



1900

NINTH CONGRESS

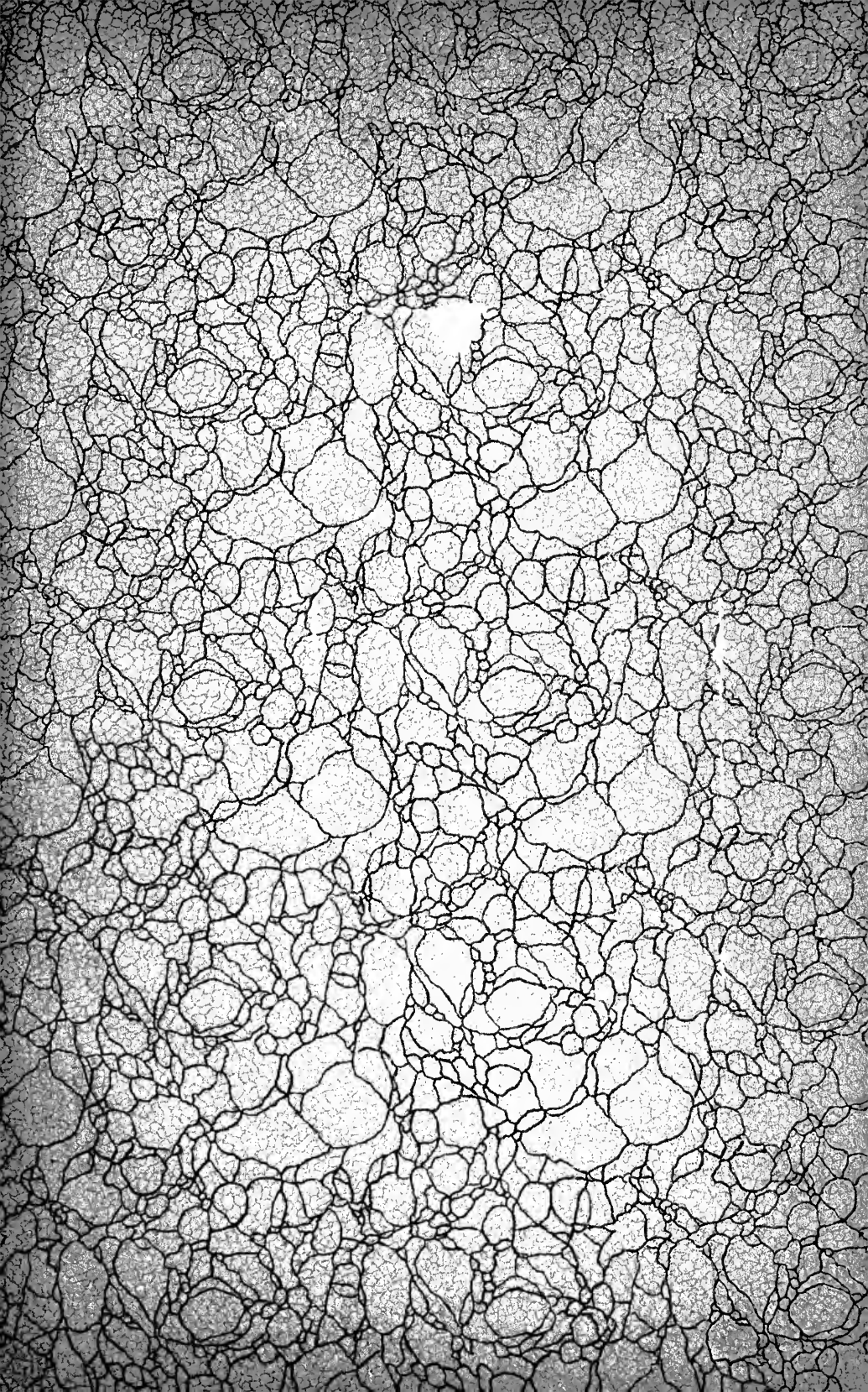
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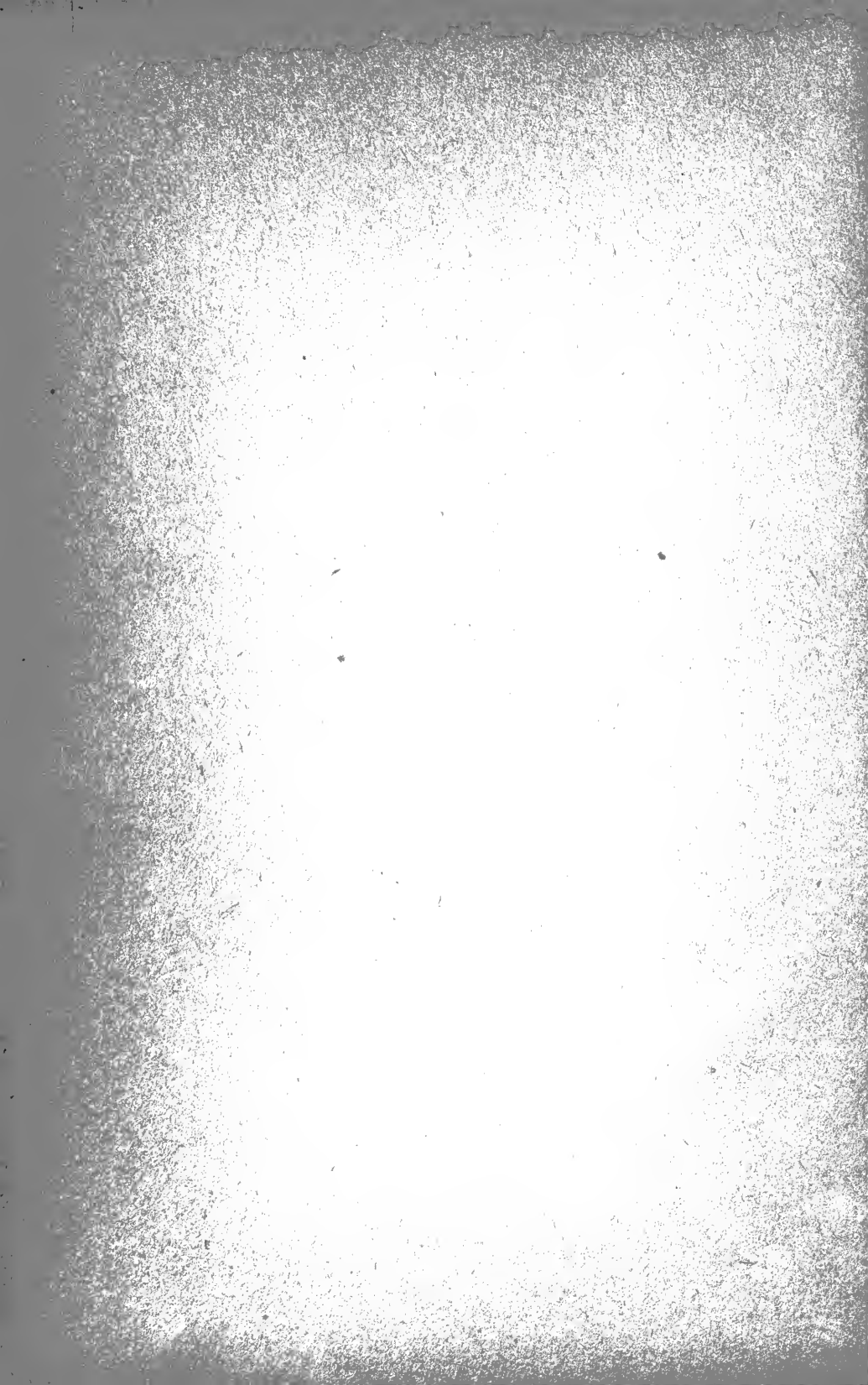
The image features a decorative banner at the top. On the left side of the banner is the year '1900'. In the center is a circular seal with a shield in the middle and the text 'THE GREAT SEAL OF THE STATE OF TENNESSEE' around the perimeter. To the right of the seal, the words 'NINTH CONGRESS' are written in a large, bold, serif font. Below this, in a smaller font, is 'KNOXVILLE, TENN'. The banner is flanked by ornate, leafy scrollwork.

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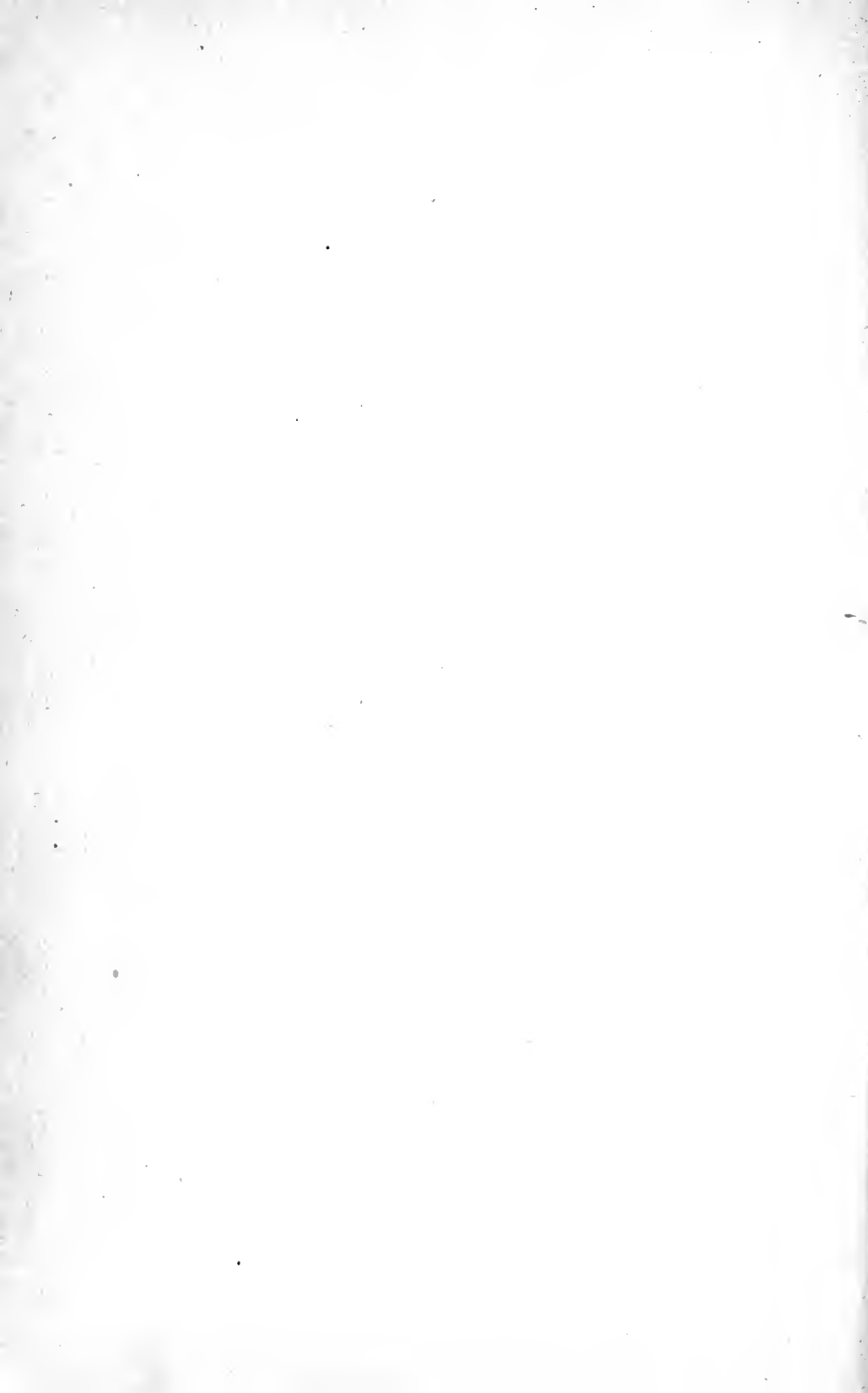
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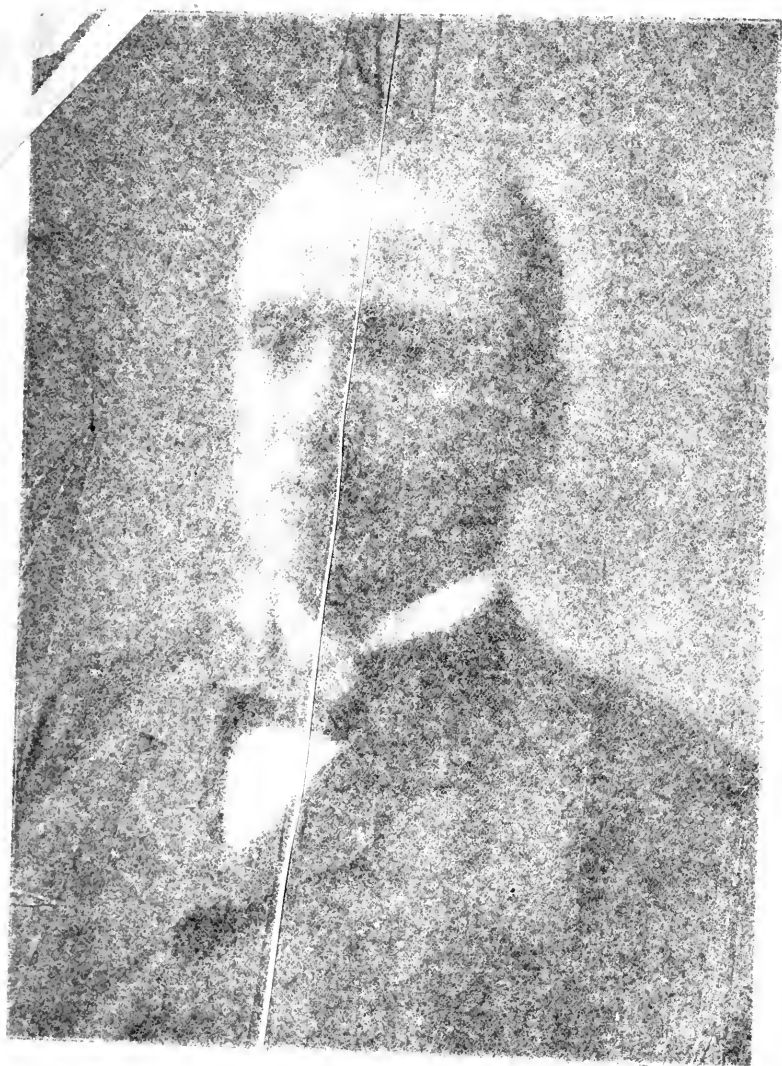
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THE SCOTCH-IRISH IN AMERICA.

PROCEEDINGS AND ADDRESSES

OF THE

NINTH CONGRESS,

AT

KNOXVILLE, TENN., JUNE 7-10, 1900.

PUBLISHED BY ORDER OF

THE SCOTCH-IRISH SOCIETY OF AMERICA.

NASHVILLE, TENN.; DALLAS, TEX.:
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AMERICAN SCOTCH-IRISH
SOCIETY
YEARLY

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CONSTITUTION AND BY-LAWS AS AMENDED AND
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CONSTITUTION.

Article I.

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

Article II.

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

Article III.

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

Article IV.

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

Article V.

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

Article VI.

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

Article VII.

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

Article VIII.

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

Article IX.

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

Article X.

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

BY-LAWS.

Section I.

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

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

3. The payment at one time of \$100 shall constitute a life member, who shall be exempted from all annual dues.

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

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

Section II.

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

Section III.

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

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

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

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

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

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

Section IV.

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

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

Section V.

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

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

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

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

Section VI.

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

THE SCOTCH-IRISH IN AMERICA.

PART I.

OFFICERS OF THE SCOTCH-IRISH SOCIETY OF AMERICA.

President.

HON. O. P. TEMPLE, Knoxville, Tenn.

Vice President General and Honorary Secretary.

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

Treasurer.

JOHN McILHENNY, Philadelphia, Pa.

Vice Presidents for States and Territories.

Massachusetts.—PROF. A. L. PERRY, Williams College, Williamstown.

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

New York.—COL. JOHN J. McCOOK, New York City.

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

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

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

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

Iowa.—HON. P. M. CASSADY, Des Moines.

Florida.—DR. GEORGE TROUP MAXWELL Jacksonville.

Alabama.—IRWIN CRAIGHEAD, Mobile.

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

Texas.—HON. ORAN M. ROBERTS, Houston.

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

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

Indiana.—HON. J. B. WHITE, Fort Wayne.

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

California.—

Virginia.—HON. WILLIAM WIRT HENRY, Richmond.

West Virginia.—MR. JAMES ARCHER, of Brooke County; post-office, Steubenville, O.

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

Georgia.—

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

Louisiana.—

Tennessee.—

Kentucky.—DR. HERVEY McDOWELL, Cynthiana.

Oregon.—REV. THOMAS McCLELLAND, Forest Grove.

Canada.—REV. SAMUEL LYLE, D.D., Hamilton, Ont.

State Secretaries.

New Jersey.—PROF. GEORGE MACCLOSKIE, Princeton.

Kentucky.—HELM BRUCE, Louisville.

Texas.—

Iowa.—MR. W. H. FLEMING, Des Moines.

EXECUTIVE COMMITTEE.

O. P. TEMPLE, *President*,
DR. JOHN S. MACINTOSH, *Vice President General*, } *ex officio members.*
JOHN McILHENNY, *Treasurer*, }
PROF. GEORGE MACLOSIE, Princeton, N. J.
PROF. H. A. WHITE, Lexington, Va.
W. R. RUTHERFORD, Harrisburg, Pa.
DR. PARKE, Pittston, Pa.

LIFE MEMBERS.

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

* Deceased.

SCOTCH-IRISH SOCIETY OF AMERICA.

MINUTES OF EXECUTIVE COMMITTEE

AND OF

SPECIAL BUSINESS MEETING OF THE SOCIETY.

GERMANTOWN, PA., October 11, 1897.

THE Executive Committee met according to arrangement and after due notice. By the kind invitation of the Treasurer, Mr. John McIlhenny, the meeting was held at his residence. On motion, Mr. McIlhenny took the chair.

Letters of regret and apology that had been received were presented and approved, from the President, Rev. Dr. Hall, and Prof. Macloskie, Prof. White, Messrs. Helm Bruce and A. C. Floyd.

The minutes of the informal conference held at the home of the President, 8 West Fifty-Sixth Street, New York City, were read and approved. By formal act they were accepted and adopted as the resolutions of the Executive Committee. (See resolutions attached.)

Resolved, That we sincerely regret the indisposition of our honored President, by which he has been prevented attending this meeting, and that we express our sympathy with him and our hope for his speedy recovery.

The President having forwarded the letter of the Secretary, Mr. A. C. Floyd, tendering his resignation of the office of Secretary, which he has held since the organization of the Society, this matter was taken up and duly considered. After serious reflection it was

Resolved: 1. That this resignation be accepted with strong expressions of regret that our worthy Secretary has felt called on thus to resign; that we declare our full and hearty appreciation of

the services rendered by him to the Scotch-Irish Society during the past years; and that we welcome his offer of continued activity in behalf of the Society in any way possible when desired by us.

2. That Mr. Floyd be requested to forward all books and papers and documents, the seal, and other properties of the Society, excepting the volumes of proceedings, to the Treasurer, Mr. John McIlhenny, 1339 Cherry Street, Philadelphia.

3. That Mr. Floyd be asked to keep the said volumes in safe custody until satisfactory arrangements can be made for their reception and care in Philadelphia or Princeton, or elsewhere.

4. That the resignation of the Secretary take effect on the 1st day of November, 1897.

5. That the President be requested to appoint the Rev. John Hall, D.D., to fill the vacancy created in the Executive Committee by the decease of Rev. J. W. Bryson, D.D.

6. That we accept most gratefully the generous offer of our Vice President General, Dr. MacIntosh, to act in the meantime as Honorary Secretary; and that he be authorized to secure all the clerical assistance necessary for the proper conduct of the business and affairs of the Society; and that his traveling expenses in the necessary work of the Society be paid out of the treasury.

7. That the Treasurer be requested and empowered to use every effort for the speedy collection of all unpaid dues.

8. That all the Vice Presidents and Secretaries connected with our organization be requested: First, to send forward to the Vice President General the names of all persons who may be known to be eligible and desirable for membership in our Society; secondly, to send also to the Vice President General, for safe-keeping, all papers, pamphlets, and documents relating to the Scotch-Irish race, which may be in their hands; thirdly, to watch carefully for all such papers, pamphlets, and documents, and send them on from time to time, to be placed with the archives of the Society.

9. That the Treasurer and the Honorary Secretary be authorized, until the next meeting of the Society, to secure such clerical aid as may be required for the collection of dues or donations, and for the conduct of all correspondence called for in the interests of the Society.

10. That the President, Honorary Secretary, and Treasurer form the business subcommittee of the Executive Committee, with power to act. This subcommittee shall make full report to the Executive Committee.

11. That the President be requested to communicate to Mr. Floyd the several resolutions that specially relate to him.

12. That the Vice President General be asked to go, at his earliest convenience, to New York, for a conference with the President in regard to these resolutions and various pressing interests of our Society.

JOHN McILHENNY, *Chairman*.

The following circular letter was issued, calling a special meeting of the Society, according to Article IX. of the Constitution:

CIRCULAR LETTER.

Dear Sir: The long-continued sickness and lamented death of our President, the sickness and death of Rev. Drs. Bryson and Hall, the absence of important members from our country, and countless other obstacles and difficulties, have prevented any meeting of our Society for some time back.

The remaining members of the Executive Committee feel that it is now absolutely necessary to hold a business meeting of the Society, to consider present conditions and future prospects, to revise and, if need be, alter our Constitution and By-Laws, and make various arrangements.

The holding of the Exposition in Philadelphia will reduce railroad fares, and will probably bring not a few of our members to the city. We therefore give you notice of a meeting to be held the 8th day of November, 1899, at the Witherspoon Hall, Walnut and Juniper Streets, Philadelphia. The meeting will convene at 12 o'clock noon. It is hoped that you will be able to attend.

I am, yours very truly,

JOHN S. MACINTOSH, *Vice Pres. Gen. and Hon. Sec.*
Philadelphia, Oct. 8, 1899.

BUSINESS MEETING OF THE SCOTCH-IRISH SOCIETY.

A business meeting, duly convened, was held in room 230, Witherspoon Building, Philadelphia, on Wednesday, November 8, 1899, at 12 noon.

The meeting was called to order by Rev. Dr. MacIntosh, Vice President General and Honorary Secretary. Rev. Dr. N. G. Parke, Pittston, Pa., was appointed Chairman; and Prof. G. Macloskie Clerk *pro tem*.

The proceedings were opened with prayer by the Chairman. Rev. Dr. MacIntosh introduced the business by referring to

our losses by the lamented deaths of Mr. Robert Bonner, our President, and of Rev. Dr. Hall and Rev. Dr. Bryson; and read the following report of the Executive Committee, which was accepted, and its recommendations considered *seriatim* and adopted.

REPORT OF THE EXECUTIVE COMMITTEE.

Gentlemen: To many of you it has been doubtless a cause of surprise and curiosity that no general meeting of our Society has been held since our large and singularly successful congress held at Harrisburg. While explanations have been given by word and by letter to not a few individual members of our Society, there has been so far no official and general statement made in regard to this long interval, and the reasons for it. It is believed, however, that a fully satisfactory explanation can be furnished, and this is a fitting time to present it.

After our meeting in Harrisburg there were before the Executive Committee several propositions from various parts of the land that were virtually invitations. Out of these proposed invitations the Executive Committee, after deliberation and correspondence, selected the offer from Detroit to entertain our Society at an annual congress. The Vice President General, as instructed by the Executive Committee, entered immediately into correspondence with friends in Detroit, and in due course of time received official and authoritative invitations from the Mayor, the Chairman of the Chamber of Commerce, and other influential persons in that city. To these invitations our late President, Mr. Robert Bonner, sent official replies, accepting the invitations, and the Vice President was authorized to carry on thereafter all necessary correspondence.

After prolonged negotiations between the Executive and Local Committees, and all arrangements had been made and speakers secured by us, with the approval of the Local Committee, that committee subsequently wrote us, saying that they feared that there could not be a successful meeting held in their city, and requesting an indefinite postponement of the congress. It was then too late to make any other arrangements, and consequently there was no meeting held that year. The following year negotiations were opened early by the Vice President, on the part of the Executive Committee, with friends in Chicago; and after correspondence by letter, the Vice President went to Chicago and saw the members of the Provisional Committee, and arranged with them for the

holding of a meeting. This meeting in Chicago would have doubtless taken place had it not been for the breaking out of the Spanish-American War. The war called away from Chicago several members of that committee, and the remaining members were so occupied with public and official duties that it became impossible for them to attend to any further concerns. On the part of the friends in Chicago it was suggested that a meeting might be held there in the end of September or the beginning of October, 1898; but just as we were preparing to renew our arrangements, there came from Europe the sudden and saddening tidings of the death of Rev. Dr. John Hall. The loss of his pastor and beloved friend, together with the death of his own son, so affected our President, Mr. Bonner, that his health gave way, and it became impossible for him to attend to even his private concerns, to say nothing of public affairs. Just at this time Rev. Howard A. Johnston, Chairman of the Acting Committee in Chicago, was called to New York. His removal, together with the continued infirmity of Mr. Bonner, and the absence from the country, during the fall and early winter months of the year 1898, of several important members of our society, made it impossible to renew the correspondence with the friends in Chicago. We are thus brought to the year 1899. Several attempts were made in the early part of this year to arrange for a meeting, but the complete disorganization of our Executive Committee, through the death of Dr. Bryson and Dr. Hall, the continued and increasing infirmity of our President, and the sickness of some important members of our Executive Committee, made it absolutely impossible to successfully carry on any efforts to secure a place of meeting or a meeting itself.

It is needless to say that these successive and unavoidable disappointments have not only been a very grievous pain to the remaining members of the Executive Committee, but have also been a very serious drawback to the interests of our Society. At this point, however, it is only right to make mention of and acknowledge heartily the unbroken loyalty of our members to our Society, and their hearty and frequent expressions of unabating interest in it, and their strong desire for its continuance. This historical statement of our successive disappointments and the occasions of them led naturally to the consideration of another question which must be discussed at this meeting.

OUR FUTURE PUBLIC MEETINGS.

Your Vice President has received quite a large number of letters

during these past three years bearing on our public meetings and the method of holding them. The opinions contained in these letters, without any understanding on the part of the writers, agree with one another as to two particular points: First, that our public meetings, either annual or otherwise, should be continued; and, secondly, that our Society, independent of all invitations, should, from time to time, make its own appointments for the holding of such conventions. The experience of your Executive Committee has led its members to entertain the same opinion exactly. During the last four or five years of our history it has been found an increasing difficulty to secure invitations for the holding of our general congress. No special pecuniary benefit, no distinctly material advantage results, from any of our meetings, to the communities within whose bounds they may happen to be held. The interest in our gatherings is social, racial, and historical. It is therefore limited to certain classes, and to only a portion of even the same. Hitherto the holding of a congress at any point has involved the friends inviting us in more or less expense on some occasions—as, notably, in Pittsburg and Harrisburg, in the summer of 1896, in very great outlay. Your Executive Committee has come to the conclusion that it is neither dignified on our part nor fair to our friends inviting us in more or less expense; on some occasions—as careful consideration of this whole matter, we have formed the judgment that as other societies—scientific, literary, historical, charitable, and religious—we should determine our own places of meeting, and be at the charges for our own unavoidable outlay. The Societies—for example, for the Study of Modern Languages and for the Advancement of Science—determine for themselves where, from time to time, their meetings shall be held, and arrange for the unavoidable expenses.

Your Executive Committee would therefore recommend that the Society shall henceforth determine for itself and appoint where it is to meet, and that the expense unavoidably entailed in connection with such meeting shall be provided by ourselves. If friends in the community where we determine to meet should, of their own free pleasure and generosity, resolve to show us any special attentions, we shall of course be ready to receive with thanks and courtesy any such attentions; but it is not to be supposed that any necessity in the form of hospitality shall be laid upon them.

With the place of meeting there comes up another matter for necessary consideration and determination.

TIMES OF MEETING.

Not unfrequently the Executive Committee has considered, and several members of our Society have spoken and written about, the times of holding our meetings. There are two points involved in this subject:

1. The frequency of our meetings. Shall we hold our meetings every year, or every two or three years? This question has been considered. We ourselves, as an Executive Committee, are somewhat divided on the subject. There are a good many strong reasons to be presented on behalf of our regular annual meeting. The business affairs of the Society require attention, and the living interest in our association and the prosecution of our objects would doubtless be better conserved and subserved by an annual meeting. Again, there are some who favor a meeting once every two or three years. To your Executive Committee it has occurred that probably a combination of these views presents the best possible solution of the perplexities involved in the case. We might hold a meeting every year that would be largely of the nature of a business meeting, and then hold a special convention or congress once every two years. This matter is now laid before the present meeting for its consideration.

2. The season of the year. Hitherto our annual meetings have been held in the late spring or early summer. There have been many advantages in this arrangement, and from time to time strong reasons have been presented for this period of the year to be steadily held to. Many of our leading members are professional men, who find it easier to leave home for a few days at the end of May or the beginning of June than at another time. On the other hand, however, not a few have suggested some time in the autumn, or even in the winter. It is desired that at this meeting there shall be an expression of opinion on this point.

THE SELECTION AND ELECTION OF A PRESIDENT.

It will be needful for the Society to take steps for the election of a President to fill the vacancy caused by the lamented death of our faithful and devoted leader, Robert Bonner. To fill his place may perhaps be an impossibility, but to find a worthy successor is now our duty.

CHANGES IN THE METHOD OF ADMINISTRATION.

Years, and the practical knowledge we get with years, have shown to your Executive Committee that our method of adminis-

tration has been somewhat cumbrous and not easily carried out. At the last special meeting of our Executive Committee, attended and presided over by Mr. Bonner, this matter was very carefully examined, and certain changes were unanimously agreed upon as necessary to be made, and they are now submitted to this meeting for consideration, and adoption if approved:

1. That, inasmuch as Dr. Bryson has died, and Mr. T. T. Wright has resigned office and membership in the Society, be it resolved that the office of Vice President at Large be discontinued as no longer needed.

2. That the Vice President General become also Honorary Secretary, with the arrangement that for necessary clerical assistance a sum not less than \$300, nor greater than \$600, be appropriated annually.

3. That the officers of the Society shall be a President, a Vice President General (who shall be Honorary Secretary), and a Treasurer; and that these officers, with four elected members, shall form the Executive Committee.

4. That Vice Presidents and Secretaries shall be elected for each State and Territory, for the District of Columbia, and for the Dominion of Canada, and that these Vice Presidents and Secretaries shall form an advisory council to cooperate in all necessary matters with the Executive Committee.

5. That the officers and Executive Committee shall be nominated by this advisory council, and elected by the Society.

In this connection it was resolved, as a practical and business-like arrangement, that the elected members of the Executive Committee be chosen from localities that are sufficiently near to the location of the officers as to enable them to meet frequently and confer together.

CHANGES IN THE CONSTITUTION AND BY-LAWS.

Your Executive Committee recommend that, in case the foregoing suggestions are adopted, all changes necessary in the Constitution and By-Laws be made to bring same into harmony with the decisions of the Society just arrived at.

The report was then adopted, with its recommendations, as a whole.

The statement of accounts of the Treasurer was then read and accepted, and Prof. Macloskie was requested to audit it.

It was stated that volumes of our proceedings, to the value of about \$200, are still in stock.

The Treasurer's report, having been audited and declared correct, was approved and passed. Balance in hand at date of meeting, \$268.24.

The Treasurer, Mr. McIlhenny, expressed his special thanks to members of the Society for their promptitude in sending in their annual subscriptions.

Dr. MacIntosh presented letters from absent members, all of which expressed the earnest hopes of the writers that we shall continue the work of the Society, so modifying our methods as to meet the present circumstances of the organization and the times. It was also stated by members present that the Society had done much good, especially in bringing together into friendly relations the sections of our race that had been divided by war, and that, so far as we know, it has done no harm. Among the letters read were those of Rev. Dr. H. A. White, Lexington, Va.; C. M. Montgomery, Rev. Dr. J. W. Dinsmore, San José, Cal.; S. P. Cochran, Dallas, Tex.; James Dinsmoor, Sterling, Ill.; Col. W. A. Herron, Pittsburg, Pa.; C. A. Carlisle, of Studebaker's, South Bend, Ind.; Wallace McCamant, Portland, Oregon; James J. Rodgers, Springfield, Ohio; and Col. John J. McCook, New York City.

THE INVITATIONS FROM CHICAGO.

CHICAGO, ILL., February 21, 1898.

DR. JOHN S. MACINTOSH, Vice President General of the Scotch-Irish Society of America, Philadelphia, Pa.

Dear Sir: I have the pleasure of adding my personal indorsement to the invitation extended to your Society to meet in Chicago in June next. We shall be glad to welcome you to our city, and to encourage the good work in which you are engaged.

CARTER H. HARRISON, *Mayor*.

CHICAGO, ILL., February 21, 1898.

DR. JOHN S. MACINTOSH, Vice President General of the Scotch-Irish Society of America, Philadelphia, Pa.

Dear Sir: The Historical Society will be very glad to join in the invitation to the Scotch-Irish Society of America to hold its next

meeting in this city. The objects of our two organizations being kindred, there would be a reflex benefit upon our work as a result of your coming to Chicago, and we believe that the place offers important attractions for your own purposes as well.

CHICAGO HISTORICAL SOCIETY,
By Edward G. Mason, *President*.

CHICAGO, ILL., February 25, 1898.

DR. JOHN S. MACINTOSH, Vice President General of the Scotch-Irish Society of America, Philadelphia, Pa.

Dear Dr. MacIntosh: I enclose herewith the invitation to your society to meet in Chicago in June, next. This is accompanied by indorsements by the Mayor of Chicago and the President of the Historical Society. I am authorized by Mr. Mason, the President of the Historical Society, to say that the freedom of the rooms of that society will be ours during the days of our meeting. Any meeting that we may desire to hold there will be gladly arranged. Their hall holds only about three hundred people, so that we could not have sufficient capacity there for any but business meetings, but it will be pleasant to have the freedom of the place. The rooms of the society are on Dearborn St., near the Virginia Hotel, and convenient for our purposes.

I have written to learn of the availability of Congressman Doliver, but have been delayed in the matter of approaching friends of the President. A severe cold has housed me for some days, and the friends whom I desired to see have been out of the city this week. This matter I will push at once, however, and inform you of progress.

Anything you may have in mind to suggest we will gladly welcome as we proceed to perfect arrangements concerning our meeting. We shall hope for a successful congress.

With kindest regards to yourself and the friends of the Executive Committee, I am,

Ever cordially yours,

HOWARD AGNEW JOHNSTON.

CHICAGO, ILL., February 21, 1898.

DR. JOHN S. MACINTOSH, Vice President General of the Scotch-Irish Society of America, Philadelphia, Pa.

Dear Sir: In behalf of the Scotch-Irish Society of Illinois, and the people of the Scotch-Irish blood resident in Chicago and the region accessible thereto, we, the undersigned, beg to extend to the

Scotch-Irish Society of America a cordial invitation to hold the next meeting of the Society in Chicago in the early part of the month of June next. We need scarcely insist that Chicago is the greatest convention city in the land, or suggest the evident advantages which the Society would enjoy by holding the meeting here. It has been the purpose of the Society hitherto to touch various centers of the country in these meetings, and that purpose could scarcely be better realized than by coming to this great center of the Central Northwest. The press facilities would give the Society an audience of thousands who would become familiar with the aims and achievements of the organization. We would suggest Thursday, June 2, as the most desirable date for the meeting, but if the date of June 9, one week later, should prove more advantageous, we would request the Executive Committee to choose between them. We need scarcely add that, should you accept our invitation, we shall do all in our power to make the meeting a success, and your stay among us pleasant.

Very truly yours,

ROBERT W. PATTERSON, *Chairman*;
 HOWARD AGNEW JOHNSTON, *Secretary*;
 THOMAS S. McCLELLAND,
 J. G. SMYTHE,
 FRANKLIN MACVEAGH,
 WILLIAM C. GRAY,
 CYRUS H. McCORMICK.

An obituary list and also a list of applications for membership were read, and a number of new members were elected.

The proceedings of the Executive Committee, as to proposed meetings in Detroit and Chicago, and causes of the miscarriage of these negotiations, were approved. The following resolutions were then considered and passed:

1. That it is the opinion of this meeting that our organization should continue its work.

2. That a meeting of the Society, at least for business purposes, shall be held every year.

3. That it be recommended to the Executive Committee to arrange for future meetings in particular places, without imposing on the local parties the burden of incurring financial obligations.

4. We recommend to the Executive Committee to favorably consider Knoxville, Tenn., for the next meeting.

5. That Hon. O. P. Temple, Knoxville, Tenn., be unanimously chosen President of the Society for the ensuing year.

The following amendments of the Constitution and By-Laws were adopted:

1. That the office of Vice President at Large be abolished.

2. That the Vice President General be appointed also Honorary Secretary, with a sum of not less than \$300 and not exceeding \$600 per annum to meet expenses and clerical assistance.

3. That the Executive Committee shall consist of the President, the Vice President General, the Honorary Treasurer, and four other elective members of the Society.

4. That Vice Presidents and Secretaries shall be elected for each State and Territory, for the District of Columbia, and for the Dominion of Canada—these Vice Presidents and Secretaries to form an advisory council for coöperating with the Executive Committee.

5. That changes in other parts of the Constitution required in order to make it harmonize with the above resolutions be referred to the Executive Committee.

The following officers were elected:

President.

HON. O. P. TEMPLE, Knoxville, Tenn.

Vice President General and Honorary Secretary.

REV. J. S. MACINTOSH, D.D., 220 Witherspoon Building,
Philadelphia, Pa.

Treasurer.

MR. JOHN McILHENNY, 1339 Cherry Street, Philadelphia, Pa.

Vice Presidents.

Massachusetts—JOHN A. AIKEN, Greenfield.

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

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

New York—COL. JOHN J. MCCOOK.

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

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

Ohio—HON. W. H. HUNTER.

Illinois—
 Iowa—HON. P. M. CASSADY, Des Moines.
 Florida—DR. G. TROUP MAXWELL, Jacksonville.
 Alabama—IRWIN CRAIGHEAD, Mobile.
 Michigan—HON. B. M. CUTCHEON, Grand Rapids.
 Texas—HON. SAM P. COCHRAN, Dallas.
 Minnesota—HON. S. J. R. McMILLAN, St. Paul.
 Tennessee—HON. O. P. Temple.
 Maine—HON. JOSIAH H. DRUMMOND, Portland.
 Indiana—HON. J. B. WHITE, Fort Wayne.
 Nebraska—HON. W. H. ALEXANDER, Omaha.
 California—
 Virginia—HON. W. WIRT HENRY, Richmond.
 West Virginia—JAMES ARCHER, Steubenville, Ohio.
 North Carolina—HON. S. B. ALEXANDER, Charlotte.
 Georgia—
 Mississippi—RT. REV. HUGH MILLER THOMPSON, Jackson.
 Louisiana—
 Kentucky—DR. HERVEY McDOWELL, Cynthiaa.
 Oregon—REV. THOMAS McCLELLAN, Forest Grove.
 Canada—REV. Samuel Lyle, D.D., Hamilton, Ont.

Members of the Executive Committee.

PRESIDENT, VICE PRESIDENT GENERAL, TREASURER,
ex-officio members, with the following elective members:

PROF. GEORGE MACCLOSIE, Princeton, N. J.
 PROF. H. A. WHITE, Lexington, Va.
 REV. N. G. PARKE, Pittston, Pa.
 MR. W. F. RUTHERFORD, Harrisburg, Pa.

The Executive Committee was authorized to arrange for publication of proceedings, by whatever house and on whatever terms they may approve of; and also to republish Vol. II. if they see fit.

The chairman was requested to express the condolence of our Society to Rev. Dr. Francis B. Hodge, of Wilkesbarre, in his present bodily weakness.

On November 22, 1899, the following communication was received from the Mayor and Chamber of Commerce of Knoxville:

KNOXVILLE, TENN., Nov. 20, 1899.

REV. DR. JOHN S. MACINTOSH:

Dear Sir: At a late meeting of the Chamber of Commerce of this city the subject matter of your letter to one of this committee, in reference to the next meeting of the Scotch-Irish Society of America, was brought to the attention of that body, and thereupon a motion was made and unanimously adopted, requesting the Society which you represent to hold its next meeting in this city, and tendering the free use of its hall to said Society on that occasion. Other places of meeting in the city were also spoken of as being at the disposal of your Society, and one other offered for your use gratuitously.

The undersigned were appointed a committee by the Chamber of Commerce to notify you of its action, and to request the acceptance of your body of the hospitality of this city.

We are, very respectfully,

O. P. TEMPLE, D. B. BEAUX,
S. G. HEISKELL, R. F. GAUT,
J. W. WALLACE, *Committee.*

On December 6 the Executive Committee met according to appointment, and, on hearing the report of the Honorary Secretary in regard to his correspondence with Knoxville, it was unanimously resolved to accept with thanks the cordial invitation from Knoxville, and arrangements made accordingly. The formal and official notification, to be addressed to Hon. O. P. Temple, of his unanimous election as President for the ensuing year, was then prepared and ordered to be duly forwarded.

This communication was immediately forwarded to Judge Temple, and on December 11 the following reply was received:

KNOXVILLE, TENN., December 9, 1899.

DR. JOHN S. MACINTOSH, Philadelphia, Pa.

My Dear Sir: Your esteemed favor informing me of the action of your Executive Committee in reference to the next meeting of the Scotch-Irish Society, and your action in reference to myself, was duly received. On behalf of the Chamber of Commerce and the citizens of Knoxville, as well as on my own behalf, I return you and your committee sincere thanks.

I am overwhelmed with embarrassment at the honor you have

conferred upon me. To become the successor of our late esteemed friend, Robert Bonner, is an honor that I do not deserve, and certainly did not expect; but under the circumstances I do not see how I can decline to accept and do what I can for the promotion of our Society. I again wish to thank you for the very distinguished honor you have conferred.

I shall do what I can, in coöperation with the Chamber of Commerce and the citizens of this city, to make your meeting here in June pleasant to you all, as well as a success.

I suggest that you say to me in another letter that you expect me to coöperate with the Chamber of Commerce in making the necessary arrangements for our meeting. That is too important a body to be in the slightest degree overlooked. I know that you intended no such thing when you gave me absolute control of the arrangements. I shall need the assistance of that body, and I desire you to express your appreciation of its kindness in distinct terms, so that there may be no seeming slight. I do not think it would be so construed, but it might possibly be so.

Again thanking you most cordially for your kindness, I remain,
Very obediently, your faithful friend, O. P. TEMPLE.

Among many notices appearing in the Knoxville journals, the following may be given as illustrative of the interest shown in the proposed meeting:

SCOTCH-IRISH CONGRESS.

Judge O. P. Temple read a communication from Rev. John S. MacIntosh, of the national congress of the Scotch-Irish of America, whose Society meets in some city annually for two days. Dr. MacIntosh stated in his letter that Knoxville had been considered as the next meeting place, and asked if they could be accommodated with a meeting place and other courtesies.

Judge Temple explained that many distinguished men were prominent members of this delightful Society, and would of course be in attendance upon this congress.

Upon motion of Mr. Richard Gaut, a committee was appointed, with Judge Temple as chairman, to tender this association a cordial invitation to hold its congress here, with the free use of any one of several comfortable and convenient halls. Hon. S. G. Heiskell seconded Mr. Gaut's motion, mentioning the fact that it was exceedingly appropriate that this association should meet in Tennessee or

North Carolina, because these States have so many inhabitants of Scotch-Irish descent.

Col. C. C. Howell has already tendered the committee the free use of the auditorium of the theater at Chilhowee Park. As the meeting is likely to be held in June, the auditorium will be a delightful place of meeting.

This committee is composed of Messrs. Temple, Gaut, Heiskell, Bean, and Wallace.

EAST TENNESSEE AND KNOXVILLE.

East Tennessee and Knoxville stand forth together as two noble monuments to the Scotch-Irish race, and may with pride and confidence be pointed to as splendid trophies of the Ulster stock, both in the dangerous hours of the first pioneers and in these later and happier days of peace and abounding prosperity. The following interesting facts are taken from an excellent manual published by the Chamber of Commerce of Knoxville:

EAST TENNESSEE.

East Tennessee, in the center of which Knoxville is situated, is one of the three civil divisions of the State of Tennessee. It is unlike the balance of the State to which it belongs, unlike any other section of equal area in the South, and is a country that has perhaps no counterpart in the United States or in the world. It lies in almost the exact center of the eastern half of the United States, midway between the Great Lakes and the Gulf of Mexico, and halfway between the Atlantic ocean and the Mississippi river. It is bounded on the west by Middle Tennessee, on the north by Kentucky, on the east by Virginia, and on the southeast and south by North Carolina and Georgia. Area, 13,112 square miles, or more territory than either Maryland, Vermont, or New Hampshire, and nearly as much as Massachusetts, Connecticut, and Rhode Island combined.

The General Formation consists primarily of two great mountain walls, two thousand to six thousand feet above sea level, enclosing an immense valley one hundred and seventy-five miles long by thirty-four to fifty miles wide. This valley, known as the Great Valley of East Tennessee, is itself a series of minor valleys, separated one from another by long parallel ridges and broken hills,

many of them several hundred feet high. Near the upper end of East Tennessee, but lying in Virginia, is the watershed separating the streams that flow to the Atlantic from those that reach the Mississippi on the west, while at the lower or Georgia end of the great valley is the famous Lookout Mountain.

Height Above Sea Level.—The Great Valley of East Tennessee, with its 9,200 square miles, has an average elevation of 1,100 feet, the lowest point, where it borders on Georgia, being about 600 feet, while the Virginia end is about 1,800 feet above sea level. That part of East Tennessee lying upon the North Carolina boundary, and containing 2,000 square miles, has an average elevation of 5,000 feet, with peaks above 6,000 feet. This section is the highest ground in the United States east of the Mississippi River. That part of East Tennessee lying upon the Kentucky boundary, and containing 2,000 square miles, has an almost average level of 2,000 feet above the ocean and 1,000 feet above the Valley. It is called the Cumberland Plateau or Table-Land, and is many miles wide.

East Tennessee has the highest average altitude above sea level of any of the twenty-six states of the Union east of the Mississippi River, except one, West Virginia, which is contiguous and lies within the same mountain system, but part of West Virginia has a lower altitude than the lowest place in East Tennessee. East Tennessee is also the highest part of the State of Tennessee.

Scenery, Water Ways, etc.—Countries with high, heavily timbered mountains, wooded hills, broad, fertile valleys, and winding rivers always afford the finest landscape pictures. The scenery of East Tennessee is not surpassed by any in the world. In never-ending magnificence it greets the eye at every turn. This section is often and aptly called the "Switzerland of America." Its mountains, while lacking the dizzy heights of the Alps and the rugged massiveness of the Rockies, possess a symmetry of form and outline which, harmonizing with sky and field and forest and purple atmosphere, presents picture after picture which captivate all beholders.

The water of East Tennessee is the purest that nature can distill. It breaks forth in myriads of clear, bold springs, forming leaping mountain torrents, meadowed brooks, creeks, and sky-mirroring rivers. Medicinal waters of sulphur, epsom, chalybeate, and many other varieties are abundant.

The whole of East Tennessee is drained by the Tennessee, one of the longest and most important of American rivers, and by its numerous tributaries—the Holston, French Broad, Pigeon, Little Ten-

nessee, Hiwassee, Emory, Powell, and the Clinch, as well as numerous smaller streams. All these streams furnish abundant water power sites for manufacturing purposes.

Mineral Resources, etc.—East Tennessee has more to boast of than location, scenery, pure water, and a delightful climate.

It is a veritable storehouse of wealth-producing materials, unapproachable in quality, inexhaustible in quantity. Briefly stated, East Tennessee is divided into thirty-four counties, of which twenty-seven contain iron ores, eleven bituminous coal, nine lead, five zinc, four copper, three gold, two manganese, two barytes, and all of them have a long list of other minerals of more or less value.

The iron ores are the brown and fossiliferous red hematites, containing an average of 50 per cent metallic iron and magnetite ore, which contains a large per cent of pure iron. Some ore contains 70 per cent pure iron.

These iron ores line both sides and branch out into the great Valley of East Tennessee. They are found in almost continuous deposits of various width and of unknown depth, and cover a total distance of about three hundred miles. The supply is practically inexhaustible, and only a small part has ever been developed. At present there are fourteen blast furnaces in operation, having a total producing capacity of twelve hundred tons of pig iron daily, or about 85 per cent of the entire output of the State of Tennessee.

The coal is wholly bituminous, and of the finest quality for heating, steam-making, and coking purposes. The total coal field area is 5,100 square miles, and consists of from two to eight workable seams, one above another. Competent authorities estimate the supply great enough to last ten thousand years, at the present output of two million tons per year.

Zinc, lead, and copper are receiving more attention than heretofore, a large amount of Eastern capital having been recently invested in their development.

The marbles of East Tennessee are among the most extensive and valuable of her resources. They are of exquisite beauty, of many colors, have unsurpassed weathering properties, and all take the highest finish. The crushing test varies from 14,400 for dark tints to 18,100 for the light tints. Quarries exist in Hawkins, Hancock, Grainger, Jefferson, Hamblen, Knox, Roane, McMinn, Loudon, Blount, Monroe, Bradley, and other counties. These marbles are sought for in all markets of the United States, and are extensively used in interior decorations of buildings, for furniture tops and man-

tels, as well as for general building purposes. The national Capitol and Congressional Library at Washington, and many new State capitol buildings and public buildings in the larger cities are finished largely in the variegated quality. Some of the largest sawing and finishing mills in the United States are located at Knoxville.

Timbers, Lands, and Products.—Of the entire superficial area of East Tennessee (8,391,680 acres), 5,656,779 acres are timber lands, 2,709,667 acres are improved lands, and 25,334 acres are in town lots, etc.

There are one hundred and thirty-five species of trees in this section of the State. Those of the greatest commercial value are the pines, of which the most valuable are the varieties known as the "short-leaf" and the "white pine." The short-leaf is the second most valuable of the Southern hard-wood pines, standing next to the "long-leaf," growing in States farther south. There are thousands of acres of white pine in East Tennessee that will yield from five to fifty thousand, and even one hundred thousand, feet per acre. There are vast growths of black spruce, balsams, and firs. Then there are the maple, the ash, the holly, and the sweet and yellow birch, which grow to enormous size. The chestnut, red and white oaks, the black cherry, and the sugar maple, all show magnificent growths. Huge poplar trees, of centuries of growth, cover the coves and mountain sides with their gigantic forms. The well-known beech is found everywhere. The yellow buckeye is unsurpassed as to its size. The cucumber magnolia, an excellent timber, is plentiful; so are the yellow locust and the white-leaved basswood—both so valuable. Big chestnut timber is abundant; so also are the various kinds of hickory, walnut, cedar, elm, and gum.

There is one other growth—the tiswood, or silver bell tree—which rises to a commercial value in this section. It has a diameter of from one to four feet, and reaches a height of from sixty to one hundred feet. Its dense, mahoganylike wood must form a valuable material for cabinet work in the near future. No section of the Union produces richer "tanning material" than East Tennessee.

Such is a brief description of the country in which Knoxville is situated and of the resources with which she is surrounded.

Knox County, of which Knoxville is the county seat, is the third largest in population in the State, and one of the wealthiest and most advanced in general improvement.

Good roads is one of the special features for which this county is noted. The county, at its greatest length and width, is about twen-

ty-five by forty miles; yet there are one hundred and seventy miles of fine macadamized pikes, reaching every important section of the county.

THE CITY OF KNOXVILLE.

Knoxville is the largest and most important city in East Tennessee. It has always been, and always will be, the financial, commercial, educational, and manufacturing center of this wonderful section, and in these respects is one of the leading cities in the South.

Knoxville was first surveyed in 1792, and named in honor of Gen. Henry Knox, the first United States Secretary of War. When Tennessee was admitted into the Union, in 1796, Knoxville became the first capital, and remained so until 1811.

The city is located upon the north bank of the Tennessee river, the site being a series of sloping hills with large valleylike spaces intervening. It is a city possessing all modern improvements, such as sewers, electric lights, electric cars, paved streets, railways, etc. There are many fine residences and handsome business blocks.

The population of the city, now about fifty thousand, nearly quadrupled itself from 1880 to 1890, and has been gradually growing ever since.

Educational Institutions.—Knoxville is one of the chief educational centers of the South. The University of Tennessee is a well-equipped institution, with literary, scientific, agricultural, mechanical, engineering, and pedagogical departments, with a military system, and admits both sexes; founded over one hundred years ago. The university occupies a beautiful and commanding site, overlooking the Tennessee river, and is accessible by two street railway lines. The School of Agriculture has a beautiful and well-stocked farm of over one hundred acres, with experimental dairy, stables, silos, root cellars, etc. The Agricultural Experiment Station affords many advantages for scientific students. The greenhouses, horticultural grounds, herd of Jersey and Holstein-Friesian cattle are features.

Aside from the State University, there are the University Preparatory School for boys, an excellent institution; the Catholic Parochial School, a successful school of twelve grades; the East Tennessee Institute, a high standard school for young ladies; the Tennessee Medical College, mentioned elsewhere. The Knoxville Public Schools, with an average attendance of five thousand pupils, are divided into ten grades. The city owns seven white and four colored

school buildings. The school system of Knoxville is not surpassed by any in the Union. Knoxville College is a school for colored students of both sexes, maintained by the Church of United Brethren. It has an enrollment of three hundred and thirty pupils, and is one of the leading institutions of its kind in the country. Holbrook College is a prosperous institution at Fountain City, a suburb. There is also the School for the Deaf and Dumb, and a number of private schools, and the German Lutheran Parochial School. The Knoxville city schools are free to all persons between the ages of six and twenty-one years, who live within the corporate limits, separate buildings being provided for the colored.

In this rich and lovely district, and in this beautifully located and prosperous city, the Ninth Congress of the Scotch-Irish Society of America met for three pleasant and busy days—June 7-9, 1900.

The Executive Committee met on Wednesday evening, the 6th, and arranged with the President of the Local Committee the programme for the Congress.

PROCEEDINGS.

THE ninth annual meeting of the Scotch-Irish Society of America was held at Knoxville, Tenn., June 7-9, 1900, in the Woman's Building.

Dr. John S. MacIntosh:

We will now open this congress by prayer delivered by Rev. J. H. Frazee, pastor of the Pilgrim Congregational Church, of Knoxville.

Prayer was then offered by Dr. J. H. Frazee.

Dr. John S. MacIntosh:

It now becomes my duty to make an announcement which I am sure you will all hail with great gratification. At our last meeting, held in Philadelphia, in the month of November, when the consideration of the place of the next meeting came before our Society, we had a gracious intimation from one of your fellow-citizens that Knoxville was an appropriate place for the meeting of the Scotch-Irish Society of America: first, because it was historical and with preëminence a Scotch-Irish city; then, in the second place, we knew it was in the heart of a warm-hearted and hospitable people and community. We had already tested, by our first meeting in the United States, the hearts of the men, and particularly of the women, of Tennessee. Then, in the third place, we knew that it was dropped in the center of a beautiful section of country, a healthful section, and consequently the intimation was hailed with a large degree of satisfaction; and when the formal invitation came, so beautifully and appropriately expressed on the part of the city, through your city authorities and your great commercial senate, as I may call it—the Chamber of Commerce—the Executive Committee, to whose judgment the final decision in this matter had been left, received the invitation with great pleasure, and accepted it with the utmost cordiality; hence it is that we are here now, formally accepting your invitation, your hospitality, and showing our appreciation of your kind invitation. It was arranged at that meeting that, in the event of our coming to Knoxville, there would be, and there should be, but one nominee for the chair of President

of the Scotch-Irish Society of America. You are aware, and you will probably hear in a short time at greater length, of the removal of that man who has been for so many years the active, patient, and large-hearted man, and, I may say, the honored and beloved President of our Society, Robert Bonner, of New York; and it was a serious question with us who should be asked to occupy for the first period the office, the vacant chair of President, but our eyes at once turned to that distinguished citizen who has increased the interest in the field of historical literature, that honorable citizen whose private character has been spotless, who is honored by each and all of us—Hon. O. P. Temple. I say he is the only nominee. There was, therefore, the most hearty unanimity in his selection; and I now have to announce that Judge O. P. Temple is the President of this Society, in succession to the late Robert Bonner, of the National Scotch-Irish Society of America, and he is now called upon as the President of this Society to be the presiding officer. Therefore I now move that the honorable gentleman will take the chair, and that he will conduct the meetings from this time forward. All in favor now of Hon. O. P. Temple assuming publicly the office assigned to him will make it known by saying "Aye." I need not ask for the contrary. Judge Temple, you will kindly take the chair, and after you have taken your place of authority our friends will let us have a little music.

Music by the orchestra.

The President:

I now call the Scotch-Irish Congress, by virtue of the authority vested in me, to order. The first business in order is an address of welcome from Hon. Samuel G. Heiskell, Mayor of the city of Knoxville. Is he present?

Judge Logan:

Mr. President, I regret very much to announce that Mr. Heiskell cannot be present. He is engaged even now in defending a prisoner at the courthouse, but he has indicated his readiness to comply with that part of the programme assigned to him at any time this Congress may indicate.

The President:

Then Mr. Heiskell's address will be the first upon the programme for this evening. The next business in order is an address of welcome upon the part of the Chamber of Commerce, which has been

largely instrumental in bringing this Congress to this city, by the honorable President of the Chamber of Commerce, Mr. William B. Lockett.

Hon. W. B. Lockett:

Mr. President, Ladies, and Gentlemen: I can but voice the sentiments of Dr. MacIntosh when he said that it is entirely proper that this organization should hold its convention in our city. Knoxville is Scotch-Irish. Its founder was a Scotch-Irishman. The first visitation to these parts were by the Scotch-Irish. The first Church in our city was a Scotch-Irish Presbyterian. More than one hundred and fifteen years ago a few Scotch-Irish families led the westward march of civilization across the Alleghanies, and settled upon this beautiful plateau overlooking the Tennessee River. It was not long before, in connection with their neighbors, they founded a government of their own, which, through adverse circumstances, did not long survive; but while it did survive it rested and was founded upon a solid rock. We feel honored that the invitation extended by our citizens and the Chamber of Commerce should be accepted. We feel highly honored that this organization should honor our city with the election of one of our most honorable citizens to its highest exalted position. We hope that your visit here will be both profitable and pleasant. When the first visitation of the Scotch-Irish to this city, which was not then a city, took place, they were received by the savage with the arrow and with the bow, whom afterwards they subdued with the sword; but you come here to-day under the white flag of peace. We feel honored that you are meeting in our city, and we hope your convention will be one of pleasure throughout. I thank you, gentlemen.

The President:

Mr. McIlhenny, a prominent citizen of Philadelphia, and long a member of the Scotch-Irish Society, will now make the reply, upon the part of the Scotch-Irish Society, to the address of welcome which has just been delivered.

Mr. McIlhenny:

Mr. President, Ladies and Gentlemen: I have been a member, as your honored President stated, of this Society from the beginning, with the exception of one year, and this is the first occasion upon which I have attempted to speak. I do not know how I will do. I listened with great interest to the address of Mr. Lockett. In

making a reply to his address, I will ask his permission to make a personal explanation. I have had the privilege of spending a great deal of my life in an adjoining State, the State of Georgia; that is the State where my children were born and where our happiest days were spent, and when I come here before a Southern audience I feel that I am not a stranger in a strange land by any means. The Society accepts with pleasure the invitation to hold this meeting in Knoxville, and we feel especially honored in having this noble man, a citizen of yours (Judge Temple), for our President. I would say no book has come out of late years that so thoroughly explains the Scotch-Irish question as the book written by Judge Temple, "The Covenanter, the Cavalier, and the Puritan." Men sometimes talk of these subjects. He knows it. He has told it well, and I want to thank him publicly, in the presence of his fellow-citizens, for that splendid contribution to the history of our race. Before the existence of this Society but little was said about the deeds of our ancestors by writers of history. It is true that Bancroft, Froude, and Lecky did give our race some credit for the part played by the Scotch-Irish in the formation of our great and beneficent republic; but since the organization of this Society, and the appearance of our eight volumes, no writer of history of the United States can afford to pass us by in silence; and, if they should do so, their story of this country's rise and progress would not be complete.

This city has many good things in it. I have been in Knoxville several times before while I lived in Georgia, and I can see its great growth. Dr. MacIntosh said you were specially blessed with your locality and your health. It is said that there are three principal requisites to successful manufacturing. The first requisite is health, and that, I believe, you have here in the highest degree; the next is cheap food, and that I think you have, because the land looks like it, producing in abundance, and, judging from those rains which you are having now, they are the signs from above that the crops will not fail; then, thirdly, cheap fuel, and I know that this is plentiful and cheap. These are the three great requirements of success in making manufacturing centers. You are destined to be a great manufacturing city; and I have no doubt, from what I have seen around here, and my attention has been already attracted, that you will make great progress in that direction. There is no such word as fail; you are bound to become a great manufacturing people, and it helps very much for the Chamber of Commerce and other organizations to call the attention of the people to the great

advantages you possess, and I have no doubt that your worthy President of the Chamber of Commerce, Mr. Lockett, has often done so.

In speaking of our Society, I will say it is nonpolitical and non-sectarian. The Scotch-Irish people occupied a great part in making these United States. They were oppressed on the other side, but here found scope for their energies. They were, and are still, lovers of civil and religious liberty. Up to the time of the organization of this Society very few people understood these things. Even the men who had the blood in their veins, very few of them understood it, but since the organization of this Society numerous papers have been printed and published. Every man that writes history now has to refer to the deeds of the Scotch-Irish, and prior to that time very little had been said about them.

I will now close by thanking the Chamber of Commerce and you, citizens of this fair city, for the cordial welcome you have extended us, and I have not the least doubt that we are going to enjoy our stay here.

President Temple :

Dr. MacIntosh, Vice President General, Gentlemen of the Scotch-Irish Society of America, and ye Fair Ladies who have graced this meeting by your presence: I naturally feel profoundly embarrassed, if not overwhelmed, by the high honor which has been bestowed upon me by my good friends, the Executive Committee of the Scotch-Irish Society of America, by an election to this exalted position, rendered doubly distinguished by the great man who filled it so ably and so acceptably for so many years—the late Robert Bonner, of New York, the first and the only President of the Scotch-Irish Society of America. My first inclination, upon receiving the news of this appointment, was most positively to decline it, because of the consciousness of my own unworthiness; but the honor came to me under such flattering circumstances that I could not well do so; and besides, I remembered that every member of this Society, as well as every member of a community, has a duty to perform to society and to his fellow-men; and hence I finally accepted, but in doing so I had no idea I was elected for more than a year, or I would certainly have declined, and I may do so yet.

There was a time in my life when my voice ran much freer than it does now, when ambition fired my young mind and I delighted in an opportunity to speak; but that time has passed. I seek no

honors now; I desire none in my very heart. I have no ambition except the ambition to be let alone in domestic quietude, and to enjoy myself in my old age as best I can, watching the progress and development of our great country.

An octogenarian has passed the period of restless ambition; even if its object is attained in the prime of mature, vigorous manhood, often it is like the fabled apples of the East—fair and luscious to behold, but turning to bitter ashes on the lips.

During the last two or three years the Scotch-Irish Society has been peculiarly unfortunate. Several of its greatest lights have gone out, and are dimmed forever so far as this world is concerned. Our distinguished President, Robert Bonner, full of years, full of honors, full of good works, has passed away, and left a place which cannot be filled; and that other great man, that other good man who did so much for his fellow-men, the lamented Dr. Hall—he, too, has passed to the great beyond. No member of this Society who ever attended its meetings can fail to remember the impressive presence of that strong, that remarkable man; can fail to recall the fact that in his very presence there was an awful (if I may be permitted to use the expression), an awful sense of goodness upon his part that impressed you more, perhaps, than any other man you ever met. And the efficient colaborer of these strong men, Dr. Bryson, of Huntsville, Ala., who was so active and so earnest in the development of the Scotch-Irish Society, he too has passed away. So there are places here which cannot be filled. But I am gratified and consoled in knowing, and I take pleasure in declaring, that, while these great lights in the Scotch-Irish Society have gone out, the very soul and life of the Scotch-Irish Society from its beginning is still with us to-day in the person of our good and great friend, that other strong and able man, Dr. John S. MacIntosh, of Philadelphia. So we are not without distinguished men yet to lead this Society and cause it to spread and its influence to be felt everywhere. I shall not attempt to tell the part that the Scotch-Irish Society has played in this country, because that is no part of my present duty—my friend Dr. MacIntosh will do that on next Saturday evening—but it is a record of which any people may be proud. That people which constitutes one of the largest parts of the population of these United States; which, at the time of the revolutionary war, was one of the most potent and influential elements in pushing forward the great cause of independence, and after the war, in favor of the establishment of a free and perma-

nent government; that great people which helped to make this nation one of the first upon the face of the globe—that people is still among us, everywhere patient, aggressive, determined; a liberty-loving, a God-loving, and a God-fearing people. There are but few spots in this land where there was a larger element of Scotch-Irish than in the city of Knoxville. You meet them everywhere, and they are among our leading citizens. They do not exist as a distinct race as they once did. The barrier that once separated them from other races and their Church from other Churches has long since been broken down, and the Scotch-Irish, or the Covenanter, race has become widely disseminated through all other Churches and denominations, and we are to-day all more or less Scotch-Irish in all Churches and all denominations.

Music by the orchestra.

The President:

We will next have an address from Dr. John S. MacIntosh, upon the life of the late Robert Bonner, the first and only President of this Society.

Dr. MacIntosh then addressed the Society upon the life of the late Robert Bonner, the first President of the Scotch-Irish Society of America.

The President:

We will now have an address by Dr. Macloskie, on the life of Dr. John Hall.

Dr. Macloskie then addressed the Society upon the life of the late Dr. John Hall.

The President:

This Congress will now stand adjourned until 7:30 P.M. to-day.

At 7:30 P.M., June 7, 1900, the Scotch-Irish Society of America was called to order by the President, Hon. O. P. Temple.

Prayer was then offered by Dr. Woodside, of Pittsburg, Pa.

The President:

I have the honor of introducing to you Hon. Samuel G. Heiskell, Mayor of the city of Knoxville, who will now deliver the address of welcome on behalf of the city of Knoxville.

Hon. Samuel G. Heiskell, Mayor of the city of Knoxville, then delivered the address of welcome on behalf of the city, which is as follows:

Mr. Chairman, Ladies, and Gentlemen: It is unnecessary to tell you that the city of Knoxville is glad that you are meeting in this city, and it is not necessary for me to go into an extended discussion on the Scotch-Irish people. We are all of that blood here in the mountains of East Tennessee, and I am sure that nowhere within the four limits of the great republic could an organization devoted to the perpetuation of the memorials, the traditions, and the history of the Scotch-Irish people be more joyfully received. Nowhere could it be possible to more gladly welcome such a gathering than right here. Mr. Chairman, you know, and we who were born and bred among these everlasting hills all know, that the infusion of foreign blood in East Tennessee is the minimum quantity. Our people came straight in their blood, straight in their heritages, straight in their traditions, straight in their lives, straight in their institutions from the foundation source of this branch of the human race in whose honor we are met here this evening. Why, it is a historical fact that the Scotch-Irish of America planted the first frontier settlement of civilization west of the great Alleghany Mountains. They were the pioneers; they fought the savage, step by step, as they went forward; and they carried the rifle in the one hand and the Bible in the other, and in their brains a picture of a schoolhouse to be created wherever they stopped. The result was that these principles of freedom, of constitutional government, of trial by jury, as the people of this blood moved, step by step, toward the setting sun, and planted the log cabin, erected the schoolhouse, caused the church spire to mount upward—all of those principles were carried and were planted. Now, so far as their achievements in East Tennessee are concerned, Mr. Chairman, this is to be said: Like all mountain people, because they are mountain people, we are devoted to our homes and to our past history. We are proud of our flag, and when a great war was being waged between section and section; when the man from the North fought the man from the South, and families were divided, and father fought against son, and brother against brother; when the black cloud of the horrible civil war held its awful carnage; when men fell on all sides throughout all of that great contest east of the Mississippi River; when the

cannon roared and the crack of musketry was heard; and when the groan of the dying rent the air, and the blood of man found its way into the soil; when women mourned and children were without fathers and brothers; when the home was destroyed, and this awful panorama was passing before the astounded gaze of our people; when the Southland was one vast battlefield—right here from these mountains there went into that conflict thirty thousand men into the Union army and twenty thousand men into the Confederate, and carrying their courage all the way down the line—at Petersburg, at Missionary Ridge, at Nashville, at Gettysburg—there were no braver men that fought beneath the flag of the Confederacy nor the flag of this Union than the men of East Tennessee. These same men were men of Scotch-Irish blood. They knew but one principle. One side might have been right and the other side wrong, or the reverse may have been the case; but that is immaterial, because, so far as their courage and devotion went, these men, right or wrong, were as good citizens and soldiers as this wide world ever saw; and hence it is, ladies and gentlemen, to you who are strangers, I beg to say that I feel that it is not improper, representing this city, composing a very large majority of the descendants of these same men who fought all the way down the line from King's Mountain to the Spanish-American War—it is not improper, I say, to recall to you our local traditions, and to say to you that we join you, heart and soul, in the perpetuation of the great history, the great heroism, of the Scotch-Irish of America, which is handed down to this very hour. Ladies and gentlemen and Mr. Chairman, not only was this true in the great South; but when the Maine was destroyed and the battle cry was heard, from every State, from every county, from every city and every hamlet throughout this great country; when sectional lines had been obliterated; no North, no South, no East, and no West; when a great crime against the sovereignty and the power of America had been committed by the destruction of one of her battle ships, and the government called for volunteers, then once again was recalled that great scene of 1861–65, when more men enlisted right here from this valley than was the apportionment of either National or State volunteers for that war. They went to Santiago, they were at the great battle of Manila, they went everywhere; to-day they are carrying the flag of the republic among the Filipinos. Nowhere have the soldiers of any State done their duty more faithfully than these.

Ladies and gentlemen, a short time ago Admiral George Dewey did the city of Knoxville the honor to visit it. He was received by the population with glad acclaim; a great national hero was here. We received him gladly. He was the man who won the great victory at Manila without the loss of a single American life. I take it that we here in East Tennessee are able to give Admiral George Dewey instruction and information upon the horrors of war. This whole country here was swept by fire, first by the one army, and then by the other; this valley saw more destruction, saw more horror, more loss of property, and more desolation than was seen at Manila. We could give him lessons. We were glad to see him, and proud that he was and is an American citizen. We hailed him as the greatest and most worthy national hero that America had ever produced. Here upon our hills we have rested, Mr. Chairman, for more than a century. Our State was founded in the year 1792. Its growth was slow at first, and we are not large now; but we do claim, and I feel that I can properly say, and ought to say this to our friends—we do claim that in the matter of education, in educational opportunities and institutions, in Churches for the support of religion, in institutions and organizations for the dispensation of charity, in the grandeur of her people, and in everything that goes to make up a high and cultivated city, I feel that I can properly say to you that we claim that our city is behind none. Here we have rested for more than a hundred years; step by step we have grown into a little mountain city; we have made the best use of our opportunities; we have done the best that we could. The land all around us for twenty-five miles is bedded with great mineral wealth. It does not need the eye of a prophet to foretell the fact that it will only be a short time until the factory and the furnace will be all over this broad land; the whistle will be heard making sweet and beautiful music from one end of the Valley of East Tennessee to the other, and when this is done it will be the achievements of that race to which you belong. What we have done in the past is the achievement of that race. We have never lost constitutional government or personal freedom; we never lost trial by jury or the *habeas corpus*.

As the representative of these people, I want to say that we are glad to see you. We hope that your visit will be pleasant; we hope that your organization will have an entertaining and a profitable session, and that when you leave us to go to your homes; and that hereafter, whatever city you may visit, though you go to the

great cities of the North and East or to the Metropolis of the West—wherever you may go, however large your institution may grow, we certainly hope that, away down in your hearts, you will look back to the mountain city upon the banks of the beautiful Tennessee River, and be able to say, sincerely and truly, that you are glad that you once visited the metropolis of East Tennessee.

Dr. MacIntosh:

Your Honor will permit me to assure him of our great appreciation—first, because of his presence with us this evening; and, secondly, for his eloquent and inspiring welcome.

Instrumental music by Miss Rosalie Gaut.

The President:

I have the pleasure of announcing that we shall now have an address by Mr. Joshua W. Caldwell, upon "Four Scotch-Irishmen." That is the title. I wish to remark, before introducing Mr. Caldwell, that he is a native of this city. He is a lawyer by profession, and full of business; that, young as he is, he is already the author of two books, the "Constitutional History of Tennessee" and the "Bench and Bar of Tennessee." He is the author of a number of magazine articles, and has delivered a number of literary addresses, I suppose on an average of not more than two a week. He has certainly already delivered one this week. I take great pleasure, therefore, in introducing to you Mr. Caldwell, and he will speak upon the subject I have just mentioned.

Mr. Caldwell:

I am obliged to the President for his kindly remarks about me.

Mr. Caldwell then read a paper on "Four Scotch-Irishmen."

Solo by Mrs. John Lamar Meek.

The President:

We will now have an address by Rev. Dr. G. Macloskie, of Princeton.

The meeting then adjourned till 10 A.M. June 8, 1900.

MORNING SESSION.

SECOND DAY, Friday, June 8, 1900, 10 A.M.

The President :

This Congress will come to order, and we will have a prayer by Rev. T. M. Lowry, of the Third Presbyterian Church, of Knoxville, Tenn.

Rev. T. M. Lowry, pastor of the Third Presbyterian Church, of Knoxville, then offered prayer.

The Vice President :

I wish to state that the business meeting of the Society will be held this afternoon at 2:30. All members whose subscriptions are paid up to date are members of that business meeting, and are entitled not only to confer, but also to vote on the various measures that may be presented here.

The President :

I now have the honor of introducing to you Rev. Dr. Park, one of the oldest—indeed, the father—of the ministers of the gospel in Knoxville, venerable for his services in the Church and venerable for his age and good works, fifty-four years a minister of the Presbyterian Church, and now in his thirty-fifth year as pastor of the First Presbyterian Church of this city.

Rev. Dr. James Park then read a paper.

The Vice President :

We wish to thank Dr. Park for his most able paper, and assure him that we appreciate what he has had to say.

Solo : “Bonnie Sweet Bessie,” by Miss Mooney.

The President :

We have an address promised by Dr. Duncan, D.D., of the Church Street Methodist Episcopal Church, South, but I do not see him present; I don't think he is present. We can employ the time by using it in the admission of such parties as members to this Society as wish to become members. The names of such parties as desire to become members will now be presented to the meeting by Judge Logan.

Judge Logan :

I have to present the names of Mrs. Rebecca Davis, Mrs. Allie Roberts, Mrs. James Anderson, Mr. W. B. Lockett, Mr. Wm. Clot-

worthy, Mr. B. R. Strong, Mr. J. W. Caldwell, Mr. E. E. McMillan, Dr. T. M. Lowry, Mrs. L. D. Tyson, Mr. A. L. Maxwell, Dr. C. W. Dabney, Jr., John G. Newman, of Maryville, and Mr. L. D. Ross.

Dr. Macloskie :

I move that we admit these parties as members of the Society.

The Vice President:

I second the motion.

The President :

It is moved and seconded that the persons named be admitted, or elected, as members of the Scotch-Irish Society. All who are in favor of that motion will make it known by saying "Aye;" the contrary, "No."

The election of the above-named persons as members of the Scotch-Irish Society was by unanimous vote of the Society.

Judge Logan :

I have two more names, Mr. and Mrs. J. W. S. Frierson, whom I propose for membership to this Society.

The Vice President:

I second the motion.

The President :

You have heard the motion.

The motion was carried.

Dr. MacIntosh :

If there is no other business to come up, I will take up a little time. I have a list of members deceased since our last Congress was held. I shall simply content myself with reading over the list. There have been a number of distinguished members who have passed away.

Here he called over the names of some of the prominent members who had died since the last meeting.

The President:

We will now hear from Dr. Shaw as to Col. Herron.

Dr. Shaw:

Mr. President, Ladies, and Gentlemen: I feel somewhat humbled at being called on to address you to speak of a worthy friend who

has departed this life; but as I am the other living life member of Pittsburg—Mr. William A. Herron and I being the two—I am called on to speak of him. He died May 6, 1900, after an illness of but a few hours. He was able to attend to business, and was at his place of business on May 4. He was started out in his first work as a clerk in one of the dry goods establishments of Pittsburg at about fifteen years of age. He was there for a few years, when, his health failing, he thought he would try some other work, so that he would be out of doors more. He became associated with his father in the coal business. In 1846 he connected himself with William H. Brown, called for years “Coal King of Pennsylvania;” and for some years he continued in that business, when his health failed again, and he went away for two years, returning in good health and associating himself with others in the coal-mining business on the upper Monongahela river. He became interested in the iron mills and copper mills and other establishments. He was interested in the banking business for a number of years, and was, I think, an officer in one or two banks at the time of his death. He was a good man. He was interested in every good work. He was connected with the Western Pennsylvania Hospital for the Insane as one of the officers. He was connected with this Society as one of the Vice Presidents. He was interested in the Institute for the Blind, and was President of its Board of Trustees. I might go on to say that he was interested in most any good work. Herron Hill is called after him, and he lived there for a long time. He owned property there up to the time of his death.

Judge Logan :

A little incident occurred here at the conclusion of Dr. Park's address. The young lady who gave us a beautiful song a little while ago, Miss Mooney, says that she is the great-granddaughter of the Hezekiah Baleh mentioned in Dr. Park's paper.

The President:

Mr. C. C. Howell has tendered to us the use of his cars for a trip around the city at any time the Society may deem proper to go.

The Vice President :

I think, Mr. Chairman, to-morrow evening would be a good time to take advantage of Mr. Howell's hospitality.

The President:

Then we will all meet here to-morrow evening, say at 3:30, to take an excursion around the city on the cars of Mr. Howell.

The President :

This Congress will then stand adjourned until to-morrow morning at 10:30. You all understand, of course, that there is to be a reception in this hall to-night, beginning at 7:30, and you are all cordially invited to be present and enjoy yourselves. Light refreshments will be served.

MORNING SESSION.

THIRD DAY, Saturday, June 9, 1900, 10 A.M.

The Society was called to order by President Temple.

Prayer was offered by Rev. Robert Park, of Pennsylvania.

The President :

The first address for this morning is that of Dr. R. R. Southerland. He is present, and will now address you. I am not able to give you his subject.

Dr. R. R. Southerland then read a paper.

Dr. MacIntosh then made a statement in regard to the organization of the Scotch-Irish Society of America—its purposes and rules.

The President :

We will now have an address by Dr. Woodside, of Pennsylvania.

Dr. Woodside then read a paper.

Mr. Strong, one of the newly elected members, called on the President to know what were the requirements in order to become a member, the cost of initiation, etc.

Dr. McIntosh then informed Mr. Strong as to the requirements for membership.

Judge Logan :

I have to propose the names of Col. A. H. Nave, Mr. R. M. Rhea, Rev. John B. Creswell, Mrs. M. L. Patterson, and Lieut. McIntyre, of Knoxville, as members of this Society; also the name of Rev. Robert Park, of Pittsburg, Pa.

The motion to elect the above parties as members of the Scotch-Irish Society of America was seconded by Dr. MacIn-

tosh, and, on being put to the meeting by President Temple, was unanimously carried, said above-named persons being declared elected members of the Scotch-Irish Society of America.

The President:

It is understood that we will meet in front of this building at 3:30 to take the car ride suggested on yesterday. The meeting will now stand adjourned to 7:30 this evening.

EVENING SESSION.

SATURDAY, June 9, 1900, 7:30 P.M.

The Congress was called to order by the President.

Prayer was offered by Rev. Dr. Lowry, of Knoxville.

Dr. MacIntosh then explained to the meeting that the proceedings of the Society would be published in book form, and would be sold at the actual cost of publication to members, as had heretofore been the practice.

The President:

I now have the pleasure of introducing Dr. John S. MacIntosh, of Philadelphia, who will address you upon the subject of "The Debt the Nation Owes to the Scotch-Irish," and from his previous remarks I do not deem it necessary for me to say to you that you may justly expect a rich treat.

Dr. MacIntosh then read a paper upon "The Debt the Nation Owes to the Scotch-Irish."

The President:

Services will be held at the Market Hall to-morrow night at 7:30, at which time Dr. MacIntosh will preach, and I urge you all to hear him.

The following resolution was then read and adopted, with an amendment that it should include the name of Mrs. W. O. Rhode, who had delighted the audience with her music:

RESOLUTION OF THANKS.

The Scotch-Irish Society would close its Ninth Congress with heartfelt thanks to the very many citizens of Knoxville whose wise arrangements and generosity have largely contributed to its success.

We are grateful in a special manner:

To his Honor, the Mayor, S. G. Heiskell, and to the President of the Chamber of Commerce, W. B. Lockett, Esq., for the able and

cordial addresses of welcome which they gave us on behalf of the varied interests of their charming and prosperous city.

To Hon. O. P. Temple, Hon. S. T. Logan, Maj. J. W. S. Frierson, Mr. C. E. Lucky, Mr. James Anderson, Mr. R. M. Rhea, Mr. B. R. Strong, and the other members of the local committees, to whose labors we are indebted for the great privilege of being able to assemble in this place.

To the Ladies' Committee, Mrs. L. D. Tyson, Mrs. J. Y. Johnston, Mrs. J. W. Caldwell, Mrs. E. G. McClung, Mrs. Sue Barton, Mrs. J. W. S. Frierson, Mrs. Samuel McKinney, Mrs. Charlton Brooke, Mrs. J. L. Meek, Miss Birdie Carter, Miss Temple, Miss Rosalie Gaut, Mrs. W. B. Lockett, Miss Georgia Mooney, Mrs. C. P. Garrett, and many others of the fair sex, who by their personal attentions and public hospitality, and some by their musical skill, have imparted a unique charm to our visit to the romantic Valley of East Tennessee.

To the clergymen of the different Christian denominations who have opened our meetings with devotional exercises, and who by their attendance and courtesies have signified their approval of the historical mission in which our Society is engaged.

To the gentlemen of the press for accurate reports and friendly editorials toward this Society, in its efforts to perpetuate the memories and to stimulate the better aim of our race, and to make Scotch-Irishmen prove themselves in the future, as they have in the past, good Americans.

To the Knoxville Traction Company, through Superintendent Howell, for a delightful excursion through the city and an opportunity of inspecting its manufacturing, charitable, and educational institutions.

Over and above all, we render our humble thanks to God, who rules over all nations, and who has answered the efforts and prayers of many in our Society, some of them already fallen asleep, by bringing into unity all sections of this great American people, and by strengthening the bonds of unity between this and other Christian nations, and who has thus encouraged our hopes that our beloved America is to be a messenger of the highest civilization to all mankind.

A vote of thanks was then tendered unanimously, by the meeting, to Dr. John MacIntosh for his efforts in behalf of the Congress.

The President :

I think we should tender our appreciation to those visitors who are among us, and who have come so far to be present at this meeting.

On motion, this motion was unanimously carried.

A solo was then heard from Mrs. W. O. Rhode; also a violin solo by Prof. Garrett.

The President :

The exercises of the evening will now close by a prayer and benediction by Dr. Bachman, after which this Society will stand adjourned *sine die*.

Prayer was then offered by Dr. Bachman.

LOCAL COMMITTEES.

EXECUTIVE COMMITTEE.

S. T. LOGAN, *Chairman*; R. M. RHEA,
JAMES ANDERSON, C. E. LUCKY,
J. W. S. FRIERSON, W. B. LOCKETT,
PRESIDENT O. P. TEMPLE.

FINANCE COMMITTEE.

H. W. HALL, *Chairman*; E. E. McMILLAN.

TRANSPORTATION COMMITTEE.

J. L. MEEK, *Chairman*; ED COYKENDALL, T. H. HEALD.

PRESS COMMITTEE.

S. L. SLOVER, *Chairman*; R. H. HART, W. H. KEPHART.

RECEPTION AND ENTERTAINMENT COMMITTEE.

C. C. HOWELL, *Chairman*; G. F. MILTON,
B. R. STRONG, R. W. AUSTIN,
J. T. WILDER, GEORGE H. FREEMAN.

MUSIC COMMITTEE.

MRS. J. L. MEEK, *Chairman*; MISS GEORGIA MOONEY,
MISS BIRDIE CARTER, MISS SAXTON.

DECORATION COMMITTEE.

MRS. C. J. McCLUNG, *Chairman*; MISS MARY LOGAN,
MRS. W. B. LOCKETT, MISS MAY ARMSTRONG,
MRS. SUE BARTON, MISS MARY WILSON,
MRS. E. S. McCLUNG, MISS FANNIE TILLMAN,
MRS. SAM McKINNEY, MISS MARY TEMPLE,
MRS. J. G. JOHNSON, MRS. J. W. SNEED,
MRS. H. W. LYNN, MRS. JOHN WILLIAMS.

LADIES COÖPERATIVE EXECUTIVE COMMITTEE.

MRS. L. D. TYSON, *Chairman*; MRS. J. W. S. FRIERSON,
MRS. J. W. CALDWELL, MRS. S. McKINNEY,
MRS. CHARLTON BROOK.

DECORATION COMMITTEE.

MRS. J. Y. JOHNSON, *Chairman*; MRS. J. W. WILLIAMS,
MRS. W. B. LOCKETT, MISS MARY WILSON,
MRS. DANIEL BRISCOE, MISS FANNIE TILLMAN,
MRS. BARTON, MISS MARY LOGAN,
MRS. E. S. McCLUNG, MISS MAY ARMSTRONG,
MRS. H. W. LINN, MRS. SAM McNUTT,
MRS. J. W. GREEN, MRS. MARY LUCKY,
MRS. J. W. SNEED, MRS. LUCY RHEA.

IMPORTANT RESOLUTIONS, REPRINTED.

THE committee appointed by the President to report on methods to increase the efficiency and to enlarge the membership of the Society would respectfully report that your committee met at the call of the Chairman, Col. Keatley, and considered in detail the suggestions of Dr. MacIntosh on membership and other allied topics, and now recommend:

1. That the present members of our national Society be reminded of the obligation resting upon them individually to interest their respective friends in our organization, and to induce all of them who are members of our race to join our Society.

2. That State Secretaries, wherever active and specially qualified men can be found, be appointed; that to these State Secretaries be assigned, in conjunction with the State Vice Presidents, the duty of collecting in each State the history and memorials of our people, the enlargement of our constituency, the nomination of eligible and desirable persons for election to membership, and especially of informing the press of the different States in regard to our Society and its movements and of so utilizing the press that paragraphs and items of interest regarding our race and our organization may regularly and frequently appear.

3. That in colleges, seminaries, and academies College Secretaries be sought out and appointed, who shall search the lists of alumni and students to find out the Scotch-Irish who have been and are in these institutions, who shall enlist the attention of all other Scotch-Irish fellow-students, and who shall strive to associate them in some active way with our Society.

4. That State Societies, where existing, be requested to secure good delegations for our annual meetings, and have these appointed at least two months before each Congress, so that their names may be in good time forwarded to the Secretary of the Society.

5. That we approve and adopt a system of selecting and nominating to membership eligible and desirable members of our Scotch-Irish folk, who shall be informed of their nomination and requested to state whether they will accept such nomination; and who, after thus accepting, shall be enrolled upon our lists upon the usual conditions. Names of persons to be thus nominated may be sent to any State Vice President, State Secretary, or any member of the Executive

Committee, who shall in turn send them to the Vice President General. Such nominations may be made by any duly qualified member of our Society.

Supporting these resolutions, Dr. MacIntosh said :

It is necessary, Mr. President and gentlemen, that we shall give at this time earnest attention to the present condition and interests of our Society, and it is highly desirable that some action be taken with the view of keeping up the interest in our Society, prosecuting its great designs, enlarging our membership, and securing the rapidly disappearing memories of the older members of our race, and trying to draw forth from their hiding places important records which I have, during this past year of my official connection with the Society, learned are actually in existence. A great many things may be done by us, Mr. President and gentlemen, without any great personal inconvenience and without any expense to the Society. We are all busy men, more or less public men, and occasions of business and professional life call us here and there during the course of the year. It is entirely within our province to speak of and urge the claims of our Society upon the numerous great persons of our race. I had, until within a year or two, been largely possessed with the idea that our American newspaper power was unlimited; that if we got items into a newspaper we got them before everybody. To my perfect amazement, I might almost say consternation, I have discovered that, in spite of the fact that during each twelve months we have made more or less frequent statements to the public through some twenty-five hundred or three thousand of the journals of the country, there are at every point in the land intelligent men and women, reading newspapers daily and magazines monthly and books constantly, who do not know that they are themselves of this race and that this Society is in existence. Now let me give you an illustration from my own personal experience: Public duties called me to Detroit in the month of March of this year. With the exception of one single member, so far as I know, in that city, a personal friend of my own, who had come to know of this Society through our correspondence, there were not two other persons in that city who knew anything about our organization. I took occasion to refer to it, and the consequence was that one leading Scotchman of that city requested me to make a nomination for membership, which I have done this day; and Dr. Radcliffe has now become one of our members, and will, I doubt not, become an effi-

cient missionary in our cause. Take another: Col. Robert E. Patterson, my neighbor in Philadelphia, an intimate friend living across the street from me, supposing himself to be posted in all matters connected with our race, did not know that there was a national Society. He had heard of the State Society, but had not learned of this, though our Philadelphia papers are supplied two or three times a month with little paragraphs. So you see we are required to do personal work among our own personal circles of friends. That is one of the most effective ways of increasing our membership, and I think we should consider the advisability of getting in our respective States not only Vice Presidents for the States, but also State Secretaries. Now, in those States where there are State Secretaries very important work has been done during the past year. I think we should organize a Newspaper Committee. We have already one in our ranks, notably in the person of our President, to whom the newspaper world of this continent looks up with so much confidence and respect. We have in our circle a considerable number of influential men. Now, there might, and I think ought to, be a Newspaper Committee organized, who should strive to secure in each of our States, cities, and towns, and place on the staff of some one or other leading daily papers and weekly papers, a person who would receive paragraphs and information from time to time, and enlarge a little upon it, perhaps, and write a few "sticks," and put them in as a leader. That might influence public opinion and inform the immediate readers of these journals of what we are doing.

The next point is this: I am called upon frequently to go to our colleges, schools, academies, and seminaries, and as I go round I find in every one of them, either as teacher or scholar, some member of our race. In these colleges there should be looked out some one—I should prefer a student—who would hunt up a list of the graduates and find out the Scotch-Irish who have been in the college and who are now in the college, and try to furnish us with the information thus obtained. In this way we shall discover, to our great amazement and delight, that many of the lawyers, doctors, journalists, engineers, and the skilled laborers of the country are Scotch-Irish; probably one in five of the working brains in this whole land belong to our race.

I think we ought to do another thing: One of the societies with which I am connected, and in whose work I take some little share, "The American Society of Political Economy and Social Science," adopted this rule at its beginning: That, in addition to the members

who were proposed and elected, we should look out in each locality for desirable men and women, those who are interesting themselves in economic and social subjects, and nominate them for membership, and then write to them, sending them a circular which we draw up very carefully, saying: "*Sir, or Madam*: You have been unanimously proposed and nominated for membership in our society. We should be very glad to enroll you among our members. Will you be kind enough to fill up the accompanying slip, if you desire to have your name enrolled regularly upon our list of members, and forward with the membership fee of \$5." In that way, Mr. President and gentlemen, we have in a very few years made the membership of our society the largest, or almost the largest—I do not know whether the "American Society for the Propagation of Science" is larger than that, but we have made our society one of the largest in numbers in the entire land.

OLIVER PERRY TEMPLE.

PRESIDENT OF THE SCOTCH-IRISH SOCIETY, 1900-1901.

THOMAS TEMPLE, the remote paternal ancestor of the subject of this sketch, of Heytesbury, Wiltshire, England, died about 1593, leaving ten children. Among his grandsons were, it is believed, William Temple, of Coombs Lane, Parish of Atworth or Bradford-on-Avon, the ancestor of the Temples of Chester County, Pa., and of William Temple of Tithing Wick, the ancestor of the Virginia family of Temples. William, of Coombs Lane, was the father of Thomas Temple, who was born in England in 1694, and was living in Chester County, Pa., in 1721, and died in 1775. Maj. Temple, one of his sons, the grandfather of the subject of this sketch, was born in Pennsylvania in 1736. He married Mary Kennedy, of Pennsylvania, and in 1766 they moved to Mecklenburg, N. C., where he lived at the time of the battle of King's Mountain, in which he took part. In 1786 he moved to Greene County, Tenn., and settled not far from Greeneville, near the future site of Greeneville College. Maj. Temple had five sons and one daughter. The family became prominent in Greene County, as well because of its property as by reason of its virtues. James Temple, who was born in North Carolina and who intermarried with Mary Craig, was the father of Oliver P. Temple.

Mary Craig was born in South Carolina and was the daughter of Capt. Samuel Craig and Jane Innes Burns. The latter was the daughter of John Burns and Mary McCoy, natives of Scotland, who emigrated to South Carolina sometime before the American revolution. John Burns was a soldier in the revolution.

