Christopher Hollibogh, George Hooper, John Hoover, Francis Hodge, Edward Hagen, John Houtz, Anthony Heafley, Nicholas Hollibogh, George Hoover.

Thomas Johnston.

Josiah Karr, Alexander Karr.

George Lackey, Robert Long, James Linsey, John Little, John Lilly.

Andrew M'Alwain, Moses M'Alwain, William M'Alwain, Alexander M'Carter, George M'Carter, Enos M'Mullan, John Morningstar, Adam Morningstar, Edward Marsden, John M'Clure, Moses M'Alwain, Thomas M'Clure, Ludwick Mons, Jonathan M'Creary, John McBride, John Martin, James Minefore, Andrew McBride.

Thomas Nesmith, Zachariah Norton.

William Orr, Robert Orr, Henry Omerman.

James Peterson, Thomas Peterson, John Parks, Joseph Peters.

William Reed, William Rannols.

Deovalt Sholas, Henry Sturgeon, William Steel, Adam Stop, George Stop, Henry Stop, James Stewart, Thomas Sheals, Jacob Spitler, Jacob Shup, William Smith, Robert Sprout, Philip Slence, William Stevenson, William Sheakly.

John Torbit, Hugh Torbit, William Torrins, Samuel Tearpenny, Frederick Tickerhoof, John Thomson.

Peter Will, Peter Willford, Benjamin Whitley, John Wager, William Watson.

Peter Young.

List of taxables in Manohan (Monaghan) Township, now York County. Taken from tax duplicate, dated December 11, 1771, for county tax of 1772:

William Anderson, Peter Arnold.

Henry Bail, Daniel Brinkroof, Daniel Bogs, Daniel Beale, Andrew Buchannon, Samuel Beadon, Charles Boyers.

Andrew Comfort, Daniel Crist, Willin Crist, James Corathers, James Corathers, Jr., Bailiff Canidy, Charles Colston, Casper Crub, John Carr, James Cunningham, Robert Cunningham, John Closen, Benjamin Cabel.

Isaac Deardorff, Jacob Deardorff, James Dill, Allen Dorbet, John Dill, Matthew Dill, Henry Deardorff.

Benjamin Elliot, Daniel Evans, George Eley, Richard Egleson, Robert Elliot, Joseph Elliot.

Abraham Frederick, Adam Fink, Henry Ferguson, Peter Fry.

Richard Giddins, James Giddens, William Godfry.

Jacob Horn, Jacob Heil, Samuel Hart, Samuel Henderson, Steven Helderbrand, Hugh Hail, George Hikas, Jr., George Hikas.

Detrich Kyser, Widow Kinder.

Peter Lobocho, Peter Lighty, Isaac Lerew, William Leamer, John Logan.

George Messersmith, Michael Mumper, William Megee, Enos M'Daniel, Hugh M'Mullan, William Michael, William M'Lachlin, Brian M'Dermand, Nicholas Mory, Thomas M'Glaghlin, John Miller, Thomas Mordoch, Philip Medor, Daniel M'Curdy.

David Niel, William Nelson.

William Oats, Hugh O'Heal.

John Prince, Henry Person, John Park, Willam Park, William Porter, William Poary.

Joseph Rosbrugh, George Ross, Thomas Robison.

John Shrom, William Shaffer, Godfrit Steel, George Steel, Isaac Steel, Henry Seeber, Nicholas Shatto, John Shaffer, Abraham Stoffer, John Shelps.

Francis Trablet, John Torrence.

Lewis Williams, Joseph Williams, John Williams, John Willson, James Willson, Daniel Williams, Alexander Williams, Henry Williamson, Joseph White, Conrad Weaver.

Matthew Young.

Ludwich Zimmerman.

Fawn Township, now York County. List of taxables as appears by tax duplicate, dated December 6, 1771, for tax of 1772:

Christopher Carts, John Cousens, Widow Cowgle, William Clerk, Henry Cowgle, William Chandley, Benjamin Cunningham, Samuel Crow, Archibald Cooper, John Carson, Thomas Cooper, William Calwell, Robert Cilcresh, Richard Cord, Alexander Cooper, William Carson.

Theophilus Jones, William Jenkins, William Jenkins, Ephraim Johnston.

John Day, Robert Duncan, Robert Dunlap, Robert Donnal.

Thomas Matson, William McKinley, George Mickel, James McKinley, Matthew McCall, William Miller, William McCaskey, James McCullogh, William Markey, Hugh McFaden, Alexander McCandlees, James McMullan, James Ferryman McMullan, William Mowberry, Archibald Madarment, Edward Manifold, John McComb.

Robert Rowland, Walter Robison, David Reese, John Ralston, Andrew Rowan, William Rowan, Joseph Ross, James Reed.

James Buchannon, Henry Bradley, Widow Bess, Thomas Brown, John Beard, Thomas Buchannon, John Beneton, Thomas Brannel, Henry Brians, Joshua Brown, Eleazer Brown, James Buchannon.

Samuel Henry, Samuel Hair, Alexander Hill, Robert Hutcheson, John Harbison.

John Kinkert.

John Pain, George Pain, James Parker, James Parker, James Porter, William Fulton, James Foster.

Isaac Alexander, William Adams, Thomas Allin, Alex Anderson,

John Wilson, William Wallis, James Webb, John Watt, Robert Woodral.

James Leeper, Samuel Leeper, John Leviston.

John Taylor, Thomas Taylor, Robert Taylor.

George Nickel, Thomas Neel.

James Eager, George Elder, David Ellison, Samuel Eakins, Alexander Ewings, James Eager, Jr., Robert Ewings.

George Suters, John Suters, James Smith, Patrick Scott, Cunningham Sample, William Smith, William Smiley, Thomas Steel, Josiah Scott.

Robert Gibson, James Gorden, Robert Greenleas, William Gray, Jacob Gibson, Henry Grime.

Henry Ranken, William McCandless, Jacob Johnston, Joseph Rinkert, John Miller, Robert Hazlet, James Blair, Samuel Hunter, William McCenal, Patrick Callwel, Steven Alloways, William Blair, Andrew Hays, Alexander Ewing, Jacob Connel, Joseph Henry, William Davis, William Carr, John Daman, John Herrin, John Ewing, William Reed, James Daugherty, John Eager, James Hutcheson, Archibald Wright, Patrick Calwell.

Hopewell Township, now York County. List of taxables taken from tax duplicate, dated December 6, 1771, for tax of 1772:

Alexander Ramsey, Alexander Creighton, Andrew Boyd, Andrew Finley, Andrew Thompson, Archibald Gillin, Archibald Purdy, Alexander Henderson, Andrew Proudfoot, Benjamin Arsbél, Benjamin Savage, Christian Ebey, Conrad Fauk, David Griffith, David Hamilton, David Slone, David Sidwil, Edward Melligan, Ebell Johnston, Elconor Torbet, Francis Smith, Gain Allison, George Copeland, Gasper Cleman, Henry Ament, Henry Davin, Hugh Nelson, Henry Weister, Henry Creag, James Sinkclair, John Hamilton, James Michael, John Griffith, John Smith, John Smith, Jr., James Smith, John Anderson, John Clerk, Alexander Fulton, John Nelson, James Wallin, James Wallin, Jr., John Orr, John Smith (Irish), Joseph Harrison, Joseph Manifold, James Anderson, John Richey, James Savage, James Minch, Jacob Shigley, James McKissock, John Blazer, John Ralston, John Coks, John Wilson, John Quarterman, John Gemmill, John Travis, James Stinson, John Duncan, James Muckelroy, John McCleary, James McCulloch, John Montgomery, Joseph Richey, John Maxwell, Jacob Weister, James Maffit, James Cruswell, James Wilson, John Gibson, Nicholas Henry, Nicholas Steepel, Peter Strayer, Robert Swan, Robert Whiten, Robert Akens, Richard McDonald, Rudy Yont, Robert Jamison, Robert Finley, Samuel Smith, Samuel Rosbrough, Samuel Dixon, Samuel Smith (old), Samuel Watson, Samuel Elit, Samuel Harper, Thomas McKell, Thomas Pennal, Thomas Ray, William Gemmill, William Smith, William Thompson, Widow Shenard, Widow Donnald, William Vance, William Ligget, William Edie, William Griffin, William Ferris, William Edger, William Willson, Matthias Strair, James McSwine, Hugh Mulligan, Joseph Smith, Adam Thompson, James Leeper, John McKissock, Alexander Moore, Caleb Vance, Thomas Nichol, George McCulloch, Thomas Marriant, Thomas Corins, John McCollister, Robert Barns.

Chanceford Township, now York County. Taxables returned for the year 1781:

William Adams, John Adams, Andrew Armstrong, John Armstrong, Matthew Adams, William Anderson, John Arnold, Henry Alexander, Martin Armstrong, Hugh Adams, William Adams, Jr., John Andrews,

Joseph Alison, Henry Adams, James Alexander, Thomas Alison, Matthew Adams, William Adams, William Adams.

Matthew Buchanan, William Buchanan, John Buchana, Christian Baker, John Buchanan, George Burkholder, Abraham Burkholder, Joseph Burgess, Jonathan Burges, Robert Blain, Charles Bradshaw, William Barns, John Burkholder.

Ludwig Coon, Adam Cunningham, Widow Campble, John Coon, Henry Crowl, Christian Coon, William Collings, George Coss, Andrew Coon, William Cully, Alex Craigmyle, John Caldwell, James Clarkson, James Craigmyle, Michael Conn, Adam Coon, John Conner, John Cornelius, John Comings, Robert Cornelius, Stephen Cornelius, John Cage, William Cowan, heirs of John Cooper, Stephen Cornelius, John Cage, William Collins.

John Donally, David Donelly, William Donelly, John Davison, John Doraugh, Francis Dougherty, Thomas Deddy, Alexander Downing, James Downing, William Duglass, David Duglass, John Duncan, Thomas Duncan, James Duncan, William Dougherty, James Duncan.

Samuel Elder, Philip Ellias, George Ellias, James Elder, John Elder.

Robert Forsythe, John French, John Fullerton, Sr., John Fullerton, Jr., Robert Fullerton, William Fullerton, Samuel Fullerton, William Fullerton, James Fulton, John Finley, James Fallow, Solomon Folk.

John Grove, Jacob Grove, Francis Grove, Thomas Grove, Robert Gill, Robert Glenn, George Gibson, Thomas Grimes, George Grett, Henry George.

William Henderson, John Henderson, Charles Hume, George Henry, Sr., William How, James Hill, George Henry, Jr., William Henry, John Hill, Hugh Henderson, Thomas Hervey, John Hill, William Holton, Mary Holton, James Henderson, Robert Hill.

George Infield.

Thomas Johnson, Joseph Jackson, William Johnson.

Joseph Kithcart, James Kean, Lodowick Keith, George Kenner, Adam Keener, John Kirkwood, John Kirk, John Kelly, Thomas Kelly, Patrick King, William Kirkpatrick, Patrick Kean, John Kean, Thomas Kirkwood, Baltzer Keith, Matthew Kilgrove.

William Long, James Long, Hannah Little, William Luman, James Logue, John Laird, James Leeper, Alexander Leeper, John Lusk, Eisenhower Leonard, George List, Patrick Linn.

Widow McClurg, Samuel McClurg, John McClurg, Stephen McKinley, William McCall, William Maxwell, John Murphy, Thomas McGowan, Mark McClurg, Robert McClelland, Philip Maxwell, John McGlaughlen, William McCandless, Andrew McClurg, William McDowell, John Mackey, John McCandless, William McClurg, Thomas Matthews, David Monson, James Marshal, William Morrison, William Morrison, James McKell, Susanah McCall, Patrick McGee, Nathaniel McCay, John Muckelhyamjen, Toal McCallister, Moses McWherter, John McCall, Michael McFee, William Maxwell, Thomas McClure, Frederick McPherson, Robert Martin, William Maughlin, William Marlin, John Marlin, Samuel

Martin, Robert Marlin, Joseph Morrison, Thomas McNarey, David McNarey, John McNarey, John McCall, William Murphy, William McCullaugh, John McCune, Henry Miller.

Daniel Noonin, Samuel Neilson, Robert Neilson, Abraham Newcomer, James Nicholson.

William Owens, George Orson.

William Pollack, Archibald Purdy, Robert Penery, James Pollock, Samuel Patterson, Samuel Peden, Benjamin Peden, David Patterson, James Patterson, John Patton, James Porter, Andrew Paxton.

Nicholas Quigel, John Quister.

James Robinson, Thomas Rea, John Reppy, Thomas Ramsey, William Reed, Walter Robinson, James Reyburn, Joseph Reed, Joseph Reed (Ferry), James Ramsey, John Reed, William Rea, John Robb, William Reed, William Ross, Barnabas Reed, Hugh Reed, John Ramsey, Henry Robinson, James Ridgway.

Peter Snyder, Thomas Scot, Allan Scot, Stephen Staylie, Andrew Saylie, Widow Stewart, Jacob Spots, John Smith, John Smith (Tanner), Hugh Sprout, Jacob Staylie, Robert Stewart, Sr., Robert Stewart, Jr., James Steel, Gavin Scot, Casper Scaller, Peter Sanguree, James Speer, Patrick Smith, Rowland Stewart, Robert Shaw, Widow Shaw, David Slowan, Andrew Slowan, Robert Smith, Daniel Sinklar, John Sinklar, Archibald Shaw, Andrew Stewart, Samuel Stewart, Jonas Sower, Samuel Sprout, James Sprout, John Stewart, Jr., Zachariah Shugart, Samuel Sprouts, James Sprouts.

John Theaker, James Turk, William Thomson.

John Ulrie.

Thomas Vissage, William Valentine.

Mathew Wallace, John Wallace, Aaron Wallace, Moses Wallace, James Weylie, Isaac Williams, Widow Winter, John Weylie, James Weylie, Samuel Woods, Doctor Weir, Mary Wilson, William Wilson, Thomas Wilson.

William Young.

LIST OF AUTHORITIES.

The following is the list of authorities employed in the preparation of this paper:

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Pennsylvania Archives.

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Gordon's History of Pennsylvania.

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Critical and Narrative History of America, Justin Windsor.

McMaster's History of American People.

Sanderson's Lives of the Signers.

Rupp's History of York and Lancaster Counties.

Mombert's History of Lancaster County.

Egle's History of Pennsylvania.

History of Cumberland and Adams Counties.

Glossbrenner's History of York County.

Gibson's History of York County.

Papers of Edward McPherson, including clippings from various newspapers.

Rupp's History of Western Pennsylvania.

History of Guinston Congregation, by Rev. Francis McBurney.

History of the Upper Marsh Creek Church, by Rev. J. K. Demorest.

OLD DERRY CHURCH.

BY HON. A. BOYD HAMILTON, HARRISBURG, PA.

Gentlemen of the Scotch-Irish Society: I am complimented by the invitation of your committee to address the convention of Scotch-Irishmen and their descendants, now assembled at Harrisburg. In such a gathering of representative men any effort of mine can add little of interest to the relation of the deeds of a race that has had so much to do with the formation, success, and establishment of a permanent form of government, under which this country has prospered for more than a century.

Our fathers brought from Ulster a democratic Church government, an educated clergy, an intelligent laity of positive religious belief, humane instincts, and high aspirations for freedom, ardently desirous to make their new home permanently free in Church and State. These are the men from whom we claim descent, a line of ancestors true, brave, and good.

Nearly three hundred years ago emigration from the Lowlands of Scotland to the "waste of Ulster" was commenced and encouraged by the sovereign and his advisers.

The tribal contests in the time of Elizabeth and her successors, added to the barbarities of the English invader in ineffective effort to conquer Ireland, had devastated the fine province of Ulster, and rendered the remnant of the original septs almost as wild as untutored savages. The arbitrary decision to reclaim the territory by settlers, called "servitors," resulted beneficially.

These "servitors," to whom large allotments of land were made, were of the best class of Scottish gentry; whole clans, indeed, migrated in families from the lowland region, passing south to the channel to ports nearest Belfast, debarking along the northern coast of Ireland to Antrim, Tyrone, Coleraine, Derry, Fermanagh, and Donegal.

Before many years this emigration had materially improved the grant, and so modified the prejudice of the natives that comparative quiet prevailed there, while other provinces were in a state of semi-rebellion.

After the siege of Londonderry and the battle of the Boyne no formidable outbreak of Milesian turbulence occurred. Tribal dis-

putes ended, and by the peaceful pursuits of agriculture and manufacture this uncultivated region has become the prosperous Ulster of the present century.

It is a notable fact that during this peaceful period the Scot did not intermarry with his neighbor, preserving blood and habit from amalgamation, and remaining to-day as much a distinctive race in appearance, language, and religious faith as they were three hundred years ago.

This is a brief sketch of our forefathers before their coming to America. Of the earliest immigration history gives no exact date; but we know that the original records of a church gathered from 1670 to 1684, at Rehoboth, on Delaware Bay, are in existence, and soon afterwards other congregations of Presbyterians were formed at Freehold, Whiteclay, Appoquinimick, Octorara, Elk, Nottingham, Donegal, Conoy, Conewago, Derry, and many other points radiating east and west from the valleys of the Susquehanna and Delaware, along the great valley of the Kittatinny to Virginia, Carolina, and Tennessee.

When the agitation began which preceded our Revolution people of this race were the very first to declare themselves an independent community. Indeed, these Scotch-Irish raised the banner of resistance, fought and died for it, until the battle was won, proving by their deeds their loyalty.

This Society, in endeavoring to preserve the memory of a pious and cultivated ancestry, and, by emulation, to perpetuate the institutions of civil and religious liberty which they assisted to secure, is in sympathy with kindred societies, the friendly Sons of St. Patrick, the Sons of St. George, the Huguenots, the Hollanders, the Pennsylvania Germans, and others associated for a similar purpose.

Thus we catch faint shadows of things to be.

We are assembled to-day at "Derry" church—the most ancient religious organization in Dauphin County, Pa.—on the spot chosen by the fathers one hundred and seventy years ago as the proper site for a church.

And around this temple of the Lord
These came to settle.

It is hallowed ground, trodden for many years by our ancestors and their descendants. In this charming and peaceful region they found permanent homes, and near by in the quiet burial ground you may find memorial stones inscribed with names as purely Scot as if those who bore them had lately come from Lanark or Kir-

caldy. Some of them were driven from Ulster during the perilous times of religious persecution, but in the country of their adoption they loyally and uniformly participated in the struggle for freedom. In all our border wars their names appear; they were at Kittanning and Quebec, at Trenton, Valley Forge, and Yorktown. Many men of this congregation were with the gallant Wayne at Savannah, and again at Fort Defiance.

Among the earliest family names recorded as belonging to this church and congregation we have Rowland Chambers, Thomas and William Clark, James Galbraith, Patrick and Robert Campbell, John Mitchell, William McBey, James Quigley, Malcolm Kar, Thomas and Hugh Black, William McCord, Morgan Jones, James Harris, David McClure, James Macfarlane, John and Benjamin Boyd, James Hamilton, James McCord and sister, the latter the only woman mentioned in the earliest records of the congregation. It is probable that there were others, wives and daughters of these ancient worthies, present at this first service, held on a pleasant April day in 1724. The services were conducted by Revs. George Gillespie, David Evans, and Robert Cross, all clergymen of New Castle Presbytery. It is impossible to determine the exact place of meeting, but it is understood to have been near a spring, a mile or more from the present site.

Previously, however, to this formal gathering of the Derry Scotch-Irish frontiersmen we have brief notices of the movements of other Presbyterian clergymen: of Rev. James Anderson, who preached at or near Donegal in 1722; of the Rev. Adam Boyd, who preached "to the westward of Octoraro and Donegal over Conoy," in 1723; and of Craighead, the elder, who at an earlier date had "visited the Susquehanna settlements." We know, too, that before 1717 there was a settlement west of Conestoga, near Conewago, consisting of at least thirty-six families, so that no difficulty arose in finding willing and earnest believers, widely scattered, yet quickly gathered at the sound of the gospel when pressed upon them by ministers of their own religious faith.

