

The Ulster scots of the North West

The story of the 17th century Scots settlers and their
descendants in Derry-Londonderry, Strabane and Omagh



Do you know the Ulster Scots
language is all around us!

Guíd
Weefla

Daeín
Weel

Brave
Yín

Guíd
Wee-lass

Tap
Wean

Guíd
Gaun

Daeín
Ríchtly

A saír
peety

How many of these have
you heard before?



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Introduction

Who are the Ulster Scots?

Generally, the term applies to those people descended from the thousands of Scots who settled here during the Plantation of Ulster in 1610 and the following decades. But theres much more to the Ulster Scots story than that.

Those Scots who settled in Ulster brought their language, customs, traditions and religion. All of those things influenced the Irish who were already here and the English settlers who arrived at around the same time, just as the Scots too were influenced by their English and Irish neighbours. It should be said that while there were times of terrible conflict between these new settlers and the Irish, we should not overlook the fact that for long periods many lived and worked together in relative peace too.

Over time, the descendants of these early settlers developed their own culture, with their Scottish heritage at its heart, reinforced by the new waves of immigrants from Scotland who arrived throughout the 1600s and beyond. In fact, many more Scots arrived in the last years of the 17th century than during the first decades of the Plantation of Ulster.

Why did they come?

They may have been forced to leave by famine, economic hardship or religious persecution, attracted by the possibility of creating a new life in Ulster. Many worked the land, as they had in Scotland.

Industrious farmers, they lived in rural areas, helping clear the forests for land to grow crops and keep cattle, pigs and sheep. But others came to existing or new settlements that were growing up or developing as a result the of the Plantation, like Londonderry, Strabane and Omagh. Some of these settlers were merchants, who exported fish caught in the Foyle. Over time a culture and way of life evolved that was unique to Ulster, as the Ulster Scots discovered when they

returned to Scotland, whether it was to go to university, take refuge from conflict or visit family. Even by the 1640s, for instance, returning Ulster Scots practising the new religion of Presbyterianism found their thinking different from Scottish Presbyterians.

The Ulster Scots culture has been a constantly evolving one, based on Scottish roots but developing with new influences and challenges over the years. So, who are the Ulster Scots? Yes, they are those people descended from the early Scottish settlers but in one sense it could be said that everyone who is part of Ulster's unique culture today, including all those who live in Northern Ireland, is touched in some way by the Ulster Scots story.





Background

The Ulster Scots story is a more surprising one than we might think. For instance, did you know that though the Plantation of Ulster, in which Scots and English settlers were 'planted' in the province, began in 1610, other plantations had already taken place. The most successful was the private plantation in Down and Antrim begun by Scots James Hamilton and Hugh Montgomery just four years earlier.

Connections between Scotland and Ulster did not begin with plantation though, but can be traced back thousands of years. It is not difficult to see why. At its nearest point Scotland is just twelve miles from the coast of Ulster, a three-hour boat journey that would have been quicker, easier and often less dangerous than riding on horseback overland. Until the 19th century travelling in Ulster, through forest and over bogland and mountain, without any real roads, was quite an ordeal.

Even after their arrival, the Ulster Scots made their way back to Scotland for various reasons. In the 1630s, for instance, Ulster Scots Presbyterians took day boat trips to Stranraer in Scotland for communion and to have their children baptized by the local Presbyterian minister, rather than in the Church of Ireland in Ulster.

It is thought that Mesolithic people travelled from Scotland to Ulster as far back as 8000 BC. In the fifth century there was even a kingdom, Dalriada, which covered much of western Scotland and eastern Ulster. New ideas have long been exchanged between the two countries. In the sixth century Saint Columba (or Colmcille), the patron saint of Derry, sailed to Scotland to spread Christianity.

He established a very important monastery on the Scottish island of Iona which became a school for missionaries, some of whom would become teachers of Christianity throughout Europe.



During the Middle Ages Scottish mercenaries often came to Ulster to fight for the Irish chieftains in their wars against each other and the English Crown. They were known as 'Gallowglasses' and were hired for long periods of service. In the 16th century, other Scottish mercenaries, known as 'Redshanks' (according to one contemporary account because of the red deer skins they wore) came from the Scottish Highlands to the North West to fight for the local Irish chieftains. Though not employed on a long-term basis many of these warriors stayed on, married local women and raised families. There is a record, for instance, of some 60 to 80 Catholic Scottish families, almost certainly Redshanks, living in Strabane in 1598.

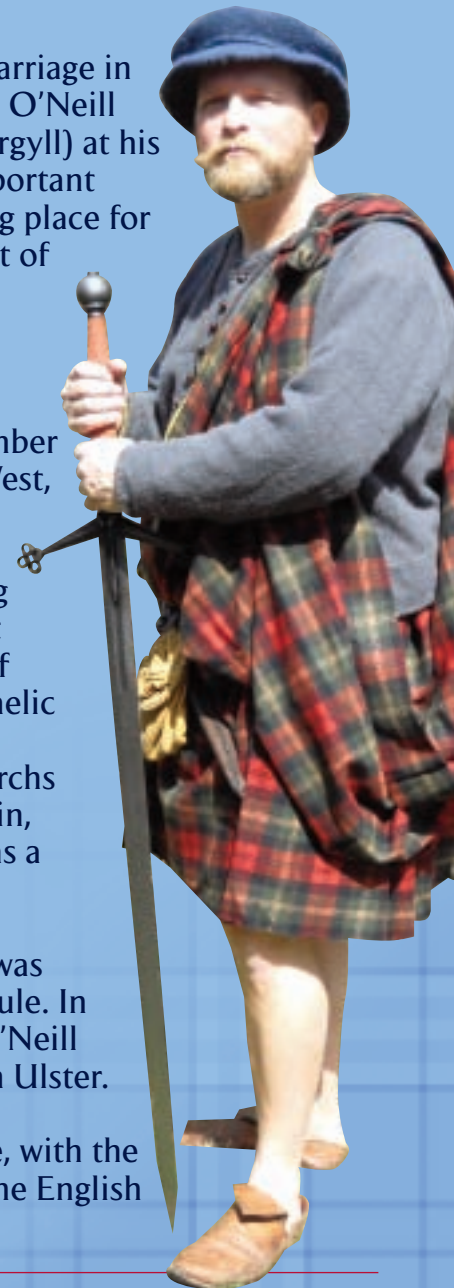
A large group of Redshanks arrived following the marriage in 1569 of Turlough Luineach O'Neill, chieftain of the O'Neill clan, to Lady Agnes Campbell (aunt of the Earl of Argyll) at his new castle at Duninalong. This was the site of an important crossing on the River Foyle and an important landing place for Scottish mercenary forces arriving in the North West of Ulster.

Plantation

It was in the 17th century that by far the largest number of Scots yet arrived in Ulster, including the North West, initially as a result of plantation. The English Crown had found it increasingly difficult to impose their authority on the Irish chieftains in the 1500s, during which time there were several rebellions throughout Ireland. The chieftains were angry about their loss of power and the growing threat to their way of life, Gaelic culture and, since the conversion of Henry VIII to Protestantism, their Catholic religion. English monarchs also feared that their great enemies, France and Spain, would support Irish rebellions and use the country as a backdoor into England.

Of the four provinces, Ulster, where Gaelic culture was strongest, offered the fiercest resistance to English rule. In 1594, Sir Hugh O'Neill, chieftain of the powerful O'Neill clan of Tyrone, led an uprising against the English in Ulster.

The rebellion spread through Ireland and for a while, with the support of Spanish troops, it seemed possible that the English would be driven from Ireland.



Artist's impression of the O'Neill Gaelic Fort at Duninalong circa 1620
Courtesy Derry City Council
Heritage & Museum Service





But the Nine Years War, as this conflict was called, ended in defeat for O'Neill in 1603. Four years later he and other Gaelic chieftains sailed away from Lough Swilly in Donegal, never to return. The Flight of the Earls, as it became known, had a major impact on Gaelic power and influence in Ulster. James I of England/James VI of Scotland now saw an opportunity to assert control in Ireland's most rebellious province through plantation.

From 1610, thousands of English and Scots settlers were 'planted' in Ulster, largely on lands confiscated from the departed Irish chieftains. While fewer settlers made their way to the North West than eastern Ulster during this time, their arrival would change the area forever. Though the Scottish settlers had more in common with the native Irish than the English, they brought with them the Protestant religion, a different language, new farming methods and their own culture and traditions.

Arriving at the port of Derry, these Scots settlers made their way, often by boat, through the Foyle River Valley, to the lands they were to rent from the new landlords. These were usually English or Scottish gentlemen and were called undertakers. In return for a large grant of land, they 'undertook' to bring English or Scottish tenants to Ireland to farm the land and to protect their tenants by building a walled enclosure or bawn around their land.

The story of the Ulster Scots from the Plantation of Ulster onwards is different in Londonderry, Strabane and Omagh and can be followed in the separate sections.



Make a Journal

Write a diary entry from two different points of view.

You should also read the Lifestyle Section of this book, as well as the background and introduction. Look for the Ulster Scots vocabulary in this book and see if you can use some of those words here. You will also find lots of information on the history pages of www.bbc.co.uk/history/british/plantation www.ulsterscotsagency.com (click on education and then teaching resources).

Did you know

Scots spoken in Ulster began to change as the Scottish settlers mixed with the English settlers and native Irish. That's why Scots spoken in Scotland today is not exactly the same as Ulster Scots. You can see how similar some Scots and Irish words are (Scots words first):

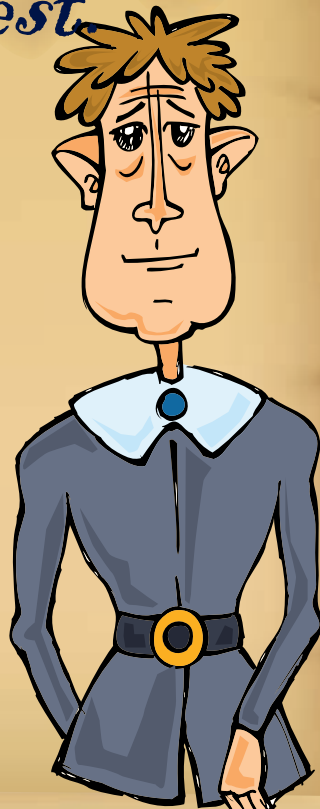
Proota (potato) - prata
Clabbar (mud) - clabar
Margymore (disorder) - margadh mor



Child of a Scots settler

*You've just arrived
in the North West*

What is your name? What kind of place have you left behind? Why did you leave and who have you come with? Describe the journey from Scotland to the port of Derry and from there to your new home. What is the house like you live in and what does your father do? Is your lifestyle very different to home? Who are your neighbours?



Child of an Irish family

*You've been living in this
area for generations.*

Now these new people have come from Scotland. In what way are they different from you and from the English settlers? How do you feel about them? Do you mix with Scots children? How has the Plantation affected you? Describe the Gaelic culture and what it means to you in your everyday life.





The Presbyterians of the North West

Not all Ulster Scots are or were Presbyterians and not all Presbyterians were or are Ulster Scots. But the Presbyterian religion plays a central part in the story of the Ulster Scots in the North West.

During the Reformation of the 16th century both England and Scotland broke from the Catholic Church and adopted the new Protestant religion, while Ireland remained Catholic. But there were differences within Protestantism with many Scots, for instance, choosing the democratic Presbyterian form of church government rather than the established Church, which was governed by bishops.

In Ulster as a whole, the majority of Scots settlers belonged to the developing Presbyterian religion, though many belonged to the established Church and there were a significant number of Catholic settlers, largely from the Scottish Highlands. But in the North West, where English settlers were in the majority, the Presbyterians made up a large minority of the settlers.

In the first half of the 17th century, Presbyterians in Ulster did not have their own places of worship. Scottish Presbyterian ministers were allowed to preach within the Church of Ireland and congregations from both denominations shared the same churches. It wasn't really until the 1660s that the Presbyterian Church emerged as a distinct denomination in the North West. This dual worshipping led to tensions and Presbyterians found themselves suffering many restrictions.

For Catholics, which included most of the native Irish, the situation was even worse. Many priests were banished, church lands were taken by the Church of Ireland, and, in some areas, it became almost impossible to practise the Catholic religion.



The relationship between the established Church of Ireland and Presbyterians was also affected by what was happening in Scotland, where Presbyterianism originated and the conflict was bitter and often violent. This was particularly true during the English Civil War, which was fought between Parliamentarians and Charles I, who tried to prevent Presbyterians worshipping as they wished.

In Derry, there was an uneasy relationship between the two Protestant religions. Presbyterian Scots were in the majority, but had little influence, while there was a significant amount of Church of Ireland Scots, as well as English, who worshipped at St Columb's Cathedral and St Augustine's.

The Solemn League and Covenant

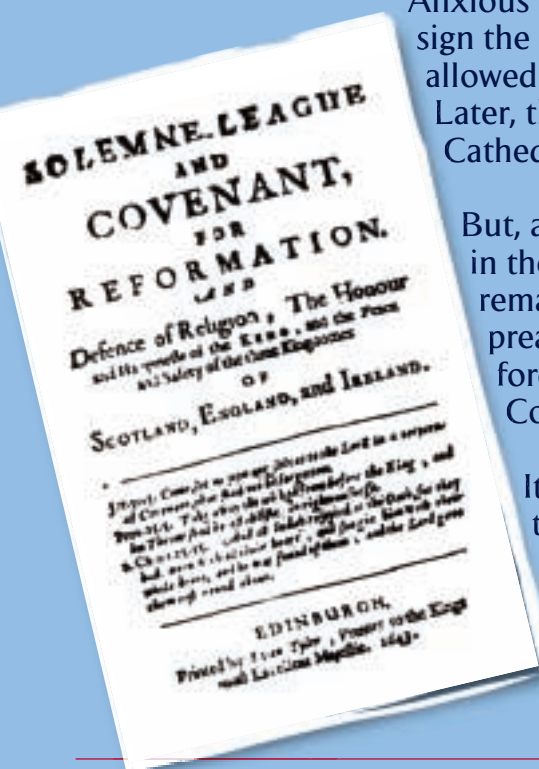
Perhaps the most important event in creating an identity for Presbyterians in the North West was the signing of the Solemn League and Covenant in 1644. The Covenant originated in Scotland in 1638 when Presbyterians set out their principles in defiance of King Charles I, demanding that there should be no state interference in the Church.

Two Scottish Presbyterian ministers, William Adair and John Weir, brought the Covenant to Derry in 1644, where the mayor, Robert Thornton, tried to prevent the men entering. When they did, the situation became very tense.

Anxious to get as many Presbyterians as possible to sign the Covenant, the two ministers were finally allowed to speak to a huge crowd in the Diamond. Later, the signing took place in St Columb's Cathedral. It was a defining moment.

But, although this must have instilled confidence in the Presbyterians of the North West, it still remained difficult for Presbyterian ministers to preach in Derry. For some time yet they were forced to worship in the Church of Ireland St Columb's Cathedral and St Augustine's.

It wasn't until the beginning of the 1670s, that they were confident enough to organise themselves into a distinct congregation. Between 1672 and 1690, under their first settled minister, Scot Robert Rule, they worshipped at a meeting house believed to



Solemn League and Covenant reproduction

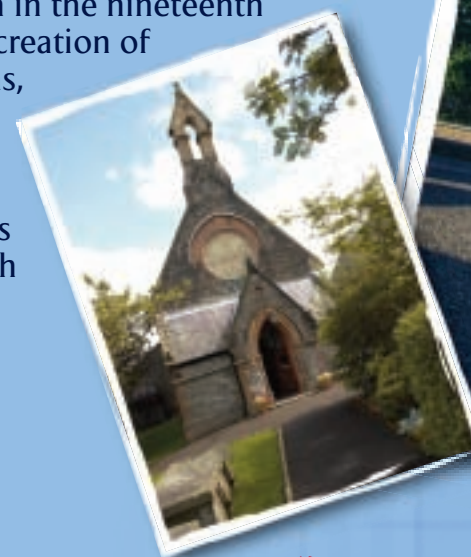


be in the Wapping Road area, having been told they couldn't build a church within the city walls. In 1690 they built a meeting house on the site where the First Derry Presbyterian Church stands today. As their numbers increased, more Presbyterian congregations were added in the city. For a more detailed account of the First Derry Presbyterian story see page 89.

Over time several Presbyterian congregations were established in Derry and Strabane and the surrounding countryside and throughout Omagh. In Strabane, for instance, a congregation was founded at Ardstraw as far back as 1656, while the Bready Reformed Presbyterian Church stands on the site of the earliest Covenanter meeting house west of the Bann. But, despite the huge contribution of Presbyterians to the defence of the city during the Siege of Derry (see page 78) of 1688/89, as well as William III's successful Irish campaign against King James II, their lives were not to get easier.

Between 1695 and 1728, the Irish Parliament passed a series of laws known as the Penal Laws, which placed severe restrictions on both Catholics and Presbyterians. For example, the introduction of the Test Act in 1704 prevented Presbyterians from holding public office if they did not take communion in the Church of Ireland. It would not be until 1781 that the Irish State officially recognised Presbyterian marriages.

In the 18th century several Presbyterian congregations were established in Derry and Strabane and their rural hinterlands. There was further expansion in the nineteenth century with the creation of new congregations, one of which, Great James Street in Derry, was also known as the Scotch Church or Scots Kirk.



St. Augustine's Church ©Northern Ireland Tourist Board



St. Columbs Cathedral ©Northern Ireland Tourist Board

Omagh

One of the earliest congregations in the Omagh area was Cappagh (or 'Keppie') from which many of the present-day congregations around Omagh trace their origins. The first known minister was a Scot, Reverend John Rowatt. According to tradition, the first meeting house was near where an old bridge crossed the Strule near Cappagh Church of Ireland church.

Omagh became a separate congregation in the 1670s with Reverend Samuel Halliday from Scotland as its first minister. During the ministry of his successor, Rev. James Maxwell, a meeting house was built on the Dublin Road in Omagh. The building was later used as a printing works and is now part of the Ulster Folk and Transport Museum. At the end of the 1800s the present First Omagh Presbyterian Church was built. The Second Omagh Presbyterian Church was built on the site of its predecessor in John Street and opened by the famous Reverend Dr Henry Cooke in 1856. Its name was changed to Trinity in the early 20th century.

Many congregations merged and developed over time. The congregation that is now called Clogherney began in the late 1600s when it was known as Termon or Termonmagurk. Longfield (or Langfield) was the forerunner of Drumquin Presbyterian Church, which became a congregation in its own right in 1827. The congregations of Dromore and Fintona were originally one under the name Golan (or Goulan), before becoming separate congregations in 1834.

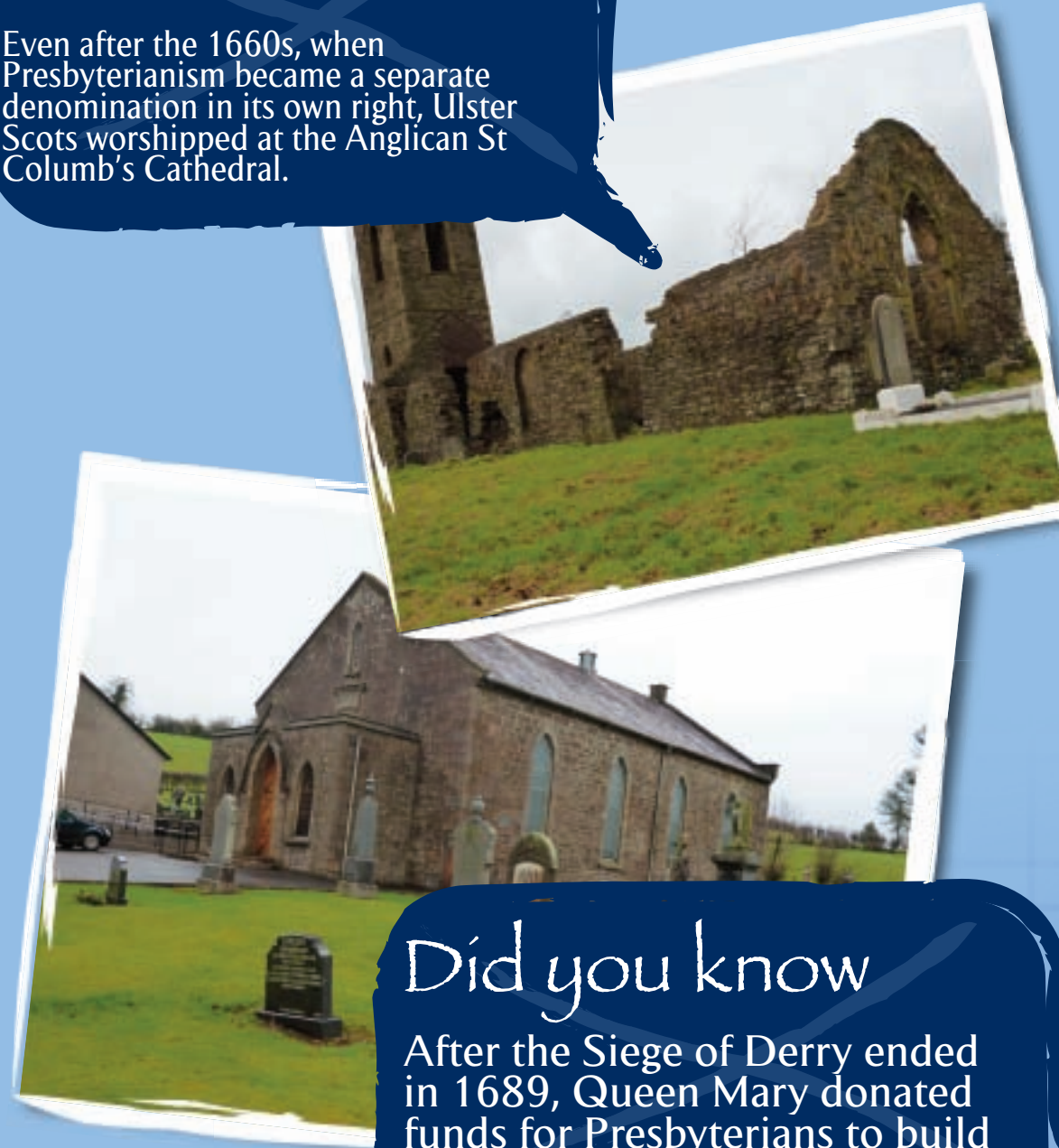
The congregation at Sixmilecross was established as early as 1764 and was also originally known as Termon. Its first minister, Reverend Thomas Dickson, was installed in 1776. A meeting house was built at Sixmilecross between 1786 and 1790 and the present church was erected in 1846. A congregation was established at Seskinore which was originally known as Newtownparry. The name of the congregation was officially changed to Seskinore in 1898.

Did you know
The Omagh Presbyterian Meeting House at the Ulster American Folk Park was built in 1721.

Did you know

Not all Ulster Scots in the North West were Presbyterian.

Even after the 1660s, when Presbyterianism became a separate denomination in its own right, Ulster Scots worshipped at the Anglican St Columb's Cathedral.



Did you know

After the Siege of Derry ended in 1689, Queen Mary donated funds for Presbyterians to build a new meeting house in the city.

Publish your own newspaper story

Write a short newspaper article about the signing of The Solemn League and Covenant in Derry in 1644 and make clear to your readers why this was such an important occasion for Presbyterians in the North West. Use the information from this section of the book on this subject but add your own colour and detail. How would you describe the action, the mood of the people, the fear that this could get out of control?

Think up a headline

Underneath you need a short strapline that sums up the article in a couple of lines.

Introduce the main points of the article in the introductory paragraph.

Now look at the background to this event. Explore the relationship of Presbyterians and those from the Established Church. Why did Presbyterians feel like second-class citizens? Where did they worship?

What did the Covenant actually state?

Now describe the action, the arrival of the two ministers, William Adair and John Weir, the opposition they met and the support they got from the Presbyterians of the area. What must the Diamond have looked like crowded with supporters and opponents and what was the atmosphere like?

Finally, imagine you interviewed a Presbyterian who signed the covenant. What would he say about the signing and what it meant to him? Now, interview an opponent. Why would he object?

Here are some notes to help you:

- Remember Ireland is still in the throes of the 1641 Rebellion, when the native Irish rose up against the English and Scots settlers.
- A Scottish army landed in 1642 to protect the settlers. Their chaplains set up the first Presbytery in Ulster, the formal beginning of the Presbyterian Church in Ireland. Presbyterians in Derry asked the Presbytery to send ministers to them.
- In May 1644 Rev. William Adair and Rev. John Weir were sent to Derry to administer the Solemn League and Covenant. This set out the principles of Presbyterianism and defied the attempts of King Charles I to prevent them worshipping as they wish. By now, though, the English Parliament, locked in a power struggle with Charles, had ordered that the Covenant be accepted.
- Many in Derry, particularly among the powerful elite, are opposed to the ministers coming. The city is alive with debate and conflict. The Mayor, Robert Thornton, actually issues instructions they are not allowed to enter the city.
- The ministers have some powerful allies and stay within the walls at the house of Frederick Hamilton, a Scot who is the younger brother of the 1st Earl of Abercorn.
- Some members of the public show their anger with the ministers, others roar their support. They are visited by the Mayor and Aldermen who try to get them to leave.
- The Mayor has a dilemma. He has one document from Parliament ordering him to accept the Covenant and one from the King preventing him from doing so.
- The ministers ask to preach at St Columb's but are refused. Instead they preach at St Augustine's but this is far too small for the crowds that want to see them so they move to the Diamond.
- The following day they are finally granted permission to use St Columb's and a huge crowd gather to sign the Covenant.

You will be able to find some more information at the following website:
www.covenanter.org/Westminster/solemnleague.htm

Life in the North West in the 1600s

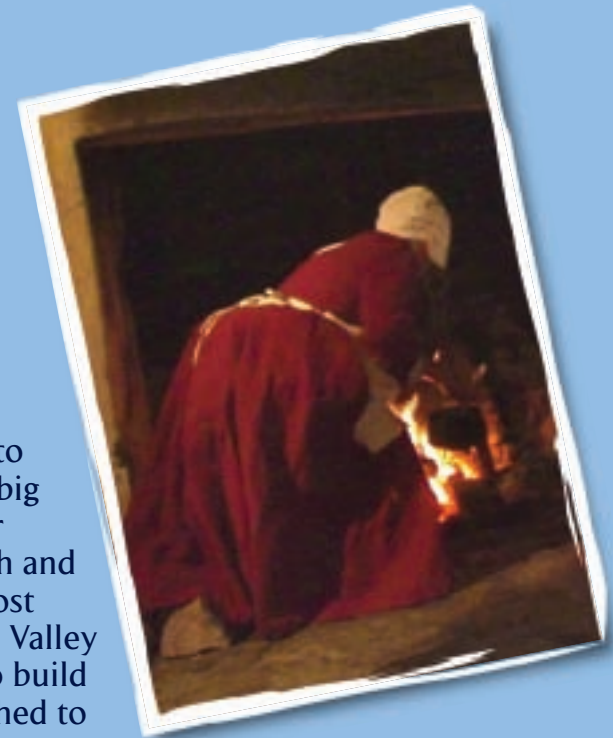
Countryside

The Plantation brought many changes to the North West, with new towns and a big increase in the amount of land used for growing crops. The new settlers, English and Scottish, were generally granted the most fertile land, much of it within the Foyle Valley area. Trees were cut down for timber to build houses and for fuel and the land ploughed to grow grain and other crops.

A 1619 survey, conducted to chart progress in the Plantation, noted that ploughing the land for crops was being undertaken more by the Scots than the English. 'Many English do not yet plough or use husbandry, being fearful to stock themselves with cattle or servants for those labours.'

Many Scots settlers in the North West lived in rural areas. They brought with them their own farming methods and even, in some instances, their own breeds of horse, which were better at pulling ploughs, and hardy sheep. Beef cattle began to be kept in large numbers as well as dairy cattle.

In the 17th century, when forests were still relatively extensive in Ireland, the settlers would have occasionally heard an unwelcome sound - the cry of the wolf! The forests (and mountains) held other fears too, such as wood kerns, native Irish who had been dispossessed of their lands and would emerge from the forest, where they lived, to attack the settlers.





Towns

Even though building large, defensible, towns was an important part of the Plantation scheme, progress was slow. By the time of the Irish Rebellion of 1641, only Londonderry of the North West towns was of an impressive size. Even so, the small market towns were becoming important to the economy. Scots settlers there practised various trades, such as clothmaking, shoemaking, butchery and carpentry.

The weekly and monthly markets held in these towns were places the rural settlers could sell their animals – cattle, pigs, sheep and horses – and food too. But, just as importantly, as the towns developed, they imported more and more goods from Scotland and England. All these goods, for instance, were available at markets in Ulster towns in the 17th century: brass pots, frying pans, glasses, tables, sheets, pillows, marmalade, spices, prunes, wine and whisky. Tobacco, growing increasingly popular at this time, was also imported.

Home life

The life of the ordinary family in the 1600s would seem very tough to us today. No running water, no electricity for heat or light or to run washing machines, no cars or trucks to transport people or goods and no baths or sanitation.

For the early Scots settlers, of course, there was the added burden of being in a strange country (though they had one advantage over English settlers in that the landscape was similar to the one they had just left) with the fear of attack ever present. However, many aspects of life would seem little different to home. Settlers in the countryside would have drawn their water from wells dug deep into the ground or from nearby rivers. For washing they might have used a half-barrel as a kind of bath, using hot water heated over the fire in winter.



The kitchen hearth was the centre of life in many ways. It was the source of heat, the main way of cooking and gave light at night. Candles, usually made of animal fat, which gave off an unpleasant odour, were also used for lighting but, generally, people went to bed earlier than today to make the most of natural light.

For the wealthy, soap, imported from Holland and Flanders, also became fashionable. For the poor, such home-made soap as was available was probably made from animal fat.

Ulster Scots and Linen

In later years, there would be one piece of equipment found in many Ulster Scots homes in the North West, the spinning wheel. The native Irish had long grown their own flax and made their own linen but it was the Scots, as well as many Quaker families from the North of England, who were largely responsible for creating the early linen industry in Ulster. Scottish settlers brought their skills with them from home and many



Ulster Scots farms grew flax. By the early 1700s, linen weaving from home would be a major source of employment in Londonderry, Tyrone and other parts of Ulster. By the end of the 1720s, nearly all Irish linen came from Ulster and it accounted for a quarter of the value of all goods exported from Ireland.

Women

It is not easy to estimate the proportion of men to women during the early years of Plantation as most of the surveys conducted at the time contained little information on women. On the City of London lands, including Londonderry, we do know there were many fewer women than men in the early days.

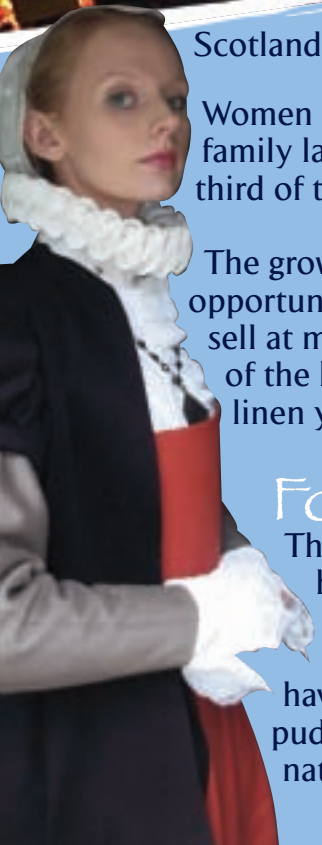
But it does seem that there was a greater proportion of women among the Scottish settlers of the North West. The Scots seemed to favour family groups more than the English and the closeness of Scotland made it easier for single men to return and find brides.

Women did not have the same rights as today but they could inherit family land if there was no male heir and widows were entitled to a third of their husband's property for life.

The growth of towns in Ulster following Plantation gave women the opportunity to use their skills, such as sewing and preparing food to sell at markets. Later, in the 18th century, they became a central part of the booming linen industry in Ulster, largely through spinning linen yarn in their homes.

Food

There is little detailed evidence for the Scots settlers' dietary habits in the early years of Plantation. But we can be pretty sure that most would have eaten much the same food as their Irish neighbours. While the English settlers might not have been tempted by using the blood from cattle to make into puddings, or eaten oatcakes and gruel, all foods eaten by the native Irish, they would have been more familiar to the Scots.



Only the wealthier settlers could have afforded to eat meat regularly.

Like the Irish, the Scots would have churned their own butter. An observer described in 1597 how rich in butter Ulster was. He went on to say that it was wrapped in tree bark and kept in bogs or fresh water pools before being used. Similarly, oatmeal was stored in calfskins hidden in dry places. Over time, though, there were changes in dietary habits as a result of settlement.

By the 1680s, according to a contemporary source, thousands of acres in county Londonderry has been improved with the use of manure and lime (a fertiliser) so that rye, oats and barley could be grown. The settlers, like the native Irish, could also take advantage of the abundance of fish in the Foyle. Salmon, for instance, was plentiful.

Leading chef, food writer and food historian Emmett McCourt believes there is evidence that boxty, a potato pancake, was introduced to Ulster by the Scots in the early 1600s. He points out that the areas where it was most popular were those, like Derry and the Laggan Valley in Donegal, where the Scots settlers were concentrated.

Taking food to America

Emmett has also conducted research into the food taken by emigrants (including many Ulster Scots) from the North West to America. He believes there is evidence to suggest that it was Ulster Scots who introduced the potato to American diets. The potato is believed to have been brought originally from the colony of Virginia in America in the 16th century and introduced to Ireland by English adventurer Sir Walter Raleigh. However, Emmett believes its use as a food in America was introduced by an Ulster Scot, John Young, from the Isle of Bert (or Burt) near Londonderry to the settlement of Derry/Londonderry in New Hampshire. He also believes that the Ulster Scots from the North West brought apples to America.



Experience it for yourself!

To truly understand the lives of these settlers, nothing compares with living history recreations. Imagine smelling and tasting the food they ate, cooked in the way they would have cooked it, seeing them in authentic costume in homes furnished as they would have been at the time, watching them take muster in a plantation bawn, recreated to the last detail.

The North West is very fortunate to have three different ways of experiencing life for the early settlers and their Irish neighbours.

Northern Period Productions

Run by Derek Watson, this company provides living history presentations at the Omagh Living History Park, but also tours schools as well. Though they actually cover a wide range of historical periods in Ulster, from the Vikings to the Victorians, for the purposes of this book the most relevant is their Planter/Gael programme.

You'll meet characters like Lemuel, who farms land rented from his undertaker and sells cattle, milk and cheese at the local market. You will also see him changing for the regular muster, where the planters practised their military skills. You will see his wife kneading dough in the kitchen and meet the daughter of Lemuel's aristocratic landlord too. Great attention has been paid to making sure every detail is authentic.

Schools can tailor the presentation to their own needs and involve their pupils in the role playing if they wish.