Samuel Craig served for six years as captain in the revolution in the Continental line from Pennsylvania. After the close of the war he moved to South Carolina, from which State, after his marriage with Jane Innes Burns, he moved to Greene County, Tenn., about 1790. He belonged to the large Craig family, which sometime before the revolution came over from Ireland and settled in a body not far from Easton, Pa., forming what was called the "Irish Settlement." This family was prominent at that early day, as many of its descendants have been ever since. One of them was a colonel in the war for independence, one a major, and five of them were captains. One of these five was Samuel Craig, the grandfather of Oliver P. Temple. The latter was born in Greene County, Tenn., near Greeneville College, January 27, 1820. After attending the old field schools in the neighborhood until he was fourteen or fifteen years of age, he entered Greene-

ville College, then Tusculum College, and finally Washington College, all in East Tennessee, from the latter of which he was graduated in 1844.

In September, 1846, he was licensed to practice law, having studied in the office of Robert J. McKinney, afterwards an eminent member of the supreme court of the State. In 1847, ten months after obtaining his law license, at the age of twenty-seven, he became a Whig candidate for Congress against Andrew Johnson, and after a heated canvass of three weeks, the usual majority of Mr. Johnson in the district was reduced from about 1,500 to 314 votes.

In 1848 Mr. Temple moved to Knoxville, where he became the partner in the practice of law with the Hon. William H. Sneed, one of the ablest lawyers of his day. In 1850, in conjunction with Col. Charles S. Todd, of Kentucky, and Hon. Robert B. Campbell, of South Carolina, he was appointed by President Fillmore, under a special Act of Congress, a Commissioner to visit the Indian tribes in the territories then recently acquired from Mexico, to inquire into their wants and complaints, and negotiate treaties and conciliate them by presents. In 1851 he was married to Miss Scotia C. Hume, daughter of David Hume and Eliza Saunderson, his wife, both natives of Scotland. In 1860 he served as Elector on the presidential ticket of Bell and Everett, and cast his vote for them in the Electoral College. In November of that year he made the first Union speech delivered in Tennessee after the election of Mr. Lincoln. During the exciting times of 1861 he was prominent as a Union leader and speaker, and remained true to the Union throughout the civil war.

In July, 1866, Mr. Temple was appointed Chancellor of the Chancery Division in which he lived; and by virtue of this appointment and a subsequent election, he held this office for twelve years. In 1874, by virtue of an appointment by President Grant, he was a visitor at the Military Academy of West Point. In 1881-85 he was postmaster at Knoxville. In 1885 he retired from the bar and all active duties. In 1897 he published a book entitled "The Covenanter, the Cavalier, and the Puritan," and in October, 1899, when within four months of eighty, he published a history entitled "East Tennessee and the Civil War." He has another work on the same subject within three months of completion, but its publication in his lifetime, or at all, is problematical.

In addition to the foregoing, Mr. Temple has been a trustee of the University of Tennessee for forty-five years.

PART II.

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

O. P. TEMPLE,

JOHN S. MACINTOSH,

JOHN McILHENNY,

Publishing Committee.



FOUR SCOTCH-IRISHMEN.

BY JOSHUA W. CALDWELL, KNOXVILLE, TENN.

A NEW historian of Tennessee has written, with an enthusiasm that may be somewhat excessive, that from 1830 to 1850 Tennessee almost ruled the United States. I do not quite insist upon this claim; but it is certainly true that during the greater part of the period indicated there was no State in the Union, not even New York, that exerted more influence in Federal politics than Tennessee. It happened that this State was the leader in the democratic movement in this country that was first manifest about the beginning of the second quarter of the nineteenth century. Historians of large vision treat this movement as part of the great popular upheaval which at that time swept across Europe, threatening disaster to all established institutions, and no doubt the connection is real. But my purposes do not require that I should seek anything beyond the American causes.

The makers of American constitutions of the eighteenth century lacked faith in the untried ability of the people to govern themselves. Of this there could hardly be stronger proof than the creation of the electoral college by the Federal Constitution. Limitations of the elective franchises were common to the earliest State Constitutions, and the Constitution-makers were reluctant to allow the people to elect their own officers. Hamilton did not speak for himself alone, but as the representative of a strong body of conservative opinion. The earlier State Constitutions of the West were not free from this influence. Mr. Jefferson said that the Tennessee Constitution of 1796 was the most democratic of the State Constitutions; and yet it provided a property qualification for voting and for holding office, and withheld from the people the power of electing any officers except the Governor and members of the Legislature. Judges, State's attorneys, and even justices of the peace, were appointed, and not elected.

Tradition and precedent were more potent in the older States than in the new; and as Tennessee made distinct advances toward a genuine Americanism, so it is true generally that in the Constitutions of the States that were afterwards admitted there was a steady pro-

gression in the same direction. But it was for many years slow, hesitating, and timid.

About the year 1825 the public opinion of Tennessee began to demand a new and more democratic Constitution, and in the year 1834 this demand prevailed. The new Constitution was thoroughly American, and was as well constructed and as satisfactory as any instrument of the kind that had then been promulgated in this country. It removed the property qualifications for suffrage and office-holding, gave to the people the right to elect nearly all officers, and provided a just and equitable method of taxation.

This Constitution was one of the first and most valuable results of the new democratic spirit which was rising throughout the country. The West led the way toward the thorough Americanizing of our institutions, toward the full establishment of the rights of the people. It was the birthplace of individualism. There first the people realized and declared their ability to stand alone and to manage their own affairs. Kentucky was the oldest of the Western States, and Tennessee came next. Each of these States had its great and predominant man. Kentucky had Clay, and Tennessee Andrew Jackson. It happened that Clay was a Conservative, and that early in the fourth decade of the century he became distinctively identified with the new Whig party, which was looked upon as inheriting in a measure the policies of the Federalists, more because it opposed the Democratic party than because it avowed Federalist principles. For these general reasons, and because Andrew Jackson was a Tennessean, the State of Tennessee became the leader in the democratic movement.

Jackson was essentially a product of the new conditions. He never ceased to be a frontiersman. He had none of Clay's conservatism or compromise. He was the typical Westerner, representative in the highest degree of the individualism and the independence of that section. In everything he was a radical. The new generation, which had no regard for precedent, no knowledge of tradition, which hated Federalism and demanded a new order at Washington, instinctively turned to him as its leader, and throughout his political life gave him loyal support. Ultimately he became strong in the East, but the origin and the strength of his popularity were in the West. We may not say that Jackson alone gave direction to the course of events in Tennessee. No doubt a chief cause of his strength was the fact that he was thoroughly in accord with the prevailing sentiment. Tennessee was the center of the new life of

the republic, and produced at this time many strong men who, being in sympathy with the people, attained high place and power, and won for her an unsurpassed importance as a political factor in the fourth and fifth decades of the century. But if at this time, when Tennessee was doing so much to shape the destinies of the republic, she had many great men, there were four who were conspicuous above all others, and who as rival leaders, two against two, fill the largest places in her history. To these four men, and to the great and dramatic political struggle in which they engaged, I ask your attention, both on account of the intrinsic interest of the subject and because all four were Scotch-Irishmen.

It is necessary for me to tax your patience a little further with historical detail.

Tennessee was admitted into the Union June 1, 1796. But before that date, for some months, she had treated herself as being a State, having established her government in all its branches and elected United States Senators.

Mr. Jefferson was now being brought forward as a candidate for the Presidency, as the representative of the Democratic-Republican party. Tennessee was more than suspected of leaning toward Jeffersonian principles, and therefore the Federalists, as far as was safe, opposed and delayed her admission. In the popular branch of Congress the resistance was feeble, but in the Senate it was formidable, and Tennessee became largely indebted to Aaron Burr for earnest and effective championship of her cause.

The new State met all the expectations of the Jeffersonians. In every presidential election, from 1796 to 1832 inclusive, its electoral vote was cast for the Democratic-Republican candidate. In 1824 John Quincy Adams received only 216 votes in the State, and in 1828 only 2,240. In 1832 Mr. Clay's vote was 1,436, and Jackson's 28,740. These figures show the absence of serious opposition to the Democratic party in the State. It is true also that there was a large stay-at-home vote; for in 1836 Van Buren, the Democratic candidate for President, although defeated in the State, received 26,120 votes, while the aggregate vote in opposition was almost 36,000. Not only did Van Buren lose the State in 1836, but in 1840 Harrison carried it by 12,000 majority, and in every succeeding presidential election until 1856 the State gave a Whig majority.

The change occurred in 1835. Why was it that the Democratic party, so long and so completely dominant, lost its power? In the year 1835 culminated a strenuous and momentous contest, in which

the leaders were the four men of whom I wish to speak—viz., Andrew Jackson and James K. Polk on the one side, and Hugh Lawson White and John Bell on the other—four men, and four Scotch-Irishmen, not equaled in ability by any other four men in public life, at any time, in any one State in the Union. All were candidates at different times for the presidency, and two were elected; and I believe that in mental capacity the two who were defeated were superior to either of those who were successful.

From 1815 to 1835 the political vocabulary of Tennessee consisted of one word—Jackson. Andrew Jackson held office in the territory south of the Ohio, and when that territory became the State of Tennessee he was its first representative in the Lower House of Congress. He was twice elected United States Senator before 1825, was a judge of the highest court in the State, and was major general of militia before he entered the army of the United States.

The battle of New Orleans made him the popular hero of all the Western and Southern country, and everywhere he was recognized as a man who would and must lead. He was the embodiment of personal force. The West adored him, but the East disliked and feared him. His fierce temper and his harsh methods, especially in Florida, were exaggerated to his great discredit in the older parts of the country. But from about the year 1820 there was an organized Jackson propaganda, with its headquarters in Tennessee, which incessantly and strenuously labored to make its hero President. At its head was Judge John Overton, of Nashville.

It first encountered opposition in Tennessee in 1823. In that year John Williams, who was United States Senator, sought reelection. He had been a colonel in the United States army, and had led his regiment with conspicuous valor at the battle of the Horseshoe. He had been an acceptable Senator, and everything indicated his reelection. But the Jackson men demanded that he pledge himself to support their candidate for the presidency. This he declined to do, having already declared himself for Mr. Crawford. The Jackson propaganda, failing to find any one else who could defeat him, brought forward, and not without difficulty elected, its great leader. Among the members of the Legislature who voted for Williams against Jackson was Davy Crockett, who afterwards was the first prominent man in the State to declare himself a Whig. In this contest were sown the first seeds of a political revolution. It was thirteen years before they germinated. In 1824 Jackson was defeated for the presidency, but in 1828 he was elected.

Meanwhile the other actors in our drama had come upon the stage. Of Polk I shall not have much to say, because, although a man of the highest character and of extraordinary ability, he was always, in a sense, under Jackson's shadow. His family name originally was Pollock, but was gradually abbreviated to its present form. The family had been part of the Covenanter immigration to this country from the North of Ireland, and, before the revolution, was established on the western frontier of North Carolina. It was honorably connected with the early patriotic movements in that colony, and furnished a number of gallant soldiers in the war for independence. James K. Polk was born in Mecklenburg County, N. C., November 2, 1795. His immediate family came to Tennessee in 1806, but he was educated at Chapel Hill, where he graduated in 1818. In 1825 he was elected to Congress from Tennessee, his home being in Maury County. He served in the House of Representatives continuously till 1839.

Hugh Lawson White, the son of Gen. James White, the founder of Knoxville, and a Scotch-Irishman, was born in Iredell County, N. C., October 30, 1773. In 1801, at the age of twenty-eight, he was elected a judge of the highest court in Tennessee. Thereafter he was three times in the State Senate, was United States District Attorney, again a judge, commissioner under the Florida treaty with Spain, and, from 1812 to 1827, was President of the Bank of Tennessee at Knoxville. This bank was almost the only one in the South that weathered the financial storms that followed the war of 1812, and did not suspend specie payment. I regard Judge White as the ablest financier that the South has ever sent to the Congress of the United States. Henry S. Foote says of him: "Some of his most elaborate speeches in the Senate upon important questions of finance are, perhaps, as valuable specimens of politico-economical discussion as can anywhere be found."

In 1825 Andrew Jackson, having been elected to the Senate in 1823, as we have seen, resigned, and Judge White was elected to his place, and served continuously for fifteen years, being at one time President *pro tempore* of that body.

John Bell was born near Nashville, Tenn., February 15, 1797. His father, Samuel Bell, was one of the pioneers of Tennessee. His mother, whose maiden name was Edmiston, was a native of Virginia, descended from a worthy Scotch-Irish ancestry. John Bell was educated at the University of Nashville, graduating in 1814. Three years later he was elected to the Legislature, but, declining

reëlection, wisely remained out of politics, and devoted the next ten years to the practice of law and to careful general reading. In 1827 he became a candidate for Congress, in the Nashville District, against Felix Grundy. At that time there was, except Andrew Jackson, no more distinguished man in Tennessee than Mr. Grundy. In Kentucky, where he had been reared, he had been Chief Justice of the Supreme Court, and in the Legislature had shown himself no unworthy rival of Henry Clay as an orator and as a debater. Coming to Tennessee in 1807, he was elected to Congress in 1811 and in 1813, and advocated the war of 1812 with such fervor and ability that the Federalists charged that the war was caused by the firm of "Madison, Grundy, and the Devil." In the congressional election of 1827 Andrew Jackson was the outspoken advocate of Grundy against Bell. The result of the election caused the most profound astonishment. Bell was successful, and continued for fourteen years to represent the Nashville District. This election produced, eventually, the most important results.

Henceforth we must follow our four heroes collectively. In 1828, then, Jackson became President, White was in the Senate, and Bell and Polk were in the House of Representatives. I have already shown that White was at one time President *pro tempore* of the Senate, and, as indicating the standing of the others, I call attention to the fact that Bell was elected once, and Polk twice, Speaker of the House.

That was a time of many honors for Tennessee and for the Scotch-Irish. In 1828 and in 1832 Polk, White, and Bell were all supporters of Jackson. White was one of the most intimate of Jackson's friends, and, I think, the wisest and most valuable counselor he ever had. In the two important matters of finance and Indian affairs he was unquestionably the best-informed and most capable man in the Senate.

As early as 1831, or certainly by the time of Jackson's second election, there was a distinct sentiment, especially in Tennessee, in favor of White as Jackson's successor. But Jackson the Absolute had already selected his successor—viz., Martin Van Buren, the most skillful politician that ever held the presidency. He had manipulated New York for Jackson, and had manifested to his imperative chief an unfailing subserviency that demanded the largest rewards. It is probable that Jackson felt that, with Van Buren as President, his own administration practically would be extended.

At this time all four of my characters were conspicuous in na-

tional politics. The Federalist party was dead and its successor was not yet born, so that there were really no party lines anywhere. In Tennessee there had never been, up to this time, any division into parties, but politics had been entirely personal. For fifteen years Jackson had been the sun around which all lesser luminaries revolved. It had been high treason not to support him. Nevertheless the unanimity had been more apparent than real. Men differed in opinion on public questions, and the imperiousness of Jackson's methods continually begat enemies. Times were now ripe for revolt. The influences that led to the establishment of the Whig party were at work throughout the Union, and the Jacksonian methods were about to bear fruit in Tennessee. White and Jackson were gradually drawing apart. In 1831 White had been offered the Secretaryship of War. Later, in order to prevent his candidacy for President, many high offices were placed at his disposal, and declined. In 1834 Jackson's patience, never to be relied on implicitly, was exhausted, and he declared that if White became a candidate he would be made odious to society. Just why this would be so no one but the President knew. This was the immediate cause of the thing that it was intended to prevent. White said afterwards: "My name was given to the public, and should have been, if the act had lost me the good opinion of every political friend I had on earth, and, I might almost add, if it had endangered the good opinion of my wife and children."

It was in December, 1834, that the crisis came. A majority of the Tennessee delegation in Congress met to consider White's candidacy. On the day following the meeting a letter was sent, requesting him to announce himself, and he promptly complied. Prominent among his supporters were Bell and Crockett. Polk was true to his leader. Up to this time White and Bell and all other Tennessee leaders had supported Jackson almost uniformly. In one or two instances both White and Bell had ventured to assert the right of individual conscience and judgment, with the result of angering the President, to whom it never occurred that any one had the right to differ from him.

Between Bell and Jackson feeling had not been cordial after 1827, and in every election between that date and 1834 the friends of the President had abetted the repeated but unavailing efforts to defeat Bell. In the matter of the removal of the bank deposits Bell had not supported Jackson, but he had never placed himself squarely in opposition, and it is certain that, however much he may

have resented Jackson's persistent opposition, he was most reluctant to break with him finally. In 1845 he declared that the friends of White would adhere to Jackson, but would do so from a desire to be consistent, and out of respect for their own characters, and in support of their own principles. This was the last expression of a profound reluctance to depart from the old traditions and associations. Soon afterwards he emphatically renounced personal allegiance to Jackson.

The die was now cast; the divine right of Jackson to work his own will in Tennessee had been denied. White's announcement produced a furious factional war, the brunt of which was borne by White and Bell. The *Globe*, the administration organ at Washington, promptly declared Bell the real conspirator against the President, and denounced him for using White to break down the administration. Jackson attacked White and Bell as he had attacked the Greeks, the Spaniards, the British. Bell must not be returned to Congress in the election which came on in 1835; but no one could be found to run against him, and he was reëlected. In the same year White was returned to the Senate and his candidate for Governor was elected. But the battle did not end. In the next year would come the presidential election, and Jackson always fought to a finish. The press of the State favored White, and so Jackson imported editors trained in vituperation and truculency, to abuse and ridicule White and Bell. The whole year long there was a rain of epithets, charges and countercharges. The language of denunciation was exhausted; the State was in a turmoil; old allegiances were cast aside and new ones assumed with unparalleled enthusiasm; every man became an orator, and some orators became poets; Jackson willingly endured the fatigues of the long journey from Washington in order, as his enemies said, to thrust the little huckster Van Buren, his heir apparent, down the throats of the people of Tennessee. White and Bell were called Whigs, that being regarded by the Jacksonians, at that time, as the most opprobrious of political epithets. That they were apostates, traitors, ingrates, etc., was a matter of course. No adjectives below the superlative degree were used.

But despite the epithets, despite the personal efforts of Jackson, despite the natural and strong indisposition of men to admit a change of political position, it became apparent long before the election day that Tennessee would have none of Van Buren. If Jackson had been the candidate, it might have been different; but

even that is not certain, as the opposition to political absolutism had assumed the largest proportions.

In the election of 1836 White carried the State and even secured a majority in the Hermitage precinct. He was not elected, but he won Tennessee from the great dictator, the hitherto invincible Jackson. And thus arose the Whig party in Tennessee. But it was not until 1839 that the opponents of Jackson assumed that name. White was a candidate for elector on the Harrison ticket when he died, but he would not admit that he was a Whig, preferring to call himself an independent.

His after life was a sad one. For a time the Whigs lost control of the Tennessee Legislature, and the Democrats laid plans to drive him from the Senate. It was known that he believed in the right of the Legislature to instruct Senators in Congress. The Democrats therefore determined to instruct him, among other things, to support the subtreasury bill, the pet measure of the Van Buren administration. The instructions were given, and in January, 1840, White was confronted with the necessity of voting for a measure which he disapproved, or of disregarding instructions which he held to be binding. He resigned and came home, broken in health, to die soon afterwards. This left Bell the undisputed leader of the anti-Jackson party, which in 1839 had assumed the name Whig, and of this party he was the head in Tennessee so long as it existed. Thus the first manifestation of serious opposition to Jackson was made in 1835 under the leadership of Bell and White, the name Whig was openly adopted in 1839. The last distinctively Whig victory was in the presidential election of 1852.

In 1839 victory inclined again, in State affairs, to the side of the Democrats. Polk resigned from Congress and was elected Governor of Tennessee. But in 1841, when he was again a candidate for Governor, the Whigs put up against him one of the most unique personages in our political history. James Chamberlain Jones, familiarly known as "Lean Jimmy Jones," because he was six feet two inches tall and weighed one hundred and twenty-five pounds. He was a man of "infinite jest"—frontier jest. He knew little of politics, and was supremely innocent of statesmanship, but he was a born mimic, and his mind seems to have been almost exclusively devoted to anecdotes. He joked his way into the governorship in 1841, and again in 1843, defeating Polk both times; and finally elevated himself to the United States Senate, where he was of little service and of no prominence. The dignity of

Mr. Polk suffered severely at his hands, and was most gravely offended.

White was now dead, and Jackson, having been twice President, had retired to the dignified seclusion of the Hermitage, whence, at intervals, he sent out utterances that were very much venerated by his party.

Polk was foremost among the active Democrats in Tennessee, and Bell was easily first among the Whigs, and between these two the ancient rivalry continued with unabated bitterness. Both were great men, both were honest, and sincerely patriotic, and well worthy the name of statesmen. The statement that when Mr. Polk was nominated for President he was an unknown man is not true; he had been fourteen years in Congress, had been twice Speaker of the House, and had been Governor of Tennessee. He was one of the best known and most respected men in the country. He was elected President in 1844, but he could not carry Tennessee. The Whigs, under Bell's leadership, had the satisfaction of giving the State's electoral vote to Mr. Clay.

Andrew Jackson died in 1845. At the end of his presidential term, in 1849, Mr. Polk retired from politics, and died in the same year; and thus of the four great leaders in the contest which wrested Tennessee from Jackson and the Democratic party, Bell alone remained. In 1847 he was elected to the Senate, and served until 1869, having been in 1841 in Mr. Harrison's cabinet. In May, 1860, he was nominated for the presidency by the Union party; and, while he was not elected, he had the satisfaction of carrying his own State, in which, for several years the Democrats had been uniformly successful. He died in 1869.

As a Tennessean I contemplate with satisfaction and with pride the characters and the achievements of these four great political leaders and statesmen. As a Scotch-Irishman I am proud of the fact that they were all men of that race. Of the four, Jackson fills the largest place in history, and we may declare him the greatest. He had many faults of nature, and many more that came from unfortunate surroundings and training. He was bred upon the frontier, and nurtured in its rough ways. He was a contentious man, a duelist, his temper was never under control, and he did many things that shock the sensibilities of this enlightened and refined age, but no more honest man ever lived. He was ambitious; but no hero of romance, of song, or of history was a purer patriot. His faults were those of great, of unrefined, of almost irresistible

force of character. He was one of the rare men ordained to be the leader of other men. Under no circumstances, in no company, was he second to any man. His will regarded no resistance, his courage was superior to every adversity, and his greatness was instantly recognized wherever he went. Something more than half the American people were for a quarter of a century his devoted, almost fanatical, friends; something less than half were his bitter enemies. He was criticised, hated, denounced; but he was respected, and his integrity and his love of country were never seriously denied. No man ever held high place in our country whom succeeding generations more cordially praise or more sincerely esteem. Happy will be the day for the republic when another Jackson shall arise.

Polk was a man of force, of high intelligence, and of spotless character.

White is to my mind the ideal American leader and statesman. As a financier and as a constitutional lawyer he was among the very first at a time when the ability of its members made the American Senate the foremost deliberative body in the world. He was called the "American Cato." In personal force and power of will he was not inferior to Jackson. In purity of life and purpose he stands unsurpassed, almost unequaled. Henry S. Foote says of him: "As a constitutional lawyer it is doubtful whether the republic has ever produced Judge White's superior." Speaking of his resignation, Henry A. Wise says: "Thus the nation lost its highest exemplar of wisdom, honesty, and purity in public service."

For John Bell, all who respect purity, gentleness, simplicity, honesty, and a power of intellect worthy to be called genius must have a high and affectionate regard. In the time of his service in the Senate he was inferior in intellect to none but Calhoun and Webster, and but little inferior to them. In integrity and patriotism he was second to none.

The four great men that I have named were giants that struggled for the mastery in Tennessee when that State was almost supreme in Federal affairs. Each was held, by a large body of his countrymen, to be worthy of that highest honor, the Presidency. Each served his country faithfully, devotedly, efficiently; and it is not in pride of State or pride of race only, but in sober truth and plain justice, that I say of each of these Scotch-Irish Tennesseans that he was

"Statesman *and* friend to truth! Of soul sincere,
In action faithful, and in honor clear;
Who broke no promise, served no private end."

SOME NOTES ON A TOUR THROUGH IRELAND IN 1899.

BY J. H. MUNRO, D.D.

THERE can be no doubt that, in view of her population and opportunities, Ireland furnishes the British Empire with a creditable proportion of her leading men. Lord Cairns, the great chancellor of the Victorian reign, was the son of a Belfast merchant. Lord Morris, Judge of Appeals; Lord Russell, Chief Justice of England; Mr. Carson, Attorney-General of England—are Irishmen. Sir Robert Hart, Imperial Administrator of Finance in China; Sir James Russell, Chief Justice of Hong Kong; Sir William Barbour, Director of Indian finance; Mr. Aston, of Japan; and Mr. Brown, of Corea—were all educated at Queens College, Belfast. In the army the names of Gens. Roberts, Kitchener, Stewart, the most famous commanders of the day, show that the military genius of the people is of the first rank. The late Bishop Magee, the most eloquent of English prelates; Dean Lefroy, the most eloquent dean; Sir William McCormac, the surgeon; and Mr. McAlister, the naturalist, of Cambridge—are of Irish birth. There is hardly any walk in life in which Irishmen from both the North and the South have not risen to the highest rank and distinction at home and abroad.

There is evidence that Ireland is now entering upon a new era of peace and prosperity and that her future progress is largely in her own hands. In the course of a tour last year I saw some evidences that the beneficent legislation of the last twenty years is beginning to bear fruit.

Owing to the almost entire absence of coal and iron, the prevailing industry of the country must be agriculture. A land court composed of experts settles disputes between landlord and tenant, and fixes a fair rent. The rental has been reduced about one-third, and the farmers are now able to make a decent living. In the smaller houses board floors are taking the place of mud; the houses are kept neater and are better furnished, and there was never so much money lodged in the banks. The holdings that are too small still present a serious problem, and want of variety in the crops may produce a scarcity when one of them is ruined by the wet climate.

The cattle and butter trade, which must always be of prime im-

portance, is being steadily developed. England, with its teeming town populations, furnishes the best market for these necessaries of life. Owing to careless methods and want of cleanliness, the Irish butter on the whole was not popular in England. Denmark and Holland seized a vast trade in the food which should have remained in Irish hands. Various agricultural societies and private firms are now planting creameries throughout the country, and instructing the people in the art of butter-making. They are also inducing the farmers to use better breeds of cattle for the production of both beef and butter. The gratifying result is that trade in these communities is improving and bringing money into the country which formerly went to the continent of Europe.

The system of national education puts within the reach of every child a chance to gain the elements of education. The population has decreased by two-fifths since 1833, and the children on the roll of the schools are eight times as numerous. The high average of those who pass the examinations evince progress in reading, writing, and arithmetic. But the range of subjects studied is far too limited to secure the most satisfactory results. It is strange that the elements of the simplest sciences are not taught in these schools. The pupils at the end of the course are not fit to enter any technical school. They do not stand on a level with English and Scotch children whose education costs less. The fault lies with the school authorities, who are now beginning to open their eyes to the condition of affairs. The Irish children have the intelligence; what they need is better training to become better farmers and to engage in more varied industries.

Ireland still suffers from the want of industrial and scientific education, which is making such progress in England. The Royal College of Science exists for promoting such instruction, but its ideas are principally on paper, without being carried into effect. The want of money and the absence of local bodies to establish schools are the chief causes of failure. Recent legislation will no doubt correct this evil and bring such practical instruction to the youth that they will be able to enter upon a greater variety of callings.

Efforts are also in progress to develop Irish art, which was once so spontaneous and attained perfection both in design and execution. The Celtic revival has affected England and Scotland more profoundly than it has thus far affected Ireland. This may be partly accounted for by the fact that the Irish have been more anxious to obtain political advantages than to cultivate their intellectual and

spiritual resources. There has not been any outburst of literature such as glorifies the Victorian era in England and Scotland. Music is imitative rather than the development of the musical culture and beautiful tones of the past. But various associations have been formed to awake the slumbering genius of the people and revive Irish art. Lace-making has been the most successful revival; and beginnings are being made in wood and metal work. There is every hope that in time the native art of the country will be revived and its influence be felt in the homes of rich and poor.

One of the happiest omens for the peace and advancement of the country is the increasing volume of tourists who are visiting it. Light railways are spreading over the country, which help the farmers to reach a market, and open the way to the finest scenery. A hotel syndicate is erecting fine hotels at the principal places of interest, and the accommodations offered are excellent, and the charges fair. Tourist societies are advertising the attractions of the country; agencies have laid out trips, and at last the English newspapers are writing up the charms of the island and its warm-hearted, hospitable people. The result is that English and Scotch tourists are visiting the country in large numbers, and going home full of enthusiasm for its scenery and the witty inhabitants. This new and gratifying movement will not only bring cash into the country, but promote a better understanding between Great Britain and Ireland. The recent visit of Queen Victoria to Dublin to mark her appreciation of the skill and valor of her Irish soldiers has put the stamp of royal patronage on Ireland as a place in which to find rest and pleasure.

Apart altogether from specific facts and examination, a trip through the country conveys the impression that the people are more prosperous, intelligent, and happy than at any period of their history. The good state of repair in which the houses are kept, the better clothing that is worn, the whole air of industry and peace are signs of progress. Towns like Cork, which twenty years ago had a decaying look, wear a new face and are full of bustling activity. Belfast, is of course, the commercial metropolis of the country and the seat of countless industries, is the rival of the greatest English and Scotch towns. New churches dot the landscape; and both Catholic and Protestant Churches are flourishing, while the homes of the land retain their old fame for domestic purity. The various classes are cooperating as never before for the welfare of the country, and will be knit more closely by the County

Councils' Act, which is now in force. Wages are far higher than a quarter of a century ago; a farm hand gets 2s 5d a day where he used to get 1s. Agricultural machinery is being introduced to replace the spade, the flail, and the old thrashing machine. Many farmers have taken advantage of the privilege afforded by recent legislation to purchase the fee simple of their farms from landlords who are willing to sell. By paying the government 5 per cent on the borrowed purchase money they will extinguish the debt in less than forty years.

Every American with Irish blood in his veins who may visit Europe should not omit to take a journey through the Emerald Isle. The beauty of the scenery, the brightness and kindness of the people, and the growing prosperity and intelligence of the country will impart perpetual delight. He will be reminded that the old days of oppression and misery have gone forever, and that the famous toast heard at every banquet in North or South will come true:

Ireland, great, glorious, and free,
First flower of the ocean, first gem of the sea.

CHARLES BEATTY.

BY REV. J. BEATTY HOWELL.

EDUCATIONAL and ecclesiastical developments in the United States in the latter half of the last century were powerfully affected by the labors and teachings of a notable band of ministers of Scotch-Irish descent, among whom was the subject of this sketch. Charles Beatty was born in County Antrim, Ireland, most probably in the neighborhood of Ballymena, in the year 1712 or 1715; and, in company with his widowed mother, Christiana Clinton, and her brother, Charles Clinton (father of George Clinton, Governor of the State of New York, and Vice President of the United States, and grandfather of De Witt Clinton, also Governor of New York), he embarked from Dublin in May, 1729, in the ill-fated ship commanded by Capt. Rymer, who, it is now suspected, had been bribed to do everything in his power to discourage emigration. For several days before they landed the allowance of the passengers was reduced to half a biscuit and half a pint of water for the twenty-four hours. Several of the party died of privation, among whom was a sister of Charles Beatty and two of his cousins, son and daughter of Charles Clinton. In the month of October, after a voyage of five months, Cape Cod, on the American coast, was sighted, and there the captain, in consideration of a sufficient sum of money, was induced to land the immigrants. The family continued to reside in the vicinity of Cape Cod until the spring of 1731, when they removed to a part of Ulster (now Orange) County, N. Y.

At twenty years of age we find Mr. Beatty traveling through the country as an itinerant merchant, as was not unusual in those days of sparse and scattered settlements; and, in the course of one of his excursions, offering his wares to the occupants of the Log College at the forks of the Neshaminy. Interrogated by the superintendent, William Tennent, with a view of ascertaining something as to his character and antecedents, he replied in excellent Latin, very much to the veteran's astonishment. A long conversation followed, in which Mr. Beatty manifested fervent piety and considerable religious knowledge, as well as a good education in other respects; and the exhortation with which it closed—"Go, young man, sell that pack, and come back here to study for Christ"—

marked a turning point in his life, which thenceforth was devoted to the service of the Master.

In addition to the religious training which the Scotch-Irish are accustomed to give their children, Mr. Beatty had been sent to a classical institution in Ireland, and had there acquired the rudiments of a liberal education. Having entered upon his studies at the Log College, he became a member of William Tennent's family, and seems to have especially endeared himself to this instructor's wife, as it is among the traditions that his favorite place was upon a "creepie" at Mrs. Tennent's feet. The brothers Gilbert and William Tennent and Samuel and John Blair were his fellow-students at the Log College, and he continued to be intimately associated with them during the whole of his ministerial life. He commenced his studies for the ministry at a most eventful time. The Presbyterian Church was agitated by the differences respecting vital religion, and the best means of promoting it, which ultimately ended in the schism of 1745. The Log College was the training place of the revival men. Its influence was for the purity of the Church and for the salvation of souls. It resisted the formality a dead orthodoxy, and inculcated the necessity of a living zeal in the Christian ministry. Mr. Beatty was probably an inmate of the Log College when Whitefield first visited Philadelphia; and he no doubt heard that great man when he preached the gospel in the old graveyard of Neshaminy, where the old church formerly stood.

He was licensed October 13, 1742, by the Presbytery of New Brunswick, which took the lead on the New Side, and which had withdrawn from the Synod two years before. In this year the increasing infirmities of old Mr. Tennent induced him to seek a release from his pastoral charge; and in the following year a call was presented from the Church at the forks of Neshaminy to Mr. Beatty, and he was ordained and installed December 14, 1743. The last time that William Tennent sat in Presbytery was at this ordination of his pupil. His son Gilbert Tennent preached the ordination sermon, a copy of which is in the library of the Pennsylvania Historical Society.

Mr. Beatty's ministry had its trials from the beginning. A part of the Neshaminy Church had for some years shown signs of disaffection to Mr. Tennent and his revival friends. Mr. McHenry, of the Philadelphia Presbytery, had preached at Neshaminy, more or less, since 1740, and in 1743 he received a call from the disaffected portion of the Church. The disaffection, however, was neither

large nor permanent, although it naturally created an unpleasant state of things. Mr. Beatty was faithful in his ministry, and the Church was edified and enlarged. Being a man of true missionary spirit, he took a deep interest in the evangelization of the Indian tribes, and frequently went on excursions to preach to them the gospel. Mr. Treat, his neighbor at Abingdon, was a man of kindred spirit. They were both intimate friends of *David Brainerd*, the celebrated missionary to the Indians. When Brainerd came to Philadelphia, in 1745, to see the Governor on business connected with his mission, President Edwards remarks: "In his journey to and from thence he lodged with Mr. Beatty, a young Presbyterian minister. He speaks of seasons of sweet spiritual refreshment which he enjoyed at his lodgings." On April 20, 21, and 22 Brainerd and Beatty assisted Treat in the administration of the Lord's Supper, "according to the method of the Church of Scotland." They all preached; and, at the end of the services, Brainerd records in his journal, "came home with Mr. Beatty to his lodgings, and spent the time, while riding and afterwards, very agreeably on divine things."

In June, 1745, there occurred a memorable communion season at Neshaminy, whose influence on pastor and people was no doubt strong and lasting. At Mr. Beatty's invitation Brainerd came to assist him in the services; and the following is *Brainerd's* account, taken from his own journal:

June 8.—Was exceedingly weak and fatigued with riding in the heat yesterday; but being desired, I preached in the afternoon to a crowded audience from Isaiah xl. 1: "Comfort ye, comfort ye my people, saith your God." God was pleased to give me great freedom in opening the sorrows of God's people, and in setting before them comforting considerations. And blessed be the Lord, it was a sweet melting season in that assembly.

Lord's Day, June 9.—Felt some longing desires of the presence of God to be with his people on the solemn occasion of the day. In the forenoon Mr. Beatty preached, and there appeared some warmth in the assembly. Afterwards I assisted in the administration of the Lord's Supper; and toward the close of it, I discoursed to the multitude extempore, with reference to that sacred passage, Isaiah liii. 10: "Yet it pleased the Lord to bruise him." Here God gave me great assistance in addressing sinners; and the word was attended with amazing power; *many scores, if not hundreds, in that great assembly, consisting of three or four thousand, were very much affected; so that there was a very great mourning, like the mourning of Hadadrimmon.* In the evening I could hardly look anybody in the face, because of the imperfections I saw in my performances in the day past.

June 10.—Preached with a good degree of clearness and some sweet

warmth, from Psalm xvii. 15: "I shall be satisfied, when I awake, with thy likeness." And, blessed be God, there was a great solemnity and attention in the assembly, and sweet refreshment among God's people, as was evident then and afterwards.

June 11.—Spent the day mainly in conversation with dear Christian friends, and enjoyed some sweet sense of divine things. O how desirable it is to keep company with God's dear children! These are the "excellent ones of the earth, in whom [I can truly say] is all my delight." O what delight it will afford to meet them all in a state of perfection! Lord, prepare me for that state!

When Brainerd's health failed, in 1746, and he was about to leave New Jersey, his faithful friends, Treat and Beatty, bade him a farewell visit, of which the following record is made by Brainerd:

October 28, 1746.—Rode to Princeton in a very weak state; had such a violent fever by the way that I was forced to alight at a friend's house and lie down for some time. Near night was visited by Mr. Treat, Mr. Beatty, and his wife, and another friend. My spirits were refreshed to see them; but I was surprised, and even ashamed, that they had taken so much pains as to ride thirty or forty miles to see me. Was able to sit up most of the evening, and spent the time in a very comfortable manner with my friends.

October 29.—Rode about ten miles with my friends who came yesterday to see me, and then parted with them all but one, who stayed on purpose to keep me company and cheer my spirits.

Perhaps the "one who stayed on purpose" was the zealous and affectionate Charles Beatty, with whom Brainerd had often taken sweet counsel.

The even tenor of a country pastor's life does not commonly afford stirring incidents of biography, beyond the record of faithful Christian labors. In these Mr. Beatty was abundant, both in his own congregation and among the Indians. He was a punctual attendant on the judicatories of the Church. He attended the first meeting of the Synod of New York, in 1745, at Elizabethtown, when President Dickinson was elected Moderator, and the first meeting of the United Synods of Philadelphia and New York, at Philadelphia in 1758, of which his friend, Gilbert Tennent, was Moderator. His name is only omitted on the Synodical records in 1760-61 and 1768-69, when he was in England, or engaged in public services. In 1764 he was chosen Moderator of the Synod, and opened the following Synod with a sermon from Titus iii. 8.

In 1754 he was appointed with Mr. Bostwick, and others to make a missionary tour of three months in Virginia and North Carolina, at that time a long and toilsome journey; and for which he had a

passport from Robert Morris, the Lieutenant Governor of Pennsylvania, dated November 7, 1754. He fulfilled this appointment and reported accordingly to the Synod at its next meeting. Another time, 1750, he made a missionary tour through West Jersey, as far as Cape May, preaching constantly by the way with great interest and success, afterwards reporting to Synod.

He was a warm friend of his country and its liberties, and being also of a martial spirit, which he inherited from his father and communicated to his children, he was twice appointed chaplain of the provincial forces raised for the defense of the frontiers. The first was early in 1756, when, having been invited to become chaplain for a season to the Pennsylvania troops that were about to be sent out under the command of Dr. Franklin, to repel the incursions of the Indians after the burning of the Moravian establishment at Guadenhutten, on the Lehigh, he at once complied.

In respect to that expedition Franklin makes the following rather amusing record in his autobiography (page 323):

We had for our chaplain a very zealous Presbyterian minister, Mr. Beatty, who complained to me that that the men did not generally attend his prayers and exhortations. When they enlisted they were promised, besides pay and provisions, a gill of rum a day, which was punctually served out to them, half in the morning and half in the evening, and I observed that they were punctual in attending to receive it; upon which I said to Mr. Beatty: "It is perhaps below the dignity of your profession to act as steward of the men, but if you were to distribute it only just after prayers, you would have them all about you." He liked the thought, undertook the task, and with the help of a few hands to measure out the liquor, executed it to satisfaction, and never were prayers more generally and more punctually attended.

Dr. Franklin, as he informs us, soon gave up the military command to one who had been familiar with such affairs, Col. Clapman, and returned to Philadelphia.

Mr. Beatty went out again the same year with an expedition on the Susquehanna, a supply for his pulpit during his absence having been appointed by the Synod. His commission by Lieutenant Governor Morris, of Pennsylvania, is dated April 15, 1756.

In the year 1758 application having been made to Mr. Beatty, by Mr. Armstrong, to serve as chaplain, he requested the advice and judgment of the Synod, and it was unanimously agreed that it was his duty to go, and supplies were appointed for his pulpit until the close of October. He was with the provincial army which marched west and took possession of Fort Duquesne, Pittsburg, November

24, 1758, after it had been evacuated by the French, and partly burned. Here he preached a Thanksgiving sermon before the whole army after taking possession, probably the first Protestant sermon preached in the valley of the Mississippi.

Immediately after the union of the two Synods in 1758, active measures were taken to establish "the fund for the relief of poor Presbyterian ministers, and ministers' widows and their children." A charter for this fund was laid before the Synod in 1759, and "thankfully accepted." Mr. Beatty was placed upon the committee to prepare a plan for the regulation and management of the fund, as also were Gilbert Tennent, Dr. Alison, Samuel Finley, and John Blair. Measures were taken at this time to place the whole matter in a prosperous condition.

The Synod determined to send one of their number to Great Britain and Ireland, to solicit benefactions for this fund. Dr. Rodgers, of New York, was first appointed on this mission; but on his declining, Mr. Beatty was appointed in 1760 to undertake the work, and was highly successful in its prosecution. He witnessed the coronation of George III., and was presented at the court, and received from his majesty a handsome donation for the fund. He also visited Holland before his return.

In 1763 Messrs. Beatty and John Brainerd were commissioned by the Synod to take a missionary tour into the destitute frontier settlements. But the Indian war, which broke out in the summer of 1763, and whose chief theater was in Western Pennsylvania interrupted the mission.

In 1766 the Synod again took up the subject of sending a mission to explore the frontier settlements and to ascertain the condition of the Indian tribes. Messrs. Beatty and Duffield were appointed on this expedition. Mr. Beatty left Philadelphia on August 12, 1766; and on the fourth day reached Carlisle, where Mr. Duffield was settled. It was then arranged that Mr. Beatty should go and preach to the destitute settlements on the Juniata, whilst Mr. Duffield should explore Path Valley, Fanet, and the Cove. Among the interesting items recorded in Mr. Beatty's journal about a settlement on the Juniata between the Narrows and Aughwick, is "*this was the first sermon ever preached in these parts.*" The two ministers met on the 29th at Fort Littleton, about ten miles east of "Mr. McConnel's, at the Sideling Hill." From thence they went to Bedford, and, passing through Fort Ligonier, they reached Pittsburg on the 5th of September. The following account of their ar-

rival at Pittsburg will be read with interest. It will be remembered that at this time there were not probably thirty houses in this now famous city.

5th, Friday.—Set out early this morning, and rode to Turtle Creek, eight miles, before breakfast; and, riding eighteen miles more, we arrived at Fort Pitt, a little before night. We immediately waited upon the commanding officer, Captain Murray, who received us politely, and introduced us to the Rev. Mr. M'Lagan, chaplain to the Forty-Second Regiment, part of which are now in garrison here.

6th, Saturday.—Remained at Pittsburg, and received much civility from the corps of officers here. They invited us to their table, and the commanding officer ordered us a room in the fort while we stayed. Mr. M'Lagan, with some other gentlemen of the place, furnished us with blankets to sleep in and some other necessaries, so that we fared as well as we could expect.

7th, Sabbath.—At the invitation of Mr. M'Lagan, preached in the forenoon to the garrison in the fort, while Mr. Duffield, at the same time, preached to the people who live in some kind of a town without the fort, to whom I also preached in the afternoon. The audiences were very attentive, and much engaged.

The preaching of the missionaries at Pittsburg was not in vain. While they were preparing to set out to visit the Indians in Ohio, "a person came to us under deep impressions, inquiring what he should do to be saved." Others were very attentive.

Leaving Pittsburg on the 10th, the travelers crossed the Alleghany River in a canoe, "swimming our horses alongside of it." On the 18th they reached the Indian town called Kighalampeggha, on the Muskingum, about one hundred and twenty miles from Fort Pitt, where the chief of the Delaware tribe lived. The following is Mr. Beatty's account of his first sermon to the Indians:

At 11 o'clock, or a little after, one of the council came to our hut, in order to conduct us to the Council House, where his majesty lives. A considerable number both of men and women attended.

This morning, being retired to the woods, I was at some loss how to speak to these benighted heathens, who had never heard a sermon. After looking to God for direction, I considered the practice of the inspired apostle Paul, the great doctor of the Gentiles, who preached Christ immediately to them as well as to the Jews. I resolved to follow his example, as it was in this way of preaching the blessing of success was to be expected.

I began divine worship by singing part of a Psalm, having previously explained the general drift and meaning of it to them. (Psalmody, by the way, is exceedingly pleasing to the Indians.) I then prayed, and the interpreter repeated my prayer to them in their own language.

I then preached to them from the parable of the prodigal son (Luke xv. 2). By way of introduction I gave some short account of man's primitive

happy state, then of his fall—how all mankind were concerned therein, and affected by it; and that this the Bible taught us, and sad experience and observation abundantly confirmed. I then illustrated our sad condition, particularly by the prodigal son, and showed what hopes of mercy and encouragement there were for us to return to God the Father through Christ, from the striking example before them, delivering so much at a time as the interpreter could well retain and deliver exactly again, making things as plain as possible, using such similes as they were well acquainted with, in order to convey a clearer idea of the truth to their minds. There was a close attention paid by most of the audience to the truths that were delivered, not only as they might appear to them, new and striking, as I hoped, but as matters of the greatest importance and infinitely interesting. Some, more especially the women, seemed really to lay things to heart.

After the sermon was over we sat awhile with them. We then proposed to speak to them again in the afternoon, if it was agreeable. We were told it would be. We then withdrew.

The missionaries set out on their return on the 24th of September; reached Fort Pitt on the 28th, Bedford on October 4, Carlisle the 10th, and Neshaminy on the 15th. The following report was made to the Synod:

Messrs. Beatty and Duffield's mission among the Indians and frontiers came under consideration; and they report that they performed their mission to the frontiers and among the Indians; that they found on the frontiers numbers of people earnestly desirous of forming themselves into congregations, and declaring their willingness to exert their utmost in order to have the gospel among them, but in circumstances exceedingly distressing and necessitous from the late calamities of the war in these parts; and also that they visited the Indians at the chief town of the Delaware Nation, on the Muskingum, about one hundred and thirty miles beyond Fort Pitt, and were received much more cheerfully than they could have expected; that a considerable number of them waited on the preaching of the gospel with peculiar attention, many of them appearing solemnly concerned about the great matters of religion; that they expressed an earnest desire of having further opportunities of hearing those things; that they informed them that several other tribes of Indians around them were ready to join with them in receiving the gospel, and earnestly desiring an opportunity; upon the whole, that there does appear a very agreeable prospect of a door opening for the gospel being spread among those poor benighted savage tribes.

Mr. Beatty cherished an ardent desire to do something more for the Indians; and when he went to Scotland, in 1768, he wrote an interesting account of American missions among the Indians, and of the encouragements for missionary labor among them. The letter was addressed from Greenock to Rev. Dr. John Erskine, of Edinburgh, and is a curious and valuable document.

Mr. Beatty's absence in Europe at this time was protracted to

nearly two years, as he reached New York on his return July 20, 1769. His diary for 1769, which is still in existence, contains little more than a list of appointments and of sums received, with no intimation as to the object for which they were donated. There is also mention of having dined and breakfasted at different times with Mr. Whitefield, and having gone with Dr. Franklin to inspect some philosophical apparatus for Princeton College.

A letter written during this visit to Rev. Richard Treat, of Abington, another of the Trustees, gives an interesting glimpse behind the scenes:

GREENOCK, October 15, 1767.

Reverend and Dear Sir: You have doubtless heard that we embarked for Glasgow, the first ship bound for Britain. We set sail from New York the 10th of August, and arrived here in thirty-seven days. . . .

Last Friday I went to Glasgow, which is about eighteen miles from here; saw several of my friends, ministers, and some others. On Saturday I went to Paisley; sent for Dr. Witherspoon to my inn, who in a very friendly manner invited me to lodge at his house. At first I was reluctant, imagining I could not be agreeable to Mrs. Witherspoon, no more than she would be to me, according to the idea I had formed of her. However, upon his insisting upon it, I consented, and, I must confess, was very agreeably disappointed; for, instead of finding a poor, peevish, reserved, discontented, etc., I found a well-looking, genteel, openly friendly woman—which, perhaps, you would be surprised at. I preached for the Doctor both parts of the day, and he lectured only. He appears to me, as I before observed to you, to be a good speaker and preacher, though not a fine speaker. I cannot think he is so old as you have heard, though I did not ask his age, I see him make no use of spectacles, neither public nor private. Mrs. Witherspoon, on Monday before I came away, having an opportunity, made some modest apology to me for her conduct when Mr. Stockton was there. She appeared to be concerned for it. She told me to this effect: that at that time, and some time before, she was in a weak state of health, and in that situation things appeared very gloomy to her—crossing the sea, and that her husband might soon die, and she be left alone in a strange land, etc.

I need say nothing to you now about choosing a President for Jersey College; for by now you will have fixed either by choice in America or here. Dr. Witherspoon has had a call to a Church in Dublin this last summer, and had the offer of £200 salary—that amount or a little more and a house—but he declined it.

P. S. October 29.—I have had letters from some of my friends in Edinburgh. One writes that there was a subtle letter wrote over from Princeton, under a pretense to encourage Dr. Witherspoon to accept the call of New Jersey College, but it was quite the reverse. Complaint is also made that the Synod wants to take what was collected in Scotland out of the hands of the corporation, and that the widows' fund will be lost, etc.; but I shall be able to set that matter in another light.

During this visit he received many tokens of admiration and esteem from individuals and corporations; as, for instance, he was by patent constituted a Free Burgess of Greenock, Paisley, and another Scotch burgh.

Mr. Beatty's last public service was in behalf of the College of New Jersey, an institution which took the place of the Log College in the affections of the friends of learning and religion. He was appointed trustee in 1763, and remained a true friend to its interests until his death. The college being greatly in need of funds, the trustees requested Dr. Witherspoon to visit the West Indies in its behalf; but the latter not being able to go, Mr. Beatty was commissioned in his place. Death terminated his labor of love and frustrated the undertaking. Shortly after reaching the island of Barbadoes he died of yellow fever, at Bridgeton, on the 13th of August, 1772. His grave is in a strange land, but the American Church has the rich inheritance of his zeal, his public spirit, his labors for the souls of men, and his faith in the Lord Jesus Christ.

The only writings of Charles Beatty, known to the writer, are: 1. "The Journal of a Two-Months' Tour among the Frontier Inhabitants of Pennsylvania,"* 1768. 2. Letter to Rev. John Erskine, D.D., in which the theory that the Indians are the descendants of the ten tribes is maintained by a variety of arguments. Dr. Boudint, in his "Star in the East," appeals frequently to Mr. Beatty's work. 3. "Further Remarks Respecting Indian Affairs," containing a historical account of what had been done for the Indians in America. 4. "Double Honor Due to the Laborious Gospel Minister,"* a sermon preached at Fairfield, N. J., 1756, at the ordination of Rev. William Ramsey. These few writings show a strong and well-cultivated mind. The sermon is an uncommonly able exposition of its subject.

In personal appearance Mr. Beatty was grave and dignified, with a fine, manly, open countenance; in manners, benignant and courteous; his delivery in the pulpit was zealous and attractive; and as a Christian minister and a Christian gentleman, his intercourse and example were exemplary. He seems usually to have made his preparations for the pulpit without writing, as but few even sketches of sermons have been found; yet he was one of the most popular preachers of his day, though probably not a profound theologian.

Mr. Beatty had a large family; and his descendants of the present generation are very numerous, and among the reputable, re-

* In the library of the Pennsylvania Historical Society.

*manuscript Conn. Reaching, 1745
Had 1/2 million.*

ligious, and influential in the community. He was married June 24, 1745, to Ann, daughter of John Reading, President of the Council of the State of New Jersey, and successor to the government on the death of John Hamilton, in 1747, and again on the death of Governor Belcher, in 1757. He was among the earliest friends of Princeton College, and his name stands first on the list of its trustees. Four of his sons served their country in the army of the revolution, the fifth not being old enough. Gen. John Beatty, of Trenton, was a trustee of the College of New Jersey, President of the Trenton Bank, and a ruling elder in the Presbyterian Church. Col. Erkuries Beatty was an officer in the revolution, and accompanied Gen. Sullivan into Western New York. He was the father of one of our ministers, Rev. Charles Clinton Beatty, D.D., of Steubenville, Ohio, who was Moderator of the General Assembly of the Presbyterian Church in 1862, and Chairman of the Committee of Thirty on the reunion of the Old and New School branches of that Church, etc.

Of Charles Beatty's eleven children, nine reached mature life—viz., Mary, Christiana, John, Elizabeth, Charles Clinton, Reading, Erkuries, George, and William Pitt. Martha died in childhood and Ann in infancy.

I. MARY BEATTY married Rev. Enoch Green, of Deerfield, N. J., and had as children William Enoch, Ann, and Charles Beatty.

1. William Enoch Green married Charity Guild, of Birmingham, N. J., and had six children, all of whom died without issue except Lydia Elizabeth Guild, who married Rev. James Wilson Moore, of Little Rock, Ark. Their children are:

(1) William Enoch Moore, married to Miss Sallie A. Washington, of Somerville, Tenn., whose living children are Burk A. and Emma A.

(2) Mary Woods Moore, married to William B. Nash, of Swan Lake, Ark., who have two children, Charles F. and Wilson Moore.

(3) Charles Beatty Moore, of Little Rock, Ark.; married Louisa B. Green, and has children, Joshua Green, Charles Beatty, and William Philip.

(4) James Wilson Moore, of Austin, Ark., married to Miss Maggie A. Lapsley. No children.

(5) Alexander Miller Moore, of San Diego, Cal.

(6) Henry W. Moore, of Louisville, Ark.

(7) Philip Green Moore, deceased.

(8) Elizabeth Lyon Moore, of Little Rock, Ark.

2. Ann Green married Benjamin Guild, of Pittstown, N. J., and had seven children, all of whom died without issue.

3. Charles Beatty Green married Mrs. Helen P. Andrews, of Jackson, Miss. Their three surviving children are:

(1) William Green, of New Orleans, La., whose children are Charles, William, Stewart, and Helen.

(2) Helen Green married Mr. Ross, of Port Gibson, Miss. Seven children.

(3) Cordelia Green married Mr. Rowan, of Tchula, Miss. Two children.

II. CHRISTIANA BEATTY died without issue.

III. JOHN BEATTY married Mary Longstreet, of Princeton, N. J. Their only surviving child was Richard Longstreet, who married Isabella Imlay, of Allentown, N. J. Their children leaving issue were:

1. John Imlay Beatty, who married Susan McKean, of Allentown, N. J. Their daughter, Josephine Brown, married Charles Wesley Idell, of Hoboken, N. J. Their children are David, Frank, Edgar, and Susie.

2. Anna Clinton Beatty married Lemuel S. Fithian, of Philadelphia, Pa. Their children are Isabella, married to — Henry, of Florida; Richard, married to Mary Sheddan, of Rahway, N. J., and Mary Longstreet.

3. Christiana Beatty married George Robbins, of Allentown, N. J. They had one child, Mary Guild, who married Richard Walu, of Allentown, N. J., and who also have one child, George Robbins, married to Susie Spaulding, of Allentown, N. J.

4. Isabella Beatty married Dr. A. A. Howell, of Allentown, N. J. Their children are:

(1) Isabella B. Howell married Edward J. Wright, of Greenwich, Conn., by whom her children were Isabella B. and Edna J.; and in second marriage Charles Hutchinson, of Allentown, N. J.

(2) Rev. John Beatty Howell married Elizabeth Day, of Wilkesbarre, Pa. Children, Emma Day, Archibald Alexander, Isabella Beatty, and Lawrence Day.

(3) Catharine Louisa Howell married Willson M. Reynolds, of New Rochelle, Conn. Children, Katharine and Arthur.

(4) Susan Howell married Charles Reeves, of Seattle, Wash. Children, Carl, Sarah, Ella, and Hester.

IV. ELIZABETH BEATTY married Philip Vicars Fithian, and in second marriage Joel Fithian, of Cumberland County, N. J. Their children leaving issue were Charles Beatty, Samuel, and Philip.

1. Charles Beatty Fithian married Mary Ewing, of Greenwich, N. J. (See Ewing record.) Children:

(1) Ann Elizabeth married Richard B. Fithian. Children leaving issue:

(a) Mary Elizabeth, married to Chalkley Berry. Children, Walter Scott, Hannah A., Francis Dubosy, Mary Elizabeth, and Sarah Watson, married to Samuel Perry, of Bridgeton, N. J.

(b) Charles Beatty Fithian, married to Emma P. Sheppard, of Bridgeton, N. J. Children, Sarah Elizabeth, Lewis Henry, William M., Frank S., Fanny M., and Susan Baily.

(2) Sarah Ewing Fithian married William K. Sheppard, of Greenwich, N. J. Children:

(a) Joseph Walling Sheppard married Rachel Bradway. Children, Ruth Evans and Annie Bradway.

(b) Jemima Wheaton Sheppard married Charles C. Williams, of Camden, N. J. Children, George Powell, Emma Louisa, Lewis S., Charles Miller, and James Francis.

(c) Joel Fithian Sheppard, of East Braintree, Mass., married Harriet A. Wallen. Children, Charles G., Ebenezer Wallen, Ella M., and Ida Ewing.

(d) Keziah Kelsey Sheppard married William Ogden, of Roadstown, N. J. Children, Evaline Dowdney and Bedford Ewing.

(e) Robert Garrison Sheppard married Abbie Avis. Children, Sarah Fithian and Joseph R.

(f) Lewis Davis Sheppard, of Arkansas, married Anna Lawrence.

(g) Ruth Mulford Sheppard married Amos Evans, of Indian Bay, Ark. Children, Mabel and Lewis.

(h) William Henry Sheppard married Phœbe Wheaton, of Braintree, Mass.

(i) Isabella Muddleton Sheppard.

(j) Mary Ewing Sheppard.

(3) Erkuries Beatty Fithian married Hannah H. Harding, of Greenwich, N. J. Their children are:

(a) George Beatty Fithian married Harriet Mason. Children, Laura Mason, Powell Garrison, and Anna Love.

(b) Martha Ewing Fithian married Joseph Blain.

(c) John Nelson Fithian married Abigail Moore. They have one child, Harry Chester.

(d) James Hampton Fithian married Sarah Jane Wallen. They have one daughter, Irene Sheppard.

(e) Samuel Patterson Fithian married Margaret Stetser. They have one son, Erkuries Beatty.

(4) Rachel Ewing Fithian married Robert S. Garrison, of Philadelphia, Pa. They have one surviving daughter, Rebecca E., married to Wallace Clifton. Their children are Robert Garrison and Charles.

(5) Samuel R. Fithian married Amelia H. Bacon. Surviving children, Attila Elmer, married W. Elwell; William Walter, and Elizabeth Beatty.

(6) Christiana Clinton Fithian married Thomas D. Glassell, of Bacon's Neck, N. J. Children, Enos Ewing Fithian, married Martha C. Tyler. They have one son, Charles Stratton.

Edwin Miller Fithian, John Fithian, Mary Fithian.

(7) Mary Clark Fithian.

(8) Emily Fithian, married to Samuel D. Lawrence, of Greenwich, N. J.

2. Samuel Fithian (son of Philip), of Roadstown, N. J., married Sarah Reeve, and had one child, Sarah Dare, who married Rev. Samuel Lawrence, of Greenwich, N. J. Their children were:

(1) Mary Elizabeth Lawrence, married to Theodore W. Young, of Plainfield, N. J. Children, Sarah Lawrence, married to James G. Berger, of Somerville, N. J. Children, Mary Young, Willard Harvey, Lawrence, Everett Smith, and Florence.

(2) Sarah Hart Lawrence, married to William John Thompson, of Milroy. Children, Kate Lawrence and Willard Harvey Young.

(3) Samuel Fithian Lawrence married Emily Seeley Fithian, of Greenwich, N. J.

(4) Martha Janeway Lawrence married William J. McMonigal, of Milroy. Children, Edwin Fithian, Robert Carroll, Elizabeth, and Mary Young.

(5) Harriet Love Lawrence married Benjamin F. Harding, of Clayton, N. J.

(6) Rebecca Fithian Lawrence.

(7) Margaret Freeman Lawrence married Thomas D. Parker, of Little Valley, Pa.

(8) Anna Howell Lawrence married Lewis D. Sheppard, of Indian Bay, Ark.

(9) Catherine Dunlap Lawrence, of Lewistown, Pa.

(10) Robert Fithian Lawrence, of Westview, Pa.

3. Philip Fithian, of Roadstown, N. J., married Rebecca Bacon, and had one son:

(1) Robert J. Fithian, who married Mary P. Simpkins. Children, Rebecca Bacon, married to James W. Doubleday, of Binghamton, N. Y.; Edward Mills, of Bridgeton, N. J.; Phœbe Lupton; and Mary.

Philip Fithian in second marriage married Sarah Reeves, widow of his brother Samuel, and had children.

(2) Mary Fithian married Lewis Howell, of Roadstown, N. J. Surviving children, Richard L., of Millville, N. J.; Sarah Fithian; George D., of Jersey City, N. J., married M. E. Alberte; Lewis, of Florida; Samuel Lawrence, of Austin, Minn., married Phœbe West.

(3) Rebecca Fithian married William F. Jones, of Rahway, N. J. They have one son, David Fithian, married to Laura J. Woodruff.

(4) Elizabeth Beatty Fithian married Lewis H. Dowdney, of Bridgeton, N. J.

(5) Joel Fithian, of Bridgeton, N. J., married Phœbe McBride. Children, Rebecca McBride and Henry Clinton.

(6) Ann Reading Fithian.

4. Erkuries Beatty Fithian married Maria Stratton, of Sweedsborough,

5. Enoch Fithian, M.D., of Greenwich, N. J.

V. MARTHA BEATTY died in childhood, and was buried at Neshaminy.

VI. CHARLES CLINTON BEATTY died in 1777, and was interred at the burying ground in old Chester.

VII. READING BEATTY married Christiana Wynkoop, of Bucks County, Pa. Their children leaving issue were:

1. Ann Beatty married Rev. Alexander Boyd, of Newtown, Pa.

2. Charles Clinton Beatty married Rebecca Vanuxem, of Morrisville, Pa.

3. Mary Beatty married Rev. Robert Steel, of Abington, Pa. Children:

(1) Anna Elizabeth Steel married John C. Harvey, of Jenkintown, Pa.

(2) Mary Beatty Steel married Samuel B. Harvey, of Jenkintown, Pa. Children, Mary and Daniel Carroll.

4. John Beatty married, first time, Emily P. Moore, of Philadelphia, Pa. (see Patterson record), by whom he had one child:

(1) Emily Moore Beatty married George F. Curwen, of Walnut Hill, Philadelphia, Pa. Children, Samuel Moore, George Fisker, John Beatty, Emily Moore, Maskell Ewing, and Christiana Beatty.

John Beatty married, second time, Mary Asheton Henry, of Evansburg, Pa. Their children are:

(2) Reading Beatty, of Philadelphia, Pa., married Harriet A. Morehead. Children, Mary Asheton, Charles Clinton, John, and Robert Lorton Combs.

(3) Frances Henry Beatty married Capt. Robert Holmes, of Doylestown, Pa. Children, Minnie Hamilton, John Beatty, Bessie Henry, and Robert Francis.

(4) Joseph Henry Beatty married Olive M. Kearns, of Porterfield, Pa. Children, Mary May, Francis Augusta, Emma Asheton, and Susan Asheton.

(5) Sarah Beatty married Rev. Henry R. Wilson, missionary to the Choctaw Indians of Arkansas.

VIII. ERKURIES BEATTY (name derived from *E*, "from," and *Κύριος*, "the Lord"), married Mrs. Susanna Ferguson, of Philadelphia, Pa. (See Ewing record.) Their children were:

1. Rev. Charles Clinton Beatty, D.D., who married, first time, Lydia R. Moore, of Bridge Point, Pa.; second time, Hetty Elizabeth Davis, of Maysville, Ky.

2. Susan Ann Beatty.

3. Erkuries E. Beatty.

IX. GEORGE BEATTY, mariner.

X. WILLIAM PITT BEATTY, of Columbia, married Eleanor Polk. Surviving children:

1. George Beatty married Mrs. Eliza Salter, of Bridgeton, Nova Scotia.

2. William Pitt Beatty married Mary S. Clendenin, of Harrisburg, Pa. Child, Eleanor Polk.

3. Ann Eliza Beatty married Thomas H. Pearce, of Columbia, Pa.

4. John Reading Beatty, of Harrisburg, Pa.

5. Erkuries Beatty married Margaret E. Piper, of Harrisburg, Pa. Children, William Pitt, of Carlisle, Pa., Alexander Piper, of Scranton, Pa., and Helen Ansley.

XI. ANN BEATTY died in infancy.

THREE SCOTCH-IRISH BUILDERS OF CHICAGO.

BY REV. HOWARD AGNEW JOHNSTON, D.D., OF NEW YORK.

WHEN the first request reached me from the committee suggesting the preparation of a paper for this volume, the suggestion was to the effect that I should write upon the subject, "The Scotch-Irish of Illinois." Being quite convinced that such a subject would be the despair of any ordinary man who might desire to do something more than deal in most glittering generalities, I ventured to suggest to the committee that my subject should be "Some Scotch-Irish of Chicago." Then, as I began to cull out of the list of the men who had been conspicuous in the history of that wonderful city by the inland sea, the names of those who were most prominent, who were the towering personalities in the molding of the vigorous life of that phenomenal community, it soon became apparent that if I were to do anything in the way of biography, in the way of furnishing for the archives of the Scotch-Irish Society even a brief sketch of a few men whose record is worthy of a permanent place in our annals, it would be necessary to narrow down the scope of the paper. Therefore my subject has come to be: "Three Scotch-Irish Builders of Chicago."

Chicago, more than any other city in America, has been made by the character of its men. Other cities have had their initial impulse toward municipal life through various adventitious circumstances; but the mighty metropolis of the central West was lifted out of a swamp by the intrepid purpose and enthusiastic faith of a few men who set themselves to the task of building a metropolis, which was to be the city of destiny in the republic. Among these men we must note a few who were prime factors in the city's life, because they were the men who did much to shape and mold the characters of the builders of the city. They wrought at the fountain head of the stream. They put its savor into the salt. There are at least three men who must be classed in this category.

ROBERT WILSON PATTERSON.

In the month of March, 1894, I sat in the Second Presbyterian Church, of Chicago, listening to the words of profound regard and

highest honor which were spoken concerning a man who was acknowledged on that day to have had a more lasting influence for good upon the city's life than any other one man. That man was Robert Wilson Patterson. Even more impressive than the words which were spoken at that funeral service was the company of strong men who well-nigh filled the audience room of the large building. Perhaps never before in Chicago's history had so many of her recognized leaders in commerce, in finance, in education, in religion, in jurisprudence, gathered under one roof for any purpose during the more than fifty years that Robert Patterson had lived and wrought in their midst. It was a tribute worthy of the man, in rendering which those giants among Chicago's citizens all felt they were bowing before the memory of the mightiest oak that had fallen among them. It is of this man that I desire to make mention first of all in speaking of the builders of Chicago's greatness.

Robert Wilson Patterson was born January 21, 1814, near Maryville, Blount County, Tenn. His parents, Alexander Patterson and Sarah Stevenson Patterson, were both of Scotch-Irish descent, removed from North Carolina and settled in Tennessee at the beginning of this century. But Alexander Patterson was opposed to slavery, and in the year 1821 removed to Southern Illinois, settling at Reno, in Bond County, where Robert received his early schooling. His college studies were prosecuted at the Illinois College at Jacksonville, and his theological training at Lane Seminary, under the guidance of Lyman Beecher and his famous colleagues. During his seminary course Patterson made a visit to Chicago to supply the pulpit of the First Church for a time. Under date of June 8, 1897, Mrs. Patterson writes me as follows: "In regard to his introduction to Chicago all the accounts are a little inaccurate. After his second year at Lane, he filled the place of tutor for one year at Illinois College. In the summer of 1840 he came to Chicago to supply the pulpit of the First Presbyterian Church, made vacant by the resignation of Dr. Blatchford. Mr. Bascom had accepted a call to the pastorate, but could not enter upon his duties until the autumn. As soon as Mr. Bascom was at liberty, Mr. Patterson returned to Lane for his last year, graduating in the spring of 1841. He then made his first visit to the East. He was most fortunate in his introductions there, meeting Albert Barnes, William Adams, and several of the professors at Andover and New Haven; and among musicians Thomas Hastings and Lowell Mason. The ties then formed lasted until severed by death. But the West was

home, and to that he turned his face. For two months he supplied the pulpit of Dr. Duffield in Detroit, then served the Church at Monroe, Mich., for the remainder of the winter. This Church gave him a tempting call to be their pastor, but his old Chicago friends still remembered him, and hastened the formation of the Second Presbyterian Church, to which he came in June, when the Church was organized. In September the new, plain building was dedicated which served as the first Church home for his people, and he was ordained and installed as pastor. I need go no further. Has he not been a part of Chicago ever since?"

This was Dr. Patterson's sole pastorate, and for thirty-two years he wrought a most powerful influence for good upon the life of the rapidly growing city. Men quickly recognized his genius for leadership and rallied about him, and he rendered a splendid service throughout the whole Northwest country, to which Chicago was the key in its commercial development. He was the uncrowned and unmantled, yet the real bishop of the Presbyterian Churches of the whole region round. It was he who inaugurated the movement toward a church erection board, and his name appears in connection with the planting of almost every educational institution in the State during the third quarter of the century. While still in the pastorate, he served as the first president of Lake Forest University, and was the recognized founder of that institution. His influence in the Church steadily grew, and in 1859 he was elected moderator of the New School Assembly. It was his master hand that drew up the articles of reunion upon which the old and the new school branches of the Church came together in 1869, and he was one of the committee which prepared the Revised Book of Discipline. It was he, moreover, who had the largest part in launching a denominational newspaper in Chicago. The marvel of it all is how one man could have successfully mastered the details of such a wide system as was embraced in the work of his own large Church, the building up of other Churches in adjacent territories, the creation of schools and colleges, the foundation of newspapers, while at the same time he was well abreast of the scholarship of the times.

The home life of Dr. Patterson was one of sweetness and tenderness. He was married to Miss Julia A. Quigley, of Alton, Ill., in 1843. Their golden wedding was celebrated in the Second Church, amid friends and children. Robert W. Patterson, the son, is the successful managing editor of the *Chicago Tribune*. At

that time (1893) Lake Forest University conferred upon him the degree of LL.D. Hamilton College had honored him with the degree of D.D. in 1857.

Dr. Patterson's work as a pastor was quite as characteristic of his modes of thought and methods of labor, as can be observed in any of the other spheres in which he became well known. Intensely intellectual and wisely methodical, he became clearly convinced at the beginning of his life work that sudden enthusiasms and unusual temporary efforts cannot win through a long race; but that persistent work, careful organization, and constant application in striving toward one lofty ideal would more surely build up a powerful Church whose lasting influence would be beneficent. The Second Presbyterian Church of Chicago is his monument to-day. His personal stamp and image are upon it, viewed from every standpoint. From its pulpit he molded not a few of the makers of Chicago. His qualities drew about him a company of men whose strength of character is felt to this day in the life of the city and the entire surrounding country. In the year 1892 the Church celebrated its jubilee, and the report of the treasurer showed that in fifty years the benevolences of the Church had amounted to six hundred and fifty thousand dollars.

In 1874 Dr. Patterson resigned the pastorate to accept the chair of Apologetics and Ethics in McCormick Theological Seminary, and later delivered his lectures upon the same subjects at Lane Seminary, in Cincinnati. During the years that followed he was remarkably free from signs of age, carrying into his fourscore years much of the vigor of his earlier life. His personality ripened into a beautiful symmetry to the end. He was a massive man physically, and equally so in his intellectual and moral strength. He combined greatness and gentleness in a striking degree. His powers were held in a wonderful balance, free from extremes, so that he revealed that supreme quality, wisdom, as his dominant characteristic. For more than fifty years he lived and wrought in the city of Chicago. He heard the wolves howling in the waste land where, a half century later, he walked amid the architectural dreams of the White City of the Columbian Fair; and if you were to take a popular vote among its citizens, they would tell you that no one man did so much to make that marvelous progress possible, by building elements of integrity and righteousness into the fiber of the community life as did Robert Wilson Patterson.

CYRUS HALL McCORMICK.

In the year 1846 there came to the then prairie town of Chicago a far-sighted man whose business aspirations led him to select the city by the lake as the most likely distributing point from which he would successfully command the agricultural district of the great West and Northwest. This man was Cyrus Hall McCormick, of Scotch-Irish blood, thirty-seven years of age, remarkably strong and purposeful, and full of hope and inspiration for the future. It would be difficult to mention another man who has bequeathed greater blessings upon his community, who has proved a more potent factor in stimulating and crystallizing the best qualities of community life than this same man secured to Chicago.

Four generations back, his paternal ancestor, James McCormick, was one of the signers of the address of the city and garrison of Londonderry presented to William and Mary after the siege of that place in 1689. His great-grandfather, Thomas McCormick, emigrated to Pennsylvania in 1735. There his grandfather, Robert McCormick, was one of those discouraged citizens who retreated from before the assaults of the Indians, and settled in the part of Virginia known as The Valley. Both Thomas McCormick and his son Robert were devout elders in the Presbyterian Church, inheriting the characteristic traits of their Roundhead ancestors, and mingling with their religious convictions that readiness to stake their lives for their country's welfare which has been the inspiration of patriotism. Robert McCormick served in the war of the Revolution, and was one of the brave band who suffered such frightful loss at Guilford Courthouse. After the war he married Martha Sanderson, and purchased a farm situated about midway between the historic towns of Staunton and Lexington. The youngest child born of this marriage was Robert, the father of the subject of this sketch, who was born in the year 1780. He continued his residence at the homestead, accumulating property, and conducting sawmills and gristmills with notable success. Here Cyrus Hall McCormick was born February 16, 1809.

The very year of his birth his father had conceived of the attempt to construct a machine with which to reap grain. His father was possessed with decided gifts in the line of mechanical genius, and to him the son owed his aptitude in the same direction. During his early years young Cyrus gave evidence of unusual inventive genius, and various mechanical devices bore testimony to his increasing development of promise of something extraordinary

in the mechanical world. In time he devoted himself to the unsuccessful attempt of his father to construct a harvesting machine which would cut standing grain, and in the year 1831 his efforts were crowned with success. The wildest imagination of the most sanguine dreamer could not have anticipated the marvelous revolution which this invention was destined to effect, not only simply in the world of agriculture, but in many related spheres of the progress of civilization. After a few years of initial labor in connection with manufacturers who constructed his machines, Mr. McCormick realized the necessity of engaging in their manufacture on his own account, and chose Chicago as the basis of his extensive operations.

It was soon after his removal to Chicago that Mr. McCormick began to receive that recognition throughout the world which made him for years the most conspicuous resident in that city. Commissioner of Patents Burke wrote in 1858: "In agriculture this invention is as important as a labor-saving device as the spinning jenny and power loom in manufactures. It is one of the great and valuable inventions which marks a new era in the progress of improvement, and whose beneficial effects is felt in all coming time." In the year 1851 the reaper was exhibited at the World's Fair in London. At first it was viewed with skeptical eyes by the strangers, but after its exhibit in a wheat field the enthusiasm knew no bounds. The *London Times* said of it: "The American Department was at first regarded as the poorest of all the foreign countries. Of late it has justly assumed a position of the first importance as having brought to the aid of our depressed agriculture a machine which, if it realizes the expectations of competent judges, will amply remunerate England for all her outlay connected with the great exhibition. The reaping machine from the United States is the most valuable contribution to the stock of our previous knowledge that we have yet discovered." Mr. McCormick received the award of the Grand Council Medal. In 1867 Napoleon III. witnessed the operation of the machine, and conferred the decoration of the Legion of Honor upon the inventor before leaving the field. In 1873 the Emperor of Austria conferred a like honor at the exposition at Vienna. In the Paris exposition of 1878 he was awarded the unusual distinction of being appointed a chevalier of the Legion of Honor and of the Royal Legion. Other recognitions followed in different countries, notably in Prussia and Australia.

It will be readily seen that if the man who had thus commanded the admiration of the world, and had made that world the market for his splendid business, should also prove to be a man of such noble type of character, of such towering personality, as to impress his community with an influence for good, that influence would be both precious and abiding. Such has been the case. In 1858 Mr. McCormick was married to Miss Nettie Fowler, of New York State. Their home became a center of Christian influences which have broadened and deepened unto this hour. Mr. McCormick identified himself in earnest and intelligent ways with the life of his community, both in the sphere of the Church and the civil institutions. His fidelity to good citizenship was characteristic of all the forty years during which his life made its impress upon the city. In business affairs it was inevitable that he should be foremost. In 1848 he was an incorporator, and later a director of the first bank established, now known as the merchants Loan and Trust Company. After the disastrous fire of 1871 he was one of the first to rebuild. His manufacturing plant has grown to immense proportions, covering sixty acres of floor space, and turning out one completely finished machine each minute of the day. In politics Mr. McCormick was always an active and consistent Democrat. In 1860 he purchased the two leading newspapers of the city of Chicago, the *Times* and the *Herald*. In 1872 he was elected Chairman of the Democratic State Central Committee of Illinois.

But perhaps the most conspicuous and most lasting influence of Mr. McCormick will prove to be in the sphere of Christian activity. In 1848 he helped to organize the North Church of Chicago, which was afterwards merged into the Fourth Church. In 1861 he was one of the incorporators of the Young Men's Christian Association. In 1872 he purchased the *Interior*, the Presbyterian organ for the West and Northwest, associating with himself in the enterprise Dr. Wm. C. Gray, who has been its editor through the quarter century which has intervened. In 1859 Mr. McCormick endowed the Presbyterian Theological Seminary of the Northwest with \$100,000, and afterwards liberal gifts were bestowed upon the institution by himself and his family, amounting to more than a million dollars. After his death the trustees of the Seminary very properly changed its title to that of "The McCormick Theological Seminary of Chicago." Through this influential school of the prophets Mr. McCormick's "deeds will live after him" with an ever-widening range of influence extending all round the globe.

One of his friends, speaking of Mr. McCormick, said: "That which gave intensity to his purpose, strength to his will, and nerved him with perseverance that never failed was his supreme regard for justice, his worshipful reverence for the true and right. The thoroughness of his conviction that justice might be done, that right must be maintained, made him insensible to reproach and impatient of delay. I do not wonder that his character was strong, nor that his purpose was invincible, nor that his plans were crowned with an ultimate and signal success, for where conviction of right is the motive power, and the attainment of justice the end in view, with faith in God there is no such word as fail." The brief recital herewith of the achievements of the man as inventor, as merchant prince and manufacturer, as a faithful citizen, and as a Christian philanthropist, makes it evident that the perspective of his abiding influence must be drawn in large lines, for the passing years cannot fail to realize in increasing measure the towering personality of the man, and the lasting honors which will be accorded his name in the annals of American history.

WILLIAM CUNNINGHAM GRAY.

It was after the disastrous fire of 1871, when the desolation of the city was distressing, that the real spirit of the men who had become identified with its early history shone out in unflinching purpose to build upon the ashes a more splendid municipality. It was at that crisis time that the religious and secular press had much to do with inspiring and stimulating the people of Chicago to rise and build, to persevere and achieve, to conquer the adverse circumstances and demonstrate to the world that the city by the lake was to be a city of great destiny. Probably no man in the large corps of journalists contributed more to accomplish this important work than the man who was called in that year to undertake to pull out of the ashes the Presbyterian paper of the region known as the *Interior*. This man was William Cunningham Gray. His great-grandfather, Richard Gray, was a Presbyterian minister in Londonderry, Ireland. Three sons of Richard Gray came to America in 1765. One of these brought his family to Miami County in Ohio about the beginning of this century. He had ten sons. Five of these sons once spent a reunion day together when the youngest of them was seventy-eight years of age. One of these five sons was the father of the subject of our sketch. He was an elder in the Associate Reformed Church, and a farmer who reared his son at his side on the

farm. William was born October 17, 1830; in 1849 he was graduated from Farmer's College, in Ohio; he studied law and was admitted to the bar in 1852; the same year he began newspaper work as a political journalist, being identified with enterprises in Tiffin, Newark, and Cleveland.

When he came to Chicago, Dr. Gray turned to religious journalism as his life work. Tempting offers have been made to him from secular journals, but he has held to his chosen sphere of labor. For forty-eight years he has been in newspaper work, and twenty-eight of these years have been the measure of his residence in Chicago. In 1876 the University of Wooster conferred upon him the honorary degree of Doctor of Philosophy. In the summer of 1895 the Presbyterians of Chicago gathered at the Union League Club to do honor to the services which Dr. Gray had rendered the Church and the community through his work as editor of the *Interior* for a quarter of a century. The meeting was most representative in its character, composed of the leading business and professional men of the city. It was a testimonial of which any man might have been proud. At that gathering men like Dr. John Henry Barrows, Dr. Willis G. Craig, and Dr. S. J. McPherson emphasized the salient points which had marked the labors of Dr. Gray: his skill in portraiture of character, his steady hand in guiding the Presbyterian bark through stormy seas, his genius in making a paper whose atmosphere has breathed a contagion of blessings among his readers. One man said: "He swings a long cutlass in controversy, a rapier in satire, a claymore when battle is thickest, and a gentle dress sword when peace comes again." Another said: "Your ideal editor may not be either by nature or by grace any better than the rest of us, but he has this distinguishing quality in him: a kind of genius for intellectual and spiritual sympathy. He can put his ear to the ground and hear the footfall of things that are coming; he can tell how a thing will sound at the other end of the trumpet; he can put himself in another's place; he is all the while, as it were, putting himself in everybody's place. He catches the best thinking, the best impulses, the best faith, the best ideals and spiritual courage where they appear; and then, building better than he knows, he naturally makes an atmosphere which he infuses into every department of his journal." One characteristic of these years has been the purpose of Dr. Gray to defend the truth without giving place to the divisive spirit. He has sought, above all

else, the peace of the Church, in so far as that might be without sacrificing her purity.

These tributes to the work of Dr. Gray sum up, in essence, the story of his useful service to Chicago and the Northwest. The references to his style and his instinctive sense of the popular mind and heart will be explained, in part, by his early training in secular journalism and political activity, which brought him into close touch with all classes of people. Most religious journals have a homiletical tone which betrays the ministerial hand at the pen. The *Interior* brought a new style into the arena, epigrammatic and concise, which has since found large place in that sphere. Dr. Gray is a passionate lover of nature, and for years his "Camp Fire Musings" have carried his readers away from the city into the solitudes of woods and lakes and streams in a most refreshing way, bringing a wholesome philosophy of daily life to the homes of his many readers. He also introduced the department of current history into his paper, which has become widely adopted by this class of journals. Though the years are multiplying upon him, Dr. Gray maintains his vigor, with abundant promise of continuing at his post, with unabated force of thought and added influence for good, through another decade of service. He should be ranked with the men already mentioned as being conspicuous among the notable character builders of Chicago.

THE HIGHER MOTIVE.

IN the year 1893 Chicago celebrated her growing greatness, together with all the world, by building that wonderful White City by Lake Michigan, whose matchless splendor was the admiration of visitors from all lands and the despair of the dreamers who had thought of surpassing its success in the years to come. I stood one night in the Court of Honor, among the thousands who were gazing with entranced spirits at that marvelous illumination which burst upon the bewildered vision, as the electric fluid, touched by human hands, leaped out of ten thousand incandescent bulbs, flashing from the water's edge around the Grand Basin, glittering from the cornices on all the splendid group of white halls, gleaming from the arches of the Peristyle, shimmering from the dome of the Administration Building, sparkling with glancing light and shade through the waters of the splashing fountains, until I thought I could almost agree with one of our foreign visitors, who said that he could not imagine anything more beautiful of the heavenly city

of the New Jerusalem. Suddenly there flashed down from the roof of the building of Liberal Arts the dazzling blaze of the monster search light, which transformed the fountain before us into a classic group of marble statuary, over which the sparkling waters tossed their fleecy spray amid the shimmering hues of the rainbow's glory. Then that "pillar of fire by night" swept around the magnificent plaza until it rested upon the Grecian Peristyle, where it again transformed into marble whiteness the group of chariot and horses above the Gate of Victory where the discoverer of the New World stood looking toward the statue of the Republic. All eyes had followed the light, and, as we looked, there stood out upon the crowning cornice of that noble gateway these significant words, that were once uttered by the Redeemer of the world: "Ye shall know the truth, and the truth shall make you free." Christian men will agree that, if we should gather up all the lessons which we were taught by the display at the Exposition grounds, and by the remarkable series of congresses held at the Art Institute, they will all be found to culminate in these supreme words, which embody the highest philosophy of human liberty and human progress.

The Scotch-Irish Society of America has found its task an increasing inspiration, because its archives have furnished multiplying instances of service by the sons and daughters of Ulster who have had a part in this highest development of the nation's life. It is the man whose motive has been this lofty one throughout his career whom we delight to honor, and whose fame we would make immortal in the thought of our children and in the history of the nation. It has been with the conviction that the three men whose brief biographies are presented in this paper may well be added to the galaxy of bright stars that shine in our firmament, that attention has been asked to this sketch of their careers. As builders of character they will live on, and no man can measure the works that will live after them.

SCOTCH-IRISH FAMILIES.*

SOME OF THE EARLY SETTLERS IN BUCKS COUNTY.

BY WARREN S. ELY.

FULL justice has probably never been done the Scotch-Irish race for the part they played in the founding of our great Commonwealth. The history of the English Quaker, the Welsh Baptist, the Swede, the German and Palatine, the French Huguenot, has been fully written, and their influence on our common institutions fully credited, but little or nothing has been said of this one of the most important and dominant forces in the formation of our composite national character.

It is not our object in this brief sketch to go generally into the history of this race in our county or country. The part they took in its settlement and the establishment of a local self-government in accordance with Penn's "Holy Experiment," but to briefly touch upon their national characteristics, and the influence they exerted upon the community. And follow this with a brief account of some of the early settlers and their immediate descendants. Hardy, active, aggressive, intelligent, keenly alive to the necessity of establishing a colony where perfect freedom of conscience in the matter of religious faith could be enjoyed, yet almost fanatically attached to their own religious tenets, those of the Presbyterian kirk of Scotland, they formed an important adjunct to the peace-loving Quaker and phlegmatic German in the formation of our national character and in the preparation of the somewhat incongruous elements in our population for the burdens and responsibilities of self-government.

Simultaneous with their arrival began the organization of the Presbyterian Church, and frequently of schools in connection therewith. The early records furnish abundant evidence of their zeal, the purity of their lives, and their earnest effort to foster in the minds of the young a reverence for Divine teachings and a due respect for our peculiar institutions. Their piety and their rigid enforcement of law and order in their section stand out in strong contrast with the lawlessness of the frontier settlements of later days.

*A paper read before the Bucks County Historical Society, at its midsummer meeting, at Langhorne, August 9, 1898.

In writing anything like an authentic and connected history of the early Scotch-Irish settlers of America, the historian will find the way beset with difficulties. Unlike his Quaker contemporary, who was most careful and painstaking in such matters, the early Scotch-Irishman appears to have regarded the preservation of family data as of minor importance, and the records of the early Churches have either been lost or appropriated by the descendants of the former custodians. The information in reference to this race must therefore be largely sought in the county records and the archives of the State, with some little help from the tombstone inscriptions in the old Presbyterian graveyards.

Prior to 1720 very few of the race had come to America, but in that year appeared the vanguard of that great army of Ulster Scots, with their rugged and aggressive qualities, nurtured amid the adverse conditions of the English policy in Church and State, who were destined to have such an important influence in the formation of our coming State and nation.

They came in such increasing numbers that in 1729 James Logan, the great Secretary and mouthpiece of the Proprietary Government, became alarmed. "It looks," he said, "as if Ireland is to send all her inhabitants to this province," and he feared they would make themselves master of it. The same distrust of this yet untried element in Penn's "Holy Experiment" was largely shared by the prominent people of the province for many years. When, however, it became necessary to raise troops and formulate plans for the defense of our frontiers from the ravages of the savage hordes, instigated by a national enemy, it became very apparent that the Quaker, the hitherto dominant element in politics, could not be relied upon as a Legislator. The Scotch-Irish, on the other hand, had cheerfully responded to the call for troops, and had in every way upheld the hands of the executive in this trying time. Then it was that their intelligence, courage, and patriotism began to receive proper recognition, and that they took their place shoulder to shoulder with men of all other nationalities in the upholding and maintenance of our grand commonwealth. The prominent part played by the Scotch-Irish in the revolution is well-known. It is no deduction from the services rendered by others to say that this race, and especially in this section, was the dominant force in that movement; so marked was their prominence therein that an English officer writing home in 1778 designates the struggle then being waged for freedom, as "an Irish-Scotch-Presbyterian Rebellion."

The principal gateways of the Scotch-Irish "Invasion" before referred to were Philadelphia and Newcastle, from which points they radiated into the counties of Chester, Bucks, and Lancaster, and later from these localities, augmented by later arrivals, into York and Cumberland and the section west of the Susquehanna.

There is no doubt that one of the earliest settlements of the race was within the borders of our county, and that this was to a great extent the threshold from whence this sturdy, adventurous race sent forth its sons into the then untried wilderness of our present northern and central counties, where they achieved a name to which their descendants refer with pride; at a still later period peopling the valleys of Virginia, the Cumberland Valley, Kentucky, Ohio, and the Northwest, Tennessee, and portions of the South.

We know that many of the earliest arrivals found homes in Bucks. In 1728 was made the settlement known as "Craig's" or the "Irish Settlement," in the upper part of what was then Bucks, but which, in 1752, became Northampton County, among the original settlers being Col. Thomas Craig, William and James Craig, John Boyd, Hugh Willson, Nigel Gray, with the Lattimores, Horners, Armstrongs, Wallaces, Kerrs, Greggs, and others. There is little doubt that this settlement was an offshoot from the settlement at Neshaminy. Most of these people were closely allied by kinship with those at Neshaminy, Col. Thomas Craig being a brother of Daniel Craig, of Warrington, and a brother-in-law to Elders John Gray and Richard Walker, of the same place, the latter having married his sisters. The Creightons, Millers, and Jamisons, of Neshaminy, were also connections of the Craigs. Colonel Thomas Craig owned a large plantation in Warrington for many years after his settlement in Northampton, which he conveyed to James Barclay on the marriage of the latter to his niece, Margaret, the daughter of his brother Daniel; he also had a son Thomas, who married a Mary Wright and settled in New Britain township, where he died in 1746.

The neighborhood of Deep Run, in Plumstead and New Britain townships, was settled by many of the Scotch-Irish as well as a portion of Tinicum and Bedminster, but far the most important settlement in Bucks, and we believe in the influences, religious, educational, and otherwise, which flowed from it, one of the most notable in the country was the one made at the forks of the Neshaminy, with Warwick for its center.

In 1726 there was already quite a settlement of Scotch-Irish in

Warwick, Warrington, Warminster, and Northampton, with a scattering representation of the same nationality in Buckingham, Newtown, the Makefields, and New Britain.

It is impossible to fix the exact date of their arrival, from the fact that, many of them being persons of somewhat limited means, and accustomed to the feudal system in their native country, very few of them took a fee simple title to their lands at first, but took up considerable tracts of land on a leasehold with a title to the improvements, though by 1730 many of them had become quite extensive landholders.

Among the earliest arrivals were the families of Craig, Jamison, Baird, Stewart, Hair, Long, Weir, Armstrong, Gray, Graham or Graeme, Wallace, and others. Warwick seems to have been the natural center of the settlement, and while some of the settlers there early associated themselves with the Presbyterian Churches of Bensalém and Abington, a Church organization was evidently effected at Neshaminy in 1726, at the site of the present Neshaminy church, and near the site of the famous "Log College."

William Miller, Sr., and his wife, Isabel, born in Scotland in 1671 and 1670 respectively, with three sons, William, Robert, and Hugh, and at least two sons-in-law, Andrew Long and John Earle, were among the earliest arrivals in the county. The date of their arrival could not have been much, if any, later than 1720, as upon the records of Abington Presbyterian Church is the following entry: "Margaret, daughter of Andrew Long, baptised August ye 4th, 1722." And again on the records of Bensalem Church are the following items, immediately following each other: "October ye 3d, 1725, Andrew Long and Ezabel, his wife, had a daughter baptised, named Ezabel," and "John Earle and Margaret, his wife, had a daughter baptised named Mary." John Earle is mentioned as a landowner on a draft of Plumstead township, made March 11, 1724, and he and a Thomas Earle were among the petitioners for the organization of the township in March, 1725, but it is improbable that he ever was a resident of the township. Another item appearing on the records of Bensalem Church is this: "George Hare and his wife had a son baptised, named Benjamin, 8-mo. ye 1st day, 1724." This George Hare was one of the trustees mentioned in the trust deed for the purchase of land by the "New Lights in 1744, and died in 1769, leaving a legacy of £21, for the support of the Gospel at the new meeting house at Neshaminy," and makes his son Benjamin executor. In 1756 the will of his son directs that

“father be provided for;” this will also mentions the Benjamin whose baptism was above recorded, who died in 1804, “aged about eighty years;” William Hare devises £8 “for the support of the Gospel ministry at Neshaminy where Rev. Charles Beatty preaches.” On the list of “Ye names of those yt have joyned with our Communion” at Bensalem are Henry Jamison and Jeanne, his wife; and Robert Pock and Elizabeth, his wife; both early settlers at Neshaminy.