Soon after a permanent organization was effected, and a small church erected about 1725, and this spot has been the place of worship almost without intermission ever since. It is an historic landmark in all the history and tradition of this part of Pennsylvania.

In 1769 the first building was replaced by another, known for many years as "Old Derry" Church. Its architecture was not pretentious, being built of logs and weather-boarded, in dimensions but

38 by 39 feet. The windows were placed a considerable distance above the ground, about midway from base to roof, and were in the curious old style of small and numerous lights. The interior of the church was very quaint, with its small, contracted, high pulpit towering above the stiff and straight-backed pews, giving to the minister that elevated position befitting his sacred calling.

Originally, and up to 1788, no provision was made for heating the church. That, however, was the fashion of the times. During the pastorate of Rev. Mr. Sharon we find the congregation taking action with regard to repairs to the church, and, among others, this "Resolution of September 12, 1825," that a certain committee be authorized "to take out seat occupied by Henry McDonnell, for the use of putting stove there, in case McDonnell is agreed;" and, further, "to add one joint to stovepipes, and have irons put around the holes where pipes enter through ceiling."

The church was surrounded by a beautiful grove. Near by was the old graveyard inclosed by a stone wall, built in 1771; as late as 1842 we find mention of its completion, at a cost of five hundred and forty dollars. There is also on the church property a plain, rough building, erected in 1810 at a cost of twenty-five pounds (\$67), variously called "study," "session," and "sexton" house. It was used for many years as a post office, afterwards for Sunday school purposes, pending the erection of the new church.

With regard to the church property, we find the following land grant: On July 18, 1741, John Penn granted to William Bertram, James Galbraith, Jr., Hugh Hays, James Harris, William Morrison, Hugh Wilson, and Robert Wallace "one hundred, 100, acres of land," in trust for the sole use of the "Presbyterian Congregation, School, and Burial place, and for no other use whatever," in Derry Township, Lancaster County.

The necessities of the congregation required that portions of this grant should be disposed of for its support, and thus more than nine-tenths of it have been sold, reducing the "glebe" to less than ten acres, including the burial ground and church yard.

Previous to the incorporation of the congregation (March 29, 1787) its affairs were attended to by committees appointed at yearly meetings, usually in November. The act of incorporation provided for thirteen trustees, "to be chosen on the Monday next after the fourth Lord's day, commonly called Sunday, in April." This charter was amended July 2, 1839, reducing the number of trustees to six. With this organization it was kept up. The char-

ter trustees were: John Elder, William Laird, John Rodgers, Robert Clarke, James Wilson, Sr., James Wilson, Jr., David Hay, Joseph Parks, Robert Moody, James Rodgers, Robert Robertson, Thomas McCallen, William Snodgrass.

Derry Church was first connected with the Presbytery of New Castle, formed in 1716. When the Presbytery of Donegal was formed from it (in 1732) Derry came under its care, and so continued until the formation (in 1786) of Carlisle Presbytery, when it was transferred to that body.

Records of the congregation, compared with those of Donegal and Carlisle Presbyteries, afford slight information as to the eldership from 1727 to 1784; after that it is difficult to state its exact condition. The following, however, may be accepted as a very nearly perfect list of the eldership of this church.

Hugh Black, 1731.	John B. Moorhead, 1805.
Robert Campbell, 1731.	Robert Moorhead.
Rowland Chambers, 1731.	Robert Robertson, 1779.
James Clark, 1834.	John Sawyer, Jr., 1799.
Robert Clark, 1786.	Dr. Christian Sheller, 1828.
Walter Clark, 1756.	James Simonton, 1795.
William Clark, 1828.	Dr. William Simonton, Sr., 1779.
Hugh Craig, Sr., 1756.	Dr. William Simonton, Jr., 1827.
Robert Geddes, 1756.	John Sloan, 1731.
Hugh Hamilton, 1769.	William Snodgrass, Sr.
David Hays, 1778.	William Snodgrass, Jr., 1807.
Thomas McElrath, 1804.	James Wilson, Sr., 1766.
Thomas McNair, 1805.	James Wilson, Jr., 1800.
David Mitchell, 1828.	John Wilson, 1740.
Joseph Moody, Sr., 1750.	Moses Wilson, 1779.
Robert Moody, 1778.	Samuel Wilson, 1790.

Each of these venerable fathers filled this honorable position for many years. Most of them were of advanced age before they became office bearers in the church, and their useful lives were prolonged even to eighty and ninety years.

No elders appear to have been chosen after 1834. David Mitchell, who died in Piqua, O., May 11, 1886, in his ninety-fifth year, was the last elder of Old Derry Church. He removed to Ohio in 1839.

It is to be regretted that the limitations of this paper will not permit a sketch of the pastors of Old Derry, for notable men they were in character and service. Their names only we give, and the time of their ministration:

William Bertram, 1732-45, thirteen years.

John Roan, 1746-75, twenty-nine years.

John Elder, 1776-92, sixteen years.

Nathaniel R. Snowden, 1793-95, two years.

Joshua Williams, 1798-1801, three years.

James Adair, 1803, *d.*

James R. Sharon, 1806-43, thirty-seven years.

John M. Boggs, 1844-47, three years.

Andrew D. Mitchell, 1849-74, twenty-five years.

It seems desirable, as far as possible, to preserve the names of all connected with the old church; and therefore, in addition to those of elders and pastors, we add this list of contributors to Derry Church, 1745-75:

- | | |
|-------------------------|--------------------------|
| 1745. William Boyd, Sr. | 1745. Robert Tate. |
| 1745. J. Byars. | 1745. Rebeka Tate. |
| 1745. James Campbell. | 1745. Moses Willson. |
| 1745. Jean Duncan. | 1745. James Willson. |
| 1745. Agnes Donally. | 1745. James Wilson. |
| 1745. Samuel Espy. | 1749. William Edmeston. |
| 1745. Patrick Hays. | 1749. Patrick Kelly, Jr. |
| 1745. Charles Hughes. | 1749. Andrew Roan. |
| 1745. John Hanna. | 1750. D. Garretson. |
| 1745. David Johnston. | 1750. David Wray. |
| 1745. Patrick Kelly. | 1751. John Campbell. |
| 1745. James Kerr. | 1751. Richard Crain. |
| 1745. Thomas Logan. | 1751. John Carothers. |
| 1745. David McCord. | 1751. John Duncan. |
| 1745. William McCord. | 1753. Neil McAllister. |
| 1745. Neil McAllister. | 1753. John McBey. |
| 1745. John McAllister. | 1753. John Wilson, Sr. |
| 1745. D. McClenaghan. | 1758. George Kelly. |
| 1745. John McCosh. | 1758. John Logan. |
| 1745. William McFarlen. | 1758. John Sawyer. |
| 1745. George McGeehan. | 1760. James Thompson. |
| 1745. John McBey. | 1760. William Wilson. |
| 1745. Samuel Murray. | 1761. John McClure. |
| 1745. George Murray. | 1762. Samuel Sample. |
| 1745. John Patton. | 1763. Robert Allison. |
| 1745. John Peden. | 1763. Benjamin Boyd. |
| 1745. William Sawyer. | 1763. John Hays. |
| 1745. James Todd. | 1763. Robert Hays. |

1763. Robert Hume.	William Husten,
1763. William Hays.	Samuel Jordan,
1763. David Hays.	Alexander Leckey,
1767. Robert Robinson.	John McCord,
1769. Joseph Boyd.	John McCaver,
1779. John Johnston.	James McCaver,
1770. William Boyd, Jr.	Robert McCleery,
1771. John Campbell.	James McAdow,
1771. William Hays.	James Muller,
1771. Samuel Sterrett.	Alexander McBey,
1771. Benjamin Sawyer.	J. Montgomery,
1771. John Todd.	James Park,
1772. Mrs. John Hays.	David Robinson,
1773. Mrs. George Kelly.	Mich. Robinson,
1773. Thomas Robinson.	Robert Rusk,
No dates are given to these ad-	Margaret Roan,
ditional contributors:	William Smith,
Joseph Allen,	Hugh Todd,
James Beats,	Robert Tinnen,
Al. Blackburn,	John Tinnen,
William Blackburn,	James Tinnen,
Patrick Campbell,	Carns Tinnen,
William Crain,	William Thompson,
Arch. Circhet,	Ezekiel Vance,
George Calhoun,	William White,
John Carey,	Moses White,
John Douglass,	James Wilson,
Thomas Douglass,	James Wilson, son of Jo-
George Douglass,	seph Wilson,
James Duncan,	John Wilson,
James Hays,	Widow Wallace.

After 1800 the congregation steadily diminished in numbers, the tendency to "go West" being the chief cause of this depletion. As was said a long time ago by a distinguished orator, "the great original Scotch-Irish settlement of the United States was on the Susquehanna and its borders;" planted in fertile soil, "from thence branches have run over the wall," sending healthy shoots not only into all the great valleys of the Middle States, but also into Ohio, Indiana, and Illinois. So we may claim that the people who principally contributed in giving these states the positions they now occupy were emigrants from the state of Pennsylvania. It was

some years previous to the pastorate of Rev. James Sharon that the Presbyterian element began its migration from the homes of their fathers—from the fertile lands of Derry to the unknown but tempting “West.”

The German settlers who came to fill the vacancy, being mostly Baptists, erected their own places of worship, and grew stronger, as time passed, while the original religious element became correspondingly weaker.

In 1811 we find the greatest number of communicants to have been 99. In 1839 the number had decreased to 40, and in 1844 there were upon the Church rolls but 6 names of members, four of them those of women.

Among articles belonging to the old Church, which have been preserved, are the following: A contribution box of 1740, used on the day of dedication, the walnut communion table and linen tablecloths; also the communion service of pewter. This, or part of it, was purchased in 1788. In proof of which statement we give a fac-simile of the bill of purchase:

	PHILA'DA NOV ^r 15th. 1788	
ROBT CLARK ESQRE.	Bot of William Will	_____
	4 Communion Cups — — — @ 12-6 .	£2.10 s
	Crt by 6 lb. of pewter	5
	Recd Contents	2. 5.—
	WM. WILL.	

The original is now in possession of Miss S. E. Clark, of Harrisburg, a great-granddaughter of Rev. John Elder and of Col. Robert Clark. A Bible purchased in 1850 is still in good condition, but all the books collected from 1796 to close of Mr. Sharon's pastorate, with other articles belonging to church library, have been lost.

Many interesting memoranda might be given from church records, which are perfect from 1786-87 to April 25, 1859. We can only mention a very few, several relating to the condition of the old church, frequent repairs to which were an endless drain upon the resources of the congregation.

In 1789 we find the following “resolution,” at a meeting of trustees, in order to defray expense of roofing, etc., “that there be an assessment of £30 laid on congregation in proportion to their estates, Real and Personal, by a committee appointed for that purpose.” The pleasant duty was devolved upon “Robert McCallum,

Thomas Robertson, Joseph Park, and James Land, who met for the purpose at the house of Walter Clarke October 3, 1789.

Again, in 1790 a conference of trustees as to purchase of "Material to Repair the outside of the Meeting house, and to make agreement with workmen either to Board or plaister it, as they think proper," and "to get the pues made and put in before the house is plaistered." From this time frequent references to condition of church and necessity for repairs are found in trustees' records, notably in 1820 and in 1848, until finally it became so dilapidated as to be dangerous and unfit for public worship, making its removal advisable.

The first step was to organize, if possible, a legal corporation and erect a new structure. The Dauphin County Historical Society first moved in this direction by appointing A. Boyd Hamilton its President, Rev. Thomas H. Robinson, Secretary, and Dr. William H. Egle, Librarian, a committee to take necessary action. On the 23d of April, 1883, the organization took place at the church under charters of 1787 and 1839. Messrs. William K. Alricks, Horace Brock, A. Boyd Hamilton, John Logan, J. Shannon McCord, and James McCadden were elected trustees, and a building committee appointed. The same year the old edifice was taken down, and the erection of the present one commenced. The handsome "Memorial" church in which we are assembled to-day has been secured by contributions from descendants and friends of many early worshipers. The new church is upon the old site, facing directly north, the main door fronting north. It is a Gothic structure, built of blue limestone, without ornament of other stone, on a foundation of solid rock. In depth the building is 50 feet, front 30 feet, rear 44 feet, allowing space for pulpit and Sunday school room. The tower, 10 feet square, 52 feet in height, contains one entrance to the church. About 15 feet from its base is the same window that in 1787 was placed over the pulpit of the old church by request of Rev. John Elder, "to give more air and light." It is set with thirty-six small lights (4 by 4) in leaden frame. The doors and windows are arched, the latter protected by wire gratings. The stained glass memorial windows were contributed by descendants of former ministers and elders, by churches and Sabbath schools.

DESCRIPTION OF THE MEMORIAL WINDOWS.

NORTH WINDOW.

Over the main entrance on the north is a circular window, with

inscription, "James Russell Sharon, seventh pastor, from 1807 to 1843. Born 1775; died 1843.

'After the Harvest, Rest.'

Presented by the family of Mr. Sharon."

SOUTH WINDOW.

High above the pulpit is another circular window, inscribed to

"John Elder, third pastor, from 1775 to 1791.

Presented by Mr. Charles L. Bailey, of Harrisburg Pa."

ON THE NORTH FRONT.

In Memoriam—Robert and James Wallace.

"In the way of righteousness is life."

Presented by descendants of these gentlemen.

"John and Harriet Logan. A thank-offering from Derry Village."

THE EASTERN SIDE.

In Memoriam—William Bertram, first pastor of this church, from 1731 to 1745. Born 1674; died 1746.

"Thy testimonies are before the Lord."

Presented by Miss Ann Coleman, of North Lebanon Furnaces.

In Memoriam—The faithful and courageous John Roan, second pastor of this church, from 1745 to 1775. Born 1719; died 1775.

Presented by descendants of Mr. Roan.

In Memoriam—Nathaniel Randolph Snowden, fourth pastor of this church, from 1792 to 1796. Born 1770; died 1850.

"Was strong in faith, giving glory to God."

Presented by Archibald Loudon Snowden, of Philadelphia.

In memory of James Wilson, an elder of this church for nearly forty years. Born 1755; died 1835. Presented by Mrs. James McCormick, of Harrisburg.

In Memoriam—Dr. William Simonton, for many years an elder of Derry Church. Born 1778; died 1846.

"God is not the God of the dead, but the living."

Presented by the family of Dr. Simonton.

WEST FRONT AND TOWER.

In Memoriam—John Marshall Boggs, eighth pastor of this church, from 1844 to 1847.

From the Sunday school of the Market Square Presbyterian Church, Harrisburg, Penn.

"Fervent in spirit, serving the Lord."

In Memoriam—Andrew Dinsmore Mitchell, ninth pastor of this church, from 1850 to 1874. Born 1829; died 1882.

From the Sunday school of the Presbyterian Church, Third and Pine streets, Harrisburg, Penn.

IN FIRST-STORY TOWER.

A memorial of the first Presbyterian missionaries who gathered this church in the wilderness, in the years from 1722 to 1730.

“The soul is strong that trusts in God.”

Contributed by the Building Committee.

On the same front are a group of four windows:

Presented by Grace Chapel Sunday school, Nacetown, Lebanon County, Penn.

Presented by the James Coleman Memorial Sunday school, Lebanon County.

Presented by the Sunday school of the York Presbyterian Church. James Wilson Kerr.

In Memoriam—Joshua Williams, fifth pastor of this church from 1798 to 1801.

From the Sunday school of the Presbyterian Church in Lancaster, Penn.

IN SOUTH GABLE.

In Memoriam—James Adair, sixth pastor of Derry. 1803.

From the Sunday school of Christ Presbyterian Church, Lebanon.

The interior walls are tinted a soft gray, and the wainscoting and vaulted ceiling are of oiled yellow pine. For a time the old pulpit was used, but has been replaced by a handsome one of oak, similar in design to the old one. Provision has been made for heating the building by furnaces, and chairs take the place of the old-fashioned pew. The corner stone of this church was laid on its north front, October 7, 1884, bearing the following inscription:

“TO THE GLORY OF GOD
FOUNDED, 1724; REBUILT, 1884.
DERRY PRESBYTERIAN CHURCH.”

It was dedicated, with appropriate services, January 6, 1887.

The building committee were Mrs. George Dawson Coleman and Mrs. Horace Brock, of Lebanon; Mrs. Charles L. Bailey, Mr. Edward Bailey, and Mr. A. Boyd Hamilton, of Harrisburg. Nearly \$10,000 was expended by them in the erection of the church, which was

contributed by over one hundred persons. The original plan of the building included a handsome porch over the main entrance, but the additional expense to be incurred deferred its erection. It is hoped that this desirable addition may yet be secured by the generosity of some liberal-minded friend.

Many additional reminiscences of old Derry might be here given, but we trust the interest recently awakened may continue—that while Derry Church endures it shall stand as a memorial of the sterling virtues of our Scotch-Irish ancestors; for though various opinions have been expressed as to some of the peculiar characteristics of the race, not here specially noted, but made apparent by the events of history, the most prejudiced critic has never questioned their patriotism, courage, or piety.

But as suggested by this sacred place, let one marked feature of their character be emphasized, that of strong and positive religious conviction, causing them to differ in points of belief from many other ecclesiastical bodies. We recognize them not as Puritans, Quakers, or Churchmen, but in matters of faith and Church polity as Presbyterians.

NOTE.

Unfortunate circumstances, a second time, prevented the Society from securing a satisfactory report of Dr. John S. MacIntosh's address, "A Night in One of the Old Log Colleges," and a second time it has become necessary to omit it from the annual volume, much to the regret of Dr. MacIntosh's associates on the Publication Committee and to the members of the Society in general.

CLOSING EXERCISES OF THE CONGRESS.

THE old-time Covenanter service, which has grown to be one of the most striking and profitable features of the Scotch-Irish Congress, was this year conducted by Rev. John S. MacIntosh, D.D., of Philadelphia, on Sunday morning, at the Opera House. Dr. MacIntosh also preached the sermon of the occasion to a very large audience assembled, and the entire service was deeply impressive.

The services were opened with prayer by the Rev. Dr. George S. Duncan, of Harrisburg.

Dr. Duncan:

Most holy and most merciful Father, Thou hast told us not to forsake the assembling of ourselves together, and hast promised to be where even two or three are gathered together in Thy name. May we all be found in the spirit on the Lord's day, and may we worship the triune God in spirit and in truth. May the words of our mouths and the meditations of our hearts be acceptable in Thy sight, O God, our Strength and our Redeemer.

We thank Thee for this service as laden with sweet memories of the past. Amid all the trials and tribulations of Thy people of old Thou hast ever been with them, keeping them in the hollow of Thy hand and as the apple of Thy eye.

We praise Thee for these godly people of the days gone by and for all that they have bequeathed to us. May they ever be an inspiration to us to walk in the straight and narrow path that leads to everlasting life.

May the services of this afternoon be blessed by Thee, and as seeds into good ground so may the truth fall into our hearts and bring forth thirty, sixty, or a hundred fold.

Grant all these mercies, we pray Thee with the forgiveness of all our sins, which we ask in the name of Jesus Christ, Thy Son, our Saviour. Amen.

Psalm cxxi. was explained by Dr. MacIntosh, and then "lined out" and sung after the old Scottish mode.

After reading of the Scripture by Rev. Dr. D. M. Gilbert, of Zion Lutheran Church, of Harrisburg, Rev. Dr. John S.

MacIntosh delivered the sermon of the afternoon. His subject was, "The Fathers' Tale, the Children's Meditation." Dr. MacIntosh spoke as follows:

The subject for our consideration this afternoon is "The Fathers' Tale, the Child's Meditation;" and we find it in the forty-fourth Psalm: "We have heard with our ears, O God, our fathers have told us, what work thou didst in their days, in the times of old."

Like Roentgen's rays piercing through barrier layers and laying hidden things bare, this verse flashes its keen, white light through the centuries and makes the old home scene sharply clear to sight.

