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COL. A. K. McCLURE.

THE SCOTCH-IRISH IN AMERICA.

PROCEEDINGS AND ADDRESSES

OF THE

SIXTH CONGRESS,

AT

DES MOINES, IA., JUNE 7-10, 1894.

PUBLISHED BY ORDER OF

THE SCOTCH-IRISH SOCIETY OF AMERICA.

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THE SCOTCH-IRISH IN AMERICA.

PART I.

OFFICERS OF THE SCOTCH-IRISH SOCIETY OF AMERICA.

President.

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Vice President General.

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First Vice President at Large.

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Second Vice President at Large.

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Treasurer.

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

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

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

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

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

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

Virginia.—HON. WILLIAM WIRT HENRY, Richmond.

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

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

Georgia.—COL. G. W. ADAIR, Atlanta.

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

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

Tennessee.—MR. A. G. ADAMS, Nashville.

Kentucky.—DR. HERVEY McDOWELL, Cynthiana.

Oregon.—REV. THOMAS McCLELLAND, Forest Grove.

Canada.—REV. STUART ACHESON, Toronto.

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

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Kentucky.—HELM BRUCE, Louisville.

Texas.—W. HUGH HUNTER, Dallas.

Iowa.—MR. W. H. FLEMING, Des Moines.

EXECUTIVE COMMITTEE.

ROBERT BONNER, *President.*

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

A. C. FLOYD, *Secretary.*

JOHN MCILHENNY, *Treasurer.*

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DR. JOHN W. DINSMORE, San José, Cal.

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COL. THOMAS T. WRIGHT, Nashville, Tenn.

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

CONSTITUTION.

Article I.

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

Article II.

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

Article III.

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

Article IV.

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

Article V.

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

Article VI.

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

Article VII.

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

Article VIII.

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

Article IX.

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

Article X.

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

BY-LAWS.

Section I.

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

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

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

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

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

Section II.

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

Section III.

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

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

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

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

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

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

Section IV.

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

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

Section V.

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

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

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

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

Section VI.

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

COMMITTEES OF THE LOCAL ORGANIZATION HOLDING
THE SCOTCH-IRISH CONGRESS IN DES MOINES.

EXECUTIVE AND INVITATION COMMITTEE.

| | |
|--------------------|------------------|
| P. M. CASADY, | S. J. LOUGHRAN, |
| DR. R. W. CHAPMAN, | GEORGE C. BOGGS, |
| W. H. FLEMING. | |

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THE STATE EXECUTIVE COMMITTEE.

THE SCOTCH-IRISH IN AMERICA.

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| Charles W. Rogg, | Younker Bros. |

THE SIXTH CONGRESS.

BY A. C. FLOYD.

THE objects of the Scotch-Irish Society of America are both historical and social. Its annual Congresses are designed to bring the people of this blood from all parts of America into closer personal relations, and at the same time to gather materials for a complete history of the race.

It was evident from the beginning that this double purpose could best be subserved by holding annual meetings in the various sections of the country where the Scotch-Irish constitute a strong element of the population, and where the people are desirous of entertaining the Congress.

Naturally during the first years of the Society's life it was thought best to meet in localities where the race is strongest in numbers and influence. For this reason chiefly, Columbia, Tenn., was chosen as the place for the mass meeting of the race, at which the Society was organized and largely on the same account successive Congresses were held at Pittsburg, Louisville, Atlanta, and Springfield, O. These cities are the centers around which is settled a larger percentage of the race than any other places in the United States.

A desire to arouse a similar interest among the Scotch-Irish of the Northwest led certain prominent members of the Society in Iowa to extend to our Congress at Atlanta an invitation to hold our fifth Congress in Des Moines.

Foremost in creating the sentiment which resulted in this invitation was Hon. P. M. Casady, who was our first member, and who has been our honored Vice President for his State almost from the time he joined our ranks. Mr. Casady was one of the pioneers of Iowa, going there in the days of the Indian and the buffalo. During the forty years which have elapsed since then he has been prominently identified with all that has been proudest and most honorable in the marvelous growth of his city and State.

It is not strange that a man so beloved and so respected should find little difficulty in inspiring others with his racial pride and enthusiasm. One of the first whose interest he enlisted was Mr. Henry Wallace, editor of the *Iowa Homestead*, the most admirable and influential agricultural paper west of the Mississippi River.

Gifted no less with tongue than pen, Mr. Wallace was selected to present the invitations of the Iowa people at our Atlanta Congress, and again at Springfield. Associated with him as the representatives of the ministerial and other organizations, were Rev. W. T. McConnell, at Atlanta, and Rev. Dr. Howard A. Johnston, at Springfield.

The eloquent arguments of these gentlemen in behalf of Des Moines on the two occasions mentioned may be seen by reference to their addresses, published in our fourth and fifth volumes. Supported as they were by the invitations of the Governor of Iowa and his cabinet, the Senators and Representatives in Congress from that State, and other officers holding the highest positions of honor and trust in the commonwealth and the municipality of Des Moines, besides the most powerful civic and religious association; their invitation could scarcely have been declined on any grounds. Aside from this, however, the Executive Committee, to whom the choice of place is always referred, felt that the sixth Congress should be held north of the Ohio River, three of the five previous gatherings having assembled in the South, and two in the North.

They were naturally inclined to Des Moines, because it is not only in the north, but west of the Mississippi River. As we had never gone west of the Father of Waters, the work of the Society had not been brought home to the people of the vast territory beyond it. Though the population of that section is not so distinctively Scotch-Irish as in Pennsylvania, Ohio, and certain parts of the South, where we had before assembled, yet even in the West no other nationality has produced so many leading men.

This is conclusively shown by the papers in this and former volumes relating to the Ulster stock who have made their homes in this beautiful prairie land. Nowhere else is this fact more strikingly shown than in the admirable paper of Mr. Henry Wallace, on the Scotch-Irish of Iowa, published in our

fourth volume. After proving that from the pioneer days most of the Governors, Judges, and other high officers of Iowa have been of Scotch-Irish extraction, he says: "If anything further were needed to show the potent influence of the Scotch-Irish blood in Iowa affairs, it is only necessary to state that the present Governor, Secretary of State, Auditor of State, Treasurer of State, Attorney General, one of the Railroad Commissioners (last year two), and one or more of the Judges of the Supreme Court have all more or less Scotch-Irish blood in their veins. In fact, it is an open question whether there are not as many people of Scotch-Irish blood in Iowa to-day as there are Scotch-Irishmen in Ulster itself."

The valuable historical truths thus for the first time brought to light by Mr. Wallace and others, and presented to the public attention, were astonishing even to those best acquainted with racial subjects. As in other sections to which the influence of our Society has extended, it stimulated a spirit of genealogical research, and the result was that by the time our Congress assembled at Des Moines, it was wonderful to see how many people who had never thought of it before had discovered that they were of Scotch-Irish blood, and that it was a proud distinction to have such a lineage.

The interest excited was due for the most part to the intelligent and energetic manner in which the local committees had brought the Society and its work to the knowledge of the public through the press and by means of private correspondence. As the first means to this end, a State Society had been organized over two years previous to the Congress and it had a considerable enrollment of members even before the invitation was extended us at Atlanta, and is now in a very flourishing condition. Its President is Col. John Scott, of Nevada, Ia. A better man for the position could not have been selected. One of the pioneers, he has always been a leader in the affairs of the State, both in war and peace. Few men in Iowa have such a wide acquaintance or such great influence in her councils.

Mr. Casady, Mr. Wallace, Col. Scott, Mr. D. B. Patterson, the active and efficient Secretary of the Scotch-Irish Society of Iowa, took the initiative in the preliminary arrangements for the Congress. Through their efforts the local committees of arrangement were organized.

The names of all the ladies and gentlemen composing these committees are published on pages preceding this article, and to one and all of them the Society is indebted for splendid work in our behalf. Among those to whom expressions of appreciation should be tendered for especially active work, are Hon. Jefferson S. Polk, of the Committee on Transportation, upon whom devolved a heavy burden of correspondence; and Dr. Woods Hutchinson, the distinguished young physician who took the most active part in providing for the entertainment of visitors; Col. Barlow Granger, the veteran journalist, Chairman of the Committee on Hotels; Mrs. Henry Wallace, and Mrs. Simon Casady, of the Committee on Social Reception; Mr. J. J. Williams, Chairman of the Committee on Finance; Capt. W. H. Fleming, State Secretary of the National Society in Iowa; Rev. W. T. McConnell, Chairman of the Ministerial Association; Miss Josephine Wallace, head of the Committee on Vocal Music; and other chairmen of committees.

The Savery House, one of the best hotels in the city, was the Society's headquarters, and within its capacious walls were gathered the officers and a majority of the visiting members. The morning exercises of the Congress were held in the auditorium of the Young Men's Christian Association building, only one block from the hotel. Here the Congress assembled for the first time on the morning of June 7, and began the proceedings which are set forth at length in this volume. The hall was appropriately decorated with the national colors, and was filled at each meeting with highly intelligent and interested audiences.

The evening meetings were held in the Christian Church, the Young Men's Christian Association hall not being large enough for the accommodation of the audiences at those times. It proved to be one of the largest auditoriums in which our Society has ever met. The music for the entire occasion was furnished by Mrs. Weber and her choir of singers, supplemented by the beautiful violin solos of Miss Clara Bell Scott, the piano accompaniments being rendered by Miss Mary Stevenson. The music consisted principally of the touching old Scotch and Irish songs, and was intensely enjoyed. At none of our previous gatherings has this part of the programme been better adapted to the occasion.

The afternoon of the first day of the Congress was made memorable by a delightful drive through the beautiful city in carriages furnished by the hospitable residents of Des Moines, who themselves accompanied the visitors.

Many of the principal points of interest were visited; among them being the Highland Park Normal College and Drake University. At the former place the procession halted, and those composing it were ushered into the spacious chapel, where more than a thousand pupils greeted them. An address of welcome was delivered by President Longwell, to which there were responses by Mr. Robert Bonner, President of the Society, Dr. John Hall, Dr. John S. MacIntosh, Prof. George Macloskie, and others. The short speeches delivered here were among the happiest of the whole occasion. The hour being late when the visit was made to Drake University, the exercises were not so elaborate there, but were equally as pleasant.

On the evening of the same day, a reception was tendered by the Scotch-Irish people of Des Moines to their visitors at the Kirkwood Hotel. A more elegant and enjoyable entertainment has never been given the Congress. The following brief description clipped from the *Des Moines Daily News* will give some idea of the event:

The reception given the members of the Congress at the Kirkwood attracted together several hundred of the prominent men and women of the city, who took this opportunity of meeting and shaking hands with such distinguished gentlemen as Robert Bonner, Dr. Hamilton, Dr. Hall, Dr. Macloskie, and Dr. MacIntosh, not to mention Iowa's John A. Kasson. A very cordial spirit prevailed, and the guests were made to feel thoroughly at home. The hotel lobbies were decorated with the national colors. After a collation, Mr. Henry Wallace presided for half an hour over the feast of reason arranged for. Maj. E. H. Conger, ex-Minister to Brazil, spoke for Des Moines as a city of homes and Iowa as a patriotic State. Mr. Johnson Brigham, editor of the *Midland Monthly*, toasted the literary development of the State, mentioning some of its distinguished workers in the domain of letters. Prof. Macloskie appealed to Iowans to do their fighting in Scotch-Irish fashion about important things, and urged education as the cure for existing political abuses. Lafayette Young was introduced as "a spell-binder," and proved it by a clever talk, closing with a handsome eulogy on Robert Bonner. Miss Josephine Wallace and Mrs. H. W. Weber sang two beautiful Scotch songs.

A visit to the State Capitol was made on Saturday afternoon upon the invitation of Gov. Jackson. The visitors were escorted by Hon. Isaac L. Hillis, Mayor of the city, whose courtesy

to us was untiring throughout the meeting. This magnificent building of state is one of the finest and most perfectly appointed of its kind in the world.

The delegates were received by Gov. Jackson in the sumptuous gubernatorial parlors, and conducted by him and other State officers through the entire building, in which it is the boast of Iowans that there is not a dishonest stone.

Though an unusual drought was prevailing, the weather was fine during our stay and the marvelous fertility of the State was a revelation to those who for the first time saw it.

The unusual business depression and the distance of Des Moines from the Scotch-Irish centers prevented the attendance from being as large as it otherwise would have been, but in all other essentials the Society has never held a more successful meeting. Certainly we can never expect or wish to be more heartily welcomed or more splendidly entertained.

A considerable number of new members were added at Des Moines, and others have joined since, as the outgrowth of the interest which the meeting there aroused. It is only by means of keeping alive such interest year in and year out that our Society has hoped or can reasonably hope to continue its excellent work. Scotch-Irish persistence has never failed to accomplish any other undertaking in which it has been enlisted. It would be passing strange, therefore, if the members of the Society did not keep up their interest and did not constantly work to increase its membership and its influence. It has been an unceasing effort of the officers of the Society to impress upon every member when he joins that the permanent success of the organization and the continuance of its grand work depends on his active assistance in procuring new members from among his friends and acquaintances, and in spreading a knowledge of our existence and purposes. The Society is now free of debt, and if its members continue to pay their dues and bring in new members to supply the places of those lost by death and other causes, as they have been doing, our income from regular sources will be sufficient to meet our expenses. Our publications are the only distinctive sources of Scotch-Irish history, and they are sought after and quoted as authority by all the historical writers of the day, who deal with racial subjects. In this respect our Society has been an unqualified success, and its

social benefits have already borne rich fruit, not only in creating lasting friendship, but eradicating sectional prejudices. The Society is therefore accomplishing in a most gratifying manner the noble purposes for which it was founded. Every worthy member of the race should be enrolled in its ranks. Let no member of the body rest satisfied until this end is reached.

PROCEEDINGS.

THE sixth annual Scotch-Irish Congress was called to order at 10 A.M., Thursday, June 7, 1894, in the Y. M. C. A. Auditorium, Des Moines, Ia., by Hon. P. M. Casady, Vice President in the Society for the State.

Mr. Casady:

Ladies and Gentlemen: We wish to carry out a short programme before the President of the Scotch-Irish Congress takes his seat. The first thing in order will be a prayer by Rev. Dr. J. L. Sooy, of the First M. E. Church, of this city.

Dr. Sooy:

O God of Abraham, Isaac, and Jacob, Thou dost by these names stand far away from us; but God the Father of our Lord Jesus Christ, by that sweet name Thou dost come down into every home and touch every heart. And we thank Thee this morning for Thine purchasableness through Jesus Christ, for the communion we have with Thee in and through Him. And while we have fellowship with Thee, we bless Thee that we may have fellowship one with another. Let Thy rich benediction rest upon this Congress in its opening session to-day. We come at this time to thank Thee, to bless Thee for the men that have stood by the vineyards in their fathers' memory, for the men that have kept alive in the nations of men what is due to God. And we thank Thee especially this morning for every hint that we have of the existence of Thy throne, and especially do we bless Thee for those who, in all these years, have had the courage in the darkness, in the midnight, in the storm and tempest to speak out with such unflinching words, saying: "The Lord God Omnipotent reigns." We bless Thee for this Scotch-Irish race, the race that has given to this country so many of its wisest statesmen, and has filled its pulpits with some of its grandest, most eminent divines; and now we to-day invoke that same continuance of Thy blessing upon this people that there may ever be the same loyalty to God, the same sturdy trustworthiness, the same unflinching and old-fashioned piety and virtue. As in the past, so in the future, O Lord God, may we have that divine power, that orthodoxy, that courage for the faith and the truth which they have ever shown

on the platform, through the press, and in the pulpit. Let Thy blessing, especially this morning, rest upon the presiding officers and upon all these who have come here. May Thy benediction rest so that this gathering may be a benediction to this State and to the Church of it. And we pray Thee that Thou wouldst so continue with us that from day to day there shalt be felt in these hearts that this city has not only extended a welcome, but that here are Thy people. We ask all these favors in Christ's name. Amen.

Mr. Casady:

We will now be favored with music by the Double Quartet: "Ye Banks and Braes o' Bonnie Doon."

This beautiful old Scotch ballad was then rendered with excellent effect.

Mr. Casady:

At the time the State organization was made, the persons interested looked around to see if they could find a typical Scotch-Irishman to preside at that convention. On looking over the list, they selected Col. John Scott, of Nevada, thinking he would come up to the standard of a typical Scotch-Irishman. I will say the Colonel was a pioneer in the State of Iowa—pioneer in the work of agricultural interests, in editing a paper, taking interest in the county, district, and State fairs, presiding, I believe, in all of these three—I know as President of the State Fair—and taking an active part in the early days, perhaps as much as any man in the State, in the early construction of the State, in laying the foundation, increasing the improved stock, and in the agricultural interests of Iowa. And, furthermore, he is President of the Pioneer Lawmakers' Association of the State of Iowa. He has served in the Legislature, in the General Assembly as Senator and a number of associations, several associations at least, and also as Lieutenant Governor of the State; and further than that, gentlemen, I will say that he was a soldier in the Mexican war; and in the late civil war he also followed the flag, and, I believe, he adopted something like this: "May my country be always right; but right or wrong, my country." I will now introduce to you Col. Scott as President of the State Association, who will give a welcome to the brothers from abroad. [Applause.]

COL. JOHN SCOTT'S ADDRESS OF WELCOME.

I ask the sympathy of the Scotch-Irish in the embarrassing position in which I am placed by the very flowery introduction of the Chair-

man of this meeting. As a Scotch-Irishman, you know what it is to be placed in such a position as that before an audience.

Mr. President, Officers, Members of the National Association, Ladies and Gentlemen: I have but a very brief, although pleasant, duty to perform on behalf of the Scotch-Irish Association of this State. It is my pleasant privilege—and I have written what I have to say, Mr. President and Mr. Chairman, that I might not be betrayed into garrulousness that sometimes comes to men even younger than myself—it is my pleasant privilege, on behalf of the State Society, to greet you with words of welcome. Could the inspiration of the occasion find even partial utterance, warm and sincere would be the expressions that would tell of our gladness at your coming. As his Excellency, the Governor, will extend you a welcome on behalf of this great central State, and his Honor, the Mayor, will speak to you for this capital city and for the hospitalities of her people, it but devolves on me to briefly, but most heartily, welcome you to the homes of the Scotch-Irish of Iowa—to show you to the cosiest corner near the hearthstone, to seat you in the easy-chair with the softest cushions, to bring you to the plain but hospitable board, bounteously supplied through the continued blessings of the God whom our fathers devoutly worshiped with enough and to spare of silvery oats and golden corn.

To these and to our hearts we bid you a Scottish welcome—not in “the pride that apes humility,” nor with constrained and embarrassing apology, but as man to man, as friend to friend, as kin to kin, recognizing and claiming all there is in the ties of blood, and in what we inherit from the glorious deeds and supreme trials of a common ancestry.

In doing this I would fain tell you, did time and circumstance permit, something of the wonderful story of these homes—of the days of small things, and of the trials of this our so recent pioneer life. Strange as it may seem to those who come from an older civilization, it is within the experience of some now present to have known this State when it was unassigned territory and was the home of the wild Indian. Among others, our Chairman (Judge Casady) saw the first stone placed in the first foundation laid in this city. Yet in less than half a century from that date these now look upon the gilded domes on yonder hill. Then these pioneer men and women sung and prayed in their humble cabins, two or three being gathered together in His name; now thousands gather in stately halls whose scores of tall spires point to the heavens.

In these pioneer days the Irish-Scot was here. True to an unfailing sagacity that enables him to know a good thing when he sees it,

the Scotch-Irishman got a share of this goodly heritage. His ancestors early learned among the rich lowlands of Scotland that blessings are most successfully sought where they do most abound. For this reason they consented to be transplanted to the fairest and greenest parts of the Emerald Isle. They learned that though transplanting and pruning may temporarily check a vigorous growth, yet if the new soil be congenial the plant gathers and assimilates strength from the new environment. And thus stimulated, they again braved new terrors in search of civil and religious liberty for them and their children. The known perils of the deep, and justly dreaded dangers from lurking savages, turned them not from the course toward which the finger of fate was pointing.

With a continent before them from which to choose, undeterred by the vastness of the toil, the sturdy Scotch-Irishman selected the richest valleys, and conquered and possessed those regions that laughed with fatness. And because of this, you, their descendants, come to us to-day from the richest soils, the fairest landscapes, and the brightest skies in all America. And because of this, you find here the Scotch-Irishman, guided by the traditions of the race, in possession of his share of "the beautiful land," to which we bid you a cheery welcome!

And whether you come from broad acres of your fathers in many States, or from the crowded streets of commercial centers into whose laps great wealth is poured, in this sweet day in June we welcome you to the bright skies and waving fields of our dear Iowa. We feel that it is well that you are come. In the olden time wise men came from the East; now wise men and wise women come to Iowa from the boundless West, from the sunny South, from the busy North, as well as from the more crowded East. And though our population is already more than two million souls, yet Iowa's millions of acres that neither droughts nor floods have ever hindered from giving seed to the sower and bread to the eater smile a welcome to all who may come.

And now, and here, because you are our own kinsmen, and merely to gratify you as such, I strive against that diffidence inherited from our race, and am emboldened to assure you that in our boundless resources we feel at home. The treasures that lie beneath our feet and those more deeply buried in the earth give promise to last a thousand years. Our but partially developed soil already profitably sustains a greater value of live stock than is found in the combined resources of the Empire and Keystone States. Iowa is preëminently the Pastoral Land. There is here no strife among the herdsmen, for there is room for all. Here the Scotch-Irishman has milk and honey without stint,

and his steps are washed with butter, though the rocks may not as yet have learned to pour out rivers of oil.

Finally, from our hearts we bid you to enter into our tents. Abide with us. Realize that our homes are your homes. As you look upon each other and upon us may you be constrained to say: "It is good for us to be here!" May you resolve to come again! In the name of the Scotch-Irish of Iowa, you are welcome, thrice welcome!

Mr. Casady:

Next we will have a few words from the Mayor of the city. There were some men, claiming to be missionaries, I believe, came here from the West some time ago and stopped at the hotel in the northern part of our city. The Mayor fixed the time that they should remain here. I do not know whether they lived up precisely to it or not, and I do not know; you may have read of it, but he has consented to come here for the purpose of setting the terms on which you may remain. The Mayor is not as old a pioneer as Col. Scott, but he is a citizen who is well known and stands well among our people. He occupies the position of Mayor of our city; has recently been elected. Mayor Hillis will now speak to you.

MAYOR HILLIS'S ADDRESS OF WELCOME.

Mr. President, Ladies and Gentlemen, and Members of the Scotch-Irish Association: I have no desire at all to fix any limit on the stay of our friends here. We bid them welcome, and we welcome them every day that they may choose to stay. I am glad so many of our townspeople are here to help me to do it, because it is sincere and all-abounding.

It is a mooted question whether heredity or environment is the stronger force in molding character. The sturdy Scotchman who, for conscience sake, tore himself away from the bonny, heather-covered hills and storm-beaten crags of his beloved fatherland, the placid lochs and ferny valleys, carried with him to the green isle of his adoption the same inflexibility of purpose, rugged honesty, and patient cheeriness under adversity which have ever characterized a Scotchman.

I use the phrase "tore himself away" advisedly, for as the stalwart oak growing amid the mountain fastnesses sinks its roots and tendrils deep into the breast of mother earth, circling about every rock and boulder, bidding defiance to the very elements, so did the honest Scot cling to his native land. Every fiber of his being held fast

with loving tenacity to the land of his birth, and great must have been the sacrifice when he was forced to leave forever the scenes of his family traditions, of national bravery, and clannish prowess, to seek a new home in a strange land among a strange people.

Ireland—that land where has been enacted a tragedy centuries long, that bright gem of the sea where oppression and tyranny have tried in vain to crush out the steady light of a love of liberty and self-government, whose children, amid poverty so pitiful that ever and anon there comes across the sea the wail of hunger and starvation—even these have preserved, amid all the blighting, crushing, dwarfing forces at work upon them, as kindly, cheery, hopeful a temperament as can be found in all the world. The very word “Irishman” calls up a picture of joviality and rollicking fun, fidelity to their duty as they see it, and loyalty one to another.

Transplanted to a new soil, amid such surroundings, the Scotchman made his home. As time passed on new conditions prevailed, race prejudice became less intense, the different races fused together to a greater or less extent, and a newer, higher type was evolved. The Scotch-Irishman was, along with his English-Irish brother, the highest and best type of Irishman. They became preëminent among the population, and produced men who stand out from the rank and file like mountain heights surrounded by level plains.

But with all their inherited force of character, allied with and supplemented by all the genial elements of the Irish strain, envied by all that was best in old Erin, the Scotch-Irishman in Ireland was ever an alien. Their star of hope pointed to a fairer, prouder, and better land. A new home awaited them across the sea. A land with lakes and mountains lovelier and grander than any in the old fatherland, and whose valleys yielded crops never before dreamed of, and whose rivers floated a mighty commerce to the sea. A welcome so full and so complete awaited them that very soon they felt like children of the soil. They dropped the distinctive appellation of Scotch-Irishman, and became Americans.

Americans—proud title for the outcast heirs of Scotch and Irish ancestry! Americans—citizens of the noblest, best, and grandest land the sun ever shone upon! They were not aliens here, not oppressed nor wronged nor made to cramp their consciences to fit any man-made theology. They were citizens of the “land of the free and the home of the brave,” where every man walked in the path that conscience told him was right and looked upon every other man as an equal and a brother. Americans—what a world of mean-

ing in the word! It means large-hearted, large-minded, free, independent, fearless, energetic, progressive. It means a citizenship purged of caste, freedom from all the limitations of dynastic rule, all opportunity to each individual to unfold the full flower of his manhood, to do anything and to be anything within the reach of human effort.

America has ever been the refuge of all nations, the ark of safety to the downtrodden and oppressed; and would that it had ended there! But America has likewise been the haven of the adventurer and the outcast reprobate from across the seas; and whatever we have of socialistic and anarchistic tendencies and uprisings in our midst we owe directly to this source, the result of our too lax immigration laws. The age is one of unrest. Men are seeking for they know not what. They dream dreams of making possible the impossible, of reducing all the inequalities of commercial, social, and political life to a common level. So-called leaders spring up who feel, like William Wallace, their mission is to save a nation; and like the mighty Scot—but alas! too often unlike him in purity of purpose—are all unmindful that there awaits an ignominious ending to their cherished plans.

Americans are essentially a composite people. In our early history the pioneers were men of brain and brawn. Puritans, Cavaliers, Huguenots, Scotch-Irish—all gave of their strength and vigor to impress the plastic character of the young nation. Each wrought an influence indelibly fixed. Each was a potent factor in securing its present rank among the powers of the earth. Which was the most beneficent in its results no man can tell. Each claims honors preëminent over all other claimants.

The Scotch-Irish have just cause for pride in the part they have played, in the quality of the scions they have grafted on the various branches of the growing nation. They can well be proud of the rich fruitage of noble men who have been prominent in shaping the national history. But proud as they are of Scotch and North-Irish ancestry, I think not a man of them all but feels it a prouder thing to be called an American citizen.

It would be an interesting study for the psychologist to separate the fine tissue of resultant effects upon the national character made by the Scotch-Irish from the effects produced by other nationalities. I think he would find prominent the love of liberty and education; a culture of mind as well as of heart, for the Scotch-Irish were advocates of general education, free and nonsectarian. He would find

a regard for all pertaining to religious life, for they were zealously religious, sometimes even to the point of narrowness and bigotry in those old times. He would find a love for truth and regard for the law of the land.

The Scotch-Irish Americans threw themselves with fervor into the war for American independence. Their names make luminous the pages of our early history as a nation. Giants were among them: Patrick Henry, Hamilton, Madison, Jefferson, Jackson, Harrison, and our immortal Lincoln and world-renowned commander, Grant. They have given in all ten Presidents to the nation, besides a list of patriots, statesmen, generals, judges, educators, and inventors too long to mention individually, even were it possible. They have marched with the advance guard of all pertaining to a higher civilization, and have furnished leaders in every line of progress and achievement. I am glad this Society exists to preserve the annals of this illustrious people. I am glad that from time to time you unroll the records of the past, that the new generation may gather inspiration from their pages to a noble emulation of their sires, and I am doubly glad that the Society has honored Des Moines with its convention assembled here to-day. I am glad that you have come from the North and from the South, from the East and from the West, to see our Iowa, the "Beautiful Land," as the Indians fittingly christened it—a State which ranks second to none and which, if modesty gives way to truth, must be called the first and best in the Union. Next to the pride some of our people have in their Scotch-Irish ancestry is pride in their State and city; and when I tell you that our State, of little more than twoscore years of age, has more schools, teachers, and pupils in proportion to population than any other State in all the world, you will think their pride is justified.

I am glad to welcome you to our beautiful city, a city of homes, with the streets shaded by trees so numerous as to win for us the title of a forest city. As you drive about during your stay I want you to visit our magnificent State Capitol, built with three million honest dollars, a monument to the integrity of Iowa men. I want you to see our sixty-five churches, our forty-five schools, eleven colleges, and one university. I want you to know that we have four hundred manufacturing industries, including the largest starch-producing manufactory in the world; that our coal is the cheapest in the United States, and is mined within the city limits; that our streets are paved with brick made at home; that a majority of our

workingmen live in their own homes, and that the cost of living is less than in any other city of like size.

Do you know Iowa's rank among the States? I will read you a statement taken from the government reports, showing *Iowa's rank among the States*:

NO STATE DEBT.

First in amount of saving deposits per capita.

Per cent. of failures less than any other State except Idaho.

First in number of schools, teachers, and pupils in proportion to population.

First in lowest percentage of illiteracy.

First in grain products per capita.

Two hundred and seventy-eight bushels of grain per year per capita, counting the babies.

First in corn products per acre and per capita.

First in total corn products.

First in potatoes per acre and total product (Scotch-Irish ones by the thousands and tens of thousands).

First in number and value of milch cows.

First in factory butter product.

First in number and value of swine, and double that of any other State.

First in number and value of horses.

Second in number and value of oxen

Second in flax seed.

Second in yield of hay per acre.

Third in gypsum output.

Fourth in railroad mileage.

No farm is more than fifteen miles from railroad.

Fifth in bituminous output.

Ninth in capital invested in nursery business.

Do you realize what a future lies before us? The appetizing fragrance of our Iowa ham has reached the royal nostril of Kaiser Wilhelm, and he is now our steady customer. Our horses, and they are the fleetest and finest in all the world, exceed in value the annual cost of the British navy. The golden product of our creameries outranks in value all the gold mined in all the mines of the Union. The value of Iowa's hay, oats, wheat, and corn exceeds that of the total coal output of the nation, is more than twice the dividends paid by all the railroads in the nation in 1891, would cover the cost of the original Pacific railroads and have more than

enough left to build the Nicaragua canal, and is almost double the total gold and silver output of the United States. I could go on indefinitely, and prove to you that Iowa is the crown jewel in fair Columbia's diadem. Look at your map. Ponder the situation of Iowa. Consider the boundless possibilities of so great and rich a State. She is the central State of the Union, as Des Moines is the central and leading city of this peerless State. A magnificent future lies before us. The nation will yet turn to us with just pride. We are young and undeveloped as yet; but Shakespeare was once a babe, and Grant was fondled in his mother's arms. Des Moines has passed the stage of infancy, and in the pride and glow of vigorous and ambitious youth asserts the claim to be, and is, the queen city of the queen State of the nation.

I rejoice that we have so much to offer to our guests for candid consideration. I give you the heartiest welcome and most cordially extend to you the freedom of our city. Whether it be as delegates to the Scotch-Irish Convention, or as citizens looking for a new home, I bid you welcome. Des Moines throws her gates wide open to receive you, and trusts that the memory you take away with you of her hospitality may induce you in the near future to come again.

Mr. Casady :

The next thing on the programme will be some music, a solo by Mr. P. H. Metcalf: "Scots Wha Hae."

Mr. Metcalf sung the patriotic old song with much beauty, and was enthusiastically applauded.

Mr. Henry Wallace :

I believe it was never heard that a number of politicians in preparing a platform ever made a plank catching the Scotch-Irish vote. [Applause.] Now, do you know why? Because they honestly knew that, however thick the blood may be with Scotch-Irishmen, however much he may love his kindred, his loyalty to his convictions of truth and righteousness is above and beyond his loyalty to his clan. Hence politicians never think of making a plank to catch the Scotch-Irish vote. [Applause.] And, ladies and gentlemen, that is the reason why so many Scotch-Irishmen are in politics; that is the reason why, when we have an election and the votes are counted, there is a larger proportion of the votes Scotch-Irish than of any other class of people. They know that the Scotch-Irishman will be there, but there is no use of bidding for his vote. They must make their plank so that it meet with his conscience and his ap-

proval, and then he will always be found fighting for it. Hence, from the remotest history of this State to this present hour, there has been a very large per cent. of the Scotch-Irishmen holding the higher places of trust. In Washington we have Wilson. Go with me over to the State House, and with possibly one or two exceptions every office is filled by a Scotch-Irishman. So it has been for three or four years; and now it is my pleasure to-day to introduce to you the last Scotch-Irish Governor of the State, Frank D. Jackson. [Applause.]

Gov. Jackson's address of welcome:

Members of the Scotch-Irish Society of America: It gives me great pleasure on behalf of the people of Iowa to welcome you to the capital of our State. We have observed the organization and growth of your Society, and have followed with interest during the last few years your meetings in the Eastern and Southern States, and we are glad you decided, in response to our invitation of two years ago, to recognize the great Northwest and to visit your friends west of the Mississippi. I assure you that we greatly *appreciate* your presence with us, and we shall endeavor to show you that *appreciation* by the extent and sincerity of our Western welcome. We want you to stay with us just as long as possible, and if at the end of your visit you cannot make up your minds to desert less favored localities and settle in Iowa permanently and "grow up with the country," why then, while we may have a very poor opinion of your judgment, we will make the best of it, and say: "Godspeed, and come again soon." As I understand it, the objects of your Society are social and patriotic, and are in the main to preserve the history and perpetuate the achievements of the Scotch-Irish race in America. With such an organization, having such objects, every good citizen of Iowa must be in earnest sympathy, and I doubt if you could have held your annual convention among any people who can better understand and appreciate the characteristic qualities of the Scotch-Irish race than can the people of Iowa. And this is true because, in my opinion, there is no State in the Union whose people as a whole come more nearly to living up to the Scotch-Irish standards and beliefs than do the people of Iowa. In fact, when you undertake to describe what are understood to be the race characteristics of the Scotch-Irish, and to enumerate their distinctive qualities, you will find, when you have completed the task, that you have drawn a very fair picture of Iowa people and of the qualities upon which they pride themselves. Devotion to religious and civil

liberty—not that so-called liberty which degenerates into license, but liberty within the law—an abounding and tireless patriotism, a strong sense of self-reliance and of personal independence, a love of education and a determination to secure it for their children, with much respect for the Sabbath and for religion, are prominent Scotch-Irish characteristics possessed by the people of Iowa, and I am sure that nowhere can the descendants of the old Covenanters be more at home or more welcome than in the capital city of a State which takes pride in having a schoolhouse in sight of every square mile of its territory, and a church within reach of every citizen. I trust it may not be considered out of place in my calling your special attention to this great agricultural State of ours, almost an empire in extent, and whose every acre of soil yields a bountiful response to the hand of toil. It was only a little over a third of a century ago that Iowa was one vast tract of unbroken prairie land. To-day thousands of rich farms stretch out in continuous succession for three hundred miles across our State, forming one of the richest and most beautiful gardens on the face of the earth. Our great rivers flow on in continual gladness past happy and contented people, through prosperous cities and beautiful villages; with over eight thousand miles of railroad; with more than thirteen thousand schoolhouses; with a magnificent public school system; with colleges, universities, and innumerable churches, with strong and aggressive organized moral influences; and with the highest average intelligence of any of the great States of the Union—Iowa's two millions of population are a contented, hospitable, prosperous, and happy people. In the name of this people I welcome most heartily the Scotch-Irish Society of America to their capital city.

By the Scotch-Irish race I understand is meant that people, mainly Scotch, which settled in Ireland, and whose descendants from time to time emigrated to America, and have taken such a prominent part in the development of our common country—a part which I must say is out of all proportion to their numbers as compared with any other stock of people, not excepting the Scotch themselves. I do not know what new qualities the Scotch race must have acquired during its century or two in Ireland, but certainly it must have absorbed some subtle elixir and breathed in some fine infusion of native Irish warmth and enthusiasm, which has given the Scotch-Irish the advantage over the original stock, and made them more successful and adaptable, and, if I may say it, more social and sympathetic than the people of direct Scotch de-

scent. Certain it is that either climate or association, or some strain of English Huguenot or Celtic blood mixed with the original Scotch, have given us in the Scotch-Irish a superior people, whose history and achievements you do well to perpetuate. I think it is a matter of some wonder that this has not been sooner done, for I believe that your organization dates but some five or six years back. Perhaps, as some one has suggested, the Scotch-Irish have been too much engaged in making history to find the necessary time for writing it. A people distinguished for the executive and the practical are somewhat apt to leave to others the mere discussing and recording of events. In the words of the old Roman, "They came not here to talk."

When a few weeks ago I was honored with the invitation to welcome you to Iowa, I felt that to do so intelligently I should read up a little on the history of the Scotch-Irish in America, so as to know something definite on the subject. I knew in a general way that the Scotch-Irish in America had accomplished a great deal, but I did not know exactly how much. My first thought was: "What shall I find that the Scotch-Irish have done?" After awhile the question changed, and became, not "What can I find that the Scotch-Irish have done?" but, "What shall I select from the great mass of their achievements in every line of public and private activity?" And, candidly, before I got through I began to wonder whether the Scotch-Irish had left much of anything for any one else to do, or whether, after all, the best Scotch-Irish history is not to be found in the general history of the United States? At least, that is how it impressed me. According to your records—and I do not question them—a Scotch-Irishman wrote the Declaration of Independence; a Scotch-Irishman, as Secretary, was the first to read that Declaration in public; and it was a Scotch-Irishman who arose in the Continental Congress, in the darkest hour of its doubt and apprehension, and urged the signing of the Declaration of Independence in the memorable words: "To hesitate now at this moment is to consent to your own slavery." It was Patrick Henry, a Scotch-Irishman, who said: "As for me, give me liberty or give me death!" Scotch-Irishmen fought in the ranks, led in the army, sat at the council board, and presided over the destinies of the American nation. That race has furnished us eminent teachers and divines, great inventors, distinguished statesmen and military leaders, brave soldiers, and patriotic citizens. I find nine Presidents of the United States in whose veins ran the blood of your indomitable race. Our own time furnishes us

illustrious examples in Ulysses Simpson Grant, among soldiers, and James Gillespie Blaine, among statesmen—the middle names, Simpson and Gillespie, bearing evidence in both cases to Scotch-Irish descent. Coming from national to State history, Iowa places the men of Scotch-Irish blood among the most distinguished names which she has delighted to honor. The familiar names of Grimes and Kirkwood, Dillon and McCreary, Allison, Henderson, and McDill, are only a few of those illustrious citizens of Iowa who have honored the Scotch-Irish name, and in so doing have honored the people of Iowa and the nation.

Again, ladies and gentlemen, let me assure you of a hearty and cordial welcome by the people of Iowa.

Mr. Casady:

Mr. President: Mr. W. L. Carpenter, late custodian of the capitol, has made a gavel. This part of it [indicating] is native Iowa material, came from the old Capitol, from some of the inside work; and this is from the new. Here we have the old and the new. It is made expressly for you to use upon this occasion, and I now present it to you from W. L. Carpenter. [Applause.]

President Bonner's response:

Mr. President and Mayor of the City: On behalf of the Scotch-Irish Society of America, I thank you most heartily for this sincere and cordial welcome to your State.

When my friend, Mr. Wallace, in behalf of your citizens, invited our Society to meet here, he gave us such a glowing and eloquent description of your State, the fertility of its soil, and its unrivaled resources, that had I not been informed that he was in, his younger days, a clergyman, I should have concluded that he was, to put it very mildly, slightly exaggerating matters; but from what I have seen since I entered your beautiful State yesterday morning, I find that the half has not been told. I shall never again doubt Mr. Wallace's word, nor, indeed, anything that I may hereafter hear concerning the growth of Des Moines, the enterprise of your citizens, the advantages which you enjoy, and the public improvements that we have witnessed. All these have been a source of surprise and wonder to our party since we arrived here.

I think it will be generally conceded that Horace Greeley builded better than he knew when, about forty years ago, he advised young men who were seeking to better their condition, to go West. The terse way in which he put it was: "Go West, young man." Of the wisdom

of that advice we have had innumerable proofs, although, when in his younger days he started for the West himself, he became discouraged and returned, remarking, as he does in his "Recollections of a Busy Life," which I am glad to say I persuaded him to write, that he became fully convinced that the life of a pioneer was one to which he was poorly adapted. And this brings me to a point which I wish to emphasize. Mr. Greeley, in his "Autobiography," after stating that his ancestors came from Londonderry, Ireland, says that the Westminster Shorter Catechism was, within his experience, to quote his own words, "regularly administered to us youngsters once a week as a portion of our common school *régime*." He then refers to the Shorter Catechism as a rather tough digest of Puritan theology, but he overlooked the fact that under that Catechism was brought up as honest and hardy a race of men as ever the sun shone upon. Gen. Stark, of revolutionary fame, was of Scotch-Irish blood, and was born in Londonderry, N. H., where Mr. Greeley's parents were born. In the brilliant battle of Bennington, fought and won on August 26, 1777, Gen. Stark addressed his troops on the brink of engaging in battle, as follows: "Boys, you see those Hessians in front of you. King George gave £4 7s. 6d. apiece for them. I reckon we are worth more, and will prove it directly. If not, Molly Stark sleeps a widow to-night."

That is a specimen of the rugged and stalwart manhood of the men of those days who were brought up under the influence of the Shorter Catechism, and that was the spirit that characterized the Scotch-Irish in all the other battles in which they were engaged, that were fought during our revolution, and that was the same spirit that characterized another descendant of Ulster, Gen. Jackson, thirty-five years afterwards, at the battle of New Orleans.

But it was not merely in fighting for our independence that Scotch-Irishmen distinguished themselves. It has recently been demonstrated that to the Scotch-Irish we are indebted for the first draft of our glorious Declaration of Independence. I hold in my hand a photograph of a deed that dates independence from the Mecklenburg Declaration, May 27, 1775. It was sent to me by the Rev. Dr. John H. Bryson, our Vice President for Alabama, and an ex-Moderator of the General Assembly of the Southern Presbyterian Church. He writes:

I returned last week from my visit to Charlotte, N. C. I send you and Dr. Hall copies of an old deed found in the Register's office in Charlotte, N. C., which settles the question of the date of the Mecklenburg Declaration, as you will see. It was found a few months ago with a number of others. This, with the written testimony of Capt. Jack, who rode horseback to Philadelphia and carried three copies of this Mecklenburg Declaration of Independence

and gave them to the North Carolina delegates, settles the controverted question. Capt. Jack also states that the officials of the Continental Congress all said to him that they were not yet prepared to take such a hazardous step. This shows beyond a doubt when and where Mr. Jefferson obtained the original of the famous Declaration of Independence. Every man who signed the Mecklenburg Declaration of Independence was a full-blooded Scotch-Irishman.

President Bonner :

Dr. John S. MacIntosh, our Vice President General, has some announcements concerning the Society, which he will now make.

Dr. John S. MacIntosh :

Mr. Chairman, Ladies and Gentlemen: I have been requested at this point to make some statements which are important and which require to be made now, that arrangements dependent upon them may be satisfactorily carried out. Our generous friends in Des Moines are so taxing their large-heartedness and thoughtful kindness to make us and all attending this Congress feel completely at home that I am afraid it will be the case of the "camel and the Arab" over again; that some of them will have to turn out of their homes, because they find that that race known as the Scotch-Irish, who always know a good thing when it is to be seen and take hold of that when it is within their reach and keep it, will very likely want some of these homes. These kind friends are providing, I am afraid to their serious danger, an opportunity for us to see how much you have got, Mr. Mayor and Governor, that we may make our selection judiciously and get hold of the best thing that is going. [Laughter.]

I want to ask that all the delegates and all those who are attending this Congress, outside of the city, who propose to avail themselves of the kindness of the Committee on Arrangements this afternoon and go upon the carriage ride to see the riches and desirable homes and good schools and factories, colleges and institutions of this city, will be kind enough to rise up now, that it may be seen who are going, that the friends may provide proper vehicles for them. Ladies and gentlemen are invited, particularly the ladies.

In the second place, Mr. President, I have been requested to state at this hour what our requirements of membership are on the part of ladies and gentlemen. It is not as widely known as we desire to have it published, that ladies are more eligible for membership than gentlemen, and, as I have been permitted to put it upon some occasions, a single drop of this Scotch-Irish blood is of such purity and strength that, coming down either from the maternal or paternal side, it quali-

fies you for membership. It is desirable that the nominations for membership shall be made at each successive meeting of the Congress a little before the adjournment of each meeting. I think you will understand that. The Secretary and Assistant Secretary will receive memberships, sign certificates, and furnish books. Let me also say that the early volumes of our Associations are rapidly disappearing. They contain a large amount of exceedingly interesting historical and genealogical information, and those who want them had better act quickly. The Secretary or Assistant Secretary will also be at the hall before and after each meeting, and on the first floor of the Savery House. There has been assigned to their use, by the wisdom and kindness of the Committee of Arrangements, the Club Room on the first floor, and you will always find some member of the Society there to meet you, and greet you, and give you information. Mr. Wallace will give us the information concerning the evening meeting.

Mr. Wallace:

I wish to say to our visiting friends, that I have made arrangements to take all who may desire to go over our city on the street car lines, as many as ten or fifteen at a time. If they will report to me or come to my office, I will take them on that ride. You will bear in mind, ladies and gentlemen, that the ride over the city will be this afternoon, and that the hour is three o'clock. In place of meeting at the Savery House, you will also bear in mind that the reception will be at the Kirkwood House to-night at the hours from eight to ten o'clock, and that Mr. Patterson and Mr. Granger will be in the Club Room at the Savery House to furnish you tickets and give terms of admittance, etc. Mr. McConnell wishes me to state that he would like to have the names of all the ministers present, in order that he can make arrangements for public services on the Sabbath.

Mr. McConnell:

I should be glad to have the brothers report to me at the closing hour of the Association, so that I may know who are here and be able to report for the services of the Sabbath.

President Bonner:

Mr. Wallace will now favor us with a short address, and I expect to see him redeem his reputation. [Applause.]

Mr. Wallace:

Mr. President, Ladies and Gentlemen: A great deal has been said

about the invitation which I gave the Scotch-Irish Association at Atlanta in connection with my friend, Dr. McConnell, and repeated at Springfield in connection with my friend, Dr. Howard Johnston, and it has been suggested that I ought possibly to make some explanation. I am glad to know that we have the authority of no less a man than Robert Bonner that the half has not been told, and I wish simply to say on behalf of our friends that Iowa never looked as poor on the 8th day of June as to-day. We are suffering the most unprecedented drought, for this time of the year, that I recollect in the entire history of the State. And in one sense I am glad of it. Any country can raise crops if it has plenty of rain. They can do that in Kansas and Nebraska, but the proud boast of Iowa is that it raises crops, rain or no rain. [Applause.] I told them down at Springfield or Atlanta, I forget which, that when the Almighty undertook to make the best country he knew how, he determined to make it in this Mesopotamia of the New World, between the two great rivers. He stripped the rocks bare to start with, and then filled it up with select dirt from the best portions of the universe, and in this he has placed alternate layers of sand that hold water so that when these bottom layers are full, the roots of our grain and grass run down and pump it up and say, "Thank you, sir," whether it rains or not. But unfortunately it has forgotten to rain for so long in this country that some of these bottom layers are not quite full. Nevertheless, the people of Iowa will not pass the hat when the harvests of this year are gathered. You will hear from us, and we will have plenty, and bread and grain to feed the nation.

Now it has been delicately suggested to me about the promise I made down at Atlanta or Springfield, that this other brother seconded, that we invite the Scotch-Irish Congress to the only city of sixty thousand people in the world that had not had an open saloon for the last four years. [Applause.] Now, I did that, gentlemen. I did not say, however, that there would not be when they came. [Laughter.] And I do not want to say it now. We are under the reign of the Mulet. Now, do you know what the Mulet is? Of course the people here know all about it, but I want to explain it to these brethren. It says: "You shan't do it, but if you do you must pay \$600 to the State and county; and if you do it in the city, we will tax you \$600 more for the schools, streets, etc." Now the only excuse we have for that is Von Trump's excuse. Now, my friend Bonner knows all about Von Trump, because he lived down in New York somewhere, and he was a Dutchman, and he had a dream, and in that dream he made the celebrated Von

Trump's excuse, which, I suppose, Mr. Bonner has published in the *New York Ledger* and forgotten all about it.

Von Trump was a miller and lived on — Creek, and on that creek were four millers: Snyder, Van Hosen, Quackenbos, the last being Von Trump. Von Trump had a dream, and he dreamed that the day of judgment had come, and as he reported it, the good Lord would judge everybody and take them by classes. He comes to the farmers first, and that takes him a long time, because the farmers do so many little mean things; and by and by he comes to the lawyers, and that don't take him long, because he knows where the lawyer goes anyhow. [Laughter.] Then he comes down to the millers, and comes to — Creek, and he comes to Snyder: "Ever you takes too much toll?" he says to Snyder. Snyder thinks a long time and he says: "Vell, I guess maybe ven de roads vas bat, I takes shust a leetle too much; shust a leetle bit, so small you cood not hartly see it." "Snyder, you go mit de goats." Then he comes to Van Hosen, and he says: "Van Hosen, you take too much toll?" Van Hosen, he scratched his head, and says: "Vell, vonce ven my vife vas seek, I takes shust a leetle too much." And he says to Van Hosen: "You go mit de goats." And then he comes to Quackenbos, and he says: "Quackenbos, haf you take too much toll?" Quackenbos he says: "Vonce mine pigs got short of feed, and I takes shust a leetle too much, shust so leetle you cannot see it." "Quackenbos, you go mit de goats." And then he comes to me and he says: "Von Trump, you stand up here, look me square in the eye. Do you ever take too much toll?" Then I study a long time and says: "Vell, maybe vonce I did, shust a leetle too much, so leetle you could not see it; but hold on, I gives it to the Church." [Laughter.]

Now we have only got Von Trump's excuse; that we give it to the schools, and we invoke the charitable judgment of this Association and promise ourselves in this city that if we find we have made a mistake, we will repent, even if we do have Von Trump's excuse. Now, gentlemen, I don't know as I have anything more to say.

Voice:

You did not tell us what became of Von Trump.

Mr. Wallace:

Excuse me. He says: "The Lord he looks at me and he says: 'Vell, it is a mighty hard squeeze, but go mit de sheeps.'" [Laughter.] So we hope you will count us with the sheep until after the election. [Applause.]

Now, ladies and gentlemen, you have the Association with you. It is our pleasant duty to make them feel as comfortable and happy as possible. As you see, they are all good mixers; don't stand on dignity. I hope that you will attend, and as many as the house will accommodate will be found down at the Kirkwood, and we will try to make everything as comfortable and happy as possible down there this evening.

President Bonner:

We will now listen to a violin solo by Miss Carrie Bell Scott.

Miss Scott's violin playing not only on this occasion, but throughout the Congress, was richly enjoyed.

President Bonner:

Rev. Dr. Howard Johnston, who is well known to you all, and who accompanied Mr. Wallace to our meeting at Springfield last year, will now favor us with a few remarks. Mr. Wallace undoubtedly thought we could not possibly believe all the fine things that he said about Iowa, and he very wisely concluded to take a clergyman along with him to back up what he had said. Dr. Howard Johnston will now address you.

DR. JOHNSTON'S ADDRESS.

Mr. President and Friends of Des Moines: You know what they say about old friends. I hardly knew this morning whether I ought to count myself among the sheep or goats. I went as a Hawkeye to the Buckeye State, and felt considerably at home, because I was a Buckeye; and now I have gone from the Hawkeye State to that State which lies adjoining, but from all that was said about Iowa this year, a man who has run the gauntlet thus far should be fortified against what he might meet in the city of Chicago. But I honestly felt some conscientious scruples when I ran away from this State, because of the pledge I had made to the Scotch-Irish people a year ago, so I rejoice in the privilege of being here to participate in these most happy demonstrations, and renew my pride in the State of Iowa, for I am prouder than ever that I was privileged to enjoy living in Iowa for the time I was enabled to be a citizen of the commonwealth. There is one thing I wish to emphasize, why I urged upon the Society at Springfield that they needed to come West. I thought that we had need of them to come west of the Mississippi. The purpose of this Association has been to gather history more or less—secure what, sooner or later, would be lost were it not saved from the losing, formalized or

perpetuated. But as you begin to see, you cannot gather the history of the Scotch-Irish race of America except you cross the Mississippi.

The children of men who are conspicuous in the van of the builders of a nation in the newer parts of history and eastern coasts are the very men who have been in the van in coming to this western land, and we must make our history complete. So we need to come and come in touch with that part of it which has been made and so splendidly made by those men in this section. Not only so, but the purpose of the Society is to inspire, so far as the deeds of these men are worthy to inspire, the children with that heroism which comes from the study of the lives of their ancestry. So, then, the Society, in order to realize its full purpose, should touch, as far as possible, new points in our own land as well as the old.

It has been somewhat marginal and sectional in the meetings hitherto; it is becoming somewhat national now. As the people take up with these national meetings and go from Atlanta to Louisville, and Pittsburg to Des Moines, they will come to appreciate the Scotch-Irish Society of America as not sectional, but national.

You know that the matter of making history is a settled thing, a difficult task. We desire to exalt true worth; but we know very well there are many heroic souls of whom the world did not know very much, we know that as we go along the line of heroes whose names rank high upon the roll of honor and fame you will find back just a little way under the shadow many other heroes unknown to all except the eye of the all-seeing One, whose lives of sympathy and of fidelity have made it possible for those who have come out into the front to have reason to point to the dignity and worth which they reached, and these are not known to history, and may never be, but ever and anon by such fidelity as has marked the activity of these men to gather out that which has been made into history. Now what we see and write into history as we find it, we are lifting up and giving worth to those who are worthy; then we want our children to gather as much as they may be able to of that inspiration which we desire to perpetuate as a people, which comes out of the fidelity of our fathers in all that they have done, which was so worthy.

There was once an Italian boy who had come down to a seacoast town, and to whom the captain of a boat gave a little book written in the English tongue. That book was the biographies of George Washington and John Hancock. That little boy learned the English language in order that he might read that book, and he drew into his lifeblood that which came out of the study of such biographies as those

two giants in making this land, and that boy was the forerunner of Garibaldi and those men who wrote out the history of Italy, Daniel Moine. There under the arches of St. Mark's at Venice we might see his tomb covered with the first flowers that people bring every day, and on the walls of the church is a monogram: "Daniel Moine, Statesman and Patriot." And the people give him honor, and it all came out of the fact that there fell into the hands of a boy that life of John Hancock and George Washington which explains what you see in Italy to-day.

So that man in the providence of God was an instrument in beginning and developing the movement that has done so much for that country. That is just an indication of what will come out of the work of such a Society as this. Not simply that we shall make annals in order that we may secure and cherish a grand past, but that we shall make motives and inspirations which shall work into the fiber, blood, and bone of the boys and girls that are coming on to stand in the place of their fathers as they go to their reward and their fame, and make even to the ultimate realization of that purpose which has, as I believe, been in that father and which has guided our fathers to this land, is the prayer and hope of all of us, as we strive in our way and are blessed of God in the part that falls to us, and so on that day realize that force and innate desire that we are universally blessed, because our God is the Lord. [Applause.]

President Bonner:

Dr. MacIntosh has some announcements to make concerning our proceedings to-morrow, after which we shall adjourn until ten o'clock to-morrow morning.

Dr. MacIntosh:

Mr. President: I have been requested to state that it is expected that the members of the Local Committee and the Local Committee on Arrangements will join the party going out this afternoon at three o'clock, so that in each of the carriages there may be some member of the Local Committee to explain to the visiting guests the various objects of interest; three o'clock at the Savery House. To-morrow morning at ten o'clock we have our next popular meeting, and at that meeting the two principal addresses will be delivered by the Hon. Judge John M. Scott, of Bloomington, Ill., one who is very well known, and held more highly in esteem in this neighborhood, and the Hon. James Wilson, of Ames College.

The meeting here adjourned until Friday morning at ten o'clock.

MORNING SESSION.

FRIDAY MORNING, June 8, 1894.

The meeting was called to order by President Bonner.

President Bonner :

We will now be led in prayer by the Rev. George C. Henry, of the St. John's Lutheran Church, of this city.

Rev. George C. Henry :

Let us bow.

O God, our fathers' God, Thou who dost feed us, and through all their pilgrimage hast led them, we come to Thee. We thank Thee for what our eyes have seen and our ears have heard and what Thou hast done for them in the days of old, and how they were glad to confess that it was not their bow or sword nor their arm, but Thine arm, that gave them the victory. We thank Thee that they stood, these fathers, in this new land, for righteousness and peace and joy in the Holy Ghost. We thank Thee that they feared Thee, which was the beginning of their wisdom. We thank Thee that Thou dost lead them by Thy Spirit, and it has caused them to triumph by their righteousness. We thank Thee that it pleased Thee thus to use them for great things, and we who are here to-day from the North and the East, the West and the South, we would honor Thee that, like them in their best moments when they praised Thee, our courage may be humility, our strength may be faith, and our happiness be the wisdom and fear of the Lord.

May the entertainers of these guests use hospitality without grudging, and may they find unawares that they have messengers of love and peace, of friendship and purity. Thou who dost give us grace at this time to make our humble supplications unto Thee, and who dost promise that wherever two or three are gathered in Thy name Thou wouldst grant their request specifically, now we pray Thee to hear all the desires and petitions of Thy servants, granting what is good for us in this life, and in the life to come everlasting enjoyment with Thee through Jesus Christ our Lord. Amen.

President Bonner :

We will now have some music: "Annie Laurie."

President Bonner:

We are now to be favored with an address from Judge John M. Scott, formerly Chief Justice of the Supreme Court of Illinois. Judge Scott has been one of the most efficient members of our Association, attending all our meetings in the different parts of the country. His subject is "The Influence of the Scotch-Irish in Establishing Courts and Making Laws in the Old Northwest." [Applause.]

Judge John M. Scott:

Mr. President, Ladies and Gentlemen: As I expect to leave this afternoon for my home in Illinois, I wish to avail myself of this opportunity to give expression to the pleasure I have had in the brief visit to your city, and mingling so much with your people since I have been here. It has been a source of great pleasure to meet with you. I have heard many pretty things said here by your citizens concerning the greatness of Iowa and the splendor and grandeur of her institutions and everything that constitutes a commonwealth great. But I believe about as proper a compliment as I have heard of your State was what I heard from an old gentleman that was traveling with his wife on the train on which I came over. They were old people, and he had lived always in Pennsylvania. Their children had grown up and gone West, and they were traveling in that direction to meet with their children. The wife had traveled West before, and knew something of its beauty and excellence, but the old man had never been West, and when he got in the State of Iowa it was to him a revelation that he did not expect to see. It was then in the beautiful, soft light of the evening, and I undertake to say that the scenery, the landscape, of your State never looked more beautiful than it did then under the soft, mellow light of the declining sun. The old gentleman was enraptured and enthusiastic over it, and he enlarged upon its beauties, and the climax was, upon turning to his wife, he said: "I wish I had come to Iowa when I was married." [Applause.] If he had got to Des Moines, and seen the beautiful ladies that have honored this convention with their presence, I doubt not it would have been a matter of regret to him that he had not come to Iowa before he was married. [Applause.]

(For Judge Scott's address, see Part II., page 93.)

President Bonner:

We will now listen to some music, a violin solo by Miss Carrie Bell Scott.

President Bonner:

We are now to have the pleasure of listening to Hon. James Wilson, a professor in your State Agricultural College. Horses are supposed to have something to do with agriculture, and, as I am supposed to know a little about horses, I may state that from stock raised in New York, when transplanted to Iowa, Kentucky, and California, we have raised the finest and swiftest horses in the world. Mr. Wilson is a pure Scotchman. He has not had the advantage of being transplanted to Ireland, and I do not know how he may get along in addressing such an audience, although I am sure he is one of the brightest men in your State. However, I shall call upon my friend, Mr. Wallace, to formally introduce him. [Applause.]

Mr. Wallace:

Mr. President, it is well for the Scotch-Irish to remember that there were Scotch before there were Scotch-Irish, and I want to present to you this morning a typical Scotchman who was fortunate in being born on the side of Scotland nearest Ireland, where he could look over and see that country. He came out to Iowa as a boy and became an Iowa farmer, and I want to show to these strangers a typical Iowa farmer, and after being sent to Congress three times was then permitted to be a professor of agriculture in the Agricultural College of Iowa. I beg leave to introduce Hon. James Wilson.

Mr. Wilson's address:

Mr. President, Ladies and Gentlemen: It is a great honor to be permitted to appear briefly before the princes of any people, but more especially among those with whom I claim some little kindred, and who have figured so prominently in statecraft, war, and industry for these many centuries. I could not understand why Dr. Wallace wanted me down here to speak just five minutes. I wanted to come and look at your prominent people and look at yourself, but I see it now. He wanted to show the difference between the original undeveloped Scotchman and the man who has two hundred years of development from Ireland in his veins. [Applause.] And here, if you will permit me to point out the difference that exists between a genuine Scotchman and the developed Scotchman, I will say that in the genuine Scotchman his characteristics are well defined. We can see an Englishman clear enough.

Gov. Jackson yesterday went a little farther and told you

how you have developed from the original sample, pure and simple as you see it now before you. You have become more eloquent, I am satisfied of that, and you have become more warm-hearted, and you have become a good many other things. I feel toward Gov. Jackson as "Old Hickory" felt toward one of his old New Orleans soldiers. Somebody told President Jackson after he went to the White House that he should discharge a certain postmaster.

"Why?" said he.

"Because he is backbiting you. He says he knows you, and you are overbearing; you take the bit in your teeth and you have your own way; that you are bigoted, and all that sort of things."

"Well," he said, "he did his duty at New Orleans, and as long as I am President of the United States he can abuse me to his heart's content."

So I think of Gov. Jackson: so long as he can say an ugly thing and make you people feel proud, he can abuse me to his heart's content.

I lived in the old land of capes until I was sixteen years old; lived among the Scotch-Irish, as Dr. Wallace states, and I could look across and see the mountains of Moran in the southwest of Scotland. The prominent reflection that comes to my mind, after living forty years in the United States, is the difference there is. Those people lived apart as milestones are set apart—just a mile apart. And the Celt and Scot, and the Scotch-Irish did business together, but they never affiliated, and I do not recollect of one single instance of intermarriage between those people during that sixteen years of my life. Anybody who looks closely into the inside of affairs there could tell very well that the religious training of the people had everything to do with it. I have been forty years in Iowa, or nearly so. I have lived in the same neighborhood with the genuine Scot direct from Scotland, and the genuine Celt direct from the South of Ireland, and the Scotch-Irishman. We have lived in harmony together all these years. Our children all went to school together.

The generation to which I belong is being gradually gathered to its fathers. They are going to churchyards and they are going to the same churchyards, and they do not do that in the old country. The children have been brought up in the same common schools, and we do not have it that way in the old country. They are intermarrying in my acquaintance down there in Tama County, where I have lived so long, and they do not know anything about their grandfathers or their great-grandfathers. Many of them never

heard the names of their grandfathers mentioned, and they do not care. They have become developed, become good Americans, and the Scotch, and the Scotch-Irish, and the Celt, and everything else have been combined and walked together in freedom. Ephraim does not vex Judah here in the United States, and Judah does not vex Ephraim. A reflection comes to me this morning that, as much as Ireland has done in the last two or three hundred years for you people, yet the United States has put on the cap sheaf through her public institutions. And this one flag above us here has enabled us to develop so that it is not a question whether we develop pure Scotchmen or Irishmen or Scotch-Irishmen, but the question is here with ourselves. What kind of a neighborhood do we live in? and what kind of citizens do we make? I recognize kindred tastes between the genuine Scot and the Scotch-Irish; I see it all along the line. Just to what you may attribute most the amount of brain power and vitality of our best development is difficult for me to say.

The eloquent gentleman who addressed us this morning called your attention to the different proclamations and principles that have marked the eras in the history of the development of the West, but there is one thing that has had as much to do with the development of you and your fathers as anything else, and perhaps more than any other one thing, and that is the Shorter Catechism. [Applause.] I recollect, I notice also that among our people we can trace back to a kindred punishment. I remember when I was a boy and did not behave—and it is generally on Sunday that a boy does not behave—you know Ruskin says that a Scotchman is a man who keeps the Sabbath day and everything else he can get his hands on. [Laughter.] When I was a little fellow I did not keep the Sabbath as I should. You know it is hard for a little fellow under sixteen to get his face down into the recognized Presbyterian form at that time of life. My punishment generally came in getting Psalms. By and by I could see light breaking ahead, and I used to know most of those old Psalms, and it was not so difficult to get my three or four verses in the corner; but the old Scotchman was up to all of those things, and when he became satisfied that I had the Psalms in pretty good shape he started in on the New Testament, and I remember once of getting eight verses from the eighth chapter of Romans, beginning: "There is therefore now no condemnation," etc.

This kind of training is what has made the Scotchman and the Scotch-Irishman. Historians tell us that two hundred years ago

Scotland had common schools for the purpose of teaching the people to read the Bible. Scotland is a poor country, a very poor country compared with Iowa, and she cannot give her children very much, but she gave them that. She taught them, and she has been teaching them to read the Bible and commit the Shorter Catechism, and there is more in that—permit me to venture the assertion in the presence of such a high court as this—there is more in that than in any other document of its size that is printed in the English language. [Applause.] The work that has been done by the people of the United States in the building of this republic has been done well; and the parts taken by different nationalities is creditable to them, and the position occupied by the Scotch-Irish is unquestioned and not to be challenged. They are not claiming too much—those people. Much has been done and well done. There are new responsibilities, gentlemen, upon us; there is new immigration.