Thousands of years of history in Omagh

Northern Period Productions use the Omagh Living History Park for their presentations (though they also tour schools). As well as the Plantation bawn, the park features buildings from thousands of years of Irish history, including a rath, crannog, round tower and motte and bailey castle. Just a few miles from the Ulster American Folk Park, it means schools can explore



Irish history from 8,000 BC to the 18th century in a single day by visiting both venues. And to bring that story up to date, there's the Ulster Folk and Transport Museum in Cultra, just outside Belfast, which features Ulster life in the 1800s and 1900s!

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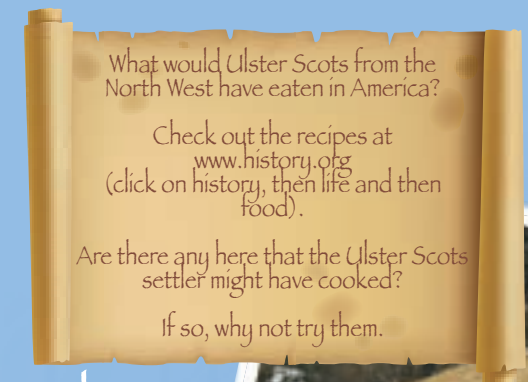
Feast or Famine

Seeing what people ate and how they cooked their food gives a real insight into their lives. Emmett McCourt - of the Feast or Famine Irish Food Heritage Project - uses a mobile replica hearth to demonstrate various periods of cooking in the North West, including the 1600s. He visits schools in the North West, as well as fairs, markets and food events, and can tailor his demonstrations to the needs of the school.

He has also written a book about the food heritage of the North West entitled "Feast or Famine" (published by Guildhall Press), has conducted research into the food taken by emigrants (including Ulster Scots) from the North West to America and conducts a unique food tour of Derry.

Contact details:

Feast or Famine –
Irish Food Heritage Project
Emmett McCourt
www.feastorfamine.ie
E: emmett@feastorfamine.ie



Ulster American Folk Park

This magnificent outdoor museum, just outside Omagh, tells the story of emigration from Ulster to America in the 18th and 19th centuries. They have an extensive schools programme. For detailed information see pages 191-195.



Ulster Scots culture

When the Scots settlers arrived in Ulster, they brought with them their cultural traditions too, whether it was different forms of dancing, music, song, poetry or literature.

As time went on these basically Scottish forms developed an Ulster character. Many musical airs and dance tunes, for example, mixed with Irish and English influences, as musicians, such as harpists and pipers, and dancers travelled between the three countries.

When the Ulster Scots emigrated to America, many sailing from the Port of Derry, their music and dance were transformed, helping to create the American country music and dancing we know today.

Today, Ulster Scots music and dancing are enjoying a new wave of popularity. Why not find out the nearest places to you where you can join music and dancing groups?

Scottish Country Dance

Scottish country dancing evolved from many different dancing traditions in Scotland and is now enjoyed throughout the world. A great way to have fun and meet people, as well as celebrating the Ulster Scots heritage, they are typically dances performed by sets of three, four or five couples and usually danced at social meetings at local halls.

Country dances became very popular in the 16th century. Set to Scottish and Irish tunes these dances are like Irish ceilidh dancing in many ways. The dances include elements from older styles of dancing such as reels, strathspeys, jigs and even the polka. The inspiring music is a huge part of the appeal, but if it's difficult to find musicians to play live, there are many good CD's to use instead.

The Royal Scottish Country Dance Society was formed in 1923 to help make these wonderful dances popular again. The Belfast branch of the Royal Scottish Country Dance Society covers all of Northern Ireland. To find out more visit www.scottishdancing.org or contact them via the Ulster-Scots Community Network at www.ulster-scots.com.

Highland Dance

Highland dance is a very exciting and colourful art form. It is particularly popular among younger people as it is very energetic. It is also more competitive than country dancing. Northern Irish dancers have excelled in Highland dancing over the last 15 years. The Sollus Centre in Bready is considered a centre of excellence for Highland dancing in Northern Ireland. They have an award winning dance group, the Sollus Highland Dancers and also offer classes in Highland dancing from three years upwards (see the Sollus Centre in the Strabane section).

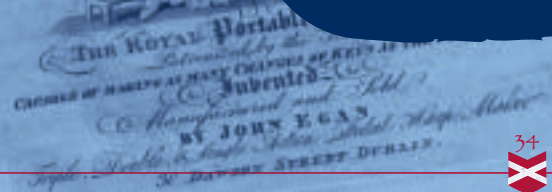


Ulster Scots Music

There are several important instruments used in Ulster Scots music. They are all great fun to play and feature in many marching bands.

Fact

Up until the end of the 18th century, harpers regularly travelled between Ulster and Scotland, playing for the Gaelic and Anglo-Irish aristocracy, as well as wealthy Ulster-Scots families. They had a great influence on Scottish and Irish music.



Bagpipes

The bagpipes are an ancient instrument, used all over the world, but particularly associated with Scotland. Lowland Scots use bellows, worked with the arms, to provide the air for the bagpipes, while with Highland bagpipes, used for marching bands, the piper blows into a mouthpiece.

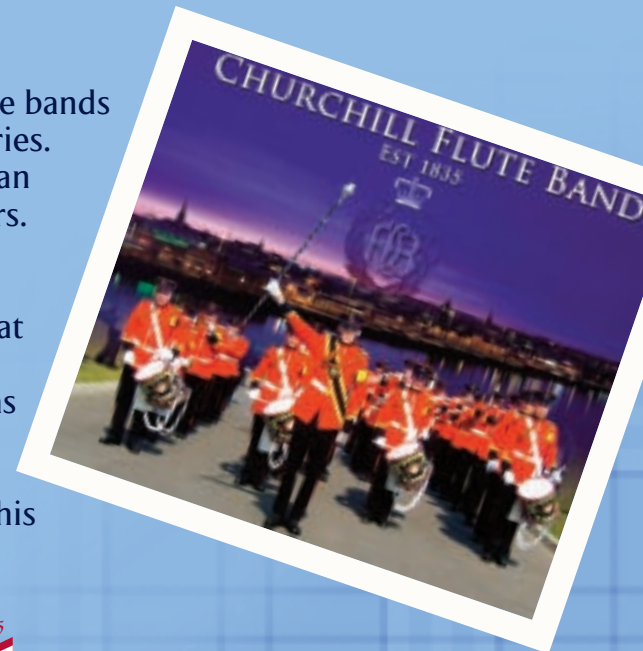
Lambeg Drum

No one knows for sure when the Lambeg drum came to Ireland, though one theory suggests it was brought over with King William III's troops in 1689. It was certainly adapted in Ulster, where local musicians began to play the drums in the vertical position, thus enabling both 'heads' or skins to be struck. As well as being the loudest folk instrument in the world, it is also one of the biggest, with the largest ones reaching over 80 centimetres in diameter and 61 centimetres in width. The drum is made from animal skin which is tightened and then struck with cane sticks to make that famous sound.



Flute bands

A vital part of Ulster Scots culture, flute bands have been popular in Ireland for centuries. Some of the bands still playing today can trace their origins back nearly 200 years. The Churchill Flute band from Derry~Londonderry, for instance, was formed in 1835, while records show that Bready, a few miles outside Derry~Londonderry, had a flute band as long ago as the 1850s. The world's most famous classical flautist, James Galway, once played in a flute band in his native Northern Ireland.



Pipe Bands

Perhaps the best known of the Ulster Scots forms of music; pipe bands feature the bagpipes, snare drum, tenor drum and a base drum to keep the beat. Whilst piping was recorded amongst early Scottish settlers in Ulster, this colourful and theatrical tradition became much more popular after the First World War. Pipe bands were formed across Ulster by returning soldiers who had seen the impact on morale of the kilted pipe bands of the Scottish regiments.

One of the most popular areas for pipe bands today is West Tyrone, where there are over 50 pipe bands. Drumquin Pipe Band holds an annual Sloughan Festival in July. Among the other many excellent local community bands are the Sinclair Memorial Pipe Band, Tullywhisker Border Guards and Tullintrain and Kirlish bands.

Bready has excelled in pipe bands since 1929. The Bready Ulster Scots Pipe Band has won national awards and were runners-up in the World Championships in 2003. They compete in major pipe band contests throughout the summer in Northern Ireland and Scotland. Why not discover more about the history of pipe bands in your area?

Literature

Had you travelled Ulster in the years just after the Plantation of 1610, you would often have come across people speaking in the Lowland Scots tongue. Over time, as English became the main language in the towns, used by merchants and for official purposes, both Ulster Scots and Irish were used less. However, over the centuries, Ulster Scots was still spoken in the countryside and, particularly, in the home. It is enjoying a resurgence in popularity today.



Did you know

In the 20th century, the fife and drum tradition took second place to the flute bands which came to dominate the parading scene. The flute bands adopted military marches and music hall tunes as well as tunes from the fife tradition.

Robbie Burns

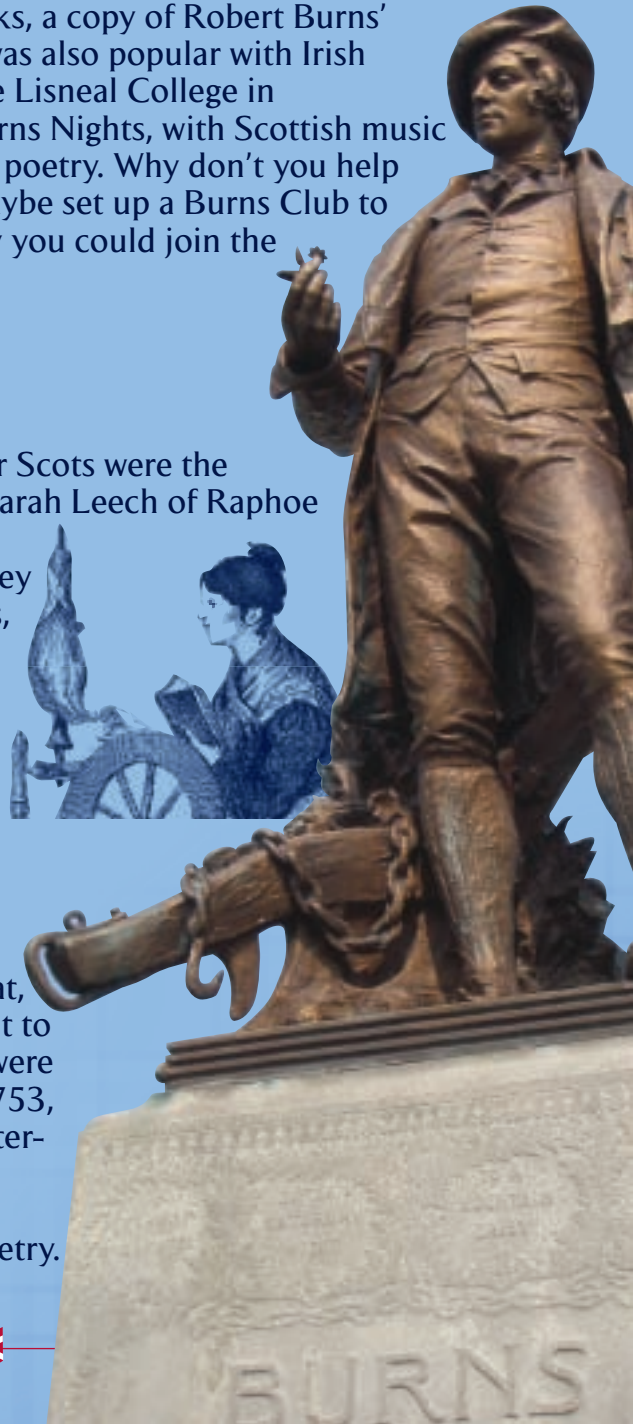
The Ulster Scots language was also used in books and poetry. The great Scottish poet Robert Burns, who wrote Auld Lang Syne, was as popular in Ulster as he was in his home country. Writing in the Scottish language, he influenced many poets and writers in Ulster. At one time, it was said, every Ulster Scots home had at least two books, a copy of Robert Burns' poetry and a copy of the Bible and he was also popular with Irish Catholics in Ulster. Several schools, like Lisneal College in Derry~Londonderry, hold their own Burns Nights, with Scottish music and dancing and readings of his stirring poetry. Why don't you help organise one for your own school or maybe set up a Burns Club to enjoy his poetry. If you live near Bready you could join the Bready Burns Club. Find out more at www.breadyancestry.com.

The Weaver Poets

The most famous poets writing in Ulster Scots were the 'rhyming weaver' poets, who included Sarah Leech of Raphoe in Donegal. Mostly writing in the late 18th century and early 19th century, they were ordinary working people - weavers, schoolteachers and farmers - who used the Ulster Scots language to write inspiring poetry about the world around them.

Other Ulster Scots Poets

Among the earliest Ulster Scots poets from the Strabane area is William Starrat, a mapmaker and surveyor. He is thought to have written six 'Scotch Poems' which were published in the Ulster Miscellany of 1753, believed to be the first examples of Ulster-Scots printed poetry. Robert McBride (1811 - 1895) a linen inspector in Strabane, used Scots language in his poetry. He continued to write poetry after emigrating to Canada.



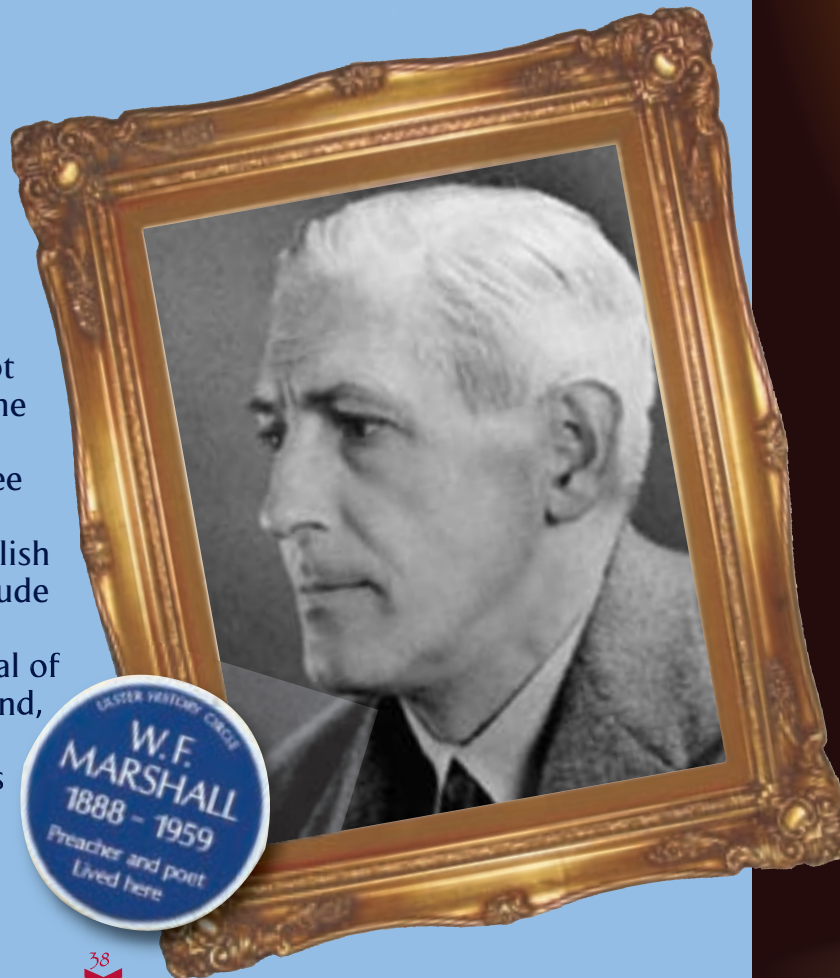
The First Ulster Scots Playwright

One of the most famous writers with an Ulster Scots heritage is the playwright, George Farquhar. Born in Derry~Londonderry in 1677, he was one of the most popular writers of the Restoration period and his work is still produced around the world today. Farquhar drew on his experiences of life in the North West for his work. He had been inside the city walls during the Siege of Londonderry and went on to serve King William III at the Battle of the Boyne. His most famous play was 'the Beaux Stratagem'. His work is regularly performed by the Blue Eagle Productions of Derry~Londonderry, who tour with the Ulster Scots drama project, Fair Faa Ye.

A Blue Plaque has been dedicated to George Farquhar at The Verbal Arts Centre in the city, near where he went to school.

W.F. Marshall

The most important writer in the Omagh area was W. F. Marshall, who was an expert on Ulster dialect. He published several books of poetry. Probably his most famous poem is 'Me an' my da', which begins, 'I'm livin' in Drumlister'. His poems were not written in Ulster Scots, but in the dialect of his native Tyrone, though he was aware of the three cultural elements that had influenced it – Gaelic Irish, English and Scots. His other works include 'Ulster Sails West', published in 1943 to coincide with the arrival of American GIs in Northern Ireland, which highlighted the huge contribution of the Ulster Scots to the shaping of America.



W.F. Marshall wrote this song about the Ulster Scots influence in America.

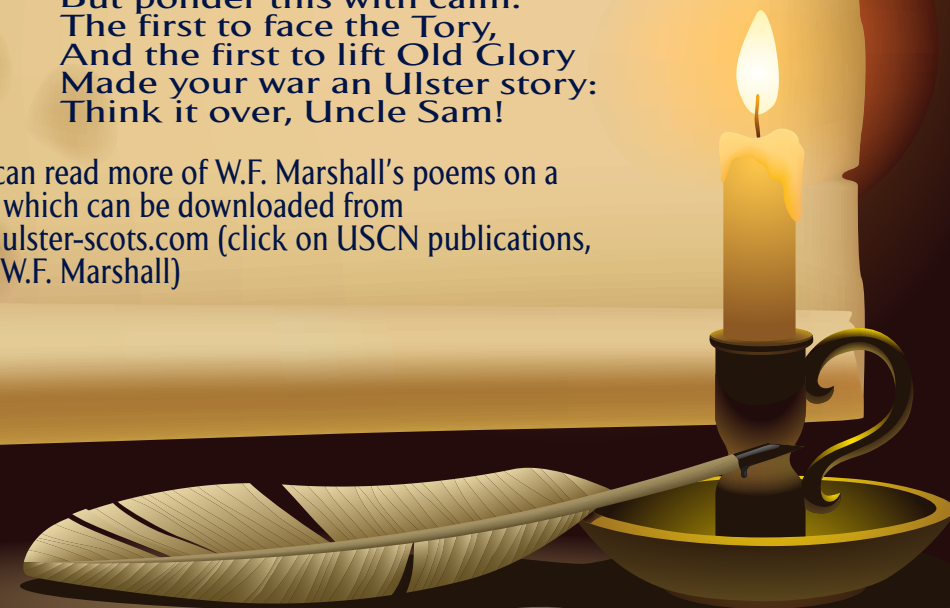
Hi! Uncle Sam!

When freedom was denied you,
And Imperial might defied you,
Who was it stood beside you
At Quebec and Brandywine?
And dared retreats and dangers,
Redcoats and Hessian strangers,
In the lean, long-rifled Rangers,
And the Pennsylvania Line?

Hi! Uncle Sam!
Wherever there was fighting,
Or wrong that needed righting,
An Ulsterman was sighting
His Kentucky gun with care:
All the road to Yorktown,
From Lexington to Yorktown,
From Valley Forge to Yorktown,
That Ulsterman was there!

Hi! Uncle Sam!
Virginia sent her brave men,
The North paraded grave men,
That they might not be slaves men,
But ponder this with calm:
The first to face the Tory,
And the first to lift Old Glory
Made your war an Ulster story:
Think it over, Uncle Sam!

You can read more of W.F. Marshall's poems on a PDF, which can be downloaded from www.ulster-scots.com (click on USCN publications, then W.F. Marshall)



Tracing Ulster Scots Ancestry

Our ancestors tell us something about our identity and it's only natural that we are curious to find out more about them. What kind of people were they, what did they do and where and how did they live.

Searching for them can be exciting, like a detective looking for clues. The best way to start is with your extended family. What do they know about your ancestors, what records might they have? Maybe you have ancestors who left Ulster for America, Canada or Australia and you would like to trace them to their adopted country. It can be done.

If you believe you have Ulster Scots ancestors, here's a quick guide to help you find them.

Church Registers

Births were only subject to civil registration after 1864 so to go back further than that means looking through church baptismal registers. The quality of information in these can vary greatly. Unless there is a database you can access, this means you need to find out which parish your ancestor lived in - there are 289 in Northern Ireland - and what religion they were.

It is difficult to trace Ulster Scots ancestors who left Ireland in the 18th century as few Irish church registers have survived that cover this period. You may be lucky. Derry Genealogy Centre, for instance, has computerised the baptismal, marriage and burial registers of 85 churches in County Londonderry, though only eight have surviving registers before 1800.



At the moment there is no national index of church registers but check if there is a genealogy centre in your county which may have a large index of local church registers.

You can search the databases of 29 of Ireland's 32 counties, including some 20 million records, at www.rootsireland.ie, the largest online source of church register transcripts. Don't despair if you don't find what you are looking for, it may be the source has not been computerised. This service does involve a fee.

Census Returns and Substitutes

If you have no luck with church records, you could try census returns and substitutes which could include lists such as the 1630 Muster Rolls, Hearth Money Rolls of the 1660s, 1740 Protestant Householder Lists, 1766 Religious Census etc. These will only list the head of the household but can help confirm the presence of a family name in a particular townland or parish.

You can search some of the 18th century census substitutes for Northern Ireland for free at www.proni.gov.uk. These include indexes to pre-1858 wills, 1740 Protestant Householder Lists and the Religious Census of 1766. Select the 'name search' option.

You can also search some census substitutes for free at www.ancestryireland.com/scotsinulster.

Surname Histories

Often a particular surname can suggest a link with Scots, Irish or English ancestry. To find out the location, frequency and history of surnames in Ireland visit www.irishtimes.com/ancestor.

Emigration and Passenger List

Do you think you may have ancestors who left Ulster for a country like America long ago? Unfortunately, official passenger lists for those leaving Ireland only go back to 1890. But the good news is that it's possible to identify passengers at their port of arrival. A database of published arrival records in North America in the 17th, 18th

and 19th centuries has been compiled in the Passenger and Immigration Lists Index. This list features 4.5 million immigrants who arrived in American and Canadian ports from the 1500s onwards. It can be accessed in the 'US Immigration Collection' on www.ancestry.com. This is a subscription service but, if you use your local library, access is free through the 'Ancestry Library Edition'.

You can also access a very helpful online archive of documents and sources relating to emigration from Ireland between the 18th and late 20th centuries at DIPPAM (Documenting Ireland: Parliament, People and Migration). You can access this in various ways, including via www.ni-libraries.net/free-membership/library/dippam.

Mellon Centre

Those living in the North West who are interested in finding out about their ancestors leaving or arriving in Ulster are very lucky to have the Mellon Centre to visit. Based at the Ulster American Folk Park just outside Omagh they will help you with questions about emigration and immigration. They have also created a huge database of relevant documents called the Irish Emigration Database. For more details see page 196.

Scottish Records

For tracing ancestors back to Scotland, the best database of Scottish record sources is at www.scotlandspeople.gov.uk.

Ancestry searches

Two useful websites for tracing Ulster Scots and Irish ancestry are: www.derry.rootsireland.ie and www.ancestryireland.com.

www.derry.rootsireland.ie is the website of the Derry Genealogy Centre, which will trace ancestors for you, for a fee.

www.ancestryireland.com was created by the Ulster Historical Foundation, a non-profit family history research organisation. They have a large database of records and also offer a service helping you trace your family.

You can find lots of information about families from Bready and the surrounding area from the database on the genealogy section of www.breadyancestry.com.

The Ulster Scots in America

Little more than a hundred years after their ancestors first landed here as part of the Plantation of Ulster, the first major wave of Ulster Scots emigration to America began. For the many leaving from the North West it was a reverse journey from their forebears, who had sailed into Derry Quay and then travelled by boat or horse down the Foyle River Valley.

The impact of these Ulster Scots settlers on their new country was remarkable. Their support was crucial as America fought for independence from Britain (though some also fought for the British) and they helped shape the principles by which the United States of America would be governed. They, more than any other nationality, were responsible for pushing back the frontiers of European settlement in the south and west of the country.

They also made a huge contribution to the religious life of America and provided their new country with brave soldiers, famous generals and pioneering entrepreneurs, not to mention politicians. In all some 17 US presidents can claim descent from the Ulster Scots (or Scotch-Irish as they are known in America).

The first dedicated emigrant ship to leave Derry Quay for the long journey across the Atlantic was the Maccullum, which sailed out in September 1718 to Boston, one of ten ships which had departed from Londonderry and Coleraine with over one thousand people onboard. By the time the American War of Independence had begun in 1775, around 250,000 other Ulster migrants, mostly of Scottish ancestry, had joined them in America, with at least one third of those leaving from Derry Quay.



Why did they leave Ulster for the huge challenge of life in the New World? For the Presbyterian majority (though many from the Church of Ireland and a considerable number of native Irish Catholics emigrated too) a big attraction was religious freedom.

Typical of those fleeing religious persecution at home was Francis Makemie, a Presbyterian Minister who sailed to America from Derry Quay in 1683 and established America's first Presbyterian congregation in Maryland the next year. A missionary, he went on to help establish the Presbytery of Philadelphia. This was the official birth of Presbyterianism in America, which is why he is known as the founder of American Presbyterianism.



By the time of the American War of Independence Ulster had changed considerably from the early years of emigration to America and so had the nature of the people arriving. They were generally poorer and less likely to leave for religious reasons than the earlier migrants.

But economic reasons were a consideration right from the beginning. Many had left Scotland for Ulster because of famine and poverty. Now the same reasons helped drive their descendants to America. In 1717, for instance, the year significant emigration from Ulster to America began, drought completely ruined the crops in Ulster.

But there was another reason too. Far more Scots actually arrived in Ulster in the 1690s than in the early years of Plantation. These years, particularly between 1695 and 1698, coincided with the worst famine in Scotland's history. These later settlers had taken up either 21 year or 31 year leases, offered at attractive rates by the landlords, who were in urgent need of tenants to farm their land. But when these leases expired the landlords raised the rents to prices many of their tenants could not afford. For many, emigration seemed the only way out.

It was not a choice to be made lightly. Even before emigrants faced the huge challenges waiting for them in America, they had to face the unpleasant experience of getting there!

The Journey

With today's super cruisers offering such luxurious travel over the oceans, it's not easy to imagine what it was like for these early emigrants. If you visit the Ulster American Folk Park, you can board a replica of an early 19th century brig (a two-masted square rigged ship about 100 feet long) that is similar to the one that took the Mellon family from Omagh to America in 1818. Imagine 200 people squeezed into these cramped conditions for between six and twelve weeks, often in the roughest of seas. Then consider that conditions for emigrants a hundred years earlier were even worse.



In the 18th century the most commonly used type of ship was the three-masted barque, in which the full paying passengers were housed on the poop deck and those paying a part of the fare or no fare at all travelled in an area under the main deck normally used for cargo. Often it was not even high enough for someone to stand up.

Men, women and children lived, slept and ate in these cramped conditions. Hygiene was barely existent, food was scarce and of poor quality, often rotten, and disease was common. With little medical care onboard it is actually surprising that so many survived these journeys.



The land of opportunity

Many emigrants saw America as a land of unlimited potential where they could achieve an independent life that was impossible at home. But it was also a land of great challenges, dangers and hardship.

Most Ulster Scots leaving from Derry Quay landed in Philadelphia. Indeed, of the 128 ships advertised to sail from Derry between 1750 and 1775, 99 sailed to Philadelphia. From there they headed south and west, most of the good land on the eastern side having been taken by the English. First settling



in the Cumberland Valley, from the 1740s they headed southwards, across the Potomac River and into the Shenandoah Valley. From there they continued south into North and South Carolina.

By 1776, about 90% of Ulster Scots settlers had made their homes in Pennsylvania, the Valley of Virginia and the Carolinas. While the Quakers were reputed to be the best traders and the Germans the best farmers, the Ulster Scots were famed for the way they coped with the harsh frontier conditions. Later, they were among the first to travel westwards into Texas and California, leaving an indelible footprint on the 'Wild West'.

Why were they such outstanding frontiers people? From their Ulster lives, and those of their ancestors, they had experience of building fortifications in sometimes hostile territory, adapting to a new landscape and culture, felling timber and clearing land. They were stubborn, determined and courageous and desperate to be able to run their own lives. By their example they helped create the American character, particularly in the rural south, influencing its philosophy, culture and lifestyle.

Some called them the first non-native Americans, so entwined was their identity with that of their adopted country. But in one way this worked against their Ulster Scots identity. They became so much a part of American life they eventually lost contact with their Ulster Scots roots. Some experts believe there are actually many more people in the USA descended from the Ulster Scots than from the millions of Catholic Irish who emigrated from the 19th century onwards. But it is much harder to track them down.



A misconception has arisen that Ulster Scots emigration to America stopped in the 19th century, replaced by the great waves of Catholic Irish emigration. In fact they continued to sail to America from Ulster throughout the 19th century but were now greatly outnumbered by the huge numbers of Catholic Irish arriving in America, particularly following the Great Famine of the 1840s.



A Scotch-Irish story

One of the most remarkable stories of the Ulster Scots in America is that of Mary Jemison. She was born on board the ship that her parents, Thomas and Jane, and their first three children had boarded in Derry Quay around 1742. Two more sons were born at their home in Pennsylvania, where Mary later recalled the midnight howl of the wolf and the terrifying shriek of the panther. They lived peacefully until 1755, when six Shawnee Indians and four Frenchmen arrived at the farm and took the entire family prisoner. Separated from the rest of the family, Mary later discovered they had been murdered and scalped. She was adopted by two squaws (women) from the Seneca tribe and treated as a sister by the two women. She learned their language and lifestyle, married and had seven children. She died in 1833.

Returning to his ancestral roots

Of the 17 US Presidents with Ulster Scots ancestry, several had roots in the North West, including Woodrow Wilson (whose ancestral home, just outside Strabane, can be visited) and James Buchanan (whose ancestors came from Deroran, near Omagh). Though he was actually unaware of his Ulster Scots roots, Ulysses S Grant, the famous Civil War general and President of America between 1869 and 1877, visited Londonderry, where he was awarded honorary citizenship, in 1789. Grant's ancestors came from County Tyrone.



Bottled in Ireland

The Scotch-Irish were once described as being, 'brewed in Scotland, bottled in Ireland and uncorked in America'.

North West names in America

One interesting exercise is to look on a map of America for place names from the North West. Among those who left on the first ships to America from Derry Quay was James MacGregor of Magilligan, minister of Aghadowey Presbyterian Church, who accompanied some of his congregation to Boston. Later they established the settlement of Londonderry in New Hampshire.



THE SCOTCH-IRISH NOT ONLY BUILT FORTS BUT THEY ESTABLISHED VILLAGES, FARMS AND SPREAD THE PRESBYTERIAN FAITH ACROSS THE FRONTIER. THEY CLAIMED FENNS PROPERTY AS THEIR OWN AND, AFTER MANY YEARS OF SQUABBLING, THE PROPRIETORS SOLD IT TO THEM FOR A VERY SMALL PRICE. FROM THEIR FIRST SETTLEMENTS IN CHESTER COUNTY THE SCOTCH-IRISH MOVED WESTWARD AND FOUNDED SUCH PLACES AS PLEASANT, MIDDLE OCTORARA, DERRY, PATANG AND TYRONE. THEY OPENED THE WILDERNESS IN UPPER CUMBERLAND, FRANKLIN, WESTMORE AND WASHINGTON, FAYETTE AND GREEN COUNTIES.

SHIP'S RULES

- No smoking between decks
(any tobacco found will be confiscated until the ship reaches port)
 - No alcohol or gunpowder to be carried
 - Church services every Sunday which ALL must attend
 - All passengers to be up by 7am
 - Beds must be rolled up during the day
 - Decks to be swept (including under bunks!) before breakfast
 - All fires out by 7pm
 - All passengers in their berths by 10pm
 - A safety lamp to be left lit all night at the main hatchway
 - No naked lights at any time
- Anyone breaking rules will be punished. You may even get a flogging!

Famous Ulster Scots Folk

Writers, industrialists, religious ministers, newspapermen, great soldiers and politicians, Ulster Scots people from the North West have made a great impact both here and in America.

Publisher of the Derry Journal

A Scot from Glasgow, James Blythe founded the Londonderry (now Derry) Journal in 1772, the first tri-weekly newspaper in the North of Ireland. It later became a daily paper. He printed the paper from his own house but only put the name of his business partner, Mr Douglas, on the paper as owner and editor. This was because he believed his personal opposition to the government would otherwise cause problems for the paper if they knew he was the owner.

Bishop of Derry

As Bishop of Derry, Raphoe and Clogher between 1605 and 1610, George Montgomery had a huge impact on the area in the years leading up to the Plantation of Ulster. A Scot, he was a brother of Hugh Montgomery, who was jointly responsible for the private plantation of much of Counties Down and Antrim. Bishop Montgomery built up church lands and revenues, transferring the large tracts of land owned by the Catholic Church to the Church of Ireland. He also rented out some of this land to Scottish settlers at reasonable rents and encouraged trade between Scotland and Londonderry. You can read about him in more detail in the Derry~Londonderry section.



Did you know

Woodrow Wilson, whose grandfather came from near Strabane, was the second American President to win the Nobel Prize for Peace.



Father of Shirt making in Derry

Derry's world famous shirt making industry was founded by William Scott, a Presbyterian from Balloughry, whose family are thought to have come from Scotland in the early years of Plantation. When a steamboat service was established between Derry and Glasgow, Scott, a weaver, saw an opening for business. He, his wife and daughters made samples of shirts with linen fronts, which he sold to a Glasgow firm. They were a great success. By 1845 he was employing 250 weavers and 500 shirt makers. His example was soon followed and a great Derry industry was born. He is buried at St Columb's Cathedral.

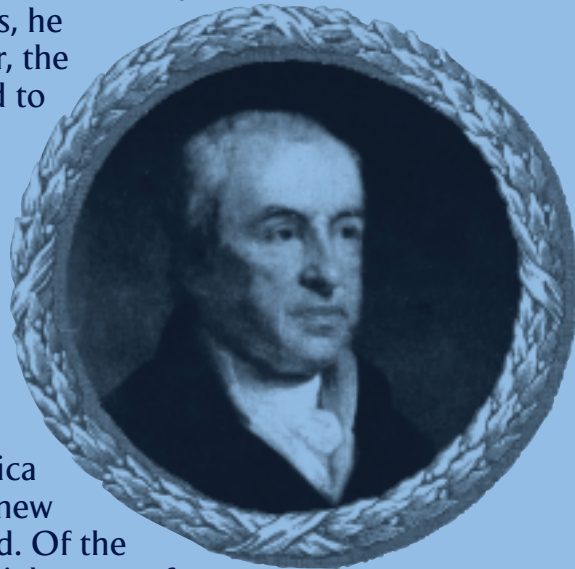
Derry~Londonderry's first playwright

Of Ulster Scots descent, George Farquhar (see Ulster Scots Culture) was a leading playwright of the 17th century. He was born in Derry~Londonderry and wrote six plays, of which the most famous is 'the Beaux Stratagem'. His plays are still performed around the world.