For some of us how easy it is to make the old Hebrew picture real! There rises to one of us a Lowland cottage, to another an Ulster farmhouse, and to not a few a log house near the Neshaminy or by some curve of the lovely Juniata.

We are in the big, homelike farm kitchen of the homestead; the glowing peat, the big ingle fire, the blazing logs are casting a ruddy glow upon the faces of the circle resting beneath the out-jetting "lum" of the old black, far-projecting chimney, as the Scotch or Ulster or Pennsylvania household on a long winter night is grouped around the cheery hearth. Young and old, man and wife and weans—friends and "hands" have their faces turned, and their eyes fixed on the silvery-haired patriarch, the grandfather in the home, the great ancestor and the head of the clan, as he tells of "the ancient things" in the "killing times."

The grave faces of the elders, the deep silence of the wondering children, and the open-mouthed attention of the farm hands—all attest the witchery of the old man's story, and reveal the power of his tale of the days of old. Now holding in his hand an old pike or faded blue bonnet, he repeats the stand at Drumclog and the fierce, short fray at "Both'ell Brig." Now the thinning voice of the hoary-headed talesman strengthens and hardens as with glowing heart and eyes flashing fire from beneath gray and beetling brow he paints the bloody hours of the cruel Clavers. Now it is the tragic tale of Margaret Wilson.

Again the scene changes, and it is "Derry Walls" that rise to view: The terrible "boom" stretches across the Foyle from bank to bank; the troopers of King James and the "Redshanks" scour fast and thick around the leaguered and famished city; and the defiant handful keep the "gates" and save the liberties of the world.

Or now, mayhap, it is the landing at the "Forks of the Dela-

ware," where the "cheated colonists" from Ulster are disembarking to find homes on the Juniata and to stream through the Cumberland Valley on their pioneer march to Virginia and the "winning of the West."

The father told of "the times of old."

That is a scene, "Mang Swoor ain fowk," and comes within the recollection of some who are now within the sound of my voice, and makes it easy for us to realize.

The original would seem to be something like this:

It is a still evening hour on some Syrian pasture land; the day's work of the shepherd is over; the flocks are safely folded, the horses tethered and grazing quietly, the camels munching their food, in restful content, and the retainers of the clan and the widespread household are now converging toward the largest of the black tents.

The flaps of the tent are folded back, the carpets are stretched on the dry ground, and in semicircle they group themselves around.

There on the center rug sits the father of the house, surrounded by the children of the household and the servants in bunches, and beneath the peerless stars of the Syrian sky the father, the elder, the sheik, tells of the days of old, the years of the right hand of the Lord.

He makes them hear with their ears what God has done, in the olden time, and the deliverances he wrought for them in the days that are passed.

"O God, we have heard with our ears, our fathers have told us, what work thou didst in their days, in the times of old."

Here we have a people to whom home was sacred and formed their earliest and best school. "Our Fathers." How sweetly the words fall upon us! We have heard with our ears of the sanctified homes, of the believing parents. There is but small difference of speech between "The Fathers" and "Our Fathers," but there is a vast distance yawning between the two thoughts. "The Fathers" may be only the convenient tool of a clever manipulating theorist and sectarian. "Our Fathers" is a homelike phrase that brings the God-appointed witnesses of God's will and of God's most wondrous deeds to our sight, and home to our hearts. To hear with our ears from those lips, whose love has guided us to God and whose lives have attested their truthfulness, is a privilege most sacred and a lesson most influential. Here we have set forth in the fullest light and loveliest life the honor of the fireside, the sanctity of marriage,

the God-made bonds of husband and wife and children, the divine authority of fatherhood, the ennobling and dignified submission of reverend childhood, the enforced but unstinted respect of the free-born son and daughter for their parents in the Lord, and the undying recollections of the continuous power of the pious tale of a God-fearing ancestor. The master folks of the centuries have been the hallowers of the homes. The Egyptian, the Hebrew, the Roman of the Republic, the German from the Rhine, the Saxon and the Scotch, they have been the people that have bound together in holy wedlock, one man and one woman. Theirs are the nations where parents have recognized in children divine gifts and have so educated their children that they might rise up in the places of the fathers when the parents are no more; and to-day the "fathers' tale" that comes down to us is the tale of the holy home, the influential because God-fearing fireside, and the forces of that home training where God is the enthroned royal Father and Jesus Christ is known as a familiar Friend and Visitor, as Elder Brother. Remember that it is in the conquering language of the world that the queens of song pour out the heart-enchanting melody, "Home, sweet home," but let the sons and daughters of the covenant learn to sing it, "Home, sacred home."

Lessons, masterful and timely, there are for us here voicing themselves forth with sharp and piercing clearness. We are the people of the homes. If heredity means anything, if past environments mean anything, if traditions, if holiest memories mean anything, these facts and forces have taught us that within the home circle should ever be found parental instructions sanctifying and sweet, elevating and cheering because full of the wonderful works of a present and precious and gracious God. . . . The hallowed fireside, the God-fearing father and mother, the mouth full of the deeds and the praises of God, the sacred story of the right hand of the Lord, in Scotland's sorrows and Ulster's struggles are called back to us this afternoon, and in them is for us the touch of nature that makes us kin with them of Israel who speak in this rich old Syrian song.

We are fallen on saddening days, wherein the divine sanctity of marriage is by many forgotten, by some denied and scouted; the sacred realities of the God-made and God-honoring home uncared for, often unknown; the holy and honorable estate of fatherhood and motherhood undesired; the dignity, authority, and reverence of parents largely unknown; the sweet submissiveness of free-hearted and loving childhood but rarely seen, the family altar

fallen into ruin, the household story of God in the family unheard, and the "church in the house" not even understood.

Sons and daughters of the race of the hallowed home, of respected, God-fearing parenthood, of the family altar and the family Bible—as for others let them do as they will; but this afternoon as your memories recall the days of your fathers and as your hearts soften amid the restored scenes of the days of old, let me beseech you to say—yes, to vow—one and all, "As for me and my house, we will serve the Lord." Then shall we have God-filled histories which our children shall hand down as sacred heirlooms—yes, a heavenly heritage of truth and inspiration to their children.

Here we have a people to whom thoughtful and reverent meditation on their ancestral past was a frequent and fruitful exercise. We have heard with our ears what they did in their day, "the days of our fathers." How rich they are in memories for us? the days of our own forefathers!

No loving and prayerful student is there of the richest and grandest hymn book in the world—and such the Hebrew Psalter is—who knows not how the divine past stands forth in boldest outline, and how the historic acts of the covenant God become cheering prophecies of the future. You ever see the Church in the Psalter thrown out clear against the background of the past. No student of the Psalter has failed to mark these "dominants" of the Hebrew song, these keynotes of the Old Testament lyrics—"the days of our fathers," "the days of old."

Two ways there are of reviewing the past. There is the way of Nebuchadnezzar, strutting with great pomp and pride on the overweening high-built terraces of the transformed Babylon, boastfully calling to his people, "Is not this great Babylon which I have built?" and there is the way of Moses on the plains of Moab, telling the gathered tribes, "and God chose you, not because ye were the greatest among the nation, but because he loved you, though Israel was the least." There is Nebuchadnezzar's method of pride, self-assertion and self-confidence—of contempt for others. On the other hand, there is the review of humility, of self-confessed undeservedness, of gratitude giving birth to generosity.

In Israel there were both methods exemplified at different epochs. Let us beware, let us avoid the spirit of those degenerate Jews who said: "The people of the Lord are we." Let us avoid that boastful, self-complacent method of reviewing the past, brothers and sisters of the Scotch-Irish Congress that remain here. We stand at our

point of danger. Here is where danger lies to-day. From being unknown, if not ignored, we have pushed into the front rank of notoriety. But twelve years ago there were but few so poor as to do us reverence—few who cared for the names and the birthplaces of Ulster. To-day how great the change! Old family Bibles that have not only been neglected as God's Word, but forgotten as ancestral records, are being hunted out of the dusty garrets; and documents from the long-locked chests that still have the smell of the sea and ship upon them, old parish registers and records, are being earnestly and carefully sought, and men and women are glad now to find within them something of our strength, blood, and honor.

We are at the point of danger. Let us not be high-minded. Let us be honest to our undeniable defects, and humble because of them. We are big enough and we are brave enough; we should be honest enough to own up to our wrongs. If we have "a bushel fu' of virtues, we hae a peck fu' of fauts."

The discipline of Scotland during the hour of persecution, the disappointments of Ulster because of violated pledges and an ungrateful government and persecuting prelates and tyrannous landlords, the heart breaks of enforced emigration, the dark days of colonial struggles and of the battles for independence, did make and could not but make the Scot from Ulster hard and stern, suspicious and contentious, a battling man of grim face and clinched fist and primed rifle; but happier days and sweeter experiences, the contact with the later Quakers and the intermingling with the palatinate Germans, the silent but mighty forces of sweetness and light working in this broad, free, and many-blooded republic, made our immediate fathers, and are making ourselves, kindlier, gentler, sweeter, more neighborly than our race was at first.

It was not our fathers' sin, but their misfortune, that they were hard and stern. It was not our fathers' sin, but their misfortune, if they were disputatious, if they stood upon their rights, if they gripped their goods tight and stood with rifles ready to guard their homes and their families. For were they not the cheated colonists from Ulster, who had been defrauded of right and justice, and driven from their homes by the very Tory party who tried thereafter to despoil them? It was not our fathers' sin, but their misfortune, that they were somewhat grim and unneighborly when they found Logan and his society slandering them, and even Benjamin Franklin writing in unfriendly style against them, as is now proved by his letter to Lord Kames.

But if we now, brought out in our broad, wealthy place, possessed of fullest coequalities in city, Church, and State, surrounded by kindly, and oftentimes too readily flattering friends and neighbors—if we should be hard and stern, and litigious and quarrelsome, and stingy and ungenerous—it would be both shame and sin. The great goodness which to-day is our portion should make generosity a part of our piety; generosity to those who are of our own people who are in need of worldly goods and heaven's wealth; generosity to those who are different in race from ours; generosity to those who, though widely separated in faith and worship, are working as nobly as ourselves for a broader and better Americanism; generosity in meeting with our fellow-citizens in all their distinctive and special efforts, wherever these are worthy and noble, wherever these aim at a loftier patriotism and purer course in life, the purgation of national politics, the death of sectionalism, the higher life of the nation and the speedier and fuller reign of a God-taught truth and righteousness.

Our meditation on the past should make us, with Moses, humble because of our undeservedness; and, like David, active and self-denying and generous for the inbringing and upbuilding of a greater and richer temple of truth, brotherhood, and religion, both pure and undefiled.

Here we have a people who devoutly recognized the hand of God in their past as the supreme worker for their good. The past may be mechanic, the past may be profane, or the past may be divine according to your own personality and philosophy. It may be mechanic; it may be the unrolling of a great strand of forces, with their necessitated effects, from the great spool of matter and time; and the strand may simply go into the necessary conduit to carry along the individual electricity to merely complete and make more subtly active some great machine. If that be your view of the past, then, of course, you have nothing to be thankful for, nothing to look forward to, no one to love or serve. You are only a fated atom in a fated arc. You have nothing to pray to, for who prays to a machine? You have no one to cling to or love, for who loves only a law?

You may make the past mechanic, or you may make it profane.

It may be for you to enter as deist or atheist the varied and ever changing field where only the human forces of selfishness and self-sacrifice contend and the Satanic energies of lust and hate reveal themselves in fire and blood, while nations have severally their un-

avoidable rise and fall. Or, the past may be the work place of God, in which the divine Toiler waits till the cup of the Amorite is full, and works with supreme patience, perfect wisdom, and sublime grace to establish that kingdom "which is righteousness, peace, and joy in the Holy Ghost," and plant among men in splendid reality what saints and sages have longed for, and seers beheld, and singers hymned, the "City of God, whose gates are salvation and whose walls are praise."

Now, my brothers and sisters, as your view of the past shall be, so will be your life and character in the present and your hope and work for the future. If our fathers' past be full of God, and the days of old be preached to us, as both gracious and glorious through the providence and immanence of God, then let others do as they may, as for our own house, we will serve the Lord. Then gratitude, which leads to devoted praise and deepening humility, and loving conformity to God's most holy will, shall be ours. Then shall these graces and forces mark, and must more and more plainly mark, our character in life, and this Godward gratitude will show itself in Christly deeds of kindness, charity, and praise to all our fellow-men, and in that complete surrender in faith to the only Saviour, which ends in a new, sweet, and beautiful manhood.

If our past and our fathers' past be to us full of the right hand and tender mercy of our Lord God, then shall we hope that with our children and our race in coming days the same God will be Guide and Guardian, even unto death; and, freed from all unworthy pessimism, and full of wise and believing optimism, we shall imitate and emulate the old Scotch-Irish covenanters, who built better than they knew; and so teach and toil, so plan and pray, that a holier freedom shall be the heritage of the coming generation, a broader humanity, a larger charity, a sweeter morality, a nobler home life, a sounder, Christlier Christianity giving birth to and fostering more lofty types of individuality and finer classes of citizens, purer and mightier churches, a greater and more benevolent patriotism, a fuller faith in the present Christ, a nearer view of the ever immanent God, a dearer brotherhood and more truly universal regard to the word and the will of our Father in Heaven.

Live worthy of the past, walk before God and strive to be perfect, and there remains a crown of righteousness and light laid up for all who fight the fight and keep the faith; and who, by the grace of the Spirit and through the presence of the Saviour and the mighty love of the Father, thus finish their course with joy.

IN MEMORIAM.

JAMES McNAMEE.

[The following sketch of Mr. James McNamee is taken from a New York paper of January 30, 1896.]

JAMES McNAMEE, forty-nine years old, a well-known citizen of Staten Island, died at his home, "Homeland," on Grymes Hill, Stapleton, January 29, 1896, from Bright's disease. He was born at Irvington-on-the-Hudson, and was a son of Theodore McNamee, of the once well-known dry goods firm of Bowen & McNamee. Mr. McNamee was graduated from Columbia College. He was a lawyer, and had offices in the Mutual Life Building, in Nassau Street. He was related to the Vanderbilts, having married a daughter of the late Capt. Jacob H. Vanderbilt, and he had charge of the Vanderbilt interests on Staten Island.

Mr. McNamee was a staunch Republican, and was the founder of the new Republican party in Richmond County. While he was aggressive in politics, and of most decided opinions, which he always expressed with the utmost frankness, he was highly respected by men of all parties. He was mainly responsible for the breaking up of the corrupt Democratic element which misruled Richmond County for years, and was actively interested in the "good roads movement," from which Staten Island has gained so much benefit.

Mr. McNamee was a member of the firm of Davies, Work, McNamee & Hilton until its dissolution. He was forced to retire from active business more than a year ago on account of ill health. He was connected in business with his brother Charles until the latter went South to take charge of "Biltmore," George Vanderbilt's estate. Mr. McNamee leaves two daughters, one of whom is the wife of Bernard Eckholt.

JUDGE WILLIAM GILMORE.

JUDGE WILLIAM J. GILMORE, an ex-member of the Ohio Supreme Court, died at his residence, 37 North Monroe Avenue, Columbus, O., August 8, 1896. His death was due to a general breaking down of his constitution and old age. He leaves a son, C. A. Gilmore, a prominent attorney of Columbus. Judge Gilmore was born in Preble County in 1821, his people coming to Ohio from the Virginia

Valley. He at one time was Prosecutor for Preble County, and also served several terms as a Common Pleas Judge in that district. In 1874 he was elected to the Supreme Bench from the Preble District, serving in that capacity until 1880, when he retired to enter the practice of law in Columbus. He remained in active practice up to within a few weeks of his death. In 1886 and 1887 Judge Gilmore was President of the Ohio Bar Association, and in 1888 he was a delegate from Ohio to a meeting of the American Bar Association. He was also a prominent Mason and a member of the Scotch-Irish Society of America. At the time of his death Judge Gilmore was a Trustee of Miami University, and of the Ohio Historical and Archæological Society. Deceased was a man of rare literary attainments and fine executive ability. Socially he was congenial, considerate, companionable. The last meeting of the Society attended by him was at Lexington, where many members had the pleasure of meeting him. He had a strong personality, and was one of the great men our race has given Ohio.

REV. JAMES GEDDES CRAIGHEAD, D.D.

REV. JAMES GEDDES CRAIGHEAD, D.D., was born near Carlisle, Pa., March 5, 1823; educated in his native town, and graduated at Delaware College, Newark, Del.; graduated from Union Theological Seminary, New York City, in 1847; licensed to preach by New York Presbytery; Home Missionary and Stated Supply at Watertown, Wis., for two or three years; pastor four years at Northumberland, Pa.; co-editor and proprietor with Rev. Dr. Henry M. Field, of the *New York Evangelist* for fourteen years, 1856-70. While connected with the *Evangelist* he lived most of the time at Jersey City Heights, where he was largely instrumental in founding the First Presbyterian Church there. After traveling in Europe, Egypt, the East, and this country, was Secretary of the Presbyterian Historical Society of Philadelphia for several years; afterwards Dean of the Theological Department of Howard University, Washington, D. C., for twelve years; author of several valuable historical books, among them "Scotch and Irish Seeds in American Soil," and "The Story of Marcus Whitman." Died in New York City, April 28, 1895; married Harriet M. Van Auken, of New York City, who, with three children, survives him.

WILLIAM C. McBRIDE.

WILLIAM C. McBRIDE died November 10, 1895, as he was on a journey from his son's home, in the South, to his own, in New York City. His friend, Dr. John Hall, of New York, speaking of him, says: "He had a good constitution as well as an active mind and a sterling character. His end was a falling asleep in peace."

OBITUARY NOTICES.

THE following is a list of deceased members of the Scotch-Irish Society of America, of whose death the Secretary has been notified, but of whom no obituary sketches have been furnished:

BLACK, SAMUEL S., Springfield, O.; died February 6, 1896.

BLACK, WILLIAM M., Springfield, O.; died October 31, 1895.

FLEMING, HON. W. S., Columbia, Tenn.

MCKEEHAN, CHARLES W., Philadelphia, Pa.

PATTERSON, GEN. ROBERT E., Philadelphia, Pa.

SHERRARD, ROBERT, Steubenville, O.; died November 8, 1895.

LIST OF MEMBERS OF THE SCOTCH-IRISH SOCIETY OF
AMERICA.*

ACHESON, REV. STUART, M.A., 48 Bleeker Street, Toronto, Canada.
First year.

ADAIR, COL. G. W., Atlanta, Ga. 1891.

ADAIR, JAMES McDOWELL, Lexington, Va. 1895.

ADAIR, WILLIAM, M.D., Canmer, Hart County, Ky. First year.

ADAMS, ALEXANDER, 1609 Swatara Street, Harrisburg, Pa. 1891.

AFFLECK, JAMES, Belleville, Ill. First year.

AIKEN, JOHN ADAMS, Greenfield, Mass. 1895.

ALEXANDER, M. J., No. 9 Union Trust Co., Pittsburg, Pa. 1890.

ALEXANDER, S. B., Charlotte. N. C. First year.

ALEXANDER, WILLIAM HENRY, Post Office Box 303, Omaha, Neb.
1891.

ANDERSON, CHARLES McCORMICK, Ashland, Wis. 1893.

ANDERSON, JAMES A., Knoxville, Tenn. 1891.

ANDERSON, JAMES B., Detroit, Mich. 1893.

ANDERSON, WILLIAM ALEXANDER, Lexington, Va. 1895.

ANDREWS, JOHN, Steubenville, Jefferson County, O. First year.

ARCHER, JAMES, place of residence, Brooke County, W. Va.; post
office, Steubenville, O. First year.