Forty years ago the man came to Iowa who wanted a home; now they are coming to Iowa who do not want homes, and the homes are not here for them. We are getting the paupers of Europe; we are getting the rascals of Europe. As Burns says:

Blacklegs of every denomination,
And thugs of every rank and station.

And such classes as are carried here now are not wanted in our new country. The old world is unloading its paupers and criminals onto the United States, and while we are not getting new doctrines from these people, we are getting things new to our experience. People are coming who want to blow up our institutions; people coming who want to take the property that we have worked and toiled for, and divide it; people coming of all creeds and beliefs, people who are burdens to the country they come from, and who are managed there as we manage prairie fires here: by smothering them out. There is a responsibility now upon the people of the United States, and there is work for every man who loves a republic, and there is work here for the Scotch-Irishman to establish correct principles with regard to individual liberty and with regard to property before the law. [Applause.] It must be settled, and settled well, that what a man works for in the United States is his, and that the law will protect, and well protect it [applause], and that every man's life is at the disposition of the executive of the State or nation for the protection of any man who owns any property of any kind, and our women at the back doors are not the proper forces to deal with

those tramps who are going through the country by the hundreds. They must be dealt with by the power of the law. I say that every idle man in the United States can be set to work while contending parties in Washington are determining as to whether or not values shall be changed by the duty. No man can be expected to receive four dollars a day for the work of an artisan, nor can he expect two dollars for working on the farm; but I repeat, the people of Iowa, and people who will work for what they earn, can get some board and clothing, and some wages, and every idle man can be set to work without any difficulty. But it has come to a time when the people think the world owes them a living.

The world owes no man that comes into it anything, nothing whatever. If you exclude Christianity, one of the prominent features of the Scotch-Irish is that the world does not owe anything to anybody. The strong take what they want, and hold what they can. Now, gentlemen, responsibilities before us are just as great as the responsibilities were in 1860, when Sumter was fired upon. What boots all this building up of property and beautifying of our cities, the construction of our railroads, and the construction of those beautiful farm homes if the offscourings of Europe are to come here and organize themselves in bands and come and take those homes from us. [Applause.] There never was more need for the genuine qualities that are found in the developed Scotch-Irishman than there is to-day. [Applause.]

President Bonner

We will now listen to some music, "Skye Boat Song," contralto solo, by Miss Josephine Wallace.

The cultivated voice of Miss Wallace never gave greater pleasure, and she was repeatedly applauded.

President Bonner:

Opportunity will now be given to gentlemen of the Society to propose persons for membership. Rev. Dr. MacIntosh, our Vice President General, who has done so much good work in connection with our Society in building it up, will now explain the *modus operandi*.

Judge Casady:

Mr. President: The first name will be Hon. John A. Kasson, ex-Congressman, ex-Minister to Vienna and Berlin, who has occupied several prominent positions. I propose his name as a member of

this association. And while I am up I will propose two others: Woods Hutchinson, M.D., an active young physician who enabled us to carry out our written programme yesterday, and has in various other ways been of great assistance to us—I propose his name also; and Robert Fullerton, a gentleman who has been known for many years as one of the most energetic business men we have had in the community, and every one would know that he was a Scotch-Irishman by looking at him—I propose his name also.

Dr. John Hall:

I take this opportunity of proposing the name of Mr. John Borland, a business man in Mason City, Ia., a son of a high-class clergyman in my native land, and whose family, partly in this country now, do great honor to the race to which they belong.

Dr. MacIntosh:

Mr. President, Ladies and Gentlemen: I think it is advisable always on these occasions to make clear the conditions of membership. Even after the statement made yesterday, questions have been put to me and to others, whether a person requires to have been actually born in Ulster to become a member of this Society? It does not matter how far back you were born in Ulster, provided that you are here now and wish to become a member of this Society. All you have to do is to find out some one of your maternal or paternal line who was born in Ulster, or resided there for a time. All such persons, ladies and gentlemen, are open to nomination and election within our Society, and I think it is well that that should be distinctly known. We are very desirous that in each of the places where we hold our Congress the representative citizens, their wives, and their daughters should become members of our association, and therefore the opportunity is now given to you to make nominations for membership.

I am permitted, by special privilege I may say, to present for membership the first fruits of Des Moines. It is my privilege, Mr. President, to propose for membership Mr. Simon Casady, the son of our honored Vice President for Iowa, and Chairman of the Local Committee, and Mrs. S. S. Casady, both children of the city whose splendid hospitality and kindness we are now enjoying. I propose this lady and gentleman for membership.

I am also charged with the pleasing duty of proposing one of the leading citizens and clergymen of the city of Detroit for member-

ship, Rev. Wallace Radcliffe, D.D., pastor of the First Presbyterian Church.

It is also my pleasant duty on this occasion to propose for membership a distinguished citizen of my native city, Philadelphia, and a man whose name carries with it the credentials of his birth and the feelings of his ancestors, a soldier who distinguished himself on many a hotly contested field, and one who is a devoted lover of our race, its history, and its finest traditions—Gen. Robert Emmett Patterson. I propose these for membership.

Mr. Wallace:

I wish to propose to this Association for membership the Hon. Joseph Sampson, of Sioux City, a Scotch-Irishman by birth, and a native of the County Down, and one of the best known men of the younger class in the State of Iowa.

Dr. Macloskie:

Mr. President: I wish to propose the name of Mr. Samuel Magowan Hall, of Kansas City, a brother of our distinguished Vice President, Dr. Hall. I am sure we will all be glad to have him.

Now I have to propose another name, in regard to which I had some doubts, but the clear enunciation of our by-laws as laid down by our Vice President General says he is eligible. He is a cousin of Prof. Wilson, who has addressed us. He is a Scotchman and has lived quite awhile in Ireland, and some of his children were born in Ireland. He is one of the best friends I have. I think his name is probably known to some present. His name is Dr. James McCosh, of Princeton, N. J.

Rev. W. L. Tarbett:

I wish to present the name of George W. Moore, of Armour, Morgan County, Ill. He was born in this country, but his father was an Ulster Irishman and born in Ireland.

Mr. George H. Frey:

In duty bound I come as a representative of the Buckeye State to make a divided proposal: I propose the name of a citizen of Michigan and one of Ohio. The citizen of Michigan is Lieut. Frederick S. Calhoun, of Detroit. He is a brother of Lieut. Calhoun, who was mercilessly massacred on the field of the Little Big Horn, following Gen. Crook, after that massacre, in the suppression of Sitting Bull. This Lieut. Calhoun whom I propose merely sacrificed his own life by exposure to those terrible

storms that prevailed. You who are familiar with the history of it will understand. I will vouch for him in every particular, that he is a good Scotch-Irishman and that he will bring no discredit on the Society.

I now ask the privilege of presenting the name of another, Mr. Robert Rogers Frey, of Council Bluffs, Iowa. I need not state more, perhaps. You have something of a genealogy in your book, and he is of the same stock. Dr. Hall understands where the Scotch-Irish comes in. I met the Doctor for the first time at Columbia, Tenn., when this Society was organized. We met together in a little circle—our admirable President, Mr. Bonner, Dr. Hall, Dr. MacIntosh, and Prof. Macloskie. I was introduced to them all by Col. McDowell, of Nashville, and as soon as the little ceremony was through with Dr. Hall looked over at me (you know he can look down on most of us), and, says he: "It does not strike me that there is any Scotch-Irish in your name."

Says I: "No, no, Doctor, it is distinctly Swiss; but I got my Scotch-Irish from my good mother, who was a Calhoun."

"Ah!" said he, "that explains it."

Mr. President, I submit these two names.

Mr. Robert Mortland:

Mr. President: I have great pleasure in presenting the name of Mr. William Gordon, of Sioux City, for membership. I also wish to put in nomination Samuel P. Cochran, of Dallas, Tex.; also Harry T. Lowther, of Dallas, Tex.; Hon. Samuel McGagan, of Dallas, Tex.; and Charles L. Coyner, of San Diego, Tex.

All of the gentlemen nominated were unanimously elected members.

President Bonner:

Dr. MacIntosh has business announcements that he wishes to make.

Dr. MacIntosh:

I have some business notices to make now. The Assistant Secretary will be found at his headquarters at the Savery House to do some important work for the members attending this convention. You will bear in mind it is necessary for you to have your railroad tickets duly attested and signed in order that you may obtain your return ticket at one-third fare rate. I am also requested to add that the badges will be found at the Savery House, in the Club

room, where Mr. Patterson and other friends will attend to such duties.

Dr. McConnell:

I would like to request that if there are any of the ministerial brethren who have not reported to me—visiting brethren—I would be glad to have them do so at the close of the services to-day, so that we may be able to use them on next Sunday. The popular meeting will be held this evening in the Christian Church, corner Ninth and Pleasant Streets. The members of the Society—the duly enrolled members of the Society—are notified that the only business meeting will be held this afternoon in the Club Room of the Savery House at half past three o'clock. This is a business meeting of the Society, and will be open only to the members of the Association.

President Bonner:

Gentlemen, the Convention now stands adjourned until eight o'clock this evening, to meet in the Christian Church.

AFTERNOON SESSION.

BUSINESS MEETING.

The Congress was called to order by the President, Mr. Bonner, in the Club Room of the Savery House at half past three o'clock in the afternoon.

President Bonner:

We will now be led in prayer by Dr. Hall.

Dr. John Hall:

O God Almighty, our Heavenly Father, God and Father of our Lord Jesus Christ, we worship Thee; we magnify Thy great and glorious name; we own our dependence upon Thee, and we pray for a spirit of consecration that with our whole nature we may glorify and honor Thee; for all blessings that we have inherited we give Thee thanks and praise, and the blessings that have come one by one enabling us to profit by these privileges; do Thou, we pray Thee, in tender mercy transmit these privileges to the generations to come after us; enable them to serve and honor Thee, according to Thy holy will. We invoke Thy holy presence with us now. We pray that Thou wilt give us wisdom that cometh from above, so that we may know what is best to do in the conditions where we

are placed. May every step taken by this organization be for the good of our fellow-men, and for the glory of Thy great name. We humbly beg these blessings for Jesus's sake. Amen.

The report of the Executive Committee was then read by the Secretary, Mr. A. C. Floyd.

REPORT OF THE EXECUTIVE COMMITTEE FOR THE YEAR ENDING WITH
THE DES MOINES CONGRESS.

The plans of procedure upon which the Executive Committee has acted during the last twelve months have been practically the same as those pursued for the preceding year, experience having demonstrated them to be the best that can be adopted in the present condition of our Society.

A new feature introduced into the composition of the Committee by the National Council at its last meeting was the election for the year of a member living at the place where our next meeting is to be held. The committeeman thus chosen will be known as the local member. Mr. Henry Wallace was elected such member for Des Moines. Belonging to both the National and Local Committees, the resident member represents both and serves as a link to connect them closely in their work.

Mr. Wallace and Hon. P. M. Casady, were the first representatives of the Scotch-Irish of Iowa to interest themselves in extending us an invitation to meet in Des Moines. Mr. Casady was one of the first to join the Society after its organization, and has been our honored Vice President for this State almost from the time his membership in it began.

He took the initiative in organizing the Scotch-Irish Society of Iowa, and in arousing the interest which led to the invitation that was extended, bidding us to Des Moines in the name of the Governor of Iowa, the Senators and Representatives and other high officials of the State, together with the strongest commercial, civic, and religious organizations of the capital city. The invitation was presented to our Congress at Atlanta by Mr. Henry Wallace with such force and eloquence that it could not have been resisted except for the prior claims of Springfield, O., which the Iowa delegates conceded when they came to understand the situation. The invitation was renewed at our Springfield Congress last year, Mr. Wallace again acting as spokesman of his State, and being strongly seconded by Rev. Howard A. Johnston and Hon. Samuel McNutt.

Before leaving Springfield, the Committee decided by a unanimous vote to accept the hospitality of Des Moines, and to hold here the sixth annual Congress of the Society. This decision was made not only because of the prestige and cordiality with which the claims of Des Moines were urged, but because it was felt that our coming here would serve to arouse additional interest in our work throughout the Northwest, within whose territory we had never before met. With this idea prominently in view, it was agreed at the beginning that the Local Committee should be invested with more than the usual power in making the arrangements for the Congress, and should assume more than ordinary responsibility in making a success of the event.

In pursuance of this purpose, all of the principal speakers for the occasion, with one or two exceptions, have been chosen by the Local Committees, and to them has been left almost entirely the arrangements of all the details. How well they have fulfilled the trust reposed in them, the gathering here assembled will attest. The burden of the work has devolved on Mr. Casady, who was selected as Chairman of the Local Committee. Although a man of affairs, and occupying positions of much responsibility, he has devoted himself to the work of providing for our entertainment and comfort.

Closely associated with him in the work has been Hon. John Scott, the honored President of the Scotch-Irish Society of Iowa; Mr. Wallace, Hon. Jefferson S. Polk, and Dr. Woods Hutchinson, of the Committee on Transportation; Mr. D. B. Patterson, Secretary; Mr. W. H. Fleming, the State Secretary; Col. Barlow Granger, and other members of the resident committee, who will be given merited mention in our next volume of proceedings.

Realizing that it was largely a home affair, they have devoted themselves particularly to bringing the Society to the attention of the Scotch-Irish in Iowa and neighboring States, and in the accomplishment of that purpose have made liberal use of the press within the specified territory, and other means of giving publicity to the meeting, though they have not neglected to give proper notice to other parts of the country. The great distance they would have been compelled to travel prevented the Vice President General and Secretary from visiting Des Moines and conferring with the Committee of Arrangements, as has been the usual custom, and therefore the Local Committee has had entire charge of the details of plans for the entertainment of the Congress. It is hoped that this

meeting will have the desired effect in arousing increased interest among the race in this section of the nation, and that it will result in the addition of many new members to our ranks.

The gathering at Springfield resulted in bringing in about seventy-five new members, being the most successful meeting in this respect that we have ever held. The principal cause for this gratifying result was the setting apart of a certain time on our programme when nominations for membership could be made in open meeting, a custom that will hereafter be kept up. We regret to state that the increase in membership during the year has not been commensurate with that encouraging beginning.

The recruits to our ranks since the Springfield Congress have been about the same that they have been at corresponding periods in former years. A principal reason for this undoubtedly has been the hard times that have prevailed. Considering the depression, our collections from old members have been as great as could have been expected. Our receipts from regular sources of income have been about equal to those of the year previous. The financial condition of the Society is better than at the end of last year, the principal difference being made by a reduction in the Secretary's salary, which he requested at the beginning of the year for the purpose of relieving the Society of its financial burdens. While realizing that the salary formerly paid was none too large, the Committee accepted the Secretary's proposal of reduction in the spirit and for the purpose that it was made.

During the year one new State Society has been organized. It is the Minnesota branch, which owes its existence to the efforts chiefly of Mr. John Espy, of St. Paul. There has been little activity in the State Societies with the exception of the Pennsylvania and Kentucky organizations. Plans will be proposed to this Congress for increasing the interest of these branch Societies. One of the means suggested is to have their Secretaries make reports at each Congress for publication in our annual volumes. Such reports have been requested of them this year, and one or more of them will be submitted before the Congress adjourns. Other methods of arousing a more active and widespread interest in our work will also be proposed, which we are confident will result in substantial benefit.

More of our annual volumes have been sold and distributed this year than ever before, and they are becoming standard works from which the historians of the day are drawing copiously.

The result is that the influence which the Scotch-Irish have ex-

exercised in the history of this country cannot and will not longer be ignored by intelligent writers who shall hereafter tell the story of the nation's life. In this respect the Society has been an unqualified success, so far as it has gone. But it has barely sketched the outlines of the race record.

The details of the grand narrative have yet to be filled out, and they are endless in their variety. They furnish an inexhaustible treasure to the biographer and writer on particular phases of the race history. To accomplish this work is the great reason for perpetuating the Scotch-Irish Society of America, and it is a reason which should excite every member of the race to enthusiastic support of the organization.

At the same time the educational feature of the Society, which is a corollary of its historical works, should not be lost sight of, nor should its social benefits be undervalued. It must be remembered that, if we are to continue the work and keep the Society up to the high standard that it has attained, the unremitting interest and effort of our members is necessary.

The only drawback so far has been the fact that our income from regular sources has never been, until this year, equal to our necessary expenses. At the beginning of this year we owed \$748.07 more than the balance in the hands of the Treasurer would pay. That amount had to be met out of the receipts of the present year. Had it not been for this, we would now have a slight balance in the treasury over and above what we owe—that is, the receipts from regular sources this year have been a little more than the expenses for the same period. As it is, the accounts show a balance in the hands of the Treasurer at the close of the Society year of \$376.13. There remain, however, outstanding liabilities of \$986.36, against which may be set off seven hundred volumes of the annual proceedings still on hand at the estimated value of \$500. Aside from this, however, voluntary contributions from Mr. Robert Bonner, President, and Mr. John McIlhenny, Treasurer, of about \$300 each, have been made at this meeting, which entirely wipes out the indebtedness of the Society, and starts us on the new year without owing a dollar.

The total receipts for the present year, including a balance in the hands of the Treasurer brought over from last year, are \$2,132.36. Of this amount, \$416.93 is the last year's balance; \$1,183, membership dues; \$512, books sold; and \$19, a special donation from Mr. M. J. Hamill, of New York City, sent through Dr. John Hall; and \$1.43 interest.

The expenditures for the past year amount to \$1,756.23, including the following: For debts left over from last year, \$1,165; for printing and sending out reports of the present year, \$348.55; on Secretary's salary, \$100; and for stamps, stationery, circulars, and miscellaneous items of expense, \$142.68.

SPECIAL REPORT.

The Executive Committee report that our Vice President General, Rev. Dr. MacIntosh, has again tendered his resignation of office. As he has had much to do with arranging for our annual meetings, and as their success is largely due to his exertions, we suggest a special acknowledgment of his important and very arduous services; and therefore we offer the following:

1. That the special thanks of the Society are due, and are hereby tendered to, our Vice President General, Rev. John S. MacIntosh, D.D.

2. That we regard the retention of his services as very desirable for the continued prosperity of the Society, and we earnestly request him not to press his resignation.

On motion, the report was accepted.

President Bonner:

The next business in order is appointing a Committee on Nominations. I believe it is customary for the Chair to appoint that committee. I will name Dr. Hall, of New York; Mr. Wallace, of Iowa; Mr. Frey, of Ohio; and Mr. Hunter, of Texas.

It was moved and seconded that the committee be permitted to retire for consultation. The motion was carried.

Dr. MacIntosh:

Mr. President: While this special committee is engaged in making their nominations, I might be permitted to bring up a matter before the meeting. The resolutions which have been introduced into this report in regard to myself have been entirely unknown to me, and I do not know exactly what to say in connection with them. As you yourself are aware, sir, I should not have been here at all on this occasion if it had not been under the strong compulsion of your own personal request. For reasons known to you and Mr. Floyd, I had resolved to resign my office; and in view of that resolution, which you by your personal kindness and entreaty caused me in the meantime to forego, I had prepared a letter for

the consideration of this Society. 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, of our Society 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 efficient 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 Vico 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. By my energetic friend Mr. McKeehan, in Philadelphia, by Mr. Frey, in Ohio, and several other of our State Secretaries, very important State work has been done. I think the number of our State Secretaries ought to be increased, and we ought to look out for active, large-hearted, enthusiastic men who will prosecute this work. Take, for example, the large city of Chicago. I look to Brother Johnston over there in the corner, sitting so suggestively at the door; I hope that he is going to be our door in Chicago, and that he will get a number of men together in Chicago. Dr. Macloskie and myself addressed a number of men at the Columbian Fair to take an active part in this work. 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 fourth point is this: I am called upon a good deal 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.

I desire now to throw out these observations. I have been surprised, as I said at the opening of my statement, by your resolutions regarding my resignation, and it will, of course, become my duty, as well as my courtesy, to carefully consider them and decide upon them at a future time.

The Committee on Nominations returned at the close of Dr. MacIntosh's remarks, and Mr. George H. Frey, as Chairman, said:

Mr. President: As you announced the committee, we all naturally supposed you designed Dr. Hall to be Chairman of the committee, but his great modesty forbade, and he insisted on my acting. Perhaps he thought "old men for counsel and young men for work," and therefore put me into the work. We have adopted unanimously the following report:

REPORT OF COMMITTEE ON NOMINATIONS.

It is the unanimous wish of this committee, as we believe also of the membership in general of the Association, that Rev. John S. MacIntosh, D.D., be requested to withdraw his resignation, for he

has honored the race by his efficient labors in the Society and otherwise, and his services in the future seem indispensable.

We recommend the reëlection of the officers of last year, with the exception of the substitution of the name of Frank P. Thompson, as Vice President for California, *vice* Alexander Montgomery, deceased.

Judge P. M. Casady was called to the chair temporarily.

Mr. Dinsmore:

If it would be in order, I would nominate for Vice President, in New Hampshire, Hon. Leonard A. Morrison, of Canobie Lake, N. H.

The motion was seconded.

Mr. W. H. Hunter:

I would move, Mr. Chairman, that the rule be suspended in this case, and Mr. Morrison be nominated by acclamation.

The motion was seconded and carried.

On motion, the report of the committee was adopted.

Col. Keatley:

I would move you, sir, Mr. President, that a committee, without naming the number, be appointed to take into consideration the suggestions made by Dr. MacIntosh, and develop a line of policy consistent with these suggestions.

The motion was seconded.

Mr. McIlhenny:

Mr. President: I would suggest that Col. Keatley add to his motion that this committee report at this session of the Congress.

Col. Keatley:

I accept the amendment.

The motion was carried as amended.

Judge Casady:

Mr. President: I move that the President appoint the committee, and that Col. Keatley be the Chairman.

The motion was seconded and carried.

Dr. Hall:

The President can take his time to appoint the committee, and report at our evening meeting.

Dr. Macloskie:

Mr. President: I desire to report as Auditor of Accounts. I have looked over the accounts of the Secretary and Treasurer, and have examined them sufficiently to be perfectly satisfied as to their accuracy. I will not go into the items. The balance in the treasury is \$376.13. I present the report.

On motion, the report was adopted.

Mr. Frey:

When I arrived in Des Moines, Mr. Bonner told me that the debt of the Society had been paid by our Treasurer, Mr. McIlhenny, and another gentleman. He did not say who that other gentleman was, but I had guessed his name before the report of the Executive Committee was read, saying that the other gentleman was our President, Mr. Bonner, who has year after year supplied the whole or the greater part of whatever deficit there was in the Society's treasury.

It is gratifying to know that the regular receipts of the Society for this year have paid the current expenses of the Society for the first time in its history. The amount of something more than \$600, which Mr. McIlhenny and the "other gentleman" have paid, takes the place of funds which were paid out on last year's debts. The Society is therefore for the first time on a paying basis, and it is hoped that it will continue so.

The meeting then adjourned.

EVENING SESSION.

The Congress was called to order by President Bonner.

President Bonner:

Rev. James C. Quinn, D.D., LL.D., Director of St. John's Church, Mason City, Ia., will now lead us in prayer.

Rev. James C. Quinn:

Let us kneel in prayer.

Our Father in heaven, help us to worship Thee as our Creator, as our Preserver, and as our Redeemer, the only wise God, our Saviour. We rejoice that Thou hast promised to be where two or three have gathered in Thy name. We have gathered here to do the work that Thou hast intrusted to us, and we in all these services seek Thy glory, and whatsoever our hands find to do, to do it

with all our might. Bless this Congress; bless this assembly, and grant that what is done during these sessions of this body shall redound to Thy glory, and the well-being of society, and to the upbuilding of our common humanity, through Jesus, our Redeemer. Amen.

President Bonner:

We will now be favored with music, "Blue Bells of Scotland," by the Quartet.

President Bonner:

Col. John Keatley, Superintendent of the Soldiers' Home at Marshalltown, and one of your most prominent citizens, will now address us on Scotch-Irish development.

Col. Keatley:

Mr. Chairman, Members of the National Congress of the Scotch-Irish in America, Ladies and Gentlemen: Before I proceed to the immediate topic to which I will address myself to-night, I have been requested by Col. Wright, of Nashville, Tenn., to read two short letters that have a bearing upon the object of our Association. One is from the Vice President of the United States, and is dated Washington, June 1, 1894:

HON. THOMAS T. WRIGHT, Des Moines, Ia.

My Dear Sir: I beg to thank you sincerely for your very kind invitation to be present at the next meeting of the Scotch-Irish Congress, and exceedingly regret that the pressure of public duties will prevent the possibility of my doing so.

While I have had the pleasure of attending but one Congress of the Society, I have read its proceedings with great interest. Much good can be accomplished by its annual meetings. The organization is in no sense partisan or sectarian. I earnestly trust that the aims and purposes of the Society will continue to be those of its founders.

Again thanking you, and regretting my inability to be present, I am,
Yours very truly, A. E. STEPHENSON.

The noblest Roman of them all! The noblest hero of Scotch-Irish blood in any age, in my opinion, was Andrew Jackson. All those of you who will remember the history of his early life will remember that not only by reason of the blood that coursed through his veins, but by reason of his Irish and Scotch-Irish ancestry, he had such a mortal hatred of the British lion that when a boy, scarcely fourteen years of age, he was ordered by a British officer during the Revolution to black his boots, and with true manhood

refused to make himself the menial of a tyrant, and there manifested, as well as throughout his whole career, that nobility of character that made him an object of grandeur in American history. I have a letter, written also to Col. Wright, by a gentleman who was by the bedside of Andrew Jackson, one who closed the eyes of this great statesman, soldier, and gentleman in death, which reads as follows:

COL. T. T. WRIGHT.

Dear Sir: Your kind invitation to attend the annual session of the Scotch-Irish Congress is before me. An unusual pressure of public and private work prevents my acceptance of the same. However, fully sensible of your long and disinterested efforts to promote the material and intellectual welfare of the South, efforts which in Tennessee especially have been eminently fruitful, as I well know, it affords me pleasure to give the personal reminiscences you desire of a grand and original man, whose name and fame continually grow in brightness and beauty, as time brings out the enduring and momentous influences of his actions, and effaces mists and prejudices, arising from contemporary ignorance and partisan virulence.

Andrew Jackson was a Trustee of the University of Nashville, of which my honored father was President, and thus from 1824 to 1845 they were colleagues and intimate friends. No trustee was more faithful in the discharge of duty. As a friend of high culture he was a true disciple of Jefferson, the philosopher and statesman, and of course a valuable support to a college president. My father, who refused the headship of more noted universities than any other American scholar, always felt and expressed the warmest affection, respect, and esteem for the great hero.

From early childhood to the hour of Gen. Jackson's death, June 8, 1845, when I witnessed his peaceful end, I had more or less opportunities of studying his character. All the college boys and all the people of Davidson County, in common with all Tennessee and a great part of the Union, looked upon Andrew Jackson as the greatest man of his day, and classed him as the peer of Washington. The more minutely they scanned his daily life, the more did they admire the symmetry of his character. Brave as a lion, yet gentle as a lamb, white and black alike approached him always sure of a kindly greeting of a grand man who was absolutely without need of favor or votes. Perhaps no public man of this eventful nineteenth century wore his high honors with such unaffected and genuine simplicity, while perfectly conscious of his exalted station and unbounded popularity. Doubtless this was the secret of the almost worshipful reverence shown him by generation after generation of college boys, and by all his neighbors, a majority of whom in his later days were of different political opinions.

Like many public men of his day, President Jackson was not a minute orthographist. From necessity he was a self-educated, but a well-educated man. He was a good lawyer, a capital business man on a large scale, and a keen student of political science. Some say he was narrow. Not a bit more so than Jefferson and other *doctrinaires*; not a particle more so than scores of

shining lights in each political party of this day. Notwithstanding oft-repeated and voluminous testimony to the contrary, Gen. Jackson is often spoken of as a rough and coarse man. This strange mistake can be accounted for only by the ignorance of those who commit the error. Many writers and speakers have never read an authentic memoir of the one great general in our second war for independence, and because he was a pioneer and an Indian fighter they hastily conclude that of necessity such traits of character were his. No Eastern popular error is wider of the mark. Sevier and Robertson, Houston and Jackson, were Christian men, and men of high culture, who laid the foundations of a great commonwealth, which for more than a hundred years has furnished the nation with not only multiplied thousands of unflinching soldiers, but also with scores of eloquent preachers, statesmen, and orators. It is high time that this myth as to the wildness and roughness of our early pioneers of the South and West was exploded. They were not a whit more so than were the pioneers of the Eastern States.

For high courtesy, Andrew Jackson was preëminently noted. No one ever came in even slight contact with him without being thus convinced. Not even the truly grand Emperor, Charles V., than whom no monarch in Europe was ever more beloved, so impressed the crowds of welcoming people as did Jackson the multitudes of the educated North and East during his celebrated progress in the nullification era. He captured all hearts by his grace and urbanity.

Thus hastily have I endeavored to comply with your request. In conclusion, allow me to congratulate you upon the brilliant past history of the Scotch-Irish Congress, and also upon the hopeful career ahead. With high respect,

Your friend,

JOHN BERRIEN LINDSLEY.

Nashville, Tenn., June 1, 1894.

When invited first by the officers of this Association, some months ago, to deliver some kind of an address to the Congress during its session, I had concluded that what I would say I would endeavor to say extemporaneously, that manner of addressing audiences being always more acceptable than the reading of manuscript. But as every word said in these proceedings, which are more or less of an historical character, goes down in print for the use of on coming generations, and in a degree for the use of our own as showing what has been accomplished by the Scotch-Irish race in America, and not only in America but throughout the world, I deemed it proper and indeed necessary that what I should say to-night, if I should have an assignment in the programme, should be put down in a permanent form for the immediate use of the officers of the Association, as well as for yourself, should you take the pains hereafter to read the records of this Congress.

(For Col. Keatley's paper, see Part II., page 103.)

President Bonner:

Dr. J. W. Hamilton, Corresponding Secretary of the Southern Educational Society of the Methodist Church, will now address us. During our meetings hitherto we have had a very prominent member of the Methodist Church, Rev. Dr. Kelley, with us. I received a letter from him in which he says: "It is with regret that I have to decline the invitation to Des Moines this year. My associations with the Congress have been so delightful that I regret that it will not be in my power to attend this year." At the same time I received a letter from a gentleman, one of the members of our Executive Committee, and Vice President for the State of Alabama, Dr. Bryson, ex-Moderator of the General Assembly of the Presbyterian Church. We have always concluded that these two brethren, Dr. Kelley and Dr. Bryson, offset each other so that we will not have the name of a sectarian body. Dr. Bryson writes as follows:

HUNTSVILLE, ALA., June 5, 1894.

Dear Mr. Bonner: After your letter was received, I determined to make a renewed effort to get away, but the sudden death of a friend, followed by a funeral at which I must officiate, now makes it impossible for me to get away. I was very anxious to meet with you at Des Moines, but everywhere I was hedged in. I regret the matter exceedingly, but I must forego the pleasure of being with the Congress and the good people of Des Moines. Will you please tender my excuse to the Executive Committee and to the Congress that sudden death and affliction render it impossible for me to be present. Remember me to Dr. Hall, Dr. MacIntosh, and Prof. Macloskie. With kindest regards to yourself, I am.

Yours truly,

J. H. BRYSON.

President Bonner:

We shall now have the pleasure of listening to Dr. Hamilton.

Dr. Hamilton:

Mr. President, Sisters and Brothers: I am a bit tempted to avail myself at this late hour of this warm night of my Methodist privilege. I believe you recollect the distinction that the Quaker made when he was giving a definition of the difference between the Quaker and the Methodist. He said: "You know a Quaker is a Quaker, and a Methodist is an earthquaker." But I can skip a bit. I have been trying to run over with a pencil and see if I can do so. I am a good deal like the brother who has just preceded me, and I feel like recalling the story that John Romish tells of the clergyman, who when his congregation asked him what made him take his old papers to the pulpit, said it was best, for really he could not remember his sermon, and

must have his papers. "Well, well, minister, how do you expect we can remember?"

I have obtained the right to ask admission to the new membership, or to a membership in this Society by inheritance. I am a Scotch-Irish American. I am an American by birth, an Irishman by the birth of my grandmother, and a Scotchman by the birth of some of my grandfathers' grandfathers. My father bore the original name and surname of the martyr whom John Howey Logowen honored in his famous book entitled "The Scotch World." Now, some of the dukes of my family have behaved very badly, but quite a number of the more common people amongst us are quite interested in helping them turn over a new leaf. I know a gentleman in Boston who has been gathering figures of noted living persons for more than twenty years.

Please remember I do not propose to speak upon Irish Methodists, nor did I intend to. I am a little sensitive in regard to my name. You call me J. H. Hamilton. My mother would not know me by that name. My name is J. W. I have not come to speak on Methodism. A good lady said to me: "Are you going to speak on Irish Methodists?" "No," said I; "on Scotch-Irish Methodists." She said: "I thought not; I thought you were all Presbyterians." I know a gentleman who has been gathering figures for more than twenty years. His collection numbers many thousands, and I have seen no more curious museum anywhere.

(For Dr. Hamilton's address, see Part II.)

President Bonner:

We are now to have a brief address by Dr. John Hall, of New York. The hour is late and it will only be brief, because you will have an opportunity of hearing him on the Sabbath day in two of your churches.

DR. HALL'S ADDRESS.

My Dear Christian Friends: The honor has been accorded to me in past years of preaching to this Congress, so it is not desirable that I should occupy valuable time that should be more usefully occupied by other speakers. I have to give you threatening notice now that within the next four days there will be given me four opportunities of speaking to the good people of this city, so you will not expect me to take very much of your valuable time this evening. It is right, however, for me to say that I share in the appreciation of my friends of the cordial and kindly sympathy and the generous hospitality that you, the friends of this city, have been extending to us. I know that the name Des Moines is of French character, and I have sometimes

thought that there is a certain graceful ease of manner such as the French are supposed to possess in a high degree, characterizing you as a people, and it is accompanied with a substantial kindness and generous hospitality that are associated with the best people of Great Britain and of these United States, and I shall carry away from this place a very pleasant memory of the intercourse I have been privileged to have with the people of this city.

We have heard a great deal, my friends, about the admirable qualities of the race of which I have the honor to be a member. Shall I tell you what I have repeated now about seventy-five times, I think, since attending these Congresses? An English writer has described a young English girl who had fallen into the way of entertaining her friends with a very long catalogue of virtues which she herself possessed, but she always concluded with the statement: "But I am not a bit proud, because ma says it's sinful." I am not speaking now of you good people of Des Moines, but I think that the Scotch-Irish people have need to recollect something of this kind at the present time.

I have one privilege by which I am distinguished from my race: that I have been able to keep up my connection with the mother land better than most of these people have been able to. I suppose some thirteen or fourteen times in the summers I have had an opportunity of going back to that land, and with my wife enjoying a visit, and renewing pleasant and happy associations we have with our kindred that still remain there. It is true some criticism may be passed. I remember a very eminent lawyer in Whiteside, Dublin, who at one time described the island in the language of the poet. He described it as a place where "the girls forever smiled and the skies forever wept." While that is a strong statement, yet undoubtedly you find sometimes a little of the rain that is so desirable here, but on the whole the place is healthful. I had a pleasant visit there last summer, and I can say here for the comfort of those who come from that province, that I have never seen it present so attractive an aspect as it did last summer. I never saw the fields apparently so productive, and the season was in the highest degree productive; and being in the summer, the hay, wheat, and oats had all been stacked and the people were rejoicing in the great abundance it had pleased God to give them.

Now there are various things in connection with the Irish race that is represented here. Let us take the people there who come over from Scotland and as Scotch people retain their Scotch affections, their Scotch habits, their Scotch ways, and their Scotch alliances, for they

do not intermingle with the native Irish. I say that there are many things in connection with this that may be well emphasized when talking to the Americans at the close of this nineteenth century. Allusion was made to-day by one gentleman to the Shorter Catechism. I believe that it would be to the unspeakable advantage of the people of this nation if they could put the Catechism and keep it in the place where it has been put by the Scotch and Scotch-Irish. Let the people give heed that the chief end of man is to glorify God and enjoy him forever, and what a stimulus is thereby given to fidelity, to truth, to loyalty to Christ, and to genuine service to our fellow-creatures in the name of Christ our Lord.

Another thing which I think has contributed in a great degree to the good qualities of our race is found in the ministry and in the way in which the ministry deal with the people. I can remember very well it was the duty of my parents to teach me that Shorter Catechism. The minister was in the habit of visiting with the people. He gave out in the pulpit the names of those he would visit on certain days. I keep up that to-day in the city of New York, and I find it to work admirably. We children were kept at home waiting for the minister to come, and we were gathered together in a room—in the room commonly now called the parlor—and were placed according to age. I happened to be the eldest, so I sat at the head. The first thing the minister did after he had spoken kindly to us was to carry us as fast as he could through the Shorter Catechism. I remember perfectly the feeling of unbounded admiration I had for the minister, for he was able to go asking question after question without the book. What a wonderful man I thought he must be to be capable of any one thing like that! After that had taken place, if there were any servants in the house, they were brought in there and the good man would read a passage of scripture, and we all kneeled together and he led in prayer, and we all felt that the minister was really an officer of Christ; that we were under his supervision; that he cared for us; that he wanted to see that we were fully instructed in religious things, and I say here without the slightest hesitation, from my own knowledge of Ulster and Scotland, that this ministerial fidelity and pastoral oversight on the part of the minister has contributed in no small degree to make the people what they are in conviction, in firmness of principle, and consecration to what they believe to be right in the sight of God. Now, you would be interested, perhaps, in knowing something about the religious condition of these Scotch-Irish people in the province of Ulster. Six or seven ministers came over from Scotland, and they are represented in

Ireland to-day by about six hundred Presbyterian congregations that support pastors, and I am about to say that for the love of truth, for fearless evangelical preaching, and for earnest practical oversight, I do not know of any Church in Christendom that can be regarded as ahead of that Irish Presbyterian Church. The people are not very wealthy, you know, but their contributions last year to Christian ordinances and for Christian agencies amounted to more than eight million dollars, and that is not an inconsiderable thing for little Ireland. You would be interested also to know how it is with other Protestant Churches in Ireland. Now, you know these were established at their respective places a number of years ago. It is now possible for them to coöperate and work together in ways that they had not before; but more than that, the laity of the Protestant Episcopal Church now feel that they have a certain degree of power, and they have certain responsibilities, and they meet in congress and they express their opinions, and I believe that taking them as a whole they are bearing testimony to the truth, and interest is being awakened. They have been strengthened as a Church by disestablishment. It was quite interesting to note, when the General Assembly met at Dublin, the Assembly entertain the archbishop of the Metropolis, and to have him accept an invitation to a reception on the part of the General Assembly, a little indication of the good feeling a catholic spirit has developed, and I am persuaded of something for other branches of the Protestant Church in the way of emulation, and I feel that we should rejoice and be glad.

And, dear friends, let us not fail to remember our brethren in that Ireland. They have difficulties; they have apprehensions; they have cause to be exercised in no slight degree because of the state of things in the political world. You have all been reading the newspapers, and you have seen that "grand old man," as they have come to describe that good man Gladstone. We see his vision has been impaired for a time, but the operation on the eyes has been successful, and now he sees things more clearly than he did before. O let us hope that the party he represents and the government that is in power may have its eyes correspondingly opened to see things more clearly than they have been seeing heretofore. [Applause.] And when this is the case, the Protestants of Ireland, that are a unit upon this broad matter, will no longer be filled with apprehension as to perils that may come upon them if the policy of Mr. Gladstone's government should be carried into execution.

Now, my dear friends, there are many things that would be very pleas-

ant for me to speak to you of, but I know that one whom you all revere is to follow, and I am unwilling to take the time you would be pleased to give him. Let me say in conclusion, it is a real pleasure to be here; it is a real pleasure to see the interest you take in your friends and in your fellow-citizens. Dear friends—and I speak now to those who have Scotch-Irish blood in their veins—let us hold fast to the principle that made them what they were. Let us perpetuate those principles; let us send them down to the generation coming after us; let us live for duty, so that our fellow-citizens will come to appreciate us; and let us do all this in the spirit of dependence on him who is everything, and the head of the Church as our forefathers took pains to testify, and then if we do this we will be good citizens; we will be useful citizens in the community, and most of all, we will be glorifying Him from whom all our benefits and blessings come.

President Bonner:

We will listen to Dr. Johnson.

Dr. Johnson:

I will only say that this paper is not very long, and those who may be interested to hear will be very much entertained. You know what it is after you have heard a man's voice, after you have seen his manner, to take up something from his pen from which you can read something of the man. It will be a little difficult for you to imagine Dr. William C. Gray from this paper which I am to read in his behalf. We had hoped he would be present with us, but this is impossible. This is his autobiography, something inscriptive of the man. The theme which he has given to his paper is: "How God Made the Scotch-Irish."

(For Dr. Gray's paper, see Part II., page 114.)

President Bonner:

Before we adjourn Dr. McConnell has some announcements to make in regard to the services of next Sabbath.

Dr. McConnell:

I am sorry to have to say we have not as many visiting ministers to distribute as we had hoped to have. We expected to have Drs. Bryson, Kelley, and so on. A number of congregations have put off their Sabbath school services on next Sabbath morning, in view of having a supply from the Scotch-Irish Congress. We have only five men, and we will distribute them as well as we can: Sabbath evening at the

Congregational Church, Dr. MacIntosh; in the Central Presbyterian Church, Dr. Macloskie; at the Central Christian Church in the morning, Dr. Hall; and Dr. Hall at the First Methodist Episcopal Church in the evening, and Prof. Macloskie in the morning; at Wesley Methodist Episcopal Church in the morning, Rev. J. O. Stevenson. We expect to use Dr. Stevenson in the evening, but I cannot announce in which pulpit. At the Forest Avenue Baptist Church, Rev. George F. Magoon, D.D., and at the First Christian Church in the evening, Dr. Magoon.

There will be a Scotch-Irish aftermath in the Tabernacle, arranged for by the Local Committee, on Sabbath afternoon at four o'clock. In this service there will be an invocation prayer led by Dr. McCaughan, of Winterset; reading of scripture; an anthem; Psalm xxiii., by the choir; prayer, by Rev. J. O. Stevenson; Psalm xlv., explained and lined out by Dr. MacIntosh. That will indicate to you somewhat the line of services to be held there. Short prayer by Dr. McCaughan, and sermon by Dr. Hall. As he is a very large man, we spread him out three times—use him three times on Sabbath. The others we only use twice. Then singing of Psalm xci. by the congregation, and benediction by Brother Small, of the East Side Presbyterian Church.

I would like to make this request further. As Dr. Hall will preach in this church in the morning, and it will hold a good congregation, we hope they will not follow him over to the Tabernacle in the afternoon to hear him. It is large, but when we have any eminent person he fills it.

President Bonner:

We will now adjourn till ten o'clock to-morrow morning, to meet in the Young Men's Christian Association building. The first speaker will be Dr. Magoon, who has kindly given preference to some of the other speakers this evening.

MORNING SESSION.

JUNE 9, 1894.

President Bonner:

We will now come to order, and will be led in prayer by Rev. Hugh Jack.

Rev. Mr. Jack:

Lord, Thou hast been our dwelling place in all generations. Before the mountains were brought forth, and before ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art

God. We bless and praise Thee this morning for the privilege of this time; that in Thy goodness to us Thou hast brought so many of us together in this place that we might hear the story of the past recited to us. We bless Thee for the feelings that should be stirred in our hearts as we hear that story retold of the past, and for the longings that have come to us to be more worthy of the great ancestry from which we have sprung, to be more faithful to the truths which have made our fathers greatly useful in building up the kingdom of God. Not unto us, O Lord, not unto us, but to Thy name be given the glory for Thy mercy. We thank Thee this morning for all the joys and blessings which have been handed down to us from a religious people; that Thou hast chosen us, not for anything in us, but for Thy own glory's sake. We pray that Thou wilt deepen these convictions in our hearts, and help us to be true to the light we have got. Burn into our hearts all these things that we have heard these past days, and when these brethren leave us may they leave behind them impressions which shall never die. And, great God, for the sake of Thy covenanted people, may they also carry away a blessing from us, and more and more as the years go by may we be united in heart and in spirit, striving together for the faith of the gospel. We thank Thee that Thou hast planted our feet upon the solid rock of truth and given us grace, to a small extent, at least, to be true in a day when so many are giving themselves to the shifting sands of man's wish. Lord God, watch between us while we are absent one from another, and this morning we pray Thee for a blessing upon our kindred across the sea. We thank Thee, O Lord, for those of them whom Thou hast still spared in life and health, and our hearts turn to Thee amidst all these displays and we bless Thee, at least some of us may do so, for what we got from them. And now, Lord, help us by Thy grace here in this place also to raise unto Thee children who shall speak Thy praise and Thy name after we have passed away. May the Lord our God this day be merciful unto us, and cause His face to shine upon us and give us peace. Pardon all our sins and forgive us for the unfaithfulness that has characterized us, having received such a precious legacy, and being blessed for the fathers' sakes, for our Redeemer's sake. Amen.

President Bonner:

We will now have some music, "Lewie Gordon," by the double quartet.

President Bonner:

We are now to have the pleasure of listening to Rev. Dr. Magoon,

formerly President of Iowa College, at Grinnell, for so many years, and who is so well known to many of you.

DR. MAGOON'S ADDRESS.

Mr. President: It is unsatisfactory to me to be placed on the back end of a programme after the admirable papers and the fervent addresses to which we have listened; and it is altogether becoming, and before the exercises had proceeded far I had made up my mind to that already, because I was placed on last evening's programme without my consent or knowledge. Therefore I reserved to myself the right to say very little or nothing at all, and I shall exercise that right this morning, and I shall say very little and perhaps nothing at all. Another reason that I had for accepting that arrangement is this: That I came to this Congress in a state of perplexity and doubt which is not exactly natural to a true Scotch-Irishman. The Scotch-Irishman is very positive, you know, about everything, and I am not altogether positive as to my hereditary right to be in this Congress. I have very strong and favorable convictions in favor of it, but not an absolute demonstration of it. I will tell you how it is, for pedigrees have been in order, and I will give a brief one: My name is Huguenot French. It was spelled by the first who came to this country—came to Plymouth Colony—in the second syllable with the French *u*; but as the plain people from Midland England on the south shore of Massachusetts could not pronounce that rather ugly letter for English-American organs, they allowed them to give the broad *oo* sound, and then they spelled it accordingly, and so it has come to be what it is. But the evidence, so far as it goes, proves that my ancestors came from the South of France, between the decree of Nantes and its revocation. In some of those years we may infer that, under persecutions intensified under the reign of Louis XIV., our people migrated to Scotland, and, after working awhile there, came to old Plymouth Colony. How long a time in Scotland, I do not know, but here, sir, is where my clear right, as the lawyers say, comes in; for while there who can tell the number of Scotch girls these young Huguenots may have married, and therefore I confess a drop of blood, perhaps a number of drops, in my veins from that source, and a good many from the entire Puritan source, by intermarrying with them after our ancestors settled in old Plymouth Colony. Now, Mr. President and gentlemen, that allows me to say that there is no doubt such a blending of blood and lineage in the veins of many who are here besides myself. Indeed, although we place the Scotch-Irish element at the top here, of course, yet we do not deny that there

are other elements mingled in our ancestry, and I am quite gratified to notice that, while at the beginning of this meeting it seemed to me that we were to hear the praises of Iowa and Des Moines more than anything else, it gradually worked around to the subject of the Scotch-Irish.

It is a happy thing for us that there is other blood mingled with our own; and that leads me to say something that has not been said, and I take the liberty of saying it now, and that is this: that sometimes I cannot tell exactly where we came from, but we know we came from a good many quarters. I have seen a quotation of some of the ancestors that all of us have, and the arithmetic of it was absolutely appalling. So it is we come from a great many sources, and we cannot absolutely deny that this, that, or the other kind of blood may not be mingled in our veins. I remember of losing my identity once at a reception by the Lord Mayor in London of the international convention of the Y. M. C. A. We were there in due time, and with three American ladies I was proceeding up the long corridor toward the end of the hall where the Lord Mayor was standing to receive the guests, and it became our duty to fall into line, and then we came up to the gold-laced flunky who called with a big, robust voice the name of the gentleman and the place where he came from; the ladies' names were not required. The flunky, who was taller than I am and nearly as large as my venerable friend here, Dr. Hall, leaned his ear down to my lips, and I told him just what my name was and where I came from. I told him I was from Iowa, plainly and distinctly; and, do you think, that gentleman stood up there and announced me as Rev. Dr. so and so, from Ireland. [Applause.] Our old friend, William E. Dodge, and his wife, were standing by, and they laughed, as they say over the water.

Now, about this confusion and perplexity in regard to the descent is this: That the virtues and excellencies of the various races, the various types of character, may very naturally come together and be blended in the sweet by and by, and a most powerful harmony, I will venture to say, will result, and the grit, power, and excellency that has been ascribed most largely to the Scotch-Irish in this Congress may be found also to belong to the Huguenot line and the Puritan line; and, if you will think of them a moment, the hard sense, the solidity, the tenacity of affection, indomitable perseverance, and irresistible power of conscience, the awful fear of God, you remember the historian said the Puritan fear of God was so great he could not fear anybody else, and so it was with the Huguenot and the Covenanter. So our highest qualities come from what is known to us as the lower ones, as higher

development may come from what is lower, and it is, I think, borne out by history that the most noble and most excellent features of human character do not come from mere human nature. They are blended together because of that gracious, most wonderful, and providential influence which pervades every race and nation as well as every individual, and human descent does not exclusively bestow its attractions and culture upon any one. Therefore we might trace this grand influence to the Huguenots.

Reverently, I am thankful—as a Christian minister here I am very thankful—for these religious elements which Scotch-Irish history have promulgated as these meetings have gone on. We may trace them to the Huguenots and generosity of God. He giveth it to all men liberally, and withholdeth not, but he giveth to each as it pleaseth him, and he bringeth them together where in his providence it pleaseth him to dwell. So we receive his contributions from those of other and different ancestry, from those who came from remote sources of ancestry and are mingled with us. It is a great mercy to us that it is so, and we have a right to be joyful and thankful, though I think we also here happen to be humble. For myself, if it be true that in my own veins there is mingled a little Huguenot blood and Puritan blood and Pilgrim blood, as I believe, and as is the case with many here no doubt, at least from two of the sources, I feel profoundly humble at the thought of it. Our venerable friend who stood here yesterday morning and gave so remarkable a sketch of the influence of the Scotch-Irish on the legislation of the world, and especially of the Northwestern Territory, within the limits of which I have lived for more than fifty years, wound up by saying: “What shall be done within the coming hundred years that is at all comparable with those who lived one hundred years ago?” I hope that we may hear something guiding us toward the realization of the character which may be mentioned in the same breath with that of our forefathers from the address of an eminent citizen of Iowa this evening, Hon. John A. Kasson. But may I be permitted to suggest here that we are not condemned to mere imitation of character; that every one of us in these latter years of our varied races from which we sprang can have no original and primitive contribution from the highest sources to produce the highest elements of character in us. We are not confined to the following of men merely, ourselves in circumstances so different; however, in my own case, in these later years, our history has contributed with it tragic elements that are not to be likened to those of our remote ancestry. We are, every one of us, permitted in our circumstances to work out and use

those grand elements of character which God has given us in these various contributions which he has made to us. Now, you know, gentlemen, that it is the testimony of history that heredity is not enough to perpetuate character. Something more than that is necessary, for the best will run down to the worst. You know perfectly, gentlemen, that a thousand influences of what nowadays is called (I do not like to use cant words, but you have to once in a while) environment; you know that certain things farthest away arouse the noblest and most glorious in the character of individual man, and even of races; therefore we are bound to go to the uppermost sources of noble character.

Do not be afraid. I am not going to preach this morning, though that is my profession in part, as well as Christian educator; but I say this merely without any reference to these men, or without any reference to Church or audience, or anything of that sort. It is our privilege to go to the uppermost sources of grand, noble, and inspiring characters, and to contribute to our generation and the history that comes after us something like that which has been contributed by those who have been honored here.

May I say one thing about things which are local? Gentlemen and ladies, I venture to say that there are some gentlemen who have read our history who are not aware of this last message of James Monroe. Not long ago—I remember when he was President of the United States—he recommended Congress that the tract of land he set apart on the west side of the Mississippi River, covering what is now the State of Iowa and a good deal more, for various Indian tribes who were beginning to make trouble. Many of them had scattered along the banks of Lake Michigan, many lingering still along the Ohio and in New York, and the proposal of Monroe was that they should all be brought together and allotments made to different tribes so that they could dwell in harmony and prosperity for all time, for the land west of the Mississippi would never be needed by white men. Think of that, you gentlemen who are here guests of the good people of this beautiful and noble city! Why, if President Monroe's policy had been carried out, it would not have been surprising if Dr. Hall and myself had been sent out here as missionaries to the Indians. Instead of that, we did not come here in any such capacity, or expecting to find any such people as these Indians. And, gentlemen, remember that Divine Providence has made this State what it is and what the people are that welcome you. You cannot separate men from their history. You cannot separate their history from their qualities of character, you cannot separate qualities of character from the sources from which they

came, and we here are bound to do something that we can look upon with pleasure, and perhaps we can look upon with a little excusable pride, but we will never perform anything worthy to be mentioned until we are gathered to our fathers, unless we go to the same high sources of character to which our fathers went. [Applause.]

President Bonner:

We are now to have the pleasure of listening to an address on "Celtic Christianity," by Rev. Dr. James O. Stevenson, of Waterloo, Ia.

Dr. Stevenson:

Mr. President and Ladies and Gentlemen of the Congress: I count myself happy in following Dr. Magoon, and also in my subject, "Celtic Christianity," I think I have something to say bringing together some lines that have been mentioned in these sources.

(For Dr. Stevenson's address, see Part II., page 119.)

President Bonner:

An opportunity will now be given for nominations for membership. Our Vice President General, Dr. MacIntosh, will explain the conditions of membership.

Dr. MacIntosh:

Any of you who by father or maternal side can go back to the original Scotland of the plantations in Ulster; any of you who can find in your father or mother's line Scotch-Irish blood, man or woman of you, is eligible for membership. The terms of membership are simply that descent and that you desire to become a member of the Society, giving your name for nomination to come under the simple condition of paying your annual fee and receive the annual volume. That is as short as I can make it.

President Bonner:

Are there any nominations?

Mr. Frey:

Mr. President: I have been putting in my name in compliance with the rule, but I have been compelled to use transplanted Buckeyes in names I presented yesterday. I have another such this morning, a transplanted Buckeye lady, the daughter of a gentleman who was a physician to my father's family a great many years before his death. I do not think I need say much in the way of vouching for the propriety of this nomination, but I will mention that she is the wife of our friend, Dr. Henry Wallace, who has helped to illuminate the two Congresses previous to this. Mrs. Nannie C. Wallace, Des Moines, Ia.

Prof. Macloskie:

I ask, Mr. President, to make a few nominations with your permission. One is Rev. James Edmundson. He is now at Marshalltown, Ia. He is a native of Tyrone, Ireland. I would not have seen him if he had been back there. I would have had him in my own congregation in a country place, but we have had him in a wider sphere, fewer miles back where he would have been a spirit child of my own.

The other is Rev. Hugh Jack, of Des Moines, Ia. He is a native of ——. He and I went as little boys—he is a good deal younger than I—we used to see in the distance the same old castle on the shore of Ireland, and used to go there sometimes on courting expeditions, and those interesting instances in our childhood we will ever remember, so I regard him as a very close companion of mine.

Mr. Casady:

I present the name of our friend, Dr. George F. Magoon. I think, from what we heard him say this morning, that he is eligible beyond all question.

I will also propose the name of Judge John R. Caldwell, one of the district judges of Iowa, now living at Toledo, I believe. These two I will present, and I will vouch for them both. I have known the Doctor for many years and have good indorsements for Judge Caldwell.

Col. Scott.

Mr. President: I desire to place in nomination for membership in this Society one who was a Scot of the Wallace kind, and the Wallace of the Scotch-Irish kind, the name of Prof. Henry C. Wallace, Assistant Professor of Agriculture in the State Agricultural College of this State. His residence is Ames, Ia. I think I need not elaborate upon his pedigree.

Mr. Robert Mortland, of Pittsburg:

Mr. President: I wish to present the name of Rev. J. Chapman Jones, D.D., Pastor of Oakland Methodist Episcopal Church of Pittsburg.

Mr. Gordon:

I wish to present the name of E. S. McCaughey, of Sioux City.

Dr. MacIntosh:

Our friends who have been nominated and elected would gratify us and make themselves acquainted to us if they would kindly rise in their places, that we may know them and be able to greet them.

Mr. Wallace :

My father had an old and very familiar friend in Pennsylvania. The two old men were elders in the same Church, and sat in adjoining pews for thirty years, singing the same psalms and went to the same communion table. A son of my father's friend has been a member of this Society, and has died during the past year: Dr. McConnell, of Laurens, Mass. I take pleasure in presenting the name of his daughter, Mrs. Carrie Ogelvie, of this city, a lady whose accomplishments will adorn any society with which she may be connected.

Dr. Cochran :

Mr. Chairman: I united with this Association a good many years ago, and no one knew of it. I now want it known by all the good people, and I wish also to say this, that I have kindred nephews and nieces, I know not just how many, and I am going to be a missionary to have every one of them unite with this Society. I think there will be half a dozen at least.

President Bonner :

Are there any further nominations? If not, I will put the question.

The question was accordingly put, and all were declared unanimously elected.

President Bonner :

It has been requested that those who have been elected will be kind enough to signify their acceptance by rising.

Prof. Macloskie :

Dr. Edmundson is not here, but Rev. Mr. Jack is present and will rise.

Mrs. Ogelvie is sitting at our desk reporting the meeting.

President Bonner :

We will now have some music, "Auld Robin Gray," by Miss Laird.

President Bonner :

The request has been made that Miss Josephine Wallace sing "Bonnie Doon." I have to announce, as she is absent, that she will be present at the Christian Church, or wherever we may meet, and will give us the pleasure of listening to her again.

A paper has been prepared by James Finlay, of Eureka, S. Dak.,

entitled, "Leaves from the Dawn of Celtic History." It was to be read by Mr. Henry Wallace, but we have concluded to print it entire in the volume. Mr. Wallace knows the Des Moines audience too well to joust you with a lengthy paper, and he will give you merely a brief summary of it.

Mr. Wallace:

I will not attempt to give a summary, but simply repeat what has been stated: that this article has been prepared with a great deal of care by Mr. Finlay, and I see on the back of it he has indorsed publication of it in the minutes, and therefore I do not suppose that he would care to have it read; but I will read the introduction:

"You all remember the introduction to that peaceful pastoral scene entitled, 'My name is Norval; upon the Grampian Hills my father feeds his flocks.'

"The scene is changed. I take you back two thousand years, and say, 'My name is Fingal; upon the Grampian Mountains my fathers raised their bastions of war and led their brave defenders against the Roman foe; and cast their eagles to the dust; unfurled the flag of freedom upon these battlements of heaven, and bade defiance to the Cæsar tyrants, and with the sword of Fingal turned back the traitor's tide of war, and saved the world a wilderness of woe.'"

I am requested to read the following letter from Hon. R. G. Cousins, a member of Congress from this State:

HOUSE OF REPRESENTATIVES, UNITED STATES,
Washington, D. C., June 4, 1894.

P. M. Casady, Esq., Member of the Executive Committee of the Scotch-Irish Society of America, Des Moines, Ia.

My Dear Sir: When I received your letter in April, inviting me to be present at the sixth Congress of the Scotch-Irish Society of America, which meets in your city on the 7th instant, I hoped and doubted that I could attend, as I wrote you at the time.

I find now that while the Irish in me urges me to go, regardless, the "cannie Scotch" asserts it "winna dee" to leave my duties here. I assure you and the Society that it would give me greatest pleasure to be with you, and, if possible, to add something to the interest of the Congress. I should have been glad indeed to respond, in the line of your suggestion, to the subject: "Iowa's Scotch-Irish." There would be so many names of strong, true men to mention, and so many great and tender characters of women. In fact, the history of our matchless State began with the mingled blood of Scotch and Irish, in the veins of that great and good man, Grimes. Briggs, our first Governor, and Lowe, our fourth, were also of the race. And then there still lives, over at the old Capitol at Iowa City, the venerable Kirkwood, whose name runs side by side with Iowa the Union over. And there

are the many who were not Governors or Senators at all, but hard-working, thrifty, honest men, who, after all, make communities and States and countries what they are. I mean that great, intelligent, and sturdy class in which we find so many of Scotch-Irish blood, the men who think things over while they work, who save a part of each day's gain, who build their homes and schools, and love their firesides and their country with all the steadfastness and fervency of Scotch-Irish blood, mingled into the patriotism of typical Americans.

The other day I had the privilege to join again with veterans of the republic in observance of Decoration Day, at the tomb of that great chief of volunteers, Gen. John A. Logan. I need not remind you and the Society that he too was of Scotch-Irish blood. While America shall claim forever his illustrious name, and freemen never cease to guard and honor that great heritage which his heroic life and character bequeathed to them, the Scotch-Irish of America trace his lineage to their common source, the lands of Bruce and of O'Connor. In his veins there flowed the blood of those who dreamed and suffered for that liberty which, as an American, he finally helped to achieve. Truly, in the glory of America are the prayers of Ireland and Scotland answered.

I am impressed with many things, and moved by thoughts that might be said, when I contemplate that stream of life made from the tributaries of the lands of Burns and Moore, and that winds and turns and runs through all the labors and achievements of our own dear country, through deed and thought and dream, through song and toil and battlefield; but I hope that at some future time I may be privileged to attend the annual Congress and to hear the thoughts of older and wiser men.

Kindly give to the Society my greetings and regrets.

Sincerely yours,

ROBERT G. COUSINS.

President Bonner:

Mr. Fleming, the efficient Secretary of your State Society, has now some nominations to make.

Mr. Fleming:

Mr. President: We have the following names to submit for membership: James Porter, banker of Reinbeck, Grundy County Ia., a native of the town of Londonderry, Ireland; Racine D. Kellogg, of the city of Des Moines, Ia., of proper lineage; Joseph Sampson, of Sioux City, Ia., a native of the County Down, Ireland.

Mr. J. J. Williams:

Mr. President: If not too late, I desire to present the name of Mr. S. A. Robertson. Mr. Robertson is an old citizen here, a man who has been engaged here for many years and is well and favorably known, and a man who will receive the indorsement of our Vice President, Mr. Casady.

Mr. Robert Mortland:

Mr. President: I have a boy nineteen years old; and if he is eligible, I will nominate him. He is a chip off the old block.

The nominations were put, and carried unanimously.

President Bonner:

Before we adjourn Dr. MacIntosh has some announcements to make.

Dr. MacIntosh:

Mr. President: Before I make the announcements let me mention another matter: The members of the Executive Committee sitting around me said to me, while Brother Wallace was referring to Mr. Cousins, that it would be very desirable to have the subject in Mr. Cousins's mind presented in a paper, and I now through you, sir, request that Mr. Wallace correspond with Mr. Cousins, with the view of preparing such paper, and that it shall be intrusted to the Secretary of our national Society to correspond with Mr. Cousins to that effect.

You will not forget, friends, that arrangements are made for our visit to the Capitol this afternoon and reception to the Governor at the Capitol. You are to start at three o'clock this afternoon, and go on the street car.

Meeting is to be held to-night in the Christian Church, where last night we assembled, and the principal address of the evening will be delivered by the Hon. John A. Kasson, whose subject is an exceedingly timely and desirable one, "The Duty of the Ulstermen in America." You will see the singular appropriateness of the term which Mr. Kasson, a thoughtful, scholarly man, has chosen, the Ulsterman, and after the singular and careful and thoughtful historical paper of this morning you will all understand how that the true title is the Ulsterman. "The Duty of the Ulsterman in America" this evening at the Christian Church at eight o'clock.

At the Secretary's room, No. 21 at the Savery House, is the place where you will have signed and handed back to you your railway certificates. Remember, you must have them signed by the Secretary of the Congress, and the certificates of their membership may be made, and hence received, and volumes of our Society already published may be purchased.

President Bonner:

The convention now stands adjourned to meet in the Christian Church at eight o'clock this P.M.

EVENING SESSION.

CHRISTIAN CHURCH, June 9, 1894.

President Bonner:

We will now be led in prayer by Rev. Mr. St. John, Pastor of the North Park Congregational Church.

Rev. Mr. St. John:

Let us pray.

Almighty God, our Heavenly Father, we give Thee thanks for Thy mercy unto us during this time, for the blessings that have come to us. We thank Thee for the privileges that have been accorded to us in the associations of this Congress now in this city. We pray Thee that the influences that have come to us and those who have been gathered here from all parts of the country may be such as will strengthen our faith in God and increase our love for our own country, and help us to feel that we are here in this world not simply for our own honor or glory, but for the honor and glory of the Almighty God. We thank Thee for all the history of the past, for these ages of faith, of courage in the days gone by, that have made our nation what it is. Lord, we pray Thee that we may have courage for the future; that all these elements that have entered into our national life that come from Thee may be so perpetuated and are so entered into the life of our nation and of our people that we shall never cease to be a people whose God is the Lord. Now, Lord, we pray that Thy blessing may be upon the exercises of the evening and upon those who speak to us. May they bring to us a message that shall do us good as we listen to those who shall tell us of what this race ought to do for the future of this country, and may we be inspired with courage and with hope. Let Thy blessing be upon those here assembled, and when we shall separate, some to go to their homes far away, and others to remain, may the blessings of our God be upon us all. In the name of Jesus Christ our Saviour, we ask it. Amen.

President Bonner:

We will now have some music, a violin solo, by Miss Carrie Bell Scott.

President Bonner:

I now have the pleasure of introducing to you one of your most distinguished citizens, Hon. John A. Kasson, a gentleman of not merely local, but of a national, reputation. His subject is, "The Duty of Ulstermen in America." [Applause.]

Hon. John A. Kasson:

Mr. President, Ladies and Gentlemen: In the presence of a Scotch-Irish jury I find it decidedly convenient, and I think very important, to deliver to you what I have to say with some preliminary care. Contrary to the custom which you know I have almost uniformly practiced for many years, I shall endeavor to present what I have to say on the subject to-night in manuscript. The readers of the published reports of your Society, Mr. President, I think must have come to the same conviction to which they brought me: that to be a member of the Scotch-Irish race, and especially to inherit therewith the religious blood of John Knox, constitutes a valid title to all the good things of this world and to the more comfortable things of the world to come. I find, according to my early experience, the true old-fashioned Scotch Presbyterians of the Divinity School of Knox is enough, if not positive. He has two strong bonds of faith: he believes in God and he believes in himself.