America

Printer of the Declaration of Independence
Ulster Scot John Dunlap, who left Strabane at the age of ten to live in Pennsylvania, has a unique place in American history.

Taking over his uncle's printing business, he founded America's first daily newspaper, the Pennsylvania Packet, in 1771. He is said to have invented the phrase, 'it pays to advertise', and was a pioneer in the way he used commercial advertising in newspapers. He is best known, however, for printing the first 500 copies of the Declaration of Independence during the American Revolution. One of the most famous documents in history, it announced the formation of the United States of America and set out the principles by which the new independent country would be governed. Of the 56 people who signed the declaration, eight were of Ulster Scots descent.



John Dunlap

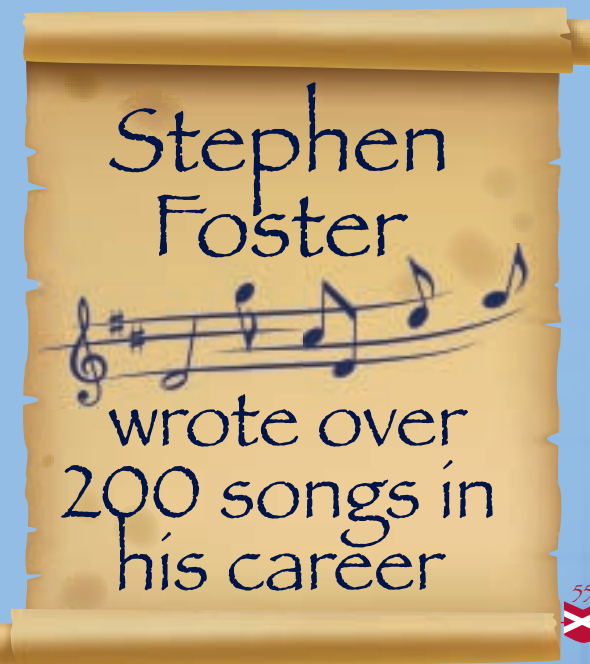
Dr Matthew Thornton

One of the signatories of the American Declaration of Independence in 1776, Dr Thornton was born in the county of Londonderry in 1714. His Presbyterian family emigrated to America when he was four-years-old. He worked as a doctor in the New Hampshire town of Londonderry and served as a colonel in the New Hampshire regiment of George Washington's patriot army.



The Father of American Music

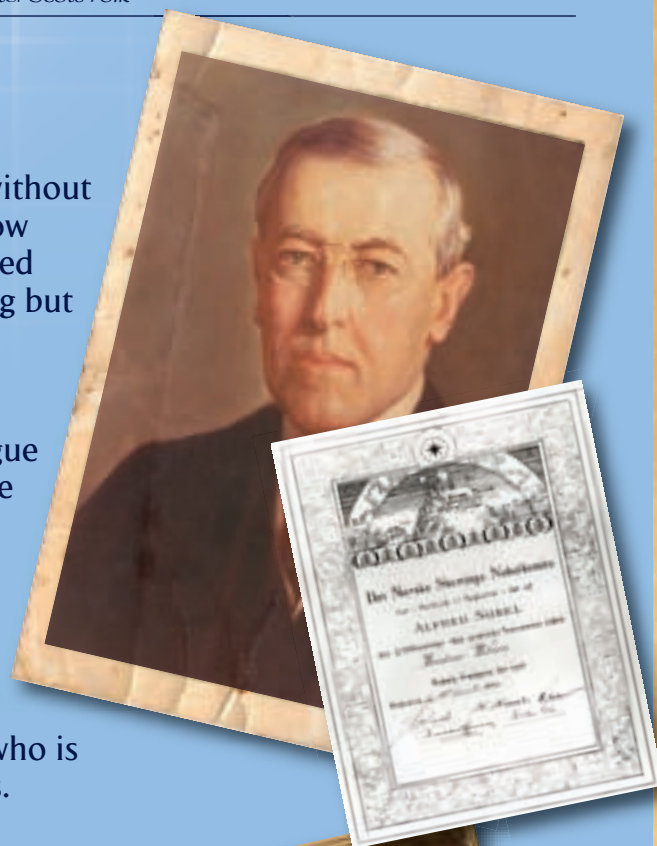
The most important American songwriter of the 19th century, Stephen Foster wrote some of the country's most famous songs, including 'Oh Susanna', 'Camptown Races', 'My Old Kentucky Home' and 'Beautiful Dreamer'. Oddly enough, given so many of his songs are set in the Southern states of America, he only visited the Deep South once, on a river-boat trip down the Mississippi to New Orleans while on his honeymoon. His great-grandfather, an Ulster Scot, had sailed out of Derry~Londonderry around 1728 and is believed to have been from the city.



Top: Dr Thornton
Bottom: Stephen Foster

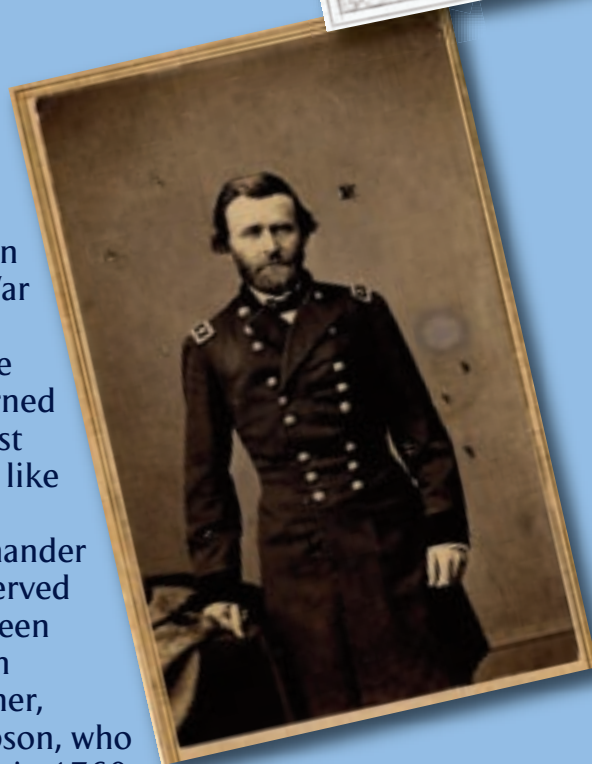
President of Peace

'No-one who amounts to anything is without some Scotch-Irish blood,' said Woodrow Wilson, the 28th President of the United States of America. He was partly joking but he was very proud of his Ulster Scots roots. President during the First World War, he had been so horrified by the carnage that he helped create the League of Nations as a way of preserving peace in the world. His grandfather, James Wilson, a printer, was born and raised just two miles from Strabane. You can still visit his home - The Wilson Ancestral Home (Strabane's Ulster Scots American Connections). In America, James married Ann Adams, who is believed to have come from Sion Mills.



The Greatest General of his Age

Without the military brilliance of General Ulysses S Grant, later 18th President of the United States, the Union may not have won the American Civil War (1861 – 1865). Described as the 'the greatest general of his age and one of the greatest strategists of any age', Grant turned the war in the favour of the Union against the Southern states, winning key battles like Vicksburg. So impressed was President Abraham Lincoln, he made Grant commander of all the Union forces in 1863. Grant served as President himself for two terms, between 1869 and 1877. His ancestors were from Ballygawley in County Tyrone. His mother, Hannah, was descended from John Simpson, who emigrated from the Port of Londonderry in 1760.



Write your own story

Declaration of Independence

Newspaper article

The first newspaper to publish the American Declaration of Independence on this side of the Atlantic was the Belfast Newsletter in the August 24th – 27th, 1776 edition of the paper. At that time not even King George III had read it! The newspaper reported regularly on the Ulster Scots in America and published many advertisements enticing people to go over.

Imagine you are writing an article for a local paper announcing this historic scoop. Make sure you include the contribution of Ulster Scots who sailed from the North West to American independence.

These include John Dunlap from Strabane, who printed the first copies of the American Declaration of Independence, the lawyer Thomas McKean, Matthew Thornton who lived in the new settlement of Londonderry in New Hampshire and Charles Thompson, from County Londonderry. His signature was one of only two on the original declaration. He was also the man who designed the first Great Seal of America.

You will find information in this book to help you but for more detail you can also download a PDF from the Ulster Scots Agency website on the Ulster Scots and American Declaration of Independence.

www.ulsterscotsagency.com (go to education, then teaching resources and then click on American Independence Pupil Booklet).

‘Standing like a Stone Wall’

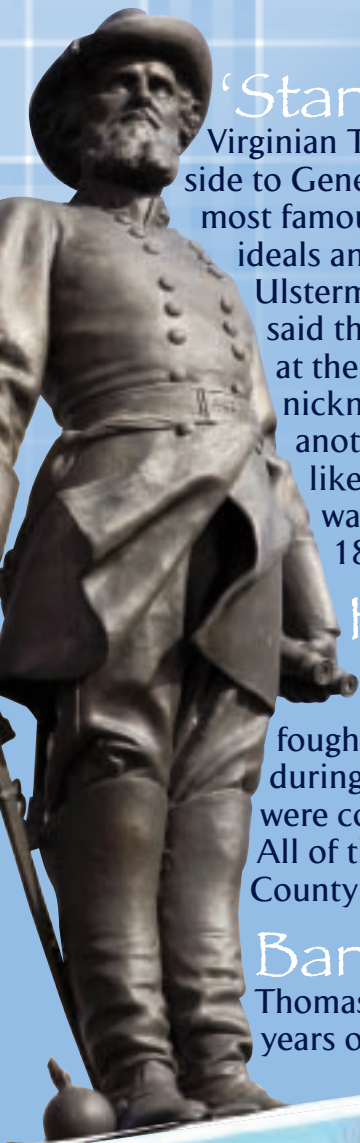
Virginian Thomas Jonathan ‘Stonewall’ Jackson fought on the other side to General Grant in the American Civil War, becoming one of the most famous of American military heroes. A man of high Christian ideals and remarkable bravery, he was the great-grandson of Ulsterman John Jackson, who emigrated to America in 1748. It is said that Jackson’s ancestors, Ulster Scots Presbyterians, fought at the Siege of Derry in 1688/9. Jackson was given his nickname at the Battle of Bull Run in Virginia in 1861, after another officer tried to encourage his own troops to stand firm like Jackson’s, saying, "There is Jackson, standing like a stone wall". He was mistakenly killed by Confederate soldiers in 1863.

Hero of the Alamo

Known as the ‘King of the Wild Frontier,’ David (Davy) Crockett was a frontiersman, soldier and politician. He fought for Texan independence from Mexican rule and died during the Battle of the Alamo when a small band of Texans were cornered in the Alamo Mission by 1,500 Mexican troops. All of them died. Crockett’s ancestors came from Castlederg in County Tyrone.

Banking Giant

Thomas Mellon (see Ulster American Folk Park) was only five years old when his parents, Andrew and Rebecca, took him with them to the United States in 1818. They sailed from Derry~Londonderry, about thirty miles north of their home. Originally a lawyer, he and his sons established the banking house of T. Mellon & Sons, as a one-room business in Smithfield Street, Pittsburgh. The family, who also invested in the railroads and other enterprises, became very rich. By 1936 the Mellons were considered one of the four wealthiest families in the United States, along with the Rockefellers, DuPonts, and Fords.



Plantation

Write an essay on the changes brought to the landscape of the North West by the Scots settlers of the 17th century.

Here are a few clues:

- Forests were cleared and exported as timber for barrels and shipbuilding.
- Wood was also used for building new homes, although stone was still used when available. The wealthy Scots liked the castellated tower house style.
- Farmers began enclosing the land around their homes, giving the fields a patchwork appearance, where there had once been open countryside.
- New breeds of cattle and sheep were introduced from Scotland and England.
- More corn was grown.
- Industries began to develop in the countryside such as tanning hides and linen manufacture.
- Towns were built with central squares and long straight streets.



Draw It

What would life have looked like for an early Scots settler in the North West?

Draw a typical rural settlement with the manor and bawn and houses built around it. There are some clues in the Lifestyle section and on these websites: www.bbc.co.uk/history/british/plantation and www.ulsterscotsagency.com (click on education and then teaching resources).



Ulster Identity

Our cultural identity is made up of many things - our family background, our parents, where we were born, our religion, the language we speak, the music we love, the literature we write.

- How would you describe the Ulster identity?
- What Ulster characteristics can you see in Northern Ireland today?
- How does it differ to the rest of Ireland?
- Can you identify elements that originate with the Irish, English or Ulster Scots?
- What is important to you about your Ulster identity?



Sometimes a single event can affect the course of history in unexpected ways. The Plantation of Ulster, for instance, might have been somewhat different if Sir George Paulet, Governor of Derry, hadn't assaulted Sir Cahir O'Doherty, the young Lord of Inishowen, one spring day in 1608.

Until this point Sir Cahir had actually supported the English monarchy in Ireland, even acting against the great Gaelic chieftains who departed Ireland in 1607. The Nine Years War (1594 to 1603) had been the last great rebellion of the Gaelic Irish against the English. When it ended in their defeat at the Battle of Kinsale, it signalled the beginning of the end of Ireland's long established Gaelic way of life.

In 1607, Hugh O'Neill, the great Gaelic chieftain who had led this rebellion, sailed out of Lough Swilly in Donegal with other leading chieftains in what became known as the Flight of the Earls. They would never return. It would largely be on land confiscated from them that James I would plant English and Scottish settlers during the Plantation of Ulster. Sir Cahir O'Doherty was foreman of a grand jury that declared these departed Gaelic chieftains had committed treason against the king. Yet, soon after, he was to dramatically change sides.

Sir George Paulet, who was known for his hatred of the native Irish, made a serious mistake when he attacked Sir Cahir O'Doherty. As the Annals of the Four Masters, a chronicle compiled in the 1630s, recorded, O'Doherty 'would rather have suffered death than live to brook such insult and dishonour'.

On April 18th 1608, O'Doherty invited the Governor of Culmore Fort and his wife to his new castle at Burt where they were seized, before taking the fort itself. The next night he attacked Derry with around seventy men.



Among those defenders killed was Sir George Paulet. The next day Derry was set on fire, with Strabane burned soon after. For a while it seemed the revolt would spread throughout Ulster. But, Derry, though largely destroyed, was recaptured and, on July 5th 1608, O'Doherty himself was killed and his rebellion was put down soon after.

King James had already been impressed by the success of the private Hamilton/Montgomery Plantation in Antrim and Down. O'Doherty's rebellion convinced him that the Plantation of Ulster would need to be more ambitious than previously thought. What was needed, he decided, was a full-scale colonising of the whole province with English and Scottish settlers.

The founding of Londonderry
When military engineer Sir Josias Bodley visited Derry following Sir Cahir O'Doherty's rebellion of 1608 he reported that it had been 'wholly spoiled, ransacked and fired.'



He also noted how weak its fortifications were. Bodley later recommended new gates and bridges and many other improvements for the ruined settlement. Given its strategic position, overlooking Lough Foyle and near Lough Swilly – both locations the English feared the ships of their great enemy Spain might land – the idea of rebuilding Derry as the North West's main stronghold of English rule appealed greatly to King James I and his advisors.

The question was, who would pay for it? King James believed the City of London was 'the ablest body to undergo so brave and great a work'. As such the twelve main London Companies were asked to pay for the new settlement that was planned and were given a glowing account of its potential to sustain a large population and create great wealth. The canny merchants, however,



only agreed if they were granted even more territory than was being offered. They were granted the county of Coleraine, with County Antrim east of the Bann, part of Donegal west of the Foyle and a large part of east Tyrone. The new county was to be called Londonderry.

Londonderry was planned in great detail and would be considered so successful in its design it influenced the building of Philadelphia and Charleston (and probably many other towns) in America. It had a square, the Diamond, and four streets leading to gates in the great walls. Londonderry would be the last walled city to be built in Europe. The walls that would play a famous role in Irish history in later years were finally completed in 1618 at a cost of £10,757. They included two battlemented gates of which two had drawbridges.

But, re-building Derry was one thing, populating it with settlers was a different matter. In 1619, there were still just 92 houses in the city in which 102 families lived. Getting people to live in the new city would be a major challenge.

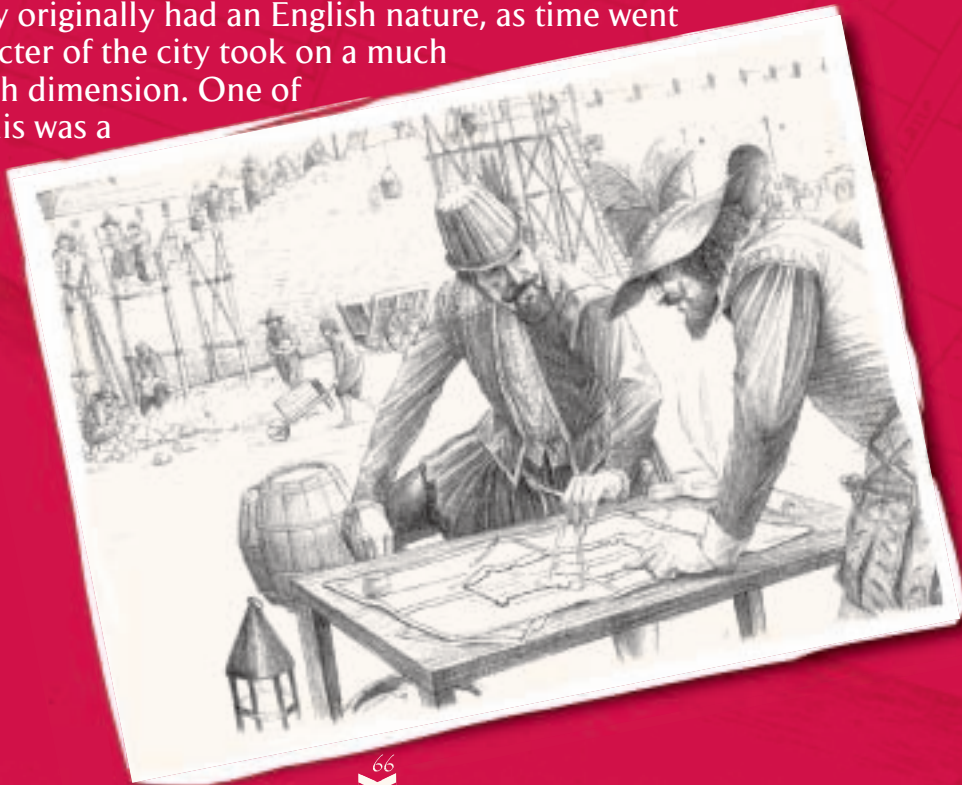
The Charter of 1613

In 1613, the same year as many towns in Ulster, including Belfast, received charters from James I, Derry was issued a new charter incorporating it as the city of Londonderry.

A Common Council was formed to run the city, which included the Mayor and 12 aldermen, but the final say in the running of the new city was with The Honourable The Irish Society, based in London, an independent body which answered only to the king.

The city of Londonderry was, officially anyway, a very English settlement. But try as they might The Honourable The Irish Society had great difficulty in attracting English settlers. In fact, by 1624, they were so worried at the lack of potential settlers that they even considered issuing warrants to force them to come.

Not for the last time in the Plantation of Ulster, the Scots stepped into the breach. Some Scots settlers were actually in place before the official plantation had begun. Those numbers would grow considerably and though Londonderry originally had an English nature, as time went on the character of the city took on a much more Scottish dimension. One of the reasons for this was a Scot who arrived in Derry in 1606.



Bishop George Montgomery

One of the most important contributions to the plantation city of Londonderry was made by Bishop George Montgomery.

A Scot, whose brother Hugh was jointly responsible for the highly successful Hamilton/Montgomery private plantation in Antrim and Down, George Montgomery was very well connected.

Before being appointed as Bishop of the dioceses of Derry, Raphoe and Clogher in 1605, he had been dean of Norwich (at that time the second largest city in England). His main aims as bishop seem to have been to acquire as much land as he could for the Church of Ireland in his three dioceses, largely from the Catholic Church, to encourage Scottish merchants to create trade links with Derry and assist Scots to settle in Derry.

The author of a history of the Montgomery family later praised him for his 'usefulness in advancing the British plantation in those three northern dioceses'. One of his first actions on arriving in Derry was to carry out a survey of the structure of the Catholic Church and its revenues, which included rents for the fisheries of the Bann and Foyle. Bishop Montgomery became involved in many disputes about property, and not just with the Catholic Church. The Earl of Tyrone wrote to James I to complain about his lands being taken from him.





Having built up Church lands Bishop Montgomery then encouraged Scots to settle on them by offering them very reasonable rents and long leases. It was said of him that he 'was their merchant and encourager to traffick in those parts'.

He took such a great interest in these matters that when ships arrived at Derry Quay, the captains were ordered to come to him with lists of seamen and passengers before they even unloaded their cargo.

Though he was only Bishop until 1610, the beginning of the Plantation of Ulster, his actions made the establishment of Londonderry as a plantation settlement considerably easier. He was criticised, though, for not putting as much energy into ensuring there were suitable places for public worship as he did in expanding the lands owned by the Protestant Church!

Though the Nine Years War had ended and the resistance of the Gaelic chieftains crushed, these were still dangerous times for the early settlers, as Bishop Montgomery's wife, Susan, found to her cost in 1608.

She was living in Derry, in a 'very pretty little house built after the English fashion'. But during the rebellion of Sir Cahir O'Doherty, Derry came under attack and the settlers were forced to surrender. Mrs Montgomery was transferred to Burt Castle where she was placed under the supervision of Lady Mary O'Doherty, Sir Cahir's wife, for two and a half months. When English soldiers began to bombard the castle with artillery fire, the Irish threatened to make Mrs Montgomery stand in any breach in the defences. Fortunately for her the Irish surrendered before this became necessary.

Derry's Scottish Connections

As we have seen, Bishop Montgomery had helped pave the way for a strong Scottish influence in Londonderry. Some Scots arrived during his time as Bishop of Derry between 1605 and 1610.

Others were merchants who expanded their trade with the city with his encouragement and eventually settled there.

Some Scots who settled in the city in these early years became part of the plantation process themselves. Andrew Dikes, for instance, was appointed as a juror to investigate lands available for plantation and decide if they were suitable. Dikes was also one of several Scots who saw their land seized by the London companies in 1611, for which they were compensated. William Lynne, for example, was paid £40 for the loss of a 'house with a backside and divers tenements'. Lynne would go on to play an important part in the development of Strabane, when he became agent for the Earl of Abercorn.

Did you know...

The connection between the North West and Scotland has always worked both ways. St Colmcille, the patron saint of Derry, left his homeland to spread Christianity throughout Scotland in the 6th century. He founded an abbey on the island of Iona, then part of the Irish/Scottish kingdom of Dalriada.



In the 1500s, Gaelic chieftains in the North West hired fierce Scottish mercenaries, known as 'Redshanks', to fight for them.

Scottish Merchants

Soon, Scots were becoming an important part of the city's merchant community. Quite a few received grants of denization (where they became adopted citizens of the city), allowing them the same rights as English subjects. These included Hugh Thompson, also a burgess (a freeman of the city), who conducted an extensive trade with England, Scotland and beyond. Settled in Derry by 1609, he became the city's High Sheriff in 1623. A shrewd businessman he invested in land both in Donegal and County Londonderry.

One of the three most active merchants in Londonderry in these early years was Scot John Power (or Poore), who imported wine, sugar, whale bone and prunes from Bordeaux in France. He exported salmon, tallow, yarn, hides and wool to Dieppe and Bilbao.

In the mid-1630s a Scot named Robert Barr became an important figure in the city's economic life. A Presbyterian, Barr was a firm opponent of Thomas Wentworth, the Lord Deputy of Ireland. Wentworth believed that Barr was part of a group trying to discredit him at the English Court, colourfully describing the Scot as 'leaping like a Jackanapes betwixt two stools', and of being a 'petty chapman' and 'such a broken pedlar, a man of no credit or parts'. Such opposition does not appear to have done Barr any harm. Much to Wentworth's fury, Barr received special royal permission to leave Ireland to carry messages to the Court.

Scottish merchants in Derry in the 17th century traded in many different kinds of goods, from exporting wool, meat, butter, timber and fish to importing pillows, prunes, frying pans, sheets, glasses, wines and tobacco.

Although the Scots were reported to only make up a quarter of the non-Irish population of Londonderry in 1630, they dominated the merchant class. Their growth appears to have been rapid over the next few years. Just seven years later, the Surveyor-General, Charles Moncke, seemed to be under the impression the Scottish presence was far greater, when he wrote of the city:

'I find that the English there are but weak and few in number, there being not forty houses in Londonderry of English of any note, who, for the most part only live; the Scots, being many in number and twenty to one for the English, having prime trade in the town and country, thrive and grow rich.'

But it was probably not the nationality of the Scots that concerned the English but the religion that most of them followed, Presbyterianism. After all, in 1638 Sir Robert Stewart, a Scot who belonged to the established Church, had been made Commander of Culmore Fort and two years later became MP for Londonderry. Like it or not, the Scottish influence in the city was growing.



Ulster Scots Buildings

Prehen House

One of the most interesting buildings related to the Ulster Scots story in the North West can be found on the edge of housing developments a mile or so from Londonderry. Prehen House was built in the 1740s by Andrew Tomkins on a site that had been occupied since the early days of Plantation. This beautiful house was designed by Michael Priestley, who was responsible for the First Derry Presbyterian Church too. Recently some remains of a 17th century plantation bawn have been found here and excavations are underway to reveal more.



The Place of the Crows

The building's name comes from the Irish, Preachan, the Place of the Crows, which would have been numerous in this once heavily wooded area. Alexander Tomkins was granted the lands in 1664 (there had been settlers there since 1622). In 1689, Tomkins and his family had to depart suddenly for the relative safety of Derry when 10,000 of James II's troops approached their land on the way to the city. The family returned after the siege.

The house passed to the Knox family after Andrew Tomkin's daughter and heiress, Honoria, married Andrew Knox of Rathmullan, in 1738. Knox, who was MP for County Donegal, was descended from Bishop Andrew Knox who came to the Raphoe diocese in 1611.



Half Hanged McNaghten

There are several fascinating stories connected with Prehen House, but none are as dramatic as that of John 'Half-Hanged' McNaghten and the tragic murder of Andrew Knox and Honoria's daughter Mary Ann.

McNaghten was a gambler who had lost all his money by the time Andrew Knox employed him as estate manager at Prehen. Discovering that Mary Ann had a marriage dowry (the money a woman brought to a marriage) of £5,000, a great fortune in those days, McNaghten persuaded her to take part in a sham marriage ceremony in Derry in April 1759. Mary Ann was under the impression that the ceremony was a rehearsal, but afterwards was told by McNaghten that it was the real thing.

Tragic murder

Andrew Knox had the marriage declared void thus preventing McNaghten claiming the huge dowry. But this didn't stop McNaghten, who plotted to seize Mary Ann by force. His opportunity arose when the Knox family decided to journey to Dublin in November 1761, taking the road from Prehen to Strabane. When the coach reached Cloghcor, McNaghten and his accomplices rushed out to attack it. In the confusion, McNaghten fired a shot that fatally wounded Mary Ann – though it was believed that he actually meant to kill her father.

Wounded, McNaghten escaped to a nearby hayloft. A troop of cavalry from Strabane was quickly assembled and was soon scouring the countryside for any sign of him and his associates. Before long he had been traced to the



True or False

By the law of the times John McNaghten would have been allowed to live if he had wanted to, having survived one attempt to hang him.

hayloft. Here he was captured, but not without a fight. With a meal sack over his head, he was taken on a cart to Lifford and there lodged in the gaol. His trial took place on December 11th and, despite his spirited defence, he was found guilty and condemned to hang by the neck until dead.

The hanging was due to take place on December 15th but all did not go according to plan. When McNaghten first threw himself off the scaffold the rope around his neck broke and he fell to the ground. Some thought this would allow him a chance to escape, while others interpreted it as a sign of his innocence. However, declaring that no-one would ever remember him as 'Half-Hanged McNaghten', he waited patiently until a fresh rope was fastened around his neck. This rope did not fail. He was buried in the graveyard adjoining the Church of Ireland church in Strabane.

Prehen House is the private home of the Peck family. The house and parkland are available for functions and tours by appointment.

Tower Museum

The impressive building that houses the award-winning Tower Museum, just a few yards from Magazine Gate, was actually built in the 1980s, though it looks much older. Its connection with Derry's Ulster Scots story, however, comes not from the building itself but the museum's fascinating 'Story of Derry' exhibition.

Using a wide range of displays, including holograms, models, audio-visual displays and a range of historical artefacts, the exhibition traces the city's history from St Comcille, through the Plantation era and the city's growth during the 18th and 19th centuries to recent times. The exhibition ends with a short film that gives a glimpse of where the city is today.



Apprentice Boys Memorial Hall

On December 7th 1688, 13 apprentice boys closed the gates of Derry before the forces of King James II could enter the city (see page 78). Many of the 13 were Presbyterian with names that suggest Scottish ancestry.

The Burning of Lundy

The Apprentice Boys Memorial Hall and its museum are dedicated to the history and heritage of the Siege of Derry and to that famous act of defiance. The Apprentice Boys of Derry was founded in 1814 with the aim of commemorating the anniversaries of the shutting of the gates and the relief of Londonderry. At the celebrations to mark the shutting of the gates, an effigy is burned on a gallows in Bishop Street of Governor Lundy, who sent a promise to surrender to the enemy's headquarters and is considered a traitor. In the Memorial Gardens of the Apprentice Boys Hall is a copy of a statue of the Reverend George Walker, who succeeded Lundy.

As well as the Apprentice Boys, the Orange Order, the Women's Orange Order and the Royal Black Preceptory also meet here. It is also home to two of the finest flute bands in Northern Ireland. The Churchill Flute Band, the oldest flute band in the world, and the William King Memorial Flute Band. Both practice every week in the hall.



True or False:
When Governor Lundy left Derry under cover of darkness, he was disguised as a religious minister.

Also at the hall is the Apprentice Boys Museum and Exhibition. Opened in 2007, it tells the story of the Siege of Derry and the history of the Apprentice Boys of Derry. The hall is the start of the Siege Heroes trail (visit www.siegeheroestrail.com for more information), which takes you around the historic walls and provides a history of the Associated Clubs of the Apprentice Boys, which is a worldwide organisation.



There are exciting plans to expand the Apprentice Boys Memorial Hall and build a state-of-the-art new exhibition.

Guildhall

Opened in July 1890, the Guildhall itself has no major connection with the Ulster Scots story but, following an extensive renovation, it houses a major exhibition to celebrate the 400th anniversary of the city walls. Using original archives and museum objects, as well as digital technology, the exhibition looks at the development of the city during the 17th Century and the planning and implementation of the Plantation of Ulster and explores the legacy of these events for today's society.

The Scotch Boat

Among the series of plaques along the Foyle Embankment, Queen's Quay and Atlantic Quay that commemorate the departure of emigrants and various others from the North West is one marking a point of departure for the famous Scotch Boat. The plaques are mounted on old timbers salvaged from the docks that used to line the River Foyle.

Steamboats sailed from Derry to Glasgow from the 1820s up until the 1960s, taking seasonal migrant farm workers over to work for the season at the potato picking – or 'tattie howking' as it was known in Scotland. Many never came home and settled permanently in Scotland and England.

The restored Guildhall has a superb exhibition on the Plantation, with a particular emphasis on Londonderry and the North West.

Its opening in 2013 commemorated the 400th anniversary of the city's famous walls.

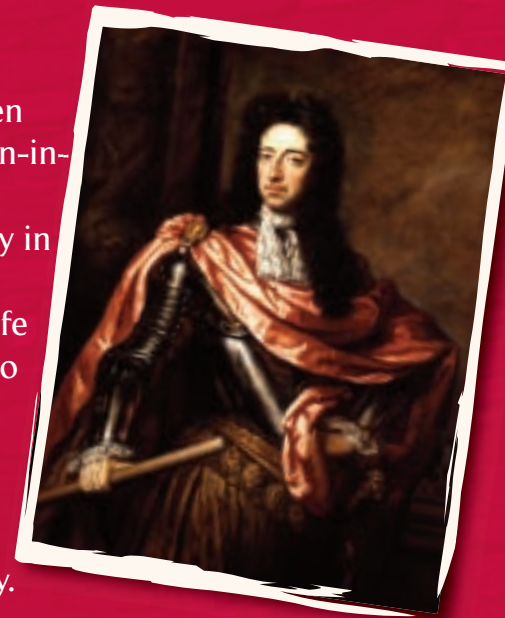


The Siege of Derry

The Siege of Derry is not primarily an Ulster Scots story but it is certainly true that the majority of defenders inside the city were either Scots or of Scottish ancestry and they played a central role in an event which would help shape Irish history.

The background

The Siege of Derry was part of a conflict between the Catholic King James II and his Protestant son-in-law, William of Orange. James II, who had been crowned king in 1685, was unpopular with many in England for his pro-Catholic sympathies. When Protestant aristocrats invited William and his wife Mary (James's daughter) from the Netherlands to replace James as king on November 5th 1688, James was forced to flee England. Meanwhile James's viceroy, Richard Talbot, the Earl of Tyrconnell, was restoring Catholics to positions of influence in the Irish parliament and the army.



'Kill and murder every man, wife and child'

Protestants, including many Ulster Scots, in Ulster, who would be natural allies of William, were increasingly fearful of attack. Their fears were heightened by the discovery of an anonymous letter dated December 3rd 1688, now believed to be a hoax, found in Comber, Co Down, warning of the imminent massacre of all Protestants in Ireland.

"I have written to you to let you know that all our Irishmen through Ireland is sworn: that on the ninth day of this month they are all to fall on to kill and murder man, wife, and child."



Nowhere was there more anxiety than in Londonderry, a Protestant stronghold. When King James's Catholic 'Redshanks' regiment arrived at Derry on December 7th 1688, its citizens were afraid to let them in.

"While we were in this confused hesitation," wrote Thomas Ashe, a captain from County Londonderry who served during the siege, 'on December 7th, 1688, a few resolute apprentice boys determined for us. These ran to the



Gates and shut them, drew up the bridge and seized the magazine. This, like magic, roused an unanimous spirit of defence, and now with one voice we determined to maintain the city at all hazards, and each sex and age joined the important cause."

Many of the 13 apprentice boys who closed the drawbridge at Ferryquay Gate were Presbyterian with names that suggest Scottish descent. The Redshanks withdrew two weeks later and the city was reopened but this was only the beginning, not the end, of the siege.



No Surrender

Thousands of Protestants now made their way to the city in search of refuge. In January 1689, the population of Derry had been 2,000. By April it had grown to 30,000 people, the majority of whom were Presbyterian. When James himself arrived at Derry with his Jacobite army on April 18th 1689 he was greeted with gunfire and cries of 'No surrender!' Unable to breach Derry's defences, the Jacobites main aim was to starve the city into submission. Derry soon ran out of food and, although 10,000 civilians were eventually allowed to leave, the pressure on the city was immense.