*From the beginning of the Society's existence an effort has been made, when a member joined, to secure a short biographical sketch of him. In most cases these sketches have been furnished and published not only in the annual volume of the year that the member was first enrolled, but in subsequent volumes. The first of these sketches were published in Volume II. This biographical matter has become so extensive that it cannot be longer repeated without considerable expense and inconvenience. It has been decided, therefore, to repeat hereafter only the name and address of old members and the year in which they joined, as above. By referring to the volume of the year in which a member joined, or any subsequent volume up to the seventh, inclusive, his biographical sketch can be found. For example, Rev. Stuart Acheson joined the first year, and his sketch appears in all volumes from the second to the eighth. Mr. William H. Alexander joined in 1891, and his sketch can be found in the third volume (or that of 1891), and other volumes up to the eighth. The names of new members who have joined this year, and of old members who desired correction, have been placed in a supplemental list which follows.

- ARMSTRONG, GEORGE WASHINGTON, 80 Utica Street, Boston, Mass. 1891.
- BAIRD, THOMAS HARLAN, Monongahela City, Washington County, Pa. First year.
- BALLAGH, JAMES C., Lexington, Va. 1895.
- BARCLAY, THOMAS, Steubenville, O. First year.
- BARR, WILLIAM PATRICK, Jacksonville, Morgan County, Ill. First year.
- BAXTER, ISAAC C., Detroit, Mich. First year.
- BEATTY, GEN. JOHN, Columbus, O. 1893.
- BEGGS, ROBERT, 306 West Twenty-ninth Street, New York City. 1890.
- BELL, BENNETT NELSON, Lexington, Va. 1895.
- BELL, JAMES, 421 Sixth Street, Portland, Ore. 1892.
- BLACK, JOSEPH K., Springfield, O. 1893.
- BLACK, MOSES, Mansfield, O. 1893.
- BLACK, ROBERT T., Scranton, Pa. First year.
- BLACK, ROBERT THOMPSON, JR., 201 Franklin Avenue, Scranton, Pa. 1895.
- BLAINE, JOHN, Cowles, Webster County, Neb. 1895.
- BLAIR, J. C., Huntingdon, Pa. 1895.
- BLAIR, JAMES, Scranton, Pa. 1891.
- BLAIR, MORRIS WILLIAM, Kossuth, Des Moines County, Ia. 1892.
- BLAIR, SAMUEL S., Tyrone, Pa. First year.
- BLAIR, WILLIAM, 174 Lake Street, Chicago, Ill. 1893.
- BLANTON, REV. LINDSAY HUGHES, D.D., Richmond, Ky. First year.
- BOGLE, REV. SAMUEL, Kenton, O. 1893.
- BONNER, ROBERT, 8 West Fifty-sixth Street, New York City. First year.
- BORLAND, JOHN, Mason City, Ia. 1894.
- BOWMAN, ROBERT SEVERS, Berwick, Pa. 1892.
- BRADBURY, SAMUEL, 5440 Wayne Avenue, Germantown, Philadelphia, Pa. 1893.
- BREADNER, J. T., Port Henry, N. Y. First year.
- BRICE, CALVIN STEWART, Lima, Allan County, O. 1893.
- BRIGGS, CAPT. JOSEPH B., Russellville, Ky. First year.
- BROWN, ROBERT KNOX, Whitinsville, Mass. First year.
- BRUCE, HELM, Louisville, Ky. 1891.
- BRYSON, REV. JOHN H., D.D., Huntsville, Ala. First year.
- BUCHANAN, J. N., Morgantown, W. Va. 1893.
- CALDWELL, FRANK, Velasco, Tex. 1893.

- CALDWELL, HARRY M., Bruin, Butler County, Pa. First year.
CALDWELL, JOHN DAY, 233 West Fourth Street, Cincinnati, O.
First year.
CALDWELL, JUDGE JOHN R., Toledo, Ia. 1894.
CALDWELL, REV. ROBERT ERNEST, 1426 East Broadway, Louisville,
Ky. 1891.
CALHOUN, HON. DAVID SAMUEL, Hartford, Conn. First year.
CALHOUN, LIEUT. FRED S., United States Army, 23 Willis Avenue,
West Detroit, Mich. 1895.
CALHOUN, JAMES R., 915 South Forty-eighth Street, Philadelphia,
Pa. First year.
CAMPBELL, CHARLES, Ironton, Lawrence County, O. 1891.
CAMPBELL, DAVID ALLEN, Lincoln, Neb. 1895.
CAMPBELL, PROF. HARRY D., Lexington, Va. 1895.
CAMPBELL, JAMES DAVID, Spartanburg, S. C. 1891.
CAMPBELL, GOV. JAMES E., Columbus, O. First year.
CAMPBELL, JOHN LYLE, Lexington, Va. 1895.
CAMPBELL, REV. ROBERT FISHBURNE, D.D., Asheville, N. C. 1895.
CARLISLE, CHARLES ARTHUR, South Bend, Ind. 1894.
CARLISLE, DAVID, 103 Franklin Street, New York. 1895.
CARLISLE, WILLIAM SMYTH, 405 Classon Avenue, Brooklyn, N. Y.
1891.
CARPENTER, J. MCF., Pittsburg, Pa. First year.
CASADY, SARAH CONARROE, 708 Fifth Street, Des Moines, Ia. 1894.
CASADY, SIMON, 708 Fifth Street, Des Moines, Ia. 1894.
CASADY, HON. PHINEAS MCCRAY, Des Moines, Ia. First year.
CASH, MRS. ROSE WILLIAMSON, 1421 O Street, Washington, D. C.
CHARLTON, ALEXANDER GOW, Omaha, Neb. 1891.
CHRISTIE, EDWARD PAYSON, Springfield, O. 1893.
COCHRAN, A. P. LINN, Springfield, O. 1893.
COCHRAN, J. HENRY, Williamsport, Pa. 1893.
COCHRAN, COL. JAMES C., Foley Mills, Augusta County, Va. 1895.
COCHRAN, RICHARD E., York, Pa. 1895.
COCHRAN, SAMUEL DAVIES, D.D., 1512 R. Street, Lincoln, Neb.
1894.
COCHRAN, SAMUEL POYNTZ, P. O. Box 119, Dallas, Tex. 1894.
COOKE, GEORGE, St. Joseph, Mo. First year.
CORBIT, JOSEPH, 433 W. Twenty-third Street, New York City. 1893.
COTTER, GEORGE SAXVILLE, Springfield, O. 1893.
COX, FREDERICK WARREN, M.D., Vermillion, S. Dak. 1891.
COYNER, CHARLES L., San Diego, Tex. 1894.

- CRAIG, DR. ALEX, Columbia, Pa. First year.
- CRAIG, MRS. MARGARET C., New Alexandria, Pa. 1891.
- CRAIG, ROBERT, Dayton, O. 1893.
- CRAWFORD, PROF. F. B., McDonough, Md. 1893.
- CREIGH, THOMAS ALFRED, 1505 Farnam Street, Omaha, Neb. First year.
- CUTCHEON, HON. BYRON M., Grand Rapids, Mich. 1891.
- DAILY, WILLIAM ANDERSON, 214 West One Hundred and Fourth Street, New York City. 1892.
- DALZELL, HON. JOHN, Pittsburg, Pa. 1890.
- DAVIS, MRS. LYDIA ANN BUSHFIELD, Newton, Kan. 1893.
- DEAN, W. D., Kenton, O. 1893.
- DICKSON, ALEXANDER WALKER, Scranton, Pa. First year.
- DICKSON, MISS CAROLINE STUART, 616 Quincey Avenue, Scranton, Pa. 1890.
- DICKSON, THOMAS, Troy, Ren County, N. Y. 1892.
- DINSMOOR, JAMES, Sterling, Ill. 1894.
- DINSMORE, JOHN, Glen Ritchie, Pa. 1893.
- DINSMORE, WILLIAM VANCE, San José, Cal. 1893.
- DOHERTY, WILLIAM WISNER, 27 School Street, Boston, Mass. First year.
- DOLAND, ARTHUR W., Spokane Drug Company, Spokane, Wash. First year.
- DORAN, HON. PETER, Grand Rapids, Mich. 1892.
- DRIPPS, DR., Savannah, Ga. 1895.
- DRUMMOND, HON. JOSIAH HAYDEN, Portland, Me. First year.
- DUNLAP, DR. A., Springfield, O. 1893.
- DUNLAP, CHARLES O'NEAL, M.D., Athens, O. 1891.
- DUNLAP, REV. S. P., Springfield, O. 1893.
- EARLY, M. C., Cripple Creek, Colo. 1895.
- EARLY, T. C., Cripple Creek, Colo. 1895.
- ECCLES, REV. ROBERT KERR, Salem, O. 1891.
- EDMISTON, DR. DAVID WALLACE, Clinton, Ill. 1894.
- EDMONSON, REV. JAMES, Marshallton, Ia. 1894.
- ELDER, JOSHUA REED, Harrisburg, Dauphin County, Pa. First year.
- ELWYN, REV. ALFRED LANGDON, 1422 Walnut Street, Philadelphia, Pa. First year.
- ERWIN, FRANCIS, Painted Post, Steuben County, N. Y. 1892.
- EVANS, SAMUEL, 432 Locust Street, Columbia, Pa. First year.
- EVANS, THOMAS GRIER, 49 Nassau Street, New York City. 1890.

- EWING, HON. NATHANIEL, Uniontown, Fayette County, Pa. 1890.
EWING, JUDGE THOMAS, Pittsburg, Pa. First year.
FAIRLY, COL. JOHN SPENCER, Charleston, S. C. 1892.
FERGUSON, CHARLES, President National Underwriters' Association,
Chicago, Ill. 1894.
FERGUSON, EDWARD ALEXANDER, Fourth and Main Streets, Cincinnati, O. First year.
FINLAY, ARTHUR M., Galveston, Tex., or St. Louis, Mo. 1892.
FINLAY, COL. J. B., 35 Wall Street, New York City.
FINLAY, JAMES, Eureka, S. D. 1894.
FINLEY, REV. GEORGE WILLIAM, D.D., Fishersville, Augusta County,
Va. 1895.
FISHBURNE, JAMES A., Waynesboro, Va. 1892.
FLEMING, ALEXANDER P., 1312 West Ninth Street, Des Moines,
Ia. 1894.
FLEMING, DAVID DEANS, 1003 Locust Street, Des Moines, Ia. 1892.
FLEMING, WILLIAM HENRY, 1220 East Walnut Street, Des Moines,
Ia. 1892.
FOSTER, HON. MORRISON, Shields, Pa. First year.
FRAME, JAMES A., 107 East Seventieth Street, New York City,
N. Y. 1892.
FREW, JOHN, 25 and 27 Fourteenth Street, Wheeling, W. Va. 1891.
FREY, GEORGE HENRY, Springfield, O. First year.
FREY, ISAAC WARD, Springfield, O. 1893.
FREY, ROBERT RODGERS, 20 South Eighth Street, Council Bluffs,
Ia. 1894.
FULLERTON, ROBERT, Des Moines, Ia. 1894.
GALLOWAY, TOD BUCHANAN, 553 E. Town Street, Columbus, O. 1893.
GAMBLE, MRS. MARY MCGILL, Plattsburg, N. Y. 1893.
GARDNER, JAMES, Post Office Box 540, Cumberland, Md. 1893.
GARDNER, WILLIAM, Box 373, Pittsburg, Pa. 1893.
GARVIN, JOHN C., Dumont, Clear Creek County, Colo. 1895.
GILLESPIE, MRS. JOHN, 1332 South Broad Street, Philadelphia,
Pa. 1890.
GIVEN, DR. A., 1403 West Jefferson Street, Louisville, Ky. 1891.
GLASGOW, FRANK T., Lexington, Va. 1895.
GLASGOW, WILLIAM ANDERSON, Lexington, Va. 1895.
GLENNY, JOHN CLARK, Buffalo, N. Y. 1893.
GORDON, HON. ARMISTEAD CHURCHILL, 330 East Beverly Street,
Staunton, Va. 1895.
GORDON, WILLIAM, 2719 Jackson Street, Sioux City, Ia. 1894.

- GRAGG, ISAAC P., 53 State Street, Boston, Mass. 1892.
- GRAHAM, AUGUSTUS WASHINGTON, Oxford, N. C. 1891.
- GRAHAM, DAVID WILSON, M.D., 672 West Monroe Street, Chicago, Ill. 1894.
- GRAHAM, DR. GEORGE W., Charlotte, N. C. 1895.
- GRAHAM, JOSHUA ARCHELAUS, Room 310 German American Bank Building, St. Joseph, Mo. 1892.
- GRANGER, COL. BARLOW, Des Moines, Ia. 1894.
- GRAY, M. L., 3756 Lindell Boulevard, St. Louis, Mo. First year.
- GREER, JOSEPH M., Knoxville, Tenn. 1892.
- GREGG, WILLIAM HENRY, 3013 Pine Street, St. Louis, Mo. 1893.
- GROVES, THOMAS PORTER, Hendersonville, Tenn. 1890.
- GUILD, MRS. MARY STILES PAUL, 3 Rindgefield Street, North Cambridge, Mass. 1891.
- HAGAN, JUDGE FRANCIS M., Springfield, O. 1893.
- HALL, REV. DR. JOHN, 712 Fifth Avenue, New York City. First year.
- HALL, SAMUEL MAGOWAN, 563 Freeman Avenue, Kansas City, Kan. 1894.
- HAMILTON, A. C., Galveston, Tex. 1890.
- HAMILTON, REV. DAVID STUART, Columbia, Lancaster County, Pa. 1893.
- HAMILTON, MRS. VIRGINIA COINER, Tupper Lake, N. Y. 1895.
- HAMMOND, A. J., Cadiz, Harrison County, O. First year.
- HAMMOND, DR., New York City. 1895.
- HARRIS, ARTHUR COPLEY, City Hall, Denver, Colo. 1895.
- HAYS, JAMES A., Mountain Home, Elmore County, Idaho. 1895.
- HEMPHILL, GEORGE, Silverton, San Juan County, Colo. 1895.
- HEMPHILL, JAMES CALVIN, 32 South Battery, Charleston, S. C. 1893.
- HENDERSON, JOHN, Johnstown, Cambria County, Pa. 1891.
- HENRY, WILLIAM HAMILTON, 734 East One Hundred and Fortieth Street, New York City. 1892.
- HENRY, WILLIAM WIRT, LL.D., Richmond, Va. First year.
- HERRON, COL. W. A., Pittsburg, Pa. First year.
- HOTCHKISS, JED, "The Oaks," 346 East Beverly Street, Staunton, Va. 1891.
- HOUSTON, REV. SAMUEL, Kingston, Ontario, Canada. 1890.
- HOUSTON, WILLIAM PAXTON, Lexington, Va. First year.
- HOWARD, J. B., Galena, Ill. First year.
- HUMPHREYS, PROF. DAVID CARLISLE, Lexington, Va. First year.

- HUNTER, W. HUGH, Dallas, Tex. 1891.
- HUNTER, WILLIAM HENRY, Steubenville, Jefferson County, O. First year.
- IRVINE, ROBERT TATE, Big Stone Gap, Va. 1893.
- IRWIN, WILLIAM, 1070 Lexington Avenue, New York City. 1893.
- JACK, REV. HUGH, Des Moines, Ia. 1894.
- JACKSON, F. WOLCOTT, Newark, N. J. 1891.
- JOHNSTON, JAMES NICHOL, 383 Pennsylvania Street, Buffalo, N. Y. 1891.
- JOHNSON, JOHN HUGHES, 428 North Seventh Street, Keokuk, Ia.
- JOHNSON, ROBERT, Springfield, O. 1893.
- JOHNSTON, ANDREW MACKENZIE, Santa Cruz, Santa Cruz County, Cal. 1891.
- JOHNSTON, REV. HOWARD A., 589 Bowen Avenue, Chicago, Ill. 1892.
- JOHNSTON, JAMES, JR., Springfield, O. 1893.
- JOHNSTON, WILLIAM PRESTON, New Orleans, La. First year.
- JONES, HON. BRECKINRIDGE, 303 North Main Street, St. Louis, Mo. 1894.
- JONES, REV. G. CHAPMAN, D.D., T.C.D., 3903 Forbes Avenue, Pittsburgh, Pa. 1894.
- KASSON, HON. JOHN A., 1726 I Street, Washington, D. C. 1894.
- KEATLEY, COL. JOHN HANCOCK, Dispatch Building, St. Paul, Minn. 1894.
- KELLEY, REV. DAVID CAMPBELL, Columbia, Tenn. First year.
- KELLOGG, RACINE D., 1406 Eleventh Street, Des Moines, Ia. 1894.
- KELLY, E. S., Springfield, O. 1893.
- KELLY, O. W., Springfield, O. 1893.
- KELLY, OLIVER S., Springfield, O. 1892.
- KENNEDY, G. C., Lancaster, Pa. First year.
- KERFOOT, SAMUEL H., 139 Rush Street, Chicago, Ill. 1892.
- KERR, FRANK H., Steubenville, O. 1891.
- KIDNEY, JAMES, 119 to 121 East Second Street, Cincinnati, O. First year.
- KING, LOUIS W., Youngstown, O. 1893.
- KINKADE, SAMUEL, Nashville, Tenn. First year.
- KNOX, REV. JAMES H., 13 East Preston Street, Baltimore, Md. 1893.
- KYLE, JAMES, 131 Vinton Street, Providence, R. I. 1892.
- LAMBERTON, CHARLES LYTLE, 46 West Twenty-second Street, New York City. 1890.
- LATIMER, JAMES WILLIAM, York, Pa. First year.
- LAWTHER, HARRY P., Dallas, Tex. 1894.

- LITHGOW, HON. JAMES S., Louisville, Ky. 1891.
- LIVINGSTON, THOMAS MOORE, M.D. Columbia, Pa. 1892.
- LOGAN, REV. SAMUEL CROTHERS, D.D., LL.D., Scranton, Pa. First year.
- LOGAN, JUDGE SAMUEL T., Knoxville, Tenn. 1892.
- LONG, DANIEL ALBRIGHT, D.D., LL.D., Yellow Springs, O.
- MACLOSKIE, PROF. GEORGE, LL.D., Princeton, N. J. First year.
- MAGEE, GEORGE I., Corning, N. Y. 1891.
- MAGILL, JOHN, 148 Second Street, Troy, N. Y. 1891.
- MAHOOD, EDWIN BLOW, 921 Liberty Street, Pittsburg, Pa. First year.
- MALLOY, ED NASH, Gunnison City, Gunnison County, Colo. 1891.
- MARTIN, JOHN, 6 Couch Street, Plattsburg, N. Y. 1892.
- MATHEWS, GEORGE BREWSTER, 830 Delaware Avenue, Buffalo, N. Y. 1895.
- MACAFEE, JOHN BLAIR, 16 Exchange Place, New York City. 1895.
- MACINTOSH, REV. J. S., D.D., 1334 Chestnut Street, Philadelphia, Pa. First year.
- MCAFFEE, ROBERT, cor. Antrim and California Avenue, Allegheny City, Pa. 1895.
- MCALARNEY, MATTHIAS WILSON, Harrisburg, Pa. 1891.
- MCCALL, ANSEL JAMES, Bath, Steuben County, N. Y. First year.
- MCCANN, FRANCIS, 180 Carpenter St., Providence, R. I. 1895.
- MCCARTER, THOMAS NESBITT, LL.D., Newark, N. J. First year.
- MCCARTNEY, ROBERT JAMES, Silverton, San Juan County, Colo. 1895.
- MCCASKEY, WILLIAM SPENCER, major Twentieth Infantry U. S. army, Fort Leavenworth, Kan. 1895.
- MCCAUGHEY, E. S., Sioux City, Ia. 1894.
- MCCLAUGHRY, CHARLES CHASE, California Avenue and Twenty-sixth St., Chicago, Ill.
- MCCLAUGHRY, ROBERT WILSON, Pontiac, Ill.
- MCCLELLAN, JUDGE ROBERT ANDERSON, Athens, Ala. First year.
- MCCLELLAND, JOSEPH WILSON, Lansdowne, Delaware County, Pa. 1892.
- MCCLELLAND, THOMAS, Forest Grove, Ore. 1894.
- MCCLELLAND, WELLS B., Steamboat Springs, Routt County, Colo. 1894.
- MCCLINTICK, WILLIAM T., Chillicothe, O. First year.
- MCCLURE, COL. ALEX KELLY, Times Building, Philadelphia, Pa. First year.