(For Mr Kasson's address, see Part II., page 130.)

President Bonner:

We are now to have some music, "Ye Banks and Braes o' Bonnie Doon," by the quartet.

President Bonner:

Rev. Dr. John S. MacIntosh, of Philadelphia, Vice President General of our Society, who has done more to build up and extend the influence of our Society than any other man, will now favor us with an address. His subject is: "What America Has Done for Ulstermen." [Applause.]

(For Dr. MacIntosh's address, see Part II., page 150.)

President Bonner:

Miss Josephine Wallace, who has favored us on several occasions, will give us a song entitled: "The Bonnie Banks of Loch Lomond."

President Bonner:

Prof. George Macloskie, whom Dr. McCosh eighteen years ago placed at the head of the Scientific Department of Princeton College, and who is one of the most efficient members of our Executive Committee, has some resolutions to read expressive of our appreciation of the great kindness and hospitality of the people of Des Moines.

Prof. Macloskie:

These resolutions have been prepared by the committee consisting

of Mr. Frey, of Springfield, O., and myself, but they have been prepared by consultation with other visitors who are here and who have expressed their general view.

RESOLUTIONS.

1. The Scotch-Irish Congress tenders its best thanks to his Excellency, Gov. Frank D. Jackson, for his courtesy in attending its sessions, and for the excellent address with which he welcomed it to the beautiful and fertile State of Iowa.

2. Also to the Mayor of Des Moines, Mr. Isaac L. Hillis, and the other civic authorities, and to the many citizens who by their manifold attentions have rendered our visit an occasion of special gratification.

3. To Col. John Scott, President of the State Scotch-Irish Society of Iowa, and to Messrs. P. M. Casady, Chairman; D. B. Patterson, Secretary; Henry Wallace, J. J. Williams, Robert Fullerton, Amos-W. Brandt, R. L. Blair, Dr. Woods Hutchinson, Capt. W. H. Fleming, and other members of the Local Committee, for the very generous and careful arrangements for the accommodation of the Congress.

4. To Mr. and Mrs. Herbert W. Weber, Miss Josephine M. Wallace, Miss Carrie Belle Scott, Miss Carrie Laird, Miss Mabel Wagner, and Messrs. P. H. Metcalf, W. Cowan, and John Gibson, for appropriate music, which, being chiefly vocal, has greatly added to our enjoyment.

5. To the ladies of the Reception Committee, who have furnished the members of the Congress with an opportunity for happy social intercourse, and to Mrs. Ashby, of the United States Consulate at Dublin, for gifts of real Irish shanrocks, which seasonably remind us that the Scotch-Irish are true Irish, having their full share in all the memories and responsibilities which belong to the children of the dear Emerald Isle.

6. To the daily and weekly press of Des Moines for the fullness, accuracy, and friendly tone of their reports of its proceedings.

7. To the clergymen of the various denominations in this city and neighborhood, for their attendance, sympathy, and help.

We cannot separate without recording the unusual pleasure with which we have marked the abounding manifestations of progress in the material, educational, and moral greatness of this central city of the great central State of America; and the prominent position of our Scotch-Irish kinsmen in contributing their full share to this remarkable development.

We also renew our expression of humble thanks to the God of our fathers, who has led them and is leading us, and who has brought us to a happy home, under the free institutions of this land, in which all true men and women, from whatever nationality they come, regard their common American citizenship as more important than any historical links that bind them together in sectional associations.

GEORGE H. FREY, SR.,

GEORGE MACLOSKIE,

Committee.

Des Moines, June 9, 1894.

I beg to move the adoption of these resolutions by the members of this Society.

The motion was carried unanimously.

Dr. MacIntosh :

Mr. President: There was a committee appointed by you at the business meeting to take into consideration measures to increase the efficiency and enlargement of the membership of the Society. We met, considered the matter, and embodied the same in the report. Shall I read the report now?

President Bonner :

It may be as well to send it to the Executive Committee.

It is moved and seconded to adopt the report of this committee.

The motion was carried.

The resolutions are as follows:

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.

All which is respectfully submitted by your committee.

JOHN H. KEATLEY, *Chairman.*

Mr. Wallace :

Mr. President: As a happy and fitting conclusion of this pleasant and profitable Congress, I am requested and am directed by the Scotch-Irish Society of Iowa to cane you, sir, to present you with a cane, for which they are indebted to W. L. Carpenter—to the thoughtfulness and skill of Mr. W. L. Carpenter, a Scotch-Irishman who was formerly custodian of our capitol. This cane is in two parts, and represents the old and the new. The main part of it is made of hickory, I suppose, and of what we call the second growth, which means that when the men and women who are shaping the destinies of Iowa to-day were young they were reading the *New York Ledger* and learning to love each other. [Laughter.] I can imagine indeed, that possibly Mr. Carpenter was sitting under the shade of a tree and reading the *New York Ledger*—possibly this very tree—and has thought perhaps that it might be the best compliment he could pay you, to make out of it a cane and present it.

And this head represents the large growth that grew along the streams of this State, where the red man wooed his dusky maid, and God was preparing this State for its destiny.

All that is combustible in this cane came from the winds of heaven, of which Iowa has no monopoly. They blow freely over all the States of the Union, but the good that can come out of it depends upon the inorganic element, and all that remains is ash. For the Lord Almighty has given us more out of the atmosphere than to the States east or west, north or south.

Now, Mr. President, this cane is not gold mounted nor silver mounted. It is a plain, simple cane, like the plain, simple people who have made of this State what it is. It is not, you will observe, unpolished, however, but the polish it has is that which does not take from its strength, and in this, too, it is like the people of the State of Iowa. Therefore we beg of you to accept of this token of our respect, esteem, and affection. Take it, sir, as a symbol of the Scotch-Irish Society of Iowa, and of the people of this State.

President Bonner :

I thank you most sincerely for this evidence of your good will. It will always bring up very pleasant recollections of our very pleasant visit to your beautiful and enterprising city. When you invited our Society to come here, we thought you painted everything in rather rosy colors; but we found on our arrival, as I confessed the other day, that the half had not been told. To paraphrase a famous message, we came, we saw, and were conquered.

Dr. McConnell:

I will repeat the announcements of last evening with reference to the Scotch-Irish Congress aftermath, our services at the Tabernacle to-morrow evening. The main speakers, and that which is especially important in the services, are Drs. MacIntosh and Hall. Dr. MacIntosh will explain and line out the psalm after the old manner, and Dr. Hall will preach the sermon. I want to say further, with reference to that meeting, that it is open to everybody, but the rostrum will be reserved for the national and State officers, the choir, visiting ministers, and the resident pastors of the city. In the front of the main auditorium there will be seats enough reserved for all the members of the Scotch-Irish Association, and the other parts of the hall will be free to all.

We have one or two additional announcements to make with reference to the regular Sabbath services: Dr. MacIntosh, who is afraid of his voice, that it won't hold out, has kindly consented, notwithstanding the labor which has been imposed upon him during this meeting, to preach in the Central Presbyterian Church in the morning. And we will also have Dr. Stevenson at the Pilgrim Congregational Church in the evening additional; and Dr. McClelland, who has arrived this evening, in the North Park Congregational Church in the evening.

President Bonner:

"Auld Lang Syne" will now be sung by the double quartet. The congregation is requested to join in the chorus. After that Rev. Dr. Hall will pronounce the benediction.

Dr. Hall:

And now unto Him that is able to keep us from evil and to present us faultless before the presence of His glory with exceeding joy be glory and majesty, dominion and power, world without end. May the grace of the Lord Jesus Christ, love of God, and the communion of the Holy Ghost be with us all. Amen.

PART II.

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

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

Publishing Committee.

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THE SCOTCH-IRISH IN THE OLD NORTHWEST.

BY JOHN M. SCOTT, BLOOMINGTON, ILL.

BEFORE commencing to trace the influence of the Scotch-Irish in establishing courts and making law in the Old Northwest, and especially in Illinois, prior to the close of the year 1818, a few explanatory remarks may be appropriate:

1. The subject is chosen because it has not heretofore been presented, and it is desirable to have as much of the history of the Scotch-Irish race from widely separated localities as it is practicable to obtain.

2. In treating the subject credit will necessarily have to be given—and which is freely done—to persons of other nationalities.

3. That which will be given is the history of the race, and not of particular persons in the work in which they were engaged. History is not made by any one man nor by any moiety of a people. It is made by a race or generation of men dwelling together.

It ought to be said, as the truth is, the history of the country west of the Allegheny Mountains during that eventful period intervening 1775 and 1818 is the most interesting of all western history. It is a period crowded full of thrilling and important events. Few subjects afford so much food for thoughtful study as that epoch. Could the life of the pioneers of that locality, many of whom were Scotch-Irish, during that period be reproduced, it would be a poem both epic and dramatic of wild and weird interest, surpassing in some respects the story of the best classics, for the reason that the actors would be characters taken from real life. Such a work would be the history of a people who might be designated as "builders of commonwealths." Any one who appreciates the heroic and daring in personal adventure would find in that history their most splendid exemplifications. There were four persons—Clarke, Boone, Sevier, and Robertson—trans-Alleghany pioneers, that hardly have their parallel in all that is bold and daring in any history, in any country, or in any age of the world. Two, and perhaps three, of these men were Scotch-Irish and one—Sevier—of Huguenot extraction, both strains of blood being among the best, and from each have come great characters in the world's history. No one who has never made the subject a matter of study can ever know or appreciate how much these four men affected the welfare of the South-

west and Northwest of our country as then bounded. Traces of them are seen in old Tennessee, passing on to Kentucky, and from thence to the Illinois country, where Clarke and his heroic band arrived in 1778.

You have had the history of the Scotch-Irish across the sea in old Ireland, the land of your ancestors; you have had the history of the descendants of the Ulsterman in many of the older States, and now it is proposed to discover the influence of the Scotch-Irish in the great work of establishing the institutions, and especially courts, west of the Alleghany Mountains in what was then the distant West, the Illinois country. Brief as the discussion to be given will be, it falls into parts. The first division covers only that period intervening the first trans-Alleghany settlements and the adoption of the ordinance of 1787 by the Continental Congress; but the second division will embrace a larger and more important epoch in the history of courts, coming down to the close of the year 1818, when Illinois was admitted into the Union. Although divided into two parts, the discussion relates to a single subject—viz., the influence of the Scotch-Irish in establishing courts and making laws for Illinois and other commonwealths carved out of the "Old West." The first thing to be noted is that the municipal law in our country, and everywhere else perhaps, comes in the first instance from judicial decisions, and not from statutes or other legislative enactments. Long before any legislative assemblies convened in the West, courts deriving their jurisdiction from the people were organized, and began to declare the law. There is much in history that is of curious interest in this respect, as the sequel will disclose. The first civil institutions to be established by any people in their progress in civilization are courts to control conduct, and punish the wrongdoer; otherwise there would be no redress for personal injuries, except what might come by the strong arm of private revenge. That mode of redressing either public or private wrongs was never satisfactory to people dwelling together in communities, and that fact gave rise to the institutions of courts of more or less efficiency. This thought will be elaborated later.

It must not be supposed the first efforts to establish courts west of the Alleghany Mountains were made by any English-speaking people. Such is not the fact. The first courts in the Illinois country were established by the French. But as they antedate the period it is proposed to consider, only casual reference to them may be made. Shortly after the English conquest of the Northwest, the English commander, by virtue of his position, appointed judges to hold the courts of the Illinois country, and required them to hold their sessions at Fort Char-

tres. With the establishing of courts by the English at the date last mentioned the French courts ceased to exist, and since then neither the civil law nor the "customs of Paris," as declared by the local French courts, have ever been in force in the Illinois country, unless for a brief time, as will be noticed later. The courts established by the English were of brief duration, and did not affect public matters much one way or the other. In 1778 Kaskaskia, which was the principal English seat of government for the Illinois country, was wrested from England by a Virginia expedition, organized by a Scotch-Irish governor and commanded by a Scotch-Irish general, and that put an end forever to English rule in that country.

The first effort to establish courts west of the Alleghany Mountains by the American people was made by the early settlers of the Watauga and other Holston settlements. Here at the beginning is seen the results of the works of the Scotch-Irish. Most of those early pioneers were of that hardy, daring race. Many of them fought at the battle of King's Mountain. It is a matter of common history that they were the bravest of the brave in that fearful struggle. They were all great in their love of justice, law, and order. Should a departure from the purpose announced not to give individual history be permitted, it would be to mention the family of the Campbells as being among the most heroic and daring of those grand old pioneers that came over the mountains to establish civilization in what is now Tennessee. No one need to be told they were Scotch-Irish. They were among the most splendid types of that liberty-loving race. At King's Mountain one of the Campbells strode mid that storm of leaden hail and death as though he bore a charmed life. No plumed knight of chivalry with his glittering adornings ever attracted on any field of battle a braver following than did this plain Scotch-Irish citizen, begrimed and black with powder, with nothing to distinguish him from any private soldier as he moved up and down on that fearful field to where the battle was fiercest and most deadly. Others among the pioneers of that period deserve special mention, but to depart further from the rule to be observed would extend this paper beyond its prescribed limits. The attempt to found the Watauga commonwealth was perhaps the first effort made by the American to establish permanent government west of the Alleghany Mountains, unless it was the attempt to found a proprietary government in Kentucky. Many of those engaged in the movement to found the Watauga commonwealth at that early day were undoubtedly Scotch-Irish. In the Holston settlements an effort was soon made by the people to create courts for themselves, without which

society cannot exist. Establishing courts to administer justice is the first step in civilization or the art of living together in communities. Those early courts consisted most generally of committees that assumed to try causes. English jurisprudence itself had its origin in much the same way. Informal as those primitive courts were, their determinations were usually fair, and did substantial justice. But one class of defendants were always found guilty, no matter with what offense they were charged. It is said it is not known that a Tory, when arraigned for any offense in one of those courts of the people, was ever found "not guilty." It must be confessed that the Scotch-Irish of old Tennessee had much ill feeling, akin to malice, against Tories found in their midst. It arose out of the fact that it was during the time of the Revolution, and they honestly believed that all Tories were associated with the outlaws, murderers, and thieves who at that time infested the borders of the frontier settlements and incited the Indians to deeds of murder. Of course the matters tried in those early courts were of no great importance, mostly disputes between neighbors concerning trivial matters. It was not long before those courts of the people were superseded by others of a higher order having more apparent sanction from law. After it became definitely known to what State the Holston settlements belonged, whether to Virginia or North Carolina, the latter State, North Carolina, made some provision, although very inadequate, for better government among them. Under an enabling act courts of common pleas and quarter sessions were established. The changes made were not so marked as to make any considerable difference in the administration of justice among the people. The members of the old committees became members of the courts, and, with perhaps a little more form, they proceeded with the same vigor against all wrongdoers. In those communities "court day" was a great holiday. Almost all the important persons in the settlements came together. Indeed, everybody came except criminals and Tories; they had no business in those courts of the people. Imperfectly as those courts were organized, it was conceded that they had jurisdiction in actions for the recovery of debts or damages and had power to punish all offenders against the peace of the community, a power they never failed to exercise. As those old Scotch-Irish were a most vigorous people, the courts held by them always found some way to execute their judgments. Usually they appointed whosoever they pleased as the executive officer of the court, and in that way their judgments were always promptly executed. These primitive courts were crude in the extreme in their organization and procedure, but they show the efforts of a grand peo-

ple to establish law and order in communities where there was previously no government. There is nothing that shows more distinctly the innate sense of justice in a people than their desire to refer all accusations and controversies to some tribunal or court for adjustment; otherwise there could be no security for public or personal rights. These Scotch-Irish pioneers in the wilderness builded well, and from their labors has come that great system of jurisprudence of the commonwealths that has succeeded their communities, and which secures right and justice to all within their borders.

Passing on, the local courts of the Illinois country down to the time of the passage of the ordinance of 1787 by the Continental Congress will be briefly noticed. After the Northwestern Territory came under the control of the English Government in 1763, the civil law that had before that time prevailed at Kaskaskia was retained for a time, but so soon as the American people began to come in they became dissatisfied with its operations. It was then displaced by the common law. Neither the English nor Scotch-Irish would ever submit long to a system of jurisprudence that did not secure to the citizen the right of trial by jury. And wherever the influence of either race has prevailed the right of trial by jury has always been secured to the citizen.

During that period intervening 1763 and 1778, that the English Government had control over the Illinois country, courts were established not of course under any general law, but by appointment of military commanders. In 1768 the English commander, Col. Wilkins, by order of Gen. Gage, issued his proclamation, among other things, appointing seven judges as a civil tribunal to hold the courts in the Illinois country. That is said to have been the first common law court west of the Alleghany Mountains. Their first session was perhaps held at Fort Chartres on December 6, 1768. It was not long after the conquest of the country by Gen. Clarke in 1778, before Virginia undertook to provide for its government. The entire territory claimed by Virginia north of the Ohio River was constituted the county of Illinois, and John Todd was appointed lieutenant and commander, with headquarters at Kaskaskia. He was directed to appoint all military officers, but to allow the people to elect their own judicial officers, which they did. That was the first election for judicial officers ever held in the northwest under any semblance of law. And that was done by the appointment of Gov. Henry, a Scotch-Irishman who loved liberty, and who was never afraid to intrust it to the keeping of the people. But little business was transacted by the magistrates elected at that time. It is hardly probable there were any Scotch-Irish among

them. It is to be hoped there were not. Some of their judgments would confer no credit upon the race. It may be that Commander Todd was Scotch-Irish, but as to that I have no certain information. Whatever is known in regard to the decision of the courts of that period comes in part from "Todd's Record Book." In that record are reported a number of singular and interesting cases; but as they illustrate no phase of Scotch-Irish history, they will not be stated.

Coming now to the second division of the subject, it is seen that a better class of courts, having authority from congressional and other legislative enactments, were established after the organization of the Northwestern Territory under the ordinance of 1787. In this great work the Scotch-Irish and people of other nationalities coöperated, and the work was well done. The inauguration of government under that famous ordinance took place at Marietta O., on the 15th of July, 1788. It is an interesting study to trace the steady growth of the courts since that date and the consequent marvelous expansion of our laws. In all that vast expanse of territory now embraced within the great States of Ohio, Indiana, Illinois, Michigan, and Wisconsin there was absolutely neither government nor law, and never had been, except such as had been established at Kaskaskia and other local points during the period of the French occupation. Population began to flow in rapidly after the close of the revolutionary war, and especially after the passage of the ordinance of 1787. It was imperative that law should control, and that could only be done by establishing courts to administer it. The basis of government in all the Northwestern Territory was the ordinance of 1787. That ordinance is a remarkable instrument and takes high rank among the great charters fixing and securing the rights of the people in the history of the world. It is of little less, if any, importance than *Magna Charta* and other great English charters, and even the Constitution of the United States itself. It is doubtful whether any political paper ever affected more profoundly the destiny of English-speaking people than did the ordinance of 1787. It was now to be put in operation, and government organized, and courts established under its provisions. This was the beginning of one of the most important epochs in American history. The officers for the territory were appointed on the 1st of February, 1788, among whom were persons named as territorial judges. On the 9th day of July, 1788, a small boat came down the Ohio River, having on board the Governor and other territorial officers, who debarked at Marietta, O., a settlement that had been founded by Dr. Cutler and others interested in the Ohio Land Company. As before stated, the inauguration of the Gov-

ernor and other officers took place at Marietta on the 15th of July, 1788; but the opening of the first court did not take place until September 2, 1788. It is seldom a court was ever opened with so much attendant splendid pageantry as was done on that occasion. It was fit it should be so, for it was the beginning of that system of jurisprudence in the great Northwest that was to secure the rights of the humblest as well as the most exalted citizen. It was the first court in the Northwest opened under the authority of the Congress of the United States. In the procession that moved to the stockade where the first court was opened, besides the judges, were other territorial officers and many citizens that had been conspicuous in the Revolutionary War for their heroism, and public services. Altogether it was a collection of men as remarkable for their public services as the occasion was momentous. On the procession reaching the stockade it counter-marched, and for the first time the judges took their seats as judges of the court. The Rev. Dr. Cutler, one of the most eminent clergymen of his day, invoked the divine blessing; and then the high sheriff, standing uncovered in the presence of the people, holding up his unsheathed sword, proclaimed that a court was opened "for the administration of evenhanded justice to the poor and to the rich, to the guilty and to the innocent, without respect to persons, none to be punished without trial by their peers, and then in pursuance of the law and the evidence in the case." It was a scene worthy of the highest genius of the artist. The place itself conspired to add dignity and grandeur to the occasion. It was in the midst of primeval forests, between the beautiful Ohio and the Muskingum Rivers near their confluence, and in sight of one of the most beautiful of the mound builders' works. Three distinct races seem to have been present. The mound builders were present by their ancient works; the Indians were present in person as interested spectators of the splendid pageantry being enacted; and the American race were there, planting one of the most important institutions of civilization.

Coming now to that period when enacted statutes began to form, in connection with decisions of courts, the law of the land, the brief history to be given will be confined more nearly to Illinois. Territorial legislatures were organized and the work of constructing the fabric of local laws was begun and in that way supplemented the law as declared by the earlier courts. Enacted statutes show the common judgment of the people touching crime and its punishment, and indicate the moral *status* of the community. The better the civilization of a people is, the more humane and just are their laws. In no other

way is their common idea or sense of right and justice more clearly indicated than by their statutes. That which a people really is finds expression in their laws, and to know the laws of a nation is in a degree to know their makers and the courts that administer them. The body of the people now began to participate in making the law more closely, affecting their rights and domestic polity. It is important to inquire who were the people who began to make the laws and establish government for the commonwealth soon to be organized under a written Constitution? It is at this time the influence of the Scotch-Irish in Illinois is discovered. It must be noted that the Constitution of Illinois of 1818 was framed and adopted by the people living in the southern part of the territory—that is, south of a line if drawn east and west through what is now the center of the State. All north of that line was then an uninhabited country, except by the Indians then residing there. There was no one there at that date to participate in forming the groundwork of the great commonwealth as it now exists. Who were the people who established the first courts of Illinois and other institutions? They were mostly a people of Southern origin, coming from Virginia, North Carolina, Tennessee, and Kentucky. Among that early population there were a few persons from New York and Pennsylvania. Prior to the adoption of the Constitution of 1818 for the State but few if any persons from New England are mentioned in the local history of the territory as taking any prominent part in public affairs. It was quite different later with the people north of the line indicated. Most of them were Eastern people, but as before remarked, they did not come until after the first State Constitution had been framed. That was the work of the pioneers in the southern part of the State. Of that early people a large per cent. were Scotch-Irish, especially among those that came from Virginia, North Carolina, and Tennessee. Nearly all the first little colony of the American people that came to Illinois in 1781 were of Scotch-Irish extraction. Some of the earliest pioneers had fought at King's Mountain. Like their race, wherever found, they were an aggressive, bold and adventurous people. They came to the front in all great enterprises of the period, especially in making laws and organizing courts to administer them. Later, persons of other nationalities labored in the great work. The field was as new as though it had never been occupied. They were a people fit to form institutions worthy to endure forever in the commonwealth they were building. During that formative period, courts of common pleas and quarter sessions existed. The judges of the courts were not always professional lawyers, but they were men of such sound and

practical common sense that their judgments gave reasonable satisfaction. After the Illinois territory was permanently organized in 1812, most of the courts were held by judges appointed under the act of Congress creating and establishing the territorial government; but still local courts existed. The territorial legislature declared by enactment the common law of England, so far as it might be consistent with the customs and habits of the people, to be the law of the land, and the law that should govern the decisions of the courts. While other statutes were passed, none affected more profoundly the welfare of the people or gave the courts better or sounder rules by which to be guided. From that source has come most, if not all, that is good in our jurisprudence.

Time will not permit a further searching in this interesting field to discover the works of that pioneer people of whom so large a per cent. were of Scotch-Irish extraction. Back of all great results there is always a great producing cause. Achievements in the old Northwest show the influence and presence of a great people. They were the builders of commonwealths in no particular inferior to the best that constitute our nation. Prominent among the founders of courts and other institutions of the commonwealths of the Northwest were the Scotch-Irish. Their work, with that of others, is great. The old Northwest needs no words of encomium. Nothing that can be said can add splendor to her history. Her cities are among the largest on the continent, her commerce is great and the products of her people's industry are sent to all parts of the world, wherever the flag of our common country floats. That flag of 1777 that had been adopted for the newly united colonies or States, came to the people of the Northwest as their birthright. Since then it has become famous over the whole earth because it has been carried by brave men on so many battlefields. When the government founded by our fathers was in peril, none bore it aloft in the conflict of battle with more heroism and steadfast courage than did the sons of the old Northwest when marshaled in regiments, brigades, and divisions for the defense of the grand old flag of the republic, now acknowledged wherever it is seen as the only flag of the American States.

It is now but a little more than one hundred years since the trans-Alleghany pioneers began their work of establishing courts and making laws for the old Northwest and West as then bounded. Looking back over what has been accomplished, its value cannot be overestimated. It is seen that pioneer people recovered the country from both the French and the English, and held it for a better civilization; they displaced the

civil law that had prevailed, and planted in its stead the common law with all the Saxon institutions adapted to secure the liberty of the citizen and the rights of property. A great work it is that was done, and worthy of a great people, to whom all who love the law and order that has come down to us owe a debt of unceasing gratitude. It is a work in which the Scotch-Irish will always have an honorable mention. That race of people who one hundred years ago began establishing courts and making law for the coming commonwealths have long since passed from earth, but their works remain as an imperishable monument to their worth and devotion to the love of law and order. The legacy they have left us is the work of a hundred years ago, and a royal legacy it is. We have exalted their characters and magnified their deeds, but not beyond that meed of praise that is their just due. But what of the hundred years to come? Who will stand here one hundred years to come to exalt our characters and magnify our deeds? Shall we add to what we have received, or shall we suffer the civilization they established to diminish and perish from the earth? The toilers of to-day in this grand work will soon cease. What then? Other toilers will come. But what of them? The next century will bring with it the answer

SCOTCH-IRISH CONFLICTS.

BY COL. JOHN H. KEATLEY.

THE land of our Scotch-Irish forefathers is one of the most beautiful, most interesting, and romantic on the face of the earth. Whether we turn to the dales of the Tweed or the glens of the Clyde, or cross over to the green slopes and hillsides of the North of Ireland, we are equally struck with admiration for their rich verdure, their fertile uplands, and their peaks and hilltops, whether shrouded in mist or brightened with glorious sunshine. History, romance, and song have endowed this ancient home of our own race with memories that are immortal. The rugged hills, the stubborn soil, and the bracing and invigorating climate of the Lowlands of Scotland have given a distinctive character to its people through many generations and imparted a constitutional vigor that has impressed itself upon the political, religious, and social conditions of both hemispheres. The Scotchman and the Scotch-Irishman for ten generations have been fighting the battles of civilization in all parts of the world. Our forefathers, crossing the channel in that memorable migration to the North of Ireland, carried with them those characteristics which signalized them as Scotchmen, planted them in a fresh and fertile soil, and began the development of a modified race from the old stock that has mightily assisted in conquering the world. Not only is the dear old home of our ancestors and of our "kin beyond the sea," in Ulster, distinguished in its glorious and beautiful landscape and in the notability and prosperity of its people, but the evidences of a God-fearing, order-loving, industrious race are spread everywhere over the face of that part of that beautiful island. Nowhere else in Ireland are so many richly cultivated fields; nowhere so many charming and comfortable homes; nowhere such content, industry, and love of order; and nowhere such a high degree of intelligence among the people as in Ulster. Nowhere else in the island, such thriving towns, prosperous seaports, and clean and thrifty villages. These evidences of thrift and prosperity and content are due to the specially innate character of the people. The Scotch-Irish in Ireland have always been a fairly contented and prosperous people, in spite of misgovernment of centuries. Their content in the presence of misrule is not owing to any craven spirit, for the Scotch-Irish have fought their own battles with courage and skill as well as the battles of other peoples for

centuries. As the Scotchman in his own home, among his own bleak hills, is proud of his ancestry who eighteen centuries ago bravely repelled the legions of imperial Rome, so we, of the Scotch-Irish race in America, exult in tracing our origin to the Scotch immigrant to the North of Ireland, and to the Scotch-Irishmen who have assisted in building up this great republic of ours in the West.

Our Scotch-Irish forefathers, driven from their homes by political oppression, or invited by the rich resources and the grand opportunities of a new country and a new nation, brought with them those characteristics of thrift, industry, and of law and order, which distinguished them as a people in the old world. They left a history already made behind them, and ever since have been making a new history, under new and more favorable conditions. That industry, intelligence, and courage with which they subdued the ruggedness and wildness of nature, and transformed bogs and swamps into beautiful and rich meadows in Ireland, have been their constant incentive in assisting to conquer a new world.

In common with other races and branches of the human family, the Scotch-Irish has been richly endowed with physical courage. It has given the world some of its most illustrious military characters. It has contributed a fair share of individual heroism in a thousand battles on sea and on land. In all our own wars the Scotch-Irish race has been liberally represented in the list of great commanders and of brave and illustrious soldiers. In moral heroism it has also achieved wonderful greatness and distinction. The Sullivans, the Irvins, and the Porters of the Revolution won military distinction, and rendered inestimable services to their adopted country and to the Scotch-Irish race. In our second war of independence, in the name of free trade and sailor's rights on the ocean, the Porters and the Stewarts imperishably emblazoned our naval annals with the titles of American honor and courage. In the last great conflict of American arms, Scotch-Irish blood and Scotch-Irish valor mingled with that of the bravest and the best on scores of stubborn fields. Search the annals in all periods of modern history, dredge all the sources of truth in modern times, and you will find no race of men more divinely guided by truth and principle, or more richly endowed with valor than the Scotch-Irish. Many of the pages of modern history have been illuminated by men and women of this race, in a sacred martyrdom to principle and holy religion. When truth and right have been at stake they have never hesitated in making the necessary sacrifice in the supreme moment.

The Scotch-Irish at all periods have instinctively been lovers and

advocates of law and order. Their entire history, at the same time, shows how highly they have cherished political and religious liberty. The spirit of William Wallace has pervaded their whole lives from the cradle to the grave, whether in their native dales in Scotland, among the green fields of Ulster, or in the deep forests and wildernesses of America. They have always been a deeply religious people; and their family life, under all circumstances, has been largely influenced by the sublime aspiration and longing of our natures for a true conception of the Infinite. Duty, as a word, has had perhaps a more profound significance to them than to any other of the peoples on the face of the globe.

There are many illustrations of the deep sense of this people to the loyal demands of duty, and of the cheerfulness with which they have made the most painful sacrifices to its inexorable demands. If time and this occasion were to permit it, I might refer more particularly to some of these examples, as a motive to ourselves, hereafter, in the discharge of our own duty; but I must content myself with only one, as an illustration of how much suffering and how much sacrifice our forefathers underwent in the face of great danger, and impelled by a noble and lofty motive.

The siege of Londonderry will never be forgotten, as long as a Scotch-Irish heart remains to throb, Scotch-Irish lips to breathe the story, and Scotch-Irish patriotism to cherish the heroic deeds of their illustrious forefathers. In the history of this people, it is the most memorable illustration of its devotion and sacrifice to principle. It was solely a conflict of principle. The men, women, and children of Londonderry who shut themselves up within its walls, in the face of famine, disease, and death, made no grasp for military glory or renown. In the defense of their religion and of their homes, the people of that devoted town, and the yeomanry of the surrounding villages and farms, submitted to all the horrors and privations of a siege, rather than surrender their sacred rights of conscience and betray their sense of sacred duty.

It was no desire of military fame that prompted Henry Baker, Adam Murray, and the venerable and pious George Walker to call the citizens of Londonderry to arms, in defense of their firesides and the most sacred rights of manhood. These men were not trained soldiers, but they were not without a military intelligence that commended them as leaders to the resolute and unconquerable citizens of Londonderry. It is no disparagement of the heroic virtues of these brave defenders of Londonderry to say that, in the presence of the noble defense of their homes and firesides, they had some of the faults

and vices of their own times; and, goaded by acts of oppression by their kingly adversary, were perhaps guilty of acts that civilized men of more modern times, under as great provocation, would hesitate to commit. It is the sum of their great virtues and great sacrifices that commends their noble example to posterity. They were threatened with extermination by a king who had fled from his own throne, in England, because he had deliberately violated every principle of the British Constitution, that had been regarded by the subject as the necessary safeguard of English liberty. He had bartered the liberty of Englishmen, and his own royal self-respect, for the military assistance of a Gallic tyrant, whose only purpose was the enslavement of his own people, and the subjection of every other State in Europe.

Few such examples of heroism as that displayed by the people of Londonderry ennoble the pages of human history. As the chain of fire encircled their walls, the condition of the devoted inhabitants became deplorable. Every avenue by which food and succor might be introduced was hermetically sealed by an inexorable foe. The first moments of the siege were peculiar trials of moral and physical endurance. When the first shells and other deadly and destructive missiles screamed over the heads of the inhabitants, they crouched for ineffectual shelter in their miserable and wretched homes, and a thrill of horror went through every heart. It was a sublime moment of suspense for hundreds who had resolutely determined to die rather than submit, when they almost yielded to the panic, and were almost ready to open their gates. This faltering was only for a moment. The panic yielded to despair, and despair inspired them with a final resolution never to surrender.

When the air was once clarified by a complete union of courage, resolution, and of hearts, not a moment or an energy was wasted, day or night. For weeks their only hope and prayer were for a successful defense; but the spirit of the people soon rose so high that their leaders regarded it safe and judicious to openly attack their adversaries in aggressive and offensive warfare. Not only were they besieged by a persistent enemy beyond their walls, but hunger, famine, and pestilence invaded their dwellings and crowded hovels. Not only were their lives exposed to the fire from without, and the terrors of famine and disease within, but their streets and councils were infested with traitors who were plotting for their destruction. Vigilance and courage were amply rewarded in the circumvention of these traitorous plots. None but language of stubbornness and resolution dare be publicly uttered.

The time came when nearly all the resources of food were exhausted, yet the brave defenders showed no signs of submission or surrender. Only three starved horses remained in the entire city, and these were eventually slaughtered for food. The people perished so rapidly from hunger and disease that it was impossible for the survivors to perform the rites of burial. There was scarcely a cellar in which some corpse was not decaying. Such was the extremity of distress that the rats that came to feast in those hideous dens were eagerly hunted and devoured. Leprosies engendered in those foul and famine-stricken conditions made existence a constant torment. The whole city was poisoned by the stench from the bodies of the dead and dying and the half dead. Notwithstanding all this death and suffering, the people forgot not their religious duties. Such conditions of suffering frequently inspire people with despair, so that, like the man of Uz, they curse God and die. Not so with the heroic defenders of Londonderry. They assembled daily to hear the aged and venerable Walker preach to them and encourage them with the hope of ultimate success in their heroic defense of the city, and they went forth again with haggard faces and tottering steps to the walls and to the trenches. Such is the picture which the eloquent historian has painted for all succeeding generations, as a sublime example of devotion to duty and to principle, amid every possible sacrifice of all that is dearest and desirable in life. That people are described by eyewitnesses as having had much in common with that sober, resolute, and God-fearing class out of which Cromwell created his unconquerable army.

After the lapse of two centuries, and upon this occasion, it is not necessary to linger over the facts that constituted the grounds of that bitter controversy and animated the contending parties. My only purpose is to point to an instance of heroic devotion to duty, by a people of the Scotch-Irish race, leaving it to the historian to settle in his own way the questions that invigorated that noted conflict. Our only aim in recurring to those events is to show with what tenacity the Scotch-Irish race has clung in all possible dangers to what it regarded the rights, duties, and sacrifices for conscience. No race or class of men has ever displayed a more heroic adhesion to this sense of duty than the brave men and women of Londonderry.

It is our duty as men of another century and their kindred to honor their memories, whether they fought and suffered for a cause right or wrong. It is a homage that is due from one brave generation to another. That man or woman is bravest who can do full justice to the motives and the courage of a just and honorable adversary. Not only

should this heroic conduct of our ancestors be an eternal example to ourselves, but it is the heritage of all races and peoples who desire to emulate the brave, the great, and the good. It illustrates the moral possibilities of the human race, and is another step in the approach to that divinity that shapes all holy ends.

The heroic defense of Londonderry is not a sole and isolated illustration of the moral heroism and sublime courage of the Scotch-Irish. Go to India and to the East, and you will see the evidences of it among the moldering graves of those who followed Clive, Stewart, Campbell, and Hancock to danger and to death. Follow the trail of the trader to Hudson's Bay and York Factory, and you will there encounter the Scotch-Irishman as the pioneer under the Arctic Circle. His adventurous moral character, his piety and self-sacrificing devotion to duty are illustrated in the life-long, lonely struggle of Mr. Duncan, the pioneer missionary of the North Pacific Coast. The jungles and swamps of Central Africa are eloquent in praise of the Scotch-Irishman's missionary and industrial energy. Go where you will, where human effort is needed to awaken the earth to civilization, and you will encounter the Scotch-Irishman in the van of every commendable and worthy enterprise.

The sober, resolute, and God-fearing spirit which inspired the class out of which Cromwell created his unconquerable army is that which has animated the Scotch-Irish in all their glorious enterprises and achievements.

I am not entirely influenced by State pride when I venture the statement that Pennsylvania, for several generations, both immediately preceding the war of the Revolution and thereafter, was the especial abiding place of the Scotch-Irish in America. I am aware that one of the oldest settlements in New England, the Londonderry of New Hampshire, owed its existence to Scotch-Irish refugees, and became one of the most morally healthy and vigorous settlements of colonial days. It is true also that the province of Ulster gave to the Carolinas, and to Georgia, and to the mountains of Virginia, many of their best and bravest pioneer settlers; yet, with all these concessions, it is nevertheless true that the province of Pennsylvania became the favored home of the great body of Scotch-Irish immigrants before the Revolution. In the conditions of the new State which William Penn founded on the banks of the Delaware and of the Schuylkill there was something peculiarly liberal and inviting to the Scotch-Irishman and his family in those days. The invocation of the utmost degree of religious liberty in Penn's new commonwealth was a powerful influence

inviting and soliciting the Scotch-Irish immigrant. There was something, too, in the climate, in the fertile, forest-dotted valleys, and in the rugged mountain chains which inspired the spirit of freedom and appealed to the Scotch-Irish immigrant, and made Pennsylvania home-like to him, notwithstanding it was still a wilderness west of the Susquehanna. Her bright, clear rivers and mountain streams were a charm to his senses and a delightful daydream to his imagination; and though the lurking savage in those dense forests was a perennial menace to his peace and safety, yet thousands of them built their cabins in those deep and secluded valleys, and trusted in God and to the benign policy of William Penn and his successors in preference to the more favored regions farther South.

While negro slavery was legally tolerated in Pennsylvania, under the proprietorship of William Penn's sons, and successors in colonial days, it possessed scarcely any social or economic importance in a white population so comparatively large. It therefore exerted a meager influence in deterring immigration, and its abolition eventually, shortly after the Revolution, was attended by scarcely any social disturbance.

The English and Quaker influence in that State just before the Revolution dominated the counties nearest to the lower Delaware and those in the southeast adjoining Maryland. During the thirty or forty years preceding the Revolution, a large and distinctive immigration, due to religious persecution and almost constant continental European wars, came from the Rhine Palatinate; and hosts of Germans made homes for themselves upon the upper Delaware and along the banks of the Lehigh and its tributaries. From that day to this, notwithstanding the wonderful economic and social changes that have been wrought by time and circumstances, those sections of Pennsylvania preserve their ancient German characteristics in a great degree. They have sent out hordes of their sons and daughters to the great West to assist in building up new States, but no new or strange race has come to take their places entirely, as happened ages ago, when one people trod on the heels of the other in the great migrations from the highlands of Central Asia.

While the English and the Quaker followers of William Penn were filling up the valleys with new settlements, from the Delaware to the Susquehanna, a broad belt of mountain and valley, forest and stream, in unbroken solitude stretched from Maryland and Virginia to New York, and from the Susquehanna to the forks of the Ohio. It was the favorite hunting ground of the Delawares, the Shawnees, and the Min-

goes; and few white men, besides Indian traders or Moravian missionaries, had ever traversed its western limits.

The Scotch-Irish were the first to invade it for permanent settlement. These pioneer Scotch-Irish, after passing the Susquehanna, traveled in two lines toward their goal in the wilderness. One large group trended toward the southwest, and, in company with great numbers of Pennsylvania Germans, made conquest of the beautiful valley of the Shenandoah in Virginia, and followed the numerous branches of that stream and of the upper Potomac. A mere bridle path led up the Juniata from its confluence with the Susquehanna, and along this trail thousands of Scotch-Irish settlers moved into the wilderness at the foot of the Alleghanies, and across the mountains to the richly timbered lands of Western Pennsylvania. This trail along the banks of the Juniata became the highway of civilization and commerce, and is now one of the thoroughfares to the great West beyond the mountains. Little more than a century ago the smoke of the lonely Scotch-Irish cabin could be seen ascending above the tree tops of the dense, forest wilderness in hundreds of secluded valleys, and beyond the reach of the immediate protection of the denser white settlements. Primitive names of these settlements, which became, in time, the titles of towns, villages, and hamlets, betray how generally they were of Scotch-Irish origin. A chain of frontier forts, or stockades for refuge during Indian wars or hostilities, was created by public authority in the later colonial days, and extended from Fort Cumberland, in Maryland, in a large semicircle, through the woods and over the mountains, to Fort Augusta, in the northeastern part of the province. They were in great part, however, manned and garrisoned by the settlers themselves. It was from these Scotch-Irish settlers, beyond the Susquehanna, that bands of rangers were constituted for patrolling the wilderness beyond the settlements. A braver or more hardy race of men were never before intrusted with the safety and guardianship of a confiding people, than were these stanch, faithful, active, energetic forefathers of ours in the wilderness of Central and Western Pennsylvania. Physically they were a wonderfully hardy race. They were tall, angular, and muscular; and made no claim to personal beauty; and had no particular pride in it. Reddish or sandy hair predominated, with a ruddy, healthy complexion. They were prouder of their skill with the rifle and the ax than of any other personal accomplishment; yet, with the instinct of their race, they neglected not the building of a log church and a log schoolhouse in the neighborhood, as soon as the extent and character of the settlement could justify it.

It is a notorious fact that, when the time came for the State itself to enter upon a general system of free schools and public education for the children of the poor, by general taxation, the Scotch-Irish of Pennsylvania were the first to cheerfully respond to this great public demand. In the second generation of the settlement of that section of the State, two liberally endowed colleges, under the auspices of the religious society of the predominating faith, were already responding to the demand for a higher education.

As in the old world, so in the new, the heroic qualities of the Scotch-Irish have been grandly tested. It has had its trial of fire in assisting to create a new country and a new nation; and has done its share in the preservation of what former generations heroically acquired.

When the perilous period arrived for the American colonies to sever the last ligament that united them to the mother country, the Scotch-Irish, as a mass, had no hesitation. Their situation in Central and Western Pennsylvania was unusually hazardous. On the frontier they were exposed to the ravages of the Indian allies of Great Britain, while the roll of honor shows how handsomely and loyally they contributed their share to the regiments commanded by the Waynes, the Cadwalladers, and the Sullivans. In hundreds of instances, the mother, in the lonely frontier cabin, guarded and watched over her sacred flock, and cultivated the meager patch for their sustenance, while the patriotic husband was absent hundreds of miles, doing duty in the ranks of the patriot army. These are sacrifices we are unable to appreciate. They demanded the highest efforts of heroism; and while our highest tribute is due to these hardy pioneers for the sacrifices the men were making in the face of a civilized foe, yet language in praise is too feeble to express our admiration of the brave women who uncomplainingly endured these still greater sufferings and privations at home in the wilderness. They were worthy pioneer mothers, noble descendants of such mothers as manifested their heroic conduct in the siege of Londonderry, and worthy mothers of a race of men and women who have assisted in peopling the great West and on to the Pacific coast.

Later on, it was made a matter of reproach to the Scotch-Irish of Pennsylvania that they were the chief element in the notorious whisky insurrection of 1794. No defense can properly be made for the conduct of the inhabitants of that section of the Union at that time. It is extremely difficult for any class of people who have been accustomed to a want of direct legal restraint, during a course of years, to

easily submit to a system of strange and unique legal regulations. For a generation, almost, the people in that section had lived a sort of unrestrained Arcadian life in the wilderness, and when the government, in a new and singular form of taxation, placed its heavy hand upon the only means they had of commerce and traffic with people beyond, it should not seem strange that discontent, to the borders of thoughtless rebellion almost, should be created. They had been habituated to too much personal liberty up to that time, to fully appreciate the necessities of the government, and their own duty toward it. It is an historical fact that throughout the entire country, in settlements and communities much older than those beyond the mountains, there also existed at that time an exaggerated notion of the functions and limits of government, and open insurrection was manifested, as in the case of the Fries Rebellion, in which no Scotch-Irish were participants or sufferers. Well have the Scotch-Irish and their descendants atoned, by a noble and patriotic discharge of duty, for this mistake and error of a century ago.

Wherever the Scotch-Irish have been in the intervening century, they have manifested those sterling characteristics with which their ancestors were largely endowed. When the struggle eventuated that became the supreme test of the durability of the Union, the descendants of the pioneer Scotch-Irish in all the Northern States evinced that devotion to lawfully constituted government, and that spirit of personal freedom that has animated the race the world over. That sober, God-fearing, resolute class from which Cromwell had created his unconquerable army gave its great proportion from the Scotch-Irish in the effort to quell the great insurrection. The descendants had lost none of the religious reverence for right and duty which characterized their heroic, sober, God-fearing, and resolute ancestry. Regiments largely, and in one or two instances entirely, composed of the descendants of a Scotch-Irish ancestry responded to the call of the government; and, emulating the devout heroes of the past, were proud to be called "Round Heads." They gloried in this title on the battlefield, and in camp, and on the march; and without any tincture or semblance of hypocrisy justified this glorious name. The Bible was the daily companion of very many of them. In enlisting they were actuated by patriotism alone. They were animated in becoming soldiers by that ardent spirit which fired the entire North in 1861. They were far from self-seeking and the desire for mere military glory. There was no rivalry for rank and position. They were content to discharge the duty of common, private soldiers; and only remained soldiers until

peace was restored. The supremacy of the Constitution and laws of the United States having been restored, those who survived the great calamity of civil war resumed the duties and obligations of ordinary citizenship with an alacrity and cheerfulness that astonished the rulers of Europe, accustomed to the perpetual tread of mercenary standing armies.

Many of these brave sons of Scotch-Irish blood now sleep in graves marked "unknown," on a hundred battlefields. No bronze or marble tells the story of their death, duty, and sacrifices, but their moldering remains await the great recognition at the end of all time and all earthly things.

On both sides of that great conflict there were memorable examples of the valor and character of the Scotch-Irish race. The annals of both are crowded with illustrations of Christian heroism. History will preserve the memory of the glorious deeds of the leaders in that great contest; but it is the desolated home circle, the empty chair at the humble home fireside that must keep the memories green of those who fought and perished in the ranks. I have seen some of these men die, wearing the blue or the gray, who died in the hospital or on the battlefield, as the lion-hearted soldiers of Cromwell died.

The Union was sacred to those men, but the cause of human freedom still more holy. When in the progress of events it appeared that the last vestige of human slavery would be wiped from the map and institutions of our beloved country, God spoke to the consciences of those brave men, and the blood they shed was sanctified in the holiness of the cause.

In every great conflict of ours, the Scotch-Irish in America have been true to their own character, to the traditions of the race, and to the teachings and example of an heroic Christian ancestry. These are our heritage in trust for the future. It is not enough for us to glorify the past. The honor and future mission of the Scotch-Irish are in the keeping of this generation; and its future history will be as we, in our acts, in our thoughts, and our endeavor, make it.

HOW GOD MADE THE SCOTCH-IRISH.

BY W. C. GRAY, PH.D., OF CHICAGO, EDITOR OF THE "INTERIOR."

THE name of a race carries to the mind a distinct impression and brings before us a typical personality. One hears the name "Dutchman," and forthwith we see a stolid, phlegmatic, slow-going, stubborn plodder who, though he goes like a turtle, arrives on time. Though he be so deliberate, yet we know that under powerful stimulation of his passions he sometimes goes fast, as in the march which he made when he was mad through and through, and all the time, from the Rhine to Paris under the lead of Bismarck and King William. The name of Frenchman evokes a voluble, volatile, pirouetting creature, extraordinarily polite, who, though he has much of surface, and most of what he has is there, yet we also know has solid qualities of thought, endurance, and courage. And so of an Englishman or an Italian, or a Celtic Irishman or a Scotchman. Each name evokes to the mind an ideal personality who looks and acts like his race.

When God made these various races he finished them up perfect, after their kind, and they run the same way, like a Swiss watch, till they run down, the mainspring breaks, or they are worn out. But when God came to make the Scotch-Irish he put the materials together so that nothing but a Scotch-Irishman could come of them, and then left them to finish the job themselves. The result was a race, the name of which does not suggest a distinct personality. You cannot identify a Scotch-Irishman by looking at him; nor, unless he be very fresh from Ulster, by hearing him talk. The only way you can identify him is by a process of negations. You say he is not English, German, Spaniard, French, Celtic-Irish—very well, then, he must be a Scotch-Irishman.

The ethnologists have never yet been able to account for him. The first we knew of him he was on his own proper sod, in the North of Ireland, as unlike the Celts as he is now, and hating them as cordially. Then we hear of him crossing over and sharing the land o' cakes with the Picts. Then he is back again on his old stamping ground in Ulster. And after that we find that he has scattered, leaving enough of his kind at home to hold the old rocky headlands which frown defiance at the northern storms, but otherwise he is everywhere, and everywhere on top. He fired himself at our whole Atlantic coast, and from Cape Cod to Port Royal there he was.

I account for him in this way. He is, for the main stalk, Teutonic. How or when he made his way to the North of Ireland no one knows, and no one knows really how he got to anywhere. How was it that he gave his type to so much of the population of the Carolinas and the Virginias, Maryland and Pennsylvania? When did he come over? History always finds him already there, and also finds him on top as usual, and that is the most that history has to say about his geographical distribution. But I must stick close to my theme of how God made him. The Celtic Irish came from the South. The most enterprising of them pushed on up to the North of the Green Isle, the best of them, as the cream rises, leaving the skim milk below. There they and the Scots came together and mixed. It is true that the mixture was at first mostly a mixed and a miscellaneous fight, but when this was over and the race had settled down, it was found to be composed of Scot solidity and Celtic fire. It is to be said on the side of the peaceable disposition of the Scotch-Irish that they never fight any people unless they can get at them.

Now I should not be surprised if some ethnological specimen in this audience should prick up his ears and dispute this account. In fact, I know he will. He will do it anyway. That is what a Scotch-Irishman always does. But there he is: pluck, perseverance, solidity, and fire. These elements must have come from somewhere, and there was no place in Europe where they are found *in situ*, except in the Teutonic forests and in the Celtic peninsulas.

I opened my eyes on this wicked and lovely world in Southwestern Ohio, and discovered that all my kindred and neighbors were Scotch-Irish. They were very religious people, devoted to fighting and praying. Among my relatives were Associates, Associate Reformed, Covenanters, both old side and new side, and Warwickites, or, as they called themselves, Reformed Dissenters. The reform in dissension which they represented was in the vigor of their dissent. A Warwickite was embodied perpetual motion in kicking. He kicked at the Associates or Seceders, at the Associate Reformed, at the old Dissenters, and he impartially kicked first at the old side and then at the new side Covenanters. When I began to inquire where my relatives came from to the then new country, I found that a part of them were Carolinians, a part of them Kentucky-Virginians, and a part of them direct from Ulster. On my father's side my grandfather came from Ireland, my grandmother from Virginia. On my mother's side my grandfather came from Ireland, and my grandmother from Kentucky. She was among the first emigrants to the blue grass, but whether from the

Carolinas or Virginia, I do not know. Anyway they were, every mother's son and daughter of them, Scotch-Irish. Wherever they came from, they attracted each other, and the attraction, as they told me, that brought them together was that they might enjoy the "means of grace." The means of grace that they sought was the privilege of splitting up into little denominations and arguing theology. What I marvel at is how this wondrously energetic race managed so quickly to cover so much ground. In thirty years, from the beginning of the century to 1830, they had planted Butler, Warren, Preble, Darke, Greene, and Ross Counties, in Ohio, and across Liberty County into Fayette and Rush, in Indiana, little psalm-singing Churches of all the sorts everywhere. It was more than the natural increase and the increase by immigration. If one of our girls married out of the Church, say to a Methodist, she would make a Scotch-Irishman of him before the first baby was born, and that was always within the year. And so some of my uncles on my father's side—there were nine of them—married Vermont girls, who had drifted to the West, and these Vermont maidens were so Scotch Irish before the first addition was made to the family that you could not tell them from the genuine.

Beyond the circle of my relatives in that region, I do not know personally much about our race. The MacMillans, Reids, Grays, Woods, Lynches, and Devers, all one way or another relatives, were evidently, from the names, of the elect race by the male line. But there were others, the Kentucky Robinsons and Martins, also relatives of ours, who were no doubt English people who had been brought into the royal line of the Scotch-Irish by accidentally falling into the clutches of Scotch-Irish girls. Any fellow who did that, whatever his race or faith, was a goner. He had, will-he, nill-he, to obey the scripture injunction to forsake father and mother and cleave to his wife, and his wife clave to the Church and to her clan, and so he had no chance of getting away. He must perforce learn to sing Rouse psalms and argufy theology.

I suppose this same process went on historically and everywhere. I do not see how else we are to account for the fact that the people of so small a territory as Ulster should show such a numerical and geographical extension in America and in the British colonies as they did. It is probable, also, that they show for more than they count, for the reason that wherever they are they are on top. They are visible from a distance. Wherever there is one you do not have to look downhill to see him. I am not saying this in a spirit of boastfulness; it is my observation. No other people show such a large percentage of thrift

and success. When the "far-downer" Irishman was asked if one man was not as good as another man, and answered, "Faix an' he is, and a great deal better," the one man he referred to was the Ulsterman. As far as I can recall them in those old settlements, I can remember no exception. They were all prosperous, under their own roofs and on their own acres, and I am much mistaken if this observation is not confirmed by the gentlemen in this audience, coming as they do from every part of our wide country. The old prophet said that when God made man he made him upright. When he made the Scotch-Irishman he made him upright (not always upright in a horse trade) and also horizontal—that is, with a tendency to territorial extension. He faithfully obeys the first commandment, to increase and multiply and replenish the earth and have dominion over it. He is good all along the line of that command, but he comes in heaviest on the last clause of it.

My early recollection of them is that they were clannish. I am told that my grandfather's family—himself and his ten sons—were known throughout the country side as the "Irish Grays," and that while they were very pious they were somewhat lawless in that they settled their disputes in their own proper persons, and not by going to law. These ten sons were perfectly obedient to the last, to their father. His word was law to them, and as he died in his ninety-ninth year his reign over them was long continued. Some of them were themselves old men when he died. I take this to have been a survival of the *gens*, or clans. Another evidence of this was that every brother of them was provided with a farm and a little log stillhouse, by the united efforts of all. Their father saw to it that they should be equal in their property. I suppose this was why the outfit included a stillhouse as well as a farm. In evidence of the high moral character of the family, it was said that they made good honest whisky, that a man could get drunk more quickly and more hilariously on the brand of the "Irish Grays" than on any other whisky in the country. I may be pardoned if I take a little natural pride in the reputation of my ancestors for fair dealing in this particular. I remember hearing one of them complaining of the lack of principle among the consumers on this subject. "If the whisky is good," he said, "they will praise it and drink it. If it is bad, they will curse it and drink it." He held that a man who would drink bad whisky thereby partook of the rascality of the man who made it, that he was *particeps criminis* after the fact.

But the stillhouses all disappeared early in my recollection. When those stalwart religious people were convinced that the manufacture and traffic of ardent liquors was wrong, they made short work of it.

Not only the stillhouses were discontinued, but liquor went out of the home and out of the harvest field. The most aggressive temperance people in this country are the people of our race. They are a people of intense moral and religious convictions, and they never hesitate to live strictly up to them. Convince them that a thing is wrong, and they will never cease their opposition to it. Convince them that a thing is right, and they will stand by it against any odds. Our Carolina Scotch-Irish left their beloved States because they were convinced that slavery was wrong, and they opposed it; not acrimoniously, but firmly and consistently. We never lost friendship with our slaveholding kindred, nor ever blamed them for the existence of the institution. The very element of level-headed common sense which makes our people successful excludes fanaticism.

That the people whom our fathers left behind on the old sod are holding their way straight and true is exemplified by one of the most remarkable events in any history. It is only a year or so ago that they turned out and organized military companies, and began to drill for the purpose of fighting the queen's government for the privilege of remaining subjects of her government. The like of that was never seen or heard of in the world before. And the English knew that they would fight if pushed to the wall. All we, their cousins, ask for them, is that if Irish home rule is legally established, England shall keep her hands off, and let the Celtic Irish try their hands at ruling Ulster. The croppies would lie down again. The Scotch-Irish would be found, as soon as the smoke cleared away, where they are everywhere and always: on top. When the Lord made the Scotch-Irish race, he put a bone in it which never lets the knee bend except to Himself.

When I look back to my ancestry, it is with pride. It is not the pride of an ancient family, or of great individual names. They are not emblazoned personally in history, but they were at Boyne water. They marched long before they saw the sunrise of the Revolution at Crown Point and at Yorktown. Wherever the drumbeat of liberty has been heard, the sturdy tramp, tramp, of the Scotch-Irish has been behind it. They are to-day the kernel and core of every British army. They are to-day in every mission field in the dark continents of the far East. They are to-day in the pulpits of the greatest and richest churches, from John Hall's in Fifth Avenue, to the bark shack in the Rocky Mountains. They ask no odds of any people in the pulpit, at the bar, on the battlefield, in the legislative hall, in city, country, or wilderness. God go with them and keep them ever true and brave and good, worthy sons of mighty and famous sires!

CELTIC CHRISTIANITY.

BY J. O. STEVENSON, D.D., WATERLOO, IA.

I. THE CELTIC NATIONS.

THE Iranian plateaus that lie between the waters of the Indus, Oxus, and Tigris have the credit of being the cradle of the Japhetic races. Two great migrations descended from these table-lands into Europe. The first, consisting of the Celts and the ancient Pelasgians who were the ancestors of the Romans and Grecians, moved along the Mediterranean shores, settling in Greece and Italy, Spain and France, the British Islands and Ireland. The second migration, consisting of Teutons, Slavs, and Lithuanians, moved toward the central and northern parts of Europe. Because the Celt is found farthest west in Europe, he has been credited with being the oldest of the Japhetic races. The children of Japheth have in the Celt a representative strangely analogous to that which the children of Shem have in the Hebrew. Both are ancient, both are religious, both are scattered.

These nations were named Keltai by the Greek, and Galli by the Roman. The modern equivalents are Celts, Gauls, and Gaels. Galatai, which is our name Galatians, seem to be a combination of both. Celts, Gauls, Gaels, Galatians are only different names for the same races. We are indebted to Grecian and Roman historians for our information concerning the Celts. From these sources we learn that five hundred years before the birth of Christ a powerful people called Gauls, led by one Brennus, overthrew the young Roman State and sacked Rome. Two hundred years later another Brennus led another army of Gauls numbering one hundred and fifty thousand foot and sixty thousand cavalry, into Greece. The pass of Thermopylæ had no terrors for them. A part of this army, having quarreled with its commander, marched eastward toward Byzantium, crossed over into Asia and settled in Galatia, giving that province its name. Between the years 60 and 50 B.C., the great Julius Cæsar conducted that remarkable campaign in Gaul, of which he gave the world an equally remarkable account in his Commentaries, by which he reduced a free and chivalrous people to absolute obedience to Rome, and gave a form to the modern civilization of the French nation. It is worthy of note that he failed in his attempt to subjugate the Celts of Britain. Looking at them through the eyes of Julius Cæsar, we can easily see that the Celts of his day were not at all barbarians.

When the Roman Empire fell the Celts were relieved from the pressure of the Roman, only to be exposed to the pressure of the German nations of the Teutonic race. The Goths took Spain, and, so far as we can see, completely absorbed the Celtic element in that nation. The Franks conquered France, but failed to absorb the Celtic blood. The Frenchman is much more of a Celt than of a Teuton. The language is Celtic. The Saxon, Jute, and Angles conquered England, driving the Celt westward into Wales, northward into Scotland, and southward into Brittany. The Scandinavian sea kings conquered Brittany, but the Celt made them Normans, who in turn conquered England, and thus gave the English some Celtic blood. When Tennyson sang his epithalamium at the marriage of Alexandra to the Prince of Wales, he said, "Saxon and Danes and Normans are we," which is true when spoken or sung of Englishmen, but not at all true when spoken of Scotch or Irishmen. The Celts who were conquered in Spain, France, and England belonged to the Cymric side of the race. The Celts were divided into two kinds, Cymric and Gaelic. Ireland and the Highlands of Scotland were the strongholds of the Gaelic Celt, and he was never permanently conquered by Roman, Saxon, Dane, or Norman. Early in the Christian era a Gaelic Celt tribe rose to supremacy in Hibernia. This tribe was named *Scoti*, or *Scots*, by the Roman. They were also named *Milesians*, which name is derived by some from *miles*, "a soldier," by others from a fabled Spanish king named Milesius. According to the authorities who hold to the former theory, the Scots came from Greece; according to those who hold the latter theory, they came from Spain. This tribe conquered the North of Ireland, now named Ulster, under their Dalriadic chiefs passed over into Western Scotland, allied themselves to and finally absorbed the Pictish Celts, and became the people now known as the Scotch. For centuries this people lived both in Ireland and in Scotland. The Roman gave the name "*Scotia*" first of all to the land now called Ireland. It took twelve centuries to change the name and fix it on what is now called Scotland. As late as the twelfth century it was not safe to assume that Scotland was the native land of any prominent Scotchman, for it might have been Ireland just as well. For one thousand years Northern Ireland and Northern Britain were the home of the Scottish Celts; for many centuries we passed to and fro between Northern Ireland and Western Scotland. During the reign of King James, in 1603-1620, the movement of migration turned toward Ireland. John Hill Burton says that during this period the Highlanders gravitated to Ireland, and that the Irish no longer, as of old, gravitated to

Scotland. The settlement of Ulster after the "flight of the earls," 1620-1625, was only a return to a native land. From Strath-Clyde, from the districts between Aberdeen and Inverness, Scotchmen migrated by the tens of thousands back to Ulster. It is abundantly evident to any student of history that all the Scots are Irish Scots, and all the Scotch-Irish are Scots; that Ulster is just as much the home of the Scot as Argyleshire; that Ulster is the native land of the Scot. We do not know whether our Celtic ancestors came from Greece or Spain, but we do know that they all came from Ulster. This is a well-settled historical fact.

The Celt went down as a temporal power in Europe because of his inability to develop national virtues. He clung to the tribal system with too great pertinacity. Julius Cæsar went to war in Gaul against clans. A nation can always conquer any number of clans. The British Celt went down before the Saxon, quarreling and fighting amongst themselves. The Irish Celts have quarreled from time immemorial unto the present day. This is the open secret of Ireland's long, dreary story. There is no history of Ireland; it is a long, dreary tangle of the rise and fall of clans and families and ambitious men. The Scottish Celt alone, of all the Celtic peoples, learned the secret of national organization, which enabled him to supersede the Pictish Celt, to remain Celtic in the presence of Dane and Norman and Saxon, to achieve national independence on the field of Bannockburn, and ultimately to secure union on equal terms with the adjacent and powerful English nation. The Celt abides in Europe as a spiritual power. To Celtic blood is due the fire of the Spaniard, the elasticity of the Frenchman, the enterprise of the Englishman, and the intellectuality of the Scot.

II. THE CELTIC APOSTLES.

Latin Christianity chose Peter, the ecclesiastic, as its patron saint; Celtic Christianity has practically chosen Paul, the teacher of doctrine, as its patron saint. As Celts we enjoy the proud distinction of being one of the only two races to whom epistles were written by inspiration. The Hebrews received an epistle, and the Galatians received an epistle; the other epistles were written to churches in cities, or to the churches in general. The Epistle to the Galatians is the epistle to the Celts in Asia. We can find in this Epistle earmarks that fit the Celtic temperament. Galatians i. 6: "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel." Here we have fickleness. Galatians iii. 1: "O foolish Galatians, who hath bewitched you?" Here we have ardent enthusiasm and its shal-

lowness. Galatians v. 15: "But if ye bite and devour one another." Here we have quarrelsome ness such as is manifested by and among clans. Galatians iv. 14, 15: "Ye . . . received me as an angel of God; . . . ye would have plucked out your own eyes, and have given them to me." Here we have ardent affection. These are all characteristics of the Celt. The Epistle to the Galatians belongs to all who have Celtic blood in their veins.

We are told in the book of Acts that Paul and Timothy went through the region of Galatia, and preached. We learn from the Epistle to the Galatians that Paul was providentially detained by sickness in this district, and in consequence preached there a long time. We know that he was warmly received, and that to this ancient Celtic people in Asia he wrote and preached the great doctrine of justification by faith, first of all. Thus the gospel was planted in the heart of the Celtic race directly by Paul, its greatest missionary apostle. We read in 2 Timothy iv. 10 that Paul sent Crescens to Galatia. Eusebius, Epiphanius, Theodore of Mopuestia, and Theodoret, explain Galatia here of European Gaul now known as France. The Churches of Vienne and Mayence claimed Crescens as their founder. Here we have a missionary sent by Paul to the Gallic Celts. In Paul's day a close commercial and tribal connection existed between Asia Minor and European Gaul. Pothinus, Bishop of Lyons, and Irenæus, a young priest who labored with him, were from Asia Minor, both being natives of Smyrna. Irenæus acquired the Celtic language that he might preach in Gaul, and because of this was much loved by the Celt.