There were eight Presbyterian ministers in the city during the siege. They conducted their worship after the established church service on Sundays in St Columb's and also held meetings in other parts of the city. Four of these ministers died during the siege.

Heroes of the Siege

Some of the heroes of the siege can be seen on Derry's historic walls, their heads sculpted long after the events. Make your way to Magazine Gate, the city's newest gate, dating from 1865, and have a look at the keystones of the arch. There you will see the heads of two remarkable men of Ulster Scots ancestry, Adam Murray and David Cairns.

Adam Murray's ancestors were from Selkirk on the Scottish borders. He was a very capable Colonel who was dismayed by the decision made on April 15th by the city's Governor, Robert Lundy, to surrender. Accusing Lundy of treachery, he is said to have cried, 'No Surrender' and called the people of the city to back him.

Charles O'Kelly – Member of Jacobite army



Though Murray turned down the offer to be Governor himself he now took over joint control of the city's frightened inhabitants. Lundy escaped, disguised as a soldier, and sailed to Scotland.

Throughout the siege Murray continued to harass the enemy, leading many cavalry charges outside the gate, on one occasion killing the Jacobite's French Commander. He once had his horse shot from under him and during one attack a cannon ball struck his helmet, badly injuring him. A month later he was shot through both thighs. He survived the siege and died in 1706. He is buried in Old Glendermott Churchyard, where a monument stands to his memory.

The other sculpted head is that of another Ulster Scots hero of the siege, David Cairns, a local lawyer and landowner. In December, 1688, as the Jacobite forces were approaching Derry, he formed the men of the city into six companies. He then set out for London to obtain help for his beleaguered city. He carried letters to William III and the Irish Society, asking them to supply men, food, arms and ammunition.

He returned to Derry on April 11th 1689, in time to help Murray and the others defy Lundy's plan to surrender the city. He was appointed Lieutenant-Colonel of a regiment, and, like Murray, fought bravely in the city's defence. He later became a Member of Parliament for Derry, holding office for some thirty years. He died in 1722 and is buried in the churchyard of St Columba's Cathedral.

Desperate conditions

It is estimated that between 8,000 and 15,000 people died in Derry during the siege. Given the lack of food, the spread of disease and the bombardment from the Jacobite troops, increasingly desperate for the city to surrender, this is not surprising. One of the eight Presbyterian ministers in the city, John McKenzie, gave this account of conditions:

"We were in greater hazard by (the bombs) thrown in the day, it being more difficult to see them. The dread of them forced our people to lie about the walls all night, and to go to the places remotest from houses, some to Ferry-Quay Gate, some to the Ravelin, and others to the Wind-Mill hill: and the cold which the men – especially the woman and children contracted, hereby, added to their want of rest and food, occasioned diseases in the garrison, as fevers, flux and... of which great numbers died."

"God knows, we never stood in such need of supply; for now there is not one week's provisions in the garrison. Of necessity we must surrender the city, and make the best terms we can for ourselves. Next Wednesday is our last, if relief does not arrive before it. This day the cows and horses, sixteen of the first, and twelve of the last, were slaughtered; the blood of the cows was sold at four pence per quart, and that of the horses at two pence ... There is not a dog to be seen, they are all killed and eaten."

Captain Thomas Ash(e) 26 July 1689, almost eight months into the siege:



The relief of Derry, the Mountjoy breaking the boom © Samuels Collection Box 4. Board of Trinity College Dublin

Dogs, cats, rats and mice at sixpence each

On July 8th, the garrison of 5520 men were each issued with a pound of meal, a pound of tallow (animal fat normally used for making candles) and two pounds of aniseeds. This was mixed together and made into pancakes. Towards the end of the siege the desperate inhabitants were reduced to eating dogs, cats, rats and even mice (which were being sold for sixpence each).

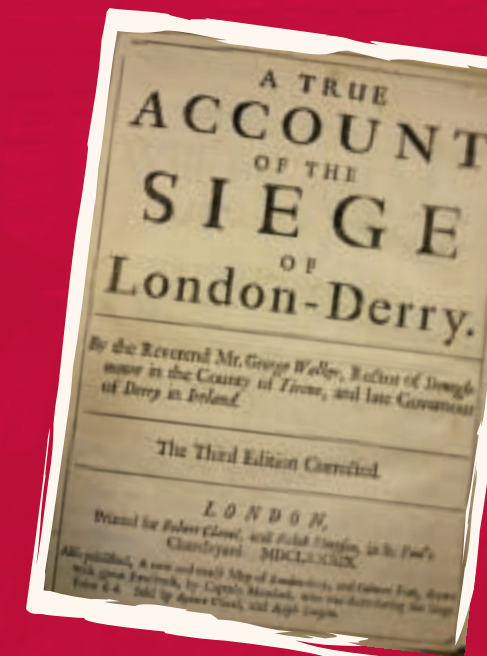
The city was rescued when one of three supply ships, the Mountjoy, which had sailed from England, was able to break through a wooden boom across the River Foyle. The boom had been built by King James's men to prevent the relief ships getting through.

The moment was described by George Walker, an Anglican Minister who was joint Governor of Derry, who would die the next year at the Battle of the Boyne.

"28th July, The Mountjoy of Derry..got clear...and passed their boom...at length the ships got to us...to the unexpressible joy and transport of our distressed garrison, for we only reckoned upon two day's life, and had only nine lean horses left..and among us all one pint of meal to each man. Thus after 105 day....being close besieged by near 20,000 men God Almighty was pleased in our greatest extremity to send relief."

An unrewarded sacrifice?

During the siege, Anglican and Presbyterian had put away their differences. In fact George Walker had invited the Reverend John Mackenzie to act as Chaplain to the Presbyterians in Walker's own regiment.



But, following the siege, the different accounts given of it by the two men symbolised the gulf that existed between the two denominations. McKenzie believed that Walker played down the enormous contribution played by Presbyterians during the siege.

To the dismay of Presbyterians their loyalty and sacrifices would not be rewarded. The city itself did not profit from its refusal to surrender. David Cairns complained in 1697 about how badly the Government was treating both Derry and those who defended it.

"lying to this day in misery and rubbish, for its great zeal to his present Majesty and Government, when it might have had any conditions could be asked from the late King, if it would have surrendered."

Persecution of Presbyterians

For Presbyterians, life would actually become more difficult than before the siege as, following the death of William III, the Penal Laws would usher in a new era of repression against Presbyterians.

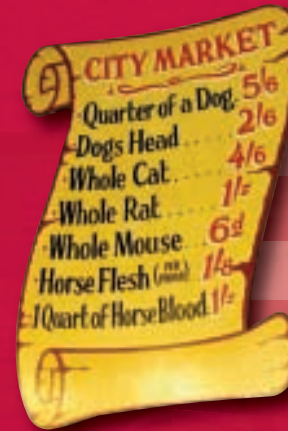
A marble plaque in the vestibule of the First Derry Presbyterian Church commemorates the fact that in 1704, 24 members of the Londonderry Corporation resigned rather than submit to the 'Test Act'.

The 'Test Act' of 1704 required all holders of civil and military offices under the crown to take communion in the established Church. Most of the men who resigned at this time had played a prominent role in defending Derry during the siege. These include, James Lennox, the MP for Derry when he resigned from the corporation, who had been a captain of one of the eight regiments raised for the defence of the city.

This division between Anglicans and Presbyterians would be part of Derry life for another two centuries.

What price a rat?

Reverend George Walker recorded the prices the desperate inhabitants of Derry would pay for food at the height of the siege.



Prices then and now	s/d	today's price
A pound of horse flesh	1/8	£7.29
A quarter of a dog	5/6	£24.05
A rat	1/0	£4.37
A handful of chickweed	0/1	36p

"This of not taking Derry in so long a time, was indeed a heavy stroke of misfortune unto his majesty, which will soon be redoubled, for the King received a certain account, that Marshall de Schomberg, a general for the prince of Orange, was expected to invade Ireland with an army from England, in order to force the kingdom to the obedience of said prince..."

Nicholas Plunkett,
member of Jacobite army.

Ulster Scots at Prayer

Derry has several places of worship which play a big role in the Ulster Scots story of the North West. Some, like the First Derry Presbyterian Church, were central to that story but St Columb's Cathedral and St Augustine's, which belong to the Church of Ireland, also have strong links to the Ulster Scots.

First Derry Presbyterian Church

It is believed that the original First Derry Presbyterian Church, built on the site of the present church, was paid for by Queen Mary as a reward to Derry's Presbyterians for their role in the Siege of 1688/9. The church, which opened in 1690, was built within the walled city, which was a big step forward for the city's Presbyterians. When they had tried to worship within the city walls in 1672, attempts were made to stop them, provoking a riot. Their leaders were arrested and the church was closed.



Derry's Presbyterian population grew rapidly in the 18th century as the city itself expanded. By the 1770s, the old meeting house was becoming too small for its congregation, so a new church was built. It was designed by the leading architect in the North West at that time, Michael Priestley.

You can see the foundation stone of the original meeting house above the centre door. It's inscribed with the Roman numerals, M.D.C.X.C. (1690). The elegant pediment and cornices carved from Dungiven sandstone were added in 1828 and the portico and four fluted columns were built in 1902.

Solemn League and Covenant

Inside the vestibule is a large marble memorial which records the early years of Scottish Presbyterian settlement in the city, including the signing of the Solemn League and Covenant in 1644, while another memorial bears the names of the Presbyterians who resigned from the Londonderry Corporation at the passing of the 1704 Test Act.

But we should not just think of the building but of the people who worshipped here over the centuries. They were an essential part of Derry's Ulster Scots story and included entrepreneurs, scholars, industrialists and politicians.

The church has now been beautifully restored after being closed for eight years and great care has been taken to retain as much as possible of the original building. A visit to the church and exhibition at the Blue Coat School Visitor Centre is a great way to experience the remarkable story of Derry's Presbyterians.

Blue Coat School

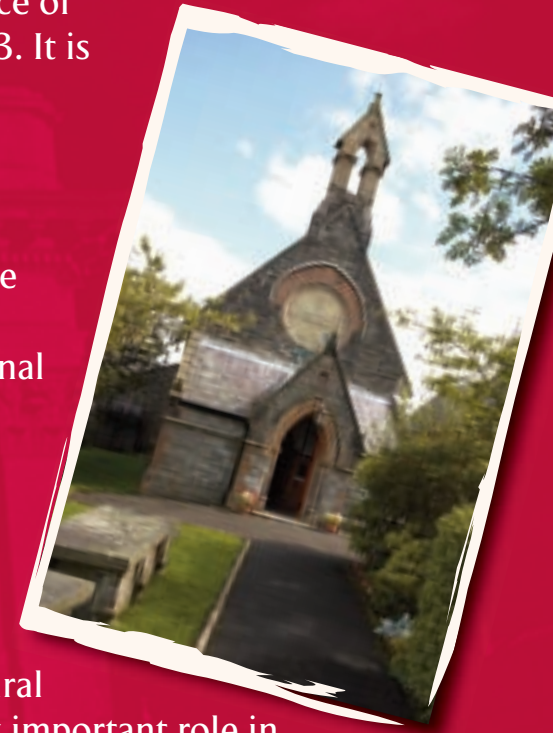
The Visitor Centre is at the back of the church in the refurbished Blue Coat School. The Blue Coat School, named after the long coats the boys wore, was set up by First Derry in 1773, where the Primary Sunday School is today. A girls' school was opened in 1854 and forty years later the First Derry National School was opened in the building which now houses the Verbal



Arts Centre. But that is by no means the only contribution Presbyterians made to education in Derry. As they weren't allowed to attend university, they built their own place of further education, Magee College, in 1853. It is now part of the University of Ulster.

St Augustine's

The beautiful and very atmospheric St Augustine's Church is known locally as the "Wee Church on the Walls". It is on a site which some believe to be that of the original monastery founded by St Columba (Colmcille). The original church was destroyed by fire in 1095 and a second abbey was built in 1136.



St Augustine's was the only Protestant church in Derry until St Columba's Cathedral opened in 1633 and, therefore, has a very important role in the city's Ulster Scots story as it was used by the first Scots and English settlers as their place of worship. In 1609, Bishop Montgomery described the, 'church of St Augustine, near the governor's house, which is newly built though still without a roof. In past times there used to be a church in the grounds of the house'.

St Augustine's continued to be used by Presbyterians. It was originally offered to the Reverends Adair and Weir when they brought the Solemn League and Covenant to Derry in 1644, but was too small to hold the great numbers that wanted to hear them. It is believed to have been used by Presbyterians during the siege of 1689, when it is said to have been the site of a very grisly incident. A shell is reported to have landed in the church's graveyard, disturbing five corpses, including one which was blown over the city wall.

The present gothic style Church of St Augustine's was built in 1872. The graveyard is very important for the city's Ulster Scots story as it would have been the earliest place of burial for the settlers. Many of Derry's original Scottish families are buried here. There are many fascinating early memorials including those of the ancestors of Field Marshall Montgomery, one of the most famous generals of the Second World War.

St Columb's Cathedral

A commemorative stone, now in the tower of St Columb's, reads: 'If stones could speake then London's prayse should sounde who built this church and cittie from the ground'

Recently restored, the Church of Ireland St Columb's is one of the most important historic buildings in Ireland and, like St Augustine's, was not just important to Church of Ireland Ulster Scots, but Presbyterians too. St Columb's was completed in 1633. The cost of £4,000 was paid for by the Irish Society of London. It was the first purpose-built Protestant Cathedral in the world. In 1635 Bishop Bramhall of Derry recommended that the new Cathedral be called after St Columba, the 'first planter of faith in those parts'.



It was in the Cathedral that the Solemn League and Covenant was signed by the townspeople of Derry in 1644, having been brought there by Reverends Adair and Weir, despite opposition from the mayor and other leading citizens. During the siege of 1689, St Columb's was used by both Anglicans and Presbyterians. There is a memorial there to one of the Ulster Scots heroes of the siege, David Cairns,

whose sculpted head can be seen on Magazine Gate. Cairns died in 1721 and a tombstone was erected in the churchyard. However, in 1841 a new monument in his memory was placed inside the Cathedral by The Honourable The Irish Society.

There is much to see in the Cathedral to bring our story alive. Just inside the main entrance is the cannon ball that was fired into the churchyard on December 10th 1689, with the besiegers' terms for surrender attached. In the Chapter House Museum, you can see the book written by the Reverend George Walker, recording his experience of the siege. It is open at the page which reveals how much the desperate people would pay for food, such as rats and weeds. You can also see the padlocks and keys that the Apprentice Boys of Derry used to lock the city gates at the very beginning of the siege.

Former Presbyterian Church, Great James St, Derry

This meeting house was opened in 1837 to meet the increased demand in the city for Presbyterian places of worship. It was also known as the 'Scots Church' or 'Scots Kirk'. It was designed in the classical style with an Ionic portico and was one of the most architecturally distinctive churches in Derry. It was faced with Scotch freestone. The church was closed in the 1980s and the congregation was re-established in the Waterside area of the city.

Fact:

Several flags can be seen at St Columb's Cathedral which were captured from French Jacobite troops outside the walls by Captain Ashe (his name is sometimes spelt without the final e) and his men during the Siege of Derry. As a result of his bravery, the Apprentice Boys of Derry granted to the first-born of his successors the right to be escorted up the aisle with these same flags. This right was last exercised in 2001, when Melanie Beresford-Ash married Charles Cunningham.

The 1641 Rebellion

As a result of the Plantation of Ulster the Gaelic chieftains had lost land and power. The Gaelic way of life was slowly disappearing and there was great resentment among the native Irish at the restrictions placed on Catholics.

This growing anger led to an Irish rising, beginning on the evening of October 22nd 1641. Led by the Gaelic landowners it plunged Ulster and, soon after, the rest of Ireland into chaos.

The revolt spread quickly and soon much of Ulster had been taken, with castles and bawns captured, towns seized, and many settlers, Scottish and English, killed. Derry was seen as a stronghold which would protect the settlers and many fled there for their lives.

The Laggan Army

A military force called the Laggan Army was formed from the settler population to defend the area. It was organised by two prominent Scots, Sir Robert Stewart and Sir William Stewart (it seems they were not related). They commanded two of the regiments in this army; a third was commanded by Sir Ralph Gore, a settler based in Donegal; and a fourth by Sir William Cole of Enniskillen. It was an unusual army in that its officers largely paid for its upkeep.

'Not 100 swords in the city'

In Derry a defending force of seven companies of 100 men each was formed. But they were badly in need of arms. According to one source, in January 1642 there only a few 'rotten culverins' and 'not 100 swords' in the city. Until the arrival of weapons and ammunition from the City of London, the Laggan Army created a security ring around Derry, in return for food and drink from the citizens they were protecting.

It was the experienced Sir William Stewart of Newtown Stewart, who initially led the army. But command then passed to the younger Robert Stewart, who

had military experience in Europe. He turned the Laggan Army into a disciplined and efficient military force and gradually brought the North West under its control.

Strabane is retaken

Places that had been seized by the Irish were recaptured and towns holding out relieved. Strabane, which had fallen to the Irish in December 1641, was retaken in June 1642. In June 1643 the Lagganeers defeated the forces of Owen Roe O'Neill at Clones, County Monaghan, in what was regarded as their greatest victory. A few months later a cessation of hostilities was announced, ending this phase of the fighting. The uprising and subsequent conflict would linger on for many years and would only ultimately end with the arrival of Oliver Cromwell and his new Model Army in Ireland.



It is impossible to say precisely how many Protestant settlers died in the 1641 Rebellion nor exactly how large the Protestant population was at the time. Some contemporary estimates put the figure at 12,000 deaths out of a population of 40,000. That is over a quarter of the population. The massacres that occurred during this time, like the massacres of Irish Catholics by Oliver Cromwell a few years later, had a terrible impact on the people of Ireland.

The Forgotten Siege of 1649

Though they would play a major part in defending Derry during the famous Siege of 1688/9, Presbyterians would actually be on the other side of the walls in the less well-known Siege of 1649.

Although they had opposed King Charles I's interference in church matters, Ulster Presbyterians were greatly alarmed when he was executed by the Parliamentarians in January 1649. Shocked at the extreme radicalism of Parliament, Presbyterians in the North West rose against the Republicans, their former allies in their dispute with the king.

Arrival of the Lagganeers

In the autumn of 1648, Derry had been garrisoned with troops loyal to the English Parliament, under the control of Sir Charles Coote. He had the commander of the Laggan Army, Sir Robert Stewart, a firm royalist, arrested and sent to London. Following the execution of the king, the Ulster Presbytery issued a 'Representation', which condemned the king's execution and called for a renewal of the Covenant of 1643, which they said Parliament had broken in carrying out the execution.

With Sir Robert Stewart in prison, the Lagganeers were under the command of Sir Alexander Stewart of Newtownstewart, son of Sir William Stewart, whom we will meet again later in this book.



Soon after, Parliamentary cavalry returning to Derry from Letterkenny, had their path blocked by Lagganeers. It was the beginning of the conflict. Captain Henry Finch, whose diary of events during these months provides most of what is known about the siege, wrote of the encounter, 'Upon this a generall revolt of all the Scotch of all sides appears, and they draw into arms'. On April 23rd some 16 Lagganeers were killed by Parliamentary troops and 45 captured.

On May 5th 1649, the Laggan Army, composed of Presbyterians from the Laggan area of East Donegal, laid siege to the city. Coote had already ordered that houses outside the walls be demolished and any orchards cut down to prevent the besiegers hiding there. He also ensured that supplies of food and ammunition were brought into the town before the siege began. Without the siege artillery to breach the walls, the Lagganeers had to blockade the garrison and try to starve it into surrender.

Even this proved difficult. Although they cut off all the roads into the city and tried to stop supplies and reinforcements arriving by sea, supply ships were still able to get through. The defenders regularly came out from the garrison on raids, on one occasion capturing 300 cows, as well as sheep and horses.

As time went on the Presbyterians among the besiegers, who were particularly strong in the Laggan Army, became increasingly uneasy about their allies, who included Catholic Irish and Catholic Scottish Highlanders, feeling in almost as much danger from them as those they were opposing. When Presbyterian ministers arrived in Derry and criticised those who gave up their religious convictions to fight for the Royalists, many Ulster Scots began to leave the besieging army.

In the end it was the arrival of another unlikely ally, this time for the Parliamentary force, Irish chieftain Owen Roe O'Neill and his 2,000 strong army, that ultimately forced the Lagganeers to retreat on August 9th. The siege was over. It would be nearly 40 years before Derry was besieged again. But this would be a much greater ordeal for those inside and was of such importance it would help change the course of Irish history.



Presbyterians and 1798 Uprising in Derry



The 1798 Rebellion took place throughout Ireland, with Catholics comprising the majority of the rebels in the south. But in Ulster, it was largely a Presbyterian rising.

Over the two centuries since Plantation began Presbyterians had suffered a great deal of repression, and still felt like second-class citizens compared to those of the established Church. However, it should be said that Presbyterians also fought for the Crown in the 1798 Rebellion, sometimes dividing families.

Fighting for an Ireland independent of England and for religious tolerance, the United Irishmen in Ulster were concentrated on the eastern side of the province, where Presbyterian Henry Joy McCracken was their leader. But Derry was not untouched by the conflict.

Destructive and wide-spread delusion

Though there is evidence that many in the congregation of the First Derry Presbyterian Church supported the rebellion, the minister at the time, Reverend Robert Black, denounced the uprising as a 'destructive and wide-spread delusion'.

Interestingly, his successor at First Derry, Reverend John Mitchel, was a United Irishman in 1798. That, anyway, was the belief of his son, also called John Mitchel, a famous Irish nationalist who was part of the Young Irelander movement in the 1840s.

Born in County Armagh in 1752, Robert Black was educated at Glasgow University and ordained as a minister of the Presbyterian congregation at Dromore in County Down in 1777. He was actually a supporter of parliamentary reform and Catholic emancipation at this time. He became Minister of First Derry at the beginning of 1784.

He became a very influential figure in Derry, and succeeded in having the money paid to Presbyterian ministers by the Government increased. He tried, unsuccessfully, to have a Presbyterian university established in Ulster and introduced a burial service and a new version of the psalms.

Despite his early support for Catholic emancipation, he was strongly opposed to the United Irishmen and the use of violence to achieve their aims. At a public meeting in Derry in 1793 he declared that he 'would steadily oppose the workings of a few seditious spirits who wished to commit the country in hostilities'. He wrote much later of the rebellion, 'I have been fortunate enough to perform some services of special utility, ... and particularly in resisting, in defiance of threats affecting my life, the destructive and wide-spread delusions of 1797 and 1798.'

Following suggestions that he had misused church funds in his care, he committed suicide by jumping into the Foyle in December 1817.

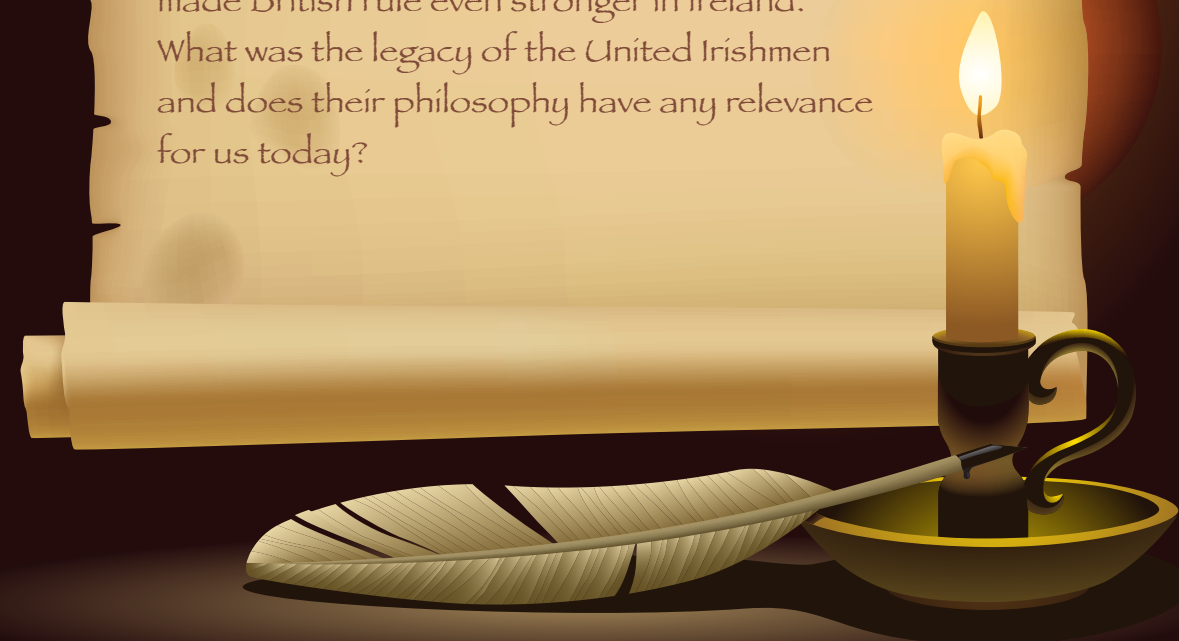
For Good or Ill

In Ulster, the 1798 Rebellion was largely a Presbyterian affair. Were they right to rebel against English rule or was Robert Black right to warn his congregation against the revolutionaries?

Conduct your own research into 1798 (a good website to visit is www.bbc.co.uk/history (click on British history at bottom, then Empire and Sea Power, then Rebellion, Revolution and Union, then the 1798 Irish Rebellion). and set out the background to the United Irishmen's aims. Then draw up a list of reasons to support them, or oppose them. Why do you think the rebellion was not as well supported in the North West?

Finally, for good or ill, the United Irishmen were defeated, leading to the Act of Union of 1801, which made British rule even stronger in Ireland.

What was the legacy of the United Irishmen and does their philosophy have any relevance for us today?



Derry's 19th century connections with Scotland

With so much attention focused on the many Scots who came to Derry in the 1600s, it is easy to overlook the great numbers that arrived in the 19th century. Not only did Scots come here, but many from the city and region travelled frequently to Scotland, with thousands settling in the big cities, like Glasgow and Edinburgh. There was also a great deal of trade, in livestock, grain and other goods, between the ports of Derry and Glasgow.

Ulster's first ship portrait painter

Among this number were several who left a great mark on their adopted city. Joseph Joshua Sempill, for instance, who moved to Derry from Scotland in the early 1800s, is now regarded as a marine artist of international standing. At least 65 of his paintings of ships can be found in private and museum collections around the world. Two of his better-known paintings feature the Minnehaha and Village Belle, two emigrant ships of the McCorkell line that operated out of Derry. Though born in Scotland and raised in Belfast, Sempill made Derry his home following his marriage, at St Columb's Cathedral in 1869, to Rachel Griffith, the daughter of a gunsmith from Ferryquay Street. He died in Derry at the home of his father-in-law in 1877 and was buried in an unmarked grave in the City Cemetery.

Derry's shipping dynasty

The emigrant ships, Minnehaha and Village Belle, painted by Sempill were owned by the famous Derry family of McCorkell. Their ancestors came to Ulster after the defeat of Bonnie Prince Charlie. Following his failed rebellion



of 1745, three brothers named McCorquodale, who were supporters of the Prince, escaped from the west coast of Scotland in a rowing boat, landing on the Antrim coast. Wishing to cover their tracks on arriving in Ireland, they assumed the name of McCorkell. It was one of these brothers, William, who founded the shipping line in 1778.

In the beginning, the company acted as agents for American-owned passenger ships leaving from Derry. Then, in 1815, the company bought its first ship, the Marcus Hill, to take passengers to America.

It would eventually own 26 ships. With the company expanding, William's grandson, Bartholemew McCorkell, became a major figure in Derry's business community. When he died in 1887 he left an estate valued at over £50,000, a great fortune in those days.

With the passenger trade falling, the company concentrated on the shipping of grain to Baltimore, but shipwrecks and increased competition saw them finally withdraw from the transatlantic trade. They sold their last ship, the Hiawatha, in 1897.

The Scotch Boat

Of course, there was a very important passenger trade much closer to home than America. If you wanted to travel between Derry and Glasgow between 1829 and 1966, you took a boat (originally shared with livestock) that was known as 'The Derry Boat' in Donegal and 'The Scotch Boat' in Derry. You can see a commemorative plaque to this boat at Derry Quay.

Tragic collision

In September 1865, the Garland, a steamer owned by the Glasgow and Londonderry Steampacket Company, was heading from Derry to Glasgow when it collided with the Falcon, owned by the Glasgow Steamship Company, which was heading in the other direction. The collision occurred between Quigley's Point and Whitecastle. Seventeen men died in this accident – two in the collision and the rest by drowning.



Londonderry and Glasgow Steamboat Company

One of the most impressive monuments in Derry City Cemetery is that to Patrick Gilmour, one of the owners of the Londonderry and Glasgow Steamboat Company, who died on August 9th 1856. He was another of Derry's influential 19th century entrepreneurs who originally came from Scotland.

Born in Paisley, his home in Derry was the Grove, near the banks of the Foyle. He was one of the founders of the Savings Bank in Derry and was also director of the Londonderry and Coleraine Railway Company, another flourishing local transport company.



Londonderry Scottish Association

Most Scots who settled in Derry in the 1900s came to work in the city's industries, the majority of which were established in the 1800s. So many Scots arrived in the city by the late 1860s that the Londonderry Scottish Association was established in March 1868, when it held an opening evening in the Corporation Hall. Its purpose was: 'to assist all persons who are known to be descended from Scottish parents requiring relief from circumstances which they are unable to avert'. Its rapidly growing membership soon included, 'almost every Scotchman, or descendant from Scottish parents, in this city.'

Scotch Quarter

In fact so many Scots came to work in Derry companies like Bigger's shipyard, that part of the Rosemount area in the city was developed for them to live in. With streets like Argyle Street and Glasgow Street, reflecting the places they had come from, this part of Derry became known as Scotch Quarter.

Derry's first Scottish Mayor

Aaron Baxter was the son of Gilbert Baxter, a Glasgow merchant. He came to Derry as a young man in the 1840s. An active Presbyterian, he was very involved in Great James Street Presbyterian Church. He was first elected Mayor in 1889.

But why not let Aaron tell you his story in his own words, in this 1891 letter to the Vice President of the Ulster American Congress. Reluctantly turning down an invitation to join them at the forthcoming Annual Congress of the Scotch-Irish Society of America in Kentucky, he told them his duties as Mayor 'of this ancient and historic city' left him no time to make the journey.

Letter to the Scotch-Irish

"I am not Irish born; I settled here from my native city of Glasgow fifty-two years ago, and am the first of Scottish birth that ever held (and now for the second year) the honourable position of being Mayor and Chief Magistrate of this renowned city. For fully half a century, therefore, by the good providence of God, I have been breathing the invigorating air of the "Green Isle." During these years I have seen thousands of Erin's "fair women and brave men" leaving our port for the Continent of America, who, I have reason to believe, have contributed their quota to make America what she has become so famous in education, commerce, science, and in the promotion of civil and religious liberty. Long may the United Kingdom of Scotland, England and Ireland join with the United States of America in promoting these great ends!

Again thanking you for your invitation, and with warmest greetings,
I am, dear sir, yours sincerely,

Aaron Baxter,
Mayor of Londonderry.

Strabane

The Strabane area had long been an important territory for the Gaelic O'Neill clan of Tyrone. However, even before the Plantation of Ulster there was a marked Scottish presence here. In particular, Scottish mercenaries known as Redshanks arrived during the 1500s to fight for the O'Neills in the ongoing disputes between the Gaelic chieftains of the North West.

It was the confiscation of O'Neill lands following the departure of Sir Hugh O'Neill and other leading Gaelic chieftains (remembered as the Flight of the Earls) that provided the basis for the Plantation in much of the North West.

The Barony of Strabane was allocated to Scottish undertakers in the early 1600s. The most important of these was James Hamilton, the 1st Earl of Abercorn, whose family were hugely influential in developing the area over the following generations.

Though much of the town of Strabane and several villages in the area were destroyed in the rebellion of 1641, the area was 're-peopled with British inhabitants' and the impact of the many hundreds of Scots families who settled through the 17th century can still be seen in the Scottish character of the area.

Today there remain several castles, mansions and grand houses with an Ulster Scots connection, including the magnificent ruin of Altnachree Castle, the former residence of the Ogilby family; Holy Hill, which belonged to the Sinclair family; and Baronscourt, home of the Abercorns. There are also several churches and graveyards which reveal much of the Ulster Scots story of Strabane.

Ulster Scots also played a key role in several important local industries, such as linen manufacture and printing. Under the tutelage of the Herdman family, the village of Sion Mill was to become recognised as the "Rolls Royce" of the linen industry worldwide.



Altnachree Castle



The Herdman family had originated from Herdmanston in Ayrshire and arrived in Sion Mills in the early 1830's by way of Belfast. Grays Printing Press in Strabane provides another example of Ulster Scots influence in local industry. The press can still be visited today, and uncovers the story of ink, galleys, presses and emigration in the 18th century.

In fact the emigration of those with Scots ancestry from Strabane to America (and other distant lands) reveals another layer of the fascinating story behind the Strabane Ulster Scots legacy. There are many examples, but none are as well known as those of young John Dunlap and James Wilson.

Dunlap left Strabane for the new world when he was just ten years old and would later have a famous role in the printing of the American Declaration of Independence (and sow the seeds of the modern advertising industry too). James Wilson left the family home in the nearby townland of Dergalt, (this can still be visited today) and within two generations his grandson, one Woodrow Wilson, was to be inaugurated as 28th President of the United States.

Today, Ulster Scots culture thrives throughout the area. A centre of excellence, the Sollus Centre at Bready provides a focus for ancestry, history and heritage, as well as music and dance.

The Scots settlers of Strabane

The Scottish influence can still be strongly felt in the Strabane area four centuries after the first large wave of Scottish settlers arrived during the Plantation of Ulster. In fact there are few places in the province where Ulster Scots culture continues to be celebrated as enthusiastically as in Bready and the surrounding district.

In a sense the Ulster Scots story of the Strabane area begins near Bready, at Dunnalong. It was here that the Gaelic chieftain, Turlough Luineach O'Neill, built a castle in the 1560s. Though it has long since disappeared from the landscape we have an idea of what it looked like from a contemporary description. It consisted of 'high towers with narrow loopholes rather than windows, to which adjoin apartments of turf, covered with straw, having large courts surrounded with ditches and bushes to defend their cattle from robbers....'

Turlough O'Neill's Castle

There had been a river crossing at this point for many hundreds of years and before the Scots planters arrived in the area, another group of Scots made regular landings here. These were Redshanks, mercenary soldiers, who came to fight for money for the Gaelic chieftains of the North West in the 1500s. We can be fairly sure that some stayed, married and had families in the area. Who knows, perhaps some of you reading this are descended from them. Many of these Redshanks came to Turlough's castle in 1569, following his marriage to Lady Agnes Campbell, aunt of the then Earl of Argyll.