- McCLURE, WILLIAM, New York Stock Exchange, New York City. 1891.
- McCONKEY, MILTON MATTOX, Springfield, O. 1893.
- McCONNELL, SAMUEL D., D.D., 1318 Locust Street, Philadelphia, Pa. 1892.
- McCOOK, HON. ANSON G., 303 Broadway, New York City. 1892.
- McCOOK, GEORGE W., Steubenville, O. First year.
- McCORMICK, CYRUS HALL, 34 Huron Street, Chicago, Ill. 1891.
- McCOY, DR. ALEX, Pekin, Ill. First year.
- McCREA, HUGH, Nashville, Tenn. 1893.
- McCREADY, WILLIAM STEWART, Black Hawk, Sauk Co., Wis. 1891.
- McCREERY, JAMES CRAWFORD, 801 Broadway, New York City. 1894.
- McCRICKART, S., 1010 Penn Avenue, Pittsburg, Pa. First year.
- McCULLAGH, REV. ARCHIBALD, Worcester, Mass. 1893.
- McCULLOCH, CHAMPE CARTER, care of Surgeon General United States army, Washington, D. C. 1895.
- McCUNE, E. J., Shippensburg, Pa. 1893.
- McCURDY, REV. O. B., Duncannon, Pa. First year.
- McCUTCHEON, JAMES, 14 West Twenty-third Street, New York City. 1894.
- McDONALD, ALEXANDER, Cincinnati, O. First year.
- McDONALD, ANDREW WELLINGTON, Steubenville, O. First year.
- McDONALD, DANIEL W., Uniontown, Fayette County, Pa. 1893.
- McDOWELL, COL. H. C., Lexington, Ky. First year.
- McDOWELL, DR. HERVEY, Cynthia, Ky. First year.
- McDOWELL, HERVEY, JR., Cynthia, Ky. 1893.
- McDOWELL, MISS MAGGIE, Lexington, Va. 1895.
- McDOWELL, SAMUEL JAMES POLK, Lockhart, Caldwell County, Tex. First year.
- McDOWELL, WILLIAM OSBORNE, 61 Lincoln Park, Newark, N. Y. First year.
- McFARLAND, WILLIAM M., 904 East Grand Avenue, Des Moines, Ia. 1894.
- McGAGAN, HON. SAMUEL, Dallas, Tex. 1894.
- McGINNIS, ALEXANDER, Prairie Du Sac, Wis. 1891.
- McGOWAN, DAVID, Steubenville, O. First year.
- McGUIRE, DR. HUNTER, 513 East Grace Street, Richmond, Va. First year.
- McILHENNY, MRS. BERNICE, Upsal Station, near Germantown, Philadelphia, Pa. First year.
- McILHENNY, JOHN, 1339 to 1349 Cherry Street, Philadelphia, Pa. First year.

- McILHENNY, OLIVER, Salem, O. 1891.
- McINTIRE, ALBERT, Springfield, O. 1893.
- McKAY, JAMES B., 115 Griswold Street, Detroit, Mich. First year.
- McKENNA, DAVID, Slatington, Lehigh County, Pa. 1891.
- McKINLEY, HON. WILLIAM, Canton, O. 1892.
- McLANAHAN, J. KING, Hollidaysburg, Pa. First year.
- McLAUGHLIN, DR. J. T., Springfield, O. 1893.
- McLAUGHLIN, JUDGE WILLIAM, Lexington, Va. First year.
- McLAURY, DR. JAMES SAVAGE, 270 Broadway, New York City. 1892.
- McLAURY, WILLIAM MUIR, M.D., 244 West Forty-second Street, New York City. 1895.
- McMATH, FRANK M., 515 Chamber of Commerce, Detroit, Mich. 1895.
- McMILLAN, ALEX, 22 Allston Street, Providence, R. I. 1894.
- McMILLAN, SAMUEL, 247 Central Park, West New York City. 1891.
- McMILLAN, SAMUEL J. R., LL.D., St. Paul, Minn. 1892.
- McMURRY, MRS. A. E., Des Moines, Ia. 1894.
- McNALLY, REV. WILLIAM, Northumberland, Pa. 1893.
- McNEAL, HON. ALBERT T., Bolivar, Tenn. First year.
- McNUTT, HON. SAMUEL, Muscatine, Ia. 1893.
- McSHANE, DANIEL, Cynthiana, Ky. First year.
- McVEY, COL. E. H., Des Moines, Ia. 1894.
- McWILLIAMS, JOHN, 6 West Ninety-sixth Street, New York City. First year.
- McWILLIAMS, JOHN G., 3945 Lake Avenue, Chicago, Ill. 1893.
- McWILLIAMS, LAFAYETTE, 3961 Lake Avenue, Chicago, Ill. 1893.
- MEANS, ARCHIBALD, Peru, La Salle County, Ill., 1895.
- MEANS, JOHN McCLELLAND, 47-49 South Jefferson Street, Chicago, Ill. 1893.
- MILLER, HENRY R., Keokuk, Ia. 1893.
- MILLER, JUDGE JOHN C., Courthouse, Springfield, O. 1893.
- MILLER, COMMODORE JOSEPH W., Commandant Navy Yard, Boston Mass. 1893.
- MILLER, W. H., 25 West One hundred and Fourth Street, New York City. First year.
- MITCHELL, REV. G. W., Wales, Tenn. First year.
- MOFFETT, GEORGE HENRY, Clifton Forge, Va. 1895.
- MONTGOMERY, FRANK WARREN, No. 2 Wall Street, New York City. 1894.

- MONTGOMERY, COL. JOHN ALEXANDER, Birmingham, Ala. 1892.
 MONTGOMERY, WILLIAM G., Birmingham, Ala. 1891.
 MOORE, ARMOUR J., 1417 South Fourteenth Street, Denver, Colo.
 First year.
 MOORE, G. W., Arnold, Morgan County, Ill. 1894.
 MOORE, COL. ORRIN E., 234 Haight Street, San Francisco, Cal. 1895.
 MOORE, SYLAS M., Clark and Washington Street, Chicago, Ill. 1893.
 MORRISON, ISAAC L., Jacksonville, Morgan County, Ill.
 MORRISON, HON. LEONARD ALLISON, Canobie Lake, N. H. 1891.
 MORROW, DAVID, 1502 Capouse Avenue, Scranton, Pa. 1890.
 MORROW, PAOLI S., 29 East Main Street, Uniontown, Fayette County, Pa. 1893.
 MORTLAND, ROBERT, Linden Avenue, Allegheny City, Pa. 1893.
 MORTLAND, WALTER G., Linden Avenue, Allegheny City, Pa. 1894.
 MUNRO, REV. JOHN HENRY, D.D., 714 North Broad Street, Philadelphia, Pa. 1891.
 MURPHY, REV. A. A., New Brunswick, N. J. 1893.
 MURRAY, CHARLES S., Columbia, Lancaster County, Pa. 1893.
 NEILSON, ROBERT, Williamsport, Pa. 1893.
 NELSON, PROF. ALEXANDER LOCKHART, Lexington, Va. 1895.
 NELSON, JOHN FRANKLIN, Paris, Ill. 1891.
 NELSON, ROBERT, 342 Summit Street, Toledo, O. 1891.
 OLIVER, DAVID B., Termon Avenue, Allegheny City, Pa. 1895.
 OMELVENA, REV. JAMES, Washington, Ind. First year.
 ORR, CHARLES EDGAR, 419 Wood Street, Pittsburg, Pa. First year.
 ORR, JOHN G., Harrisburg, Pa. First year.
 ORR, ROBERT A., 419 Wood Street, Pittsburg, Pa. First year.
 ORR, WILLIAM B., 419 Wood Street, Pittsburg, Pa. 1890.
 PADEN, GEO. MILLIKEN, Union National Bank, Pittsburg, Pa. 1892.
 PARK, REV. JAMES, Knoxville, Tenn. 1891.
 PARKE, REV. N. G., D.D., Pittston, Pa. First year.
 PARVIN, THEODORE SUTTON, Cedar Rapids, Ia. 1894.
 PATTERSON, C. GODFREY, 135-137 Broadway, New York City.
 PATTERSON, DAVID BROWNLEE, Des Moines, Ia. 1894.
 PAXTON, REV. JOHN R., D.D., E. Hampton, Long Island, N. Y. 1895.
 PEALE, REMBRANDT R., Philadelphia, Pa. 1893.
 PEALE, SAMUEL RICHARD, Lock Haven, Pa. 1893.
 PEARCE, EUGENE H., D.D., Danville, Ky. 1891.
 PERRY, PROF. ARTHUR LATHAM, Williamstown, Mass. First year.
 PETTIGREW, JOHN GRAHAM, 208 East Seventieth Street, N. Y. 1892.
 PETTIGREW, ROBERT, 163 East Seventy-first Street, New York City.
 1891.

- PETTY, MRS. ANNA M., 341 West Fourth Street, Cincinnati, O.
First year.
- PILLOW, DR. ROBERT, Columbia, Tenn. First year.
- POAGUE, COL. WILLIAM THOMAS, Lexington, Va. 1895.
- POGUE, HENRY, Walnut Hills, Cincinnati, O. First year.
- POGUE, SAMUEL, Avondale, Cincinnati, O. First year.
- POLK, JEFFERSON SCOTT, Des Moines, Ia. 1891.
- POLLOCK, JAMES, Dauphin and Tulip Streets, Philadelphia, Pa.
1894.
- POLLOCK, O. W., captain Twenty-third Infantry, United States
army, Fort Clark, Brackettsville, Tex. 1891.
- POLLOCK, WILLIAM J., 734 South Seventeenth Street, Philadelphia,
Pa. 1891.
- PORTER, JAMES, Reinbeck, Grundy County, Ia. 1894.
- PORTER, WM. WAGENER, 623 Walnut Street, Philadelphia, Pa. 1893.
- PRESTON, WILLIAM CARUTHERS, Richmond, Va. 1895.
- RADCLIFFE, REV. WALLACE, D.D., Detroit, Mich. 1894.
- RANKEN, HENRY S., The Homestead, Pawling Avenue, Troy, N. Y.
1891.
- RANKIN, RICHARD C., Ripley, Brown County, O. 1893.
- REID, REV. ALEXANDER McCANDLESS, Ph.D., Steubenville, Jefferson
County, O. 1891.
- REID, JOHN, 177 West Fourth Street, Cincinnati, O. First year.
- ROBERTS, HON. ORAN M., 2102 August and Twenty-second Streets,
Austin, Tex. 1891.
- ROBERTSON, S. A., Des Moines, Ia. 1894.
- ROBINSON, JAMES, 25 Chestnut Street, East Orange, N. J. 1893.
- RODGERS, ISAAC WARD, Springfield, O. 1893.
- RODGERS, JAMES G., Springfield, O. 1893.
- RODGERS, JAMES RENWICK, 2029 Locust Street, Philadelphia, Pa.
1893.
- RODGERS, DR. JOHN H., Springfield, O. 1893.
- RODGERS, RICHARD H., Springfield, O. 1893.
- RODGERS, ROBERT COCHRAN, Springfield, O. 1893.
- RODGERS, CAPT. ROBERT L., 16½ Whitehall Street, Atlanta, Ga.
1891.
- ROPER, HON. DAVID D., Slatington, Lehigh County, Pa. 1891.
- ROSS, JOSHUA, Tahlequah, Ind. T. 1894.
- RUDDICKS, WILLIAM, Steubenville, Jefferson County, O. First year.
- RUFFNER, WILLIAM HENRY, LL.D., Lexington, Va. First year.

- RUSSELL, JOHN, 863 Sawyer Avenue, Chicago, Ill. 1890.
- RUTHERFORD, REV. EDWIN HUBBARD, Paris, Ky. 1893.
- RUTHERFORD, WILLIAM FRANKLIN, Harrisburg, Dauphin County, Pa.
First year.
- SAMPSON, JOSEPH, Sioux City, Ia. 1894.
- SCOTT, COL. JOHN, Nevada, Ia. 1894.
- SCOTT, JOHN LAUGHLIN, Sonyea, N. Y. First year.
- SCOTT, JUDGE JOHN M., Bloomington, Ill. First year.
- SCOTT, WILLIAM, Indianapolis, Ind. 1891.
- SCOTT, WILLIAM L., 69 St. James Avenue, Springfield, Mass. 1895.
- SEARIGHT, GEORGE, Hendersonville, Sumner County, Tenn. First
year.
- SEARIGHT, JAMES A., Uniontown, Pa. First year.
- SHALLABARGER, HON. SAMUEL, Washington, D. C. 1893.
- SHANKLIN, GEORGE SEA, 112 East Fourth Street, Lexington, Ky.
- SHARPE, W. L., Steubenville, O. 1891.
- SHAW, JAMES, D.D., Bloomington, Ill. 1893.
- SHAW, WILLIAM CONNOR, M.D., 135 Wylie Avenue, Pittsburg, Pa.
First year.
- SHERRARD, MISS NANCY, Washington, Washington County, Pa.
1890.
- SIMPSON, C. M., 509 Paladis Building, Duluth, Minn.
- SIMPSON, ROBERT, Cincinnati, O. First year.
- SINCLAIR, JOHN, No. 1 Broadway, New York City. 1891.
- SLOAN, SAMUEL, P. O. Box 2090, New York City. 1892.
- SLOAN, SAMUEL, 12 Broadway, New York City. 1893.
- SMITH, ANDREW, Cadiz, O. First year.
- SMYTH, REV. GEORGE HUTCHINSON, D.D., 39 Hawthorne Avenue,
East Orange, N. Y. 1891.
- SMYTH, JOHN G., 77 Board of Trade, Chicago, Ill. 1895.
- SMYTHE, AUGUSTINE THOMAS, 7 Broad Street, Charleston, S. C.
1893.
- SPEER, WILLIAM McMURTRIE, 224 West Fifty-ninth Street, New
York. 1891.
- SPENCER, DANIEL, Piqua, Miami County, O. First year.
- SPENCER, MOSES GREGG, Piqua, Miami County, O. First year.
- SPOULL, REV. A. W., D.D., Bordentown, N. J. 1895.
- STEELE, REV. PROF. DAVID, D.D., 2102 Spring Garden Street, Phil-
adelphia, Pa. First year.
- STEPHENS, BENJAMIN F., Elkhart, Ind. 1892.
- STEPHENS, HERRICK E., 317 Main Street, Elkhart, Ind. 1895.

- STERRETT, MRS. MARIA B. C., Lexington, Va. 1895.
- STEVENSON, HON. ADLAI E., Bloomington, Ill. First year.
- STEVENSON, REV. JOHN OGILVIE, Waterloo, Ia. 1894.
- STEVENSON, REV. SAMUEL HARRIS, McLean, Ill. 1890.
- STEWART, DAVID, 335 North Franklin Street, Chicago, Ill. 1892.
- STEWART, HON. GIDEON TABOR, Norwalk, O. First year.
- STEWART, JOHN, 59 West Ninth Street, New York City. 1893.
- STEWART, THOMAS ELLIOTT, 203 Broadway and 164-168 Fulton Street, New York City. 1895.
- SMITH, W. C., D.D., 76 Wall Street, New York City. 1890.
- STUART, INGLIS, Post Building, 16 Exchange Place, New York City. 1890.
- STUART, SAMUEL CHRISTOPHER, 1429 Moravian Street, Philadelphia, Pa. First year.
- TAGGART, JOHN D., Louisville, Ky. First year.
- TAGGART, WILLIAM W., M.D., Wooster, O. First year.
- TARBET, REV. WILLIAM L., Orleans, Morgan County, Ill. First year.
- TEMPLE, JUDGE O. P., Knoxville, Tenn. First year.
- THAW, MRS. WILLIAM, Fifth Avenue, East End, Pittsburg, Pa. 1890.
- THOMAS, WILLIAM GEORGE, 71 South Grove Street, East Orange, N. J. 1891.
- THOMPSON, EMMET BOLES, 610 Wood Street, Pittsburg, Pa. First year.
- THOMPSON, REV. FRANK P., Redwood City, Cal. 1893.
- THOMPSON, RT. REV. HUGH MILLER, Jackson, Miss. 1891.
- THOMPSON, JOSIAH V., Uniontown, Fayette County, Pa. 1891.
- THOMPSON, ROBERT MEANS, 37 to 39 Wall Street, New York City. 1891.
- THOMSON, ALEXANDER, Crawfordsville, Montgomery County, Ind. 1893.
- THOMSON, REV. E. P., Springfield, O. 1893.
- THOMPSON, GEORGE THOMAS, Walla Walla, Wash. 1895.
- TOMPKINS, WILLIAM ISRAEL, 8 Sibley Place, Rochester, N. Y. 1895.
- TORRENCE, REV. JOSEPH WILLIAM, D.D., Seven Mile, Butler County, O.
- TORRENS, FINLEY, 420 Frankstone Avenue, East End, Pittsburg, Pa. First year.
- TOWLE, STEVENSON, 421 East Sixty-first Street, New York City. 1893.
- TUCKER, HON. HENRY ST. GEORGE, Staunton, Va. 1895.

- VANCE, DR. ALLEN H., Springfield, O. 1893.
- WADDELL, F. J., Jacksonville, Ill. First year.
- WADDELL, HON. JOSEPH A., Staunton, Va. 1895.
- WALLACE, DR. A. G., Sewickley, Pa. 1891.
- WALLACE, HENRY, PH.D., Des Moines, Ia. 1892.
- WALLACE, PROF. HENRY C., Ames, Ia. 1894.
- WALLACE, MRS. NANNIE C., Des Moines, Ia. 1894.
- WATTERSON, HON. HENRY, Louisville, Ky. 1895.
- WEYMAN, MRS. MARTHA STOCKTON LOTHROP, Fitchburg, Mass. 1895.
- WHITE, HENRY ALEXANDER, M.A., PH.D., D.D., Lexington, Va. First year.
- WHITE, HON. JAMES B., Fort Wayne, Ind. 1891.
- WILLFORD, WILLIAM, Canton, Fillmore County, Minn. 1892.
- WILLIAMS, J. J., Des Moines, Ia. 1893.
- WILLIAMSON, LANDON CABELL, 216 Indiana Avenue, Washington, D. C. 1893.
- WILLIAMSON, SAMUEL, ELADSI, Cleveland, O. 1891.
- WILLOUGHBY, REV. J. W. C., Washington College, Tenn. 1891.
- WILLSON, PROF. FREDERICK N., Princeton, N. J. 1892.
- WILSON, E. FULLERTON, Washington C. H., O. 1895.
- WILSON, JAMES E., P. O. Box 27, Washington, D. C. 1893.
- WILSON, JOHN H., Springfield, O. 1893.
- WILSON, L. M., Binghamton, N. Y. First year.
- WILSON, THOMAS HUDSON, Binghamton, N. Y. First year.
- WILSON, W. S., Springfield, O. 1893.
- WOOD, ANDREW TREW, Elmwood, Hamilton, Ont. First year.
- WOOD, MRS. JANE WHITE, Elmwood, Hamilton, Ont. First year.
- WOODS, MICAHAH, Charlottesville, Va. 1895.
- WOODSIDE, REV. NEVIN, 25 Granville Street, Pittsburg, Pa. First year.
- WRIGHT, RICHARDSON L., 4308 Frankford Avenue, Philadelphia, Pa. 1891.
- WRIGHT, COL. THOMAS T., Nashville, Tenn. First year.
- WRIGHT, WILLIAM J., 214 Garfield Place, Brooklyn, N. Y. 1893.
- WYLIE, WALKER GILL, 28 West Fortieth Street, New York City, N. Y. 1894.
- YOUNG, HON. HUGH, Wellsboro, Pa. First year.

