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

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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 perssuaded that the Gentleman has done for us as mutch 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 sufficient 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 Súsquehanna, 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.

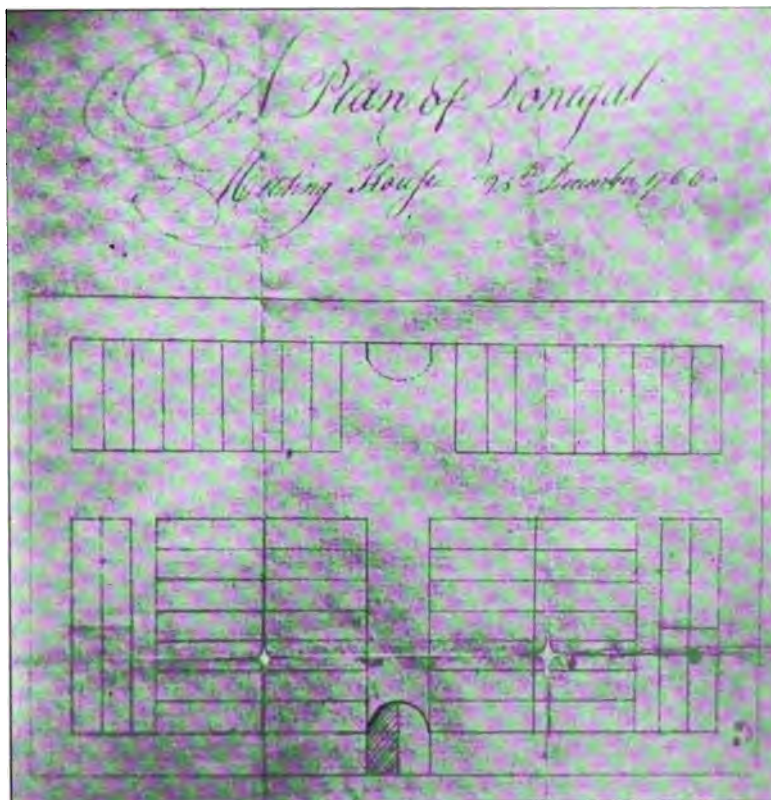
A thousand years ago John called Scotus Erigena, an Irish Scotchman, thought literature worthy of his attention only for the sake of philosophy, and philosophy only for the sake of religion. And Scotch-Irish thinkers in America have been largely of like opinion. The stout Calvinist, drilled in the "Shorter 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.