Turlough O'Neill didn't just build his castle here because of the river crossing but also because it gave him access to the sea, so he could trade goods and bring in these mercenary Scottish soldiers. It was also directly opposite the fort of the O'Neill's great rivals the O'Donnells of Tír Chonaill, now Donegal.

But by the end of the 16th century Turlough was losing out in a power battle with his kinsman Sir Hugh O'Neill, the Earl of Tyrone. In March 1590 Turlough complained to Queen Elizabeth that Hugh's forces had attacked and burned three of his forts, as well as the castle at Dunnalong. But Turlough was no match for the ambitious Sir Hugh and within three years he conceded defeat and resigned his leadership to him.

The Plantation of Ulster

The following year Sir Hugh O'Neill led a great rebellion of the Gaelic chieftains of Ireland, an event that would indirectly lead to the Plantation of Ulster. The Nine Years War would see much of Ulster under the control of the Gaelic forces and the rebellion





eventually spread throughout Ireland. In response to this rebellion, in 1600 Sir Henry Docwra sent 800 English troops by boat up the Foyle to Dunalong, where they built a fort, a five-sided enclosure with four bastions (see pages 112 & 113). At its height, the English had more than 1,000 men garrisoned here. A market was established and a brewery built to supply the settlement at Derry. But by the time the war ended in 1603, there were only a handful of soldiers remaining here. The fort was abandoned around 1608.

Dunalong continued to be important as a landing place for those Scots arriving at the Plantation settlement of Strabane. Having sailed into Derry Quay from Scotland, they then made their way down the Foyle.

The Nine Years War and the English fear of their great enemies, France and Spain, using Irish rebellions to invade England, helped persuade James I that colonising Ulster, the most Gaelic of the four Irish provinces, with English and Scots settlers would greatly assist English rule. One reason for the anger of the Gaelic leaders, apart from their loss of power and influence, was the repression of the Catholic religion. Religious discrimination would also be endured by the incoming Scottish settlers to Ulster who were of the

Presbyterian faith.

Following the Flight of the Earls in 1607, when Hugh O'Neill sailed out of Lough Swilly in Donegal with several leading Gaelic chieftains, James I confiscated the land of these chieftains to use as a basis for the Plantation of Ulster.



Strabane and the Abercorns

One important part of the Plantation of Ulster was the development of existing settlements and the building of towns, which were seen as vital to English rule and the defence of the settlers, as well as to the economy of Ulster.

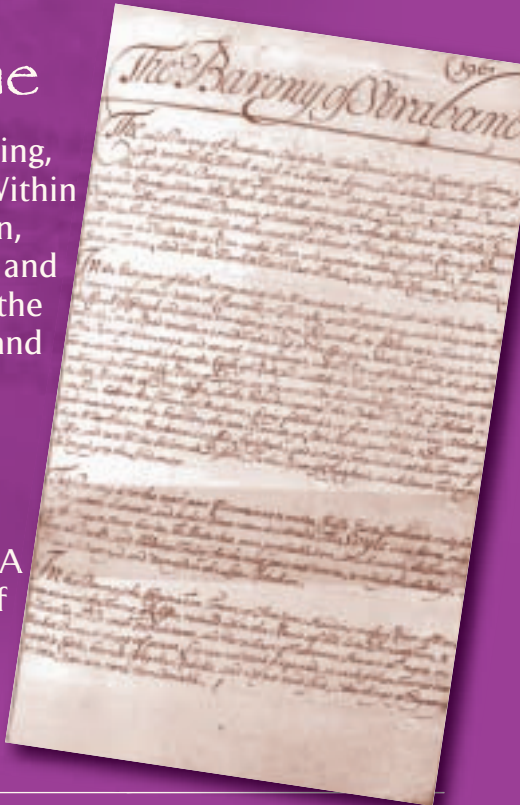
We know quite a lot about the progress of the settlements thanks to two detailed progress reports on the Plantation of Ulster. The first was an investigation carried out by Captain Nicholas Pynnar in 1618-9. The second was a survey which took place in 1622.

In the early 17th century the barony of Strabane was allocated to Scottish undertakers, the principal of whom was James Hamilton, 1st Earl of Abercorn (whose descendant, the Duke of Abercorn, still lives in the same area today). He was a leading courtier and was close to King James I. It was largely due to Hamilton and his successors that the new settlement flourished and that it became so Scottish in its character.

At its height, the entire Abercorn estate was over seventy thousand acres. Throughout the 17th century, these lands were settled largely by people from Scotland, mostly farmers and craftsmen, and they gave the area the distinctive Scottish feel that survives to this day.

The borough of Strabane

In 1613 Strabane received a charter from the King, making it a borough with its own ruling body. Within a few years there were eighty houses in the town, many of which were described as being 'of lime and stone, very well and strongly built'. Over 50 of the townsmen each possessed a house and garden and a small amount of land.

Strabane soon became a significant town. By 1622, there were over 100 houses, as well as a session house and a market cross of stone and lime, with a strongroom under it for prisoners. A survey of the time describes the townspeople of Strabane as '...very industrious and do daily beautify their town with new buildings, strong and defensible...'.




1641 Rebellion

Clearly, though, it was not defensible enough. Strabane suffered particularly badly in the Rebellion of 1641, when the leaders of Gaelic society rose up against both English rule and the settlers. During this period the original settlement of Strabane and many of the outlying settlements were virtually destroyed.

Within a short time, though, the process of reconstruction began. According to the Civil Survey of the time, the town was 'rebuilt upon the ruins of the late devastation and repopled with British inhabitants'.

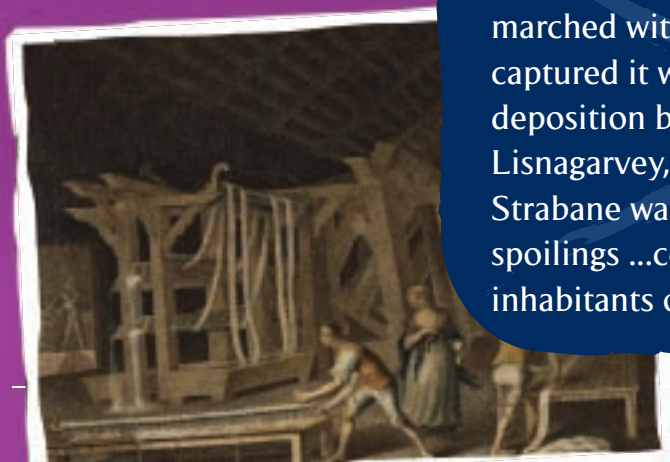
A map of 1659 shows Strabane as basically one long street with houses on both sides. The street, which is much like today's Main Street, runs roughly north-south with tenements on the west side of the street running back to the River Mourne. A castle is shown on the map as a tower about two-thirds of the way along the street and there appears to be a market cross there as well.

In 1666 there were 79 householders in Strabane paying hearth tax, all of British origin. One house was taxed on three hearths, twelve houses paid tax on two hearths and the rest on only one hearth. Although Strabane may have been slightly smaller in 1666 than it had been in 1622, it continued to be by far the largest town in County Tyrone and one of the largest in Ulster.

The Strabane area was on the rise again. It would continue to grow with the flourishing of an industry much associated with the Ulster Scots throughout the province. It was to become one of the most important centres of the linen trade in the whole of Ulster.

Did you know

On December 14th 1641 Sir Phelim O'Neill marched with 1,500 men on Strabane and captured it without resistance. According to a deposition by Michael Harrison of Lisnagarvey, given in 1652, the capture of Strabane was accompanied by 'burnings, spoilings ...committed on the British inhabitants of those quarters.'



Linen manufacture

Local Legend

Bessie Bell and Mary Gray

The Scots settlers of the North West transformed the landscape in many ways. In some cases they also renamed it. Those migrants who came from Perthshire in Scotland were impressed by how similar the land was around the town of Newtown Stewart to their home. They were particularly struck with two local hills, Slieve and Caraveagh and decided to rename them, using inspiration from a well known Perthshire folk story. The following poem tells the story.

The Twa Lasses

O Bessie Bell and Mary Gray
 They were twa bonnie lasses.
 They biggit a bower on yon burn-brae
 And theekit it o'er wi' rashes.
 They theekit it o'er wi' rashes green,
 They theekit it o'er wi' heather,
 But the pest cam' frae the borough's toun,
 And slew them baith thegither.
 They thocht to lie in Methven kirkyard
 Amang their noble kin,
 But they maun lie in Dronach-haugh
 And beik fornenst the sun.

Bessie and Mary, it seems, were close friends who lived near Perth in central Scotland. In 1666, Bessie was visiting Mary when the plague broke out locally. In order to protect them a bower was built for them in a secluded spot nearly a mile from Mary's house. However, a young man from Perth, in love with one of the young women, came visiting, bringing the disease with him. All three died. They were buried in a remote location for fear of the disease spreading.

The settlers decided to rename Slieve as Bessy (as her name is spelt today) Bell and Caraveagh as Mary Gray and both inspired generations of Ulster Scots. One of the many poems and songs written about them was by the Reverend W.F. Marshall, whose work features elsewhere in this book.

The same legend travelled from Ulster to America, where twin hills in Staunton, Virginia were also named after the girls by Ulster Scots immigrants.

There's Bessy Bell, she rises steep,
You see her well from Cooley sweep.
She wears a very purty crown
That's changing now from blue to brown.
For looks, I'm certain sure there's noan
To bate big Bessy of Tyrone.



Villages of Strabane

Ballymagorry

The village of Ballymagorry (McGorry's town) was founded by Sir George Hamilton of Greenlaw, on whose land it was located. The younger brother of the 1st Earl of Abercorn, responsible for the plantation of Strabane, Sir George was also actively involved in bringing Scots settlers to the area. In 1611, soon after the start of the Plantation of Ulster, he had built a timber house for his wife and family in Cloghogall.

He had also built a bawn and a number of timber houses for some families of the Scots he had brought over with him. Between them the settlers in Cloghogall had 80 cows and 16 garrons (horses). By 1613 there were nearly 60 'Irish houses or cabins' for his tenants and followers. They had many cattle and, importantly at this time, were 'well furnished with arms.'

However, by 1618/19, it was reported that no progress had been made in the settlement and, in fact, there were just 30 'Irish coupled houses'. This may have reflected the difficulty landlords throughout Ulster were finding in attracting tenants, whether they were from Scotland or England.

Ballymagorry suffered badly in the Irish Rebellion of 1641 and was abandoned for a while. Sir George's widow attempted to rebuild the village in the 1650s but it was not easy to find those willing to invest time and money in doing so. One exception was a certain William Nasmith. He, it was reported, 'has in these distracted times planted and built first of any others in Ballymagorry ... encouraging thereby others to replant and inhabit the said town'.

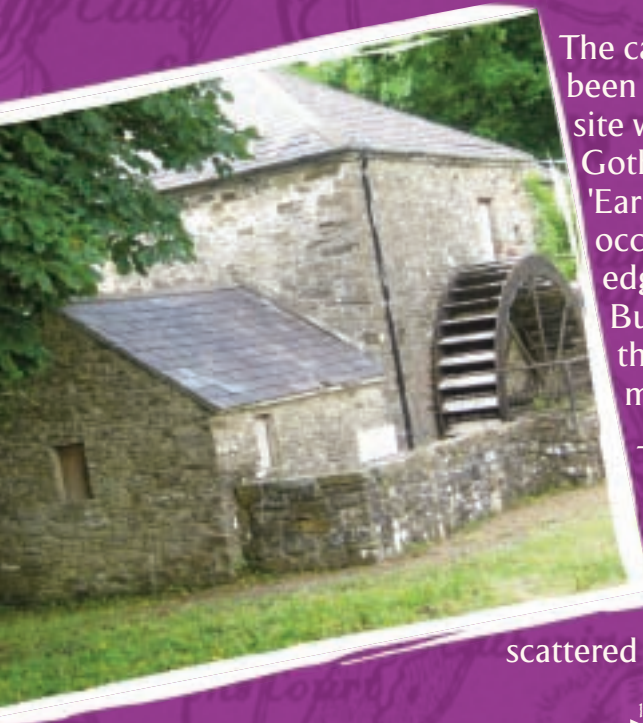


Recovery was slow, however, and in 1666 there were only four householders in Ballymagorry paying hearth tax, including William Nasmith himself. Clearly there was some progress for by the early eighteenth century it had developed into a moderately sized village. A map of this time shows the village as a collection of houses along both sides of the main road between Strabane and Derry, not unlike as it is today.

Dunamanagh

Dunamanagh, Donemana, Donemanagh or Dunnamanagh is the Irish for 'fort of the monks', although there is no available evidence for there ever being a monastery in Dunamanagh. It was part of an estate granted to Sir Claud Hamilton of Shawfield, brother of the 1st Earl of Abercorn and Sir George Hamilton of Greenlaw.

Sir Claud died in October 1614, shortly after arriving in Ireland, and as his sons were minors, the estate was managed by his brother, Sir George. In a report on the progress of the Plantation in 1618-9, a bawn of lime and stone 70 feet square and 14 feet high with a castle within it was noted. The castle was described as 'both strong and beautiful'. In another report on the Plantation from 1622 the castle was described as being four storeys high and roofed with slate, but at that time was uninhabited.



The castle is generally assumed to have been in the village of Dunamanagh on the site where the ruined eighteenth century Gothic style building known locally as 'Earls Gift Castle' stands today. It occupied a commanding position on the edge of a steep bank high above the Burndennet River. In the slope below the present structure is part of what might have been the original bawn wall.

The construction of this castle was clearly an investment in the estate by Sir George Hamilton of Greenlaw. Six small houses were built near the bawn and there were others scattered nearby.

However, the real development of Dunamanagh as a village probably began in the middle of the 18th century, though there is no evidence that this was because of investment by the Hamilton landlords. It is more likely to have been due to the success of the linen industry in the area.

Newtownstewart

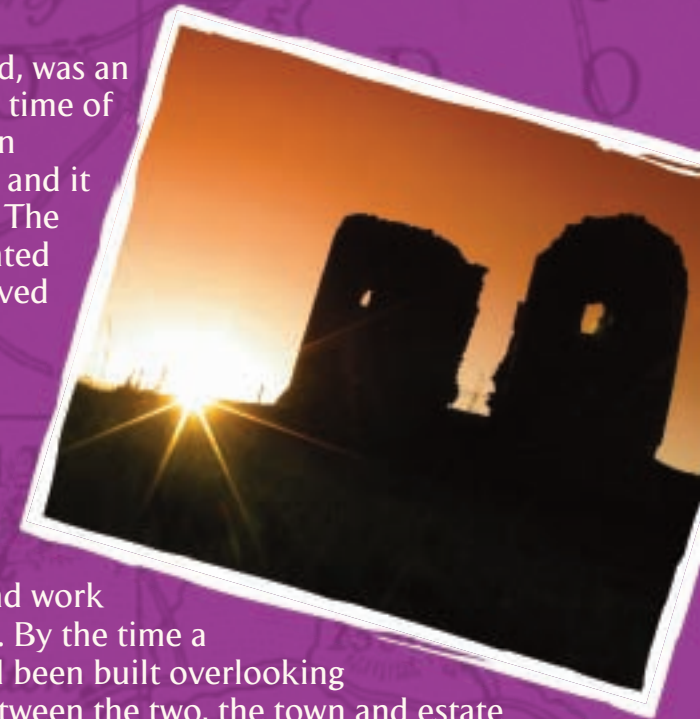
Newtown, as it was originally called, was an important location long before the time of the Plantation. The Gaelic chieftain Turlough O'Neill had a castle here and it was long part of the O'Neill lands. The estate of Newtown-Lislap was granted to a Scot James Clapham, who arrived here in 1610, as part of the Plantation of Ulster, and probably made his home in O'Neill's castle.

A few years later Clapham sold his interests here to Englishman Sir Robert Newcomen for £1,400. By 1619, 14 houses had been built and work on a new castle was well underway. By the time a new parish church of Ardstraw had been built overlooking the castle, with a street running between the two, the town and estate was in the ownership of Newcomen's son-in-law, Sir William Stewart. It was he who gave his name to the town - Newtownstewart.

During the 1641 Rebellion, the town was destroyed and the castle burnt. The town was rebuilt, and it seems that the castle was too, though when it was destroyed in 1689, there is no record of attempts to rebuild it again.

In the mid-1600s, the Stewart lands were confiscated after Sir Alexander Stewart was killed fighting Oliver Cromwell's troops in Scotland but were restored six years later, in view of his 'quiet, sober and religious behaviour.'

In 1683, Sir William Stewart, following his own request to be made a viscount, as they were 'the men in fashion', was made Viscount Mountjoy. He was killed fighting for William III in 1692.



Castlederg

Castlederg seems to have been primarily an English settlement in the early 1600s, judging from the names on the 1622 survey. The land was granted to Englishman Sir John Davies in 1609 and it is likely he looked to his fellow countrymen as tenants, as Scottish landlords did too. However, in the second half of the 17th century, greater numbers of Scots did begin to settle in the area.



Depositions Of The 1641 Rebellion

During and after the conflict that followed the 1641 Rebellion (which only ended with the arrival in Ireland of Oliver Cromwell's New Model Army some years later), witnesses were called to give accounts of the uprising. Referred to as 'depositions', these were taken from the Protestant side.

Check out www.1641.tcd.ie to access the Trinity College Dublin website and a fully searchable digital edition of the 1641 Depositions.

Did you know

When Sir Phelim O'Neill attacked Strabane in 1641, he carried off Lady Strabane, the daughter-in-law of the Earl of Abercorn. Colonel Sir George Hamilton recaptured Strabane three days later with an expeditionary force of Scottish soldiers.

Deposition of Sir William Stewart

'The Right honorable Sir William Stewart of Newsteward in the County of Tirone Knight & Barronet one of his maiesties most honorable Privy Counsell of the Kingdome of Ireland sworne examyned deposeth and saith: That since the begining of the presente Rebellion and by meanes thereof : Hee this depont hath had three of his cheefe howses, one new built Church, twoe markt townes & certeine villages of his owne totally burnd and distroyed by the Rebels: which cost him above twoe thousand <2200 li. 2000 li. per annum> twoe hundred powndes ster: And hee hath beene alsoe & is by meanes of the present Rebellion forcibly deprived and dispoyled of the possession Rents and proffits of his Landes worth neare 2000 li. per annum, and of eight hundred sheepe three score Cowes fforty horses and Mares: Wheate barley oats howsholdgoods provition and other his goodes & chattells of great value: And besides all his brittish tenants that possessed or dwelt on his Landes, were alsoe by the Rebels forcibly deprived or robbed of the most part of their goodes & meanes to their absolute impoverishment, & his the said Sir William Stewarts further extreame Losse And saith that the names of the parties Rebels by or by whose meanes hee or his said tenants have been soe depriued robbed or dampnified and that beare Armes with for and amongst the Rebels against the kings Maiesty and his loyall subjectes and that Comitt divers great outrages & Cruelties are theis that followe <a> vizt Sir Phelim ô Neile Knighte Brian mc Art oge ô Nelle Captain Turlogh ô Neile gentleman his elder brother Brian Bane o Neile of Cappey gentleman ...'



Strabane's castles, forts and houses

The surviving castles, forts and houses of Strabane help us understand the fascinating Ulster Scots story of the area and the history of plantation. Not only were many built by Scottish settlers but they also display strong Scottish architectural features.

Mountcastle

At the back of a farmyard just off the main New Buildings to Dunamanagh road you will find the remains of Mountcastle, built around 1620 by the heirs of the 1st Earl of Abercorn in what was then the manor of Dunnalong.

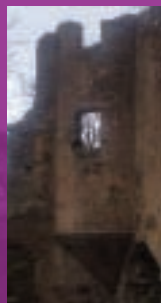
The first mention of this fort belonging, at this time to the manor of Dunnalong, is from the plantation survey of 1622. It describes a 'good castle of stone and lime, 3 storeys high...and about [it] a bawn 54 foot long, 42 foot broad and 6 foot high, with two open flankers'. As there was no one living there at the time, and the bawn was without a gate, it is probable that the castle had not yet been completed.

According to the Civil Survey, the castle was 'demolished by the late war', probably a reference to the 1641 Rebellion. It was not rebuilt.

So what can you see today? Well, there is part of the south-west corner of the building, with some wall surviving and a small turret about 4.5 metres from the ground. You can make out a chimney and what was either a wall cupboard or oven on the interior of the corner.

The ruin stands on a low hill, with a steep incline down on the north and west, which would have made it difficult to attack on those sides. Yet it is still difficult to understand why the castle was built here as it was not central in the manor or near the road to Strabane.

Derrywoon Castle



In the demesne (gardens) of Baronscourt, the ancestral home of the Abercorns (see page 131, the Abercorns of Baronscourt), are the remains of Derrywoon Castle. Work on this building was underway in 1622, when it was reported that Sir George Hamilton of Greenlaw had 'begun to build a fair stone house, 4 storeys high, which is almost finished, and a bawn of stone and lime, 90 foot long, 70 foot broad and 14 foot high. The house takes up almost the full [of the] bawn'.

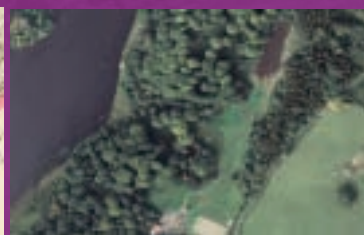
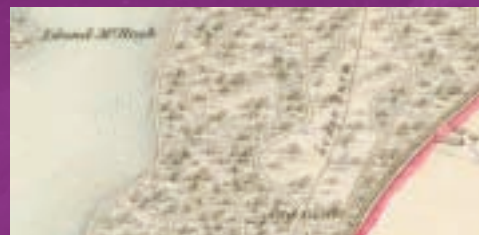
When the plantation commissioners arrived at the site they found a 'good store of workmen there upon it' and were informed that when it was finished Sir George intended to live there himself.

However, during the Irish Rebellion of the 1640s, when many settlers were forced from their homes, the building was destroyed. It was later described as 'a ruinous castle burned by the rebels [and] not yet re-edified'. In fact, there is no evidence that it was rebuilt. This is probably because Sir George Hamilton of Duninalong, the owner of the manor from the 1660s, was an absentee landlord.

The remains are still worth seeing though. The castle is L-shaped in plan and varies in height between three and four storeys. It has a massive round tower, an entrance and stairway. There is a three-storey tower that was probably built to improve its defences. It has gunloops, from which soldiers could fire, on the north and east curtain walls of the castle.

But despite these defensive aspects, the castle was really built as a home. There are many fireplaces and the ground floor windows are large. There is also evidence of a wall joining the castle to a bawn.

Special arrangements can be made with the Estate Office of the Duke of Abercorn to visit the ruins.



Stewart Castle

Newtown, as it was originally called, was an important location long before the time of the Plantation. It was part of the O'Neill territory and on the hillside overlooking the town can be found the ruins of a castle with two great towers built by a local chieftain of the O'Neill clan and named after Henry Avery (Aimbreidh) O'Neill, a local chief who died in 1392. We also know that the Gaelic chieftain Turlough O'Neill had a castle here, though we don't know exactly where. It is likely that when Scot James Clapham, who had been granted lands in this area, arrived here in 1610, he made his home in O'Neill's castle.

Stewart Castle was built by Sir Robert Newcomen who bought the estate from Clapham. He chose a site at the bottom of what is now Main Street and by 1619 the building was four storeys high and ready to have its roof put on. Two sides of the 16 ft high bawn had been completed and the other two sides were well on their way to being built. We know that Newcomen and his family were living in the castle by 1622, when it was described as being of 'good strength'.

Some time after this, the estate and castle were transferred to Newcomen's son-in-law, Sir William Stewart, from whom the current name of the town comes - Newtownstewart.



Did you know

One local legend associated with Harry Avery's Castle points to the local chieftain there hanging 19 suitors who had initially been eager to win the hand of his daughter in marriage only to be put off when confronted by her unsightly looks!

Like many other Ulster Scots castles, mansions and houses, Stewart Castle was burned down in the 1641 Rebellion when the town was destroyed. The castle appears to have been rebuilt after this and was the residence of Sir William Stewart, the fourth baronet and first Viscount Mountjoy. But the new castle would not survive long. In 1689, as they were retreating from the Siege of Derry, King James's troops burned it. One local legend suggests that King James actually stayed at the castle on his way to Derry, repaying his host's hospitality by having it burned down during his retreat.

This seems to have been the end of the castle, as it does not seem to have been rebuilt. When passing through Newtownstewart in June 1718 on his way to take up his appointment as Bishop of Derry, William Nicolson commented on Lord Mountjoy's 'demolished house'.

Today, standing at the foot of Main Street, only its south-west and north-west walls and a little of the south-east corner survive. Both Scottish and English influences can be seen in its architecture. The most distinctive feature is the triple gable facing the street, with the tall brick chimney stack over the smaller centre gable.

The mullioned windows suggest that the castle was built for domestic living rather than as a defensive fort. There are also fireplaces, a circular projecting stair tower, and a rectangular tower at the north-east corner.



Excavations carried out at Stewart Castle in 1999 revealed there was no evidence of an earlier Irish castle on the site of the plantation building. This means that the house and bawn occupied by Clapham when he first arrived in the area, which was probably Turlough O'Neill's castle, was on a different site.

Did you know

Besides being an example of a fine plantation building, Stewart Castle has the distinction of being the site of a significant Bronze Age discovery: An intact double cist grave and capstone containing two decorated vessels adjacent to cremated remains approximately 4,000 years old.

Can you draw

Today we can see only the remains of Stewart Castle. But what would the castle and bawn have looked like in the 1620s and 1630s? Use the description of its nearly completed state in 1622 and the photo of it today to help your imagination. You can also use these observations of the castle today:

- The castle displays both English and Scottish architectural influences.
- In plan the castle was essentially a double-rectangle with a central dividing wall, almost 2m thick.
- The west wall with three crow-stepped gables stands to its full height.
- A circular stair tower projects from the middle of the north wall.
- Attached to the north-east corner of the castle is a square tower or flanker, two storeys high over a basement.
- There was a gun loop at the north end of the west wall in the basement of the flanker.

Perhaps there is a muster roll within the bawn, with local settlers showing they are ready for an attack.

Castlederg Castle/Davies Bawn

Davies Bawn



Although the castle ruins at Castlederg are of plantation origin, excavations on the site have also uncovered evidence of previous settlement in the form of a 15th century O'Neill tower house. The existence of these defensive structures at a site which commanded a critical crossing on the River Derg point to this location as being of strategic importance within the region.

Here the fierce rivalry between the chiefdoms of the O'Neills and the O'Donnells manifested itself on many occasions, with both sides often employing Scottish mercenaries in their battles for dominance.

With the plantation, however, old rivalries were replaced with new ones and the O' Neill's and the O' Donnell's united and took up arms against the English and Scottish undertakers to protect their status and position.

Sir John Davies - whose name lends itself to today's castle ruins- was granted 2,000 acres of land in the Castlederg/Drumquin area by the Crown. As well as building this bawn, he added a bridge over the river. This bridge was so well built that it was only replaced in 1835. Davies is also credited with creating the foundations for what is the modern day town of Castlederg. Although primarily an English settlement, Castlederg did attract more Scots from the middle of the 17th century.

During the 1641 Rebellion, the settlers of the area would have taken refuge in the castle from attack. However, even here they were not safe. It was attacked and virtually destroyed by Sir Phelim O'Neill and was not used again. Today, though, enough still remains of the castle to remind us of its original use. The ruins clearly point to a rectangular structure or bawn with square flankers at each corner. Those situated by the riverside -with one being washed away by flooding - were open topped, providing a point for artillery. The flankers on the north side were roofed, forming part of the living area.



Altnachree Castle

Now little more than a magnificent shell, this is one of the more unusual castles in the area. Not only does it stand, rather oddly, in a large field, with no real sign of why it was built here, but even its size is unusual. In the 1850s, when it was built by William Ogilby, a lawyer and highly respected zoologist and friend of Charles Darwin, few could afford to build the great country houses of the past.

Built entirely of Irish cut stone, even in its ruined state it remains elegant. When complete the castle would have been quite spectacular and we know it was lavishly furnished. Following William's death, it passed to his son Claud. He spent more money than he had and the estate was soon heavily in debt. By the beginning of the 20th century the castle had been abandoned by the Ogilbys and had fallen into complete disrepair. And so it remains today.

Did you know

There are many legends associated with the castles dotted around the local landscape. Find out more by logging onto the Alley Theatre's You Tube Pages and watching the video clip on castles



Scots family houses of Strabane

There are three houses in the Strabane area with strong Ulster Scots connections and some fascinating family stories to go with them.

The Abercorns of Baronscourt

When you explore the history of Strabane, one family stands out above all others – the Hamiltons, Earls of Abercorn. Their magnificent 17th century home, Baronscourt, three miles south west of Newtownstewart, is one of the most important country houses in Northern Ireland.

Despite the huge part he would play in the development of Strabane, James Hamilton, the 1st Earl of Abercorn, was not actually that keen to take part in the Plantation of Ulster at first. In the spring of 1610, however, he was persuaded by King James I to participate in the scheme. Despite many difficulties through the 17th century, the move would be a good one for the family fortunes. It would also prove to be a lasting commitment. Four centuries later, the family still live in the same part of County Tyrone.

James Hamilton was born in 1575, the grandson of the 2nd Earl of Arran, who had been regent of Scotland during the time of Mary Queen of Scots. James Hamilton quickly rose in influence and in 1598 he was appointed a privy councillor and a groom of the bedchamber by James VI (later also James I of England). He was created Earl of Abercorn in 1606.



The heraldic blazon for the coat of arms of the dukedom is: Quarterly: 1st and 4th gules, three cinquefoils pierced ermine (for Hamilton); 2nd and 3rd argent, an ancient ship or lymphad, with one mast, the sail furled and oars out sable (for Arran).

Did you know

In the 17th century the Abercorn's estates in Ireland were confiscated on several occasions as a result of their support for the Stuart royal family.

Being close to James, he found himself involved in the plans for the Plantation of Ulster and eventually agreed to be appointed chief undertaker or grantee in the barony of Strabane in County Tyrone. It was a brave step for a man used to the comforts of life as an aristocrat in the lowlands of Scotland.

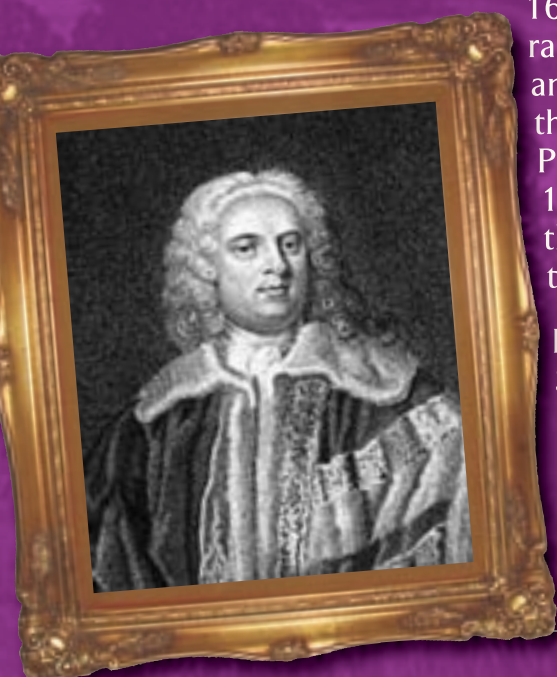
He was not the only member of the family involved in the scheme. While he was granted much of Dunalong and Strabane, two of his brothers were also granted land in the barony, as was his brother-in-law.

But if he had been initially reluctant to take part in Plantation, he soon proved to be one of the most active of the new Ulster landowners and took his responsibilities very seriously indeed.

He died on March 23rd 1618, not yet 50. His young sons were placed under the guardianship of his brother, Sir George Hamilton of Greenlaw. The 1st Earl's eldest son James eventually inherited the title and the Abercorn lands in Scotland, while the property in Tyrone was divided between his second son, Claud, and fourth son, George.

It was the 1st Earl's brother, Sir George Hamilton, who built the now-ruined castle of Derrywoon, located in the Baronscourt demesne (gardens) around 1620. A Catholic himself, Sir George also raised the young Abercorns as Catholics. This, and their support for the Royalist cause, made the Abercorns stand out from the largely Protestant landowners of the Plantation in the 17th century. It also caused them to end up on the losing side more than once in the wars of that century.

Following the death of the 3rd Earl in Scotland, it was to these Irish Abercorns that the Earldom now passed. The man who became 4th Earl of Abercorn was Claud Hamilton, a great-grandson of the 1st Earl.



Another Catholic he was a leading supporter of James II, who had been deposed from the English throne for his Catholic sympathies and replaced by the Protestant King William III.

The 4th Earl was with James outside the city walls during the Siege of Derry and is said to have been 'horrified' to find that among the city's defenders were his own relatives and tenants.

When James lost the Battle of the Boyne the 4th Earl fled for France. He did not reach safety, however. His ship was attacked by a Dutch vessel and he was killed, the Earldom passing to his brother Charles.

Charles was a Protestant and the estates that had been confiscated because of his brother's support for the defeated James were now returned to the family.

These lands were extensive. By the beginning of the 18th century, when Charles' cousin, James became the 6th Earl, the Abercorns owned over 70,000 acres, including property in County Donegal.

It was the 8th Earl of Abercorn who completed what is known as the 'Agent's House'. Built by James Martin, this house has been described as 'one of the most interesting small classical houses in Ulster, one of the more ambitious and one of the earliest'. It still exists today.

The 8th Earl also built a new mansion at Baronscourt, which was described in 1787: 'Through hills at the foot of Bessy Bell ... we come to Baronscourt, Lord Abercorn's magnificent seat ... the great number of fine oaks and three long narrow lakes which ornament this place give it an air of great grandeur'.

Much remodelled and renovated following a fire in 1796, the house remains the private home of the 5th Duke of Abercorn and his family and is strictly private, though special interest tours can be arranged.

Fact:

At one point the Abercorn estates stretched across 70,000 acres of Tyrone and Donegal.

The Sinclairs of Holy Hill

About a mile from Artigarvan, this impressive Georgian house is set in beautiful grounds.



For over 250 years, beginning in the 1680s, the Sinclairs of Holy Hill were the leading gentry in the parish of Leckpatrick, north of Strabane. The first of the family to move here, Reverend John Sinclair, was, among his other duties, the Church of Ireland rector of Leckpatrick from the late 1660s until his death in 1703. He bought the 2,000 acres comprising the Holy Hill estate from the McGhee (Magee) family in 1683.

The family themselves tell of a narrow escape following the Siege of Derry in 1689, when a party of Jacobite soldiers, retreating from Derry at the end of the Siege, burned Leckpatrick church. It is believed they would have done the same to Holy Hill, but for a last minute reprieve.

Sinclair was held in high regard by the then Bishop of Derry, William King, who was renowned for his bitter campaign against non-conformists (those who did not belong to the Church of Ireland). In 1700 Sinclair was involved in a dispute himself, when he attempted to prevent David McClenaghan, who had Presbyterian sympathies, from becoming Provost of Strabane again. Reminding King 'what a scandalous ill man he is in his morals', he pointed out that McClenaghan actively discouraged people from attending the parish (Church of Ireland) church and requested the Bishop's help to prevent him from being elected.