This primitive Gallic Church has a noble history, and furnished a noble army of martyrs under pagan persecutions. The final struggle between Christendom and classic paganism was in reality fought out on Gallic soil. Impressed by the strength of Christianity under persecution, as seen in Gaul, Constantine the Great was converted; marching through Gaul to meet Maxentius, he had his vision of the cross, which persuaded him to adopt it for his banner; accompanied by the Gauls who flocked to him eager to fight under the new banner, he entered Rome in triumph. It was the Celt who finally turned the scale in favor of Christianity, who changed the religion of the Roman Empire from paganism to Christianity, A.D. 312.

In the meantime Christianity has reached the British Celt through the Roman occupancy of the island. The names of the first preachers are buried in oblivion. One name remains, that of St. Alban, who suffered martyrdom in the reign of Diocletian, 260 A.D.. But there

were Churches amongst the Britons, for we find in the records of the Councils of Arles, Sardis, and Rimini, names of delegates from York, London, Lincoln, and Caerleon on Usk. These councils were held in 314, 347, and 360 A.D. In 410 the Romans withdrew from Britain, and then began the long struggle with the Saxon which completely separated the Christianity of the islands of Great Britain and Ireland from that of the continent, for a period covering between six and eight hundred years.

About the time of the withdrawal of the Roman legions, St. Ninian, the first missionary to Scotland, began his labors in that land. He was a Celt, the son of a Celtic chieftain of Galloway, who was a Christian. He organized a diocese in Galloway, built a church at Whithorn, where may still be seen some relics of the saint. He went to the Pictish Celts as a missionary. His main work was done in Stirlingshire and Perthshire, but his fame went as far North as Shetland, and many churches were dedicated in his name. The parish and church of St. Ninian, near Stirling, mentioned in Sir Walter Scott's "Lord of the Isles" as being the scene of the "late wake of De Argentine" after the Battle of Bannockburn, is one of them. The speaker has the honor of having belonged in his boyhood days to the parish of St. Ninian. Near by is the ancient town of Kilpatrick, acknowledged as being the probable birthplace of St. Patrick, the missionary to Ireland. To have been born on the field of Bannockburn; to have lived adjacent to the district which gave birth to St. Patrick; to have belonged to the parish of St. Ninian, is apostolic succession enough for anybody.

Born in the district of St. Ninian's missionary labors; converted no doubt by the result of these labors, St. Patrick became the missionary to Ireland in God's own way. Like Joseph of old, he was taken by force and sold into slavery to the King of Dalriada. Having escaped and returned home, he had a vision and heard a voice from Ireland, saying: "We entreat thee, holy youth, to come and henceforth walk amongst us." Obedient to the heavenly vision, he went to France, and studied under St. Martin of Tours. About 432 A.D. he sailed for Ireland. His remarkable success is known to all students of ecclesiastical history. In one generation a whole people forsook paganism and became Christians. His missionary work was peculiar in that it gained the chiefs of the clans first, and worked from above, downward amongst the Scots who were at that time dwelling in Ireland, which was then called Scotia. Scotland gave St. Patrick to Ireland, and received from Ireland in return the missionary, St. Columba.

St. Columba was of princely lineage. Excommunicated for taking active part in a battle, he sailed from Ireland to the island Iona, on the west coast of Scotland, where he began his well-known missionary labors about the beginning of the sixth century. All through the western isles he planted monastic churches whose ruins may still be traced. His followers fearlessly launched their frail corries on the stormy seas, and carried the gospel as far north as the Orkney and Shetland Islands. St. Kentigern, or St. Mungo as he is best known, a coworker and successor to Columba, became the apostle of Strathclyde, and is to-day the patron saint of the city of Glasgow. St. Cuthbert became the apostle of the Lowlands, and did for Eastern Scotland what was done for the Western Lowlands by St. Mungo. These are the Celtic apostles of the British Isles: St. David, the apostle of the Welsh; St. Ninian, the apostle to the Picts; St. Patrick, the apostle of Ireland; St. Columba, the apostle of Scotland; St. Mungo, the apostle of Strathclyde, the Western Lowlands; and St. Cuthbert, the apostle of Northumberland, the Eastern Lowlands.

It is well known that these primitive Celtic missionaries had little or no connection with the Roman Church. The warring Jutes, Angles, and Saxons separated them entirely for a long time from all European connection or communication. The present imperial form of the Roman Church dates back only to the days of Hildebrand, or Gregory VII., who lived six hundred years after these missionaries of the cross. Therefore the Celtic Churches had no connection at all with the Church of Rome, as it is now organized. They had little connection with Rome in any form, and no connection with Rome in its present form.

III. CELTIC MISSIONARY ROMANCE.

The Imperial Church of Rome has made a skillful use of the power which the marvelous has over the human mind. It has diligently fed man's appetite for the wonderful and worshipful, by the beatification of the faithful, by relics of saints, by historical curiosities, and by revering the miraculous. Protestantism has made a mistake in undervaluing and neglecting the power of the wonderful, the antique, and the marvelous. Whenever we desire to rectify this mistake we can find a rich field of the wonderful and romantic in the annals of the primitive Celtic Churches.

The retreat of the Christianized Briton before the pagan Saxon is the very fountain head of all romance. The hero of this retreat is King Arthur of the Round Table. "To break the heathen and

uphold the Christ," were the objects had in view by the Knights who formed the Table Round. The mythical Arthur's battles have been located by the bards in many lands, reaching all the way from the Highlands of Scotland to the Highlands of Spain. The best authorities of to-day locate the closing struggle of the historic Arthur's great battles in Cumbria and Strathclyde, the region which had Dumbarton for its capital. Perhaps he fought his way, retreating northward and westward before his foes, but the predominance of Arthurian localities in Southern Scotland points to that as the Arthur land. Edinburgh Castle looks out on Arthur's Seat; Stirling Castle looks down on the Table Round; the waters of the Carron sang a lullaby for centuries to Arthur's Oven. The district is full of Arthurian names. Arthur was the last great king of the British Celts. Geraint and Enid, Lancelot and Elaine, Merlin and Vivien, Arthur and Guinevere, were Celts. The Table Round was a Celtic organization; their deeds were Celtic deeds, even when seeking the Holy Grail. Their aim was "To break the heathen and uphold the Christ." Our own bards sang that old romance. In later days, the fall of that last Celtic king in the great battle of the West, down by the wintry sea, fighting for the Christ, smote the spirit of song so forcibly that the troubadours of Spain, the *trouvère* of France, the minnesingers of Germany, sang, and never tired of singing the romance of the Round Table; and no song pleased the people more than that which recounted the search for the Holy Grail. In our day Tennyson has recast the theme and given us "The Idyls of the King." But whether sung by Spaniard, Frenchman, or Englishman, the people and their deeds are Celtic and Christian. We claim Arthur and his Table Round just as the Hebrew can claim the Psalms of David in any form or translation.

The romance of the retreat of Christianity before the pagan Saxon is equaled by the romance of its advance upon the pagan Celt in Ireland and Scotland. The question arises, "What was the pagan cult which was superseded by Christianity?" and here we have been answered for centuries by Druidic theories. We have been told that the Celtic religion was Druidism. They had their priests, who were both preachers and teachers, priests and lawyers. They had rich robes, mystic rites, elaborate rituals, philosophical cults, and inspired bards. They offered human sacrifices, and were held in great awe and reverence. The circles of standing stones, such as Stonehenge in England, mark their sacred places of worship and sacrifice. We do not need to say that a large amount of this is the work of the imagination. One paragraph of Julius Cæsar's writing gave birth to a great deal of

it. Had there been as much to Druidism as some have found, we would naturally expect the early missionaries to say something about it. But they seem to be almost ignorant of any such thing as a knowledge or consciousness of Druidism, at least of that Druidism that historians have heretofore delighted in describing. The Icelandic Eddas tell us of the religion of our Teutonic brethren; classic mythology teaches us the religion of our Grecian and Roman cousins; Vedas and Zend-Avestas reveal the religion of our Persian and Hindoo kin; the bards of old give some hints of the worship of our fathers; but we have nothing that does for Celtic paganism what these writings do for the religion of our relatives of the Japhetic races.

The whole subject of the Celtic paganism is being reconstructed along the following lines: The cromlechs, or circles of standing stones, are monumental, not sacrificial. They marked places of public assembly, and were monuments to ancient heroes, on historic burial grounds. The stones were not sacrificial altars. The Druids did not offer human sacrifices. This much we have reason to believe from modern research with pickaxe and spade. It is said that St. Patrick met with one idol in Ireland, but inasmuch as many admirers of the great Irish missionary have conspired to lift his glories high by inventing wonderful works and ascribing them to him, we have reason to doubt the existence of the great idol he overthrew. With this mythological exception, no idols were found amongst the Celts, and no temples, therefore we conclude that Celtic paganism was a simple nature worship, if it was nature worship. We know that the primitive Celt everywhere met Christianity with open arms; at least they had no great difficulty in accepting the gospel of the Lord Jesus Christ. May it not then be the case that primitive religion lingered in the hearts of this ancient people, as it did in ancient Egypt, in Ur of the Chaldees, in the land of Goshen, and in the Holy Land? May not the ancient Druids have been priests after the order of Melchizedek, with prophets or bards as good, to say the least, as was Balaam of old? Although we have no record of the same, it may be that our ancient bards saw as far as he did, and sang to their people? "We shall see him, but not now; we shall behold him, but not nigh; there shall come a star out of Jacob, and a scepter shall rise out of Israel." What the Hebrew is religiously to the Shemitic races, that the Celt may yet become to the Japhetic races. There are some points in common between the two peoples. The dispersion of the Celt is very like the dispersion of the Jew; the religious nature of the one is akin to the religious nature of the other. What the Arthurian legends are to the retreat of

Christianity before the pagan of Saxon, the Fingalian or Ossianic poetry may yet become to the advance of Christianity upon the pagan Celt.

Nothing in mission story equals the romance of the early Celtic churches. Other lands are covered with the ruins of castles and forts. Ireland and Ionia are covered with ruins of churches, shrines, and monasteries. In other lands Christianity was welcomed by "not many wise men after the flesh, not many mighty, and not many noble;" in our lands and amongst our people, the gospel was welcomed by chiefs and nobles, by princes and kings. This is the story of missionary success during the fifth and sixth centuries. During the seventh and eighth centuries, while Europe was still confounded over the fall of the Roman Empire, the Scotia of Ireland and Ionia became the educational center of the continent. "During these centuries," says Mr. Goldwin Smith, "Ireland played a really great part in European history." Speaking of the same period, Mr. Richard Green says: "The new religious houses looked for their ecclesiastical traditions, not to Rome, but to Ireland, and quoted for their guidance the instructions not of Gregory, but of Columba. For a time it seemed as if the course of the world's history was to be changed, as if that older Celtic race which the Roman and German had swept before them, had turned to the moral conquest of their conquerors, as if Celtic and not Latin Christianity was to mold the destinies of the Church of the West." But during the ninth and tenth centuries the Norseman and the Dane descended on these devoted Churches, and almost annihilated them. The Norsemen scoured the Western shores and Ireland, the Dane the Eastern shores of Scotland and England, and they made a specialty of ravaging monasteries, churches, and shrines. One by one they fell; the monks of Ionia fled to Dunkeld, and the monks of Lindisfarne fled to Durham. Loch Maree lies in that part of Scotland recently made attractive to tourists by William Black's stories. It is surrounded by scenery of romantic grandeur, and its surface is begemmed by many an island. One is named Eileen Maree, and has upon it the remains of a rude chapel and an ancient graveyard. Recent investigation has revealed that this island was the headquarters of the last of the Columbite saints of whom we know anything. His name was St. Maelrubha. The indefatigable sea king, engaged in the work of plundering the collegiate churches of the western isles, happened upon the monastery of Eileen Maree, and massacred its saints. With this massacre history's curtain is dropped on primitive Celtic Christianity.

IV. CELTIC PROTESTANTISM.

When the curtain is lifted after two hundred years, we find the Culdee Church, which deserves a chapter to itself, did time permit. Suffice it to say that it was so utterly un-Roman that the good Queen Margaret labored hard to make it Roman, and succeeded to a degree. She was canonized for her works in behalf of the Church. She died at the close of the eleventh century, 1090 A.D. Her festival day is June 10. A liberal view of Celtic Christianity would also include at this point a chapter on Celtic Romanism not only in Scotland, but also in Ireland. This is the Bruce and Wallace period of Scottish history, but again time forbids anything more than a passing notice. For five hundred years the Church slumbered and slept in the peace of formalism. In the sixteenth century, John Knox blew the trumpet of the Reformation in Scottish ears, the Church awoke, threw off its veneer of Catholicism, and became Presbyterian. Then followed a long line of heroes: Henderson, the Covenanter; Guthrie, the Remonstrant; Renwick, the Cameronian; Erskine, the Evangelist; and Chalmers, the Emancipator.

Ireland, the victim of mismanagement, could not receive the reformation at English hands, and remained Catholic until the plantation of Ulster. In 1626 Hugh Campbell organized a Presbyterian Church. The first regular Presbytery was held at Carrickfergus in 1642. During covenanting and killing times the Ulster brethren suffered with their Scotch brethren; ministers were ejected and conventicles were held on both sides of the Irish Channel. In 1840 the General Assembly of the Presbyterian Church of Ireland was organized.

During the seventeenth century Scottish reformers were transported by the shipload to Jamaica, New Jersey, and the Barbadoes. Emigrants from Scotland and Ireland settled in Virginia between 1670 and 1680. Francis Makemie, a Scotch-Irish minister of the gospel, organized a Presbyterian Church at Snow Hill, Maryland, in 1684. The Presbytery of Philadelphia was organized in 1705, and thus Celtic Protestantism began in our own loved American home. The genius of Celtic Protestantism is Presbyterian, and its capital is Edinburgh, Scotland. Its power lies in its grasp on the Celtic race, Irish, Scotch, and Scotch-Irish. If ever it be possible for Protestant and Catholic to draw near to each other, it can be done more easily through the Celtic race than through any other people. The Celt holds in his hands the links of race which may in the future reunite Catholicism and Protestantism.

The Celtic branch of the Aryan race has been neglected by the his-

torian. The dispersion of the Celt amongst the nations, and the decay of his language, the Gaelic, have contributed to this neglect. But the day of a better and fuller recognition of his services is at hand. There is a Celtic *renaissance* in literature, and there is a Scotch-Irish Society that can do for Celtic Protestantism what has been done for Celtic Romanism by the imperial Roman Church. If this address shall help in any way to a deeper recognition of our debt to the Celtic people, it hath fulfilled that whereunto it was spoken.

ULSTER, ULSTERMEN, AND THEIR MISSION IN AMERICA.

BY JOHN A. KASSON, WASHINGTON, D. C.

Every tribe and race of men takes delight in its historical traditions, and in stories of the land of its origin. Our own tribe gazes backward until sight grows dim in the shadows of prehistoric myth and legend.

The story of Ulster, the land of our Scotch-Irish fathers, is full of the romance and of the tragedy of history. We know that the province had a seminal life, in some respects apart from the rest of Ireland. One historian alleges that the Danes invaded the country as early as the years of our Lord 810 and 826, and on both occasions were defeated by the men of Ulster. According to the ancient "Annals of Ulster," a king of the Scandinavian sea rovers landed in Erin in the year 852, and reigned in Dublin. Waterford and Limerick also were ruled for a long period by Scandinavian invaders, who were finally driven out in the eleventh century by Brian the Conqueror; but they were a long time in Ireland, long enough to have left a large infusion of Scandinavian blood in the country. A century later another king of Norway came and seized the kingdom of Dublin, and made a vassal of the King of Connaught. But against Ulster, occupying the northern section of Ireland, he was not so successful. He landed on its shores a foraging party, which he himself followed with a small escort to learn their fate. He was ambushed and slain by a party of Ulstermen. Although the Norwegians early colonized the Hebrides and Orkney and Shetland Islands, and at one time occupied the islands of Anglesea and Man, repeatedly invaded Scotland, and seized parts of Ireland, Ulster seems to have better escaped their rapacity. It had fewer internal broils and less foreign aggression than the other provinces of the country.

Wright, in his history of Ireland, says that to Ulster in the early times came some race of the Northmen of Europe, "perhaps from the shores of the Baltic," and usurped the sovereignty over the earlier Celtic inhabitants. He calls Ulster "the head seat of this Northern, or Scottish, race;" and adds that "it was in Ulster that the northern spirit of civilization developed itself most." It is related in Church traditions that Christianity in Ireland first took root in Ulster. It is certain that in the eighth and ninth centuries the fame of the scholarship of Ireland extended

to the continent of Europe, and her scholars were welcome guests at the German courts. The savage invasions of the Scandinavians broke up and scattered the peaceful establishments of the ecclesiastics to whom this learning was confined, and Ireland afterwards relapsed into the barbarism of internecine war. The Irish of Ulster in the ninth and tenth centuries fought bravely for their native independence, won repeated victories over the invaders, and acquired for themselves an established reputation for valor. The historian records that Ulster was "for ages celebrated for the warlike character of its population." A confirmation of its high repute for advancement in the civilization of those warlike times may be found in the fact that the daughter and heiress of a chief of Ulster was chosen for wife to the son of Edward III. of England. It was this marriage that first brought Ulster under English dominion.

The Scotch royal family of Bruce early in the fourteenth century endeavored to establish a separate crown in Ireland, and by invitation of discontented Irish chiefs landed an army, and had the brother of Robert Bruce crowned King of Ireland. But the English contestant soon expelled him. There were both Scotch and English settlers around Carrickfergus in the time of Queen Elizabeth, and an early Scotch colony in what was known as the "Routes of Ulster." On one occasion Irish, Scotch, and the Danes of Northumberland were allies in fighting the English. One of the old Danish kings of Dublin had even married a daughter of King Constantine, of Scotland. From all these facts we must conclude that there was a much older and greater intercourse between Ireland on the one hand, and Scotland, England, Denmark, and Norway on the other, than we have usually supposed. We, all of us, in fact, run great risk of having strains of the blood of Dane and Norwegian, of Scotchman and Englishman and Celtic Irishman, commingled in our veins. These dangerous channels may account for the firm holding of the doctrine of the Kirk that we have received a large inheritance of original sin. There was assuredly plenty of it running in all these old arteries of descent.

When Pope Adrian IV. issued his bull in the twelfth century, granting all Ireland to Henry II. of England, which was the origin of English title and conquest, the English king was not able to seize Ulster as he did the region about Dublin. Ulster remained independent under its own chiefs until the time of the royal marriage before mentioned, in 1361. The modern Scotch were not destined to get a notable foothold in Ireland until the time of James I., when

great bodies of land in Ulster, forfeited to the crown in consequence of the rebellion of Tyrone and Tirconnell, were offered to the Scotch and English for colonization. Then began the repopulation of the North of Ireland, which stamped a new national and religious character upon that region. A new element was greatly needed. The whole country had been horribly wasted by the wars, and by inconceivable horrors of famine which followed them. The new settlements brought English order and Scotch industry and thrift into this sad scene of waste and desolation. As early as 1638 it was estimated that there were forty thousand Scotchmen in Ulster, who were organizing against a royal attempt to force them into conformity with the English Church. Industry revived with their occupation and more orderly civilization; and, in spite of the terrors and massacres of the frightful Irish rebellion of 1641, Ulster in time had so enlarged her production and manufacture, especially of wool and flax, as to excite English commercial jealousy and hostile legislation. This English policy ultimately so impoverished the intelligent and laborious Ulstermen that great numbers embarked with all their remaining goods and household gods—that is to say, with their religion, their courage, virtue, diligence, and thrift—for another waste land; not like Ulster, desolated by the cruelty of man, but that richer waste which God had reserved beyond the ocean for the recuperation of the weary and oppressed of the Old World. Hither they came; and to-day the representatives of their descendants assembled in Des Moines thank God that their ancestors did come, and that they have from the beginning done such heroic work to make the American waste blossom with the roses of prosperity, and have also starred the pages of American history with their brilliant deeds of patriotic devotion and valor.

I. A SCOTCH-IRISH PEDIGREE.

In the investigation of my own hereditary right to be a member of this body of the elect, I found with great satisfaction that my first ancestor in America had come from a district in Ireland very early colonized by the Scotch, from a village in County Antrim, near Carrickfergus, and on that part of the shores of Ulster which was first touched by the Presbyterian wind of Scotland as it blew from the East to the land of Erin. He migrated from Belfast, or Carrickfergus, with his family, disembarked at Boston, and in the year 1722 the records show him the owner of a considerable body of land on both sides of the present boundary between the States of Rhode Is-

land and Connecticut, near Voluntown. As a prognostic of the intention of Providence to make him the founder of a new family of Scotch-Irish saints in the New World, he had been baptized Adam. And Adam had begotten James in 1714, before leaving Ireland; and James, whose first wife bore the Scotch name of Esther Duncan, begat another Adam in 1763; and this Adam, who married a descendant of that John Steele who founded Hartford and the colony of Connecticut, begat a son named John Steele, in 1789; and this John Steele, after reaching a ripe maturity, begat the son named John Adam, who is now harking back to his ancestral ties. The first Adam in America promptly proceeded with his neighbors, in 1723, to organize the "First Presbyterian Church" at Voluntown, of which he afterwards became deacon and his sons members. Other Ulster families seem to have gathered about them.

From 1718 to 1728, as you know, owing to popular dissatisfaction with English rule and hard times, the Ulstermen migrated by shiploads. One hundred and twenty families sailed from Ulster at one time, and landed in Boston in 1718. An English clergyman wrote to his government in 1728 that seven ships were then lying in Belfast Bay which would carry away one thousand emigrants; that thirty-one hundred had sailed the previous year, and forty-two hundred in three years. They were industrious Protestants, and many of them small manufacturers, whose home enterprises were ruined by the hostile policy of London statesmanship. Even ten years of this migration would have planted a fructiferous seed in New England and other colonies, which would of itself account for a numerous population of Scotch-Irish in the present century. Scotch Presbyterians, you know, were devout readers and believers in the Old Testament. A chapter of Moses was more easily understood by them than a chapter of St. John. They often read the Mosaic command, "Be fruitful and multiply, and replenish the earth;" and they obeyed it with cheerful alacrity. The usual multiplication figure of my ancestral family was about eight. But the more zealous raised it to ten, eleven, twelve; and one of them, also named Adam, was so anxious to reduce among his children the average of their inheritance of original sin, that he increased the fruitful multiple to fourteen. Such scriptural obedience as this would rapidly build up both Kirk and State in a new country. A search of old Church records in New England would doubtless disclose a larger element of Scotch-Irish among the Puritans, and a larger number of Scotch-Irish from that section in the War of the Revolution, than

has hitherto been suspected. I find that some of my ancestral stock were in the war of 1756, and again in the war of American independence. Among them, Archibald Kasson was colonel of a Connecticut regiment throughout the Revolutionary War, and was honored with a brigadier general's commission at its close.

But all this is an unnecessary preface to what I really wish to say on this occasion.

II. HEREDITARY LEADERSHIP.

Gentlemen of the Society, your Association has everywhere found approval of its useful work. You are reviving memories and traditions of times of ancestral adversity and trial, when great qualities of soul and grand principles of civilization were displayed and developed. In periods of ease and prosperity such souls are apt to languish, and their principles to grow dim in obscurity. Great men come forth and exhibit grandeur of character in crises of oppression, of personal danger, and of bitter antagonisms of principle. If the occasion does not make the man great, it opens a sphere for the development of his greatness. The born leader then comes out of his hiding. He interprets the thoughts and convictions of the people, who become inspired with the grandeur of their own beliefs as he reveals them. This more than magnetic relation between leader and follower makes them altogether persistent in effort, constant in faith, full of courage, and of the inspirations of great souls which impel to great deeds. The great occasion is sometimes found in the threats of a government against a principle of personal freedom, sometimes when a cherished civil right is endangered, sometimes when the patriotism and pride of a nation are wounded to the marrow by some treacherous surrender of its rights or its honor, and sometimes when the people's religion is attacked at a vital point. The occasion most powerful of all in the development of the highest forces of the human character is that which puts in issue both the right to worship God according to personal conscience and the rights of civil liberty. In such a contest men have counted their lives for naught and poured out their blood like water. The bright names which became illustrious on the side of freedom in such wars illuminate the firmament of history as the stars glorify the firmament above us.

In the vital contests which involved these great rights of the common man, the ancestors from whom our Scotch-Irish descend have made their race conspicuous for its devotion to the

principles of religious and civil freedom. The Scotch in Ireland, unlike their predecessors in Scotland, after gaining religious freedom for themselves, did not deny it to others. Their energy, their faith, their valor, and their self-sacrifice have often been glowingly portrayed before the members of this Society. They have marched to the front in great emergencies of civilization. Their fathers fought vehemently against the destruction of their Scotch nationality. They have valiantly contended for hereditary liberty. They have stubbornly resisted the encroachments of tyrannical prelates of the Church, whether commissioned from Rome or from London. The gaudy robes of royalty or of ecclesiasticism had neither charms nor terrors for them. They acknowledged no subjection except to what they conceived to be truth and virtue, however plainly clad. For these they entered the field of combat with a courage which has won the admiration of history.

We Americans care little or nothing for the stories of the wars of mere conquest among the robbers of ancient and mediæval times, whether styled Grecian democracies, or kings, or emperors. But if our eyes fall upon a page which tells the story of a struggle that involved a principle of human liberty, of rights of conscience, of progressive civilization, we pause and read it with mind attentive and heart aglow. When we come to the names of Wyclif and Huss, of Wallace and Bruce, of Luther and Knox, of Hampden and Cromwell, our attention is arrested. Here is something fundamentally connected with the progress of the common man toward a higher plane of faith, of truth, of liberty, and of power. Then England and Bohemia, Germany, Holland, France, Switzerland, remote Scotland, and even Ulster, become the varied scenes of a human drama which concerns us, whose several acts are tragedies, and in which the blood of its heroes was shed for us. In the later acts of this succession of tragedies the Scotch-Irish took part for truth and liberty, and the modern principles of civilization. For this their names and deeds deserve the commemoration of history. Their eulogies cannot be too often heard in this Society. So long as the principles for which they struggled underlie the civilization of our American republic, so long should their virtues be rehearsed for the inspiration of living patriots, and for the instruction of posterity.

It ought to be known more widely than it now is that the fundamental doctrine of our American Declaration of Independence—that kings are responsible not to God alone, but also to their sub-

jects, and may for cause be overthrown by their subjects—came from Scotland, and from a Scotchman. Although Jefferson's pen wrote it in 1776, he probably derived it from the "Social Compact" of Rousseau, published about 1760. Rousseau may have borrowed it from Locke, who printed it about 1690. Locke may have taken it from the brave Netherlands, who founded their glorious Dutch republic upon the like declaration in 1581. But in 1579, two years before the Dutch Declaration of Independence, George Buchanan published at Edinburg, and in Latin, then the common language of European scholars, his work entitled "*De Jure Regni*." He had traveled much and passed several years on the continent. Though then a professor of the religion of Rome, he had been arrested and imprisoned in Portugal because of the bold liberality of his opinions. He had been tutor to several famous men, including the Earl of Murray, natural son of James V., and afterwards Regent of Scotland, and the famous Montaigne of France. On his return from the Continent he became Protestant, and, though a layman, was once elected Moderator of the Presbyterian Assembly, and was appointed tutor to James VI. of Scotland, afterwards King of England. His scholarship and elegant Latinity gave him an European reputation. In the celebrated work above mentioned he distinctly declared and defended the principle of the responsibility of monarchs to their subjects. This he did during the reign of the arbitrary Elizabeth of England. Buchanan boldly declared that it was the duty of a king to deal justly with his subjects. If he were guilty of oppression, his rights were forfeited, and his subjects freed from their allegiance. If he were a tyrant, they might even put him to death. Such was his doctrine. Two hundred years later the doctrine set forth by him became incorporated among the principles of modern civilization, and upon it our own independence was founded. Its author, though famous as scholar, poet, and historian, died in poverty, and the city of Edinburg paid the expenses of his burial. Let his fame be preserved among the treasures of our race.

Brother Irishmen of Scotch descent, who shall deny our right to speak for the principles of American liberty? Not only did our ancestors pour out life and treasure freely for it in the Revolution, but from our ancestral stock came forth the great doctrine of modern civilization upon which our historic Declaration of rights was by our fathers justified to the conscience of mankind.

III. DUTIES OF SCOTCH-IRISHMEN IN AMERICA.

But, gentlemen, at this Congress, held in the fair city of my own citizenship, I venture to ask your attention to some questions of permanent importance in America, to which the strong forces of the Scotch-Irish character may be directed for the benefit and security of our common country. The second article of your Constitution declares that one of the objects of this Association is "the promotion of intelligent patriotism." This wise provision opens a great field of usefulness before your Society. It invites reflection and discussion upon every danger which threatens the cherished institutions of our country. Throughout the varying course of our future history it enables the trained and active intellects among you to enrich your records with contributions which will enlighten public sentiment upon any of the great questions which concern our social and national advancement. You are not confined to eulogies of the past. The whole present and future of the country is open to your consideration.

The principles of personal liberty, and the rights of personal conscience, which the Scotch-Irishman inherits with the blood of his race, endow him richly for citizenship in our great republic. They make him strong, not only for an aggressive fight for the establishment of these principles, but also for a powerful resistance where any attempt, civil or religious, is made for their overthrow. His Irish cradle was rocked in the commotion of such a contest. His courage born of conviction, his tenacity of purpose, his general intelligence, his faculty for labor, his readiness for a contest of reason against tradition—all these qualities constitute him a valuable leader, or colaborer, in any cause to which he adheres.

IV. SEPARATE SPHERES FOR CHURCH AND STATE.

The Ulsterman in America may, by hereditary right, charge himself with the defense of the principle of complete separation of the spheres of Church and State. It is popularly supposed that this was irrevocably done by the terms of our national Constitution. That is a mistake. The original Constitution was silent on the subject, for there had been colonial "establishments of religion" which might have raised troublesome questions. The first amendment to our Constitution, however, provided that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." It is not, you will observe, on the one hand a prohibition of Congress against appropriating money in aid of any

Churches or sectarian institutions; nor, on the other, against the right of any State in the Union to make laws even "respecting the establishment of religion." The question in America, therefore, is not dead. I have myself known and voted for appropriations by Congress in aid of special institutions under Church control, and I have witnessed the jealousies created by it. If Utah had been admitted as a State, we should probably have seen the fatal union of ecclesiastical and political power there as we did see it in the Territory. Modern civilization has not yet witnessed the extinction of the fires always kindled by that union. It has at all times been a serpent of civil discord, and the agent of oppression and persecution which lawlessly styled itself Christianity. It still lives in the world, and retards the emancipation and progress of the human race, and of Christianity itself. It is now in full operation in two empires. It is in partial operation in many nations of Europe, Latin and Protestant, whose emigrants to this country need to be educated here in that higher principle which is advantageous alike to the State and to Christianity. In our populous cities, and in districts largely occupied by foreigners, we have already seen the question revived in all its vigor in respect to appropriations of public money in aid of private or sectarian schools, and of other Church institutions. All this ought to be barred in advance by constitutional law. It must not be treated as a proposition aimed at any Church. It is a question of political principle, and of national peace. Political passions are already sufficiently aroused in our elections without adding to them the more violent passions inspired by religious zeal. The Church needs nothing from the State except freedom and protection for its religious functions. The State, on the other hand, needs nothing from the Church except the patriotic allegiance of its members, and its promotion of piety and good morals among the people. Whenever, in all the years of history, the union of Church and State has existed by closer bonds than these, persecution, dissension, disloyalty, disorder, and often rebellion and war, have been the sequences of the union. The Church has then leaned on the State, and become a legal machine used by the government for political purposes, from which the vitality of Christianity in large degree departed. The violence of the Church, robbed of its lovely and peaceful character, made it the agent of tyranny and of physical force. History will never forget, and ought never to forget, how long the wedding of the kingdom of this world with the kingdom which is not of this world maintained tyranny

on the thrones of Europe, promoted persecutions from the altars of the Church, and kept liberty and the people in chains. It has caused more outrages on humanity, and more retarded civilization, than did all the wars of the Republic and Empire of Rome in a thousand years.

The famous Peace of Westphalia in 1648 settled the point that there should be no union between the States of Northern Europe and the Church of Rome. But it did not discourage the union of the State with the Protestant Church. The time was not yet ripe for a complete and equal religious toleration. A nation of the future was to be born beyond the Atlantic and to be occupied by the victims of religious persecution before the beneficent principle of a total separation of the temporal from the spiritual power, of ecclesiastical force from physical force, should be illustrated on so grand a scale as to command the admiration of the world. Since then all Europe, save one empire, has moved in that direction, although at a slow pace. Nor would there be need now to reawaken public attention to the subject in our own country were it not for the prodigious and alarming influx of foreign influences and elements among us, which have never learned the value of this vital principle of our American peace and liberty.

V. FREE PUBLIC SCHOOLS THE LIFE OF OUR REPUBLIC.

There is another fundamental principle of our American Republic, to the enforcement of which all the hereditary vigor of our race should be directed. It is the conduct of the system of public instruction by the State, free from all ecclesiastical control or interference. It is the admitted duty of the State to provide means for instruction to all its children, sufficient to qualify them for an intelligent citizenship. Where the people rule they must possess sufficient intelligence and morality to rule well, or the government perishes. They must be taught that unqualified loyalty to their government and to their own country is a virtue, its absence a vice; and that patriotism itself is true religion applied to the State. There are private schools, and sectarian schools, and the very liberty which we cherish requires us to allow their existence. The right of the parent to guide his child and direct his education is older than either State or Church. It is his right divine, inalienable, and indicated by the law of nature. But where he cannot or will not exercise his right and qualify his child for citizenship, the State has a right to either command it, or else refuse the citizen-

ship. This principle will hardly be disputed except by those who prefer ignorance and slavery to intelligence and independence.

Although the State may not prohibit the parent's choice of sectarian schools, it is always to be regretted when boys are not permitted, at least during several years of their youth, to attend the courses of the public school. Boys of all varieties of religious training there mingle together without religious discussion or rivalry, learn to esteem each other without religious prejudice, and sometimes form with those of different faith personal ties which last a lifetime. The public schools are schools of religious toleration. They promote good fellowship among the future citizens of the republic. Above all, the richer and the poorer classes learn in these schools to understand and respect each other.

Three hundred years ago, popular instruction was established by law in the small Dutch province of Zealand, and education was there declared to be "the foundation of the commonwealth." About the same time Charles of Nassau, of the famous family of statesmen, wrote to his brother governing Friesland urging the establishment of "Free schools, where the children of quality as well as of poor families, for a very small sum, could be well and Christianly educated and trained. This would be the greatest and most useful work and the highest service that you could ever accomplish for God and Christianity, and especially for the Netherlands themselves." (Motley, "Netherlands," III., p. 119.)

The Protestant Netherlands adopted that principle. Their experience demonstrated that alliances were inconstant, treaties were broken; but their public and common education was perpetuated, and so well knit the nation together that they ultimately triumphed over all their combined and powerful foes, secured their independence, and made for their small country a place in history unsurpassed in glory by any nation on the earth. They gave to the world some of its greatest scholars and lawgivers, and an impulse to civilization with whose compelling force the world still throbs. So in our common schools the whole mass of youthful citizenship is elevated in degrees proportioned to its capacity, but all with a common sentiment of devoted allegiance to their country. The more highly gifted by nature pass to higher schools, and thence to their private occupations, or to the public service as writers, philosophers, priests or pastors, philanthropists or statesmen, according to their endowments and their opportunities of development. But into whatever department of human endeavor they

enter, they carry with them that knowledge of the emotions and aspirations of a common humanity which is acquired by the general contact and experience of the public school. This quality is wanting in sectarian instruction. Education there is on narrower lines. Human sympathy is restricted. A certain pride of ecclesiastical segregation is developed, which looks down upon the masses outside of the chosen fold. This narrower cultivation of the human intellect and heart cannot well prepare the man for that broad and universally sympathetic statesmanship, or citizenship, which seeks the good of all, and tends to weld them into a powerful and patriotic unity. Intelligence, loyalty, and patriotism under a free government give force to Christianity itself. They should never for a moment be considered as opposed to religion. Yet the withdrawal of our youth from the nationalizing influence of the State schools implies a distrust of the State; and that in turn implies a silent hostility to it.

I do not speak here so much of the training of the daughters of the country. Distinction of sex involves distinction of duties. But the masculine youth of the country must be prepared to become the leaders, governors, and pillars of our glorious commonwealth. They must be broadly and liberally educated for that destiny, untrammelled by narrow prejudices. They must be taught respect for all Christian organizations, but political obedience to none.

There are signs most welcome to the patriot that this sentiment is growing in all Church organizations which have been hitherto recognized as its opponents. The strength of our country lies in its substantial unity touching the religious and civil rights of the people, and their freedom of individual action within the bounds of law. Every system of instruction which tends to alienate the people from this unity is hostile to the republic, because it plants the seed of popular discord. A Chinese or Polish school, an Italian, German, or Swedish school in America is not an American school. It is a method for the perpetuation of foreign ideas and influences in the midst of our national institutions, and as such is to be condemned.

VI. CITIZENSHIP AND NATURALIZATION.

In view of the vast aggregation of alien peoples in our land in recent years it would have been a wise regulation had our fathers provided for a training of youthful immigrants for at least three years in our American public schools, and for men a knowledge of

our language, before admission to the full rights of citizens. Our reckless disregard of the prerequisites of good citizenship in aliens is a stain upon our national dignity and self-respect. We plant the tree of American citizenship by the roadside, where every ignorant and vicious tramp may pluck and destroy its fruits. In our cities we have seen it bought with the money of corruption, and secured by deceit and perjury. We feel a thrill of sympathy with that noble Hebrew who proudly boasted that he was "born a Roman citizen." To be an *American citizen* represents a still loftier right, and a privilege beyond all that can be conferred by a title of aristocracy. Yet we who are born American citizens have seen bribery and fraud debase this privilege even in the courts authorized by law to confer it; and judges have winked at it. The law requires the court to be satisfied of the existence of certain prerequisite qualifications in the applicant; his "good moral character," and his "attachment to the principles of the Constitution of the United States," and that he is "well disposed to the good order and happiness of the same." These are the words of the statute. Yet we all know how these provisions are ignored and held for naught. Under the guidance of a purse-holder of the party before election day the vicious pass the gate of citizenship as easily as the virtuous, the idle pauper as unquestioned as the thrifty working-man, the letterless man fresh from the instincts and habits of a kingly government, who knows neither the language nor a single principle of our Constitution, as freely as a Lafayette or a Kossuth. The disorderly rioter and bomb-thrower from the purlieus of London, Paris, or Madrid enters as easily as an upright German, a sober Scandinavian, a religious and laborious Irishman, or a patriotic and intelligent Scotchman. Who can deny that these things debase our citizenship and tend to bring contempt upon it. It becomes a bone thrown into the streets, to be seized by any homeless dog that passes that way. Our judiciary, charged with the administration of this law, sleep over the volcanic fires for which it accumulates the fuel, and which will ultimately overthrow justice itself by their own judicial increase of the disorderly forces of our country. It has already overthrown justice in one Eastern metropolis, where it was only restored by a nonpartisan rebellion of American sentiment. You, gentlemen, in every State from which you come, should put your whole energy to the patriotic work of purifying this muddy fountain. It may be done by a strict judicial administration of the law according to its original intent, or still

more effectually by an amendment of the law which shall better signify the honor and value which shall be attached to the citizenship of our republic. We have fondly declared this nation to be the hope and the light of the world. For a hundred years that light has cast its bright beams across the two oceans which bound our continent, guiding many mariners on life's weary voyage to our safe haven of refuge and prosperity. But the same brilliant beams which once attracted the soaring eagles of intellect, the diligent wrens of activity and domestic peace, the friendly birds which destroy the pests of nature, and the singing flocks that lighten labor with songs of happiness, have in later years also attracted myriads of moths and pestiferous insects and birds of ill omen, which now darken this light of a troubled world. The sparrows that love the wrangle of the streets and combine to expel from nesting privileges all the freer and happier birds of the continent; the noisy jays that shriek their discords into all the orderly harmonies of society; the cuckoos that seek the nests built by another's toil, rather than build for themselves; the crows that feed in the slaughter yards of crime; the vultures that prefer the carrion of anarchy—all these have in the last two decades followed the older flights of immigration and winged their noisy way hither across the sea. Their mere presence among us is not the worst of the evil. They gradually debauch the independence and courage of American statesmanship. They teach your representatives in high places to be cowards whenever the enlightened opinions of the American people are not also supported by the sparrows, the crows, and even by the vultures who have stolen in among the voters. They tremble when the crankery of ignorance rises to the surface. They fear it more than they fear the honest masses of our people. American manhood makes a sorry figure in office, or while seeking office, when it loses the courage of its own convictions. It is for you to teach them that sensible men in this republic are in the majority, and that the politician must choose between them on the one hand, and the disorderly and the cranks on the other. In a free country the war of opinions is always waged. Common sense and intelligence in the long run win against the theories of ignorance and folly. But common sense and intelligence cannot win by playing the coward's part, or by voting for the cowards. They must come to the forefront of the marching column that carries the banner of true civilization. Battles are won by the brave, not by the timid and vacillating. That is the lesson conspicuously taught by our forefathers. They willing-

ly banded themselves together in a "Covenant" to stand resolutely against their enemies in the field, whether Spaniards threatening to overwhelm Great Britain with their armada, or English under Charles I. threatening to force their consciences by a hated liturgy. For a hundred years they fought against religious and civil tyranny, until the objects of their covenant were secured. Right well did Charles, ten years before he was beheaded, write to Wentworth in Ireland: "The Scots' covenant begins to spread too far." Ulstermen were in it. He felt its restraining force on his arbitrary will in both Scotland and Ireland. It was a bond of liberty to resist the bondage of oppression.

VII. THE NEW FOREIGN INVASION.

Gentlemen of the Society, there is need among us to-day of a new "covenant;" not of Scotch-Irish alone, but of Scotch and Irish and English, of Scandinavian and German, and of all true American citizens who love the regulated liberty which we received from our fathers.

We have had in late years, instead of the customary immigration which our fathers knew, an unprecedented foreign invasion. The former came because it admired and wished to enjoy our American rights, and the orderly development of our institutions; the latter has come to make venal profit out of them, and to substitute for them the habits and rebellious dissatisfaction acquired under foreign training. Before this invasion every individual man among us, whether native or naturalized citizen, had the right to work when he pleased, where he pleased, and for whom he pleased, and to accumulate his savings. He was an independent man, and respected the manhood of others. The laborer among us had enjoyed this personal independence in our country for a hundred years under the security afforded to him by our equal laws. The English distinction of "masses" and "classes" was unknown on this side of the Atlantic. The world noelsewhere exhibited a laborer so self-respecting and so respected and so thrifty as the American. He often held public offices, and administered them patriotically. He formed his political opinions by common sense, and by daylight. He did not at night, with his nightgown on, dream a financial system for the great republic, and then march with a thousand tramps at his heels to present it at the Capitol at midday, with "boots on." He did not invent a new religion of "incarnation" to put a luster on his dream, nor advocate "good

roads" by floating lazily down rivers in flatboats furnished by charity. The American workman kept step with the civilization of his time, and marched with head erect, calling no man master.

But all this has been changed. The present spirit and usages of the self-styled representatives of labor were unknown to the preceding generation. The law-abiding American laborer is no longer on top. His ambition was to have a house of his own, and to so educate his children that they could easily take the road to a higher position than the father enjoyed. The progress of the family was his object, and that meant the progress of the country. He gave hostages to the fortune of the nation, and his patriotic desires went forth for the prosperity of all the people. He labored for his country as well as for himself, and upon occasion he fought for it like other patriots. The recent invaders are of different temper. They are not seeking the country to help it, nor making homes to build it up. They come to exploit it. Scores of thousands have no family ties, build no habitations, never assimilate themselves to our institutions or national habits, protest against our laws, form societies to preserve their foreign speech and habits, and refuse all honest allegiance to our institutions. They seek advantage for themselves alone, and do not even profess a regard for the interests of others. They form mobs to drive other workmen out of mine and factory, from railroad and workshop; and do not scruple to forcibly suspend all work and travel and transportation of the utmost importance to the general public, to accomplish their personal ends. They denounce Presidents, Governors, Judges, Legislators, journals, and citizens who condemn their lawlessness. They alone of all our people seek to make a virtue of organized violence against all natural laws of trade, as well as the laws of the land. Their mouths are full of calumny and opprobrious epithets against all authority, and all persons and interests which are opposed to their own. The open forum of candid argument is ignored by them. They shut themselves up with their own prejudices, and hold themselves aloof from the public and common meeting place where all our great American interests are discussed. They act and talk and threaten, as if they were still subjects of some European despotism. They refuse the fair, open and public discussion which belong to our free system of government. They seek to divide us into classes and sections mutually jealous and hostile to each other. Wide indeed is their divergence, and alarmingly serious is their departure from the

vital principles of our American independence, as taught by every great American from Washington to Grant.

Since this invasion various little kingdoms have been set up among the invaders, where taxes are levied on their subjects, and much of their individual savings appropriated by their governing councils. Their officers claim the right to bid their subjects work or be idle at their royal pleasure. Most shameful of all, in the light of our boasted freedom, they are not content with ordering their own subjects to be idle. They deny the privilege of labor to citizens who do not acknowledge their sovereignty, nor join their bands, nor pay their taxes. When they, of their own will, combine together for their own interest and choose to be idle, it is within their liberty of choice, and no violation of law. But when they order free American citizens, who wish to labor, to be idle also, they imitate the worst of European despots. If our fellow-citizens refuse obedience to their orders, the invaders organize their followers into mobs and forcibly drag them from their work, and rob them of their right to earn wages. They beat, wound, maim, and even kill the American laborer whose only offense is a desire to earn his bread in liberty. They assail public officers who enforce the law, and they resist all its processes. They have even seized properties and estates to which they had no claim, applied the torch of the incendiary, have blown up bridges as in war, and have suspended interstate commerce at their own will, like the robber barons of mediæval times. They deny the lawful and constitutional rights of both owner and laborer to enjoy their own. The great revolutionary struggles of the world which are consecrated in history have been waged for the establishment and security of these very rights of individuals which these invaders boldly seek to destroy among us. For denying such personal liberties kings have been beheaded by an indignant people. There will by and by be an end of American patience. This personal liberty of self-control, and control of one's own property and wages, which this invading force has repeatedly and continuously attacked, is one of our fundamental liberties as American citizens. It is given by nature, confirmed by God, and guaranteed by our laws. It has every sanction known to man. Our regular legislatures have not the power to do, nor would they dare to do, what these little kings and their associates are doing. Were the State or national government to attempt such violent action, all honest citizens would rise against it. Are greater powers than our people have dared to intrust to their lawful government

to be exercised by secret and irresponsible organizations? If so, anarchy is already established among us, and our constitutional securities are worthless.

No one who has observed the course of social history in certain States of the Union during the last ten weeks—to say nothing of the last ten years—can fail to acknowledge that these invaders are sapping the citadel of our liberties and laws at the vital point which protects our right to labor and to the fruits of our toil. It is not the labor organizations of patriotic men acting in honest allegiance to our laws of which I am speaking, or which arouse our apprehensions. They know that our free institutions are based upon a compromise of special interests, wherein the interest of all takes precedence of the local and particular interest of a part. They respect good order and law as vital to American citizenship. Arbitration of disputes is welcomed among all who love justice. They know that no human legislation can make human life one long holiday. A self-protective organization among such American citizens, based on the American principle of individual right to labor and to fair wages, would to-day be welcomed throughout the nation. A half million men so organized would restore the dignity of labor, and would to-day find steady employment in the best fields of toil, and at the highest rates of compensation. With them patriotism and labor would no longer be enemies. They would again be allies as our fathers knew them, and would move forward with equal step in the grand march of American civilization.

But the loss of personal independence in the laborer is not only a misfortune to the individual. It is a loss to the country. The independence of citizenship suffers a degradation. Athens and Sparta, all democratic Greece, and the Roman Republic, Venice, Florence, Genoa, Switzerland, all republics of ancient and modern times became famous and perpetuated themselves only so long as their citizens maintained this proud equality of personal independence. The abandonment of self-control by one man to another man, or by one set of men to another set of men, is in fact a re-introduction of slavery in our country, and is a sacrifice of moral force in the nation at large.

Assuredly we need a new "Covenant," not to acquire new rights, but to defend those we already have by constitution and law. Into this covenant, unlike that of the old Scotchmen, bishops and consecrated priests may enter, and ministers and laymen of all Churches and all Christian orders. For Christianity means social order, obe-

dience to law, and peace among men. Into it may also come all patriotic citizens of all political parties, creeds, and nationalities. Its open object would be to restore the people's rights which have been torn from them or grievously impaired by this invasion of the worst usages of Europe, which are interrupting our prosperity and distracting our peace, as Ireland centuries ago was distracted by foreign invasions. They are imposing institutions and lawless habits upon us which are utterly alien to our own. They are substituting violence for written law, their own will for the judgment of lawful courts. The evil must be suppressed by all the lawful forces of the country, or it will certainly breed greater civil discord and bloodshed in the future.

None know better than our Scotch-Irishmen that man is born to toil, and that thrift comes from faithful labor. Few, if any, among us can remember a childhood fed with a silver spoon. We know by experience that no legislation by autocratic power, paternal government, or popular legislature can convert the laborer's life into an ideal life of leisure. We know that prosperity or comfort can come to the masses of men only by the persistent toil and economies of the individual. It never comes by loud denunciation of the prosperous. It cannot come by the noisy declaration of radical theories of a new organization of society, without God in it or a conscience; nor through the overthrow of existing institutions by dynamite. It certainly will not come by annihilating the historic freedom and independence of the American laborer.

I beg your pardon, gentlemen of the Society, for interrupting with these more serious questions the eulogistic and happy reminiscences which are always welcome to you. But I hope you will excuse this appeal to your "intelligent patriotism." The patriotic seed may be sown by your Society, if you will—sown broadcast from ocean to ocean, from the pulpit and the bar, and the bench of justice; from the legislative hall, by the public journals, and from the popular tribune. The Scotch-Irish are active in all these departments of public life and opinion. You may in time grow weary over long-continued reminiscences of Scotch-Irish history; but over a present duty, inspired alike by religion and patriotism, the true descendants of Ulstermen can never grow weary. The call to duty is as welcome to them as were the distant notes of Havelock's bagpipes to the listening maid of Lucknow. Happily for our country, the number of these who love our inherited institutions is far greater than the number of those who seek to sup-

press them. The time seems near when there must be only two parties in this country: the party of Order and the party of Disorder. The line cannot be drawn too quickly. So soon as wise and honest citizens appreciate the real need, and the power, of wise and honest voting, so soon will this peril of the country disappear. Politicians have nourished it for their own ambitious ends. They must be taught by the count of ballots that sensible and law-abiding voters are greater in number, and are far more to be feared, than are all the combinations of the lawless. Then will the great Republic rise from her sleep, as the lion wakes in the morning and shakes from his mane the dew of the night, and will present herself in all her former glory to the admiration of mankind.

WHAT AMERICA HAS DONE FOR ULSTERMEN.

BY DR. JOHN S. MACINTOSH, OF PHILADELPHIA.

Mr. President, Ladies and Gentlemen: As that superb and splendid tide of oratory, of thought, of philosophical observation and intense patriotism rolled along its deep tide of suggestion and inspiration, I felt as if I were standing once more on that bold headland that juts out beyond the old castle Dunluce, and fronts three thousand miles of glorious sea, for I felt that we were being carried up to the heights of observation, out from which there spread great leagues of earnest struggle, and whereon there come to us great stimulating blasts from the fresh sea that make us strong and nerve us for a new day of perhaps not far-distant struggle. And I cannot conceive of anything more appropriate to the Ulsterman's Saturday night of earnest, thoughtful meditation than that solemn summons of our great, statesmanlike, diplomatic friend, given to us as an inspiration as we draw near the closing hours of this meeting of our Congress. As we listened this morning to the remarks of our honorable, scholarly friend, Dr. Magoon, who, by the way, seemed to resent a little the way in which he had been introduced at that large civic reception in London, as Dr. Magoon, of Ireland, I am reminded just as I think of what a dear friend of Dr. Hall and myself, Dr. Magee, one of the choicest spirits of old Ireland, one time told us. He told us he had been traveling down in the mountains of Kerry. On the opposite side of the car were sitting two typical Irishmen, and they were discussing what would now, according to our learned terms, be called eschatology—that is, what is to happen on the other side of the great river—and one of them said: "Arrah! you're fooling now, Paddy! Sure, when I die I do not want to go to purgatory." "Take care, my friend, you may go farther and fare worse." My friend, Dr. Magoon, might have gone further than Ireland and fared worse. But, sir, as I thought of that introduction, and as the scene rose up before me of an educated, self-respecting, patriotic American, walking into that old hall in London, with all the magnificent consciousness of a great country behind him that made him feel the equal of any titled person in that room, and I realized that there was Ulster blood in him, I saw a type of what America had done for the Ulsterman. And as I think of that thoughtful and cultured gen-

tleman who stirred our hearts and consciences to night, standing in the halls of the Hohenzollerns to present the claims of our country, the simple and unadorned but magnificent, imperial citizen of our land, and then turn back to the little village outside of Carrickfergus, where in the days of that primeval Adam, the sire of his race, the Ulsterman who stood bareheaded in the sleet, before some contemptible landlordling of the neighborhood, I see in the contrast too what America has done for the Ulsterman. [Applause.] Sir, this is a night of both pleasure and pain. It is a night of pleasure to some of us, on whom has rested a strain that always comes with a great annual meeting like this, and a strain that always rests on these generous hearts, on these willing hands who have had so much in the way of anticipatory labor, and continuous activity to prepare for our coming, and to make our abode so pleasant and refreshing and joyous as this has been. But it is also, sir, a night of pain as we think that those pleasant links of kindred spirits and communing hearts that have been bound between us in these few hours of association may so soon be severed. On this night of mingling pleasure and pain we are turning over a new leaf, and I think, sir, it is about time we should do so. I think that the hour for eulogy has pretty nearly passed, and the hour for energies and exercises has about come. [Applause.] And, sir, it is somewhat striking that, without any understanding, the distinguished statesman who has held us enthralled by the strength of his thinking and energy of his conscience and myself have come to speak to you on duty, and on that which always lies behind duty, even the free spirit that fears God and loves his fellow, because he has been loved of God and saved by his own Son. Sir, there are some things that change duty from drudgery into delight, and it is the thought of the favor and the help and the kindness that have come to one; for these thoughts of goodness, kindness, and helpfulness gathering within our hearts, we answer back: "What must I render for these great benefits bestowed on me?" And so, sir, I come to speak in a few utterly unprepared sentences, for, as you know, sir, I have had but about ten minutes before this meeting to throw into some kind of shape in my brain the thoughts that I desire to present here, as I had neither expected to be present at this Congress nor had I made any preparation for any formal address.

I wish to-night, in the few minutes that I shall use, to show what it is that lies behind that great sense of duty the Ulsterman feels to the United States of America in particular; what it is that behind that sense of duty should make it a joy and a delight that we shall give to

our country perhaps in time of peace, but if need be in the righteous hour of holy struggle, both the manly vigor and the manly force and conscientious consecration that shall lift our nation out of another slough of difficulty and struggle, and leave her smiling, fresh, clean, joyous, and triumphant on the high rock for another advance. [Applause.] It is but a few weeks ago, sir, that there gathered in that splendid and historical building in Philadelphia, the Academy of Music, a great meeting, to consider, as free men are entitled to consider, great political, social, and economical questions, and one of the speakers of the evening narrated an incident of that glorious, typical American, Abraham Lincoln; how that, when tired with the work and toil of his tremendously responsible term in the White House, he said to his friends that he was going to take a day off, and he took his day off by going down to the hospital to visit the boys that were in pain. And the speaker described how Lincoln went around from bed to bed, bending that great frame of his with his generous face down over the suffering, and with those mellowed tones that he knew so well how to make sweet as a mother's hushing and calming voice, and the strong hand of him whose very grasp was to start up a new manhood in him that felt it, went around from bed to bed. The speaker paused. Then he said: "I wonder if there is any one here who was there?" And there arose right in the front of the gallery a great, large-boned, splendid colored man. He said: "I was there, and that hand was laid on me, and it healed me." Sir, there was a time when Ireland lay on her bed of death, disappointed, defeated in her national struggle, hopeless. From 1707 to 1773 the pulses grew slacker and slacker; life seemed to ebb more swiftly and swiftly out of her, and the glaze was stretching over her closing eyes; and there came in a great, strong, new, gigantic form that bent over her and laid its great broad hand on her, and she felt the thrill and raised herself and lived. It was our Ulster that felt the touch of the great visiting, healing, loving hand of this new nation on the other side of the sea. [Applause.] You ask me what the United States has done for the Ulsterman. Now remember, sir, that there are three Ulstermen. There is the mythological Ulsterman, there is the mediæval Ulsterman, and there is the modern Ulsterman. There is the mythological man that looms up and comes out through the clouds of far-distant tale and hardly yet discovered fact; but who proves himself, sir, by distinct skull, by the peculiar form, and by a number of unmistakable tokens to be a peculiar man and potent from far back. And then there is the mediæval Ulsterman, the man of this middle age. John Knox was his racial father, for he was not

known in history until John Knox opened the door and let him walk out upon the stage. And then there is the modern Ulsterman, the man who has come to be known on this side of the sea as the Scotch-Irish American. I do not say, remember, that all Scotch-Irishmen come from Ulster, but I do say this: that the typical, the peculiar, the conquering, the dominant man that we have known in our history here as the Scotch-Irishman has been preëminently the Ulsterman. Now this modern Ulsterman has had three stages in this history. He had the stage of his birthplace, and that was in the Lowlands of Scotland, after the time of Knox; he had his raising place, and that was the colony of Ulster, to which he was brought under the Royal Charter and just promises that were falsified to him; and he has had only one dwelling place, and that is our own land. Scotland gave him his Christianity, his Church, his convictions, his Catechism, and therefore his character; Ulster gave him, under the stern but divine overruling discipline and tyranny of Tory martinets, his convictions; but it is America that has given him his citizenship, his coequal rights, his conquests, and his crown. [Applause.] And it has done this for him, sir, by giving him an opportunity. He never had the opportunity given him of showing what was in him, until God in his providence gave him ample room and margin enough here to show how God has built him, and how the tyrant chained him and held him in. Opportunity, sir, is needful to us all. You may train your athlete, you may bring every muscle to be like elastic wire, you may cause every bone to be so articulate that the man shall with his column stand like a very pillar of steel, you may educate him so that he may know exactly where to plant each blow; but he cannot win the Olympian crown unless you put him on the stadium and give him free course to show what is in him.

The first time the Ulsterman had an opportunity given him, a fair field and no favor, was when he came here. The second thing that the Ulsterman has of the United States is a complete and coequal education. Why, sir, the hour is not far behind us—as Dr. Hall, one of the greatest and most helpful Royal Commissioners in Ireland, knows full well—the hour does not lie far behind us when the Ulster boy was so weighted that he had not the fair opportunity of getting a complete and coequal education. The Ulsterman comes here and finds open to him from the very beginning the very best institutions of the land, such as they then were, and from that hour on to this he has had thrown freely open to him every avenue by which the panting heart that longs after the pure waters of knowledge and deep draughts of

them may stand with any one at the well and drink as deep and long as he may choose.

America has given to the transplanted Ulsterman his fixed and fitting home. Come with me, my friends, for a few minutes. We will drive down this old historic road, along which armies have come and gone, and we will stop at that farmer's home there. Brave men for several generations have grown in it. We will go inside; there is a true man there. As we walk in, what means it? See! he sits there beside the table in his inner room, his elbow on the table, and his hand, broadened and hardened by honest toil, holding up his brow, and his head bent down. As the minister of a parish may do to even men older than himself, I say to him: "William, what does it mean?"

He says: "I am ruined, sir! The last of the old home; the rent has been raised again."

I knew it had been raised beyond the power of profitable production. What was that farm to him, sir? It was the home of generations of honest, toiling Ulstermen who had come over and converted black bog into deep and productive corn and grain land, and now to keep yonder Englishman among his hounds, set him on his horse, and let him go and spend at the gambling table the money that he had so wrung out of his acres, the rent had been raised. I said to him: "I would stand it no more."

"Ah!" he said, "a young man and unmarried you say that! The world is before you, but I have these nine children and my somewhat sickly wife to think of."

"No matter," I said; "I have some books at home I want you to read."

I jumped on my horse and went forth and brought them back inside of an hour, and I said: "Read those, and I will come to see you to-morrow."

Passing over the interval, come with me now down into the flat bottoms of Illinois. What mean this smiling home, these luxurious fields round about, out of which the great corn towers? It means that that man who sat there in a grief that was too hot and bitter for even tears to come to his eyes is now his own king upon his thousand's of acres and a few more in his fixed and happy home, and that is what the United States did for that Ulsterman. [Applause.]

One word more. The United States has done this for the Ulsterman: It has given him the honors of his righteous struggle. Let us take another scene: It is just twenty years after the siege and relief of Londonderry. The home is within a mile and a half of the town of

Strabane, which is known to at least three or four of us here to-night. It is just on the outskirts of Strabane, where a man who had during the days and nights of that tremendous siege occupied some of the most important points of the beleaguered city, and who had most nobly served in connection with that tremendous siege that saved the liberties of Europe, and led under God to the end of the long, great struggle for the life of the world. That man was promised honor and distinction. He had justly won them, but because he was not of the favorite Church that stole the results of Presbyterian bravery out of the hands of the true leaders and defenders of old Derry, not one single promise was kept, but he was actually turned out of his own home to become a beggar. Go into Philadelphia, Boston, Baltimore, Chicago, San Francisco, anywhere where they have raised monuments to the heroic dead, and you will see adorning the principal points of the city and the fairest spots of our squares the nation's tribute to Black Jack or Reynolds or our other own noble Scotch-Irish hero brothers. There lies no honor in the grip of Columbia that the Ulsterman does not get after the country sees he has done his work. [Applause.] Now, sir, this is what the United States has done for the Ulsterman. It is time that the Ulsterman should show that he was starting on a new career of conquest; that he was moved by the memories of the past; that he was impelled by the great traditions of his own noble and sainted dead; that he hear the spirit voices sounding in the ears, "Go forward!" that he should begin to think: "Can I not, as a new hour of my country's fresh struggle is striking, throw up into bold relief a new type of Ulster-American manhood and womanhood, which in the home must be the beginning and the safeguard and the glory of our social and national life, in the Church where penitent sinners bow down in humble acknowledgment of their unworthiness at the feet of the Glorified who was crucified, and where loving-hearted children look up and strain the spirit eyes to catch the face of the Father known to be there, that they may hear the Father's bidding to the waiting child, in the state where consecrated motherhood and sisterhood in the sweet and holy quietude of the consecrated home where patriotic and consecrated manhood, fatherhood, and brotherhood can stand together in self-sacrificing patriotism and think more of the country and less of this self? Is there not in this hour to be called up out of us a new, free, patriotic, daring, conquering Scotch-Irish-American manhood and womanhood that shall meet the demands of the hour?"

I went once into the studio of Foley, the great London sculptor, who was pleased oftentimes to speak to me as I went to and from on a duty

that carried me past his study, and after we had chatted for a few moments he said, "Come! I want to show you something new;" and I went, and he took me down into what he called his "den," and showed me through his studio, and all around the room there were reproductions of various forms, and all around the walls there were figures and engravings; and I said, "Mr. Foley, what are you at now?"

He said: "I am thinking out a new Ruth, and I have gathered around reproductions of all the Ruths that sculptors have made and all the Ruths that painters have depicted, but I have got in my mind a new Ruth, and I want to leave her behind me."

Men and women, in the closing hours of this great Congress, there stand around about us the forms of the old Ulstermen and women from our historic galleries and their walls. Look upon the thousand pictures of the great, the heroic, and conscientious, consecrated, humble dead! Surely within our souls to-night, after hearing this bugle call of duty, there shall be stirred a great longing to throw up the new form of fealty, love, conscientiousness, and consecration to God, which we may leave behind us for the future historians of our race to say that the second, third, and fourth generations of these men and women gave to every hour of their country the new mothers and daughters, the new fathers and sons, that met the cry of the land and the summons of God. [Applause.]

LEAVES FROM THE DAWN OF CELTIC HISTORY.

BY JAMES FINLAY ("MORVEN"), EUREKA, SOUTH DAKOTA.

ON this side of the Atlantic the people have in recent years taken a lively interest in the history of their forebears, and nearly every American family of note claims to trace a descent from at least the pilgrims of the "Mayflower."

Many, not content with that, have endeavored—not without success—to show their lineage from a family tree of noble or patrician blood, located in Scotland, Ireland, or England; but generally the branch has been broken off, and only left a scar where the emigrant in quest of religious or civil liberty broke away from the parent stem.

Like a ship that has lost its moorings in the dark, we seem anxious to feel our way to an anchorage; conscious that we inherit a glorious history, we desire to know to which one of the Anglo-Saxon Celtic races we belong. This feeling, it appears, is more pronounced here than in Europe, where the people, although living among the monuments of antiquity, and in very sight of the fields of battle where their forefathers shed their blood, forget their historical interest in the humdrum of everyday life and make little account of their pedigree.

And why should the question not interest us? If we import a horse of rare breed, the most valuable thing to obtain is his pedigree.

Of how much more value must it be for a man, in order to know the resultant failings or advantages of moral tone, due to hereditary virtues or vices, to realize and trace the tree of his descent, and, *a fortiori*, the importance of a race of men is of the greatest concern in the history of the world at large.

The history of the Celtic races embraces that of Scotland, Ireland, and Wales, and including Gaul is the oldest known to Europe, if we also embrace the Picts and Druids who were the priests of the original races before the dawn of history.

But our attention will be more particularly turned to the Scottish-Irish branches of the race as the first which introduced the light of Christianity, and advanced by easy steps from the Greek rites of paganism to the cult of the cross and the humanizing influences of St. Patrick, St. Colomb, and St. Gall.

The Scottish branch stands preëminent as the only people who withstood the Roman armies, and may be termed as the militant and conquering warrior tribes whose duties were constantly on the field of bat-

tle. It was to their prowess that was due the fact of Ireland's exemption and freedom from the Roman warriors' yoke, and the walls of the Forth and Clyde, Solway and Tyne, are the standing monuments of their fortitude.