SUPPLEMENTAL LIST OF MEMBERS.*

- ARMOUR, W. C., Harrisburg, Pa. 1896.
ALRICKE, LEVI B., Harrisburg, Pa. 1896.
BLAIR, JOHN SYLVANUS, 1416 F Street, Washington, D. C. 1896.
BRADBURY, MRS. MARY ANNA, 5441 Wayne Avenue, Germantown, Philadelphia, Pa. 1896.
Born in Philadelphia, Pa.; great-granddaughter of Robert Aiken, who printed the first English edition of the Bible in America, at Philadelphia, in 1781, 1782.
BOYD, JOHN YEOMANS, 124 Pine Street, Harrisburg, Pa. 1896.
Born in Danville, Montone County, Pa.; son of James Boyd and Louise Yeomans; wholesale coal dealer.
BOYD, JAMES, Harrisburg, Pa. 1896.
Born in Northumberland County, Pa.; son of John C. Boyd and Hannah Montgomery; wholesale coal dealer.
BROWN, DR. JAMES MORRISON, 421 Maclay Street, Harrisburg, Pa. 1896.
Born in Chattanooga, Tenn.; physician; medical examiner Pennsylvania Railroad Relief Department.
BELLAS, THOMAS H., 1634 Prairie Avenue, Chicago, Ill. 1896.
BOYD, D. TRUMAN, Harrisburg, Pa. 1896.
BARNETT, JAMES E., Washington, Pa. 1896.
PARNETT, MISS M. B., Washington, Pa. 1896.
BRADIN, OLIVER, 117 N. Twenty-first Street, Philadelphia, Pa. 1896.
BARBER, SPENCER F., Harrisburg, Pa. 1896.
BARNETT, JAMES T., Harrisburg, Pa. 1896.
BRYAN, REV. WM. PLUMMER, Pastor Church of the Covenant, Chicago, Ill. 1896.
COCHRAN, JAMES WASSON, 990 Boyden Road, Columbus, O. 1896.
Born in Lexington, Ky. For genealogy see that of Sam. P. Cochran, Dallas, Tex., Volume 7, page 291. Fire insurance.

*The members whose names are given above are those who have joined the present year, whose biographical sketches are published for the first time, and of old members that desired considerable corrections in the matter concerning them heretofore published. In the next volume their names will be placed in the general list in alphabetical order.

CREIGHTON, GEORGE E., Wishart, Office Pennsylvania Railroad, Harrisburg, Pa. 1896.

Born in Philadelphia, Pa.; father Scotch-Irish, born in Ireland; mother of Scotch-Irish parents; superintendent Middle Division Pennsylvania Railroad.

CLARK, JOSEPH NELSON, M.D., 1111 North Third Street, Harrisburg, Pa. 1896.

Born near Dillsburg, York County, Pa.; son of James Clark and Margaret E. Nelson; physician and druggist; Sergeant Major Seventh Regiment Pennsylvania Reserve Corps; member of Harrisburg school board; trustee and superintendent reviewing department Westminster Presbyterian Church, Harrisburg, Pa.

CHAMBERS, REV. GEORGE, D.D., Harrisburg, Pa. 1896.

CONWAY, REV. DAVID, St. Joy, Pa. 1896.

COOPER, JOHN T., 1068 Avery Street, Parkersburg, W. Va. 1896.

Born in Parkersburg, W. Va.; son of John Thomas Cooper and Louisa L. Cooper; John Thomas Cooper, Sr., son of James and Nancy Cooper (Virginia), Louisa L. Linn, daughter of Robert and Catherine Linn (Virginia); lawyer; B.S. West Virginia University; B.A. Howard University; deacon in Presbyterian Church; instructor in Parkersburg High School; secretary Mt. Olivet Lodge, A. F. and A. M.; Recorder of Calvary Commandery, K. T., Parkersburg.

DUNGAN, WARREN SCOTT, Chariton, Ia. 1894.

Born at Frankfort Springs, Beaver County, Pa.; son of David Davis Dungan and Mary Davis Dungan; great-great-grandson of John Scott, who settled in Bucks County, Pa., about 1725. John Scott the first had three sons—Dr. Moses, who was a surgeon; Matthew, who was a captain; and John, who was Commissary General of the Pennsylvania Line—all in the patriot army of the Revolution; Mr. Dungan was a great-grandson of John Scott the second; Mrs. Benjamin Harrison was a great-granddaughter of John Scott the second; and Mrs. Lucy Hayes was a great-granddaughter of Capt. Matthew Scott. Mr. Dungan was named for Col. Joseph Warren Scott, late of New Brunswick, N. J., who was a son of Dr. Moses Scott; Col. Scott, of New Brunswick, was one of the leading lawyers of New Jersey; Senator in Ninth General Assembly of Iowa; Representative in Eighteenth and Nineteenth General Assemblies; Lieutenant Governor elected in 1893 for two years; was a delegate to the

Republican National Convention at Philadelphia in 1872, and a Grant Presidential Elector for the Seventh Congressional District; in the Union Army for over three years during the rebellion, and was mustered out lieutenant colonel Thirty-fourth Iowa Infantry, and brevet colonel, U. S. V.; three times chosen by the Des Moines Presbytery a delegate to the General Assembly of the Presbyterian Church; an elder in the Presbyterian Church of Chariton, Ia.

DAVIDSON, JAMES WOOD, Box 644, Washington, D. C. 1896.

Born in Newberry County, S. C., March 9, 1829; son of Alexander Davidson, who was a son of Alexander Davidson, Sr., a native of Cromarty, Scotland, who emigrated to Ireland, and about 1750 to Craven County, S. C.; graduated with distinction in the South Carolina College, Columbia, S. C., in 1852, receiving the degree of M.A. in 1855; professor of Greek, Mt. Zion Collegiate Institute, Winnsboro, S. C., five years; during the war served under Stonewall Jackson, in Virginia, part of the time as adjutant of infantry regiment; lost everything in the war; lived eleven years in New York City; moved to Florida in 1884; represented Dade County in the Constitutional Convention, 1885; and in the State Legislature in 1887; moved to Washington for temporary residence in 1887; published "The Living Writers of the South" in 1869, "A School History of South Carolina" in 1869, "The Correspondent" in 1886, "The Poetry of the Future" in 1888, and "The Florida of To-day" in 1889; member of Advisory Committee on Spelling and Pronunciation of Standard Dictionary, in 1893; engaged now in writing a "Dictionary of Southern Authors."

DONAGHEY, JOHN, Providence, R. I. 1896.

DULL, DANIEL M., Harrisburg, Pa. 1896.

DINSMORE, JOHN WALKER, D.D., 46 North Eighth Street, San José, Cal.

Born in Washington County, Pa., in the large country house on the estate of his ancestors, which now shelters the fifth generation of his name and blood; son of William and Rebecca Anderson Dinsmore; Scotch-Irish to the marrow, all his ancestors being of that race; two of his forefathers were officers in the Revolution; one was an officer in the colonial wars; one was a charter member of the Society of the Cincinnati; others have been active members in every war in America since; graduated from Washington College, Pa., and Allegheny Theological Sem-

inary; missionary in Wisconsin; for twenty-one years pastor of a very large congregation in Bloomington, Ill.; now pastor of First Presbyterian congregation, San José, Cal.; was for many years a Director in McCormick Theological Seminary; a member of the General Assembly's Board of Aid for Colleges; Moderator of the Synod of Illinois; by appointment of the President of the United States a Visitor to the Naval Academy in 1883, and to West Point in 1893; Director of San Francisco Theological Seminary, and President of the Board, in 1894; member of the Executive Committee of the Scotch-Irish Society of America; degree of LL.D. conferred by Washington and Jefferson College.

ELY, REV. GEORGE WILSON, Columbia, Pa. 1896.

Born in Hamilton Square, N. J.; grandfather on mother's side was Robert Bellville; his great-grandfather, Philips Bellville, was a Huguenot; his mother was a Barr, a genuine Scotch-Irish woman; minister of the gospel; pastor of the Presbyterian Church at Columbia.

EVANS, ELIZABETH HENDERSEN, Portsmouth, O. 1895.

Born in Middleton, O.; daughter of Joseph Hendersen and Sarepta Campbell Denham, of Middleton, O.; granddaughter of William Hendersen and Nancy Jamieson, of Crossland, County Derry, Ireland; great-granddaughter of William Hendersen and Nancy Wells, of Crossland, County Derry, Ireland; member of Board of Managers of the Presbyterian Hospital and Woman's Medical College, of Cincinnati, O.

ELDER, REV. JAMES S., D.D., Clarion, Clarion County, Pa. 1896.

Born in Eldersridge, Indiana County, Pa.; son of David and Juliana Elder; minister of the gospel.

EVANS, MISS LILIAN SLAYMAKER, 432 Locust Street, Columbia, Pa. 1896.

Born in Columbia, Pa.; daughter of Samuel Evans and Mary Shoch; granddaughter of Alexander Evans and Hannah Slaymaker; great-granddaughter of Samuel Evans and Frances Lowrey; great-great-granddaughter of Alexander Lowrey and Anna West; first member of Daughters of the American Revolution in Pennsylvania, and organized Donegal Chapter in Lancaster County, Pa., April, 1892.

ELDER, JOHN WILSON, M.D., Clarion, Pa. 1896.

Born in Limestone Township, Clarion County, Pa.; physician. See biographical sketch of Rev. J. S. Elder.

ELKIN, JOHN PRATT, Indiana, Pa. 1896.

Born in Smicksburg, Indiana County, Pa.; son of Scotch-Irish parents; lawyer; school director; trustee Normal School; member of the Legislature, delegate Republican National Convention at St. Louis in 1896, Deputy Attorney-general of Pennsylvania.

FRASER, ABEL MCIVER, Staunton, Va. 1895.

Born in Sumter, South Carolina; pure Scotch-Irish extraction on both sides; Presbyterian minister; pastor of Mt. Horeb, Walnut Hill, and Bethel Churches in the Presbytery of "West Lexington," of the Southern Church, and recently pastor of the First Church of Staunton, Va.

FENNER, MRS. JOSEPH, 406 Chestnut Street, Harrisburg, Pa. 1896.

Born in Belfast, Ireland; father Scotch, mother Irish.

FLEMING, SAMUEL WILSON, 104 South Street, Harrisburg, Pa. 1896.

Born in Harrisburg, Pa.; son of Robert Jackson Fleming, son of Samuel Fleming, son of Robert Fleming, who left Ulster in 1746 and first settled in Chester County, Pa.: merchant; mayor of Harrisburg.

FULTON, JOHN. First year.

Scotch-Irish, born in County Tyrone, Ireland; educated at Erasmus Smith's School and at Ardtrea Classical Seminary; studied civil engineering in Dublin; superintending works and completing North Branch canal, Pa., 1848-52; assistant engineer Junction canal, 1852-54; assistant engineer Barclay railroad, 1854-56; resident civil and mining engineer Huntingdon and Broad Top Railroad Company, 1856-74; chief engineer Bedford and Bridgeport railroad, under Pennsylvania Railroad Company, 1870-73; general mining engineer, Cambria Iron Company, 1874-87; general superintendent C. I. Company, 1887-88; general manager Cambria Iron Company, 1888-92; retired from service of C. I. Company, 1893; assistant geologist for Cambria and Somerset Counties, under Prof. J. P. Lesley, State Geologist, second geological survey of Pennsylvania, 1887; now (1896) practicing profession of mining engineer and interested in coke manufacture; Mr. Fulton is a member of American Institute of Mining Engineers, American Philosophical Society of Philadelphia, and author of treatise on "The Manufacture of Coke," etc.

FOSTER, MAJ. R. H., Harrisburg, Pa. 1896.

GEDDES, CHARLES KING, Williamsport, Pa. 1896.

Born October 2, 1834, in Newville, Cumberland County, Pa., and is the fourth son and fifth child of Dr. John Peebles Geddes and

Catharine Irwin Maclay, both of pure Scotch-Irish lineage. His father was the son of Dr. John Geddes and Elizabeth Peebles, a grandson of William Geddes and Sarah McAllen, and a great-grandson of James Geddes and Margaret Hamilton Muir, who, with their three sons, Paul, William, and Samuel, emigrated from County Antrim, Ireland, to Pennsylvania, in 1752, and settled first in Chester County, and afterwards near Derry Church, in Lancaster, now Dauphin County, Pa. His mother was a daughter of Hon. William Maclay and Margaret Culberton, a granddaughter of John Maclay and Jane Dickson, and a great-granddaughter of Charles Maclay and Eleanor Query, who, with their infant son, John, emigrated from County Antrim, Ireland, to Pennsylvania in 1734, and settled first in Chester County, and afterwards in what is now Lurgan Township, Franklin County, Pa. Mr. Geddes graduated from Jefferson College, Cannonsburg, Pa., August 4, 1852; and afterwards taught in various localities in Pennsylvania, Missouri, Virginia, Mississippi, Louisiana, and Ohio. During this time he studied law, and was admitted to the bar in Pittsburg, Pa., September 4, 1858, but did not begin practice until the fall of 1864, when he settled in Williamsport, Pa., where he still continues to reside and practice his profession.

GEARHEART, WILSON M., Danville, Pa. 1896.

Born in Gearheart Township, Northumberland County, Pa., lineal descendant of Joseph Martin, who was born in Londonderry, Ireland, and came to America in 1800 and settled in Lancaster County, Pa., where he married Sarah Houston, whose ancestry came from Scotland about 1670; grandson of Joseph Martin and Sarah Houston; son of Martha Martin and John Gearheart; attorney and chief clerk State Department, Harrisburg; clerk in Provost Marshall's office as a boy during the war; prothonotary and clerk of courts of Montone County, Pa., for twelve years; chief clerk of State Department, Harrisburg, and Secretary of Board of Pardons for eight years; Secretary of Pennsylvania Committee of Columbian Exposition 1891-93.

GAUSE, HARRY TAYLOR, Wilmington, Del. 1896.

Born in Wilmington, Del.; son of John Taylor Gause and Martha Jane Flinn; on mother's side grandson of Elizabeth Bigger Carey and John Flinn; great-grandson of Andrew Carey and Mary Ann Bigger, who came to America in 1793; great-great-grandson of Anthony Carey, of Donaghadu, County Down, Ireland, and Jane Wright; the family of Carey were offshoots of

the original stock of Careys, founded in Somersetshire, England, since the Norman Conquest; Mary Ann Bigger, of Belfast, Ireland, was the daughter of Joseph Bigger and Sarah Ponsonby, daughter of Rt. Hon. John Ponsonby, of Dublin, Ireland (brother of Earl of Bessborough), and Lady Elizabeth Cavendish; Rt. Hon. John Ponsonby was the son of Baron Brabazon Ponsonby, first Earl of Bessborough, son of Baron William Ponsonby, Viscount Duncannon, son of Sir John Ponsonby; the Flinns were Scotch-Irish from Ulster, originally descended directly from the McDonnells, one of the oldest of the Scotch families; on father's side grandson of Harlan Gause and Rebecca Taylor; great-grandson of William Gause and Mary Beverley, daughter of Samuel Beverley and Ruth Jackson; Samuel Beverley was the son of William Beverley, son of Samuel Beverley, of Bally Macree, County Antrim, Ireland; came to America in 1712. This Beverley family is identical with the old Yorkshire English family of Beverley, whose pedigree goes back into early times; H. T. Gause's mother is Rebecca Taylor, daughter of John Taylor, son of Abraham Taylor, and Jane Stewart, daughter of Alexander Stewart; Alexander Stewart was kidnapped with many other Scottish youths in 1696 or 1697, and was brought to America early in 1697, and indentured or sold for a term of service; this kidnapping of a whole shipload of children belonging to such excellent Scottish families as Fraser, McDonald, Stewart, Bruce, Douglass, was one of the most mysterious and interesting cases of the kind that history records; graduate of Yale, class of 1873, S.Ph.B.; married October 21, 1874, to Virginia Gregory Ingersoll, daughter of ex-Gov. Charles R. Ingersoll, and grand-daughter of Admiral Gregory, U. S. N.; Vice President and Secretary of the Harlan and Hollingsworth Company, builders of steamships, railway cars, architectural cabinet works, etc.

GALBRAITH, BERTRAM GILLESPIE, 1530 North Second Street, Harrisburg, Pa. 1896.

Born in Bainbridge, Lancaster County, Pa., September 7, 1845; son of Bertram G. and Elizabeth F. Galbraith; grandson of Col. Bertram Galbraith, of local Revolutionary fame; junior partner of Galbraith Brothers, Granolithic Paving Road Company.

HANNA, CHARLES AUGUSTUS, Lincoln, Neb. 1895.

Born at Cadiz, Harrison County, O., December 28, 1863; son of Neri Augustus and Eliza Jane Phillips Hanna, both now liv-

ing at Cadiz, O.; grandson of John Evans Hanna (President Judge Eighth Ohio Judicial Circuit in 1840-47 and 1854) and Susanna Robertson Hanna, of McConnellsville, O.; and of John and Elizabeth Gilmore Phillips, of Cadiz, O.; great-grandson of John Hanna (first Auditor and Associate Judge, Harrison County, O.), and Anne Leonard Hanna, of Westmoreland County, Pa., and Harrison County, O.; and of Robert and Beulah Stanley Robertson, of Loudoun County, Va.; and of William and Rachel Hamilton Phillips, of West Nottingham Township, Chester County, Pa.; and of Samuel Gilmore (lieutenant Second Ohio Militia, War of 1812) and Elizabeth Buchanan Gilmore, of Cadiz, O.; and great-grandson of John Hanna, who settled in Ligonier Valley, Westmoreland County, Pa., about 1770; and of James Leonard (born in Enniskillen, County Fermanagh, Ireland) and Mary Finley Leonard, daughter of John Finley, who emigrated from County Armagh, Ireland, landing in Philadelphia September 28, 1734; and of Martha Berkley Finley, of Westmoreland County, Pa.; and of John Robertson (born in Edinburgh), and Eleanor Dick, of Alexandria, Va.; and of Zachariah and Susanna Mendenhall Stanley (Quakers) of Loudoun County, Va.; and of Thomas Phillips (member in 1776 of Capt. Ephraim Blackburn's West Nottingham Company in Col. Evan Evan's second battalion of Chester County Militia) and Janet Blair Phillips, of West Nottingham Township, Chester County, Pa.; and of Robert and Martha McMillen Hamilton, of Cecil County, Md.; and of Nathaniel and Sarah McFadden Gilmore, of County Cavan, Ireland; and of William Buchanan, of County Londonderry, Ireland, and Washington County, Pa.

HALL, REV. THOMAS CUMMING, 408 North State Street, Chicago. 1896.

Born in Armagh, Ireland; son of Dr. John Hall, of New York; came to America in 1857; entered Princeton in 1875, and graduated in 1879; entered Union Theological Seminary in 1879, and graduated in 1882; studied in Berlin and Göttingen; first pastorate, Omaha; went from there to Chicago in 1886; pastor Fourth Presbyterian Church, Chicago.

HACKETT, MRS. HELEN FRANCES, Emlen Street, Germantown, Philadelphia, Pa. 1896.

Born in Philadelphia; daughter of Rev. John Chambers, born in Stewartstown, County Tyrone, Ireland, and Helen McHenry, great-granddaughter of Rev. Francis McHenry, of County An.

trim, Ireland, who came to America an ordained minister of the Presbyterian Church in 1735, and was made pastor of the Deep Run and Neshaminy congregations in Bucks County, Pa.

HAYES, DANIEL, Silverton, Colo. 1896.

Born in Eastern Ontario, Canada; grandfather on father's side born in County Antrim, Ireland; mother's ancestors came from Scotland; mill man.

HENDERSON, MISS NANCY, "The Hamilton," Washington, D. C. 1896.

Born near Middletown, Butler County, O.; daughter of Joseph Henderson, native of Londonderry County, Ireland, and Sarepta Campbell Denham; granddaughter of William Henderson and Nancy Jamieson, Londonderry County, Ireland; great-granddaughter of William Henderson and Nancy Wells, of Londonderry County, Ireland.

HUFFMASTER, JAMES TAYLOR, Galveston, Tex. 1896.