Sinclair died in 1703 and you can see a large monument to his memory in Leckpatrick parish church. The inscription refers to his enthusiasm for suppressing dissenters (Presbyterians)!

The last male descendant of Rev. John Sinclair to live at Holy Hill was William Hugh Montgomery Sinclair who married the heiress Elizabeth Elliott Hayes, known as 'Bessie', in America in 1924.

She inherited Holy Hill when he died and it then passed to Major-General Sir Allan Adair, a hero of both world wars who commanded the division which liberated Brussels in 1944. He, in turn, sold the property to Hamilton Thompson, whose ancestors had been tenants on the Holy Hill estate. The house is private, but tours can be specially arranged.

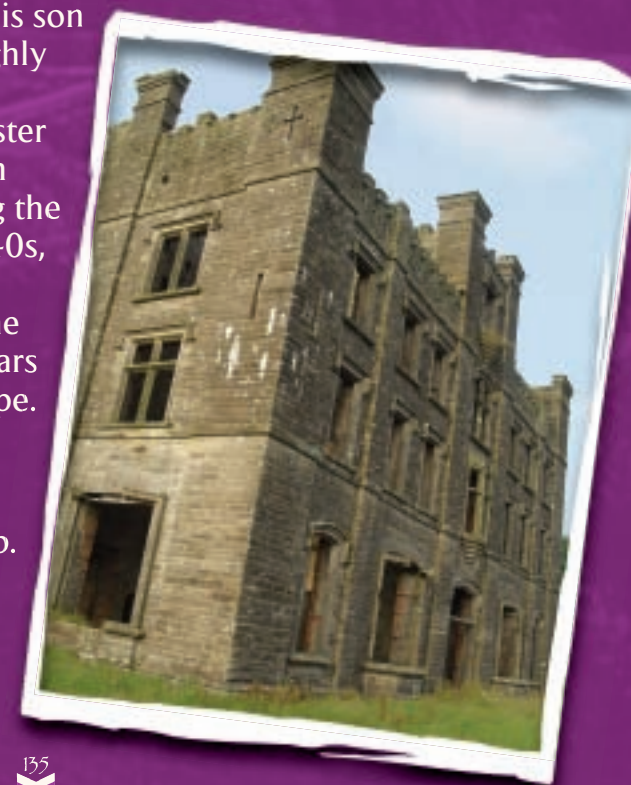
The Ogilbys of Altnachree Castle

Near Liscloon, just outside of Donemana, is a large field in which stands the magnificent ruin of Altnachree Castle. It has been described by the architectural historian Alistair Rowan as 'a gaunt ruin of an enormous late Victorian castle, staring blankly across a denuded park. A seven bay, three-storey block with a central four-storey turret'.

It is sad to see the building, now virtually a shell, in this state for once it was a beautiful, lavishly furnished residence, whose guests included bishops, politicians and others from as far afield as London. Built between 1850 and 1860, it and the wall that surrounded it were constructed of Irish cut stone.

It was back in December 1829 that Ulster Scot Leslie Ogilby bought the Altnachree estate in Donaghedy Parish, probably to provide a property for his son and heir, William. William was a highly respected zoologist and a friend of Charles Darwin. He was also a barrister in London. He returned to Ireland in 1846 to take over the estate. During the terrible Famine years of the late 1840s, he oversaw a series of land improvements, including planting the largest plantation, 11 acres, of deodars (a type of Himalayan cedar) in Europe.

Unfortunately, after the estate had passed to his son, Claud, who spent money very easily, the debts built up. By the early 1900s, the castle had been abandoned by the Ogilbys and became derelict.



Love Story

Locals tell of a moving love story concerning the Ogilby family. Claud Ogilby's brother James, who studied biology at Trinity College Dublin, fell in love with a local girl, Mary Jane Jameson, the daughter of a tenant farmer. With such a wide gulf in their backgrounds, both families disapproved of the match and did all they could to end the romance. Though banned from seeing each other they would correspond by leaving letters in a hole in a certain tree. James was adamant that he would marry the girl he loved, even introducing her at a banquet at the castle as his future wife. Eventually he was banished to Australia by his family to prevent the marriage. But one day Mary found a note in the hole in the tree saying that while she was reading it he would not be far away. As she looked around, he stepped out from behind a tree and asked her to marry him. They were married and went to live in Australia where James became a museum curator. But the story has a sad ending, for Mary died just nine years after their marriage and, heartbroken, James is reputed to have sought comfort and suffer destruction through the excessive consumption of alcohol.

The Algeo Stone

On the north side of the Malison Bridge in the village of Artigarvan is a stone memorial to the involvement of the Algeo family in early 17th century Strabane. To reach it you must climb down a steep bank and a walk along the larger rocks in the Glenmornan River. The stone bears the inscription 'AD DEI GLORIAM ROBERTUS ALGEO 2 MAII 1625' and features a scene of the crucifixion (something associated with Catholicism). Why is it so interesting? Because it teaches us that the Plantation of Ulster was more complex than we might think.

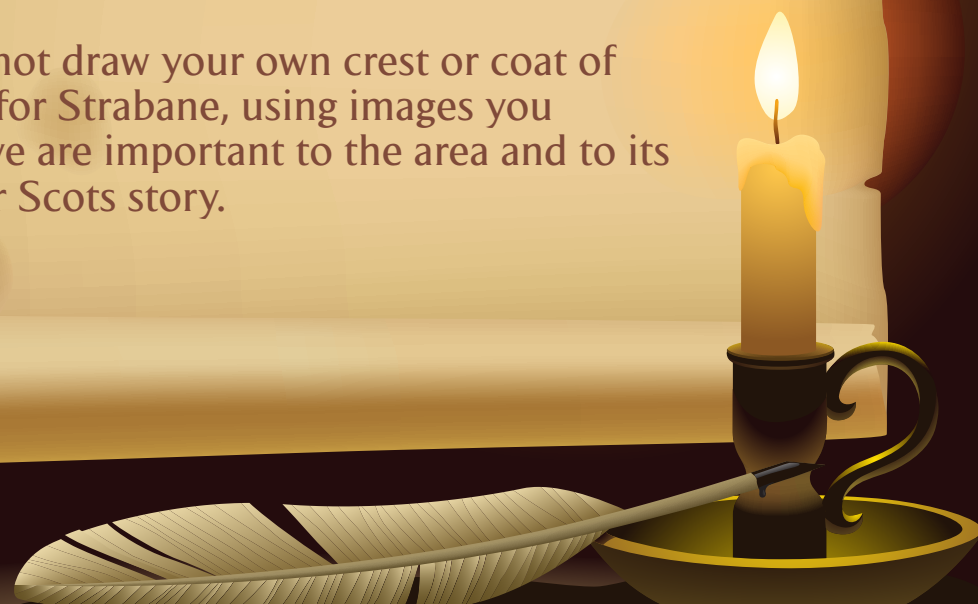
Generally, we assume that the Scots settlers and their landlords in the Plantation of Ulster were Protestant. But this was not always so, as this stone reminds us. Although a leading member of Strabane's thriving Scottish community in the early 1600s, Robert Algeo was one of several Catholics living under the protection of the Hamilton family. In fact, for much of the 17th century, the Abercorns were Catholic too. Robert, who opened his home as a venue for the celebration of Mass, served as a land steward or agent to Sir George Hamilton of Greenlaw, younger brother of the 1st Earl of Abercorn.



Coat of Arms

The Strabane District Council Coat of Arms depicts the ferry across the River Mourne established on July 26th 1629, by the Hamilton family who were the landlords of the district. The castles in the background are the pre-Plantation O'Neill castle and two Hamilton post-Plantation castles. The ferry took people and livestock to and from the south bank of the river opposite the town. The motto on the Coat of Arms, 'Concordia Crescit', means 'Let Goodwill Increase'.

Why not draw your own crest or coat of arms for Strabane, using images you believe are important to the area and to its Ulster Scots story.



Strabane's churches and graveyards

Often the best place to explore our Ulster Scots story is in the churches and graveyards of the area. Strabane is no exception.

When the Scottish Settlers began to arrive in Ulster in large numbers in the early 1600s, they used existing graveyards as places to bury their dead. Several burial grounds have pre-1700 tombstones that commemorate these settlers. These include Old Donagheady, Old Leckpatrick, Patrick Street, Strabane and Derg Church of Ireland.

Patrick Street Graveyard

If you want to visit the oldest burial ground in Strabane, you can get the key from the Strabane Visitor Information Centre, which is based in the Alley Arts & Conference Centre on Railway Road.

There are memorials here which date back to the 17th century and most of them commemorate families of Scottish origin. But, if you have read the history of Prehen House (pages 73-75) and the grisly story of John 'Half-hanged' McNaghten, you will be most interested to know that he is buried here.

Sentenced to be hanged for murder at Lifford on December 15th 1761, McNaghten fell to the ground after the first attempt to hang him. But he was still alive, for the rope around his neck had broken. He is meant to have said that he did not want a reprieve as he didn't want to be known as 'Half-Hanged McNaghten'. So, a fresh rope was fastened around his neck. This time the rope did not fail. Sadly, despite his fears, he is indeed known today as 'Half-Hanged McNaghten'

Right in the centre of the graveyard is a large megalith, possibly prehistoric in origin and suggesting that this has been a site of importance for thousands of years.



Christ Church, Strabane

Christ Church, Church of Ireland, Strabane

This church was built in the 1870s to replace the church that once stood in nearby Patrick Street graveyard. Within the church is a monument brought from that earlier church which commemorates William Hamilton, an early Provost of Strabane. He is described as a 'True Christian who left the poore a yearly renew to helpe them in necessitie'. He died in 1640.

Ardstraw

About five miles from Castlederg, before the Ardstraw Gospel Hall, is one of the most important graveyards in the area. This graveyard is particularly fascinating as it takes us back beyond the Plantation of Ulster to the days of the powerful O'Neill clan. In fact, Turlough Luineach O'Neill, the chieftain of the local O'Neill clan from the late 1560s to the early 1590s, was buried here in 1595. He had married Lady Agnes Campbell in 1569, and as a result, large numbers of Scottish mercenaries soldiers were brought into the Foyle Valley.

About nine centuries ago there was a cathedral here, which was eventually re-located to Derry. A parish church also existed here for many years though we know it was in ruins by 1622 when Sir Robert Newcomen, the owner of an estate in the parish 'gave license to build the church in another place, which he hath not begun'.

Did you know?

The parish church erected in 1622 to replace the ruined one at Ardstraw was dedicated to St. Eugene as every church at Ardstraw had been since the 6th century.



Overruling his parishioners, who wanted the old church repaired, Newcomen decided it should be at Newtown. It was completed by his son-in-law Sir William Stewart, who gave Newtown its current name, Newtownstewart.

The locals may not have had the church they wanted but, Irish and Scottish, they continued to use the site of the old church as a burial place. Today a road divides the graveyard so that Protestant graves are on one side, Catholic on the other. The oldest gravestone we can read belongs to a John Craford, who died in 1701. It features the skull, crossed bones, hourglass, coffin and bell.

Had you visited Ardstraw in the late 1700s, what would it have looked like? Fortunately we have this description from one Daniel Beaufort, as he travelled through Tyrone in 1787: 'Three miles off cross the Derg, a great river at Ardstraw, a poor little village, with a large meetinghouse and the ruins of an old church, in the cemetery of which are some neat tombs and a vault.'

Ardstraw also had an early Presbyterian congregation, a sure sign that Scots settled here. On the Presbyterian Meeting House a monument high up on its front wall reveals the congregation was founded before 1656 and the meeting house was rebuilt in 1862.

Church of Ireland church in Leckpatrick

The present Church of Ireland church in Leckpatrick was built in the early 19th century to replace the church that had stood in the old graveyard, a short distance to the north of the present site.

There are two early memorials to the Sinclairs of Holy Hill inside the church. One of them commemorates the first of the family to move here, Reverend John Sinclair, who was the Church of Ireland rector of Leckpatrick from the late 1660s until his death in 1703. The other is a memorial to his first wife, Isabella, who died in 1674. A special family enclosure can be found in the old Leckpatrick Graveyard.



Old Leckpatrick Graveyard

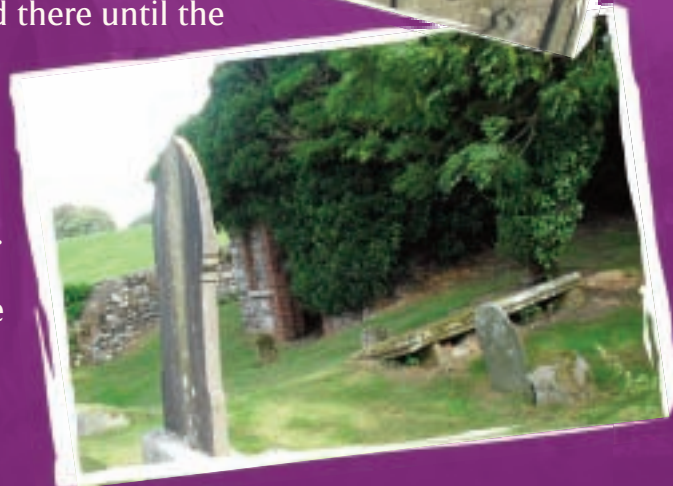
Another very important graveyard in the Strabane area is Old Leckpatrick Graveyard. The name 'Leckpatrick' means 'flat stone of Patrick' and tradition has it that the saint founded a church here. There is no evidence to tell us either way if this is true but we can be certain there was a church here at the beginning of the 14th century which remained in use until the present Church of Ireland was built, just a short distance away. You can just about still see the foundations of the old church in the graveyard.

Inside the grounds of this old church is one of the earliest gravestones in Ulster. It belongs to a Scottish settler called John Magee. Unusually for a Scots settler, he was Catholic. It is interesting that his son was an agent to the Abercorns, who were largely Catholic during the 17th century. John Magee lived at Holy Hill. There are some interesting carvings on the stone, including a coat of arms (a hand bearing a sword) and a Celtic cross.

Other carvings in the graveyard include the skull and cross-bones, a bell (rung at funerals), a book to represent the bible, and crossed spades, probably included because they were used to dig graves.

We have looked at the Sinclairs of Holy Hill, where John Magee lived in earlier times. They have their own plot here, a walled off area with railings on top. Scottish settlers, they bought the Holy Hill estate from the Magees in 1683 and lived there until the 1950s. Of the two Sinclair enclosures, the smaller is the older of the two.

There is one other structure of great interest in the graveyard. This is what is known locally as "The Abercorn Chapel". Consisting of four stone walls and without a roof, it probably dates from the late 18th century, and inside there's a monument bearing the Hamilton coat of arms.



Bready Reformed Presbyterian Church

Bready has a long history of Presbyterian worship. Although the present meeting house dates from the 1920s, it stands on the site of the earliest Covenanter meeting house west of the Bann. It was built on a site granted to them by the then Earl of Abercorn.

Those who belonged to the Covenanter or Reformed Presbyterian Church strongly believed in the Covenants of 1638 and 1643 and rejected the Revolution Settlement in Scotland, which restored Presbyterian government in the Church of Scotland.

Standing apart from other Presbyterians they organised themselves into groups of families known as societies. By the early 1760s the Covenanting community in the Foyle valley was strong enough to form itself into a congregation. In May 1765, at an open-air service near Cullion, William James was ordained minister of a congregation that drew its members from a large area on both sides of the River Foyle.



Visit ancient Ardstraw graveyard and make some notes of the headstones in the graveyard. Are there any that interest you? Study a few from the 1700s. Using information from this book, write a short account of what their lives might have been like. Are these names still common in the area? Do you notice anything about the ages most people lived to, compared to today?

Strabane's Ulster Scots American connections

Strabane has some very important connections to America, including a homestead where the grandfather of Woodrow Wilson, one of the most famous of all US Presidents, was born. The man who printed the American Declaration of Independence also came from Strabane.

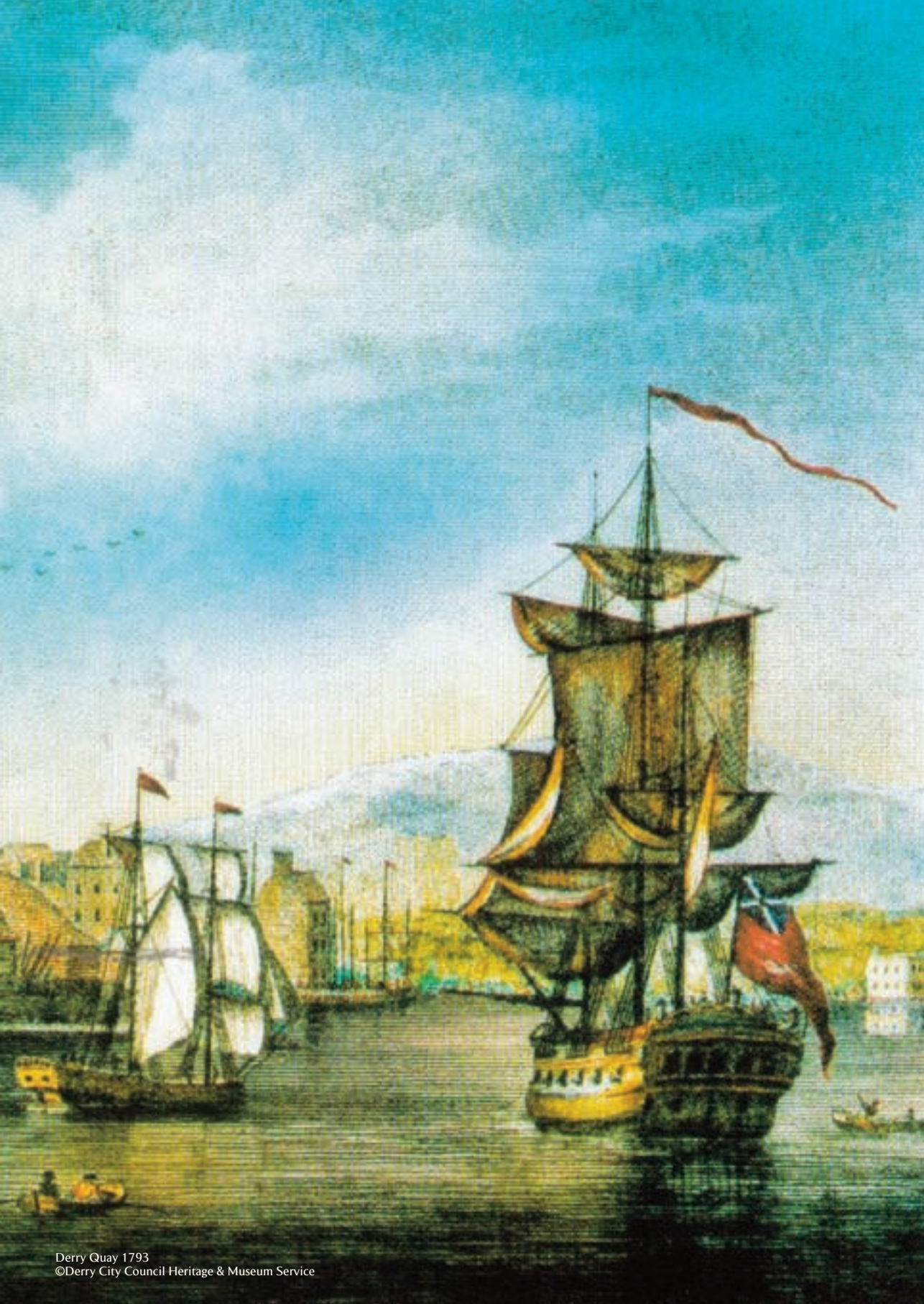
The first large-scale emigration from the North West to America began in 1718 and continued until the early 20th century. Ulster Scots left in their many thousands during the 18th and 19th centuries (when the vast emigration of Catholic Irish also took place), and had a dramatic impact on their adopted country. Many of these emigrants were from the Strabane area.

Many Presbyterians left because they believed they would enjoy greater religious freedom in America. Others left for a better life economically, and emigration was usually much greater during famine times.

Local people were invited by tempting adverts in the newspapers and journals, such as this one, which was placed in the Londonderry Journal of February 23rd 1773.

Advertisement

'For the flourishing city of Baltimore in America are wanted the following trades, viz blacksmiths, tailors, coopers, shoemakers and a genteel lad that understands waiting on a single person, shaving and dressing hair, will meet with the best encouragement (they must be well recommended and masters of their trade otherwise they will not answer) by applying to Mr. Charles Hamilton who will meet them...at Knox's Inn in Strabane, Co. Tyrone on the 15th and who will agree with them.'



The Wilson Ancestral Home

Located in the townland of Dergalt, two miles outside Strabane on the Plumbridge Road, the Wilson Ancestral Home not only gives the visitor an understanding of a typical Tyrone farmhouse of the 1800s, but provides a unique link to America too. Now owned by the National Museums of Northern Ireland and operated by the Ulster American Folk Park, the Wilson Ancestral Home is the birthplace of James Wilson, grandfather of Woodrow Wilson. President of America during the First World War, Woodrow Wilson was the man who inspired the League of Nations, the forerunner of the United Nations.

The 28th President of the US, Woodrow Wilson (1913 -1921) achieved a great deal in his two terms of office. He brought in important rights for workers and established the Federal Reserve (the American central bank system). He led America into the First World War in 1917 and helped create the Treaty of Versailles when it ended.

Born in the Presbyterian manse in Staunton, Virginia, Wilson was very aware of his Scotch-Irish roots. He once said, 'The stern Covenanter tradition that is behind me sends many an echo down the years.' He also remarked, humorously, 'No-one who amounts to anything is without some Scotch- Irish blood.'

Wilson House, as it is also called, was once part of a group of farmhouses at the site. A byre was added in the 1800s, together with a separate stable. The central upper storey with its slate roof was probably added at the end of the 19th century. Fixed wooden steps leading though the half loft floor at one end of the kitchen lead to this upper level. The room to the left of the house is furnished as a bedroom and parlour. The main room is the kitchen with its open turf fire.



Telling stories around the fire

A visit to the house is a wonderful way to see how a Tyrone farming family lived in those days as it is furnished just how it would have been in the early 19th century. Looking at the fire in the kitchen it is not difficult to imagine the family sitting around in the evening telling stories that might eventually have been passed down to Woodrow himself.



Emigrating to America

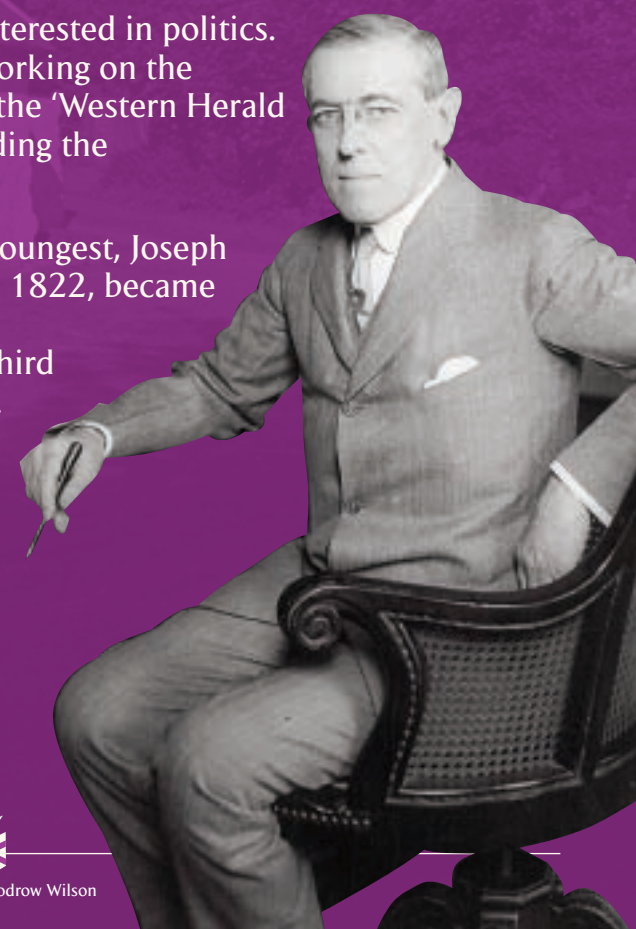
James Wilson was a printer and it is believed he may have served an apprenticeship at Gray Printers in Strabane. In 1807, when he was 20, he sailed out of Derry Quay, landing, as so many North West emigrants did, at Philadelphia. The following year he married Ann Adams, who is believed to have come from Sion Mills, though one theory suggests she was from County Down.

Like his famous grandson, James was interested in politics. He became a leading newspaperman, working on the Democrat newspaper, the 'Aurora' and the 'Western Herald and Steubenville Gazette', before founding the 'Pennsylvania Advocate'.

James and Ann had ten children. The youngest, Joseph Ruggles Wilson, born in Steubenville in 1822, became a Presbyterian minister. He married an Englishwoman, Jessie Woodrow. Their third child, born in the manse, was Woodrow.

Guided tours of the Wilson Ancestral Home are currently available during July and August. Booking essential.

28 Spout Road, Dergalt
 Strabane, Co Tyrone, BT82 8NB
 Website: www.strabanedc.com
 Email: tic@strabanedc.com
 Tel: (028) 7138 4444



Printing the American Declaration of Independence

Like James Wilson, John Dunlap was a printer by trade. Born in Meetinghouse Street, Strabane in 1746, Dunlap was just ten-years-old when he emigrated to Philadelphia. There he worked as an apprentice to his uncle William Dunlap, who was one of the city's leading printers. In 1766 he took over the business and turned it into a publishing company.

Five years later he founded the Pennsylvania Packet (also known as the General Advertiser), which became America's first successful daily newspaper in 1784.



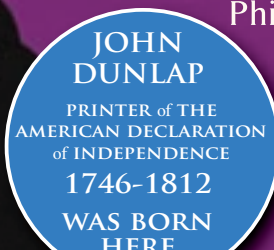
Pioneer of advertising

His use of advertising in the paper was pioneering for the time. He placed ads in specific parts of the page and used drawings to attract the reader to them. He is also said to have come up with the slogan, 'it pays to advertise'. It has been claimed that he originated the modern advertising industry.

American revolutionary

Dunlap is best known for his role in the American Revolution. He helped found the First Troop Philadelphia City Cavalry. He became a captain and acted as bodyguard to George Washington, the leader of the revolutionaries, who would become the first President of America. Dunlap also donated money to the revolutionary war effort.

Dunlap became official printer to the American Congress and was responsible for printing the first 500 copies of one of the most famous documents in history – 'The American Declaration of Independence'. He died in 1812 and was buried in Christ Church, Philadelphia.



The man who invented the dollar symbol

One of the most successful eighteenth-century emigrants from Ulster was Oliver Pollock. Even though he is often reported as coming from Coleraine there is evidence that his family lived for a time in Leckpatrick.

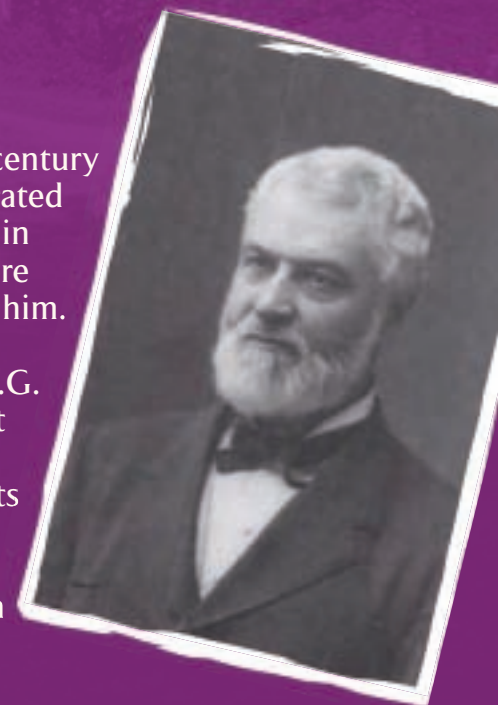
Pollock emigrated to America in 1760, at the age of 23. He became one of the wealthiest merchants in the country, bought large areas of land and became very influential politically. It is believed he spent hundreds of thousands of dollars of his own money to finance the American revolutionaries in their war against the English. However, he borrowed so heavily to support them he ended up in debt and was imprisoned for a time in Havana, Cuba.

Pollock is often credited with having invented the symbol for the American dollar - \$, even if it was accidental. When dealing with the Spanish in New Orleans and the West Indies, he used an abbreviation for the peso (a currency used by the Spanish) which looked like a combination of the P and S. This was copied by those he did business with and when the dollar was adopted as the currency of the United States, it became recognised as its symbol. Pollock died in 1823.



Adam Gillespie Adams

One of the most important businessmen in 19th century Nashville was Adam Gillespie Adams, who emigrated from Strabane in 1839 at the age of 19. Arriving in New York he travelled overland to Nashville where two brothers and other relatives were waiting for him. He was involved in various business enterprises, including a boot, shoe and clothing firm called A.G. Adams & Co, and was involved in Nashville's first cotton mill. He played a great part in Nashville's Presbyterian society too. He never forgot his roots and was one of the first members of the Scotch-Irish Society of America and served as vice-president of the Tennessee branch until his death on March 31st 1895.



The Four Rogers Brothers

'...among the Scotch-Irish people in America no other names known to me stand so high in the scientific world as those of James B, William B, Henry D and Robert E Rogers... the four brothers were all men of genius and great personal attractiveness; they were specially eminent in the sciences of nature. They were all university professors, all original investigators, lucid and eloquent lecturers and strikingly skilful in experimentation.'

Quote by W.H. Ruffner

It is rare that more than one child in a family goes on to excel in a particular field. With the Rogers brothers, whose family originated in Derry, Strabane and Newtownstewart, there were four who transformed American science and geology.

Robert Rogers, grandfather of the four famous brothers, was an Ulster Scots Presbyterian from near Newtownstewart. He had twelve children, the first of whom, Patrick Kerr, went to Dublin as a young man. A supporter of the failed 1798 Rebellion, which called for independence from England, he left Ireland for his own safety in August 1798, bound for Philadelphia.

In America he married Hannah Blythe, daughter of James Blythe, who had been a newspaper publisher in Londonderry. They were married by Rev George C Potts at the Fourth Presbyterian Church of Philadelphia. Six years later the same minister would marry James Wilson and Ann Adams, grandparents of President Woodrow Wilson. Patrick and Hannah had four sons who would go on to become among the most renowned scientists of their era.



James Blythe Rogers

became Professor of Chemistry in Washington Medical College, Baltimore, a lecturer at the Mechanics Institute and Chairman of the Medical Department of Cincinnati College. He helped his brother William conduct the geological survey of Virginia.

Henry Darwin Rogers

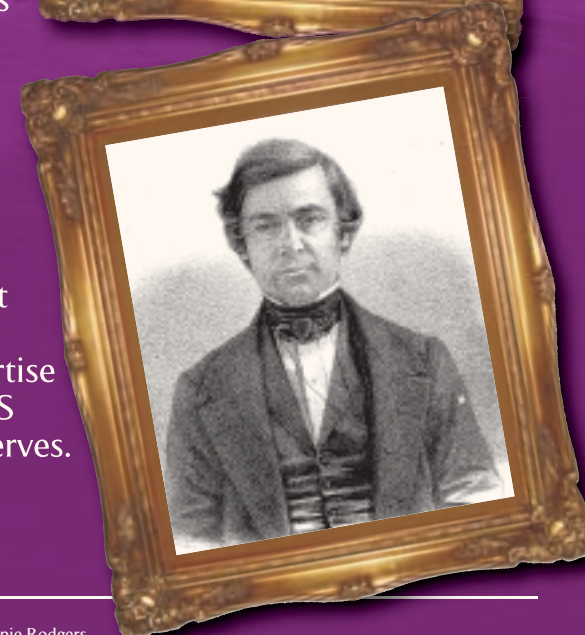
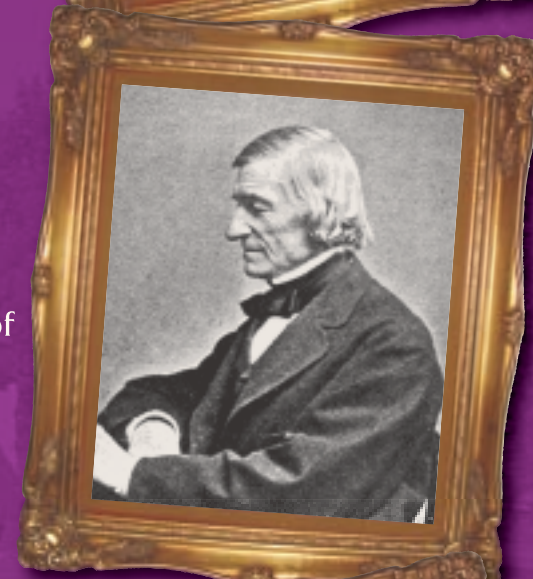
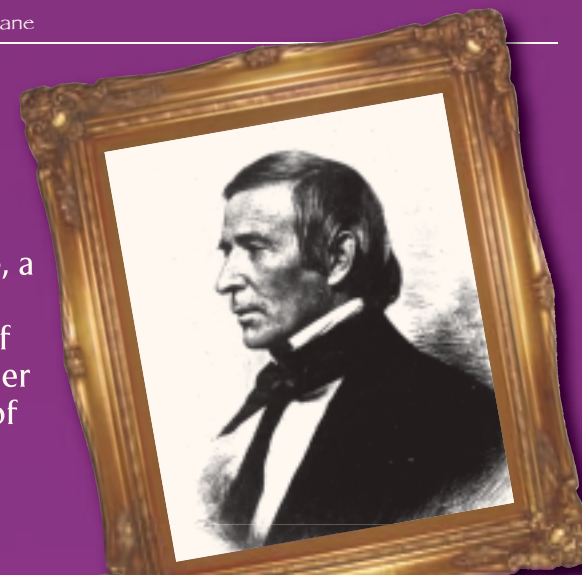
was Professor of Chemistry and Natural Philosophy at Dickinson College, Pennsylvania. He moved to Edinburgh and became Professor of Natural History at Glasgow University.

William Barton Rogers

succeeded his father Patrick as Professor of Natural Philosophy and Chemistry at William & Mary College. He was State Geologist for Virginia and Professor of Natural Philosophy and Geology at the University of Virginia, Charlottesville. He founded the world-famous Massachusetts Institute of Technology in 1861.

Robert Empie Rogers

became Professor of Chemistry at the University of Virginia, and Dean of the Medical Faculty at the University of Pennsylvania. He was assistant surgeon at the West Philadelphia Military Hospital during the American Civil War. His expertise in chemistry saw him appointed to the US Treasury to advise on silver and gold reserves.



Strabane ~ Main sites of Interest

Grays Printing Press

Strabane was well known for several industries in the 18th century. Among the most important were milling, agriculture, textiles and linen. But there was another industry strongly associated with the town – printing. At one time Strabane's print works were the most significant outside Belfast.