In one campaign alone the Romans lost fifty thousand men in a vain attempt to subdue them; and if we sum up their losses during the four hundred years' war with the Caledonians, it would not be an exaggeration to estimate the Roman losses at half a million of men.

Their armies easily subdued the territories of mountainous Greece; why did they fail in Scotland? The answer is because of the indomitable courage and military skill of the Celto-Milesian generals, the Findgals, the Galgracchi, the giants whose memory lay embalmed in the minds of the Highlanders for centuries, if not traced in cuneiform or on tables of stone, and whose remains lie buried under the flagstones of the Iona, the first church of Western Christendom, and originally the high place of the Druids.

Icolmkill, or "Iona," is also sacred to the memory of fifty-seven Scotto-Irish kings, the Art-Finds, the Findgals, the mighty leaders whose memory is enshrined and repeated in the symphony of the ocean billows' roar, when lashed against the basaltic columns of the portals of Fingal's Cave, the legend and the song of nature, a warning to the vikings of the sea, as well as to the Roman tyrants on the land.

To Cæsar's curt dispatch, "*Vene, vidi, vici*," the Scottish people filed a *caveat emptor*, and neither the proud conqueror of the world nor all his successors could capture the sword of Fingal.

The first of this family mentioned by the Roman generals is named by their historians as Gal-gracchus, or Galgaccus, who fought the battle of the Grampians, and there is no doubt whatever that the name so mentioned by Tacitus is a Fingal; the stem "Gal" is sufficient to identify the general who led the battle and made the battle cry and made the speech to his men when leading them against the Roman eagles. To this leader, King of Albion, was left the duty of the world's forlorn hope, to fight the last fight of freedom.

Some English, and even Scottish writers, have called the Risofalba petty kings, forgetting that the work they accomplished in setting bounds to the power of the Cæsars was almost superhuman, and must have been supported by an immense army whose base of operations extended over the whole of the North of Scotland; and drawing supplies from Ireland, they thus rendered the walls of Antonine and Hadrian harmless to the Celts.

In the first pages of Irish history we find the name of Erin, Queen

of MacGrève, "Son of the Sun." The appellation "*Erin*" is a modification of "Aryan," and the title "Son of the Sun" clearly shows the Aryan origin of the Celtic race.

In what other way could the principal title of the Shah of Persia have reached the far-distant green isle, if not carried there by people of the Aryan race?

The Celtic people were Arcadian in their habits: they loved their valleys and mountain sides; they loved their flocks and herds, and not being a seafaring or commercial people, there was room all along the seacoasts of Gaul and Albion for the Milesian, Scythian, and Pelasgian Greek races of Asia Minor who all of them flocked toward the newly boomed islands of Albion and Erne, and the date of this movement might be about 600 to 500 B.C. The Celts had left their congeners, the Greeks, 1,000 B.C., and had settled Gaul and the islands of Great Britain and Ireland, but the islands were still a prey to invaders.

I am indebted to the Irish-Celtic book of invasions, the "*Lebar Gebhala*," for the following information, the same being the most ancient Celtic manuscript or history. This land of the Celtic peoples was invaded (1) by Partholan and his good people—that is, Bartholomew and his followers—who came from Middle Greece, but many of whom died of a plague; (2) by the Scythians, under Nemed, who were the real progenitors of the Scots and Picts; (3) by the Firbolgs; (4) by the Tuatha de Danan; (5) the Scots or Milesians, who were of mixed Scythian and Ionian Greek blood, and who were "miles" or noble fighters on sea or land.

It may be premised that all of these invaders had first visited England and Scotland before appearing in Ireland. The geography of the countries renders it certain that these friendly or semifriendly invasions were directed from the west coast of Scotland and England after these coasts had been conquered by this militant race, and were held in firm and peaceful sway; otherwise they would not have ventured to cross the channel any more than the Romans, with a powerful enemy on their rear. It was Agricola who viewed the Irish coast from the west coast of Scotland, and said he could conquer Ireland with one legion—ten thousand men—but he himself had been obliged to draw his troops back from Scone to the Clyde after the battle of the Grampians, being thus checkmated in his designs on the Scotch as well as the Irish. He had prematurely forwarded to Rome dispatches of his victory over the Fingal-gacchus; and as there were no war correspondents then, the facts alone were left to contradict Agricola's false dispatches. The first invasion of Ireland, as above described, was that of a friendly people

under Bartholomew as a leader, and might well be that of St. Bartholomew himself, and although it is the first in order mentioned in the "Lebar Gebhala," it is more likely to have been the last—about fifty years after the Christian era—under a band of Christian missionaries. St. Mark is supposed to have died at Venice, St. Andrew in Scotland, and why not St. Bartholomew in Ireland?

The great Scythian invasion of Ireland under Nemed may have occurred about the middle of the sixth century before Christ. They arrived in thirty ships of war, and if we liken them to the Greek war ships which fought in the armada of Salamis, they would each contain fifty warriors. But this was not all; their base of operations was certainly the western islands and coast of Scotland, and their ships were constantly plying between the Irish coast and the ports of Patrick or the Mull of Cantyre, and also the ports as far south as the Solway, all of this country being already possessed by the Scoto-Milesians. No wonder that Ireland was so quickly conquered by the Art-Finds, the sons of Conn or Conon, as Scotland had been by the Fingals (the same family), when we know the resources of this Scythian people who had already when in Asia Minor usurped the powers of the whole empire of the Medes and Persians for twenty-eight years before disappearing from the pages of Perso-Greek history. They were called the Royal Horde, or great army of Scythian-Scolote or Scote, by the Greeks.

THE FIGHTING MCCOOKS.

BY HOWE.

ONE of the best-known Scotch-Irish families who have contributed their full share to the honorable record of that race in the United States are the Ohio McCooks, who acquired a wide reputation during the Civil War as the "Fighting McCooks." In the various current notices of them they are spoken of as one family, but were really two families, the sons of Maj. Daniel McCook and Dr. John McCook. Of the former family, there were engaged in military service the father, Maj. Daniel McCook, Surgeon Latimer A. McCook, Gen. George W. McCook, Maj. Gen. Robert L. McCook, Maj. Gen. Alexander McD. McCook, Gen. Daniel McCook, Jr., Maj. Gen. Edwin Stanton McCook, Private Charles Morris McCook, and Col. John J. McCook. Another son, Midshipman J. James McCook, died in the naval service before the rebellion. Thus ten in all honorably served their country.

Of the latter family, there were engaged in the service Maj. Gen. Edward M. McCook, Gen. Anson G. McCook, Chaplain Henry C. McCook, Commander Roderick S. McCook, U. S. N., and Lieut. John J. McCook—five in all. This makes a total of fifteen, every son of both families all commissioned officers except Charles, who was killed in the first battle of Bull Run, and who declined a commission in the regular army, preferring to serve as a private volunteer.

The two families have been familiarly distinguished as the "Tribe of Dan" and the "Tribe of John."

I. The Daniel McCook Branch.

Maj. Daniel McCook, the second son of George McCook and Mary McCormack, was born June 20, 1798, at Cannonsburg, Pa., the seat of Jefferson College, where he received his education. On August 28, 1817, he married Martha Latimer, daughter of Abraham Latimer, of Washington, Pa. In 1826 they removed to New Lisbon, O., and later to Carrollton, O. Mr. McCook was an active member and an elder for many years of the Presbyterian Church of Carrollton, organizing and conducting as superintendent the first Sunday school of that Church.

At the beginning of the war he was in Washington, D. C., and, although sixty three years of age, at once tendered his services to

President Lincoln. Each of his eight sons then living also promptly responded to the call of the President for troops. When the rebel general, John Morgan, made his raid into Ohio, Maj. McCook was stationed at Cincinnati, and joined the troops sent in his pursuit. Morgan undertook to recross the Ohio River at Buffington Island. Maj. McCook led an advance party to oppose and intercept the crossing. In the skirmish that took place he was mortally wounded, and died next day, July 21, 1863, in the sixty-sixth year of his age. He was buried at Spring Grove Cemetery, near Cincinnati.

He was a man of commanding presence, an ardent patriot, and an earnest Christian. He possessed a most gentle and amiable disposition, combined with the highest personal courage, untiring energy, and great force of character. He ruled his household in the fear of the Lord, and died as he had lived, in the active performance of his duty.

His wife, Martha Latimer, daughter of Abraham Latimer and Mary Greer, was born at Washington, Pa., March 8, 1802. Her maternal ancestors were Scotch-Irish, but on the father's side they were English, coming originally from Leicestershire, and from the family which gave the martyr Bishop Hugh Latimer to the English Reformation.

During the war of the rebellion Mrs. McCook was in a peculiarly difficult position. Her husband and sons were all in the service. No battle could take place but some of her loved ones were in danger. Each succeeding year brought death to a member of her family upon the battlefield. Her husband and three sons were thus taken from her; and the others were so frequently wounded that it seemed as if in her old age she was to be bereft of her entire family. Her life during these long years of anxiety was well-nigh a continuous prayer for her country and for her sons who had given themselves for its defense. This patriotic woman well illustrates the heroic sufferings endured by the women of the republic no less than by the men.

Mrs. McCook died November 10, 1879, in the seventy-eighth year of her age, at New Lisbon, O., and was buried beside her husband in Spring Grove Cemetery, Cincinnati.

The children of this couple are as follows:

1. Latimer A. McCook, M.D., was born at Cannonsburg, Pa., April 26, 1820. He was educated at Jefferson College, Cannonsburg, studied medicine with his uncle, Dr. George McCook, a physician of great skill and eminence, and received his degree from Jefferson

Medical College, of Philadelphia. He entered the army in 1861 as assistant surgeon, and was soon promoted to be surgeon, with the rank of major, of the Thirty-first Regiment, Illinois Volunteers, known as "John A. Logan's Regiment."

He served throughout the campaigns of the Army of the Tennessee, and while caring for the wounded of his regiment, during action, he was himself twice wounded—once in the trenches before Vicksburg, and again at Pocotaligo Bridge, in Gen. Sherman's movement northward from Savannah. He survived the war, but was broken down in health, and died August 23, 1869, from general debility, resulting from wounds and exposure incident to his service in the army, and was buried at Spring Grove Cemetery, Cincinnati.

2. George Wythe McCook was born at Cannonsburg, Pa., November 2, 1821. He graduated from the Ohio University, at Athens, and studied law with and afterwards became the partner of Edwin M. Stanton, the great War Secretary. He served as an officer in the Third Ohio Regiment throughout the Mexican War, and returned as its commander. He was Attorney General of the State of Ohio in 1854-56, and edited the first volume of the "Ohio State Reports." He was one of the first four brigadier generals appointed by the Governor of Ohio to command the troops from that State at the outbreak of the rebellion, but the condition of his health prevented him from taking any command that required absence from home. However, he organized and commanded for short periods several Ohio regiments.

He was the Democratic candidate for Governor in 1871, but his health broke down during the canvass, and he was compelled to abandon the campaign. He, with the Rev. Dr. Charles C. Beatty, were the largest contributors to the erection of the Second Presbyterian Church at Steubenville, O., of which he was a trustee. He died December 28, 1877, and was buried at Steubenville.

3. John James McCook, born at Cannonsburg, Pa., December 28, 1823, was educated at the United States Naval Academy. While serving as midshipman of the United States frigate "Delaware," off the coast of South America, he was taken ill with a fever, following long-continued exposure while on duty. He died March 30, 1842, and was buried in the English burying ground at Rio Janeiro. Admiral Farragut, in his autobiography, pays a high tribute to the personal character and ability of Midshipman McCook.

4. Robert Latimer McCook, born at New Lisbon, O., December 28, 1827. He studied law in the office of Stanton & McCook, at

Steubenville, then removed to Cincinnati, and in connection with Judge J. B. Stallo secured a large practice. When the news reached Cincinnati that Fort Sumter had been fired upon he organized and was commissioned colonel of the Ninth Ohio Regiment, among the Germans, enlisting a thousand men in less than two days. He was ordered to West Virginia, put in command of a brigade, and made the decisive campaign there under McClellan. His brigade was then transferred to the Army of the Ohio, and took a most active part in the battle of Mills Spring, in Kentucky, where he was severely wounded. The rebel forces were driven from their lines by a bayonet charge of Gen. McCook's brigade, and so closely pursued that their organization as an army was completely destroyed. Gen. McCook rejoined his brigade before his wound had healed, and continued to command it when he was unable to mount a horse. His remarkable soldierly qualities procured him the rank of major general and the command of a division.

He met his death August 6, 1862, while on the march near Salem, Ala. He had been completely prostrated by his open wound and a severe attack of dysentery, and was lying in an ambulance, which was driven along in the interval between two regiments of his division. A small band of local guerrillas, commanded by Frank Gurley, dashed out of ambush, surrounded the ambulance, and discovered that it contained an officer of rank, who was lying on the bed, undressed and unable to rise. They asked who he was, and, seeing that the Federal troops were approaching, shot him as he lay and made good their escape, as the nature of the country and their thorough familiarity with it easily enabled them to do. This brutal assassination of Gen. McCook aroused intense feeling throughout the country. The murdered commander was buried at Spring Grove Cemetery, and his devoted soldiers and friends, at the close of the war, erected a monument to his memory in Cincinnati.

5. Maj. Gen. Alexander McDowell McCook was born on a farm near New Lisbon, Columbiana County, O., April 22, 1831. He entered the United States Military Academy, at West Point, and graduated in the class of 1852. At the opening of the war he was promptly made colonel of the First Ohio Regiment, which he led among the very earliest troops to the relief of the capital, and commanded at Bull Run, or Manassas. He became a brigadier general in September, 1861, and commanded a division under Gen. Buell in the Army of the Ohio. He was made a major general for distinguished serv-

ices at the battle of Shiloh, and was placed in command of the Twentieth Army Corps, forming the right wing of the Army of the Cumberland, with which he served during the campaigns of Perryville, Stone's River, Tullahoma, Chattanooga, and Chickamauga. Gen. McCook subsequently commanded one of the trans-Mississippi departments. He is now a major general in the regular army, stationed at Denver, Colo., in command of the Department of Colorado.

6. Daniel McCook, Jr., was born at Carrollton, O., July 22, 1834. He was rather delicate and overstudious, and, with a view to improving his health, entered Alabama University, at Florence, from which he graduated with honor. He returned to Ohio with health greatly improved, and entered the law office of Stanton & McCook, at Steubenville.

After admission to the bar he removed to Leavenworth, Kan., where he formed a partnership with William T. Sherman and Thomas Ewing. When the war opened that office closed, and each of the partners soon became general officers, Gen. Sherman at the close of the war being second to Gen. Grant.

Daniel McCook, Jr., was captain of a local company, the Shields Guards, with which he volunteered, and, as a part of the First Kansas Regiment, served under Gen. Lyon at Wilson's Creek. He then served as Chief of Staff of the First Division of the Army of the Ohio in the Shiloh campaign, and became colonel of the Fifty-second Ohio Infantry in the summer of 1862. He was assigned to the command of a brigade in Gen. Sheridan's division, and as such continued to serve with the Army of the Cumberland.

He was selected by his old law partner, Gen. Sherman, to lead the assault on Kennesaw Mountain. After all the arrangements for the assault had been made, the brigade was formed in regiment front and four deep. Just before the assault Col. McCook recited to his men in a perfectly calm manner the stanzas from Macaulay's "Horatius" in which occur these lines:

Then out spoke brave Horatius,
The captain of the gate:
"To every man upon this earth
Death cometh soon or late.
And how can man die better
Than facing fearful odds,
For the ashes of his fathers
And the temples of his gods?"

Then he gave the word of command and dashed forward. He had reached the top of the enemy's works, and was encouraging his

men to follow, when he was riddled with minie balls and fell back wounded unto death. For his courage and gallantry in this assault he was promoted to the full rank of brigadier general, an honor which he did not live to enjoy, as he survived but a few days. He died July 21, 1864, and was buried at Spring Grove Cemetery, Cincinnati.

7. Edwin Stanton McCook was born at Carrollton, O., March 26, 1837. He was educated at the United States Naval Academy, at Annapolis, but, preferring the other arm of the service, when the Civil War began he recruited a company and joined the Thirty-first Illinois Infantry, of which his friend, John A. Logan, was colonel. He served with his regiment at the battles of Fort Henry and Fort Donelson, where he was severely wounded. In his promotions he succeeded Gen. Logan, and followed him in the command of regiment, brigade, and division throughout the Vicksburg and other campaigns under Grant, in the Chattanooga and Atlanta campaigns and in the march to the sea under Sherman.

He was promoted to the rank of full brigadier and brevet major general for his services in these campaigns. He was three times severely wounded, but survived the war. While acting Governor of Dakota, and in presiding over a public meeting, September 11, 1873, he was shot and killed by a man who was not in sympathy with the object of the meeting, and was buried at Spring Grove Cemetery, Cincinnati.

8. Charles Morris McCook was born at Carrollton, O., November 13, 1843. He was a member of the freshman class at Kenyon College when the war began, and, although less than eighteen years of age, volunteered as a private soldier in the Second Ohio Infantry for the three months' service. Secretary Stanton offered him a lieutenant's commission in the regular army, but he preferred to serve as a volunteer.

At the battle of Bull Run, July 21, 1861, he served with his regiment, which was covering the retreat of the shattered army. As he passed a field hospital he saw his father, who had volunteered as a nurse, at work among the wounded, and stopped to assist him, the regiment passing on. As he started to rejoin his company young McCook was surrounded by an officer and several troopers of the famous Black Horse Cavalry, who demanded his surrender. His musket was loaded, and he quickly disabled the officer, and, as he was highly trained in the bayonet exercise, kept the other horse-men at bay. His father, seeing the odds against the lad, called to

him to surrender, to which he replied, "Father, I will never surrender to a rebel," and a moment after was shot down by one of the cavalymen. His aged father removed his remains from the field, and they were afterwards buried at Spring Grove Cemetery, Cincinnati.

9. John J. McCook was born at Carrollton, O., May 25, 1845. He was a student at Kenyon College when the war began, and, after completing his freshman year, enlisted in the Sixth Ohio Cavalry. He was promoted to a first lieutenancy on September 12, 1862, and was assigned to duty on the staff of Gen. Thomas L. Crittenden, commanding a corps of the Army of the Ohio, which subsequently became the Twenty-first Corps of the Army of the Cumberland.

He served in the campaigns of Perryville, Stone's River, Tullahoma, Chattanooga, and Chickamauga, with the Western armies, and in Gen. Grant's campaign with the Army of the Potomac, from the battle of the Wilderness to the crossing of James River. He was commissioned a captain and aid-de-camp of the United States volunteers in September, 1863, and was brevetted major of volunteers for gallant and meritorious services in action at Shady Grove, Va., where he was severely and dangerously wounded. He was afterwards made lieutenant colonel and colonel for gallant and meritorious services in the same campaign. Col. McCook still survives, the only member but one of a family of ten when the war began, and is a lawyer engaged in active practice in New York City. For a number of years he has been the legal adviser and active in the management of many important financial, insurance, and railway corporations. Col. McCook gives much attention to educational matters, and is an active Trustee of Princeton College. He has received the following university degrees: A.B. and A.M. from Kenyon College, Honorary A.M. from Princeton, LL.B. from Harvard, and LL.D. from both the Universities of Kansas and Lafayette College. Mr. McCook is an elder in the Fifth Avenue Presbyterian Church, of New York, of which Dr. John Hall is the pastor. Having been appointed by his Presbytery a member of the Prosecuting Committee, in the now celebrated Briggs heresy case, Mr. McCook, by reason of the ability, industry, and knowledge of the theological and critical questions involved, is credited with having done much to bring that case to a successful conclusion and in securing the deliverance upon, and testimony of the General Assembly of the Northern Presbyterian Church to, the integrity of the Scriptures,

as opposed to the so-called higher critical views of Dr. Briggs and his followers.

II. The John McCook Branch.

Dr. John McCook was born and educated at Cannonsburg, Pa., the seat of Jefferson College; was a man of fine presence, genial nature, and a physician of unusual ability. His wife was born at Hartford, Conn., of an old New England family, and was a woman of rare culture. She was remarkable for her gift of song and musical attainments, and her fine intellect and sprightly manner. She greatly excelled in reading aloud, and taught her sons this art, instructing them also in declamation and composition, before these branches were introduced into the schools of the neighborhood. She was particularly fond of poetry, and could render from memory chapters of Scott's "Marmion" and "Lady of the Lake," as well as the poems of Burns. Her influence was decided upon the character of her five sons.

Dr. McCook practiced medicine for many years in New Lisbon, O., whence he removed to Steubenville. He was an ardent patriot, and, although a lifelong Democrat, joined the Union-Republican party and gave the whole weight of his influence and service to the support of the government during the Civil War. He died just after its close, October 11, 1865, at the headquarters of his son, Gen. Anson G. McCook, in Washington, D. C., during a temporary visit, and was buried at Steubenville, O., by the side of his wife, who had preceded him just six months.

He united with the Presbyterian Church of New Lisbon, O., together with his wife, after the birth of all their children. The latter were baptized on the same Sabbath by the late Dr. A. O. Patterson. Dr. McCook was a warm friend of Sunday schools, and was superintendent for years of the school of the First Church of Steubenville, under the late Dr. H. G. Comingo.

The children of the above couple are as follows:

1. Maj. Gen. Edward Moody McCook, born at Steubenville, O., June 15, 1833. He was one of the earliest settlers in the Pike's Peak region, where he had gone to practice his profession, law. He represented that district in the Legislature of Kansas, before the division of the Territory. He was temporarily in Washington in the troubled era preceding the war, and by a daring feat as a volunteer secret agent for the government won such approbation that he was appointed into the regular army as a lieutenant of cavalry. At the outbreak of the rebellion he was appointed major of

the Second Indiana Cavalry, rose rapidly to the ranks of colonel, brigadier, and major general, and after brilliant and effective service retired at the close of the war with the rank of lieutenant colonel in the regular army. His most difficult and dangerous service, perhaps, was penetrating the enemy's lines by way of diversion previous to Sherman's march to the sea. He returned from this "forlorn hope," having inflicted great damage upon the enemy, defeated and captured a large number, whom he was compelled to release, and retired in the face of Hood's entire army. He resigned from the regular army to accept the appointment of United States Minister to the Sandwich Islands. He was subsequently twice appointed Governor of Colorado Territory by President Grant.

2. Brig. Gen. Anson George McCook was born at Steubenville, O., October 10, 1835. He was educated in the public schools of New Lisbon, O., and at an early age crossed the plains to California, where he spent several years. He returned shortly before the war, and was engaged in the study of law in the office of Stanton & McCook, at Steubenville. At the outbreak of the rebellion he promptly raised a company of volunteers, and was elected captain of the company, which was the first to enter the service from Eastern Ohio. He was assigned to the Second Ohio Regiment, and took part in the first battle of Bull Run. Upon the reorganization of the troops, he was appointed major of the Second Ohio, and rose by death and resignation of his seniors to the rank of colonel. At the battle of Peach Tree Creek, near Atlanta, he commanded a brigade. He was in action in many of the principal battles of the West, including those of Perryville, Stone's River, Lookout Mountain, Missionary Ridge, Resaca, etc. On the muster out of the Second Ohio, at the close of three years' service, he was appointed Colonel of the One Hundred and Ninety-fourth Ohio, and was ordered to Virginia, where he was assigned to command a brigade. He was brevetted a brigadier general at the close of the war. He returned to Steubenville, whence, after several years' residence, he removed to New York City, his present residence. He served six years in Congress from the Eighth New York District in the Forty-fifth, Forty-sixth, and Forty-seventh Congresses. He is at present Secretary of the United States Senate.

3. Rev. Henry C. McCook, D.D., the third son, was born July 3, 1837, at New Lisbon, O., and married an Ohio lady, Miss Emma C. Horter, of New Lisbon. He graduated at Jefferson College. He was a student in the Western Theological Seminary (Presbyterian),

Allegheny City, on the outbreak of the rebellion, and, having made an engagement to go West to spend his summer vacation, stopped at Clinton, De Witt County, Ill. Here he was actively engaged in raising troops for the service until the first battle of Bull Run, when he enlisted as a private soldier, stumped the county to raise troops, and was mustered into the Forty-first Illinois as first lieutenant. He was appointed chaplain of the regiment, and returned home for ordination by the Presbytery of Steubenville, O. He served for less than a year, and resigned, with the intention of taking another position in the army; but, convinced that he could serve his country best in a public position at home, returned to his Church at Clinton. He was subsequently a home missionary and pastor in St. Louis, Mo., whence he was called to Philadelphia in 1869, where he continues pastor of one of the most prominent Churches of the East. He is the author of a number of popular theological and ecclesiastical books, but is particularly known as a naturalist. His studies of ants and spiders, on whose habits he has written several important books and numerous papers, have made his name well known among the naturalists of Europe and America.

4. Commander Roderic Sheldon McCook, U. S. N., was born in New Lisbon, O., March 10, 1839. He graduated at the Naval Academy, Annapolis, in 1859, and his first service was off the Congo River, Africa, whence he was sent home with a prize crew in charge of a captured slaver. From 1861 to 1865 he took active part in aggressive operations before New Berne, Wilmington, Charleston, Fort Fisher, and on the James River. At New Berne he bore an active and successful part in the battle on land. He offered himself and the services of his marines to the land force in moving a battery of guns from his vessel. With this battery he took a conspicuous part in the conflict, and had the honor of receiving the surrender of a Confederate regiment of infantry, probably the only surrender of this sort which occurred during the Civil War. During his arduous services with monitors, particularly the "Canonicus" at Fort Fisher, he seriously impaired his health. He was engaged in the operations on the James River, and also those ending in the surrender of Charleston. He attained the grade of commander September 25, 1873. His last service was in lighthouse duty on the Ohio River, on whose banks, in the family plot in the Steubenville cemetery, his remains are buried. Failing in health, he was retired from active service February 23, 1885, when he went to Vineland, N. J., seeking restoration of strength in the occupations of farm life. His

death was caused by being thrown from his buggy upon his head, sustaining injuries which resulted in suffusion of the brain. He married Miss Elizabeth Sunderland, of Steubenville, O., who, with one son, survives him.

5. The fifth son and sixth child, Rev. Prof. John James McCook, was born at New Lisbon, O., February 4, 1843. He served as lieutenant in the First Virginia Volunteers during a short campaign in West Virginia, a regiment recruited almost exclusively from Ohio. There were so many volunteers from this State that its quota of regiments was immediately filled, and many of its citizens entered the service with regiments from other States. He was at Kelleysville, one of the earliest engagements of the war. He graduated at Trinity College, Hartford; began the study of medicine, but abandoned it to enter the Protestant Episcopal ministry. He was rector of St. John's, Detroit, and is now of St. John's, East Hartford. He is distinguished as a linguist, and is the author of a witty booklet, "Pat and the Council." He is at present Professor of Modern Languages in Trinity College, Hartford.

SCOTCH-IRISH OF POLK COUNTY, IOWA.

THE following sketches of prominent Scotch-Irishmen who have lived in Polk County, Ia., were either written or secured by Judge P. M. Casaday, Vice President for Iowa in the Scotch-Irish Society of America. It has been the constant aim of the Society to bring out as much of the local history of the race as possible in each of the cities in which the Congress has been held, and Judge Casady has furnished the matter, which follows, from a desire that Des Moines should not lose her share of such history. The sketches are given as follows without preface:

COL. JAMES ALLEN.

Col. James Allen was born in Philadelphia, Pa., in the year 1805 or 1806. His parents emigrated to America from County Armagh, Ireland, in the year 1802 or 1803, settling at Philadelphia, where they remained two or three years. From Philadelphia they removed to West Union, Adams County, O., where they remained a number of years. From there they removed to Brown County, O., and finally to Johnson County, Ind.

While residing at West Union, O., James Allen was appointed a cadet to West Point Military Academy in 1825, and graduated with high honors in 1829, with the rank of second lieutenant. He was assigned to duty at Fort Brady. While at this post, he, with a suitable number of soldiers, was detailed as escort for Mr. Schoolcraft, to make an examination of the copper mines on Lake Superior. This was an arduous duty, and so very laborious and painful that on one occasion his soldiers, for a moment, refused to strike tent and march, being almost worn out by their hardships. On this occasion, though naturally a very kind-hearted man, he advanced alone toward them with cocked pistol, and on repeating the order they obeyed, recognizing that discipline must be maintained at all hazards. He gained standing with his men by his fearless discharge of duty.

From Fort Brady he was transferred to Fort Dearborn (now Chicago) in the year 1830 or 1831, and was put in charge of the

construction of the harbor at that port. Much of the value of that work is due to his intelligent planning of its scope and foundation.

From Chicago (which, while he was there, was taking on the initials of a city) he was transferred to Fort Des Moines, Ia. Here he remained in command of the post about three years, and until it was discontinued as a post. While here, and during his leisure hours, he became greatly interested in trying to establish local mills for the people, who greatly needed their use, and through his efforts that need, in a measure, was supplied.

While at Fort Des Moines, Col. Allen was ordered to take his command of dragoons to the place now called Agency City, and remain there in attendance to guard against disturbances while Gov. Chambers, the second Governor of Iowa, who had been appointed Commissioner, negotiated a treaty with the Indians, Sac and Fox tribes, for all the title the tribes had then in the Territory. This was considered at the time one of the most important treaties ever made in the Northwest. It was successful; the Indian title to the land where we are now situated and all the country north and northwest, in the boundaries of the State of Iowa, became extinct about the middle of October, 1845. Great credit is due to Gov. Chambers, who we are led to believe was a Scotch-Irishman, a Kentuckian by birth, and a major in the war of 1812; as well as to Col. Allen, who was in command of the soldiers in keeping down all disturbances between the reckless whites and the Indians.

Col. Allen, during the summer months, made expeditions over the country up the Des Moines and Raccoon Rivers, leaving in command of the fort Capt. Gardner, who was captain of an infantry company also stationed at Fort Des Moines. The report of these expeditions was forwarded to the War Department in Washington City, and was a great aid to A. C. Dodge, a delegate from Iowa Territory, in procuring the valuable grant of land for the purpose of improving the navigation of the Des Moines River.

From Fort Des Moines he was sent to Fort Leavenworth, Kansas Territory. Here he remained in the active performance of the duties of the post. In the meantime he had risen to the rank of Captain of Dragoons, to which arm he had been transferred. At the breaking out of the Mexican War, he, having been at Washington City, hastened to his post and very soon received a commission as Lieutenant Colonel, with orders to go to Council Bluffs, Ia., and raise a regiment from the Mormons there to take part in the war,

it having been understood that they had five hundred pretty well-disciplined men who were willing to enlist in this war service.

This service was very laborious and full of hardships, as nearly all travel was then by land across the country. The hardships and exposure incident to this duty were such that he took cold in this service which resulted in pneumonia, from which he died. He died lamented by all who knew him, and by none more than his brother officers and soldiers with whom his life had been spent.

Capt. or Lieut. Col. James Allen was below the medium height and stature, but well formed and full of life and great physical vigor and endurance. He was of very pleasing address and genial manner, and his kindness of heart and liberality of hand to all made him a universal favorite. "None knew him but to love him." It is believed that he died without an enemy.

WILLIAM MCHENRY.

William McHenry was born near Columbus, O., September 17, 1816. His father was born in Kentucky, of Scotch-Irish ancestors. He was left without a father in his early youth and was the eldest of four children, who were thus in their infancy left dependent on him. His educational advantages were necessarily very limited, and his early life was full of hardships. He was compelled to work for the farmers in an unsettled country to maintain his mother and his brothers and sisters; he worked eight months on a farm in Franklin County, O., all through the planting, plowing, and harvesting season, for the magnificent salary of five dollars per month.

In 1836 he journeyed from Ohio in a covered wagon to Warren County, Ind., when he began life as a farmer himself; here he married Mary Butterfield, a daughter of Judge Nathaniel Butterfield, in March, 1845.

From Indiana he moved to Shelby County, Ill., and while there he organized a company for the Mexican War, of which he was captain, but the company was never put into the service.

In 1848 he visited Wisconsin, but being disappointed with the country he came on to Iowa, and reached the present site of the city of Des Moines on the 13th day of August, 1848. He came to this city in a covered wagon, and waded the Des Moines River to lighten the burden on his jaded team. He entered a farm on Beaver Creek, and settled here for a permanent home.

During the winter of 1848 and 1849 he taught school in what has ever since been called the "Nagle District" of the east side of

the Des Moines River, and received his pay in side meat and corn. While teaching this school he was visited by a member of the Territorial Legislature who had a contract for government surveying and wanted to get rid of it, and willingly turned it over to the teacher, who at that time had never stretched a chain or sighted a compass. When his school was finished, he went to St. Louis, horseback, and procured a surveyor's outfit and a text-book on surveying, and with the assistance of his wife he began the preparation for the fulfilling of his contract. When he had mastered the surveyor's art, he began his work and drove the first stakes and fixed the boundaries and section lines from the east line to Jasper and Marion Counties to the Potawatamie. He was the author of the club laws enacted by the settlers in their homestead entries, that were famous for their defiant, determined tone.

In 1852 he was admitted to practice in the courts of Iowa. In 1853 he was elected Sheriff of Polk County, Ia., and served two years, when he declined a second term. He was the first Mayor of Des Moines after it became a city, and was subsequently City Solicitor. In 1856 he was surveyor for the Commissioners to locate the Capitol, and laid off the present Capitol grounds and the Governor's Square.

He laid out a large part of the city of Des Moines, and in 1857 quit the surveying business and devoted himself exclusively to the practice of law. He continued in the practice of law until 1878, when he was elected District Judge in this district, and reelected in 1882. When his second term had expired, he returned to the practice in partnership with his sons, which he continued until his death, which occurred on September 9, 1893. He had the unlimited confidence of the pioneers of Polk County and his neighbors, and they always found him faithful to every trust reposed in him. He was a warm-hearted, genial, sympathetic man, and modest and unpretentious. He was not a seeker for power, wealth, or glory, but was contented with his lot, and left his fame in the hearts of those who knew him, and who remember his tenderness, his honesty and courage.

FERDINAND MCKAY.

Ferdinand Cecil Dwight McKay was born on a farm in the town of Skaneateles, Onondago County, N. Y. He was the second son and fourth child of Daniel McKay, who was the son of Alexander McKay, who was the son of Elkenny McKay, who was born in Edinburg, Scotland, and came to America about the year 1725 and

settled in Lenox, Mass. This is as far as his Scotch ancestry can now be traced. His English and Saxon lineage are traceable back as far as the year A.D. 560, beginning, so far as has been traced, with Pepin the Old, who was born in 560 and died in 639.

His early education was acquired at the public schools in the vicinity of his birthplace and at a select school in the village of Skaneateles, where, in addition to the more advanced English branches, he studied the Latin and Greek languages.

In the winter of 1825 he went to Aurora, Erie County, N. Y., where his father had preceded him; and the following winter, when fourteen years of age, he taught a district school in that township with marked success, and satisfaction to the district. Millard Fillmore, afterward President of the United States, was then one of the school inspectors for that township, and by him Mr. McKay was examined and received his certificate, certifying that he found him well qualified in moral character, learning, and ability to teach a district school, and also prepared to teach Latin.

In 1828 he commenced the study of law in the office of Daniel Kellogg. He was admitted to the bar in 1832, when twenty-one years of age.

He was married to Angelina J. Judd in the summer of 1833, and settled in Warsaw, Wyoming County, then a part of Genesee County, N. Y., where he occupied a prominent place in his profession.

He was twice elected to the office of District Attorney for Wyoming County. He was a Christian gentleman, and a remarkable student of the Bible, biography, history, and general literature.

He was a very strong advocate of temperance and very earnest in opposition to slavery (an avowed abolitionist). In the year of 1860 he removed from Warsaw to Des Moines, Ia., where he was Agent for Iowa of the American Emigrant Company, of which company ex-Gov. Clark, of New York, was President.

He died in the city of Des Moines in the month of May, 1866.

ALEXANDER WILLIAMS.

Alexander Williams was born in County Down, Ireland, July 30, 1806; his parents were both born in the North of Ireland; his grandfather Williams was born in Wales; his mother was of a family of Presbyterians. His parents came to America when he was about two years old; they settled on a farm in Pennsylvania, where they remained for some years, after which they removed to Northeastern Ohio, again settling on a farm.

At the age of twenty-three he left the farm and parental home, and learned the millwright trade. Two years afterwards he bought a small mill property in Jefferson County, O., and the year following was married to Mary Jackson, of the same county and State, and whose father was born of Irish and mother of Scotch parents.

Seven years later, after having rebuilt the mill, he sold the property and again bought a mill property in Gallia County, O. At the end of twelve years he rebuilt the mill, and five years later sold the property. In the fall of 1859, he bought what at that time was known as the Hall mill property, in Des Moines, Ia. In 1860 he rebuilt the mill, and also the milldam across the river. In 1873 he sold the property and did not again engage in the milling business. He had been for more than forty years engaged in the manufacture of flour in the three locations above mentioned, and had been fairly successful in each.

He was not a member of any Church, but from early education and training was a strict observer of the Sabbath, and always regarded the Presbyterian as his home Church. He was always honorable in his dealings with others, cheerful in disposition, and warm in his friendships; yet decided and firm in his opinion. In politics he was a Republican.

His wife died in January, 1862; and he, while looking after some land interests in the western part of this State (Iowa), caught a severe cold and died in his chair, of neuralgia of the heart, May 20, 1878, and was buried in Des Moines; leaving only one son, John Jackson Williams, of Des Moines, Ia., a member of the Scotch-Irish Society of America.

JUDGE JOHN MITCHELL.

The late Judge John Mitchell was born of Scotch-Irish parentage on the maternal side, in Claremont, Sullivan County, N. H., February 28, 1834. He was a son of Charles and Sylvia Mitchell; resided on the farm with his parents until seventeen years of age. He obtained his education in the district school and in the Military School of Vermont, at Norwich, and closed his education in Dartmouth College. After leaving the college he came to Iowa in 1855. He was licensed to practice law, entered into the practice with Hon. D. O. Finch and the late lamented Gen. Marcellus M. Crocher, a Scotch-Irishman, whose parents came from Tennessee. After the dissolution of the firm he associated himself with the well-known

firm of Brown and Dudley, and continued the practice until he was promoted to the Circuit Court bench. He remained on the bench for a number of years, discharging the duties of the judgeship with great care and to the satisfaction of the people. Prior to this, he was in 1861 appointed captain of a company raised for the purpose of protecting the Northwest from the depredations of the Indians who were molesting the settlers in that part of the State. Before he was elected to the judgeship, he was elected by the people of his adopted county a member of the House of Representatives, and served one term, making an active and influential member of that body of distinguished men.

He was a man of the strictest integrity, upright and honorable in his dealings with his fellow-men. He died on the 28th of December, 1890. The papers of this city and the papers of the State made extended notices of his public career, sincerely regretting his untimely death, and stating that if his life had been spared he would have been promoted to the Supreme Court of the State.

JOHN D. MCGLOTHLIN.

John D. McGlothlin was born in 1810, in Virginia; died on his farm in this county, April 27, 1878. Mr. McGlothlin was an early pioneer of Polk County, having settled here in the spring of 1846. He was one of the first men to feed cattle for the markets, and was one of the active, industrious farmers. He was one of the first county commissioners of the county, and held other responsible positions, always discharging every duty assigned to him faithfully. He was a consistent member of the Baptist Church during the greater part of his useful and honorable life.

JUDGE WILLIAM MCKAY.

Judge William McKay was born December, 1813, in the Territory of Indiana, three years before the State was admitted into the Union. His opportunities for an education were poor, but he was very studious in his boyhood days. Managing to get books, he often read by firelight and at leisure times when boys of his age would be idle or at play. The family returned to Kentucky, where they formerly lived before going to Indiana. While in Kentucky he worked a short time at the cabinet trade. He went from Kentucky to Evansville, Ind., where he was appointed a deputy clerk of the court. While in the clerk's office he commenced the study of law, but before completing the course he took a term of six months in

school in Kentucky. After his admission to the bar he practiced in the town of Brochport, in Indiana, until his removal to the Territory of Iowa. He settled at Fairfield, where he remained two years, waiting until the Indian title to the land in this part of the country became extinct, which occurred in October, 1845. He then came to this place, called Fort Des Moines, continuing to practice his profession until he was elected judge of the Fifth Judicial District, serving as judge five years. The year after the expiration of his term as judge, he was elected Commissioner of the Des Moines River improvement, at that time one of the first offices in the State, more important than the office of Governor. He finally moved to Denver, where he died six years ago at the age of seventy-four. His mother's maiden name was O'Neil. She died two years since at the age of one hundred and six years, less four months. The family were generally members of the Baptist Church, having joined the Kentucky Baptists while in that State. The McKays and O'Neils were originally Presbyterians.

The Judge was an upright man; was well thought of by his neighbors and acquaintances. One brother resides in this city, Rev. Uriah McKay, an exemplary man in good standing in the Baptist Church, but not in pastoral work at present, having retired some years since. Another brother is a prominent lawyer, Enoch McKay, of Louisville, Ky. Others of the family are doctors and ministers of the gospel.

HON. T. C. MCCALL.

(Extract from a speech made by Hon. H. C. Boardman, in the Iowa Senate, of which Mr. McCall was a member at the time of his death in 1894.)

I realize that nothing I can say will add to the high esteem and respect in which he was held by all in his own home and by his large circle of friends and acquaintances in the State; but on an occasion like this, although sad in itself, I consider it a pleasure, after fourteen years' personal acquaintance with the deceased, to express my own appreciation of his high character and qualities which made him an example as a citizen, legislator, and Christian man.

Hon. Thomas Clifton McCall, late a member of this Senate from the Thirty-first District, was born in Ross County, O., September 4, 1827; and was at the time of his death, which occurred August 11, 1892, in his sixty-fifth year. He was the worthy descendant of patriotic ancestors. His paternal grandfather, Samuel McCall, was a faithful soldier in the Revolutionary War, in which his moth-

er's father also fought with distinction under Gen. Nathanael Greene. His father, Samuel W. McCall, was a soldier in the war of 1812, receiving honorable wounds in the battle of McQuaggy, at about the time of Hull's surrender.

In 1836 his father left Ohio and settled in Fulton County, Ill., where the family made their home for ten years. During this time young Mr. McCall was engaged in doing work upon the farm and in acquiring a good common school education.

In 1846 Mr. McCall, then a young man of nineteen, came with his father to Polk County, Ia., and was engaged for some time in teaching school, and is said to have conducted the first school ever taught in this county east of the Des Moines River.

In 1851 he opened a mercantile establishment at La Fayette, in partnership with A. Y. Hull. Three years later he became the pioneer merchant of Rising Sun.

In 1858 he removed to Nevada, Storey County, which place continued to be his home until the time of his death. He began dealing in real estate, and this continued to be his business until he entered the Union army.

Mr. McCall always took a deep and earnest interest in public affairs; and his general intelligence, business ability, and worth as a citizen soon made him a leader in the community where he lived. Accordingly he was elected in 1861 a member of the House in the Ninth General Assembly, in which body he took his seat and served with signal ability during the regular and extra sessions of 1862.

When the storm of civil war burst forth, and brave men were rallying to the defense of country and flag, Mr. McCall, true to the example of a patriotic ancestry, volunteered his service to his country. In October, 1862, he was sent to the front a quartermaster of the Thirty-second Iowa Infantry, with the commission of lieutenant, and on March 22, 1864, received from President Lincoln the appointment as assistant quartermaster general, with the rank of captain, in which capacity he served until November 27, 1865.

Returning to Nevada, he again engaged in the real estate business, and continued to do his share as a citizen for the upbuilding, materially, socially, and educationally, of his town and county.

In 1881 he was nominated by acclamation by the Republican county convention to represent his county in the Legislature. He was elected, and reëlected in 1883, thus serving in the Nineteenth and Twentieth General Assemblies.

Religiously he was an earnest and consistent member of the

Presbyterian Church, and socially a member of the I. O. O. F. and the G. A. R.

As a man and a neighbor, he was held in the very highest esteem. He was an example of kindness, generosity, and fair dealing. In all his extensive business relations he so conducted his affairs and was so just in his dealings that no one ever complained of being wronged.

As the head of a family he was exceptionally kind and indulgent, always providing for the welfare and comfort of those depending on him.

While the State has lost an able legislator, and his neighbors and friends a safe counselor and good citizen, his widow and children mourn a greater loss: that of a noble, generous, tender husband and father.

CLOSING EXERCISES OF THE CONGRESS.

AT THE TABERNACLE.

SUNDAY AFTERNOON, June 10, 1894.

Dr. MacIntosh :

The invocation prayer will be by Dr. McCaughan, of Winterset, Ia.

Dr. McCaughan :

Almighty God, our Heavenly Father, holiness becometh Thy house forever, and Thou art to be held in reverence by all them that are around about Thee. We beseech Thee to pour out Thy spirit upon us, that we may worship Thee in spirit and in truth. Grant that we may have grace to sound Thy praise, making melody to Thee, the Lord, in our hearts. May we hear Thy word with reverence, as it is the word of the loving God unto us. Grant that Thy servant, in preaching Thy word, may have a message from Thyself to every one, and in mercy be pleased to grant to each of this great assemblage a blessing suited to their respective wants. We ask all in the name of Christ our Redeemer. Amen.

Anthem, Psalm xxiii. by the choir.

Dr. George Macloskie :

We shall read a portion of the thirty-third chapter of the second book of Chronicles; also a short portion of the thirty-third chapter of Isaiah, from which the text is taken upon which you are to be addressed this afternoon.

Prayer by Rev. J. O. Stevenson, D.D.

Let us kneel in prayer.

O Lord God, may Thy Holy Spirit enter into our minds and enable us to worship Thee in spirit and in truth. Our Father, we adore Thee as a spirit eternal, unchangeable, in Thy wisdom, goodness, mercy, justice, and truth, and with our newer teaching of the New Testament we do adjure Thee as our Father, the Father of the Lord Jesus Christ, and worship Thee who hath loved us from the beginning and will love us unto the end. O our Heavenly Father, we pray for lands beyond the

sea, where maybe an aged father thinks of his boy, and a mother remembers the girl that has gone beyond the ocean, that prays, maybe, in a distant land for those who are here. Bless them all for all they have lost in the sons and daughters that have gone across the sea. We pray for the children who live here in this land. May their feet ever walk in the paths in which their parents placed them. May they always remember the house of God, the worship of God and love of God and the teachings of the Holy Scriptures. Our Heavenly Father, we thank Thee for our social natures and our power to organize in life. We thank Thee for the society here represented and ask Thy blessing upon it in these closing services. Wilt Thou bless it in all its purposes and in all its aims? Bless every member of the society as we separate. May our memory of this city at all times be pleasant and be touched with the religious view that always belongs to the people represented here. Bless us at home; by Thy holy spirit go with us and guide us, and wilt Thou bless all these services and the words that shall be spoken, and lead us up to Thy heavenly place, and allow those that represent us to go onward in the years that may be before us. We ask it all in Christ's name. Amen.

Dr. MacIntosh:

Our designs, dear friends, in this especial service held upon the Lord's day immediately following the last meeting of our Congress, is that you who are the children, or grandchildren, or the descendants of Scotch and Scotch-Irish ancestors may have some true idea as to the form or character of these holy services that fed the piety and constructed that kind conscience, and determined for good these God-fearing men and women of the olden times. In the early years that formed religious habits and fixed the religions of these great peoples, for they were great, services were not frequent; ministers were compelled to journey from point to point, and hold special services at particular times and particular localities that corresponded in some degree to what we would call now revival services, or protracted meetings, and in consequence of these necessities of the hour, the meetings were oftentimes continued for hours at a time. It is now some years past since about half past eight on a quiet Sabbath morning, I found myself overtaking a man advanced in life, who was steadily climbing one of the Southern shore hills. When I came up to him I found that he was wending his way to a great communion service in the Highlands, to which I myself was going. My journey on the occasion was only fifteen miles; but his

was already twice that, and we had some miles, when I overtook him, still to go. He had started from his home on Saturday afternoon and walked until it came to be quite late in the evening, and then, gathering his plaid around about him, and finding a pillow on a stone or in the shelter of some large boulder, he rested for the night, and started again with the gray of the earliest daybreak. We journeyed on together. We went to the service, and the service began early in the Sabbath hours, and it continued until between seven and eight o'clock at night. The people came for a special feast of fat things; all wine on the list well refined, and they got the finest of the wheat and wine of the country. One special part of these services is the careful and explicit explanation of the word of God. Were we exactly to imitate the service we are striving to reproduce, Dr. Macloskie, as he read from that chapter in Chronicles, and that portion of Isaiah, would have from time to time paused and reverently said, "Thus far is the word of God," and explained to you all in the version read, or that he, as the servant of God, believed desirable to be taken up for explanation. And then in the middle of the service, just as we have now, comes this point, and the Psalm that was to be sung would be read and explained, and then, inasmuch as books were few, for the people were poor and books were high, the Psalm was lined out. For a long time it was lined out in a half line, and then came to be lined in a whole line, or as you might think from the copy you have placed in your hand, in two lines; but the old Scotch Psalm ought to be written in two long lines. As it was lined out it was sung, and so it went on until it was finished.

Now let us open the program which has been placed in your hands and follow the reading of this metrical version of God's word, in many respects one of the most splendid versions that ever was made, its magnificence, strength, and rugged beauty being to my heart and ear very handsome and very softening. This is a Psalm of shelter, and they were a people who needed a shelter; this is a Psalm that lies like a sweet valley between two stretches of guardian hills, and one stretch is God, and the other stretch is refuge. The first word in the prose version is "God," and the last word in the prose version is "refuge." And when you combine these two together you get what the soul needs—the living, personal, near-coming of God. With a heart of unbounded love he opens wide his heart and draws us home to our refuge. And this is the spirit of God speaking through the old Hebrew prophet, anticipating the

words of that wonderful living God on the earth, when he said: "Come unto me, all ye that are heavy laden, and I will give you rest." Return unto thy rest, O my soul, for a jewel like unto thee God in his bounty has expressed. God is our refuge and our strength, in straits a present aid. The Psalm breaks into three great parts: God is our refuge, the city of refuge, the people in their refuge. The first section stretches from the beginning of the first verse to the end of the third in this metrical version. These present to us a living shelter and hiding place for the soul. And how magnificently it meets the want. "Though hills amid the seas be cast; though waters roaring make, and troubled be; yea, though the hills by swelling seas do shake." One of these great storms that roll down on the Irish coast and sweep over the hills burst on the ear and eye of the Hebrew Psalmist. The storm rolls along and passes out of sight, but as it goes he remembers the storms of the personal life, the storms of the Church, the storms of the nation, those dark and tremendous tempests that seem to destroy all foundations, that sweep away our hopes, that take away from us our strongest purposes and make the strongest things melt away so that there is nothing left to us but God, and just as we seem about to sink the everlasting arms are round about us, and in the camp of the faithful the soul sings: "God is our refuge and our strength." It rang across battlefields, it was sung quietly in the tents, it was sung in holy measure before Bothwell Brig; I have heard it sung many a time over hallowed communion tables; I have heard it read and seen it stay the broken-hearted family when they were driven out from the old household across the sea, perchance to some of these Western fields; I have heard it read in the quiet acre of God as some old saint, the religious chief of his district, was laid away in God's keeping. Blessed truth, "God our refuge." Then there comes the city of refuge. "A river is, whose streams make glad the city of our God."

There are two ideas of the Church intensely dear to our forefathers: the Church, God's home, the holy place where the Heavenly Father has his abode, and into which he gathers his children, where they may hear his voice and behold his face in Jesus Christ. The great city of Jerusalem is his seat compactly built together; thither the tribe of God goeth, and that was in the heart of our forefathers. The Church, God's home to which all the children were welcome, the Church which God built and which man cannot destroy, a seat that is itself on earth the prophecy and foretaste of

the eternal Jerusalem, through the midst of which there rose the street which has its head and start in the throne of God and the Lamb, and through which runs the river of living water. O the safety of it, for God in the midst of her doth dwell. Therefore nothing shall her move: "The Lord to her an helper will, and that right early, prove." Then comes the assault of the city. A tumult and gathering of those that want to sweep away God's people. "The heathen raged tumultuously." The natural storm has passed, but now comes the storm of bitter human persecution and all seems about to be ruined. "The Lord God uttered his voice, the earth did melt for fear." Can you wonder that the men and women both sang that great philosophy of safety where men and women of calm heart concurred? Once you take hold of God you learn to say: "If God be for us who can be against us?" "The Lord of hosts upon our side doth constantly remain." It may be the little trouble of home; it may be the anxiety of a neighbor; it may be the great convulsions of a nation; it may be the persecution that sweeps like a great fire of destruction over the Church. Constantly on our side he remains, the God of Jacob. The world of the past with all its glorious history of deliverance begins to stand around the believing soul, and the God of the past is the God of the present, and will be the God of the future for evermore. Then you come to the people in the refuge. How quietly they rest; how contentedly satisfied they are; their fears are calmed; their hearts grow still; their faith increases and their hopes broaden, and as they wait they wait on the Lord, for they know they shall not be put to shame. There follows then the sweet voice of command and comfort: "Be still, just wait, give me time to show you what I am working. Be still, know that I am God."

Dear friends, it was in the learning of those two lessons that you have the training of the Scotch and Scotch-Irish people in the deep, magnificent self-control and the splendid faith in the sovereignty of the loving God. "Among the heathen I will be exalted; I on earth will be exalted high." And they bent down and said: "The Lord reigneth, and let him reign; and then it rises calm, strong, inspired, out of the city of refuge to the God of refuge; and the people should rest in perfect safety because their minds are stayed upon Jehovah." It rises: "Our God who is the Lord of hosts is still upon our side; the God of Jacob our refuge forever will abide. I will never leave you nor forsake you; all the days I am with you." Now let us sing it as I line it out.

Psalm xlv. was sung, Dr. MacIntosh lining it out.

Dr. McClelland, President of the Pacific College, Forest Grove, Oreg., led in prayer.

O Lord, God Almighty, Thou who hast been the hope of Thy people in all generations, our father's God and our God, we invoke Thy blessing upon us as we are met, a great company, this afternoon, to worship Thee. Especially would we ask that Thou wilt aid him who is to speak, that he may bring a message suited to our needs as Thou hast used his word and his thought many times to bless multitudes; O God, wilt Thou so use his word and thought this afternoon that we may be inspired to new living, and to new service; that there may be many who shall be born indeed new creatures in Christ Jesus, and to this end may the words of our mouths and the meditations of our hearts be acceptable in Thy sight, O Lord, our strength and our Redeemer. Amen.

DR. HALL'S SERMON.

Hear, ye that are far off, what I have done; and, ye that are near, acknowledge my might.

The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?

He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil;

He shall dwell on high; his place of defense shall be the munitions of rocks: bread shall be given him; his waters shall be sure.

Thine eyes shall see the King in his beauty: they shall behold the land that is very far off.

Thine heart shall meditate terror. Where is the scribe? where is the receiver? where is he that counted the towers?

Thou shalt not see a fierce people, a people of a deeper speech than thou canst perceive; of a stammering tongue, that thou canst not understand.

Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.

But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby.

For the Lord is our judge, the Lord is our lawgiver, the Lord is our King; he will save us.

—Isaiah xxxiii. 13-22.

In this chapter of prophecy, as elsewhere, the Lord's dealings with his chosen people are made to typify his dealings with his

Church in succeeding ages when it was to include Jews and Gentiles. A great deliverance had been wrought for Hezekiah and his people when Sennacherib of Assyria was preparing to invade Jerusalem, and boasting that as the gods of other conquered nations had been unable to deliver their worshipers from Assyria, so would it be with Judah and the God worshiped by king and people. The narratives of 2 Kings xviii. and xix. and 2 Chronicles xxxii. present the facts very vividly. The sudden death of Assyria's leaders by the angel's hand was followed by the giving up of the siege, and soon after Sennacherib was murdered by his own sons at the altar of his god, an evidence of the impotence of that idol.

Now in verse 13 of this chapter of Isaiah, a herald, as it were, in God's name, calls attention to the deliverance: "Hear, ye that are afar off," the Gentiles for example, "what I have done; and, ye that are near, acknowledge my might," the Hebrew people being "near." The effect upon some is described in verse 14: "The sinners in Zion," for there were such among the people, "are afraid; fearfulness hath surprised the hypocrites." They realize the power of the God who rules all. They put the question to themselves: "Who among us shall dwell with the devouring fire?" "Our God is a consuming fire" was very fittingly written to the Hebrews. (Chapter xii. 29.) "Who among us shall dwell with such consuming fire? who among us shall dwell with everlasting burnings?" Slumbering consciences are aroused.

The reply of the prophet to the question deserves study in our day. It is to the effect that there is a way of being near to this God, and yet being safe. Verse 15: "He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes," that flings the offered, corrupting gift from his hand as he would a serpent, "that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil," he shall be safe. Nay, more, "he shall dwell on high," in perfect security, and with ample provision for his wants. (Verse 16.) The description of Jerusalem fortified against the Assyrians explains these figures. (2 Chron. xxxii. 4-6.) Then the prophet contrasts the actual condition of the people with what they feared. (Verses 18, 19.) They might well remember their fears, "meditate on their terror." Where is the officer recording, and where is the receiver collecting, taxes for their oppressors? Where is the soldier of the invading host counting the towers and

planning the attack? There is no "fierce people" uttering their threats in a stammering tongue, "a strange tongue," as in the Revised Version. On the contrary, they can look on Zion, "the city of their solemnities," "a quiet habitation," a fixed place of worship, not like the tabernacle in the wilderness (verse 20), but safe and stable, for there "the glorious Lord will be" (verse 21), making it like a great city with wide rivers (see the allusion to water supply in 2 Chron. xxxii. 3, 4) and which do not let in hostile fleets. And then comes the glad conclusion to be reached by the devout mind: "For the Lord is our judge, the Lord is our lawgiver, the Lord is our King; he will save us." It has come to "acknowledge" his "might." (Verse 13.)

Now I have taken a great deal of time to explain this context; but you know that a minister's duty is not to take a text merely as a motto for his discourse, but for its exposition and a clear statement of the truth it contains; and the meaning is often to be clearly seen only in the light of the context. May the same conviction that is here expressed be deepened in the heart of each of us by the gracious teaching and power of the divine Spirit!

We now look into the points settled in the minds of God's people as they study his ways.

1. *The Lord is our judge.* In Isaiah ii. 4, "He shall judge among the nations," we get the idea connected with the word "judge." It means supreme and sovereign control over the nations. Heathenism has had its national and its local deities, a god for the sea, a god for the winds, a god for the various regions, towns, and departments of life. As against this polytheism, "the Lord is our judge." He leads the patriarchs, opens up Egypt to the Hebrews, gives them Canaan, employs the nations for his purposes, giving them prosperity or adversity as seems good to him. Empires rise and fall at his will. The Cæsars unconsciously carried out his purpose in relation to the Messiah's coming, and the subsequent fall of Jerusalem, and the breaking up of the Jewish nation. He raises up Cyrus; he puts down Sennacherib.

This sovereignty of Deity, taught so plainly through Scripture, accepted by the Christian leaders who have done the most for Christian truth, like Augustine and other fathers, like Luther, Calvin, Knox, and embodied in the creeds that followed the Reformation, such as the Westminster, the Thirty-nine Articles of the Church of England, the Heidelberg Catechism, and the like, is the only solution we can offer of many mysteries. Why has one na-

tion civilization and Christianity, and another the darkness of heathenism?

The nation that is so blessed must say like the individual: "It is the gift of God." It is not meant by the sovereignty that God acts without reason, or that he does not give freedom to men. It means that he has his own reasons and that, mysterious as it may seem, he uses his sovereign power without violence to man's will or lessening of man's responsibility.

"He is our judge;" and so when Puritans and Irish Presbyterians have to leave their own lands God provides a home for them here; and when Christianity is to be set up and to supplant heathen barbarism on this continent a fitting body of settlers is found and brought across the ocean.

He is judge, and the Protestant Churches of the world are now trying to influence governments to forego wars, to dispense with costly fleets and armies, and to settle international disputes by arbitration in which justice and the law of God might be respected, and bloody contests, which determine only physical and not moral matters, be put aside. Let us pray for that time when his rule over the nations shall be owned, and when "nation shall not lift up sword against nation, neither shall they learn war any more." (Isa. ii. 4.)

2. *The Lord is our lawgiver*, or statute maker. You will remember that it is the people of the Lord who speak here, and that they are referring specially to their relation to Zion. He makes the statutes that bind his people. The Hebrew Church had the law given through Moses. Prophets expounded and applied it; and when the people forgot and forsook it, they gave the scathing rebukes you often read, announced the coming penalties upon the lawbreakers, and the ultimate abolition of their dispensation. God has spoken to the world in our dispensation, "Go ye into all the world;" and the New Testament is for all, Jew and Gentile. Many of you learned as children—and I wish that the generation rising up learned it also—that "the Word of God, which is contained in the Scriptures of the Old and New Testaments, is the only rule to direct us how we may glorify and enjoy him"—*i. e.*, God.

Tradition and the Church tell us how men have understood, and how they now understand the laws he gave. Reason can employ itself in examining the evidences of Christianity just as an officer getting a dispatch from his commander can employ his reason in deciding as to its genuineness; but having become satisfied that it is

what is claimed for it, then he has to obey its orders. So it is with the law the Lord has given to man. He is our lawgiver, and we are bound to obey him.

Here now, brethren, is a practical truth for you. There is a cry in some quarters for "ethical" teaching, which is not reasonably distinguished from the teaching of doctrine. I say not reasonably, for they two, doctrine and ethics, go together. What would be thought of a medical student who protested against the teaching of anatomy, and declared: "I want to be a surgeon; I do not need these tiresome accounts of bones and muscles and joints and parts of the body not as large as my finger; I want to know how to use my knife and perform operations?" "Ah, my dear sir," the sensible professor would say, "you need this knowledge of the mechanism of the body if you are to be able to operate." So we are to know God's law, to understand his teaching that we may do it. Are you aiming at this understanding? Do you study God's law? Are you trying to obey it?—not the world, not society, not self, not the prince of the power of the air, but the law of the Lord? And are you trying in every part of your life, business, social, domestic, religious, to know God's law and to do it? Are you trying as citizens in your places to uphold it—as, for example, touching the Lord's day; as, for example, touching integrity, purity, and patriotism in civil affairs? Are you trying, as members of God's Church, to maintain the statutes and judgments he has given? Do you labor to have Zion as he founded it by inspired apostles, and to perpetuate in the world the Church life prescribed and illustrated in the New Testament? We hear much now and then about "apostolic succession," but the true succession to the apostles is in the teaching of their doctrines and the maintenance of the machinery of the Church as they directed. So we "are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." (Eph. ii. 20.) This our fathers, along with Huguenots, Hollanders, Waldenses, and indeed what we call the "primitive Church," tried to do. Setting aside the high-sounding titles given to ecclesiastics, because there was no mention of them and no reason for them in the New Testament, they said, in defiance of State authority, that in all matters pertaining to Zion "The Lord is our lawgiver."

3. *The Lord is our King.* It is kingship in Zion that is here emphasized. That was not unknown in the Old Testament, though most fully developed in the New. The second Psalm sets it forth.

Jews and Gentiles combine against the Lord and his anointed, and try to get rid of divine control; but Jehovah sets the King of his appointment, his representative, on his holy hill of Zion (verse 6), and promises to him, as his son, the heritage of the heathen. Carrying out the divine plan, that King says to his apostles: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations." (Math. xxviii. 18, 19.) Nor is his rule simply that of law; it is personal: "Lo, I am with you always, even unto the end of the world." (Verse 20.)

This is the basis of the headship of Christ, a phrase familiar and dear to our fathers when the spirit of God enlightened them. There had been a recognized head of the Church in Rome. England rejected that head, but accepted instead the monarch on his throne. "Nay," said the Scottish Reformers, "that cannot be. The Church has a divine Head, omnipotent and omnipresent, and we must not give his glory to another." So real and so vital did this seem to them that they were willing and able to lay down their lives for Christ's crown. Nor was the struggle vain. Religious liberty was secured at length, and the principles to which they bore witness told on the succeeding generations, and the historians now tell us plainly that they formed the Constitution of the nation now owning this continent and influencing the civilization of the world. To the English Puritans, at the Hampton Court Conference, as they stood up for freedom of conscience and what they believed to be scriptural ordinances, King James said: "You are aiming at a Scot's Presbytery, which agrees with monarchy as well as God and the devil." (Bancroft's "History of the United States," Vol. I., p. 296.) The Scottish people who moved over to Ireland endeavored to "render to Cæsar the things that are Cæsar's, and to God the things that are God's." The Irish nobles had rebelled against England, and in consequence were dispossessed of their estates. The land was divided up among loyal Scotchmen and Englishmen on condition of their finding fitting tenants, and making the necessary improvements, such as building castles to form military strongholds. Many of the tenants were Scottish men of good character and religious convictions. Although the English Episcopal Church was established by law and endowed, they called ministers from their native land and had flourishing churches.

An incident in their history may illustrate the spirit in which they labored. A Mr. Blair came over to Bangor, County Down, preached three Sabbaths, and was heartily called by the Church.

But how was he to be ordained? The bishop of the diocese said to him, for he knew his attitude toward prelaacy: "Whatever you account of episcopacy, you account presbytery to have divine warrant; will you not receive ordination from Mr. Cunningham and the adjacent brethren, and let me come in among them in no other relation than a presbyter." This he could not refuse, and so the matter was settled. Here is an old world way of adjusting the matter of union which is being discussed at the present time. The policy of Archbishop Usher, primate of Ireland, and of Bishop Ehler would, if carried forward, have saved many troubles and losses to Protestantism.

The seven ministers who laid the foundation of the Presbyterian Church in Ireland are now represented by a Church of over six hundred congregations, making Ulster the one prosperous and peaceful province of the land, and bearing effective testimony to the truth of the gospel and the missionary responsibility of the Lord's people. We cannot but be interested in it, for, as you know, its members founded Presbyterianism in these United States; and the Tennants, Hodges, Alexanders, and many others of her prominent sons came from the same island. The members of that Church are, in more than one sense, our brethren; let us give them intelligent sympathy in every struggle in which they have to engage for the maintenance of civil and religious liberty. They are loyal to the Master; they feel and say: "The Lord is our King."