In March, 1726, William Miller, Sr., purchased from Jeremiah Langhorn and Joseph Kirkbride some four hundred acres of land in Warwick, out of which he at once dedicated a corner, about an acre, to the use of a church and graveyard, and in his wills, two of which being on file in the office of the Register of Wills at Doylestown, specifically recites the dedication and confirms it to the use of “ye congregation forever.” This tract comprises the present burying ground. The humble church building that once stood there has long since disappeared, and all that remains of it is a stone in the graveyard wall bearing the date 1727, and the initials “W. M.” and “W. G.” The W. M. beyond doubt are the initials of William Miller; it is not known to whom the “W. G.” refers, but this ancient relic has suggested the theory that William Miller and the person designated by the letters “W. G.” may have been the first elders of the Church. This idea is somewhat supported by the fact that the published record of the eldership and other officers of the Church seem all to date from 1742, the time of the division between the Old and New Light parties in the Church, those being of the Tennent or New Light party, while William Miller remained with the Old Light party at the old Church under the ministrations of the Rev. Francis McHenry, to whom he refers in one of his wills as his “trusted and well-beloved friend” and made him one of the executors.

William Miller was a leading man in the community, as is evidenced by his donation to the Church. He and his sons were evidently people of education and refinement. His eldest son, William, was one of the finest penmen of his time. It is not known that William Miller, Sr., served his township or county in any public capacity other than as a member of the grand jury at different times and as Commissioner of Highways for a few years. In this connection it may be stated that the county officers from the earliest days to nearly the date of the revolution were monopolized by the Quakers, and it was only within a few years of the date

of the revolution that a Scotch-Irishman was elected to any office in the gift of the people of the county. Richard Walker was elected to the Provincial Assembly in 1747, being the first and only one of his race to represent his county in that body prior to 1760. He was reëlected continuously until 1759, and the following year was succeeded by James Melvine, another Scotch-Irishman.

James Wallace was elected coroner and duly commissioned in 1768, being the first of his race whose name appears on the rosters of the county officers.

William Miller died in 1758 at the ripe old age of eighty-seven years, his wife, Isabel, preceding him but a few months; and both lie in the burying ground which he—thirty odd years before—had dedicated to the congregation of the "Presbyterian Church of Neshaminy." This couple had six children, some of whom, it would appear, were married prior to their arrival at Neshaminy. They were William, the eldest, whose wife was Ann Jamison, a daughter of Henry Jamison, who with his three sons settled at Neshaminy at the same time as the Millers. Robert, whose wife was Margaret Graham, a niece of Elder John Gray, of Warrington, and either a sister or daughter of David Graham who removed from Horsham to Tincum township about 1750. Hugh, who died single in 1758 or 1759, was a lieutenant in the provincial service in 1747. He owned a tract of land at the time of his death, a part of which is now included in the borough of Doylestown.

The daughters of William Miller were Isabel, wife of Andrew Long; Margaret, wife of John Earle, of Warminster, before referred to and whose courteous qualities seemed to be vouched for by the title "Gentleman John Earle" by which he was generally known; and Mary, the wife of James Curry, of whom little is known except that it would seem that he lived in New Jersey at the time of her father's death, in 1758.

William Miller, Jr., as he was generally known, became a large landowner in Bucks County. He owned and operated a sawmill in Warminster, and was also the owner of a sawmill and tract of land in Rockhill township. Judging from the number of suits in which he was involved, it would seem that he was of a litigious tendency. He died in 1786, possessed of a considerable estate. His children and grandchildren intermarried with the Kerrs, Craigs, and other Scotch-Irish families of Neshaminy.

Robert Miller appears as a landowner in Warrington as early as 1735, and when he died, in 1753, was the owner of over three hun-

dred acres of land. In 1739 he deeded thirty-seven acres on the line between Bucks and Montgomery (then Philadelphia) County to Dr. Thomas Graeme, which tract doubtless formed part of Graeme Park. At the time of his death he owned one hundred acres of land adjoining Horsham township, purchased of David Graham, then of Horsham township, but later of Tinicum, which said Graham with Margaret, his wife, conveyed to his, (Robert Miller's) children, after their father's death "being for some years in the possession of the said Robert Miller" but for which no conveyance had ever been made. This David Graham was probably the father of Mrs. Robert Miller. Robert left four children, Isabel, who became the wife of James Wallace, of Warwick, in 1754; William, who married a Margaret Gold; Hugh, who married Frances Kilpatrick; and Robert, the youngest.

John Earle died in 1772, leaving three daughters: Margaret, who first married William Erwin, of Plumstead, and after his death became the wife of Matthew Henderson; Mary, wife of John Barnes; and Isabella, wife of Barnard Van Horn. John Earle made his wife, Margaret, and his friend James Wallace, his executors. The settlement of his estate furnishes an illustration of the depreciation of Continental money, that may not be without interest in these days of financial agitation. An inventory was filed in 1773, which shows the total personal estate amounted to about £1,200. Partly owing to the fact that everything was bequeathed to the widow for life, and partly, no doubt, to the unsettled condition of the country, nothing further was done in the estate until 1780, after the death of the widow, and James Wallace being also deceased, letters of administration with the will annexed were granted to Barnard Van Horn, a son-in-law, who filed another inventory of the same goods described in the former inventory. In this latter inventory an eight-day clock was valued at £600; a table at £100; nine slaves valued in 1773 at from £8 to £55 each, were appraised in 1780 at from £2,250 "for a boy" to £4,000; sixteen acres of oats in the ground are set down at £4,000; and wheat is valued at £25 per bushel. The personal estate in 1780 aggregates £32,000, about seventeen times the appraisement seven years before. In 1791 a balance of £20,000 in settlement of the estate is by an agreement, reduced by a ratio of 50 to 1, or to the sum of £414.

John Earle was for many years a justice of the peace, and was in every way a prominent member of the community. He acted as administrator and executor of a great many estates, and was fre-

quently appointed by the court to lay out roads, etc., James Wallace frequently appearing as his colleague.

As has already been shown, Andrew Long was one of the original settlers at Neshaminy, and probably accompanied his father-in-law, Miller, to this country. He became a considerable landowner, owning nearly seven hundred acres at his death, which occurred in November, 1738, at the early age of forty-seven years. He lies buried at Neshaminy, the stone marking his grave being one of the oldest therein erected. His will shows that he had several daughters, all of whom were evidently under age, but he does not specifically name them. The only two who appear of record in the settlement of his estate, or rather in the conveyance of his real estate, are Mary, wife of Joseph Carr, of Warwiek; and Jane, wife of John McClenaehan, of Grenidge, Sussex County, N. J.

Andrew Long, Sr., had three sons: William, born in 1727, died in 1793; married Elizabeth, and had six children, Andrew, Alexander, John, William, Hugh, and Isabella; the latter married Alexander Crawford, of Plymouth. His sons, Andrew and Alexander, removed to Fayette County prior to the death of their father, in 1793. William was devised by his father's will the "Merchant Mill, sawmill, and plantation of one hundred and thirty acres, purchased of John Beard;" Hugh, one hundred and ninety-four acres in Warminster; and John, the "plantation I live on, devised by my father, containing two hundred and twenty acres." The mill above mentioned is still known as "Long's Mill" and the title remained in the family name until a few years ago.

Andrew, second son of Andrew, Sr., born 1730, died 1812; married Mary Smith, and had children: John, Andrew, William, Isabella, wife of Solomon Hart; Mary, wife of Barnard Van Horn; Margaret, wife of Harman Yerkes; and Letitia, wife of William Yerkes. Harman and Margaret Yerkes were the grandparents of Hon. Harman Yerkes, President Judge of the Courts of Bucks County, and William and Letitia Yerkes were the grandparents of Hon. William Yerkes, late Judge of the Common Pleas Court of Philadelphia. Both Andrew and William Long were active during the revolution. Their names head the list of Warrington Association in 1775. William was selected by the Committee of Safety to receive the arms of nonassociates, and Andrew was a colonel in the service.

Hugh, third son of Andrew Long, Sr., married in 1761 Mary Corbit, daughter of William Corbit, of Buckingham, who was a son

of John Corbit, a Scotch-Irish emigrant of Northampton township. Hugh Long was a first lieutenant in the Bucks County Battalion of the Flying Camp, and died of camp fever in 1778. He had seven children: Andrew, who married Mary, daughter of Adam Kerr; Col. William Long, Hugh, Isabella, Elizabeth, married — Whiton; and Mary, who married Robert Wallace, of Warwick (her cousin); and Jane, who married a McLean. The Rev. Mahlon Long and Prof. Charles Long were the sons of Hugh the second. The Long connection is an extensive one, and many of the descendants still reside in Bucks County.

John Gray, who appears as an elder of Neshaminy Church in 1743, and as one of the trustees in the Trust Deed in 1744, was from the North of Ireland, and one of the early settlers, and owned a plantation on the northwest side of the Bristol road, extending northwardly from the present village of Warrington. The opening of "Dyer's Mill Road," now the Doyleston and Willow Grove turnpike, cut off a small corner of his farm where Warrington Hotel now stands, and in 1736, he with a number of his neighbors petitioned the court to have the road changed so as to follow his line, but without avail. John Gray married Margaret Craig, a sister of Col. Thomas Craig, of "Craig's" and Daniel, of Warrington.

He must not be confused with John Grey, alias Tatham, a large landowner in Bensalem and other parts of lower Bucks. This Grey was from London, where he purchased land of Penn as John Grey, a large tract of which was located in Bensalem, where it is said he built a palatial residence. He became involved in a long-drawn-out lawsuit with Joseph Growdon, the termination of which showed Grey up in a rather unenviable light. He afterwards removed to New Jersey, where he appears as John Tatham, living at Burlington in what the early records term a "lordly and princely style." William Penn, in a letter written to his Commissioners in 1687, throws considerable light on this character, by instructing them to "put a stop to ye irregular grants made to John Grey, alias Tatham, now discovered to be a Benedictine Monk of St. James Convent, as they call it, commanded over by ye king."

John Gray, of Warrington, died April 27, 1749, at the age of fifty-seven years, leaving his widow and two sons, John and James, and two daughters, Mary and Jean. The latter married a MacDonald. He does not mention his sons in his will; but, after giving several small legacies to nephews and neices, among the latter being Margaret Graham, "late wife of Robert Miller," and to some cousins in

Ireland, he devised his whole estate to his wife, Margaret, for life, then to "Brother" Richard Walker, Rev. Charles Beatty, and Rev. Richard Treat, in trust, £2 per annum to be paid for "support of ministry at Neshaminy," and one-half of residue "for the benefit of Rev. Charles Beatty, during his ministry at the new meeting-house at Warwick;" the other half for the use of "religious students for the ministry," when Beatty ceases to preach, whole of the profits thereof for the use of such students forever.

In 1788 Richard Walker, Esq., filed a settlement as surviving executor, showing a balance in hand of £199 17s, and "exhibits receipts from Rev. George Duffield and Jonathan Byard Smith, his successors in the trust, for two loan office certificates for \$800; receipt date August 20, 1783." This is the sequel to Mr. Turner's speculation as to the source of the "two years' annuity" received from Rev. Duffield in 1783.

Margaret Gray survived her husband many years, dying sometime between April, 1782, and March, 1783, they being the dates of signing and proof of her will, respectively, "far advanced in years," to use her own expression.

An interesting incident illustrative of the uncertainties of life on the frontier may be detailed of John Gray, son of the elder, who with his brother James removed to the Tuscarora Valley, in what was later Juniata County, and in 1756 was living near Fort Bingham with his wife, Hannah, and little daughter, Jean. On the night of June 11, 1756, while Gray, who had been to Carlisle for provisions, was on his way home, the Indians attacked and burned the fort, massacred most of the people, and carried a few away into captivity, among the latter being Mrs. Gray and her little daughter. Gray made many efforts to obtain intelligence of his lost family. He joined Col. Armstrong's expedition against Kittanning in the fall of 1756, in the hope of recovering them; but, learning nothing, he returned to Bucks County, broken in health and spirit, made a will providing for his wife and child should they return, and died broken-hearted in 1759.

After being carried to Canada, his wife, with the help of some traders, made her escape and returned to Bucks County shortly after the death of her husband, but the child had been carried farther west by the Indians, and was never heard of, though in 1764, when a lot of captive children were brought to Philadelphia, Mrs. Gray went there in hope of finding her child, but without success. During her captivity Mrs. Gray received an offer of marriage from

one George Woods, a fellow-captive, a somewhat remarkable character, who afterwards figured extensively in the history of Bedford and Alleghany Counties. Being averse to a partnership in misfortune, and already, as she supposed, having a husband living, she peremptorily declined. Sometime after her husband's death, however, she did marry again, her second husband being Enoch Williams, with whom she took up her residence on the farm settled by her husband on the Juniata River, in what was then Cumberland County. She does not seem to have made any effort to have the will of her first husband proven until 1785, some twenty-five years after his death, and was then only partially successful, as only one of the subscribing witnesses (Andrew Long, Esq.) was living. The matter was therefore delayed until 1790, when the handwriting of the other witness was proven, and letters of administration, with the will annexed, were granted to her husband, Enoch Williams, the sister, Mary Gray, who was named as executrix, then living in Mifflin County, declining to act. The provisions of the will, or a neglect to properly comply with them, gave rise to the most celebrated lawsuit in Central Pennsylvania, and was before the courts of that section for fifty years. It is known to the legal profession as the "Gray Property Case," and is one of the most celebrated ejectment suits ever tried in the State, being reported in 10 Sergeant & Rawle, page 182, as *Frederick vs. Gray*.

It will be noticed that it was characteristic of the early Scotch-Irish immigration that these people nearly always came over in family groups, as in the Miller, Craig, and Jamison families. This, it would seem, was also the case with the Wallace family, whom we find settled at an early date in Plumstead, Tincum, Warrington, and Warwick. Two of the name, Robert and John, were settled in the neighborhood of the Tobiakon, as appears by land warrants granted to both about that time. There is little doubt that these two were brothers and the progenitors of the other Wallaces found living in Tincum, Warwick, Warrington, and Plumstead, at a later date.

They evidently arrived sometime prior to 1738. As before noted, the date when the Scotch-Irish acquired lands in fee is no sure indication of the date of their arrival, as the majority of them appear to have resided on leased lands many years before purchasing.

Robert, John, and James Wallace all appear as landowners in Tincum prior to its organization into a township in 1747. James Wallace, of Tincum, who may have been a son of one of the others,

though more probably a brother, died in 1765, leaving a widow, Hannah, and seven children—viz., Robert, Jean (wife of Robert Hutchinson), Elinor, William, Samuel, Elizabeth, and Mary. Samuel married Jemima Dean, and lived for many years in New Britain township.

The Warrington Wallaces were Joseph and William. John, eldest son of the former and Jane his wife, was a stonemason, and married a daughter of Archibald Finley, of New Britain, who was also a mason, and with whom he doubtless learned his trade. This John Wallace and his brother Andrew were both revolutionary soldiers, Andrew going as a recruit furnished by Bedminster township in 1778, and John being a lieutenant in Capt. Beatty's company, was captured at Fort Washington, Long Island, November 16, 1776, along with the greater part of Col. Magraw's regiment, but was paroled. Memoranda in the hands of his grandson, Rev. J. W. Wallace, of Independence, Mo., show that he was with the army at Whitmarsh and Valley Forge. At the close of the revolution John, with his brothers and sisters and probably his parents, went to Virginia, and from there to near Lexington, Ky., some of the family going over the mountains on pack horses, and some down the Ohio to Maysville, and then by wagon to Lexington. These and many other Bucks County folk doubtless formed part of that movement of the Scotch-Irish into Kentucky which set in after the revolution, and which is pictured so vividly by James Lane Allen in the "Choir Invisible."

William Wallace, of Warrington, married Agnes Creighton, widow of William Creighton, one of the trustees named in the trust deed of 1774 of the "New Lights" of Neshaminy Church. I have always been strongly impressed with the idea that he was the individual represented by the initials "W. G." in the graveyard wall at Neshaminy, that the "G," so interpreted, was really meant to be a "C," but have no further corroboration of this theory than his interest in the Church in its infancy and his close connection with other leading members of the congregation. A close personal inspection of the initials, however, convinces me that it was clearly meant for a G.

His wife, Agnes, was an Armstrong, a sister of Joseph Armstrong, of Bedminster, and aunt of Thomas Armstrong, who married a daughter of Francis McHenry. William Creighton died in 1747, and his widow married William Wallace soon after, and continued to reside with her children upon the homestead, on the Bris-

tol Road, between the present villages of Warrington and Tradesville, the present farms of George and Levi Garner, until about 1760, when the entire family removed to Cumberland township, York County.

From the foregoing it will be seen that the Wallaces were a large connection in Bucks County, a long time before the revolution; but those of the name who lived in Warwick seem to have been the best-known branch and to have remained the longest in the county, as they continued to reside therein until about 1850, while the other Wallaces left the county mostly in the previous century.

The head of the Warwick family was James Wallace, who, from all indications, appears to have been the son of John. He was born in the North of Ireland, and we believe he came as a boy with his father to Bucks.

About the year 1750 the name of John Wallace appears frequently on the records of the Common Pleas Court of Bucks County as plaintiff in a number of suits of a nature indicating that he was a man of some means; but from the date of the appearance of James Wallace as a prominent figure in the community, about 1754-55, we hear nothing more of John, except that his name appears on the tax lists of Warwick as a single man living "at James Wallace's," where he died in 1777, about the same date as James.

In 1754 John Earle and James Wallace were appointed by the Orphans' Court of Bucks County guardians of the minor children of Robert Miller, deceased, of whom John Earle was an uncle, and a few months later James Wallace appears as the husband as well as the guardian of one of these minors, Isabel Miller. Prior to 1762 James Wallace lived on leased land, but in that year he purchased from Andrew and William Long, his wife's cousins, some three hundred acres in Warwick, being a part of the property which William Miller, Sr., his wife's grandfather, purchased of Langhorne and Kirkbride in 1726. It was upon this tract that the main body of Washington's army encamped in August, 1777. From the date of his marriage until his death, in 1777, James Wallace figured prominently in the affairs of the county, his name appearing very frequently on the records as one of a commission to lay out roads and in various other positions of trust.

In the year 1768 he was elected coroner of the county, continuing to serve until 1772, one of the longest terms for which the office was held in colonial days. As the relations between the colonies and the mother country began to be strained, he, like the rest of the

Scotch-Irish, took up the cause of the colony as against the crown, and participated actively in the affairs of the county and province.

At the meeting of the inhabitants of Bucks, held at Newtown July 9, 1774, to remonstrate against the oppressive measures of the parent country, he was one of the six deputies of the county there elected and delegated to represent it at Philadelphia in the Conference of Provincial Deputies held in Carpenter's Hall July 15, 1774, which meeting he attended. His name heads the list of the Warwick Associates taken August 21, 1775, and he was a particularly active and prominent member of the Bucks County Committee of Safety, the governing body of the county from 1774 to 1776, attending all its meetings but two, and being a member of the Committee of Correspondence as well as of a number of committees to "interview" and "reason with" recalcitrant local Tories.

He was appointed the officer for the middle section of the county to receive and pay for the arms purchased for the use of the Associates. In January, 1776, James Wallace, with Col. Keichline and Joseph Fenton, were selected to proceed to Philadelphia and ascertain the process for making saltpeter, with a view of explaining the method to the inhabitants of the county, and thus facilitating the manufacture of powder.

In May, 1776, he was again one of the committee appointed to represent the county in convention of other county committees at Philadelphia; but the Bucks County delegates, it appears, did not attend.

He also represented Bucks as a delegate to the important Provincial Conference at Carpenter's Hall in June, 1776, his fellow-delegates being Col. Hart, Maj. Wynkoop, and Benjamin Seigle. Wallace appears as a member of several committees of this body, which met with the avowed object of taking steps to form an independent government, and which, among other things, provided for and arranged details and machinery for the convention which adopted the first Constitution of the Commonwealth of Pennsylvania. Col. Hart, Maj. Wynkoop, and James Wallace were named by this Provincial Conference the three judges of Bucks County to conduct the election for delegates to the Constitutional Convention.

Upon the new government going into effect he was appointed by the Supreme Executive Council (the executive power of the State) one of the Judges of the Civil and Criminal Courts of Bucks; and his commission, dated March 31, 1777, is recorded in the office of

the Recorder of Deeds at Doylestown. About this time he was also elected a justice of the peace for Warwick township.

It is apparent from this record that James Wallace, in his day, was a prominent figure and moving spirit in the affairs of Bucks County, and undoubtedly a leading character in the community at Neshaminy; one who held their confidence, as is evidenced by the fact that he appears almost always as the representative of Warwick and its Scotch-Irish constituency. The history of Bucks County during the revolutionary period shows that Col. Hart, Judge Wynkoop, and James Wallace, until his death, were the three most active and prominent men in the affairs of the county. As throwing some light on the latter's character and standing in the community we refer to a letter written by Judge Wynkoop to the General Committee of Safety, at Philadelphia, in January, 1776. Referring to the Bucks County Committee appointed to go to Philadelphia and investigate the process of manufacture of saltpeter above mentioned, he says of them, "Those are persons of reputation and influence in different parts of the county;" and speaking of James Wallace, who had been selected as the member to receive and pay for the saltpeter, he states further, "Mr. Wallace is a gentleman of property, strict honesty, and firm attachment to our cause." His interest in the Neshaminy Church is shown by the fact that in 1767 he was elected one of the trustees, and doubtless continued to serve as such until his death.

His further usefulness was cut short by his death, in the latter part of 1777. While the cause of his death is not known, it would seem that it was in some manner the result of the strife then being waged. His wife, Isabel, survived him many years, being alive in 1810; also two sons (William, who lived to an advanced age and died single, in his native township; and Robert, who married Mary, the daughter of Hugh Long and Mary Corbit), and three daughters (Jane, who married John Carr, son of Joseph and Mary (Long) Carr; Margaret, who married Samuel Polk, son of James and Eleanor Polk; and Isabel, who died a spinster). His grandchildren married into the families of Rogers, Sturgeon, Kennedy, Mearns, James, Shewell, Hough, Ward, Bothwell, Krewsen, and other well-known Bucks County families.

Joseph Carr, of Warwick, was another early settler who came from the North of Ireland. He was born in 1697, and died in 1757. He appears at Neshaminy as early as 1731, when he signed the petition for the creation of Warminster township. He was a witness

to the will of Andrew Long in 1738, and married Long's eldest surviving daughter, Mary (born 1725). His children, as mentioned in his will and appearing of record in the conveyance of his real estate, were: John, the eldest, who became prominent in the Neshaminy Church, and married Jane, daughter of James and Isabel (Miller) Wallace; Joseph and Andrew, who are said to have gone to South Craolina; William, who remained in Warwick; Margaret, who married Thomas McCune; Isabella, wife of John Anderson, removed to Baltimore County, Md.; and Mary, wife of Robert McIlhenny, of York County.

(The descendants of Robert Carr, Mariner, of Philadelphia, who purchased land in Warminster in 175-, claim that he also was a son of Joseph, of Warwick, but we have no proof of this further than a tradition in their branch of the family. It is just possible that Joseph Carr was married prior to his marriage with Mary Long, as it will be noticed that he was many years his wife's senior, being but six years younger than her father. If this be so, and Robert, the issue of a former marriage, and also absent on the high seas, that may account for his not being mentioned in his father's will.)

John Carr and Jane, his wife, had a large family. William Carr, for many years Clerk of the Orphans' Court of Bucks County, was a child of this marriage. The other children intermarried with the Rogerses, Sturgeons, Mearns, and Kennedys, and their numerous descendants are widely scattered throughout the county and country.

Two other early families of Neshaminy, to whom we have already briefly alluded, and who are deserving of much more than the brief mention we can give them in this sketch, were the Walkers and Craigs. The Walkers were among the earliest arrivals, and the family appears to have consisted of William and Ann, his wife, and their four sons, John, William, Robert, and Richard, and at least two daughters. William, Sr., died in 1738, aged sixty-six years, and Ann, his wife, in 1750, aged seventy. They both lie buried at Neshaminy. We have no data as to John other than that he had two sons, William and John. William, son of William and Ann, died in 1757, possessed of about five hundred acres of land in Warrington, and left a widow, Margaret, and children, Robert, Elizabeth (wife of Henry Finley), Catharine, Mary, James, and Margaret.

Robert Walker, son of William and Ann, died in Northampton township in 1758, evidently unmarried and without issue, as, after leaving a legacy of £50 to Rev. Richard Treat, Rev. Charles Beat-

ty, and his brother Richard, in trust for the benefit of Neshaminy Church, he bequeaths the balance of his estate to his brothers Richard and John, and his sisters Mary King and Christine McNaire, and their children. He further directed that "Friends join in placing a tombstone over Father."

By far the most prominent of the family, however, was Richard Walker, Esq., born in 1702. He was probably yet quite a young man when he arrived in the province. He married Sarah Craig, a sister of Col. Thomas and Daniel, as before stated. She was four years his junior, being born in 1706. Richard Walker was elected to the Provincial Assembly in 1747, and continuously reelected until 1759, when he was succeeded by James Melvine, of New Britain. He was commissioned a justice of the peace and of the courts of Bucks County in 1749, and served continuously as a justice until 1775, over a quarter of a century. He was also commissioned a captain in the provincial service February 12, 1749; was a prominent member of the Committee of Safety and an elder of Neshaminy Church. He died April 11, 1791, aged eighty-nine years, and his wife, Sarah, April 24, 1784, aged seventy-eight years. He evidently left no children, as his estate was divided among collateral heirs, the descendants of his sisters and brothers, among the distributees being quite a number who were residents of the "Irish Settlement" in Northampton County—viz., McNaires, Ralstons, Latimers, Griers, Wilsons, and Culbertsons. Richard Walker's plantation was on the Lower State road, extending westward from the Bristol road at Tradesville. He and his wife are both buried at Neshaminy.

The Craigs were a large family, the heads being Col. Thomas, the founder of the Irish Settlement; his brothers William and James, of the same place; and Daniel, of Warrington; with sisters married to Gray and Walker, of Neshaminy; and James Boyd, of the upper settlement.

Daniel Craig, as has been already stated, was one of the earliest settlers in Warrington. He died in 1776, leaving a widow, Margaret, and eight children: Thomas, John, William, Margaret (wife of James Barclay), Sarah (wife of John Barnhill), Jane (wife of Samuel Barnhill), Mary Lewis, and Rebecca (wife of Hugh Stephenson). His son Thomas took a prominent part in the revolution; was commissioned a captain October 23, 1776, and rose to the rank of colonel. He married Jean Jamison, daughter of Henry Jamison, son of the emigrant ancestor and Mary Stewart, daughter of another early settler in Neshaminy. His daughter Margaret married Capt. Wil-

liam Miller, founder of Millerstown (now Fairview), York County, for many years a Representative and Senator of that county. (This William Miller, it is thought from various indications, was a connection of the Warwick family already referred to.)

Thomas Craig's eldest son, Daniel, married, like his father, a Jean Jamison, daughter of Robert Jamison, of Neshaminy, and his wife, Hannah Baird, daughter of John and Hannah (Stewart) Baird, of Neshaminy.

The Craigs were evidently fighting stock, as not only appears by the record of Thomas, of Warrington, but by that of his cousins, Capt. John Craig, of the Fourth Pennsylvania Light Dragoons, who, it is said, Washington pronounced the best horseman in the army, and that of Col. (afterwards Gen.) Thomas Craig, who served from the beginning to the end of the Revolution, and was in the battles of Quebec, Brandywine, Germantown, and Monmouth, as well as serving in North and South Carolina.

It would also seem that their descendants inherited their ancestors' fighting and patriotic qualities, as we know of at least one of the grandsons of Daniel Craig, Jr., who served with distinction during our late civil war, and only his age and infirmities, resulting from wounds then received, prevent him from being at this time at the front in the service of his country.

Did time and space permit, we should like to refer to the Jamison, Grier, Baird, Armstrong, and Stewart, and other such Scotch-Irish families of the time referred to; and we believe it would not be uninteresting if some mention could be made of these early pioneers in later generations; but we can only say that their children are to be found in every section of our great land their worthy and courageous ancestors helped to colonize, and in every walk of life; not only in agricultural pursuits, that first and ever honorable occupation of mankind, some even on the lands settled by their forefathers, but as well in the marts of commerce, in the pulpit, at the forum, and in the army and navy of their country; and we trust, wherever found and however engaged, serving their day and generation in a manner that shows they have inherited unimpaired the worthy and sturdy qualities and characteristics displayed by their forbears amid the uncertainties and adversities of pioneer life and the trying times of the revolution.

REV. FRANCIS ALISON, D.D., AND CLASSICAL EDUCATION IN PENNSYLVANIA.*

BY REV. JACOB WEIDMAN, CLIFTON HEIGHTS, PA.

FRANCIS ALISON was born in the parish of Lac, County Donegal, Ireland, in 1705. He received his classical training first at an academy under the immediate supervision of the Bishop of Raphoe, and then at the University of Glasgow. When a licentiate he emigrated to America, in 1735, and landed in Philadelphia. He became a private tutor to John Dickinson, in Eastern Maryland, afterwards author of the celebrated "Letters of a Pennsylvania Farmer" (1767), and, according to Watson ("Annals of Philadelphia"), took a few students at Thunder Hill, Md. Before May 25, 1737 (minutes of Synod), he was ordained the second pastor of New London, Pa., where he continued for fifteen years. The largest Presbyterian church in the country was built by the congregation during this pastorate. He was an earnest pastor to an attached congregation. Then he became an assistant pastor in the First Presbyterian Church of Philadelphia. He died November 28, 1779. The funeral discourse of Rev. John Ewing describes him as "a scribe instructed unto the kingdom of heaven," "in his public exhibitions warm, animated, plain, practical, argumentative, and pathetic; and he has left a testimony in the consciences of thousands who attended upon his ministry that he was willing to spend and be spent to promote their salvation." He was also an active and influential member of the Presbytery and Synod. He was a decided adherent of the Old Side in the controversies growing out of the Whitfield revivals. Rev. Alexander Craighead had been suspended by the Presbytery of Newcastle on complaint of Mr. Alison, for intruding into his congregation, "to rend and divide it against his mind, the mind of the session, and the declared opinion of the congregation in general." Craighead refused to submit, and in 1741 Alison carried his complaint to the Synod. When, on technical grounds, a hearing was refused, a protestation, signed by twelve ministers and seven elders, was presented, which resulted in the Great Schism (1741-1758). It is remarkable that the only publication of Dr. Alison was a sermon before the Synods of New York and Philadelphia (May 24, 1758), entitled: "Peace and Union Recommended." A note appended suggests that, "as in the pe-

*Prepared for the Ministerial Association of Philadelphia.

rusal it may seem long, they may conveniently divide it by pausing on the twenty-eighth page."

That Craighead did not succeed in dividing the congregation of New London is proved by the fact that, ten years after Alison left there, they sent a call to Synod inviting him to return—a call which he did not see fit to accept. During his stay in Philadelphia he went as chaplain with Col. Burd to Fort Cumberland, from August till November.

On his arrival at New London he bought a farm of seven hundred acres, and in 1750 bought another nearer the church. On this he erected a large brick mansion, still standing in New London. It was probably intended, in part, for the accommodation of a school, but he never occupied it, on account of his removal to Philadelphia. He took an active part with Rev. Gilbert Tennent and Judge Allen in support of the proprietary government, and, according to one authority (Day's "Historical Collections"), in acknowledgment of his services, Richard Penn gave him a splendid tract of a thousand acres at the confluence of the Bald Eagle Creek and the Susquehanna River. A better account (Judge Huston's) says that fifteen hundred acres, on the west side of the mouth of the Bald Eagle Creek, were conveyed to him on February 4, 1769, and paid for in full on April 3, 1772. Notwithstanding these large holdings of landed property, he died in comparative poverty. I make mention of this to emphasize the fact that he freed his slaves by his will. A Philadelphia newspaper says: "The good man followed the dictates of his conscience, leaving his widow to Providence."

He was, during his ministry in Philadelphia, "the efficient agent in the establishment of the Widows' Fund in our Church, and was wisely active, with the Connecticut ministers, in withstanding the gradual but determined efforts of churchmen and the crown on our liberties as citizens and Christians." (Webster.) His wife's maiden name was Armitage, and he left one son (who became a physician) and two daughters.

Notwithstanding his activity in ministerial and ecclesiastical affairs, his chief claim to our attention rests upon his eminence as an educator. Four years after his settlement at New London he started a classical school. None of the academies started among the Scotch-Irish in imitation of the Log College of the Neshaminy, by the men sent forth by Rev. William Tennent, exceeded this in reputation, owing to his connection with it. Among its pupils

from the congregation was Charles Thomson, Secretary of the Continental Congress, and author of a translation of the Septuagint; also a "Harmony of the Gospels," unpublished, and a "History of the American Revolution," which he destroyed because of the pain it might give. With him, also from New London, was Hon. Thomas McKean, member of the Continental Congress from Delaware, and signer of the Declaration of Independence, afterwards President of Pennsylvania, and Chief Justice of the Supreme Court of Pennsylvania, whose portrait is so prominent in Independence Hall. George Read, of Delaware, and James Smith of York County, Pennsylvania, two other signers of the Declaration, were his pupils in this academy. With them ought to be mentioned Rev. John Ewing, D.D., pastor of the First Presbyterian Church of Philadelphia, and Provost of the University of Pennsylvania; and Rev. Dr. Ramsay and Dr. Hugh Williamson, historians of North and South Carolina, with others deserving of fame.

It is not to be wondered at that the popular minister of New London, the classical instructor of such pupils, should attract attention. Already in 1739 the Synod had unanimously approved a scheme "for erecting a seminary of learning" under their care on a permanent endowment. This could not be carried out. His education at Glasgow made him a natural medium of communication with the professors there; and when in 1744 the Synod modified the scheme, they made the New London school its representative, appointing Mr. Alison its principal, at a stipend of £20, with an assistant at £10, to be raised by Church collections, on these three conditions: 1. All persons who please may have their children instructed *gratis* in languages, philosophy, and divinity. 2. An annual contribution from the Churches for the support of the school. 3. Funds remaining after the payment of the principal and tutor to be expended for books and other necessaries of the school. But before fifteen years had passed attention had been attracted to the teacher of New London. The grammar school of Philadelphia was incorporated in 1750, endowed in 1753, and became a college in 1755. A Scotchman, who began life as a Presbyterian, but had been ordained an Episcopalian at Oxford, Rev. William Smith, had been chosen its provost. His ideas of education controlled and were based upon the classical theory of his own country and England. The proprietors were large contributors to its endowment. Around it was a liberal element among the Quakers, but especially the pupils of New London, Nottingham, Fagg's Manor, and Piqua.

It is not wonderful that Alison's old pupils and the active members of the Synod should direct the attention of the friends of the new grammar school to their own able teacher. Drawn by these influences, he left New London in May, 1752, without consulting Presbytery or Synod, to enter upon a new sphere. The act was condemned as irregular, but was condoned, in view of the pressure of circumstances. Here he spent twenty-seven more years as a teacher. In 1755 he became Vice Provost of the University. Nassau Hall and Yale College both conferred upon him the degree of A.M. The next year his *Alma Mater*, the University of Glasgow, conferred upon him the degree of D.D., an honor so esteemed that it was acknowledged by a letter of thanks from the Synod. It is said to have been the first doctorate conferred on an American by a foreign university.

Unfortunately the distinguished instructor has left no publications and has had no biographer. His descendants possess no collection of private papers or MSS. During his life, however, he was the correspondent of the celebrated Prof. Hutcheson, of Glasgow, and it was this correspondence which advised the establishment of the seminary. Other correspondents were Dr. Gordon, of Stepney, Eng.; Rev. William Boyd, of Taughboyne, who visited New England in 1719; Rev. James Moody, of Newry; and Rev. John Holmes, of Glen Dermot. Two of these earnest advocates of subscription to the Westminster Standards also corresponded with him. President Stites, of Yale College, maintained constant communication with him, and some of these letters are preserved. In them we may discover his desire for knowledge. Dr. Alison writes about his *unsuccessful* efforts to discover a comet, and such consequent injury to his health that it had brought him to a resolution "to give it up for the future." "As I hope, with more certainty and less trouble, to acquire this knowledge in the next stage of my existence, if it be necessary, I have determined to give myself no further trouble till I be allowed to converse with Newton, Hadley, Whiston, and Flamstead, and some others of the same complexion, if these names be allowed to shine in one great constellation in heaven. Yet I am far from blaming you for your careful and accurate researches; they may make you more useful here, and form your taste to examine the works of God with a higher satisfaction in the coming world."

Some contemporary opinions of him as a teacher may be referred to. Rev. William White, the first Bishop of Pennsylvania, was a

pupil of Dr. Alison, and may have been so influenced by him as to account for the fact that he was the only Episcopal minister in Pennsylvania who did not prove to be a Tory, speaks thus discriminatingly of his former teacher: "Dr. Alison was a man of unquestionable ability in his department, of real and rational piety, of a liberal mind; his failing was a proneness to anger, but it was forgotten, for he was placable and affable." Rev. Samuel Davies, D.D., President of the College of New Jersey, writes of him to Rev. D. Cowell as "his learned friend." Rev. John Ewing, D.D., Provost of the University of Pennsylvania, says of him: "He was blessed with a clear understanding and an extensive liberal education; thirsting for knowledge and indefatigable in study through the whole of his useful life, he acquired an unusual fund of learning and knowledge, which rendered his conversation remarkably instructive, and abundantly qualified him for the work of the sacred ministry and the painful instruction of youth in the college." President Stites, of Yale College, says of him: "He is the greatest classical scholar of America, especially in Greek; not great in mathematics, philosophy, and astronomy; but in either history or general reading is a great literary character. I have had a long and intimate acquaintance with him."

Let me emphasize three things in common with this sketch of Dr. Alison:

1. *His Place as a Teacher.*—Tennent, Alison, Witherspoon, are the three great instructors to whom Pennsylvania was most indebted for classical and for higher education during the colonial and revolutionary time. Tennent, in the Log College of the Neshaminy, for twenty years (1726-46) preserved classical education to the first generation of the descendants of the Scotch-Irish, through his half score of preachers and teachers. Witherspoon (1768-91), the Scotch Evangelical, did the same at Princeton for the generation of preachers and patriots of the revolution in the enlarged field of the middle and southern colonies. Alison, in Delaware and New London for seventeen years (1735-52), and afterwards in Philadelphia (1752-79), in all forty-four years, stood between them in time. With Finley at Nottingham and Princeton, and Blair at Fagg's Manor, and Smith at Piqua—all splendidly successful in their academies—Mr. Alison was easily the most prominent in place, in the number of his pupils, and in length of service. His early interest in teaching, his correspondence with Scotland, his connection with the synodical schemes of education, his election

by the Synod for the training of ministerial candidates, and by the University of Pennsylvania for the classical teaching of pupils there—all place him on a level with the most accomplished and successful teachers of his time.

2. *His Influence upon Church and State.*—We have named Rev. John Ewing, D.D., pastor of the First Presbyterian Church, and Provost of the University of Pennsylvania, as among his students at New London; and Bishop White, the reviver of the Episcopal Church after the revolution, among those in Philadelphia. But these are only representative of the men that passed from his tutelage into the pulpits of the Presbyterian and Episcopal Churches in the middle and southern colonies. This native ministry was surrounded by laymen classically fitted for the bar, the bench, for professional duty, or for the practice of medicine, and, in some instances, for political and mercantile life. In connection with Princeton and the log colleges or academies of Tennent's pupils, he gave to the flower of the Scotch-Irish in the Middle and Southern States that training which made them the leaders of the revolution. The academy of New London furnished the secretary and three signers of the Declaration of independence, and the twenty-seven years of his connection with the University of Pennsylvania enabled him to turn out a like-minded set of men from the more prominent class room. Among the members of the Continental Congress, in the civil, surgical, and military offices of the revolution, are found so many of his pupils that it is doubtful whether he had not sent more of his pupils into active rebellion than any other teacher in America.

3. *He was a prime factor in preserving the liberal and classical character of the university.* Provost William Smith was at the head of the institution, and had first proposed its curriculum and labored for its endowment. This Scotchman ought to be honored for his labors for a classical training. His name is honored only in his "Life" by his descendant. But Smith was ably sustained by Alison in his struggle, first against Franklin and then against Rush, to make the basis of education in Pennsylvania a classical and liberal training, rather than an industrial and manual one. Every reader of Franklin's life will remember his labors in behalf of the University. But the self-made philosopher of "Poor Richard's Almanac" would have expelled the classics in favor of modern languages if he had not been thwarted by the more unselfish and liberal ideas of men of larger views. It is to be regretted that the ideas of Franklin, rather than those of Smith and Alison, prevail so largely in the great institution in our day. A liberal education is the best basis for an unselfish life.

OUR FOREFATHERS' FOOLISH FANCIES.

BY J. S. MACINTOSH, D.D.

OUR Scotch-Irish forefathers would not have been so wise and canny if they had not been at times a little "freaty" and somewhat foolish. Their folly took the shape, as has often been seen in men otherwise the wisest of the wise, and showed itself in superstitions and fears and odd faiths and fancies concerning "witches and warlocks and lang nebbed things." Nor does this yielding to these fancies lessen our esteem for their shrewdness and hard-headedness. They had good sense, but they were just common men. Their faith in these "freats" does increase our love for them, because it is a clear proof of their humanness. Often grim and hard and severe, they were nevertheless human to the innermost core of their beings, both in their excellencies and in their deficiencies. Ulster, even some twenty or thirty years ago, was a curious and intensely interesting study to the open-eyed and sympathetic stranger, who did not visit it simply on a railroad train, but who took time to see and hear and understand. Ulster was then a most enticing and fascinating wonder. The North of Ireland gives forth, hour by hour, fresh surprises, to a keen-eyed and leisurely American—if such a prodigy as a leisurely American is to be found—that may be dallying along her seaboard, up and down her glens, and through her quiet and industrious little towns and clachans, an ever-growing delight. Should any worn-out worker among ourselves, or any traveler, tired of the old ruts of travel and the old European scenes that have come to pall on him or her, desire fresh health and positively new life, the northern shores of Antrim and Down, the loughs and lakes of Derry and Fermanagh may well be chosen as the places where, above all others, not even excepting Norway and the Mediterranean, may be chosen as the spot where the several restorative influences sought and needed can be found most closely and largely united.

What a sweep of beauty and grandeur and freshness is that Ulster seaboard that shoots forth, now shrinks inward, that now falls and now towers as you walk, or ride on jaunting car, from Warren Point to the Causeway, or as you pass from the Salmon Leap at Colrairie to Malin Head, and from Malin Head around Donegal

cliffs to Sod Bay! How the eye flashes and the heart leaps in every one of us who has taken days calmly to visit and see, much more those of us who have played and climbed and fished and hunted and swam and boated around the seas and in these rivers and lakes! Here we sit in the Banshee Tower of old Dunluce, that most picturesque of old castles, so suggestive of the steel-clad hand and the swift rover's bark; now we hear the giant's hand playing on the mammoth keyboard of his organ at the Causeway; now, light of heart and firm of foot, we dare the dangerous way of the Grey Man's Path; with white wings spread we scud from the ruins of old Dunseverick out into that all-gorgeous sunset that changes with superb splendor—those heath-clad hills around the fascinating but often storm-swept Lough Swilly. Now in the quiet of the evening hour we hear the great boom that tells us that Mc-Swine is at his sea gun, and yonder, away toward the west, lie a dozen witching scenes, where Richards has found his seascapes of mingling crag and cloud and crashing surge. Yes, if you are wise, that will be your health resort and your hunting ground for pleasures and for wonders; up and down those hills and dales, along those spurs and upon those seas, you may, perchance, come up with some of the older Ulster people dwelling in nooks and crannies or dales and rocks, and, seated in the ingle nook of some hospitable home, hear, as we have done, the tales and legends and superstitions of vanished years. Emigration, rising towns, multiplying railroads, are fast causing to vanish and to become unheard interesting old customs and the scores on scores of striking phrases; but still the rich jokes of deepest merriment and innocent amusement may be heard in many a countryside market and fair. Also the tragic tales of war and persecution and embittering story of Britain's might over the Ulster Scot's rights, the stirring memories of '98, the terse old saws and proverbs that are the embodiment and condensation of the Ulster "wutt" and shrewdness, and also the foolish fancies and fears of this people. Rich plunder may the leisurely American tramp carry away, if he will only be "sib" with the people, meeting them in a friendly and simple way, and taking on no airs.

It is a long time since old Horace said: "A little folly's good at times." We all know, or all should know, that the sanest men are occasionally just a "wee thocht fearsome." The Ulster men and women were, beyond all denial, "juist a hantle afear't o' witches and warlocks, fairies and bogies." Superstitions many and marked

abounded. Their study is interesting for two reasons: for comparative folklore, and also for the better understanding of this very distinct and markedly aggressive people. In this brief and rapid study let us keep along the sweep of the eastern, northern, and western shores, and so within the counties of Antrim, Down, Derry, and Donegal, where shall be found very many of the most typical portions of the Ulster people, because they were the most conservative up to 1860-70, of the old Lowland and English faiths and forms of their ancestral fancies and fears, and consequently the richest for our purpose. For many months the writer had his headquarters in some of the quaintest parts of these several counties. It was virgin soil for the searcher after superstitions and fancies, or, as they were often called: "Quare freets and auld farrant cracks."

The moon was always an interesting study to the farmers and an interesting object of consideration to the superstitious. The waxing and waning of the moon always went together with good people and bad people alike. Many a devout reader of his Bible would carefully avoid sowing or reaping when the moon was on the wane. It was a very unlucky thing to undertake any new work if the new moon were lying "right on her back," for it was sure to be a wet time and very unlucky. Animals were carefully observed. Black dogs and singed cats were always turned from. The number of crows on a tree was carefully counted, and each number had associated with it a special omen. Many a man going out on an important journey has been known to turn back if a hare crossed the road, or if he met a red-haired girl who was barefooted, or a skellying woman who was cross-eyed going across the bridge. The evil eye was still a common faith, and the power of one possessing the evil eye to "blink" a cow was firmly believed in. I well remember that in the house of a doctor, distinguished in his profession, and the center of an intelligent, educated group of churchmen, the servants gathering together in the back yard one morning and talking about the big cow that had been blinked. They were not aware that I was sitting reading in the rose-covered arbor, and could not fail to hear the strangely interesting conversation. They made it up quietly among themselves that they would send for the "wise wife," who should come and charm away the supposed evil influence. Inquiring afterwards of my friend the doctor, he said to me, with a laugh and a shrug of the shoulders: "What's the use of fashing over it? It pleased them, and did not do any harm."

"Well," I said, "did she come?" "O yes, she came." "Well, tell me about it, then," said I. "Well," he replied, "the wee woman came, and went through her round of tricks, and finally she said that it was old Condy who had blinked the cow, and that she would have to go down to his cabin. Down she went, on some excuse, 'fissled roon the place,' as she herself put it, cut a little bit off of his coat, brought it up to the back kitchen, wrapped some hairs of the cow in it, and burned it over the fire, while she chanted or crooned some incantation."

There are strange cures effected. Some of the women will take a child suffering from whooping cough and go around the countryside until an ass and her colt are found, then the baby is passed three times around the ass, then some oats are put in the baby's hands for the ass, then some of this is put into the baby's mouth, and the child is finally laid on the cross mark on the donkey's back. If property is sold, the gudwife is very careful to be the last to leave the house. The fire is carefully raked down on the hearth, and the last living ember is taken out and hidden. This is done to prevent the incoming tenant from securing the luck of the family and taking it away along with the house and the property. To this hour many a wise and thoughtful man will carefully abstain from putting his left foot on the threshold as he enters the house. When salt is spilled by accident, some of it is always lifted and thrown over the left shoulder, with certain old rhymes which seem to be a revival of some queer "Norse runes." Dreams are always matters of serious consideration, and not unfrequently the spae wife will be sought out to give interpretation. Belief in witches and witchcraft lingers to this very hour in many parts of the country, but of the older days weird tales are told regarding the silver bullet, to which we must refer a little farther on. Eggshells must always be broken.

The colonists from the Lowlands who settled in Down and Antrim and in parts of Derry, Tyrone, and Fermanagh, brought their ancestral traditions and superstitions with them. Hence we find still lingering in Ulster the old Scotch fancies long after they have disappeared from Ayr and Dumfries. We find also the acceptance and absorption of the old Celtic Erse stories and their transformation. Now and again we find surviving, but changed in many ways, old Danish, Icelandic, and still older Norse myths and superstitions. The Erse influence has given the fairies, elves, and gnomes to the Ulster man, but it must be well borne in mind that

there has also been a Highland infusion. There are few students of Ulster history, names, customs, traditions, and folklore who are not aware that, at three distinct points of the Antrim coast, there have been landings made, from time to time, by the Gaels of Scotland. These points are near Carnlough, near Ballycastle, and near Dunluce. The Glynnnes, running up from Glenarm to Ballymena, in some parts around Ballycastle and the Bushfoot, and in one or two points near Port Stuart, the distinct traces of the Highland invader and immigrant may still be discovered. Thus we find three main sources of these Ulster superstitions and fancies. To examine, analyze, classify, and then trace each idea and group of ideas to its own origin and fountain would of course be interesting for a society of folklore, but in a popular paper would be wholly out of place and unwise.

Let us now consider a few of the tales and notions themselves. You are tired and hungry and out of your way, so you turn up this "loanin'" and make your way to the douce and inviting cottage on the Knowe. As you draw near the doorway you hear the lush, lush, lush of the churn staff. Now you must be careful and be sure to say: "Good luck to your butter." If you want to make yourself very much at home and secure a hearty welcome to a bite to eat, ask for some fresh water and wash your hands, then take the churn staff and "gie a guid brash." Or perhaps you want to make a gypsy tea out on the hillside near the burn, and you come to a cottage to "get the len' o' a loan o' a coal." You must be sure to leave your blessing behind you, or if not you will be a suspect, and the people of the house will throw a pinch of salt, as soon as your back is turned, into the fire on the hearth.

Beggars are carefully watched. Some beggars are feared; many are avoided; some are counted simply "no canny." In all these cases the shrewd man or woman will be careful and on guard. But if in any case a beggar should come in, get help, and go out without a cordial greeting to the house and a prayer for good luck and success, it was a source of discomfort. More than once the servant or a farm hand has been known to stop such a saucy mendicant, and force them to say the magic words. Beggars who go out and spill or throw away their gifts are counted exceedingly unlucky. There are some persons whom it is unlucky to meet, but again there are some persons who are "gu soncy." The seventh son of a seventh son is sure to bring great success to any person who meets him when starting out upon a journey of investigation, or

beginning some fresh piece of work. It is good luck to meet a horse and cart, especially if the horse has a star on his forehead, and the wagon is full. If you are proposing some new undertaking, it is singularly lucky to dream about a horse or a cow. Not only is it unlucky to meet a red-haired girl, and a barefooted woman, but it is strangely so to cross a road in front of a hearse or a black cat. If on the road you meet a pin with the point lying toward you, do not touch it. In some parts of County Down, a widespread and firm-rooted faith in the black art for a long time prevailed. Some of the older folks would tell you how the witches were made. Midsummer eve was their birthnight. At midnight, in a garb so scanty that it is not decent to describe, and after reading or spelling certain portions of the Bible backward, out to a lone spot associated somehow with the devil by local fancy or tradition, would steal the men, or more frequently the women, who desired to gain the black art or win unholy power. There, after seven revolutions from right to left, and again seven more from left to right, certain incantations were crooned, and certain charms were employed. Next the candidate for infernal honors and powers touched first the crown of the head and then the soles of the feet, chanting certain words or phrases all the time, and then solemnly gave themselves up to the dark powers for a year or some definite time. Thus they gained the force to change their form, or wield supernatural power, or run with the surprising speed of a dog or cat or hare, or "ride the broomstick in the whirlwind." Then the new-made witch was able to perform all sorts of pranks. One of their chief deviltries was, as has already been referred to, working on the cows of their neighbors. They "blinked" the cows, and then drew their milk. These wicked ones are represented as using a particular method of stealing away for their own use the milk from the neighbor's cow, or to make the animal useless. To form certain vagaries, the witches, you will be told, gather on the meadows on a May morning while the dew lies fresh upon the grass, and just before it begins to gray for the dawn. Round and round the cows they will dance, singing in a low tone: "Milk and butter come to me, awa' frae yer ain and hame to me." Then from the tails of the wondering creatures chewing their cud, the witches will pluck hairs, out of which they will weave a chain, which they drag across the grass before the eyes of the cows, sweeping the dew off the grass, and repeating their doggerel rhymes. Sometimes as a cat or a dog they will steal into the byre and milk the cows. Some-

times they will transform themselves into the marsh lights, and so misguide children or lone girls who may have lost their way until they sink exhausted, and then, as the allegation goes, suck their blood until they die. Now where a neighborhood is infested by these wicked witches, there must be careful watching of them in order to end their pranks. One way is to lie behind the fence, and, just as they have finished their cow hair chain, to dart suddenly up and, repeating some Bible verses, dash forward and seize the hair chain, then take it and divide it, fastening and twisting it on the horns of the cow. Such a cow can never be blinked again. Occasionally some more determined way must be adopted to end the witch life. A white pebble taken from a brook of running water that comes down from the hills, or a field stone just turned up by the plow, must be used with the fasting spittle on the silver bullet already spoken of. Each countryside has its tale of ending the witch life. In St. Johnson I have had pointed out to me a man who, with a brook pebble, ended a witch life, and the witch was found afterwards with a broken ankle, but the black cat that had been the trouble of the neighborhood was never known again. The "White Hare" of the inch and the "Black Hare" of the Bannside were each killed with a silver bullet; and in after days a *man* and a *woman* were buried with a hole, one in the shoulder and the other in the heart. A certain Dan Murphey, of Tully Annan, a shoemaker, was found bitten and bleeding after a *black cat* had been chased by the dogs into the peat house, just behind the shoemaker's lodge. For many a day Rose, the spae wife of the Glynnnes, was sought after to break the spell of a man that lived on the other side of Sleamish.

One of the most peculiar stories was told to me in the neighborhood of Newry, was in regard to a "wee fellow," or, as he was otherwise known, "Neddie the Crowle." His peculiar power was alleged to be the determination of the nature of an egg. Neddie was sought after by the shrewd farmers' wives in the neighborhood, inasmuch as it was believed that he could determine that all eggs should be roosters or hens, or a certain number hens and a certain number roosters. This curious old character—like a twisted and gnarled old tree—lived by the roadside in a house whose roof was even with the level of the road, heavily thatched, as was the custom in that neighborhood, having its windows all on one side, which faced the south and the east. If you went to that house for a coal to light your fire, you could never get it if a hen was sitting,

and that was commonly the case with the "wee fellow," for he raised chickens for the neighborhood. His mode of determining the future of an egg was as follows: He would get thirteen eggs and thirteen straws; then he would make the nest into a square shape, lay down the straw, laying the thirteen eggs on top, then cross the thirteen straws on the thirteen eggs after a fashion known only to himself. If he wanted hens to merge from these eggs, he would put on a woman's hat and petticoat, jump three times around the nest, and once over it. He would then lift the straws, lay them together, and keep them under an old book, which some alleged to be the Bible, and some a book of the black art. When the eggs were hatched they would certainly be all hens. But if roosters were desired, Neddly would put a man's hat and a particular pair of pants on and walk sedately around the nest three times from right to left, and then three times from left to right again. The chickens would merge, and all would grow in due time. Such was the faith the neighborhood had in Neddie the Crowle.

Fairies figure very largely in the inland districts, and mermaids around the shore. In many districts of Ulster there are to be found to this day curious mounds of earth, sometimes called forts, and sometimes called raths. The common idea of the countryside is that the forts and raths are the places of congregation and amusement on the part of the fairies of the "wee fowk," or the "little men and women in green," or they were sometimes known as the "old children of the weazenened weanes." The last title comes from the belief that little children are often stolen by the fairies, and dwarfed from their childhood. In the quiet hours of early morning the fairies, or the "wee folk" are supposed to gather in or around the forts, and dance upon the green. The hawthorn trees are their favorite resorts. An old man of ninety years, wonderfully vigorous, clear in his thinking, and firm in his recollections, told me quite solemnly, and with the air of firmest conviction, that around the old Killy Holme Fort he had seen the little elves dance with great glee, resting oftentimes under the hawthorn tree, and smoking their pipes, the gnarled roots of the hawthorn tree representing in the light the pipes of the fairies. There are, of course, good fairies and bad, kindly and mischievous, but all fairies require to be treated with great respect, and on the whole carefully avoided. The fairies' cake was a long lingering superstition. It was believed that when the fairies wanted to have some particular little child, they would prepare one of their most winsome cakes, and lay it near

the child, who, upon eating it, would suddenly disappear, being spirited off by some watchful fairy.

In the neighborhood of Bundoran, they would tell a story about Kittie, the lost child. From a respectable farmer's family in the neighborhood there suddenly disappeared a bright little girl, who after some years was given up as lost and carried off by the fairies. One day her sister Biddy, coming suddenly into the house, and going "but" to the bedroom, found the long-lost Kittie sound asleep upon the bed, with a cake by her side. Biddy, who was well instructed in fairy lore, seized the cake, went to the salt box, threw the cake in the fire, and tossed salt on the sleeping girl, who awakened, and suddenly grew into full womanhood and stood forth as the long-lost Kittie. She told how that she remembered sitting under the hawthorn tree, and, finding by her side a fresh cake, which she ate, when suddenly all the old scenes vanished, and she found herself in a fairy's hold.

It is consequently necessary to guard against the fairies. There are many precautions taken. The horse shoe is nailed upon the door. A branch of the rowan tree is hung up the chimney. Many ignorant parents refuse to take the child out of the house until it is "christened," and before retiring at night the hearth is cleaned up carefully, and when there is a "pit" beneath the fireplace the smoldering embers are always carefully "happit." These are covered up so that they may not be reached by the fairies, who dare not go through ashes, in order that they may make their fairy-meals. Salt or ashes put in bread is a safeguard against the fairy. Scissors should never be left open or unclosed at night. If a pair of scissors disappears, you might have heard an old wife mutter: "Wee fowk, wee fowk borrow and lend, lay back my scissors as soon as ye can."

Corresponding to the fancies of the people regarding the fairies are their fancies regarding the mermaids. The mermaids of Loch Swilly, of the Foyle, and of the Bunvfoot formed subjects of fire-side chats. The sirens of Strabane were known by the old people to have danced on the water, to have swam to and fro with their beautiful hair streaming behind them, and to have flashed out their boats in the sunlight on the farther shore after their delicious bathing. Stories are told of one Sheilah of the Swilly. Sheilah had her favorite pool and seat. It was in the sunny nook upon the side of the great arm of the sea, where, upon a great boulder stone, she used to sun herself on bright, gladsome days. In the neighbor-

hood there was a woman of notoriously bad temper, who in a moment of spleen overturned the mermaid's seat, and found that she had wrought for her own loss and misery; for Sheilah watched for her opportunity one day, and, finding the woman's child alone, threw it into the fire, and then fled, dived into the lough, and disappeared forever. Another story is told of one Joe McEllhenny. Joe was a curious body, a sort of Paul Pry. He was the crack swimmer of the neighborhood. Knowing that the mermaids preferred the eastern bank of the water, Joe swam across, quietly ensconced himself behind a large stone, and watched the sea damsels at their play. He had heard of the nymphs of the Foyle, so he took his stand between the Port Hall and Strabane. The water nymphs came forth from their bath, and danced upon the shore. Suddenly they seized the clothing of the youth upon the farther side, and disappeared. Joe had to sit shivering, as the story goes, until dark night came. Then by some unknown way he reached home; but when he got in he was pinched black and blue by the fairies, who, summoned by the mermaids, had inflicted punishment on him for his ungallant conduct.

Every countryside has its own tale, and so it is along these winding shores. But to exhaust this interesting subject, and to tell all that one might hear of the "old childre," and the wondrous works of the night raiders of the hills, and the dwellers of the subterranean caves, and the monsters of the giant's ring, and the ghostly knights of the olden temple, would require a volume rather than a passing address for a evening hour.

A TRIP THROUGH THE MIDDLE STATES IN PRE- REVOLUTIONARY TIMES.

BY PROF. GEO. MACLOSIE, LL.D., D.SC., PRINCETON UNIVERSITY.

IN the "Diary of Rev. David McClure," recently printed for private distribution, we have a picture of fidelity on the part of a Scotch-Irishman, accompanied by very interesting observations of the ways of the people whom he visited.* The McClure family were immigrants from Londonderry, in Ireland, to Boston, in 1729; and Rev. John P. Peters traces out the origin of the family and the name, which seems to signify "The Son of the Pale Boy," and to originate in Ayrshire or Galloway, in the Southwest of Scotland.

The "Diary," after giving us the history of young McClure at Dr. Wheelock's school, at Lebanon, Conn., and his career in Yale College, 1765-69, where he was shocked by "the dreadful way in which Freshmen are handled by upper-class men," and his services as tutor in the newly established Dartmouth College, proceeds to tell us how in 1772 young David McClure and Levi Frisbie were ordained to go as missionaries to the Delaware Indians on the Muskingum River, in Ohio. Though their mission proved a failure, chiefly through the unsettled state of the country and the contraband of rum, which was distributed from Pittsburg, their observations are of permanent value. It ought also to be stated that their adventure was attended with no small risk, as many whites had been recently captured and some murdered by the Indians.

After necessary preliminary visits in New York, and to President Witherspoon, of Princeton College (who had not yet achieved revolutionary fame), whom they found, along with his "Lady" and a number of students, working on his farm a short way out of town; and to John Brainerd, who succeeded his brother David as missionary in New Jersey, and calling on prominent men in Philadelphia, the first stage of their regular mission journey brought them to Lancaster. Here they required cash for a draft, and were informed that they must wait till next day, as the banker was a Jew, and this day was the Jewish Sabbath; they replied that next day would

* Diary of David McClure, Doctor of Divinity, 1748-1820: with Notes by Franklin B. Dexter, M.A. Privately printed for William Richmond Peters Knickerbocker Press, New York. 1899.

be their own Sabbath. On this the Jew unlocked his drawer and permitted a Christian neighbor to count out the money for their accommodation.

On Monday they resumed their journey and reached the house of Rev. John Roan, of Donegal, "a worthy, sensible man. Some years ago itinerant preachers were prohibited from preaching in Virginia. There was in some parts of it a serious concern among the people, and Mr. Roan, who had the character of a zealous Boanerges, ventured to go and preach in the fields." Officers sent to arrest him were so struck with what they saw that they did not execute their commission. After fording the Susquehanna River the missionaries soon reached Rev. George Duffield's, and rode with him to Col. Armstrong's, at Carlisle, in the Cumberland Valley.*

Next Sabbath Mr. McClure preached at the Big Spring (now Newville). The place of worship was a large log house. "The congregation being great, I preached on a stage in a large, shady grove. The people sat on the ground, which was covered with grass. The assembly were solemn and attentive. They seemed all to unite their voices in psalmody. They sang the old Scotch version, and all on the tenor. The clerk read the lines."

Next he proceeded to Shippensburgh, and thence passed, by McCallister's Gap, over the first of the Appalachian Mountains. Arriving at the valley on the other side, he says: "The inhabitants of the country, many miles around, are Scotch-Irish. They are Presbyterians, and generally well indoctrinated in the principles of the Christian religion; civil, hospitable, and courteous to strangers."

When crossing the mountains "we purchased, at the house of a hunter, a quantity of excellent dried venison, at the cheap price of 3d. per cwt. This (the largest) mountain is eleven miles over, in some parts so steep that we were necessitated to hold by the tails of our horses and let them haul us up." On the top of the mountain they found a plain with a fine stream of water, in which they bathed; "and so tame were the little fishes that they came fearless to my feet and nibbled at my toes. Happy little creatures! in your secluded brook your jaws never felt the torturing pain of the fisherman's hook, nor were you ever pursued by any fish of prey." Next,

*Duffield was a graduate of the College of New Jersey in 1752, before it was Princeton College. He acquitted himself so well during the revolutionary war that he was made Chaplain of Congress, and his portrait hangs in Independence Hall. His grandnephew, Prof. John T. Duffield, of Princeton, still keeps up the prestige of this famous Scotch-Irish family.

“we encountered and slew two rattlesnakes; one had eleven and the other eight rattles.” At other times they encountered a family of wolves and bear; and Mr. McClure captured a small bear, which he found to be a very lively companion as he carried it before him on horseback. He also met fifteen horses carrying cannon balls from Pittsburg to Philadelphia.

At Ligonier, where he preached on the Sabbath, the settlement consisted of about one hundred families, chiefly Scotch and Irish. They had purchased a parsonage for a minister, and subscribed £100, currency, salary, and wished to obtain a settled clergyman. After some abortive attempts to find shelter from storm, he remarks: “It is strange that there should be so wide a difference, in point of hospitality, between the Germans and the Scotch and Irish of this country. The former will put themselves to no trouble to oblige you, and expect a reward for every service. The latter we found cheerfully showing us every kindness that we needed, without any other reward than the satisfaction of obliging a stranger.” Immediately after this he was received into a Dutchman’s house, where were many other travelers on the floor, and swarms of fleas. In the morning the landlady, however, apologized for their coarse accommodations and charged them nothing for their lodging.

Pittsburg.—They found Pittsburg to be a shocking place. Its inhabitants were very dissipated. “They seem to feel themselves beyond the arm of government and freed from the restraining influences of religion. A great part of the people make the Sabbath a day of recreation, drinking, and profanity. Many have escaped from justice and from creditors in the old settlements. The greater part of the Indian traders keep a squaw, and some of them a white woman, as a temporary wife. We found, however, a happy few who live in the fear of God and maintain their integrity. Even among the officers of the garrison the same was true. Having passed Sabbath evening with Maj. Edmiston, he waited on me to the gate, and said: ‘I am a Christian, and therefore please to command me in anything in which I may serve you.’ The interpreter for the garrison, on proposing to accompany the missionaries, was given leave of absence for a month by the friendly English officers. The first sight of the real Indians at home seems to have been at Pittsburg, August 19, 1772. The first object of our attention was a number of poor drunken Indians, staggering and yelling through the village.” On the next Sabbath McClure preached, at

the request of Maj. Hamilton, to the garrison, about two hundred, and to the inhabitants of the village. The greater part of the soldiers, having been serving on the Mississippi, had not heard a sermon for four years. A Christian Indian, "one of the Christians of the late pious and laboring David Brainerd's congregation," was engaged to be interpreter. He proved to be sincere and faithful and zealous. He had officiated in that capacity for Messrs. Beatty and Duffield on their visit, a few years previously, to the Indians of Muskingum.

There was no settled minister or Church organized at that date in all the country west of the Appalachians; but McClure came upon a neat Moravian village and church, in which Indians assembled for morning and evening prayer, and a second in another part. These missionaries received him with great hospitality. Mr. Frisbie's sickness generally prevented his being with McClure on his attempts to reach the Indians, and we are informed that Dr. Edward Hand, born in Ireland, surgeon in the British army, attended Mr. Frisbie faithfully and gratuitously, and forbade his proceeding as a missionary.

We will not follow McClure farther in his approaches to the Indians. They seem to have been continually carousing, the rum being secretly conveyed from Pittsburg by their women; and, after long deliberations, they informed the missionary that he must not remain. After this he returned over his old path, and had further experiences with the Scotch-Irish. He was pleased to find many of them zealous and pious, devoting time and labor for securing public worship. He describes a marriage, after the Virginian style, with all sorts of frolic, and a baptism after the Scotch-Irish style, with the reading of Scripture, and the Catechism and family worship all duly urged; tells us of Mr. Eurie, who did not love the ways of the German Quakers among whom he lived, and at family worship, having read how Abraham rose up and bowed himself to the children of Heth, he said: "Here we may observe that Abraham was no Quaker." He attended the meeting of the Presbytery of Donegal, reporting their rules, all of which would suit very well for the Presbytery of Donegal of our day in old Ireland, or for any other of the thirty-seven Presbyteries of the Irish Presbyterians. Next we get a pen-and-ink sketch of a family moving westward. They were not only patient, but cheerful and pleased with the expectation of seeing happy days beyond the mountains. "I noticed particularly one family of twelve in number. The

man carried an ax and a gun on his shoulders; the wife, the rim of a spinning-wheel in one hand and a loaf of bread in the other; several little boys and girls, each with a bundle according to his size; two poor horses, each heavily laden with some necessaries; on the top of the baggage of one was an infant, rocked to sleep in a kind of wicker cage lashed securely to the horse. A cow formed one of the company, and she was destined to bear her proportion of service: a bed cord was wound around her horns and a bag of meal was on her back."

In Cumberland Valley, and again at Big Spring, McClure writes: "The people of this settlement are Presbyterians, well instructed in the principles of religion, and a number of them are very exemplary and pious." On the way home through New Jersey he visited Rev. John Brainerd and his Indians, who were now becoming victims of ardent spirits. At Burlington he was shown the ruins of the burned house of the late Gov. Belcher, who had been the good friend of Princeton College and of other worthy causes. "There," said Brainerd, "has the worthy Governor offered many a devout prayer." He used to visit Brainerd's Indians and spend the Sabbath, devoutly attending public worship and taking his seat, without any parade, among the poor Indians.

We will not follow this interesting narrative farther, as it concerns McClure's career as a very respectable New England pastor, and his services as trustee of Dartmouth College; also his adventures and observations of Faneuil Hall and the siege of Boston and the battle of Lexington, which have already been published in the proceedings of the Massachusetts Historical Society. The writer of the Diary was a shrewd observer, and at every turn he calls our attention to something worth looking at. As a parting specimen, we may cite his note of the peculiarly American device which attracted his notice in the library of Rev. Mr. Buell, of East Hampton, Long Island: "Mr. Buell is studying and writing on the prophecies. For the convenience of turning to authors, he has in his study a movable round desk or table, of seven or eight sides, turning on a shaft, on which are laid books that he wishes to consult. They come and go before him at the movement of his fingers."

PIONEER SCOTCH-IRISH MINISTERS AND TEACHERS IN EAST TENNESSEE.

BY REV. JAMES PARK, KNOXVILLE, TENN.

THE earliest pioneers into the unbroken and uninhabited wilderness covering the territory of what is now East Tennessee were Scotch-Irishmen. Soon after the first paths were blazed in the forests by traders and explorers a tide of settlers began to pour in, and they were Scotch-Irish almost to a man. They came from Pennsylvania, Virginia, Maryland, Delaware, and North Carolina. A few of them were immigrants directly from Ulster. The initial letters of their patronymics almost exhausted the alphabet, and every name was Scotch—like Anderson, Allison, Blackburn, Cameron, Campbell, Caldwell, Dunlap, Donaldson, Ewing, Edmonson, Finley, Farquhar, etc. And they had not only to endure the hardships, discomforts, and privations of frontier life, but had to dare the dangers from the rifle, tomahawk, and scalping knife of the barbarous tribes of the Cherokees and Creeks. Many of them were men of liberal education and sound learning, proficient in the natural science and philosophy of the day, and in the Greek and Latin languages. In the main they were men of fine moral character, and many of them were godly; they all were patriotic and brave. They were eager to widen the area of civilization, to advance the cause of education and religion, and were loyal to the principles of civil and religious liberty.

In the van of the earliest immigrants came the ministers of the everlasting gospel, and, to a man, they were Scotch-Irish Presbyterians; and of these, foremost of all in point of time, was Rev. Charles Cummings, a native of Ulster. He came to America in early life, and his education was acquired chiefly in this country. He was licensed to preach by the Presbytery of Hanover on April 18, 1767, and was ordained by the same Presbytery, on a call from the North Mountain congregation, in Augusta County, on May 14, 1767. He labored in that congregation for five years, and in the summer of 1772 he was called by one hundred and thirty heads of families in the Wolf Hills, the region of country where Abingdon, Va., now stands, to serve them in the gospel. That field included all the Holston Valley, from the head of the Holston River to what

is now the Tennessee State line. The call was accepted, and he immediately came out with his family, purchased land, and built his house in the vicinity of what is now the town of Abingdon. His first Church was at Sinking Spring, a log structure about eighty feet long and forty feet wide. The society is still in existence. He was then about forty years old. The Indians were then, and for some time afterwards, troublesome. For four years after he began to preach in that field the men never went to Church without being well armed, and always took their families with them. Mr. Cummings, armed and equipped according to the custom of the frontiersmen, went to his appointments, and, entering his pulpit, deposited his trusty rifle in one corner, laid off his shot pouch and powder horn in easy reach, and began the services of the day. He continued to serve this Church, in connection with the Ebbing Spring congregation, until he was eighty years old, having served God and the people forty-five years in the ministry of the gospel. The late Gov. Campbell, of Virginia, credits Mr. Cummings with "contributing much to kindle the patriotic fire which blazed forth so brilliantly among the people of the Holston settlements in the war of the revolution," and says that "he was the first named in the list of the committee appointed by the freeholders of Fincastle County to prepare an address to the Continental Congress, setting forth the wrongs and oppressions of the British government." He was also Chairman of the Committee of Safety of Washington County after it was erected. In August, 1776, he accompanied as chaplain Col. Christian's command of eighteen hundred men, who penetrated about two hundred miles through an unknown wilderness into the Cherokee country, burned their towns and wasted the fields of all those Indians who were known to have advised or consented to hostilities, but spared those, like Chota, who had been disposed to peace. Among those destroyed was Tellico town, which stood where Madisonville, the county seat of Monroe County, now stands, forty-five miles southwest of Knoxville.

Thus Rev. Charles Cummings, a Scotch-Irishman, native of Ulster, was the first minister of the gospel of Jesus Christ that ever preached in what is now the State of Tennessee, and the Churches that he planted are still in existence.

REV. JOSEPH RHEA

was also an immigrant from Ulster, who came to America in 1769. He settled first in Frederick County, Md. In 1775 he visited the

Holston settlements, and in August, 1776, accompanied Col. Christian's command in the expedition into the Cherokee country. After returning to the settlements, Mr. Rhea purchased lands on Beaver Creek, in what is now Sullivan County, Tenn., and then went back to Maryland, intending to bring his family out and settle on Beaver Creek; but in 1777, before his preparation for removal was completed, he sickened and passed away.

Mr. Rhea graduated at the University of Glasgow in 1750. In 1753 he was married to Elizabeth McIlwaine. They were both of County Donegal. He was sometime pastor of the parish of Faughan. His resignation of this charge was sent up to the Presbytery of Londonderry, under date of August 16, 1769, in which he says: "As that congregation has fallen into very large arrears, and have been very deficient in their original promise to me, which was £24 yearly, I am unable to subsist any longer among them, and do hereby demit my charge of them, and deliver them up into the hands of those from whom I received them." He came to this country with five sons. The eldest of these children was John, who in 1785 returned to Ireland and brought to America the widow of John Breden, with her eight children. She was a relative of the Rheas. Her daughter Elizabeth married William Rhea, son of the preacher; Margaret married Matthew Rhea, a distant relative of the preacher; Nancy married Samuel Rhea, son of the preacher; and Frances married Joseph Rhea, son of the preacher. John Rhea, the eldest son of Rev. Joseph Rhea, never married. They all lived in Washington County, Va., and Sullivan County, Tenn. John Rhea became a man of importance, and was elected to represent the First District of Tennessee in the United States Congress in 1803, and continuously until 1815, when Judge Powell was elected, and served until 1817. John Rhea was then again elected, and served as Representative until 1823, when he declined a reëlection. He died in 1832.

Of the direct descendants of Rev. Joseph Rhea twenty-one became ministers of the gospel—Presbyterians, with a single exception—the most of whom are now living; and not less than fifty-four of his descendants were soldiers in the Confederate army during the civil war from 1861–65, all of whose names, ministers and soldiers, can be furnished, if required.

This is from a tombstone in Blountville, Tenn.:



JOHN RHEA.

Who departed this life May 27, 1832, aged seventy-nine years. He was licensed to plead law in 1789; in the same year was a member of the Convention of North Carolina that ratified the Constitution of the United States; was a member of the North Carolina Legislature the same year; was a member of the Convention in 1796 that framed the Constitution of the State of Tennessee. In 1796-97 was a member of the General Assembly of Tennessee. Was a member of Congress from this State from 1803 to 1815—twelve years. Six years of that time he was Chairman of the Committee on Post Offices and Post Roads. Was again a member of Congress from 1817 to 1823, all of which time he was Chairman of the Committee on Pensions and Pension Claims. Was one of the Commissioners in 1816 that formed a treaty with the Choctaw Indians.

“The dust shall return to the earth as it was, and the spirit shall return unto God, who gave it.”

SAMUEL DOAK, D.D.,

was the first minister of the gospel that took up his residence in what is now the State of Tennessee. He was the son of Samuel and Jane (Mitchell) Doak, both of whom were natives of Ulster, but who were married in Chester County, Pa. After their marriage they removed to Virginia and settled in Augusta County (now Rockbridge), within the bounds of New Providence congregation. In August, 1749, their son Samuel, the subject of this sketch, was born. He began his classical education in a school first taught by a Mr. Alexander, a relative of the late Dr. Archibald Alexander, of Princeton, N. J., and afterwards by Rev. William Graham, which finally developed into Washington-Lee University, at Lexington, Va. His college course was taken at Nassau Hall, Princeton, N. J., where he graduated in 1775. He was licensed to preach by the Presbytery of Hanover, October 31, 1777, and labored awhile in Southwest Virginia. Then he came into the Holston settlement, which was then in North Carolina, and in 1780 located on Little Limestone Creek, in what is now Washington County, Tenn., and organized Salem Church, which still exists. He also opened a school, which in 1783 was chartered by the Legislature of North Carolina as Martin Academy—the first classical school west of the Alleghany Mountains. In 1795 it was chartered

by the Legislature of the Territory South of the Ohio as Washington College, and is now a prosperous institution.

In 1780 when Campbell's and Sevier's men gathered at Sycamore Shoals, on the Watauga, to go against the British in the expedition which resulted in the brilliant victory at King's Mountain, Mr. Doak, as those patriots stood around him with uncovered and reverently bowed heads, committed them to the divine protection, and besought the God of battles to give them success.

Mr. Doak was a member of the convention that formed the Constitution of the State of Franklin, and is said to have proposed the article making provision for the establishment of a college, and requiring the State to erect the necessary buildings before the year 1787, and to endow it liberally. He did much work in the way of evangelistic preaching in destitute sections of the country, and organized several Churches in Washington County; he also founded Mount Bethel and Timber Ridge Churches, in Greene County, and New Providence Church, in Hawkins County, all of which are still in existence. He resigned the presidency of Washington College in 1818, and was succeeded by his son, Rev. John M. Doak. He then moved into the neighborhood of Mount Bethel church, in Greene County, and opened what he called Tusculum Academy, which grew into Tusculum College under the management of his son, Samuel Whitfield Doak. These were all good scholars, good teachers, and good preachers. Their students became men of mark, and occupied places of honor and influence both in Church and State throughout the Southern country.

Rev. A. A. Doak, son of John and grandson of Samuel, was also President of Washington College for some years, and was one of the most eloquent preachers in the State. He was a man of rare qualities, rich in mental endowments, and of splendid literary accomplishments. As a writer his judgment was clear, his imagination fertile and chaste, his style vigorous, elevated, and pure. As a pulpit orator he was fluent, dignified, and polished. His rhetoric was faultless, his elocution superb, and his action perfect. He was born in 1815, and died in 1866.

In May, 1785, the Synod of New York and Philadelphia, sitting in Philadelphia, received a petition, presented by Rev. Samuel Doak, a member of the Presbytery of Hanover, signed by himself, Rev. Charles Cummings, and Hezekiah Balch, requesting that the part of Hanover Presbytery lying south of New River might be erected into a separate Presbytery, to be known as the Presbytery

of Abingdon, and bounded by New River on the side next to Hanover Presbytery, and by the Appalachian Mountains on the side next to Orange Presbytery (the North Carolina side); and it being shown that Hanover Presbytery concurred in the request, it was "Resolved, That the Synod grant the request, and they do hereby constitute those members of Hanover Presbytery who are settled within the above-described bounds to be a distinct Presbytery, to be known by the name of the Presbytery of Abingdon; and appoint their first meeting to be held at Salem Church, on the first Tuesday of next August; and that Mr. Doak preside as Moderator in the said meeting; and that they make report to the Synod at our next session." And on May 17, 1786, when the roll of the Synod was made up, the Presbytery of Abingdon was reported as formed, and Revs. Messrs. David Rice, Charles Cummings, Hezekiah Balch, Samuel Doak, and Adam Rankin as its members.

REV. HEZEKIAH BALCH.

Was a native of Maryland, born in 1741, reared in North Carolina, graduated at Nassau Hall, in 1762, licensed by New Castle Presbytery in 1768, ordained by Hanover in 1770. In 1782 or 1783, he came to the Holston country and settled in (now) Greene County. He was a man of great energy and boldness of character, earnestly pious, and full of faith. He feared God, but was a stranger to the fear of man. He burned with zeal for the salvation of man and the glory of God, and was active in his efforts to promote the cause of sound and liberal education, in which he rendered substantial service. His theology was tinged with Hopkinsianism (a diluted form of Calvinism), which brought him into conflict oftentimes with his brethren, one of whom—Mr. Doak, especially—had no patience with what he regarded as Balch's heretical vagaries. Balch, nevertheless, cherished the warmest personal friendship for Doak; exchanged pulpits most frequently with him, and with him had his most intimate and familiar conferences touching the welfare of the Churches. It was mainly through Dr. Balch's labors and influence that Greeneville College was instituted and its charter procured from the Legislature of the Territory South of the Ohio, at its session in Knoxville in 1794, and by which he was made its President and, *ex officio*, a member of its Board of Trustees. His usual energy and zeal were displayed in connection with this enterprise. In the interest of the college he visited Charleston, S. C., soliciting funds for its benefit; and afterwards traveled through the

Middle and Eastern States as far north as Portland, Maine, for the same purpose, and met with encouraging success.

For errors in doctrine he was arraigned sixteen times before the Presbytery, four times before the Synod of the Carolinas, and once before the General Assembly. He had Greeneville College to confer the degree of D.D. on Mr. Doak, who gave him earnest and constant opposition in his theological doctrines.

Dr. Balch was not afraid to assume responsibility when he thought the cause of Christ and the good of men required it. For example: on one occasion of the meeting of the Presbytery, a quorum was hindered by reason of heavy rains and high waters; Balch and Doak were the only members present, and a candidate, whom it was expected that the Presbytery would license—the greater part of his examinations having passed and been sustained. The call for laborers in the Lord's harvest were loud and urgent; the two waited for absent members to come in, but only a few elders appeared. Then, after consulting together, they sought divine guidance by prayer, and constituted as a Presbytery. They proceeded with the business, finished the remaining parts of the trial of the candidate, and licensed him to preach, appointing his labors for the next six months. A faithful record of the proceeding was made, and they pledged one another to attend the next meeting of the Synod—it was before the General Assembly was formed—submit their records for review; meet any censure for irregularity, and state their reasons for the action.

They went to Philadelphia, and when the committee of review made their report and seemed much amused at what they regarded as the proceedings of ignorant backwoodsmen, Mr. Balch was heard. He gave a full and pathetic explanation of the matter, and the Synod ratified the action as justifiable under the circumstances. (See Sprague's Annals, Vol. 3, art. on Hezekiah Balch.)

Dr. Balch was bold and self-reliant, under excitement sometimes rash and imprudent; but yet was an honest, conscientious, good man, who tried to do with all his might whatever commended itself to his feelings, his judgment, or his conscience. Having served God and his generation with honest purpose, he fell on sleep in the sixty-ninth year of his pilgrimage and the thirty-second year of his ministry.

REV. SAMUEL CARRICK

was born in York (now Adams) County, Pa., July 17, 1760. He was educated by Rev. William Graham, at Liberty Hall

Academy, the embryo of Washington-Lee University, Lexington, Va.; licensed to preach October, 1782, by Hanover Presbytery, and ordained in November, 1783. He visited the Holston settlements in 1787; preached in the French Broad settlement (now in Coe County, Tenn.), and returned to Lexington, Va., in the spring of 1789. In 1791 he returned to the Holston country with a letter of dismission from Hanover Presbytery to the Presbytery of Abingdon, and stopped awhile with Mr. Doak on Little Limestone; thence he came to meet an appointment to preach at an Indian mound, in the fork of Holston and French Broad Rivers, four and a half miles north-east of Knoxville. He settled on land which he purchased on Holston River two miles above the Fork (now the property of Mrs. Isabella R. Boyd). He organized Lebanon Church, probably in 1791. The church edifice was erected in the Fork. The families of his congregation were settled for miles around the church, some in this (Knoxville) locality. John Adair, one of his elders, lived four miles north-west of Knoxville. He preached at the church regularly, and in the various quarters of the congregation.

By request, he opened the first session of the Territorial Legislature in August, 1794, with prayer; and in January, 1796, when the convention met to draft a constitution for the State of Tennessee, immediately after the convention organized, Col. James White, of Knox County, moved, and William Ruddy, of Jefferson County, seconded, and it was "ordered that the session commence to-morrow with a prayer and sermon by Rev. Mr. Carrick. On the 10th of September, 1794, the Territorial Legislature appointed Rev. Samuel Carrick, President; and his Excellency, William Blount, Hon. Daniel Smith, Secretary of the Territory; Hon. David Campbell, Hon. Joseph Anderson, Gen. John Sevier, Col. James White, Col. Alexander Kelly, Col. William Coeke, Willie Blount, Joseph Hamilton, Archibald Roane, Francis A. Ramsey, Charles McClung, Gen. Roulston, George McNutt, John Adair, and Robert Houston, Esq., to be a body politic and corporate, by the name of the President and Trustees of Blount College."

On the 24th of September, 1793, it was learned that a body of one thousand Indians—Creeks, and Cherokees—were marching on Knoxville with the fell purpose of destroying all its inhabitants that night. There were only fifty white men then in the place. Mr. Carrick was one of thirty-eight men who went out to meet the savages. They were disposed upon a ridge, about a mile north-west of the village, some twenty paces apart, to wait the approach of the

Indians, and were to fire at the word of command from the man on their extreme right, and then, in the confusion of the enemy on receiving the fire from such a long line, they were to make their way back to the fort as fast as possible, where they had three hundred muskets of the United States. They waited hours, till sunrise, but the enemy did not come. Eight miles below Knoxville, on the north side of the Kingston pike, was the house of Alex Cavet, in which were his family and three gunners—thirteen in all. The Indians attacked them. After a short defense the occupants of the house surrendered on a promise of their lives and exchange for an equal number of Indian prisoners. They were all killed on the spot, except Alex Cavet, Jr., a lad, who was saved by John Watts, one of the Cherokee chiefs.

The plan mentioned above for the defense of Knoxville was formed by Col. James White, the founder of Knoxville; and that day the wife of Mr. Carrick was buried by female friends, aided by some faithful servants, while he gave himself for the defense of the living.

James White, George McNutt, and John Adair were elders in Lebanon Church, and when the Knoxville Church was organized in 1796, they transferred their membership thither, and constituted its first bench of elders. Col. White was of Scotch-Irish descent on both sides of the house, and was born and reared in North Carolina. His son, Hugh Lawson White, was one of the Supreme Judges in the early history of Tennessee, United States Senator for many years, and candidate for the presidency in 1836 against Martin Van Buren.

Adair and McNutt were natives of Ulster; the former was entry taker in the Watanga settlement at the time Col. Sevier was raising the force to resist the British under Ferguson. Being greatly in want of funds to equip the men who volunteered to go with him, Sevier called upon Adair and asked for the use of the public money in his custody, to which Adair replied: "Col. Sevier, I have no authority to make that disposition of this money. It belongs to the impoverished treasury of North Carolina, and I dare not appropriate a cent of it to any purpose. But if the country is overrun by the British, liberty is gone; let the money go too. Take it. If the enemy, by its use, is driven from the country, I can trust that country to justify and vindicate my conduct. Take it." ("Ramsey's Annals," page 226.) It was taken. Shelby and Sevier pledged its return, or to see the act of the entry taker legalized by the Legis-

lature of North Carolina, and in due time he received a document in the words and figures following, to wit:

Rec'd Jan'y 31st, 1782, of Mr. John Adair, Entry taker in the county of Sullivan, twelve thousand seven hundred and thirty-five dollars, which is placed to his credit on the Treasury Books.

12,735 Dollars. Per ROBERT LANIER,
Treas. Salisbury District.

Subsequently Adair came down to this (Knoxville) section, and located about four miles northwest of the site of Knoxville, a region then denominated "the frontier of Hawkins County," and the General Assembly of North Carolina established a provision store at his house for the reception of corn, flour, pork, and beef, for the use of the Cumberland Guard when called to escort emigrating families through the wilderness to the settlements on the Cumberland river in the region of Nashville, and John Adair was appointed commissioner to purchase the provisions. Tradition has it that George McNutt used to say that he "loved for Archie Rhea to lead the singing in the church, because he always sung some of the seven good old tunes that the Lord made in Ireland."

There were many other Scotch-Irishmen like the three here named, who, in Church and State, were first-class citizens equal to the emergency of the times.

REV. GIDEON BLACKBURN

was a native of Augusta County, Va., and was born in August, 1772. He came in early youth, with his parents, into what is now Washington County, Tenn. His maternal uncle, Gideon Richie, though himself a poor man, determined to educate the lad, and sent him to Dr. Doak's academy. Having completed the course of study here, he then studied theology under Dr. Robert Henderson, pastor of a Church near the site of the present town of Dandridge. He was licensed by Abingdon Presbytery in 1792, and started out with a company of soldiers. His outfit was a Bible, hymn book, knapsack, and rifle. The soldiers went to protect the settlers near where Maryville, in Blount County, now stands. A small fort, or blockhouse, had been erected there for defense against the Indians. In that vicinity Blackburn built a log cabin for a residence, and afterwards a larger cabin for a place of worship. He preached to the soldiers and scattered groups of settlers here and there. He established the New Providence Church—the Church at Maryville to-day—and preached at other points. In 1797 he united with Rev. Messrs. Carrick,

Henderson, and Ramsey in forming Union Presbytery. He began missionary work among the Indians, and in 1803 was appointed by the General Assembly of the Presbyterian Church to superintend the mission work among the Cherokees, and continued in the work until 1810. With impaired health he removed to Maury County, Tenn., and thence to Franklin, in Williamson County, and taught in a school called Harpeth Academy, preaching in five different localities, in each of which he founded a Church. After twelve years in this work he accepted a call to the First Presbyterian Church in Louisville, Ky., and after four years of fruitful labor there he accepted a call to the presidency of Danville College in 1827. In 1830 he removed to Versailles, and subsequently attempted to found a theological school in Illinois, which only materialized after his death, and took the name of Blackburn Seminary (at Carlin, Ill.). He died in that place in August, 1838. He was a man of great force, was regarded as an eloquent preacher, and excelled in his power of describing Scripture scenes.

Time would fail us to give even the most meager sketches of the character and work of the Scotch-Irish worthies who, at the opening of the nineteenth century, began to come on the scene—men whose labors were so abundant, and whose memory is so fragrant and blessed—such as Isaac Anderson, of gigantic mold in body and mind; Richard King, wonderful in fat and oratory (he weighed over four hundred pounds avoirdupois); Charles Coffin, in his classical elegance; Thomas H. Nelson, of saintly character; James Gallagher, of dulcet voice and belligerent fame; Abel Pierson, of prophetic ken; David Nelson, of enthusiastic zeal; and, finally, the last of that generation to cross the flood, the erratic but generous, brilliant, amiable, admirable Frederick A. Ross. Besides these, we recall to-day, with affectionate remembrance of their patient work and labors of love, without regard to chronological order, David R. Preston, Andrew Vance, William Eagleton, John McCampbell, Stephen Bovel, James Witherspoon, James King, Robert Hardin, Jefferson E. Montgomery, Hugh Grigsby, James McLin, Alex McGhee, William Minnis, Gideon S. White, Darius Hoyt, Benjamin Wallace, Nathaniel Hood, James A. Lyon, J. Harvey Doak, Fielding Pope, Robert Caldwell, and others, of whom we cannot now speak particularly. But with racial pride, denominational gratitude, and filial love we place our laurel wreaths on their patriotic and saintly brows, and bless God that they lived and labored among these hills and valleys, and that the mortal remains of so many of

them sanctify our soil while they wait the glories of the resurrection morn.

They have left us noble examples of godly living, self-sacrificing labor, personal consecration to the work of the ministry, loyalty to divine truth, fidelity to souls, and zeal for the kingdom and glory of God. "Through faith they subdued this wilderness, wrought righteousness, escaped the edge of the sword, waxed valiant in fight, and turned to flight the armies of the aliens."

"Though dead, they speak in reason's ear,
And in example live;
Their faith, their hope, and mighty deeds
Still fresh instruction give."