Printers were in fact greatly valued in the 18th century as it was through their printing of books and pamphlets that people were provided with not only the information they sought but also new ideas. Anything from religious treatises to radical political theories were distributed to a wider audience by printers.

We are very lucky today in that one of these printing businesses, Gray Printers on Main Street, has been preserved by the National Trust allowing us to get a really good insight into what an 18th century printers was like. Gray Printers also provides a focus for our Ulster Scots story as two of the area's most famous emigrants- John Dunlap and James Wilson- were printers. Dunlap was just ten when he left Strabane for America. He went on to print one of the world's most famous documents, the American Declaration of Independence. James Wilson, grandfather to Woodrow Wilson- one of America's most famous presidents- has even stronger associations with Strabane's local printing industry- being reputed to have learnt his trade in Grays itself.



From its beautifully restored 18th century shop front to the fascinating print room itself, Gray's Printing Press is a fantastic asset for those exploring the area's history.

At the back of the shop there's a quiet yard and it's there we find the print room in which the Gray family carried out their printing business.

Here you will learn why Strabane was renowned as Ireland's capital of publishing, see a fine collection of original printing presses and discover how printers practised their trade. There are guided tours available as well as demonstrations. It is also possible to book costumed interpretation tours for groups.

49 Main Street, Strabane, BT82 8AU

Telephone: 028 8674 8210

Email: grays@nationaltrust.org.uk

www.nationaltrust.org.uk/grays-printing-press

Remember also to check out the Wilson Ancestral Home - see page 146

Sollus Centre, Bready

The Bready area is rich in connections to Scotland that stretch back centuries and there are many Ulster Scots in the area. So it was no surprise when the Sollus Centre became the first ever purpose-built Ulster Scots cultural centre in 2008.

Today the centre is home to one of Northern Ireland's finest Highland dance troupes, the Sollus Highland Dancers, and award-winning pipe band, the Bready Ulster Scots Pipe Band. It offers classes in Highland dancing, the bagpipes and drums. The centre also hosts an exhibition which tells the story of Bready and its Scottish connections and is involved in many cross-cultural and cross-border activities.

The centre's website is also a fascinating source of information for anyone who wishes to find out more about the Ulster Scots story in the area and trace their Ulster Scots roots.

231 Victoria Road, Bready, Strabane, Co Tyrone, BT82 OEB

Tel: 028 7184 1892 Email: info@breadyancestry.com

Website: www.breadyancestry.com



Highland dancing

Formed in 2001, the Sollus Highland Dancers have enjoyed huge success, including being crowned European and Ulster Choreography Champions.

They have several dancers in the top eight of Ulster's premier grade and have competed in festivals around Europe. Ten Sollus dancers have performed at the world famous Edinburgh Tattoo, watched by a television audience of over 100 million people. Dancers come from as far afield as Donegal and Fermanagh to what is seen as Northern Ireland's centre of excellence for Highland dancing. The Sollus Centre also organised the Military Tattoo in Londonderry as part of the inaugural City of Culture UK 2013, in which many of their dancers participated.



If you're interested in finding out more about Highland dancing, the Sollus Highland Dancers visit schools during school hours and after school. They also offers lessons from age three upwards at the Sollus Centre. Their accredited teachers can help you sit exams in Highland dancing which will contribute towards UCAS points.

The Bready Pipe Band

The Bready Ulster Scots Pipe Band was formed in 1929 and has won many awards. It was second in the World Championships in 2003 and in 2011 won the title of Pipe Corp Champions in the All Ireland Championships. The band practices at the Sollus Centre which also host classes in playing the pipes and drums.

Haggis, neeps and tatties

The Celebration of Burns Night has seen a welcome renaissance at a local level in recent years. The Bready Burns Club celebrates Robert Burns Night each January 25th with a night of entertainment, poetry, music and the traditional dinner of haggis, neeps and tatties (turnips and potatoes)!

Quiz

- 1/ Who were the main landowning family in the Strabane area and where do they live today?
- 2/ In what year did Strabane receive its charter as a borough?
- 3/ Who led the attack on Castlederg Castle in 1641?
- 4/ What is a hearth tax?
- 5/ What is Dunnamanagh the Irish for?
- 6/ Which famous Irish chieftain is buried at Ardstraw?
- 7/ What was unusual about Robert Algeo, whose name is on the Algeo stone?
- 8/ Which magnificent castle was built by the Ogilbys?
- 9/ Who is said to have built a 5th century church on the site of the old graveyard at Leckpatrick?
- 10/ Who printed the first copies of the American Declaration of Independence?
- 11/ Which great American president's ancestral home is in the Strabane area?
- 12/ Who invented the dollar symbol?

Answers: 1/ The Abercorn Family. 2/ 1613. 3/ Sir Phelim O'Neill. 4/ A tax on the number of fireplaces in a house. 5/ 'Fort of the monks'. 6/ Turrough O'Neill. 7/ He was a Scots Catholic. 8/ Altnachree Castle. 9/ St Patrick. 10/ John Dunlap. 11/ President Woodrow Wilson. 12/ Oliver Pollock.

Omagh

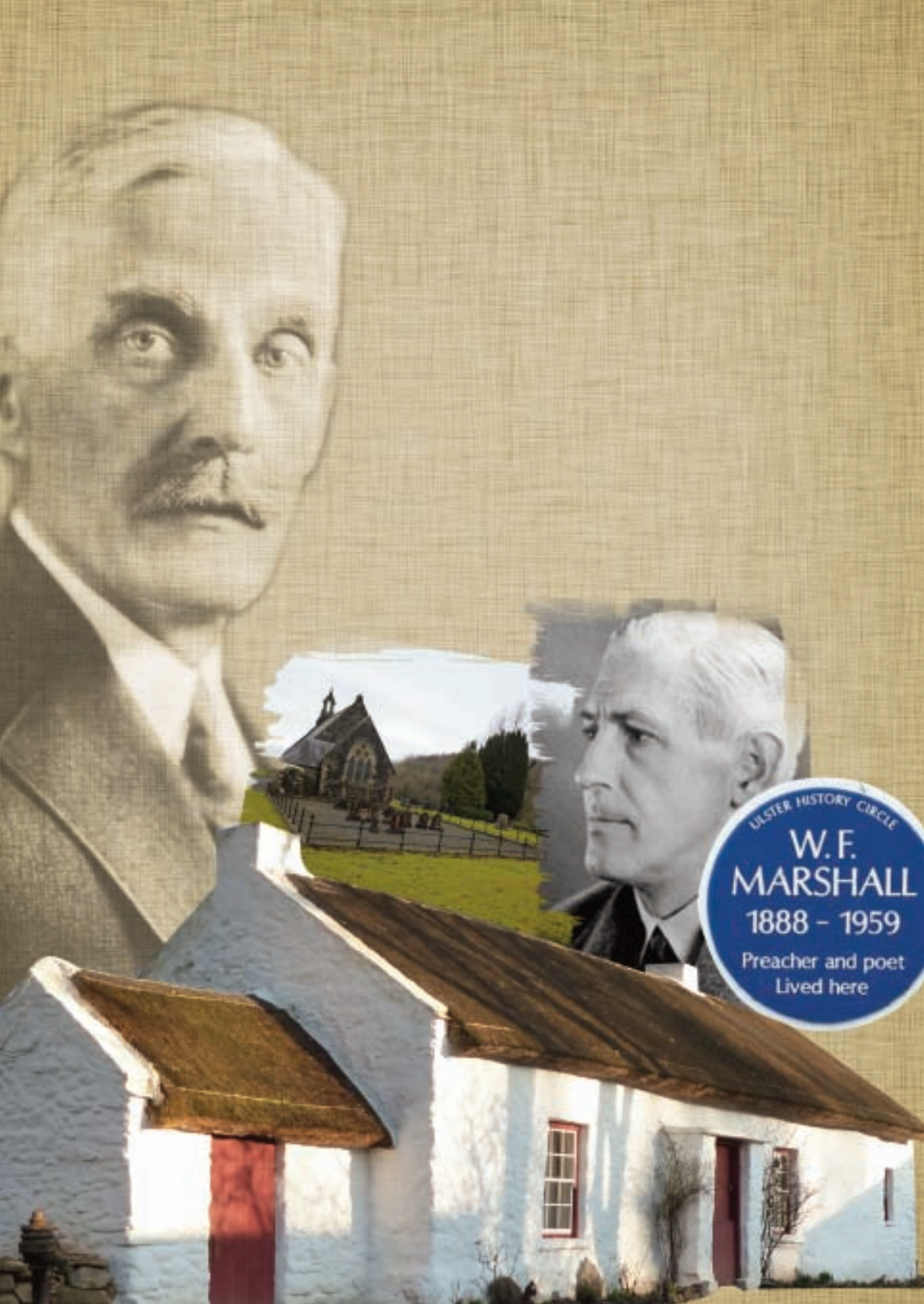
Once a stronghold of the powerful O'Neill clan, the Omagh area was originally more an English settlement than Scotch following Plantation. However, the Scottish population grew significantly and the Ulster Scots had a significant influence on the development of the area, not least in villages such as Gortin, which was founded by Scots.

Overall, neither the Ulster Scots nor Ulster English heritage can be said to dominate in the area. It should also be said that many Irish tenants continued to live in the area following the Plantation of Ulster.

The town of Omagh was twice nearly destroyed; first during the late 17th century, around the time of the Siege of Derry, and secondly when fire ravaged the town in 1742.

While their numbers may not have been as great as other parts of the North West, Ulster Scots had a considerable influence in the Omagh area and were responsible for several important businesses. These included the very successful Montgomery's Printing Works, founded by Samuel Montgomery, and the W & C Scott milling company. Ulster Scots also made a very important contribution to the thriving linen industry of the area.

The Presbyterian influence was strong here as elsewhere in the North West, with congregations developing from the latter part of the 1600s. Over the years many congregations merged and changed their names, but the Presbyterian presence, with its strong Ulster Scots roots, remains strong to this day.



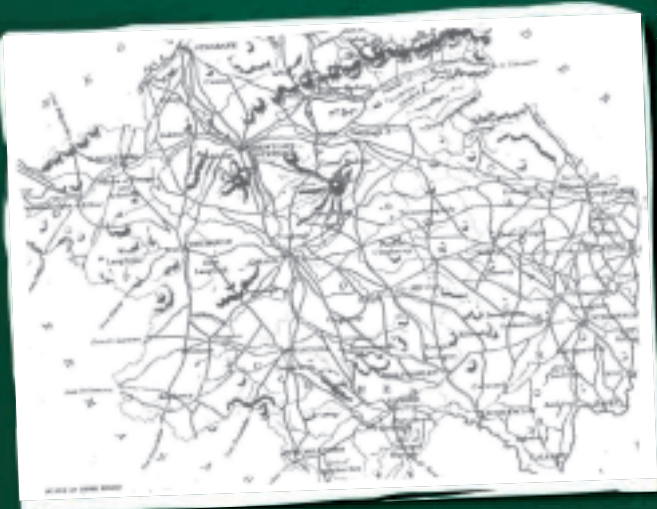
It was a tough existence for many of the Ulster Scots in the Omagh area, which is one reason many of them left for a new life in the New World. Among those with Ulster Scots ancestors in the area were James Buchanan, the 15th President of the United States of America, who was always proud of his Scots-Irish roots, and Thomas Mellon, who became one of America's wealthiest men. The cottage where he was born in 1813 is part of one of Europe's finest outdoor museums, the Ulster American Folk Park, just five miles outside Omagh.



O'Neill stronghold

Before Plantation, Omagh was an important stronghold for the powerful O'Neill clan. They built a castle here in the 15th century, when a Franciscan abbey was also established in the area. The O'Neill territory provided much of the land for the Plantation of Ulster in the North West.

In Omagh, however, only a proportion of that land was granted to Scots and in the first half of the 17th century the Scots presence in the area was not very strong. The greater part of what is now the Omagh District Council area – lying within the baronies of Clogher and Omagh – was allocated to English grantees. The Scots were granted lands to the north of the town of Omagh. However, they did not take on their responsibilities with enthusiasm and so there were few Scots settlers in the area.



English fort

The English sought to enforce their presence in the area by building a fort at Omagh in the early 1600s. We have a good idea what it looked like from an account written in 1611. It was described as: 'a good fort fairly walled with lime and stone, about 30 foot high above the ground with a parapet, the river on one side and a large deep ditch about the rest ... at which place are many families of English and Irish'.

From the English point of view, Plantation in Omagh was a family affair. The man who was granted most of the land in the barony of Omagh was Lord Audley (George Tuchet), who had been part of the failed Plantation of Munster. The other grantees of land in the barony were his sons, Mervyn and Ferdinand, and sons-in-law Sir John Davies and Edward Blunte. By 1622 it was estimated that there were as few as five Scots on undertakers' lands in the barony, just over 7% of the total British population.



One of the leading Scots in the Omagh barony at this time was William Hamilton, a distant relative of the 1st Earl of Abercorn. In 1622 William was living in a castle, Trillick, in the barony, owned by Sir Henry Mervyn, another son-in-law of Lord Audley, who had inherited much of the Audley family lands.

'The fort of Omye (Omagh). Here is a good fort walled with lime and stone about thirty feet high above the ground with a parapet, the river on one side and a large ditch about the rest; in which is built a fair house of timber after the English manner. Begun by Captain Edward Leigh and finished by his brothers at their own charge upon the lands of the Abbey of Omye, at which place are many families of English and Irish, who have built them good dwelling houses, which is a safety and comfort for passengers between Dungannon and the Liffey.
Lord Carew, 1611

Muster Rolls and Hearth Money Rolls

Two different kinds of records help us gauge the number of Scots in the area at different times, Muster Rolls and Hearth Money Rolls.

The Muster Rolls were lists of the main landlords in Ulster and included the names of the Protestant settlers who they could summon in an emergency and their arms, such as swords, pikes or muskets. In the 1630 Muster Rolls, the Scots names are still a minority.

Hearth Money Rolls were a list of people liable to pay taxes on the numbers of fireplaces they owned. The very poor might not have had any fireplaces, and so would pay nothing, the wealthy would have several located through the house. We know from the Hearth Money Rolls of 1666 that the most settled part of Omagh was in the area north of the town which had been granted to Scots. There were also a few Scottish families in the town and surrounding area.

A muster roll was a list of able-bodied men who were capable of military service. They were armed at their own expense. Several muster rolls survive for Ulster counties from the early 17th century. Copies are available in the Public Record Office of Northern Ireland.

At this time there were also many native Irish tenants in Omagh. In Langfield, for instance, it was observed in 1666, that the population was 'all Irish except some Scotch and 1 English family'.

Religious roots

One sure way to tell if there were many Scots settlers in an area is to check the number of Anglican churches or Presbyterian meeting houses. It would not be until the 1670s that a Presbyterian congregation was established in the town, while a Presbyterian meeting house was built on the edge of Omagh in 1721. Both developments indicate there were Scots in the area.



The Black 90s in Scotland

Perhaps surprisingly, the biggest influx of Scots to Ulster didn't take place in the early years of Plantation but in the 1690s, when tens of thousands arrived. This was mainly due to terrible famine conditions in Scotland, though the prospect of King William's victory over James II ensuring safer conditions for Protestant settlers may have had some impact.

This huge influx must have had an impact on the Omagh area too, though even at this time there were fewer Scots arriving in the area than elsewhere. Perhaps this was because the existing Scots community was weak, and settlers were more attracted to areas with strong Scottish links.

Even so, the amount of Presbyterian congregations in the area tell us that Scots were likely to have settled in some numbers, for instance the term 'Scots Church' is used on the plaque of the newly formed congregation at Gortin. But, overall, the Omagh area is one where neither the Ulster Scots or Ulster English heritage can be said to dominate the other. This would explain why there is no strong Ulster Scots literary tradition in the area. Even the most important Ulster Scots literary figure in Omagh, WF Marshall, wrote in English.



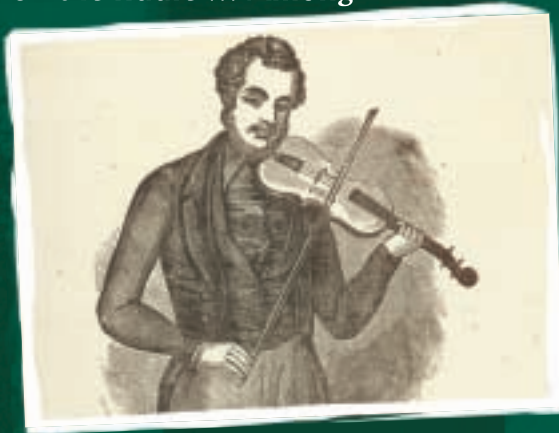
The destruction of Omagh

In one way or another, the town of Omagh suffered considerable damage on several occasions in the 17th and 18th centuries. In 1689, when James II passed through the town on his way to Derry, he found it abandoned and in ruins. And when a fire destroyed most of the town in May 1742, it had to be rebuilt almost from scratch.

A Highland laddie

The fact that there was a military barracks in Omagh meant that there was frequent contact between Scots and local people through the stationing of Scottish regiments here. In 1810 John Gamble, a native of Strabane and former army surgeon, visited Omagh and left us an account of his stay in his book 'Sketches of history, politics, and manners, in Dublin, and the north of Ireland'. Here is an extract, which reveals just how strong the Scottish influence was:

'I dined with the people of the inn I found them pleasant and agreeable. When we were at table the waiter came in and asked for paper, pen and ink. This is completely a Scotch mode of expression in the same manner they say here butter and bread or cheese and bread instead of bread and butter, bread and cheese. One of the young men played on the fiddle ... Among other tunes he played the Highland Laddie: a Scotch officer in the next room heard it he came in to the one where we were sitting apologised for the intrusion and begged leave to tak a tumbler with us. "My hert warmed to that tune," said he, "whenever a heard it for ye man ken I was borne near Inverary and am a highland laddie myself." He was about fifty years of age and upwards of six feet high: if he was a highland laddie I wonder what highland men and women are.'



Ulster Scots businesses

Ulster Scots were among Omagh's leading businessmen too. In the 18th and 19th centuries, few trades were more respected than that of the printer. The very successful Montgomery's Printing Works was founded by Samuel Delmege Montgomery, an Ulster Scot who was the son of a County Tyrone farmer. He died in 1902 and was buried in Cappagh Church of Ireland churchyard, near Omagh. His family continued the business after his death.

There were other businesses with Ulster Scots links too. These include the W & C Scott milling company of Omagh (see Ulster Scots families of Omagh).

The villages of Omagh

Fintona

Fintona is one of the oldest settlements in County Tyrone. The O'Neills built a fortress here in the 1430s and it was an important stronghold for them until the beginning of the 17th century. In the early years of Plantation the land was bought by an Englishman, John Leigh, but it passed to a Scot, Gilbert Eccles, in 1671.

We know there were a few Scots living there back in 1666. They included an Archibald Hamilton, William McClanaghan, Andrew Crawford and John Stewart. Intriguingly, the records report that an, 'old Scotsman' owned a tavern in Fintona where a notorious highwayman was entertained!

If you visit the beautiful Fintona Golf Club at the edge of the village, you'll be at the site of a manor house built by Gilbert Eccles' son Charles in 1703. Though it no longer exists you can imagine the wonderful views it must have had.

One of the best places to explore the history of post Plantation Fintona and the Eccles family is the now ruined Fintona Old Church in Church Street.

We don't know when the church was built, though it was possibly in the late 1600s. Its tower was constructed in the early 1800s and it was used until the late 1830s, when a new church was built elsewhere.



Eccles Monument

Have a look at the monument on the interior of the church's south wall. It's dedicated to Gilbert Eccles, who died in 1694. It's worth examining. At the base is a carved skull with crossed bones beneath. These are called mortality symbols, reminding the viewer that we all have one end in common. And, if that doesn't get the message home, the words Memento Mori are inscribed above, the Latin for 'remember that you too will die.'

According to a history of Fintona by Wilson Guy, 'Scotch people' settled in Fintona from 1740 onwards. When Philip Skelton was appointed curate here in 1766 he found that nearly all of the inhabitants of Fintona were Presbyterians, but it is claimed that he won almost all of them over to the Established Church.

If that is true then the Reverend James Johnstone sounds like the kind of man who would have kept their loyalty. In 1794 he was given responsibility for the parish in which Fintona is situated. A remarkable man, he was, for some years, chaplain and secretary to the British envoy-extraordinary in Copenhagen. He learned to speak old Icelandic, published several books on Scandinavian history and, in 1783, became a member of the Royal Society of Copenhagen. It was said of him by a successor, that he 'appears to have been a man of real piety, learning and talents as well as of great courage and steady loyalty, but of remarkable eccentricity.'

Seskinore

Originally known as Newtownparry, the village of Seskinore owes much to the local landed family, the McClintocks. In fact, you can still see some reminders of their presence in the area. The school, for instance, is called the McClintock Primary School, while the outside wall of the Orange Hall features a plaque incorporating the McClintock coat of arms. The small Church of Ireland, which was built in 1873 as a chapel for the estate and its churchyard, includes the place of burial of the McClintocks.



Fintona Golf Course stands on the site of a manor house built by Charles Eccles, of the family that founded Fintona.

The Seskinore Hunt

So, who were the McClintocks and what was their importance to Seskinore? The branch of the family we are interested in came from Argyll in the west of Scotland, first settling in Donegal and then in County Louth. Their association with the area reminds us that not all settlers here were from England or Scotland. Alexander McClintock, from Newtown House in County Louth, married Mary Perry, from a family that originally came from Wales and had owned lands in the area since the 1660s. Alexander and Mary's son, Samuel, inherited the Seskinore estate from his uncle, George Perry, moving into Seskinore Lodge, the Perry home since the early 1800s. Samuel's son, George Perry McClintock, extended the house in 1862. An enthusiastic hunter he helped set up the Tyrone Hunt, later renamed the Seskinore Hunt. He served in the famous Royal Inniskilling Fusiliers and was aide-de-camp to two lord lieutenants of Ireland, the 1st Duke of Abercorn and Earl Spencer.

During the Second World War, Seskinore Lodge and its grounds were used by British and American troops. Sadly, the house was demolished in 1952, but the grounds and outbuildings remain. There are lovely forest walks and a Garden of Remembrance which marks the final resting place of Amelia, or Leila, Isobel Eccles McClintock, who died in 1937.

Seskinore Presbyterian Church was originally known as Newtownparry, a name which may have come from the Perry family, the local landowners, though it doesn't explain the different spelling. In 1825, Andrew Graham became the first minister at the mission station which had been built a year earlier. His congregation numbered 50 local families. In 1898, the name of the congregation was changed to Seskinore.

To learn more about the McClintocks of Seskinore visit www.mcclintockofseskinore.co.uk



Gortin

Unusually for a Plantation town in the Omagh area, Gortin was founded by Scots. The land granted was part of the proportion (an estate of land between 1,000 and 2,000 acres) of Tirenemuriertagh. Some 1500 acres was granted to James Haig from Berwickshire on the Scottish borders. But the northern part of this was later bought by Sir Claud Hamilton, who was from an influential Scottish family.

In 1612 a patent was granted for a market to be held in Gortin. In 1629, Sir Claud's eldest son, Sir William Hamilton, received a new patent for his estate which meant it would be known as Manor Eliston, the name of his mother's home in Scotland.

Sir William built a castle on this estate, which the survey of 1622 tells us consisted of a bawn of lime and stone 42 ft square and 7 ft high with the foundations of a castle, the walls of which had reached 5 ft high.

During the 1641 Rebellion Sir William fought with the Lagganeers, an army made up of settlers in the North West, and managed to hold on to his estates at a time when many settlers were evicted from their homes. Following complex negotiations, he divided Manor Eliston between the eldest sons of his two marriages.

Beltrim Castle

The castle, which became known as Beltrim, remained in the possession of the Hamilton (later Cole-Hamilton) family until the twentieth century when it was bought by the Blakiston-Houstons. The ruins of the castle described in 1622 still stand but they are on private property.

We don't know a great deal about Gortin in the 1700s, though an Anglican church seems to have been built here in the first



decade of the century. This followed the division of the ancient parish of Badoney into two sections, upper and lower. The original parish church is still located near Plumbridge in Upper Badoney. It is not improbable that the division of the parish was due to the Hamilton landlords wishing to have a new parish church near to them at Gortin, in Lower Badoney.

There must have been some development in the rest of that century for, in 1802, a John McEvoy wrote that, 'The village of Gortin may be considered the capital of this immense region'.

It was really in the early 1800s that the village we know today developed. You can see some interesting features at the west end of the village, where the roads from Omagh, Newtown Stewart and Plumbridge meet. These include the former Beltrim National School, Badoney Upper Church of Ireland, the Ulster Bank, which was once an estate building, and the private entrance to Beltrim Castle.

As mentioned before, the Presbyterian congregation was formed in the early 1840s, and the meeting house has a plaque inscribed 'SCOTS CHURCH 1843'. Announcements of marriage from this time also refer to the same name, a clear sign of the Scottish role in Irish Presbyterianism and the importance of Scottish connections locally.

'The village of Gortin
may be considered
the capital of this
immense region'.

John McEvoy, 1802

The Ulster Scots families of Omagh

Even though Omagh was not one of the main destinations for Scots settlers during the Plantation of Ulster, there are so many families of Scots descent in the area it would be impossible to list them all here.

But if you think your name sounds Scottish why not check our guide to tracing your ancestry (page 41) and see if you can trace your roots back to Scotland.

Settlers came here from many different parts of Scotland. Some of the most common Scottish names in County Tyrone, such as Buchanan, Galbraith and McFarland, are from the Loch Lomond area. Names like Beatty and Armstrong come from the Borders region, which divides Scotland and England.

The Eccles family of Fintona, described elsewhere in this section, are from Ayrshire, as are the Cunninghams.

The McClintocks, who had such a big influence on Seskinore, came from Argyll, though they arrived in Tyrone via counties Donegal and Louth.

If your name is Hamilton you may come from Renfrewshire and, who knows, have some very influential ancestors indeed. Sir Claud Hamilton of Shawfield, who acquired the land around what would become Gortin, was a brother of James Hamilton, the 1st Earl of Abercorn.



The story of an Irish country grain mill

The milling family of Scott, which has made such an important contribution to the economy of Omagh, can trace their origins to Woll in the Scottish Borders. A son of Walter Scott of Woll, Robert (1698-1771), moved to Tamnymore in County Londonderry in the early 1700s and it was his descendant, William, who founded W & C Scott during the Great Famine of the mid-19th century.

A book about the company, 'The Stones That Ground the Corn', tells the story of the family grain mill and the role it played in the development of the local community in Omagh. If you can find this book in the library, the chapter on Omagh at the time when William Scott founded the company is very interesting.

Did you know

When William Scott founded the famous Omagh milling company, W & C Scott, there was no railway line at Omagh. However, shortly afterwards, in September 1852, the Omagh-Dungannon line was opened by the Dundalk, Enniskillen and Londonderry Railway with a station on the Dublin Road.

Oliver McCausland of Rash

Another Ulster Scots family who made an important contribution to the area were the McCauslands.

If your name is McCausland, you may have some exploring to do to find your true Scottish roots. Where did the McCausland name originate? It might have been one of the O'Cahan clan from around Limavady in County Londonderry who fled to Scotland and was given lands by King Malcolm. According to one source, McCausland means 'son of Absalom'. The first of that name would appear to be Absalom, son of Macbeth, who was granted a charter of an island in Loch Lomond in 1225. As late as 1613, two McCauslands were fined for aiding the Clan Gregor, who had been outlawed by King James I.

Perhaps the most notable McCausland in the Omagh area was Oliver, a man not regarded fondly by local Presbyterians. It is believed that his great-grandfather, Baron McCausland of Glendouglas, left Scotland for Ireland in the reign of James VI (later also James I of England). His grandson was Alexander, who was the father of our Oliver. Alexander McCausland bought

the manor of Mountfield in Strabane barony from Sir Henry Tichbourne in 1658. He died in 1675 and was buried at the old Cappagh church at Dunmullan.

Having inherited the manors of Mountfield and Ardstraw from his father, Oliver became a major landowner, extending his land to over 30,000 acres by the early years of the 1700s. In 1718 he was described as a 'man of interest, probity and prudence'. But not of goodwill to Presbyterians, it seemed.

Oliver married Jane, the daughter of Rev. James Hamilton, rector of Donaghedy and archdeacon of Raphoe. Oliver was an influential man, becoming MP for Strabane from 1692 until his death in 1723. A member of the Church of Ireland, he used his influence to make life difficult for the Presbyterians of the area. He opposed the request of the Presbyterians of Ardstraw to build a meeting house on parish land, expressing his dislike of the Presbyterian minister, Samuel Halliday. He would, he announced, 'resolve not to suffer such a man to teach the people'.

When plans to introduce a Presbyterian minister to Stranorlar parish were discovered in 1708, William King, the archbishop of Dublin, encouraged McCausland to take action to prevent this.



Plea for help

Perhaps news of his formidable character was communicated across to Scotland, for he received a very strange letter from a group of McCauslands there. Addressing him as 'Deir Cussing' (Dear Cousin) and complaining that they were without a leader who could stand up for them when they were wronged, they asked him to come over to Scotland to assume the leadership of their clan. They admitted, 'Tho the lands be not ... at the full rent by the simplicity of the last Barrone, no doubt if their were a man to own the lands the lands will be worth the old extent qch is twentie punds'. They sign off with the words, 'We recommend our love and service [to] yourself, lady and children, and all our friends in that country'.

Presbyterianism in Omagh

Of course, it would be quite wrong to say that in the North West Ulster Scots means Presbyterians, or the reverse. Settlers from Scotland and their descendants have played an important role in all denominations in Ulster. But the history of Presbyterians in Omagh, as throughout Ulster, is so closely linked to the Ulster Scots story it is worth exploring.

As we have already seen, it was not until the second half of the 1600s that Presbyterians in the North West can really be seen as a completely separate denomination from those who worshipped at the Church of Ireland. Over time, congregations have merged and changed their names, so it can be quite complicated to explore their history.

One of the earliest congregations in the area was at Cappagh, from which many of the present-day congregations around Omagh trace their origins. The first minister we know about there was a Scot, Rev. John Rowatt. According to tradition, the first meeting house was near where an old bridge crossed the Strule near Cappagh Church of Ireland church.

A new congregation, known as Drumragh and Langfield, was formed in 1676 with another Scot, Rev. Samuel Halliday, as its first minister. We're not quite sure exactly where its meeting house was as sources only describe it as being 'about Crevenagh'. In 1721, during the ministry of Rev. James Maxwell, a new meeting house was built on the Dublin Road in the town of Omagh. This continued as a place of worship until the present church was built in the 1890s. The building later became Montgomery's Printing Works and is now part of the outdoor exhibition at the Ulster Folk and Transport Museum, just outside Belfast in Cultra.



Clogherney

The congregation that is now called Clogherney began in the latter part of the seventeenth century when it was known as Termon or Termonmagurk. In 1655 Robert Wilson, a native of Scotland, was minister here for a few years before moving to Strabane in 1660. It was during the ministry of Rev. John Rowatt that the congregation began to be referred to as Clogherney.

Drumquin Presbyterian Church

Longfield (or Langfield) was the forerunner of Drumquin Presbyterian Church. In the late seventeenth century it is mentioned in connection with both Cappagh and Termon, later merging with Drumragh (Omagh). Later it joined with Pettigo, becoming a congregation in its own right in 1827.

Dromore and Fintona

The congregations of Dromore and Fintona were originally called Golan. The first known minister was Rev. Robert Colthart, who arrived here in 1697 from Scotland. In 1834 Dromore and Fintona became separate congregations.

Trinity

A second congregation was formed in Omagh after a disagreement over the ordination of a Hugh Delap in 1751. The present meeting house was built on the site of its predecessor in John Street and opened by the Rev. Dr Henry Cooke, a famous and very fiery preacher, in 1856. After being known for many years as 2nd Omagh, the name was changed to Trinity in the early 1900s.



Mountjoy

In 1789 a request was presented at the Synod of Ulster from the 'Protestant Dissenters of the parish of Cappagh' wishing to be established as a separate entity 'under the appellation of the congregation of Cappagh'. This request was granted and the first minister, James McClintock, was ordained in 1791. Originally known as Cappagh, it was later referred to as Crossroads before it was renamed Mountjoy in 1878.

The Seceders

A branch of the Presbyterian Church that split from the Church of Scotland in the 1730s, the Secession Church soon gained a foothold in Ulster. The congregation at Sixmilecross was established by the Seceders as early as 1764 and was also originally known as Termon. Its first minister, Rev. Thomas Dickson, was installed in 1776. A meeting house was built at Sixmilecross between 1786 and 1790. The present church was erected in 1846.

At the beginning of the 1800s Secession congregations were established at Ballynahatty and Gillygooley too. In 1835 a Synod of Ulster congregation was founded at Ballynahatty. It was known as 2nd Ballynahatty, 1st Ballynahatty being the Secession congregation. In 1900 its name was changed to Creevan.

The congregation of Edenderry developed out of barn meetings held on a farm called Kilbrae. The first minister here was Rev. William Hamilton who was installed in 1840.



Crockatanty Presbyterian Meeting House

To have an idea of what life was like for Presbyterian worshippers in the countryside in the 19th century, Crockatanty Presbyterian Meeting House is a good place to visit.

Now derelict, this still elegant building was built in the second half of the 19th century. Its story goes back to the 1850s. Though there wasn't a church here then, the United Presbyterian Church kept a scripture reader in the Sixtowns region, which is the area beyond Draperstown heading into the Sperrins. His role was to take the bible to the most remote Presbyterian communities in the Sperrins.

A mission station was established in the area and occasionally held services at Crockatanty, usually at the home of a local farmer named John Browne. By 1872, this meeting house was built, here on his farm. It seems that he wasn't just helped by local Presbyterian families but by locals of all denominations. If you look at the quoins at the corner of each wall, these were brought all the way from Corrick near Newtown Stewart.

Among the early members of the congregation were shepherds brought from Scotland to look after sheep on a local estate. After the departure of Archibald Beattie, minister here between 1876 and 1883, the congregation was united with Gortin.

For many years the meeting house was faithfully cared for by members of the Browne family and it underwent extensive repairs in 1951. Sadly, the numbers of people attending services dwindled over time and it eventually closed.