And now we come to the conclusion of this condensed creed: "He will save us." Doubtless the idea is not of salvation in its wide sense, but of preservation. We are His creatures, His subjects, and He will guard and defend us. But this preservation is linked with the saving in the highest sense. God is supreme and sovereign, and can, if He will, send a deliverer for fallen men. He can pass by fallen angels and rescue an innumerable multitude from the race of men on this earth. He can fix the conditions of redemption, give his Son to be Redeemer, and constitute a Church under his headship, whose members will own him as lawgiver. He can by his gracious words justify the assurance: "He will save us." "He that spared not His own Son, but delivered him up for us all, how shall He not with Him also freely give us all things?" We need not, as individuals, fear the world, or the devil, or death. We need not, as a Christian community, fear the world. There may be enemies to Zion, open and secret. There may be substitutes for the truth plausibly presented to men. There may be strifes and

divisions for a time. Ephraim may envy Judah and Judah vex Ephraim; but the God of peace, who gave the Church to Christ, and Christ for the Church, will not forsake His own. He will build the temple and bear the glory. He who said on the cross, "It is finished"—that is, "the atoning work is done"—will go on as Ruler and King until all enemies shall be put down, and His kingdom shall extend to the ends of the earth; yea, He will go on conquering and to conquer until, after the judgment day, and the decisions from the great white throne, the new heavens and the new earth are completed and filled with righteousness. The Lord hasten this work; and to His name, in Christ, be the praise! Amen.

Prayer by Dr. Magoon.

God Almighty, our Heavenly Father, let Thy blessing rest upon us who are gathered together here. Dwell in the families of Thy people, and let the sense of Thy presence there make the atmosphere sweet and pure. Be with Thy servants who are comparative strangers here. O Lord God, guide their steps, guide their ways, and preserve them from errors of judgment and from all practical mistakes, and enable them to put themselves in Thy hands that they may be conducted by Thee in the way of safety and prosperity. God Almighty, let Thy blessing rest upon this city; give the rain, we pray Thee, as it is needed, and let there be in Thy goodness abundant and fruitful harvests. Bless this city, and make its inhabitants seek, above all things else, that they be citizens of the New Jerusalem. Let Thy blessing rest upon this country, the land into which Thou hast called us, and which we have adopted. Let wisdom be given to the President of the United States; direct him in everything affecting his duty. May wisdom and direction be given to the Governor of the State, and to all called to places of trust and confidence by the voice of their fellow-citizens; give them wisdom and foresight, conscientiousness, fidelity, and capacity for the highest services. And teach these people to respect proper authority, and make the fruits of righteousness so abundant in national life that we shall be enabled to commend our Christianity, the godliness of our forefathers, to the tribes and kindred of our race all over the earth. Lord, hear us in this petition. Lord, forgive us our offenses, for Jesus Christ's sake, and accept us in Him; and the glory be to Father, Son, and Holy Spirit. Amen.

Dr. McConnell led in singing verses 1, 2, 9, 11, 13, 14, and 15 of Psalm xci.

The benediction was pronounced by Rev. James Small:

Blessed Christ, Thou son of the loving God, we do thank Thee that Thou didst drink to the bitter dregs the cup of suffering, that we might be redeemed from death and from sin and the grave, and unto Him who loved us, and washed us from our sins with His own blood, that made us kings and priests unto God, to His Father and to Him be glory and honor and power and dominion, world without end. Amen.

THE KENTUCKY STATE SOCIETY.

THE following description of an entertainment given last summer to the Scotch-Irish Society of Kentucky is copied from the *Illustrated Kentuckian*, and is republished here as an indication to other State societies of what can be done to make their meetings pleasant socially as well as interesting historically. To Mr. R. L. Watts, the active and intelligent Secretary of the Society, is largely due the interest which is manifested by the Scotch-Irish of Kentucky in their organization and the success of its gatherings.

The entertainment of the Scotch-Irish Society of Kentucky by Mr. and Mrs. John F. Henry at their beautiful country place near Louisville was far and away the most brilliant social event of the season.

"Quarry Hill" was in gala attire to receive the guests. The lawn and entire house were decked in the Scotch-Irish colors and national flags, and flowers sent a delicious fragrance into the air. Mr. and Mrs. Henry welcomed their guests with the grace of manner that is characteristic of them.

They were assisted in receiving by their charming daughters, who certainly have inherited the hospitable graces of their parents.

After a brief business session the guests gave themselves in joyous surrender to the occasion and a delightful acceptance of all it afforded.

The tables were set on the wide, rolling lawn, where the mellow light of Chinese and Japanese lanterns shed a beautiful glow over the whole.

Mr. R. A. Watts acted as master of ceremonies, and right royally did he preside. Numerous toasts were responded to in the happiest possible manner, and a restful informality characterized the evening. Those who responded to toasts were: Col. Bennett H. Young, Judge Horatio Bruce, Dr. W. T. Witherspoon, Messrs. W. T. Grant, R. C. Kinkaid, J. D. Taggart, Helm Bruce, Mike Muldoon, Rev. Rennie, of Louisville, Emma Walker Herr, of Lexington.

One of the most delightful features of the affair was the singing

of Scotch and Irish ballads, with guitar accompaniment, by Misses Anita and Margaret Muldoon. Pleasant adjectives are easily exhausted in any attempt to describe the delightfulness of the entertainment. From the first to the very last it was an embarrassment of riches, from which one shrinks in despair of ever being able to adequately describe. That such an occasion should be evanescent like a rainbow or a beautiful sunset gives one a sentimental heartache. But it will linger in memory for long years to come, like the perfume that exhales from a jar of roses though the day of their blooming is past.

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It was delightful to meet as members of the same race, as descendants of one family, and exchange reminiscences; to look back over the past and recall memories of those who were largely instrumental in making this the glorious country that it is. The proud Scotch-Irishman is frequently laughed at—in a good-natured way, of course—for boasting of his ancestry. Certainly we should be allowed to indulge a trifle of honest boasting, since we have a right to be proud of our royal ancestry. Down deep in the nature of every man, as a practical part of his character, lies a substantial regard for the blood of his ancestry, and underlying the courage and ambition of every race is a religious respect for its history.

Without such principle in human nature we should have no memoirs of Grant and Sherman and Sheridan; no historians like Hume, Macaulay, or Froude, or our own revered Bancroft. The present finds its inspiration in the past, its zeal, its poetry, and sentiment, and its animating hope for the future.

Humanity knows few virtues of which the Scotch-Irishman is not the legatee. Celtic daring and thrift, Saxon energy and enterprise, and Norman pride—all these, with a Scotch environment of birth, an Irish environment of hard experience, have ripened under the sun of American enterprise and prosperity into the American Scotch-Irishman who to-day figures in every sphere where his characteristic virtues count, and figures always well up to the front.

It is an inspiration to know that there flows through our veins the blood of such a people. They are so connected with our national history that without them the column of American greatness would only be a tottering skeleton.

Through them we are given the marvelous civilization of to-day. To the Scotch-Irish of the South is due the honor of framing the first declaration of American independence.

It is a heavy burden we bear; we carry the weighted honors and deeds of a shining ancestry, and we are making the coming centuries for our kith and kin. Our work for posterity is the only good coin with which we can pay our heavy debts to our ancestry. We may crown the dead with undying laurels by the garlands of hope and inspiration we bind around the brows of the firstborn. Then shall not we, the descendants of this noble race, strive to give to our own posterity a heritage still fairer and grander than they have given to us.

It is the day of monument making, and well it is so. Rare monuments we may rear for our land and for the wide and hopeful future, if only immortal and influential we make our old ancestral principles, for then from mother's knee and father's side will go out the future generations of our great old line to hear God's call in every fresh blast, and do God's work on each fresh field of duty.

While we are proud of our ancestry, let us not forget that reliance on ancestry yields only disgrace; responsibility to ancestry yields dignity. Reliance on ancestry breeds idleness; responsibility to ancestry breathes inspiration. Reliance on ancestry may make you but the waster of undeserved good; responsibility to ancestry may make you the wearer of an immortal crown. **E. W. H.**

THE CARLISES.

ANDREW CARLISLE, SR., GREAT-GRANDFATHER.

UNFORTUNATELY for those of the present generation, who to-day are upon the scene of the world's action, the Carlisle family have been poor family historians. Three generations back have been traced, and the Carlisle history begins with Andrew Carlisle, Sr., and Eleanor, his wife; of these the knowledge, though meager, is satisfactory. As far back as we may go into the family lineage we find no stain, no blemish, upon the fair name of Carlisle. Irish and Scotch runs the blood, but there is none of the low or ignoble mingled therein. Andrew Carlisle, great-grandfather of C. A. Carlisle, a member of the Scotch-Irish Society of America, was born of dissenting Protestant parents, in the parish of "Termon McGwik," County Tyrone, North of Ireland, and with his wife, Eleanor, and his son John, emigrated to America in 1789. He settled in Pennsylvania, and in 1798 removed to Chillicothe, Ross County, O., where he lived until 1821. In this year both husband and wife died, and were buried in the Presbyterian graveyard, on Main Street, at Chillicothe, O. The grandparents were a most kindly people, and are well remembered in the pioneer history of the early settlements of Ohio, and particularly for their tenderness toward all. On the occasion of the visits of their grandchildren to them, they would say, "Here comes the bairns;" always addressing them as "the bairns." Records of the early history give incidents of their identity, sterling character, and great public service.

Andrew Carlisle, Sr., was Past Grand Master of the Grand Charter of Royal Arch Super Excellent Masons, of Lodge No. 679, of Ballygawley registry of Ireland. He was of excellent standing, as is evidenced by testimonials and certificates of membership, given under seal by the High Priest and other officers of said lodge, under date of May 6, 1789. These old Masonic papers are now in the possession of C. A. Carlisle, of South Bend, Ind., and are said to be among the oldest, if not the oldest, in the United States. Other letters of high regard as testimonials are from James Kerr, Dissenting minister, and from Andrew Coohran, curate and one of his Majesty's justices.

Andrew Carlisle and his wife lived to see their son John grow rich and well married, and their beloved grandchildren gather around

their knees. The lives of husband and wife ebbed peacefully away, having reached the full measure of years. A full rounded life, its work well done, and then to lie tranquilly back and await the coming of the end, how sweet and calm the picture! Truly blessed is such an end.

JOHN CARLISLE, SR.

High and patriotic testimonials are left as tribute to the honor and life of this Christian, public-spirited gentleman. He was a warm, personal, and intimate friend of Henry Clay. He married Elizabeth Mann, of Chillicothe, O., April 30, 1801, Rev. Mr. Speer, of the First Presbyterian Church, officiating. Their children were: Andrew, William Mann, John, Jr., Henry Nelson, James, Alexander (died an infant), Meade Woodson Clay, Eleanor Ann, Elizabeth Mann, Lucy Mary, Nancy Julia. He always wore a cue, and always persisted in this peculiar style of dressing his hair, until his death, which occurred July 19, 1847, at the homestead on Main Street. Every morning he had his hair dressed, and his cue braided and tied with a black ribbon, by Jim Richards, a mulatto barber. His hair was black and made a braid about two feet long.

The following obituary notice was taken from the *Scioto Gazette* of July 21, 1847, Chillicothe:

Died.—In this city about one o'clock a.m., on Monday last, after a short and painful illness, in the seventy-sixth year of his age, John Carlisle, Sr., Esq. The deceased for the last fifty years has been one of the most active and useful citizens of Chillicothe. He settled here about 1792, and soon entered upon a successful and extensive mercantile career, which was continued until after the late war with Great Britain. During the struggle, in which the people of the Scioto Valley warmly participated, Mr. Carlisle on more than one occasion made large advances to the government, both of goods and provisions, and thus contributed material aid to the country.

In his mercantile transactions he was distinguished for liberality to debtors and promptitude to creditors, and ever combined the character of a public-spirited citizen, high-minded gentleman, and enterprising merchant. For the last twenty-five years Mr. Carlisle has devoted much of his attention to the interests of this town and county.

In the address published in our last paper by the judges of the Court of Common Pleas for this county, ample testimony is borne to his philanthropic and liberal course. His services as Commissioner of Ross County continued to the day of his death, and have been of marked utility. In the discharge of the different duties of that office, he probably gave just offense to none.

Mr. Carlisle was ever an ardent and honest politician, none more uncompromising of principle, none more lenient to the convictions of others than he.

We trust that some contemporary of Mr. Carlisle will furnish our city

press with a suitable notice of the life and career of this aged and respected citizen. He was one of the few men of the olden time who have been spared to the present generation, as examples of integrity and manly virtue. Mr. Carlisle was the father of a numerous family, all of whom yet living occupy respectable positions in society. He leaves an aged relict, with whom he has lived a faithful and loving husband for nearly half a century. His funeral was attended yesterday by the Masonic fraternity and a large concourse of citizens, including the municipal authorities.

In the August number of the *Gazette* appeared the following clipping:

Judge Bailhache was formerly the editor of the *Scioto Gazette*, and at this writing is the proprietor and editor of the *Alton (Ill.) Telegraph*, and thus discourseth upon seeing the notice of the death of the late Mr. Carlisle: "Passing away. The following obituary notice extracted from the last *Scioto Gazette*, a newspaper the name of which recalls to us the many passing incidents of the olden times, announces the death of an old and much-valued friend. We became personally acquainted with the late Mr. Carlisle in 1812, and know that his great worth as a man, and his eminent usefulness and public spirit as a citizen are not here overrated. To him more perhaps than to any other individual is the beautiful city of Chillicothe indebted for many of its improvements; and notwithstanding his advanced age, his death may justly be considered a great loss to the community among whom he so long resided. The friends of our youth are passing away, one after another, and their departure from the stage of human action earnestly admonishes us that our own cannot be far distant."

MEADE WOODSON CLAY CARLISLE,

youngest son of John and Elizabeth Mann Carlisle, was born at Chillicothe, Ross County, O., October 26, 1828; educated in the common schools and at the Academy of Chillicothe. After school days he engaged in the lumber business, owning a large sawmill and five thousand acres of timber land at the mouth of Sun Fish Creek, in Pike County, O., on the Ohio Canal. After the fire of 1852, Mr. Carlisle sold the majority of the lumber and aided materially in rebuilding Chillicothe. He sold out in 1855 and spent several years in traveling and prospecting. He was appointed from the ranks during the war by Gov. Dennison, as sutler for the Thirty-first O. V. I., continuing until the close of the war. After the war he engaged in the wholesale grocery business at Chillicothe and Cincinnati, O., with a branch at Memphis, Tenn., supplying the five government hospitals with all kinds of food; closed out the grocery business in 1867, and in 1876 engaged in the flouring and milling business at Worthington, Nobles County, Minn., and in 1883, with his family, he moved to Cleveland, O., and retired from active business.

Mr. Carlisle married Emma V. Barr, daughter of John H. Barr, of Wilmington, Del., September 1, 1859, a lady of marked beauty, rare culture and virtues, and to-day lives the life of a true Christian, and a blessing to the community; ever charitable, kind, and generous; surrounded with the comforts of life, enjoying the blessing of seeing their children grow up around them, and each for himself carving out successfully life's work.

The children are as follows: Henry Nelson, died in childhood; William Woodson, manufacturer of varnishes and chemicals, Chicago; Charles Arthur; Isabella Barr, only daughter, resides with her parents; John Andrew, Harvard student; Addison Alexander, electrical engineer, was in charge of an extensive and important division of the electrical construction and lighting of the World's Columbian Exposition, Chicago, 1893, including the famous Peristyle, Casino, Music Hall, and Grand Basin; Meade R. and McLain R., twins, both died in infancy; Robert S., a student in the public schools of Cleveland, O.

The family are all active members of the Presbyterian Church, and in the communion of this Church they have been faithful and devoted for many years.

IN MEMORIAM.

GEN. W. H. GIBSON.

GEN. W. H. GIBSON, one of the most distinguished members of the Scotch-Irish Society of America, died at his home in Tiffin, O., November 22, 1894. Those members of the Society who attended the Springfield Congress will never forget his wonderfully eloquent address on Gen. Arthur Sinclair, and all were disappointed that ill health and lack of time prevented him from furnishing the manuscript of his address for publication. The following sketch of his career is from the *Cadiz (O.) Republican*:

"Gen. William H. Gibson was born in Jefferson County, O., on May 16, 1822. On the father's side the blood was of Scotch-Irish extraction, and on the mother's Welsh.

"His father was John Gibson, born and brought up in Scott County, Ky. His mother's maiden name was Coe. When young Gibson was five months old, his parents moved to Seneca County, and spent the remainder of their days there. John Gibson was a farmer, and brought up his family in the discharge of the ordinary routine duties of rural life. William received his education in the common schools of the neighborhood, and also spent two years at Ashland Academy. He afterwards learned and worked at the trade of a carpenter. For this occupation he had but little taste or fitness, for just as soon as his intellectual horizon began to widen under the influence of books and contact with the world, he longed for something to employ his mind and hands that was more congenial. This he found in the study of the law and in public speaking.

"He settled in Tiffin in 1843, and resided there until his death. He was married May 25, 1847, to Martha M. Creeger, four children being born to the couple, two sons and two daughters. The sons are both dead. The daughters are still living.

"When the war broke out William H. Gibson was at the very height of his fame as an attorney and powerful stump speaker. He at once organized the Forty-ninth Ohio Regiment at Tiffin, under special orders from the Secretary of War, and became its colonel. It started from Camp Noble to Camp Dennison on September 10, 1861, received its equipments on the 21st, and moved for Louisville, Ky., where it arrived the next day and reported to Gen. Robert Anderson. It was the first organized body of troops to enter Ken-

tucky from the North, and became the nucleus of that magnificent host which afterward became the far-famed fighting army of the Cumberland. From the banks of the Ohio to those of the Cumberland and the Tennessee; from Shiloh's bloody woods to the capture of Atlanta—in all the marches, skirmishes, and battles of that army he was never found wanting in the hour when duty called.

"His first battle was at Pittsburg Landing, where he had three horses shot from under him, and was finally carried off the field suffering from a terrible bayonet wound. He commanded a brigade for more than two years. He served under McCook at Shiloh, under Johnson at Stone's River and Tullahoma, and under Wood in all the battles from Chattanooga to Atlanta. He was commended by every superior in the reports of all the campaigns and battles in which he served. He was never reprimanded, reproached, complained of, nor criticised by any superior in the army. He was the Whig candidate for attorney general in 1853, but was defeated. He was elected Treasurer of State in 1855 and resigned in 1857. He quit the practice of law in 1872, and applied himself to railroad enterprises. He was Adjutant General of Ohio, under Gov. Foster, and at the time of his death was postmaster at Tiffin.

"Gen. Gibson took a very conspicuous part in all campaigns since the organization of the Republican party. He was one of the grandest and most eloquent orators of this country, and could move his audience from laughter to tears at will. Politically he was reared an antislavery Whig, and attended the first national convention at Pittsburg in February, 1856. He participated in twelve presidential contests, speaking in Maine, Massachusetts, New Hampshire, Connecticut, Pennsylvania, New York, West Virginia, Tennessee, Illinois, Indiana, Iowa, Missouri, and Kansas. During the campaign of 1884 he received a special invitation from James G. Blaine to stump the State of Maine with him, which he accepted. After their tour, Blaine said that he never knew of a man who spoke to the people of his State who was so much admired as was Gen. Gibson. Had he lived, he would have put William McKinley in nomination for the presidency.

"As a minister, Gen. Gibson was scarcely less known than a soldier and orator. He was a regularly licensed clergyman of the Methodist Episcopal Church, and has seen considerable service in the work of that organization. He had been a feature of the Lancaster camp meeting for several years, and was esteemed one of the greatest pulpit speakers that appeared at the gatherings."

JUDGE J. W. McDILL.

JUDGE J. W. McDILL, one of the first and most honored of the members of the Scotch-Irish Society of America, died of typhoid fever at his home in Creston, Ia., on the 28th of February, 1894, in his sixtieth year. At the time of his death he was a member of the Interstate Commerce Commission. He was prominent in State and national politics, had served as district judge, member of Congress, and United States Senator, in addition to the office held at the time of his death. A sketch of his life will appear in future volumes of the Scotch-Irish in America; but no greater tribute could be paid to his memory than to repeat the declaration of Col. Morrison and Iowa's Senators.

Col. William R. Morrison, President of the Interstate Commerce Commission, says: "In the death of Judge McDill the Interstate Commerce Commission loses one of its most industrious and competent workers. Judge McDill was an exceptionally learned man, and had devoted a great deal of time and attention to the consideration of the duties of the commission from the date of his appointment until his recent illness unfitted him for active participation in the work. He was one of the ablest and most conscientious of public officials."

Senator Allison says: "The State of Iowa has lost one of her most distinguished and honorable citizens. I have known Judge McDill for many years, and when he was my colleague in the senate our relations were exceptionally intimate and friendly. Upon all occasions he was a strong man, and a good man in every position to which he was called in public life, while he was exemplary in a high degree in his private life."

Senator Wilson says: "Judge McDill was a man of superior ability and attainments, and was blessed with a disposition to ascertain that which was right upon all occasions and to act according to his conscience at all times. I think that every one who knew him will feel in his death a personal loss."

JUDGE JAMES D. ARMSTRONG.

JAMES DILLON ARMSTRONG, the son of Hon. William Armstrong and his wife, Elizabeth McCarty, was born in Hampshire County, Va., September 23, 1821. He was of Presbyterian lineage and of Scotch-Irish descent. He was the fifth James, and in the seventh generation in regular descent from James Armstrong, who in 1666 forfeited his estate and escaped from Annandale, Dumfriesshire, Scotland, to County Down in the North of Ireland, where he afterward continued to live, because he had taken part in the rising of the Covenanters at the battle of Pentland Hills.

His father, the Hon. William Armstrong, represented his district in Congress from 1825 to 1833.

His mother was the daughter of Col. Edward McCarty, an officer in the Revolutionary Army under Gen. Washington, and present at the surrender of Lord Cornwallis.

In 1849 he was married to Anne Waterman, daughter of Rev. William Henry Foote, D.D., whose name is inseparably connected with Presbyterianism in Virginia.

"His secular career was one of eminence, distinguished by the honors conferred on him, and marked by the confidence and high esteem of his fellow-citizens. In 1844 he entered upon the practice of law in Romney, and continued uninterruptedly till 1875—except when serving his constituency in the Senate of Virginia, from 1856 to 1865—and afterwards in the convention that adopted the present Constitution of West Virginia, in both of which positions he ranked with the foremost. Early in 1862 Gen. T. J. (Stonewall) Jackson appointed him his chief of staff. He accepted the position, but was induced by the Governor of Virginia and many others, who deemed his services more important in the Senate than in the army, to reconsider and decline. In 1875 he became Judge of the Twelfth Judicial Circuit of West Virginia, was reelected twice, and continued to hold the office till declining health compelled him to resign in 1892."

A memorial adopted by one of the courts over which he presided so long bears testimony to the fact "that Judge Armstrong

during all this time presided with dignity, ability, and impartiality, always tempering justice with mercy."

Another says: "For his high, generous, manly character, his scrupulous integrity and unspotted honor, for his exemplary Christian life and sincere love of virtue for its own fair sake, for his humanity, kindness of heart, and unostentatious charity and generous benevolence, Judge Armstrong will continue to live in the grateful memories of those who knew him best, as they who esteemed him most."

"But the crown of his life is that he was an earnest Christian and an active ruler in the Church. In August, 1846, he united with the Presbyterian Church, under the pastorate of Rev. Dr. Foote, and in May, 1850, was ordained ruling elder in the Romney church. This office he held for more than forty-three years. A member of the General Assembly which in 1865 organized the Southern Presbyterian Church, he ever after watched her growth with loving devotion, and in her courts, from Session to the Assembly, gave his first and best efforts to secure and promote her prosperity. Time and again his pen and his judicial mind gave their ripest fruits to maintain her rights or to warn her from perils that seemed to threaten her peace and purity."

"For many years he was seriously affected by disease, but bore his infirmities so uncomplainingly that few realized what he endured. His last illness was brief. On August 27, 1893, in the early morning, he was suddenly stricken, and it soon became evident that his condition was critical. He lingered for a little more than a week, and on the 4th of September passed from this life to the presence of God, where there is fullness of joy for the believer. His last hours were free from pain, and his departure so peaceful that the watchers by his bedside scarcely knew when he was gone. Quietly and without a struggle the silver cord was loosed and the faithful servant of God entered upon the rest that remaineth to the people of God. 'Mark the perfect man and behold the upright, for the end of that man is peace.'"

The session of his Church bears this testimony: "He was almost a pastor to this Church." And the Sabbath school has on record: "We loved him. By his courteous and kindly bearing, by his life of piety, by his Christian walk and conversation among us, he won not only our confidence, love, and esteem, but also our sincerest affection. How earnestly did he seek to impress the truth upon our minds and hearts! Aye, he was more than our superintendent:

he was a shepherd, leading the little flock to the Lamb of God that taketh away the sins of the world. We would lift our hearts in gratitude to God that he spared his useful life so long to the community, the Church, and to our school. Now that he is gone, we will miss him, his wise counsel, his earnest, loving words."

Minute of Winchester Presbytery, adopted by a rising vote: "The Presbytery of Winchester has heard with inexpressible sorrow of the death, on the 4th instant, of Judge James D. Armstrong, a ruling elder of the Romney church. For more than forty years this eminent jurist and Christian gentleman has been accustomed to sit with us as an honored member of this venerable court. With the fullest opportunity of knowing thoroughly his worth and influence, we gratefully record our exalted estimate of his character and services, while we deplore profoundly the loss we and the whole Church have sustained by his death. His unvarying courtesy, his sincere piety, his devoted zeal for the purity and prosperity of our Church, the faith and order and enterprises of which he so intelligently and cordially approved, his wise conservatism, his well-balanced judgment and incorruptible integrity, have commended him without reserve to the admiration, the confidence, and affection of us all."

ALEXANDER MONTGOMERY.

ALEXANDER MONTGOMERY was born in County Down, Ireland, March 2, 1825; and died in San Francisco, Cal., November 4, 1893. A complete sketch of Mr. Montgomery appears in Volume III., "Scotch-Irish in America," pages 154-158. Mr. Montgomery was Vice President of the Scotch-Irish Society of America for California, and the President of the Scotch-Irish Society of California from its foundation until something over a year before his death. He left a large part of his great wealth to the Presbyterian Church and the Theological Seminary at San Francisco, which he endowed.

WILLIAM ROBERT LAMBERTON.

At Saybrook, Conn., died on Thursday, August 9, Willie Robert Lamberton, in the thirty-third year of his age.

Willie Robert Lamberton was the only child of the late Col. W. H. Lamberton, of Carlisle, Pa., and Mrs. Constance M. Lamberton-Miller, of this city. The funeral ceremonies took place at Grace Church, Old Saybrook, Conn., on the morning of August 10, 1894, and his remains rest in the family plot at Woodlawn, New York City. He died of consumption.

From his extreme youth he gave evidence of a strong mind and great will power. He rapidly developed a legal mind of the highest order, and attracted the attention and love of the late Charles O'Connor, whose mantle seemed to have fallen upon him and who bequeathed to him his private library. He was as a son in the latter years of the life of that great master in jurisprudence. His father, Col. William Harkness Lamberton, was on Gov. Porter's staff when twenty years old. He was in Florida when the war broke out. The Lamberton family is a very old one, and Willie Robert Lamberton is directly descended from William de Lamberton, Bishop of St. Andrew's (Scotland), 1297. The ancient Coat of Arms are: "Arms-Argent, three escollop shells, table, crest, stag's head at gaze, St. Andrew's cross between the Attires. Motto: *Volonte de Dieu.*"

His first important action in a brief life of great activity was the organization, completion, and successful operation of the Pelham Park Railroad Company, of which he was President until affliction compelled him to retire to the position of Vice President about a year since; he was prominent in a number of railway cases, in which large amounts were involved; he was the youngest street railway President in the United States at the Eighth Annual Convention of the New York State Street Railway Association, held at Rochester, N. Y., September 16, 1890, and whose likeness appears in a group of the Association and friends photographed on that day; he was a prominent and influential man in the interests of the town of Pelham, Westchester County, N. Y., where his advice and opinions were much sought after and successfully followed; he was frequently importuned to accept proposed official positions in vari-

ous societies; he was a member of the Country, New York Athletic, and Pelham Manor Clubs. His kindness to the poor, from whom he never withheld possible assistance, was proverbial.

At the very threshold of a brilliant and most promising life he passed away from amongst men at the village of Saybrook, Conn., where he was temporarily residing, on the morning of August 9, at nine o'clock.

His private life was that of devotion to home and to his mother; latterly, to her inculcations of the truth, touching imperishable honors, and of which he gave evidence that he had assuredly secured—a blessed immortality.

J. B. M.

OBITUARY NOTICES.

THE following is a list of deceased members of the Scotch-Irish Society of America, of whose death the Secretary has been notified, but of whom no obituary sketches have been furnished.

McCONNELL, DR. GEORGE W.

Born in Livingston, Nelson County, Va., March 16, 1816; died in Angola, Steuben County, Ind., Wednesday, September 5, 1894; aged 78 years, 5 months, and 22 days.

McCONNELL, ELIZA BONAR.

Wife of Dr. G. W. McConnell; born April 22, 1828; died May 29, 1894.

BLACKWOOD, REV. WILLIAM, D.D., LL.D., Philadelphia, Pa.

Died November 13, 1893. See biographical notice in previous volumes.

HENDERSON, MATTHEW, Nashville, Tenn.

Died April 28, 1893.

DICKSON, ALLEN H., Wilkesbarre, Pa.

Died January 20, 1893. See biographical notice in previous volume.

CORNICK, TULLY R., SR.

Died in Knoxville, Tenn., June 18, 1892, in his seventy-fifth year. See biographical notice, Volume IV.

KERR, SAMUEL, Chicago, Ill.

Died December, 1893. See biographical notice, Volume V.

STEWART, BRYCE, Clarksville.

Died in 1893.

ELDER, MISS MARGARETTA S., Indianapolis, Ind.

Died December 10, 1893. See biographical notice, Volume V.

WORKMAN, DR. JOSEPH, Toronto, Canada.

Died April, 1894. See biographical notice, Volume V.

LIST OF MEMBERS OF THE SCOTCH-IRISH SOCIETY OF AMERICA.

ACHESON, REV. STUART, M.A., 48 Bleeker Street, Toronto, Canada.

First year.*

Vice President at Large for the British Provinces of North America. Born at Mono Mills, near Toronto; son of Thomas and Mary Barclay Acheson, both of Scottish families of the time of the Plantation; the Acheson family settled in the County Down, and the Mason family in the County Derry; educated in Knox College and University College, Toronto; pastor of the Presbyterian Church, Clover Hill, Ontario, for ten years; pastor of the First R. P. Church, Carlton Street, Toronto; has two brothers who are ministers of the Presbyterian Church in Canada, Rev. Samuel Acheson, St. Andrew's Church, Ontario, and Rev. Thomas Davis Acheson, Marquette, Manitoba; received the degree of A.B. from Queen's University, Kingston, Ontario, and A.M. from Hamilton College, New York, U. S. A.

ADAIR, COL. G. W., Atlanta, Ga. 1891.

Vice President for Georgia in the Scotch-Irish Society of America.

ADAIR, WILLIAM, M.D., Canmer, Hart County, Ky. First year.

Born at Glasgow, Barren County, Ky., December 9, 1815; his father, Alexander, born in Chester, S. C., son of William, of Chester, S. C., son of William, who was born in Ireland, 1730, and emigrated to America in 1736; his mother was Elizabeth Weir Munroe; grandmother on paternal side, Mary Irvine; great-grandmother, Mary Moore; practicing physician: graduate at Transylvania University, Lexington, Ky., in 1836; represented Hart County, Ky., in 1869-70 and in 1870-71.

ADAMS, ADAM GILLESPIE, Nashville, Tenn. First year.

Born near Strabane, County Tyrone, Ireland, July 12, 1820, at the old homestead, owned by his ancestors for several generations; his father, David Adams, married Jane Gillespie; both born in Ireland; were members of the Presbyterian Church; his mother was a

NOTE.—In order to avoid needless expense the same plates used in Volume V. for the biographical sketches are again inserted in this volume, with only a few slight changes. There is a supplemental list added for members who have joined since Volume V. was published, and in cases where sketches have been furnished since that time.

woman of decided piety, and exercised a marked influence over her children, especially over the subject of this notice; Mr. Adams's first wife, Susan Porterfield, died two years after marriage, and he afterward married Mary Jane Strickler, a woman of marked piety, as was her mother, Sarah Eakin Strickler; Mrs. Adams is still living; also seven of their eight children; Mr. Adams got his business training in Strabane, and at the age of nineteen arrived in Nashville, and has continued there since as a wholesale dry goods and shoe merchant, and is now President of the Equitable Fire Insurance Company; elder in the Presbyterian Church, and Superintendent of its Sabbath schools since 1843; Chairman of the Presbyterian Committee on Sabbath Schools; President of the Board of Directors of Ward's Presbyterian Seminary for Young Ladies; Chairman of the Committee of Reception and member of the Board of Directors of the Nashville Centennial Commission; President and Secretary of various turnpikes; Secretary and Treasurer of the John M. Hill fund of the First Presbyterian Church; Treasurer of the Nashville Bible Society since 1854, and Vice President for Tennessee in the Scotch-Irish Society of America; the First Presbyterian Church lately established a mission Church and Sabbath school in the north-western part of Nashville, which is called after his name.

ADAMS, ALEXANDER, 1609 Swatara Street, Harrisburg, Pa. 1891.

Born at Kilmoyle, County Antrim, Ireland; son of Alexander Adams and Margaret (Johnston) Adams.

ADDY, MATTHEW, Cincinnati, O. First year.

Past Vice President for Ohio in the Scotch-Irish Society of America.

AFFLECK, JAMES, Bellville, Ill. First year.

Born in Tennessee, of Scotch-Irish parentage; machinist; Alderman for a number of years.

ALEXANDER, HUGH, 302 and 304 West Jefferson Street, Louisville, Ky. 1891.

Born at Coleraine, County Londonderry, Ireland; merchant.

ALEXANDER, M. J., Greensburg, Pa. 1890.

ALEXANDER, ROBERT J., 810 Twenty-first Street, San Francisco, Cal. First year.

Born at Denahora, near Marhet Hill, County Armagh, Ireland; parents, John Alexander and Margaret Alexander (whose maiden name was Margaret McMahon), both Scotch-Irish by birth; department manager; first Secretary of the California Scotch-Irish Society.

ALEXANDER, S. B., Charlotte, N. C. First year.

Vice President for North Carolina in the Scotch-Irish Society of America.

ALEXANDER, WILLIAM HENRY, Post Office Box 303, Omaha, Neb. 1891.

Born in Lisbon, Conn., in 1849; son of Harvey G. and Eliza Preston Alexander; grandson of James Alexander, who was Town Clerk of Voluntown, Conn., for nearly thirty years; great-grandson of Joseph Alexander and of David Preston, who was a soldier in the American Revolution; great-great-grandson of James Alexander, one of the founders of Londonderry, N. H., in 1719, and a member of its first governing board; James Alexander's father came from Argyllshire, Scotland, and settled in the valley of the Bann, in the latter part of the seventeenth century; William Henry left New England in 1871, for the West; lived eight years in Quincy, Ill., and three years in Lincoln, Neb.; came to Omaha in 1883; Alderman two years; Surveyor of Customs and Disbursing Agent on new U. S. post office building; President of the Omaha Cong. Club, and Vice President for Nebraska in the Scotch-Irish Society of America.

ALLISON, R., 94 West Eighth Street, Cincinnati, O. First year.

ANDERSON, JAMES A., Knoxville, Tenn. 1891.

Born at Grassy Valley, Knox County, Tenn.; mother's maiden name, Armstrong; father's, William Shannon Anderson; and that of his father, James Anderson, who with his parents and a number of brothers and sisters moved from near Lexington, Rockbridge County, Va., in 1801, and settled in Knox County, Tenn.; a portion of his ancestors were from County Down, Ireland, and settled in Virginia about 1726; farmer and merchant.

ANDERSON, JAMES B., Detroit, Mich. 1893.

ANDERSON, CHARLES McCORMICK, Ashland, Wis. 1893.

Born in Cambridge, O.; lawyer.

ANDREWS, JAMES, Columbia, Tenn. First year.

ANDREWS, JOHN, Steubenville, Jefferson County, O. First year.

Born in Ballymena, County Antrim, Ireland; Scotch-Irish parentage; mother's maiden name, McCaughey; wholesale merchant.

ARCHER, JAMES, place of residence, Brooke County, W. Va.; post office, Steubenville, O. First year.

Of Scotch-Irish parentage on both sides; farmer and Justice of the Peace; Vice President for West Virginia in the Scotch-Irish Society of America.

ARDARY, JAMES, Thirty-first Street and Liberty Avenue, Pittsburg, Pa. 1891.

Born in Pittsburg, Pa.; contractor.

ARMSTRONG, GEORGE WASHINGTON, Brookline, Mass. 1891.

Born in Boston, Mass., August 11, 1836; son of David and Mahala (Loerring) Armstrong, of Boston, Mass.; grandson of Robert and Alice (Park) Armstrong, of Windham, N. H.; great-grandson of David and Elizabeth (Hemphill) Armstrong, of Windham; David Armstrong was a signer of the Association Test in 1776, and was a son of Dea. John and Janet Armstrong; John Armstrong was born in 1713, in County Londonderry, Ireland; came to Londonderry, N. H., when a boy with his father, Robert Armstrong, one of the grantees of Londonderry, N. H.; the latter was an offshoot of the famous clan Armstrong, of the debatable country on the Scottish and English border; President of the Armstrong Transfer Company; Director in the Manchester and Lawrence Railroad, and in other corporations.

BAIRD, THOMAS HARLAN, Monongahela City, Washington County, Pa. First year.

Born at Washington, Pa.; Scotch on paternal side; Scotch-Irish on maternal side—Acheson and McCullough; attorney at law; district attorney of Washington County, Pa.

BALLANTYNE, WILLIAM, 428 Seventh Street, Washington, D. C. 1893.

Born in Peebles, Scotland; stationer; elder in Presbyterian Church; President of Mutual Fire Insurance Company; Treasurer of W. C. Bible Society.

BARCLAY, THOMAS, Steubenville, O. First year.

Born at Pittsburg, Pa.; parents, Samuel and Sarah Barclay; retired merchant, and a Director in several banks.

BARKLEY, JOHN, 35 North Peter Street, New Orleans, La. First year.

Born in Belfast, Ireland; son of William M. Barkley and Margaret Thompson; merchant.

BARR, WILLIAM PATRICK, Jacksonville, Morgan County, Ill. First year.

Born in Wilson County, Tenn.; his father, Rev. Hugh Barr, moved from Wilson to Sumner County, Tenn., from Tennessee to Alabama in 1820, and from there to Illinois in 1835; his grandfather was Patrick Barr; mother, Katherine Hodge; grandfather, Joseph Hodge; all from North Carolina; Mayor of Jacksonville, and Trustee of Illinois Institution for Deaf and Dumb.

BARRINGER, GEN. RUFUS, Charlotte, N. C. First year.

Born in Cabarrus County, N. C.; son of Paul Barringer and wife, Elizabeth Brandon; German, English, and Scotch-Irish descent; retired lawyer; twice in State Legislature; in State Constitutional Convention of 1875; and brigadier general of cavalry in late war.

BAXTER, ISAAC C., Detroit, Mich. First year.

BAYNE, D. K., 119 East Fortieth Street, New York City. 1890.

BEATTY, JOHN, Columbus, O. 1893.

Born in Sandusky, O.; son of James Beatty, born in New London County in 1803, who was the son of John Beatty, born in County Wexford in 1774, and Mary Cooke, born in County Fermanagh in 1776; the Wexford John being the son of James Beatty, born in County Cavan in 1745, who was descended from Henry Beatty Gent to whom a grant of lands was made in the Barony of Tullaghgarvy and County of Cavan on June 4, 1611; banker. See Appleton's "Cyclopedia of American Biography."

BEGGS, ROBERT, 306 West Twenty-ninth Street, New York City. 1890.

Born in Ireland of Scotch-Irish parentage; tea and coffee merchant.

BELL, JAMES, 421 Sixth Street, Portland, Oreg. 1892.

Born in County Fermanagh, Ireland; his first ancestor, Lieut. Bell, came over with William III. in 1690; he received a grant of land near Enniskillen, where his descendants have since lived; the present branch of the family came from Ohio in 1890, and settled in Oregon; merchant.

BIGGER, DAVID P., Tiffin, O. 1893.

BLACK, JAMES R., Springfield, O. 1893.

BLACK, JOSEPH K., Springfield, O. 1893.

Born in Bardstown, Ky.; Scotch-Irish parentage; merchant.

BLACK, ROBERT T., Scranton, Pa. First year.

Born at Ramelton, County Donegal, Ireland; son of Joseph Black and Jane Mary Spencer; bank President, and Vice President and Treasurer of coal company; Director in two banks.

BLACK, SAMUEL S., Springfield, O. 1893.

Born in Ramelton, County Donegal, Ireland; Scotch-Irish parentage; merchant.

BLACK, WILLIAM M., Springfield, O. 1893.

Born in Ramelton, County Donegal, Ireland; Scotch-Irish parentage; merchant.

BLACKWOOD, REV. WILLIAM, D.D., LL.D., 1022 Belvidere Terrace, Baltimore, Md., and 1149 South Broad Street, Philadelphia, Pa. 1891.

Born at Dromard, County Down, Ireland; son of Samuel and Agnes Blackwood, both Scotch-Irish; besides being a landholder, his father was extensively engaged in the linen trade, and for sixty years was ruling elder in his native congregation; ordained by the Presbytery of Belfast on February 17, 1835, to the pastoral charge of Holywood, near Belfast; in 1843 was removed to Newcastle on Tyne, in the North of England; there built Trinity Presbyterian Church, and because of that and other services was raised to the Moderator's chair of the Synod, the supreme judicatory of the English Church; in 1850 was settled in the First Presbyterian Church, Philadelphia; after forty years' labor in that charge, demitted the pastorate, and now holds the position of Pastor Emeritus.

BLAIR, JAMES, Scranton, Pa. 1891.

Born in Mercer County, N. J.

BLAIR, JOHN I., Blairstown, N. J. 1893.

BLAIR, MORRIS WILLIAM, Kossuth, Des Moines County, Ia. 1892.

Born in Pike County, Ill., now Rushville, Schuyler County, Ill.; son of Sarah Job and David E. Blair, son of Catherine Evans and William Blair, son of Elizabeth Cochran and Alexander Blair, who came from County Armagh to Lancaster, Pa., before 1750, and to Bourbon, Ky., 1785; Catherine Evans was a daughter of Thomas Evans and Mary Rutledge, daughter of Mollie Bortree and Isaac Rutledge, who immigrated to America in 1720; farmer.

BLAIR, SAMUEL S., Tyrone, Pa. First year.

Born in Esterton, Dauphin County, Pa.; his grandfather, John Blair, came to the United States when ten or twelve years old, located with his parents in Lancaster County, Pa., where he married a Miss Greer; there were born as the result of this marriage John, Samuel, William, Joseph, James, and five daughters; he is the son of Samuel; railroad superintendent; division superintendent of the N. C. Railroad, Baltimore, Md.; division superintendent of the P. Railroad, Tyrone, Blair County, Pa.

BLAIR, WILLIAM, 174 Lake Street, Chicago, Ill. 1893.

Son of Samuel Blair and Hannah (Frary) Blair, of Cortland County, N. Y.; his father's ancestor, Robert Blair, who was of Scotch origin, came with his family from the North of Ireland in 1718, and settled in Worcester, Mass.; became a resident of Chicago in 1842; retired hardware merchant; Director of the Merchants' National

Bank; one of the managers of the Presbyterian Hospital; member of the Chicago Historical Society; member of the Second Presbyterian Church; one of the Trustees of Lake Forest University.

BLAKE, GEORGE MATTHEW, Blake Block, Rockford, Ill. First year.

Born at Dansville, N. Y., 1852; son of Z. H. Blake, M.D., of Scotch-Irish extraction, and Louisa Dorr, of New England; lawyer; City Attorney of Rockford, Ill., 1885-86; President of First National Bank of Canton, S. Dak.

BLANTON, REV. LINDSAY HUGHES, D.D., Richmond, Ky. First year.

Born in Cumberland County, Va.; son of Joseph and Susan Walker Blanton; mother's family Scotch-Irish; Chancellor of the Central University of Kentucky since 1880; Presbyterian minister; pastor of Versailles, Ky., Salem, Va., and Paris, Ky., Presbyterian Churches.

BOGLE, REV. SAMUEL, Kenton, O. 1893.

BONNER, ROBERT, 8 West Fifty-sixth Street, New York City. First year.

President and life member of the Scotch-Irish Society of America; born at Londonderry, Ireland, April 24, 1824; came to the United States in 1839; editor of the *New York Ledger* from 1851 until recently. See Appleton's "Cyclopedia of American Biography," Vol. I., page 313.

BOWMAN, ROBERT SEVERS, Berwick, Pa. 1892.

Born at Willow Springs, Columbia County, Pa.; great-grandson of Capt. Robert Clark, of Flying Camp, in the American Revolution; great-grandson of John and Margaret (Campbell) Wilson, of County Tyrone, Ireland; great-great-great-grandson of Bishop George Walker and John Hutchinson, of Londonderry, Ireland; postmaster and publisher *Berwick Independent*.

BRADBURY, SAMUEL, 4767 Wayne Avenue, Germantown, Philadelphia, Pa. 1893.

Born in Banbridge, County Down, Ireland; Scotch-Irish and English parentage.

BRANN, JOHN, Elkhart, Ind. First year.

Born at Ballenahinch, Rich Hill, County Armagh, Ireland; son of William and Jane Brann; merchant.

BREADNER, J. T., Port Henry, N. Y. First year.

Born at Keady, County Armagh, Ireland; son of Thomas Breadner and Rebecca Dickson.

BRECKENRIDGE, REV. S. F., Springfield, O. 1893.

BLACK, MOSES, Mansfield, O. 1894.

Born at Ramelton, County Donegal, Ireland; parents Scotch-Irish Presbyterians; merchant and manufacturer; Manager and Treasurer of the Linham Dado Machine Co.; Mr. Black is one of several brothers who were born at Ramelton, Ireland, the birth-place of Mr. Robert Bonner, President of the Society; they were companions and friends of Mr. Bonner in his boyhood; one of them was Mr. Andrew Black, who died at Springfield, O., a few months before the fifth Congress assembled at that city, and of whose life and character such high tribute is paid in our fifth volume; all of the brothers came to America and are successful business men; they are a typical Scotch-Irish family, and represent the best qualities of their race.

BORLAND, JOHN, Mason City, Ia. 1894.

Born in Lissloonly, County Armagh, Ireland; son of Mary Jane Wynne and Robert Paul Borland; merchant. See the remarks of Dr. John Hall in foregoing pages of this volume, where he nominated Mr. Borland for membership, as to the character of himself and family.

BUCHANAN, AARON MOORE, Morgantown, W. Va. 1894.

Born in Beaver County, Pa.

BRICE, CALVIN STEWART, Lima, Allan County, O. 1893.

Born in Denmark, Morrow (then Marion) County, O.; son of Rev. William Kirkpatrick Brice, a Presbyterian minister, and Elizabeth Stewart; ancestors' families came to Ohio in 1806 and 1812, and before lived in Maryland two hundred years; lawyer; served in Eighty-sixth O. V. I., and was lieutenant colonel of the One Hundred and Eightieth O. V. I.; Chairman Democratic Committee in 1888; in 1890 elected United States Senator from Ohio.

BRIGGS, CAPT. JOSEPH B., Russellville, Ky. First year.

Born in Franklin, Tenn., November 20, 1842; son of Isaac Wilson Briggs and Dorothy Madison Bennett; banker; major and assistant quartermaster of Forrest's cavalry, Confederate States army.

BROWN, MISS ANNIE, Terrance Park, Hamilton County, O. 1893.

BROWN, JOSEPH, Ripley, Tippot County, Miss. First year.

Born at Marion, Ala.; Scotch-Irish parentage; merchant;

Superintendent Presbyterian Sunday school; President of Ripley Y. M. C. A.

BROWN, ROBERT KNOX, Whitinsville, Mass. First year.

Born near Coleraine, County Derry, Ireland; Scotch-Irish parentage; accountant; head bookkeeper for twenty-five years; Trustee of the Whitinsville Savings Bank.

BROWN, WILLIAM ALEXANDER, 1631 Locust Street, Philadelphia, Pa. 1892.

Born October 23, 1865; graduate of the Law Department of the University of Pennsylvania (class of 1891), and member of the Philadelphia bar; his paternal ancestors emigrated from Scotland to Ireland during the persecution of the Stuarts; some of them were among the defenders of Londonderry; his paternal grandfather and grandmother came to this country about 1830; his maternal ancestors lived for many generations near Market Hill, County Armagh; his maternal grandfather came to this country in 1820, and his maternal grandmother a few years later; his grandparents on both sides were married in this country; his maternal grandfather's family were noted for their longevity.

BRUCE, HELM, Louisville, Ky. 1891.

Secretary of the Kentucky Scotch-Irish Society; member of the Executive Committee of the Scotch-Irish Society of America; lawyer.

BRYSON, H. KNOX, Fayetteville, Tenn. 1893.

BRYSON, REV. JOHN H., D.D., Huntsville, Ala. First year.

Born at Fayetteville, Tenn.; parents, Rev. Henry Bryson, D.D., and Mrs. Hannah Bryson; Presbyterian minister; chaplain; head of the religious department of the Army of Tennessee, C. S. A.; Moderator of General Assembly of the Presbyterian Church, 1886, at Augusta, Ga.

BUCHANAN, J. N., Morgantown, W. Va. 1893.

CALDWELL, REV. A. G., Bristol, Tenn. 1893.

CALDWELL, FRANK, Velasco, Tex. 1893.

Born in Philadelphia, Pa.; for past three years cashier of Brazos River Channel and Dock Company; cashier Texas Land and Immigration Company; cashier Velasco Terminal Railway Company.

CALDWELL, HARRY M., Bruin, Butler County, Pa. First year.

Born at Ballymoney, County Antrim, Ireland; grandfather and father born in Blantyn, Lanarkshire, Scotland; grandfather was a shepherd; merchant; school director for three years; postmaster at Bruin.

CALDWELL, HENRY, 409 West Fourth Street, Cincinnati, O. First year.

CALDWELL, REV. J. C., Springfield, O. 1893.

CALDWELL, JAMES THOMAS, Burdick, Taylor County, Ky. 1891.

Born in Taylor County, Ky.; descended from the Scotch-Irish of the valley of Virginia, Augusta County; farmer.

CALDWELL, JOHN DAY, 233 West Fourth Street, Cincinnati, O. First year.

CALDWELL, JOSHUA W., Knoxville, Tenn. 1893.

CALDWELL, RICHARD, Salisbury Mills, Orange County, N. Y. First year.

Born at Salisbury Mills, N. Y.; son of Andrew Caldwell, Ballymore, Ireland, Province of Ulster, and Harriet Brewster, Rockland County, N. Y.; farmer; postmaster, twenty years; Justice of the Peace, twenty-four years; Commissioner United States Deposit Fund in New York State, twelve years.

CALDWELL, REV. ROBERT EARNEST, 1426 East Broadway, Louisville, Ky. 1891.

Born at Greensboro, N. C.; son of Walter P. Caldwell, of Greensboro, N. C., who was the son of Rev. Samuel Craighead Caldwell, of Mecklenburg; who was the son of Rev. David Caldwell, D.D., of Guilford; through his mother related to the Doaks of North Carolina and Tennessee, and to the Gillespies; through his father's mother related to the Lindsays; through his grandfather's mother related to the Craigheads; Presbyterian minister; pastor of the Highland Presbyterian Church, Louisville, Ky.

CALDWELL, REV. SAMUEL CRAIGHEAD, Hazlehurst, Miss. 1891.

Born in Marshall County, Miss.; great-grandson of David Caldwell, D.D., of Guilford County, N. C.; great-great-grandson of Alexander Craighead, of Mecklenburg, N. C.; minister.

CALHOUN, HON. DAVID SAMUEL, Hartford, Conn. First year.

Born at Coventry, Tolland County, Conn.; son of George Albion Calhoun, D.D., of Scotch-Irish parentage, and Betsey Scoville; judge of the Court of Common Pleas; State Senator, two terms; judge of the Probate Court, twelve years; judge of Court of Common Pleas, thirteen years.

CALHOUN, JAMES R., 1427 Christian Street, Philadelphia, Pa. First year.

Born at Philadelphia, Pa.; son of Ezra and Mary A. Calhoun; clerk in Mayor's office.

CALHOUN, HON. PATRICK, Atlanta, Ga. 1891.

Born in Fort Hill, Pickens District, S. C.; son of Andrew Pick-

ens Calhoun and Margaret M. Green; paternal grandfather, John C. Calhoun; paternal grandmother, Floride Calhoun; paternal great-grandfather, Senator John E. Calhoun; paternal great-grandmother, Floride Boundeda; maternal grandfather, Gen. Doff Green; maternal grandmother, Lucretia Edison; lawyer.

CAMPBELL, GOV. JAMES E., Columbus, O. First year.

Born at Middletown, O., July 7, 1843; Scotch-Irish descent on his father's side; English on mother's; lawyer; member of Congress and Governor of Ohio.

CAMPBELL, CHARLES, Ironton, Lawrence County, O. 1891.

Born at Ironton, O.; Scotch-Irish parentage; iron manufacturer.

CAMPBELL, JUDGE EDWARD, Uniontown, Fayette County, Pa. 1891.

Born at Uniontown, Fayette County, July 24, 1838; his father was Hugh Campbell, born in Uniontown, Pa.; his mother, Rachel Broom Lyon, born in Baltimore, Md.; his grandfather, Benjamin Campbell, of Chester County, Pa.; grandmother, Mary Adair, of Cookstown, Ireland; attorney at law; private soldier, second lieutenant, first lieutenant, captain, major, and lieutenant colonel of the Eighty-fifth Pennsylvania Volunteer Regiment; three and one-half years in the war; presiding judge of the Fourteenth Judicial District of Pennsylvania by appointment of Gov. Hartranft in 1873 on death of Judge S. A. Gilmore.

CAMPBELL, JAMES DAVID, Spartanburg, S. C. 1891.

Born at Belton, Anderson County, S. C., May 2, 1867; ancestors on paternal side removed from Ireland to Pennsylvania about the middle of the eighteenth century, thence to Virginia, and just before the Revolutionary War to Upper South Carolina; descended on maternal side from Scotch-Irish family of Cox; druggist; official stenographer of the Seventh (S. C.) Judicial Circuit; member of the staff of the *Charleston News and Courier*; first and fourth official shorthand reporter for the Scotch-Irish Society.

CAMPBELL, LEMUEL RUSSELL, Nashville, Tenn. 1891.

CAMPBELL, ZEPHANIAH, Ada, O. 1893.

CARLISLE, WILLIAM SMYTH, 405 Classon Avenue, Brooklyn, N. Y. 1891.

Born at Kells, County Antrim, Ireland; Scotch descent of the seventh generation; tea and coffee merchant.

CARPENTER, J. McF., Pittsburg, Pa. First year.

CARSON, JAMES, Springfield, O. 1893.

CASADY, HON. PHINEAS MCCRAY, Des Moines, Ia. First year.

Vice President for Iowa in the Scotch-Irish Society of America;

born at Connersville, Fayette County, Ind.; son of Simon Casady and Jemima McCray; President Des Moines Savings Bank; State Senator for four years in the Iowa Legislature; judge of the Fifth Judicial District, Iowa; receiver of public moneys for the Fort Des Moines Land District of Iowa; Regent of the State University, Iowa, for four years.

CASTLES, WILLIAM HARPER, Kingsland, Bergen County, N. J. First year.

Born at Newark, N. J.; son of Thomas Castles, Trumbridge, near Lisburn, Ireland, and Elizabeth Harper, Middletown, Armagh, Ireland; accountant and attorney.

CHALFANT, REV. G. W., Pittsburg, Pa. 1890.

CHAMBERS, ANDREW ALLEN, Freehold, N. J. 1891.

Born at Piqua, O.; attorney at law and Principal of the Freehold Institute.

CHARLTON, ALEXANDER Gow, Omaha, Neb. 1891.

Born in Freeport, Ill., September 5, 1856; grandfathers, Dr. Samuel Charlton, Cannonsburg, Pa., and John L. Gow, attorney, Washington, Pa.; grandmothers, Hannah De Bovard and Mary Murdoch, daughter of Alex. Murdoch, Esq., Washington; Alex. Murdoch married the daughter of Matthew Henderson, one of the first ministers of the Associate Reform Church of North America; father, James B. Charlton; mother, Lucy A. Gow; John L. Gow was the son of Deacon James Gow, of Hallswell, Me.; Cashier McCague Savings Bank, and Secretary of McCague Investment Company; Director of the American National Bank, Omaha.

CHRISTIE, EDWARD PAYSON, Springfield, O. 1893.

His great-grandfather, Jesse Christie, was born in Londonderry, N. H., in 1736, and his father emigrated from the North of Ireland; his tenth child, Major Robert Christie, born February 21, 1776, in New Boston, N. H., married Rebecca Smith in 1796; Major Robert's eldest son, James Smith Christie, born September 6, 1798, in New Boston, N. H., afterward removed to Washington County, Vt., and thence to Springfield, O., in 1817, where he married, February 22, 1824, Laura Beardsley, a daughter of Elijah Beardsley, a native of Connecticut, who was a Revolutionary soldier, and, at the age of eighteen, was one of the "boys," disguised as Indians, who threw the British tea overboard in Boston harbor; James S. Christie and his wife were among the pioneer residents of Springfield, O., and Mr. Christie was an elder in the First Presby-

terian Church of that city for over fifty years; the golden weddings of himself, one sister, and one brother were all celebrated in their turn several years ago; the subject of this sketch, Edward P. Christie, their eldest son, was born September 24, 1836; bookkeeper and cashier; private soldier in the Union army during first part of the late war for the Union; afterward, for the greater part of the war and to its close, a paymaster's clerk in the United States Army.

CLARK, DR. ROWAN, Tyrone, Pa. First year.

CLARK, WILLIAM P., Mansfield, O. First year.

Born at Newbliss, Monaghan County, Ireland; parents Scotch-Irish Presbyterians; Secretary Mansfield Insurance Company; Director in bank and building and loan association; elder in Reformed Presbyterian Church.

COCHRAN, A. P. LINN, Springfield, O. 1893.

COCHRAN, J. HENRY, Williamsport, Pa. 1893.

Born in Province of New Brunswick; son of James Cochran, born in Dublin of Scotch-Irish parents in 1812, and Mary Moore, born in 1815 of Scotch-Irish parentage; banker.

COILE, REV. S. A., Greenville, Tenn. 1893.

COLVILLE, WINFIELD W., 15 Logan Street, Pittsburg, Pa. 1891.

Born in Pittsburg, Pa.; son of James W. Colville and Mary Ann Balfour; Finance Clerk, Post Office, Pittsburg, Pa.; chief clerk for state of Pennsylvania at Johnstown, Pa., during the time the state was in control after the flood.

COOK, REV. THOMAS A., Alpine, Talladega County, Ala. 1891.

Born in Argyleshire Kentyre, Scotland; Scotch-Irish parentage; minister and teacher; County Superintendent of Education.

COOKE, GEORGE, St. Joseph, Mo. First year.

Born at Ramelton, County Donegal, Ireland, of Scotch-Irish parentage; merchant.

CORBIT, JOSEPH, 433 West Twenty third Street, New York City. 1893.

Born in Ireland, of Scotch-Irish parentage on both sides; real estate agent and broker.

COTTER, GEORGE SAXVILLE, Springfield, O. 1893.

Great-grandson of Rev. George Saxville Cotter, who was born in the year 1740 in the city of Belfast, Province of Ulster, Ireland, and who was rector of Castle Martyr, in the County of Cork; grandson of Dr. Rogers Cotter, who was born in the year 1775 in the County West Meathe was educated at Oxford and gradu-

ated as physician and surgeon from Trinity College in the city of Dublin, and the University of Edinburgh, Edinburgh, Scotland; entered the army as physician of West Meathe Regiment, and was afterward appointed physician and surgeon of Balinacaryge Dispensary; immigrated to Canada in the year 1835 with three sons—James L., John R., and George S.; James L. was married in Canada to Anna M. Harrison, and came to Springfield, O., in the year 1849, where George S. Cotter, the subject of this sketch, with four brothers, was born. George S. Cotter, Engineer City Waterworks, Springfield, O.; James S. Cotter, bookkeeper, Springfield, O.; Kenton Cotter, machinist, Springfield, O.; William H. Cotter, commercial traveler for W. W. Kimball, Chicago, Ill.; John L. Cotter, commercial traveler for Estey & Camp, St. Louis, Mo.

COWAN, GEORGE L., Franklin, Tenn. First year.

COWAN, OLIVER, Shelbyville, Tenn. 1893.

COX, FREDERICK WARREN, M.D., Vermillion, Clay County, S. Dak. 1891.

Born at Upper Stewracke, Colechester County, Nova Scotia, Canada; great-grandparents Cox born in Ulster, Ireland; great-grandparents Creelman born in Province of Ulster, Ireland; immigrated to Nova Scotia, where his parents still reside; physician; coroner of Clay County, S. Dak.; Superintendent Board of Health for Clay County, S. Dak.

CRAIG, DR. ALEX., Columbia, Pa. First year.

CRAIG, EDWARD H., 227 Fulton Street, Brooklyn, N. Y. 1893.

Born in Fayette, Me.; son of Henry, son of Elias, son of John, son of Andrew Craig, who was born in Scotland of Scottish ancestry, and went to Ireland with his family in 1725, and brought them to America, landing in Boston February 28, 1730; merchant and manufacturer.

CRAIG, REV. JOHN NEWTON, D.D., Atlanta, Ga. 1891.

Born in Rockingham County, Va.; son of George Evans and Matilda Guthrie Craig; ancestors from North of Ireland; maternal ancestors, Guthrie, McClelland, Stuart, Gilkerson, Lynn; paternal ancestors, Evans, Laird; his great-great-grandmother married his great-great-grandfather Craig in Ireland; Presbyterian minister; pastor at Lancaster Court House, S. C.; chaplain in Confederate army; pastor at Holly Springs, Miss.; Secretary of Home Missions Presbyterian Church, United States; member Board of Directors Southwestern Presbyterian University, 1880-88.

CRAIG, MRS. MARGARET C., New Alexandria, Pa. 1891.

Born in New Alexandria, Westmoreland County, Pa.; Scotch-Irish parentage; maternal grandmother was Barbary Sanderson, whose parents came from Ireland; paternal grandmother, Elizabeth McDonald, of Scotland; grandfather, Samuel Craig, was a soldier in the Revolutionary war, and while crossing the Chestnut Ridge on his way to Fort Mifflin was taken a prisoner by the Indians, and was never heard from again; father, the late Gen. Alexander Craig, was a junior officer in the Revolutionary war; he crossed the Delaware with Gen. Washington, and participated in the battles of Princeton, Trenton, and others.

CRAIG, ROBERT, Dayton, O. 1893.

Born in Ballymoney, County Antrim, Ireland; Director of Dayton Waterworks.

CRAIGHEAD, REV. JAMES GEDDES, D.D., 1223 Eleventh Street, Washington, D. C. First year.

Born near Carlisle, Pa.; son of William Craighead and Hetty Weakley; Presbyterian minister; editor of *New York Evangelist*; Secretary of the Presbyterian Historical Society; now Dean of Theological Department Howard University, Washington, D. C.

CRAWFORD, PROF. F. B., McDonough, Md. 1893.

CREIGH, THOMAS ALFRED, 1505 Farnam Street, Omaha, Neb. First year.

Born in Mercersburg, Franklin County, Pa.; son of Rev. Thomas Creigh, D.D. (who was pastor of a Presbyterian Church at Mercersburg for forty-nine years), and Jane McClelland Grubb Creigh; grandson of Dr. John Creigh and Eleanor Dunbar Creigh, of Carlisle, Pa.; great-grandson of Judge John Creigh, who was a colonel in the Revolutionary war, and Jane Barker, of Carlisle, Pa.; great-great-grandson of Thomas and Mary Creigh, of Carnmoney, Ireland, great-great-great-grandson of John Creigh, of Carrickfergus and Carnmoney, Ireland, who was a ruling elder in the Presbyterian Church in Carnmoney from May, 1718, till his death, about 1735; President of the O. F. Davis Real Estate and Loan Company; member of One Hundred and Twenty-sixth Pennsylvania Infantry, Army of the Potomac, 1862-63; ex-President Nebraska Society Sons of American Revolution; Past Grand Recorder of Knights Templar state of Nebraska.

CROOKS, PROF. G. R., Drew Theological Seminary, Madison, N. J. First year.

CUMMINGS, CHARLES CALDWELL, Fort Worth, Tex. 1891.

Born in Holly Springs, Marshall County, Miss., June 23, 1838; Lowland Scotch, of the clan Comyn, the Highlanders being of the Red Comyn, and the Lowlanders Black Comyn; were adherents to the crown in the Cromwellian Rebellion, and were driven into Virginia in the middle of the sixteenth century in consequence, and helped the Loyalists to hold the "Old Dominion" fast to the crown, never surrendering, and two hundred years afterward were still loyal to the Constitution at Manassas according to their interpretation of that instrument *versus* a "higher law;" father's mother a Keys, French Huguenot; came over with the French contingent under Lafayette in American Revolution; County Judge of Tarrant County 1876-80 (two terms); member of the Seventeenth Mississippi Regiment, Barksdale's Brigade, McLaws's Division, Longstreet's Corps, Army of Northern Virginia; rank, Sergeant Major; lost right hand in the Peach Orchard at Gettysburg July 2, 1863.

CUTCHEON, HON. BYRON M., Grand Rapids, Mich. 1891.

Born at Pembroke, N. H.; son of James M. Cutcheon, Pembroke, N. H., and Hannah Tripp, Epsom, N. H.; form of name until present generation, "McCutcheon;" lawyer; Member of Congress 1883-91; see Congressional Directory for other positions held; at present member of the United States Board of Ordnance and Fortification.