The Scotch-Irish fathers of our valley; our ecclesiastical predecessors in this goodly land; preachers of the word with mighty power; organizers of our Zion in troublous times; educators of our youth when teaching was a labor of beneficence, not profit—we yield them now the meed of grateful praise, and honor them as servants of the living God and benefactors of their fellow-men, raised up by Divine Providence for their mission here. With an enterprise as energetic as their doctrines, and with a sense of responsibility stimulated by their belief in the sovereignty of the only King in Zion, they aimed at communicating the word of life in its purest form, and to do good to their fellow-men as they had opportunity. Let us cherish their memory, and in all things follow them as they followed Christ, that so, at last, when we are called to

"Strike these desert tents,
And quit these desert sands,"

we may be gathered with them in the General Assembly and Church of the Firstborn in the city of our God, the heavenly Jerusalem.

WHAT THE NATION OWES THE SCOTCH-IRISH.

JOHN S. MACINTOSH, D.D.

FRIENDS of our common race, and brethren in our great crusade, so cordial an invitation as yours, so gracious an introduction, and so hearty and flattering a reception must stir any man's blood, move to purest gratitude, and fire with uplifting aspirations to show one's self worthy the great occasion, and with generous feeling make reponse to audience, time, and place. Of course one anticipates kindness when fellow-Scotch-Irishmen invite a brother, but anticipations of Southern hospitality and kindness always fall markedly short of the realization. A Southern home, especially one in which runs the blood of our race, ever makes the guest's cup run over, and that with the sweetest milk of human kindness. Let me say here that I am charged to express in an informal way the greetings of your Philadelphia brethren, who have not forgotten the joy of many great rallies in our old, historic city, and with yourselves are now rejoicing in the restored unity of our common land. We are one in lineage, in history, in struggles, in sympathy and service, and these facts we must strive to realize more and more fully in the generous and respectful coöperation, as is our common duty for this glorious God-land.

You have asked me to speak of what the nation owes to the Scotch-Irishman. Not long ago, called to our national capital, I bade good-by, in the Broad Street Terminus, which Scotch-Irish engineers had planned and finished, to the Scotch-Irish mayor of our great city, to three Scotch-Irish officers of that great road, and to the Scotch-Irish Governor of our great Scotch-Irish State. Arriving at the capital, I found in the White House a Scotch-Irish President; thirteen of the chief officers with whom I transacted parts of my official duties were Scotch-Irish secretaries and officers; and the next day, being the Sabbath, there were five Scotch-Irishmen in five of the principal pulpits. In one of the great institutions of the city where I had been asked to speak there were on the platform doctors, lawyers, men of letters and business, all with more or less of this blood in them. I was welcomed and cared for in the home of a great Scotch-Irish scholar, whose chief charm was the angel of the household, herself of the purest Ulster blood, and the

happy mother of true children of the race. That is how and why this great land is indebted to the Ulsterman whom we call Scotch-Irish.

If you would worthily and exhaustively tell the indebtedness in the United States of this particular race and blood, the long history of the land, so thrilling and impressive, must be told from 1640, when Robert Levinston negotiated for a settlement on behalf of his race with the Massachusetts Bay Colony, to this very hour, when a Scotch-Irishman sits in our White House.

Only a very few points can be touched in this popular address. We have been too long getting our dues, but now they are coming to us. The organization and labors of our Scotch-Irish Society have told, and are telling, in the justification and exaltation of our race, our ancestors, and our brethren.

I. The Scotch-Irish furnished this land with the finest fruits of Puritan education.

If the daring voyagers who in olden days brought back the spoils of distant shores—the gold of Ophir, the rich spices of India, the aromatic gums of Arabia, the tapestries and weapons of Damascus—made their home lands heavy debtors, what shall we say of those who carried with them to these shores the thoughts and labors, the spirit and victories, of Pym and Hampden, of Cartwright and Selden, of Knox and Melville, of Gillespie and Henderson, of Rutherford and Welsh, of Blair and Peden and Livingston, and those who made us rich with the intellectual wealth, the moral treasures and spiritual gems of those great-orbed souls who swung their magnificent circles in the purest air of freedom, and drew their transfiguring light straight from the Christ down upon others?

Those men named, and their fellows, were the leaders of Puritanism, the school of the modern and better world. Puritanism was that great complex, comprehensive movement of minds and hearts and consciences which stretched over, changed, and elevated all Northern Europe, and, like all moral and spiritual forces, was the powerful and successful educator that transformed and ennobled, as did the exodus the Hebrews. Whatever may be thought of Puritanism, it was at least one of the greatest facts and one of the three grandest forces of the sixteenth and seventeenth centuries, and we have not by a long stretch outlived this revolutionary fact and movement. As Green truly and strikingly says, "The history of English progress since the Restoration, in its moral and spiritual sides, has been the history of Puritanism." At the end of that

marvelous movement of seriousness and purity this our nation and five of its companion peoples were born, and therein lie the deepest and strongest and most vital roots of much that is best in politics, morals, society, literature, and religion. This Puritanism, born about Wycliff's day, had been growing in Holland and Germany, in France, England, and Scotland, with quiet power and slow but steady growth, until it stretched from the chalk cliffs of Dover, along the vine-clad Rhine, across the Swiss valleys, through the towns of Holland, into the hills of the Sevens, down to the gates of Rochelle, and onward until it touched the wheat-laden banks of the Danube. As thus it lived and grew, it was everywhere preaching and teaching and maturing men, and forcing them to the front of the world's newest and best contests. Hence came the sunny-souled Huguenot and stout-hearted Hollander, the patient, practical German of the Palatinate, and the free-spirited Swiss.

But its master men were three. Out of that high school and training came the Puritan of England, the Covenanter of Scotland, and the Protestant of Ulster. They were all richly laden with the magnificent and costly spoils of that great college of Puritanism. The English came first, the Scottish Covenanter followed in due order; but the man who received the latest and strongest impressions, who carried forth to this land the largest share and told most powerfully, was the Ulsterman. The Scottish Covenanter had the gains of the English Nonconformist with his own; but the Ulsterman, with his mingled blood—English, Scotch, French, Dutch, German—added to the gains of the Puritan and the Covenanter an education and a training peculiarly his own.

The remarkable thing about the racial founders of this land is that God kept them in their own country till their own peculiar education was fully finished. Now the Ulsterman was held back to the last, and when he landed on these shores all his qualities, derived from the mingled blood that made him the composite man that he was, had become most marked, most fully developed, most incisive.

The wrongs this peculiar man endured from the State, the persecution he had suffered from the Church, the indignities he had endured at the hand of despotic landlords, made singularly marked, intense, and aggressive the combined racial peculiarities that belonged to the Ulsterman of the closing seventeenth and early decades of the eighteenth centuries.

What were some of these singularly distinctive features? They were his demand for, and his inflexible determination to secure, popular government; the constitutional limitations of the ruling powers; the sanctity of legal contracts; the guaranteed prerogatives of absolute equality; the civil rights of free and organized communities, and confederation of coequal freemen, with liberal and popular education, and independence of the Church; regulated and clearly defined toleration of religion; and, added to these, the inviolable sacredness of individuality, the august majesty of truth, the brave independence of conscience, and the final supremacy of recognized revelation.

In our Ulsterman, who was the product of the combined Puritanism of Europe, you may find the potent personality, those fruitful, far-reaching principles, those great seminal truths, those vital, energetic thoughts which make up the real glory, the impulsive power, and priceless value of the Westminster articles of faith, for him the deepest, farthest-reaching, and most commanding, with his Bible, his Confession, and his Catechism. He was the embodiment of the Shorter Catechism, the epitome of the Confession, and the exponent of conscience. And these Westminster Articles are now acknowledged the fairest flowers and the finest fruits of Puritanism, and the men who brought them in their largest fullness to these Western shores made this land his heavy debtor.

II. The Scotch-Irish race supplied, at the critical moment, the forces of crystallization and consolidation.

The English and Scotch, the Dutch and German, the French and the Ulsterman, had first their own separate and distinct educations in their own old land. Then, in the early years of our colonial life, each of these incoming races received at separate points a peculiar training on these Western shores. Leaving behind the persecutions of Church and State they had met in Europe, they were met here with persecution in the province of New York, under that profligate, Gov. Sloughter; in Virginia, by Laud's minion, Gov. Berkeley; in Maryland, through the High Church parties; in New England, the Worcester Presbyterian suffered; and in Pennsylvania, Logan made life very trying for our forefathers along the banks of the Juniata. So it went on from about 1713 to about 1758, speaking roughly. During these years fresh tides of the very finest Scotch and Ulster folks kept pouring into the land. Indeed, so constant and increasing was this inflow that the British government became seriously alarmed at two things: first, the depopula-

tion of the Protestant parts of Ireland; but secondly and chiefly that the Ulstermen were fired to a very fury of indignation because of the merciless "black oath" and its penal consequence; because of Blood's plot, its associated perjuries and prosecutions; and consequently coming in thousands to these shores, the last company of our primal colonists were the first movers of our great revolution. For the first half of the eighteenth century there had been stretching a regular chain of Scotch-Irish fortresses, in churches, schools, and settlements, along the Atlantic Sea, around the Gulf as far as Savannah, through Valley Forge, up the Juniata, stretching into the Cumberland Valley, across to Virginia, and into Tennessee. They were fortresses and outposts, and they were manned by dauntless Ulstermen preparing for the war of independence, and thereafter for the conquest of the great West.

You have now got your "crystalline mass," so to speak. You have got the materials, you have got the forces, and the promise of perfect crystals; but it is still a loose mass, unformed, unshaped, and it needs the electric shock to make it one. Where, when, and how did it come? It came through a great Synod, in which there were many Ulstermen, and by the hand of the strangely trained Scotch-Irishman.

Let us step back into the old hour. It is the 28th of May, 1758, and Philadelphia is in all the beauty of its spring life, as a young city. The reunion of the severed Synods has come, and the leader and moderator, a Scotch-Irishman from Armagh, is the celebrated Gilbert Tennent, the great revival preacher, the bosom friend of Whitefield and Dickinson.

Time does not suffer me to go into fuller account of the scene. I must content myself with what is abundantly shown by the history of the time—viz., the simple assertion that that reunion, happily consummated on that May day, brought about the one-hearted, one-souled American Presbyterian Church and the American college, and that great union became the nucleating center. Consider for a moment how that central unit of force, the united Church and the common college, wrought. We all know that between colony and colony—between Massachusetts and Rhode Island, between New York and Pennsylvania, between Jersey and Maryland—there were alienations, contentions, suspicions, jealousies, that had kept them apart, and still threatened to keep them apart. But observe what you have now. Stretching from Londonderry down to Hanover; in Virginia, and farther south to Charlotte, N.

C., there had come into existence a compact, central, common-souled body of ministers, elders, congregations, who knew one another, who believed in one another, moved with one another. Those Presbyterian Churches, so largely manned and controlled by Scotch-Irishmen, were the great telephone centers of the hour. There the news flew along with speed and secrecy. That united Synod became the center of unity; its pastors and people knew in advance of most others that liberty demanded separation, that separation meant war, and that for war they must get ready. They got ready, and carried the country. The leaders in that Synod, both ministers and elders, were men of our ancestral blood. To these men the country owes its consolidation, during that period which Bancroft calls "the six years of irritation," and these were the eve of and preparation for the revolution.

III. The country is indebted to this race for the men of the final determination.

On this particular point I shall not enlarge. It is needless. It has been abundantly stated by our leading historians, and yet it must be stated, that it may never be forgotten and always kept to the front. The new light shed on the Mecklenburg Declaration, the clear, cogent statements of William Wirt Henry and others; the recorded minutes of the courts of the Hanover Presbytery; the study of the records of the old Churches in Dauphin County and the Cumberland Valley; the proceedings of our Scotch-Irish Congresses; the calm statements of Killen, of Bancroft, Egle, and other historians—all these, and many other satisfying proofs and statements, show, beyond all doubt, that the Scotch-Irish were the first to begin the war. They were the most resolute to continue the war; and after the war they were the most earnest to consolidate and unify the country. Capt. Stark at Brady's Hill, or Bunker's Hill, and John Witherspoon in Independence Hall, are the historic types of the men who cast the die. The Scotch-Irish of Pennsylvania and Virginia were the last hope of Washington in that terrific winter in Valley Forge, and were the brethren of the men who made the war go on until it was crowned with victory; and when the war is over, James Madison, a student from the Scotch-Irish college of Princeton, is the man who saves the Union in a moment of crisis. Our conquest of Britain in that war, and our consolidation into a nation after the war, involved all that we are, as a free and God-fearing and progressive people, proving ourselves to be. Now for one large, large part of that result the men—yes,

and the women—of this race deserve the thanks not only of this nation but of the world, that has been so largely blessed through the republic of the West.

IV. To this race the nation is indebted for not a few of our strongest and deepest foundations.

We have now gotten our great republic, massive and mighty mass, but such a mass requires a strong and sure foundation. Among the broadest, deepest, and surest foundations I would place these four: the sacred home, the free Church, the public school, and the conscientious citizen. God help us to keep these four square rocks, defiant of every storm. If we let them go, the very citadel of our nation is lost, and the world were better off without us. Now the men and women of Ulster ever contended for and furnished markedly these four foundation rocks.

We have been markedly the people of the sacred home. Our ancestral traditions, our own personal memories, I trust our own solemn aims, are: the family hearth, where on the table lies the open Bible, the Psalter, and the Shorter Catechism; where, kneeling around the common altar, is a grouped household, and from which the priest of the family, the loving father, lifts up his voice in prayer, with the sweet mother as the nearest worshiper, around her grouped her covenant-sealed children; those homes, whether the marble palaces of Philadelphia, the brown-stone fronts of Fifth Avenue, the pillared halls of the Virginia plantation, or the log hut and dugout on the frontier lines once in Tennessee and Kentucky, and now in the far distant Montana and Idaho. These have been our glories and gifts to the land; and there never have been, and never can be, finer homes than those of the Covenanters, with their Bible, the Westminster Catechism, the family altar, and the sacred Sabbath. We did give these. Are the gifts kept up? Again, we secured the free Church in the land. Here is a fact almost forgotten. From June 28, 1776, for many critical years onward, the Scotch-Irish Presbyterians are in the very front lines of struggle, sacrifice, and, therefore, influence. John Stark and the Scotch-Irish from Londonderry held one most important position at Breed's Hill; Cooper and the Jerseymen, with the boys from Princeton, had stood the brunt at Princeton Hill and Monmouth; Caldwell had swept like a simoon after the Hessian hirelings, and the men of our race were masters at King's Mountain and Cowpens; and through all that struggle there never was a traitor to the land known of our blood. In Philadelphia, some of the most influ-

ential men in Congress were of the old Ulster stock, and at the time when the Congress sat in the old historic city they heard piety and patriotism taught together from Presbyterian pulpits, and, in strongest terms, from Scotch-Irish preachers. The influence of the Scotch-Irish Church at that time was singularly marked. The careful study of the records and documents of the years 1781-83 have led me to believe that the Presbyterian Church could easily have secured, had she chosen, a State recognition and endowment; but her leaders knew too well their own and their fathers' experience in Scotland and in Ulster, and they lifted on high and anew the blue banner of Church freedom, and made a free Church sure in this free country.

Beyond all cavil the Scotch-Irish, in the early days of our republic, were the men of the free school and the free college. With two exceptions, every one of the great schools in the continental days began with our ancestors. The school and academy near Second and Arch Streets, in Philadelphia, which was the birthplace of the University of Pennsylvania, the college of the Tenents at Nashaminy, Fagg's Manor School, and Doak's College, with scores of others, running down through the Virginias and the Carolinas, all attest the fact that the common and collegiate education of this land is immensely indebted to our race. Now, in their homes, in their churches, schools, and colleges, our ancestors never failed to teach this, among other high and patriotic truths, that citizenship was a gift of God, and the franchise a sacred trust, and that consequently the citizen should be a man who feared God, hated covetousness, and carried his vote to the poll in the discharge of a solemn duty; and there he was to choose not millions but a man, to be determined not by policy but by principle, and to seek not so much gainful convenience as good conscience, and secure the triumph not so much of party as of truth and right. From revolutionary times onward pious homes, too sacred for lax and licentious divorces; Churches, where God's purest truth was anxiously sought at the lips of educated and consecrated ministers; great colleges and schools, wherein scholars insisted that soul-culture was first, though mind and body should not be forgotten, and the loved and stimulating traditions of manly citizenship—all these, and many others, have been our gifts to the land. Are not these gifts that should be remembered? This nation does owe much to the men and women of this race.

But what of to-day? Have we only the days of old to boast of?

Can we find our places of pride only before the weather-beaten monuments that stand at the historic graves of our ancestors? Is our wealth solely to be found in the gems of long past formations? Have we exhausted ourselves, like the classical Greek, or the great knights of Aragon and Castile? Are we able to show only dead men, masters of fortune though they were? No, verily; if you take your stand on the Brooklyn bridge, and look down and around it, you may behold in that rushing tide what the genius of an inventive Scotch-Irishman, Robert Fulton, produced. If from a pinnacle of yonder eighteen-storied pile you look into the windows of that great office and yonder great bank, you behold the calm faces of two chief masters in the world's finance and trade. If you look into those four mammoth printing establishments, you see what four great Scotch-Irish printers and publishers have wrought. If you step into one of the universities of New York, you will see a Scotch-Irish chancellor. As you sat beneath the pulpit of the Fifth Avenue Church, you looked into the face of John Hall. If you cross to Philadelphia, and enter the greatest of the churches, most of the ministers, and in the courts most of the judges on the bench, belong to this race; and one of the finest monuments in the city has been raised in that university founded by a Scotch-Irishman, the Scotch-Irish Agnew. If you cross the mountains to Pittsburg, a thousand things, from shop to school, furnish trophies of living Scotch-Irishmen; and at the center of the nation, in Washington, sits William McKinley. If you seek our living monuments, look around. If I have the right conception of the needs of this land, in this day and those that are coming, we need for to-day's struggle and for God's great to-morrow men who own and respond to ancestral obligations, men who possess singular and swift adaptations, men fired by loftiest aspirations, men who have breathing and thrilling within their souls the most impulsive inspirations; and such you can, thank God, find to-day in the unspent, the untiring, and the unchanging Ulsterman of this Western land.

With him, *noblesse oblige*.

SCOTCH-IRISH FOUNDERS OF THE VOLUNTEER STATE.

BY JOHN ALLISON, ESQ., MEMBER OF THE NASHVILLE BAR, NASHVILLE, TENN. (LATE
SECRETARY OF STATE FOR TENNESSEE).

THIS paper will not treat of the life, attainments, and accomplishments of any particular Scotch-Irish jurist, clergyman, scholar, statesman, soldier, or orator, but will treat collectively of the Scotch-Irish who first planted the flag of civilization and freedom, religion, law, order, and morality in the "new world west of the Alleghanies;" of a handful, as it were, of men and women who, through toil, privations, and constant exposure to great dangers on every side, saved to the American Union of States the South-western country.

These people founded and administered the first free and independent purely republican government in the western hemisphere. They established the first Church, the first institution of learning, and the second newspaper in the "new world west of the Alleghanies." They settled and began life in the heart of a wilderness. The hour of the day they determined by the shadow cast by the sun upon the homemade dial; the hour of the night they reckoned from the positions of particular stars in the firmament; years and months they measured by moons; from the course, color, and velocity of the clouds, from the temperature, and from the direction of the winds they foretold the character of approaching weather. They observed the habits of animals and birds of passage, as aids to their primitive weather bureau. They watched and studied closely the development and growth of plants, herbs, and vines, and vegetables, cereals, etc., as helps to their agricultural pursuits.

The country in which they settled deserves a mention and a description in history not yet given to it. In its wild and picturesque magnificence, in the rugged honesty and frank simplicity of these people who boldly took possession of it, in their search for a country where they could enjoy liberty, home rule, and self-government, it was indeed a counterpart of the Switzerland of tradition and story.

The sun nowhere shone upon a land of more ravishing loveliness and awe-inspiring sublimity: silver threads of river and streamlet,

and gem of valley set in emerald of gorgeous luxuriance; waters murmuring and thunderous, striking every note in the gamut of nature's weird minstrelsy, dashing and bounding to the sea; every acclivity a Niagara of color flashing from the rhododendron and mountain magnolia; Elysian fields without Rhenish castles or Roman towers; grooved with fastnesses, terraced with plateaus, and monumented with peaks upheaved into a very dreamland of beauty and grandeur—all overlooked by the majestic Roan,

"The monarch of mountains,
They crowned him long ago,
On a throne of rock, in a robe of clouds,
With a diadem of snow."

About one hundred and thirty-three years ago the first permanent white settlement was made on the Watauga river, near where Elizabethton, Tenn., now stands. Up to the winter of 1770-71 there were, in all probability, twenty families in the new settlement.

May 16, 1771, the "Regulators" fought the famous but disastrous battle of the Alamance, about forty miles northwest of Raleigh. During the summer and fall following this battle settlers came in considerable numbers to the "new world west of the Alleghanies," and cast their lot with the settlers on the Watauga, and about this time settlements were made on the Holston and Nolichucky rivers. Who were these people? Whence and why did they come? I answer: They were every one patriots, soldiers, and good citizens. Some of them came from the battlefield of Alamance, the first contest of the revolution which eventuated in American independence. They left their homes because of the disastrous result of that battle, in which many of them participated, and because of their unconquerable hatred of the British government and their open revolt against British authority and oppression of British officials.

The following letter from Hon. George Baneroft, the historian, then Minister from the United States to Great Britain, on the subject of the "Mecklenburg Resolves," and the subsequent course and conduct of some of those engaged in the battle of the Alamance, will still be of interest to Scotch-Irishmen.

90 EATON PLACE, LONDON, July 4, 1848.

My Dear Sir: I hold it of good augury that your letter of the 12th of June reached me by the Herman just in time to be answered this morning. You may be sure that I have spared no pains to discover the Resolves of the Committee of Mecklenburg. A glance at the map will show that in those

days the traffic in that part of North Carolina took a southerly direction, and people in Charleston, and sometimes in Savannah, knew what was going on in "Charlotte Town" before Gov. Martin. The first account of the Resolves extraordinary, "by the people in Charlotte Towne, Mecklenburg County," was sent over by Sir James Wright, then Governor of Georgia, in a letter of the 20th of June, 1775. The newspaper thus transmitted is still preserved, and is number 498 of the *South Carolina Gazette and Country Journal*, Tuesday, June 13, 1775. I read the Resolves, you may be sure, with reverence, and immediately obtained a copy of them, thinking myself the sole discoverer. I do not send you the copy, as it is identically the same with the paper you inclosed to me, but I forward to you a transcript of the entire letter of Sir James Wright. The newspaper seems to have reached him after he had finished his dispatch, for the paragraph relating to it is added in his own handwriting, the former part being written by a secretary. I have read a great many papers relating to the Regulators, and am having made copies of a large number. Your own State ought to have them all, and the expense would be, for the State, insignificant, if it does not send an agent on purpose. A few hundred dollars would copy all you need from the State Paper Office on North Carolina topics. The Regulators are on many accounts important; they form the connecting link between the resistance to the Stamp Act and the movement of 1775, and they also played a glorious part in taking possession of the Mississippi Valley, toward which they were irresistibly carried by their love of independence. It is a mistake if any have supposed that the Regulators were cowed down by their defeat at Alamance. Like the mammoth, they shook the bolt from their brow, and crossed the mountains.

I shall always be glad to hear from you and be of use to you and your State. Yours very truly,

GEORGE BANCROFT.

D. L. SWAIN, Esq., Chapel Hill, N. C.

One of the "ringleaders" in organizing the Regulators for the battle of the Alamance was John Pugh, who was afterwards sheriff of Washington County, which at that time included all the territory now embraced within the boundaries of the State of Tennessee. Among the few names of the participants in the battle of the Alamance which have been preserved in history may be found those of several who were afterwards prominent among the settlers on Watauga, Holston, and Nolichucky. I have said this much because of some facts which will be given farther along.

These people were on the very verge of the frontier, standing as a mere handful of pickets out on the confines of civilization, where the war whoop of the painted savage rang through the forests, and the constant apprehension of the tomahawk and the scalping knife haunted every abode, and every thicket ambushed a bloodthirsty foe. When open daring failed, fiendish cunning, the torch, and midnight butchery wrought the ruin. Atrocity followed atrocity

in the utter extinction of homes. Men hunted, fished, slept, toiled, and worshiped with their trusty rifles at hand. The women also, through necessity and with courage inspired by constant peril, were no less dexterous in the use of deadly weapons, and no less unerring in the precision of their aim. The very genius of evil and desolation seemed at times to brood over the infant settlements. Still, they prospered, and amid their dangers they followed industrial pursuits. The creaking clang of the loom and the whirl of the spinning wheel furnished the accompaniment to the maiden's concord of measured monotonies. The woodman's ax felled the forest trees, and fields and farms were opened up, fenced, and put under cultivation. Churches and schools were established, and public highways "viewed out" and opened up in the wilderness.

Among the wealthiest the wheaten cake appeared only at the Sabbath breakfast. Milk and spring water were their only drink at meals. The red deer flitted through the voiceless solitudes, and bruin roamed the jungles at will. The fruits of the chase and the fishing rod, together with the pounded maize, supplied the wholesome comforts of the hospitable board. Quilting bees, log-rollings, house-raisings, corn-shuckings, flax-pullings, maple sugar boilings, and the innocent abandon of the dance, enlivened with brimming gourds of nectared dew, and the high fun and mirth of backwoods "social functions," gave variety and zest to the monotony of frontier life.

Maid and matron were clad in fabrics of their own handiwork, each a Joan of Arc in moral and physical prowess and power, a Venus in rounded symmetry and development, with all the unaffected graces of natural and unspoiled womanhood, "the red wine of lusty life mantling and blushing in the alabaster face;" the men garbed in skins or the coarsest textures of the loom, athletic of limb and fleet of foot as the roc, more than a match for all the cunning stratagems of Indian warfare, "lion-hearted to dare and win, and yet with gentleness and generosity to melt the soul."

The log structure rose in the wilderness, with puncheon floor, slab benches, porthole windows, and rifle crack, in whose cribbed and darkened shrine alternated the thunderous vociferations of the fire-and-brimstone preacher and the cries of the truant urchin under the savage birch of the pitiless schoolmaster.

These people were without any local form of civil government, without executive, military, civil, or peace officers; but they were nearly all Scotch-Irish, and they kept the good of the community at heart. It will be remembered that there has been much contro-

versy, at times in the not very distant past, as to when, where, and by whom the first declaration of a free and independent government was made and entered into on this continent, some claiming that Mecklenburg, N. C., was the place, its citizens the people, and May, 1775, the date; others asserting that the association formed for Kentucky, "under the great elm tree outside the fort at Boonsboro" (this also in 1775), was the first; others there are who claim that the settlers of Weatherfield, Windsor, and Hartford, in the valley of Connecticut, are entitled to this honor. I propose to show that neither one of those associations, declarations, or formations of government was the first "free and independent government" established on this continent, but that this honor belongs to the settlers on the Watauga. Heywood, in his "History of Tennessee" (page 41), says: "In 1772 (May) the settlement on the Watauga, being without government, formed a *written* association and *articles* for their conduct. They appointed five commissioners, a majority of whom was to decide all matters of controversy, and to govern and direct for the common good in other respects." And again (page 46): "This committee settled all private controversies, and had a clerk, Felix Walker, now or lately a member of Congress from North Carolina. They had also a sheriff. This committee had *stated* and *regular* times for *holding* their *sessions*, and took the laws of Virginia for the standard of decision." Heywood further says that they were living under this government in November, 1775.

Some four years after this local, self, independent government had been entered into by the settlers of Watauga, in a memorial to the North Carolina Legislature explaining it, they said: "Finding ourselves on the frontiers, and being apprehensive that, for want of a proper legislature, we might become a shelter for such as endeavor to defraud their creditors, considering also the necessity of recording deeds, wills, and doing other public business, we, by *consent* of the people, formed a court for the purposes above mentioned, taking, by desire of our constituents, the Virginia laws for our guide, so near as the situation of affairs would permit. This was intended for *ourselves*, and was done by *consent of every individual*."

I rather suspect that some inquiry was made by the authorities of North Carolina as to what kind of a government this was which had been set up within their jurisdiction, and which established courts that took the laws of Virginia as their guide.

The "written association and articles for their conduct," entered into by the settlers on the Watauga in May, 1772, formed the first

“free and independent government” established and put into practical administration on this continent.

The five commissioners, or committeemen, first appointed were: John Sevier, James Robertson, Charles Roberson, Zachariah Isbell, and John Carter. This was an independent government, because they did not ask permission of any power on earth to enter into it, and they did not recognize any authority as superior to that which they had not voluntarily vested in the five commissioners chosen by them. It was not a compact or league with any other power, but, as memorialists said, “was intended for ourselves.” It was a free government because it was voluntarily entered into by the whole people, “by consent of every individual.”

The settlers lived, prospered, and were happy, under the government of the five commissioners, for about six years. These commissioners settled all questions of debt, determined all rights of property, took the probate of wills and the acknowledgment of deeds, recorded the same, issued marriage licenses, and hanged horse thieves with much zest and great expedition—the arraignment, trial, conviction, condemnation, and execution of a horse thief all occurring within an hour or so after he was arrested, inasmuch as they had no jail in which to imprison him overnight, and believed strongly in the idea that a man who was bad enough to be put in jail deserved to be hanged on the spot.

In November, 1777, the Assembly of North Carolina erected the District of Washington into Washington County, which included the whole of what is now the State of Tennessee. This was the first territorial division in the United States named in honor of George Washington. The Governor of North Carolina appointed justices of the peace and militia officers for this county, who, in February, 1778, met and took the oath of office and organized the new county and its courts. Thereupon the first “free and independent government” formed and put in operation in America was no more, the jurisdiction and authority of the five commissioners having, by their own consent and that of the people, been superseded by the newly appointed authorities. The first written instrument, paper, or record authoritatively made in the organization of what is to-day the judicial, political, civil, and military existence of the State of Tennessee is in the archives of the Tennessee Historical Society at Nashville, and is in the words and figures following:

FEBRUARY COURT, 1778.

The oaths of the Justices of the peace militia & for officers there Attestments, &c.

Washington County, I A. B. do solemnly swear that as a Justice of the peace, and a Justice of the County Court of pleas, & Quarter Sessions of Washington, in all articles in the commission to me directed. I will do equal Right to the poor and to the Rich to the Best of my Judgment and according to the Law of the State. I will not privately or Openly, by myself or any other person, be of Council in any Quarrel, or Suit, depending Before me, and I will hold the County Court, and Quarter Sessions of my County, as the Statue in that case shall and may direct.

The fines and americiaments that shall happen to be maid and the forfeitures that shall be incurred I will cause to be duly entered without Concealment. I will not wittingly or willingly take by myself, or any Other Person for me, any fee, Gift, Gratuity, or reward whatsoever for any matter or thing by me to be done, by virtue of my office, except such fees as are or may be directed or Limited by Statue, but well and truly I will do my office, of a Justice of the peace as well within the County Court of pleas, and Quarter Sessions as without. I will not delay person of common Right, by reason of any Letter, or order from any person or persons in authority to me directed, or per any other Cause whatever, and if any Letter or Order Come to me, Contrary to Law, I will proceed to enforce the Law, such letter or order notwithstanding. I will not direct or cause to be directed any warrant by me to be maid to the parties. But will direct all such warrants to the Sheriff or Constable of the County, or other the Officers of the State or Other Indiferent person to do execution Thereof, and finally, in all things belonging to my office, during Continuation therein will faithfully, Truly and Justly, according to the best of (Jud) skill and Judgment, do equal and Impartial Justice to the Public and to Individuals. So help me God.

Jas. Robertson, Valentine Sevier, John Carter, John Sevier, Jacob Womack, Robert Lucas, Andr. Greer, John Shelby Jr., George Russill, William Been, Zacr. Isbell, Jno. McNabb, Tho. Houghton, William Clark, Jno. McMaihen, Benjamin Gist, J. Chisholm, Joseph Wilson, William Cobb, James Stuart, Mchl. Woods, Richd. White, Benjamin Wilson, Charles Roberson, William McNabb, Thos. Price, Jesse Walton.

Let the reader for himself count how many of the names appended to this famous oath are Scotch-Irish.

This oath has a deep and significant meaning, in view of the practices which had characterized the administration of justice by British officials. It is worthy of note that this oath, so full and specific in detail, did not bind those who took it to allegiance either to the State or the colony of North Carolina, or to the United States of America. It did bind them, however, to be honest, just, and faithful to the people; it did bind them to "do equal right to the poor and to the rich;" it did bind them not to make suggestions

or give counsel in any quarrel or suit pending before them; not to delay any person in obtaining justice; not to allow outside influence to dictate or control their actions; not to accept any fee, gift, gratuity, or reward whatsoever for any matter or thing by them to be done, except the compensation allowed by law; to keep an account of fines, and to enter them without concealment; and, finally, to "do equal and impartial justice to the public and to individuals." This oath was not administered to them in the modern perfunctory way, as "You do solemnly swear," etc. They took it, repeated it after the officer, and signed it.

The new order of things was an innovation on the former simple, direct, and expeditious way of administering justice; but the five "committeemen" were also members of the new court, and methods were not very materially changed, as the records of the clerk's office at Jonesboro will show. They took jurisdiction of all matters relating to the public good, and disposed of all questions summarily, as will more fully appear farther along.

About this time a vigorous, ambitious young man left the city of Philadelphia for the wilds of the Southwest. His mind was stored with the rich intellectual treasures of old Princeton, then under the presidency of the father of Aaron Burr. He walked, driving before him, through Delaware and Maryland, over the Alleghanies, and across Virginia, his "flea-bitten gray," burdened to the utmost capacity with a huge sack of books. These classics were the nucleus of the library of an institution of learning yet unborn. After a fatiguing journey through a large portion of territory, with only obscure paths through gloomy forests for a highway, this devout and dauntless adventurer halted among the settlers whom I have been describing. Soon thereafter the first Church (a Presbyterian) and the first institution of learning that were established west of the Alleghanies were founded. These were "Salem Church" and "Washington College," both established in the year 1780, eight miles south of the seat of the present town of Jonesboro—the college being the first one in the United States that honored itself by assuming the name of the "Father of His Country." It is stated as a fact that, long prior to the late war, twenty-two members of the Congress of the United States had received and completed their education at Washington College, under this pioneer in letters and religious training, whose achievements constitute the jewels of our early literary and moral history. This man was Rev. Samuel Doak, D.D. Though he left a deep and indelible impress on the civiliza-

tion and the literature of the Southwest, he sleeps to-day amid the scenes of his successful early labors with only a simple and fast-crumbling memorial to mark the hallowed sepulcher of his silent dust.

A UNIQUE COURT.

There may be mistake, error, fraud, and injustice in court proceedings and judicial records; but when such records were made more than a century ago, and contain some part of the history of the people who made them, and have stood all these years unchallenged and uncontradicted, such records may be safely accepted as truth. In writing of a people more than a century after they lived—a people who did not have a daily newspaper in their midst to chronicle their deeds and views, and who were in a country between which and other parts of the world there was but little if any communication—it is easy indeed for a facile writer to ascribe to them characters which they did not have, views which they did not entertain, and accomplishments with which they were not entitled to be credited, without taking much risk of being contradicted.

The early history of the colonies and “new settlements” in North America is, and has been for many years, a fascinating field for writers; and it must be confessed that too often a little incident or tradition has been so magnified by a too vivid imagination that it has appeared in print as a very readable but colossal falsehood. It is also lamentable that the plain, unvarnished truth of history has, in many instances, been so colored and distorted in the effort to make it romantic that many persons who could have contributed much valuable information in the way of simple facts have not done so, because of a lack of that faculty of imagination which some writers possess to such a degree that they can inform you beforehand that they are going to tell you a lie—in part, at least—and yet will tell it in such beautiful language and in so smooth and plausible a way as to make you believe the whole story.

These Tennessee pioneers did not have any one with them in their earliest days to write an account of their experiences, or to portray their lives and characters; and if they wrote any letters on these matters, they have not been preserved. They had, however, at Jonesboro, a “County Court of Pleas and Quarter Sessions,” in which they made and left a record showing much that they did, and from which, even at this late day, we can get a clear insight into their views as to the duties and responsibilities of citizenship, the power and duty of courts, as well as their notions concerning the

business and social relations of life, and indeed on all matters which in their judgment pertained in a way to the peace, good fame, and welfare of the community and of individuals. I shall, therefore, quote literally much from these old original records kept in Washington County, the quotations being taken from the records of that county only for the reason that it was the first county established and organized in what is now Tennessee, and included for quite a time all of the early settlements in what is commonly known as "Upper East Tennessee."

The first session of the court was held at the log cabin of Charles Roberson, near Jonesboro, February 23, 1778. It was composed of the justices of the peace whose names have been given as subscribers to the oath before set out. After the court had been organized by electing officers, its first act was to fine John Sevier, Jr., for some minor matter, which was gravely denominated "a contempt to the court." John Sevier, Sr., had just been elected Clerk of the court, and was undoubtedly the most influential man in the country, on account of his meritorious character; but this did not shield the son. The fine was not remitted, and there is no evidence that John Sevier, the Clerk, endeavored in any way to interpose.

On the second day "William Cocke, by his counsel, Waightsell Avery, moved to be admitted to the office of Clerk of this County of Washington, which motion was rejected by the Court, knowing that John Sevier was entitled to the office." This is absolutely the whole of the record. It was the first contested election case that occurred west of the Alleghany Mountains, and was between two citizens who became very distinguished—Cocke having been elected one of the first two United States Senators from Tennessee, while Sevier, after holding all other offices within the gift of the people of that county, was elected a Representative in Congress and six times chosen Governor of Tennessee. The worthy justices, "knowing," as they said, that Sevier had been elected, without hearing Mr. Cocke, his counsel, or any evidence whatsoever, swore in Sevier as Clerk.

These entries follow:

Ordered that David Hinkley be fined 30 L for insulting the Court.

Ordered that Hump Gibson be fined 10 L for swearing in the court.

Then, after passing upon a motion or two:

Ordered that Ephraim Dunlap Atty. be fined 5 dollars for insulting the Court, especially Ricard White.

It is not likely that any member of this court had ever held any office prior to his appointment as justice of the peace therein, and it is not probable that many of them had ever been in a court of any kind before they organized that which they constituted; and yet the record shows that from the first day of the first term, and on through all of the many stormy sessions which they held thereafter, they guarded and defended jealously the dignity of their court and enforced obedience to its mandates. It was a heinous offense indeed, and visited with condign punishment, to "insult the Court."

The aggregate fines imposed on Sam Tate, at one time, amounted to forty thousand pounds;* and while fines were imposed on some one at every term, there are but two entries to be found on the record, from the February term, 1778, to and including the November term, 1790, showing that such fines were remitted.

At the May term, 1778, a somewhat embarrassing question presented itself. Some one of three persons, it would appear, had taken from Samuel Sherrill, † without his consent, his bay gelding, and left the country. They could not, therefore, get any one of the suspected persons into court or custody, and they must have been in doubt as to which of the three did, in fact, ride the horse off; so they said:

On motion it appears that Joshua Williams, Jonathan Helms and a certain James Lindley did feloniously steal a certain Bay gelding horse from Saml Sherrill Senr. Ordered that if the said Saml Sherrill can find any property of the said Joshua Williams Jonathan Helms & said Lindley that he take the same into his possession.

So far as the record shows, they never caught any of the defendants, but Sherrill must have got close on them at one time; for, at the August term the Court "ordered that a saddle and coat the property of Joshua Williams be sold, and the money arising therefrom be left in the possession of Saml Sherrill." They could not capture and punish the thieves, but they could and did authorize Sherrill to seize the property of the rascals wherever he could find it.

The first case of high treason tried by the court was at the August term, 1778. This is the record:

STATE	} High Treason.
v.	
MOSES CRAWD.	

It is the opinion of the Court that the defendant be imprisoned during the present war with Great Britain, and the Sheriff take the whole of his

* Continental currency.

† This was the father of Catherine Sherrill, the "Bonnie Kate" of John Sevier.

estate into custody which must be valued by a jury at the next Court, and that the one half of the said estate be kept by the said Sheriff for the use of the State and the other half remitted to the family of the defendant.

I have not examined the statute under which this County Court tried, convicted, and imprisoned defendants charged with treason, and confiscated their property, to see whether they had a right to remit one-half of the confiscated property to the family of the defendant, for the reason that I do not wish to know how the fact was. I am satisfied with the record as they made it, and leave others to look up the statute.

Having disposed of Crawford, and his property too, they took up the case of Isaac Buller, whom, as he had neither family nor property, and the evidence, if any was heard (on motion), was a little vague, they simply put in prison until an opportunity should offer to make better use of him. This is the summary manner in which they disposed of Isaac:

On motion of Ephriam Dunlap that Isaac Buller Should Be sent to the Contl. Army, and there to Serve three Years or During the War on Hearing the facts it is Ordered by the Court that the said Isaac Buller Be Immediately Committed to Gaol and there Safely kept until said Isaac can be delivered unto A Continent'l Officer to be Conveyed to Head Quarters.

At the February term, 1779, the court made and entered of record an order prescribing the charges that tavern keepers might exact from guests as follows:

Diet 08s.0: Lodging 1 night good bed and clean sheets 1s 6d: Rum Wine or Brandy 3L 4s.0: Corn or Oats per Gal 4s.0: Stabledge with hay or fodder 24 hrs 4s.0: Pasturage 24 hrs. 2s: Cyder Pr qrt 4s.0: Whisky per Gallon 2L.0.0:

After they had put the above on record they entered upon the trial of their second case of a very high crime, as the following entry shows:

STATE	}	For Treason Feby 1779
VS.		
GEORGE LEIVIS.		

On hearing the facts and considering the testimony of the Witnesses It is the Opinion of the Court That the defendant be sent to the District Gaol It Apg. To the Court that the said Leivis is a spie or An Officer from Florida out of the English Army.

At this term, after transacting routine business, they tried ten persons on charges of treason, convicted five of them, ordered their

property confiscated, and sent them to the district jail at Salisbury, and the entire record of the term is contained on twelve pages.

If this court could have been transferred to the more intelligent States of Massachusetts or New Hampshire, and had held a few terms therein, "Shay's rebellion" would have been crushed out in a week, or all the "gaols" would have been filled with the rebellious and the public treasury with the proceeds of confiscated property. These patriots were in earnest.

At the May term, 1779, two entries appear to have been made on the same day, which shows two sides of this remarkable court. The first entry is as follows:

STATE V. PAT MURPHY.	}	For stealing a ploughshear, hogs and some other things.
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The Court are of the Opinion that the defendant pay 33L. 6s. 8d. to Zachr. Isbell for his Hog & 26L. 13s. 4 to Thos. Evans for his Hog and ten pounds fine And also receive Twenty Lashes on his bare Back well laid on by the Sheriff of Deputy.

The other entry was:

Ordered that John Murphey be fined the sum of Twenty pounds for Ill Treatment to his reputed father Pat Murphy.

The Court said that, in its opinion, Pat Murphy was a bad man; and he was, as other cases in the records against him show; and they had him whipped, fined him, and, under the operation of the court's adjustable jurisdiction, rendered judgment against him in a criminal case for the value of two hogs; but these "backwoods" justices of the peace said to the reputed son of this old hardened criminal that "Ill Treatment" of a father, by even a reputed son, would not be tolerated in that community.

At this May term, and following the entries just given, is another, which, in a few words and (so far as the record shows) without any previous notice, deprives a citizen of his liberty and of further opportunity to do harm to "the common cause of liberty," on the mere motion of the State's attorney. Here it is:

On motion of E. Dunlap State Attorney it is ordered that John Holy for his Ill practices in Harboring and Abetting disorderly persons who are prejudicial and Inimical to the Common Cause of Liberty and frequently disturbing our public Tranquility in Genl. be Imprisoned for the Term & Time of One Year.

Up to the date of the entry of this order imprisoning John Holly "for the term and time of one year," on the mere motion of the

State's attorney, the record shows a little more formality in convictions for treason and the confiscation of property, as it will appear from the recitals that the court, "on considering the facts," or "on hearing the witnesses [or evidence]," "are of the opinion," etc.

It is very doubtful whether there can be found (outside of Tennessee) another such judicial record as this one, made and entered on a mere motion, without the accused having previous notice, or (so far as the record shows) being present in person or by attorney, and without any evidence being heard to support the charge embodied in the motion, that Holly was an enemy to the public tranquillity generally, and guilty of other specified offenses. It is safe to assume, however, that the Court "knew" he was guilty, as they "knew" that John Sevier was entitled to the office of clerk when they dismissed Cocke's contest without hearing him at all.

At this term the court "nominated and appointed John Sevier, Jesse Walton and Zachr. Isbell to take into possession such property as should be confiscated," and they gave "bond as such commissioners in the sum of Five Hundred and Fifty Thousand pounds."

And they had the "tax-dodger" with them also, as early as August, 1779—the good citizen who always wants his full share of attention and protection by the law, without paying his just proportion of the taxes to support the government; but he could not escape this court's resourceful remedies for all exigencies. Here is given the disposition of the case:

Ordered that the Sheriff Collect from Wm. Moore four fold: his Taxable property being appraised by the Best Information that John Woods, Jacob Brown & Johnathon Tipton Assessors could get—to the sum of Eight thousand pounds.

Even the smart and rascally tax-dodger could not evade the law, with a court like that one to take hold of him.

At the May term, 1780, it was "Ord. that a fine of One Hundred pounds be imposed on John Chisholm Esqr for being Guilty of Striking and Beating Abram Denton in the Court Yard also Disturbing the peace and Decorum of the Court and that the Clerk issue an execution for same." This fine is here set out for the reason that John Chisholm was one of the first justices appointed for the county (he was at the time a member of the court that imposed his fine), and, as the records show, was wealthy and prominent in public affairs, being trusted with various appointments by the court; and yet he did not escape the hand of correction so often laid on offend-

ers by the court in one or another way. The offense for which he was fined was committed not in the presence of the court, but out in the court yard. I very much doubt if an instance prior to this one be found where the limits within which it has been held that a contempt of court could be committed have been so extended as to include the courtyard.

At the November term, 1780, the court formulated and entered the following very remarkable order:

The Court appointed John Sevier, William Cobb, Thomas Houghton and Andrew Greer Commissioners for the County to be Judges of the Different kinds of paper Emissions in Circulation in this County or may be hereafter, in order to prevent frauds and Impositions that might be committed on said County, and for the purpose of Detecting and Suppressing Coins of this kind, who shall be the Judges & Viewers of all such Monies.

The record recites that these commissioners and judges "took the oath and entered into bond for the performance of sd Trust."

At the time these four gentlemen were appointed as a high commission to be "judges and viewers" of the currency of the realm, and "detectors and suppressers" of spurious or counterfeit "coins" and "paper emissions in circulation," all kinds of "such monies" seem to have gotten into "the new world west of the Alleghanies;" for, at the same term of the court making the order regulating the charges of tavern-keepers, referred to above, two rates or schedules were prescribed—one in "paper emissions," the other in "coins." The order of the County Court creating this commission and investing it with power to "view" and "judge" of the genuineness of the circulating medium, and to detect and suppress such of it as should be adjudged fraudulent, does not point out the way, lay down any rules, or provide any method for the guidance and direction of the commission in the exercise of the powers given or the discharge of the duties imposed. It says simply what they shall do, or rather what they have been appointed to do, and then leaves them to do it. That they found out an effective way to exercise their powers there is not a doubt. They did not need to be given "mandatory" power. "Counterfeiters" had been "dealt with," before this monetary commission was created, by some of the same men who constituted the commission.

One of the most delicate and difficult duties that devolved upon this commission, under the terms of the order creating it—particularly the words, "in order to prevent frauds and impositions that might be committed," etc.—was in cases where a question was

raised as to the genuineness of the money offered in payment by a citizen known to be upright and free from any suspicion of handling spurious money to another, equally honest, who refused it because he was doubtful as to its being "good money." The "judges and viewers" were called in to take action, and had to decide in effect whether or not the money offered was a "legal tender." Their decision was accepted, and henceforth that particular money circulated, if so ordered, without question, and performed all the functions of money, whether it was in fact genuine or spurious; if the decision was adverse, that money was thenceforth worthless.

As an incident of the power and authority vested in these "judges and viewers" arose the question occasionally of guilt or innocence, when a charge of counterfeiting, or of willfully and knowingly passing spurious money, was preferred. The person so charged was tried before the high currency commission, and its finding or judgment not only settled the question of the guilt or innocence of the accused, but made the particular currency involved either "sound money" or counterfeit in that country. John Sevier, according to tradition, was chairman of the commission; if his name was written on the "paper emission," it passed current thereafter, and when offered in payment was a "legal tender."

The Court also "Ordered that Capt. John Patterson deliver unto John Halley a Certain Rifle Gun being the property of said John Halley."

Some very serious difference or grave misunderstanding between the court and Mr. James Gibson, must have occurred at the November term, 1780, or at some time previous, if the record left in reference thereto be correct—and who would doubt it? Whether or not the court intended to suppress freedom of speech generally, it must be admitted that its action toward Gibson would certainly tend toward suppressing the public expression of a want of confidence in the integrity of the court, and putting a stop to the practice of "throwing out speeches" against it. The record relates that:

James Gibson being brought before the Court, for throwing Out Speeches Against the Court, to-wit,—Saying that the Court was purjured and would not do Justice, and Other Glaring Insults. The Court On Considering the matter are of the Opinion that the said James Gibson is guilty of a flagrant Breach of The peace & for the same and other glaring and Dareing insults offered to the Court do order that the said James Gibson be fined the Sum of fifteen thousand pounds & that he be kept in custody until same is secured.*

* It must be constantly kept in mind that these apparently enormous sums were in Continental currency.

Gibson, as the record shows, secured the fine. It is not to be supposed that any of the "speeches" which he had been "throwing out" were made in the court room or in hearing of the Court, because the record states that he was "brought before the court." When and where he assailed this august body does not appear. This did not matter to them; their jurisdiction was as wide as the universe, and their power to punish him unquestionable, as they believed. The fine imposed on John Chisholm, a member of the court, for striking and beating Abram Denton out in the courtyard; the fine imposed on John Murphy for "Ill treatment" of his reputed father, no doubt at home; the order directing Capt. Patterson to "deliver unto John Halley" a gun, decided "on motion" by the court to be "the property of said John Halley;" the method employed to punish Gibson; the creation of a commission to determine in effect what money should or should not be a legal tender, as well as the other matters, hereafter to be related, to which they gave attention—show that this remarkable court had no idea of having its powers limited and defined and its jurisdiction circumscribed.

Only two orders of the May term, 1781, will be noticed. The first is:

Ord, that Samuel Tate be fined the sum of ten thousand pounds for a contempt of Court and that the Clerk issue F. Facious vs his estate for same.

On a subsequent day of the term the clerk acknowledges the receipt of the fine imposed on Tate. The other order is:

Ordered that Jesse Greer be fined the sum of One Hundred pounds for a Contempt offered to the Court &c in refusing to Deliver unto the Widow Dyckes her property as Directed by Order of the Court.

Under their rules of practice they did not require the "Widow Dyckes" to employ a lawyer and bring an action of replevin against Greer; they had heard the case at a former term "on motion," without stating on the record who made the motion, and had directed Greer to deliver the property in question to the Widow Dyckes, which he had refused to do. They did not require her to employ counsel to sue Greer and recover a judgment for the value of the property detained from her, issue execution, levy on and sell the property to satisfy the judgment. They made use of a much more direct method, by holding Mr. Greer liable for contempt, and resorting to their favorite mode of administering justice without delay—to wit, "on motion" and "ordered."

At the May term, 1782, nothing of any considerable consequence

was done. The Court "nominated and appointed John Sevier William Cocks and Valentine Sevier Commissioners of Confiscation for the year 1782, whereupon sd Comr's entered into bond with security for the sum of Fifteen Thousand Pounds, specie."

The Court, at this term, gave to a citizen who had evidently been "hiding out" permission to return to the settlements, as the following order shows:

On motion that Joshua Baulding should be admitted to come in and Remain henceforth peaceably in this County. On proviso, that he comply with the Laws provided for persons being inimical to the State and have Rendered Service that will expiate any Crime that he has been Guilty of inimical to this State or the United States. The Court on considering the same Grant the sd Leave.

This order, and others similar to it which are not given place, serve to establish beyond question the intense loyalty of the members of the court "to the common cause of liberty" (as the struggle of the Americans then going on against Great Britain was always designated), and also the vigilance with which they must have scrutinized the conduct of each individual. There can be no doubt that Baulding had fled and was hiding in the hills or mountains, and that he knew it would not be safe to return or "come in" without the permission of the court.

The August term, 1782, was one of the most memorable in the history of the court. It was a "Court of Oyer and Terminer & Genl. Gaol Delivery," as well as for other county purposes. At this term it was presided over for the first time by a judge—"the Honl. Spruce McCay Esqr Present and Presiding." He had the court opened by proclamation, and with all the formality and solemnity characterizing the opening of English courts.

On the first day of the term John Vann was found guilty, by a jury, of horse stealing, the punishment for which at that time was death. On the same day the record contains an entry to the effect that "the Jury who passed upon the Tryal of John Vann beg Leave to Recommend him to the Court for Mercy;" but no mercy was shown him by the "honl Spruce McCay Esqr," as the record discloses farther along. During the week two more unfortunates (Isaac Chote and William White) were found guilty of horse stealing, and on the last day of the term (August 20) Judge McCay disposes of all three of these criminals in one order, as follows:

Ord that John Vann Isaac Chote & Wm White now Under Sentence of Death be executed on the tenth day of September next.

This is the whole of the entry.

The judge was mistaken in saying that the three persons named in the order were "under sentence of death." No such sentence is to be found of record; all that appears is an entry of the style of the case, as "State vs." etc., in each case, and the entry opposite the case, that "the jury sworn to pass upon the Tryal do find the defendant guilty in manner and form as charged in the indictment;" but there was no formal sentence of death entered of record in either of the three cases. It is not probable that a parallel proceeding can be found in judicial history. Judge McCay utterly ignored the unanimous action of the jury who recommended John Vann to the mercy of the court. Can a case be found where a judge in the United States ever refused mercy to a criminal who was recommended to him for mercy by the jury that found him guilty? Can another case be found where a judge caused three persons to be "executed" by one order consisting of five lines and seventeen words, exclusive of the names of the criminals.

Judge McCay omits entirely to direct the method of executing the three criminals; he does not say whether they shall be hanged, shot, burned, or drowned; but they were executed, either with a rope, rifle, or tomahawk, according to the good taste of the sheriff or the wishes of the defendants.

Tradition in that country gave Judge McCay the character of a heartless tyrant. He was said, while judge, to have always been on one side or the other of suits tried before him, and he never failed to let it be known which side he was on. He frequently indulged in lecturing, not to say abusing, juries publicly when they returned verdicts contrary to his wishes and instructions. But "the Honl. Spruce McCay Esqr" found his match in the juries. They could not be driven or intimidated into giving verdicts contrary to their convictions; and whenever they differed from the judge—and they always knew his views—in a case of weight or serious results, they would deliberately disperse, go to their homes, and would not return any more during that term of court. In a case styled "State vs. Taylor" the record shows that the jury was sworn and the defendant put on "Tryal." Nothing more appears except the following significant entry: "State vs Taylor. The jury have failed to come back into court and it is therefore a mistrial."

Judge McCay may only have been, as has been said of him, "a man of strong character, determined and fearless in discharging his duty;" but so were the juries in that county, as the records show.

At the May term, 1783, there was an entry which, when taken in

connection with one which will be given immediately after it, will show how wisely these pioneers judged of men, and how necessary, sometimes, it was for them to take measures which at the time appeared harsh and cruel. The entry is as follows:

On petition of Lewis and Elias Pybourn that they who is at this time Lying out and keep themselves Secreted from Justice that the Court would permit them to Return to their Respective Houses and places of abode and Them the said Lewis & Elias Pybourn to give bond and sufficient Security for their good behavior &c. The Court on consideration of the matter do Grant and Give Leave unto said Elias & Lewis Pybourn to Return accordingly on their giving bond and approved security to Capt. John Newman for their Good behavior &c.

A final entry, made in the "Superior Court of Law and Equity" at Jonesboro, seven years later (at the August term, 1790), in the case of the "State of North Carolina Against Elias Pybourn for Horse Stealing," justifies the members of the Court of Pleas and Quarter Sessions in having required Elias Pybourn to give security for his future good behavior. The full entry is as follows:

The defendant being called to the bar and asked if he had anything to say why sentence should not be pased pon him Said Nothing. It is therefore ordered that the said Elias Pybourn be confined in the publick Pillory one Hour. That he have both his ears naild to the Pillory and severed from his head; that he receive at the publick Whipping post thirty-nine lashes well laid On; and be branded on the Right cheek with the letter H, and on his left cheek with the letter T, and that the Sheriff of Washington County put this sentence in execution between the hours of Twelve and Two this day.

Horrible! Awful punishment! Marked for life; a description of his crime burned on and in his face with a hot iron—"Horse Thief;" both of his ears cut off close up to his head. What a hideous spectacle! Was the mark placed upon Cain by the Almighty such that when people met him they said: "Let him alone; keep your hands off him; he has been punished sufficiently already?" Would not people say the same of poor, debased, degraded Pybourn?

Was the punishment inflicted on Pybourn barbarous? Yes; but the court had warned him of the wrath to come, and had first made him flee to the forest for safety—better had he gone to the Indians—and had then given him permission to return to his home on condition that he would reform and behave himself. The only entry found in the whole of the records to soften in the slightest degree the harsh and (it may be said) inhuman punishment meted out to Pybourn is one that suggests the horror that came over one Joseph

Culton when he discovered, after he had emerged from a single combat with Charles Young, that the latter had bitten off one of his ears. Culton, of course, regretted the loss of his ear, and was still more annoyed to be thus disfigured for life; but these were the least of his troubles—somebody thereafter might think that he had been “cropped” for crime. What was he to do? He appeared at the November term, 1788, of the Court of Pleas and Quarter Sessions, whose jurisdiction knew no limits as to venue, time when, or subject matter, and the following entry was made for his relief and protection from suspicion:

Joseph Culton comes into Court and Proved by Oath of Alexander Moffit that he lost a part of his left Ear in a fight with a certain Charles Young and prays the same to be entered of record. Ordered therefore that the same be Admitted Accordingly.

It is not probable that any one ever examined this entry and demanded to see the page whereon the lost ear had been formerly entered of record; but it is certain that Joseph Culton carried with him constantly a copy of the entry which attested that he had been maimed in an honorable combat, and not as a punishment for violation of law.

This wonderful County Court, before and since which there has been none like it, adapted or adjusted its jurisdictional powers and methods to all matters, questions, and conditions that could be brought in any way to its notice. When a stranger came into the community it did not content itself with letting him alone, no matter how quietly and orderly he might conduct himself; it had him interviewed, as the entry here quoted will prove:

The Court Order that Wm Clary a trancient person give security for his behavior, and return to his family within five months, as the said Clary is without any paes or recommendation and confesses he left his family and have taken up with another woman.

The most that the average detective could have gotten out of Clary would have been that he came from—where he started, and was going—where he went; but this court found out more, and they must have got it from his own mouth, as the order, after reciting facts that they could have gotten from him only, concludes by setting forth a damaging confession which he made, and which, all will agree, justified the court in requiring security of him for his behavior while he might remain in their midst, and peremptorily ordered him to return to his family within a stated time.

By the time of the meeting of the August term, 1784, the court

had pretty well purged the country of traitors, horse thieves, "transients," etc. At this term the court seemed to have turned its attention to the ugly habits of some of the very respectable; for, on the first day of the term, as the record shows, fines were imposed and paid as follows: "Eml Carter three prophane oaths 8s. 10d. pd: Pharaoh Cobb four prophane oaths 10s. 8d. pd: Mark Mitchell for swearing One prophane Oath fined 2s. 8d. Patrick Murphey One Oath, Michael Tylloy Two Oaths." This treatment seems to have been effective; for, no fines being recorded after the first day, it is reasonably sure that no "prophane oaths" were indulged in during the remainder of the term—at least in hearing of the court.

As a result of the many battles with the Indians, and the numerous Indian massacres which had occurred numbers of children were left without fathers or mothers. They had no orphan asylums; but the records of the court show that homes were provided for these wards, nevertheless, by the Watauga and King's Mountain heroes. They had no county asylum for the poor; but the County Court, whose jurisdiction could be extended to meet all emergencies, "ordered" some citizens by name to "take and keep" the person named therein for the time specified. These orders contained no recitals that they were made by the consent of any one; they emanated from the inherent power and duty of the court, as it believed, to provide for the poor.

The entries and orders selected from these old records are given in order that those who wish to know something of the views, characters, and abilities of the very earliest pioneers of Tennessee may read for themselves the views and opinions which they placed in solemn form on court records, in reference to the various matters, questions, and conditions on which, as they thought, the vicissitudes of the times made it necessary for them to take action. I wish to give at this place two more orders of the court, before closing. At the November term, 1784, the following was entered on record:

The Court recommended that there be a Court House built in the following manner, to wit: 24 feet square diamond corners and hewed down after the same is built up, 9 feet high between two floors, and the body of the house 4 feet high above the upper floor, each floor to be neatly laid with plank. The roof to be of joint shingles neatly hung on with pegs, a Justices bench, A lawyers and a Clerks bar, also a sheriffs box to sit in.

At the November term, 1785, the following was entered:

The Court Ordered that Col'o Charles Roberson be allowed fifty pounds

Current money for the building of the Court House in the Town of Jones Borough.

This was the first courthouse erected in what is now Tennessee, and the one in which Andrew Jackson, John McNairy, Archibald Roane, William Coeke, David Campbell, and others, began their professional careers, and in and about which John Sevier, though not a lawyer, rendered so much and such invaluable service in laying the foundations of our State, and its civil as well as military institutions. From what has been said, and from the records which have been quoted, the imagination can picture the scenes and proceedings occurring in this "temple of justice;" for such it was, although made of logs "hewed down" and covering "hung with pegs."

These early records challenge comparison, in spirit, form, and substance, with any others made during the same period in any community, country, or State in the United States. No patriotic, intelligent people can read them without being filled with admiration and inspired with respect and reverence for the men who made them. They said, on the first day of the first term of the court, "The court must be respected;" to the cruel son, "You shall not ill-treat your father, though he be a criminal;" to the vagrant without a "pass or recommendation," "You must give security for your behavior or leave the community;" to the man who had abandoned his wife, "You must return to your family;" to the strong and influential, "You must render unto the widow her own, or we will force you to do so by fines that will make you glad to obey;" to the tax-dodger, "You shall pay your proportion of the taxes;" to a member of the court, "No matter what your position is, if you cruelly beat your neighbor, we will take from you a large part of your wealth, and turn it into the public treasury;" to the man who was "throwing out speeches" calculated to destroy the influence of the court for good, "You must not malign the court, no matter when or where; if you do, we will lay the heavy hand of summary punishment upon you;" to such as were stirring up sedition and opposition to the "common cause of liberty," "You shall not remain openly and peaceably in the community without giving security for your good conduct;" to thieves, "We will fine, whip, brand, and hang you;" to Tories, "We will confiscate your property and imprison you;" to the British, "We will meet and fight you on every field, from King's Mountain to the sea;" to the Indians, "We will fight you too, from the mountains to the lakes and the gulf." And

they did it all. Who could have done more? They were heroes, one and all; but history, it seems, has long since given them over to oblivion.

Although in 1788 they had passed through a "general insurrection of the times," as chronicled by the clerk of the court under the State of Franklin, and had no doubt come out somewhat demoralized, still the habit of doing what they believed to be right was so strongly imbedded in their natures that at the term of court (February, 1788) held after its reorganization, following the Franklin collapse, they imposed upon and collected from one of the most prominent citizens of the county a fine for swearing in the courtyard. The record recites that "Leroy Taylor came into Court and pays into the Office the fine prescribed by Acts of Assembly for one profane Oath which was accepted of. Ordered therefore that he be discharged. 2ls." Leroy Taylor was elected from Washington County as a delegate to the Constitutional Convention of 1796, and was kept in the General Assembly almost continuously for eight or ten sessions after Tennessee was admitted to the Union. He was the author and introducer of the first resolution offered in the General Assembly (in 1801), raising a committee to prepare a design for the great seal of the State of Tennessee; but, with all his prominence, he could not with impunity make use of even "one profane oath" in the hearing of the County Court of Washington County.

The achievements of these old pioneers will run, however, "like the covenants of warranty with the land" they loved so well. A few glimmering memories, a few dim traditions, some scattered fragments of stories—these are all that is left (outside of the old records alluded to) of many of these men, every one of whom was a giant in morals and a colossus in intellect, as compared with many modern pygmies, whose little deeds have been magnified into great achievements.

If the structures of the State, county, and municipal institutions in Tennessee, and the social fabric as well, had been kept in harmony with the pure, simple, steadfast, and enduring foundations laid by these Scotch-Irishmen, what models we would have to-day for the world to imitate! Are we wiser or better than they? Read and study these old records; then answer.

For integrity, industry, and intelligence these pioneers left an impress on that community that still influences the conduct of public affairs and guides the people in their private transactions and business relations in life.

An examination of court records in that old mother of counties in Tennessee will fail to disclose a motion or suit, on an official bond, to recover money received as a county official, or as executor, administrator, guardian, trustee, etc., for a period of more than ninety years after the organization of the first "County Court of Pleas and Quarter Sessions" in February, 1778.

THE ARCHÆOLOGY OF ULSTER.

THE province of Ulster presents, perhaps, as curious a field for the labors of the archæologist as any district in the British Islands. While retaining in nearly every county a large remnant of the old Irish population, living apart, and preserving their ancient manners and usages, it likewise exhibits other elements of population of a most varied character. Colonies of French, Dutch, Welsh, Scotch, and English can be distinctly pointed out, whose characteristics or peculiarities have not even yet been obliterated, and whose history can be traced with certainty. Evidence likewise exhibits the influx of still earlier streams of foreign immigration; and although these, whether Danish, Norman, or Anglo-Saxon, have long since been absorbed into the general mass of the native population, their names and physical peculiarities have been, to a large extent, transmitted to our own time.

The present aspect of Ulster, indeed, offers a curious study for the ethnologist. Within its boundaries may be witnessed the living types of several different stages of social development. The early Irish form of society (deprived, however, of all that gave it dignity and importance) still exists here, but as if in extreme old age, beholding its old friends and companions dying off, strange faces appearing on all sides, and itself waiting for the hour of its dissolution. The traditionary feeling of clanship, the peculiar notions of land tenure, the antiquated customs, and the strange semi-oriental language and cast of thought, still linger among the inhabitants of our mountains and secluded glens. Here the lineal descendants of the former lords of the soil and their retainers vegetate, as it were, in ignorance of the wondrous changes going on in the world around them. Driven by circumstances into the most sterile parts of the country, they have lacked the knowledge and industry necessary to elevate their position; and in times of distress or deficient harvests they are the class who suffer the most acutely.

Lastly the mercantile community, not only resident in towns, but, owing to the nature of the linen trade, scattered over a considerable tract of country, presents features identical with those of the busy marts in the sister islands. Travelers remark in the chief

commercial communities of Ulster a strong resemblance to the "go-ahead" energy of the American citizens; which is not surprising when it is remembered that a large and influential section of the people now inhabiting the United States derives its origin directly from the North of Ireland.

The spoken dialects of Ulster form an interesting topic for examination. The precincts of the province afford examples of districts where English is spoken with remarkable purity, though with the occasional occurrence of some old forms of words, or of acceptations now considered obsolete. Other districts are inhabited by a population speaking as broad Scotch as is now to be met with in the parent country, and who read and enjoy the poems of Ramsey and Burns with as much zest as their brethren of the West of Scotland; while a neighboring colony of English descent can hardly understand a page of them. Even in the districts purely native two distinct dialects of the Irish language can be observed; and their minor differences in the use of words and idioms to a still greater extent. Finally, from the collision and mixture of all these varieties of speech has arisen a sort of nondescript dialect, a *mélange* of Scotch, English, and Irish, which, uttered with a peculiar intonation differing from all the rest of Ireland, constitutes the language used by the lower ranks of the business population. These differences and peculiarities will afford materials for several interesting disquisitions in this journal.

The Irish names of places are well preserved in Ulster, and are so numerous and so minutely descriptive that there is not a mountain, hill, river, lake, or remarkable rock without its distinctive appellation. The nomenclature of the subdivisions of land is so minute and perfect that some have considered this as a satisfactory proof of the existence of a large settled population at a very remote period. In most cases these names are graphically descriptive of the external appearance of the place; in others they refer to a remarkable personage or event in some way connected with it; and they are then valuable assistants to the historian.

The numerous wars which for many centuries convulsed this province (the last stronghold of the Irish chieftains), and the forcible settlements affected by strangers, from time to time, among the natives, were unfavorable to the preservation of written documents. It is known that many Irish families of distinction, dispossessed of their lands, and emigrating to various parts of the continent of Europe (and latterly to America), carried with them their old man-

uscript papers. Some of these have occasionally been met with in Belgium, France, Germany, and Spain.

Besides the native histories and traditions, there is another source of information regarding the ancient State of Ulster. The records of Scandinavia and of Wales, and, still more, the early annals of Scotland, contain frequent allusions to the North of Ireland; and, though hitherto little used for the purpose, afford the means of elucidating many portions of its early history.

In music and poetry the northern province had early acquired great celebrity throughout the rest of Ireland. Their bards in ancient times were numerous and formed a distinct class, the profession being handed down from father to son in certain families, some of whose representatives yet remain. Even to a comparatively recent date bards and musicians were retained as a part of the suite of the northern chieftains, in the same way as they were till lately in the Highlands of Scotland. A vast quantity of poems in the Irish language, the compositions of these minstrels, exist in a more or less perfect state; many contained in manuscript collections, but a large number preserved traditionally by the people of different districts, and still repeated at the winter fireside. Within the last quarter of a century there were many old men in the province, the last depositors of this bardic lore, who could recite Irish poetry for days together, though generally ignorant of reading or writing. The number of these is now small, and some curious pieces are irretrievably lost; but still many could be recovered from those who remain, or from individuals who retain them in their memory.

The old Irish "funeral cry," or musical lament, formerly the constant accompaniment of the procession, is now becoming obsolete in Ulster. It is sometimes, however, to be heard in certain secluded districts.

The numerous stirring events which, during a long succession of centuries, have agitated the North of Ireland, have not failed to leave many visible traces behind them. The remains of the prehistoric period are extremely abundant. Examples of all the varieties of monumental, religious, and military structures, left by the primitive inhabitants, are met with in many localities. Ruined strongholds of all ages are scattered over the country, from the grass-covered earthen fort with its ramparts, to the feudal castle of the baron, and each with its traditional story. Of the famous round towers, many exist in Ulster; two of them being the most

perfect in Ireland. Of ecclesiastical buildings, many specimens are to be met with, though in much more dilapidated condition than elsewhere. But it is in the numerous classes of smaller antique objects, connected more immediately with military and domestic life, that Ulster surpasses all other parts of the country. There is hardly a townland, perhaps, in the province that has not afforded specimens of stone and bronze weapons or implements, ornaments, coins, cinerary urns, or similar articles, and these often in surprising quantities.

We are on the eve of great changes. Society in Ulster seems breaking up. Old things and old notions are passing away so rapidly that the events appear to be but the shifting scenes in the drama of a night. The retired glen where the shepherd lately held undisputed sway is now invaded by the engineer with his army of railroad excavators. Before long the puffing and snorting locomotive will rush wildly over the path where Fin MacCool followed the flying deer. The ghosts of Ossian's heroes soon may look on aghast at a wondrous chase through their old hunting grounds, where a new race of men, seated in chariots, and whirled along a road of iron with the speed of a whirlwind, pursue unceasingly a bellowing beast emitting from its nostrils flames and smoke. The smoky steamboat, the representative of modern civilization, now plies peaceably along the coasts where once floated only the "curragh," or where the Scandinavian sea king of old landed his plundering hosts. Noble bridges now span the rivers where dangerous fords or ferries formerly obstructed the passage, and on the spot where history merely notes a village of fishermen the tall "minarets of industry" now shoot proudly into the sky.

One reason for the variety of population which these two counties contain is the fact that they were always regarded as a sort of sanctuary. The Huguenot of the Seine felt that he might thank God and take courage, not only in Portarlington, but on the banks of the Lagan. The persecuted Cameronian, fleeing from the enemy or the avenger, hung up his claymore in peace in a farmhouse of Ahoghill or Ballyeaston. The crestfallen Cavalier in the days of Cromwell, and the stern Puritan in the days of the "Merry Monarch," pledged their respective toasts without molestation in Dro-more, Carrickfergus, or Ballymena. And later still the songs of the expatriated Jacobites were sung over the loom and the plow by those who little knew what inflammable materials they were handling "while George III. was king." Meeting for purposes of

common industry, differences of opinion were subjected to the operation of a tacit truce, and a common danger, when it occurred, sometimes saw them present to it a firm and united front. When the guns of Thurot in 1760, and those of Paul Jones in 1778, woke the echoes around Belfast Lough they acted as a call to arms of the people in the neighboring district. Many a "village Hampden" who found a new home in the western States of America, and many a gray-haired patriarch on the plains of Australia, has secured the breathless attention of an humble auditory as he related with pride how his father rushed to the mustering at the "Maze Course," or in the market place of Newtownards. Even the minister of peace was determined not to inherit the curse of "Meroz," for in the van of those who acknowledged his influence he exhorted them to defend their blessings and privileges in language which savored less of earth than the well-known injunction of the Protector. — *Ulster Journal of Archæology, First Series.*

SCOTCH-IRISH: THE TERM AND THE FACT.

BY JOHN S. MACINTOSH, D.D.

VERY frequently and in different quarters the question is raised: What do we mean by the term "Scotch-Irish?" First, let it be said that this expression, as a common phrase, is a peculiarly American form of speech. In Britain, and particularly in the North of Ireland, it is rarely heard. When used it is generally by some visiting American, or in a connection where the reference is to some American speech or action. The customary and familiar expression on the other side of the water is the "Ulsterman," or the "Ulster Scot" or "Scot in Ulster." And yet the term "Scotch-Irish" is not an entirely new and purely American creation. It is historic. The term was used very frequently by the registrars of the Scotch colleges when they entered the names of the young men who came from Ulster to the older colleges and universities of Scotia, for that education which they could not, without humiliation and the loss of self-respect, obtain in their Irish home. It is well known that for many years the despotic and intolerant Episcopal Church of Ireland debarred the entrance of all conscientious Presbyterians into any of the established schools and universities of that country, by the impositions and severe and unrighteous confessional tests. No young man could be admitted to college in those days without his practically swearing allegiance to the dominant Protestant Church of the country. If he refused to do so, there were but two courses open to him: either he must give up all idea of collegiate training, or he must betake himself to the land of his Scotch ancestors. The young Presbyterians of Ulster would not do without an education, for the love of learning was in their blood. In great numbers, therefore, they betook themselves to Glasgow, Edinburgh, St. Andrews, and Aberdeen. As we examine the registers of these colleges in the end of the seventeenth and the beginning of the eighteenth centuries, we find the names of not a few men who distinguished themselves, in their riper years, as lawyers, doctors, and ministers, and very frequently find added to their name the word "Scoto-Hibernus." Thus, for example, when searching into the early history of the historic Francis Makenie, I found, on the old roll of Glasgow University, these words: "Franciscus Makenie,

Scoto-Hibernus." Those who are familiar with many of the most common and homely phrases current at this time in New England speech, and who are at the same time somewhat familiar with the old forms of expression common in that country, which Blackmore, in his "Lorna Doone," has made known to us, will recognize the fact that the New England phrases are the revival and continuance of the old Devonshire speech. Similarly the current American term "Scotch-Irish" is only the revival and continuance of the historic expression: "Scoto-Hibernus." Yet the old Scotch Latin and the current American phrases do not accurately present the real origin and constitution of the settlers which came to this country from the North of Ireland. To this, reference will be made a little farther on. In the meantime let us see what the term "Scotch-Irish" does really mean. First, it does not mean what many persons suppose. It is not the blending of Scottish and Irish bloods. The Scotch-Irishman is not the child of a marriage in which one parent came from Scotland and the other from Ireland. It means only and truly the descendant of the Scotch man or woman who settled in or passed through the North of Ireland previous to residence in this country. There was no such blending of the two races in the earlier days. At the time when, under King James I. of England, the actual plantation of Ulster took place, among the penal laws enacted at that time was one which very distinctly forbade the Scotch settler or his children marrying with any of the tribes or sects that made up part of the native race of Erin. The very severest penalties were entailed by any such union. The separation between the two nations was most marked, and the feelings of society strengthened very materially the position of such unions forbidden by law. They were illegal, and they were socially degrading. The term "Scotch-Irish," therefore, properly interpreted, means the "Scot in Ulster," or the "Scot of Ulster"—that is to say, the Scotchman or his descendants who had settled in Ulster at the time of the plantation, or in the years that followed, and any of his children born in that particular part of Ireland. To this present day the term "Ulster-Scot" is a very frequent one on the lips of the people found in County Antrim, County Derry, and County Down. In one of the leading journals of the North of Ireland for many years there appeared regularly articles from the pen of a well-known Presbyterian minister, who always signed himself "Ulster Scot." There is no fact that requires to be kept more clearly before the mind than this: that Scotch-Irish

consequently does not mean either, in view of the historic facts, a descendant from a Scotch father and an Irish mother, or from an Irish father and a Scotch mother. Yet this term "Scotch-Irish" is rather confusing and misleading. The correct expression is, as I have several times maintained, the "Ulsterman." The people of Ulster, particularly the Protestant portion of the community, are a people of highly mixed blood. From time to time there have been several marked and important immigrations into that part of the country, not only of Scotch, but also English, French, Huguenots, and some Germans. To any one fairly familiar with the North of Ireland it is well known that in the counties of Down, Derry, Fermanagh, Armagh, and Tyrone there were settlements of pure Englishmen. The celebrated London Companies or Guilds obtained large grants of ground, on condition that they would "plant" or settle yeomanry upon them, and, in the fulfillment of these conditions, did send over and establish, in many parts of the country, large bodies of English farmers, tradesmen, and artisans. To the present day differences in speech and feature and social custom can be traced, marking out the distinction between the descendants of those English settlers and those who came from other parts of Europe. In consequence of the years and the government of Oliver Cromwell, considerable bodies of English Quakers and Germans settled in Ireland, particularly in the northern province, and after the victory of William Prince of Orange not a few Hollanders became residents in the north. Many French Huguenots also found a home and a shelter after they had been driven out of France, so that in the North of Ireland you have a singularly mixed blood. While it is true that the largest and dominant factor is Scotch, it is Scotch blood mixed with English, French, Dutch, and German strains. The Ulsterman is probably the most composite person to be found at the present hour, with the exception of our American people, and it is a fair question how much of the energy and restless forces of the unconquerable and progressive Ulsterman is due to this mixture of parentage.

Preceding any of the immigrations referred to in the foregoing paragraph, there were, from time to time, several small settlements effected along the coasts of Antrim and Down, particularly in Down. Some writers in popular magazines who are not very conversant with the historic facts try to make out that very little importance is to be attached to the so-called Plantation of Ulster by the Scotch settlers. They allege that a large number of purely

Celtic names are to be found in the North of Ireland, and that these names are older than any of the so-called plantations of the country by King James. But they are entirely ignorant of the truth that these names belong to a peculiar, and, up to the present hour, distinct, set of people. Coming over, from time to time, in their small but strong boats, fishermen from the western islands and from Scotland did settle in the North of Ireland. These were pure Gaels. They were entirely distinct from the Lowlanders, who constituted the main portion of the plantation settlers, and they have remained largely distinct to the present hour. There is a district in County Antrim which is called "The Glennes." The people inhabiting these glens are markedly distinct from their neighbors. The Gaelic Més are found among them. Their neighbors always speak of them somewhat derisively as the "Glynne fowk." They look down upon them, and will not intermarry with them, nor associate with them beyond the passing necessities of the day. They do not belong to the stronger, more progressive, and better known Ulster people.

Into these glens where these Gaels had come from the highlands and islands of Scotland, there passed from time to time the remnants of the native Hibernians, known then and in more recent days as the "Wild Irish," various numbers of the Celtic peoples or tribes who had inhabited the six upper counties of Ulster. From the days of Henry II. of England, when the Anglo-Norman barons and their retainers had come to Ireland to take possession of the grounds allotted to them by their English Lords, an incessant warfare had been maintained. The stern, proud Norman baron, mail-clad and well-horsed, and his sturdy and well-disciplined followers were more than a match for the half-clad, untrained and ill-fed wild Irish of the bogs and hills. The latter were in battle always overcome and driven from the better lands to the worse and wilder parts of the country. From the days of DeCorey and onward the defeated Ersemen in Antrim would fly to their more congenial neighbors found in the glens, and so there was there an intermingling between the Celt of the islands and highlands and the Celt of Ulster. There was an intermingling of the Scotch Celt and the Irish Celt. But from the hour of the plantation onward to the beginning of the present century, and even years after, there was no intermarriage, and but little association between the Protestant Ulster people and the descendants of the original Irish clans, and the fishers and hunters of the Glennes. I state simply facts of

history, and facts of personal observation. As late as the year 1879, I have heard a farmer in the neighborhood of Ballymena speak most sternly and menacingly to his son, because he had gone to an entertainment in the house of a very respectable farmer and shepherd belonging to the Glynnefowk, denouncing his boy in bitter terms for associating with such folk: "We've ay haud oorsels far frae sic dirt; ye young scapegrace, do ye think that ye are no better than the Redshanks. We hae ner soiled oorsels by touchin' the Wild Eerish." I say nothing either in praise or blame of such a statement, and of the feelings that lie behind it. I have often regretted the alienations existing between these separate folks, and when on the spot have done what I could to allay such sectional and racial differences. I am not at present entering into the right or wrong of such feelings; I am simply stating things which I know to be facts, and trying to correct a mistake which has led to a good many misstatements from an ethnological point of view, though these mistakes have often helped orators to round in glowing terms some glittering but inaccurate period. There is no use in trying to shut our eyes to the real facts. The Scotch-Irishman, as we know him, is accordingly not a child of a union between Scotch and Irish.

Preceding by many long years the historic plantation of Ireland, there was another settlement effected in the province of Ulster, which left behind it many permanent results. In the month of February, 1177, Sir John DeCorey, his brother-in-law Sir Amoric St. Lawrence, Sir Roger le Poer, together with twenty-two knights and three hundred foot soldiers, set out for the Anglo-Norman invasion and occupation of one of the fairest parts in the province of Ulster. Moving rapidly, they reached the capital of the district in five days, assailed, captured, rifled, and burned it. For many weary months and weary years thereafter battles raged between the Anglo-Normans of DeCorey and the tribes under the leadership of the Irish chieftain, MacDonslevy, from whom are descended the present O'Hugheys or Hooey or Hueys. With occasional success to cheer them, the native forces were steadily beaten back by the English, owing, as Hamner states, to their finer arms and their impenetrable armor, as well as their gigantic strength and resistless bravery. The success that attended the arms of DeCorey attracted to him large numbers of brave but reckless Norman followers from England, improverished gentleman and the younger sons of English families, so that in a short time there followed the standards

of the conquerors large numbers of those who hoped to share in the spoils of "clothing, the gold, silver plate, rich booties and slaves, which the English obtained, according to Hamner, 'without checke or controlment of any.'" Thus in time the whole seacoast of Ulster, from the mouth of the Boyne to the mouth of the Bann, together with large inland sections of the country, became the property of the resistless DeCorey, who proceeded to build a chain of castles, some eighteen or twenty in number, from Dundrum down to Annacloy. From the date of the merciless but mighty DeCorey down to the time of Elizabeth, and years after, the children and retainers of the great Anglo-Norman barons lived in the country, and so you find such families as those of Savage, Riddel, Sandal, Poer, Chamberlain, Stokes, Mandiville, John, Stanton, Copeland, Crowleys, Bensons, Fitzsimmons, Russels, Audeleys, Martins, Logans, and many others whose names have undergone curious transformations. The Norman-French baron, DeAnverso, which became later DeAnvers, changed by degrees into Danver, then Denver, and finally Deever or Deaver. De la Stark became Storkie. Sir John Merriman of the time of Elizabeth became Marmion or Marmin. De la Rose became Rosel, then Rossel, then Russell. But probably one of the most curious transformation of names is found in the Irish State papers of the time of Henry VIII, where speaking of "the great Englisg Rebells of Walster"—that is, Ulster—we find reference made to Fitz John Byssede. This Fitz John Byssede is the Lord Bisset of England, who became one of the great Ulster barons, and in process of time was known as the MacQuillan of the Route. Not a few writers, who have not taken the trouble to examine original documents, have presented this MacQuillan of the Route as pure Irish. It is a perfectly gratuitous presumption. They are Anglo-Normans. To those who have with any care studied the history of Ireland, and particularly the history of Ulster from the time of Henry II. to the time of Henry VIII., it is a well-known fact that not a few Anglo-Norman barons became more Hibernian than the Hibernians, and gave up their Anglo-French names and titles for Celtic forms. This change of names has led many to suppose that these Macs and O's were Erse families, which they never were and never became, except in name. Among the descendants of these families, such as the Russells, Crowleys, Crammelins, Denvers, and many others remained in the country, and held possession of their properties down to the days of Elizabeth and James I. With them and their children the later planters and settlers did

intermarry. They were recognized as Anglo-Saxon or English, and the laws of James I. permitted intermarriage with them, while, as I said, they did under very severe penalties forbid intermarriage with the "Meere Eeris." There is no denying the fact that it is very hard to disentangle the transformed Anglo-French and Anglo-Norman names from a mass of truly Irish names, with which from time to time you will, in old records, find them mixed; but the important point which the student of races has to keep before him is that until very lately, if even now, there was no family relation, and a few social relations between the representatives of the native Irish and the invaders and the settlers, who mercilessly drove them from their possessions, and as often as they could put them to the sword. The conquering families and victorious settlements of the Province of Ulster are indeed a singularly mixed race, and if history is to be believed, and Herbert Spencer at all to be trusted, in that mixture of bloods may, to a large extent, be found the secret of the Ulsterman's power and progress.

LETTER IN BELFAST "WITNESS."

Sir: Will you allow me to say with reference to your article regarding the "Scotch-Irish" in your issue of last week that the phrase "Scotch-Irish" as applied to the people of the North of Ireland—and it seems to me that this is the only people in Ireland to whom it can be applied—is certainly incorrect. The phrase is of American origin, but does not properly describe the Ulster race, and has been adopted in America for American distinction of race.

We in the North of Ireland are not Scotch or Irish, nor are we "Scotch-Irish." I quite agree with Dr. Lang and you that the Ulster race is a blend—an admirable blend, as Dr. Lang says. The blood of the Scotch, English, Dutch, and French Huguenot races runs in its veins, and it is a distinct racial type. The amount of Celtic blood, however, which you assume to be considerable, is very small, I think, unless you take into consideration the Celtic blood which went to Scotland from Ireland in very early days and came back again. The Irish Celt very seldom intermingles with our race at the present time, and still less intermingled in days gone by. I was surprised that Rev. Dr. Hall should have stated at the Pan-Presbyterian Council in Glasgow that the "Scotch-Irish" had as pure a Scotch descent and as unmixed Scotch blood as the Scotch in Ireland possessed. It seemed strange coming from him, as he was born in the County Armagh, which, with Derry, and Enniskillen, contained three of the largest settlements of the English in Ireland. I think the pure Scotch which Dr. Hall speaks of is to be found only on the coasts of Antrim and Down. The subject is so interesting is my excuse for troubling you. Yours, &c.,

S. SYMINGTON, JUN.

Dundonald.

SCOTCH-IRISH IN EARLY COLONIAL DAYS.

NOTES, SUGGESTIONS, AND QUERIES.

BY JOHN S. MACINTOSH, D.D.

DURING recent years I have been reading and searching books and documents that related to early New England history and the Scotch-Irish in the colonial periods of our national life. Many points of interest have been found by me in my studies. Some of these I have selected and here submit, presenting them with the view of drawing forth, if possible, fuller information. I do not by any means seek to avoid discussion. Only such studies and investigations for debate, criticism, and correction, where incorrect statements have been unwittingly made, or false or excessive conclusions drawn, are matters of great interest. Honest examination of one's expressions and opinions should be courted by every fair student. What we need is careful historic search into our early colonial records and thorough discussion of them. My desire and hope is that some persons may be stirred up in reading these notes and suggestions to undertake, somewhat more thoroughly and systematically than has been possible to me, this much-needed work. Fruitful fields will be opened up, and their fruitfulness will induce thorough cultivation.

The sturdy Ulsterman appears at a very much earlier date than very many have thought, and he has told far more powerfully and extensively on New England history and life than has been acknowledged. Somewhere between 1610 and 1612 there gathered round one David Thompson a group of men and women from the old country. This man Thompson appears to have been a Scotchman, or a Scot from Ulster, as some things would seem to indicate. He was a man of considerable influence and prominence, having charge of the company that had settled and steadily increased at the mouth of the river "where is now Plymouth." In 1628 Thompson, who, as we have said, was either Scot or Ulsterman, died, but his widow was living for several years "on the island called by his name in Boston harbor." (See Palfrey's "History of New England," Boston, 1859, Vol. I., Chapter 6, pages 233 seq.) From Hubbard's "History of New England," Cambridge, 1815, pages 154 seq., page 246, I learned that in the year 1634 there

were received many letters in this country from one Rev. Mr. Livingstone. The exact statement is: "In the year 1634 letters were brought into this country from one Mr. Leviston [evidently Livingstone, as some other documents show], a worthy minister in the North of Ireland, himself being of the Scottish nation, whereby he signified that there were many Christians in those parts resolved to come thither"—that is, to New England. Reference to the same fact may be found in Savage's "History of New England," pages 135 and 480. Examining the same Irish documents, I have discovered that Gov. Winthrop was in Ireland about that time, or shortly after, in company with Sir John Clotworthy, with the view to inform the people resident in Ulster of the openings presented to them in the New World, and inviting them to emigrate to New England and settle there. In all probability the results of this visit are found in the facts referred to by Savage, page 246. However this may be, we do know that in 1640 several colonists from the North of Ireland settled in the land subject to Winthrop's authority.

In that singularly interesting book, "Founders of New England," by S. G. Drake (Boston, 1860, pp. 14, 15; 24-29; 72 seq.; 99 seq.; 104 seq.), there embarked for the New England colonies, on March 16, 1634, Robert Robertson, Edward Patterson, Robert Lile, and the whole family of Kilborne, or Kilburn. In April, 1635, on the ship Elizabeth and Anne, were William Samond, or Salmond, John Wylie, John Thompson, and others. These are all distinctively Ulster names, and this immigration seems all to have been connected with the action of Rev. Mr. Livingstone, the visit of Gov. Winthrop, and the encouragement of Sir John Clotworthy. In not a few of the early New England records I find an account of political prisoners who were sent to New England on the order of the British governor, shortly after the battle of Dunbar, which was fought September 3, 1650, and in consequence of serious disturbances that had arisen in the North of Ireland, where very deep sympathy was felt for the Covenanter movement in Scotland. In examining the names you will find that they all belong to Scotch and Ulster families. An examination of Drake's "Founders," pages 99-106, will strengthen this opinion. For any of those who are interested in tracing out their early Scotch-Irish ancestors who may have settled in New England, New York, or Pennsylvania, these lists are singularly attractive.

Under date of 1663 we meet with a man of considerable power

and influence, Lieut. Thaddeus Clark. Clark was born in the North of Ireland, came over several years before the above-mentioned date, became closely identified with Michael Milton (who appears to have been a man of very decided prominence), and was in the service of Gorges, Mason, and others. He seems to have been the leader of a small company from the old country, which arrived in the early years of the settlement of Plymouth, and obtained considerable grants of ground in or near the Pascataqua. In a few years we find that Michael Milton has become the son-in-law of George Cleve, marrying Margaret Cleve. The second daughter of Margaret Cleve, his wife, was Elizabeth, whom Thaddeus Clark married when she was eighteen years of age. The young couple settled and lived on the bank of Casco Bay, just above the point which still bears Clark's name. He was lieutenant of a company of town soldiers, and seems to have distinguished himself, with many other Scotch-Irishmen, in the terrific Indian war which was waged against King Philip. Clark rallied around him a large body of Scotch-Irishmen, and we find suggestive names—such as Andros, spelled Androws and Andrews. Elisha Andros was married to Sarah, another daughter of Michael Milton, and, with his friend Clark, was engaged in the same Indian warfare. These Scotch-Irishmen around Casco Bay continued to draw, from time to time, considerable additions from their native Ulster, so that Casco Bay became a rendezvous for families bearing the characteristic names of Moody, Mitchell, Boyd, Rutherford, and MacWorther, which latter is evidently MacWhirter. This name is the same as MacArthur.

Authority for these statements will be found in Drake, in Hubbard, in Willis's "History of Portland," in Williamson's "History of Maine," in Alden's "American Epitaphs" (II., page 98), in Barry's "History," in Savage's "General Dictionary," in Church's "Philip's War" (Vol. I., page 63), in Wiggin's "New England Scenes," and in the various historical collections for Maine and Massachusetts.

In 1684, among the members of the Scots' Charitable Society, in Boston, as given us by Drake in his "History of Boston," and by other authorities, we find Elisha Andrews, Robert Lawrence, Daniel Eaton, James Maxwell, and others, who had come from the North of Ireland, and had become influential citizens. In 1696 Capt. Paxton, from Ulster, is found to be the commander of the ship *Newport*. Barber, in his "Indian Wars," page 228, refers to a Capt. Beers.