Born in Newport, Ky., July 30, 1842; son of James Weitzell Huffmaster and Sarah Canfield Herrington, widow of Abram William Cottle; she was a daughter of Daniel Herrington, a soldier of the American Revolution, and Mary McCrea, who was a daughter of Thomas McCrea and Elizabeth Mills, daughter of John Mills; Thomas McCrea was a son of John McCrea and Hannah Hicks, daughter of John Hicks; Thomas McCrea emigrated with his family to America soon after the Revolution, and settled in Crawford County, Pa., where he died in 1813; Mary McCrea Herrington died in Newport, Ky., in 1851; Sarah Canfield Herrington Huffmaster died in Galveston, Tex., in 1892; the McCrea family lived in Londonderry and Tyrone County, Ireland; ancestors were in Derry during the siege of 1688; Confederate soldier in the Civil War, and was in the battles of Barbourville, Ky., Mill Spring, Shiloh, and Murfreesboro, where he was severely wounded and captured; bank accountant; local preacher.

HOUSTON, ARCHIBALD WOODS, Toledo, O. 1895.

Born in Waynesboro, Augusta County, Va.; son of Rev. William Wilson Houston, D.D., and Mary E. Waddell; paternal grandparents Matthew Hall Houston and Catherine Wilson Houston; Hugh Houston came from Wightonshire, Scotland, to Ireland; there he married Sarah Houston, of the County of Antrim (Ireland) family of Houstons; their son Samuel Houston married Margaret McClung, and their son John Houston mar-

ried Margaret Cunningham; this John Houston came to America early in the eighteenth century; remained for a time in Pennsylvania, and then removed to "Borden's Grant," prior to 1750, now in Rockbridge County, Va.; this son, John Houston, married Sarah Todd; their son, Matthew Houston, married Patsey Cloyd, and their son, Matthew Hall Houston, married Catherine Cunningham Wilson; on mother's side, the great-great-grandson of Rev. James Waddell, the "Blind Preacher," of Revolutionary fame; manufacturer of iron and steel.

HOPKINS, MRS. ELLEN MARIA DUNLAP, 25 East Thirtieth Street, New York City. 1896.

Born in New York City; great-great-granddaughter of the Rev. Robert Dunlap, first Presbyterian minister settled in Brunswick, Me.; came to this country in 1719 from Barrilla, County Antrim, Ireland; direct descendant of the Dunlaps, of Dunlap, of which family was Sir William Wallace.

HERSH, GRIER, York, Pa. 1896.

Born in York, Pa.; descended from Col. Robert McPherson, Col. David Grier, Capt. William McClelland, Archibald McLean, and others; President of York National Bank.

HARVEY, CAPT. JOHN C., Harrisburg, Pa. 1896.

HAMILTON, A. BOYD, Harrisburg, Pa. 1896.

The following is a short sketch of the Scotch-Irish ancestry of Mr. A. Boyd Hamilton, who was elected a member of the Society at its Harrisburg meeting, but who died October 28, 1896:

James Hamilton and Katharine, his wife, emigrated from Lanarkshire, Scotland, to "free lands of Ulster," in Ireland, where he became a considerable land owner; their only child, John, was born 1702, and died June 5, 1775; he married in 1748, his second wife, Jane Allen (born 1715, and died February 4, 1791), daughter of Robert and Mary Allen, and granddaughter of Capt. Thomas Allen, of Royal Navy; their son John was born June 17, 1745, and died August 28, 1793; served as a captain in the war of the American Revolution, in two companies, 1776 and 1781; married in December, 1772; Margaret Alexander was born March 17, 1754, and died August 22, 1835, at Fermanagh, Juniata County, Pa., daughter of Hugh Alexander and Martha Edmeston; their son Hugh was born June 30, 1785, at Fermanagh, Juniata County, Pa., and died at Harrisburg, Pa., September 3, 1836; an ancestor, Adam Boyd, was an officer in the army of

Charles L., Scottish division, sent to Ireland June 5, 1649; one of his sons was Rev. Adam Boyd, whose son, Adam Boyd, was also a Presbyterian minister; in 1714 John, son of Adam, came to Philadelphia; in 1715 married Jane Craig; their son John, born 1716, married in 1744 Elizabeth, daughter of Sir William Young, an Ulster baronet; their eldest son was Adam, father of Rosanna; Adam Boyd Hamilton, eldest son of Hugh and Rosanna Hamilton, was born at Harrisburg, Pa., September 18, 1808, and died October 28, 1896, the last survivor of a family of ten children.

HAMILTON, HUGH, Harrisburg, Pa. 1896.

HERR, DANIEL COYLE, Harrisburg, Pa. 1896.

JOHNSON, R. V., Washington, Pa. First year.

Born September 23, 1841; son of John Johnson and Rebecca Van Eman, of Scotch-Irish parentage on both sides; surveyor; married Miss West Anna Lee, of Cross Creek, Pa.

JACKSON, EDWIN WALLACE, Harrisburg, Pa. 1896.

Born in Big Beaver Township, Beaver County, Pa.; paternal great-grandfather Samuel Jackson, born in Scotland, removed to County Armagh, Ireland, about 1750, and thence to America about 1798; paternal grandparents, James Jackson and wife, Nancy Shields, born in County Armagh, as was maternal grandfather, Matthew Mitchell; maternal grandmother born during voyage of her parents from Ulster to America; parents, Samuel Stewart Jackson and Nancy Mitchell, born in Pennsylvania; attorney at law; member Pennsylvania Legislature, 1875-1878.

KING, EDGAR L., Harrisburg, Pa. 1896.

KUNKEL, MRS. ELIZABETH CRAIN, 17 South Front Street, Harrisburg, Pa. 1896.

Born in Harrisburg, Pa.; daughter of Dr. William Rutherford and Eleanor Reed Crain; granddaughter of Col. Richard M. Crain, war of 1812-1815; great-granddaughter of Hon. Robert Whitehall; great-great-granddaughter of Capt. Adam Reed, who fought in the French and Indian War, 1755; wife of Hon. John C. Kunkel, member of Congress, 1854; president of the Home for the Friendless, of the city of Harrisburg.

LYNN, SAMUEL, Whitinsville, Mass. 1896.

Born in Gorton, Aghadowey, Londonderry County, Ireland; came to Boston, Mass., July 21, 1881; bookkeeper; elder in Wilkinsville United Presbyterian Church, Sutton, Mass.

MACRUM, ISAAC ALLEN, Portland, Ore. 1896.

Born in Pittsburg, Pa., April 7, 1842; ancestors on father's side came from Scotland to County Down, Ireland; ancestors on mother's side came from England to County Down, Ireland; son of Samuel Barker Macrum and Jane Allen, born and married in Ireland; came to America about 1830; went to Oregon in 1871; lawyer; teacher in high schools; cashier Mechanics National Bank ten years; State Railroad Commissioner, State Legislator 1893-1896.

MENEeley, GEORGE W., Sandy Run, Luzerne County, Pa. 1896.

Born in Tamaqua, Schuylkill County, Pa., September 30, 1856; son of Alexander and Mary (Davis) Meneeley, natives of the North of Ireland, who came to this country in 1842 and located in Tamaqua; in the family were nine children; at the age of six years George W. began working in the mines at Eckley, and has since followed mining in nearly every capacity; in 1886 he entered the employ of the M. S. Kemmerer Coal Company as inside foreman, which position he still retains; was married April 30, 1889, to Miss Jennetta Lester, of Sandy Run; member of the P. O. S. of A. Camp 91, of Hazleton; Junior Order of United American Mechanics; member school board of Foster Township.

MOORE, MAJ. JOS. ADDISON, Camp Hill, Cumberland County, Pa. 1896.

Born in Shirleysburg, Huntingdon County, Pa.; son of Dr. James Moore and Harriet Barton; his ancestors, Robert and Margaret Moore, emigrated from Derry County, Ireland, early in the eighteenth century to Maryland; one of eight brothers who were all in the Union army at one time; first sergeant Company D., Fifth Pennsylvania Infantry, August 17, 1861, took the field as first lieutenant under Gen. John W. Geary, under whom he served all through the war; after the Antietam battle his company was transferred and became Company B, One Hundred and Forty-seventh Pennsylvania Infantry, and in February, 1863, he was commissioned captain, commanding at Chancellorsville and Gettysburg in the east, and Lookout Mountain, Chattanooga, Taylor's Ridge, Cassville, Rocky Face Ridge, Dug Gap, Resacca, and New Hope Church, Ga., in the southwest; was severely wounded at New Hope Church; brevetted major for gallant and meritorious service; at the close of the war resumed mercantile pursuits at Pittsburg, Pa.; in 1867 took charge of White Hall Soldiers' Orphan School at Camp Hill, Pa.; in 1869 was married to Miss Lizzie C., daughter of Jacob and Elizabeth Kline, of Mechanicsburg, Pa.; dealer in real estate.

MILLER, WILLIAM, Silverton, Colo. 1896.

Born in Ture, County Donegal, Ireland; son of William Miller and Jean Calhoun.

MILLER, JOHN S., Harrisburg, Pa. 1896.

MIDDLETON, WILLIAM H., Harrisburg, Pa. 1896.

MONTGOMERY, JOSEPH, Harrisburg, Pa. 1896.

MARTIN, REV. SAMUEL A., D.D., President Wilson College, Chambersburg, Pa. 1896.

MEGINNESS, EDWIN E., Steelton, Pa. 1896.

MEGINNESS, JOHN F., Williamsport, Pa. 1896.

Born in Lancaster County, Pa., July 16, 1827; Scotch-Irish ancestors came from County Down; great-grandfather served in the Revolutionary War; journalist.

MARTIN, MRS. MARY SHARON, 271 North Limestone Street, Springfield, O. 1896.

Born in Mercersburg, Pa.; daughter of Abram Smith McCoy, and Harriet Newell Sharon McCoy, who was a daughter of Rev. James Russell Sharon. William Sharon, of Ayrshire, Scotland, removed to Ulster County, Ireland; his son, James Sharon, married Elinor Finley in Ulster, Ireland; removed to Cumberland County, Pa., and settled near Blue Mountains, in 1737; his son, Hugh Sharon, who was prominent in the colonial war, had a son Samuel, who was lieutenant in the Revolutionary War in 1776; was a Justice of the Peace; married Sarah Russell; their eldest son, James Russell Sharon, pastor for thirty-six years of the Churches of Paxtang and Derry; married, Esther Culbertson, daughter of James Culbertson, of "Culbertson Row," near Chambersburg; their daughter, Harriet Newell Sharon, married Abram Smith McCoy, a descendant of Hon. Robert Smith, of Smiths' Run, Montgomery Township, Pa.

McCORKLE, THOMAS E., Lexington, Va. 1895.

Born February 27, 1845; son of Thomas McCorkle and Susan Alexander; Thomas McCorkle, son of John McCorkle, who was a lieutenant in Morgan's Riflemen, and died of a wound received at the battle of Cowpens in 1781; Susan Alexander was a daughter of William Alexander, son of William, son of Robert, who emigrated from County Antrim, Cunningham Manor, Ireland, 1740; lawyer.

McCOOK, COL. JOHN J., 120 Broadway, New York City. 1893.

For historical sketch of the McCook family see "Scotch-Irish in America," Vol. VI., p. 161.

McCRAVY, SAMUEL TUCKER, Spartanburg, S. C. 1896.

Born in Spartanburg, S. C.; lawyer.

McCULLOCH, HENRY MARTYN, Presho, N. Y. 1896.

Born in Tioga, Pa.; son of Rev. S. J. McCulloch, son of John McCulloch and Mary Williamson, of Cumberland County, Pa.; Mary Williamson was the daughter of M. B. Thorp, son of William Thorp and — Rose, of Philadelphia, who came from Derry, Ireland, about 1750; collaterally descended from Sir William Wallace; farmer and miller.

MCGINNES, PROF. LEMUEL E., Steelton, Pa. 1896.

Born in Perry County, Pa.; son of John C., son of John, son of James McGinnes; James McGinnes was born in the North of Ireland in 1739; came to America from County Down in 1790, and settled in Philadelphia; Superintendent of Public Schools; Principal of Duncannon (Pa.) Public Schools for three years; Principal of Steelton High School for seven years; Superintendent of Steelton Public Schools from 1888 to present time.

MCALISTER, JOHN BARR, 234 North Third Street, Harrisburg, Pa. 1896.

Born in Carroll County, Md.; physician; visiting physician Harrisburg Hospital.

MCPHERSON, JUDGE JOHN BAYARD, Harrisburg, Pa. 1896.

Born in Harrisburg, Pa., November 5, 1846; descended from Robert and Janet McPherson, who came to Pennsylvania before 1749, and settled in York (now Adams) County. Their son Robert was a man of prominence in that region, serving as captain in the Provincial Service (1758-9), and as lieutenant in the Continental Line (1777-79); was also a colonel of the York Associators (1775-76), and a member of the Provincial Conference, which met at Carpenter's Hall in January, 1775, and a delegate to the Constitutional Convention, 1776; he held various civil offices in his county, sheriff, treasurer, commissioner, justice of the peace, and member of the Legislature (1765-67); one of his sons, William, was a lieutenant in Col. Mile's Rifles, and was taken prisoner at the battle of Long Island, August, 1776, and exchanged in April, 1778; Robert's wife was Agnes Miller; William was married to Mary Carrick, of Emmitsburg, Md., and their son, John Bayard, was married to Catherine Lenhart, of York, Pa.; Elizabeth Wallace, of Harrisburg, was the wife of William McPherson, the eldest son of John Bayard, and their son is Hon. John Bayard McPherson, the subject of this sketch; he was born at Harrisburg November 5, 1846;

graduated from Princeton College in 1866; admitted to the bar in Harrisburg, 1870; served as district attorney of the county, 1875-78, and as Judge of the Common Pleas since 1882; in December, 1879, was married to Annie Cochran, daughter of Daniel W. Patterson, Judge of the Common Pleas in Lancaster County, Pa.

McCARRELL, J. M., Harrisburg, Pa. 1896.

McMEEN, ROBERT, Mifflintown, Pa. 1896.

McKINLEY, REV. R. A., D.D., Ph.D., Steubenville, O. 1896.

McCOOK, REV. HENRY C., 3700 Chestnut Street, Philadelphia, Pa. 1896.

McCLELLAND, THOMAS S., 417 Superior Street, Chicago, Ill. 1892.

Born at Sharon, Beaver County, Pa.; son of Thomas and Esther (Wilson) McClelland; graduated from Williams College, Mass., in June, 1864; entered Federal army (Sherman's command) in Georgia and mustered out in July, 1865; admitted to the bar and commenced practice in June, 1867; grandfather was William McClelland, who settled at Mt. Jackson, Lawrence County (formerly part of Beaver), Pa., in 1808, where his father was born in 1809; great-grandfather was Thomas McClelland, who from about 1760 to his death, in 1809, lived near Newburg, Cumberland County, Pa.; Presbyterian family; mother's family were Covenanters; tradition says that the family ancestors passed over into Ireland from Kirkcudbright, Scotland, at a period known as the "Ulster Plantation;" his maternal grandfather was Robert Wilson, born in North of Ireland; sailed from Belfast, landing at Philadelphia, Pa., in 1775; in October, 1776, he enlisted as a private in Hawkins Boone's Company, Twelfth Regiment, Pennsylvania Line, commanded by Col. William Cook, enrolled from Northumberland County, Pa.; on July 1, 1778, he was transferred to the Third Pennsylvania Regiment of the Line; he was in the battles of Brandywine, Germantown, Valley Forge, and other battles of the Revolution; he served four years and four months in the Revolutionary army under Washington; at close of his military service he married Sarah Friend, in the Path Valley, Franklin County, Eastern Pennsylvania, and moved to South Beaver Township, Beaver County, Pa., where there were born to them eleven children, Esther being the youngest, born in 1807, who married Thomas McClelland about 1830; on April 23, 1818, Robert Wilson, being sixty-nine years old, applied for a pension, which was granted; he died October 2, 1824; see "Records of War and Pension Offices," Washington, D. C., also "Pennsylvania Archives," Second Series, Vol. X., pages 764 and 479, also records

of probate of his will and estate at Beaver, Beaver County, Pa.; Robert Wilson has descendants living at Beaver Falls, Pa., Lima, O., Darlington, Pa., New Brighton, Pa., and various other places in the United States; in 1820 Robert Wilson filed in the pension office a statement in which he stated that his family consists of his wife, an old woman, one son twenty-one years old, named Robert, and one daughter thirteen years old named Esther; his other children had married or died.

NORCROSS, REV. GEORGE, D.D., 243 South Hanover Street, Carlisle, Pa. 1896.

Born near Erie, Pa.; son of Hiram and Elizabeth (McClelland) Norcross; grandson of John Norcross, who was born September 22, 1783, in the State of New Jersey, and his wife, Margaret McCann, who was born about 1790 in North Ireland; John Norcross was the son of Abraham Norcross and Nancy Fleming, both of New Jersey; maternal grandparents were Thomas and Sarah (Gibson) McClelland; Sarah Gibson was the youngest daughter of Hugh Gibson, the Pennsylvania captive, whose mother, Mary (McClelland) Gibson, was killed when he was taken captive by the Indians, July, 1756, at Robinson's Fort, in Sherman Valley, then in Cumberland County, Pa.; after his escape from the Indians, Hugh Gibson married Mary White in the town of Lancaster, Pa.; George Norcross, D.D. was graduated from Monmouth College, Ill., in 1861; studied theology in Chicago, Monmouth, and Princeton; was ordained at North Henderson June 6, 1865; has been pastor of the Second Presbyterian Church, Carlisle, Pa., since January 1, 1869; received degree from Princeton, 1879.

NICHOLSON, WILLIAM ALEXANDER, Union, S. C. 1896.

Born in Aberdeen, S. C.; eldest son of James and Mary Nicholson; senior member of the banking house of William A. Nicholson & Son, Union, S. C.; member of the Presbyterian Alliance, held in Toronto, September, 1892; member of the Constitutional Convention for South Carolina, September, 1895; member "State Board of Control."

ORR, JOHN G., Harrisburg, Pa. 1896.

Born at Willow Grove Mills, near Orrstown, Franklin County, Pa.; son of William Orr, born in Franklin County; grandson of Thomas Orr, born in County Donegal, Ireland; in early life lived on farm; ten years in banking at Carlisle, Pa.; eleven years manager and part owner of *Valley Spirit*, daily and weekly newspaper of Chambersburg; manager of *The Patriot*, daily newspaper at Har-

risburg, Pa.; president of the Children's Aid Society of Franklin County, Pa., founded in 1884; this society with its two departments, one for friendless and homeless children and the other a general hospital for all classes, is one of the most successful organizations in the state; for several years a ruling elder in the Middle Spring Church, and now ruling elder in Falling Spring Church, of Chambersburg.

OGELSBY, WARWICK MILLER, 919 North Second Street, Harrisburg, Pa. 1896.

Born in Harrisburg, Pa.; trust officer the Commonwealth Guarantee Trust and Safe Deposit Company.

PARKE, WILLIAM GILKERSON, Scranton, Pa. 1896.

Born in Wilkes Barre, Pa.; fifth generation from Arthur Parke, a Scotch-Irishman from Ulster; settled in Chester County, Pa., in 1720; son of Rev. N. G. Parke, D.D., of Pittston, Pa.; merchant; interested in the mining of anthracite coal; elder in the Green Ridge Presbyterian Church, Scranton.

PATTERSON, ROBERT, Uniontown, Fayette County, Pa. 1896.

Born in Manor Cunningham; son of James Patterson and Sophia Stewart Patterson, of Errity, County Donegal, Ireland; grandson of James Patterson, of Drumnoughil, County Donegal, Ireland.

PARKER, MRS. JAMES, Philadelphia, Pa. 1896.

PRINCE, MISS MARGUERITE McKENNA, Slatington, Pa. 1896.