DAILY, WILLIAM ANDERSON, 214 West One Hundred and Fourth Street, New York City. 1892.

Born in New York City; son of John and Jane Anderson Daily; paternal grandfather, John Daily; paternal grandmother, Jane Waddell; maternal grandfather, Robert Anderson; maternal grandmother, Jane Calhoun; clerk.

DAKE, MRS. ELIZABETH CHURCH, 216 Vine Street, Nashville, Tenn. First year.

Born at Pittsburg, Pa.; father, Dr. William Church, a leading physician of Pittsburg, Pa., was born at Coleraine, Ireland; mother, Elizabeth Taggart Church, born in North Ireland; wife of Dr. J. P. Dake, and mother of five children; Manager of Protestant Orphan Asylum, and of the Woman's Mission Home, Nashville, Tenn.

DAKE, DR. WILLIAM CHURCH, 218 North Vine Street, Nashville, Tenn. 1892.

Born in Pittsburg, Pa., January 23, 1852; became a resident of

Nashville, Tenn., June 22, 1869; eldest son of Dr. J. P. and Elizabeth Church Dake; mother born in Pittsburg, Pa., August 19, 1826; mother's father, Dr. William Church, Jr., born in Coleraine, Ireland, August 1, 1795; mother's mother, Elizabeth Taggart Church, born in County Down, Ireland, December, 1795; mother's grandfather, Dr. William Church, Sr., born in Coleraine, Ireland, August 19, 1772; mother's grandmother, Margaret McAllister Church, born in Ireland in 1770; mother's grandparents came to America in 1797, and settled in Strasburg, Lancaster County, Pa.; removed to Pittsburg, Pa., in 1805; physician; President (1892-93) Southern Homeopathic Medical Association; President (1891-93) Homeopathic Medical Society of Tennessee; member American Institute of Homeopathy, and of American Obstetrical Society.

DALZELL, HON. JOHN, Pittsburg, Pa. 1890.

Born in New York City; parents came from County Down, Ireland, near Belfast; lawyer; Member of Congress.

DAVIS, MRS. LYDIA ANNE BUSHFIELD, Newton, Kans. 1893.

Born in Allegheny City, Pa.; father, Robert Robison, born in Cumberland Valley, Pa.; mother, Eliza Robison, daughter of Charles and Catherine Cummins, born in Strasburg, Franklin County, Pa.; President of Presbyterian Home Missionary Synodical Society of Kansas; member of Woman's Executive Committee of Home Missions in Presbyterian Church.

DEAN, W. D., Kenton, O. 1893.

DICKSON, ALEXANDER WALKER, Scranton, Pa. First year.

Born at Philadelphia, Pa.; son of James Reid Dickson and Caroline Stuart Dickson; manager of the Weston Mill Company; Treasurer Scranton Board of Trade; elder First Presbyterian Church; Superintendent Sabbath school; Vice President Lackawanna Institute of History and Science.

DICKSON, ALLAN HAMILTON, Wilkes Barre, Pa. 1892.

Born in Utica, N. Y.; son of Hugh Sheridan Dickson, born in Rathfryland, County Down, Ireland; died in 1888; was a Presbyterian clergyman; grandfather, Alexander Dickson; came from Ireland to America in 1827, and died at Lanningburg, N. Y., in 1871, at the age of ninety-five; he was the son of John Dickson, who was born in Lanarkshire, Scotland; lawyer.

DICKSON, MISS CAROLINE STUART, 616 Quincey Avenue, Scranton, Pa. 1890.

Born at Scranton, Pa.; daughter of Alexander W. and Louisa

C. Dickson; President of the Young Ladies' Society of the Presbyterian Church.

DICKSON, THOMAS, Troy, Ren County, N. Y. 1892.

Born in Banbridge, County Down, Ireland; ancestors came from Scotland in the year 1730; contractor; Trustee of Woodside Presbyterian Church twenty-one years; elected member of Assembly, state of New York, in 1886; elected Treasurer of Ren County in 1888, and served three years.

DINSMORE, JOHN, Glen Ritchie, Pa. 1893.

DINSMORE, REV. JOHN WALKER, D.D., 289 South Tenth Street, San José, Cal. First year.

Born in Washington County, Pa.; son of William Dinsmore and Rebecca Anderson, both Scotch-Irish; Presbyterian minister; pastor Presbyterian Church, Bloomington, Ill.; Director McCormick Theological Seminary; member General Assembly's Board of Aid for Colleges; Moderator of Synod of Illinois; visitor United States Naval Academy; member of the Executive Committee of the Scotch-Irish Society of America.

DINSMORE, WILLIAM VANCE, Bloomington, Ill. 1893.

Born in Prairie du Sac, Wis.

DOHERTY, WILLIAM WISNER, 27 School Street, Boston, Mass. First year.

Born in Boston, Mass.; parents, Ross and Sarah Doherty, Scotch-Irish Presbyterians and natives of Muff, County of Derry, Ireland; counselor at law; assistant district attorney for Suffolk District, Mass.

DOLAND, ARTHUR W., Spokane Drug Company, Spokane, Wash. First year.

Born at Manchester, N. H.; Scotch-Irish descent on both sides; wholesale druggist.

DORAN, PETER, Grand Rapids, Mich. 1892.

Born at London, Canada; son of John Doran and Susan McClory, who were born in County Down, Ireland; lawyer; Chairman of Democratic Committee of Grand Rapids; State Senator from Grand Rapids in 1890.

DRUMMOND, HON. JOSIAH HAYDEN, Portland, Me. First year.

Born at Winslow, Me.; son of Clark Drummond and Cynthia Blackwell; lawyer; representative in Legislature from Waterville in 1857-58; from Portland in 1869; Speaker in 1858-59; Senator from Kennebec County in 1860; Attorney General of the state from 1860 to 1864 (four terms).

DUNLAP, DR. A., Springfield, O. 1893.

DUNLAP, CHARLES O'NEAL, M.D., Athens, O. 1891.

Born at Pontiac, Mich., 1856; son of Samuel Dunlap, born at Chillicothe, O., son of Joseph Dunlap, born in Seneca County, N. Y., son of John Dunlap, whose father was a Scotchman from the West End of the Grampian Hills, and whose mother was Sarah Gillespie, born in County Derry in 1722; John Dunlap was born in County Tyrone, Ireland, in 1718, and emigrated to this country in 1742; all these ancestors were Presbyterians; Dr. Dunlap's mother was of the German family Kaler, and his paternal grandmother O'Neal of Irish extraction; assistant physieian of the Athens (O.) Asylum for Insane since 1887; appointed Superintendent of the Athens Asylum for Insane May 16, 1892; member of the Ohio Medical Society since 1881.

DUNLAP, DR. FAYETTE, Danville, Ky. 1891.

Born at Danville, Boyle County, Ky.; father Scotch, mother English; surgeon and physician.

DUNLAP, REV. S. P., Springfield, O. 1893.

EAKIN, JOHN HILL, Nashville, Tenn. First year.

Born at Nashville, Tenn.; grandson of John Eakin, County Derry, Ireland; cashier Union Bank and Trust Company; President Bon Air Coal, Land, and Lumber Company; President Mammoth Cave Railroad Company.

ECCLES, REV. ROBERT KERR, Salem, O. 1891.

ECHOLS, COL. J. W., Atlanta, Ga. First year.

Past member Executive Committee Scotch-Irish Society of America.

EDGAR, JOHN F., 136 West Second Street, Dayton, O. 1893.

Born in Dayton, O., 1814; grandfather Edgar removed from Winchester, Va., to Ohio County, Va., and settled in Casselman's Run about 1780; was killed by Indians shortly after; father, Robert Edgar, came to Dayton in 1796; grandfather Gillespie emigrated from North of Ireland when twelve years old; married Jeane Allen about 1762; came to Ohio about 1790; merchant.

ELDER, JOSHUA REED, Harrisburg, Dauphin County, Pa. First year.

Born near Harrisburg, Swatara Township, Dauphin County, Pa.; son of Joshua Elder and Eleanor W. Sherer; farmer.

ELDER, MISS MARGARETTA S., 26 East Vermont Street, Indianapolis, Ind. 1891.

Born at Indianapolis, Ind.; father was John Elder, son of Samuel, son of John, son of Robert, born in Scotland in 1679, emi-

grated to America from Lough Neagh, Ireland, in 1730; located near Harrisburg, Pa.; mother was Jane Henderson Ritchie, only daughter of John and Margaret Ritchie, whose ancestors were also Scotch-Irish.

ELWYN, REV. ALFRED LANGDON, 1422 Walnut Street, Philadelphia, Pa. First year.

Born at Philadelphia; son of Alfred W. L. and Mary M. Elwyn; clergyman.

ERWIN, FRANCIS, Painted Post, Steuben County, N. Y. 1892.

Born January 5, 1834, at Painted Post; son of Francis E. and Sophia McCall Erwin; grandson of Samuel Erwin; great-grandson of Arthur Erwin, who came from the county of Antrim, Ireland; settled at Erwin, Bucks County, Pa., and married Mary Kennedy, daughter of William Kennedy, who came from Londonderry, Ireland, in 1730; Arthur Erwin was a large landholder in Bucks County, Pa., and owned thirty thousand acres in Steuben County, N. Y.; was a colonel in the Revolutionary army, and served under Gen. Israel Putnam; Sophia McCall's ancestors were from Scotland; being Presbyterians, became involved in the religious troubles of 1668, and escaped to Ulster, in Ireland; in six months afterward sailed, with other persecuted Covenanters, to New Jersey; afterward drifted to Massachusetts, and settled in Marshfield; farmer.

EVANS, COL. H. G., Columbia, Tenn. 1891.

EVANS, SAMUEL, 432 Locust Street, Columbia, Pa. First year.

For genealogical and biographical sketch see Volume III., page 241.

EVANS, THOMAS GRIER, 49 Nassau Street, New York City. 1890.

Born at Kingston, Ulster County, N. Y.; parents, James Sidney Evans and Mary (Dewitt) Evans; lawyer; Secretary of the Genealogical and Biographical Society of New York City.

EWING, HON. NATHANIEL, Uniontown, Fayette County, Pa. 1890.

Born at Uniontown, Fayette County, Pa.; Scotch-Irish parentage on both sides, with an admixture of Welsh on mother's side; lawyer; judge fourteenth judicial district of Pennsylvania.

EWING, Judge Thomas, Pittsburg, Pa. First year.

FAIRLY, COL. JOHN SPENCER, Charleston, S. C. 1892.

Born in Eglinton, County Derry, Ireland (Parish of Faughanvale); son of Robert Fairly and Sarah Huey Fairly, Eglinton; son of David Fairly, Donnybrewer Lodge, County Derry; son of the Rev. David Fairly, Covenanting minister of the parishes of

Convoy and Raphoe from 1711 to 1776 A.D.; Sarah Huey was the daughter of William Huey, Flowerfield House, County Derry, Ireland; broker; commander of gun No. 3, in Iron Battery; first attack on Fort Sumter, April 13, 1861; aid-de-camp to Gen. W. H. C. Whiting from seven days' fight around Richmond until Gen. Whiting was killed at Fort Fisher; then invited to and joined Gen. Hampton's staff in same capacity to end of war, and when Gen. Hampton was elected Governor of South Carolina was appointed seignior aid de-camp and lieutenant colonel.

FERGUSON, EDWARD ALEXANDER, Fourth and Main Streets, Cincinnati, O. First year.

FERGUSON, REV. ROBERT GRACEY, New Wilmington, Pa. First year.

Born in Franklin County, Pa.; father, James Ferguson; mother, Mary A. Doyle; minister of the United Presbyterian Church; President of Westminster College six years.

FINLAY, ARTHUR M., Galveston, Tex., or St. Louis, Mo. 1892.

Born in St. Louis, Mo.; parents and six older children born at Leslie, Scotland; manager Waters Pierce Oil Co. Galveston, Tex.

FISHBURNE, JAMES A., Waynesboro, Va. 1892.

Born in Waynesboro, Va.; Teacher; Principal Fishburne Military School.

FISHER, HENRY BLACHARD, Batavia, Genesee County, N. Y. 1892.

Born in Hamilton, Canada; son of John Fisher, of Londonderry, N. H.; lawyer.

FISHER, ROBERT J., 285 Seventeenth Street, Portland, Oreg. 1892.

FLEMING, DAVID DEANS, 1003 Locust Street, Des Moines, Ia. 1892.

Born in New York City; son of William and Margaret Fleming; mother was the daughter of John and Ann (McCoy) Chambers; Ann McCoy was born in May, 1748; her father was Alexander McCoy, and her mother was Sarah Johnson; Miss Johnson's mother was a Miss Montgomery, a relative of Richard Montgomery; Alexander McCoy's mother was a Miss Anderson; these families were long settled in Fermanagh and Tyren; mother was born in Fermanagh, and came with her parents to America in 1812; father was born in Waterford; son of David Fleming, a native of Scotland; paternal grandmother was an Irish woman of Celtic origin; merchant; member of School Board of Des Moines.

FLEMING, JAMES PRESSLY, 108 Fourth Avenue, Pittsburg, Pa. 1891.

Born in Allegheny City, Allegheny County, Pa.; son of Cochran Fleming, born in 1786 in Londonderry, Ireland, and Sarah Dongan Fleming, born in 1795, who settled in Allegheny County about 1818;

insurance agent; Inspector State Penitentiary, Western District of Pennsylvania; officer of Light Artillery, Pennsylvania Battery, during 1861-62.

FLEMING, JUDGE WILLIAM STUART, Columbia, Tenn. 1891.

Born near Columbia, Tenn., 1816; parents born in Williamsburg District, S. C.; mother's maiden name, Armstrong; lawyer, licensed in 1842; graduated at Yale College in 1838; held the office of City Attorney; twice elected Chancellor for terms of eight years each; his family connection, or at least much of it, appears in the volume containing the proceedings of the First Scotch-Irish Congress, held at Columbia, Tenn., in May, 1889.

FLEMING, WILLIAM HENRY, 1220 East Walnut Street, Des Moines, Ia. 1892.

Born in New York City; son of William and Margaret Fleming (*née* Chambers); Secretary Iowa Building and Loan Association; Deputy Secretary of State, 1867-1869; Private Secretary to the Governors of Iowa, 1869-1882; acting Deputy Auditor of State, 1865; planner and compiler of several State censuses; genealogy same as that of David Deans Fleming.

FLOWERS, GEORGE W., 110 Diamond Street, Pittsburg, Pa. First year.
FLOYD, A. C., Knoxville, Tenn.

Born in Granville County, N. C.; son of John W. and Margaret (Campbell) Floyd; editor in chief *Knoxville Daily Sentinel*. Secretary of the Scotch-Irish Society of America.

FORBES, CAPT. GEORGE B., Atlanta, Ga. 1892.

FOSTER, W. F., St. Joseph, Mo.; Box 344. 1892.

Born in Edgar County, Ill.; great-grandfather Foster was Scotch-Irish, and born in Scotland of Scotch-Irish parentage; editor and meteorologist; captain in the Union army, war of rebellion; county officer, and for twelve years an editor of daily and weekly news, and political papers.

FOSTER, HON. MORRISON, Allegheny City, Pa. First year.

Born at Pittsburg, Pa.; son of William Barclay Foster, from Berkeley County, Va., and Eliza Clayland, from Eastern Shore, Md.; brother of Stephen Foster, deceased, the celebrated composer of popular songs; coal operator; Senator from Forty-second District of Pennsylvania; and Manager of the Reform School, Morganza, Pa.

FRAME, JAMES A., 105 East Seventieth Street, New York City. 1892.

Born August 26, 1841, in St. Johnstown, near Londonderry; son of Matthew Frame and Ann McGirr, who were born in Castledown;

grandparents on both sides born in Castledown; came to this country in 1852; mason and builder; deacon of Fifth Avenue Presbyterian Church.

FREW, JOHN, 25 and 27 Fourteenth Street, Wheeling, W. Va. 1891.

Born in County Antrim, Ireland; son of Alexander and Esther Scott Frew; publisher and half owner of *Daily Intelligencer*; member City Council; member of Board of County Commissioners; delegate at large to Republican National Convention, 1889; Director in Exchange Bank of Wheeling.

FREY, GEORGE HENRY, Springfield, O. First year.

Born at Philadelphia, Jefferson County, N. Y.; Swiss descent on his father's side; Scotch-Irish on side of mother, who was a Miss Calhoun; his grandfather, Andrew Calhoun, was a native of Ulster; the Frey family was one of the earliest of the whites who settled in the Mohawk Valley, N. Y., near Palatine Bridge; settled there in 1688; the old homestead is still held in the family; owner and operator of a stone quarry in Springfield; Director in Second National Bank; Director in Ohio Southern Railroad Company; President of Cincinnati and Sandusky Telegraph Company; President of Ohio Southern Railroad Company; President of Board of Waterworks, city of Springfield; County Commissioner; and charter member of the Scotch-Irish Society of America.

FREY, ISAAC WARD, Springfield, O. 1893.

Born in Springfield, O.; ancestry on mother's side were all Scotch-Irish, coming to America prior to the year 1800; operator in real estate.

FRIERSON, LUCIUS, Columbia, Tenn. First year.

Past Treasurer of the Scotch-Irish Society of America; banker; cashier of the Columbia Banking Company.

FULLERTON, DR. GEORGE H., Springfield, O. 1893.

FULTON, JOHN, Johnstown, Pa. First year.

Born at Drumard, County Tyrone, Ireland; ancestors on father's side Lowland Scotch; on mother's side, McKeown, Highland Scotch; General Manager Cambria Iron Company; superintendent of works on completion of North Branch Canal, 1848-1852; assistant engineer Barclay Railroad, 1852-1854; resident civil and mining engineer Huntingdon and Broad Top Railroad, 1855-1874; chief engineer Bedford and Bridgeport Railroad, under Pennsylvania Railroad Company, 1870-1873; general mining engineer Cambria Iron Company, 1874-1877; General Superintendent,

1887-88; General Manager, 1888 to 1892; member American Institute Mining Engineers; American Philosophical Society, Philadelphia; author of "Physical Properties of Coke for Blast Furnace Use." Early in 1892 Mr. Fulton's health required a change from the onerous duties of General Manager of the Cambria Iron Works; was transferred from this office to that of General Mining Engineer.

GALLOWAY, TOD BUCHANAN, 553 East Town Street, Columbus, O. 1893.

Born at Columbus, O.; son of Hon. Samuel Galloway, of Ohio, who was the son of John Galloway and Margaret Buchanan Smith, of Gettysburg, Pa.; the Galloway and Buchanan families settled in Pennsylvania about 1750 or 1760, from Scotland and North of Ireland (see records Pennsylvania Historical Society); attorney at law; Second Vice President Ohio Society Sons of the American Revolution.

GAMBLE, MRS. MARY MCGILL, Plattsburg, N. Y. 1893.

Born at Hannah Furnace, Center County, Pa.; ancestors, Alexander Taggart McGill, Eleanor Acheson McCulloch, John McGill, Mary Taggart, George McCulloch, Esther Turbett, Daniel McGill, Elizabeth Reynolds, Thomas Turbett, Jean Wilson.

GARDNER, JAMES, Post Office box 540, Cumberland, Md. 1893.

Born near Omagh, County Tyrone, Ireland; Scotch-Irish parentage; both sides represented at siege of Derry; manufacturer of fire clay goods; elder in First Presbyterian Church, Cumberland; Director in Mansfield (O.) Gaslight Company; Director in Cumberland Gaslight Co.; Director in the Greenawalt Company, Cumberland.

GARDNER, WILLIAM, Box 373, Pittsburg, Pa. 1893.

Born in Omagh, County Tyrone, Ireland; constructing gas engineer; erected original gas works at Portland, Oreg., in 1859; also at Sacramento, Cal.; has been identified with the business ever since.

GIBSON, GEN. WILLIAM HARVEY, Tiffin, Seneca County, O. 1892.

Born in Jefferson County, O.; grandfather came from North of Ireland in 1774; father born in Pennsylvania in 1774; left an orphan at five years of age, and raised by an uncle at Georgetown, Ky.; mother born in Pennsylvania of Welsh parents; lawyer; State Treasurer of Ohio; colonel Forty-ninth Ohio Volunteers, and brevet brigadier general U. S. Volunteers; Adjutant General of Ohio; Board of Canal Commissioners of Ohio; postmaster at Tiffin, O.

GILLAN, JAMES M., 4316 Grant Street, Omaha, Neb. 1893.

Born in Tazewell County, Ill.; father and mother born in County Antrim, Ireland; grandparents on mother's side born in Scotland; journalist; teacher of elocution in Wesleyan University, Illinois, 1881-83; engaged in newspaper work at Lincoln, Hastings, and Omaha 1883-93.

GILLESPIE, MRS. JOHN, 1332 South Broad St., Philadelphia, Pa. 1890.

Born in Philadelphia, Pa.; daughter of James Kirkpatrick and Rebecca Armstrong, of County Fermanagh, Ireland.

GILMORE, JUDGE W. J., Columbus, O. 1893.

GIVEN, DR. A., 1403 West Jefferson Street, Louisville, Ky. 1891.

Born at Warm Springs, Bath County, Va.; grandfather was an Irishman; grandmother, Scotch; physician.

GIVEN, MRS. CAROLINE TURNBULL, 1403 West Jefferson Street, Louisville, Ky. 1892.

Born at Monterey, Highland County, Va.; maternal grandfather, Scotch; paternal grandfather, Irish.

GLASS, REV. HENRY, D.D., Somerset, Ky. 1893.

GLENNY, JOHN CLARK, Buffalo, N. Y. 1893.

Born in Buffalo, N. Y.

GOODFELLOW, JOHN J., Springfield, O. 1893.

Born in Clark County, O.; grandson of Moore Goodfellow, who was born in Tyrone, Ireland; emigrated to the United States in 1804; settled in the eastern part of Clark County, O., in 1806, where he continued to reside until the date of his death in 1862; bookkeeper in First National Bank, Springfield, O.; Treasurer Clark County, O.

GRAGG, ISAAC P., 53 State Street, Boston, Mass. 1892.

Born at Roxbury, Mass., September 1, 1842; son of Moses Gragg, born at Groton, Mass., September 20, 1791; son of Samuel Gragg, born at Groton, Mass., February 15, 1752; son of Jacob Gragg, birthplace unknown; son of Samuel Gragg, one of four brothers who came from North of Ireland in 1712; son of John Gragg, born in Ireland in 1665, killed near Londonderry in 1669; son of Capt. David Gragg, born in Scotland, captain under Cromwell, and also killed near Londonderry with his son in 1689; General Manager Eastern Development Company; served as private and corporal in Company "D," First Massachusetts Volunteer Infantry from 1861 to 1866; served as lieutenant and provost captain in Sixty-first Massachusetts Volunteer Infantry, 1864-65; member of the Common Council, City of Boston, in 1871, 1872, and 1876.

GRAHAM, AUGUSTUS WASHINGTON, Oxford, N. C. 1891.

Born in Hillsboro, Orange County, N. C.; seventh son of Hon. William A. Graham, son of Gen. Joseph Graham, son of James Graham, who came from County Down, Ireland; mother was Susan Washington, daughter of John Washington, of Kingston and New Berne, N. C.; lawyer; Secretary of Boundary-line Commission between Maryland and Virginia, 1875-76; State Senator, 1885.

GRAHAM, MISS ELIZABETH, 842 Sixth Street, Louisville, Ky. 1892.

Born in Province of Ulster, County Tyrone, Ireland; Church member for fifty-six years; devoted attention to Sunday school and mission work; Sunday school teacher fifty-three years.

GRAHAM, HON. GEORGE SCOTT, Bullitt Building, Philadelphia, Pa. 1891.

Born in Philadelphia; son of James Graham and Sarah J. Graham, maiden name Scott, both of County Down, Ireland; lawyer; member of Select Council from January, 1878, to January, 1881; resigned to take office of District Attorney of Philadelphia—*i. e.*, prosecutor of the pleas—which office he has held ever since, having been reëlected three times, twice by a unanimous vote of both parties; professor of criminal law in University of Pennsylvania; Past Grand Commander of Knights Templar of Pennsylvania; elder in the Presbyterian Church.

GRAHAM, JOSHUA ARCHELAUS, Room 310, German American Bank Building, St. Joseph, Mo. 1892.

Born in Tazewell, Tenn.; son of Thomas P. Graham and Jane Hughes Ewing Graham; lawyer.

GRAY, M. L., 3756 Tindell Avenue, St. Louis, Mo. First year.

GRAY, W. H., South Solon, O. 1893.

GRAY, WILLIAM JAMES, 84 Vine Street, Springfield, O. 1893.

Born at Coleraine, County Londonderry, Ireland; father's name, James Gray; mother's name, Isabel Henry; minister of the gospel.

GREGG, WILLIAM HENRY, 3013 Pine Street, St. Louis, Mo. 1893.

Born in Palmyra, Wayne County, N. Y., March 24, 1831; lineal descendant of Capt. James Gregg, who emigrated from Ayrshire, Scotland, to Londonderry, Ireland, in 1690; and from the latter city to Londonderry, N. H., in 1718; one of the sixteen families who founded Londonderry, N. H., at first called Nutfield; retired manufacturer; President of Southern White Lead Company for twenty-four years; Director in Mechanics' Bank; also in Mound City Mutual Insurance Company; all of St. Louis, Mo.

GREER, JOSEPH M., Knoxville, Tenn. 1892.

Born in Knox County, Tenn.; son of John Greer and Annis Hood Greer, both yet living at an advanced age in Blount County, Tenn.; John Greer is the son of Arthur Greer and Jane Heart, of Blount County, Tenn.; Arthur Greer took a prominent and honorable part in the pioneer wars with the Indians in East Tennessee; he was the son of a Scotch-Irish immigrant who came from County Down, Ireland, about the year 1760, landing first at Philadelphia, and finally moving South and settling in Mecklenburg County, N. C., from whence most of his children moved to East Tennessee and settled among the first of the pioneers; the subject of this sketch was educated at the State University at Bloomington, Ind., which he left to enlist in the Union army during the Civil War; he raised a regiment of Union soldiers and commanded them; since then he has been in business at Maryville and at Knoxville, where he is now at the head of the Greer Machinery Company; he has held various offices of honor and trust.

GROVES, THOMAS PORTER, Hendersonville, Tenn. 1890.

Born in Robertson County, Tenn.; son of Wiley Groves and Leah West; farmer.

GUILD, MRS. MARY STILES PAUL, 120 Johnson Street, Lynn, Essex County, Mass. 1891.

Born at Hanover, N. H., January 26, 1830; daughter of Bela and Mary (Briggs) Paul; descended on paternal side from William Strowbridge and Margaret Henry, Scotch immigrants from the North of Ireland; and William Strowbridge, Jr., and Sarah Montgomery Morrison; housekeeper. From investigations made since Mrs. Guild's ancestry was furnished it seems to be quite certain that the Strowbridges went to Ireland from England. Mrs. Guild claims, however, to have inherited a share of Scotch-Irish blood from her great-grandmother Sarah (Montgomery-Morrison), who was certainly Scotch-Irish.

HAGAN, JUDGE FRANCIS M., Springfield, O. 1893.

HALL, JAMES, Brooklyn, N. Y. 1893.

HALL, REV. DR. JOHN, 712 Fifth Avenue, New York City. First year.

Vice President for New York in the Scotch-Irish Society of America; born in County Armagh, Ireland; both parents of Scottish families settled in Ulster; Presbyterian minister; was Commissioner of National Education in Ireland; now Chancellor of the University of the City of New York; see Appleton's "Cyclopædia of American Biography," Vol. III., page 42.

HAMILTON, A. C., Temple, Tex. 1890.

HAMILTON, JAMES McCLUNG, Nashville, Davidson County, Tenn. 1892.

Born in Russellville, Logan County, Ky.; grandson of William Hamilton and Mary McClung, who moved to Lexington, Rock-bridge County, Va., at an early day, William Hamilton is said to have built the first schoolhouse and Presbyterian Church in that country; hardware and cutlery merchant for fifty-five years in Nashville; ruling elder in the Presbyterian Church in Nashville for fifty years.

HAMILTON, REV. DAVID STUART, Columbia, Lancaster County, Pa. 1893.

Born in Wilmington, Del.; father's people came from South of Scotland and settled in North of Ireland; mother, Mary Rooney, of Ireland; Episcopal minister; assistant minister Christ's Church, Williamsport, Pa.; now rector of St. Paul's Church, Columbia, Pa.

HAMMOND, A. J., Cadiz, Harrison County, O. First year

Born at Cadiz; parentage Scotch-Irish; merchant.

HAPPER, REV. ANDREW PATTON, D.D., Glenshaw, Allegheny County, Pa. 1891.

Born in Washington County, Pa.; son of B. Happer and Ann Arrell Happer; grandparents on paternal side both came from Ireland in youth to Lancaster County, Pa., and married there in 1780; missionary in China of Presbyterian Church for forty-seven years; graduate of Jefferson College, Pa., 1835; in medicine at University of Pennsylvania in 1844; in theology at Western Theological Seminary in 1844; President of a Christian college in China from 1887 to 1891.

HARBISON, JACOB, Charleston, Ind. 1891.

Born in Jefferson County, Ky.; son of Alexander Harbison, a native of County Down, Ireland; farmer.

HARBISON, SAMUEL P., Twenty-second and Railroad Streets, Pittsburg, Pa. First year.

HARDIE, WILLIAM TIPTON, 229 Jackson Avenue, New Orleans, La. First year.

Born at Talledega, Ala.; parents, John Hardie, born in Scotland, and Mary Meade Hall, born in Virginia; merchant; elder in First Presbyterian Church, New Orleans.

HARDY, HENRY, Defiance, O. 1893.

Born in Troy, N. Y.; Scotch-Irish parentage; attorney at law;

Mayor of Defiance; Prosecuting Attorney of Defiance County; Recorder of Defiance County; Representative in the sixty-first and sixty-third General Assembly of the state of Ohio from Defiance and Paulding Counties.

HAYS, JOHN, Carlisle, Cumberland County, Pa. 1890.

Born at Carlisle, Pa.; parents were John and Ellen (Blaine)

Hays, both born in Cumberland, Pa.; lawyer; President of the Carlisle Deposit Bank since 1874.

HEMPHILL, JAMES CALVIN, 32 South Battery, Charleston, S. C. 1893.

Born in Due West, Abbeville County, S. C.; son of Rev. William R. Hemphill, D.D., son of Rev. John Hemphill, who immigrated to America from County Antrim, Ireland, during the eighteenth century; editor of the *News and Courier*, Charleston.

HENDERSON, JOHN, Johnstown, Cambria County, Pa. 1891.

Born at Myioe, near Durfanaghy, County Donegal, Ireland; furniture dealer.

HENDERSON, MATTHEW, Nashville, Tenn. 1891.

HENRY, WILLIAM HAMILTON, 734 East One Hundred and Fortieth Street, New York City. 1892.

Born in New York City October 15, 1845; great-grandson of Hugh Henry, whose father, John Henry, was a merchant at Coleraine, Ireland, and who emigrated to America and settled at Philadelphia, Pa., in 1765, and married Phœbe Ann Morris, daughter of Robert Morris, of that city, who was active in the defense of Philadelphia in the war of 1812; grandson of William Hamilton Henry, a noted lawyer, and Ann Eliza Neale, of Philadelphia; son of Horatio Morris Henry, a prominent journalist, first of Bucks County, Pa., and at the time of his death of New York, and Sarah Ann Nugent, of Nova Scotia; journalist; business manager of the *New York Herald* from 1867 to 1884; married Alice Savent, of Nyack, on the Hudson, and has eight children, six boys and two girls.

HENRY, WILLIAM WIRT, LL.D., Richmond, Va. First year.

Vice President for Virginia in the Scotch-Irish Society of America; born at Red Hill, Charlotte County, Va.; son of John Henry and Elvira McClelland; lawyer; member of the House of Delegates and Senate of Virginia; Vice President of the Virginia Historical Society; President of the Scotch-Irish Society of Virginia.

HERRON, COL. W. A., Pittsburg, Pa. First year.

Life member of the Scotch-Irish Society of America; born at

Pittsburg; leading real estate man of Pittsburg; a director in a number of charitable and educational institutions, and prominent in all public enterprises.

HOGAN, JOHN P., Salem, Columbiana County, O. First year.

Born September 10, 1826, in Liverpool, England; his father was Irish, from Limerick; mother Scotch-Irish, descended from the Douglasses, of Scotland; his parents came to America when he was four years old; manufacturer; City Treasurer and member of School Board, Salem, O.

HOLMES, WILLIAM, 10 and 12 Wood Street, Pittsburg, Pa. First year.

HOTCHKISS, JED, "The Oaks," 346 East Beverly Street, Staunton, Va. 1891.

Consulting mining engineer.

HOUSTON, FRANK, Urbana, O. 1893.

Born in Fintona, County Tyrone, Ireland; son of William Houston and Margaret King; his ancestor, John Houston, at the siege of Londonderry, was selected to shoot at the man on the lookout on the French frigate laying the boom across the channel to keep out the relief ships; the shot justified the expectation; the gun used is a sacred relic in the family; merchant.

HOUSTON, JAMES W., 436 Lincoln Avenue, Pittsburg, Pa. 1890.

Born at Garragh, County Derry, Ireland; wholesale grocer.

HOUSTON, REV. SAMUEL, Kingston, Ontario, Canada. 1891.

Born at Bellaghy, County Antrim, Ireland; son of John Houston, farmer, long an elder of the congregation of Killymonis, and Jane Heaney, daughter of Hugh Heaney, of Ballylig; minister; ordained in Calvin Church, St. John, New Brunswick, January, 1869, where he ministered nearly five years; then for a year and a half in Raisin, Mich.; returned to Canada in 1876, and was for nearly seven years pastor at Bathurst, New Brunswick; for past eight years has been in charge of Cooke's Church (Presbyterian), Kingston.

HOUSTON, THOMAS, Philadelphia, Pa. 1893.

HOUSTON, WILLIAM PAXTON, Lexington, Va. First year.

Born at Lexington, Rockbridge County, Va.; son of Rev. Samuel Rutherford Houston, D.D., and Margaret Parks Paxton Houston; lawyer; judge County Court of Rockbridge County, Va.

HOWARD, J. B., 824 Warren Street, Chicago, Ill. First year.

Born at Carrickfergus, County Antrim, Ireland; father and

mother born at Carrickfergus; James Boyett, a relative on his mother's side, was Mayor of Carrickfergus in 1606 and 1608; gas engineer.

HUMPHRIES, PROF. DAVID CARLISLE, Lexington, Va. First year.

Born in Wythe County, Va.; parents, William Finley Humphries, M.D., and Bettie McFarland, both Scotch-Irish, and came from Augusta County, Va.; Professor of Applied Mathematics, Washington and Lee University; member of the St. Louis Academy of Science.

HUNT, BENJAMIN POWELL, Huntsville, Madison County, Ala. 1893.

Born in Salem, Franklin County, Tenn.; lawyer and journalist; magistrate; Secretary Cincinnati and Birmingham Railroad Company; General Manager Hagey Institute of Huntsville, Ala.; founder and first editor for two years of *Daily Mercury*, Huntsville, Ala.

HUNTER, REV. C. J., D.D., North East, Pa. First year.

HUNTER, W. HUGH, Dallas, Tex. 1891.

Principal mover in the organization of the Scotch-Irish Society of Atlanta, and its first Secretary; member of the Executive Committee of the Scotch-Irish Society of America.

HUNTER, WILLIAM HENRY, Steubenville, Jefferson County, O. First year.

Born at Cadiz, Harrison County, O.; his father, Joseph R., was born in Westmoreland County, Pa., in May, 1804, son of James, born in the same county in 1777, whose father was born in Ulster and settled in Fauquier County, Va.; his mother, Letitia McFadden, was born in Coothill, County Cavan, Ireland, daughter of Samuel McFadden and Lydia Stafford; Samuel was the son of George McFadden and Isabella McIntosh, daughter of Sir James McIntosh; editor and proprietor of the *Steubenville Gazette*, in connection with Henry Hunter McFadden; Democratic candidate for presidential elector on ticket with Cleveland and Thurman; Vice President for Ohio in the Scotch-Irish Society of America.

IRVINE, ROBERT TATE, Big Stone Gap, Va. 1893.

Born in Boyle County, Ky.; son of Abram Walter Irvine and Sophia Tate Irvine; Abram Walter Irvine was the son of Abram Dean Irvine and Mary Irvine; Abram Dean Irvine was the son of Robert Irvine and Judith Glover Irvine; Robert Irvine was the son of Abram Irvine and Mary Dean Irvine; Mary Irvine, wife of Abram Dean Irvine, was the daughter of Abram Irvine and Margaret McAfee Irvine; Margaret McAfee was of the fam-

ily of McAfees who came to Virginia with the Scotch-Irish immigrants; Abram Irvine, of Virginia, was the son of Rev. John Irvine, a Presbyterian minister, who sailed from Londonderry on May 9, 1729; Sophia Tate Irvine was the daughter of Robert Stuart Tate and Dorothy Lisle Tate; Robert Stuart Tate was the son of Isaac Tate and Mary Steele Tate; Dorothy Lisle Tate was the daughter of Daniel Lisle; Isaac Tate was the son of Capt. James Tate, of Rockbridge County, Va., who was a soldier in the Revolutionary War, and was killed at the battle of Guilford C. H.; attorney at law; Bachelor of Law of the University of Virginia, Class of 1889; licensed to practice law in June, 1889, at Richmond, Va.; removed to, and located at, Big Stone Gap, Va., in January, 1890.

IRWIN, WILLIAM, 1070 Lexington Avenue, New York City. 1893.

JACKSON, F. WOOLCOT, Newark, N. J. 1891.

JEWETT, HON. CHARLES L., New Albany, Ind. 1891.

Born in Hanover, Ind.; lawyer; district attorney Fourth Indiana District; prosecuting attorney Fifth Indiana Circuit; member Indiana Legislature; Speaker Indiana House of Representatives; Chairman Democratic State Committee since May, 1888; Chairman Democratic State Executive Committee since May, 1888.

JOHNSON, JAMES NICHOL, 383 Pennsylvania Street, Buffalo, N. Y. 1891.

Born at Ardee, Newton Cunningham, County Donegal, Ireland; father Scotch-Irish, and his ancestors also Scotch-Irish for several generations; mother Scotch, a native of Haddington, Scotland; father's mother, Margaret Irvine, a native of Strabane, County Tyrone, Ireland.

JOHNSON, RICHARD VAN EMAN, Cannonsburg, Washington County, Pa. First year.

Born September 23, 1841; son of John Johnson and Rebecca Van Eman, of Scotch-Irish parentage on both sides; farmer and surveyor; justice of the peace in 1884; member of the Legislature in 1885-86; Director in the Pennsylvania Reform School at Morgantown, Pa., 1876-81; Director in the Citizens' National Bank, Washington, Pa., since 1885; also in Allegheny National Bank, Pittsburg, Pa., since 1890; elder in the Central Presbyterian Church, Cannonsburg, Pa.

JOHNSON, ROBERT, Springfield, O. 1893.

JOHNSON, WILLIAM PRESTON, New Orleans, La. First year.

Vice President for Louisiana in the Scotch-Irish Society of

America. Born at Louisville, Ky., January 5, 1831; son of Gen. Albert Sidney and Henrietta Preston Johnson; President of Tulane University; colonel in the Confederate army.

JOHNSTON, ANDREW MACKENZIE, Santa Cruz, Santa Cruz County, Cal. 1891.

Born at Cookstown, County Tyrone, Ireland; son of John Johnston and Sarah Ann Hall, both Scotch-Irish; ancestors were engaged in the defense of Derry; merchant; elder in Presbyterian Church.

JOHNSTON, REV. HOWARD A., 952 West Eighth Street, Des Moines, Ia. 1892.

Born at Cedarville, O.; paternal grandfather a native of Scotland, from the Edinburgh stock of Johnstons; maternal grandmother was a Stewart; other two ancestors of Irish stock; minister; pastor Seventh Presbyterian Church, of Cincinnati, from 1885 to 1890; pastor Central Presbyterian Church, of Des Moines, since 1890; received Ph.D. from University of Wooster in 1889.

JOHNSTON, JAMES, JR., Springfield, O. 1893.

Born in Springfield, O.; grandmother born in Scotland, moved to Ulster and married; his father was born in Ulster; attorney at law; Mayor of city of Springfield, O.

JOHNSTON, STEPHEN, Piqua, O. 1891.

Born at Piqua, O.; father's birthplace Enniskillen, Ireland; attorney at law.

JONES, JOSEPH M., Paris, Ky. 1893.

JOYCE, EDWARD IRVIN, Columbia, Tenn. First year.

Born at Shepherdsville, Ky.; Scotch-Irish parentage; Southern Agent of William Mann Company, of Philadelphia and New York.

KEARNEY, PETER, Prescott, Ariz. First year.

Born in Ireland; of the Cashel family; telegrapher.

KELLEY, REV. DAVID CAMPBELL, Leeville, Tenn. First year.

Born at Leeville, Wilson County, Tenn.; his parents were John Kelley, son of Dennis Kelley, soldier of the Revolution, and Margaret Lavinia Kelley, daughter of Col. David Campbell and Jane Montgomery; minister of the gospel; Secretary and Treasurer of Board of Missions M. E. Church, South; colonel of cavalry C. S. A.; member of Board of Trust and projector of Vanderbilt University; projector and President of Board of Trust of Nashville College for Young Ladies; four times a member of the General Conference M. E. Church, South.

KELLY, E. S., Springfield, O. 1893.

KELLY, OLIVER S., Springfield, Clark County, O. 1892.

Born in Clark County, O., December 23, 1824; son of John and Margaret Kelly; paternal grandparents, James and Catherine Kelly, natives of Ireland; maternal grandparents, Alexander and Jane McBeth, natives of Scotland; manufacturer; Mayor of Springfield; member City Council; member Board of Waterworks Trustees; delegate from Seventh Ohio District to represent National Convention in Minneapolis in June, 1892.

KELLY, O. W., Springfield, O. 1893.

KENNEDY, G. C., Lancaster, Pa. First year.

KERFOOT, SAMUEL H., 136 Rush Street, Chicago, Ill. 1892.

Born in Lancaster, Pa.; son of Richard and Christiana (Barrett) Kerfoot, both Irish born; Christiana Barrett daughter of George Barrett and Martha Cumming, of Armagh and Dublin; real estate agent.

KERR, FRANK H., Steubenville, O. 1891.

KERR, J. L. C., Atlanta, Ga. 1892.

KERR, SAMUEL, Recorder's Office, Chicago, Ill. 1891.

Born in Sligo County, Ireland; son of Samuel Kerr and Ann (Cunningham) Kerr, all Scotch-Irish Presbyterians of Sligo County; his mother was Rebecca (Young) Kerr, whose mother was a Dennison, from Paisley, Scotland; the Youngs were Episcopalians; two brothers of his paternal grandfather emigrated to the United States in the early part of this century, and settled in Cincinnati, O.; Mr. Kerr himself came to this country in 1864, and has lived in Chicago most of the time since; he has been clerk in the Recorder's office for nineteen years; before that, was four years in the employ of the Chicago and Northwestern Railway.

KERR, SAMUEL GRIFFITH, 408 Lackawanna Avenue, Scranton, Pa. First year.

Born at Muckcross, near Donegal, County Donegal, Ireland; son of John Kerr and Rebecca (Young) Kerr; grandfather, Samuel Kerr; grandmother, Ann (Cunningham) Kerr; President of the Scranton Bedding and Manufacturing Company; head of the firm of Kerr & Seibecker.

KIDNEY, JAMES, 119 to 121 East Second Street, Cincinnati, O. First year.

KING, LOUIS W., Youngstown, O. 1893.

Born in Columbiana County, O.; grandfather a native of Lon-

donderry, Ireland; grandmother Scotch; maternal grandfather German, grandmother Scotch; attorney at law; Judge of Probate Court of Mahoning County from 1882 to 1888; Chairman of the Republican State Central Committee, 1890-91.

KINKADE, SAMUEL, Nashville, Tenn. First year.

KNOTT, J. PROCTOR, Lebanon, Ky. First year.

His paternal ancestors were of Danish origin and lived in Northumberland, England, whence his grandfather's grandfather, Rev. Thomas Knott, emigrated at a very early day; his only son, Rev. Thomas Percy Knott, married Jane Hart, and his only son, Thomas Percy Knott, married Fanny Ray; on his mother's side is of pure Scotch-Irish extraction; his father, Joseph Percy Knott, married Maria Irvine McElroy; her grandfather's father, James McElroy, and her grandmother's father, Rev. John Irvine, both of whose ancestors were from Scotland, emigrated with their families from Ulster Province on the ship "George and Anne" in 1729 or 1730; her grandfather, Samuel McElroy (son of James), came over with his father, and on reaching man's estate married Mary Irvine (daughter of John), who had been his playmate on the passage over; her father, William E. McElroy (son of Samuel and Mary), married Keturah Cleland; Keturah Cleland's father, Philip Cleland, married a Richards, of Scotch-Irish extraction, and his father, Dr. Thomas Cleland, and his mother were Scotch-Irish immigrants, who settled in Virginia in 1732.

KNOX, REV. JAMES H., 82 Wall Street, New Haven, Conn. 1893.

Born in New York City; son of Rev. John Knox, D.D., and Euphemia Provost (Mason) Knox, of New York City; D. K. son of Samuel Knox, M.D., of Adams County, Pa., and Rebecca (Hodge) Knox; Mrs. Knox daughter of Rev. John M. Mason, D.D., and Ann (Lefferts) Mason, of New York City; Presbyterian minister; pastor Presbyterian Church, German Valley, N. J.; Reformed Dutch Church, Easton, Pa.; First Presbyterian Church, Germantown, Pa.; Presbyterian Church, Bristol, Bucks County, Pa.; President of Lafayette College, Easton, Pa.

KYLE, JAMES, 131 Vinton Street, Providence, R. I. 1892.

Born near Dungannon, Tyrone County, Ireland; ancestors Kyles, McCauleys, Pinkertons, and Ashfields; shipping clerk for Nicholson File Company; elder in the U. P. Church of Providence.

LAMBERTON, CHARLES LYTTLE, 46 West Twenty-second Street, New York City. 1890.

Born at Carlisle, Cumberland County, Pa.; his ancestors all

Scotch-Irish, who emigrated from Ireland about 1748 and settled in the Cumberland Valley; son of Maj. Robert Lamberton and Mary Harkness; paternal grandparents Gen. James Lamberton, who emigrated from County Derry, Ireland, and Janet McKeehan; maternal grandparents William Harkness, emigrant from Ireland, and Priscilla Lytle, a native of Pennsylvania; lawyer; formerly Senator of Pennsylvania, and a member of Governor's staff; delegate to National Democratic Convention in 1864 and 1872; fellow of the American Geographical Society.

LAMBERTON, W. R., Pelham Manor, New York City. 1891.

Born at Warrington, Fla.; father Scotch-Irish descent; mother English and French; lawyer; holds several local offices and a number in railroad companies.

LATEL, REV. JAMES, Xenia, O. 1893.

LATIMER, JAMES WILLIAM, York, Pa. First year.

Born at West Philadelphia, Pa., June 24, 1836; Scotch-Irish parentage; paternal grandmother descended from an English Episcopal family (Bartow) and a French Huguenot family (Beneguet); lawyer; in 1885 elected law judge of the Nineteenth Judicial District of Pennsylvania, composed of the county of York, which office he still holds.

LATTY, ALEXANDER S., Defiance, O. 1891.

Born in Ireland June 30, 1815; judge of Court of Common Pleas and District Courts in the Third Judicial District of the State of Ohio from February, 1857, to February, 1877.

LEE, JUDGE JOHN M., Nashville, Tenn. First year.

LITHGOW, HON. JAMES S., Louisville, Ky. 1891.

Born at Pittsburg, Pa., November 29, 1812; parents were from Province of Ulster; manufacturer; Mayor of Louisville.

LIVINGSTON, THOMAS MOORE, M.D., Columbia, Pa. 1892.

Born near Huntingdon, Huntingdon County, Pa.; physician; trustee in the Presbyterian Church of Columbia, Pa.; President of Lancaster City and County Medical Society, and a member of the Pennsylvania State Medical Society, and of the American Medical Society.

LOGAN, JUDGE SAMUEL T., Knoxville, Tenn. 1892.

Born in Abingdon, Va.; grandfather Logan Scotch; grandmother McReynolds Scotch-Irish; judge of Circuit Court of Knox County, Knoxville, Tenn.; State Senator.

LUCKY, CORNELIUS EVARTS, Knoxville, Tenn. 1891.

LYLE, REV. SAMUEL B. D. Hamilton, Ontario. First year.

McALARNEY, MATTHIAS WILSON, Harrisburg, Dauphin County, Pa. 1891.

Born at Mifflinburg, Pa.; son of John McAlarney, born in Longford, Ireland, and Catherine Wilson, who was born in Pennsylvania, and whose parents were natives of Maryland, of Scotch-Irish ancestry; editor and publisher of the *Harrisburg Daily Telegraph*; postmaster of the city of Harrisburg from September, 1874, to April, 1887; member of the Scotch-Irish Society of Pennsylvania; editor of the "History of the Frontier Church of Rev. (Col.) John Elder Paxtang," the corner stone of whose present building was laid in 1740.

McBRATNEY, ROBERT, 120 Franklin Street, New York City. 1892.

Born in Belfast, Ireland; agent, representing the York Street Flax Spinning Company (L. & S.), of Belfast.

McBRIDE, WILLIAM C., 499 Third Street, Brooklyn, N. J. 1892.

McCALL, ANSEL JAMES, Bath, Steuben County, N. Y. First year.

Born at Painted Post, Steuben County, N. Y., January 14, 1816; son of Ansel and Ann McCall; lawyer.

McCANDLESS, E. V., Pittsburg, Pa. First year.

McCANDLESS, STEPHEN, Pittsburg, Pa. First year.

Born at Pittsburg, Pa.; parents Wilson and Sarah N. McCandleless; attorney at law, and Clerk of the United States District Court of Western Pennsylvania.

McCARTER, THOMAS NESBITT, LL.D., Newark, N. J. First year.

Born at Morristown, N. J.; father, Robert H. McCarter, son of John McCarter, a native of Ireland; mother, Elizabeth B. McCarter, a daughter of Thomas Nesbit, also born in Ireland; lawyer; LL.D. of Princeton College; member of New Jersey Assembly; Chancery Reporter of New Jersey; commissioner to settle boundary line between New York and New Jersey.

McCLAUGHRY, CHARLES CHASE, Hoboken, Allegheny County, Pa. 1892.

Born at Carthage, Hancock County, Ill., April 7, 1863; son of Robert, son of Matthew, son of Thomas, son of Andrew, son of Thomas, son of Matthew McClaughry, a Scotchman resident in Longford County, Ireland, and one of the Clinton colony who sailed for America in 1729; deputy superintendent Allegheny County Workhouse; formerly chief engineer Illinois State Penitentiary, Joliet, Ill.

MCCLAUGHRY, ROBERT WILSON, 213 Twenty-eighth Street, Chicago, Ill. 1891.

Born at Fountain Green, Hancock County, Ill.; his father, Matthew McClaughry, born in Delaware County, N. Y., and his parents came from County Longford, Ireland; his mother, Mary Hume McClaughry, daughter of Robert and Catherine Hume, born near Hume (Home) Castle, Berwick on Tweed, Scotland; General Superintendent Pennsylvania Industrial Reformatory, Huntingdon, Pa.; Major One Hundredth and Eighteenth Illinois Volunteer Infantry from 1862 to July, 1864; Paymaster U. S. A. from July, 1864, to October, 1865; county clerk Hancock County, Ill., from December, 1865, to December, 1869; warden Illinois State Penitentiary, Joliet, Ill., from August 1, 1874, to December, 1888; General Superintendent Pennsylvania Industrial Reformatory December 1, 1888; now Chief of Police in Chicago.

MCCLELLAN, HENRY BRAINERD, Lexington, Ky. 1892.

Born October 17, 1840; son of Samuel McClellan, M.D., Philadelphia, Pa.; son of James McClellan, Woodstock, Conn., born September 20, 1769; son of Gen. Samuel McClellan, born at Worcester, Mass., January 4, 1730; parents of Gen. Samuel McClellan emigrated from Kirkeudbright, Scotland, date unknown; Samuel McClellan served as ensign and lieutenant in the French and Indian War; was wounded, removed to Woodstock, Conn., served as captain of a troop of horse from 1773 to 1775, commissioned major of Eleventh Connecticut Regiment October 15, 1775, lieutenant colonel of same December 27, 1776, colonel of same January 23, 1779, brigadier general Fifth Brigade Connecticut Militia June 10, 1784, served under Washington in New Jersey, in 1776.

MCCLELLAN, JUDGE ROBERT ANDERSON, Athens, Ala. First year.

Born near Fayetteville, Lincoln County, Tenn.; son of Thomas Joyce McClellan and Martha Fleming Beatie, both Scotch-Irish; lawyer since 1870; Mayor of Athens, Ala.; member of Constitutional Convention of Alabama in 1875; member of Alabama state Senate, 1876-77.

MCCLELLAN, JOSEPH WILSON, 607 North Eleventh Street, Philadelphia, Pa. 1892.

Born in Upper Strasburg, Franklin County, Pa.,

MCCLELLAN, 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 Geor-

gia 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 the latter part of the last century, where his father was born; 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 the family ancestors passed over into Ireland from Kirkeudbright, Scotland, at a period known as the "Ulster Plantation."

McCLINTICK, WILLIAM T., Chillicothe, O. First year.

Born at Chillicothe, O.; father, James McClintick; mother, Charity McClintick; attorney and counselor at law; admitted to the Ohio bar in 1840; afterward admitted to practice in the Supreme Court of the United States; prosecuting attorney for Ross County, O., 1849 to 1881 inclusive; President of the Cincinnati and Baltimore Railroad from 1863 to 1883; President of the Baltimore Short Line Railroad Company in 1882; President of the Ohio and Mississippi Railroad Company, 1879-84; President of the Cincinnati, Baltimore, and Washington Railroad Company, 1883-90; general counsel for and director in a number of other railroads; Trustee of the Ohio Wesleyan University and other similar institutions.

McCLUNG, COL. D. W., Cincinnati, O. First year.

McCLURE, COL. ALEX. KELLY, Times Building, Philadelphia, Pa. First year.

Vice President for Pennsylvania in the Scotch-Irish Society of America; born at Center, Perry County, Pa., January 9, 1828; Scotch-Irish parentage; editor and lawyer; State Superintendent of Printing; State Representative three years; State Senator six years; Assistant Adjutant General United States five months; editor of the *Philadelphia Times*.

McCLURE, WILLIAM, New York Stock Exchange, New York City. 1891.

Born at Carlisle, Pa., July 12, 1846; son of Charles McClure, member of Congress about 1840, and Secretary of Commonwealth for Pennsylvania under Gov. Porter; mother, Margaretta Gibson, daughter of John Bannishee Gibson, for many years Chief Justice of Pennsylvania; stockbroker.

McCONNELL, MRS. ELIZA, Angola, Ind. 1893.

McCONNELL, GEORGE W., Angola, Ind. 1891.

McCONNELL, JOHN ALEXANDER, 87 Water Street, Pittsburg, Pa. First year.

Born at Harlem Springs, Carroll County, O.; ancestors on both sides came from the North of Ireland three or four generations ago; engineer and manufacturer; Chairman of the Prohibition State Convention, member of the Prohibition State Executive Committee, and Chairman of the County Committee.

McCONNELL, SAMUEL D., D.D., 1318 Locust Street, Philadelphia, Pa. 1892.

Born in Westmoreland County, Pa., in 1845; son of David McConnell and Agnes Guthrie; grandson of David McConnell and Martha Whiteside; great-grandson of John Daniel McConnell and Rebecca Kirkpatrick; clergyman of the Protestant Episcopal Church; President (1892) of Pennsylvania Scotch-Irish Society; Fellow of American Institute of Philosophy; Fellow of American Society of Church History; Assistant Fellow of British Institute.

McCook, HON. ANSON G., office Secretary Senate, Washington, D. C. 1892.

Born in Steubenville, O.; second son of John McCook, M.D., and Catharine Julia McCook; father born in Pennsylvania; mother born in Hartford, Conn.; Secretary United States Senate, and President *New York Law Journal*; captain, major, lieutenant colonel, and colonel Second Regiment Ohio Volunteer Infantry during the war; also colonel One Hundred and Ninety-fourth Regiment Ohio Volunteers, and brevet brigadier general volunteers; assessor Internal Revenue Steubenville District; member Congress, Eighth New York District, Forty-fifth, Forty-sixth, and Forty-seventh Congresses.

McCook, GEORGE W., Steubenville, O. First year.

McCook, GEN. JOHN I., 120 Broadway, New York City. 1893.

McCORMICK, CYRUS HALL, 212 Market Street, Chicago, Ill. 1891.

McCORMICK, HENRY, Harrisburg, Pa. 1891.

Born in Harrisburg, Pa.; son of James McCormick, born at Silver Spring (lower settlement) Church, Cumberland County, Md.; great-grandfather settled there in 1760; ironmaster.

McCORMICK, WILLIAM, Leighton, Colbert County, Ala. 1891.

Born at Carrickfergus, County Antrim, Ireland; father a native of Dublin, and mother of Carrickfergus; merchant; generally postmaster under a Democratic administration; notary public.

McCoy, DR. ALEX., Pekin, Ill. First year.

MCCRACKEN, ALEXANDER MCBRIDE, 610 Lexington Street, Louisville, Ky. 1891.

Born at Bucyrus, O.; Superintendent Louisville, St. Louis, and Texas Railway Company.

MCCREA, HUGH, Nashville, Tenn. 1893.

Born in Stranorler, Donegal County, Ireland; commission merchant.

MCCREADY, WILLIAM STEWART, Black Hawk, Sauk Co., Wis. 1891.

Born at Ballycormick, Parish of Bangor, County Down, Ireland. May 27, 1836; parents Covenanters, and came to America in 1850; farmer; captain Company G., Eleventh Regiment Wisconsin Volunteers in war of the rebellion; wounded in action at Cache River, Ark., July 7, 1862, and at Vicksburg, Miss., June 17, 1863.

MCCRICKART, S., 1010 Penn Avenue, Pittsburg, Pa. First year.

Born near Hillsboro, in Townland of Drumlough, Parish of Dro-more, County Down, Ireland, November 3, 1845; name is Ulster form of McGregor; descendant of the Scotch McGregor clan that was broken by act of Parliament; son of John Edward McCrickart (or McGregor) and Agnes McCauley, both Presbyterians; national teacher in Ireland from an early age; left Belfast May 20, 1848; sailed from Liverpool May 29, 1848, and landed in New York July 7, 1848; reached Pittsburg, Pa., July 20, 1848, where he has remained since; President of the Fort Pitt Coal Company for twenty-four years.

MCCULLAGH, REV. ARCHIBALD, Wooster, Mass. 1893.

MCCUNE, E. J., Shippensburg, Ind. 1893.

MCURDY, REV. O. B., Duncannon, Pa. First year.

MCDILL, REV. DAVID, Xenia, O. 1893.

MCDILL, JAMES WILSON, Creston, Union County, Ia. First year.

Born at Munroe, Butler County, O.; Scotch-Irish parentage; attorney at law; circuit judge; district judge; railroad commissioner; member of Congress; United States Senator.

MCDONALD, ALEXANDER, Clifton, Hamilton County, O. 1892.

Born in Scotland; merchant; President Standard Oil Company of Kentucky; President Consolidated Coal and Mining Company, Cincinnati; elder in Second Presbyterian Church of Cincinnati; Director Third National Bank, Cincinnati; Cincinnati Southern R. R., C. C. C., & St. Louis Railway.

MCDONALD, ANDREW WELLINGTON, Steubenville, O. First year.

Born at Logstown, Beaver County, Pa.; father, Andrew McDonald; mother, June Irwin McDonald; contractor.

MCDONALD, DANIEL W., Uniontown, Fayette County, Pa. 1893.

Born in Lower Tyrone Township, Fayette County, Pa.; son of James N. McDonald, and grandson of Daniel McDonald; attorney at law.

MCDONALD, HON. HENRY, Clifton, Hamilton County, O. 1893.

MCDOWELL, EDWARD CAMPBELL, Nashville, Tenn. First year.

Born in Fayette County, Ky.; son of Capt. John Lyle McDowell, son of Col. James McDowell, son of Judge Samuel McDowell, son of Captain John McDowell, son of Ephraim McDowell, who was their first American ancestor and who was a soldier at the siege of Derry; lawyer; lieutenant of artillery, Confederate army; colonel of Tennessee militia; past Second Vice President at large in the Scotch-Irish Society of America.

MCDOWELL, COL. H. C., Lexington, Ky. First year.

Owner of "Ashland," home of Henry Clay, whose daughter he married.

MCDOWELL, DR. HERVEY, Cynthiana, Ky. First year.

Born in Fayette County, Ky.; son of John Lyle and Nancy Hawthorne (Vance) McDowell; physician and surgeon; elder in the Presbyterian Church.

MCDOWELL, HERVEY, JR., Cynthiana, Ky. 1893.

MCDOWELL, SAMUEL JAMES POLK, Lockhart, Caldwell County, Tex. First year.

Born at Columbia, Maury County, Tenn., July 6, 1824; son of Samuel McDowell and Isabella McCleary; Scotch-Irish descent; his paternal grandparents were John and Esther McDowell; his maternal grandparents, Thomas and Jane Creigh, emigrated to the United States in 1792; landed at Wilmington; thence to Augusta County, Va.; his parents moved from Augusta County to Greenbrier County, Va.; thence to Columbia, Tenn; farmer; delegate to Democratic State Convention from Hardeman County, Tenn., at Nashville in 1853; moved to Caldwell County, Tex., same year; county clerk four years; member of first Confederate Legislature, 1860-62; resigned; captain Company K, Seventeenth Texas Volunteer Infantry, C. S. A., trans-Mississippi Department, 1862-65; district and county clerk, 1873-80.

MCDOWELL, WILLIAM OSBORNE, 20 Spencer Street, Newark, N. Y. First year.

Born at the Rihart, Pluckamin, Somerset County, N. J.; Scotch-Irish and English-Huguenot parentage; railroad President; National Vice President General Sons of the American Revolution;

executive councilman American Institute of Christian Philosophy;
Council-in-chief Sons of Veterans, U. S. A.

McFADDEN, HENRY HUNTER, Steubenville, O. First year.

Born at Cadiz, Harrison County, O.; son of Henry Stafford McFadden, born at Coothill, County Cavan, Ireland, and Frances Isabella Poore, born in York County, Pa.; editor and publisher of *Steubenville Gazette*, jointly with W. H. Hunter; member of the Ohio State Board of Charities.

McGINNIS, ALEXANDER, Prairie Du Sac, Wis. 1891.

Born at Baragh, County Tyrone, Ireland; clerk; sheriff and postmaster.

McGOWAN, DAVID, Steubenville, O. First year.

Born at Steubenville, O.; son of David and Mary Reed McGowan; wholesale grocer; Vice President of Steubenville National Bank.

McGUIRE, DR. HUNTER, 513 East Grace Street, Richmond, Va. First year.

Born at Winchester, Va.; Scotch-Irish parentage; surgeon; medical director Second Corps A. N. Va.; professor of surgery Medical College of Virginia, Emeritus; President American Surgical Association, 1887; President Southern S. and G. Association, 1889; Vice President American Medical Association, 1881.

McILHENNY, MRS. BERNICE, Upsal Station, near Germantown, Philadelphia, Pa. First year.

McILHENNY, OLIVER, Hillsboro, Miss. 1891.

Born at Milford, County Donegal, Ireland; Scotch-Irish parentage; engineer and manager of gas works for twenty-eight years.

McILHENNY, JOHN, 1339 to 1349 Cherry Street, Philadelphia, Pa. First year.

Treasurer of Scotch-Irish Society of America.

McINTIRE, ALBERT, Springfield, O. 1893.

McKAY, JAMES B., 115 Griswold Street, Detroit, Mich. First year.

Born at Limavady, County Londonderry, Ireland; son of James

McKay and Mary McClellan; dealer in real estate; bank director.

McKEAN, ALEXANDER F., York, Livingston County, N. Y. 1892.

Born in County Armagh, Ireland; merchant.

McKEE, WILSON, Steubenville, O. First year.

McKEEHAN, CHARLES WATSON, 634 Drexel Building, Philadelphia, Pa. 1891.

Born in Juniata County, Pa.; attorney at law.

McKELVEY, REV. ALEX., Jersey City, N. J. First year.

McKENNA, DAVID, Slatington, Lehigh County, Pa. 1891.

Born at Newton Stewart, Wigtonshire, Scotland; Scotch parentage; mother a McDowell; slate manufacturer and dealer; elder in the Presbyterian Church of Slatington, Pa., since 1878; school director for over twenty years; notary public for eighteen years; candidate for the Assembly in Pennsylvania, and also for State Senator on the Republican ticket in his district; delegate to the Republican State Convention several times, and a delegate to the General Assembly of the Presbyterian Church in 1887.

McKIBBEN, LEWIS, 275 South Limestone Street, Springfield, O. 1893.

Born in Clinton County, O.; father, Gideon McKibben, was in the War of 1812; grandfather was John McKibben; mother was Jane Stewart, whose father was Samuel Stewart, a soldier in the Revolutionary War; an educator for thirty-three years; professor of mathematics and natural sciences in the Hillsboro College, and teacher of high school; Superintendent of public schools in Hillsboro, O., for twenty-eight years.

McKIM, JOHN, Steubenville, O. 1892.

Born in Brooks County, West Virginia; farmer.

McKINLEY, HON. WILLIAM, Columbus, O. 1892.

Governor of state of Ohio.

McLANAHAN, J. KING, Hollidaysburg, Pa. First year.

Life member of the Scotch-Irish Society of America.

McLAUGHLIN, DR. J. T., Springfield, O. 1893.

McLAUGHLIN, JUDGE WILLIAM, Lexington, Va. First year.

Born in Rockbridge County, Va.; Scotch-Irish parentage; judge of the Circuit Court; member Virginia Convention; member of Virginia Legislature; judge of the Circuit Court of Virginia; judge of Special Court of Appeals of Virginia; Rector of Washington and Lee University.