This soldier seems, from other records, to have been one of the Ulster immigrants who came over and settled near Casco Bay, and went out, like his countrymen, to share the perils and the fortunes in that great struggle in which the colony was involved. Thomas Hutchinson, in his "History of the Province of Massachusetts Bay" (Vol. II. pages 14, 15, and note), gives us the names "of the council appointed by the new charter in 1692." Among these names are two that belong to the County of Derry, Joseph Lynd and S. Davis, the latter of whom had been commander of the fort at Casco. In Williamson's second volume (Chapter III., page 89) we find, as we read of Georgetown, that there were Presbyterian ministers by the name of William McClanachan, Robert Ruthersford, Daniel Mitchell, and Alexander Boyd. In 1739 we find that a number of Presbyterians from the North of Ireland associated themselves together and formed a Church. The journals of Rev. Thomas Smith and Rev. S. Deane, pastor of the First Church in Portland, inform us that in the Church were names such as Barbours, Means, Armstrongs, and Jemmisons. They were a portion of the Irish colonists who came over in 1718, "and passed the winter in very distressed circumstances, so as to be assisted by the government." These were a portion of the Ulstermen who at a later day established themselves at Londonderry. We find from another record that one Robert Temple, in 1717 and 1718, chartered five considerable vessels, and transported many respectable families from the North of Ireland to occupy and improve the lands which he had purchased on the Kennebec. Regarding this subject Temple himself observes, in a letter dated April 17, 1753: "In consequence of this effort several hundreds were landed at the Kennebec River, some of whom, or their descendants, are established there at this date; but the greatest part removed to Pennsylvania and a considerable portion to Londonderry, for fear of the Independents." The families of the McKeans and Armstrongs, found at a later day in Pennsylvania, belong to this emigration.

On November 13, 1747, there died Rev. Daniel Moody, who, with a number of Presbyterians, had come from the neighborhood of Ramelton, in the County Donegal.

These are some of the various items regarding the immigration into Maine, Massachusetts, and other parts of New England, which I have marked in my reading up to this date of 1750. Many other interesting points will be found in consulting Savage's Gen. Dict., Ne Hist. and Gen. Reg., Mather's "Magnalia," Williamson's "His-

tory of Maine," Willis's "History of Portland" and "History of Falmouth," Freeman's "History of Cape Cod," publications of the Gorge's Society, and records of Massachusetts from 1600 to 1725.

Studies like the foregoing make it not surprising that before the middle of the eighteenth century there were between sixty and seventy thousand immigrants from Ulster and their descendants. They exerted a most powerful and permanent influence in the various parts of the country where they settled. They intermarried with the leading Puritan families of Maine, Massachusetts, and Rhode Island, so that the Puritan and the Presbyterian blood of Ulster mingles in well-nigh all the leading families in New England to this present hour. It would surprise not a few who claim pure and unmingled blood from those who filled the Mayflower, and those who immediately followed, to find that not a little portion of their vigor, their intelligence, and their piety was due, if there be anything in heredity, to the sturdy, aggressive, and God-fearing Ulster immigrants.

In the collections of the Maine Historical Society, Volume VI., Article 1, there will be found an address of William Willis, "Scotch-Irish Immigration to Maine." This, with the article of Prof. Perry in our own Pittsburg volume, will form wonderfully interesting and instructive reading. Special attention and criticism are asked to the foregoing notes and suggestions.

ULSTER PROVERBS AND PROVINCIALISMS.

BY JOHN S. MACINTOSH, D.D.

THERE is nothing more characteristic and descriptive of a distinct race than their proverbs and favorite sayings. The wise saws and quips that are common in a country, or constantly used by the people of a particular province, furnish at once a revelation of their history and character, and also an illustration of their modes of thought, their daily lives, their neighborly intercourse, and social habits. The pun, the shrewd views of men and things, the caustic wit, the compact statements of experience, the sharp warnings, the bitter jibes, the daily greetings that may be in use in particular districts or among particular peoples, give a quick and deep insight into the real inner man of the heart. "Out of the abundance of the heart the mouth speaketh," and a good speech tells of good life. A proverb is the condensation of thought and concentration of experience, and to a large extent the history and illustration of social life and relationships.

There is another side to the proverb and the witty saying; it is the expression of a people's pictorial power. It is, indeed, the graphic art in speech. Not more truly do the Egyptian hieroglyphics unveil to us the past of the people of the Nile than do the household words and biting phrases and graphic sayings of Ulster reveal to us that hard-headed, keen-eyed, close-mouthed, firm-footed race of the mingled blood and venturesome spirit who first occupied the wasted lands in the North of Ireland, and then came to take possession of the best that this country could give, paying for their occupation always liberally and in golden coin. The old life, the home life, the farm life, the market life of Antrim, Down, Derry, and Tyrone are not only heard but actually touched and felt in the proverbs and provincialisms and the homely philosophy of the common speech. With some care I have made a collection of a number of these expressions, which strikingly present the folklore of Ulster. This people, like their Scottish and Dutch ancestors, have always delighted in compact sayings. Therefore, instead of saying, "Be sure to attach blame to the real criminal," they say, "Pit the saddle on the right horse." Instead of saying, "This circumstance, or action, or statement, does not in any way injure your interests or your

character," the man of Antrim or Down will say, "It tak's nae butther aff yer bannock." Observing the effects of overindulgence upon a child, to the future injury of its life, the Derry man will say, "A soople mither mak's a sweer wean and an dawdlin' woman." There are many that explain themselves: "Hunger begins at the coo's heid." "Ye set yer time, like mony a goose"—that is, you miss your opportunity. "Dinna streak oot yer han' fardher nor ye can win it back;" do not attempt too much. "Get a name for early risin', and ye may hug the bowster a' day lang." "Let every herrin' hang by its ain tail;" let each person depend on himself, or carry his own share of responsibility. "Han'som' is that han'som' daes." "Betther is the hinner en' o' a feast than the beginnin' o' a quarrel." "When thieves fa' oot, honest fowk win back their ain;" sometimes "their pokes"—*i. e.*, their bags, or purses; sometimes, "fin' their gear"—*i. e.*, find their own property. "Kissin' gangs by favor;" this is both pun and proverb, for "favor" is used in the old Bible sense of beauty. "Ye needna keek [kick] till ye're spurred." "He's mony a nick in his horn;" he is old, no matter what he says. "Wha loes [loves] the midden [dung heap] sees nae moles in it." "The shough [dirty ditch] is ay' clane to the soo [sow];" bad men approve bad methods. "The fat pig ay' gets the maist creash [grease];" money goes to money. "Muckle sough an' mickle 'oo' [great cry and little wool], as the de'il said when he pluckt the pig." "Keek in the coag was ne'er a guid fellow." Coag, or cogue, was an old vessel of wood or horn; a selfish or greedy person would look in (keek) stealthily to see how much he dared to take. "Nae banshee 'ill skirl whan they're stark;" no banshee, the spiritual guardian, will lament their death—that is, they are nobodies, a low family, upstarts. "Ye maun cool in the skin ye got het in;" you must just bear it. "Thole weel 's an unco fine cowt [colt];" patience, endurance, goes far. "If I had but a pratie [potato], I'd gi'e ye the skin;" mock charity. "He'd scrape the skin o' a pratie;" a very mean man. "The lame on the blind's back ne'er saw his bawbee;" no want can move a hard heart. "Ye'll get it 'gin Tibb's eve;" Tibb's eve was "neither afore nor aafter Crissmas;" never—"the Greek kalends."

There are proverbs and sayings that have a funny local coloring. "It's a' to yin side, like Clogher toon;" the town of Clogher, in County Tyrone, had all the shops and houses on one side of the road. "Could comfort, like the Vow wamman's flummery," or "sowans." "He's as lang as Kirkaldy, and as empty." "That

bangs Banagher, and Banagher bangs the de'il." "He's as hard as Derry wa's [walls]." "She's as slippy [slippery] as a Bann eel." "He's deeper and dirtier than the Glenwherry bogs."

Comparisons abound that are more pithy than polite: "As blunt as a beetle." "As busy as a nailer." "Crooked as a ram's horn." "Sober as a judge." "Full as a fiddler." "Drunk as a piper." "Glum as a mustard pot." "Yellow as a duck's foot." "As easy as a kiss." "He's bether than he's likely, as a swung cat." "She's like a hen on a het [hot] griddle;" a filgoty, fussy, nervous woman. "He takes a bite oot o' a bannock like the heel of a bootjack;" a greedy person. "He tells lies faster than a dog can trot." "They're contrary as the tangs [tongs] tied thegither, but ay chappin;" a man and wife always quarreling. Sometimes such a couple is described also thus: "They're like sweeled [tied by a strap] goats, ay on apposite sides o' the dyke." "Thrawn [twisted] as a corkscrew;" used of a contentious fellow or of a fractious horse. "The stuff draps doon his thrapple like a dead man's plunge;" he drinks hard and fast. "He glowers like a duck in thundher, or a creel o' chips in a frosty day;" the gaping wonder of a foolish person. "It's as chape [cheap] settin' as stannin' 'cept in a public hoose;" a common way of inviting one to sit down.

Again we have expletives and explanations, a set of provincial swear words: "Heth and feth;" "hegs and fegs;" "holy farmer;" "by jimminy king;" "jimminy ericky;" "by the pigs;" "hokey oh;" "holy Moses;" "holy poker;" "bad scran to ye;" "bad cess;" "lomany O;" the curse o' Crummel [Cromwell] on ye;" "Nolls necktie to yer rappel." To these expressions I must turn at a later part of this paper.

"Hain yer wun to cool yer broth;" hold your wind to cool your soup: do not exhaust for nothing the strength needed later. "Sit low and please yourself;" become quiet and reasonable. "Wha maun to Cupar, maun to Cupar;" take your own way. "Weel, please yersel', an' ye'll no' displeas me." "I'll gie ye a noggin' o' birch broth;" a good whipping to a naughty child. "I'll gar [make] ye lauch oot o' the ither side o' yer mooth;" or 'the wrang side o' yer jaw.'" "Threip me nae threeps;" make no threats. "Nane o' yer lip, or I'll lug yer lug;" if you scold me, I'll pull your ear. "Chew, sir;" down, dog! "Tow to yer thrapple for a Tory;" may you be hanged for a rascal, Tory being originally a freebooter, an outlaw. "I'll tak' nae dunts frae any mon;" I will allow nobody to impose on me.

Many striking descriptions are preserved for us of social conditions, and manners and customs in these Ulster proverbs. A large family and little to feed them is thus pictured forth: "Mair weans than ye hae fingers, but nae mice roon the mouther kinst [meal chest]." A poverty-stricken house is drawn thus: "They hae nae-thin' but pratres and point" or "they just dab at the stool." The first saying gives this scene to view: A whole family or group gathered in a circle round a pot or basket of boiled potatoes, one single salt herring, which has been fried, hung up, to which each person points his potato, then touches and eats, having thus acquired a little relish. The second, "dab at the stool," shows a similar group round a stool with salt on it into which they dip the potato and eat. A bold jade or saucy wench is called a "regular heeler." A "heeler" is a game cock that strikes out fiercely with its spurs. A broken-winded horse or asthmatic man is said to "Pech like a poucey." Pouce is the dust flying about in the mill where the flax is scutched and dressed. Persons working in these mills suffer from shortness of breath and bronchitis, and so "pech" or "blow." "His wee finger is ower aften in the air;" presents a tippler lifting his glass to his mouth. "She's beef to the heels like a Mullingar heifer" describes a heavy, fat girl.

There is heard around Antrim and Ballymena a fine and suggestive phrase that tells the loving appreciation which an affectionate husband has of his faithful wife's helpfulness to him: "She's just my ain hand's morrow"—morrow or mate, indispensable that woman is held to be; what the left hand is to the right, its morrow or mate. Akin to this saying: "She's my best rib."

When the Down fisherman sets forth a foolish, lazy fellow always missing his opportunity he will say: "The mouth of his net is behind the tail of the herrings;" the fish are passed before he is ready.

Expressions of contempt: "He pays mostly in chin-whack"—an ungrateful man whose only return for kindness is words. "Her eggs are no' worth a' her cackling;" a woman who boasts of her work. "He kens fine the butthered side o' his bannock;" a shrewd, selfish man. "He carries a shuck o' stuff on the ootside o' his heid;" a boastful, pretentious fellow. "He disna ken B frae a bull's foot;" an ignorant clown. A spendthrift; "He wud eat the calf in the coo's waim." A silly economist; "He saves at the spigot, but spends at the bunghole." A talkative fool; "He'll ne'er dhroon, he's only a blether"—that is, a bladder. A mean coward; "He haes na' bigger cheep than a peawweep"—that is, a

plover. "Soft words are puir kitchen;" kitchen is condiment, relish. "Soft words butther nae parsnips." "He was cut oot for a gentleman, but the de'il ran awa' wi' the stuff;" sometimes, "ran awa' wi' the patthurn." "He's as thrawn as a hay raip;" as twisted as a hay rope. "He's nae cheeken for a' his cheepin;" old, though pretending to be young. "She's nae sae blate as she's pawky;" not modest, but crafty.

A well-dressed and pretty woman who is bad at heart draws this out: "Braw's the goon and neat the shoon, but it's a cloven foot they gang aroon." Any one who is somewhat silly "wants a square o' bein' roond." A woman who is not to be trusted and is always at some mischief is contemptuously likened to a troublesome cow which, "If she doesn't keek, will chaw [eat] claes [clothes]." A hippish woman who fancies herself worse than she is; "Oeh! she's like a layin' hen mair onaisy than seek." A fellow whose constant talking wearies; "He'd talk a dog blind."

The shrewd philosophy and common sense of the Ulsterman come out in his pithy phrases: "The master's eye makes the best curry [comb]." "The beddy mistress has aye the best kye and the heaviest pig;" the active, watchful farmer's wife has the best returns. "Never loose your plow to catch a mouse." "Don't loose your sheep for a half-penny's worth of tar." "It's nae loss what ye gie a freen." "A pound o' care ne'er paid an ounce o' debt." "Dinna pour wather on a drooned rat." "Cut yer ain loaf, an' ye'll no' be hungert." "Maybe's is a guy big book." "Never's a lang loanin." "It's a long loanin has nae turn." "Purty fowks and raggit gowks aye get plucks." "Dinna wait for the ladle till the broth's in the fire." "Hit a dawg wi' a bane, an' he'll no' gowl." "Everyday braw mak's the Sawbath a daw;" gad about in fine clothes all the week, and a slattern on Sunday. "The soutar's wife and the smith's mare ay gang bare." "Sleep lang and ye'll thraavel for it yet;" you will beg. "Ay pit by for a sair fet." "Better sup wi' a cutty than wait for a spoon." "The're scarcee o' news that talk ill o' their ain mither." "Fey [excessively merry] in the morning is wae in the gloaming." He's nae sae deep as he's grummely;" a preacher affecting to be profound while he is only muddled. "If ye would hae the spae wife spae weel, ye maun creash her loof wi' siller;" your fortune will be told by the gipsy in proportion to your gift. "If ye lie doon wi' the dawgs, ye maun rise wi' fleas." "Wha sups wi' the de'il, maun hae a lang spane." "A gaein' [going] foot is aye gettin." "The de'il's ma sae black as

he's painted." "It's nae mair hurt for a lass to greet [cry] than a goose to go barefoot." "Prayer and provender hindher nae man's journey." "It's betther to creep afore ye rin." "Gape at the mune [moon] and ye'll end in the middhen [dungheap]." "Mair by guid luck than guid guiding as the cow killed the hare." "Cadgers will be aye cracking of creels," "Tinkers always cry their own wares," "Talking shop." "Betther a toom [empty] hoose than an ill tenant." "Ye can mak' whinstanes kitchen gin ye hae butter eneuch;" good food may be made out of poor materials by good cooking; you can put a fair face on a foul deed by a clever tongue. "My mouth's as big for puddin' as for kail;" I have as good a right to the better as to the worse; I claim my just dues. "Wha rides wi' the deil will soon cowp his creel. "Gi'e the de'il his due, and the priest will it rue." "Snickit and cauld and far atween like a stepmother's kiss to her foreganger's wean."

Fond of proverbs, the Ulster man is also foud of epithets and nicknames: Blethering Dick, Skellying Peter, Tommy the Eel, Paddy the Bottle, Thrawn Tam, Single-yoke Wallie, Neddy Palaver, Billy the Guldher (the turkey cock).

I have referred to some expletives that call for fuller explanations.

There are curious survivals and some common expressions that have a history behind them. For example, "hokey oh!" is an old Anglo-Saxon expression. We find in Chaucer, "hocker, hoker." This is an Anglo-Saxon term of great reproach, and has come down with various changes until it now takes the form of "hokey," sometimes standing alone, and sometimes as "hokey pokey." Another curious expletive is "bad skrant" sometimes spelled "Scramp." Skraan is an Icelandic term, meaning refuse, dirt. Milton uses the word "Scrannel," meaning poor or mean, from which some persons derived "scranny, scrawny." "Bad scrant" means sending a person to a dirty place, or declaring him to be only refuse or filth. The expression "bad cess" is a very curious survival, and goes back first to the times when soldiers were billeted on families contrary to their will. Then the word "cess," which is remotely connected with the Latin "cassa" is common in later years as the term for a road tax, and as the old Tory landlords used to put the larger portion of this unfairly upon their tenants, "bad cess" came to be a very bitter curse. In some parts of the country you will hear the expression, "bissn't so," which is used for "is not." This again is a survival of the old Anglo-Saxon. The verb *beorn* gives us

“bist” and “bith.” “Bist thou not” was good Saxon. “Bissn’t” is a survival of the same. The growing crop just starting from the earth is commonly called “braird,” which again is a survival of the Anglo-Saxon “breord.” A term of reproach frequently used for an old man is “old buffer.” This is a distinct and direct survival of the French word “bufte,” which means a blow of the hand; consequently a “buffer” is an old boxer, and in those days, as in ours, a pugilist was not a man of great respectability. “Old buffer” consequently means pretty much what is now known as a “tough.” “Don’t skelly at me”—that is, do not squint or wink at me impertinently—is a curious survival of the Danish word “skele,” which is to squint or to look from underneath the eye. “You can make anything good if you have enough to put into it” like the beggar’s broth. “Beggar’s broth” has a history, and it is somewhat amusing. At one time moving through the northern counties of Ulster, there was a peddler who was more of a beggar than a tradesman. He is reported to have had frequent recourse to the following trick: About the hour, commonly known as the dinner hour in a particular community, he would enter into some farmer’s or cottier’s house, and ask the gude wife if he might put a stone in to boil. She in wonder would ask: “What are you going to put a stone into the pot to boil for?” and his reply was, “To make soup.” “Make soup with a stone?” Aye, my good woman; that and a little meal is all I can afford.” Having got the pot with the boiling water, and having put the stone into it, he would ask for a little salt, whereupon to a dead certainty the kindly woman would offer him a few potatoes, some carrots, perhaps turnips, and not unfrequently a bit of beef or bacon. By this time there was not by any means a poor broth produced. Then when it was poured out, the crafty peddler-beggar was sure to have a good piece of oatmeal bread or country bannock. Thus in that part of the country, “beggar’s broth” came to be an unappetizing soup, and passed into a proverb all over the north as a phrase to show that you can make anything good if you only put good things in it. The beggar’s broth is sometimes known as limestone soup or gravestone dew.

BOYHOOD RECOLLECTIONS.

BY THE REV. ALEX. ROULSTON.

Boys are apt to remember, and the boys of intelligent Irish Presbyterians are, of all others, most likely to remember, because they are mostly accustomed to hearing the traditional stories of the sufferings and bravery of their ancestors related; and of having the scenes and circumstances of memorable events, both tragic and triumphant, pointed out. The writer was born in an obscure rural place in County Donegal, where are said to be the ruins of the house in which St. Columba was born, who was nursed in Gartan among the Derryveagh Mountains and educated in Douglas monastery, a few miles above where the town of Letterkenny now stands, and at the head of the waters of Lough Swilly, and in the mouth of the vale of Glen Swilly, now too famous, unhappily, for Gaelic ignorance and crime. In this county, lying on the northern coast between Mulroy Bay on the west and Lough Swilly on the east, there lies a tract of territory, extending southward from the Atlantic coast as far as Knochalla Mountain, called Fannett. This region was once valuable, and became famous for its *obscurity*. It was the landing, resting, and hiding place of multitudes of refugees from Romish persecution in Scotland in the sixteenth and early part of the seventeenth centuries. Being on the northwestern coast, it was quieter because more obscure than Antrim or Down on the northeastern coast, which lay within sight and reach of the persecutors. Wherever Presbyterians have gone, like Abraham, they built altars for worship, and they searched the Scriptures for the right form of worship, and this has made the Presbyterian yeomanry of Ulster second to none on the earth for intelligence, courage, valor, piety, and probity, which are proofs of a sterling character developed according to the rules of the divine Word. Then and yonder in Fannett those refugees met and worshiped according to the Presbyterian order; so that tradition says that the Presbyterian congregation of Gortecally, in Fannett, is the oldest Presbyterian organization, really if not formally, in Ireland. Here there is said to have been among the refugees one Thomas Patton, who had a copy of an English translation of the Bible antedating King James's Version, and said to have been a copy of Tyn-

dale's, or the German Version, and when the persecutors eventually discovered these godly people in this obscure locality, and caught Patton in his barn reading this Bible, they hanged him then and there, and ordered the book to be destroyed; and yet the book, in some unexplained way, survived the sentence, and was afterwards among the descendants, some of whom are still living, and one of whom is Rev. Samuel Patton, Covenanting minister of Waterside, Londonderry.* Adjoining Fannett, and at the head of one of the branches or bays of Lough Swilly, stands the quiet, commodious, thriving little town of Ramelton. Here, in the latter half of the seventeenth century, in the days of persecution for reading the Bible and preaching the gospel, before the siege of Derry or the fall of the Stuart dynasty or the British revolution, there was a large, loyal Presbyterian congregation, whose members refused to take the oath of supremacy, and whose minister, Rev. Thomas Drummond, with three other ministers equally loyal, was confined in Lifford jail for six years, by order of Bishop Leslie, familiarly known as the drunken, bloated Bishop of Raphoe. Here, on the east side of Ramelton, and near to the old meetinghouse, whose present venerable building is exactly the age of the American republic, was born, about 1655 or 1656, a boy destined by Providence to become famous in America. Here was born Rev. Francis Mackemie, who was ordained under a crab tree in what has since become the churchyard of the old Rentoul meetinghouse, in Manor Cunningham, in 1681, by the Laggan Presbytery. In 1890 the writer was shown, by Dr. Leitch, of Letterkenny, what purported to be the original minutes of the ordination of Mackemie. So while Derry was being besieged and the fate of the Duke of York was being settled at the Boyne, Mackemie, who came to America in 1681, was busy laying the foundation of American Presbyterianism quietly and firmly, on the eastern shore of Maryland, and thus is the historical father of Presbyterianism in America. The house in which tradition says that Mackemie was born is still point-

* Mr. Roulston, in conversation, said: "I have heard these incidents related by the grandson, John Patton. Again and again I have listened to him and my grandfather talking about those days.

"The last of the Mackemie's line, Hamilton Mackemie, died about eleven years ago (1888), at the Lodge, Fern Hill, Springburn.

"One called Blackwood carried the Bible.

"William Hogg, father of James Hogg, father of J. Renwyck Hogg, came from near Race Hill, near Ramelton."—[EDDORR.]

ed out in what is known as the Back Lane of Ramelton; and only a few years ago there died near Milford the last of the Mackemies in that region. About a hundred years after Mackemie came to America there was settled, in the old meetinghouse in Ramelton, a young man named Edward Reid. The old folk of the region always spoke of him with peculiar respect as a man of ability and a model pastor. Being a good classical scholar, he prepared all candidates for the ministry, from that region, for college, and several went forward from his own congregation, and some, too, from Fannett in his day and under his care. Toward the close of his long, faithful pastorate there was born in Ramelton another boy destined to become famous in America: Robert Bonner, of New York *Ledger* fame. The place of his birth is still pointed out; the house has been changed and enlarged. His parents were poor, but very respectable. He attended school in Ramelton under the patronage of Rev. Edward Reid. The sound principles there imbibed seem to have influenced and flavored his whole life. The writer remembers his uncles and aunts very distinctly. Immediately after the death of Rev. Edward Reid the congregation called Rev. James Reid, a young man of ability and promise, who had been raised a Covenanter under the ministry of the celebrated Rev. William Gamble, of Gorteen. After his graduation Mr. Reid united with the Synod of Ulster, but a party in the old congregation had a prejudice, and led a crusade against him, disrupting the congregation, the seceding party forming a third congregation in Ramelton, and building, in 1838, what has since been known as "Scots Church." The new congregation has had an array of famous men in the pastorate. Its first pastor was Rev. Matthew Wilson, next was Rev. T. Y. Killen, then Rev. John Greenlees, then Rev. Samuel A. Bellis, and now Rev. Robert Park. The sun of Rev. James Reid set prematurely behind a cloud away back in the fifties, and he resigned his charge and emigrated, eventually, to Queensland, where he labored for a few years as the first and only minister in that new colony, dying and being buried at Bowen's Head there. After him came Rev. C. Robinson, who was soon called and went to Ballykelly. Then came Rev. J. J. Megaw, who, in 1865 or 1866, was appointed to the chair of Ethics and Belles-Lettres in Magee College, Londonderry. Then came the gifted but unfortunate Richard T. Campbell, who resigned and came to America in 1869 or 1870, and who was succeeded by the present incumbent, Rev. W. G. Wallace, who has had a happy and successful ministry there

during all those years. In Ramelton is still shown the place where a great mass meeting of the Presbyterian peasantry was held in 1649, to sign the Solemn League and Covenant. This whole region was colonized in the first quarter of the seventeenth century by Sir James Stuart, of Castlestuart, a scion of the royal house of Scotland, and a lineal descendant of the "Good Lord Oehiltree." A grandson of Sir James's was Judge of Assizes in May, 1681, when Rev. Thomas Drummond, of Ramelton, and Rev. William Traill, of Lifford, were arraigned for keeping a fast day at the opening of that year. This judge, although being descended from Presbyterian reforming ancestors, had become a pervert to prelacy and a most bitter enemy of the faith and Church of his fathers, and had secured royal recognition and promotion in consequence. The present Sir Augustus Stuart, of Fortstuart or Castlestuart, is a lineal descendant, and it is remarkable that, during the centuries since that settlement, notwithstanding the example and influence of the nobility, the Episcopal Church has not grown numerically. This of itself is a proof of the stability of the people of that region in the soundness and suitableness of the Presbyterian Covenanted Reformation. The writer has heard his ancestors relate from their ancestors stories and incidents extending back to the siege of Derry. The long winter evenings and the nights at a wake were always spent by the old people in rehearsing these things.

The Presbyterians of that region were a people whose religious ideas had a peculiar ruggedness in them. They were not always smooth, but they were always sound. They were also a people peculiarly loyal to their Church and to their ministers. Youngsters were taught to revere them, and they were never heard slandering or speaking slightly of them. This strange experience awaited the writer on this side of the Atlantic, where it is too frequent. They were also a people of high-toned moral character and of great social purity. While every one, young and old, drank liquor, drunkenness was very rare; and while in social circles great freedoms were indulged, a case of fornication was a wonder; and while the standard of Church discipline was high, and its enforcement very rigid, we rarely ever heard of a case. They revered the Sabbath day by keeping it very exactly; and, while they would pull out the beast that fell into the ditch on the Sabbath, they were careful, as one of them once said, never to throw it in on Saturday, in order to have it to pull out on the Sabbath. They were also a people accustomed to sound, deep doctrinal preaching. Rev.

Robert White, of Milford, Rev. N. P. Rogers, of Kilmacruman, and Rev. Sampson Jack, of Trenta, were men of caliber, judgment, and depth; men who studied the Word not for the smoothness of its ethics, but for the purity and solidity of its doctrines. In 1890, when visiting among old friends in these old meetinghouses, we almost fancied that we heard the voices of those once dearly beloved and still highly revered and venerated men; and we record it with the utmost satisfaction that from no other part of Ireland known to us has there come to this country a class of immigrants superior in intelligence and moral integrity to those who have come from the region of the labors of those men. These people were also famous for their apparently dry and rough but exceedingly sound and expressive aphorisms. When they warned against bad company, they would say: "If you lie with dogs, you will rise with fleas." When they would condemn slanderous critics, they would say: "The rottenest rib in the house always cracks first." In denouncing one's conduct whose sincerity they doubted, or whom they considered unduly rigid or censorious, they would say: "One may like the Church well enough, and not ride the rigg'in' o't." They were very jealous and tenacious of their religious forms and customs, but they detested anything soft or mawkish. In our day there wasn't a Methodist or a Baptist in all that region. There were a few Episcopalians—only a few. All other Protestants were Presbyterians of the General Assembly or of the Eastern Reformed Presbyterian Synod. These latter were ministered to by Rev. Samuel B. Stevenson, as the successor of Rev. William Gamble. Mr. Stevenson was a man of rare gifts, of great pulpit power, an extensively read theologian, and a man of great critical acumen, an expositor, and an instructor. The writer remembers many of his definitions and expositions, and, since entering the ministry, has compared them with the best exegetes and lexicographers, and has found them lacking neither in clearness nor correctness. Those people had few books, but those few were of the best quality and were well read—so well that I can remember when some of the owners could recite whole pages of Willison's "Catechisms," or Boston's "Fourfold State," or of the "Pilgrim's Progress," etc. Henry's "Commentary" has always been our family companion.

We often think of the precious communion Sabbaths of those days, with their long services, extending from 11 A.M. always till 6 P.M., and often till 8 P.M. How much those occasions were relished then, and how little they are relished here, in comparison!

Those people were loyal not only to their Church, but also to their queen. Many of them could trace their descent from the men who signed the Covenant at Ramelton in 1649, and who helped to defend Derry in 1689, and who carried the Bible at Springburn in 1798, and whose descendants now would be delighted to do the same, if called on; and no better citizens have ever enjoyed the privileges of this republic than those who have come from the province of Ulster. There is honor connected with descent from, relation to, and association with such a race and such a Church. They were a people, too, wonderfully familiar with the "Westminster Standards." The writer has known three persons, at least, who could have recited correctly the Shorter and Larger Catechisms with the Proofs and the text of the Confession proper. So far as he knows, one of these individuals is still living. What they regarded as candor would in this country be regarded as bluntness and barefacedness, if not obtruded impertinence; and it may be fairly questioned whether there is any people in any land whose liberality, in proportion to their ability, is equal to that of our Irish Presbyterians. So that, notwithstanding the lessening of their numbers, in recent years, by emigration, their contributions to their Church schemes have greatly increased. Except the Covenanters of Scotland or the Waldenses in Piedmont, no people on earth has ever manifested a greater relish for the truth, or a greater adherence to it, or greater determination and perseverance in defending it, than have the Presbyterians of Ulster, and in this I mean to be included the Covenanters. In this country of great laxity, both in doctrines and in discipline, their conscientiousness has been called crankiness. Their scrupulous sincerity has too often been termed dogmatism. Intelligent dogmatism is the bulwark of a pure Church and the evidence of a sound mind; and to impute these things to ignorant stubbornness proves the want of that discrimination which is necessary to distinguish things that differ. Then again, while Ramelton, on the west side of Lough Swilly, furnished the United States with its first Presbyterian minister, in the person of Francis Mackemie, the Laggan, on the east side of Lough Swilly, furnished the first Presbyterian minister, for Eastern Canada at least, in the person of Rev. James Murdoch. Mr. Murdoch was born between Raphoe and Manor Cunningham, in a town land the name of which I now forget. He was raised in old Dr. Rentoul's congregation in the Secession Church, in Manor Cunningham, now known as Second Ray. In 1754 he landed in Halifax, in Nova

Scotia, where he settled, and ministered to the then comparatively few and much-scattered Presbyterians, many of whom were from his own native place. He continued his ministry there, in the face of great privations and hardships, for a period of sixteen years, and was at last, in 1780, drowned in the Musquodoboit river, by the capsizing of a canoe, on a Sabbath afternoon when he was crossing to hold an afternoon service. His remains, over which a beautiful monument was erected, lie in the burying ground of the Presbyterian Church at Meagher's Grant, Halifax County, Nova Scotia. The writer has been on the scene of these events, and writes from personal knowledge of the locality. The venerable Dr. Crowe, of the Norris Square United Presbyterian Church, of Philadelphia, was born in the same neighborhood and raised in the same congregation with Mr. Murdoch. This region of Donegal has the honor of being the birthplace of quite a number of gifted men in the ministry. From Ramelton came James and Mark D. Reid, Thomas Davidson, and Joseph Gallagher; from Fannett came Frances McClure and Patrick Hay; from Milford came William Young, David Dickson, and Robert Stewart; from Kilmacruman came Matthew Logan; from Gortlee came the three Gaily uncle and nephews; and from Letterkenny came the Leitch brothers. Of these, the Reids, Young, Dickson, and Stewart came from the old Covenanting congregation of Milford and Gortlee, in the days of Rev. William Gamble, but which became two pastoral charges, after his death, under Henry and Stevenson. I should have said, too, that Rev. Robert Gamble, at one time pastor of the old Union Church on Thirteenth Street, Philadelphia, was raised in Ramelton, as was also Rev. Mr. Bond. From Ramelton also came Rev. Dr. Gregg, of Toronto; and from Letterkenny, Rev. John H. Gregg, now of Ballyarmett, County Donegal, Ireland. From Ramelton also came Rev. David Brown.

All these persons, places, and scenes have a bearing on the cause of Christ on earth, and on the glory of Christ in heaven.

SIR ROBERT HART, "I. G.," THE GREAT SCOTCH-IRISH- MAN OF CHINA.

BY A MEMBER OF HIS STAFF.

THE greatest man in many respects, and the greatest mandarin in China is, or was, Sir Robert Hart, G.C.M.G., Inspector General of Imperial Maritime Customs. He is also the man whose name is probably least familiar on the China coast, far less familiar than that of half a dozen of his commissioners. That is because the Inspector General is not a person, not a mere Sir Robert Hart; he is, and has been for thirty years, simply "the I. G." No one ever sees him, no one ever mentions his name in the newspapers; and, from the standing desk in his little office in Peking, which he has scarcely left for twenty years, he collects the revenue of the largest empire on earth, governs the municipalities of thirty or forty ports over a vast line four thousand miles in extent, protects the shipping of that coast by a fleet of gunboats and a splendid system of lights, regulates the coming and going of great freight carriers, issues monthly, quarterly, and yearly yellow books of statistics and reports which are unequalled in their excellence by any other nation, and controls a staff of over five hundred Europeans and some two thousand natives of the best systematized and most efficient civil service known. And he does far more, although he strives therein always to blush unseen; he negotiates all the big loans which bind China to Europe, advises the Tsung-li-Yamen on foreign relations, and, when the latter body gets itself into a tangle, dictates the only form of treaty which finds the way out.

With all this immense power thrust on his hands, Sir Robert is the most modest and the least ambitious of men. He has never sought self-aggrandizement or riches, although his economy and keen financial instinct have enabled him to save a private fortune which is frequently exaggerated, no inconsiderable part of which goes to sustain Lady Hart's handsome establishment in London. Sir Robert does not receive a salary from the Chinese government. He deducts a fixed annual sum from the revenues he collects—perhaps half a million, perhaps a million dollars—from which he pays himself what he pleases after meeting the expenses of the

service; and those who belong to the service know that that service is himself: never stinted, generously paid, a great machine of which he himself is the least conspicuous part. The salaries of the thirty or forty commissioners vary from \$500 to \$800 a month; that of the hundred odd clerks or assistants, who are divided into eight grades, from \$100 for a beginner, to \$400 a month; and that of the two or three hundred tide surveyors, examiners, boat officers, tide waiters, watchmen, etc., from \$50 to \$300 a month. Besides these salaries, and those of a host of native interpreters, shupans, clerks, weighers, artificers, boatmen, etc., he maintains half a dozen or more modern war vessels, or revenue cutters, with native crews and foreign officers, a score or more of splendidly equipped lighthouses and light-ships, and an admirable system of buoys in all the port entries and river channels—the Harbor and Coast Surveillance Departments, which all navigators acknowledge to be quite equal to similar public works in other countries. This work alone, when one considers the enormous extent of China's coast, is sufficient, one would think, to engross the life task of a single man.

Sir Robert Hart is a Scotchman of Irish descent, who joined the British consular service, a poor and unknown youth, somewhere in the fifties. He is now getting on for seventy years of age, and has controlled the foreign customs service of China forty years. Virtually, although he was not its original organizer, he alone can claim the credit for building up the service to what it now is, an honorable profession for gentlemen, as lucrative and assured as the civil service of India. When he took it in hand the service, which extended only to five ports, was the most despised in the world, and composed of the worst class of stray adventurers, engaged on the spot. Now it is one of the most exclusive of services, eagerly sought after by the sons of Consuls and Ministers of different countries, difficult to enter, and forming the aristocracy of the foreign settlements in China. Candidates must first obtain a direct nomination from Sir Robert, through influential introductions, and then pass a rigorous examination in classical education; but, unlike the stereotyped civil service elsewhere, mere book knowledge will never pass a man whose appearance as well as his connections do not recommend him as likely to uphold the prestige and be equal to the duties of the service.

Although Sir Robert may naturally be supposed to have a personal predilection for Englishmen and Americans, and although it

has been impossible for him altogether to avoid the accusation of nepotism, he resolutely adheres to the principle that such a service must be purely cosmopolitan. You therefore meet among its commissioners and assistants a number of French, German, Italian, and Scandinavian gentlemen, who, however, are scarcely distinguishable from English in their language and habits. And, as before mentioned, these gentlemen, seniors and juniors, form, with the consular officers, the aristocracy of the coast, as they are well entitled to, not a few belonging to the aristocracy of their own countries. But once in the service, neither title nor relationship to the I. G. avails, nor even seniority; the secret of the marvelous efficiency of the corps in so anomalous a position is entirely due to the chief's watchful personal surveillance in selecting the right men for the right places. And yet not ten per cent of the service has ever seen or been within five hundred miles of its chief. Sir Robert rules by secret reports of the most personal and searching nature, which he weighs with a discrimination approaching clairvoyance, and it is a common saying in the junior messes that you cannot flirt with a woman, buy a pony, or play a game of cards without a "little bird" at once carrying the tale to Peking, and probably bringing down to you the famous "threatening letter."

These "threatening letters" consist of printed circulars which fall like bolts from the blue, and begin: "It having come to the ears of the I. G. that in certain ports there appears to exist a relaxation of that self-discipline [or that sense of propriety, or that spirit of diligence and economy, or what not], which every assistant owes to the prestige of the service and to the articles signed on his appointment, commissioners are hereby requested to call the attention of their assistants to paragraphs so and so of Circular No. —, Vol. —, 18—, and promptly report any dereliction of behavior to the I. G., reminding their staff that disobedience to the rules entails immediate dismissal," etc.

These circulars referred to form the library of every custom-house in scores of volumes, and represent in themselves an astounding literary output for a single brain, consisting as they do of long printed letters on every conceivable subject, numbering a score or more for each of the forty years during which Sir Robert has ruled. They are annually reindexed, and every sort of technical question is decided by rules there laid down, often without need of further reference to headquarters. Some of

these volumes, the early ones especially, are of absorbing personal interest, and, were it not contrary to the unwritten law ever to divulge their contents, it would be a labor of love to the present writer to reproduce some of their passages, which betray the man behind the sphinx who dictated them. Sir Robert, of course, has been frequently besieged by large publishing houses to write his memoirs; and should the present misery at Peking result in the loss of this invaluable life also, the world will have missed a true internal history of China during the vital last half of the nineteenth century which no other man than Sir Robert can possibly tell. Although half a century of finance and official documents has docked the I. G.'s style of its early vigor and self-revealings, the bare record of his unknown struggles at Peking would make a history far more absorbing than any novel.

This brings me to the question—which, alas! may be fatally solved before these words are printed—is Sir Robert safe in the midst of the tumult at Peking? We have already heard that the customs mess (the quarters of the score of youths annually sent up to come under the chief's "cold eye") have been destroyed, and rumor has it that these young assistants have been massacred along with the rest. I do not, however, think that the I. G. himself runs much risk, unless he has personal enemies in the Prince Tuan's faction, although it must not be forgotten that a foreigner in such a position cannot avoid bitter and inveterate enemies among mandarins whose counsels he is often compelled to oppose. Sir Robert is not a foreign Minister; he is a Chinese mandarin of the first class, endued with the yellow jacket, his ancestors posthumously honored by imperial edict, his loyal and honorable record second to none of the high officials of the empire, a man whom the most bigoted Mantchoo knows to be the prop of the dynasty, whom none would dare to accuse of secret partialities or suspect of political intrigue; and, furthermore, the intimate friend of many of the most powerful officers. Add to this that Sir Robert is surrounded by a small native staff, absolutely devoted to him and splendidly trained in watching and reporting everything that goes on, and you can see that the only risk he runs is that incurred by the native mandarins themselves, of having his house burned over his head by the fanatical and indiscriminating rabble which appears to have taken command at Peking.

Sir Robert's death would mean much more than the snapping of

the mainspring of the great civil service he has organized. It would mean the loss of positively the only man who is fit by experience, by position, by genius, to undertake the task of reorganizing the whole administration of China as the mandatory of the Powers, should they decide eventually to take over the government of China. Sir Robert has often been begged to leave the Chinese service for the office of Great Britain's Minister, but he knew that his potentialities for China's good would be far less as such. Also his health has suffered much from his prolonged residence in Peking, and, since the fatal vacillation of the British government after the Japanese war, and Russia's consequent predominance, his influence has waned. None the less, he is the only man who stands as an individual in the competent but neutral position in which the United States stands as a nation, and he is the man on whom the reorganization of China must devolve. His life's work is already done; all his ambitions are already satisfied, and an earldom awaits him whenever he cares to accept it, which could only be on his retirement, since British honors conferred on him now would seem to intimate a British claim to the customs. But the keynote of Sir Robert's life has been duty, conscientiousness, self-sacrifice, the good of China, and he would not shrink from the burden—if his conditions were accepted. These conditions would be the same as he demanded when he consented to organize the revenue department: implicit confidence, absolute independence, a free hand.

The employment of foreigners to collect the customs revenue began informally at Shanghai in 1853, when Mr. (afterwards Sir Thomas) Wade assisted the native collector for a year during the occupation of the city by the Taipings, being replaced the next year by H. N. Lay. In 1858 the system was extended to the five ports then open to trade. In 1863 Horatio Nelson Lay got into trouble over the Lay-Osborne flotilla fiasco, and was replaced by Mr. Hart, who had been in charge since 1861. Thereafter the service was fastened upon China by the war indemnities, for which the customs revenue was hypothecated. The indemnities paid off, the service remained as the only instrument the government could rely on honestly to transmit the revenue to Peking. Since then, of course, this has been the guarantee for all foreign loans, and it is an immense tribute to Sir Robert's management that this revenue was considered so sure and stable under his collection that Chinese loans have, in spite of everlasting wars and

rebellions, been the least fluctuating of such securities on the foreign markets.

Sir Robert's nominated successor is Mr. Boyd Bredon, long Commissioner of Customs at Shanghai. Sir Robert has often been on the point of retiring, but refrained under pressure for fear of the service lapsing, under a foreign I. G., into an instrument of private politics. Li Hung Chang, while Viceroy of Tien-tsin, did his best to thwart Sir Robert by setting up the German Commissioner there, Mr. Detring, as his own creature, insisting on his selection after the I. G. had officially transferred him elsewhere. Detring, of course, fell with his protector in 1895. Sir Robert remained.

A SCOTCH-IRISH MERCHANT.

[From the Chicago *Times-Herald*.]

THE obliteration of the last living trace of the glory of A. T. Stewart is still a matter of conversation for New Yorkers. The Astors, the Vanderbilts, the Roosevelts, and the Dams have left their mark in this city in the way of many great piles of brick, marble, and stone. Their descendants are here. Stewart left no children. He was the last of his line. There was no first son to preserve intact the "Stewart wealth." But the temples of Mercury he upreared and the marble palaces for trade and domicile his wealth created will remain until some engineering genius does for New York what Haussmann did for Paris. Alexander T. Stewart was the greatest man of pure commerce known to modern history. His genius for trade and thrift was absolute. His soul was in bargains, and his life, bent to buying cheap and selling dear, bore fruit in the most stately commercial enterprises the world has ever known. But the grandest empires make the dustiest ruins, bearing out which law the house of Stewart died of dry rot the other day.

The life of Alexander T. Stewart was honorable. His motto—followed inexorably through all the long years in which he lifted himself from a garret to a palace of white marble—was "honesty, watchfulness, persistent labor." With such channels for an untiring energy to run itself through, what may not be done in any department of life? Perhaps his genius consisted of rigid honesty which made and held custom, constant watching for opportunity and discretion to seize it, and labor that never knew when it had finished. Honesty was born with him. His passion for it was never equaled by any trait of his character except the passion that had for its aim the enlargement of his trade. He was a Scotch-Irishman, born in Ireland and educated at Trinity College, Dublin University. His naturally bright mind was given all the training to be had within the black walls of the old college. He was one of those

Fellows of Trinity.

Famous forever at Greek and Latinity,

that Percival Graves tells about in the song. Educated for the clergy, he was at home in the ancients, had mastered metaphysics

and theology, wrote excellent Roman and Hellenic verse, and held in his hand, like a bunch of flowers, all the cultures that Trinity could extract from the books. Turning from the Church, but with his mind made up for no venture or no hazard of fortunes, he looked toward America, and brought to it nothing but that beautiful mosaic of a mind of his, adorned with all the exquisite color of the humanities, but having for its base a character as inflexible as granite, as strong as the sea.

When he came to New York Alexander T. Stewart found that his college education could not win him a place even as a humble clerk in the humblest kind of a store. All his affections were toward the life of a scholar. All his training and breeding had been toward the intellectual. Mere business was distasteful to him. He had not the knowledge that capacitates a man for physical work. He therefore looked about and found a situation as a teacher. He was given a place in a common school in Roosevelt Street, and there, during the first four or five aimless years he spent in New York, he taught little children the beginning of learning. He, the Trinity man, taught simple lessons in reading and spelling at first. Then he was given better work as teacher of Latin and Greek. He had met a man named Chambers who knew something about the dry goods line. They became friends. One day young Stewart told his friend that he had fallen into a little property, and was about to go home to get it. Chambers asked him the amount. Stewart replied that it was \$10,000. What would he do with the money, the friend queried. Return to the United States, said Stewart, invest it, and live on the income. Chambers told him to do no such thing. "If you go to Belfast," the young man advised, "and invest your money in insertions and scallop trimmings, and return here, you can sell your purchases for twice the amount." Stewart laughed. He said he knew nothing of trade. He could not even buy a pair of gloves without help. He sailed for Ireland, found his entire legacy to be only about \$5,000, and took the ready money. But he did not return to America with it. He went to Belfast, bought the goods his friend advised, and brought them home with him. This was A. T. Stewart's first business transaction.

In a little wooden tenement at 283 Broadway Chambers and Stewart founded their great house. The tiny store was stocked with the purchases made in Belfast. The dimensions of the room were 20 by 22 feet. As Stewart furnished the money and Cham-

bers the experience, the style of the house was "A. T. Stewart & Co." Reversing the old proverb, in process of time Stewart had not only the experience but most of the money. The location of the shop was wisely chosen. It was directly next door to the great establishment of Bonafanti, whose fine stock had made him the favorite among the ladies of fashion in that primitive New York day.

All this occurred a little more than seventy years ago. The purchases so wisely made were sold at a tremendous profit, and when young Stewart saw his money increase so easily and so rapidly, the desire for more profit made in the same way entered his mind and became a part of him. Trade, of which he knew nothing and despised, suddenly became his absolute mistress, and the pleasure he had taken in his fine erudition and the admiration he had felt for others like himself vanished, to be replaced by pleasure in brisk sales and good profits, and by admiration for men of trade who were close bargainers and who could build up business.

Thus Stewart became a convert, and at the same time conceived an ambition to extend his business indefinitely. It may not be said that fortune did not favor him; but his shrewdness, his entire vigilance, his unceasing energy, his boldness, his far-sightedness, his Scotch-Irish thrift, and his implacable honesty in every transaction—these by no means stood in the way of his success. The small shop soon blossomed out into rich colors; its walls widened and its influence spread, and it began already to have its dozen of employees. Soon the fashionable rival next door, Bonafanti, felt the fang of Stewart's keen competition in his breast, and winced. Bonafanti evaporated; Stewart was there. The new firm's business grew with the growth of the city and the country. At Stewart's one was assured of good stock, good prices, and fair dealing. The business grew, and a removal was necessary. The first removal was directly across the street. Three new stores had just been finished, and Stewart took one. But these quarters were limited and by no means adequate for the growth of the business. In 1832 Mr. Stewart made another removal. This time he betook himself and his trade down to a large store at 257 Broadway, which is between Murray and Warren Streets. Here he had the advantage of two stores, but even this would not accommodate the rapid growth of the concern, and the firm was obliged to extend its floor space by taking in the two upper floors and adding a fifth. Thirty feet were added to the depth of the building, and still al-

teration and addition followed alteration and addition, until, in 1841, Stewart made his first great plunge.

At that time there was on the corner of Broadway and Chambers Street a building known as Washington Hall. It served as a kind of a club for the fashionable young men of Gotham sixty years ago. This historic building and the land beneath it passed by purchase into the possession of Mr. Stewart. He likewise purchased two lots adjoining, and on this site rose the building which closed the first grand period in A. T. Stewart's business career. He expended more than a quarter of a million in the construction of a fine new store, which was then as proud as anything in New York. Mr. Stewart was still a young man, and his prospects were very bright indeed. The evolution of the business continued. New conquests were being continually made; new lines were being constantly added to the stock. Mr. Stewart now found that wholesalers and manufacturers doffed to him. He had long since felt his power, and took a secret pleasure in using it. But greater things were in store for him. This young Hercules of trade astonished his staid neighbors with the giant strides he was taking. People stared at the great marble building that housed him at Chambers Street, and brought in their dollars and laid them at his feet. His name was on every tongue, and deserved to be, for was he not already the merchant prince of New York? Then his culture! His employees, his business associates, the bankers who did his financiering, the manufacturers he bought of in Europe, every one that he touched, knew him for what he was in reality—vastly their superior in mental polish, and their master in the art of trade. His wares came to him on every ship that crossed the seas; his couriers, his buyers, his men of business, his salesmen were in every land where any fabric of a textile nature was to be bought or sold. He was acquiring real estate as an investment in the very heart of New York and in her loveliest suburbs. He was kind to his employees, but he asked devotion. He was talked about, too. He was never close-fisted. Numerous anecdotes of private kindnesses were told of him. He said he hated the slavery that was in the South, but even then he was preparing to make millions—honestly—out of government contracts for war materials. He gave freely to charities of all descriptions. Once he spent \$50,000 on a ship load of provisions he sent to his native country during a "stringency" in the bread and potato market of that stricken land. He also gave \$50,000 to the sufferers of the Chicago fire.

The supreme stroke of his career was made when he determined to convert his marble store at Chambers Street into a depot for his wholesale trade exclusively, and to build the finest retail shop in the world up town at Tenth and Broadway. Three millions of money was spent in thus lifting up the great pile of iron which dwarfed the big emporiums of the capitals of Europe. It has been said that Stewart was a genius. Who but a genius could—honestly, without trickery, in the open noonday marts of the world, in genuine commercial barter and sale of commodity—pluck the flower of fortune out of the nettle panic? This was what Mr. Stewart did. In the panic of 1837 he leaped from a very rich merchant to a prince of merchants. Before that his fortune was estimated at \$1,000,000. When the dust of that crash cleared away and the horizon of the country was troubled with the cloud of war, Mr. Stewart was worth twenty times one million dollars, and growing richer every day. In 1862 he built his giant store at Tenth Street. During that panic, when merchants were pale, and the very elements and walls of commerce were tumbling all together, Stewart bought and sold right and left, traded here and there, juggled with great stocks and blocks of goods with an apparent recklessness that made older heads than his dizzy. No one knew what he was doing until it was all over, and then they saw that through that chaos his mind saw clearly, and that he dealt well. In every trade he had made a profit. His ships, to vary the metaphor, rode every storm, and never lost a spar. Then it was that the merchants of New York knew that the Trinity man was their master. It was said that through that panic Stewart's retail business was not less than \$5,000 a day.

Then came the war. The gnats and flies of commerce predicted that the war would be the end of the Irishman. But, large as their knowledge of him should have been, they did not know him yet. It would indeed have been a miracle if a mind like Stewart's had let any great event pass without scraping dollars from it as it went by. If he was a prince before the war, he had acceded to the full title and was a king after it. He knew what war meant. He had learned—even at old Trinity—that soldiers use blankets, clothes, canvas, shirts, and stockings. He bought and bought and bought. And when the government went into the market to buy, it found that Stewart was the only man it could trade with. Then the gnats and flies who had predicted his ruin, while they were bemoaning hard times, gaped when they saw the millions of the people's money roll into his till, and great bales and loads of

goods go out for them in exchange. Not a word was ever said about extortion. No one ever accused him of pinching the government when he might have done so. He made fair, reasonable profits on his trades—but then the trades were so large! Other contractors robbed the people; but the man of Latinity and fine lore scorned to extract a penny that was not fairly and freely given.

He made friends among the high and mighty ones of the nation. Gen. Grant liked him, and afterwards, when the great soldier was made President of the United States, he offered the great merchant the portfolio of the Treasury. The desire to be a Cabinet officer in the country he grew rich in is not to be despised in A. T. Stewart. No man that ever occupied the position Grant offered Stewart was fitter to fill it. He knew all about finance and money—no denying that. He was honest—his integrity had never been questioned. He was a gentleman, being well bred. He was educated, polished, diplomatic, classic, and understood something of business. But this one—perhaps his only desire next to being a great man of trade—was denied him because of the fact that an old law of the last century forbade an importer or one interested in shipping holding the office. Gen. Grant indicated his desire to Congress that this law be changed; but Congress, feeling that the government was not under special obligation to Mr. Stewart, refused to acquiesce, and Mr. Stewart was never a high officer in the service of the people of the United States of America.

When the war came to an end Mr. Stewart found himself at the zenith of his fortunes. His wealth approached \$40,000,000, or maybe was more than that vast sum. He was the richest man in America, and was at the head of the most extensive business establishment in all the world. His influence and his power extended everywhere. His branch establishments flourished in every city of Europe. His factories gave employment to thousands of men and women. In the ten years that followed the war his ambition for commercial supremacy seemed to have been sated. He then turned to the social side of life, and perhaps regretted that he had not turned to it earlier. He built the palace of marble at Broadway and Thirty-Fourth Street, and laid out the baronial estate which is now known as the Garden City. He founded homes for workingmen, and evidently desired to scatter as much of his accumulated wealth as he could in every direction. When he died, in 1876, he left real estate that was to be valued away up in the millions. He

had been married fifty-one years, and his wife was Miss Cornelia Clinch, a daughter of a ship chandler. He died without children. His two sons were taken from him in their infancy. A. T. Stewart carried with him into his late attempt at magnificence in private life the same love of the superlative that characterized his mercantile career. His purpose in putting up the superb palace at Thirty-Fourth Street was to make it the most gorgeous dwelling in the world, royal or otherwise. That he did it no man has denied. How much it cost him perhaps no man will ever know. He would have nothing in his home that was not the costliest of its kind. His money brought to it the hearts and souls of the old painters. Europe delivered up her choicest bits of carving, and the handiwork of the deft and delicate Arabian, Indian, and Persian was used to beautify his walls and his floors. Rare old tapestries, almost priceless, curtains wrought in the recesses of the Orient came out of their hiding places in stores of the bronze merchants of the East to give comfort to the peerless merchant of the West in his marble house. Solomon, building for himself, had no more choice of material than A. T. Stewart.

Then, when all was ready, he turned Amphitryon and Macænas. There was no degree of art or genius of art or letter that he could not smile upon in appreciation. He was flattered by brilliant men and women, and his worst wit was applauded. So it was he spent the last years of his life. But all this elegance and beauty and rarity, even the upturned palm with which he welcomed, was forced and unnatural. The years of trade had molded him. He was grooved. At heart he was a merchant, and his veneering was thin. In 1876 he died in his marble palace. It afterwards became a club house. It may some day be used for a retail millinery shop. It lies in the upward movement of this trade on Fifth Avenue. Time is not constant to human purposes. When Mr. Stewart's will was examined it was found that he had designated Judge Hilton as his executor and the manager of the vast interests he had left behind. Judge Hilton intrusted the active management of the business to his four sons, and it has been in their hands, or in the hands of one or more of them, since the death of the founder. Until 1894 the wholesale and retail departments were run in a weak imitation of the style set by the Irish merchant. But in that year Mr. Hilton decided to abandon the wholesale business. Other houses had sprung up, and were treating the old house in much the same way as Stewart's house

had treated the fashionable rival next door to him seventy years ago.

The abandonment of the wholesale house is, by some, traced in a large part to a rather gratuitous affront upon a great race of people who are themselves important integers in the life of any wholesale trade. Mr. Hilton's management of the big Union Hotel at Saratoga, from which he excluded this class of citizens, did much to injure him. That mistake pursued him to the end in the concerns of the wholesale house in this city, and is no doubt partly responsible for the utter obliteration of everything breathing the life of trade that remained of the once great trader. In 1892 the firm consisted of Edward G. Hilton, Henry G. Hilton, Albert B. Hilton, and Frederick Hilton. These gentlemen were sons of Judge Hilton. Another partner was John M. Hughes, who was the husband of one of the Hilton girls. In 1887 Edward G. Hilton married Miss Dorothy Phillips, of Washington. He was the Paris representative of the house, and was not as modern as were his brothers in business ideas. For this reason his interest was acquired by the other brothers, and he retired. Henry G. Hilton's interest was purchased by the firm in 1893, and he retired. The youngest son of the Judge, Frederick Hilton, died about two years ago, and this left only the remaining brother, Albert B. Hilton, and John M. Hughes in the house. Last year Mr. Hughes sold out his interest to Mr. Hilton, who became the sole proprietor. Albert B. Hilton is a very young man to have been the head of such a great house as this of Stewart's was even in its last decadence. He is only thirty-two years of age. He is prominent in society and a widely known club man.

And so the great house founded by Stewart has been wrecked utterly—dragged down to ruin by the bad methods and the bad judgment of the man and the children of the man into whose possession came the trade palaces and the millions of the greatest merchant of all the world.

CLAN RUTHERFORD.

[From the Harrisburg (Pa.) *Telegraph*, January 27, 1898.]

THIS was a great day at Paxtang. The Rutherford descendants, to the number of one hundred gathered far and near to a family reunion and dedication that will long remain in their memories as an occasion of unusual family interest. Shortly after 11 o'clock they gathered in the old Paxton churchyard that for more than a century and a half has been one of the historical landmarks of the whole Paxtang Valley, to dedicate a monument to the memory of Thomas Rutherford, the father of the clan, who settled here in 1755. J. Q. A. Rutherford, as Chairman of the Dedication Committee, had charge of the ceremonies, which he opened with a few appropriate remarks. Rev. Luther Davis, the present pastor of Paxton Church, then offered a brief prayer, after which the Church choir sang. During the singing the shaft was unveiled by Silas B. Rutherford, the oldest living member of the family in Pennsylvania. The shaft is of Westerly, R. I., granite, stands eight feet high, on a double base, and weighs ten tons. It bears the following inscriptions:

On the west side:

THOMAS RUTHERFORD,

JAN. 24, 1707,

APR. 18, 1777.

HIS WIFE

JEAN MURDAH,

APR. 5, 1712,

AUG. 10, 1789.

THEIR SON,

THOMAS RUTHERFORD, JR.,

FEB. 12, 1743,

JAN. 8, 1760.

RUTHERFORD.

On the south side:

LIEUTENANT SAMUEL RUTHERFORD,
 A SOLDIER OF THE REVOLU-
 TION. TAKEN PRISONER
 AT THE BATTLE OF LONG
 ISLAND AND CONFINED IN
 THE BRITISH PRISON-
 SHIP ON LONG ISLAND
 SOUND,
 17—.
 DEC. 13, 1749,
 MAY 2, 1785.
 HIS WIFE,
 SUSANNA COLLIER,
 SEPT. 17, 1750,
 MAY 8, 1813.

On the north side:

CAPT. JOHN RUTHERFORD,
 A SOLDIER OF THE
 REVOLUTION.
 FEB. 16, 1787,
 OCT. 1, 1804.
 HIS WIFE
 MARGARET PARK,
 JAN. 18, 1818.
 AGE 78.

On the east side:

A. D. 1897.
 ERECTED IN FILIAL REGARD
 BY THE DESCENDANTS OF
 THOMAS AND JEAN RUTHERFORD,
 NATIVES OF COOKSTOWN, IRELAND,
 THE FORMER OF WHOM CAME TO AMERICA
 IN 1729, AND THE LATTER IN 1728.
 THEY WERE UNITED IN MARRIAGE AT
 DONEGAL, LANCASTER COUNTY,
 SEPT. 7, 1730.
 SETTLED AT PAXTANG, 1755.

A HISTORICAL ADDRESS.

On account of the inclemency of the weather the ceremonies at the unveiling were made very brief, and those present repaired to the church, there to finish the dedicatory exercises. Mr. J. Q. A. Rutherford presided. The exercises opened with an address by Mr. W. Franklin Rutherford, of Paxtang, which is as follows:

“I need not tell you how highly I appreciate the honor of addressing you on this occasion, nor how deeply I regret my inability to do anything like justice to the memories of the heroic men and women who are uppermost in our minds to-day. In looking back along the vista of time, in the effort to catch a more distinct view of the founders of our race in America, we see, in the foreground and in the near prospective, a host of kinsfolk, whose figures are so distinct and whose faces are so familiar that it is difficult to believe that they are citizens of another realm, and that the boundaries which separate us are not mere imaginary lines, that can be passed and repassed at pleasure; but when our eyes finally rest upon yonder small group in the dim distance, whose figures are but faintly outlined, the delusion vanishes, and we realize that we are in the presence of historical characters, whose faces we have never seen, but who, through the intervening generations, ‘still rule our spirits from their tombs.’ Every time we think of that distant group, old Paxton churchyard looms up and mingles with the thought, because all that is mortal of them is there, and has always been there, so far as our limited personal experience extends. It is well, therefore, that a spot so interesting to us should receive special attention at our hands.

“For some years it has been evident that something in the way of repairs should be done to the old sandstones which have so long served as markers to this spot. These stones have been in use for considerably over a century and carry us back to a time in the history of our people when the struggle for existence was a severe one. Few of the superfluities of life were indulged in, and tombstones, even of the most primitive character, were beyond the reach of most of the inhabitants of the frontier. By far the greater number of the colonial worthies of Paxton rest in unmarked and unknown graves. Men of prominence shared the same fate, in this respect, with the humblest in the land, and if the ‘four gray stones’ so often mentioned by the Gaelic bard, nearly twenty centuries ago, were changed to *two* gray stones, his description of the tombs of his heroes would apply equally well to those of the pioneers of Paxton

and other similar localities. The graves of Thomas Rutherford and his family, however, were marked with inscribed stones in a manner very creditable to those who did it; but they have become worn and broken, and the difficulty of keeping them in position increased year by year, so that it seemed to be only a question of time when they would cease to answer the end for which tombstones are erected. So long as the family shall continue to be numerously represented in Paxton it is of little moment, so far as the mere matter of designating the spot is concerned, what the character of these ancient markers may be; but, as the trite saying has it, 'there is nothing fixed but change.' This is especially true of these closing years of the nineteenth century, and will doubtless be emphasized by the twentieth, which is even now knocking at our doors. That the descendants of the Rutherfords of Paxton will be somewhere on earth, in goodly numbers, when the 'last syllable of recorded time' shall be written, there is no present reason to doubt, but what guarantee have we that fifty years hence any of them will be here, near the graves of the founders of the family? Where are the representatives of the old families of the neighborhood whose names are still familiar to our ears?

"The most casual visitor to any of our old country churchyards must have observed that if the resting places of the departed are to be kept properly marked after the family has dispersed the old-fashioned headstone of a century ago will not answer the purpose. Some such thought seems to have been in the minds of all the members of our family now living; and, whilst fully realizing the fact that any structure we can raise in honor of our ancestors will add little to their glory, and perhaps still less to that nobler monument which the record of their lives has already raised within us, we have all felt that this record has been a constant occasion for thankfulness to God on our part, and that it loudly calls upon us to give some outward, tangible and permanent expression of our appreciation of the rich legacy they have left us. It was therefore determined to replace the three ancient memorials by a single stone, of such dimensions as to easily contain all the inscriptions thereon, and of such solidity as to remain unimpaired until tombstones shall no longer be required.

"In dedicating this stone to the memory of our ancestors, it is proper that we should briefly recall who they were, and what they stood for during their sojourn on the earth, even at the risk of repeating what most of you already know. To speak candidly of

one's direct ancestors, however remote, is a somewhat difficult matter. Unstinted praise savors of egotism, and to uncover failings is an unfilial and ungracious task. Fortunately, in the present case, time has so completely obliterated whatever of evil was theirs that we can safely reverse the celebrated assertion of Mark Antony, and declare as to them: 'The good that men do lives after them; the evil is oft interred with their bones.' Whilst we do not claim for them the distinction of having been leaders of men or having made discoveries in morals or in science, we do claim that they understood and appreciated the spirit of the age in which they lived; that they were sound Presbyterians; that they were diligent in business; and that, as men and women, they stood shoulder to shoulder in the ranks of that unconquerable phalanx which from age to age has battled for the rights of man, and to which, under God, we, of to-day, owe whatever of freedom and personal liberty we possess. Mr. Gladstone, in a recent publication, speaking of the widespread tendency toward emancipation and removal of restraints characteristic of the present wonderful century, condenses the motto of the English-speaking race into these two words: 'Unhand me.' Discarding the element of license contained in this aphorism, its spirit has been prominent in the lives of our people for many centuries, and no more expressive words can be found to sum up their character.

"The lives of Thomas Rutherford and his sons cover almost the whole of the eighteenth century, a 'period which tried men's souls,' and during which civil and religious liberty achieved many of its greatest triumphs. The father of Thomas belonged to the border family of our name, whose chief seat seemed to have been (and indeed still is) in the neighborhood of Jedborough, in the county of Roxborough, Scotland, and, according to a tradition which comes to us from two directions, he, in company with two brothers, espoused the cause of William III. against James II. in Ireland in 1689, and for their services received a grant of land in Ireland, a portion of which is still held by the family. The fact that they were willing to enlist in this enterprise, and to remain on the island amid the turbulence and turmoil then prevalent, displays a phase of character which had long before, on their native heath, been crystallized into the phrase, the 'bold and hardy Rutherfords.' To voluntarily enter the breach where the heaviest blows are falling, requires a high degree of courage, coupled with profound convictions of right. This is why the men of Ulster

have so often formed the vanguard in the forward movements of humanity. The motive, however, which led Thomas to forsake his home in Ireland and brave the Western wilderness, at the early age of twenty-one, was neither political nor religious. Nevertheless, it was one which underlies much that is true and pure and of good report in the life of man here below, and which has been celebrated in song and story throughout the ages—the love of a ‘youthful, modest pair’—that gentle influence ‘by whose sweet power all cares are hushed and ills subdued.’

“John Murdah, of Cookstown, Ireland, had crossed the Atlantic with his family in 1728, and settled at Donegal, in the neighboring county of Lancaster. His daughter, Jean, then scarcely sixteen, carried the heart of the young Rutherford with her. What wonder, then, that we find Thomas, with neither money in his pocket nor experience in his head, embracing the very first opportunity to cast in his lot with the pioneers of Pennsylvania. Early in the following year he presented himself at the mansion of the Murdahs. He and Jean were married on the 7th of September, 1730, by the Rev. James Anderson. And here we are of the fifth and sixth generations, to answer for them. Their early married life was spent in the neighborhoods of Donegal and Derry, during which they prospered sufficiently to be able, in 1755, to purchase the large tract of land in Paxton which almost surrounds the spot on which we are now assembled. The greater part of this tract still belongs to the family. Here they spent the remainder of their days, which covers the dark and bloody period of the French and Indian war, when the men of Paxton, like the laborers on the walls of Jerusalem, carried arms in their daily associations, and worshiped God in this very building with their rifles in their hands. And also the revolution, when every nerve was strained and every conceivable sacrifice made in order that a free and independent nation might be established on this Western continent.

“Three of their five sons reached the age of manhood and became prominent citizens of Paxton and soldiers of the revolution. Two of them left descendants. John, whose name is on the north side of the monument, commanded a company in several of the campaigns of that protracted struggle, and in 1779 led a detachment from eight or ten companies against the Indians on the frontier. Time will not permit, nor is it necessary here to go into the details of revolutionary campaigns. His wife, Margaret Parke, be-

longed to the pioneer family of that name who settled in Chester County. They spent the whole of their married life on the farm at Rutherford Station, most of which is still owned by their descendants. The records of the Paxton Church have been so carelessly kept that we cannot speak with certainty as to who its officers were during most of its history; but, judging from several circumstances, it is not improbable that John was a ruling elder, and it is certain that he was one of the men upon whom the financial affairs of the congregation rested. He was a warm friend of Parson Elder, and seconded that distinguished man in all matters, civil, military, or religious. One of his sons, the late William Rutherford, near the close of his long life, speaking of his parents, said that his father was one of the most truthful men he had ever known and that his integrity was of that uncompromising sort that nothing could shake. Of the Christian character of his mother he spoke in the highest terms. Samuel, whose name is on the south side of the stone, was a fair representative of the men of Paxton of that day. He early joined the Liberty Association of Lancaster County, and was chosen one of its officers. His company was one of the first to be called into active service. Among the many engagements in which he participated was the disastrous battle of Long Island, where he was taken prisoner and confined in one of the prison ships on the Sound, a fate compared with which the prisoners of Andersonville and Libby may be said to have received reasonable treatment. He was one of the few who survived the ordeal; but his health was broken, and he died soon after the war, at the early age of thirty-five, and may, therefore, be classed among those who gave their lives for their country. His wife, Susannah Collier, was a member of the Paxton family of that name, who were pioneers in the settlement, and whose plantation adjoined the present village of Oberlin on the east. Two of her brothers, James and John, distinguished themselves in the revolution. James began service as a lieutenant in Capt. John Reed's company of the 'flying corps;' was twice complimented on the field of battle for bravery; first at Long Island, where he received a captain's commission, and again at Brandywine, where his commanding officer, Gen. Lafayette, presented him with a sword and epaulets, and as a final reward Providence permitted him to win the heart and hand of Martha Rutherford. John Collier was in North Carolina when the war began. He joined the army there and attained the rank of colonel.

“The name of the third son of Thomas Rutherford, ‘Uncle Jimmy,’ as he was familiarly called, is not on the monument, not because he was less deserving than his brothers, but for these two reasons: First, he was so unfortunate as to leave no descendants; and secondly, because loving hands not long ago placed a creditable memorial over the graves of himself and wife, Margaret Brisban, sister of that distinguished soldier of the Pennsylvania line, Capt. John Brisban, and who was in her own personality a notable woman, one who was able to make herself felt wherever she was, and to express herself in language that cannot be paraphrased, and who, according to tradition, has the distinction of having been the only woman ever initiated into the mysteries of Freemasonry, and ever after was a living refutation of that miserable slander on the sex which says ‘a woman cannot keep a secret.’ Of the five daughters of Thomas and Jean who reached womanhood, all married men who stood side by side with their fellow-patriots in the great struggle which brought forth the magnificent nation which we are permitted to call our own, and when, at last, the days of peace came, four of them, with their families, joined that innumerable host which has converted our Western wilds into the El Dorado of North America. The eldest of the five, Eleanor Davison, alone, sleeps with her kindred in our own Westminster Abbey, Paxton churchyard.

“Such is the stock from which we sprang, and such, in brief, were the men and women whose memory we honor to-day. Their work was done amid difficulties and hardships of which we have little conception. Well and bravely was it done. And it becomes us to seriously consider whether we, in our day and generation, are meeting the responsibilities of the hour as valiantly and heroically as their example imperatively demands we should. We dedicate this monument to the memory of these ancestors of ours, as an enduring testimonial of our respect for them, and we also rededicate to their use the small piece of ground long since made sacred by their occupancy, and mark it with this memorial stone, which, because of the sentiment it expresses, we hope may prove a center of interest, a bond of union, and an inspiration to the family throughout all coming time.”

At the conclusion of Mr. Rutherford’s able address prayer was offered by Rev. John Marshall Rutherford, of Chester County, a member of the family from the sixth generation. Mr. W. F. Rutherford then read a letter of congratulation and regret from

another of the line: Rutherford Collier, D.D., of Louisville, Ky. Mr. Alexander Galt Rutherford, of Philadelphia, when called upon by the chairman for remarks, responded in a pleasing vein. He said, among other things:

“In looking up the history of our family I find that our progenitor came here one hundred and seventy years ago, and that one hundred and ninety-nine Rutherford children have since been born, and of all of this number, I believe none have ever faced a judge and jury on a criminal charge of any nature, which fact of itself is certainly to our credit. [Laughter.] We are also credited with a general good reputation; and it is a fact that, when away from here in a strange neighborhood, and you meet any one that has heard of our people, your identity as a worthy and creditable person is fully established, as the ‘Rutherfords of Paxtang’ seem to be respected and have an enviable reputation far and wide. [Laughter.]”

Following the singing of a hymn Rev. Luther Davis spoke a few words of congratulation—“as an outsider,” so he put it. The gathering then dispersed, after the singing of the doxology, to the home of Harvey S. Rutherford, the old stone farmhouse just across the Reading railroad which was built by the original Thomas Rutherford in 1775, and which has been constantly occupied by the family ever since. There the afternoon was spent in a delightful reunion, not the least enjoyable part of which was an oyster dinner prepared after the style for which the Rutherford dames are famous. The dinner was laid at one o'clock. Hospitality has always been a trait of the family, but never before had so large a number of Rutherford guests (one hundred) gathered around one board. Mr. Charles R. Kendig, of Baltimore, proved a very ready and graceful toastmaster. The toasts were responded to as follows:

“Cookstown and the Youth of Thomas Rutherford,” Miss Anna E. Rutherford, of Paxtang; “The Perils and Inconveniences of Ocean Travel in 1729, as Illustrated by the Voyage of Thomas Rutherford,” Mr. Irvin R. Dickey, of Oxford, Pa.; “The Adventures of Thomas Rutherford from His Landing in 1729 until His Settling in Paxtang in 1755,” Mr. Marshall Rutherford, of Paxtang; “Sketches of Our Ancestors,” Miss Margaret Rutherford, of Paxtang; “The Rutherford Family as Related to Paxton Church and Its Vicinity,” Mr. Herbert Elder, of Paxtang; “Importance of Family Reunions,” John B. Rutherford, of Philadel-

phia; "The Organization of Family Societies," Mr. John Kendig, of Philadelphia.

FOR LARGER LIVES.

IN heaven, they say, is undisturbed and perfect peace; and yet
 Along our heartstrings, even there, a tremor of regret
 Must sometimes wander into pain, if memory survives—
 A grief that in this good, great world we lived no larger lives.

God moves our planet gloriously among the starry spheres,
 And nobler movements for our souls, through these our mortal
 years,
 In widening orbits toward himself eternally he planned.
 We creep and rust in treadmill grooves—we will not be made
 grand.

He sent us forth His children, of His inmost life a part,
 His breath, His being, each a throb of His deep Father heart;
 He shaped us in His image, suns to flood His worlds with day.
 Alas! we stifle down His light and deaden into clay.

Meant to be living fountains—not little stagnant pools,
 Stirred aimlessly from shallow depths, walled round with petty
 rules,
 Drying away to dust at last—to Him we might ascend,
 And with the river of His life in crystal freshness blend.

To share His freedom—sons of God! there is no higher aim
 Can kindle any human hope to an immortal flame!
 It is the keenest shame of these mean, fettered lives we lead—
 We choose the weights that drag us down, refusing to be freed.

Yet souls that win immortal heights unclogged with self must
 move!

The only thing that we can take from earth to heaven is love!
 To make us great like Thee, O God, Thy spirit with us strive!
 Enlarge our lives to take Thee in! O give us nobler lives!

—*Lucy Larcom, in Christian Work.*

IN MEMORIAM.

JOHN HALL, D.D., LL.D.

BY PROF. GEORGE MACLOSKIE, LL.D., D.SC.

IN the death of Rev. Dr. Hall, quickly followed by the deaths of Mr. Robert Bonner and of Rev. Dr. J. H. Bryson, the Scotch-Irish Society has been stripped of its three most prominent members and office bearers. Their connection with the Society was, in the minds of the public, a guarantee of its high character. Dr. Hall's connection with our organization dates from its beginning, in 1891, or rather from the preliminary meeting in Belfast, in July, 1884, at which he and the late President McCosh were the most conspicuous and most deeply interested of the American visitors.

Dr. Hall attended nearly all our annual meetings, and in all the published volumes of our proceedings he appears as Vice President for the State of New York. His happy addresses about his observations during regular visits to Ireland, and about the progress of the old country in business interests as well as socially and morally, were always welcome. He was doubly serviceable to our Society, because he faithfully represented in its councils the interests both of his native and of his adopted country; also, as the pastor and confidential friend of the honored President of our Society, he was able to render valuable services in the formative stages of such an organization. More than all these, he was, without formal appointment, but by dominant general consent and order, the Honorary Chaplain of the Society, bringing his broad Christian sympathies and experience to help us all, not toward the special aims of any religious or political party but toward higher patriotism and a deeper and holier development of our common Christianity. In this capacity he closed our congresses with the special Sabbath services that recalled to memory and heart the blessed scenes of old times in our old home; and his sermons, as printed in our annual volumes, are models of chaste and earnest preaching.

The materials which have aided us in preparing a sketch of his career and times are, besides the numerous obituary notices in the newspaper press, our general knowledge of the scenes and times in which he moved and played a leading part.

THE STUDENT.

John Hall was born in a rural district of County Armagh, Ireland, July 31, 1829, being of well-to-do people, in good social position and of comfortable worldly estate. At the early age of thirteen he had got through his school training in a private country academy, and, having mastered the conventional quantum of Latin and Greek and mathematics and calligraphy (in which last he always excelled), he undertook the long journey to Belfast, about fifty miles from his home, and entered the Collegiate Institution of that city, with a view to going through the curriculum of seven years that should prepare him for the Presbyterian ministry.

Mr. Hall's days of studentship came at a stage of transition between the old and the new. Early in the century it was necessary for Irish boys who proposed entering the ministry of the Presbyterian Church to go to Glasgow University, in Scotland, and often in a miserable way, being strangers in a great city, to secure the sort of education which is dear to the heart of the candidate for sacred orders among Presbyterians. But efforts had been made to have collegiate education provided in Belfast, and these went on successfully until some of the teachers were found to be unsound in faith and dangerous in their influence. The Church withdrew its students from such teachers, and made temporary provision for their instruction whilst government was deciding on the establishment of the Queen's Colleges to meet the secular side of education, and the Church was soon to establish a Theological College which should complete the system of training of candidates for the Christian ministry.

It was during the interregnum between the old and the new training that Mr. Hall attended collegiate classes (not college, for such did not yet exist). There was something of a university atmosphere in Belfast at that time, fostered by great men who were or had been teachers in its institutions. The system of instruction was less strong on its scientific and philosophical side than it was as to its literary and theological and especially its practical missionary character. And for its excellency in these respects it seems to have been chiefly indebted to the methods of the students themselves. A friend who passed through the classes about the same date as Mr. Hall informs me that the students carried on regular weekly religious services for their own benefit, and that Mr. Hall "threw himself into the society of the more earnest students," who always welcomed his advances. "They were struck by his extraordinary

memory, and his easy flow of language was remarkable." "He took part in the weekly prayer meetings of the students; also in a more private prayer meeting." There is before me a list of its members (a photographic facsimile of the original in Dr. Hall's calligraphy, and there is written by him on the margin, "My friends"). These, at stated times during college days and long afterwards, remembered each other at a throne of grace. And it is significant that almost simultaneously a number of them, led by Mr. Hall, went to be missionaries in the most destitute part of Ireland. Of these we may cite from the list, besides Mr. Hall, the names of Matthew Kerr, Thomas Y. Killen, and Hamilton Magee. At the closing meeting of this society in Belfast, in April, 1848, John Hall offered up prayer, and his supplication is characterized as "an extraordinary prayer." "We all predicted for him a remarkable career."

THE CONNAUGHT MISSION.

Before Mr. Hall went to college events took place which greatly changed the condition of his Church in Ireland. In the year 1840 the two branches of Irish Presbyterianism, which were of independent origin, the Synod of Ulster and the Seceders, grew together into the General Assembly. The earliest result of their union was the inauguration of missionary movements: one for the heathen, under the auspices of Rev. Dr. James Morgan as Convener; one for the Jews, whose Convener was Rev. David Hamilton; one (at a later date) for the colonies, under the guidance of Rev. William McClure; and a mission to the West of Ireland, especially to Connaught, to some who knew only the Irish language, and to others who knew English, but knew as little of the gospel of salvation as did the Irish-speaking part. Rev. Henry McManus, who preached in Irish, was the first of these missionaries, going to the western part of Connaught in 1841. Rev. Robert Allen, in Ulster, Rev. Dr. Carlisle, and two brothers (the Messrs. Crotty), also Rev. Michael Brannigan, soon added strength to the movement. Some of these men had themselves come from the Irish-speaking people; and, having found the light of the gospel, they all felt that they were responsible for making it known to their countrymen. They were encouraged and sustained by Christian friends in Belfast and in Scotland. The times were suitable for such a mission, for early in the forties were the halcyon days of the Ireland of this century. O'Connell's agitation for repeal had spent its force. Prosperity had come, and the population had risen to be about eight and three quar-

ter millions. Father Matthew, a true Christian and a real patriot, was nobly serving as the apostle of temperance. The first volume of the great book on "Ireland, Its Scenery, Character," etc., by Mr. and Mrs. S. C. Hall, published in 1841, describes the change from a turbulent and drunken to a peaceful, sober, and prosperous country in such words as to make one sad that the tide of blessing was so soon to be checked. Best of all, the non-sectarian system of national schools was then introduced, with the blessing of all parties upon them. They have continued and are still a blessing, though their value has been impaired by subsequent jealousies.

The crops were so good at that date, especially the potato crop, on which the great majority of the people depended for subsistence, that farmers began to complain because the abundance of potatoes lowered the price in the market. But suddenly, as by a storm in a clear sky, a change came over the scene. Early in July (I think in 1845) the potato crop was beautiful, with the blossoms like "horses and riders all in rows;" but the following month they were black and offensively odorous, and the tubers beginning to decay, already so bitter as to be scarcely edible. I have recently seen in German botanical journals of two years before 1845 reference to this disease as showing itself in Central Europe. It is believed to have migrated first of all from America, and it is now well known to be due to a fungus (*Phytophthora infestans*) whose spores multiply greatly, and in wet seasons penetrate into the interior of the leaves and stalks of the potato plant, and then grow downward to the tubers, whence they draw nourishment, leaving behind them their own bitter products. Efforts were made to counteract the disease, to save the tubers, and so to cook them as to dissipate their bitterness. All in vain. In course of a few months they had all perished, and a crowded population was left without food. Government provided "public works," especially of constructing new roads, so as to give employment to the destitute, and charitable distribution of soup and other food was provided over the land. America then sent its ship loads of corn to save the starving millions.

The next horror that came was the preaching of sedition, and abortive attempts at rebellion under the leadership of John Mitchell, William Smith O'Brien, and others, finally petering out into the cry and parliamentary agitation for home rule.

Before the year of famine, as we have seen, some of the Irish Presbyterian ministers, aided by some worthy Scots, had been laboring for Connaught. Rev. Dr. Edgar was there on a visit when

the famine began to show itself in its severity. He had gone thither for the purpose of examining a number of Irish-speaking teachers of the mission schools for Mr. Brannigan, and thus he was brought into close relations with the new horrors. With his characteristic energy he hurried back to Belfast, convened a public meeting, narrated what he had seen, and started subscriptions for relief. His "Cry from Connaught," which was published immediately afterwards, sent the tidings and the appeal to Great Britain and to America, and was followed by a liberal response. The same zeal which led him to ask for food to relieve the starving and for help for the sick also impelled him and his students, after the pressure of famine and disease was past, to devise new missionary measures for a people who knew very little of Christianity, though they always evinced a romantic reverence for its name and form. This movement was not for proselytizing purposes; Dr. Edgar and his helpers in this cause never favored schemes for drawing people from one religious name or sect to another. But the distressing fact faced them that the two branches of the Christian Church which had a standing in these parts—one established by law, the other established by popular adhesion—were, for different reasons, equally inefficient. The outcome of Dr. Edgar's appeal was to have a students' missionary, to be chosen and supported by the theological students, and also some other missionaries to the West and South of Ireland, for whom the General Assembly became responsible; and thus began a system of Irish home missions which is still vigorously working, and with large fruits. The system was rendered more necessary and was aided by a large influx of a Scotch element to occupy vacant lands and vacant situations in remote parts of Ireland. It was in 1850 that Mr. Hall led the way in this line of work. He was selected by the students as their missionary, and he showed the right sort of spirit by promptly hearkening to their call, though it implied rough work in a rough field, and only small pay for his labors.

The place to which he went (Camlin, near Boyle, in County Roscommon) was selected in response to an invitation from the lady proprietor of the estate. She was the widow of Capt. Irvine, recently deceased, who had been an officer of the British army; and though herself belonging to the then Established Church of Ireland, she applied to the Presbyterians to supply a missionary for her place and neighborhood. Mr. Hall was ordained for the work in October, 1850; he preached on alternate Sabbaths in Camlin

and Clogher, which last station subsequently became a separate mission. He preached also in Boyle, in the Methodist Church, and thus started what is now a vigorous Presbyterian Church in that town.

In his "Yale Lectures on Preaching" Dr. Hall illustrates a part of his subject by the following reminiscences of his entrance on the mission field:

I was selected, while in the senior year of my course, by my fellow-students, to be their missionary in an outpost where the congregation consisted of eighty or ninety persons, one tenth of them, say, cultivated, another tenth fairly intelligent, and the rest poor ignorant peasants, speaking English imperfectly. I had, happily, only two sermons from my class exercises, of which I did not conceive highly. I have them still in reserve for a rainy day.

I was licensed on a Tuesday, and reached my field on Thursday night. I began on the next Lord's day. I knew my people's condition, and I wrote my sermon on Saturday. If these poor people were to understand me at all, I must be simple. If they were to be kept listening, I must go rapidly from thought to thought. There must be what Cicero, Horace, and all the rhetorical authorities (I know now, I did not then) call movement. If they are to see my points, illustrations from their own line of observation must make them vivid; and yet, if there is anything coarse, vulgar, tawdry, or puerile, the good taste and feeling of the cultivated will be offended. For such a congregation, for the first two or three years of my life, I prepared and preached my sermons. I got other like congregations all around on week days. The floor on which I stood was often earthen, the roof not frescoed, the pulpit not ecclesiastical; but I state a simple fact when I say that many of the sermons I prepared for that people I have repeated in New York, with apparent attention and profit on the part of the people. Is that because I had New York in my mind's eye while writing them? No, indeed! It is because I had topics of great, world-wide, and everlasting interest. They were, and are, real, living, all-momentous truths to me. I got into the way of making them as plain as I could to the people I was bound to teach, and it was the best possible preparation for me for the work of making them as plain as I can to the people I am bound to teach now.

This passage helps to solve what to many has been a puzzle—namely, what was the secret of his success as a pulpit orator? A writer in the *Evening Post*, in the course of one of the many fine obituary notices that followed the demise of our distinguished friend, gives, quoting an article of an earlier date from its own columns, as the secret of his influence that "he is willing to be a man among men, and to help them over their daily paths, in all their commonplace trials and difficulties. He is with them, and he is earnest to keep on their level as far as he can, while he constantly

strives to lead them up the heavenward path." Whilst he thus tried to keep on their level, his people knew that in many respects he was on a higher level: in his command of a chaste and vigorous English style, and in the graces of an easy yet earnest delivery; in his habit of carefully thinking out every subject before he discussed it in public; in his habit of knowing his people in their homes, in times of rejoicing and sorrow (a custom which he began, or at least improved, in his early missionary charge, and which he never unlearned during his long career); and, as he informs us in the quotation which we have given, he especially learned in that early part of his ministry the charm of simplicity, a simplicity which in his case was always aided by apt and picturesque illustrations, and which was dignified because he kept the lessons to be taught in the foremost place, and held all the rest to be subsidiary. Everybody who waited on his preaching was impressed with the conviction that its chief aim was not the display of oratorical skill, but the presentation of a Saviour who was willing to make them better men and women.

IRISH PASTORATES.

After four years of missionary work Mr. Hall was summoned to the pastorate of the leading Presbyterian Church of the old primatial city of Armagh, in his native county. One important part of his success in his mission charge was that he secured as his partner for life the widow lady who had been of first rank in his field of work, and who by her coöperation had done much to further the work itself. Mrs. Hall, after going with him from one place of labor to another, even to the New World, and accompanying him in his annual travels over land and sea, survives not far from his last resting place, as chief mourner.

On his settlement in Armagh, in 1854, he became exceedingly popular among his coreligionists. It was soon after that date that I first had the privilege of seeing and hearing him. He appeared in the recently finished Methodist Church of Belfast, beside the famous old Linen Hall, and by special invitation addressed the Sabbath school teachers of Belfast.

Not long afterwards private consultations arose among the leading Presbyterians of Belfast, looking toward securing his removal to the highest position in that Presbyterian center. But this project was anticipated by an invitation to him to become the colleague of Rev. Dr. William B. Kirkpatrick, of the old historic Church of Mary's Abbey, in the city of Dublin. By this call he was at once

placed in the most prominent position which an Irish Presbyterian clergyman could occupy.

At the introduction of the reformation to Ireland Mary's Abbey became the center of conflict. In 1551 it was the scene of the public discussion as to whether Ireland was to be Roman Catholic or Protestant. The result was that the experiment of giving Protestantism to Ireland by act of Parliament and by the confiscation of monastic revenues failed, whilst the simultaneous attempt to reach the desired end in England and Scotland by the preaching of men like Cranmer and Knox was successful. In the following century the buildings of the old abbey in Dublin fell into ruin, and somehow, after the passing of the act of Uniformity in 1662 (which was intended to extinguish Presbyterianism), several Presbyterian congregations actually came into existence in Dublin. One of these got possession of the old chapel, and it continued to be the chief center of Dublin Nonconformity until the removal to Rutland Square.

We may also note that in the eighteenth century the Church at Mary's Abbey was especially blessed by the ministry of an American Scotch-Irishman named Benjamin McDowel. Born in America, and educated in Princeton and Glasgow, he became minister of Ballykelly, near Londonderry, whence he was afterwards transferred to Mary's Abbey, where he remained in charge till his death in 1824. He was eminent as an evangelical preacher, and earnest in his efforts to send light to all parts of Ireland. One of the results of this zeal was the movement for sending the gospel to Connaught, which was the cause or occasion of Mr. Hall's service in that part. So when coming to Mary's Abbey he was joining congenial company.

It was, indeed, somewhat embarrassing to the venerable Dr. Kirkpatrick to find the newcomer, who was only in his twenty-sixth year, preferred to himself as a preacher; to see the crowded churches that waited on the youth, and the less crowded audiences that attended on himself. But Christian workers of advancing age may expect this, and will rejoice in it, as a sign of the perpetuity of the work when they fail. Dr. Kirkpatrick seems to have so regarded it. In his "Historical Notice," delivered to the Church of Mary's Abbey November 16, 1864, after enumerating other blessings, he said:

Another and still higher favor God has been pleased to bestow in him whom you have obtained as a minister, and I as a colleague—my friend and

brother, Mr. Hall—a man who gives himself wholly to the work to which he is called of God, willing to spend and to be spent in his Master's service; kind in spirit, wise in counsel, zealous in action; an able minister of the New Testament, who, I trust, will be long spared to break among you the bread of eternal life.

Early in his ministry Mr. Hall recognized the power of the press in the cause of evangelization. In Armagh he became a frequent contributor to the *Monthly Messenger*, which was then edited by Rev. Thomas Miller. Soon after his settlement in Dublin he established and assumed editorial control of the *Evangelical Witness*, which had regular papers on practical religious topics from his pen, and which, after his removal to America, continued for several years under the editorial management of Rev. Dr. T. Y. Killen, of Belfast. Thus was made the preparation for the work so usefully followed out at a later date in his articles to the New York *Ledger*, managed by his friend, Mr. Robert Bonner, and in the *Sunday School World*, which was regularly supplied by him with expositions of the International Sunday School Lessons. By these publications, first in Ireland and afterwards in America, his teaching and his name extended to all Christian denominations. The system of constant writing for the press had a wholesome influence on his style, which was made to be suitable for readers of all parties, and not confined to the narrower lines of a single Christian denomination. He was always of a liberal and tolerant mind, whilst well anchored to the fundamental doctrines of the Word of God. His residence in Dublin, and close association there with eminent and devout clergymen of various Christian denominations, contributed toward developing his views and methods. He was too busy a man during all his career to be able to sit down to the preparation of elaborate books; but his bent for practical work was seen in the titles and aim of the books which he wrote, all of them after his settlement in New York. These included "Family Prayers for Four Weeks" (1871), "Familiar Talks to Boys on Questions of the Day" (1873), "God's Word through Preaching" (1875), "Foundation Stones for Young Builders" (1880), and "A Christian Home and How to Maintain It" (1883).