Descended from the generation of Michael and Bidly Clyd, who emigrated from Derry, Ireland, in 1720, and settled in the old Irish settlement in Northampton County, Pa., which is eloquently referred to by Dr. Egle in his paper, which appears in this volume.

RALSTON, JAMES McALLISTER, Mechanicsburg, Pa. 1896.

Born near Newville January 14, 1823; in 1839 located near Carlisle; removed in 1870 to Mechanicsburg; great-grandson of Andrew Ralston, who settled near Newville in 1728; great-grandson (on mother's side) of Archibald McAllister, who located near Carlisle about 1728; both of these ancestors were from the North of Ireland, and some of his ancestors were in the siege of Derry; one great-grandmother was a McClure, and one grandmother was a McClintock; mother was Lucy McAllister; mother's uncles, James and John McAllister, settled in Georgia, on the Ogeeche River, at Fort McAllister, which was taken by Sherman in his march to the sea; two others lived and died in Lexington, Ky., and Winchester, Va.; farmer.

ROBERTSON, JOHN F., Steubenville, O. 1896.

RICHARD, ROBERT A., Carlisle, Pa. 1896.

ROGERS, G. W., Dayton, O. 1896.

Born in West Hanover Township, Dauphin County, Pa., 1819; removed to Ohio in 1836; son of Robert and Isabella Carr Rogers; grandson of Andrew Rogers; lieutenant in Col. Timothy Green's battalion, 1776, in the Revolution; great-grandson of William Rogers, who settled at the forks of Swatara and Monaday Creeks (then Lancaster County) prior to 1730; on the maternal side mother was Isabella Carr (or Kerr), daughter of John Carr, of Warwicks-town, Bucks County, Pa.; an Associator; in 1775 Trustee and Treasurer of Neshaminy Presbyterian Church; married Jane Wallace, daughter of James Wallace and Isabella Miller; daughter of Robert Miller, a son of William Miller, Sr., who came from Ireland prior to 1726. The latter donated the land in 1726 to Neshaminy Presbyterian Church, the original church and burying ground. James Wallace emigrated from North of Ireland prior to 1751; Trustee of Neshaminy Presbyterian Church, 1767; prominent member of Bucks County Committee of Safety, 1775-76; one of the Deputies from Bucks County to Conference of Provincial Deputies at Carpenter's Hall, 1774; member of Provincial Conference, Carpenter's Hall, 1776; Judge of Bucks County Courts, 1776-77; died in 1777; great-grandfather, Joseph Carr, from the North of Ireland prior to 1743; settled in Bucks County, Pa.; married Margaret Long, daughter of Andrew Long, of Bucks County, from the North of Ireland, about 1730; married Isabella Miller, daughter of William Miller, Sr., above named; G. W. Rogers was for a number of years Resident Trustee of the State Hospital for the Insane, Dayton, O.; a Director in the Dayton National Bank from its organization in 1865 to date; several years trustee of the First Presbyterian Church; retired merchant.

RUTHERFORD, WILLIAM SUMNER, Steelton, Pa. 1896.

Born at Paxtang, Dauphin County, Pa., October 29, 1871. Thomas Rutherford, the ancestor of William S. Rutherford, emigrated from Ireland to America about 1730; he was of Scotch descent; his father went to Ireland with William, Prince of Orange, and fought under him at the battle of the Boyne, and for bravery in battle was given a grant of land in the County Tyrone; clerk with the Pennsylvania Steel Company.

REED, JOSEPH R., Council Bluffs, Ia. 1894.

SCOTT, WILLIAM H., Philadelphia, Pa. 1896.

SIMONTON, JOHN W., Harrisburg, Pa. 1896.

Born in Hanover Township, Dauphin County, Pa.; paternal grandfather, Dr. William Simonton, born in County Antrim, Ireland, in 1755; came to Pennsylvania at the age of ten; received an academic and professional education as a physician; married Jane Wiggins, daughter of John Wiggins, Sr., of Paxtang, November 17, 1777; purchased a farm in West Hanover Township, 1784, where he lived until his decease, April 24, 1800; maternal grandfather, Rev. James Snodgrass, born in Bucks County, Pa., July 23, 1763; graduated from the University of Pennsylvania, 1783; studied theology under the direction of Rev. Nathaniel Irwin, pastor of the Church at Neshaminy; licensed to preach the gospel by the Presbytery of Philadelphia, December, 1785; ordained pastor of the Church and congregation of Hanover, Dauphin County, Pa., May 13, 1788; married Martha Davis, of Philadelphia; preached in Hanover for fifty-eight years, and died July 2, 1846, in the eighty-fourth year of his age, and was buried in Hanover churchyard; his father, Dr. William Simonton, born in Hanover Township, 1788; received a classical education; graduated at Medical Department of the University of Pennsylvania in 1809; and practiced medicine in Hanover successfully until his death, May 17, 1846; was buried in Hanover churchyard; represented his district in the Twenty-sixth and Twenty-seventh United States Congresses; married Martha Davis, daughter of Rev. James Snodgrass; she died April, 1862; lawyer; District Attorney of Dauphin County 1866 to 1869; elected President Judge of the Twelfth Judicial District of Pennsylvania in 1881 for ten years; reelected in 1892.

SMEAD, JANE STUART, Carlisle, Cumberland County, Pa. 1896.

Born in South Middleton Township, Cumberland County, Pa.; daughter of James T. and Martha J. (Woods) Stewart; granddaughter of Hon. John and Barbara (Stae) Stuart; great-granddaughter of Hugh and Ruth (Patterson) Stuart; granddaughter of Nathan and Jane (Means) Woods; great-granddaughter of William and Martha (Ramsey) Woods; great-great-granddaughter of William and Mary (Logan) Woods; great-granddaughter of John and Jean (Ramsey) Means; great-great-granddaughter of James and Janet Ramsey; paternal great-grandfather, Hugh Stuart, emigrated in 1784 from County Antrim, Ireland, to Cumberland County, Pa.; his ancestors were from Argyshire, Scotland; in 1790 he married Ruth Patterson, who had come over in childhood from Ulster or Scotland with her grandparents, William and Mary Patter-

son; John and Elizabeth (Cairns) Steen, parents of Mrs. John Stuart, also came from County Antrim in 1784; John and Barbara were married January 14, 1816; James T. and Martha J. (Woods) Stuart were married December 6, 1849; all other ancestors mentioned were of Scotch-Irish descent; William Woods, Sr., removed from Donegal to Cumberland County before 1749; Martha (Ramsey) Woods and Jean (Ramsey) Means were daughters of James and Janet Ramsey, who removed to Cumberland County before their death; the ancestors of John Means had emigrated from Ulster to Maine in 1718, and from there to Lancaster County, Pa., about 1720; wife of A. D. B. Smead, Esq.

SMILEY, CHARLES H., New Bloomfield, Pa. 1896.

Born in Shermansdale, Perry County, Pa.; ancestors on both sides Scotch-Irish; lawyer; soldier in the Civil War; prothonotary and clerk of courts of Perry; State Senator; President of Perry County Railroad Company.

SMYTH, ELLISON A., Pelzer, S. C. 1896.

Born in Charleston, S. C.; father, Thomas Smyth, D.D., born in Belfast, Ireland; forty-four years pastor Second Presbyterian Church, Charleston, S. C.; mother's father, James Adger, born in County Antrim, Ireland; merchant in Charleston, S. C., sixty years; mother's grandfather, Robert Ellison, born in County Antrim, Ireland; lived in South Carolina from 1744 until death; was Major Continental Army 1776; State Senator in 1792; Colonel Thirty-eighth Regiment, South Carolina Troops; member Legislature, and sheriff for many years; President Pelzer Manufacturing Company, and President Chicora Savings Bank; Pelzer Cotton Mills, four in number, largest in the South; Director in several financial, insurance, and other corporations; President Greenville, S. C., Board of Trade; captain Washington Artillery, Charleston, S. C., 1876; captain Greenville Guards, Greenville, S. C., 1892.

SMILEY, REV. GEORGE MILTON, B.D., 41 Exchange Street, Milford, Mass. 1896.

Born in Fitchburg, Mass., April 21, 1850; son of Charles, born January 26, 1819, settled in Fitchburg, Mass.; grandson of Elias, born July 10, 1783, settled in Jaffrey, N. H.; great-grandson of Dr. David, of Petersboro (see "History of Petersboro"), N. H., and Revolutionary soldier, born April 10, 1760; great-great-grandson of John, born in Ireland, 1720, and came with his father, three brothers, and one sister to America in 1727, and settled in Haverhill, Mass. (see "History of Haverhill and Windham, N. H.");

great-great-great-grandson of Francis Smiley, born in Londonderry, Ireland, 1689; Minister M. E. Church, New England Conference; served as pastor in West Medford, Worcester, Greenfield, Charlestown, Watertown, Ipswich; present pastor of a church of three hundred members; Chaplain Essex County Penal Institution, located at Ipswich; educated in public schools, Methodist seminary, and college and Drew Theological Seminary; Genealogical Historian of the American Smileys, volume in preparation.

SIMONTON, REV. WILLIAM, Emmittsburg, Pa. 1896.

SCOTT, WILLIAM H., Harrisburg, Pa. 1896.

SNODGRASS, FRANK P., Harrisburg, Pa. 1896.

SNODGRASS, ROBERT, Harrisburg, Pa. 1896.

Born in West Hanover Township, Dauphin County; son of Benjamin Snodgrass, and grandson of Rev. James Snodgrass, last pastor of Hanover Presbyterian Church, Dauphin County, Pa.; lawyer; prothonotary of Supreme Court of Pennsylvania, and Deputy Attorney-general of Pennsylvania.

STEWART, REV. GEORGE BLACK, 127 State Street, Harrisburg, Pa. 1896.

Born in Columbus, O.; son of Alexander Adams Stewart and Louisa Susannah Black; paternal grandparents James Stewart and Petershe Hill; maternal grandparents George Black and Mary Okesore; first three grandparents Scotch-Irish and the last Holland Dutch; clergyman; pastor Market Square Presbyterian Church, Harrisburg; Trustee of Princeton University; Trustee of Wilson College for Women.

WILSON, BENJAMIN F., Spartanburg, S. C. 1896.

Born in Sumter, S. C., March 12, 1862; minister of the gospel; President of Converse College. See Volume 5, "National Cyclopaedia of Biography."

WILSON, JOHN THOMPSON, Lexington, Va. 1895.

Born in Timber Ridge, Rockbridge County, Va.; son of James Patton Wilson, son of David Wilson, son of Nathaniel Wilson, who came to the Valley of Virginia from Pennsylvania about 1760; mother was the daughter of Matthew T. Jamison, the son of John Jamison, who came from Ireland when he was seven years old, with his uncle in 1728, and settled near Carlisle, Pa.; on reaching manhood he removed to Augusta County, Va., near Staunton; Secretary Mountain City Lodge, No. 67, A. F. and A. M., Va.; was Master Mountain City Lodge, No. 67, A. F. and A. M., Va.; Secretary Rockbridge Royal Arch Chapter, No. 25, Va.; High Priest

Rockbridge Royal Arch Chapter, No. 25, Va.; District Deputy Grand Master of Masons, District No. 37, Va.; President Y. M. C. A., Lexington, Va.; Secretary and Treasurer Rockbridge County Fair Company; Secretary and Treasurer Rockbridge Mutual Fire Insurance Company; Local Treasurer Life Insurance Company of Virginia; Local Treasurer Old Dominion Building and Loan Association, Richmond, Va.; Local Agent National Building and Loan Association, Staunton, Va.

WRIGHT, HON. ROBERT E., Allentown, Pa. 1896.

WALLACE, WILLIAM A., Harrisburg, Pa. 1896.

WALLACE, WILLIAM S., Philadelphia, Pa. 1896.

WALKER, JOHN H., Fannettsburg, Franklin County, Pa. 1896.

Born in Fannettsburg, Pa., in 1834; great-grandfather, Alexander Walker, emigrated from North of Ireland in 1737, and settled in Chester County, Pa.; removed to Path Valley, near Fannettsburg, in 1761; family driven off and barn burned by the Indians, March, 1763, but returned in 1764; grandfather, Samuel Walker, resided on Mansion farm, and died in 1808; father, James Walker, born there in 1796, and died in Fannettsburg in 1849; captain of "Washington Blues," and lieutenant of Company H., One Hundred and Twenty-sixth Pennsylvania Volunteers; member Legislature in 1861; tanner.

WALLIS, JOSEPH EDMUND, Galveston, Tex. 1896.

Born in Morgan County, Ala., April 30, 1835; son of Maj. Joseph Wallis, of Mechlinburg, N. C., and Elizabeth Crockett, daughter of Elijah Crockett, of South Carolina, and granddaughter of Gen. William R. Davie, of North Carolina; grandson of Rev. Joseph S. Wallis (formerly Wallace); great-grandson of John McKnitt Alexander, the Secretary of the Mechlinburg Convention making the Mechlinburg Declaration of Independence, May 19-20, 1775—all Scotch-Irish people—related to the Craighheads, Polks, Ramseys, Caldwells, Calhouns, etc.; wholesale merchant; private in the late war.

WALLACE, WILLIAM STEWART, 812 Girard Building, Philadelphia. 1896.

Born in Philadelphia May 30, 1862. Son of John Bower Wallace and Maria Louisa Le Page, daughter of Peter and Elizabeth (Gill) Le Page, French Protestants, from islands of Guernsey and Sark, respectively, who emigrated here with parents about 1818, and were children, respectively, of Peter and Mary Le Page and Philip and Mary (Baker) Gill; son of James Wallace,

of Warwick Township, Bucks County, Pa., and Mary Ford, of Monmouth County, N. J. (who was the daughter of James Ford, or Foord, and Mary Bower, daughter of Jacob Bower, all of New Jersey); son of Robert Wallace, of Warwick, Bucks County, Pa., and Mary Long, who was the daughter of Hugh Long and Mary Corbit, the former son of Andrew Long, from North of Ireland about 1730, the emigrant ancestor of the Longs of Bucks County, Pa., and Isabel Miller, daughter of William Miller, Sr., and Isabel —, who settled in Warwick, Bucks County, in 1726, one of the original settlers of S. I., settlement known as "Neshaminy" at that point; son of James Wallace, of Warwick, and Isabel Miller, who was the daughter of Robert Miller and —, he being the son of William Miller, Sr., above named; this James Wallace being the emigrant ancestor, coming from North of Ireland between 1720 and 1750 (exact date unknown); was Coroner of Bucks County; Trustee of Neshaminy Presbyterian Church; took prominent part in affairs of county and province during Revolution, being member of Committee of Safety and subcommittee of correspondence; member of Provincial Deputies at Carpenter's Hall, Philadelphia, June, 1774; member Provincial Conference in 1776 at Carpenter's Hall, Philadelphia; Judge of Civil and Criminal Courts of Bucks County in 1777. Attorney at law. Secretary Law Academy of Philadelphia, 1886; member of Law Academy, Historical Society of Pennsylvania, Sons of Revolution, Scotch-Irish Society of Pennsylvania; Secretary and Treasurer Kenilworth Inn Company, Bloomington Coal and Coke Company; Counsel for Central Coal and Coke Company, Auer Light Company, Etowah Iron Company, and other corporations.

For want of space list of State Societies and their members are omitted from this edition, but will doubtless be included in the next. They can be found in all preceding volumes.

CONTENTS OF PRECEDING VOLUMES.

THE following are some of the most important subjects in the different volumes. For the sake of brevity, the names of the authors are omitted, except in a few instances. These are given merely to show the character of contributors. Besides the formal addresses mentioned, each volume contains proceedings of the Congress for the year that it is published—biographical list of members, besides much other valuable matter similar to that found in this volume.

VOLUME I.

Addresses of Ex-Gov. Proctor Knott, of Kentucky, and Hon. Benton McMillin, of Tennessee, on the race in general; "What the Scotch-Irish Have Done for Education," by Prof. George Macloskie, Princeton, N. J.; "Scotch-Irish Characteristics," by Rev. John Hall, D.D., of New York; "The Scotch-Irish in the South," by Hon. William Wirt Henry, of Richmond, Va.; "The Scotch-Irish in Tennessee," by Rev. D. C. Keller, D.D., of Columbia, Tenn.; "Scotch-Irish Achievement," by Col. A. K. McClure, of Philadelphia; "John Knox in Independence Hall," by Rev. John S. McIntosh, D.D., of Philadelphia; "Scotch-Irish Settlers in South Carolina and Their Descendants in Maury County, Tenn.," by Hon. W. S. Fleming, of Columbia, Tenn.

VOLUME II.

Frontispiece, picture of President Bonner; "The Making of the Ulsterman;" "The Scotch-Irish of New England;" "Gen. Sam Houston, the Washington of Texas;" "The Scotch-Irish of Western Pennsylvania;" "The Prestons of America;" "Washington and Lee, the Scotch-Irish University of the South;" "The Scotch-Irish of Pennsylvania;" "The Ulster of To-day;" and the "Scotch-Irish of Ohio."

VOLUME III.

Frontispiece, picture of Dr. John Hall; "The Scotch-Irish of the Bench and Bar;" "The Influence of the Scotch-Irish in the Formation of the Government of the United States;" "The Scotch-Irish among the Nations;" "The Scotch-Irish of California;" "The Scotch-Irish of East Tennessee;" "Andrew Jackson;" "The Scotch-Irish of Kentucky;" "The Scotch-Irish of Canada;" and "Our Pledge to Posterity."

VOLUME IV.

"The Scotch-Irish of Atlanta;" "The Scotch-Irish of Iowa;" "Three Ideals—Puritan, Cavalier, and Scotch-Irish;" "The Georgia Cracker;" "Scotch-Irish Inventors;" "The Scotch-Irish of Georgia;" "The Scotch-Irish Pioneers;" "Sir William Johnston;" "The Condition of Ulster." Short addresses by Gov. W. J. Northen, Mayor Hemphill, and other noted orators, besides much interesting matter contributed before and since the Atlanta Congress.

VOLUME V.

Frontispiece, an engraving of Rev. J. H. Bryson, D.D.; addresses of Hon. William McKinley, Governor of Ohio, and Hon. James Johnston, Mayor of Springfield; "Gov. Allen Trimble, of Ohio;" "Joseph Henry;" "Our Naval Heroes;" "Francis Pickens;" "Objects of the Scotch-Irish Society;" "The Scotch-Irish of Clark County, O.;" "The Scotch-Irish of Fayette County, Pa.;" "Gov. Jeremiah Morrow;" "California's Greeting;" "The Scotch-Irish in Episcopacy;" "The Story of the Family;" "The Scotch-Irish of Western Virginia;" "Dr. D. Haynes Agnew;" "Canada's Greeting."

VOLUME VI.

Frontispiece, an engraving of Col. A. K. McClure. Informal addresses by Col. John Scott, of Iowa; Mayor Hillis, of Des Moines; Hon. Frank D. Jackson, Governor of Iowa; Hon. James Wilson, of Ames, Ia.; Rev. Howard A. Johnston, of Chicago; Mr. Henry Wallace, and others. The formal addresses are: "The Influence of the Scotch-Irish in Establishing Courts and Making Laws in the Old Northwest;" "Leaves from the Dawn of Celtic History;" "How God Made the Scotch-Irish;" "Scotch-Irish Conflicts;" "The Present Condition of Ireland;" "Race Sources;" "The Duty of Ulstermen in America;" "What America Has Done for the Ulstermen."

VOLUME VII.

Frontispiece is an engraving of Ex-Chief Justice John M. Scott, of Illinois. Addresses of welcome by Judge William McLaughlin and Governor O'Ferrall, of Virginia, and the response of Mr. Robert Bonner, President of the Society, and general addresses by Hon. Henry St. George Tucker, and others. "The Scotch-Irish of the Valley of Virginia;" "The Presidents of Washington College;" "The Mecklenburg Declaration of Independence;" "The Battle of King's Mountain;" "The Present Condition of Ulster;" "Gen. Daniel Morgan;" "Higher Education;" "The Brothers Rogers;" "Dr. Ephraim McDowell;" "George Rogers Clarke."

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