Crockatanty Presbyterian Meeting House

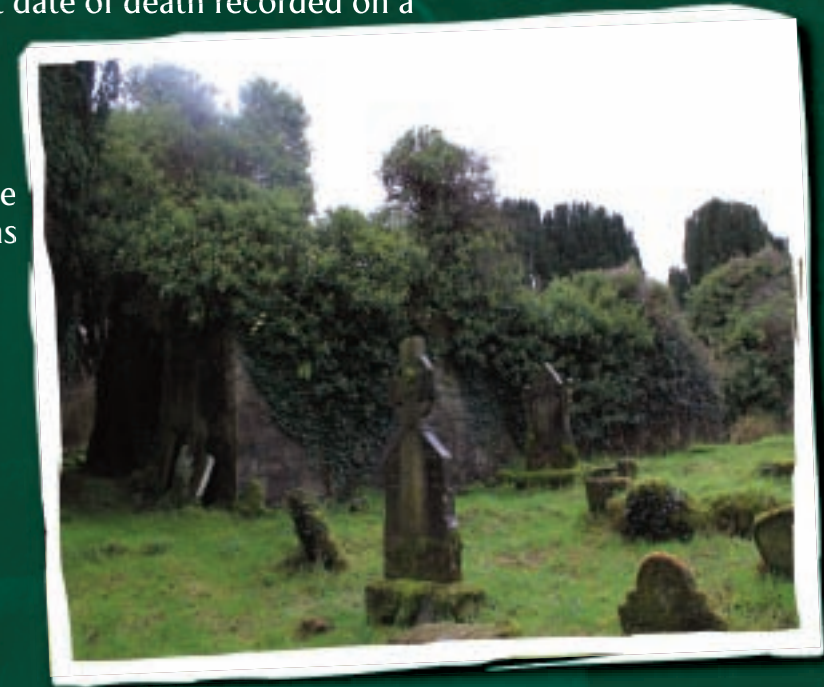
The old graveyards of Omagh

Though it may sound a little ghoulish, one of the best ways to explore the Ulster Scots story in Omagh is by touring the old graveyards of the area. It is, after all, a history written in stone. When the Scots began arriving here in the 1600s, they buried their dead in graveyards that were already in existence, many dating back to medieval times.

Drumragh Old graveyard

This ancient graveyard is also the setting for the ruins of a medieval church that once served the area. We know that it was already ruined as long ago as 1622 and that there were calls then for a new church to be built in Omagh, though it is unlikely that this happened in the 1600s. The first evidence we have of a new Anglican church being built in the town is the early 1700s.

This graveyard became the most important burial place for the people of the town of Omagh and parish of Drumragh. Though people were buried here long before, the earliest date of death recorded on a tombstone is 1710, the year in which John Alcorn died. He had reached what was then the truly remarkable age of 100. Longevity seems to have run in the family. Another Alcorn mentioned on the memorial is Robert, possibly John's son or grandson, who lived to be 97, dying in 1768.



Donaghanie graveyard

Not only will you enjoy wonderful views of the surrounding countryside at this ancient graveyard, which stands on a low hill, but you can discover a fascinating legend associated with it.



The graveyard is said to date back to the 5th century when St Patrick was converting the Irish to Christianity. According to one tradition, Ireland's patron saint built a church here. There was certainly a church here in medieval times when this was a pilgrimage site. Look around now and take yourself back through the centuries to the first Sunday of August when huge crowds of people gathered here to take part in the penance, or watch those who were.

But what of that legend? In 1834, Lieutenant Lancey of the Ordnance Survey wrote:

'St Patrick's power over reptiles was exhibited in Donaghanie in the destruction of an amphibious animal that lived in the lough and was the terror of the country; but St Patrick's horse, whom the animal was going to destroy, kicked with his hind foot and killed him!'

A fuller version of the legend was recorded by Rev. Robert Vicars Dixon around 1860 from a local source, which reveals one possibility for the founding of Donaghanie.

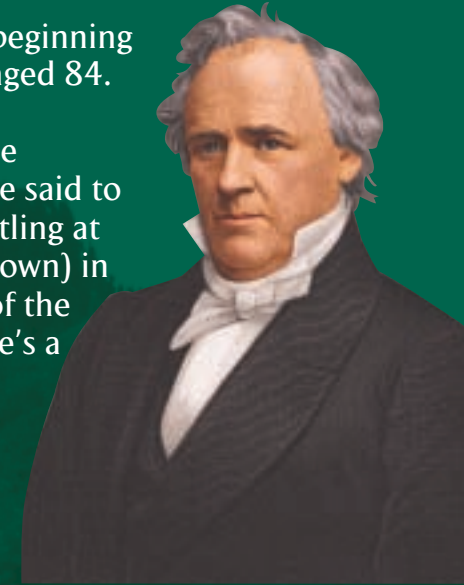
This account tells of a gigantic eel or water serpent which frequented a lake about a mile away and which destroyed all men or cattle which came near. Warned not to travel in that direction, Patrick was undaunted, borrowing a horse from a local man. When he came near, he ordered the horse to go down and destroy the eel. On its third attempt the horse leaped into the lough and drove the monster from it, eventually killing it. But when the horse returned it was so full of anger and so violent St Patrick ordered it into the lough where it must stay until the Day of Judgement. He then built a church on the top of the hill where he stood, to remind people of the power of God, who helped him deliver them from this evil. The church was called Donagh-a-nie – the Church of the Horse!

The graveyard, which is now surrounded by a solid stone wall, contains several interesting graves. The earliest to bear a date is from 1688 and commemorates one 'Henneri' Kennedy.

Ulster Scots President of the USA

Legends aside, for our story the most interesting site here is the Buchanan burial enclosure. This is a separately walled-off area at the south-west corner of the graveyard which can be entered through a separate arched gateway. Fixed to the exterior wall of this enclosure is a slate slab commemorating several generations of the family, beginning with John Buchanan of Omagh who died in 1820, aged 84.

Within the enclosure there are also memorials to the Buchanans of nearby Deroran. These Buchanans are said to have originated near Loch Lomond in Scotland, settling at nearby Deroran (about three miles east of Omagh town) in 1674. It is from this family that the 15th President of the United States, James Buchanan, is descended. There's a Blue Plaque at the house in Deroran which tells visitors that it was President Buchanan's ancestral home. It is clearly a link James Buchanan himself treasured as he is quoted as having said, 'My Ulster blood is my most priceless heritage.'



Dunmullan graveyard

This was once the site of a medieval parish church, which became a Church of Ireland church in the early seventeenth century. The church was damaged in the 1641 rebellion and again in 1689 at the time of the Siege of Derry. It was repaired and continued in use until the late 18th century when a new church was built a few miles away.

Now covered in ivy, the church ruins reveal enough to show us it was once a substantial building. It was here the McCausland family were buried, including Oliver McCausland, who was MP for Strabane from 1692 until his death in 1723.

Other graveyards

There are several other graveyards in the area that are worth exploring for memorials to families with Scottish ancestry. These include Donacavey Old, Dromore Old, Kilskeery Old and Langfield Old. They are all sites of medieval parish churches which were used by the both the native Irish and settlers from the 17th century onwards.

Preacher and Poet, W. F. Marshall of Sixmilecross

Though the Ulster Scots literary tradition is not as strong in the Omagh area as many other parts of the North West, there is one figure who stands out – the preacher and poet W.F. Marshall, who wrote several well known poems and the book, 'Ulster Sails West'. It has been said of him, that he 'virtually single-handedly... created a culture and heritage for the Ulsterman of which he could be proud'.

William Forbes Marshall was born at Drumragh, near Omagh, on May 8th 1888. His parents, Charles Marshall and Mary Forbes, were teachers who had married in Sixmilecross Presbyterian Church in 1886.

In 1913 Marshall was ordained minister of Aughnacloy Presbyterian Church, moving to his home congregation of Sixmilecross in 1916. Later that year he married Susan McKee in May Street Presbyterian Church in Belfast. In 1928 he moved to Castlerock where he stayed as minister until he retired.

As well as his role as Presbyterian minister, he was a well known writer and poet and a very important authority on Ulster dialect. He had almost completed a dictionary of Ulster dialect when sadly his golden retriever dog destroyed it (though some sections are believed to have survived). In the days before you could store information in a computer this was a disaster!

He published several books of poetry. The best known of his poems is probably, 'Me an' my da', which begins, 'I'm livin' in Drumlister'. Despite his knowledge of Ulster Scots his poems were written in the dialect of his native Tyrone, a combination of Gaelic Irish, English and Scots. His book, 'Ulster Sails West', which was published in 1943, explored the remarkable contribution of the Ulster Scots to the shaping of America. It is therefore fitting that he lived so near the ancestral home of one of those Ulster Scots, President James Buchanan.

He died in 1959 and was buried in the graveyard of Sixmilecross Presbyterian Church, which he had described in one of his poems, 'Tullyneil':

Tullyneil

Here is their meeting-house, the place
Where Sabbath prayer is made,
And here in Tullyneil's embrace
Their dead and mine are laid.'

Blue Plaques

There are two Blue Plaques to Marshall at the former manse in Sixmilecross – one at the gate and the other on the house itself. A 'Marshall Country Driving Trail' takes people to many sites either associated with Marshall's life or places that he mentions in his writing.

For more information on W.F. Marshall contact the Local Studies section of Omagh Library on 028 8824 4821



Did you know

It is suggested that the term 'hillbilly', which was originally used to refer to people who lived in the mountainous Appalachian region of America, may have an Ulster Scots connection. This region was largely settled by Ulster Scots in the 18th century.



Leaving for America

The first great wave of emigration to America from North West Ulster began in 1718, when the first dedicated emigrant ship sailed out of the Port of Derry. Those who left tended to come from the areas most heavily populated by the settlers who had come from Scotland in the 1600s. Many left because of economic reasons, when the leases on their land were up and times were hard again. Some of these settlers, who entered America via New England, were referred to as 'Poor Scotch'.

Largely Presbyterian, those leaving from the Omagh area would have made their way north to Londonderry to depart for America on ships leaving from the quays on the River Foyle. The vast majority sailed into Philadelphia, either settling there or in Appalachia (a huge region which includes states such as Alabama, Mississippi, and Georgia). By the early 1800s increasing numbers of these migrants were also travelling to ports like St John's and Quebec in what became Canada. One of the companies that helped pioneer this route was the Buchanan Shipping Company, which imported timber to Derry and exported emigrants to North America.

The Buchanan family

It was in 1674 that George Buchanan left his home near Loch Lomond and came to Deroran, about three miles east of the town of Omagh. His descendants became very important diplomats as well as merchants. The most famous of all was James Buchanan, the 15th President of the United States, whose term of office was between 1857 and 1861.

In the years following the end of the Napoleonic Wars in 1815, which saw severe economic depression, the now merged company of Buchanan & Robinson were well positioned to take full advantage of the strong demand for departures. One of the families emigrating at this time on a Buchanan boat is another whose story you can read about at the Ulster American Folk Park, the Mellons.

Thomas Mellon, one of America's richest men

If there is one family who tell us most about emigration from Omagh to America it is the Mellon family. And of that family the key figure is Thomas Mellon, who left Ulster a boy and became one of America's wealthiest men. The Mellons are also important as their house, Camp Hill Cottage, where Thomas was born, was the first to be acquired by the Ulster American Folk Park. At Castletown, five miles outside Omagh, it is the only building in its original position in the Folk Park and is still one of its main attractions.

Thomas was born on February 3rd 1813 at Camp Hill Cottage. It had been built by Thomas's father Andrew, shortly before and is typical of the Ulster farmsteads of the period. Thomas only spent the first five years of his life here, before emigrating with his family to America in 1818.

Ulster Scots roots

Why are the Mellons part of our Ulster Scots story? The answer is revealed by a walking stick now on display in the Ulster American Folk Park. It had originally belonged to Thomas's earliest known ancestor, who had arrived in Ireland from Scotland about 1660. It had been passed down the generations before the Mellons took it with them to America.

Thomas's father Andrew had six brothers and two sisters, all of whom had already emigrated to America. Two brothers had departed in 1808 to join an uncle; the rest had emigrated with Andrew's father, Archibald, two years before Andrew and his family. This was a common experience of migration, where the presence of family already in America was an attraction to others to come out.

Another common experience was the reason the Mellons probably left in 1818. The previous two years' harvests had been very bad, which would have impacted on communities throughout Ulster. In the same way as famine years in Scotland, such as those in the 1690s, saw a huge rise in the numbers coming to Ulster, so bad economic times caused big increases in the amount of emigrants leaving Ulster for America.

Hard times

In his autobiography, 'Thomas Mellon and his Times', which he completed in 1885 and had privately printed, Thomas described the country he left as a child. *'...Times were bad then in Ireland, and the hardest on the middle class which had been known for a generation or more. The protracted wars in which England had been engaged had rendered taxation oppressive. Every method was resorted to [in order] to raise revenue. Every hearth and window and head of livestock, and every business transaction was separately and oppressively taxed; and after paying the rent and taxes, little was left to the farmer.'*

And so, at the age of just five, Thomas sailed out of the Port of Derry with his parents, Andrew and Rebecca, on what, because of bad weather, became a 12-week journey to St John's, New Brunswick in Canada. From there they took another ship to Baltimore, before travelling overland to western Pennsylvania by wagon. At Poverty Point in Westmoreland County they joined Thomas's grandparents and uncle. A life-size reconstruction of their first home, a single-room log cabin, is on display on the New World side of the outdoor museum at the Ulster American Folk Park.



You can also see the exact replica of a six-room log farmhouse lived in by Thomas Mellon and his family, which he bought when he was becoming more prosperous. The original house still stands in the town of Export, Pennsylvania.

On the road to riches

Having persuaded his father that he didn't want to inherit the family farm, Thomas was educated at Westmoreland County Academy, Greensburg. In 1837, he graduated from the Western University of Pennsylvania (now the University of Pittsburgh). He studied law and was admitted to the bar, opening his own offices in Pittsburgh.

With an increasingly successful practice, he was able to invest his money in real estate, coal and mortgages and loans. He was soon advising the elite of Pittsburgh. He served as a judge while continuing his business and became president of the People's Savings Bank in 1866.

The Mellon Bank

Thomas married Sarah Jane Negley, of German descent, in 1843. He gave up the law in 1869 and a year later established the bank of T. Mellon & Sons and made his sons Thomas Alexander and James Ross partners. You can see a replica of this bank at the Ulster American Folk Park.

The bank was very successful and the Mellons' shrewd investments in real estate and financial enterprises, such as railroads and iron foundries, saw their wealth increase hugely. Thomas retired in 1882, leaving his son Andrew in charge of the bank. In fact, all his five surviving children were very successful. By 1936 the Mellons were considered one of the four wealthiest families in the United States, along with the Rockefellers, DuPonts, and Fords.

It is clear from Mellon's account that he thought of himself first as a 'Yankee', but also as an 'Irishman', and as a 'Scotch-Irishman' and was proud of his Scotch Irish (as the Ulster Scots are known in the US) roots.



Write Thomas Mellon's story as if you were him

In the days before planes when conditions on ships were very unpleasant and journeys took several weeks or more, few people returned to Ulster from America. Life wasn't any easier when the emigrant arrived.

When you visit the Ulster American Folk Park, make sure you explore the Mellon House and Presbyterian Meeting House where the Mellon family worshipped. Also have a good look around the Campbell House and absorb the emigration story of the Campbell Brothers. Spend some time on the emigration ship in the Dockside Gallery.

On the New World Side look at the little bank that Thomas Mellon established in 1870 and the replicas of their first home in America and the farmhouse he lived in when he had his own family.

Now, using the information in this section, write a short version of his autobiography.

- Describe his early days in the little house in Castletown - worshipping at the meeting house, helping his father on the farm and milking the cows.
- Perhaps he hears his parents discussing the difficult times caused by the failure of the harvest.
- How will his mother break the news to him that they are leaving home for America? Would she talk of his grandparents and uncles and aunts already out there?
- Describe your feelings at Derry Quay in 1818, when Thomas and his parents must say goodbye to friends and family before boarding the ship for the New World, knowing they will probably never see them again.
- Using your knowledge of the emigrant ship in the Dockland Gallery, write about the journey with his family to Canada. Remember it took 12 weeks because of bad weather. Much of that time would be spent in the cramped conditions below deck. Imagine how it must have felt as the ship lurched up and down in the storm. At just five years of age, the experience must have been terrifying.

- How does it feel to finally arrive in a strange country, before taking another ship to Baltimore? Describe the young Thomas's experience of travelling overland to western Pennsylvania.
- Imagine his emotions as he is re-united with his grandparents.
- Describe life in the single log cabin in the remote part of the country where they first live. What strange sights might Thomas see? What would be his lifestyle? Would he miss the green fields and hills of his native Omagh? What would be different to life at home? What would he be relieved to have left behind? Do you think Thomas Mellon's experience was typical of the Ulster Scots settlers?

You can find out more by visiting the Ulster American Folk Park website at www.nmni.com/uafp, visiting www.1718migration.org.uk and also by downloading a PDF exploring the Ulster Scot's 18th century emigration experience at:

Visit www.ulsterscotsagency.com, then click media, then Ulster Scots booklets and then Voyage to the New World

Emigration continues

Of course, the Mellons were not typical of Ulster Scots emigrants to America in terms of their great wealth. Over the centuries many who left through reasons of economic hardship found life equally harsh in America to begin with. Some who left to seek religious freedom denied them in Ulster, found they had to struggle to achieve it in their new home.

There is a perception that the Ulster Scots emigration to America ended in the mid-1840s, when the Great Famine decimated Ireland and the great waves of Irish Catholic emigration to America began. This isn't true. Presbyterians, even in areas like Omagh where they remained numerous, no longer made up the majority of emigrants but they were still leaving in great numbers. It was simply that their numbers were dwarfed by the sheer scale of Catholic emigration from right around Ireland.

The emigration of Ulster Scots continued into the age of steam ships and beyond. Their legacy is remarkable. Few peoples played as great a role in shaping America as the Ulster Scots emigrants of the 1700s and early 1800s.

Reasons to emigrate

There were many bad harvests and several periods of famine in Ulster during the 18th and 19th centuries which coincided with peak periods of emigration to America.



The Ulster American Folk Park

To actually experience that legacy, to discover where those emigrants came from in Ulster, how and where they lived, how they travelled to the New World on a full scale emigrant ship and see the log cabins and houses of these early emigrants, gives you a real understanding of their lives and the period they lived in. All that is possible at the Ulster American Folk Park, just outside Omagh.

The story of the Mellons comes alive as you tour the actual house of Thomas Mellon's childhood and then see exact replicas of two of the houses he inhabited in America. But there are other family stories you can follow at the Folk Park, including that of the Campbell family.



Campbell House

One of the most interesting buildings in the Ulster section of the Folk Park is the Campbell House (or Aghalane House as it was actually called). This farmhouse originally stood at Aghalane to the west of Plumbridge in the Glenelly Valley, before being moved and reconstructed at the Folk Park. We know exactly when it was built, as an inscribed stone built into the front wall of the house tells us it was built by Hugh Campbell in 1786. A similar stone positioned close to the date stone features the coat of arms of the Duke of Argyll, suggesting these Campbells were related to the aristocratic Campbells in Scotland.

In 1818, the same year as Thomas Mellon departed for America, Hugh Campbell's son, also called Hugh, sailed for New York aboard the Phoenix. On board he kept a journal which tells us much about the experience of emigration at the time. Hugh became a very successful merchant in Philadelphia, before settling in St Louis and going into partnership with his brother Robert.

Robert, who was born in Campbell House in 1804, joined Hugh in America in the early 1820s. He had a colourful life in the fur trade, first living in the mountains and then settling in St Louis, where, amongst other things, he supplied the pioneer settlers as they set out on the famous Oregon Trail. Robert had many occupations, including working as a trapper.



Quote

"...here all that a man works for is his own, there is no-one to take your corn, your potatoes, your lint or your eggs".

As a Native American Commissioner, he helped to draw up the 1851 Treaty of Fort Laramie with all the Native American tribes east of the Rocky Mountains, south of the Missouri River and north of Texas and New Mexico.

The last Campbell to live in the house was Hugh and Robert's unmarried sister Ann, who died in 1876. It was bought by the Ulster American Folk Park in 1985 and re-erected in its original 1786 thatched form.

Weaver's Cottage

Ulster was an important centre of linen production for centuries. Long before the great linen mills of the mid to late 19th century brought automation to the process, linen weaving took place in people's houses, often in a room specially set aside for the purpose. The Weaver's Cottage at the Ulster American Folk Park is a replica of the kind of three-room cottage that many weavers in the Omagh area would have lived in.

Much of the spinning and most of the weaving took place in these homes, often on a farm where the money made would supplement the farmer's income. Usually there was a division of labour between husband and wife. The husband would spend the long evenings weaving, often after a day at the farm, while his wife spun the flax fibres into yarn. Even the children would become involved. But the best way to understand the process is to see the wool spinning and weaving demonstrations that are conducted at the Cottage.



The Meeting House

As we have seen, the Presbyterian community has been central to the Ulster Scots story of the North West and the Presbyterian church or meeting house was the centre of that community's life. At the Folk Park you can see a replica of the thatched meeting house at Mountjoy where Thomas Mellon worshipped as a boy.

Though only five when he left, he recalled 'the venerable old structure built in the shape of a T and roofed with straw thatch'. He remembered a visit with his father and referred to the pew where he had sat and the little pulpit from which the minister delivered his lengthy sermons.

There are many other houses where you can get an idea of what it must have been like to live in the North West in the 18th and 19th centuries, as well as a blacksmith's forge and school. On the American side you can see an American street, general store and tinsmith as well as many buildings from the 18th and 19th centuries.

Educational programmes

The Folk Park has a wide range of educational programmes which link in with the main themes of the museum and are based in and around the traditional buildings and associated exhibitions. Craft workshops and special focus visits are available and the Folk Park presents a series of special events throughout the year. Its educational activities are led

by a team of guides and costumed demonstrators. School groups can use the modern Education Centre and overnight accommodation is available in the Residential Centre.



Ulster Scots booklet

A guide to the Ulster American Folk Park written in Ulster Scots is available.

Contact details:

Ulster American Folk Park
2 Mellon Road, Castletown, Omagh,
Co Tyrone BT78 5QU, Northern Ireland
Tel: +44 (0) 28 8224 3292
Email uafp.education@nmni.com
Website: www.nmni.com/uafp



The Mellon Centre for Migration Studies

The North West is extremely lucky to have not just the Ulster American Folk Park, but also the Mellon Centre for Migration Studies, which is based there. The Mellon Centre is a fantastic resource for anyone who is interested in the movement and settlement of the peoples of Ireland from around 1600 to the present, including the history, culture and heritage of the Scotch-Irish or Ulster Scots and their links with America.

It's also a great place to trace your family, if they came to Ulster or left it for North America. The centre has created the Irish Emigration Database, which contains 32,500 primary source documents on all aspects of Irish emigration from the early 1700s to the 1900s. These include ship passenger lists, emigrant letters, family papers and diaries of emigrants, shipping advertisements, newspaper reports, death and marriage notices of former emigrants, birth notices of children of Irish parentage, government reports and statistics of Irish emigration to North America.

Contact details:

The Mellon Centre for Migration Studies,
Ulster American Folk Park.

2 Mellon Rd,
Castletown,

Omagh, Co Tyrone, BT78 5QY.

Tel: 028 8225 6315

Fax: 028 8224 2241

Email: mcms@librariesni.org.uk

Websites: www.qub.ac.uk/cms/ or <http://www.nmni.com/uafp>



FUN STUFF

We hope you have enjoyed reading the Ulster Scots story of the North West. This final section is packed with quizzes, fascinating facts, contemporary advertisements and exercises, as well as ideas for essays, dramas and articles, which will help expand your understanding of the Ulster Scots in the North West and in America.

Siege Diary

It's July 1st 1689. You belong to an Ulster Scots Presbyterian family trapped within the walls of Derry as the Jacobite troops try to starve you out. Write a short account of life within the walls. How many brothers and sisters have you? Perhaps your father and mother have different ideas about how much longer you can hold out. Describe the conditions in which you live. Perhaps it's in the basement of a house you share with another family. What terrible sights do you see around you? Can you even consider eating mice or rats or weeds to survive? How does the constant fear of bombs and cannon fire affect you? What do you think this war is about and what will it mean for Ireland if the siege holds out – or doesn't? Have you given up hope?

How did Plantation work?

Surveyors set aside lands in each county for towns. Land was divided up into estates of 1000, 1500 or 2000 acres each. These lands were to be rented out to three different kinds of tenants – undertakers, servitors and Gaels.

The Undertakers

The Undertakers were usually wealthy English or Scottish gentlemen, often from aristocratic families. They would 'undertake' (agree) to bring English or Scottish tenants to Ulster who would farm the land and also agree to bear arms to protect it. No Undertaker was allowed to have Gaelic tenants.

The Servitors

The Servitors were government officials who were already working in Ireland. Many of them were army officers. They were allowed to take Gaelic tenants.

The Gaels

It had originally been suggested that the native Irish might have as much as 75% of the land, but Sir Cahir O'Doherty's rebellion changed King James's mind. In the end the native Irish received considerably less land and it was generally of a poorer quality than that granted to settlers. Usually members of the dispossessed Irish clans, they were moved from their old lands into new estates near Servitors whose duty it was to control them.

Bawns

Each new landowner, whether an undertaker, servitor or Gael, had to agree to build a walled enclosure or bawn around his land as a means of defence.

Legacy

How have the Ulster Scots contributed to the general culture and heritage of the North West? When asked this question many people think of Ulster Scots words or perhaps of marching bands. Others might look at Presbyterianism. But we hope that having read this book you will think of the question in a wider context. What characteristics have Ulster Scots brought to the Ulster identity? How have they effected the development of towns, villages, cities, businesses and industry? And, perhaps above all, how has the culture and heritage of those early Scots settlers fused with their Irish and English neighbours to create our identity today?

Advertisement from an 1817
Philadelphia Newspaper
'Just arrived in the ship
Borden:

13 farmers,
2 bakers,
2 butchers,
8 weavers,
3 tailors,
2 masons,
2 shoemakers,
3 cabinet-makers, besides men of
several other occupations as cooper,
barber and wheelwright...

Check out what familiar names you can
find on a detailed map of America.

For instance, in Pennsylvania you will find a
Strabane, West Derry, Tyrone and Ulster.



Frontier People

Ulster Scots were said to be the ideal frontier people.

Why do you think this might be?

What experiences or characteristics of the Ulster Scots might contribute to this?

Here are some good websites to increase your knowledge of the Ulster Scots in America:

Frontier Culture Museum - www.frontiermuseum.org

Colonial Williamsburg - www.history.org



Life on the Frontier

The Ulster Scots were among the hardest and most stubborn settlers. They had to be. Here is a list of dangers faced in Pennsylvania in the 18th century.

• **Snake bite.** Snakes were common and in remote country there were no doctors nearby. Snake bites were treated by sucking the wound, making an incision and filling it with salt and gun powder!

• **Children's diseases** included croup, which could be fatal. One cure was the juice of roasted onions or garlic.

• **Attacks** by native Americans were still common at this time. Small, remote communities could be wiped out.

• **Livestock** was stolen by rustlers.

• **Log cabins**, if carelessly built, could burn down. They were freezing in winter.

• **Crop failure** was always a possibility, leading to starvation.



What people in America said about the Ulster Scots

...these bold and
indigent strangers

James Logan,
secretary to the colonial
chief in Pennsylvania

"The most God-
provoking
democrats on
this side of hell"

Uriah Tracy,
Federal Congressman
in the late 18th century

"The original Scotch Irishman may be described as a Scotchman who was rubbed through the sieve of Ireland. And therefore he combines in a degree the excellences of both races. He had the Scotch tenacity and obduracy tempered with Irish plasticity, buoyancy and brightness. He is a boulder of Scotch granite, overlaid and softened with the green verdure of Ireland. There is a granite in his bones, but his mind is witty and his heart tender. Such is the complex and rich stream of heredity that flowed out of Scotland through Ireland and that still retains strong and fine qualities and courses in its veins."

Dr J.H. Snowden of Pittsburgh

"Where the Scotch-Irish settled in America they started schools... ..Later some of them became academies and a few became colleges and universities. In this way these Ulster Presbyterians did more to start schools in the South and West than any other people."

Charles William Dabney,
19th century American historian

What the Ulster Scots meant to America



Write an essay using information in this book to sum up the Ulster Scots contribution to America. From pushing back the frontiers of the south and west, to their role in gaining independence from Britain and their influence on American country music and dance.

Here are some websites to help you
www.ulsterscotsagency.com/education/teaching-resources
www.ulsterscotsociety.com
www.bbc.co.uk/ulsterscots/library/the-ulster-scots-society-of-america

An excellent document on the Ulster Scots can be downloaded at:
www.ulsterscotsagency.com/fs/doc/new_range_of_ulster-scots_booklets/US_and_USA_Presidents_BK3_AW_6.pdf

A very detailed examination of the influence of the Ulster Scots on American country music can be downloaded at:
www.ucc.ie/en/history/research/scrinium/TomsMusic.pdf

Declaration of Independence

“The first voice publicly raised in America to dissolve all connection with Great Britain came not from the Puritans of New England or the Dutch of New York, or the planters of Virginia, but the Scotch-Irish Presbyterians.”

George Bancroft, 19th century American historian

Omagh's W.F. Marshall put it this way:

The Ulster Scots were leading lights in the American War of Independence, and many of them came from the North West.

There were 56 men who signed the Declaration of Independence of July 4th 1776. Five were of direct Ulster-Scots families, three were Irish and four were Scottish. Thomas Nelson, whose grandfather came from Strabane and Robert Paine, whose grandfather came from

Dungannon in County Tyrone were among them. Eleven years later, the Constitution of the United States of America was adopted with enthusiastic support from most of the Scotch-Irish section of the population.

Other signatories included Matthew Thornton who came from Londonderry and settled in Maine with his parents in 1718. He went on to study medicine and in 1740 started up a medical practice in Londonderry, New Hampshire.

Charles Thomson was born in County Londonderry in 1729. His signature was one of only two on the original declaration (the other being John Hancock, another Ulster Scot). Thomson also designed the first Great Seal of America. It was also Thomson who was sent by Congress to Virginia to the home of George Washington to ask him to become the very first President of America.

**Hi! Uncle Sam!
Wherever there was fighting,
Or wrong that needed righting,
An Ulsterman was sighting
His Kentucky gun with care:
All the road to Yorktown,
That Ulsterman was there!**



The Declaration of Independence was signed on July 4th 1776



The Great Seal of the United States of America

Drama 1: Frontier Family

As a group activity stage a play about an Ulster Scots family beginning life on the frontier.

Take key events in their life and write scenes around them.

Scene 1. Begin with a final goodbye to friends and family. Why are they going, what is wrong with life at home and what do they expect life to be like in America? Is everyone in the family agreed this is the best course of action? What kind of arguments might there be? What emotions would your family feel saying goodbye to people close to them knowing they may never see them again?

Scene 2. On board the ship. Some of the family are sick, all are hungry. The biscuits are rotten and nothing else is left as bad weather has delayed arrival by weeks. Some passengers have died. Maybe they have elderly family members with them, how are they coping? Are some beginning to doubt whether this was the right thing to do?

Scene 3. The family lives in a basic log cabin in remote countryside. What are the dangers they face? Have there been attacks by Native American tribes, resentful their land has been taken? How, did they get to this remote area and why? What do they miss about home? How have the crops fared? But as the family tell stories and debate around the fire, what are the good things? Do they feel freer, to earn their own money, worship as they wish and generally live as they want? How do those aspects compare to home?

Drama 2: Declaration of Independence

Build a play around John Dunlap. Imagine the frantic preparations to print the first copies of the American Declaration of Independence. As an Ulster Scot, although he was just a child when he left Strabane, he would be very aware of the lack of religious freedom at home. While he sets up the printing machinery, he debates with his assistant the rights and wrongs of what the American revolutionaries are doing in fighting for independence from Britain. He uses his knowledge of life back in Strabane to back his argument.

What arguments from this extract from the Declaration of Independence would John Dunlap identify with as an Ulster Scot?

Extract from the American Declaration of Independence, July 4th 1776
When in the Course of human events it becomes necessary for one people to dissolve the political bands which have connected them with another and to assume among the powers of the earth, the separate and equal station to which the Laws of Nature and of Nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.

— That to secure these rights, Governments are instituted among Men,

deriving their just powers from the consent of the governed, — That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness.

Prudence, indeed, will dictate that Governments long established should not be changed for light and transient causes; and accordingly all experience hath shewn that mankind are more disposed to suffer, while evils are sufferable than to right themselves by abolishing the forms to which they are accustomed.

But when a long train of abuses and usurpations, pursuing invariably the same Object evinces a design to reduce them under absolute Despotism, it is their right, it is their duty, to throw off such Government, and to provide new Guards for their future security. — Such has been the patient sufferance of these Colonies; and such is now the necessity which constrains them to alter their former Systems of Government. The history of the present King of Great Britain is a history of repeated injuries and usurpations, all having in direct object the establishment of an absolute Tyranny over these States. To prove this, let Facts be submitted to a candid world.

Essay

What do you think has been the legacy of the Ulster Scots of the North West? How have they contributed to the general culture and heritage. When asked this question many people think of Ulster Scots words or perhaps of marching bands.

Others might look at Presbyterianism. But we hope that having read this book you will think of the question in a wider context.

What characteristics have Ulster Scots brought to the Ulster identity?

How have they effected the development of towns, villages, cities, businesses and industry?

And, perhaps above all, how has the culture and heritage of those early Scots settlers fused with their Irish and English neighbours to create our identity today?

Potato Bread

Potato bread has long been part of the Ulster Scots diet. Why not try and cook it yourself, it's even more delicious when cooked from scratch.

Also known as potato cakes and sometimes referred to as potato scones by the Scots, potato bread was made on griddles but a heavy frying pan will do just as well. It's simple to make too.

Ingredients:

½ lb (750 g) potatoes, peeled

½oz (65g) plain flour

Salt

Two ounces of butter

How to make:

Boil the potatoes, drain and mash until very smooth.

Then add the flour and salt and mix together.

Melt the butter in and mix it with the potato and flour.

Now, place the mixture onto a floured work surface and roll into a flattish circle about quarter of an inch thick. Cut into four quarters and cook on a hot griddle or a lightly greased frying pan for a few minutes on each side. Now serve hot with a fried egg or as part of an Ulster Fry.

Explore More Of The Ulster Scots Story In The North West

From the Redshanks and Scottish undertakers to the grisly story of Half-Hanged McNaughton, there's so much to discover. The remarkable Ulster Scots emigration story, the Woodrow Wilson connection and W.F. Marshall are just a few of the subjects waiting to be explored.

You can now visit eight of the key Ulster Scots sites of the North West where further interpretation and information can be enjoyed:

- Sixmilecross (The Presbyterian Church)
- Gortin (The Presbyterian Church)
- Donemana/ Dunamanagh (Village Play Park)
- Strabane (Patrick St Graveyard)
- Bready (The Sollus Centre)
- Prehen House (Derry~Londonderry)
- Brooke Park (Derry~Londonderry)
- Glendermott Church & Graveyard (Derry~Londonderry)

Phone App

You can also download a free phone app, 'Discover Ulster Scots In The Northwest'. The app contains a choice of three audio driving trails, taking in sites of historic interest in the rural hinterlands of County Tyrone and the Foyle Valley, as well as Derry~Londonderry.

Fun, informative and interactive, the app has integrated GPS mapping and includes an interactive directory which provides information on other fun things to do and see in the area. This comprehensive listing is divided into six categories: accommodation,

attractions, activities, events, eating out and shopping.

You can download your free phone app at the Apple App Store or from Google Play.



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