His broad catholicity, and especially his interest in Christian missions, brought him into close relations in Dublin, as afterwards in America, with missionary and Sunday school interests and interdenominational organizations, such as the Evangelical Alliance, and with temperance men and measures.

Some examples of his Dublin experiences give instructive illus-

trations of the times and conditions. Thus a Dublin brewer erected for the congregation of Mary's Abbey and its two teetotaler pastors the finest Presbyterian Church which Ireland possesses; and so the old-fashioned congregation of Mary's Abbey became transformed into the aristocratic Church of Rutland Square, the old style of preaching being perpetuated under the new roof.

Another tribute was Mr. Hall's appointment by the queen as an Honorary Commissioner of National Education in Ireland. This was an excellent appointment, for during all his lifetime he was a friend to education in all its grades; and he desired to see the children of all denominations come together in schools, that they might learn to respect and help each other. He believed that the nonsectarian system of national education was eminently suitable for the circumstances of Ireland. From the outset it had to pass through rough waters, and the perils were not all from one side. At a later date (1869) Dr. Hall wrote in the *New York Observer*: "We doubt if any government has ever made a more honest attempt to educate a nation than that which is conferring inestimable benefit on Ireland." This opinion would be indorsed by the best men of all classes in Ireland; but some persons who might be expected to bless the system have, either from bias or from supposed self-interest, altogether cursed it. This spirit evinced itself in Mr. Hall's appointment as a commissioner of the national schools. He was already on the committee of the Sunday School Society for Ireland, and a majority of his fellow-committeemen, being members of the then Established Church, were so hostile to the national schools that they voted him out of their committee because of his accepting the Queen's appointment as to the national schools. They demanded for their own sect a monopoly in controlling the schools, such as they had possessed in controlling the Churches. This high-handed act of theirs made him—always eminently a lover of peace—become an unwilling occasion of war. The Presbyterians, who had come to appreciate the system of national education, immediately started a Sabbath School Society of their own, which has had a large growth, and, in connection with the Bible and Colportage Society, has done much good, and is still working vigorously in Ireland. Another effect of the vote of expulsion was that it precipitated the agitation for Church disestablishment and disendowment in Ireland, and led to the establishment of religious liberty, which has already proved a great blessing to the whole land, not excepting the denominations that were stripped of their privileges under Mr. Gladstone's leadership.

It was in Mr. Hall's own church (but in his absence, as he had gone to visit America) that the first debate occurred and the first vote was taken for disestablishment; and those of us who voted that way were influenced by observing that even a Sunday School Society could not endure any system of primary education unless it was placed in subjection to themselves as the Established Church, though they represented a very small minority of the people to be educated. The whole ecclesiastical condition of the country was at that time anomalous: the rich Episcopalian minority being sustained as the Established Church; a sop thrown to the Presbyterian middle class minority in the shape of a *regium donum*, or partial endowment, which induced them to acquiesce in what they generally felt to be an injustice, especially as they remembered that many of the elegant educational buildings had at one time belonged to themselves, but were wrested from them under the directions of Strafford and Laud and other persecutors. Yet often had the Presbyterians lent their aid to uphold a system of intolerance through the dread of admitting Roman Catholics to an equality of privileges. Dr. McCosh, then Professor of Philosophy in Belfast, and having had Scottish experiences of how an Established Church could become Free and could survive, lectured and wrote in favor of disestablishment in Ireland. He was severely censured for his pains by many who afterwards came to bless him and to acknowledge that the change was in every way beneficial. Dr. Hall was out of the way when the struggle came. He left Ireland too soon to have part in the Irish fight, and came to America just too late to have a share in the struggle between the Union and the Confederacy. But he had unconsciously served to precipitate the struggle in Ireland, and we may say that in America he did a great deal, especially in connection with the Scotch-Irish Society, to bring North and South together again into their present happy relations.

A year after his departure for America the struggle in Ireland was very acute. As is well known, it ended in the establishment of religious equality for all, and in benefiting those who most feared the change. I have heard him say that the pleasantest part of a pastor's position in America is the fact that he is not in any way punished for nonconformity with any dominant sect; but all denominations are free and equal, and thus able to make their own way and to do what they think right.

IN FIFTH AVENUE CHURCH.

Mr. Hall and Dr. Denham, of Londonderry, had been delegated

to visit America in 1867, as a deputation from the Irish Presbyterian Church to the various sections of American Presbyterians. They visited the Old School Assembly in Cincinnati, and the New School Assembly in Rochester (May, 1867), where, amongst other matters, Mr. Hall made timely and earnest appeals to both branches of the Church to come together. A note in *The Church at Home and Abroad*, published after his death, gives a report from memory of how he had fared in the Rochester meeting. It was after the Assembly was wearied by a prolix address that the tall young stranger was introduced. "Immediately on being called he arose to his full height on the platform, and without wasting time in apologies, ere half a dozen sentences were uttered, he had the great audience entirely in his power. His voice was calm and smooth, of deep register, ringing and yet sympathetic. A peculiar fire flashed from his eyes, and profound conviction manifested itself in gestures which were forcible and not ungraceful. I never saw an audience more deeply moved than was that General Assembly."

As the two delegates passed through New York City on their return homeward, they were received at a large union meeting in the Brick Church, June 19; and along with them, as honored guests, were Rev. Dr. Fairbairn, Principal of the Free Church College of Glasgow, and Rev. James Wells, then of Barony Free Church, in the same city. On the following Lord's day, June 23, Mr. Hall preached in the forenoon in Madison Square Church, and in the afternoon in the Fifth Avenue Presbyterian Church, then situated on the corner of Nineteenth Street, and vacant because of the resignation of Rev. Dr. N. L. Rice.

Soon after his arrival in Ireland Mr. Hall was followed by an honorary degree of Doctor of Divinity, and he received by cable a call to the pastorate of Fifth Avenue Church. This was one of the wealthiest religious organizations in the Old or New World; and, besides Dr. Rice, it had previously enjoyed the ministrations of Dr. James W. Alexander, a distinguished author and a member of the greatest Scotch-Irish family of American divines.

At this the chief change in his life work Dr. Hall was thirty-eight years of age, and nearly two-thirds of his active service was still in the future. I presume he himself had experience of the ordeal which I have heard him describe regarding others: that when a foreigner comes to a conspicuous position in this country, at first there is a stir made over him; next comes a period of relentless criticism, under which some of the immigrants succumb; and if one

can survive this, he is for the future left alone and descends to his proper level. He survived the criticism, though the critics were often put to their wit's end to explain wherein the strength of this Samson lay. And he soon came to his natural level, not by descending but by easy soaring; and a very high level it was, and gradually it grew higher until the end.

This is not the place to enlarge upon his pastoral success. The secular newspapers informed us of the material progress of his work: how the congregation removed to a new site, erecting church, chapel, and parsonage, at a cost of considerably over a million of dollars; and how they presented the old church building to another congregation; how his congregation carried on, at large expense, mission churches—as the Romeyn Chapel in Seventy-Fourth Street, the Alexander Chapel in King Street, a Mission House in Sixty-Third Street, a Chinese Mission in East Fifty-Ninth Street, a Children's Home at Atlantic Highlands, on the coast of New Jersey (the work of the Young People's Society of Christian Endeavor), the Woman's Auxiliary of Foreign Missions, and very large contributions to home and foreign missions. The new building of the congregation, at the corner of Fifty-Sixth Street, is perhaps the finest Presbyterian church building in existence, and the contributions of its people for religious purposes were said to average one-eighth of a million dollars per annum.

Curiosity was often manifested as to the yearly income of the hard-wrought pastor. Grossly exaggerated estimates of his wealth were made. These even reached Continental Europe, and came back to him in the form of pathetic appeals to his benevolence as one of the kind-hearted American millionaires.

Curiosity as to his pulpit power was, we think, of a more legitimate character. It was instructive to observe how the most successful preacher in the greatest of American cities was the man who presented the gospel in its simplicity. No padding of sermons with mere literature, no rehashing of the week's news, no attempts after philosophical or literary or scientific displays, not even choral embellishments, were found with him. His real secret was that he believed in the gospel itself as, with the blessing of the Spirit, the power of God unto salvation, and he regarded the simple message as the most effective weapon. The only accessories were the magnetism of earnestness of soul, the charm of chaste and lucid language, and a good voice with an easy delivery.

Out of the pulpit he was preëminently persevering in his aim to

do good; was of a wonderfully kind manner, and his native refinement went with his other qualities to make him a ruler of men. The sermon which he preached in 1870, at the dedication of a church in Auburn, N. Y., gives the keynote of his own ministry within and out of the sanctuary. His theme was "The Salt Losing Its Savor." Anent to this he said: "We may have splendid congregations, handsome edifices, and social prestige; but these are not the things wanted. Not the bulk, or the rank, or the wealth, but the *savor*, is what the Head of the Church wants; and if he find not that, he will cast us out."

His love for missions and for evangelistic work comes out in his public utterances. Thus, in his "Lectures to Yale Students" he advocated the supplementing of regular Church work by the extraordinary services of pious evangelists, and speaks of "a living American evangelist who is now preaching in Great Britain with very marked success." In 1875 he united with his friend, George H. Stuart, in preparing and publishing a book which was to prepare the American people for the ministrations of the same distinguished evangelist. At that day some worthy clergymen could not stretch so far as to recognize Mr. Moody, but now they will join to build his monument. From the start, however, Dr. Hall bid him welcome for the good that he was doing.

What aided him in all these questions was that he thought and acted in the light of long experience of Christian work. During a season of revival I heard him and another eminent divine lecture in the same place, on successive nights, on the very important question: "How to deal with anxious inquirers." Neither knew what the other had said, and they gave precisely contrary advice. I thought that, beyond question, Dr. Hall gave the sound counsel, and that the explanation of the failure of the other worthy speaker was because he never had much special experience in dealing with the cases under discussion.

During his ministry in this country he was elected to the chief offices in several of our educational and missionary organizations. At the same time he resolutely withheld his name and influence from all political business or secular movements. He served as a trustee of Princeton University, also of Wellesley College for Ladies; and from 1882, for about ten years, as Chancellor of the College of the City of New York; for a number of years as a Director of the Union Theological Seminary.

Outside of his pastoral work the largest share of his attention

was devoted to the cause of home missions, which never failed to command his fealty since the time when he was himself ordained to be a missionary to his own countrymen. The Board of Home Missions of the Presbyterian Church in the United States was organized and began work in the year of the union of the Old and New Schools (1870). From that date until the time of his death Dr. Hall served as its Chairman, regularly attending its meetings, carefully developing its finances, the friend of the home missionary over all this broad country, and attending the meetings of the General Assembly in furtherance of its interests. The Board placed on record, after his death, the following note of its view of his methods:

In presenting his personal views he was most considerate of the opinions of others, and yet conscientious and tenacious in maintaining what he felt to be vital. He loved harmony, and was intent to secure decisions that would be conciliatory as well as effective.

HIS SERVICES TO THE SCOTCH-IRISH SOCIETY.

To this may be added that his skillful conciliatory intervention was conspicuous in the meetings of our Scotch-Irish Society. In an organization of this character, where the members can know little of each other personally, as they come together for only a few days at a time, and where the very end of the Society would be defeated if on the one side we should be suspicious of each other, or if on the other side we attempted to use the open confidence of others for personal aims, men were sure to view questions in different lights, and it would not always be the wisest counsels that would be most warmly tendered. But the sagacious opinions of Dr. Hall, combined with the shrewd business methods of our lamented ex-President Bonner, never failed to secure general approval; and Dr. Hall's presence and help were regarded by most of the members as an important unifying factor.

Though he devoted all his energies to the interests of the country of his adoption, he still remembered that he was an Irishman. Thus his retreats from the pressure of his arduous calling often took shape in a summer excursion to the old country, where he enjoyed the renewal of former associations, and where he preached in the Churches that were always so glad to have his visits. To him it always appeared a pleasure and a rest to preach of his blessed Saviour. Even when on the eve of leaving Ireland for his return to America his last enjoyment was frequently a parting sermon in

the little church at Queenstown. During his trips in Ireland he kept eyes and ears open, so as to make himself acquainted with the development of our kinsmen who remained behind; and on his return he availed himself of the manifold opportunities that came in his way for elucidating the real significancy of problems which appear largely in the newspapers, but are not always correctly understood.

He found genuine pleasure in services of this character. Nor was he ever weary of visiting remote parts of the American commonwealth, where he could approach our kinsmen who needed to be advised or encouraged. It was characteristic of him that he always found special pleasure in conversing with the hard-working and struggling people; that he seemed always to find the best side of their nature, and he was constantly asking them about their progress and bidding them a kindly Godspeed. Sometimes, when he was traveling out West—and he loved to travel, most of all in trains which carried the common people—he would start to explore an emigrant railway train. Thus he discovered the latest arrivals from the Green Isle, some of them with hearts quivering and cheeks scarcely dry from the tears and kisses that flowed abundantly on the last night before they quitted childhood's home "over there." He would talk to these people about the places and the friends left behind, about their destination and who were to meet them, and what their prospects of employment; would advise them to not forget God and his house and Sabbath day; and would give them his name and address, with a request that after they should be settled in work they would write to him as to their success. I expect that among his letters there must be a great deal of interesting information from correspondents of this character.

It was significant that the divine who carefully kept aloof from secular and political entanglements threw himself heartily into our nonpolitical Scotch-Irish movement. At the preliminary meeting in Belfast, in 1884, the chief speaker was Dr. McCosh, who, though a pure Scotchman, had, under divine providence, been wonderfully helpful to and was wonderfully beloved by a great many prominent men of the Scotch-Irish race. On that occasion Dr. Hall was on the platform, and the presence of these two men was accepted as personal testimony to the character of the movement.

At our organization in Columbia, Tenn., in 1891, the chief responsibility devolved on Mr. Robert Bonner, who was elected President, and continued to be reëlected for the rest of his life. He

was greatly strengthened by the presence of Dr. Hall, who was Vice President for the State of New York, and was ably aided by the late Rev. Dr. Bryson and by our indefatigable and experienced friend, Rev. Dr. MacIntosh; also by Mr. McIlhenny and ex-Secretary Floyd, and a number of other men of equally high character and abilities. From the start careful guidance was necessary to steer clear of sectional and sectarian and partisan or personal elements. We found an opportunity thus presented of bringing together the previously estranged partisans of the North and the South, and of this we did not fail to avail ourselves. By bringing old Confederate warriors and leaders to talk of their people and of struggles before Northern assemblies, and bringing old Northern soldiers to give, before audiences in Atlanta and at other Southern centers, their reminiscences of war, and their aspirations for future days of peaceful prosperity in North and South, our Society did its full share in preparing for the happy unification of the people.

Dr. Hall's counsels and addresses and sermons had the chief part in fostering this wholesome growth. Some of the newspaper men would suggest that we ought to make matters lively by issuing manifestations for or against "home rule," and perhaps by "twisting the Lion's tail." We excluded all such actions by our rule of being nonpolitical. This did not signify, however, that we were nonpatriotic, either as to our primitive or as to our adoptive country. In this line of movement Dr. Hall's reports of the condition of Ireland played a leading part. By visiting Ireland almost every summer he kept himself constantly in touch with the social and political and religious movements; knew them far better even than the statesmen who resided in London were able to do. And one of the delightful parts of our congresses was where from our platform he just told us what he saw, and expressed his joy over the progress which was evident all along the line. From my last visit to the country, in 1897, after having been thirteen years without visiting it, I can with all my heart corroborate his favorable reports.

Just as our Society has endeavored to reestablish good feelings between North and South, and to promote unity between all sections of the people and the territory of our own land, so have we deemed it our Christian duty and our best policy (whether it be best *politics* or not we give no opinion) to promote fraternal relations between this country as a whole and every other country and nationality. This feeling must, of course, apply most strongly to the land which is closest to us in territory, language, love of liberty, and in the de-

velopment of its institutions. Thus from the outset we have been the Scotch-Irish Society of America, including Canada under this this term. We never hesitated at our meetings to hang up the *union jack* beside the *star-spangled banner*. The old badge of the *red hand of Ulster*, with the fine legend "Liberty and Law," has helped us to look away back to Nial of the Nine Hostages, and to the heroic age of Christian Ireland, along with its close relations to Scotland, and to later struggles for civil and religious liberty carried on by the Scotch-Irish on both sides of the broad ocean; and from these memories we have drawn inspiration to aid us in meeting some of the obstacles that lie in our own way. This is what we wish, and what Dr. Hall emphatically urged: full and equal rights to all men of all languages and colors, so far as they are able to use such rights; fair play to all nationalities in the spirit of love; the highest earthly allegiance to the free government under which we live, and to which, under God, we owe our liberties; and supreme allegiance to the King of kings, who is not only our Lord, but also our Redeemer. In the pulpit and outside the pulpit, and especially in this family reunion of the members of his own race, our departed leader loved to speak of these things.

The religious service with which all our congresses terminated were conducted after the manner of our people in Ulster, with extempore prayer, singing the Psalms without instrumental accompaniment, and extempore preaching, which was not sectarian but on the lines of our common faith. Vice President MacIntosh read and expounded the Psalm, and the local clergy of the different denominations assisted in the service. On these occasions Dr. Hall was at his very best as a preacher, when, under the inspiration of immense assemblages whose very manner and features often recalled to him many of his dear friends in the North of Ireland, and under the higher inspiration of an earnest desire to set forth the word of salvation, on a special opportunity he appealed to the crowds to look to our blessed Saviour. I have seen old men of position shedding tears as they heard him speak to them of "the God of your fathers." Thus were we sent back in memory to the dear old spots in which we heard the blessed gospel preached with all the old accompaniments. And we came to realize that here at last, in America, we had rediscovered our brethren; the very friends whom we left behind were represented for us in those who had immigrated to America one or two generations ago in the persons of their parents. Such meetings proved to us that we had found a larger and im-

proved Ireland in America; that our brethren were still by our side, and whilst homesickness was cured, we became better as American citizens.

In such gatherings the social element is chief. In this respect Dr. Hall always was known to be what Dr. Radcliffe so felicitously described him at the funeral: "A royal man standing head and shoulders above his fellows." Morally more than physically was he preëminent in the reception room, always dignified and kind and helpful in conversation. He had in large measure the useful art of remembering names and faces, and of putting them together when he encountered them a second time; and it was a privilege to him to be permitted to do a kindness, most of all when it had the sweet savor of religion. How I remember our first interview, when in Mary's Abbey, Dublin, I saw him and Counselor Gibson, who was then conducting the Young Men's Bible Class; and how a few days later he came to me in Dublin Castle with congratulations on my university graduation! Our last interview was when the venerable pastor, on learning that I was lying sick in a New York hospital, within the same forenoon came to find me out, and to talk with me and pray by the bedside. Soon afterwards he left the worry of his work in the great city for his customary resting place across the ocean. On the eve of his departure I received from another friend a letter, from which I give the following abstract, bearing date May 9, 1898:

Dr. Hall, I am sorry to say, is very far from being a well man. He has *very serious heart trouble*, so much so that I think it will be a long time before he can resume his entire duties.

This extract cleared up the situation to me, and I was not surprised when the tidings came of his subsequent demise. It was a proper place to die, in the home of his sister, with his devoted wife and two of his sons by his side, as he was in sight of the beautiful and long familiar Belfast Lough and Carrickfergus Castle, and within a few miles of the city where his happy student days were spent, a city so full of his friends and admirers.

It only remains to append the usual items of newspaper record. One of his sons, Dr. Richard Hall, was a physician in California, where he died in 1897. Of his surviving children, Robert is Professor of Chemistry in the College of the City of New York, Bolton is a New York lawyer, Rev. Dr. Thomas C. Hall is a popular preacher and a professor in Union Theological Seminary; and his only daughter, Emily, is happily married. Their mother and one of her sons by her first marriage reside in New York.

Though he died in his native land, his remains were brought over to America and interred in Woodlawn Cemetery, New York. At the funeral services in Fifth Avenue Church the addresses were delivered by Rev. Dr. Wallace Radcliffe, Moderator of the Northern Presbyterian Church, and by Rev. Dr. William M. Paxton, who had officiated as preacher at Dr. Hall's installation in 1867. His friend, Rev. Dr. J. S. MacIntosh, officiated at the grave; and resolutions of respect were accorded by the New York Presbytery, the Board of Home Missions, and other organizations of which he had been a member. A memorial tablet has been placed in the church, with the following inscription:

REV. JOHN HALL, D.D., LL.D.,
BORN COUNTY ARMAGH, IRELAND, 1829;
DIED COUNTY DOWN, IRELAND, 1898.
Forty-nine years in the Presbyterian Ministry.
PASTOR OF THIS CHURCH, 1867 TO 1898.
"There remaineth therefore a rest to the people of God."

In his funeral address Dr. Radcliffe referred to Dr. Hall's part in our Society by the following happy terms:

His laudable pride of ancestry made him one of the most familiar and interested members of the Scotch-Irish Society, whose congresses received his most affectionate services and heard his most eloquent addresses and sermons, especially in his unique reproduction of old-time Sabbath services, and in which his gifts and industry were among the most valued and affectionate impulses toward the recognition of the sterling virtues and unexcelled contributions of this people to the life and honor of the American republic.

REV. J. H. BRYSON, D.D.

DR. J. H. BRYSON, pastor of the First Presbyterian Church, died Monday, February 1, 1897, in Shelbyville, Tenn., where he had gone in the hope of regaining his health. The body was brought to this city Monday night, and the funeral was held at 10:30 yesterday morning. Officers of the Church acted as pall-bearers.

Dr. Bryson was one of the best known ministers in the South. He was Vice President of the Scotch-Irish Association of America, a member of the Board of Trustees of the Clarksville (Tenn.) University and of the Theological Seminary of Columbia, S. C. For seventeen years he had been the beloved pastor of the Presbyterian Church of this city, and had refused the most flattering offers from Churches in other cities. Dr. Bryson was sixty-six years old. During the late war he was chaplain of Peter Turney's First Tennessee Regiment.

FROM THE EXECUTIVE COMMITTEE OF FOREIGN MISSIONS.

The Committee of Foreign Missions, in common with the whole Church, has suffered a serious loss in the death of Rev. J. H. Bryson, D.D., which sad event occurred at the home of his sister, in Shelbyville, Tenn., on the morning of February 1. The son of an Associate Reformed Presbyterian minister in Middle Tennessee, he was reared and spent the earlier years of his own ministry in the communion of that Church. During the war he was a much-esteemed and useful chaplain in the Confederate army, and at the close of hostilities he became pastor of our own branch of the Presbyterian Church in Shelbyville, Tenn. About 1873 he became pastor of the First Presbyterian Church of Columbia, S. C., and in 1879 he assumed charge of the Church in Huntsville, Ala., and remained the active pastor there until a few months before his death, when failing health made it needful to relinquish his work. In 1886 he was Moderator of the General Assembly which convened in Augusta, Ga, and in 1891 he became a member of the Executive Committee of Foreign Missions, in which committee his zeal and intelligent interest always rendered his presence and counsels most valuable. From its inception he was one of the active leaders in the

Scotch-Irish Society, attending all its annual meetings, and often lecturing on its history and aims. Always refined and courteous, his frequent visits and genial presence will long be missed in the mission rooms.

FROM THE CHRISTIAN OBSERVER, LOUISVILLE, KY.

Just as we were closing our forms last week a telegram reached us with the sad tidings of the death of Dr. Bryson, on Monday, February 1, 1897. Needless it is to say that the tidings, though not a surprise, were a grief to us. The last time that we saw him was on the occasion of his address to the students of the Louisville Theological Seminary, January 23, 1896. On that occasion he set before us the extent of the influences which resulted from the fact that the Ulster Presbyterians in Ireland, about the year 1700, did not form an organic relation with the Presbyterians of Scotland, from whom they were descended, and who were in an "Established Church." On the contrary, they suffered innumerable persecutions from English kings who wanted them to *conform to a national Church*. The colonies of America were settled largely by these Scotch-Irish Presbyterians, who had been trained to look upon a Church establishment as a great evil, and who had fled from its persecutions. Largely through the influence of these, when the American government was formed, the principle of the entire separation of Church and State was ingrafted into the Constitution and the policy of the United States.

At the time when he delivered this address Dr. Bryson was far from well. After the address he started to make a visit at Midway, Ky.; but his symptoms became so aggravated that he speedily returned—first to the home of Dr. Witherspoon, in this city, and then to Huntsville. But his system soon called for entire rest; he abandoned the effort to preach, and sought the benefit of a sanatorium in New York. His last days were spent among relatives at Shelbyville, Tenn.

The outline of his life and services from the pen of Dr. McNeilly, written before his death, is so admirable that we shall not attempt to supplement it. We need only add our high appreciation of Dr. Bryson as a man of sterling character, high nobility, and great Christian usefulness.

FROM REV. J. H. MCNEILLY, D.D.

Rev. John H. Bryson, D.D., pastor of the Presbyterian Church in Huntsville, Ala., has been for many years one of the ablest, most

prominent, active, and useful ministers of the Southern Presbyterian Church. He is the eldest son of Rev. Dr. Henry Bryson, a minister of the Associate Reformed Church of the South, and a noted educator in Tennessee. The son was born in Fayetteville, Tenn., April 3, 1831. He was brought up in the Church of his father, and received a most careful religious and literary training. He took his literary and theological degrees at Erskine College, South Carolina, and Newburg, N. Y. He was ordained to the ministry of the gospel in 1855.

He was first engaged in itinerant missionary work, which gave him fine practical training. For several years he was a very successful pastor in the Associate Reformed Church in Maury county, Tenn.

On the breaking out of the civil war he at once enlisted in the Southern army, and was made a chaplain, finally being promoted to the charge of the religious work in Hardee's celebrated corps. He made an enviable record for courage, faithfulness, and devotion to duty, and won the confidence and love of officers and men.

In 1866 Dr. Bryson transferred his ecclesiastical connection to the Southern Presbyterian Church. He was then successively pastor at Shelbyville, Tenn., Charlottesville, Va., Columbia, S. C. While at Charlottesville he took special courses in moral philosophy and natural science. He resigned the pastorate at Columbia, S. C., that he might carry out a long-cherished purpose of visiting Palestine and Egypt.

In 1877, after attending as a member the Presbyterian Council in Edinburgh, he spent a year in travel, visiting lands of the Bible.

Returning home, he spent some time in general work and in delivering a series of illustrated lectures on the history and scenery of the sacred places. These lectures were largely attended and were very interesting and instructive, for few men were ever better equipped than Dr. Bryson to see intelligently and to describe vividly.

Accepting the call to the Church in Huntsville, Ala., in 1881, he has been for fifteen years identified with that city, one of its most potent moral and intellectual forces, interested and active to promote its spiritual and material progress.

Dr. Bryson has been honored by the Church. In 1886 he was chosen Moderator of the General Assembly, meeting in Augusta, Ga. He has long been on the Board of Directors of Columbia Seminary. He is one of the most efficient members of the Assembly's Executive Committee of Foreign Missions.

In secular affairs he has been chosen by his fellow-citizens on important committees to promote the business interests of the city. He prepared an address on the Nicaragua Canal, which by request was delivered before the Legislature of Tennessee. He is an active and enthusiastic member of the Scotch-Irish Society, and is one of its Vice Presidents. He has investigated profoundly the history of that race, and has prepared and published some of the ablest addresses delivered before the Society.

Dr. Bryson is a man of fine physical proportions and of polished manners; of earnest, manly piety; of vigorous intellect; of warm, tender heart. He is genial, honest, pure. True to his friends, he never misses an opportunity to do a kindness. Prudent in speech, he is careful to speak evil of no one. He is remarkably charitable in his judgments, and quick to see the good in every one.

As a pastor his sympathies are deep and tender. His gentleness, firmness, and good sense win the hearts of his people and make him their trusted comforter and guide. He has a peculiar habit of speaking to people persistently on their spiritual interest and duties. He is so frank, manly, direct, yet delicate and considerate, that he never offends, but wins. He has been much blessed in revival work.

As a preacher Dr. Bryson is a power in the pulpit. He has the personal presence, voice, and manner of the orator. His sermon is carefully prepared, strong, instructive, and edifying, and is delivered without notes. He addresses the conscience through the judgment to reach the heart. He has remarkable influence with persons of culture and intellect, and has been the means of converting a large number of men of thought.

He is a thorough scholar and a diligent student, keeping abreast of the times. His library is very large, and he keeps it supplied with the latest and best books. His sermons, without pedantry or cant, show the result of extensive culture and of devout meditation and prayer.

Dr. Bryson is thoroughly posted in the history of Presbyterianism, is heir of all its noblest traditions, in thorough sympathy with the government, and is an able defender of its doctrines. As a presbyter and theologian he stands in the first rank.

But Dr. Bryson is not content to be confined in his interest or sympathy to his own pastorate or denomination; he watches eagerly the progress of the Church at large, is an intelligent student of the great world movements which portend the coming of the

Lord, and notes with keenest interest the political changes among the nations that may hasten the coming of the kingdom.

Scarcely any ministry of the gospel has been more faithful and fruitful than his, and no man stands higher in the confidence and love of his brothers, and none more deserve their affection and respect than John H. Bryson.

FROM REV. RICHARD MCILWAINE, D.D.

IN addition to the truthful and appreciative editorial notice of this beloved brother in the *Central Presbyterian* of the 10th inst., I desire to state some further facts and personal incidents connected with his life as a loving tribute to his memory.

Dr. Bryson was himself the son of a pious, able, and useful minister and educator of the Associate Reformed Church, was reared in the knowledge and practice of piety, and early confessed Christ as his Saviour. During our late war he was an active and efficient chaplain in Hardee's Corps, Confederate States army, and earned distinction by his courageous and self-denying labors. For years he has been a director in Columbia Theological Seminary and an efficient member of the General Assembly's Executive Committee of Foreign Missions at Nashville. He was one of the organizers of the Scotch-Irish Association of America, and one of its Vice Presidents. In fact, he was one of the most intelligent, active, and honored ministers of the Southern Presbyterian Church.

The first time I met him was in the town of Clarksville, Tenn., in the year 1872, whither I had gone to attend a meeting of the Synod of Nashville, to present the cause of home and foreign missions. Being almost an entire stranger, and having then been engaged in that work only a few months, the kindly greeting given me by Dr. Bryson, the interest he showed in my mission, and the care taken by him to introduce me to the brethren have always been a pleasant recollection. He had then resigned his pastorate at Shelbyville, and was on his way to the University of Virginia, where he spent a delightful and profitable session in study in association with Rev. Dr. T. D. Witherspoon (then chaplain), Rev. Dr. J. F. Latimer, a student, and other such men. After concluding his studies at the University he spent some weeks as stated supply of Tabb Street Church, Petersburg, and in the fall of 1873 took charge of the Presbyterian Church of Columbia, S. C. It was here that I became intimately associated with and learned truly to honor and love him. Columbia was at that day, so far as Presby-

terianism is concerned, an ecclesiastical storm center, and one of the effects of the storm, for which he was not at all responsible, was to cause him, only a few months after his installation, to place his resignation of the pastorate in the hands of his session. This they unanimously declined to accept, urging its withdrawal, and promising to a man to stand by him in the pending controversy, whereupon he withdrew his resignation, weathered the storm, and grew strong in the affections of an intelligent and pious people. The dignity, prudence, and propriety of his actions at this era won for him universal esteem and affectionate regard.

Dr. Bryson's ministry in Columbia, both in its material and spiritual aspects, was fruitful. I sat under it from October, 1873, to July, 1875, and learned to have a high estimate of him as a preacher. He prepared his sermons carefully and delivered them effectively. He was an excellent scholar and theologian, and was sound doctrinally to the core. At a later period of his life, just after his return from his Eastern and European tour, he was my guest in Baltimore, and preached for Rev. Dr. Leyburn in the Associate Reformed Church. From the beginning to the end of the discourse he held the attention of the congregation spellbound. At the close of the service Dr. Leyburn remarked to me that it was one of the finest discourses he had ever heard, and ranked him among the best of our preachers.

As a pastor Dr. Bryson had few superiors. Of a kindly, sympathetic, and tender disposition, he was a man of energy and fidelity, and ever ready to minister to the sick and afflicted and to care for the wants of his flock. An incident in connection with my own home circle will illustrate how thoughtful he was of others, and how ready at the sacrifice of himself to minister to their needs: On one occasion in Columbia, while I was absent from home, my wife being left alone with a number of little children, a large fire broke out after midnight not far from my residence, and near enough to cause some anxiety. Mrs. McIlwaine and the children were awakened, and when they looked out of a front window they saw this beloved friend sitting on the porch. Knowing their circumstances, and fearing that they might be alarmed, he had risen from his own bed and gone around for their protection; and, finding everything quiet, had taken his seat, so as to help or comfort them if necessary. And there he sat until all danger and apprehension were past, the inmates of the house at his bidding retiring to peaceful slumber with the assurance that no harm would be allowed

to befall them. Surely a man so kind-hearted, self-sacrificing, and thoughtful had every quality inherent in a good pastor, and it is no wonder that he was ardently beloved by all who knew him, and that his ministry proved a benediction wherever he labored.

Much more might be said in illustration of Dr. Bryson's ability and good works as a man and minister, but I must forbear. I cannot refrain, however, from quoting one of a series of resolutions adopted in regard to his death by the Confederate veterans of Huntsville, Ala., as follows:

Resolved, That in his lofty calling, equipping himself by systematic study, extensive travel, and constant personal contact with his fellow-men, high and low, rich and poor, he attained a breadth, power, and influence for good recognized and admired throughout this land. He did not confine his energies to preaching, praying, and visiting the sick, but he took an active interest in all lines of human progress. He strove in every way to promote the educational, material, and moral welfare not only of those with whom his lot was cast, but of the whole country and of foreign people. His charity did not expend itself on the good unfortunate, but, like the great Master, his pity went out to the guilty and fallen, whom he did not condemn. Though capable of just indignation, he forbore evil-speaking and gave kind words and a helping hand to all whom these might benefit.

One very dear to him writes: "His end was perfect peace. . . . His only desire to regain his health was that he might be able to preach again. . . . We took his body, at his request, to Huntsville, Ala., and laid it to rest among the people he had labored with for sixteen years. I have never seen such sorrow as was shown by the entire community. The funeral was the most impressive I have ever witnessed. The people could not restrain their grief. 'Behold, how they loved him,' was the text that the officiating minister preached from."

Such a scene at his burial was the natural expression of a people among whom such a man had lived and labored. It was a fitting tribute of reverential love and gratitude. No one had passed away from the ranks of the ministry for a long time more justly honored or more truly loved, or who is more deeply lamented.

ROBERT BONNER.

FUNERAL ADDRESS DELIVERED BY REV. JOHN S. MACINTOSH, D.D.

WHEN the midnight call hurried me, a few hours ago, to the door, and I read the short, sad message, I turned to my table to write my sorrowing reply; and as I turned, my eyes went to a corner of the room where there was wont to stand a group of four. Each was a man of power and renown in his own field, and all older by many years than myself; all had thrown open their heart doors wide for me and taken me with unstinted welcome home to their best inner selves. They were President James McCosh, the master thinker; Dr. D. Hayes Agnew, the master surgeon; Dr. John Hall, the master pastor; and Robert Bonner, the master editor and philanthropist. The last of these "men of my counsel" has now gone. These were men who, by their own singular worth, and by their freely given confidence, drew out the best that is in one, and made you grow better as you associated with them, and lifted your faith in humanity and strengthened your assurance in the grace of God. But as they pass home, life becomes poorer and the heart's circle narrows, the lonely spirit cries aloud, and Jesus Christ becomes more precious.

This silent man before us, who of the four was by nature the most firmly self-repressed, became with me, in the later years of his life and our intercourse, the most unreserved; so that, to use his own fond words, "You know I have no secrets with you." As the tale of his heroic youth, of his early struggles, of his victorious manhood, and then of his meditative and merciful riper age was given to me in generous fullness, I rejoiced in the circumstances which, in the providence of God, had drawn us out of an ordinary association into the confidential intimacy of unreserved trust. Great surges of sorrow keep running through my heart, and still the dark floods of grief are rolling, bitter and chill; and therefore I cannot trust myself to speak this morning with that freedom that I would desire, or with that calmness and propriety which could utter a few simple words of something that was at all worthy of what I hold the man to have been. With the calming of thought, however, and a clearing outlook on this permanently busy, spontaneous, helpful, victorious life of sympathy, straightforwardness, and God-fearing manliness, two historic utterances have come back to me as condensing and presenting, perhaps for myself, the two most striking aspects



of this large, this strong, active, beneficent, quietly religious career: the one taken from the old Scotch life, and the other from the older life which God's Word gives us. When Regent Morton looked down on the dead face of John Knox he said: "There lies a man who never feared the face of man." The other, from the older Word, always fresh: "He that hath friends must show himself friendly." For me, in these last few hours, these sentences set forth, in some true measure, what I think of him.

If I were asked to sum up in a single sentence the side of Robert Bonner's life and character which stands out most clearly to me at this moment, I would put it into this sentence: The calm fearlessness of a strong man conscious of uprightness, and the changeless loyalty of a large-hearted and God-fearing friend. These are the two balanced and harmonious features that mark and distinguish for me the soul-face of him whom I shall see no more "until the morning breaketh and the shadows flee away."

Strong man! Strong man! Yes, strong among Samsons! Did you or I ever know a stronger man in the varieties of strength—strong of brain, strong of purpose, strong in his devotion to what he saw to be right, strong of heart, and strong of love, with a daring and a bravery that were startling at times, just because he knew himself before his own conscience and in the sight of God to have searched out facts and then striven to be honest to them and faithful in the regulation of his conduct by them.

That was joined with a great, big, generous, loving heart, that forced him to bend his genius—and he was a genius—to the service of the suffering beasts, and so bound him to his loved ones and to the friends that he had taken home to himself that the great heart broke when the dear ones went across into the silent land. How did it come? How do you explain this moral growth, this rich manhood, this strength and devoutness of character and life?

He came of a fearless, sternly upright race.

Knowing the Scotch-Irish people, as I have done most intimately, I have looked always on Robert Bonner, since I came to know him, to be what one of the leading journals of this city called him, "the typical Scotch-Irishman." He loved that race; he believed in their native qualities, their providential training, their rare powers of adaptation, and their contribution to this land; and he has done much so to draw them together that this Scotch-Irish Association, of which he has been the one President, has been of singular national beneficence, among other gracious forces, in healing late troubles.

One of the finest groups of Scotch colonists that came over in the plantation of Ulster and began that unique Scotch-Irish race to which, under God, America owes so much, settled in northern Donegal, and found a center and homes at and around Ramelton. Of this stock, through worthy Presbyterian ancestry that taught the catechism and believed the Bible to be God's word and honored the Sabbath, and felt that man was bound to deal with his brother according to the laws of God, came young Bonner. His boyhood and his school days were passed amid memories and traditions, under teachings and influences that developed his native kindness, his love of fairness and truth, his hardy resistance of wrong, and his solemn recognition of God as the last and the only Judge of conscience and right and wrong.

Now out of that boyhood came the man. Most truly the boy was father of the man; and if I had time and felt able to recall the gathered recollections that have dropped from his lips, I could make this strikingly clear. Two striking characteristics come back to me out of the tales of those Ramelton days. He was the chosen leader in resisting the unjust demands of a despotic schoolmaster, and he was at all times, even as a small lad, the trusted and confidential letter writer for all the poor of the neighborhood. His schoolmates recognized the heroic spirit of an honest leader, and in after days, in this city, he was sought and pressed to become a great leader in civic and national affairs. With that calm wisdom which always marked him he put it aside. But some of us know what the city lost and what he saved himself from. Men and women found in those early days a lad in whom tender affection was balanced by a silence that never told secrets, and the counseling of a rare and most wonderful reason.

Bravery and honesty made and marked his business life. In the constant and close communion of these later years I have drawn out—for in his dignified self-reserve he never thrust himself upon you—I have drawn out, bit by bit, the story of the lad in his teens, landing with his little bag and his single sovereign, fighting his way in the printing office sturdily, and steadily making those round about him see that here was a Protestant boy from Ireland who was always striving to be at his best. He moved steadily up from the boy in the office to the compositor and the assistant editor. Then, by degrees, I have heard how the tale of his New York life began. The hard fight, in which life was risked by long days and later nights; and then of the final victory, so surprising and so great, which was

hidden by that singular modesty which was one of his sweet and striking traits, and by that calm wisdom that knew that silence was power. Biography gives to me no more signal instance of the fear of God making a man true to his fellow, his duty, and his Maker. And romance has no tale of more heart-stirring boldness and perilous daring. He made his own path, and it was wholly new.

He launched himself on the untried current of advertising to become a pioneer in what I might call the fireside literature of our land, and kept it ever so pure that a blush never came on a maiden's face, nor a mother ever hastened to put aside the paper lest her boy's eyes should fall upon it. I have looked with unstinted admiration on my friend as he said: "Often I have laid me down at night so sore that I ached, but owing no man anything." Fearless and upright, he put all his rare strength of invention, of resolution, foresight, and sagacity into his work. What he did, he did with all his might; and he reached his goal, and stood there, with clean hands, owing no man anything, and expressing truth as he thought in his heart, according to the old psalm that he so often quoted to me. That was the calm fearlessness of a man who feared God and did right.

But to strength of will and conscience he added another side: strength of affection and sensitiveness of spirit. He was singularly emotional and affectionate. To some members of my own household and intimate friends I have said, from time to time: "Robert Bonner is an unknown pearl." I have seen how the journals of this and other cities have spoken of him, but I have thought, as I read, how little they knew of the larger and sweeter soul that lived in that rarely broken, stern self-control. Inside that calm exterior of the brave and resolute warrior—for he was that—was the large-hearted man, the sensitive spirit, the merciful master, the supremely loyal friend. Sensitive and sympathetic was he; yes, just as much as he was heroic and honest. And proofs of this are found in his life mission—for he had one—in his charities, which, as is known in this Church and in the King Street Mission, and a hundred other fields of activity, were large and constant, though done with quietness; and more, in his special friendships. Loving that noble servant which God has given us, the horse, he had made, in later years, a study of him. He lifted "the sport of kings" out of the degradation of its past, and made it worthy of the thought of a God-fearing man, who closed the stable door hermetically on the Lord's day and never made a bet. He has said to me: "I would not have given

years to this work if I had not felt I was doing good." Conscience in his pleasures! The root-secret of it was his sensitiveness. One of the most sensitive men that I have ever known was my friend who has passed.

I remember sitting with him one morning, not many months ago, when one of the tales came of our boys in the war. I began to read it. I saw his shoulders heave and the chair turn, and then he said, "Excuse me," and went out of the room. He was a merciful man. His heart moved his hand, and it was an open hand, a warm and generous hand. But the best of the man was seen when he was with one to whom he had given his heart. Then the graphic tale came—the striking and illustrative chapter of unwritten political history, the really suggestive anecdote of writer or journalist, of statesman or preacher, the outgush of deep thought, the old country proverbs, the spirits of fun, the quick repartee, the results of extensive reading, the great riches of experience, the exact and instructive reminiscences—were all joined to make you realize that there genius went hand in hand with greatness of mind, and strength of character was balanced by generosity of spirit, always ready to acknowledge a fault, and gladness of heart that bubbled over because his friend was with him.

He was a friend true as steel, tender as a woman; and Grant and Beecher and John Hall knew it, and some of us knew it. As I read one of his last letters yesterday before coming over, and found it signed, "Ever yours, affectionately, and always from my heart," I felt my loss. The honorable citizen, the great editor, the wholesome journalist, the purifying turfman, the merciful horseman, the generous philanthropist, the open-handed churchman, the loyal friend, the simple, quiet student of God's Word—yes, he was all that and more. With his marvelous strength, his rigid and thorough truth, his skillful inventiveness, his creative faculty, his broad-minded patriotism, and his unique friendliness and friendship, Robert Bonner joined what he guarded with all that jealousy and reserve which are characteristic of his race, the humility of a sinner and the abiding and deepest fear of God, a large and accurate knowledge of God's Word, a hearty belief and a simple faith in Jesus Christ. It were wrong to the dead for me to take you farther into that secret chamber into which he was pleased to take me; but the man who never went out in the morning to his day's work without first bending his knee to God was a man that feared God and hated wrong, and loved God's Church, and walked quietly in the ways of

righteousness. The elders of this Church and others know, as one characteristic letter that came in this morning so strikingly put it, what a generous giver and wise peacemaker he was to this Church; and the one joyful thought mitigating the sorrow of this hour is that the home over there is growing richer all the time, while we say: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

HON. JOHN M. SCOTT.

PERSONAL RECOLLECTIONS, BY REV. JAMES SHAW, D.D.

IN the fall of 1854 I first became acquainted with Judge Scott in Bloomington, Ill. Two years later he was Judge of McLean County, and I was pastor of the Second Methodist Church in the city. Thus began an acquaintance that ripened into close friendship for more than forty years. I had learned at that time that his ancestry, like my own, had left Scotland for Ireland in the early settlements of the seventeenth century, and in the eighteenth century had left County Down, Ireland, for Virginia, America, from which his parents had moved to Bellville, Ill., where the Judge was born. In the autumn of 1889 he had returned from his visit to the first Scotch-Irish Congress, Columbia, Tenn., where he was elected Vice President for Illinois. He wished I had been there. I said I would if I had not been sent as delegate to the World's first Sunday School Convention, London, from which I had gone over the footsteps of the Scotch-Irish missionaries from Iowa to Rome, through the British Isles and the Continent. It was then that he suggested to me the writing of the "History of the Scotch-Irish," which was about completed at his death. Two years later he founded the McLean Historical Society, Bloomington, and continued its honored President until death.

In May, 1893, he and I attended the Scotch-Irish Congress at Springfield, Ohio, where we met President McKinley and many friends from all parts of the United States. The Sixth and Seventh Congresses at Des Moines, Iowa, and Lexington, Va., he attended, and was wonderfully pleased with the Congress at Lexington. April 28, 1896, he and I attended the organization of the Scotch-Irish Society of Illinois, of which Rev. Dr. J. S. MacIntosh was elected President, at the home of Councilor McClelland, Chicago, Ill. Here we met many friends, some from Ireland and Scotland, and different parts of the Union. It was a very enjoyable time. Our dear departed friend was the much admired of all. A few months later he prepared and delivered a monogram on the world-renowned sweet singer, Litta, who was born and buried in Bloomington. The address was so beautiful in language, so touching in

thought, that it drew tears from many eyes of the élite of Bloomington, who filled to overflow the largest hall of the courthouse in the city. He also became a lecturer before the law school of the Illinois Wesleyan University at Bloomington.

About a year ago he presided at a called mass meeting in the First Methodist Church, Bloomington, to aid the India famine sufferers. After making several touching remarks, he introduced Dr. De Witt Talmage, of Washington, D. C., who made an eloquent appeal, with large results, in aid of the sufferers. September 1, 1897, he presided at an old settlers' meeting at Blooming Grove to commemorate the seventy-fifth anniversary of the first white settlement in the grove near the city. There were about two thousand people present. Chief Justice Scott spoke with tender feeling of the good character of the pioneer settlers who laid the foundations of the Churches, schools, colleges, and business of the grove, the city, and the county. Capt. Burnham, Consul Ewing, Judge Tipton, Mr. Orandoff, and the writer followed in brief addresses.

His last public act was his presidency of the Historical Society in the courthouse, Bloomington, January 3, 1898. Shortly after, he complained to me of chilliness. A few days later he laid down and died, January 21, at 8:30 A.M. His pastor, Rev. Dr. Kane, of the Second Presbyterian Church, conducted his funeral services on the 26th, with touching remarks, the bench and bar attending as a body. His remains were laid in the family mausoleum in the evergreen city cemetery. In early life he became religious, was long a distinguished member of the Presbyterian Church, a just judge, an eminent Christian jurist, long to be remembered in the West.

[From the Bloomington *Daily Leader*, January 21, 1898.]

Judge John M. Scott, one of the oldest and best-known citizens of Central Illinois, died at 8:30 this morning at his home, 312 South Main Street. He had been afflicted for some months with a general breaking down of physical powers, which, aggravated by a malignant carbuncle upon his neck, exhausted his vitality and foreshadowed his death. For the past two days he had failed very rapidly. The end came in peace and like the passing of night into day.

Few men in the State had so interesting a family history and ancestry as Judge Scott. Probably his life formed the most direct

connecting link between the earliest recorded history of Illinois and the present times. Not only was he born in Illinois, but his mother was also born in the territory now comprised in this State. His grandfather, William Biggs, was a soldier under George Rogers Clarke, the conqueror of Southern Illinois. He was with Clarke's little army when it crossed the river on Christmas day and captured Vincennes from the French, and also when Kaskaskia was taken. William Biggs settled near Kaskaskia in the eighteenth century, and there Judge Scott's mother, Nancy Biggs, was born. Judge Scott himself was born in St. Clair county, near Belleville, and spent his early life in that historic region. His memory and family connections, therefore, formed a direct chain from the very earliest days of Illinois history.

John M. Scott was born August 1, 1823, and was seventy-four years of age at his last birthday. He spent his early life on a farm in St. Clair County, and there received the rudiments of an education. His parents were of Scotch-Irish lineage. The English branches, with a smattering of Latin and higher mathematics, constituted the substance of his schooling. He was twenty-five years of age when he came to Bloomington, arriving here in the spring of 1848. He studied law with Hon. W. C. Kenney, and upon his admission to the bar he at once opened an office of his own.

His ability and industry soon won him honors. He was elected the first school commissioner of McLean County, and in 1852 was chosen county judge. Ten years later we find him upon the circuit bench, where he served with ability, and was reëlected in 1867.

In 1870 Judge Scott was elevated to the supreme bench of Illinois over Hon. E. S. Terry, of Danville. His first term was served with distinction, and in 1878 he was again elected, defeating Hon. B. S. Edwards. Eighteen years in succession he served upon the bench of the supreme court, declining reëlection in 1888, and retiring in June of that year.

Judge Scott's decisions appear in at least seventy volumes of the Reports of the Supreme Court, which now comprise one hundred and seventy volumes. His name first appeared in the eighth series of Illinois Reports, and then continuously for many years. His judicial opinions were always couched in clear and concise English, of which he was a perfect master.

Judge Scott was married in this city in 1853 to Miss Charlotte Perry, daughter of Rev. David I. Perry, once pastor of the first

Presbyterian Church. They were the parents of three children, all of whom died in childhood. Mrs. Scott alone survives.

Judge Scott was in his earlier years a prominent Mason, being elected Worshipful Master of Bloomington Lodge, No. 43, for the year 1853-54. At the time of his death he was the Senior Past Master of that lodge, to which honor Robert Williams, of Chillicothe, Mo., now succeeds. Judge Scott was also formerly an active Odd Fellow, but of late years had relinquished his connection with secret orders. He was a member of the Second Presbyterian Church, and seldom missed a service when in health. He took a leading part in the Alumni Club, and contributed some of its most valuable papers.

In his last ten years of retirement Judge Scott devoted his time to literary labors. He was an assiduous worker; and this fact, with his vast fund of personal and acquired knowledge, made it possible for him to produce papers and volumes of immense value. He had recently published a book upon the early supreme court of Illinois, its judges and attorneys, which was an interesting work for all the State. A volume on the life of Litta, the singer, from which he read extracts at a public meeting last spring, was elaborated to quite a voluminous extent. He had also written several papers on the mounds of Illinois, none of which had been published. Other literary and historical labors occupied Judge Scott's time down to the time of his final illness.

The death of Judge Scott is an irreparable loss to the McLean County Historical Society, of which he was the founder and president from the date of its organization, in March, 1892. He was in touch with the pioneer life of Illinois, and did more than any other one man to preserve the interesting records of that time.

Judge Scott was a man of prepossessing appearance. Tall, erect, and with jet-black hair in his earlier years, he was a fine specimen of physical vigor. Of late years his hair was snowy white, and added to his dignified bearing. He possessed a happy temperament, and, while never boisterous, was always jovial and good-natured. Among his peculiarities was a personal attachment to the old-style quill pen, which he used up to the end of his life.

As a judge of the supreme court his decisions were always learned and broad-minded, fair and equitable.

In politics Judge Scott was first a Whig and in later years a Republican. He seldom aspired to purely political office, although he ran for State Senator in 1856, and was defeated by Joel S. Post, of

Decatur. Of late years he held his political ties lightly, being inclined to independence and freedom of thought.

The Bloomington Bar Association is to hold a meeting in the circuit court room to-morrow morning to take action on Judge Scott's death.

TRIBUTE FROM THE BLOOMINGTON (ILL.) BAR.

[From the *Daily Leader*, February 7, 1898.]

One of the most touching tributes ever paid to a dead citizen of McLean County was that to the late Judge John M. Scott at a special meeting of the Bloomington Bar Association held in the circuit court room this morning. In accordance with a previous meeting, a great attendance of the lawyers of the city gathered prior to the opening of court and listened to speeches and resolutions commemorating in fitting terms the life and services of the eminent jurist. Judge Owen T. Reeves acted as chairman of the meeting, and John Stapleton was the clerk. Upon the meeting being called to order, E. M. Prince arose and read a sketch of Judge Scott's life, relating in brief form the main facts of his career, which have been previously published in the *Leader*.

A number of fitting tributes were paid to his memory in speeches by lawyers who had been associated with Judge Scott in a professional way. R. E. Williams, Sr., was the first speaker. He said: "I knew Judge Scott as my devout friend. He was a most courteous, agreeable companion. His was a beautiful character. There was seldom a day I did not see him and talk with him. He was a hard-working, upright, conscientious judge, very refined in his conversation, and a Christian in every sense of the word. He was conscientious in small matters as well as great ones. Of course he made mistakes; but if he did, they were honest ones, and he did not make them intentionally. He was a brave, fearless man, and died at a green old age. The last time I saw him he could scarcely speak. 'My dear old friend,' was all he could say."

Hon. James S. Ewing was the next speaker. He said: "One thing can be justly said of Judge Scott—that is, the McLean County bar, the old and young members thereof, are indebted to him for helping to make it what it is now. McLean County has been fortunate in the judges that have presided in her courts. The first one I remember was Judge Street, who was a good judge. Judge Davis was the next. He hated unprofessional things that were mean. Judge Scott followed. He was courteous, dignified, and up-

right, and the younger members grew up with this notion, which made the McLean County bar one of the best in the State. He detested men that were tricky and resorted to unprofessional tactics just to gain their fees. Such practice was not to be tolerated in Judge Scott's court."

In speaking of Judge Scott's connection with the McLean County Historical Society, Mr. Prince said: "Judge Scott saw that here was to be the seat, the center of the civilization of a great people; that here man would reach his highest estate, not only in material things, but in government, in art, in science, in literature, in all the great and noble things in life. And he saw the transcendent importance of our children and children's children knowing on what the lives which they live are largely to be builded. At the age of sixty, from having acquired a comfortable competence, he retired from the practice of his profession and devoted himself to the care of his fortune and to historical studies. He projected a volume on the ordinance of 1787, and four on the early history of Illinois. Seven years ago he organized the McLean County Historical Society, which, under his fostering care, has done so much to preserve the fleeting records of our local history. He prevailed on our board of supervisors to subscribe for enough copies of the initial volumes of its transactions to put one in each school in the county. He was a model presiding officer, courteous, always felicitous, and often eloquent in the discussion of the paper presented at its meetings. In his death the society has met a very great loss. We all instinctively desire to live and to project our lives into the future. So we look lovingly to our children to carry the family name to onward luster. Judge Scott passionately loved children, and it was the great sorrow of his life that his two children died early; but mindful that here he had made his fortune, and desiring to return to the public as far as was fitting what he had received from it, after amply providing for all the claims that his kindred had upon his love and affection, he gave the remainder of his fortune to the relief of the suffering of his fellow-men, without regard to color, creed, or nationality. He has gone from us with the love and esteem of those that knew him. He will live as long as Bloomington lives in the renewed life, heart, and strength that his benefactions will render possible."

Maj. W. Packard, an old-time associate, said: "I met Judge Scott when he was quite young. He was of an even temperament, quiet in manner, and a very fine companion. If I am not mistaken, he came here in the summer of 1848, and during the fall and winter

we were roommates in the home of John Dawson, on East Washington Street, he having lived before that time in the old National Hotel, between Main and Center Streets. A man of his temperament was not likely to be offended by these surroundings, because he could get along with everybody. In the short period of eighteen months I came to know and love him like a brother. I met him on the street a few months ago, and we were talking together, and I said: 'Judge, if I die before you do, will you speak some words over me?' He said he would, and then asked me to do the same for him. I little thought then that it would be so soon. The most eloquent and grandest thing I can say about Judge Scott is just merely to tell the truth about him. Fifty years seem a long time ahead, but looking backward they seem short, and I have known Judge Scott that long. He had opinions of his own, and was brave enough to utter them. He was modest, always a gentleman, and agreeable. His success is due to the painstaking care he practiced in all things. As a judge he was honest, free from prejudice, impartial, and always decided what he thought right. He was endeared to all classes by his courteous manner, and his record is a shining example for young men to follow. His death is only a change from a lower to a higher plane, and this beautiful thought ought to banish sorrow. After all, the brightest thing of a life well spent is the ending, knowing the soul has departed to rest on the Saviour's breast."

Miss Effie Henderson made a few fitting remarks. She said that Judge Scott showed kindness for the younger members of the bar. "He never refused to give help to aid the aspiring young mind, and I am glad to give tribute to a grateful memory."

After reading a biography of Judge Scott, Judge T. Tipton said: "He was a splendid trial lawyer, and in one case particularly he did his masterpiece. This was the case of *People vs. Brigham*. It was a case brought by a poor girl. Brigham was a prosperous farmer, and it looked as if the prosecution would lose the case. Judge Scott got up and made the most telling speech of his life, and won the case. He, as judge, was never known to order the custody of a child from its mother to its father. He took a great interest in history, and any article on the mound builders would be read with as much interest by him as any schoolboy would read Davy Crockett."

Judge Benjamin and R. D. Calkins made eloquent speeches in eulogy of Judge Scott, after which Judge Reeves, the presiding officer, spoke briefly, indorsing all that had been uttered previously.

He stated that he had known Judge Scott perhaps longer than any other member of the bar except Maj. Packard.

As a fitting mark of our appreciation of his distinguished life and public services, and in loving recognition of our elder brother who has just preceded us to that bourn whence no traveler returns, the bar of McLean County adopt the following memorial of John Milton Scott, who, in the course of divine providence, has been removed from our midst: "Descended from an honorable ancestry, he was schooled in religion, virtue, and all the elements of high character. In 1848, after having been admitted to the bar, he came to Bloomington, where he resided the rest of his life. In 1852 he was chosen county judge of this county, which office he filled to the complete satisfaction of the people, but from which he voluntarily retired to devote his whole energies to his chosen profession, under the partnership of Holmes & Scott, later Scott & Wickizer, and still later Hanna & Scott. He immediately took a leading position at the bar, then distinguished by such men as Abraham Lincoln, John T. Stuart, Leonard Swett, and William W. Orme. With such confidence did Judge Scott inspire the people in his knowledge of the law, his sound judgment, integrity, and never-failing courtesy, that on Judge David Davis's appointment in 1862 to the supreme court of the United States, Judge Scott was chosen as his successor, which position he filled with such distinguished success that on the reorganization of the supreme court of this State, in 1870, he was elected one of its members, which office he held by successive reelections for eighteen years. In his judicial career he exemplified the four things which Socrates said belong to a judge: 'to hear courteously, to answer wisely, to consider soberly, and to decide impartially.' His decisions, commencing with volume 54 of the Illinois Reports, end with the 126th. They speak for themselves. They are models of judicial interpretation, the statement of the facts carefully abstracted, the essential point in the controversy clearly stated, the law applicable briefly, logically, and cogently expressed in plain, strong, terse language. He strove to get at the justice of the case in the simplest and most direct manner, mere technicalities and legal subtleties having little attraction for him. At the age of sixty-four he voluntarily retired to private life, but not from the service of the public. Having honorably acquired an ample fortune, he devoted the remainder of his life to its care and to historical studies, for which his judicial temperament and large learning peculiarly fitted him. He projected five volumes, one on the Ordinance of

1787, and the others on the early history of this State. One of these volumes he printed several months ago, and the rest are in a good state of forwarding. Six years ago, by his effort, was organized the McLean County Historical Society, which, under his fostering care, has done so much to illustrate our local history. He was asked by the executive committee of the society to prepare a sketch of Maria Von Elsner. Out of this grew a beautiful little volume, the last proofs of which were passing through the press when he was taken sick. Happily his benefactions will not cease with his life. After amply providing for the claims that his kindred had upon his love and affection, he devoted the rest of his slowly acquired and carefully preserved fortune to the relief of the unfortunate of his fellow-men, 'without regard to color, creed, or nationality.' The simple recital of his work is the best eulogy we can pass upon the life of our friend. When his time came he met the intense suffering of a long-continued sickness with manly fortitude and Christian patience. In his death there has passed away a loving and faithful husband, a true Christian, a just judge, one faithful to every obligation of a long life, and filling to the full the measure of all his opportunities. To his wife, to whose loving companionship and intelligent assistance he has attributed very much of his success, we extend our profoundest sympathy. We request that the court order the circuit clerk to enter this memorial upon its records, and that the clerk of the court forward a certified copy thereof to Mrs. Scott."

MOSES DRURY HOGGE.*

REV. PEYTON H. HOGGE, D.D.

ABOUT the close of the seventeenth century a young man named William Hogge, evidently in good circumstances, came to America on account of the religious persecutions under the Stuarts. In the same ship was a family named Hume—father, mother, and daughter, Barbara by name. Hume was one of two brothers, men of wealth and standing, who differed on the great questions of the day. One of the brothers “conformed;” the other was true to the Kirk and covenant. He was imprisoned and most of his property confiscated, but through the influence of his brother he was released on condition of his emigration to America. During the long voyage a pestilence broke out in the overcrowded ship, and Mr. and Mrs. Hume were among the victims. Barbara was left alone, and William Hogge became her protector. He delivered her and her property into the hands of an uncle (a physician named Johnson), who was already in New York, while he went to Perth Amboy to make himself a home. But it was not a final farewell. An attachment had sprung up between them, and in due time he returned to make her his wife.

William Hogge removed from Perth Amboy to Delaware, and then to the Cumberland Valley, in Pennsylvania. Here his eldest son, John, remained, founding the village of Hogetown. In the church founded by him in 1734 there still exists an old communion service of hammered pewter and a pulpit Bible, the gift of members of his family. From him is sprung a branch of the family scattered from New York to California, but chiefly found in Pennsylvania; men of substance and character; bankers, lawyers, judges, members of Congress, with now and then a minister of the gospel; leaders in Church and State. †

*The materials of this sketch have been hastily gleaned from the writer's “Moses Drury Hogge: Life and Letters.” Presbyterian Committee of Pub., Richmond, Va., 1899.

†He married a Welsh heiress, Gwenthelen Bowen Davis. His son David, through a treaty with the Indian chief, Catfish, purchased almost the whole of what is now Washington County, and with his nephew, David Redick, afterwards vice president of Pennsylvania, laid off the

But William Hoge found not here his resting place. About 1735, though advanced in years, he removed to Frederick County, Va., on the Opequon branch of the Potomac. Here he made his home. Here he gave land for church and school and burying ground—the old Opequon Church, the first place of worship in the Valley of Virginia. Its first regular minister was his grandson, the Rev. John Hoge, a son of his eldest son, John. He came fresh from Nassau Hall, where he graduated in the first class sent out by that venerable institution. After a useful ministry in Virginia he returned to Pennsylvania.

William Hoge lived full ninety years. He saw his children and grandchildren serving God and their generation; the honest, God-fearing makers of a new world. God made him forget all his toil and all his father's house. He sleeps in the old Opequon church-yard.

The old Church lived on for generations. Three successive buildings arose on the spot, and its sons and daughters went forth into many States, though many sleep around it. At length it was outgrown, and in time superseded by the daughter Church of Winchester; but recently the crumbling stones have been built anew, a memorial of the worthy dead.

James, the fourth son of William, is mentioned in the life of Dr. Archibald Alexander as a man of robust intellect, though of great age, and a remarkable theologian. Of his many sons, James settled in Southwestern Virginia and left many honorable descendants: a son, Gen. James Hoge; a grandson, Daniel Hoge, a brilliant speaker and member of Congress; a great-grandson, Hon. J. Hoge Tyler, the present Governor of Virginia; and another great-grandson, Brig. Gen. Funston.

The other son of whom we need speak was Moses Hoge, saint, scholar, and preacher, in whom it is difficult to say whether gifts or graces were most preëminent. His academic education was acquired after he reached manhood, but he arose to be the most emi-

town of Catfish, now Washington. His sons, John and William, were both members of Congress. Another son, David, was the first Receiver of the United States Land Office, with headquarters at Steubenville, Ohio. Justice Shiras, of the United States Supreme Court, is a descendant of one of his daughters. William and Thomas Scott Hoge, of the long-closed banking house of William Hoge & Company, New York, were sons of David Hoge, of Steubenville. These are but a few representative names.

ment divine of his day in Virginia. He became president of Hampden-Sidney College, and was the first professor of theology appointed by the Synod of Virginia. His theological school afterwards developed under Dr. Rice into Union Theological Seminary. He was pronounced by John Randolph to be the most eloquent preacher of his time, and a copy of "Cowper's Task," in the writer's possession, has his name written by Randolph on the margin of the passage in which Cowper describes the ideal preacher. Dr. Hoge had three sons in the ministry: James Hoge, the pioneer missionary of Ohio, the founder and for fifty years pastor of the first Presbyterian Church of Columbus; John Blair Hoge, a man of extraordinary oratorical power, who died in his early manhood; and Samuel Davies Hoge, who on account of feeble health devoted most of his time to educational work, first at Hampden-Sidney and later at the University of Ohio.

At Hampden-Sidney Samuel Davies Hoge married the daughter of Drury Lacy, noted for his voice of extraordinary compass and sweetness, for the tenderness and sympathy of his nature, and for the extraordinary fervor of his personal piety. It used to be said in Virginia that the masterpiece of pulpit eloquence would be a sermon composed by Moses Hoge and delivered by Drury Lacy—which thing was to be, but not in that generation. It was at Hampden-Sidney, September 17, 1818, that Samuel Davies Hoge and his wife Elizabeth Lacy rejoiced in their firstborn, who in due time was named for his two grandfathers, Moses Drury Hoge, and was pronounced by his grandfather, Dr. Hoge, to be "a fine fellow," as his father proudly writes. It is interesting to know that old Dr. Hoge saw this child; that he who preached the sermon at the organization of the Synod of Virginia laid his hands on him who preached at its centennial meeting. This is a truly apostolic succession.

While professor at Athens, Ohio, Samuel Davies Hoge died, December 25, 1826, leaving his widow in moderate circumstances and with four children to rear and educate, of whom Moses, the eldest, was in his eighth year. His boyhood was spent at Athens, under the shadow of the university, until, in 1834, when he was fifteen years of age, he set off on horseback for North Carolina to be prepared for college by his uncle Drury Lacy, then pastor of the Presbyterian Church at New Berne. There he imbibed his love of the sea, feasted upon his uncle's excellent library, and profited by the wholesome influences of Dr. Lacy's beautiful life. In the fall of 1836 he entered Hampden-Sidney College, in which his

father had been professor and of which both of his grandfathers had been president. After one year at college he taught for a year in Granville County, N. C., in order to get a better grasp of the primary branches, in which he felt himself deficient. During this time he united with the Shiloh Presbyterian Church under the ministry of Dr. S. L. Graham, afterwards one of his professors in Union Seminary. He returned to college to complete the course in another year, graduating in 1839 with the first honor and delivering the valedictory. He was immediately elected tutor of the college, which position he continued to fill while taking his theological course at Union Seminary. The letters of that period show his indomitable energy, his spirit of travel, and his eagerness to seize every opportunity to hear the famous men of the time. During that time occurred the death of his mother, an event which chastened all his life, and to which he refers with tenderness through all the subsequent years; a woman of great strength and beauty of character, of whom he said: "She looked a queen, and ought to have been one." While at the Theological Seminary he formed a devoted friendship with a fellow-student, John Parsons Greenleaf, whose untimely death on a voyage to the Mediterranean also left a lasting impression upon his life. Dr. Hoge's friendship and correspondence with his young widow, the daughter of Judge Terhune, of New Jersey, formed a golden thread running through the whole of his life. Upon the conclusion of his seminary course he declined other calls, under the persuasion of Dr. William S. Plummer, then pastor of the Presbyterian Church at Richmond, to become his assistant with a view to the organization of another Church. In a short time a chapel was built and a Church organized, and on February 27, 1845, he was ordained its pastor; and thus began a ministry that survived all the changing scenes of more than half a century, the shock of battle and the calamitous period that followed, and which was crowned with a success and a recognition that falls to the lot of a few. In a short time it became necessary to build a church, and a handsome Gothic structure was reared in front of the old chapel, which became the lecture and Sunday school room. The church was not too large for the congregations that attended his services, but it was beyond the means of the regular membership, and sadly the congregation reached the conclusion that it would have to be sold. With characteristic energy he threw himself into the breach and announced that the church would not be sold; that he would devote his salary to the

debt, and would support himself by a school. This school became one of the most important influences in Richmond. Dr. Hoge had become engaged while at Hampden-Sidney to Miss Susan Morton Wood, to whom he had been married shortly after he went to Richmond. It was in large part owing to her practical abilities that the school became a financial success; while under his able leadership and the assistance of his brother, William James Hoge, whom he associated with himself, it attracted a fine body of students from the best families of Virginia. Under the blessing of God it was visited by a great revival, and numbers of girls united with his Church. Several years afterwards when the school was discontinued, Dr. Hoge with his restless energy took hold of the *Central Presbyterian*, and at once made it a great power in the Synod of Virginia and throughout the South. This also he turned over to other hands as soon as it was well established.

Meanwhile his reputation as a preacher had been growing throughout the land. He had been called to prominent Churches in New York and Washington and elsewhere, but found himself still in Richmond when the storm of war broke upon the country, so for four years his life was spent at the storm center. Continuing his pastoral labors, he became chaplain of the Camp of Instruction, where he preached, first and last, to probably one hundred thousand men. At the request of Vice President Stephens he opened the Senate daily with prayer, and his life was filled, besides these regular duties, with the incessant calls that necessarily came to a prominent minister during such tragic times. But his most conspicuous work during this period was his mission to England to secure Bibles for the Confederate soldiers—a mission crowned with rich success, as the British Bible Society granted him £4,000 worth of Bibles and Testaments. Through his mission Christian men of the North were also awakened to the situation, and the American Bible Society made large grants for the Confederate States, and the military authorities removed the embargo on their passage through the lines. This mission to England brought Dr. Hoge in contact with many prominent men in London, whose friendship lasted through life, the most notable of whom was the late Earl of Shaftesbury.

After the war Dr. Hoge settled himself to the sad task of rebuilding the fallen fortunes of his State. Every business interest was prostrate—planters, merchants, and bankers were bankrupt; railroads and other corporations were ruined. Educational institutions found their endowments vanished, and amid the general

poverty the support of all charitable enterprises and of religion itself had become extremely difficult, and would have been impossible had not the hearts of the people been more than usually lifted to God and their sacrifices for his cause proportionately greater. At such a time as this the indomitable energy and the unconquerable will of such men as Dr. Hoge were the hope and salvation of the South. But in his case these public calamities were made harder to bear by domestic bereavements. Mrs. Hoge (who had so truly supplemented her husband in his work and whose sunny disposition had cheered him in his despondency to which in earlier years he was prone, whose patience under physical pain and frequent sorrow helped him to be strong, whose goodness and unselfishness won the hearts of the sad and the needy and the suffering, and whose ready tact smoothed over the many rough places in a minister's path) was stricken with a mortal disease, and after months of suffering entered into rest, leaving him with two grown daughters, of whom the eldest was an invalid, and two little boys, of whom the youngest was yet an infant. His own health, too, seemed shattered, and a stroke of facial paralysis threatened to lay him aside altogether. But out of it all he came stronger, more disciplined, and more ready for the great work that still lay before him.

His ministry was so prospered that his Church had to be enlarged—a very successful piece of work, making it one of the noblest audience rooms in the South. His reputation grew abroad; his address on "Southern Civilization" before the World's Evangelical Alliance in New York established his fame throughout the Christian world; and his oration in 1875 at the inauguration of the statue of Stonewall Jackson, presented to the State of Virginia by English gentlemen, gave him an international reputation outside of religious circles, and struck the keynote of that new era into which it was recognized that loyalty to the memory of the "lost cause" was not inconsistent with loyal and patriotic citizenship in the re-established Union. In ecclesiastical matters he devoted much attention to the relations between the Northern and Southern Churches, and he contributed much to the final establishment of fraternal relations between the two bodies and to bringing the Southern Church into the Pan-Presbyterian Alliance. His addresses at the meetings of this council in Edinburgh, London, and Glasgow, and of the Evangelical Alliance in Copenhagen and Boston; his frequent appearance upon the platform of the most prominent col-

leges throughout the country; his address in Richmond on the assassination of President Garfield; and his sermon in the Fifth Avenue Church after President Garfield's death—are only a few of the notable occasions on which he came prominently into the public eye and added new honor and dignity to the Church which he represented. In 1890 and 1895 his Church celebrated on a grand scale the forty-fifth and fiftieth anniversaries of his pastorate. For nearly four years after this last celebration he continued in full and active work. The last summer of his life was spent in feebleness of health, which no one expected him to survive, but in October he again began his labors with promise of much power and usefulness before him, when the collision of a street car with his buggy inflicted such injuries that, in spite of a partial recovery, he finally succumbed, and on January 6, 1899, he entered into his rest.

We close this sketch with the address of Rev. W. W. Moore, D.D., at the memorial service:

DR. MOORE'S ADDRESS.

Few men in any walk of life have ever so deeply impressed an entire community with the power of a noble personality as the lamented servant of God whose virtues and labors we commemorate to-day. Certainly no minister of the gospel in all the history of this ancient commonwealth was ever accorded a position so eminent by the public at large. This popular estimate was deliberate and exact. The people knew him. For more than fifty years, through storm and sunshine, in war and peace, they had studied his character and watched his work, and they have rendered their verdict: That Moses D. Hoge was a man; a strong, wise, high-minded, great-hearted, heroic man; that through all these years of stress and toil and publicity he wore the white flower of a blameless life; and that he preached the gospel of the grace of God with a dignity and authority and tenderness, with a beauty and pathos and power, which have rarely, if ever, been surpassed in the annals of the American pulpit.

Long before the close of his consecrated career he had taken his place in public interest even by the side of those stately memorials of this historic city which men have come from the ends of the earth to see—the bronze and marble reminders of the men who have forever associated the name of Virginia with eloquence and virtue and valor. No visitor who had come from a distant State

or a land beyond the seas to look upon these memorials of the great Virginians of former days felt that his visit to Richmond was complete till he had seen and heard the man who, though a humble minister of the cross, was by common consent the most eminent living citizen of a commonwealth which has always been peculiarly rich in gifted sons. It was his privilege to preach to a larger number of men whose commanding influence in public life, in the learned professions, or in the business world, had conferred prosperity and honor upon the State than any other spiritual teacher of the time. He was more frequently the spokesman of the people on great public occasions than any other man whom Richmond has delighted to honor. He was more frequently the subject of conversation in the social circle than any other member of this cosmopolitan community. In every community where he once appeared his name was thenceforth a household word. It is not my province at present to speak of these things. I allude to them only in order to emphasize the fact that the explanation of this preëminence in public esteem lay largely in the character of his work in the pulpit. That was his throne. There he was king.

In attempting to comply with the request of the session of his Church to say something to-day in regard to this outstanding feature of Dr. Hoge's work a feeling of peculiar sadness comes over my heart. It will be many a long day before any man who knew him can stand in this pulpit without a sense of wistful loneliness at thought of that venerated figure, with its resolute attitudes and ringing tones, which for fifty-four fruitful years stood in this place as God's ambassador, laying the multitude under the enchantment of his eloquence, diffusing through this sanctuary the aroma of his piety, and lifting sad and weary hearts to heaven on the wings of his wonderful prayers.

As some one has said of the death of another illustrious preacher, we feel like children who had long sheltered under a mighty oak, and now the old oak has gone down and we are out in the open sun. We hardly knew, until he fell, how much we had sheltered under him. His presence was a protection. His voice was a power. His long-established leadership was a rallying center for the disheartened soldiers of the cross. We do not murmur at the dispensation that has taken him from us—

"But O for the touch of a vanished hand,
And the sound of a voice that is stilled."

There were certain physical features of his preaching which

are perfectly familiar to all who have heard him even once, and even which will be remembered by them forever, but which cannot be made known by description to those who have not. When he arose in the pulpit, tall, straight, slender, sinewy, commanding, with something vital and electric in his very movements, yet singularly deliberate, and, lifting his chin from his collar with a peculiar movement, surveyed the people before him and on either side with his grave, intellectual face and almost melancholy eyes, no one need to be told that there stood a master of assemblies. The attention was riveted by his appearance and manner before he had uttered a word.

As soon as he began to speak the clear, rich, and resonant tones, reaching without effort to the limits of the largest assembly, revealed to every hearer another element of his power to move and mold the hearts of men. To few of the world's masters of discourse has it been given to demonstrate as he did the music and spell of the human voice. It was a voice in a million—flexible, magnetic, thrilling, clear as a clarion, by turns tranquil and soothing, strenuous and stirring, as the speaker willed, now mellow as a cathedral bell heard in the twilight, now ringing like a trumpet or rolling through the building like a melodious thunder, with an occasional impassioned crash like artillery, accompanied by a resounding stamp of his foot on the floor, but never unpleasant or uncontrolled or overstrained. No one ever heard him scream or tear his throat. Some of his cadences in the utterances of particular words or sentiments lingered on the ear and haunted the memory for years like a strain of exquisite music. As you listened to his voice in prayer "there ran through its pathetic fall a vibration as though the minister's heart was singing like an *Æolian* harp as the breath of the spirit of God blew through its strings." It was a voice that adapted itself with equal felicity to all occasions. When he preached to the whole of Gen. D. H. Hill's division in the open air, it rang like a bugle to the uttermost verge of his vast congregation. When he stood on the slope of Mt. Ebal, in Palestine, and recited the twenty-third Psalm, it was heard distinctly by the English clergyman on the other side of the valley, three-quarters of a mile away. When the body of an eminent statesman and ruling elder in his Church was borne into this building and laid before the pulpit, and the preacher rose and said, "Mark the perfect man, and behold the upright: for the end of that man is peace," the sympathetic intonations fell like healing balm on

wounded hearts. When he stood in the Senate Chamber at Washington, beside the mortal remains of the Carolinian, and said to the assembled representatives of the greatness of this nation and of the world, "There is nothing great but God," the voice and the words alike impressed the insignificance of all human concerns as compared with religion. When he stood in the chancel of St. Paul's and stretched his hand over the casket containing the pallid form of the "Daughter of the Confederacy," and said, "Blessed are the pure in heart: for they shall see God," it had the authority and tenderness of a prophet's benediction.

Of the intellectual qualities of his preaching, the first that impressed the hearer was the exquisite phrasing. He was a marvelous magician with words. He was the prince of pulpit rhetoricians. He had made himself a master of the art of verbal expression because, to use his own words, he knew that "style was the crystallization of thought," and he believed that "royal thoughts ought to wear royal robes." The splendid powers with which he was endowed by nature had been at once enriched and chastened by the strenuous study of the world's best books. Every cultivated person recognized the flavor of ripe scholarship in his diction, and even those devoid of culture felt its charm without being able to define it. The mellow splendor of his rhetoric captivated all classes of hearers. This rare beauty of his language, this exquisite drapery of his thoughts, sometimes tempted superficial hearers to regard him as merely a skillful phrase-maker. Nothing could be farther from the truth. He was a superb rhetorician because he was a true scholar and a profound theologian. His rhetoric drew deep. The ocean greyhound, which seems to skim the billows, does in fact plow deep beneath their surface, and hence the *safety* of her cargo of human lives and precious wares. This masterful preacher *was* easy and swift, he distanced all his brethren; but he was always safe, and in his ministry had the momentum which only *weight* can give. All his life long he was a student—a student of books, a student of men, a student of the deep things of God. When men beheld the external splendor of the temple of Jerusalem, with its walls and roofs of white marble, surmounted with plates and spikes of glittering gold, they sometimes forgot the immense substructions built deep into the ground and resting upon the everlasting rock; but without that cyclopean masonry, hidden from view, those snowy walls of marble and those sky-piercing pinnacles of gold could not have been seen.

Dr. Hoge's surpassing beauty of statement was bottomed on eternal truth.

He was therefore not only an orator, but a teacher. His sermons were not only brilliant in form, but rich in truth. So that not only in point of finish, but also in point of force, he ranks with the masters of the contemporary pulpit. It is true that many of his later discourses were somewhat discursive in treatment, necessarily so because of the innumerable demands upon his time, but he never failed to bring beaten oil to the sanctuary when it was possible, and he never for a moment relinquished or lowered his conception of the teaching function of the ministry. His people were not only interested and entertained, but they were fed and nourished with truth. The lecture which he delivered at the University of Virginia forty-nine years ago on "The Success of Christianity an Evidence of Its Divine Origin," and known to some of you from its publication in the portly volume entitled "Evidences of Christianity," is a noble specimen of the kind of work he was capable of when he was at his best. I venture the assertion, though it seems a sweeping one, that in the whole realm of apologetic literature there is not a more polished or more powerful demonstration of the truth of Christianity. I have often wished that it might be published separately, and thus given a wider circulation.

His substantial attainments, then, were no less remarkable than his graces of speech; but here we have sighted a subject too large for the limits of this address. To use Dr. Breed's figure, a small island can be explored in a few hours, but not a wide continent. The one may be characterized in a word, but not the other. This island is a bank of sand, that one a smiling pasture, a third a mass of cliffs, a fourth a mountain peak; but the continent is a vast combination of all these features, indefinitely multiplied. So the gifts of some men are insular and may be summed up in few words, but the gifts of the man in whose memory we are assembled today were continental. Every one that heard him even once saw that there were here peaceful valleys, where the grass grew green and the sweet flowers bloomed, and streams ran rippling; but those who sailed farther along the shore found that there were also mighty cliffs where his convictions defied the waves of passing opinion; and when they pushed their explorations into the interior they came upon great uplands of philosophy, where the granite of a strong theology protruded and where the snows of

doctrine lay deep; but the thoughtful explorer knew well that the granite was essential to the solidity of those towering heights, and that without those snows upon the peaks there would have been no streams in the valley, no broad reaches of meadow, no blooming flowers. He was indeed a superb rhetorician, with a marvellous wealth of diction, a phenomenal power of description, and a rare felicity of illustration; but rhetoric in the pulpit has no abiding charm apart from truth. Strong men and thoughtful women do not sit for fifty-four years in ever-increasing numbers under a ministry which has not in it the strength of divine truth, deeply studied, sincerely believed, and earnestly proclaimed.

We have now seen something of what he was in his preaching as a man, something of what he was as a scholar, but after all the hiding of his power lay in what he was as a saint. Nature had done much for him, cultivation had done much; but grace had done most of all. He preached from a true and profound experience of the mercy and of the power of God. He knew the deadly evil of sin. He knew the saving grace of Christ. He knew the brooding sorrows of the human heart. He knew the comfort of communion with God. He knew that the gospel was God's supreme answer to man's supreme need; and the crowning glory of this pulpit is that, from the first day of its occupancy to the last, it rang true to that evangel: "Behold the Lamb of God, which taketh away the sin of the world!" There was never a day in all these fifty-four years when men could not have pointed to him as to the original of Cowper's immortal portrait—

There stands the messenger of truth; there stands
The legate of the skies—his theme divine,
His office sacred, his credentials clear.
By him the violated law speaks out
Its thunders; and by him, in strains as sweet
As angels use, the gospel whispers peace.
He establishes the strong, restores the weak,
Reclaims the wanderer, binds the broken heart.
And, armed himself in panoply complete
Of heavenly temper, furnishes with arms
Bright as his own, and trains, by every rule
Of holy discipline, to glorious war,
The sacramental host of God's elect.

COL. WILLIAM ANDERSON HERRON.

[From the *Pittsburg Dispatch*, May 6, 1900.]

COL. WILLIAM ANDERSON HERRON, of the firm of W. A. Herron & Sons, died early yesterday morning at his home, 4837 Fifth Avenue. With the passing of Col. Herron Pittsburg loses one of its pioneers and most respected business men. The news of his death will cause universal regret for the close of a career honorable in every respect and useful to the public.

Mr. Herron was nearly seventy-nine years old, but was still active in business to the last. He was at his office on Friday and was then apparently in good health, but Saturday morning he complained of feeling unwell, and decided to remain at home. No particular alarm was experienced by his family, for of late years, and owing to his advanced age, he had experienced intermittent spells of sickness, which seldom lasted very long. Nevertheless, a physician was sent for. Mr. Herron complained of cramps, and it was only after the usual remedies applied failed to have any beneficial effect that the gravity of the case was appreciated. At 2 o'clock Saturday afternoon the doctor began to fear that the sick man would not recover, and so he informed the family. As the day progressed the pains disappeared and Mr. Herron appeared more cheerful; but his limbs were gradually becoming cold, and those around him, his faithful wife among the number, were prepared for the worst. Through the night he gradually declined, and at five o'clock yesterday morning he died. He retained consciousness up until the end.

William Anderson Herron, son of John and Clarissa Anderson Herron, was born August 7, 1821, in this city. The house in which he was born, corner Penn Avenue and Eighth Street, was pulled down quite recently. He started his career with a good education, principally received at the Western University. He became a clerk in the drygoods store of A. Way & Co., and there remained for some time; but at last, finding indoor work irksome and confining, he severed his connection with the firm to assist his father, then operating a large number of mines in Minersville, now the Thirteenth Ward, Pittsburg. It was a very productive tract of land, and although coal was taken from it in large quantities, its

resources are not yet wholly exhausted. In 1846 he and his father, with W. H. Brown, purchased considerable land on the Monongahela river, near Turtle Creek, and began to operate a number of mines under the firm name of Herron, Brown & Co., the elder Brown being senior partner. They floated their coal in flatboats to Cincinnati, Louisville, Cairo, and New Orleans. They filled many large contracts for Pittsburg firms, supplying also local iron and gas plants.

Mr. Herron's health failing at this time, he spent two years recuperating, selling out his interest in the firm, and devoting his time to traveling, etc., until he regained his usual robust condition of health. Then he went into the lumber business with his brother-in-law, Richard Sill. At the same time Mr. Herron was a partner in a brass foundry, and had an interest in a cotton-batting factory and a glass works, but bestowed only a small portion of his attention upon the practical management of these establishments. He was also part owner of a large tract of coal land on Pine Run, on the Monongahela river, the firm being Herron, Blackburn & Co. The firm built a coal road and did a very extensive business. Mr. Herron and Mr. Hercules O'Connor, under the firm name of Herron & O'Connor, entered into partnership and purchased the steamboat George Albree and some model barges. Then they took a contract to supply the gas works at St. Louis by running the coal to Cairo in flatboats, and reloading in model barges to tow to St. Louis.

In 1855 he engaged in the banking business at Wood and Sixth Streets, the present site of the German National Bank, continuing the business until 1860, when he took an active part in the establishment of the German bank, now the German National Bank.

Realizing Pittsburg's need for better banking facilities, he was later one of the founders of, and helped to organize, the Iron City Trust Company, which subsequently became the Second National Bank. He also helped in the formation and was one of the original stockholders in the Third National and the Mechanics' Banks. In 1863 he and two others organized the People's Savings Bank, and he was its first President. The bank is now one of the most successful savings institutions in the city. In 1866 he went into the real estate business, and continued to take an interest in it until the day of his death. In 1877 he took his youngest son, John W. Herron, as his partner, and in 1883 his son, Rufus H. Herron. Since that time the firm of W. A. Herron & Sons, with

offices at 406 Wood Street, has been one of the best known in the city. John W. Herron is still a member of the firm, although he is also interested in other financial concerns. Rufus H. Herron is settled in Los Angeles, Cal.

William A. Herron was married October 23, 1843, to Miss Louisa J. Hills, daughter of Rufus Hills, a prominent physician of Erie, Pa. She is a native of Amesbury, Mass., where she lived until she was thirteen years old. Seven children were born to Mr. and Mrs. Herron, but only three are now living.

Mrs. Herron has always taken an active part in charitable work in Pittsburg, and is known throughout the State as a lady of great executive ability, as well as of a benevolent disposition. She has been spoken of as the friend of every needy family in the city. She was elected the first President of the Woman's Christian Association of Pittsburg, after assisting its organization. To her must be credited the conception of the present system of management of the Pittsburg Association for the Improvement of the Poor. By her own indefatigable energy and the assistance of a few friends she was enabled to carry out her plan, and the society is now rendering assistance to thousands of unfortunate people annually without respect to color. She has been its President since 1875. She is President of the Free Kindergarten Association of Pittsburg, and has always shown intelligent and helpful interest in kindergarten work.

Mr. Herron was never a politician, but he had some experience in politics. In 1860 he was elected, by a large majority, Clerk of the Courts of Allegheny County, was reelected in 1863, and served until 1866, with credit to himself and satisfaction to his fellow-citizens. He was nominated for the position as the temperance candidate. Ill health compelled him to relinquish the office after six years' service, although he could have easily been reelected had he so desired.

In 1879 he was appointed pension agent for Pittsburg by President Hayes, his warm, personal friend, and he held that office for four years. At the end of his term he was warmly complimented by the authorities in Washington for the prompt and careful manner in which he conducted the business of the office, and left the agency very much against the wishes and desires of the pensioners in his district, as they wanted him to continue. Within a few months of his retirement the Government was able to close his account, and sent him a certificate in full to that effect, a fact all the more

remarkable when it is understood that it usually requires several years to settle the accounts of a retiring pension agent. He was an influential member of the Chamber of Commerce, with which he had been connected for a number of years, and for several years he was a member of the Select Council of this city.

Mr. Herron was a devout Christian. He joined the Presbyterian Church when he was fifteen years old, and always remained a consistent member. He held the offices of elder, deacon, and trustee for very many years. For some years he was superintendent of the Sunday school at Minersville. He was also prominent in philanthropic enterprises. He was elected a director in the Western Pennsylvania Hospital in 1863, and was one of the most energetic members of the board. He was a member of the Executive Committee of the Dixmont Asylum for the Insane, Vice President of the Homeopathic Hospital and a member and director of the Young Men's Christian Association.

Col. Herron was one of the founders of the Western Pennsylvania Institution for the Blind, on Bellefield Avenue, was its President up to the time of his death, his son-in-law, O. M. Edwards, being Secretary. The land on which the institution was built was donated by Mrs. Schenley, largely through the instrumentality of Col. Herron. Col. Herron for many years past has had charge of the Schenley estate.

He was a delegate to the Centennial General Assembly of the Presbyterian Church, held in Philadelphia in 1888, and was frequently a delegate to Synod and Presbytery from the Third Presbyterian Church of this city. Col. Herron stood high in Presbyterian Church courts, and received especial honor on several historic occasions. He had been an elder in the Third Church almost forty years. At the time of the reunion in this city, in 1869, of the old and the new school branches of the Presbyterian Church, Col. Herron was the chief marshal of the famous procession of the two assemblies.

The last time he was a commissioner to a General Assembly he was sent to that one which met in Washington City in 1894, for the trial of Dr. Briggs. He was always appointed on important committees. At the time of the twenty-fifth anniversary of the reunion of the Churches, observed in this city in 1894, Col. Herron was on the programme for an address. He was the only man in Pittsburg honored with a reelection as President of the Presbyterian Union of the two cities, and he was seriously spoken of for a third term.

He was a man of fine personal presence and a big heart, ever ready to lend a helping hand to every truly needy person and to every good cause, regardless of denominational lines. His advice was often sought by all classes of people on all sorts of subjects, and he invariably manifested an interest in all, and accompanied his advice with words of sympathy, and often more substantial gifts. He will be greatly missed in the councils of the Third Presbyterian Church.

Probably no man in Pittsburg had a larger personal acquaintance, and he was rarely seen on the street except in conversation with friends. He was a close personal friend and trusted adviser of Andrew Carnegie, especially on benevolent lines, and letters from Col. Herron to "Andy" Carnegie, as he familiarly addressed him in his letters, had much to do with great movements in the interest of Pittsburg.

Col. Herron was President of the society of the Sons of the American Revolution of Western Pennsylvania, and was also a member of the national organization of Washington, D. C. Being both on the paternal and the maternal side a grandson of an officer of the war of the revolution, he naturally took a lively interest in the organization. Last Monday and Tuesday the annual congress of the society was held in New York. Col. Herron had been elected one of the delegates, but failed to attend. He was Vice President of the Scotch-Irish Society of Pennsylvania, and was instrumental in having it meet in Pittsburg in 1890, helping to make it a great success. In educational work he took a deep and abiding interest, and for many years held the office of Director of Public Schools.

During the progress of the civil war Mr. Herron was active and indefatigable in his services to the Union cause. Although prevented by ill health from taking the field, he accomplished a great deal of good work at home, and aided liberally with his means and influence in upholding the supremacy of the national government. At several crises during the war his services proved of the utmost value.

He was appointed a colonel on the staff of Gov. Pollock, and aid-de-camp to Maj. Gen. J. G. Barnard, Chief of Engineers, Department U. S. A. Some years after the war Gen. Barnard wrote as follows of Col. Herron's service, the letter being intended for historic purposes:

WASHINGTON, March 6, 1879.

Col. William A. Herron.

At the time of the invasion of Pennsylvania by the Confederate army under Gen. Lee, in June, 1863, great anxiety was felt as to the safety of Pittsburg, whose manufacturing establishments in iron, machinery, and other objects of great importance to the country, not only in a commercial sense, but as supplying the material of war, offered a strong inducement to a powerful raid, if not a direct object of the enemies, campaign. At the solicitation of leading citizens of Pittsburg and her representative in Congress, Gen. Moorhead, I was sent to Pittsburg by Mr. Stanton, Secretary of War, to direct the efforts of her citizens in fortifying the place. The great manufactories, were for the time, mostly closed, and nearly all the working forces of able-bodied men—several thousands—were the first day of my arrival placed at my disposal.

Without previous knowledge of the surrounding country and with but a single engineer officer (Maj. Craighill) to assist me, the reconnoissances and the putting intelligently to work such a large body of men, with no previous organization, was an arduous and embarrassing task. The intelligent aid of many of the citizens, especially the proprietors of the large iron works, enabled me to surmount the difficulty. But to yourself I am more particularly indebted. Placing your services entirely at my disposal, you constituted yourself virtually an aid-de-camp and an adjutant, guiding me with your intimate knowledge of the localities in my reconnoissances, pointing out beforehand the salient features of the surrounding country, thus furnishing the indispensable clews to a proper location of field works and enabling me to send out my working parties to proper points before I myself had been able properly to reconnoiter them. I cannot too highly speak of the value and importance of your services in those critical days. I am, very respectfully yours, most obediently,

J. G. BARNARD,

Colonel of Engineers and Brevet Major General, U. S. A.

It has been said of Col. Herron that he had more friends to the square mile than any other man in Western Pennsylvania. One who had been intimately acquainted with him for many years said recently: "Mr. Herron is an exemplary man, a Christian gentleman of the highest type; always kind to and thoughtful of those around him, never forgetting a friend, but ever ready to forgive an enemy; strictly temperate, scrupulously honest, and of such a superior ability that, had nature given him health and strength, he must have risen to distinction among the chief men of his day, for he is a man of great natural parts."

He was a great lover of his native town, and nothing pleased him so well as to talk of this smoky metropolis.

Mr. Herron is survived by his wife and three children—Rufus H., now in Los Angeles; John W., partner in the firm of W. A.

Herron & Sons; and Sarah, wife of Ogden M. Edwards; and by eight grandchildren—Fred Irving Herron, Edith Herron and Paul Anderson Herron, children of Rufus H. Herron; Dr. Ogden M. Edwards, of 5607 Fifth Avenue; George Edwards, Louis Edwards, and Ruth Edwards, children of Ogden H. Edwards and Alice Herron, daughter of John W. Herron, and by one great-grandchild, Martha Harkness Edwards, daughter of Dr. Ogden M. Edwards, Jr.

COL. R. W. THOMPSON.

AT 1:11 Friday morning, February 9, the spirit of Col. Richard W. Thompson passed from the frail body that has held it for ninety-one years into the realms of peace and rest. Col. Thompson was one of the most picturesque and one of the best-known citizens of Indiana. A lawyer by profession, he commenced his career at Bedford, Ind., whence in early life he removed to Terra Haute. He was the last surviving member of the Congress of 1841, having served several terms in Congress. He was Secretary of the Navy during the administration of President Hayes, resigning that office to become the American President of the Panama Canal Company.

Col. Thompson helped organize the Republican party, going into that party from the old Whig party. He held many positions of honor and prominence in both these parties. His life was a pure and clean one, his example as a citizen and Christian worthy of the emulation of all.

The death of Richard W. Thompson removes almost the last of the grand old publicists who were great factors in the "wars that make ambition virtue." John Sherman—and Thompson were the last of these who molded public opinion concerning the Mexican war, the admission of Texas, and the free or slave condition of the great States and Territories carved out of the conquests of the war of 1848. Very few are left of the great orators and organizers who aided in the foundation of the Republican party. Thompson was a political veteran when Wade, Sumner, Morton, and Thaddeus Stevens were in their prime. He was well on the way to three score and ten when Blaine and Conkling had their famous quarrel. He died Friday morning, full of years, full of honors, and almost to the last of his life full of mental vigor. He holds a unique and imperishable place in the history of his State and of his country.

Richard W. Thompson ("Uncle Dick," as he has been called for more than one generation) died early this morning at the advanced age of ninety-one. During his long life he has figured prominently before the world, especially as a political leader, and years ago was popularly known as the "great platform builder."

For many years, whether he figured as a Whig of the Clay school, a Union man of the Bell and Everett type, or a Republican of the latter-day sort, he was always selected, as one of his biographers once put it, as "the boss carpenter" of any political convention which he might happen to attend. Year after year, as Chairman of the Committee on Resolutions of the Indiana State Republican Convention, did "Uncle Dick" write out the creed of his party. He was as ready also with his tongue as with his pen, and for two generations was one of the most prominent and popular stump speakers of the country. It was, in fact, his strength of voice and power of logic as a political orator that finally secured for him the only high public office that he ever held—that of Secretary of the Navy under President Hayes. When the latter was making up his Cabinet, pending the protracted and bitter struggle in Congress over the returns of the election of 1876, the late Oliver Morton, then Senator from Indiana, was straining every nerve to keep John N. Tyner, an Indiana statesman of decidedly second-class character, in the Cabinet, and the friends of Gen. Benjamin Harrison were also earnestly at work in the same behalf. After the appointment of Thompson had been announced, President Hayes was asked how he happened to make this selection, when the influences from Indiana in favor of Tyner were so strong. "Nearly forty years ago," said the President, in reply, "I heard Thompson make a speech in Columbus, Ohio. I stood a square away, but I heard every word of his silvery voice, and his wonderful eloquence impressed me so that I have never forgotten it." That Columbus speech was delivered in the Harrison campaign of 1840, and was certainly far-reaching in its effects upon the destiny of the speaker.

"Uncle Dick" Thompson was of Scotch-Irish descent, as are all the Virginia and Kentucky Thompsons. His mother was a Miss Broaddus, of Virginia, and both his grandfathers were prominent officers in the revolutionary army. He was born in Culpeper County, Va., on June 9, 1809, and received a good classical education. Fond of adventure in his youth, he rode all through the Western wilds when only eighteen years of age, and, after exploring Kentucky to his content, settled down in Louisville, in 1831, as a clerk in a small store. He soon removed to Lawrence County, Ind., however, teaching school there for a few months, and then securing a clerkship in a store, and devoting his evenings to the study of the law. He was admitted to the bar in 1834, and all

through his long, active life occupied a high standing in his profession. His career as a politician began, immediately after he hung out his shingle as a lawyer, with his election to the lower branch of the Indiana Legislature, in which he served two years. In 1836 he was sent to the State Senate, in which he also sat for two years, and he was made President *pro tem.* of that body. He took an active part, as already noted, in the "Tippecanoe-and-Tyler-too" campaign of 1840, and in the following year was elected to Congress, appearing in that body again in 1847. President Taylor offered him the position of Charge d'Affaires to Austria, and the Fillmore administration tendered him the place of General Solicitor in the Land Office. Both of these offices he declined, as he did also a life position on the bench of the Court of Claims, which was offered him by Mr. Lincoln. His apparent reluctance to accept public office caused him to be let severely alone, until President Hayes, with the echoes of the Columbus speech still ringing in his ears thirty-seven years after its delivery, picked him out for a seat in his Cabinet, and installed him therein in spite of the unfriendly attitude of all the leading Indiana politicians of the day. His appointment was all the more notable because in the Cincinnati Convention he had voted for Morton until the latter withdrew, and then tried to carry the Indiana delegation for Bristow as a unit, while Tyner made a fight against him in favor of Hayes, and carried eleven Indiana delegates over to the Ohio candidate, which number was still further increased before the State was called upon to vote, leaving Thompson with only four followers to throw their ballots sullenly for Bristow. Yet Tyner was forced into private life by Hayes, and Thompson was made Secretary of the Navy.

"Uncle Dick" made a fairly good Secretary, and endeavored to run his department on business principles, which was something entirely different from the practices of his immediate predecessors. He did not, however, remain at the head of the navy until the end of the Hayes administration, but tendered his resignation to the President in December, 1880, to enable him to accept the Chairmanship of the American branch of the Panama Interoceanic Canal Company. Thompson had at the outset bitterly opposed the French scheme for constructing a canal across the isthmus, but the blandishments of Comte de Lesseps, or his emissaries, were too much for the veteran, and he became such a determined champion of the French enterprise that he was willing to figure for

some years as its ostensible head on this side of the Atlantic. When the De Lesseps Company secured control of the Panama Railroad, Mr. Thompson was made a director of that company, and in 1883 became its vice president. When the corruption connected with the Panama scheme was eventually unearthed in France, "Uncle Dick" came in for his full share of suspicion and abuse. He denied, however, in the most strenuous fashion, that there had been any crookedness in the American management of the Canal Company, and that large sums had been spent, as was so freely alleged, in attempting to bribe members of Congress to support the French enterprise. Early in 1893 a Congressional Committee looked into the subject, two of its members proceeding to Terra Haute, Ind., where Mr. Thompson was then living, but in too poor health to travel to Washington, to take his testimony. This he gave clearly and fully, and his testimony showed that, whatever the highly paid bankers and promoters of the scheme in this country may have done with the large sums of money coming into their hands, "Uncle Dick" was thoroughly honest in all the transactions he figured in, and, as one of the members of the committee declared, "if there was anything crooked, he was not in it."

The Panama Canal business terminated "Uncle Dick" Thompson's public career; but the infirmities of age (he was already considerably over eighty) had begun at last to tell upon his vigorous frame, and would have compelled his early retirement to private life under any conditions. His last prominent appearance in political life was as a delegate to the Republican National Convention of 1892, in which he placed in nomination "the warrior-statesman, Benjamin Harrison," a brief but happy phrase which gave rise to a demonstration which, so far as the members of the convention were concerned, surpassed the racket that had greeted the placing of Blaine's name in nomination just before.

[Communication to the *Gazette*.]

About two miles from Culpeper C. H., Va., is an old family graveyard, which contains a marble slab covered with the mosses and vines of a century's growth, bearing the following inscription:

IN MEMORY OF
MRS. KITTY W. THOMPSON,
WHO DEPARTED THIS LIFE
January 26. 1819.

The dust beneath this stone was once the animated and beautiful form of Catherine (Kitty) W. Broaddus, daughter of Maj. William Broaddus, of the revolution, and Mrs. Martha Slaughter Jones, widow of Capt. Gabriel Jones, also a revolutionary soldier, who died in 1777.

During her early womanhood Catherine Broaddus married William Mills Thompson, the father of your late venerable and distinguished fellow-citizen, Hon. R. W. Thompson.

Believing that a statement of the ancestors and relations of one so well and favorably known, not only in Terre Haute and Indiana, but throughout the country generally, will not be amiss, I send you the following, which may be relied on as altogether correct:

Richard Wigginton Thompson was born in Culpeper County, Va., June 9, 1809. He was the son of William Mills Thompson and Catherine W. Broaddus, the daughter of William Broaddus, the second clerk of the county after its organization, and Martha Slaughter, the daughter of Robert Slaughter, and widow of Capt. Gabriel Jones, of the revolution, as before stated.

Besides Catherine, Maj. Broaddus had three other children: Juliet, who married Col. Henry Ward; Martha, who married Meriwether Thompson; and William, who succeeded his father as Clerk of Culpeper County.

In addition to Richard, William Mills Thompson and Catherine Broaddus had three other children: Mary, who married Anthony Addison; Martha, who married Samuel Campbell; and William Mills, who married Mary T. Barker.

After the death of his first wife William Mills Thompson, Sr., married Mildred Ball, a niece of George Washington, who bore him three children: Catherine, who married Richard Littleton, of Loudoun County, Va.; George W., who married Sarah Bryant, daughter of Judge William T. Bryant, of Rockville, Ind.; and Margaret, who married F. S. T. Ronald, of Louisville, Ky., post-master at that place under the administration of President James Buchanan.

COL. WILLIAM PRESTON JOHNSTON.

WILLIAM PRESTON JOHNSTON, eldest son of Albert Sidney and Henrietta (Preston) Johnston, was born in Louisville, Ky., January 5, 1831. His early education was in the classical school of L. V. Womack, at Shelbyville, Ky., and at the Western Military Institute, Georgetown, Ky. He left the latter on account of illness in 1848, and commenced the study of law in rather a desultory way, but in the fall of 1850 he went to Yale and entered the class of 1852 in its junior year. He had always been of a studious disposition, so that he almost immediately took a leading position in his class in scholarship, and was especially prominent for his literary taste and excellence in composition, taking a Townsend prize for English composition, and out of many candidates in the final competition was assigned the second place, Homer B. Sprague receiving the De Forest, and Johnston the Clark prize for an essay on "Political Abstractionists."

In March, 1853, Col. Johnson received his diploma from the law school of the University of Louisville. He was married in New Haven, Conn., to Miss Rosa Duncan, daughter of the late John W. Duncan, of this city, on July 7, 1853. He then settled in Louisville in the practice of law, and continued there until the war, excepting a short interval during which he resided in New York. He was among the first from Kentucky to join the Confederate service, and was appointed major of the Second Kentucky Regiment, but was soon transferred to the First Kentucky Regiment as major, and was subsequently promoted to be its lieutenant colonel.

This regiment participated in the early operations on the line of Fairfax C. H. and the Acotink. Col. Johnston's health having broken down from typhoid pneumonia and camp fever resulting from the exposure of the field, and his regiment having disbanded during his illness, he accepted the invitation of President Davis to become a member of his official family as aide-camp, with the rank of colonel.

This was in May, 1864. He filled this position until the close of the war, his chief duty being that of an inspector general and a confidential staff officer to Mr. Davis for communication with

generals commanding in the field. He was present in the battles of Seven Pines, Cold Harbor, Sheridan's Raid, Drewry's Bluff, and in the lines at Petersburg and in many other important combats. He contributed essentially to the strength of his administration by the high qualifications he brought to his responsible trust, and the general confidence reposed in him by his chief and by all who knew him. He adhered with unswerving fidelity to the fortunes of Mr. Davis, and was captured with him in Georgia after the surrender of Gen. Joseph E. Johnston. After several months of solitary confinement in Fort Delaware he was released, and, after nearly a year's residence in exile in Canada, returned to Louisville and resumed the practice of law. In 1867, while thus engaged, he was invited by Gen. Robert E. Lee to the chair of History and English Literature in Washington and Lee University, Lexington, Va., and removed to that place. Col. Johnston remained at the Washington and Lee University until 1877, and while there wrote the "Life of Albert Sidney Johnston," published by the Appletons in 1878. This history of the great Confederate chieftain who lost his life on the memorable battlefield of Shiloh, and whose character is one of the grandest and noblest in American annals, is admirably written and ranks Col. Johnston as one of the best writers in the country. His style is elegant and vigorous. The judicial character of his work has been attested by many of the most distinguished generals and careful critics on both sides, North and South. His other writings, which consist of a number of poems, essays on literary, historical, and pedagogical subjects, and addresses, all possess the same sterling qualities. In 1890 he printed "The Prototype of Hamlet," but, owing to the bankruptcy of the publisher, only a small number of copies were printed. "The Prototype of Hamlet" is a series of lectures delivered at the Tulane University. Its thesis is a paradox which has found favor with many lawyers, but is not so cheerfully accepted by the admirers of the great master. Col. Johnston, however, ranks Shakespeare as the greatest of all writers, and regards only the Baconian theory as absurd.

He has delivered many addresses before various universities and other educational assemblies, which created much appreciated attention. The addresses are descriptive of the old South and new South. The manly and earnest tone of the speaker and his profound philosophical observations, with his estimate of what should be done for Southern civilization, have been much appreciated by

political economists in America and in Europe. A talent for writing verse has also characterized and made beautiful Col. Johnston's varied career as lawyer, soldier, professor, public speaker, and university president.

For a long time, except on rare occasions, he refrained from printing his verses, but in 1894 "My Garden Walk," a collection of fine poems, made its welcome appearance. It was intended chiefly for private distribution and as a memorial for his family and friends, but it has attracted a wide circle of admirers who regard it with deep tenderness. In 1896 "Pictures of the Patriarchs and Other Poems" appeared. This volume has been received with much favor and appreciation.

But although Col. Johnston is a distinguished littérateur, his chief work has been done as an educator. In 1880 he accepted the presidency of the State University at Baton Rouge, and thoroughly reorganized and reestablished the institution, which had been for some time in a chaotic state and had only thirty-nine students when he took charge of it. When, in 1883, Paul Tulane, the great philanthropist, made to Louisiana that noble, generous gift, Col. Johnston was requested by the administrators of the Tulane educational fund to organize and take charge of the institution to be founded. The result was the merging in 1884 of the University of Louisiana into the Tulane University, which in all its branches stands as the greatest university in the Southwest. Col. Johnston's administration as president is broad and conservative.

With his love for all that was beautiful and wonderful in the worlds of literature, science, and art, one can readily believe how he would encourage such, and under his skillful guidance of what an immense advantage to New Orleans it all has been and will be.

Col. Johnston was for six years a Regent of the Smithsonian Institute, and held positions of dignity in many of the learned societies of the United States and was made Doctor of Laws in 1877 by Washington and Lee University.

Col. Johnston's first wife died on the 19th of October, 1885. She was one of the rarest and noblest of women. In April, 1888, he married Miss Margaret Avery, a lady of culture and refinement and belonging to one of the best Louisiana families. His only son, Albert Sidney Johnston, died in 1885, aged twenty-four. He had five daughters: Henrietta, wife of Hon. St. George Tucker, of Staunton, Va., for four sessions the member of Congress from that district; Rosa Duncan, married to George A.

Robinson, of Louisville, Ky.; and Margaret Wickliffe, married to Richard Sharpe, Jr., of Wilkesbarre, Pa. His eldest daughter, Mary Duncan Johnston, died unmarried November, 1893. His youngest daughter, Caroline Hancock Johnston, married Thomas C. Kinney, of Staunton, Va., and died July 26, 1895.

The few words written above can tell but the tiniest item concerning a life so busy, so useful, so varied, so filled with praiseworthy purposes and accomplishments as was the life of Col. William Preston Johnston.

Col. Johnston died July 16, 1899, at the home of his daughter, Mrs. St. George Tucker, Lexington, Va., and was buried in the family lot at Cave Hill Cemetery, in Louisville, Ky.

SOME BIOGRAPHICAL SKETCHES OF ULSTER MEN.

[From the *Belfast Witness*.]

It is a characteristic of the present age that while the future, with its boundless possibilities, is scanned with imaginative and hopeful gaze, the records of the past and the lives of our forefathers are receiving greater attention than ever before. In nearly every corner of the kingdom there are patient gleaners gathering up facts and incidents to weave into a narrative that shall help better to understand and appreciate the character and conditions of those who lived before us. Reid, Killen, Witherow, Hamilton, and Latimer have been industrious seekers in this field for the Presbyterian Church. Mr. R. M. Young has lately followed in the footsteps of Benn, and traced for us the story of Belfast. Another part of the same field has been entered by Rev. Samuel Ferguson, B.A., Waterside, Londonderry, and in a well-printed and attractive little volume, just published, he has given us "Brief Biographical Sketches of Some Irish Covenanting Ministers Who Labored During the Latter Half of the Eighteenth Century." (James Montgomery, Londonderry.) With considerable skill we have in short compass a record of the lives of Revs. William James, Thomas Hamilton, William Stavelly, Samuel Aikin, Robert Young, Samuel Alexander, and William Gamble—all ministers of the Reformed Presbyterian Church in the last century. Besides the facts relating to their personal lives and character, the author brings us into contact with the stirring times in which they lived, the part one of them took in connection with the United Irishmen, and the widespread influence they exerted in furtherance of the cause of evangelical religion at a time when Moderatism and Arianism were rampant in the Presbyterian Church. The author has spared no pains to obtain and substantiate the particulars he narrates, but it has evidently been a labor of love. A considerable portion of the book deals with Rev. William Stavelly, who appears to have been a man of great force of character, and to have wielded a powerful influence throughout the North of Ireland during his ministry of over fifty years. Twice was he imprisoned on the charge of being associated with the United Irishmen. He accompanied his friend Orr of Antrim to the scaffold at

Carrickfergus, and on the occasion of the execution of Daniel English he walked beside the condemned young man all the way from Ballymena to Connor, alternately reading portions of Scripture and praying with him, while the multitude which accompanied them from time to time as directed by Mr. Stavely engaged in singing Psalms. This little book will prove of special interest to Covenanters, and its value is enhanced by excellent illustrations of the old churches of Bready, Knockbracken, Kells-water, Creevagh, and Faughan; a list of ministers, probationers, and students, and a full index. We could have wished that Mr. Ferguson had made more use of the labors of others, but he seems to have studiously avoided going over matters that have been referred to in works already published. This, in some instances, makes his narrative a little bald to those unfamiliar with the history of those stirring times. Apart from this, which some may count an excellence rather than a defect, Mr. Ferguson may be congratulated on having brought before us clearly, succinctly, and vividly these interesting memorials of bygone time.

JOHN I. BLAIR.

JOHN INSLEY BLAIR, the well-known capitalist, railroad promoter and builder, and philanthropist, died December 2, 1899, in Blairstown, N. J.

Mr. Blair was born in Warren County, N. J., on the 22d of August, 1802, his family being the descendants of Samuel Blair, who came to this country from Scotland in 1720, married a daughter of Dr. Shippen of Philadelphia, and owned a large tract of land at Oxford, N. J. Samuel Blair was a cousin of the Rev. Samuel Blair, who was elected President of Princeton College and who resigned in favor of Dr. Witherspoon. The only education which he received was obtained during a few brief months of attendance at school in the winters, and even this ceased before he was eleven years old. Then he entered the store of a relative to learn business, and worked there until 1821, when he settled in Blairstown, N. J., where, in partnership with a relative, John Blair, he established a general store. In less than two years the partnership was dissolved, and John I. Blair continued the business alone. From the first he prospered amazingly, his sagacity being equal to his energy and perseverance. For forty years he remained in the same place, but continually extended his connection in all directions, establishing branch houses in neighboring towns, and taking his brothers and brothers-in-law into partnership.

He did not confine himself to any one line of business, but built flour mills and cotton mills, and entered largely into wholesale trade of all kinds, supplying other stores throughout his part of the country. For the greater part of this time he filled the office of postmaster of Blairstown. About 1833 he became interested in the development of iron mines in the neighborhood of Oxford Furnace, a forge that had been in operation in prerevolutionary times. He was so successful in this enterprise that in 1846 he took part in the organization of the Lackawanna Coal and Iron Company. After this he naturally became deeply interested in the construction of the railroads necessary to get the products of his mines to the point of consumption, and the road from Owego to Ithaca was bought by him and his associates in 1849. Then the

Leggets Gap Road, from Scranton to Great Bend, was constructed, and thrown open in 1851. The following year the Delaware, Lackawanna, and Western Railroad came into existence through a process of consolidation, rebuilding, and reorganization, and Mr. Blair was one of the largest stockholders. How profitable an investment this proved it is scarcely necessary to say.

But Mr. Blair's enterprises in the West were on a far larger scale than those in the East. He took early advantage of the opportunity offered by the growing demand for transportation facilities, and invested large sums in the construction of railroads in Iowa, Wisconsin, Kansas, Nebraska, Missouri, Texas, and Dakota. He was the organizer of the first railroad system of Iowa, having built the first railroad across that State from the Mississippi to the Missouri river, and more than two thousand miles of road in Iowa and Nebraska. He was one of the original directors of the Union Pacific Railroad, and up to the time of his death was a director of nearly twenty different railroad companies and President of several others. In many other wealthy corporations, both in the East and in the West, he held a controlling interest.

Many stories are told of the energy and the foresight which he displayed in those early days. He was a delegate to the Chicago convention which nominated Lincoln in 1860, when he suddenly undertook to extend the Chicago, Iowa, and Nebraska road to Omaha. Before winter he had forty miles finished and trains running over it. When his engineers got to Boonsboro, on the Des Moines river, they found a great obstacle. The bluff was 275 feet high above the river, the river was 2,000 feet wide, and it would take an eighty-foot-to-the-mile grade to get to a bridge across from the top of the bluff, besides costing a million of dollars for a bridge. There was no gully known that would give them a better approach. That winter Mr. Blair, accompanied only by his friend, W. W. Walker, started out to find a suitable crossing. The thermometer stood at nineteen below zero when they began their tramp. For nearly a week they pushed along through the heavy timber and over rough ground, examining every foot of the river's bank, until finally they found a ravine forty feet wide, where Honey Creek runs to the river, and this ravine led to the open country.

In 1862 he went West to examine a route for the proposed Union Pacific, and carried his plan through in spite of the opposition to it by a strong party working in the interests of St. Louis. When the

building of the road began, it was discovered that freight charges for material over existing routes were enormous. The first freight bill for 10,000 tons of rails was \$360,000. Mr. Blair was appealed to to finish the Cedar Rapids road, so that it could carry this freight. He put 6,000 men at work between the end of that line and Omaha, and in nine months the cars were running over the route. Besides the big profits which he made in freights on the material for the Union Pacific road, Mr. Blair got 1,000,000 acres of land in Iowa as a premium for finishing his own road.

For his work on the Iowa Falls and Sioux City Road he got a land grant of 700,000 acres and for the branch line to Blair, Nebr., he received 640,000 acres more. He secured 100,000 acres more for the road which he built into the Niobrara valley. His plan was to build roads for cash, secure all the premiums, lease them for about a third of their earnings, and sell them upon the first good opportunity.

Of the Presbyterian Church, of which he was a lifelong member, Mr. Blair was a most liberal benefactor. It is estimated that his gifts to various Presbyterian institutions amounted to more than \$500,000. He gave \$225,000 to Princeton College, \$57,000 to Lafayette, and more than \$100,000 to the Blair Presbyterian Academy. In the eighty towns in the West which owe their existence to his liberality, he erected more than one hundred churches. In politics Mr. Blair was always a strong Republican, and he was the candidate of that party for the New Jersey governorship in 1868. He was a delegate to every national convention held from the organization of the party until 1892. One of his daughters was married to Charles Scribner, the founder of the well-known New York publishing firm.

R. T. BLACK.

[From the Scranton (Pa.) *Republican*, May 25, 1900.]

THE funeral of Robert T. Black was held yesterday at 2:30 P.M. from the residence on the corner of Franklin Avenue and Spruce Street. The services were well attended both by relatives and friends. There were many beautiful floral offerings.

The beautiful service was conducted by the Rev. James McLeod, D.D., pastor of the First Presbyterian Church, and the Rev. Dr. Logan. Both spoke eulogistically at the character of the deceased.

DR. LOGAN'S TRIBUTE.

It is fully fifty years since I first met Mr. Black, and for twenty-five years I held toward him the intimacy of a recognized pastor. When I first met him he had recently arrived in the county and was hard at work on what was then the frontier. With a Scotch ancestry and an Irish birthplace, he belonged to that race of Presbyterians—the Scotch-Irish—who placed the Presbyterian Church in this country. He called himself a Presbyterian. I once told him I thought him more of a Presbyterian than a Christian, and he said he was. From early life he had connected himself with the Church, but in the active and multifarious contact with the world in business, for a time he departed from it, and it was my privilege to bring him back to the Church in which he retained his worthy Christian life through the last half of it.

Robert Black was a man of strong characteristics. Honest and true in whatever he undertook, he was the kind of stuff out of which the citizenship of such a land as this is made. His life was energetic, industrious, and kind, and he was more than ordinarily successful. There was stalwart truthfulness without effort at polish, and yet in his heart a kindness and geniality which always bound men to him.

During the last thirty years he walked among us and engaged in great personal enterprises, but was always ready to work and sacrifice for the building up of a Christian city. His courage in resisting the wrongs in our citizenship and maintaining the right was more than conspicuous. Twenty-three years ago, when the honest and good citizens of Scranton were searching for friends to protect

them from dishonesty in office, from ignorance and vice in our citizenship, he was found among the first.

MANLY AND STEADFAST.

Just as in the day when the nation was searching in all byways for men who by strength and sacrifice could save the country in the dreadful war, he was true and perpetually active, and his manliness and steadfastness ought to be remembered. There is preserved in the archives of this city and in the archives of his family, I trust, a worthy testimonial to the fidelity and honest and worthy citizen's sacrifice of Robert Black. It is where all the best men of the city have certified to his devotion and testimony for the right. His service is a part of the heritage of this peaceful and prosperous city.

He had his faults, but we can as Christians speak no evil of the dead; even the heathen would not do that. He was rugged and too earnest and honest to spend his time polishing down his points of contact with the forces he proposed to meet, and perhaps men of as good qualities as he may have done the same work with less friction, but, with all which seemed to be rugged badness, to the worthy and true he always manifested a great, generous heart. And his work has gone into the warp and woof of those labors and sacrifices which have made our city a joy and blessing to the coming generation.

Our life is indeed short and busy, and it is very easy for him who is spared to respectable old age to find his work entirely forgotten. The children enter into the heritage of the fathers, and in a very short possession will apply it as their own. Yet it is true that God does not forget; the worthy life will have its telling power, and the virtuous, honest citizenship resigned shall still remain a potency which God himself will demonstrate in the end of the days.

As Mr. Black's old friend and pastor, I feel it to be a pleasure to recall his rugged, manly, patriotic, and honest life. And there are many within the sound of my voice who, I know, will appreciate the tribute which I have brought to his memory. He was a man that aimed not only to do right, but had no hesitancy in using all the power that God gave him to make others do likewise.

GENEALOGICAL NOTES AND QUERIES.

THE LYLES.

So far as any definite tracing can be asserted for the Rockbridge Lyles, one Samuel Lyle, of Browndodd, in the County Antrim, in Ireland, about 1650, married a Janet Knox, of Knoxtown, in the same county. The Knox family is unmistakably Scotch, and the barony of that name in Renfrewshire was in close proximity to the barony of Lyle. This Samuel Lyle had, with other issue, sons James and Robert. James appears to have been the father of Matthew, John, and Daniel Lyle, immigrants. Matthew Lyle married in Ireland. On the records of a church in Larnec, near Belfast, is found an entry reading, "Matthew Lyle and Esther Blair proclaimed to marry, Sept. 18, 1731." This was our immigrant to Rockbridge. Esther Blair traces to a Brice Blair, who married in Scotland an Esther Peden, a relative of the distinguished Alexander Peden, who in his day enjoyed much distinction as a Presbyterian preacher, and suffered many trials because of it. Brice Blair was one of those Covenanters who were hunted out of Scotland and sought refuge in Ireland.

This Esther Blair was a great-grandchild of Brice Blair, of excellent lineage, and a fair representative of the Scotch-Irish stock. Esther had a younger sister, Martha, who left Ireland unmarried, and presumably accompanied the Lyles to America.

The coming of the Lyles to America was not far from 1740. The Lyles settling in Rockbridge County, Va. (then Augusta county), from traditions current among their descendants, were thought to have been of those leaving Scotland during the troublous times of the seventeenth century, and to have sought in Ireland a refuge from religious persecution. Mr. Thomas M. Green, in his "Historic Families of Kentucky," says, in mentioning the Rockbridge Lyles, that the names of Lyle, Lisle, Lyell are identical. Those who bear them spring remotely from the same stock. Their common origin is in the name de l'Isle ("of the island"), which indicates that in the ages wrapped in clouds the common ancestor was one of the lords of the Western Islands. In Scotland the names are still found among the higher gentry. One of our Virginia scholars declares that the name is wholly French, and was originally written

with the apostrophe between the article and the noun composing the word, and also that the family came to England before the revocation of the edict of Nantes. The name exists in France, Ireland, Scotland, and the Western Islands, and is variously spelled. The early Lyles came to Pennsylvania from Ireland, and thence to Rockbridge County, Va. There is some mention made of the Lyle family who lived in the Island of Bute; there is some mention made of these as far back as 1057 A.D. This antedates the Norman period.

JAMES H. LYLE,

Attorney at Law, Bel Air, Harford County, Md.

CHARLOTTESVILLE, Va., March 16, 1898.

Dr. J. S. McIntosh, 1319 Walnut Street, Philadelphia.

Dear Sir: May I ask you when the next volume in the series issued by the Scotch-Irish Society of America will be published? My object in asking is this: I may (if I can spare the time from my legal work, which is very heavy) contribute an article which may be of interest to large numbers of that class. My paternal ancestor, Michael Woods—the first of the Woods stock in America—came from Ireland, via Pennsylvania into Virginia, about 1734–36, and crossed the Blue Ridge, and settled east of the Ridge at Blair Park, in what was then Goochland (now Albermarle). His wife was Mary Campbell, of Scotland—of the clan of which the Duke of Argyll was the head. He took up by crown grants and purchase several thousand acres in what is now this county. One of his daughters, Magdalen, was the wife of John McDowell, from whom Gov. McDowell, of this State, and the Kentucky McDowells are descended. His mother was Elizabeth Worsobb, descended from Adah Loftus, Archbishop of Ireland, and Lord Lieutenant temp. Elizabeth. Two of his daughters married Wallaces, who in war and peace have been distinguished. His descendants are very numerous, and are located throughout the South and West—among them many eminent in the pulpit, on the bench, and in other lines.

On my mother's side I am descended from David Stewart (Stuart), an Irishman of Scotch descent, who died in Augusta county, Va., in 1762, who was County Lieutenant of Augusta under Gov. Dinwiddie. (See Dinwiddie Papers per numerous letters to him.) His son, John Stewart, was one of the first settlers of Greenbrier County, and he was in command of a company at Point Pleasant, under his kinsman, Gen. Andrew

Lewis, and brave Col. Charles Lewis (who was killed). The mother of said Lewises, Margaret Lyon, was aunt of the wife of David Stewart (Margaret Lynn, named for her). My people on my mother's side are intermarried with the Prestons, Lewises, and others all over the land.

My immediate ancestry, paternal and maternal, have fortunately been possessors of good estates—secure in their social and political surroundings, and, like many similar families in Virginia, have been careless about obtruding themselves in the public prints, and they needed nothing of this sort to secure recognition at home or abroad.

My mother was Sabina Lewis Stuart Creigh, daughter of Thomas Creigh, who came from Ireland after the revolution, lived at Lewisburg, Va., and amassed a fortune. He married Margaret Lynn Williams, the daughter of Capt. Samuel Williams (also Irish), whose wife was Sabina Stewart, daughter of Col. David Stewart, of Augusta County (before named).

About these families I have data and memoranda of great value, never published; and now that the fever and tendency are strong to perpetuate the memories and deeds of reputable ancestors, it has occurred to me that perhaps it is my duty to do something in this line. By the way, my mother is still living, in her seventy-third year. She is the youngest child of Thomas Creigh (who had ten children), who was the youngest son of John Creigh, whose eldest son (my mother's own uncle) was colonel in the revolutionary war, in the Pennsylvania line, and lived near Carlisle, Pa. So she is almost an immediate living revolutionary daughter, as her own uncle, John Creigh, was an officer in the revolution. He (John Creigh) came to America some time before the revolution, and was followed later by other members of the family.

I think I could (under the circumstances) give you an article which would interest almost thousands linked with these people.

My mother's grandfather, Samuel Williams, was captain in Virginia and in the revolution. My mother being the youngest of ten children, and her father, Thomas Creigh, being the youngest of ten children, accounts for the fact that her uncle, John Creigh, the oldest of the last-named ten children, was old enough to serve in the revolution. It is hard to find either a daughter or *niece* of a revolutionary soldier *now living*.

INFORMATION SOUGHT BY CYRUS KEHR, SOLICITOR, KNOXVILLE,
TENN.

Cyrus Kehr, Knoxville, Tenn., whose wife is a descendant of Thomas Dickey, Sr., clock maker, born (probably Lancaster County, Pa.) February 15, 1768, died Marietta, Lancaster County, Pa. (where he had resided many years), January 16, 1828, desires information regarding the ancestors of said Thomas Dickey. The wife of the latter was Catherine Shirts (or Schurz), born June 26, 1776; died May 18, 1864. It is said that the father of said Thomas Dickey, Sr., was Moses Dickey, also a clock maker; but no record is at hand.

AMERICAN MINISTERS RELIEVED FROM ULSTER.

BY REV. W. T. LATIMER, B.A., F.R.S.A.
(Honorary Member.)

HAVING had of late an opportunity of inspecting some of the unpublished minutes of the Synod of Ulster, I find therein several entries that ought to be interesting to the American descendants of Ulster Presbyterians.

In 1760 at a synodical meeting in Lurgan, it was reported that an address from the "Corporation of Philadelphia and New York" had been presented by Rev. Charles Beatty, "wherein they set forth the distressed condition of ministers and their families in the bounds of that county, and pray for such relief as this Synod shall see most proper." The Synod unanimously resolved that a "public collection shall be made in all the congregations within the bounds of the General Synod the second Sabbath in April, 1761, for the above purpose; that collections made in each Presbytery shall be deposited in the hands of some one member in every Presbytery, to be transmitted by him to Col. Dunn, in Dublin."

Next year "it was reported to the Synod, at their meeting in Londonderry, that the Presbytery of Armagh had for this purpose raised £51 3s 8d; Dromore, £31; Derry, £47 13s 9½d; and Letterkenney, "about" £60. There were no returns from the other Presbyteries, but the Synod recommended them to enjoin their ministers to make the required collection and send the amount to Mr. Dunn.

In 1762 it was reported that the Temple Patrick Presbytery had sent their collections by Mr. White to Col. Dunn, and that "Mr. Beatty, from America, by personal application to the people in Dublin, and by a collection of £18, some shillings, from Usher's Quay, had received, according to the best information, the sum of £—."

The following document, headed, "The Address of the Corporation in the City of Philadelphia for the Relief of Poor and Distressed Presbyterian Ministers and of Their Widows and Children," was read and entered on the minutes:

To the Very Reverend and Honored the General Synod in the North of Ireland.

Very Reverend and Honored Gentlemen: We, the corporation for the relief of poor and distressed Presbyterian ministers and of their widows and children, beg leave to express the high sense we have of your condescension and goodness in promoting our pious and benevolent design laid before you by

our worthy agent, Rev. Charles Beatty, and offer you our sincere and hearty thanks in the most respectful manner for your charitable contributions.

The condition of our numerous frontier settlements is still deplorable for want of stated ministers and gospel ordinances. The poverty of many of our ministers and of their widows and children is truly distressing. These afflictions were greatly heightened by a most barbarous and bloody war with the Indian nations, when we made the first efforts for their relief, and applied to our own Christian brethren for their charitable assistance.

By Col. Dunn, of Dublin, we have had remittances to the amount of £412 3s 11d by a bill drawn on his son in New York, the greater part of which was paid in the name of the General Synod in Ireland, which sums we thankfully accept, and beg leave to assure the venerable Synod that we shall always endeavor with the utmost care and fidelity to manage the trust reposed in us, so that the pious and benevolent design thereof may be answered to the satisfaction and benefit of them for whom it is intended.

We determined to know what sums of money might be contributed, and for what purpose, before we began to make any distribution thereof, that we might execute every trust according to the directions and designs of the charitable donors.

But since Mr. Beatty's arrival we have contributed five hundred [dollars?] to recover liberty to some of our fellow-citizens and Christian friends who have long endured a most distressing captivity among savage and barbarous enemies. We have laid a hopeful foundation to provide for ministers' widows and children. We have bestowed a considerable sum to relieve a society of Christian Indians that suffered greatly in the late wars; and we have provided that proper persons be sent with all convenient speed to visit and preach among all the frontier inhabitants, and to report how we may best promote the kingdom of Christ among them and the Indian nations in their neighborhood.

We sincerely congratulate you on the prospect of a peace so honorable to our most gracious sovereign and the British nation, and so much for the benefit and safety of these colonies in America, and which must afford so many and such delightful opportunities of enlarging the borders of Christ's kingdom in these remote parts of the earth. We rejoice that, while the fields look white for harvest, we are in some measure enabled to work as laborers, and that we may yet further confide in our Christian brethren for their aid in so glorious and so expensive an undertaking.

As we presume it will give pleasure to your venerable Synod to be made acquainted with our proceedings, so we shall ever account it a singular felicity to merit your esteem and approbation, and shall earnestly and constantly pray that Christ, our Redeemer, may ever preside in your assemblies, and distinguish you with peculiar honor amidst all his Churches.

We are, very reverend and honored gentlemen, with the most sincere esteem, etc.

Sealed with our seal and signed in our name and by our appointment at Philadelphia, February 12, 1763. ROBERT CRATH, *President and U. D. M.*

As the signature to the copy of the foregoing document in the minutes is exceedingly indistinct, I have sent a tracing. The "five hundred" contributed for the redemption of captives seems to be dollars, and not pounds. Should I find other entries that might be interesting, I shall have pleasure in forwarding them.

LIST OF MEMBERS WHO HAVE JOINED THE SOCIETY
SINCE 1896.

ANDERSON, ANNA HALE.

Wife of James A. Anderson, of Knoxville, Tenn., and daughter of Samuel Morrow and Malinda Armstrong, his wife. Robert Armstrong, her great-great-grandfather, emigrated from County Antrim, Ulster, in 1735. He was a Scotch-Irish Presbyterian. His family have ever kept this fact in loving memory. The old "Confession of Faith" used in the Kirk of Scotland, containing the vow taken by the Covenanters, is yet in possession of the family, having passed down through five generations from the first American ancestor. Through her great-grandmother, Margaret Cunningham, wife of Robert Armstrong (2), they trace back to the Makamies, of Augusta County, Va. Through her grandmother, Elizabeth Wear, wife of Robert Armstrong (3), they trace back to Matthew Lyle, of Virginia, and through his wife, Esther Blair, to Esther Pedan, a relative of the distinguished Alexander Pedan. On her father's side her ancestry is also Scotch-Irish. His father came from County Down, Ireland, and his mother, Isabella Mebane, of North Carolina, was ever proud of being Scotch-Irish, and her descendants have been taught to be thankful that their ancestors were patriots and Scotch-Irish Presbyterians. Amelia I. Chamberlain, wife of Capt H. S. Chamberlain, of Chattanooga, Tenn., sister of Mrs. James A. Anderson, has the same lineage.

ANDERSON, HAMILTON, New York City. 1900.

Born in Dunmurry, near Belfast, County Antrim, Ireland. Ancestors on paternal side (family names Anderson and Hamilton) were of Scotch origin and were long settled near Saintfield, County Down, Ireland. On maternal side (family names Coleman and Ferguson) ancestry also of Scotch origin, and families long settled in County Antrim, near Belfast, Ireland. Attorney and Counselor.

ANDERSON, SAMUEL W., Jersey City. New York. 1899.

Born in Barre Center, Orleans County, N. Y., May 7, 1856. Son of Samuel and Sarah J. (Wallace) Anderson. Grandson of George and Mary (Tweedy) Anderson, who came to New York

from County Down, Ireland, in 1845. Maternal great-great-grandfather was a Scotchman who came to Ireland at the time of the union between Scotland and England, 1707. Employee in Jersey City post office since 1881. Elder in Westminster Presbyterian Church.

BLACKIE, ALEXANDER ROSS, 18 Jane Street, New York City. 1900.

Mother, Mary Kiernan, of Bawn Boy, Ireland. Father (deceased) William Blackie, of Glasgow, Scotland. Bookkeeper and cashier of F. L. Smidth & Co., New York City.

CALDWELL, MRS. M. M., Wytheville, Va. 1899.

Born in Newbern, Pulaski County, Va. Father Gen. James A. Walker, brigadier general in Confederate army. Grandfather Alexander Walker, of Augusta County, who was descended directly from John Walker, a pioneer settler in the Valley of Virginia. He went from Wigton, Scotland, to Ireland and from there to Pennsylvania, and later, about 1730, to Augusta County, Va. His family formed a part of the "Creek Nation" as it was jocularly called, because they settled along a creek which is still known as Walker's Creek. See Stoote's "Sketches of Virginia," page 506.

CUDDAHY, JAMES P., JR., Grand Rapids, Mich. 1897.

Born in Kent County, Mich. Grandparents: James Cuddahy and Johanna Pendergast, and Patrick McEnarey and Mary Pepper.

DAVIS, MISS REBECCA ELIZABETH.

Born in Washington County, Va.; daughter of James Luper and Evelyn McMillan Davis. Her father, son of Robert Davis and Nancy McMillan, grandson of John Davis and Mary Allison (also a grandson of William McMillan)—all of Virginia. Her mother, daughter of John McMillan, of whose father Ramsey says: "Alexander McMillan, Scotch-Irish, landed at Boston in 1775; joined the army of the rebels, then starting on the hazardous expedition to Quebec, and his last military service was in the decisive battle of the revolutionary war at King's Mountain." He married his cousin, Margaret McMillan, of Washington County, Va., and moved to Knox County, Tenn. Her mother's mother, Jane Meek, was a daughter of John Meek and Jane McCutchen, of Virginia, a descendant of John McCutchen, Scotch-Irish, who came to Virginia about 1750. (The name "McCutchen" ends in en, an, eon, according to fancy.) William McMillan, a pioneer settler and one of the founders of

Cincinnati, Ohio, and first delegate to Congress from the Northwest Territory, was an uncle of both her father and mother. A history of the settlement of Cincinnati says: "William McMillan, an eminent lawyer and one of the founders of Cincinnati, was born and reared near Abingdon, Va.; a son of William McMillan, a Scotch Presbyterian of the strictest order, who educated him for the ministry. But the son preferred law, and when he announced his intention to study and practice that profession, his distressed father remonstrated with him until at last William agreed to preach on condition he could use "Watts's version of the Psalms." The amazed and disappointed father rebuked him severely, but never mentioned the subject to him again."

ELLIOTT, JAMES CALVIN, Greenville, Darke County, Ohio. 1899.

Born September 17, 1847, in Dixon Township, Preble County, Ohio. Great-grandfather and great-grandmother Daniel Elliott and Elizabeth Ferguson, who emigrated from Pennsylvania to Chester County, S. C., at the close of the French and Indian war, Daniel Elliott being killed by Tories in 1780. See Mrs. Ellet's "Heroic Women of the Revolution" for account of Jane Brown. Grandfather and grandmother Ebenezer Elliott, 1771-1849, and Esther Gaston, 1770-1814; granddaughter of King's Justice, John Gaston, of South Carolina. Father and mother, John Elliott and Margaret McMillan; born 1803-1875 and died 1813-1858. Attorney at law. Prosecuting Attorney for Darke County, Ohio, from 1886 to 1893.

GEDDES, NORMAN, Adrian, Mich. 1897.

Born in Livonia, Livingston County, N. Y. The family is of Scotch origin. Paul Geddes, the earliest member I am able to trace, was born about 1660-70 and died about 1720-30. He married a widow McEdry, and had issue, James Geddes (2), but whether other issue I cannot state. James Geddes' (2), son of Paul (1), born 1704, died 1764. Married Margaret Muir and had three sons: Paul (3), born 1732 in Ireland, died May 25, 1814; William (4), born 1735 in Ireland, died 1789; Samuel (5), born 1739 in Ireland, died 1789. In about 1752 James Geddes (2), with his sons Paul (3), William (4), and Samuel (5), came from County Antrim, Ireland, to America, settling near Derry Church, in what is now Dauphin County, Pa. Paul Geddes (3), son of James (2), was a graduate of the University of Edinburgh. He married Margaret McCool and left six children,

among whom was Elizabeth Geddes (6), my mother, born December 17, 1779, died February 22, 1865. Samuel (5) left four children, the oldest Samuel (7), my father, born February 26, 1775, died August 23, 1848. Samuel (7) married his cousin Elizabeth (6). They left six children, Norman being the youngest. Was born in Livingston County, N. Y., April 14, 1823, and has four children: Frederick, a lawyer at Toledo, Ohio; Herbert, a printer, living at Kalamazoo; Harriet E. Van Brune, living at Saginaw, Mich.; and Clifton T., living at Adrian, Mich. In 1895 Norman Geddes had published a genealogical history of all the descendants of James Geddes (2), printed by William F. Geddes, Jr., of Philadelphia. Lawyer; Mayor of the city of Adrian; Recorder of said city three years; Justice of the Peace; Circuit Court Commissioner four years; Judge of Probate Court nine years; member of Board of Trustees of State Asylum for the Insane twelve years; President of Board of Trustees of Adrian College twenty-six years; Trustee and Treasurer of the Plymouth Congregational Church of Adrian fifteen years; Director of Commercial Savings Bank of Adrian since its organization.

HAMPSON, THOMAS MITCHELL, Philadelphia, Pa. 1897.

Born in Gustnaghy, Londonderry, Ireland. I know nothing of my father's antecedents, but my mother was a descendant of the Mitchells, from Derry. John Mitchell, the Irish patriot, was a cousin. Lieutenant of police Twelfth District of Philadelphia; messenger clerk and foreman for Philadelphia and Reading Railroad Company; harbor police; harbor pilot; reserve officer; sergeant and lieutenant of police of Philadelphia, Pa.

LAMBERTON, JAMES McCORMICK, Harrisburg, Pa. 1897.

Born in Harrisburg, Pa. Son of the late Hon. Robert Alexander Lamberton, President of Lehigh University, South Bethlehem, Pa. Lawyer.

LOWRY, REV. T. M.

Native of Yorkville, S. C.; son of Capt. John Thomas Lowry and Martha Bratton Lowry. Ancestors on both sides came from the North of Ireland and settled in Pennsylvania. The "Lowry" is spelled by some of them "Lawrie," and tradition in the family says it was originally "Laurie." The Lowrys were forced to leave Ireland by reason of persecutions and were Covenanters in religion; settled in Pennsylvania and moved in a colony and settled in Fairfield County, S. C., in a neighborhood

known as Rocky River. The Brattons left North of Ireland, went to Pennsylvania, and moved to York County, S. C. His great-great-grandfather, Col. William Bratton, was prominent in the war of the revolution. All were—both sides of the house—Whigs in the revolution.

MAGEE, JOHN, Corning, N. Y. 1897.

Born in Watkins, N. Y. Grandfather, Harry Magee, came from County Antrim, Ireland, about 1780. His wife was a native of Ayrshire, Scotland; her mother also coming from the same place. President of the Fall Brook Railway Company; colonel upon staff of ex-Gov. Flowers, of New York State.

MCCAMANT, WALLACE, Portland, Oregon. 1897.

Born September 22, 1867, in Hollidaysburg, Pa. Son of Thomas McCamant; grandson of Graham McCamant; great-grandson of James McCamant, an ensign in the revolutionary war; great-great-grandson of William McCamant; great-great-great-grandson of Alexander McCamant, who emigrated from County Down, Ireland, to Philadelphia about 1775; settled in Pequa Valley, Pa. Lawyer; Master in Chancery in U. S. Circuit Court for the District of Oregon; was a delegate from Oregon to Republican National Convention of 1896.

MCCLURE, SAMUEL S., 141 East Forty-Fifth Street, New York City, 1899.

Born in County Antrim, Ireland. Publisher and editor; President of S. S. McClure Company and Trustee of Knox College, Galesburg, Ill.

MCCORMICK, SETH T., Williamsport, Pa. 1900.

Born in Lycoming County, Pa.; son of Seth T. McCormick; grandson of Seth McCormick (2); great-grandson of Seth McCormick (1). Lawyer.

MCCROSKEY, E. E.

Mr. McCroskey claims his Scotch-Irish descent from his father. His grandfather, of this name, came to this country in 1726, and settled in Rockbridge County, Va.

NEWMAN, JOHN GRANT, Maryville, Tenn.

Born October 16, 1862. He is a son of Samuel Blair Newman and Nancy Elizabeth Rankin. Samuel Blair Newman was a son of John Newman and Jane Kennedy Caldwell. John Newman's parents were Aaron Newman and Catherine Blair, both of whom came to Tennessee from Virginia in or about 1794. Catherine Blair was a daughter of one Mr. Blair and Florence Hutchison.

John Grant Newman's mother was Nancy Elizabeth Rankin. In 1727 one John Rankin came from Ireland to Philadelphia, Pa. This man had a son, Thomas Rankin, who had in his family six sons. Richard and Thomas were two of the six. Richard was the father of John Rankin of Ripley, Ohio, of anti-slavery fame. Thomas was the father of Christopher Rankin, who was the father of Nancy E. Rankin Newman, the mother of this John Grant Newman. They were all Presbyterians, and have given the country and the Church twelve preachers and twenty-five elders.

PATTON, JOHN, Grand Rapids, Mich. 1899.

Born in Curwensville, Clearfield County, Pa. Great-grandfather, Col. John Patton (page 168, proceedings Eighth Congress Scotch-Irish Society); grandfather, Lieut. John Patton, U. S. Navy; father, Hon. John Patton, late of Curwensville, Pa. Twice a member of Congress; lawyer; appointed by Governor of Michigan U. S. Senator May 5, 1894, on death of Senator Stockbridge, and served until his successor was elected by Legislature January, 1895.

POLLOCK, MRS. ARABELLA, Kittaning, Pa. 1898.

Born in Rural Village, Armstrong County, Pa. Charles Hamilton, born near Glasgow, Scotland, married an Irish woman named Betsey Blair. Arabella Hamilton (Scotch-Irish) was born in Scotland; emigrated to America in 1770; married in Philadelphia, Pa., to Thomas Jones, a Welshman. Rachel Jones, born August 18, 1772, died February 14, 1849, married April 21, 1801, to Joseph Cogley. Joseph Cogley was born 1777, and died in 1851. Matilda Cogley was born in Kittaning, Pa., December 1, 1816; married May 1, 1839, to Robert Robinson; died September 19, 1896. (Robert Robinson was born August 12, 1817, and died March 6, 1849.) Arabella Robinson, daughter of Robert A. Robinson and Matilda Cogley, granddaughter of Joseph Cogley and Rachel Jones, great-granddaughter of Thomas Jones and Arabella Hamilton, great-great-granddaughter of Charles Hamilton and Betsy Blair, was born at Rural Village, Pa., April 22, 1843; married September 19, 1861, to William Pollock. (William Pollock was born in Clarion County, Pa., March 21, 1832.)

POLLOCK, MISS HELEN MAR, Kittaning, Pa. 1898.

Born in Kittaning, Pa.; daughter of William Pollock. See following. The Pennsylvania Pollocks are all Scotch-Irish and are

supposed to have descended from Petrus, son of Culbert, who succeeded his father and assumed as a surname the name of his hereditary land of Pollock in Renfrewshire. He lived in the reign of Malcolm IV., who died in 1695. Great-great-great-grandfather, Dr. Thomas Pollock, of Coleraine, Ireland.

POLLOCK, WILLIAM, Kittaning, Armstrong County, Pa. 1895.

Born in Clarion County, Pa. Father, Charles Pollock, of Clarion County, Pa.; grandfather William Pollock, of Clarion County, Pa.; great-grandfather, Charles Pollock, of Northumberland County, Pa. Cashier of the National Bank of Kittaning, Pa.

ROBERTS, MRS. ALICE DAVIS.

Born in Washington County, Va.; mother's name McMillan; paternal grandmother also named McMillan. Father's name James Leeper Davis; closely related to the McCutchen's, Mof-fatts, Allisons, Mitchells, Craigs, Grays, Andersons, and Willoughby's—all of Virginia. Ancestors are all Scotch-Irish and Welsh.

ROWAN, WILLIAM HENRY, 687 E. 160th St., New York City. 1900.

Son of Hon. Clarke Rowan, of Larne, Ireland, and Sarah Trimble Rowan, of Corkstown, County Tyrone, Ireland. Printer and writer.

SMALL, SAMUEL, JR., York, Pa. 1898.

SMYTH, SAMUEL GORDON, West Conshohocken, Montgomery County, Pa. 1898.

Born July 24, 1859, at Penn's Manor, Bucks County, Pa. Parents emigrated in youth from Ulster, Ireland, about 1835. They came to Philadelphia, Pa., and were married by Rev. Dr. Blackwood September 21, 1851; father, Jonathan Smyth, son of James and Martha Gray Smyth of "The Mullans" Furoy, County Antrim, Ireland; mother, Elizabeth, daughter of John and Sarah Mac Alus Ritchie, of Barkhill, Kelsea, County Derry, Ireland. Secretary; elder and trustee of the Conshohocken Presbyterian Church; Commissioner to Synod at Bellefonte, Pa., October, 1896; member of the Town Council of West Conshohocken, Pa., from 1894 to 1897; President of that organization in 1896-97; President of the Board of Health; trustee of the Montgomery and member of the Montgomery County and Bucks County (Pa.) Historical Societies; member of Fritz Lodge No. 420 F. and A. M., Conshohocken, Pa.; member of Philadelphia National Lodge No. 223, and of National Encampment No. 47, I. O. O. F., Philadelphia, Pa.

SMYTH, WILLIAM, Brooklyn, N. Y. 1897.

Born at Gilgad Kells, County Antrim, Ireland.

STEWART, MRS. CHARLOTTE ELIZABETH, Redclyffe, Forest County, Pa. 1897.

Born in New York City; daughter of Solomon, from Kittinney, Ireland, and Elizabeth A. Boyd, of New York, daughter of John Boyd, from County Armagh, Ireland.

TAYLOR, T. C., Madison, Madison County, Va. 1897.

Born in Madison, Va. On his father's side all are supposed to be entirely of English extraction. Benjamin Taylor, Sr., had two sons and two daughters; Benjamin Taylor, Jr., had three sons, Charles, Benjamin, and James. Charles Taylor married Elizabeth Pannill between 1740 and 1749, and had eight children, four of the sons serving in the revolution. Thomas Taylor, the youngest son, married Frances Barbour, of Richmond County, Va., and had six children, four sons and two daughters. The oldest, Pannill Taylor, married first Millie Brown, and had two children, Dr. John W. Taylor and M. Frances Taylor. M. Frances Taylor married Dr. H. W. Gordon. Dr. John Taylor married Rebecca Crawford and has four children, Terrill C. Taylor, G. Haywood Taylor, W. Stuart Taylor, and Blanche Taylor Hunton, all of Madison and Culpeper Counties, Va.

THOMPSON, THADDEUS A. L., Steubenville, Ohio. 1898.

Thaddeus A. Lincoln Thompson, the youngest son of Alexander Scroggs Thompson and Jane S. Bootes, was born August 17, 1864, on a farm near Steubenville, Jefferson County, Ohio. His father was the second son of Hugh Thompson and Elizabeth Scroggs; his grandfather was the youngest son of John Thompson and Susan Laughlin, who came from Ulster, Ireland, to Newville, Cumberland County, Pa., in 1740, and were pioneer settlers of that county. They were both Scotch-Irish, their people coming to Ulster from near Edinburgh, Scotland, in 1624. The subject of this sketch is a graduate, with a degree of A. B., of Franklin College in 1887; a graduate of the Cincinnati Law School in 1890; and for the past eight years has been engaged in the practice of law in Steubenville, Ohio, having in the meantime been official court stenographer for the counties of Jefferson and Harrison for four years.

WADDELL, B. B., Helena, Ark. 1900.

Grandson of John Waddell, who was son of William Waddell, who emigrated to North Carolina in 1765. The following

gives a brief sketch of the family: An appendix to the old Scotch book called "A Cloud of Witnesses" says: "Anno 1679, of the prisoners taken at Bothwell were banished to America, two hundred and fifty, who were taken away by — Patterson, a merchant of Leith, who transacted for them with Provost Milus Laird, of Branton, the man that first burnt the covenant: whereof two hundred were drowned by shipwreck at a place called the Mulhead of Darness, near Orkney, being shut up by said Patterson's order beneath the hatches. Of the two hundred and fifty, fifty escaped. The fifty men who escaped made their way into the North of Ireland, and were not further troubled." Among them was William Waddell, of Monkland. The descendants of William Waddell who came to America in the eighteenth century were Gen. Hugh Waddell, of the colony of North Carolina (see "Colonial Officer," 1754-73), Rev. James Waddell, of Virginia, celebrated as the blind preacher (see "Annals of Virginia"), Rev. Moses Waddell of Athens, Ga., and John Waddell of Tennessee — sons of William Waddell, who emigrated to North Carolina in 1765. (See "Memoirs of Waddell family.")

WALLACE, JOHN JAMES, 5430 Ohio Street, Austin Post Office, Ill. 1900.

Son of Dr. John and Eliza (Burns) Wallace, of Milford, N. H.; he the son of Deacon John and Mary (Bradford) Wallace; he the son of William and Mary (Burns) Wallace; he the son of Joseph and Margaret Wallace, who emigrated to the United States from Ireland in 1726, and settled in Londonderry, N. H. Their son William was then 6 years old.

WILSON, THOMAS, St. Paul, Minn. 1900.

Born in County Tyrone, Ireland. Both parents Scotch-Irish; attorney at law; member of Constitutional Convention and of House of Representatives and Senate of Minnesota; chief justice of the State, and member of the Fiftieth Congress of the United States.

LIST OF MEMBERS DECEASED SINCE LAST CONGRESS
IN 1896.

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1896.

1. SAMUEL H. KERFOOT, Esq., Chicago, Ill. Died December 29.
2. ROBERT NEILSON, Esq., Williamsport, Pa. Died October 12.

1897.

3. WILLIAM A. NICHOLSON, Esq., Union, S. C. Died January 15.
4. HON. JOHN M. SCOTT, Bloomington, Ill. Died January 21.
5. REV. JOHN H. BRYSON, D.D., Huntsville, Ala. Died February 1.
6. GEN. GEORGE J. MAGEE, Watkins, N. Y. Died March 11.
7. ROBERT SIMPSON, Esq., Cincinnati, Ohio. Died March 17.
8. JUDGE THOMAS EWING, Pittsburg, Pa. Died May —.

1898.

9. JOHN C. BLAIR, Esq., Huntington, Pa. Died June 23.
10. CAPT. JAMES B. WHITE, Fort Wayne, Ind. Died October 9.
11. WILLIAM B. ORR, Esq., Pittsburg, Pa. Died October 17.
12. CHARLES E. ORR, Esq., Pittsburg, Pa. Died November 13.
13. WILLIAM GARDNER, Esq., Pittsburg, Pa. Died May 8.
14. WILLIAM BLAIR, Esq., Chicago, Ill. Died May —.
15. ARCHIBALD MEANS, Esq., Peru, Ill. Died May 22.
16. COL. JOHN S. FAIRLY, Charleston, S. C. Died August 5.
17. JOHN D. TAGGART, Esq., Louisville, Ky. Died June —.
18. REV. JOHN HALL, D.D., New York, N. Y. Died September.
19. WILSON M. GEARHEART, Esq., Danville, Pa. Died February 25.

1899.

20. COL. WILLIAM P. JOHNSTON, New Orleans, La. Died July 15.
21. ROBERT BONNER, Esq., New York, N. Y. Died July —.
22. COL. G. W. ADAIR, Atlanta, Ga. Died —.
23. REV. J. S. ELDER, Clarion, Pa. Died —.
24. LOUIS W. KING, Esq., Youngstown, O. Died July 15.
25. JOHN F. MEGINNESS, Williamsport, Pa. Died November 11.

1900.

26. WILLIAM A. HERRON. Died May 6.

NAMES OF MEMBERS WHO HAVE JOINED SINCE THE
LAST CONGRESS.

1896.

1. WILLIAM CRAWFORD ARMOR, Harrisburg, Pa.

1897.

2. MRS. CHARLOTTE E. STEWART, Redclyffe, Pa.
3. THOMAS MITCHELL HAMPSON, Philadelphia, Pa.
4. JAMES McCORMICK, Lambertton.
5. WILLIAM SMYTH, Brooklyn, N. Y.
6. WALLACE McCAMANT, Portland, Oregon.
7. JOHN MAGEE, Cording, N. Y.
8. NORMAN GEDDES, Adrian, Mich.
9. JAMES P. P. CUDDAHY, Grand Rapids, Mich.
10. TERRILL CRAWFORD TAYLOR, Madison, Va.

1898.

11. SAMUEL W. ANDERSON, Jersey City, N. J.
12. MRS. ARABELLA POLLOCK, Kittaning, Pa.
13. WILLIAM POLLOCK, Kittaning, Pa.
14. MISS HELEN MAR POLLOCK, Kittaning, Pa.
15. SAMUEL SMALL, JR., York, Pa.
16. T. A. L. THOMPSON, Steubenville, Ohio.
17. S. GORDON SMYTH, West Conshohocken, Pa.

1899.

18. JOHN PATTON, Grand Rapids, Mich.
19. JAMES CALVIN ELLIOTT, Greenville, Ohio.
20. MRS. M. M. CALDWELL, Wytheville, Va.
21. SAMUEL S. McCLURE, New York City, N. Y.

1900.

22. THOMAS WILSON, St. Paul, Minn.
23. SETH T. McCORMICK, Williamsport, Pa.
24. HAMILTON ANDERSON, New York City, N. Y.
25. B. B. WADDELL, Helena, Ark.
26. JOHN JAMES WALLACE, Austin Post Office, Ill.

HONORARY MEMBERS ELECTED SINCE LAST CON-
GRESS, 1896.

REV. WILLIAM THOMAS LATIMER, B.A., F.R.S.A., English Ty-
rone, Ireland.

ARTICLES AND REPORTS FROM THE KNOXVILLE
DAILY PAPERS.

[From the Knoxville *Sentinel*.]

SCOTCH-IRISH SOCIETY.

THE Scotch-Irish Society of America, which convened here to-day, is a social and historical organization, to the membership of which the descendants of the immigrants from the North of Ireland—the Ulster men, or Covenanters—are eligible. In the middle of the eighteenth century the Scotch Covenanters who had settled in the North of Ireland were disqualified under Queen Anne's bill for any public employment or of the magistracy of any city, if they did not receive the sacrament according to the English test act, thus being disfranchised. They began to emigrate to America, and came in large numbers. Just after the peace of Paris the "Heart of Oak" Protestants of Ulster settled on the Catawba, in South Carolina, and at different times in the eighteenth century thousands of them landed at Charleston and Philadelphia, from whence they struck out for the mountains, and furnished the backbone of the Western frontiersmen during the revolutionary period. In our settlements along the Holston they were the dominant race, and their influence was very great in molding the commonwealth of Tennessee. They introduced their strict Presbyterian faith, and adhered to the Westminster Confession. Their educated clergy furnished the school-teachers as well as the spiritual guides. Samuel Doak's Washington College was a notable example, and many came from Princeton, their leading college. Active men among them, like James Robertson and George Rogers Clark, were extending our boundaries westward during the revolution. These hardy pioneers broke over the Alleghanies in a resistless stream, and were soon demanding that Don Estavan Miro, the Spanish Governor at New Orleans, should not interfere with the navigation of the Mississippi at that point. The first and most healthful of the American expansions was due to the insistence of these Tennesseans and Kentuckians. Jefferson purchased Louisiana to satisfy their demands.

In 1774 the first Declaration of Independence, that at Mecklen-

burg, N. C., was drawn by a Scotch-Irish community, and two years later another man of the blood wrote that immortal indictment of George III. Fulton, another, invented the steamboat, and Morse, of the same race, linked the nations by the telegraph. The reaper, the greatest boon of the farmer, was the product of another—McCormick's—brain. In statesmanship the race has been particularly strong. Ten Presidents of the United States have been of that extraction—to wit, Jefferson, Madison, Monroe, Jackson, William H. Harrison, Polk, Buchanan, Grant, Benjamin Harrison, and McKinley—and five of these were from the South. Right now Mr. McKinley and Mr. Bryan are both of the illustrious stock, and the Governor of our State, Mr. McMillin, as well. In the South this strain of blood has been very strong, it might almost be said dominant, and especially in Tennessee.

The conservatism of the Southern people in political matters may be attributed to this influence, as well as their persistence and bravery in war. They are jealous of their liberties and the sovereignty of their States. Up to 1860 their leaders exerted a controlling influence on the country, and since 1870 they have again become very influential. Besides the Scotch-Irish there is a large number of descendants of those from Scotland, of course of the same blood. Judge O. P. Temple's characterization of all the race as "covenanters" avoids confusion and is better from many respects. He argues that the Covenanter influence has been greater than that of either the Puritan or Cavalier, and there is much to uphold the claim.

The meeting of the Society here is a compliment to Knoxville. But this city lays the proud claim to the largest infusion of the blood in proportion to population of any city in the country. The Society was organized eleven years ago at Columbia, Tenn. Upon the death of Robert Bonner, its President, Dr. J. S. MacIntosh, a well-known Philadelphia minister, succeeded to the Presidency.

JUDGE TEMPLE CHOSEN PRESIDENT.

The National Scotch-Irish Convention was called to order at the Woman's Building this morning at shortly after 10 o'clock. Present were a number of the most prominent members of the Society from the East, notably among whom are Rev. J. S. MacIntosh, D.D.; Prof. Macloskie, of Princeton College; Mr. John McIlhenny, Rev. John H. Munro, and others. Another delegation arrived this afternoon, and a number of other delegates are expected to arrive this

evening and to-night. The convention bids fair to be one of the most interesting ever held by the Society. Although the attendance is not large, interest in the meeting is not at all lacking. The meetings will continue through Saturday, and during the sessions a number of prominent local Scotch-Irish will read addresses, as well as several of the visitors.

The first session of the convention was opened with prayer by Rev. R. L. Bachman, D.D., pastor of the Second Presbyterian Church, after which Rev. Dr. MacIntosh formally introduced Judge O. P. Temple, of Knoxville, the newly elected President of the Society. The address of welcome for the Chamber of Commerce, which organization was instrumental in securing for this city the session of the Society, was delivered by W. B. Lockett, President of the Chamber. President Lockett's words of welcome were warmly applauded. He referred to the first coming of the Scotch-Irish to this city, when it was not a city, and when they were met with the arrow and the bullet in the hands of the savage, and then spoke of the last coming of the notable race under the white flag of peace, and welcomed by the entire city. John McIlhenny responded for the Society. He said that, although he had been a member of the Scotch-Irish Society for many years, this was the first time he had been called upon for a speech. He complimented the city of Knoxville on its coming greatness as a manufacturing center, laying stress on the fact that it was supplied with the three requisites for such a place—viz., natural location, cheap food, and cheap fuel. He referred to the organization of the society and the part it had played in the history-making epochs of the country. He said that but little was known of this history until the organization of the Scotch-Irish Society, which had been instrumental in bringing it to public light, and that now no historian could compile data without giving to the Scotch-Irish people great credit for their steadfastness in aiding the great country which they claim as their home.

After a selection by Garratt's orchestra, Judge Temple delivered his presidential address. He thanked the Society for the honor it did him when he was selected President, and referred to the fact that the Society had been peculiarly unfortunate during the past few years in losing by death some of its most valued and most prominent members. He mentioned among these Rev. John Hall, D.D., LL.D.; Col. Thompson, of Steubenville; Col. W. A. Heron, of Pittsburg; Rev. Moses D. Hoge, D.D., LL.D., of Vir-

ginia; Rev. J. H. Bryson, D.D., of Huntsville, Ala.; Mr. John I. Blair, of Blairsville, N. J.; and Hugh Hunter, of Dallas, Tex. In referring to the deceased members of the Society Judge Temple said that their spirits were still with the Society in its work, and that there still remained men of influence and prominence to carry on this work. Judge Temple also spoke of the many Scotch-Irish citizens of Knoxville who were prominent in its social and business life.

Following another selection by the orchestra Rev. Dr. J. S. MacIntosh delivered an address on the life of Robert Bonner, deceased, the first and only President of the Scotch-Irish Society up to the time of his death. The address was of great interest to the members of the Society and those present, and was heartily received. After the address an adjournment was taken until this evening at 7:30 o'clock.

On account of legal work Mayor S. G. Heiskell was not able to welcome the Society at this morning's session. He will speak this evening prior to the address of J. W. Caldwell, on "The Influence upon the State and Nation of Andrew Jackson, Hugh Lawson White, John Bell, and James K. Polk." This address will be one of the features of the evening session. Other features will be addresses by Prof. G. Macloskie on "A Journey through the Middle States in Pre-Revolutionary Times," and by Rev. J. H. Munro, D.D., on "Great Scotch-Irish Leaders." A piano solo will be rendered by Prof. Frank Nelson, and Mrs. John Lamar Meek will sing "Within a Mile of Edinboro Town."

Friday morning at 10 o'clock, addresses will be made by Rev. James Park, D.D., First Presbyterian Church, Knoxville, and by Rev. James A. Duncan, D.D., of the Church Street Methodist Episcopal Church, South.

Friday afternoon at 2:30 o'clock will be held the annual business meeting of the Society.

Friday evening a public reception tendered by the local executive Scotch-Irish committee to the visitors will be held in the Woman's Building.

Saturday morning at 10 o'clock short statements will be made by members of the Society. Also notices will be made regarding some deceased members. Addresses will be delivered by Rev. R. R. Sutherland, D.D., of Ramsey Memorial Church, and Rev. Dr. J. S. MacIntosh, D.D., of Philadelphia, on "Some Foolish Fancies of Our Forefathers."

Saturday evening at 7:30 o'clock, Rev. J. S. MacIntosh will read a paper on "The Debt of the Nation to the Scotch-Irish."

[From the *Knoxville Journal and Tribune*.]

THE SCOTCH-IRISH SOCIETY OF THE UNITED STATES.

Several well-known members of the Scotch-Irish Society, including Dr. MacIntosh, Mr. John McIlhenny, Prof. Macloskie, of Princeton, Rev. John H. Munro, and others, arrived in Knoxville last night. They are the advance guard of a large delegation which is expected to arrive to-day to attend the convention of the Scotch-Irish Society of America.

The ladies and gentlemen composing the executive and entertainment committees interested in welcoming the city's distinguished visitors decided at a meeting held yesterday to hold a public reception in honor of these guests at the Woman's Building on Friday night.

The general public is cordially invited to attend and receive these ladies and gentlemen in fitting manner.

At a conference held at the Imperial Hotel last night the full programme of the convention was arranged. It contains the names of some of Knoxville's best-known speakers, while the visitors who will participate are all well and favorably known.

TO-DAY'S PROGRAM.

The convention will be opened at the Woman's Building promptly at 10 o'clock this morning, with prayer by Rev. Dr. R. L. Bachman, of the Second Presbyterian Church.

Dr. MacIntosh will announce Hon. Judge O. P. Temple as President of the Society for the current year, having been elected at the last meeting, held in Philadelphia, and Judge Temple will be called on to preside.

Addresses of welcome will be delivered by Hon. S. G. Heiskell, Mayor of the city, and by Mr. William Lockett, President of the Chamber of Commerce.

The reply will be made by John McIlhenny, Esq., of Philadelphia, representing the Society.

The President's address is to follow, after which Rev. Dr. MacIntosh will give an address regarding Mr. Robert Bonner, late President of the Society.

Music will be furnished by Garratt's orchestra.

Thursday evening at 7:30 o'clock an address will be presented by Mr. Joshua W. Caldwell, of Knoxville, subject: "The Influence upon the State and the Nation of Andrew Jackson, Hugh Lawson White, John Bell, and James K. Polk."

Papers will be presented by Prof. G. Macloskie, of Princeton University, on "A Journey through the Middle States in Pre-Revolutionary Times," and by Rev. John H. Munro, D.D., of Philadelphia, on "Great Scotch-Irish Leaders."

During the evening a piano selection will be rendered by Mr. Frank Nelson, and Mrs. John L. Meek will sing "Within a Mile of Edinboro Town."

FRIDAY'S PROGRAMME.

Friday morning at 10 o'clock addresses will be made by Rev. James Park, D.D., First Presbyterian Church, Knoxville; and by Rev. James A. Duncan, D.D., of the Church Street Methodist Episcopal Church, South.

On Friday afternoon at 2:30 o'clock will be held the annual business meeting of the Society, at which reports will be presented and acted on, the Auditors' report to be presented by the Hon. Judge Logan and Mr. B. R. Strong.

Friday evening is to be occupied by a public reception tendered by the local executive Scotch-Irish committee to the visitors, in the Woman's Building.

SATURDAY'S PROGRAMME.

Saturday morning at 10 o'clock short statements will be made by members of the Society. Also notices will be made regarding some deceased members, as Rev. John Hall, D.D., LL.D.; Col. Thompson, of Steubenville; Col. W. A. Herron, of Pittsburg; Rev. Moses D. Hoge, D.D., LL.D., of Virginia; Rev. J. H. Bryson, D.D., of Huntsville, Ala.; Mr. John I. Blair, of Blairstown, N. J.; and Mr. Hugh Hunter, of Dallas, Tex.

Addresses will be delivered by Rev. Robert R. Sutherland, D.D., LL.D., of Ramsey Memorial Church; and Rev. Dr. J. S. MacIntosh, D.D., of Philadelphia, on "Some Foolish Fancies of Our Forefathers."

Saturday evening at 7:30 o'clock Rev. J. S. MacIntosh will read a paper on "The Debt of the Nation to the Scotch-Irish."

Votes of thanks to the local committee and patrons will be presented by Mr. John McIlhenny.

On Sunday morning Rev. J. S. MacIntosh will occupy the pulpit of the Second Presbyterian Church.

Two interesting sessions of the Ninth Annual Congress of the Scotch-Irish Society of America were held Thursday in the assembly hall of the Woman's Building, both being attended by large audiences. The Congress is to continue for two days, and, judging by the proceedings of the first day, it will prove of great interest to those who attend the sessions.

At the morning session, which was called to order at 10 o'clock by Rev. Dr. John S. MacIntosh, Chairman of the Executive Committee, Judge O. P. Temple, of this city, was introduced as the President of the Society for the present year, he having been elected to that position at a meeting of the Executive Committee held in Philadelphia sometime after the death of the late Robert Bonner, who was the first President of the Society, and who was reelected at each annual meeting of the Congress and served continuously until his death.

The meeting opened with an invocation by Rev. Dr. John H. Frazee, pastor of the Pilgrim Congregational Church, after which an address of welcome on behalf of the members of the Chamber of Commerce was delivered by W. B. Lockett, President of that commercial body.

Mr. Lockett happily referred to the early history of Knoxville, when the Scotch-Irish first came to the site of the present city, and had to fight their way through the hordes of savages, and then referred in felicitous terms to the history-making epochs which had followed, in all of which the Scotch-Irish had borne their part.

The response was made by Mr. John McIlhenny, of Philadelphia.

A selection by the Garratt orchestra followed, after which Judge Temple delivered the annual presidential address.

Judge Temple thanked the Society for the honor of his election to the presidency, and referred to the fact that the founders of Knoxville and some of its most noted citizens had been members of the Scotch-Irish race, which had been prominent in the State's history since the earliest times.

The principal address of the morning session was delivered by Rev. Dr. John S. MacIntosh, of Philadelphia, whose paper was a most interesting sketch of the life of Robert Bonner.

At the evening session, which was called to order by President Temple at 8 o'clock, a formal address of welcome was delivered by Mayor Heiskell, who had been prevented from attending the morning session of the Congress by important legal business. Mr. Heis-

kell made a brilliant speech, which was received with frequent applause.

Dr. MacIntosh replied to the address, thanking the Mayor for his complimentary allusion to the Society, and expressing the pleasure which he and the other delegates had already derived from their visit to the beautiful valley of East Tennessee, and from meeting the citizens of such a progressive city. He spoke of the courtesies which had already been extended the visitors, and of the new evidences which had been presented to them of the virility and far-reaching influence of the Irish-American race in Tennessee.

Miss Rosalie Gaut was next called upon for a piano selection, and she played with much feeling an oddly arranged composition by MacDonald, a Scotch composer, entitled "Novellette."

Joshua W. Caldwell, Esq., was then introduced by Judge Temple as a native Tennessean of Scotch-Irish extraction, who, although a busy lawyer, had still found time for writing two important books, a "Constitutional History of Tennessee," and the "Bench and Bar of Tennessee," besides having delivered many memorable literary addresses.

After a few witty introductory remarks Mr. Caldwell introduced his subject, which was "The Influence upon the State and Nation of Andrew Jackson, Hugh Lawson White, John Bell, and James K. Polk," four typical Scotch-Irishmen. He said in part:

"From 1830 to 1850 no State in the Union, not even New York, exerted a greater influence in national politics than Tennessee. Tennessee was the leader in the democratic movement that swept the country in the second quarter of the present century. The State made what were among the first advances toward the genuine Americanism.

"The new constitution of Tennessee, adopted in 1834, was genuinely American. This constitution was one of the most valuable results of the new democracy which was sweeping over the country.

"Kentucky was the oldest of the then Western States. Each of these had its dominant leader, Clay in Kentucky, and Jackson in Tennessee.

"Tennessee had many of our great men; but of these, four were leaders, and they were all Scotch-Irishmen, who were not equaled in ability by any four men in any State in the Union at any time, in my opinion. These men were Andrew Jackson and James K. Polk, on the one side; Hugh Lawson White and John Bell on the other.

“Jackson was the embodiment of personal force. He was the idol of the West, but he was hated and feared in the East.

“In 1823 a strong political fight was begun, with headquarters in Tennessee, to make Jackson President. Its leader was Judge John Overton, of Nashville. In 1834 Jackson was defeated for the presidency, but in 1828 he was elected.

“Of Polk I shall say but little this evening. His family came to Tennessee, and in 1825 he was elected to the Lower House of the Legislature.

“Hugh Lawson White at the age of twenty-eight was elected a member of the highest court in Tennessee. I regard Judge White as having been the ablest financier that the South ever sent to either branch of the national Congress.

“John Bell was born near Nashville, being the only one of the four who was a native Tennessean. The first turning point in his life came in 1837, when he became a candidate for Congress from the Nashville District against Felix Grundy. In the election, Jackson was the outspoken supporter of Grundy against Bell.”

The speaker here digressed to say that there were two classes of Scotch-Irishmen, the sweet and the sour. The sweet had all the virtues of the race; the sour, its defects and imperfections. He considered the character of John Bell to be one of the best examples of the “sweet,” while Jackson possessed many of the characteristics of both classes.

“The election of Bell over Grundy produced the most important political results. In the second Congress Hugh Lawson White was Speaker of the House of Congress, while in later years Polk and Bell succeeded him. By the time of Jackson’s second election there was a decided sentiment in Tennessee favoring White as Jackson’s successor. At this time all four of the men were conspicuous in national politics. But in Tennessee the times were ripe for revolt against Jackson’s methods.

“In 1834 Jackson declared that if White became a candidate for the presidency his name should be made odious in society. This produced the very result it was intended to prevent, and White became a candidate. Up to this time, all public men had supported Jackson.”

The speaker then referred at length to the presidential election which resulted in Van Buren’s election, although White succeeded in carrying Tennessee against the hitherto invincible Jackson, giving rise to the Whig party in Tennessee. He concluded with an

eloquent summing up of the characters and influences of each of the four statesmen.

Mrs. Meek was received with applause when she sung the old Scotch ballad, "Within a Mile of Edinboro Town." The applause continued until Mrs. Meek responded to the encore, and broke out afresh as Mrs. Rosalie Gaut, the accompanist, touched the first sweet and familiar chords of "Comin' Thro' the Rye."

Judge Temple next presented Dr. G. Macloskie, of Princeton University. His subject was "A Little Journey through the Middle States in Pre-Revolutionary Times." Dr. Macloskie speaks with a touch of the genuine Scotch-Irish accent of the Lowlanders, and his address was considered all the more interesting on that account. He spoke without notes and in an easy, conversational tone of voice, just as if he were addressing one of his classes at his university. He spoke of the early history of Philadelphia and Pennsylvania, and the failure of the people to secure a charter from the English government for any educational or religious institutions, and of the later formation of Princeton and Dartmouth Colleges. In the course of his remarks he spoke of the pride that the people of Knoxville should feel in the University of Tennessee. He spoke of the travels of David McClure, a missionary to the Indians, and the many queer people and odd adventures which he met. At that time there was not a solitary Christian Church west of the Alleghanies, with the exception of some missions supported by the Moravians. Dr. Macloskie's address abounded in witty anecdotes and stories of the early history of Pennsylvania.

The next speaker to be introduced was Dr. John S. MacIntosh, who, instead of an address of his own, read a paper prepared by Dr. John Munro, of Philadelphia, giving his impressions of Irishmen and Scotch-Irishmen who are now prominent in English politics and public life. Among those mentioned were Gen. Lord Kitchener, Lord Russell, and scores of others. The paper also dealt with the present condition of Ireland, which he gave as very much improved in every respect over any previous period for over two hundred years, especially in educational and industrial lines. This concluded the programme, and the Congress was adjourned until 10 o'clock this morning.

The programme for this morning will include addresses by a number of well-known members of the Society, while the usual business session will be held this afternoon. To-night the members and their friends will be tendered a reception and collation at the Wom-

an's Building, and the Congress will conclude with another session on Saturday morning.

At the morning session Mrs. C. A. Garratt will sing "Douglass Gordon," and Miss Mooney will render "Bonnie, Sweet Bessie."

At to-night's reception a ladies' quartet will render "Annie Laurie," Miss Birdie Carter and Miss Rhode will render solos, and little Miss Susie Branson will play a violin solo.

CONVENTION COMES TO A CLOSE.

The present meeting of the Congress of the Scotch-Irish Society of America closed with the meeting held last evening in the assembly hall of the Woman's Building, except for the special religious services, which are to be held to-night in Market Hall. These will consist of old-time Scottish Presbyterian services, carried out in the full form just as they were observed by the Scotch Covenanters in the stormy days of the history of Scotland. The services will be conducted by Rev. Dr. John MacIntosh, who will also occupy the pulpit of the Second Presbyterian Church at the morning service.

Dr. MacIntosh delivered a very able lecture last evening, his subject being "The Debt Which the Nation Owes to the Scotch-Irish," a subject which he handled fully from a historical point of view, and which showed a careful literary and historical research in its preparation. A large number were present and were delighted with the lecture.

At the morning session, on Saturday, the address was by Rev. Robert Sutherland, pastor of the Ramsey Memorial Church, and former pastor of the Second Presbyterian Church. The point which Dr. Sutherland made his leading theme was that it might be well to admit any one of Scotch ancestry to the Scotch-Irish Society, which would lead possibly to the ultimate coöperation of the various Scotch historical societies with the Scotch-Irish. Dr. Sutherland's remarks were received with great interest, but provoked quite an animated discussion.

Dr. Woodside, of Pittsburg, Pa., spoke also at the morning session on the lives of a number of Scotch-Irishmen who emigrated to this country in revolutionary days.

At the conclusion of the addresses and the subsequent discussion a number of additional names were proposed for membership, and all were elected, under a suspension of the rules, by acclamation.

Among those thus elected to membership were: Rev. Robert Park,

of Pittsburg, Pa.; Dr. R. M. Rhea, Col. Andrew H. Nave, Rev. J. B. Creswell, George E. McIntyre, and Mrs. M. L. Patterson.

There was no meeting during the afternoon, but instead a special car was tendered by Superintendent R. K. Howard, of the Knoxville Traction Company, in which the delegates and a number of the local committee were given a trolley ride to Chilhowee Park and to other points of interest on the lines of the Traction Company.

NOTE.

The Executive Committee decided to insert the list of members and supplemental list exactly as found in the volume previously published. Hence these pages will be found numbered as in preceding volume. All changes of address and other matters desired by our members must be forwarded in writing to the Honorable Secretary, that corrections, alterations, or additions may be made in the volume to be published after the meeting in Chambersburg, Pa.

LIST OF MEMBERS OF THE SCOTCH-IRISH SOCIETY OF
AMERICA.*

ACHESON, REV. STUART, M.A., 48 Bleeker Street, Toronto, Canada.
First year.

ADAIR, COL. G. W., Atlanta, Ga. 1891.

ADAIR, JAMES McDOWELL, Lexington, Va. 1895.

ADAIR, WILLIAM, M.D., Canmer, Hart County, Ky. First year.

ADAMS, ALEXANDER, 1609 Swatara Street, Harrisburg, Pa. 1891.

AFFLECK, JAMES, Belleville, Ill. First year.

AIKEN, JOHN ADAMS, Greenfield, Mass. 1895.

ALEXANDER, M. J., No. 9 Union Trust Co., Pittsburg, Pa. 1890.

ALEXANDER, S. B., Charlotte. N. C. First year.

ALEXANDER, WILLIAM HENRY, Post Office Box 303, Omaha, Neb.
1891.

ANDERSON, CHARLES McCORMICK, Ashland, Wis. 1893.

ANDERSON, JAMES A., Knoxville, Tenn. 1891.

ANDERSON, JAMES B., Detroit, Mich. 1893.

ANDERSON, WILLIAM ALEXANDER, Lexington, Va. 1895.

ANDREWS, JOHN, Steubenville, Jefferson County, O. First year.

ARCHER, JAMES, place of residence, Brooke County, W. Va.; post
office, Steubenville, O. First year.

* From the beginning of the Society's existence an effort has been made, when a member joined, to secure a short biographical sketch of him. In most cases these sketches have been furnished and published not only in the annual volume of the year that the member was first enrolled, but in subsequent volumes. The first of these sketches were published in Volume II. This biographical matter has become so extensive that it cannot be longer repeated without considerable expense and inconvenience. It has been decided, therefore, to repeat hereafter only the name and address of old members and the year in which they joined, as above. By referring to the volume of the year in which a member joined, or any subsequent volume up to the seventh, inclusive, his biographical sketch can be found. For example, Rev. Stuart Acheson joined the first year, and his sketch appears in all volumes from the second to the eighth. Mr. William H. Alexander joined in 1891, and his sketch can be found in the third volume (or that of 1891), and other volumes up to the eighth. The names of new members who have joined this year, and of old members who desired correction, have been placed in a supplemental list which follows.

- ARMSTRONG, GEORGE WASHINGTON, 80 Utica Street, Boston, Mass. 1891.
- BAIRD, THOMAS HARLAN, Monongahela City, Washington County, Pa. First year.
- BALLAGH, JAMES C., Lexington, Va. 1895.
- BARCLAY, THOMAS, Steubenville, O. First year.
- BARR, WILLIAM PATRICK, Jacksonville, Morgan County, Ill. First year.
- BAXTER, ISAAC C., Detroit, Mich. First year.
- BEATTY, GEN. JOHN, Columbus, O. 1893.
- BEGGS, ROBERT, 306 West Twenty-ninth Street, New York City. 1890.
- BELL, BENNETT NELSON, Lexington, Va. 1895.
- BELL, JAMES, 421 Sixth Street, Portland, Ore. 1892.
- BLACK, JOSEPH K., Springfield, O. 1893.
- BLACK, MOSES, Mansfield, O. 1893.
- BLACK, ROBERT T., Scranton, Pa. First year.
- BLACK, ROBERT THOMPSON, JR., 201 Franklin Avenue, Scranton, Pa. 1895.
- BLAINE, JOHN, Cowles, Webster County, Neb. 1895.
- BLAIR, J. C., Huntingdon, Pa. 1895.
- BLAIR, JAMES, Scranton, Pa. 1891.
- BLAIR, MORRIS WILLIAM, Kossuth, Des Moines County, Ia. 1892.
- BLAIR, SAMUEL S., Tyrone, Pa. First year.
- BLAIR, WILLIAM, 174 Lake Street, Chicago, Ill. 1893.
- BLANTON, REV. LINDSAY HUGHES, D.D., Richmond, Ky. First year.
- BOGLE, REV. SAMUEL, Kenton, O. 1893.
- BONNER, ROBERT, 8 West Fifty-sixth Street, New York City. First year.
- BORLAND, JOHN, Mason City, Ia. 1894.
- BOWMAN, ROBERT SEVERS, Berwick, Pa. 1892.
- BRADBURY, SAMUEL, 5440 Wayne Avenue, Germantown, Philadelphia, Pa. 1893.
- BREADNER, J. T., Port Henry, N. Y. First year.
- BRICE, CALVIN STEWART, Lima, Allan County, O. 1893.
- BRIGGS, CAPT. JOSEPH B., Russellville, Ky. First year.
- BROWN, ROBERT KNOX, Whitinsville, Mass. First year.
- BRUCE, HELM, Louisville, Ky. 1891.
- BRYSON, REV. JOHN H., D.D., Huntsville, Ala. First year.
- BUCHANAN, J. N., Morgantown, W. Va. 1893.
- CALDWELL, FRANK, Velasco, Tex. 1893.

- CALDWELL, HARRY M., Bruin, Butler County, Pa. First year.
CALDWELL, JOHN DAY, 233 West Fourth Street, Cincinnati, O.
First year.
CALDWELL, JUDGE JOHN R., Toledo, Ia. 1894.
CALDWELL, REV. ROBERT ERNEST, 1426 East Broadway, Louisville,
Ky. 1891.
CALHOUN, HON. DAVID SAMUEL, Hartford, Conn. First year.
CALHOUN, LIEUT. FRED S., United States Army, 23 Willis Avenue,
West Detroit, Mich. 1895.
CALHOUN, JAMES R., 915 South Forty-eighth Street, Philadelphia,
Pa. First year.
CAMPBELL, CHARLES, Ironton, Lawrence County, O. 1891.
CAMPBELL, DAVID ALLEN, Lincoln, Neb. 1895.
CAMPBELL, PROF. HARRY D., Lexington, Va. 1895.
CAMPBELL, JAMES DAVID, Spartanburg, S. C. 1891.
CAMPBELL, GOV. JAMES E., Columbus, O. First year.
CAMPBELL, JOHN LYLE, Lexington, Va. 1895.
CAMPBELL, REV. ROBERT FISHBURNE, D.D., Asheville, N. C. 1895.
CARLISLE, CHARLES ARTHUR, South Bend, Ind. 1894.
CARLISLE, DAVID, 103 Franklin Street, New York. 1895.
CARLISLE, WILLIAM SMYTH, 405 Classon Avenue, Brooklyn, N. Y.
1891.
CARPENTER, J. McF., Pittsburg, Pa. First year.
CASADY, SARAH CONARROE, 708 Fifth Street, Des Moines, Ia. 1894.
CASADY, SIMON, 708 Fifth Street, Des Moines, Ia. 1894.
CASADY, HON. PHINEAS McCRAY, Des Moines, Ia. First year.
CASH, MRS. ROSE WILLIAMSON, 1421 O Street, Washington, D. C.
CHARLTON, ALEXANDER GOW, Omaha, Neb. 1891.
CHRISTIE, EDWARD PAYSON, Springfield, O. 1893.
COCHRAN, A. P. LINN, Springfield, O. 1893.
COCHRAN, J. HENRY, Williamsport, Pa. 1893.
COCHRAN, COL. JAMES C., Foley Mills, Augusta County, Va. 1895.
COCHRAN, RICHARD E., York, Pa. 1895.
COCHRAN, SAMUEL DAVIES, D.D., 1512 R. Street, Lincoln, Neb.
1894.
COCHRAN, SAMUEL POYNTZ, P. O. Box 119, Dallas, Tex. 1894.
COOKE, GEORGE, St. Joseph, Mo. First year.
CORBIT, JOSEPH, 433 W. Twenty-third Street, New York City. 1893.
COTTER, GEORGE SAXVILLE, Springfield, O. 1893.
COX, FREDERICK WARREN, M.D., Vermillion, S. Dak. 1891.
COYNER, CHARLES L., San Diego, Tex. 1894.

- CRAIG, DR. ALEX, Columbia, Pa. First year.
- CRAIG, MRS. MARGARET C., New Alexandria, Pa. 1891.
- CRAIG, ROBERT, Dayton, O. 1893.
- CRAWFORD, PROF. F. B., McDonough, Md. 1893.
- CREIGH, THOMAS ALFRED, 1505 Farnam Street, Omaha, Neb. First year.
- CUTCHEON, HON. BYRON M., Grand Rapids, Mich. 1891.
- DAILY, WILLIAM ANDERSON, 214 West One Hundred and Fourth Street, New York City. 1892.
- DALZELL, HON. JOHN, Pittsburg, Pa. 1890.
- DAVIS, MRS. LYDIA ANN BUSHFIELD, Newton, Kan. 1893.
- DEAN, W. D., Kenton, O. 1893.
- DICKSON, ALEXANDER WALKER, Scranton, Pa. First year.
- DICKSON, MISS CAROLINE STUART, 616 Quincey Avenue, Scranton, Pa. 1890.
- DICKSON, THOMAS, Troy, Ren County, N. Y. 1892.
- DINSMOOR, JAMES, Sterling, Ill. 1894.
- DINSMORE, JOHN, Glen Ritchie, Pa. 1893.
- DINSMORE, WILLIAM VANCE, San José, Cal. 1893.
- DOHERTY, WILLIAM WISNER, 27 School Street, Boston, Mass. First year.
- DOLAND, ARTHUR W., Spokane Drug Company, Spokane, Wash. First year.
- DORAN, HON. PETER, Grand Rapids, Mich. 1892.
- DRIPPS, DR., Savannah, Ga. 1895.
- DRUMMOND, HON. JOSIAH HAYDEN, Portland, Me. First year.
- DUNLAP, DR. A., Springfield, O. 1893.
- DUNLAP, CHARLES O'NEAL, M.D., Athens, O. 1891.
- DUNLAP, REV. S. P., Springfield, O. 1893.
- EARLY, M. C., Cripple Creek, Colo. 1895.
- EARLY, T. C., Cripple Creek, Colo. 1895.
- ECCLES, REV. ROBERT KERR, Salem, O. 1891.
- EDMISTON, DR. DAVID WALLACE, Clinton, Ill. 1894.
- EDMONSON, REV. JAMES, Marshallton, Ia. 1894.
- ELDER, JOSHUA REED, Harrisburg, Dauphin County, Pa. First year.
- ELWYN, REV. ALFRED LANGDON, 1422 Walnut Street, Philadelphia, Pa. First year.
- ERWIN, FRANCIS, Painted Post, Steuben County, N. Y. 1892.
- EVANS, SAMUEL, 432 Locust Street, Columbia, Pa. First year.
- EVANS, THOMAS GRIER, 49 Nassau Street, New York City. 1890.

- EWING, HON. NATHANIEL, Uniontown, Fayette County, Pa. 1890.
EWING, JUDGE THOMAS, Pittsburg, Pa. First year.
FAIRLY, COL. JOHN SPENCER, Charleston, S. C. 1892.
FERGUESON, CHARLES, President National Underwriters' Association,
Chicago, Ill. 1894.
FERGUSON, EDWARD ALEXANDER, Fourth and Main Streets, Cincinnati, O. First year.
FINLAY, ARTHUR M., Galveston, Tex., or St. Louis, Mo. 1892.
FINLAY, COL. J. B., 35 Wall Street, New York City.
FINLAY, JAMES, Eureka, S. D. 1894.
FINLEY, REV. GEORGE WILLIAM, D.D., Fishersville, Augusta County,
Va. 1895.
FISHBURNE, JAMES A., Waynesboro, Va. 1892.
FLEMING, ALEXANDER P., 1312 West Ninth Street, Des Moines,
Ia. 1894.
FLEMING, DAVID DEANS, 1003 Locust Street, Des Moines, Ia. 1892.
FLEMING, WILLIAM HENRY, 1220 East Walnut Street, Des Moines,
Ia. 1892.
FOSTER, HON. MORRISON, Shields, Pa. First year.
FRAME, JAMES A., 107 East Seventieth Street, New York City,
N. Y. 1892.
FREW, JOHN, 25 and 27 Fourteenth Street, Wheeling, W. Va. 1891.
FREY, GEORGE HENRY, Springfield, O. First year.
FREY, ISAAC WARD, Springfield, O. 1893.
FREY, ROBERT RODGERS, 20 South Eighth Street, Council Bluffs,
Ia. 1894.
FULLERTON, ROBERT, Des Moines, Ia. 1894.
GALLOWAY, TOD BUCHANAN, 553 E. Town Street, Columbus, O. 1893.
GAMBLE, MRS. MARY MCGILL, Plattsburg, N. Y. 1893.
GARDNER, JAMES, Post Office Box 540, Cumberland, Md. 1893.
GARDNER, WILLIAM, Box 373, Pittsburg, Pa. 1893.
GARVIN, JOHN C., Dumont, Clear Creek County, Colo. 1895.
GILLESPIE, MRS. JOHN, 1332 South Broad Street, Philadelphia,
Pa. 1890.
GIVEN, DR. A., 1403 West Jefferson Street, Louisville, Ky. 1891.
GLASGOW, FRANK T., Lexington, Va. 1895.
GLASGOW, WILLIAM ANDERSON, Lexington, Va. 1895.
GLENNY, JOHN CLARK, Buffalo, N. Y. 1893.
GORDON, HON. ARMISTEAD CHURCHILL, 330 East Beverly Street,
Staunton, Va. 1895.
GORDON, WILLIAM, 2719 Jackson Street, Sioux City, Ia. 1894.

- GRAGG, ISAAC P., 53 State Street, Boston, Mass. 1892.
- GRAHAM, AUGUSTUS WASHINGTON, Oxford, N. C. 1891.
- GRAHAM, DAVID WILSON, M.D., 672 West Monroe Street, Chicago, Ill. 1894.
- GRAHAM, DR. GEORGE W., Charlotte, N. C. 1895.
- GRAHAM, JOSHUA ARCHELAUS, Room 310 German American Bank Building, St. Joseph, Mo. 1892.
- GRANGER, COL. BARLOW, Des Moines, Ia. 1894.
- GRAY, M. L., 3756 Lindell Boulevard, St. Louis, Mo. First year.
- GREER, JOSEPH M., Knoxville, Tenn. 1892.
- GREGG, WILLIAM HENRY, 3013 Pine Street, St. Louis, Mo. 1893.
- GROVES, THOMAS PORTER, Hendersonville, Tenn. 1890.
- GUILD, MRS. MARY STILES PAUL, 3 Rindgefield Street, North Cambridge, Mass. 1891.
- HAGAN, JUDGE FRANCIS M., Springfield, O. 1893.
- HALL, REV. DR. JOHN, 712 Fifth Avenue, New York City. First year.
- HALL, SAMUEL MAGOWAN, 563 Freeman Avenue, Kansas City, Kan. 1894.
- HAMILTON, A. C., Galveston, Tex. 1890.
- HAMILTON, REV. DAVID STUART, Columbia, Lancaster County, Pa. 1893.
- HAMILTON, MRS. VIRGINIA COINER, Tupper Lake, N. Y. 1895.
- HAMMOND, A. J., Cadiz, Harrison County, O. First year.
- HAMMOND, DR., New York City. 1895.
- HARRIS, ARTHUR COPLEY, City Hall, Denver, Colo. 1895.
- HAYS, JAMES A., Mountain Home, Elmore County, Idaho. 1895.
- HEMPHILL, GEORGE, Silverton, San Juan County, Colo. 1895.
- HEMPHILL, JAMES CALVIN, 32 South Battery, Charleston, S. C. 1893.
- HENDERSON, JOHN, Johnstown, Cambria County, Pa. 1891.
- HENRY, WILLIAM HAMILTON, 734 East One Hundred and Fortieth Street, New York City. 1892.
- HENRY, WILLIAM WIRT, LL.D., Richmond, Va. First year.
- HERRON, COL. W. A., Pittsburg, Pa. First year.
- HOTCHKISS, JED, "The Oaks," 346 East Beverly Street, Staunton, Va. 1891.
- HOUSTON, REV. SAMUEL, Kingston, Ontario, Canada. 1890.
- HOUSTON, WILLIAM PAXTON, Lexington, Va. First year.
- HOWARD, J. B., Galena, Ill. First year.
- HUMPHREYS, PROF. DAVID CARLISLE, Lexington, Va. First year.

- HUNTER, W. HUGH, Dallas, Tex. 1891.
- HUNTER, WILLIAM HENRY, Steubenville, Jefferson County, O. First year.
- IRVINE, ROBERT TATE, Big Stone Gap, Va. 1893.
- IRWIN, WILLIAM, 1070 Lexington Avenue, New York City. 1893.
- JACK, REV. HUGH, Des Moines, Ia. 1894.
- JACKSON, F. WOLCOTT, Newark, N. J. 1891.
- JOHNSTON, JAMES NICHOL, 383 Pennsylvania Street, Buffalo, N. Y. 1891.
- JOHNSON, JOHN HUGHES, 428 North Seventh Street, Keokuk, Ia.
- JOHNSON, ROBERT, Springfield, O. 1893.
- JOHNSTON, ANDREW MACKENZIE, Santa Cruz, Santa Cruz County, Cal. 1891.
- JOHNSTON, REV. HOWARD A., 589 Bowen Avenue, Chicago, Ill. 1892.
- JOHNSTON, JAMES, JR., Springfield, O. 1893.
- JOHNSTON, WILLIAM PRESTON, New Orleans, La. First year.
- JONES, HON. BRECKINRIDGE, 303 North Main Street, St. Louis, Mo. 1894.
- JONES, REV. G. CHAPMAN, D.D., T.C.D., 3903 Forbes Avenue, Pittsburgh, Pa. 1894.
- KASSON, HON. JOHN A., 1726 I Street, Washington, D. C. 1894.
- KEATLEY, COL. JOHN HANCOCK, Dispatch Building, St. Paul, Minn. 1894.
- KELLEY, REV. DAVID CAMPBELL, Columbia, Tenn. First year.
- KELLOGG, RACINE D., 1406 Eleventh Street, Des Moines, Ia. 1894.
- KELLY, E. S., Springfield, O. 1893.
- KELLY, O. W., Springfield, O. 1893.
- KELLY, OLIVER S., Springfield, O. 1892.
- KENNEDY, G. C., Lancaster, Pa. First year.
- KERFOOT, SAMUEL H., 139 Rush Street, Chicago, Ill. 1892.
- KERR, FRANK H., Steubenville, O. 1891.
- KIDNEY, JAMES, 119 to 121 East Second Street, Cincinnati, O. First year.
- KING, LOUIS W., Youngstown, O. 1893.
- KINKADE, SAMUEL, Nashville, Tenn. First year.
- KNOX, REV. JAMES H., 13 East Preston Street, Baltimore, Md. 1893.
- KYLE, JAMES, 131 Vinton Street, Providence, R. I. 1892.
- LAMBERTON, CHARLES LYTLE, 46 West Twenty-second Street, New York City. 1890.
- LATIMER, JAMES WILLIAM, York, Pa. First year.
- LAWTHER, HARRY P., Dallas, Tex. 1894.

- LITHGOW, HON. JAMES S., Louisville, Ky. 1891.
- LIVINGSTON, THOMAS MOORE, M.D. Columbia, Pa. 1892.
- LOGAN, REV. SAMUEL CROTHERS, D.D., LL.D., Scranton, Pa. First year.
- LOGAN, JUDGE SAMUEL T., Knoxville, Tenn. 1892.
- LONG, DANIEL ALBRIGHT, D.D., LL.D., Yellow Springs, O.
- MACLOSKIE, PROF. GEORGE, LL.D., Princeton, N. J. First year.
- MAGEE, GEORGE I., Corning, N. Y. 1891.
- MAGILL, JOHN, 148 Second Street, Troy, N. Y. 1891.
- MAHOOD, EDWIN BLOW, 921 Liberty Street, Pittsburg, Pa. First year.
- MALOY, ED NASH, Gunnison City, Gunnison County, Colo. 1891.
- MARTIN, JOHN, 6 Couch Street, Plattsburg, N. Y. 1892.
- MATHEWS, GEORGE BREWSTER, 830 Delaware Avenue, Buffalo, N. Y. 1895.
- MACAFEE, JOHN BLAIR, 16 Exchange Place, New York City. 1895.
- MACINTOSH, REV. J. S., D.D., 1334 Chestnut Street, Philadelphia, Pa. First year.
- MCAFEE, ROBERT, cor. Antrim and California Avenue, Allegheny City, Pa. 1895.
- MCALARNEY, MATTHIAS WILSON, Harrisburg, Pa. 1891.
- MCCALL, ANSEL JAMES, Bath, Steuben County, N. Y. First year.
- MCCANN, FRANCIS, 180 Carpenter St., Providence, R. I. 1895.
- MCCARTER, THOMAS NESBITT, LL.D., Newark, N. J. First year.
- MCCARTNEY, ROBERT JAMES, Silverton, San Juan County, Colo. 1895.
- MCCASKEY, WILLIAM SPENCER, major Twentieth Infantry U. S. army, Fort Leavenworth, Kan. 1895.
- MCCAUGHEY, E. S., Sioux City, Ia. 1894.
- MCCLAUGHRY, CHARLES CHASE, California Avenue and Twenty-sixth St., Chicago, Ill.
- MCCLAUGHRY, ROBERT WILSON, Pontiac, Ill.
- MCCLELLAN, JUDGE ROBERT ANDERSON, Athens, Ala. First year.
- MCCLELLAND, JOSEPH WILSON, Lansdowne, Delaware County, Pa. 1892.
- MCCLELLAND, THOMAS, Forest Grove, Ore. 1894.
- MCCLELLAND, WELLS B., Steamboat Springs, Routt County, Colo. 1894.
- MCCLINTICK, WILLIAM T., Chillicothe, O. First year.
- MCCLURE, COL. ALEX KELLY, Times Building, Philadelphia, Pa. First year.

- McCLURE, WILLIAM, New York Stock Exchange, New York City. 1891.
- McCONKEY, MILTON MATTOX, Springfield, O. 1893.
- McCONNELL, SAMUEL D., D.D., 1318 Locust Street, Philadelphia, Pa. 1892.
- McCOOK, HON. ANSON G., 303 Broadway, New York City. 1892.
- McCOOK, GEORGE W., Steubenville, O. First year.
- McCORMICK, CYRUS HALL, 34 Huron Street, Chicago, Ill. 1891.
- McCoy, DR. ALEX, Pekin, Ill. First year.
- McCREA, HUGH, Nashville, Tenn. 1893.
- McCREADY, WILLIAM STEWART, Black Hawk, Sauk Co., Wis. 1891.
- McCREERY, JAMES CRAWFORD, 801 Broadway, New York City. 1894.
- McCRICKART, S., 1010 Penn Avenue, Pittsburg, Pa. First year.
- McCULLAGH, REV. ARCHIBALD, Worcester, Mass. 1893.
- McCULLOCH, CHAMPE CARTER, care of Surgeon General United States army, Washington, D. C. 1895.
- McCUNE, E. J., Shippensburg, Pa. 1893.
- McCURDY, REV. O. B., Duncannon, Pa. First year.
- McCUTCHEON, JAMES, 14 West Twenty-third Street, New York City. 1894.
- McDONALD, ALEXANDER, Cincinnati, O. First year.
- McDONALD, ANDREW WELLINGTON, Steubenville, O. First year.
- McDONALD, DANIEL W., Uniontown, Fayette County, Pa. 1893.
- McDOWELL, COL. H. C., Lexington, Ky. First year.
- McDOWELL, DR. HERVEY, Cynthiana, Ky. First year.
- McDOWELL, HERVEY, JR., Cynthiana, Ky. 1893.
- McDOWELL, MISS MAGGIE, Lexington, Va. 1895.
- McDOWELL, SAMUEL JAMES POLK, Lockhart, Caldwell County, Tex. First year.
- McDOWELL, WILLIAM OSBORNE, 61 Lincoln Park, Newark, N. Y. First year.
- McFARLAND, WILLIAM M., 904 East Grand Avenue, Des Moines, Ia. 1894.
- McGAGAN, HON. SAMUEL, Dallas, Tex. 1894.
- McGINNIS, ALEXANDER, Prairie Du Sac, Wis. 1891.
- McGOWAN, DAVID, Steubenville, O. First year.
- McGUIRE, DR. HUNTER, 513 East Grace Street, Richmond, Va. First year.
- McILHENNY, MRS. BERNICE, Upsal Station, near Germantown, Philadelphia, Pa. First year.
- McILHENNY, JOHN, 1339 to 1349 Cherry Street, Philadelphia, Pa. First year.

- McILHENNY, OLIVER, Salem, O. 1891.
- McINTIRE, ALBERT, Springfield, O. 1893.
- McKAY, JAMES B., 115 Griswold Street, Detroit, Mich. First year.
- McKENNA, DAVID, Slatington, Lehigh County, Pa. 1891.
- McKINLEY, HON. WILLIAM, Canton, O. 1892.
- McLANAHAN, J. KING, Hollidaysburg, Pa. First year.
- McLAUGHLIN, DR. J. T., Springfield, O. 1893.
- McLAUGHLIN, JUDGE WILLIAM, Lexington, Va. First year.
- McLAURY, DR. JAMES SAVAGE, 270 Broadway, New York City.
1892.
- McLAURY, WILLIAM MUIR, M.D., 244 West Forty-second Street,
New York City. 1895.
- McMATH, FRANK M., 515 Chamber of Commerce, Detroit, Mich.
1895.
- McMILLAN, ALEX, 22 Allston Street, Providence, R. I. 1894.
- McMILLAN, SAMUEL, 247 Central Park, West New York City.
1891.
- McMILLAN, SAMUEL J. R., LL.D., St. Paul, Minn. 1892.
- McMURRY, MRS. A. E., Des Moines, Ia. 1894.
- McNALLY, REV. WILLIAM, Northumberland, Pa. 1893.
- McNEAL, HON. ALBERT T., Bolivar, Tenn. First year.
- McNUTT, HON. SAMUEL, Muscatine, Ia. 1893.
- McSHANE, DANIEL, Cynthiana, Ky. First year.
- McVEY, COL. E. H., Des Moines, Ia. 1894.
- McWILLIAMS, JOHN, 6 West Ninety-sixth Street, New York City.
First year.
- McWILLIAMS, JOHN G., 3945 Lake Avenue, Chicago, Ill. 1893.
- McWILLIAMS, LAFAYETTE, 3961 Lake Avenue, Chicago, Ill. 1893.
- MEANS, ARCHIBALD, Peru, La Salle County, Ill., 1895.
- MEANS, JOHN McCLELLAND, 47-49 South Jefferson Street, Chicago,
Ill. 1893.
- MILLER, HENRY R., Keokuk, Ia. 1893.
- MILLER, JUDGE JOHN C., Courthouse, Springfield, O. 1893.
- MILLER, COMMODORE JOSEPH W., Commandant Navy Yard, Boston
Mass. 1893.
- MILLER, W. H., 25 West One hundred and Fourth Street, New York
City. First year.
- MITCHELL, REV. G. W., Wales, Tenn. First year.
- MOFFETT, GEORGE HENRY, Clifton Forge, Va. 1895.
- MONTGOMERY, FRANK WARREN, No. 2 Wall Street, New York City.
1894.

- MONTGOMERY, COL. JOHN ALEXANDER, Birmingham, Ala. 1892.
 MONTGOMERY, WILLIAM G., Birmingham, Ala. 1891.
 MOORE, ARMOUR J., 1417 South Fourteenth Street, Denver, Colo.
 First year.
 MOORE, G. W., Arnold, Morgan County, Ill. 1894.
 MOORE, COL. ORRIN E., 234 Haight Street, San Francisco, Cal. 1895.
 MOORE, SILAS M., Clark and Washington Street, Chicago, Ill. 1893.
 MORRISON, ISAAC L., Jacksonville, Morgan County, Ill.
 MORRISON, HON. LEONARD ALLISON, Canobie Lake, N. H. 1891.
 MORROW, DAVID, 1502 Capouse Avenue, Scranton, Pa. 1890.
 MORROW, PAOLI S., 29 East Main Street, Uniontown, Fayette County, Pa. 1893.
 MORTLAND, ROBERT, Linden Avenue, Allegheny City, Pa. 1893.
 MORTLAND, WALTER G., Linden Avenue, Allegheny City, Pa. 1894.
 MUNRO, REV. JOHN HENRY, D.D., 714 North Broad Street, Philadelphia, Pa. 1891.
 MURPHY, REV. A. A., New Brunswick, N. J. 1893.
 MURRAY, CHARLES S., Columbia, Lancaster County, Pa. 1893.
 NEILSON, ROBERT, Williamsport, Pa. 1893.
 NELSON, PROF. ALEXANDER LOCKHART, Lexington, Va. 1895.
 NELSON, JOHN FRANKLIN, Paris, Ill. 1891.
 NELSON, ROBERT, 342 Summit Street, Toledo, O. 1891.
 OLIVER, DAVID B., Termon Avenue, Allegheny City, Pa. 1895.
 OMELVENA, REV. JAMES, Washington, Ind. First year.
 ORR, CHARLES EDGAR, 419 Wood Street, Pittsburg, Pa. First year.
 ORR, JOHN G., Harrisburg, Pa. First year.
 ORR, ROBERT A., 419 Wood Street, Pittsburg, Pa. First year.
 ORR, WILLIAM B., 419 Wood Street, Pittsburg, Pa. 1890.
 PADEN, GEO. MILLIKEN, Union National Bank, Pittsburg, Pa. 1892.
 PARK, REV. JAMES, Knoxville, Tenn. 1891.
 PARKE, REV. N. G., D.D., Pittston, Pa. First year.
 PARVIN, THEODORE SUTTON, Cedar Rapids, Ia. 1894.
 PATTERSON, C. GODFREY, 135-137 Broadway, New York City.
 PATTERSON, DAVID BROWNLEE, Des Moines, Ia. 1894.
 PAXTON, REV. JOHN R., D.D., E. Hampton, Long Island, N. Y. 1895.
 PEALE, REMBRANDT R., Philadelphia, Pa. 1893.
 PEALE, SAMUEL RICHARD, Lock Haven, Pa. 1893.
 PEARCE, EUGENE H., D.D., Danville, Ky. 1891.
 PERRY, PROF. ARTHUR LATHAM, Williamstown, Mass. First year.
 PETTIGREW, JOHN GRAHAM, 208 East Seventieth Street, N. Y. 1892.
 PETTIGREW, ROBERT, 163 East Seventy-first Street, New York City.
 1891.

- PETTY, MRS. ANNA M., 341 West Fourth Street, Cincinnati, O.
First year.
- PILLOW, DR. ROBERT, Columbia, Tenn. First year.
- POAGUE, COL. WILLIAM THOMAS, Lexington, Va. 1895.
- POGUE, HENRY, Walnut Hills, Cincinnati, O. First year.
- POGUE, SAMUEL, Avondale, Cincinnati, O. First year.
- POLK, JEFFERSON SCOTT, Des Moines, Ia. 1891.
- POLLOCK, JAMES, Dauphin and Tulip Streets, Philadelphia, Pa.
1894.
- POLLOCK, O. W., captain Twenty-third Infantry, United States
army, Fort Clark, Brackettsville, Tex. 1891.
- POLLOCK, WILLIAM J., 734 South Seventeenth Street, Philadelphia,
Pa. 1891.
- PORTER, JAMES, Reinbeck, Grundy County, Ia. 1894.
- PORTER, WM. WAGENER, 623 Walnut Street, Philadelphia, Pa. 1893.
- PRESTON, WILLIAM CARUTHERS, Richmond, Va. 1895.
- RADCLIFFE, REV. WALLACE, D.D., Detroit, Mich. 1894.
- RANKEN, HENRY S., The Homestead, Pawling Avenue, Troy, N. Y.
1891.
- RANKIN, RICHARD C., Ripley, Brown County, O. 1893.
- REID, REV. ALEXANDER McCANDLESS, PH.D., Steubenville, Jefferson
County, O. 1891.
- REID, JOHN, 177 West Fourth Street, Cincinnati, O. First year.
- ROBERTS, HON. ORAN M., 2102 August and Twenty-second Streets,
Austin, Tex. 1891.
- ROBERTSON, S. A., Des Moines, Ia. 1894.
- ROBINSON, JAMES, 25 Chestnut Street, East Orange, N. J. 1893.
- RODGERS, ISAAC WARD, Springfield, O. 1893.
- RODGERS, JAMES G., Springfield, O. 1893.
- RODGERS, JAMES RENWICK, 2029 Locust Street, Philadelphia, Pa.
1893.
- RODGERS, DR. JOHN H., Springfield, O. 1893.
- RODGERS, RICHARD H., Springfield, O. 1893.
- RODGERS, ROBERT COCHRAN, Springfield, O. 1893.
- RODGERS, CAPT. ROBERT L., 16½ Whitehall Street, Atlanta, Ga.
1891.
- ROPER, HON. DAVID D., Slatington, Lehigh County, Pa. 1891.
- ROSS, JOSHUA, Tahlequah, Ind. T. 1894.
- RUDDICKS, WILLIAM, Steubenville, Jefferson County, O. First year.
- RUFFNER, WILLIAM HENRY, LL.D., Lexington, Va. First year.

- RUSSELL, JOHN, 863 Sawyer Avenue, Chicago, Ill. 1890.
- RUTHERFORD, REV. EDWIN HUBBARD, Paris, Ky. 1893.
- RUTHERFORD, WILLIAM FRANKLIN, Harrisburg, Dauphin County, Pa.
First year.
- SAMPSON, JOSEPH, Sioux City, Ia. 1894.
- SCOTT, COL. JOHN, Nevada, Ia. 1894.
- SCOTT, JOHN LAUGHLIN, Sonyea, N. Y. First year.
- SCOTT, JUDGE JOHN M., Bloomington, Ill. First year.
- SCOTT, WILLIAM, Indianapolis, Ind. 1891.
- SCOTT, WILLIAM L., 69 St. James Avenue, Springfield, Mass. 1895.
- SEARIGHT, GEORGE, Hendersonville, Sumner County, Tenn. First
year.
- SEARIGHT, JAMES A., Uniontown, Pa. First year.
- SHALLABARGER, HON. SAMUEL, Washington, D. C. 1893.
- SHANKLIN, GEORGE SEA, 112 East Fourth Street, Lexington, Ky.
- SHARPE, W. L., Steubenville, O. 1891.
- SHAW, JAMES, D.D., Bloomington, Ill. 1893.
- SHAW, WILLIAM CONNOR, M.D., 135 Wylie Avenue, Pittsburg, Pa.
First year.
- SHERARD, MISS NANCY, Washington, Washington County, Pa.
1890.
- SIMPSON, C. M., 509 Paladis Building, Duluth, Minn.
- SIMPSON, ROBERT, Cincinnati, O. First year.
- SINCLAIR, JOHN, No. 1 Broadway, New York City. 1891.
- SLOAN, SAMUEL, P. O. Box 2090, New York City. 1892.
- SLOAN, SAMUEL, 12 Broadway, New York City. 1893.
- SMITH, ANDREW, Cadiz, O. First year.
- SMYTH, REV. GEORGE HUTCHINSON, D.D., 39 Hawthorne Avenue,
East Orange, N. Y. 1891.
- SMYTH, JOHN G., 77 Board of Trade, Chicago, Ill. 1895.
- SMYTHE, AUGUSTINE THOMAS, 7 Broad Street, Charleston, S. C.
1893.
- SPEER, WILLIAM McMURTRIE, 224 West Fifty-ninth Street, New
York. 1891.
- SPENCER, DANIEL, Piqua, Miami County, O. First year.
- SPENCER, MOSES GREGG, Piqua, Miami County, O. First year.
- SPOULL, REV. A. W., D.D., Bordentown, N. J. 1895.
- STEELE, REV. PROF. DAVID, D.D., 2102 Spring Garden Street, Phil-
adelphia, Pa. First year.
- STEPHENS, BENJAMIN F., Elkhart, Ind. 1892.
- STEPHENS, HERRICK E., 317 Main Street, Elkhart, Ind. 1895.

- STERRETT, MRS. MARIA B. C., Lexington, Va. 1895.
- STEVENSON, HON. ADLAI E., Bloomington, Ill. First year.
- STEVENSON, REV. JOHN OGILVIE, Waterloo, Ia. 1894.
- STEVENSON, REV. SAMUEL HARRIS, McLean, Ill. 1890.
- STEWART, DAVID, 335 North Franklin Street, Chicago, Ill. 1892.
- STEWART, HON. GIDEON TABOR, Norwalk, O. First year.
- STEWART, JOHN, 59 West Ninth Street, New York City. 1893.
- STEWART, THOMAS ELLIOTT, 203 Broadway and 164-168 Fulton Street, New York City. 1895.
- STITT, W. C., D.D., 76 Wall Street, New York City. 1890.
- STUART, INGLIS, Post Building, 16 Exchange Place, New York City. 1890.
- STUART, SAMUEL CHRISTOPHER, 1429 Moravian Street, Philadelphia, Pa. First year.
- TAGGART, JOHN D., Louisville, Ky. First year.
- TAGGART, WILLIAM W., M.D., Wooster, O. First year.
- TARBET, REV. WILLIAM L., Orleans, Morgan County, Ill. First year.
- TEMPLE, JUDGE O. P., Knoxville, Tenn. First year.
- THAW, MRS. WILLIAM, Fifth Avenue, East End, Pittsburg, Pa. 1890.
- THOMAS, WILLIAM GEORGE, 71 South Grove Street, East Orange, N. J. 1891.
- THOMPSON, EMMET BOLES, 610 Wood Street, Pittsburg, Pa. First year.
- THOMPSON, REV. FRANK P., Redwood City, Cal. 1893.
- THOMPSON, RT. REV. HUGH MILLER, Jackson, Miss. 1891.
- THOMPSON, JOSIAH V., Uniontown, Fayette County, Pa. 1891.
- THOMPSON, ROBERT MEANS, 37 to 39 Wall Street, New York City. 1891.
- THOMSON, ALEXANDER, Crawfordsville, Montgomery County, Ind. 1893.
- THOMSON, REV. E. P., Springfield, O. 1893.
- THOMPSON, GEORGE THOMAS, Walla Walla, Wash. 1895.
- TOMPKINS, WILLIAM ISRAEL, 8 Sibley Place, Rochester, N. Y. 1895.
- TORRENCE, REV. JOSEPH WILLIAM, D.D., Seven Mile, Butler County, O.
- TORRENS, FINLEY, 420 Frankstone Avenue, East End, Pittsburg, Pa. First year.
- TOWLE, STEVENSON, 421 East Sixty-first Street, New York City. 1893.
- TUCKER, HON. HENRY ST. GEORGE, Staunton, Va. 1895.

- VANCE, DR. ALLEN H., Springfield, O. 1893.
- WADDELL, F. J., Jacksonville, Ill. First year.
- WADDELL, HON. JOSEPH A., Staunton, Va. 1895.
- WALLACE, DR. A. G., Sewickley, Pa. 1891.
- WALLACE, HENRY, PH.D., Des Moines, Ia. 1892.
- WALLACE, PROF. HENRY C., Ames, Ia. 1894.
- WALLACE, MRS. NANNIE C., Des Moines, Ia. 1894.
- WATTERSON, HON. HENRY, Louisville, Ky. 1895.
- WEYMAN, MRS. MARTHA STOCKTON LOTHROP, Fitchburg, Mass. 1895.
- WHITE, HENRY ALEXANDER, M.A., PH.D., D.D., Lexington, Va. First year.
- WHITE, HON. JAMES B., Fort Wayne, Ind. 1891.
- WILFORD, WILLIAM, Canton, Fillmore County, Minn. 1892.
- WILLIAMS, J. J., Des Moines, Ia. 1893.
- WILLIAMSON, LANDON CABELL, 216 Indiana Avenue, Washington, D. C. 1893.
- WILLIAMSON, SAMUEL, ELADSI, Cleveland, O. 1891.
- WILLOUGHBY, REV. J. W. C., Washington College, Tenn. 1891.
- WILSON, PROF. FREDERICK N., Princeton, N. J. 1892.
- WILSON, E. FULLERTON, Washington C. H., O. 1895.
- WILSON, JAMES E., P. O. Box 27, Washington, D. C. 1893.
- WILSON, JOHN H., Springfield, O. 1893.
- WILSON, L. M., Binghamton, N. Y. First year.
- WILSON, THOMAS HUDSON, Binghamton, N. Y. First year.
- WILSON, W. S., Springfield, O. 1893.
- WOOD, ANDREW TREW, Elmwood, Hamilton, Ont. First year.
- WOOD, MRS. JANE WHITE, Elmwood, Hamilton, Ont. First year.
- WOODS, MICAJAH, Charlottesville, Va. 1895.
- WOODSIDE, REV. NEVIN, 25 Granville Street, Pittsburg, Pa. First year.
- WRIGHT, RICHARDSON L., 4308 Frankford Avenue, Philadelphia, Pa. 1891.
- WRIGHT, COL. THOMAS T., Nashville, Tenn. First year.
- WRIGHT, WILLIAM J., 214 Garfield Place, Brooklyn, N. Y. 1893.
- WYLIE, WALKER GILL, 28 West Fortieth Street, New York City, N. Y. 1894.
- YOUNG, HON. HUGH, Wellsboro, Pa. First year.

SUPPLEMENTAL LIST OF MEMBERS.*

- ARMOUR, W. C., Harrisburg, Pa. 1896.
- ALRICKE, LEVI B., Harrisburg, Pa. 1896.
- BLAIR, JOHN SYLVANUS, 1416 F Street, Washington, D. C. 1896.
- BRADBURY, MRS. MARY ANNA, 5441 Wayne Avenue, Germantown, Philadelphia, Pa. 1896.
Born in Philadelphia, Pa.; great-granddaughter of Robert Aiken, who printed the first English edition of the Bible in America, at Philadelphia, in 1781, 1782.
- BOYD, JOHN YEOMANS, 124 Pine Street, Harrisburg, Pa. 1896.
Born in Danville, Montone County, Pa.; son of James Boyd and Louise Yeomans; wholesale coal dealer.
- BOYD, JAMES, Harrisburg, Pa. 1896.
Born in Northumberland County, Pa.; son of John C. Boyd and Hannah Montgomery; wholesale coal dealer.
- BROWN, DR. JAMES MORRISON, 421 Maclay Street, Harrisburg, Pa. 1896.
Born in Chattanooga, Tenn.; physician; medical examiner Pennsylvania Railroad Relief Department.
- BELLAS, THOMAS H., 1634 Prairie Avenue, Chicago, Ill. 1896.
- BOYD, D. TRUMAN, Harrisburg, Pa. 1896.
- BARNETT, JAMES E., Washington, Pa. 1896.
- BARNETT, MISS M. B., Washington, Pa. 1896.
- BRADIN, OLIVER, 117 N. Twenty-first Street, Philadelphia, Pa. 1896.
- BARBER, SPENCER F., Harrisburg, Pa. 1896.
- BARNETT, JAMES T., Harrisburg, Pa. 1896.
- BRYAN, REV. WM. PLUMMER, Pastor Church of the Covenant, Chicago, Ill. 1896.
- COCHRAN, JAMES WASSON, 990 Boyden Road, Columbus, O. 1896.
Born in Lexington, Ky. For genealogy see that of Sam. P. Cochran, Dallas, Tex., Volume 7, page 291. Fire insurancee.

*The members whose names are given above are those who have joined the present year, whose biographical sketches are published for the first time, and of old members that desired considerable corrections in the matter concerning them heretofore published. In the next volume their names will be placed in the general list in alphabetical order.

CREIGHTON, GEORGE E., Wishart, Office Pennsylvania Railroad, Harrisburg, Pa. 1896.

Born in Philadelphia, Pa.; father Scotch-Irish, born in Ireland; mother of Scotch-Irish parents; superintendent Middle Division Pennsylvania Railroad.

CLARK, JOSEPH NELSON, M.D., 1111 North Third Street, Harrisburg, Pa. 1896.

Born near Dillsburg, York County, Pa.; son of James Clark and Margaret E. Nelson; physician and druggist; Sergeant Major Seventh Regiment Pennsylvania Reserve Corps; member of Harrisburg school board; trustee and superintendent reviewing department Westminster Presbyterian Church, Harrisburg, Pa.

CHAMBERS, REV. GEORGE, D.D., Harrisburg, Pa. 1896.

CONWAY, REV. DAVID, St. Joy, Pa. 1896.

COOPER, JOHN T., 1068 Avery Street, Parkersburg, W. Va. 1896.

Born in Parkersburg, W. Va.; son of John Thomas Cooper and Louisa L. Cooper; John Thomas Cooper, Sr., son of James and Nancy Cooper (Virginia), Louisa L. Linn, daughter of Robert and Catherine Linn (Virginia); lawyer; B.S. West Virginia University; B.A. Howard University; deacon in Presbyterian Church; instructor in Parkersburg High School; secretary Mt. Olivet Lodge, A. F. and A. M.; Recorder of Calvary Commandery, K. T., Parkersburg.

DUNGAN, WARREN SCOTT, Chariton, Ia. 1894.

Born at Frankfort Springs, Beaver County, Pa.; son of David Davis Dungan and Mary Davis Dungan; great-great-grandson of John Scott, who settled in Bucks County, Pa., about 1725. John Scott the first had three sons—Dr. Moses, who was a surgeon; Matthew, who was a captain; and John, who was Commissary General of the Pennsylvania Line—all in the patriot army of the Revolution; Mr. Dungan was a great-grandson of John Scott the second; Mrs. Benjamin Harrison was a great-granddaughter of John Scott the second; and Mrs. Lucy Hayes was a great-granddaughter of Capt. Matthew Scott. Mr. Dungan was named for Col. Joseph Warren Scott, late of New Brunswick, N. J., who was a son of Dr. Moses Scott; Col. Scott, of New Brunswick, was one of the leading lawyers of New Jersey; Senator in Ninth General Assembly of Iowa; Representative in Eighteenth and Nineteenth General Assemblies; Lieutenant Governor elected in 1893 for two years; was a delegate to the

Republican National Convention at Philadelphia in 1872, and a Grant Presidential Elector for the Seventh Congressional District; in the Union Army for over three years during the rebellion, and was mustered out lieutenant colonel Thirty-fourth Iowa Infantry, and brevet colonel, U. S. V.; three times chosen by the Des Moines Presbytery a delegate to the General Assembly of the Presbyterian Church; an elder in the Presbyterian Church of Chariton, Ia.

DAVIDSON, JAMES WOOD, Box 644, Washington, D. C. 1896.

Born in Newberry County, S. C., March 9, 1829; son of Alexander Davidson, who was a son of Alexander Davidson, Sr., a native of Cromarty, Scotland, who emigrated to Ireland, and about 1750 to Craven County, S. C.; graduated with distinction in the South Carolina College, Columbia, S. C., in 1852, receiving the degree of M.A. in 1855; professor of Greek, Mt. Zion Collegiate Institute, Winnsboro, S. C., five years; during the war served under Stonewall Jackson, in Virginia, part of the time as adjutant of infantry regiment; lost everything in the war; lived eleven years in New York City; moved to Florida in 1884; represented Dade County in the Constitutional Convention, 1885; and in the State Legislature in 1887; moved to Washington for temporary residence in 1887; published "The Living Writers of the South" in 1869, "A School History of South Carolina" in 1869, "The Correspondent" in 1886, "The Poetry of the Future" in 1888, and "The Florida of To-day" in 1889; member of Advisory Committee on Spelling and Pronunciation of Standard Dictionary, in 1893; engaged now in writing a "Dictionary of Southern Authors."

DONAGHEY, JOHN, Providence, R. I. 1896.

DULL, DANIEL M., Harrisburg, Pa. 1896.

DINSMORE, JOHN WALKER, D.D., 46 North Eighth Street, San José, Cal.

Born in Washington County, Pa., in the large country house on the estate of his ancestors, which now shelters the fifth generation of his name and blood; son of William and Rebecca Anderson Dinsmore; Scotch-Irish to the marrow, all his ancestors being of that race; two of his forefathers were officers in the Revolution; one was an officer in the colonial wars; one was a charter member of the Society of the Cincinnati; others have been active members in every war in America since; graduated from Washington College, Pa., and Allegheny Theological Sem-

inary; missionary in Wisconsin; for twenty-one years pastor of a very large congregation in Bloomington, Ill.; now pastor of First Presbyterian congregation, San José, Cal.; was for many years a Director in McCormick Theological Seminary; a member of the General Assembly's Board of Aid for Colleges; Moderator of the Synod of Illinois; by appointment of the President of the United States a Visitor to the Naval Academy in 1883, and to West Point in 1893; Director of San Francisco Theological Seminary, and President of the Board, in 1894; member of the Executive Committee of the Scotch-Irish Society of America; degree of LL.D. conferred by Washington and Jefferson College.

ELY, REV. GEORGE WILSON, Columbia, Pa. 1896.

Born in Hamilton Square, N. J.; grandfather on mother's side was Robert Bellville; his great-grandfather, Philips Bellville, was a Huguenot; his mother was a Barr, a genuine Scotch-Irish woman; minister of the gospel; pastor of the Presbyterian Church at Columbia.

EVANS, ELIZABETH HENDERSEN, Portsmouth, O. 1895.

Born in Middleton, O.; daughter of Joseph Hendersen and Sarepta Campbell Denham, of Middleton, O.; granddaughter of William Hendersen and Nancy Jamieson, of Crossland, County Derry, Ireland; great-granddaughter of William Hendersen and Nancy Wells, of Crossland, County Derry, Ireland; member of Board of Managers of the Presbyterian Hospital and Woman's Medical College, of Cincinnati, O.

ELDER, REV. JAMES S., D.D., Clarion, Clarion County, Pa. 1896.

Born in Eldersridge, Indiana County, Pa.; son of David and Juliana Elder; minister of the gospel.

EVANS, MISS LILIAN SLAYMAKER, 432 Locust Street, Columbia, Pa. 1896.

Born in Columbia, Pa.; daughter of Samuel Evans and Mary Shoch; granddaughter of Alexander Evans and Hannah Slaymaker; great-granddaughter of Samuel Evans and Frances Lowrey; great-great-granddaughter of Alexander Lowrey and Anna West; first member of Daughters of the American Revolution in Pennsylvania, and organized Donegal Chapter in Lancaster County, Pa., April, 1892.

ELDER, JOHN WILSON, M.D., Clarion, Pa. 1896.

Born in Limestone Township, Clarion County, Pa.; physician. See biographical sketch of Rev. J. S. Elder.

ELKIN, JOHN PRATT, Indiana, Pa. 1896.

Born in Smicksburg, Indiana County, Pa.; son of Scotch-Irish parents; lawyer; school director; trustee Normal School; member of the Legislature, delegate Republican National Convention at St. Louis in 1896, Deputy Attorney-general of Pennsylvania.

FRASER, ABEL McIVER, Staunton, Va. 1895.

Born in Sumter, South Carolina; pure Scotch-Irish extraction on both sides; Presbyterian minister; pastor of Mt. Horeb, Walnut Hill, and Bethel Churches in the Presbytery of "West Lexington," of the Southern Church, and recently pastor of the First Church of Staunton, Va.

FENNER, MRS. JOSEPH, 406 Chestnut Street, Harrisburg, Pa. 1896.

Born in Belfast, Ireland; father Scotch, mother Irish.

FLEMING, SAMUEL WILSON, 104 South Street, Harrisburg, Pa. 1896.

Born in Harrisburg, Pa.; son of Robert Jackson Fleming, son of Samuel Fleming, son of Robert Fleming, who left Ulster in 1746 and first settled in Chester County, Pa.: merchant; mayor of Harrisburg.

FULTON, JOHN. First year.

Scotch-Irish, born in County Tyrone, Ireland; educated at Erasmus Smith's School and at Ardrea Classical Seminary; studied civil engineering in Dublin; superintending works and completing North Branch canal, Pa., 1848-52; assistant engineer Junction canal, 1852-54; assistant engineer Barclay railroad, 1854-56; resident civil and mining engineer Huntingdon and Broad Top Railroad Company, 1856-74; chief engineer Bedford and Bridgeport railroad, under Pennsylvania Railroad Company, 1870-73; general mining engineer, Cambria Iron Company, 1874-87; general superintendent C. I. Company, 1887-88; general manager Cambria Iron Company, 1888-92; retired from service of C. I. Company, 1893; assistant geologist for Cambria and Somerset Counties, under Prof. J. P. Lesley, State Geologist, second geological survey of Pennsylvania, 1887; now (1896) practicing profession of mining engineer and interested in coke manufacture; Mr. Fulton is a member of American Institute of Mining Engineers, American Philosophical Society of Philadelphia, and author of treatise on "The Manufacture of Coke," etc.

FOSTER, MAJ. R. H., Harrisburg, Pa. 1896.

GEDDES, CHARLES KING, Williamsport, Pa. 1896.

Born October 2, 1834, in Newville, Cumberland County, Pa., and is the fourth son and fifth child of Dr. John Peebles Geddes and

Catharine Irwin Maclay, both of pure Scotch-Irish lineage. His father was the son of Dr. John Geddes and Elizabeth Peebles, a grandson of William Geddes and Sarah McAllen, and a great-grandson of James Geddes and Margaret Hamilton Muir, who, with their three sons, Paul, William, and Samuel, emigrated from County Antrim, Ireland, to Pennsylvania, in 1752, and settled first in Chester County, and afterwards near Derry Church, in Lancaster, now Dauphin County, Pa. His mother was a daughter of Hon. William Maclay and Margaret Culberton, a granddaughter of John Maclay and Jane Dickson, and a great-granddaughter of Charles Maclay and Eleanor Query, who, with their infant son, John, emigrated from County Antrim, Ireland, to Pennsylvania in 1734, and settled first in Chester County, and afterwards in what is now Lurgan Township, Franklin County, Pa. Mr. Geddes graduated from Jefferson College, Cannonsburg, Pa., August 4, 1852; and afterwards taught in various localities in Pennsylvania, Missouri, Virginia, Mississippi, Louisiana, and Ohio. During this time he studied law, and was admitted to the bar in Pittsburg, Pa., September 4, 1858, but did not begin practice until the fall of 1864, when he settled in Williamsport, Pa., where he still continues to reside and practice his profession.

GEARHEART, WILSON M., Danville, Pa. 1896.

Born in Gearheart Township, Northumberland County, Pa., lineal descendant of Joseph Martin, who was born in Londonderry, Ireland, and came to America in 1800 and settled in Lancaster County, Pa., where he married Sarah Houston, whose ancestry came from Scotland about 1670; grandson of Joseph Martin and Sarah Houston; son of Martha Martin and John Gearheart; attorney and chief clerk State Department, Harrisburg; clerk in Provost Marshall's office as a boy during the war; prothonotary and clerk of courts of Montone County, Pa., for twelve years; chief clerk of State Department, Harrisburg, and Secretary of Board of Pardons for eight years; Secretary of Pennsylvania Committee of Columbian Exposition 1891-93.

GAUSE, HARRY TAYLOR, Wilmington, Del. 1896.

Born in Wilmington, Del.; son of John Taylor Gause and Martha Jane Flinn; on mother's side grandson of Elizabeth Bigger Carey and John Flinn; great-grandson of Andrew Carey and Mary Ann Bigger, who came to America in 1793; great great-grandson of Anthony Carey, of Donaghadu, County Down, Ireland, and Jane Wright; the family of Carey were offshoots of

the original stock of Careys, founded in Somersetshire, England, since the Norman Conquest; Mary Ann Bigger, of Belfast, Ireland, was the daughter of Joseph Bigger and Sarah Ponsonby, daughter of Rt. Hon. John Ponsonby, of Dublin, Ireland (brother of Earl of Bessborough), and Lady Elizabeth Cavendish; Rt. Hon. John Ponsonby was the son of Baron Brabazon Ponsonby, first Earl of Bessborough, son of Baron William Ponsonby, Viscount Duncannon, son of Sir John Ponsonby; the Flinns were Scotch-Irish from Ulster, originally descended directly from the McDonnells, one of the oldest of the Scotch families; on father's side grandson of Harlan Gause and Rebecca Taylor; great-grandson of William Gause and Mary Beverley, daughter of Samuel Beverley and Ruth Jackson; Samuel Beverley was the son of William Beverley, son of Samuel Beverley, of Bally Macree, County Antrim, Ireland; came to America in 1712. This Beverley family is identical with the old Yorkshire English family of Beverley, whose pedigree goes back into early times; H. T. Gause's mother is Rebecca Taylor, daughter of John Taylor, son of Abraham Taylor, and Jane Stewart, daughter of Alexander Stewart; Alexander Stewart was kidnapped with many other Scottish youths in 1696 or 1697, and was brought to America early in 1697, and indentured or sold for a term of service; this kidnapping of a whole shipload of children belonging to such excellent Scottish families as Fraser, McDonald, Stewart, Bruce, Douglass, was one of the most mysterious and interesting cases of the kind that history records; graduate of Yale, class of 1873, S.Ph.B.; married October 21, 1874, to Virginia Gregory Ingersoll, daughter of ex-Gov. Charles R. Ingersoll, and grand-daughter of Admiral Gregory, U. S. N.; Vice President and Secretary of the Harlan and Hollingsworth Company, builders of steamships, railway cars, architectural cabinet works, etc.

GALBRAITH, BERTRAM GILLESPIE, 1530 North Second Street, Harrisburg, Pa. 1896.

Born in Bainbridge, Lancaster County, Pa., September 7, 1845; son of Bertram G. and Elizabeth F. Galbraith; grandson of Col. Bertram Galbraith, of local Revolutionary fame; junior partner of Galbraith Brothers, Granolithic Paving Road Company.

HANNA, CHARLES AUGUSTUS, Lincoln, Neb. 1895.

Born at Cadiz, Harrison County, O., December 28, 1863; son of Neri Augustus and Eliza Jane Phillips Hanna, both now liv-

ing at Cadiz, O.; grandson of John Evans Hanna (President Judge Eighth Ohio Judicial Circuit in 1840-47 and 1854) and Susanna Robertson Hanna, of McConnellsville, O.; and of John and Elizabeth Gilmore Phillips, of Cadiz, O.; great-grandson of John Hanna (first Auditor and Associate Judge, Harrison County, O.), and Anne Leonard Hanna, of Westmoreland County, Pa., and Harrison County, O.; and of Robert and Beulah Stanley Robertson, of Loudoun County, Va.; and of William and Rachel Hamilton Phillips, of West Nottingham Township, Chester County, Pa.; and of Samuel Gilmore (lieutenant Second Ohio Militia, War of 1812) and Elizabeth Buchanan Gilmore, of Cadiz, O.; and great-great-grandson of John Hanna, who settled in Ligonier Valley, Westmoreland County, Pa., about 1770; and of James Leonard (born in Enniskillen, County Fermanagh, Ireland) and Mary Finley Leonard, daughter of John Finley, who emigrated from County Armagh, Ireland, landing in Philadelphia September 28, 1734; and of Martha Berkley Finley, of Westmoreland County, Pa.; and of John Robertson (born in Edinburgh), and Eleanor Dick, of Alexandria, Va.; and of Zachariah and Susanna Mendenhall Stanley (Quakers) of Loudoun County, Va.; and of Thomas Phillips (member in 1776 of Capt. Ephraim Blackburn's West Nottingham Company in Col. Evan Evan's second battalion of Chester County Militia) and Janet Blair Phillips, of West Nottingham Township, Chester County, Pa.; and of Robert and Martha McMillen Hamilton, of Cecil County, Md.; and of Nathaniel and Sarah McFadden Gilmore, of County Cavan, Ireland; and of William Buchanan, of County Londonderry, Ireland, and Washington County, Pa.

HALL, REV. THOMAS CUMMING, 408 North State Street, Chicago. 1896.

Born in Armagh, Ireland; son of Dr. John Hall, of New York; came to America in 1857; entered Princeton in 1875, and graduated in 1879; entered Union Theological Seminary in 1879, and graduated in 1882; studied in Berlin and Göttingen; first pastor, Omaha; went from there to Chicago in 1886; pastor Fourth Presbyterian Church, Chicago.

HACKETT, MRS. HELEN FRANCES, Emlen Street, Germantown, Philadelphia, Pa. 1896.

Born in Philadelphia; daughter of Rev. John Chambers, born in Stewartstown, County Tyrone, Ireland, and Helen McHenry, great-granddaughter of Rev. Francis McHenry, of County An.

trim, Ireland, who came to America an ordained minister of the Presbyterian Church in 1735, and was made pastor of the Deep-Run and Neshaminy congregations in Bucks County, Pa.

HAYES, DANIEL, Silverton, Colo. 1896.

Born in Eastern Ontario, Canada; grandfather on father's side born in County Antrim, Ireland; mother's ancestors came from Scotland; mill man.

HENDERSON, MISS NANCY, "The Hamilton," Washington, D. C. 1896.

Born near Middletown, Butler County, O.; daughter of Joseph Henderson, native of Londonderry County, Ireland, and Sarepta Campbell Denham; granddaughter of William Henderson and Nancy Jamieson, Londonderry County, Ireland; great-granddaughter of William Henderson and Nancy Wells, of Londonderry County, Ireland.

HUFFMASTER, JAMES TAYLOR, Galveston, Tex. 1896.

Born in Newport, Ky., July 30, 1842; son of James Weitzell Huffmaster and Sarah Canfield Herrington, widow of Abram William Cottle; she was a daughter of Daniel Herrington, a soldier of the American Revolution, and Mary McCrea, who was a daughter of Thomas McCrea and Elizabeth Mills, daughter of John Mills; Thomas McCrea was a son of John McCrea and Hannah Hicks, daughter of John Hicks; Thomas McCrea emigrated with his family to America soon after the Revolution, and settled in Crawford County, Pa., where he died in 1813; Mary McCrea Herrington died in Newport, Ky., in 1851; Sarah Canfield Herrington Huffmaster died in Galveston, Tex., in 1892; the McCrea family lived in Londonderry and Tyrone County, Ireland; ancestors were in Derry during the siege of 1688; Confederate soldier in the Civil War, and was in the battles of Barboursville, Ky., Mill Spring, Shiloh, and Murfreesboro, where he was severely wounded and captured; bank accountant; local preacher.

HOUSTON, ARCHIBALD WOODS, Toledo, O. 1895.

Born in Waynesboro, Augusta County, Va.; son of Rev. William Wilson Houston, D.D., and Mary E. Waddell; paternal grandparents Matthew Hall Houston and Catherine Wilson Houston; Hugh Houston came from Wightonsire, Scotland, to Ireland; there he married Sarah Houston, of the County of Antrim (Ireland) family of Houstons; their son Samuel Houston married Margaret McClung, and their son John Houston mar-

ried Margaret Cunningham; this John Houston came to America early in the eighteenth century; remained for a time in Pennsylvania, and then removed to "Borden's Grant," prior to 1750, now in Rockbridge County, Va.; this son, John Houston, married Sarah Todd; their son, Matthew Houston, married Patsy Cloyd, and their son, Matthew Hall Houston, married Catherine Cunningham Wilson; on mother's side, the great-great-grandson of Rev. James Waddell, the "Blind Preacher," of Revolutionary fame; manufacturer of iron and steel.

HOPKINS, MRS. ELLEN MARIA DUNLAP, 25 East Thirtieth Street, New York City. 1896.

Born in New York City; great-great-granddaughter of the Rev. Robert Dunlap, first Presbyterian minister settled in Brunswick, Me.; came to this country in 1719 from Barrilla, County Antrim, Ireland; direct descendant of the Dunlaps, of Dunlap, of which family was Sir William Wallace.

HERSH, GRIER, York, Pa. 1896.

Born in York, Pa.; descended from Col. Robert McPherson, Col. David Grier, Capt. William McClelland, Archibald McLean, and others; President of York National Bank.

HARVEY, CAPT. JOHN C., Harrisburg, Pa. 1896.

HAMILTON, A. BOYD, Harrisburg, Pa. 1896.

The following is a short sketch of the Scotch-Irish ancestry of Mr. A. Boyd Hamilton, who was elected a member of the Society at its Harrisburg meeting, but who died October 28, 1896:

James Hamilton and Katharine, his wife, emigrated from Lanarkshire, Scotland, to "free lands of Ulster," in Ireland, where he became a considerable land owner; their only child, John, was born 1702, and died June 5, 1775; he married in 1748, his second wife, Jane Allen (born 1715, and died February 4, 1791), daughter of Robert and Mary Allen, and granddaughter of Capt. Thomas Allen, of Royal Navy; their son John was born June 17, 1745, and died August 28, 1793; served as a captain in the war of the American Revolution, in two companies, 1776 and 1781; married in December, 1772; Margaret Alexander was born March 17, 1754, and died August 22, 1835, at Fermanagh, Juniata County, Pa., daughter of Hugh Alexander and Martha Edmeston; their son Hugh was born June 30, 1785, at Fermanagh, Juniata County, Pa., and died at Harrisburg, Pa., September 3, 1836; an ancestor, Adam Boyd, was an officer in the army of

Charles I., Scottish division, sent to Ireland June 5, 1649; one of his sons was Rev. Adam Boyd, whose son, Adam Boyd, was also a Presbyterian minister; in 1714 John, son of Adam, came to Philadelphia; in 1715 married Jane Craig; their son John, born 1716, married in 1744 Elizabeth, daughter of Sir William Young, an Ulster baronet; their eldest son was Adam, father of Rosanna; Adam Boyd Hamilton, eldest son of Hugh and Rosanna Hamilton, was born at Harrisburg, Pa., September 18, 1808, and died October 28, 1896, the last survivor of a family of ten children.

HAMILTON, HUGH, Harrisburg, Pa. 1896.

HERR, DANIEL COYLE, Harrisburg, Pa. 1896.

JOHNSON, R. V., Washington, Pa. First year.

Born September 23, 1841; son of John Johnson and Rebecca Van Eman, of Scotch-Irish parentage on both sides; surveyor; married Miss West Anna Lee, of Cross Creek, Pa.

JACKSON, EDWIN WALLACE, Harrisburg, Pa. 1896.

Born in Big Beaver Township, Beaver County, Pa.; paternal great-grandfather Samuel Jackson, born in Scotland, removed to County Armagh, Ireland, about 1750, and thence to America about 1798; paternal grandparents, James Jackson and wife, Nancy Shields, born in County Armagh, as was maternal grandfather, Matthew Mitchell; maternal grandmother born during voyage of her parents from Ulster to America; parents, Samuel Stewart Jackson and Nancy Mitchell, born in Pennsylvania; attorney at law; member Pennsylvania Legislature, 1875-1878.

KING, EDGAR L., Harrisburg, Pa. 1896.

KUNKEL, MRS. ELIZABETH CRAIN, 17 South Front Street, Harrisburg, Pa. 1896.

Born in Harrisburg, Pa.; daughter of Dr. William Rutherford and Eleanor Reed Crain; granddaughter of Col. Richard M. Crain, war of 1812-1815; great-granddaughter of Hon. Robert Whitehall; great-great-granddaughter of Capt. Adam Reed, who fought in the French and Indian War, 1755; wife of Hon. John C. Kunkel, member of Congress, 1854; president of the Home for the Friendless, of the city of Harrisburg.

LYNN, SAMUEL, Whitinsville, Mass. 1896.

Born in Gorton, Aghadowey, Londonderry County, Ireland; came to Boston, Mass., July 21, 1881; bookkeeper; elder in Wilkinsville United Presbyterian Church, Sutton, Mass.

MACRUM, ISAAC ALLEN, Portland, Ore. 1896.

Born in Pittsburg, Pa., April 7, 1842; ancestors on father's side came from Scotland to County Down, Ireland; ancestors on mother's side came from England to County Down, Ireland; son of Samuel Barker Macrum and Jane Allen, born and married in Ireland; came to America about 1830; went to Oregon in 1871; lawyer; teacher in high schools; cashier Mechanics National Bank ten years; State Railroad Commissioner, State Legislator 1893-1896.

MENELEY, GEORGE W., Sandy Run, Luzerne County, Pa. 1896.

Born in Tamaqua, Schuylkill County, Pa., September 30, 1856; son of Alexander and Mary (Davis) Meneley, natives of the North of Ireland, who came to this country in 1842 and located in Tamaqua; in the family were nine children; at the age of six years George W. began working in the mines at Eckley, and has since followed mining in nearly every capacity; in 1886 he entered the employ of the M. S. Kemmerer Coal Company as inside foreman, which position he still retains; was married April 30, 1889, to Miss Jennetta Lester, of Sandy Run; member of the P. O. S. of A. Camp 91, of Hazleton; Junior Order of United American Mechanics; member school board of Foster Township.

MOORE, MAJ. JOS. ADDISON, Camp Hill, Cumberland County, Pa. 1896.

Born in Shirleysburg, Huntingdon County, Pa.; son of Dr. James Moore and Harriet Barton; his ancestors, Robert and Margaret Moore, emigrated from Derry County, Ireland, early in the eighteenth century to Maryland; one of eight brothers who were all in the Union army at one time; first sergeant Company D., Fifth Pennsylvania Infantry, August 17, 1861, took the field as first lieutenant under Gen. John W. Geary, under whom he served all through the war; after the Antietam battle his company was transferred and became Company B, One Hundred and Forty-seventh Pennsylvania Infantry, and in February, 1863, he was commissioned captain, commanding at Chancellorsville and Gettysburg in the east, and Lookout Mountain, Chattanooga, Taylor's Ridge, Cassville, Rocky Face Ridge, Dug Gap, Resacca, and New Hope Church, Ga., in the southwest; was severely wounded at New Hope Church; brevetted major for gallant and meritorious service; at the close of the war resumed mercantile pursuits at Pittsburg, Pa.; in 1867 took charge of White Hall Soldiers' Orphan School at Camp Hill, Pa.; in 1869 was married to Miss Lizzie C., daughter of Jacob and Elizabeth Kline, of Mechanicsburg, Pa.; dealer in real estate.

MILLER, WILLIAM, Silverton, Colo. 1896.

Born in Ture, County Donegal, Ireland; son of William Miller and Jean Calhoun.

MILLER, JOHN S., Harrisburg, Pa. 1896.

MIDDLETON, WILLIAM H., Harrisburg, Pa. 1896.

MONTGOMERY, JOSEPH, Harrisburg, Pa. 1896.

MARTIN, REV. SAMUEL A., D.D., President Wilson College, Chambersburg, Pa. 1896.

MEGINNESS, EDWIN E., Steelton, Pa. 1896.

MEGINNESS, JOHN F., Williamsport, Pa. 1896.

Born in Lancaster County, Pa., July 16, 1827; Scotch-Irish ancestors came from County Down; great-grandfather served in the Revolutionary War; journalist.

MARTIN, MRS. MARY SHARON, 271 North Limestone Street, Springfield, O. 1896.

Born in Mercersburg, Pa.; daughter of Abram Smith McCoy, and Harriet Newell Sharon McCoy, who was a daughter of Rev. James Russell Sharon. William Sharon, of Ayrshire, Scotland, removed to Ulster County, Ireland; his son, James Sharon, married Elinor Finley in Ulster, Ireland; removed to Cumberland County, Pa., and settled near Blue Mountains, in 1737; his son, Hugh Sharon, who was prominent in the colonial war, had a son Samuel, who was lieutenant in the Revolutionary War in 1776; was a Justice of the Peace; married Sarah Russell; their eldest son, James Russell Sharon, pastor for thirty-six years of the Churches of Paxtang and Derry; married Esther Culbertson, daughter of James Culbertson, of "Culbertson Row," near Chambersburg; their daughter, Harriet Newell Sharon, married Abram Smith McCoy, a descendant of Hon. Robert Smith, of Smiths' Run, Montgomery Township, Pa.

MCCORKLE, THOMAS E., Lexington, Va. 1895.

Born February 27, 1845; son of Thomas McCorkle and Susan Alexander; Thomas McCorkle, son of John McCorkle, who was a lieutenant in Morgan's Riflemen, and died of a wound received at the battle of Cowpens in 1781; Susan Alexander was a daughter of William Alexander, son of William, son of Robert, who emigrated from County Antrim, Cunningham Manor, Ireland, 1740; lawyer.

MCCOOK, COL. JOHN J., 120 Broadway, New York City. 1893.

For historical sketch of the McCook family see "Scotch-Irish in America," Vol. VI., p. 161.

McCRAVY, SAMUEL TUCKER, Spartanburg, S. C. 1896.

Born in Spartanburg, S. C.; lawyer.

McCULLOCH, HENRY MARTYN, Presho, N. Y. 1896.

Born in Tioga, Pa.; son of Rev. S. J. McCulloch, son of John McCulloch and Mary Williamson, of Cumberland County, Pa.; Mary Williamson was the daughter of M. B. Thorp, son of William Thorp and — Rose, of Philadelphia, who came from Derry, Ireland, about 1750; collaterally descended from Sir William Wallace; farmer and miller.

MCGINNES, PROF. LEMUEL E., Steelton, Pa. 1896.

Born in Perry County, Pa.; son of John C., son of John, son of James McGinnes; James McGinnes was born in the North of Ireland in 1739; came to America from County Down in 1790, and settled in Philadelphia; Superintendent of Public Schools; Principal of Duncannon (Pa.) Public Schools for three years; Principal of Steelton High School for seven years; Superintendent of Steelton Public Schools from 1888 to present time.

MCALISTER, JOHN BARR, 234 North Third Street, Harrisburg, Pa. 1896.

Born in Carroll County, Md.; physician; visiting physician Harrisburg Hospital.

MCPHERSON, JUDGE JOHN BAYARD, Harrisburg, Pa. 1896.

Born in Harrisburg, Pa., November 5, 1846; descended from Robert and Janet McPherson, who came to Pennsylvania before 1749, and settled in York (now Adams) County. Their son Robert was a man of prominence in that region, serving as captain in the Provincial Service (1758-9), and as lieutenant in the Continental Line (1777-79); was also a colonel of the York Associators (1775-76), and a member of the Provincial Conference, which met at Carpenter's Hall in January, 1775, and a delegate to the Constitutional Convention, 1776; he held various civil offices in his county, sheriff, treasurer, commissioner, justice of the peace, and member of the Legislature (1765-67); one of his sons, William, was a lieutenant in Col. Mile's Rifles, and was taken prisoner at the battle of Long Island, August, 1776, and exchanged in April, 1778; Robert's wife was Agnes Miller; William was married to Mary Carrick, of Emmitsburg, Md., and their son, John Bayard, was married to Catherine Lenhart, of York, Pa.; Elizabeth Wallace, of Harrisburg, was the wife of William McPherson, the eldest son of John Bayard, and their son is Hon. John Bayard McPherson, the subject of this sketch; he was born at Harrisburg November 5, 1846;

graduated from Princeton College in 1866; admitted to the bar in Harrisburg, 1870; served as district attorney of the county, 1875-78, and as Judge of the Common Pleas since 1882; in December, 1879, was married to Annie Cochran, daughter of Daniel W. Patterson, Judge of the Common Pleas in Lancaster County, Pa.

McCARRELL, J. M., Harrisburg, Pa. 1896.

McMEEN, ROBERT, Mifflintown, Pa. 1896.

McKINLEY, REV. R. A., D.D., Ph.D., Steubenville, O. 1896.

McCOOK, REV. HENRY C., 3700 Chestnut Street, Philadelphia, Pa. 1896.

McCLELLAND, THOMAS S., 417 Superior Street, Chicago, Ill. 1892.

Born at Sharon, Beaver County, Pa.; son of Thomas and Esther (Wilson) McClelland; graduated from Williams College, Mass., in June, 1864; entered Federal army (Sherman's command) in Georgia and mustered out in July, 1865; admitted to the bar and commenced practice in June, 1867; grandfather was William McClelland, who settled at Mt. Jackson, Lawrence County (formerly part of Beaver), Pa., in 1808, where his father was born in 1809; great-grandfather was Thomas McClelland, who from about 1760 to his death, in 1809, lived near Newburg, Cumberland County, Pa.; Presbyterian family; mother's family were Covenanters; tradition says that the family ancestors passed over into Ireland from Kirkcudbright, Scotland, at a period known as the "Ulster Plantation;" his maternal grandfather was Robert Wilson, born in North of Ireland; sailed from Belfast, landing at Philadelphia, Pa., in 1775; in October, 1776, he enlisted as a private in Hawkins Boone's Company, Twelfth Regiment, Pennsylvania Line, commanded by Col. William Cook, enrolled from Northumberland County, Pa.; on July 1, 1778, he was transferred to the Third Pennsylvania Regiment of the Line; he was in the battles of Brandywine, Germantown, Valley Forge, and other battles of the Revolution; he served four years and four months in the Revolutionary army under Washington; at close of his military service he married Sarah Friend, in the Path Valley, Franklin County, Eastern Pennsylvania, and moved to South Beaver Township, Beaver County, Pa., where there were born to them eleven children, Esther being the youngest, born in 1807, who married Thomas McClelland about 1830; on April 23, 1818, Robert Wilson, being sixty-nine years old, applied for a pension, which was granted; he died October 2, 1824; see "Records of War and Pension Offices," Washington, D. C., also "Pennsylvania Archives," Second Series, Vol. X., pages 764 and 479, also records

of probate of his will and estate at Beaver, Beaver County, Pa.; Robert Wilson has descendants living at Beaver Falls, Pa., Lima, O., Darlington, Pa., New Brighton, Pa., and various other places in the United States; in 1820 Robert Wilson filed in the pension office a statement in which he stated that his family consists of his wife, an old woman, one son twenty-one years old, named Robert, and one daughter thirteen years old named Esther; his other children had married or died.

NORCROSS, REV. GEORGE, D.D., 243 South Hanover Street, Carlisle, Pa. 1896.

Born near Erie, Pa.; son of Hiram and Elizabeth (McClelland) Norcross; grandson of John Norcross, who was born September 22, 1783, in the State of New Jersey, and his wife, Margaret McCann, who was born about 1790 in North Ireland; John Norcross was the son of Abraham Norcross and Nancy Fleming, both of New Jersey; maternal grandparents were Thomas and Sarah (Gibson) McClelland; Sarah Gibson was the youngest daughter of Hugh Gibson, the Pennsylvania captive, whose mother, Mary (McClelland) Gibson, was killed when he was taken captive by the Indians, July, 1756, at Robinson's Fort, in Sherman Valley, then in Cumberland County, Pa.; after his escape from the Indians, Hugh Gibson married Mary White in the town of Lancaster, Pa.; George Norcross, D.D. was graduated from Monmouth College, Ill., in 1861; studied theology in Chicago, Monmouth, and Princeton; was ordained at North Henderson June 6, 1865; has been pastor of the Second Presbyterian Church, Carlisle, Pa., since January 1, 1869; received degree from Princeton, 1879.

NICHOLSON, WILLIAM ALEXANDER, Union, S. C. 1896.

Born in Aberdeen, S. C.; eldest son of James and Mary Nicholson; senior member of the banking house of William A. Nicholson & Son, Union, S. C.; member of the Presbyterian Alliance, held in Toronto, September, 1892; member of the Constitutional Convention for South Carolina, September, 1895; member "State Board of Control."

ORR, JOHN G., Harrisburg, Pa. 1896.

Born at Willow Grove Mills, near Orrstown, Franklin County, Pa.; son of William Orr, born in Franklin County; grandson of Thomas Orr, born in County Donegal, Ireland; in early life lived on farm; ten years in banking at Carlisle, Pa.; eleven years manager and part owner of *Valley Spirit*, daily and weekly newspaper of Chambersburg; manager of *The Patriot*, daily newspaper at Har-

risburg, Pa.; president of the Children's Aid Society of Franklin County, Pa., founded in 1884; this society with its two departments, one for friendless and homeless children and the other a general hospital for all classes, is one of the most successful organizations in the state; for several years a ruling elder in the Middle Spring Church, and now ruling elder in Falling Spring Church, of Chambersburg.

OGELSBY, WARWICK MILLER, 919 North Second Street, Harrisburg, Pa. 1896.

Born in Harrisburg, Pa.; trust officer the Commonwealth Guarantee Trust and Safe Deposit Company.

PARKE, WILLIAM GILKERSON, Scranton, Pa. 1896.

Born in Wilkes Barre, Pa.; fifth generation from Arthur Parke, a Scotch-Irishman from Ulster; settled in Chester County, Pa. in 1720; son of Rev. N. G. Parke, D.D., of Pittston, Pa.; merchant; interested in the mining of anthracite coal; elder in the Green Ridge Presbyterian Church, Scranton.

PATTERSON, ROBERT, Uniontown, Fayette County, Pa. 1896.

Born in Manor Cunningham; son of James Patterson and Sophia Stewart Patterson, of Errity, County Donegal, Ireland; grandson of James Patterson, of Drunnoughil, County Donegal, Ireland.

PARKER, MRS. JAMES, Philadelphia, Pa. 1896.

PRINCE, MISS MARGUERITE MCKENNA, Slatington, Pa. 1896.

Descended from the generation of Michael and Bidly Clyd, who emigrated from Derry, Ireland, in 1720, and settled in the old Irish settlement in Northampton County, Pa., which is eloquently referred to by Dr. Egle in his paper, which appears in this volume.

RALSTON, JAMES McALLISTER, Mechanicsburg, Pa. 1896.

Born near Newville January 14, 1823; in 1839 located near Carlisle; removed in 1870 to Mechanicsburg; great-grandson of Andrew Ralston, who settled near Newville in 1728; great-grandson (on mother's side) of Archibald McAllister, who located near Carlisle about 1728; both of these ancestors were from the North of Ireland, and some of his ancestors were in the siege of Derry; one great-grandmother was a McClure, and one grandmother was a McClintock; mother was Lucy McAllister; mother's uncles, James and John McAllister, settled in Georgia, on the Ogeeche River, at Fort McAllister, which was taken by Sherman in his march to the sea; two others lived and died in Lexington, Ky., and Winchester, Va.; farmer.

ROBERTSON, JOHN F., Steubenville, O. 1896.

RICHARD, ROBERT A., Carlisle, Pa. 1896.

ROGERS, G. W., Dayton, O. 1896.

Born in West Hanover Township, Dauphin County, Pa., 1819; removed to Ohio in 1836; son of Robert and Isabella Carr Rogers; grandson of Andrew Rogers; lieutenant in Col. Timothy Green's battalion, 1776, in the Revolution; great-grandson of William Rogers, who settled at the forks of Swatara and Monaday Creeks (then Lancaster County) prior to 1730; on the maternal side mother was Isabella Carr (or Kerr), daughter of John Carr, of Warwicktown, Bucks County, Pa.; an Associator; in 1775 Trustee and Treasurer of Neshaminy Presbyterian Church; married Jane Wallace, daughter of James Wallace and Isabella Miller; daughter of Robert Miller, a son of William Miller, Sr., who came from Ireland prior to 1726. The latter donated the land in 1726 to Neshaminy Presbyterian Church, the original church and burying ground. James Wallace emigrated from North of Ireland prior to 1751; Trustee of Neshaminy Presbyterian Church, 1767; prominent member of Bucks County Committee of Safety, 1775-76; one of the Deputies from Bucks County to Conference of Provincial Deputies at Carpenter's Hall, 1774; member of Provincial Conference, Carpenter's Hall, 1776; Judge of Bucks County Courts, 1776-77; died in 1777; great-grandfather, Joseph Carr, from the North of Ireland prior to 1743; settled in Bucks County, Pa.; married Margaret Long, daughter of Andrew Long, of Bucks County, from the North of Ireland, about 1730; married Isabella Miller, daughter of William Miller, Sr., above named; G. W. Rogers was for a number of years Resident Trustee of the State Hospital for the Insane, Dayton, O.; a Director in the Dayton National Bank from its organization in 1865 to date; several years trustee of the First Presbyterian Church; retired merchant.

RUTHERFORD, WILLIAM SUMNER, Steelton, Pa. 1896.

Born at Paxtang, Dauphin County, Pa., October 29, 1871. Thomas Rutherford, the ancestor of William S. Rutherford, emigrated from Ireland to America about 1730; he was of Scotch descent; his father went to Ireland with William, Prince of Orange, and fought under him at the battle of the Boyne, and for bravery in battle was given a grant of land in the County Tyrone; clerk with the Pennsylvania Steel Company.

REED, JOSEPH R., Council Bluffs, Ia. 1894.

SCOTT, WILLIAM H., Philadelphia, Pa. 1896.

SIMONTON, JOHN W., Harrisburg, Pa. 1896.

Born in Hanover Township, Dauphin County, Pa.; paternal grandfather, Dr. William Simonton, born in County Antrim, Ireland, in 1755; came to Pennsylvania at the age of ten; received an academic and professional education as a physician; married Jane Wiggins, daughter of John Wiggins, Sr., of Paxtang, November 17, 1777; purchased a farm in West Hanover Township, 1784, where he lived until his decease, April 24, 1800; maternal grandfather, Rev. James Snodgrass, born in Bucks County, Pa., July 23, 1763; graduated from the University of Pennsylvania, 1783; studied theology under the direction of Rev. Nathaniel Irwin, pastor of the Church at Neshaminy; licensed to preach the gospel by the Presbytery of Philadelphia, December, 1785; ordained pastor of the Church and congregation of Hanover, Dauphin County, Pa., May 13, 1788; married Martha Davis, of Philadelphia; preached in Hanover for fifty-eight years, and died July 2, 1846, in the eighty-fourth year of his age, and was buried in Hanover churchyard; his father, Dr. William Simonton, born in Hanover Township, 1788; received a classical education; graduated at Medical Department of the University of Pennsylvania in 1809; and practiced medicine in Hanover successfully until his death, May 17, 1846; was buried in Hanover churchyard; represented his district in the Twenty-sixth and Twenty-seventh United States Congresses; married Martha Davis, daughter of Rev. James Snodgrass; she died April, 1862; lawyer; District Attorney of Dauphin County 1866 to 1869; elected President Judge of the Twelfth Judicial District of Pennsylvania in 1881 for ten years; reelected in 1892.

SMEAD, JANE STUART, Carlisle, Cumberland County, Pa. 1896.

Born in South Middleton Township, Cumberland County, Pa.; daughter of James T. and Martha J. (Woods) Stewart; granddaughter of Hon. John and Barbara (Stae) Stuart; great-granddaughter of Hugh and Ruth (Patterson) Stuart; granddaughter of Nathan and Jane (Means) Woods; great-granddaughter of William and Martha (Ramsey) Woods; great-great-granddaughter of William and Mary (Logan) Woods; great-granddaughter of John and Jean (Ramsey) Means; great-great-granddaughter of James and Janet Ramsey; paternal great-grandfather, Hugh Stuart, emigrated in 1784 from County Antrim, Ireland, to Cumberland County, Pa.; his ancestors were from Argylshire, Scotland; in 1790 he married Ruth Patterson, who had come over in childhood from Ulster or Scotland with her grandparents, William and Mary Patter-

son; John and Elizabeth (Cairns) Steen, parents of Mrs. John Stuart, also came from County Antrim in 1784; John and Barbara were married January 14, 1816; James T. and Martha J. (Woods) Stuart were married December 6, 1849; all other ancestors mentioned were of Scotch-Irish descent; William Woods, Sr., removed from Donegal to Cumberland County before 1749; Martha (Ramsey) Woods and Jean (Ramsey) Means were daughters of James and Janet Ramsey, who removed to Cumberland County before their death; the ancestors of John Means had emigrated from Ulster to Maine in 1718, and from there to Lancaster County, Pa., about 1720; wife of A. D. B. Smead, Esq.

SMILEY, CHARLES H., New Bloomfield, Pa. 1896.

Born in Shermansdale, Perry County, Pa.; ancestors on both sides Scotch-Irish; lawyer; soldier in the Civil War; prothonotary and clerk of courts of Perry; State Senator; President of Perry County Railroad Company.

SMYTH, ELLISON A., Pelzer, S. C. 1896.

Born in Charleston, S. C.; father, Thomas Smyth, D.D., born in Belfast, Ireland; forty-four years pastor Second Presbyterian Church, Charleston, S. C.; mother's father, James Adger, born in County Antrim, Ireland; merchant in Charleston, S. C., sixty years; mother's grandfather, Robert Ellison, born in County Antrim, Ireland; lived in South Carolina from 1744 until death; was Major Continental Army 1776; State Senator in 1792; Colonel Thirty-eighth Regiment, South Carolina Troops; member Legislature, and sheriff for many years; President Pelzer Manufacturing Company, and President Chicora Savings Bank; Pelzer Cotton Mills, four in number, largest in the South; Director in several financial, insurance, and other corporations; President Greenville, S. C., Board of Trade; captain Washington Artillery, Charleston, S. C., 1876; captain Greenville Guards, Greenville, S. C., 1892.

SMILEY, REV. GEORGE MILTON, B.D., 41 Exchange Street, Milford, Mass. 1896.

Born in Fitchburg, Mass., April 21, 1850; son of Charles, born January 26, 1819, settled in Fitchburg, Mass.; grandson of Elias, born July 10, 1783, settled in Jaffrey, N. H.; great-grandson of Dr. David, of Petersboro (see "History of Petersboro"), N. H., and Revolutionary soldier, born April 10, 1760; great-great-grandson of John, born in Ireland, 1720, and came with his father, three brothers, and one sister to America in 1727, and settled in Haverhill, Mass. (see "History of Haverhill and Windham, N. H.");

great-great-great-grandson of Francis Smiley, born in Londonderry, Ireland, 1689; Minister M. E. Church, New England Conference; served as pastor in West Medford, Worcester, Greenfield, Charlestown, Watertown, Ipswich; present pastor of a church of three hundred members; Chaplain Essex County Penal Institution, located at Ipswich; educated in public schools, Methodist seminary, and college and Drew Theological Seminary; Genealogical Historian of the American Smileys, volume in preparation.

SIMONTON, REV. WILLIAM, Emmittsburg, Pa. 1896.

SCOTT, WILLIAM H., Harrisburg, Pa. 1896.

SNODGRASS, FRANK P., Harrisburg, Pa. 1896.

SNODGRASS, ROBERT, Harrisburg, Pa. 1896.

Born in West Hanover Township, Dauphin County; son of Benjamin Snodgrass, and grandson of Rev. James Snodgrass, last pastor of Hanover Presbyterian Church, Dauphin County, Pa.; lawyer; prothonotary of Supreme Court of Pennsylvania, and Deputy Attorney-general of Pennsylvania.

STEWART, REV. GEORGE BLACK, 127 State Street, Harrisburg, Pa. 1896.

Born in Columbus, O.; son of Alexander Adams Stewart and Louisa Susannah Black; paternal grandparents James Stewart and Petershe Hill; maternal grandparents George Black and Mary Okesore; first three grandparents Scotch-Irish and the last Holland Dutch; clergyman; pastor Market Square Presbyterian Church, Harrisburg; Trustee of Princeton University; Trustee of Wilson College for Women.

WILSON, BENJAMIN F., Spartanburg, S. C. 1896.

Born in Sumter, S. C., March 12, 1862; minister of the gospel; President of Converse College. See Volume 5, "National Cyclopaedia of Biography."

WILSON, JOHN THOMPSON, Lexington, Va. 1895.

Born in Timber Ridge, Rockbridge County, Va.; son of James Patton Wilson, son of David Wilson, son of Nathaniel Wilson, who came to the Valley of Virginia from Pennsylvania about 1760; mother was the daughter of Matthew T. Jamison, the son of John Jamison, who came from Ireland when he was seven years old, with his uncle in 1728, and settled near Carlisle, Pa.; on reaching manhood he removed to Augusta County, Va., near Staunton; Secretary Mountain City Lodge, No. 67, A. F. and A. M., Va.; was Master Mountain City Lodge, No. 67, A. F. and A. M., Va.; Secretary Rockbridge Royal Arch Chapter, No. 25, Va.; High Priest:

Rockbridge Royal Arch Chapter, No. 25, Va.; District Deputy Grand Master of Masons, District No. 37, Va.; President Y. M. C. A., Lexington, Va.; Secretary and Treasurer Rockbridge County Fair Company; Secretary and Treasurer Rockbridge Mutual Fire Insurance Company; Local Treasurer Life Insurance Company of Virginia; Local Treasurer Old Dominion Building and Loan Association, Richmond, Va.; Local Agent National Building and Loan Association, Staunton, Va.

WRIGHT, HON. ROBERT E., Allentown, Pa. 1896.

WALLACE, WILLIAM A., Harrisburg, Pa. 1896.

WALLACE, WILLIAM S., Philadelphia. Pa. 1896.

WALKER, JOHN H., Fannettsburg, Franklin County, Pa. 1896.

Born in Fannettsburg, Pa., in 1834; great-grandfather, Alexander Walker, emigrated from North of Ireland in 1737, and settled in Chester County, Pa.; removed to Path Valley, near Fannettsburg, in 1761; family driven off and barn burned by the Indians, March, 1763, but returned in 1764; grandfather, Samuel Walker, resided on Mansion farm, and died in 1808; father, James Walker, born there in 1796, and died in Fannettsburg in 1849; captain of "Washington Blues," and lieutenant of Company H., One Hundred and Twenty-sixth Pennsylvania Volunteers; member Legislature in 1861; tanner.

WALLIS, JOSEPH EDMUND, Galveston, Tex. 1896.

Born in Morgan County, Ala., April 30, 1835; son of Maj. Joseph Wallis, of Mechlinburg, N. C., and Elizabeth Crockett, daughter of Elijah Crockett, of South Carolina, and granddaughter of Gen. William R. Davie, of North Carolina; grandson of Rev. Joseph S. Wallis (formerly Wallace); great-grandson of John McKnitt Alexander, the Secretary of the Mechlinburg Convention making the Mechlinburg Declaration of Independence, May 19-20, 1775—all Scotch-Irish people—related to the Craighheads, Polks, Ramseys, Caldwells, Calhouns, etc.; wholesale merchant; private in the late war.

WALLACE, WILLIAM STEWART, 812 Girard Building, Philadelphia. 1896.

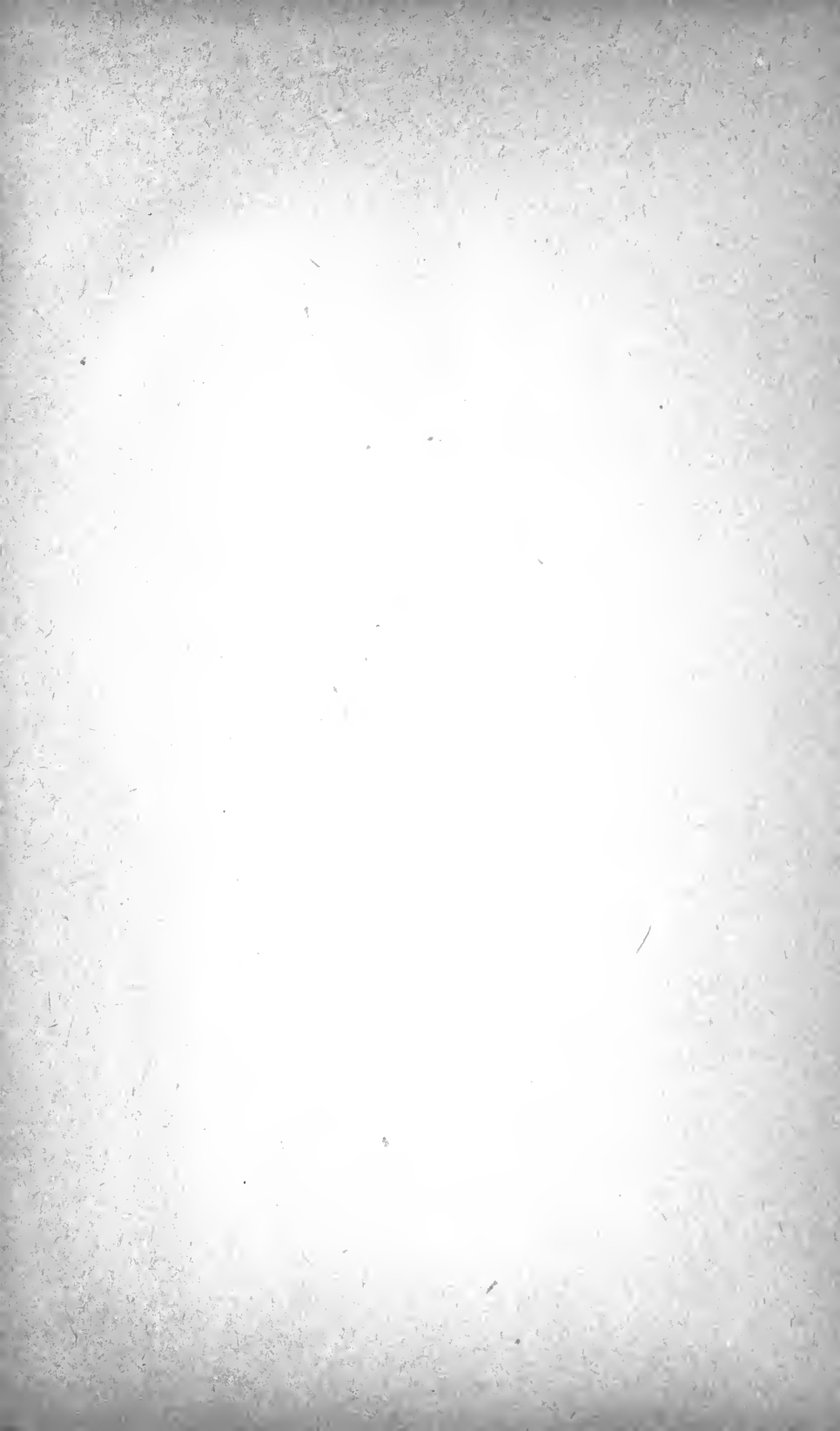
Born in Philadelphia May 30, 1862. Son of John Bower Wallace and Maria Louisa Le Page, daughter of Peter and Elizabeth (Gill) Le Page, French Protestants, from islands of Guernsey and Sark, respectively, who emigrated here with parents about 1818, and were children, respectively, of Peter and Mary Le Page and Philip and Mary (Baker) Gill; son of James Wallace,

of Warwick Township, Bucks County, Pa., and Mary Ford, of Monmouth County, N. J. (who was the daughter of James Ford, or Foord, and Mary Bower, daughter of Jacob Bower, all of New Jersey); son of Robert Wallace, of Warwick, Bucks County, Pa., and Mary Long, who was the daughter of Hugh Long and Mary Corbit, the former son of Andrew Long, from North of Ireland about 1730, the emigrant ancestor of the Longs of Bucks County, Pa., and Isabel Miller, daughter of William Miller, Sr., and Isabel —, who settled in Warwick, Bucks County, in 1726, one of the original settlers of S. I., settlement known as "Neshaminy" at that point; son of James Wallace, of Warwick, and Isabel Miller, who was the daughter of Robert Miller and —, he being the son of William Miller, Sr., above named; this James Wallace being the emigrant ancestor, coming from North of Ireland between 1720 and 1750 (exact date unknown); was Coroner of Bucks County; Trustee of Neshaminy Presbyterian Church; took prominent part in affairs of county and province during Revolution, being member of Committee of Safety and subcommittee of correspondence; member of Provincial Deputies at Carpenter's Hall, Philadelphia, June, 1774; member Provincial Conference in 1776 at Carpenter's Hall, Philadelphia; Judge of Civil and Criminal Courts of Bucks County in 1777. Attorney at law. Secretary Law Academy of Philadelphia, 1886; member of Law Academy, Historical Society of Pennsylvania, Sons of Revolution, Scotch-Irish Society of Pennsylvania; Secretary and Treasurer Kenilworth Inn Company, Bloomington Coal and Coke Company; Counsel for Central Coal and Coke Company, Auer Light Company, Etowah Iron Company, and other corporations.

For want of space list of State Societies and their members are omitted from this edition, but will doubtless be included in the next. They can be found in all preceding volumes.



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