McLAURY, DR. JAMES SAVAGE, Onondaga Valley, Onondaga County, N. Y. 1892.

Born in Koitright, Delaware County, N. Y., October 9, 1815; son of Matthew McLaury and Margaret Riggs; grandson of Thomas McLaury and Agnes Harsha; retired physician.

McLEAN, JOHN H., Iron Mountain, Mich. 1891.

Born at Neenah, Wis.; father Scotch-Irish; mother Irish; has charge of supply store for Chapin Mining Company; supervisor for the city; member of Board of Education; and one of the Directors of the Iron Mountain Building and Loan Association.

McLENAHAN, W. C., Lane Street, Cincinnati, O. First year.

McLEOD, REV. THOMAS B., 256 Clinton Avenue, Brooklyn, N. Y. 1891.

Born at Castle Bayney, Ireland; came to this country in 1867; graduated from Princeton College in 1870, and from Princeton Theological Seminary in 1873; pastor of the Clinton Avenue Congregational Church, Brooklyn, N. Y.

McMILLAN, SAMUEL, 247 Central Park, West New York City. 1891.

Born at Dromore, County Down, Ireland; Scotch-Irish and French-Huguenot parentage; Director in Mutual Bank, New York City; Director in West Side Bank, New York City; Trustee and Treasurer of Central Baptist Church twelve years; member of the Real Estate Exchange and Chairman of Tax Committee.

McMILLAN, SAMUEL J. R., LL.D., St. Paul, Minn. 1892.

Born in Brownsville, Pa., February 22, 1826; during his infancy his parents removed to Pittsburg, and he was graduated from Duquesne College, which afterward merged into the Western University of Pennsylvania; studied law in the offices of Hon. Charles Shaler and Hon. M. Stanton, and in 1849 commenced practice in Pittsburg; in 1852 he removed to Stillwater, Minn., where he immediately took a prominent position at the bar, and attracted much attention by his brilliant conduct in certain important civil and criminal cases; he removed to St. Paul in 1856; he continued his practice until, the State Government of Minnesota being formed in 1858, he was elected Judge of the first Judicial District; in 1864, together with Hon. Thomas Wilson, he was appointed Associate Justice of the Supreme Court, to fill the vacancies caused by the resignations of Hon. I. Atwater and Hon. Charles E. Flaudran, and in the same year was elected to the same office for a full term of seven years; was reëlected in 1871; in 1874 was chosen Chief Justice in the place of Hon. G. C. Ripley, resigned, and was at the next election returned for a full term; in February, 1875, he was chosen United States Senator; while in the Senate he was Chairman of Committee on Claims, and succeeded Roscoe Conkling as Chairman of Committee on Commerce and Committee on Revolutionary Claims; in 1890 he was chosen as one of two men from the West, as a member of the Committee of Revision of the Confession of Faith of the Presbyterian Church; in 1891 his *Alma Mater* conferred on him the degree of LL.D.; after serving two terms in the United States Senate, he renewed his

professional duties, and is now practicing law with Mr. G. W. Lewis.

McNALLY, REV. WILLIAM, Northumberland, Pa. 1893.

Born in Clough, County Down, Ireland; great-grandfather was a Munro, related to Gen. Munro, who distinguished himself during the Irish Rebellion in 1798; grandmother was a Wilson; mother was a Miss McCartney; the McNallys are descendants of the MacNeills; Presbyterian clergyman; pastor of several congregations in New Hampshire and Pennsylvania.

McNAMEE, JAMES, Homeland (Tompkinsville P. O.), Staten Island, N. Y.; office address, 32 Nassau Street, New York City. 1893.

Born in New York City; ancestors on father's side from families of McNamee, Scott, and Halyday, of Ulster; on mother's side from the Dutch and English families of Hogeboom and Holmes; counselor at law.

McNEAL, HON. ALBERT T., Bolivar, Tenn. First year.

McNUTT, SAMUEL, Muscatine, Ia. 1893.

Born near Londonderry, Province of Ulster; son of Samuel McNutt and Hannah McNutt (*née* Stewart); member of Iowa House of Representatives six years, and four years Senator; served ten years in succession in both Houses; appointed United States Consul to Maricaybo, Venezuela, and resigned in 1890.

McREADY, WILLIAM, Louisville, Ky. 1891.

Born in Ireland; his paternal grandparents, John McReady and Mary (Anderson) McReady, were natives of North Ireland, removing after marriage to Sligo, where his father, John McReady, was born; his mother was Ann Hines, of Castleboro; the father died, leaving a widow and six children; William, being the eldest, came to America, and afterward sent for other members of the family; all of them now live in Louisville, except the mother, one brother, and one sister, who have since passed away, and one married sister living in Michigan; merchant.

McREE, REV. JAMES McWHORTER, North Vernon, Ind. 1891.

Born in Iredell County, N. C.; father, James Polk McRee; mother, Rebecca (Brevard) McRee; grandfather, Adam Brevard (author of Mecklenburg Declaration of Independence); Presbyterian minister.

McSHANE, DANIEL, Cynthiana, Ky. First year.

Born in Harrison County, Ky.; son of Daniel McShane and Nancy Talbert; farmer.

McVEX, W. S., Springfield, O. 1893.

McVEY, WILLIAM L., Springfield, O. 1893.

Born in North Liberty, Adams County, O.; manager for Whiteley Machine Company.

McWILLIAMS, JOHN, 242 West Thirty-first Street, New York City. First year.

McWILLIAMS, JOHN G., 3945 Lake Avenue, Chicago, Ill. 1893.

Born in Peterboro, Madison County, N. Y.; father and mother born in the North of Ireland; wholesale dry goods merchant.

McWILLIAMS, LAFAYETTE, 3961 Lake Avenue, Chicago, Ill. 1893.

Born in Peterboro, Madison County, N. Y.; parents born in North of Ireland; dry goods merchant.

MACINTOSH, REV. J. S., D.D., 2021 DeLancy Place, Philadelphia, Pa. First year.

Vice President General and member of the Executive Committee and life member of the Scotch-Irish Society of America; President of the Scotch-Irish Society of Pennsylvania. Born in Philadelphia; educated in Europe; pastor of the historic Tennant Church, Philadelphia, Pa.

MACKEY, CHARLES WILLIAM, 7 West Twenty-sixth Street, New York, or Franklin, Pa. 1891.

Born in Franklin, Venango County, Pa., November 19, 1840; paternal grandfather, William Mackey, who was born near Inverness, Scotland; came to America in 1765, located at Port Duposit, Cecil County, Md.; paternal grandmother, Kaziah Rebecca Murphy, who was born in County Tyrone, Ireland, came to America also in 1765; maternal great-grandfather, John Fagundus, born at Frankfurt, A. M., Germany; came to America in 1732; located at Philadelphia, Pa.; maternal great-grandmother came from same place, and located in same place; maternal grandfather, John Fagundus, and maternal grandmother, Mary (Cressman) Fagundus, were born in Philadelphia, Pa.; his father, Charles Washington Mackey, was born at Port Duposit, Md., April 21, 1791; and his mother, Julia Ann (Fagundus) Mackey, in Lycoming County, Pa., December 14, 1801, and they were married at Dunstown, Lycoming County, Pa., November 9, 1820; located in Franklin, Pa., December 27, 1831; was an officer in the Union army during the rebellion; was special agent of the United States Treasury; Mayor of the city of Franklin, Pa.; City Solicitor three terms; member of the City Council several terms; member of the Park Commission; Past Commander Grand Army of the Republic; member of the military order of the Loyal Legion; Past Commander of Knights Templar; President of the Pittsburg,

Bradford, and Buffalo Railroad Co.; and President, Vice President, and solicitor of several other railroads; now resides in New York City, and is solicitor for several large corporations; was a delegate to the Republican State Convention of 1876, and several other State conventions, and was an alternate delegate to the Republican National Convention of 1888; was admitted to the bar August 27, 1865, and is a member of the Supreme Court of the United States, and of the Supreme Courts of several other States of the Union; ancestors were all Presbyterians.

MACKEY, GEORGE, 361 Front Street, Memphis, Tenn. 1891.

Born at Coolatee, County Donegal, Ireland.

MACLOSKIE, PROF. GEORGE, LL.D., Princeton, N. J. First year.

Member of the Executive Committee and life member of the Scotch-Irish Society of America. Born at Castledawson, County Londonderry, Ireland; Scotch-Irish parentage; professor of biology in College of New Jersey, Princeton.

MAGEE, GEORGE I., Corning, N. Y. 1891.

Born at Bath, N. Y.; father, son of Irish parents from County Antrim; mother, daughter of Scotch parents; President of railroad and coal companies; Trustee in trust companies; Director of several railroad corporations; for four years (1869-72) was Paymaster General of New York, and for sixteen years was Trustee of the Willard Insane Asylum, New York.

MAGILL, JOHN, 148 Second Street, Troy, N. Y. 1891.

Born in the Parish of Dromore, County Down, Ireland, in 1831; came to America in 1849; of Scotch-Irish descent; son of John Magill and Mary Johnston, whose forefathers came to Ireland in the year 1600; mason, builder, and contractor; General Assessor of Troy from 1870 to 1876; held office of Police Commissioner for the past twelve years.

MAHOOD, EDWIN BLOW, 921 Liberty Street, Pittsburg, Pa. First year.

MALOY, ED NASH, Gunnison City, Gunnison County, Colo. 1891.

Born in Detroit, Mich.; father's birthplace Rochester, N. Y.; mother's birthplace Windsor, Canada; locomotive engineer, D. and R. G. Railroad.

MALOY, WILLIAM JAMES, Gunnison City, Gunnison Co., Colo. 1891.

Born in Detroit, Mich.; father's birthplace Rochester, N. Y.; mother's birthplace Windsor, Canada; locomotive engineer, D. and R. G. Railroad.

MARSHALL, H. G. Springfield, O. 1893.

MARTIN, JOHN, 6 Couch Street, Plattsburg, N. Y. 1892.

Of Scotch-Irish parentage; customs officer.

MARTIN, THOMAS LESLIE, Louisville, Ky. 1891.

Born in Woodford County, Ky., 1858; youngest son of Jesse and Margaret Thornton Martin; mother's parents were Scotch-Irish, and settled in Pennsylvania; lawyer, graduate in the class of 1880 of law department of Louisville, with degree of LL.B.; married in 1884 to Miss Willie E. Hunter, a descendant of the Scotch-Irish families of Hall and McDonald, of Scotland and North Ireland.

MAXWELL, GEORGE TROUP, M.D., Jacksonville, Duval County, Fla. 1892.

Born in Belfast plantation, Bryan County, Ga.; ancestors the Maxwells of Maxwellton, Scotland, and Belfast, Ireland, and South Carolina and Georgia, U. S. A.; physician; sketch in Appleton's Encyclopedia and Biography.

MEANS, ARTHUR FREDERICK, 61 Court Street, Boston, Mass. 1890.

Born in Boston, Mass.; his paternal ancestors, in lineal descent, were Robert Means, who settled in Falmouth, Me., in 1718; John Means, of Saco, Me., born in 1728, died in 1776; Robert Means, of Surry, Me., died in 1820; Robert Means, born at Saco, Me., in 1783, died in 1842; and John Withan Means, who was the father of Arthur F. Means, his mother being Sophia Romney Wells; member of the Boston Common Council, and member of the Massachusetts Legislature.

MEANS, JOHN McCLELLAND, 47-49 South Jefferson Street, Chicago, Ill. 1893.

Born near Carlisle, Cumberland County, Pa.; Secretary and Treasurer of Chicago Gas and Electric Fixture Manufacturing Company.

MEANS, WILLIAM GORDON, 40 Water Street, Boston, Mass. 1893.

Born at Amherst, Mass., April 27, 1815; grandfather came to America in 1760; grandmother, daughter of David McGregor and granddaughter of Rev. James McGregor, who came over in 1718 with others and settled in Londonderry, N. H.; Treasurer of the Mann Locomotive Works; President of Salmon Falls Manufactory; Director in the New England National Bank; member of the New Hampshire Legislature.

MEHARG, JOHN, Ravenna, Portage County, O. First year.

Born at Drumlee, County Down, Ireland; Scotch-Irish parent-

age; editor of the *Republican*; Mayor of Ravenna three years; County Clerk nine years; Prosecutor one term.

MILLER, HENRY R., Keokuk, Ia. 1893.

Born in Springfield, O.; genealogy the same as John C. Miller; President of Keokuk Gas Company.

MILLER, JUDGE JOHN C., Courthouse, Springfield, O. 1893.

Born in Springfield, O.; great-great-grandfather came from Scotland in 1738; great-grandfather married a lady of Scotch-Irish extraction in Prince George County, Md., about 1765; Judge of the Court of Common Pleas and District of Ohio; Mayor of Springfield, O.; Prosecuting Attorney of Clark County; City Solicitor; Probate Judge, and Judge of Court of Common Pleas; Eminent Commander of Palestine Commandery of Knights Templar, Commandery of Ohio.

MILLER, JOSIAH N., Capt. Joseph Miller, Navy Yard, Brooklyn, N. Y. 1893.

Born in Springfield, O.; genealogy the same as John C. Miller; captain in United States Navy; all the various grades in said service from midshipman.

MILLER, THOMAS, 98 and 100 West Fourth Street, Cincinnati, O. First year.

MILLER, W. H., 98 and 100 West Fourth Street, Cincinnati, O. First year.

MITCHELL, REV. G. W., Wales, Tenn. First year.

MOFFATT, ARTHUR B., Le Sueur, Minn. 1893.

Born at Polo, Ogle County, Ill.; his great-great-grandfather, Samuel Moffatt, was born at Ballyleag, County Antrim, Ireland, July 18, 1704; came to America when about thirty years of age, and married Anne Gregg, who was born at Slush Hull, County Fermanagh, Ireland, June 12, 1716; they settled first in New Jersey, but in 1752 removed to Blaggs Clove, Orange County, N. Y., and engaged in farming; here they raised their family of twelve children, died, and were buried in Bethlehem Churchyard; Isaac Moffatt, the sixth child, was born in New Jersey in 1747; married Nancy Scott in 1770, and died in Delaware County, N. Y., in 1825; of their nine children, David W. Moffatt was the seventh, born in Orange County, N. Y., in 1791; married Patty Moore, of Salisbury, Conn., in 1818; they lived in Delaware and Chemung Counties, N. Y., and removed to Illinois about 1835; died at Polo, Ill., in 1864 and 1869, respectively; of their six children, David B. Moffatt was the fifth, born in Chemung County,

N. Y., in 1823; he came West with his father, and in 1852 was married to Mary J. Jones at Rockton, Ill.; they now live at Kinmundy, Ill.; Arthur B. Moffatt, the oldest of their five children, was born at Polo, Ill., July 30, 1854; went to Minnesota in 1873; married Fannie Snow in 1878; has been engaged in milling, stock raising, and banking; Treasurer of the Minnesota State Agricultural Society.

MONTGOMERY, ALEXANDER, 1801 Leavenworth Street, San Francisco, Cal. First year.

Vice President for California, member of the Executive Committee, and life member of the Scotch-Irish Society of America; President of the California Scotch-Irish Society; born in County Down, Ireland, in 1825; pioneer, in 1848, to California, where he engaged in mining and accumulated a fortune; donated \$250,000 at one time to the Presbyterian Theological Seminary of San Francisco; prominently connected with various philanthropic institutions.

MONTGOMERY, COL. JOHN ALEXANDER, Birmingham, Ala. 1892.

Born in Lewisburg, Greenbrier County, W. Va.; his ancestor, John Montgomery, came from Ireland in the early part of the eighteenth century, settled first in Pennsylvania; married Esther Houston, from North of Ireland; settled in Augusta County, Va.; several sons became prominent in border warfare, and were soldiers of the Revolution; one of these sons, Rev. John Montgomery, graduated from Princeton College in 1775, was one of the founders, trustees, and first teachers of Liberty Hall Academy; afterward pastor of the Presbyterian Churches at Winchester, Va., and Rocky Springs, Augusta County, Va.; married Agnes Hughart; his son, John Montgomery, married Elizabeth Nelson, daughter of Alexander Nelson, who came from Ireland about 1776; James Nelson Montgomery, father of the subject of this sketch, married Ann S. Jacob, of Wheeling, Va., and settled in Lewisburg, Greenbrier County, Va., now West Virginia; President of Mary Lee Coal and Railroad Company; colonel of West Virginia Volunteers.

MONTGOMERY, WILLIAM G., Birmingham, Ala. 1891.

Born in Lewisburg, Greenbrier County, W. Va.; his ancestor, John Montgomery, came from Ireland in the early part of the eighteenth century, settled first in Pennsylvania; married Esther Houston, from North of Ireland; settled in Augusta County, Va.; several sons became prominent in border warfare, and were sol-

diers of the Revolution; one of these sons, Rev. John Montgomery, graduated from Princeton College in 1775, was one of the founders, trustees, and first teachers of Liberty Hall Academy; afterward pastor of the Presbyterian Churches at Winchester, Va., and Rocky Springs, Augusta County, Va.; married Agnes Hug-hart; his son, John Montgomery, married Elizabeth Nelson, daughter of Alexander Nelson, who came from Ireland about 1766; James Nelson Montgomery, father of the subject of this sketch, married Ann S. Jacob, of Wheeling, Va., and settled in Lewisburg, Greenbrier County, Va., now West Virginia; civil engineer and merchant.

MOONEY, WILLIAM H., Steubenville, Jefferson County, O. First year.

Born in Jefferson County, O.; son of Johnston and Elizabeth Murphy Mooney; banker.

MOORE, ARMOUR J., 1417 South Fourteenth Street, Denver, Colo. First year.

MOORE, CHARLES C., 2001 North Broad Street, Philadelphia, Pa. First year.

MOORE, MARTIN KIRK, Atlanta, Ga. 1892.

Born in Yorkville, S. C.; railway equipments; stocks and bonds.

MOORE, SILAS M., Clark and Washington Streets, Chicago, Ill. 1893.

Born at Windham, N. H., a part of Londonderry; Scotch-Irish parents from Londonderry, Ireland, who settled Londonderry, N. H.; real estate and loans.

MORRISON, HON. LEONARD ALLISON, Windham, N. H. 1891.

Born in Windham, N. H., February 21, 1843; son of Jeremiah and Eleanor Reed (Kimball) Morrison; grandson of Dea. Samuel Morrison and Mrs. Margaret (Dinsmore) (Armor) Morrison; great-grandson of Lieut. Samuel Morrison and Martha Allison; Lieut. Morrison came from County Londonderry, Ireland, and was the son of James Morrison, who, with his father, John Morrison, was in the siege of Derry in 1688; author and historian; presided in annual town meetings for thirteen years; member of the New Hampshire House of Representatives for two years; Chairman of the Committee on Education; member of the New Hampshire Senate; Chairman of the Committee on Education in that branch; author of the following works: "History of the Morison or Morrison Family," "History of Windham in New Hampshire," "Rambles in Europe; with Historical Facts Relat-

ing to Scotch-American Families, Gathered in Scotland and in the North of Ireland," and "Among the Scotch-Irish, and My Summer in Exile; A Tour in Seven Countries;" received the degree of A.M. from Dartmouth College in 1884.

MORRISON, ISAAC L., Jacksonville, Morgan County, Ill. 1892.

Born in Kentucky; son of Scotch-Irish parents; lawyer; member of Illinois Legislature.

MORROW, DAVID, 1502 Capouse Avenue, Scranton, Pa. 1890.

MORROW, GEORGE, 39 Clay Street, San Francisco, Cal. 1892.

MORROW, PAOLI S., 29 East Main Street, Uniontown, Fayette County, Pa. 1893.

Born in East Huntingdon Township, Westmoreland County, Pa., March 8, 1848; son of John Campbell Morrow; grandparents, James Morrow and Jane Ferguson Morrow; great-grandfather, Samuel Morrow, who emigrated from County Tyrone, Ireland; attorney at law.

MUNRO, REV. JOHN HENRY, D.D., 714 North Broad Street, Philadelphia, Pa. 1891.

Born at Rosedale, County Down, Ireland; son of Daniel and Rachel Munro; father's family came from Scotland in the seventeenth century and settled on land granted for service to crown; mother's family (Crawford) came from Ayrshire in times of persecution, and settled in County —; Presbyterian minister; pastor of congregation of First Newry, Ireland, 1867-73; pastor of Third Presbyterian Church, Boston, Mass., 1873-75; pastor of Central Presbyterian Church, Philadelphia, Pa., 1875.

MURPHY, REV. A. A., Springfield, O. 1893.

MURPHY, REV. THOMAS, D.D., 4315 Frankford Avenue, Philadelphia, Pa. 1890.

Born in County Antrim, Ireland, 1823; son of William and Mary Murphy; his father was elder of the Church which was the celebrated Rev. Dr. Henry Cooke's first pastoral charge; pastor for forty-one years of the Frankford Presbyterian Church in Philadelphia; originator and chief conductor of the great Log College celebration, September 5, 1889; deputy from American Presbyterian Church to the Presbyterian Church of Ireland, 1873, and delivered the address which awakened the first action in forming the Presbyterian Alliance; author of "Pastoral Theology," "Presbytery of the Log College," and three other volumes; framer of the Sabbath School Department of the Presbyterian Board of Publication; D.D. from Princeton College in 1872.

MURRAY, CHARLES S., Columbia, Lancaster County, Pa. 1893.

Born at Carlisle, Cumberland County, Pa.; his father was Charles Gregg Murray, born at Carlisle, Pa., October 14, 1810; married Margaret Blair; his grandfather was George Murray, son of William and Susan (Sly) Murray, born March 17, 1762, at Fort Pitt, now Pittsburg, Pa.; his grandmother was Mary (Polly) Denny, who married G. F. Murray June 21, 1804; Agnes Parker, his great-grandmother, married William Denny, who was born in Chester County, Pa., in 1737; Agnes Parker was a daughter of John Parker, born about 1716; he was the eldest son of Richard Parker and Janet Parker, who emigrated from the Province of Ulster, Ireland, in 1725, and settled near Carlisle, Pa.; railroad agent Pennsylvania Railroad at Columbia, Pa., for more than twenty years.

NEILSON, ROBERT, Williamsport, Pa. 1893.

Born in Ontario, Canada; son of Thomas Neilson and Eliza Downey, born in Island Mager, County Antrim, Ireland, and settled in Canada, in 1830; General Superintendent in Pa. R. R. service.

NELSON, JOHN FRANKLIN, Hillsboro, Ohio. 1891.

Born at Hillsboro, O.; his paternal grandfather, a Scotch-Irish Presbyterian from County Down, Ireland, came to this country about 1775; was a merchant in Philadelphia during the Revolutionary War, after which he went to Augusta, Va., where he married Anne Matthews, of Scotch-Irish descent, and belonging to a family that has produced many noted men, among them being Prof. A. L. Nelson, of Washington and Lee University, Lexington, Va.; his father settled at Hillsboro, O., in 1812; his maternal grandfather was a Scott, of Scotch descent; among his relatives of this family were Gen. Winfield Scott, and Dr. John Scott, who was the intimate friend of President William Henry Harrison; President Benjamin Harrison's father was named after this Dr. Scott, and his wife was also a Scott; Mrs. President Hayes was a cousin of the subject of this sketch.

NELSON, ROBERT, 342 Summit Street, Toledo, O. 1891.

Born at Banbridge, Ireland; Scotch-Irish parentage; wholesale jeweler.

OMELVENA, REV. JAMES, Washington, Ind. First year.

Born near Ballymena, County Antrim, Ireland; son of James Omelvena and Jennie Gibson; minister of the gospel.

ORR, CHARLES EDGAR, 419 Wood Street, Pittsburg, Pa. First year.

Born at Orrstown, Franklin County, Pa.; Scotch-Irish and German parentage; iron broker and investment banker.

ORR, JOHN G., Chambersburg, Franklin County, Pa. First year.

Born at Orrstown, Franklin County, Pa.; Scotch-Irish parentage; editor; elder in two Churches.

ORR, ROBERT A., 419 Wood Street, Pittsburg, Pa. First year.

PADEN, GEO. MILLIKEN, Union National Bank, Pittsburg, Pa. 1892.

Born in Newtonards, County Down, Ireland; son of Hector Paden and Nancy Gordon; Assistant Cashier Union National Bank, Pittsburg, Pa.

PARK, REV. JAMES, Knoxville, Tenn. 1891.

Born in Knoxville, Tenn.; son of James Park, native of Bal-leighan, Donegal County, whose lineage runs back to Olave the Red, King of the Isle of Man, and is mingled with the Alexanders; pastor First Presbyterian Church, Knoxville, Tenn.; minister of the gospel forty-five years; President Rogersville Female College from 1855 to 1859; President Washington College, Tennessee, in 1857; trustee University of Tennessee; graduate East Tennessee University in 1840, Princeton Theological Seminary in 1846.

PARK, RICHARD, 299 West Ninth Street, Cincinnati, O. First year.

Born at Divlin More, County Donegal, Ireland; son of Richard Park, of Drumardah, County Donegal, Ireland, and Elizabeth Dill, of Dills of Springfield; ancestors came with William of Orange; retired manufacturer.

PARKE, REV. N. G., D.D., Pittston, Pa. First year.

Born in York County, Pa.; Scotch-Irish parents; pastor First Presbyterian Church, Pittston, Pa.

PATTON, PROF. E. L., University of South Carolina. 1893.

PATTON, DR. JAMES MURRAY, Kelly's Station, Armstrong County, Pa. First year.

Born at Kittanning, Pa.; son of John M. and Elizabeth Stark Patton; paternal grandparents, James and Mary Murray Patton; maternal grandparents, Rev. John Stark and Mary Scott Stark; physician.

PEACOCK, REV. JOHN, D.D., Philadelphia, Pa. 1893.

PEAL, FRANKLIN DICKSON, New York City. 1893.

PEALE, REMBRANDT R., Philadelphia, Pa. 1893.

PEALE, SAMUEL RICHARD, Lock Haven, Pa. 1893.

Born at Hughesville, Pa.; name of paternal grandfather was John Peale, Shippensburg, Pa.; name of paternal grandmother was Mary McClintock, Chambersburg, Pa.; name of maternal

grandfather was Samuel Sturgeon, Shippensburg, Pa.; name of maternal grandmother was Frances Rodgers, Shippensburg, Pa.; lawyer; member of Senate of Pennsylvania, 1877-78; President Bloomington Coal and Coke Company; President Central Coal and Coke Company; late General Solicitor of the Beech Creek Railroad Company.

PEARCE, EUGENE H., D.D., Danville, Ky. 1891.

Born near Maysville, Ky., in 1843; third generation from Mark Pearce, of Scotland (near Roslyn Chapel), Edinburg; family exiled to France and North Ireland during the reign of James II., in 1688; family subsequently united at Lurgan, Ireland, and emigrated to Delaware, U. S. A., about 1715-20; minister in M. E. Church, South, Kentucky Conference; A.M. graduate; admitted to bar in 1867; in 1875-76 theological course at Drew Theological Seminary; in 1877 entered the ministry of the M. E. Church, South; State Commissioner from Kentucky to International Exposition, Vienna, Austria, in 1873; Curator Kentucky Wesleyan College in 1892.

PERRY, PROF. ARTHUR LATHAM, Williamstown, Mass. First year.

Vice President for Massachusetts in the Scotch-Irish Society of America; born at Lynn, N. H.; son of Rev. Baxter Perry and Lydia Gray, both of Worcester, Mass.; maternal grandfather, Reuben Gray; paternal grandfather, Matthew Gray, and his father was Matthew Gray; the last two were emigrants of 1718; teacher and author; professor of history and political economy in Williams College since 1853; President of Berkshire Historical and Scientific Society.

PETTIGREW, JOHN GRAHAM, 854 Lexington Avenue, N. Y. 1892.

Born in Belfast, Ireland; son of Hugh Pettigrew, born at Ballymenagh, Holywood, County Down, and Jane Pettigrew (Graham), born at Cultra, Holywood, County Down.

PETTIGREW, ROBERT, 163 East Seventy-first Street, New York City. 1891.

PETTY, MRS. ANNA M., 140 Meridian Street, Duquesne Heights, Pittsburg, Pa. First year.

Born at Antrim, County Antrim, Ireland; of Scotch-Irish parentage; teacher; principal of "Lucky School," Thirty-fifth Ward, Pittsburg, Pa., for eleven years.

PILLOW, DR. ROBERT, Columbia, Tenn.

POGUE, HENRY, Walnut Hills, Cincinnati, O.

POGUE, SAMUEL, Avondale, Cincinnati, O.

POLK, JEFFERSON SCOTT, Des Moines, Ia. 1891.

Born at Georgetown, Scott County, Ky.; father and mother born in Scott County, Ky.; mother's maiden name was Moore; grandfather born in Delaware; great-grandfather Polk was of Scotch-Irish parentage; attorney at law.

POLLOCK, O. W., captain Twenty-third Infantry, United States Army, Fort MacIntosh, Laredo, Tex. 1891.

Born in Erie, Erie County, Pa.; son of Charles Pollock, of Erie, Pa.; grandson of Adam Pollock, Erie, Pa.; great-grandson of Charles Pollock, of Northumberland County, Pa.; great-great-grandson of Dr. Thomas Pollock, of Coleraine, Ireland.

POLLOCK, WILLIAM J., 734 South Seventeenth Street, Philadelphia, Pa. 1891.

Born in Philadelphia in 1833; son of Edward Pollock and Catherine Colquhoun, of County Tyrone, Ireland; educated in the public schools and Central High School of Philadelphia; learned the dry goods business and became a manufacturer of cotton and woolen goods; member of Select Council, 1865-68; Presidential Elector, 1868, and as such voted for U. S. Grant; twice Collector of Internal Revenue; United States General Appraiser of Merchandise; Chief Examiner of Foreign Goods for the Centennial Exhibition; six terms (making eighteen years) member of the Board of Public Education; two terms member of the Pennsylvania Legislature; delegate to three National Republican Conventions, and in 1880 one of the "306" who voted for General Grant thirty-six times; now serving a third term as member of Common Council of Philadelphia; member of the Union League of Philadelphia since April, 1863; baptized in the Ninth Presbyterian Church, and still a member, 1893.

PORTER, WM. WAGENER, 623 Walnut Street, Philadelphia, Pa. 1893.

Born in Philadelphia, Pa.; son of Judge William A. Porter; grandson of Gov. David R. Porter; great-grandson of Gen. Andrew Porter, whose father was a Scotch-Irishman; lawyer.

RANKEN, HENRY S., The Homestead, Pawling Avenue, Troy, N. Y. 1891.

Born at Troy, N. Y.; son of John Ranken, born at Garvah, near Coleraine, County Derry, Ireland, and Nancy McNally, born at Market Hill, County Armagh, Ireland; woolen manufacturer.

RANKEN, HUGH L., St. Louis, Mo. 1891.

Born in Lisboy, Parish of Aghadory, County Londonderry, Ireland; son of John Ranken, son of Hugh Ranken, who emigrated from Ayrshire, Scotland, about the year 1685.

RANKIN, RICHARD CALVIN, Ripley, Brown County, O. 1893.

Born in Carlisle, Nicholas County, Ky., July 24, 1821; son of Rev. John Rankin, who was born in Jefferson County, Tenn., February 4, 1793; son of Richard Rankin, born in Chester County, Pa., in 1756; son of Thomas Rankin, born in Donegal County, Ireland, in 1724; son of John Rankin, born in Donegal County, Ireland, in 1690; son of William Rankin, born in Scotland; son of Alexander Rankin; both of the last named, with their families, were driven from Scotland to Ireland during religious persecutions there in the early part of 1688; both participated in the siege of Londonderry; grandfather, Adam Lowry, on mother's side was from North of Ireland; grandmother's side of the house were related to the Houston's; Sam Houston of Texas notoriety and Mr. Rankin's mother were raised children together and were blood relations, as were all the Doaks of Virginia and Tennessee; farmer; Past H. P. and Past Master in the Masonic orders; officer in the Union army during the rebellion; Past Chaplain of the G. A. R., and served for years as City Marshal and Road Commissioner.

RAY, COL. LAVENDER R., 70½ Whitehall Street, Atlanta, Ga. 1891.

Born at Newnan, Coweta County, Ga.; son of Lavender R. Ray, son of John Ray and Bethenia G. Lavender, born December 15, 1842; John Ray was born at Drimsterhill, near the city of Donegal, Ulster, Ireland, March 17, 1792, son of David Ray and Mary Lucy Atcheson; John Ray came to America when twenty years of age, and landed at Philadelphia, where he had an uncle living; after teaching school in Chester County, Pa., came to Staunton, Va., in 1822, where he studied law; in 1829 he moved to Newnan, Ga., where he became a distinguished lawyer, and accumulated great wealth; married in 1833 and died in Newnan, July 21, 1868; in 1862 he was made Presidential Elector and cast the vote of the state of Georgia for Jefferson Davis and Alexander H. Stephens for President and Vice President of the Confederate States of America; David Ray was the son of Samuel Ray and his wife, a Miss Armstrong, both of County Donegal; Bethenia G. Lavender was born in 1803, the daughter of John Lavender, of Winchester, Va., and Mary Ellis Gilliam, of Amherst County, Va.; she died July 19, 1867, leaving six children; she was the wife of John Ray.

RED, WILLIAM STUART, College Station, Tex. 1893.

Born in Texas; Presbyterian minister; chaplain A. M. College; teacher Hebrew, Austin School of Theology.

REED, R. S., corner Thirty-third and Chestnut Streets, Philadelphia, Pa. First year.

REED, COL. W. H., Pittsburg, Pa. 1891.

REID, REV. ALEXANDER McCANDLESS, PH.D., Steubenville, Jefferson County, O. 1891.

Born in Beaver County, Pa., April 20, 1827; on mother's side, Scotch; on father's, Irish; Presbyterian minister; Principal of Steubenville Female Seminary (which has had about five thousand young ladies under its care) for over thirty years; Moderator of the Synod of Cleveland; delegate to the Pan-Presbyterian Council in London; Trustee of Washington and Jefferson College, and the Western Theological Seminary.

REID, JOHN, 177 West Fourth Street, Cincinnati, O. First year.

Born at Rathmelton, County Donegal, Ireland; son of John Reid and Sarah Hatrick; retired manufacturer.

REID, JOHN, 1019, Bloomfield Street, Hoboken, N. J. 1893.

Born in Townland of Drumgrass, near Cookstown, Ireland; Scotch descent on both sides of family, who settled in County Tyrone probably about 1650; the various members of the family have always been uncompromising Presbyterians of the strictest type, being known as "Seceders" until the union with the Synod of Ulster in 1840; John Reid came to New York in September, 1851; went at once to Philadelphia, Pa.; lived there two years; then in New York City five years; since then in Hoboken, N. J.; was President of the New York Burns Club for several terms; an active member of the Republican party since 1856; Internal Revenue Collector for fourteen years and Superintendent of Construction for the new post office at Hoboken, N. J.; served twelve years as member of the Board of Education; President of the Board of Education.

ROBERTS, HON. ORAN M., 2102 August and Twenty-second Streets, Austin, Tex. 1891.

Born in Lawrence County (formerly District) July 9, 1815; son of Oba and Margaret Roberts; father of Welsh descent; family early settlers in Virginia; mother, Margaret Ewing, daughter of Sam Ewing, born in North Ireland, and captain of cavalry in the Revolutionary War seven years; his father was also from North Ireland, and his mother (a McCorkle) was Scotch; lawyer;

now law professor in the Texas University, Austin, Tex.; represented St. Clair County in the Legislature of Alabama, 1839-40; District Attorney in Texas, 1844-45; District Judge, 1846 to 1851; Associate Justice Supreme Court, 1857 to 1862; President of Secession Convention, 1861; colonel of Eleventh Texas Infantry C. S. A., 1862-64; Chief Justice Supreme Court three times between 1864 and 1878; Governor of Texas, 1879 to 1883; law Professor from September, 1883, to present.

ROBERTSON, REV. A. T., Batavia, N. Y. 1893.

ROBINSON, JAMES, 25 Chestnut Street, East Orange, N. J. 1893.

Born in Belfast, Ireland, June 2, 1813; grandmother on mother's side a Weir, of County Tyrone; mother Scotch, "Auchinleck," originally from Edinburgh; retired merchant; ex-elder of four Presbyterian churches.

RODGERS, ISAAC WARD, Springfield, O. 1893.

Born in Springfield, O.; parents, who were both Scotch-Irish, came from North of Ireland in 1737; manufacturer.

RODGERS, JAMES G., Springfield, Ohio. 1893.

Born in Springfield, O.; Scotch-Irish on both sides; ancestors came from Ireland in 1737, and settled in Pennsylvania; manufacturer; Secretary and Treasurer of the Tricycle Manufacturing Company.

RODGERS, JOHN H., Springfield, O. 1893.

Born in Springfield, O.; parents were both Scotch-Irish, and came from North of Ireland in 1737; physician; Surveyor 104 Ohio Railway in late war; Pension Surgeon United States Government; member of several medical societies, National and State.

RODGERS, RICHARD H., Springfield, O. 1893.

Born in Springfield, O.; Scotch-Irish on both sides; ancestors came from Ireland in 1837, and settled in Pennsylvania; manufacturer; Director and officer in the Superior Drill Company; elder in Third Presbyterian Church.

RODGERS, ROBERT COCHRAN, Springfield, Clark County, O. 1893.

Born at Mt. Joy, Lancaster County, Pa., on June 16, 1852; attorney at law.

RODGERS, ROBERT L., 16½ Whitehall Street, Atlanta, Ga. 1891.

Born in Washington County, Ga., July 14, 1847; Scotch-Irish parentage; lawyer; judge of a court; captain of the Washington Rifles.

ROPER, HON. DAVID D., Slatington, Lehigh County, Pa. 1891.

Born in County Monaghan, Ireland; on father's side a mixture of English and Scotch; mother, Mary Douglass, Scotch; lawyer; served three terms (six years) as a member of the Pennsylvania Legislature; served in the Federal army in 1862-63, and held several other positions of trust.

ROSEMOND, FREDERICK LESLIE, Cambridge, O. First year.

Born at Fairview, Guernsey County, O.; son of James Henry Rosemond and Amanda M. Campbell; lawyer.

ROSS, W. A., 56 Pine Street, New York City. 1891.

RUDDICKS, WILLIAM, Steubenville, Jefferson County, O. First year.

Born at Edinburgh, Scotland, December 22, 1846; son of John Ruddicks, who was born at Circubben, County Down, Ireland; boot and shoe dealer; steward of the Methodist Church.

RUFFNER, WILLIAM HENRY, LL.D., Lexington, Va. First year.

Born at Lexington, Va., 1824; son of Dr. Henry Ruffner, former President of Washington College, Va., and Sallie Montgomery Lyle; father of German origin; mother, Scotch-Irish; Superintendent of Public Instruction in Virginia for twelve years.

RUSSELL, JOHN, 1243 West Fifteenth Street, Chicago, Ill. 1890.

Born at Sheeptown, near Newry, County Down, Ireland; Scotch-Irish descent; clerk.

RUSSELL, SAMUEL, 827 Third Street, Louisville, Ky. 1891.

Born in Spencer County, Ky.; Scotch-Irish parentage; President of Bank of Louisville.

RUTHERFORD, REV. EDWIN HUBBARD, Paris, Ky. 1893.

Born at Brownsville, Haywood County, Tenn.; ancestors settled in the Valley of Virginia, and afterward removed to Middle Tennessee; minister of the gospel in the Presbyterian Church.

RUTHERFORD, WILLIAM FRANKLIN, Harrisburg, Dauphin County, Pa. First year.

Born in Saratoga Township, Dauphin County, Pa.; Scotch-Irish parentage; ancestors emigrated from Scotland to Ireland in 1689, to America in 1728; farmer; Vice President Pennsylvania State Agricultural Society.

RUTLEDGE, BENJAMIN HUGH, Charleston, S. C. 1893.

Born in Charleston, S. C.; son of Gen. B. H. Rutledge, son of Benjamin H. Rutledge, son of Hugh Rutledge, son of Dr. John Rutledge, who was brother of Andrew Rutledge, both of whom came to this country in the early part of the seventeenth century;

Hugh Rutledge was brother of John Rutledge, Chief Justice of the United States, and President of South Carolina; also of Edward Rutledge, signer of the Declaration of Independence over this State.

SATTERFIELD, JOHN, 1022 Delaware Avenue, Buffalo, N. Y. 1892.

Born in Sharon, Mercer County, Pa.; mother's name was Morrison, born in Beragh, County Tyrone, Ireland; producer of petroleum.

SCOTT, REV. CHARLES, D.D., Holland, Ottawa County, Mich. First year.

Born at New Windsor, Orange County, N. Y.; his great-great-grandfather, Francis, came to America in 1729, died in 1775; great-grandfather, Thomas, born in 1760, died in 1803; grandfather, Alexander, born in 1793, died in 1868; and his father, Charles, born in 1822; teacher, 1844-51; pastor, 1851-66; professor, 1866-70; President of the General Synod of the Reformed Church in America, 1875; Vice President Hope College, 1878-80; President of same, 1880.

SCOTT, JOHN LAUGHLIN, Geneseo, Livingstone County, N. Y. First year.

Born in Carmegrim, County Antrim, Ireland; father, James Scott; mother, Eliza Laughlin; miller and farmer; Superintendent of the Poor for Livingstone County, N. Y.

SCOTT, JUDGE JOHN M., Bloomington, Ill. First year.

Vice President for Illinois in Scotch-Irish Society of America.

SCOTT, WILLIAM, Indianapolis, Ind. 1891.

Born at Newton Cunningham, County Donegal, Ireland; son of Rev. William Scott, Newton Cunningham, County Donegal, Ireland, and Charlotte Crawford, of Castledown, County Derry, Ireland; grain dealer; President of Indianapolis Board of Trade.

SEARIGHT, GEORGE, Hendersonville, Sumner County, Tenn. First year.

Born at Warrenpoint, County Down, Province of Ulster, Ireland; son of Moses and Charlotte Searight; merchant for thirty years; farmer; deacon and Treasurer of the Presbyterian Church.

SEARIGHT, JAMES A., Uniontown, Pa. First year.

Born in Fayette County, Pa.; son of William and Rachel Searight; great-grandparents, William Searight and Ann Hamilton, were natives of Counties Donegal and Down respectively; they emigrated to America in 1740; landed in Philadelphia, and settled in Lancaster County, Pa.; Ann Hamilton was a sister of William

Hamilton, of Lancaster County, Pa., from whom descended James Hamilton, of Revolutionary fame, and James Hamilton, the famous "nullifier" Governor of South Carolina in Jackson's day; graduate at Kenyon College, O., 1863; now President of the People's Bank of Fayette County, Uniontown, Pa.

SEARIGHT, HARRY A., Logansport, Ind. 1891.

Born in Cass County, Ind.; son of William Searight and Ann Hamilton, who came from Donegal about 1740; superintendent of schools.

SHALLABARGER, HON. SAMUEL, Washington, D. C. 1893.

SHANKLIN, GEORGE SEA, 112 East Fourth Street, Lexington, Ky.

Born in Jessamine County, Ky., August 14, 1860; great-grandfather, James Shanklin, came to America in 1745, and settled in Virginia on the south branch of the Potomac; grandfather, Robert Shanklin, was born there, but settled in Jessamine County, Ky., in 1784; father, George Sea Shanklin, was born in Jessamine County, and lived there all his life; lawyer.

SHARPE, GEORGE E., Steubenville, O. First year.

Born in Steubenville, O.; son of William L. Sharpe and Isabella McFadden; manufacturer, iron foundry; member of City Council.

SHARPE, W. L., Steubenville, O. 1891.

Born at Coothill, County Cavan, Ireland; descendant of the McIntoshes.

SHAW, WILLIAM CONNER, M.D., 135 Wylie Avenue, Pittsburg, Pa. First year.

Born in Versailles Township, Allegheny County, Pa.; son of William A. and Sarah Theresa Shaw; his paternal grandparents, David and Jane (Eakin) Shaw, were natives of County Antrim, Ireland, and York County, Pa., respectively; they lived in Versailles Township, the grandmother living to be more than 102 years of age; his maternal grandparents were Rev. William and Margaret (Murdock) Connor; graduate of Washington and Jefferson College, and of Bellevue Hospital Medical College, New York City; practiced in Bellevue Hospital nearly two years; located as practicing physician in Pittsburg in 1874, where he has built a large practice; Fellow of the American Academy of Medicine, and of the Society of Alumni of Bellevue Hospital of New York; member of Pittsburg Chamber of Commerce, etc. Life member of Scotch-Irish Society of America.

SHERARD, MISS NANCY, Washington, Washington Co., Pa. 1890.

Born in Jefferson County, O.; father, Robert Andrew Sherrard; mother, Jane Hindman Sherrard; her grandfather Sherrard was born at Newton Linmarady, near Londonderry, Ireland; has been Principal of Washington Female Seminary for sixteen years.

SHERARD, HON. ROBERT, Steubenville, O. First year.

SHIELDS, CAPT. JAMES GREENBURY, 214 Spring Street, New Albany, Floyd County, Ind. First year.

Born at Marengo, Crawford County, Ind.; son of Clemant Nance Shields, born in 1803 in Kentucky, and Mary Stewart, born in 1807 in Kentucky, both Scotch-Irish; received thirty degrees in A. A. S. R in 1870; Past Master of Jefferson \square 104; Past Eminent Commander of New Albany F. A. A. M., Commandery No. 5; Past Grand Sovereign of Independent Grand Council of Knights of Red Cross of Constantine; during the war was interested in five steamers doing service for the Federal army: "Huntress," "Star," "Ollie Sullivan," "Bard Levi," and "Cora S.;" captain of steamer "Shields" in 1879; now a commercial traveler.

SINCLAIR, JOHN, No. 1 Broadway, N. Y. 1891.

SIMPSON, ROBERT, Cincinnati, O. First year.

SIMPSON, HON. R. T., Florence, Ala. 1893.

SMITH, ANDREW, Cadiz, O. First year.

Born in County Tyrone, Ireland; his forefathers came from Scotland and fought in the battle of Boyne, and acquired landed estate; farmer and merchant; a soldier of the Union four years, going in as a private and coming out as a captain; County Commissioner of Harrison County.

SMYTH, REV. GEORGE HUTCHINSON, D.D., 39 Hawthorne Avenue, East Orange, N. Y. 1891.

Born at Killydonnelly, near Ballymena, County Antrim, Ireland, twenty miles north of Belfast; son of Hugh Smyth and Jean Barber; ancestors came from Edinburgh, crossed the channel in a rowboat; Presbyterian minister; has been in Dutch Church last ten years; Collegiate of Harlem, N. Y.; Moderator of Presbyteries and Synods; clerk of same; also Commissioner to General Assembly twice; delegate from Dutch Church to Southern General Assembly, which met in Baltimore three years ago; graduated from New York University, 1862; studied theology at Allegheny, Pa., and at Princeton, N. J.; received from University

A.B. and A.M., and from Geneva D.D.; was chaplain in U. S. A.; pastor at Washington, D. C., Wilmington, Del., and New York City.
SMYTH, JOHN, Goldman, Tensas Parish, La. 1891.

Born near Castlederg, twenty miles south of Londonderry, Ireland; son of John Smyth and Ann (Woods) Smyth; came to New Orleans in 1850, remained till 1851, then moved to Natchez, Miss.; planter; for two years assistant civil engineer of public works of Great Britain; for thirteen years a merchant in Natchez, Miss.; moved to Tensas Parish in 1864; Assistant State Engineer of Louisiana from 1884 to 1888.

SMYTH, SAMUEL KIRKPATRICK, 751 South Twentieth Street, Philadelphia, Pa. First year.

Born at Killigan, County Antrim, Province of Ulster, Ireland, July 7, 1825; son of William Smyth and Nancy Kirkpatrick; grandparents, McHatton on mother's side, and Huston on father's; came to Philadelphia from Ireland, July 7, 1846; undertaker.

SMYTHE, AUGUSTINE THOMAS, 7 Broad Street, Charleston, S. C. 1893.

Born in Charleston, S. C., son of Rev. Thomas Smythe, D.D., born in Belfast, Ireland, of Scotch parentage; grandfather on mother's side was Mr. James Adger, born in County Antrim, Ireland, of Scotch and French parentage; lawyer; State Senator for sixteen years; President of Hibernian Society, of Military and Fire Companies; Grand Master of Masons.

SPEER, WILLIAM MCMURTRIE, 224 W. Fifty-ninth Street, New York. 1891.

Born at Huntington, Pa.; son of Robert Milton Speer; mother's father, William E. McMurtrie; other family names, Cowan, Elliot, Whittaker; lawyer.

SPENCER, MOSES GREGG, Piqua, Miami County, O. First year.

Born at Ramelton, County Donegal, Ireland, near Londonderry; son of John and Mattie Gregg Spencer, who were born at Ramelton, County Donegal, Ireland; merchant and farmer; Secretary of the Piqua Lumber Company.

SPENCER, DANIEL, Piqua, Miami County, O. First year.

Born at Ramelton, County Donegal, Ireland; son of John and Mattie Spencer; merchant.

STEELE, CHARLES H., Steubenville, O. 1891.

STEELE, REV. PROF. DAVID, D.D., 2102 Spring Garden Street, Philadelphia, Pa. First year.

Born at Altahaghderry, near Londonderry, Ireland; son of James Steele; grandson of David Steele; minister of the gospel;

pastor of the Fourth Reformed Presbyterian Congregation of Philadelphia, Pa.; Dean of the Faculty of the Reformed Presbyterian Theological Seminary, Philadelphia, and professor of Doctrinal Theology.

STEPHENS, BENJAMIN F., Elkhart, Ind. 1892.

Born in Susquehanna Township, Dauphin County, Pa.; son of Andrew Stephens, of Scotch parentage, and May Braden, from North of Ireland; paternal grandmother's maiden name was Elder; great-grandfather Elder was a Presbyterian minister for the Scotch Presbyterian Caxton Church, Dauphin County, Pa.; township trustee; President of the board of town trustees; member of Board of Education; member of Board of Health; held various official positions in the Church to which he belongs; lawyer.

STEVENSON, HON. ADLAI E., Bloomington, Ill. First year.

Born in Christian County, Ky.; parents Scotch-Irish Presbyterians from North Carolina; lawyer; representative in Congress from Illinois; First Assistant Postmaster-general under Cleveland's administration; Vice President of the United States.

STEVENSON, REV. SAMUEL HARRIS, McLean, Ill. 1890.

Born in Iredell County, N. C.; great-grandfather Stevenson came from Ireland about the year 1740 to Washington County, Pa., and after marrying a Scotch-Irish woman, removed to Iredell County; was converted under the preaching of the celebrated Whitefield, and was ordained a ruling elder in the first Presbyterian Church organized in Iredell County, and continued to hold that office until his death; for his wonderful gift in prayer he was nicknamed "Little Gabriel;" mother's ancestors were of the same stock of people; mother's father was raised in Mecklenburg County, N. C., and associated with that set of people who produced the celebrated "Mecklenburg declaration of independence."

STEWART, HON. GIDEON TABOR, Norfolk, O. First year.

Born at Johnstown, N. Y.; father, Thomas F. Stewart; mother, Petreske Hill, daughter of the eminent lawyer, Nicholas Hill, Jr.; lawyer; Grand Worthy Chief Templar of Good Templars of Ohio three times; several times nominee of the Prohibitionists for Supreme Court Judge and Governor of Ohio; once candidate of the same party for Vice President of the United States.

STEWART, W. H., South Solon, O. 1893.

STEWART, DAVID, 335 North Franklin Street, Chicago, Ill. 1892.

Born in Castlederry, County Tyrone, Ireland; Scotch on father's side and Scotch or English on mother's; grandmother

on mother's side was McIntyre; grandfather on mother's side, Rutledge; clerk.

STITT, REV. W. C., D.D., 76 Wall Street, New York City. 1890.

Born in Philadelphia, Pa.; parents, Alexander and Ann Stitt, both from County Down, Ireland; minister in the Presbyterian Church; Secretary of the American Seaman's Friend Society.

STUART, INGLIS, Post Building, 16 Exchange Place, New York City. 1890.

Born at Willow Tree, N. Y.; son of Homer H. Stuart and Margaret E. Dunbar; attorney at law.

STUART, SAMUEL CHRISTOPHER, 1429 Moravian Street, Philadelphia, Pa. First year.

Born at Gardenvale, County Antrim, Ireland; son of William Charles Stuart and Elizabeth Peacock, of Roseyards, County Antrim, Ireland; police officer for thirty years.

STUART, WILLIAM HUSTON, Solon, Cuyahoga County, O. 1893.

Born at Islandmore, Londonderry County, Ireland; parents came from Ulster; farmer.

TAGGART, JOHN D., Louisville, Ky. First year.

Born at Ballymoney, County Antrim, Ireland; son of James Taggart and Mary Douds; pork packer; President of Fidelity Trust and Safety Vault Company; President of Kentucky and Louisville Mutual Insurance Company; Director in Bank of Commerce, Louisville, Ky.; Director in Bank of Shelbyville, Ky.; President and Director in three other companies; Director of the Louisville and Nashville Railroad.

TAGGART, WILLIAM W., M.D., Wooster, O. First year.

TARBET, REV. WILLIAM L., Pisgah, Morgan County, Ill. First year.

Born in Blount County, Tenn.; son of Hugh and Margaret K. Tarbet; minister of the gospel; Trustee of Blackburn University, Carlinville, Ill., and Secretary of the Board of Trustees of same.

TAYLOR, JOHN, City Hall, Philadelphia, Pa. 1891.

Born in Philadelphia, Pa.; son of John Taylor, Bally William, Ireland, and Mattie Fulton, Derry, Ireland; insurance agent; Quartermaster General of Grand Army of Republic; receiver of taxes, city of Philadelphia.

TEMPLE, JUDGE O. P., Knoxville, Tenn. First year.

Born in Green County, Tenn., in 1820; three-fourths Scotch-Irish, of the blood of the Creigs, Burns, McCoys, Kennedys, McCords, McAlpines; lawyer; in 1850 appointed one of the three

commissioners to visit and negotiate treaties with Indian tribes of Texas, New Mexico, Arizona, and California; in 1860 presidential elector on the Bell-Everett ticket for the Knoxville District; in 1866 appointed by the Governor one of the Chancellors or Equity Judges of the State; twice elected afterward, and held this trust twelve years; from 1881 to 1885 postmaster at Knoxville; in 1885 retired from active life.

THAW, MRS. WILLIAM, Fifth Avenue, East End, Pittsburg, Pa. 1890.

Widow of Mr. William Thaw, of Pittsburg, Pa., a prominent railroad man, interested in all Church, charitable, and scientific work; Mrs. Thaw's paternal grandfather, Copley, English; paternal grandmother Scotch-Irish; maternal ancestors in America for three generations, and great-grandfather served in the war of the Revolution.

THOMAS, WILLIAM GEORGE, 71 South Grove Street, East Orange, N. J. 1891.

Born in New York City; his father, George Thomas, was born near Strabane, County Tyrone, Ireland; his mother, Mary Wilson, was born in Londonderry, Ireland; manager.

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.

Born at Tamlaght, County Derry, Ireland; son of John Thompson and Anne Miller; clergyman of the Episcopal Church and Bishop of Mississippi.

THOMPSON, JOSIAH V., Uniontown, Fayette County, Pa. 1891.

THOMPSON, ROBERT MEANS, 37 to 39 Wall Street, New York City. 1891.

Born in Corsica, Jefferson County, Pa.; father's name, John Jamison Thompson; mother's name, Agnes Kennedy Thompson; mother's father, Rev. William Kennedy; mother's mother, Mary McClure; Mary McClure's father, Benjamin McClure; Mary McClure's mother, Agnes Wallace; Benjamin McClure's father, John McClure; Benjamin McClure's mother, Jane Ahll; John McClure came from North of Ireland to North Carolina about the year 1730; afterward removed to Pennsylvania, where he purchased land in 1748, taking title by patent from Thomas and Richard Penn, by deed dated October 12, 1748; in 1743 he married Jane Ahll, by whom he had eight children; Benjamin, the

youngest son, was born September 9, 1750; John McClure died March 25, 1777; Benjamin McClure married Agnes Wallace, of Unchlan Township, Chester County, Pa.; Mary McClure was their third child; President of the Oxford Copper Company; graduated at the Naval Academy, Annapolis, class of 1868; member of City Council of Boston.

THOMSON, REV. E. P., Springfield, O. 1893.

TORBET, HUGH, Mt. Pleasant, O.

TORRENCE, JOSEPH WILLIAM. Seven Mile, Butler County, O. 1893.

Born in Senecaville, Guernsey Co., O.; son of Joseph Torrence, who was the son of Samuel Torrence of Uniontown, Fayette County, Pa., who was the son of Aaron Torrence; Presbyterian minister.

TORRENS, FINLEY, 420 Frankstone Avenue, East End, Pittsburg, Pa. First year.

TOWLE, STEVENSON, 421 East Sixty-first Street, New York City. 1893.

Born in New York City July 29, 1837; his ancestors in America were James Wilson and Edward Aiken, who founded the "Wilson and Aiken Scotch-Irish Company," which emigrated from Londonderry, Ireland, and settled in Chester, N. H., in 1722; James Wilson was a Scotch nobleman; took an active part in the rebellion of 1715 in favor of the Stuarts, and after their defeat fled to the North of Ireland; he afterward came to America and selected and purchased large tracts of lands near Chester and Londonderry, N. H.; returning to Ireland, he organized and brought to America, in 1722, the "Wilson and Aiken Colony" of nearly one hundred families, who settled on the lands Wilson had selected for them; his grandfather Jeremiah Towle, was born in Chester in 1758; married Susanna Wilson, of Chester; she was the daughter of Capt. Robert Wilson (who was chosen to select delegates to our first Continental Congress, and afterward took a very active part in the war) and of Jeane Aiken; Robert Wilson was a grandson of James Wilson and Jeane Aiken, a granddaughter of Edward Aiken, one of the founders of the "Wilson and Aiken Colony." The ancestors of the Towle family in America: (1) Phillip Towle, born in England and settled in Hampton, N. H., in 1640. (2) Caleb Towle, born in 1678, died September 20, 1753. (3) Francis Towle, born in 1711, died in 1790. (4) Jeremiah Towle, born in Chester in 1753; married Susanna Wilson, of Chester, great-granddaughter of James Wilson and Edward Aiken. They had

fifteen children. (5) Jeremiah Towle, born in Chester, N. H., in 1800; settled in New York in 1822, where he died in 1880; he married Jane Abeel, of New York. They had seven children. (6) Stevenson Towle, born in New York July 28, 1837; married Mary Stewart Brevoort, daughter of Henry Brevoort, a descendant of the first Dutch settlers of New York. They had nine children, all (excepting one deceased) now living in New York. Civil engineer; Chief Engineer of Sewers seventeen years; Commissioner of Parks; Director American Society Civil Engineers; Consulting Engineer of the Department of Public Works.

VAN KIRK, WILLIAM JOHNSTON, Pensacola, Fla. First year.

Born at Uniontown, Pa.; the Van Kirks came from Holland in 1630-40; settled near Princeton, N. J.; his maternal grandfather, Saul Carothers, was one of that numerous family, and of pure Scotch-Irish extraction; land agent for L. & N. Railroad; in the Confederate Army; was private on Gen. Price's escort, adjutant of a regiment, and a major on staff duty in McCulloch's Brigade of Forrest's Cavalry, C. S. A.

VANCE, DR. ALLEN H., Springfield, O. 1893.

WADDELL, THOMAS, Jacksonville, Fla. First year.

WALLACE, DR. A. G., Sewickley, Pa. 1891.

WALLACE, HENRY, PH.D., Des Moines, Ia. 1892.

Born at West Newton, Pa.; his father, John Wallace, was born near Kilrea, Ireland; his mother's father, Randall Ross, was born at Ahadona, Ireland; his mother's mother, Martha Finley, from one of the earlier migrations; editor *Iowa Homestead*; President Iowa Stock Breeders' Association; Senator Monmouth College, Monmouth, Ill.

WALLACE, WILLIAM A., Clearfield, Pa. 1891.

Born at Huntingdon, Pa.; ancestors on father's side, Wallaces, Cunninghams, McAuleys; on mother's side, Hemphills and Lairds, from County Tyrone, Ireland; attorney, retired; United States Senator from 1875 to 1881; State Senator of Pennsylvania from 1862 to 1875 and from 1882 to 1886.

WHITE, HENRY ALEXANDER, M.A., PH.D., D.D., Lexington, Va. First year.

Scotch-Irish parentage; Professor of History, Assistant Professor of Moral Philosophy and Belles-letters, Assistant Professor of Modern Languages, of Washington and Lee University; elected President of Central University, Richmond, Ky., 1891; Presbyterian minister.

WHITE, HON. JAMES B., Fort Wayne, Ind. 1891.

Born in Sterlingshire, Scotland; Scotch-Irish parentage; merchant; Captain Company I, Thirtieth Regiment Indiana Volunteers; Councilman in Fort Wayne, Ind.; Member of Congress for the Twelfth District of Indiana in the Fiftieth Congress; World's Fair Commissioner for Indiana.

WILEY, SAMUEL THOMAS, Lock Drawer, 277, Richmond, Ind. 1893.

Born in Smithfield, Fayette County, Pa., May 25, 1850; Irish and Scotch-Irish parentage; Historian of the Gresham Publishing Company; educational writer and local historian; was engaged principally in educational work until 1880; is the author of several historical works.

WILEY, SOLON L., 3635 Lafayette Avenue, Omaha, Neb. 1893.

Born in Cambridgeport, Windham County, Vt.; son of Robert and Amanda Wiley; son of Robert and Abigail Wiley, of Rockingham, Windham County, Vt.; son of John and Polly Miller, of Petersborough, N. H.; son of either John or Robert Wiley, who came over in 1716 or 1719 (see Historical Society Records of Boston); soldier in the war of rebellion; President of Electric Light Company and President of several waterworks companies.

WILLFORD, WILLIAM, Canton, Fillmore County, Minn. 1892.

Born in Big Lick Township, Hancock County, O.; son of Charles B. Willford, of Greene County, Pa., and Eliza Kerr (Scotch-Irish parentage), of Washington County, Pa.; great-grandson of Joseph Willford, of Leicestershire, England, who settled in Cumberland County, Pa., in 1766, and Mary Campbell (Scotch-Irish parentage), who, with her parents, settled in Central Pennsylvania sometime prior to 1750; she was taken a prisoner by the Delaware Indians at or near Penn's Creek, in Pennsylvania, in 1757, and delivered up to Col. Bouquet, at the forks of the Muskingum River, in 1764; notary public and conveyancer.

WILLIAMS, JOHN, Treasurer's Office, Delaware, Lackawanna, and Western R. R. Company, P. O. Box 2090, New York City. 1892.

WILLIAMS, J. J., Des Moines, Ia. 1893.

WILLIAMSON, LANDON CABELL, 216 Indiana Avenue, Washington, D. C. 1893.

Born at Charlottesville, Va.; father, Samuel Davis Williamson, whose father was a Presbyterian minister, came direct from Scotland; mother, Marion Radford Preston, who was daughter of William R. Preston (see page 211, vol. 2, Scotch-Irish in America); lawyer.

WILLIAMSON, SAMUEL ELADSI, Cleveland, O. 1891.

Born in Cleveland, O.; son of Samuel Williamson; lawyer; general counsel N. Y. C. and St. L. Railroad Company; judge of Court of Common Pleas.

WILLOUGHBY, REV. J. W. C., Washington College, Tenn. 1891.

WILLSON, PROF. FREDERICK N., Princeton, N. J. 1892.

Born in Brooklyn, N. Y.; descended from James Willson, of Presbyterian Scotch-Irish stock; settled in Virginia, near Brownsville, Rockbridge County, in 1771; married Rebecca, daughter of Thomas, and niece of Col. John (Burgess) Willson; Moses Wilson, farmer; Fairfield, Rockbridge County, Va.; married Elizabeth, granddaughter of "Burgess" Willson, for twenty-seven years representative of Augusta County in the House of Burgesses; James S. Willson, farmer, Fairfield, Va., married Tirzah Humphreys, daughter of David Carlisle Humphreys, Greenville, Augusta County, Va., and Margaret Finley, niece of President Samuel Finley, of Princeton College; Thomas Newton Willson, Fairfield, Va., graduated Washington and Lee, class of 1848, and later was Professor in the Rensselaer Polytechnic Institute, and Principal of Troy Academy, Troy, N. Y.; married Mary Caroline Evarts, of English descent, records at Guilford, Conn.; Frederick Newton Willson married Mary Hewes Bruere, daughter of Joseph H. Bruere, of Princeton, N. J.; teacher; graduate of Rensselaer Polytechnic Institute, class of 1879; Lake Forest University, mathematics, 1879-80; Professor of Graphics, Princeton University, December, 1880, to present time; member American Society Mechanical Engineers; member New York Mathematical Society; Fellow American Association Advanced Science.

WILSON, HUGH HAMILL, Navasoto, Tex. 1891.

WILSON, J. B., Columbus, O. 1893.

WILSON, JAMES, Aurora, Ill. 1891.

Born in Comber, County Down, Ireland; parents, Irish, born in Ulster, were residents of Glasgow for some time, and finally returned to Ulster; chief clerk to Superintendent Motive Power, C., B., and Q. Railroad, Aurora, Ill.

WILSON, JAMES E., P. O. Box 27, Washington, D. C. 1893.

Born in Castletown, Geoghegan County, Westmeath, Ireland, January 16, 1852; first lieutenant Fifth Infantry, United States Army; came to America in September, 1871; enlisted in the United States Engineer Battalion August 23, 1873; was commissioned in April, 1882, and served continuously for twenty years; father's family came from Ayrshire, Scotland,

about 1500; mother's family, Robinson, came from Gloucestershire, England; related to the Sherwoods, Bagnalls, Cobbs, Codd's, Murphys, Smiths, McKinleys, Beattys, Baileys, Cantrells, Gibsons, Featherstons, Hamiltons, Givins, Fergusons, Coxs, McCarthys, Swifts, Crawford's, Prendergasts, Tillsons, Pierces, and Boyds; grandfather, Robert Robinson, and granduncle, Samuel Robinson, of County Westmeath, Ireland, were British officers and assisted in the suppression of the 1798 Rebellion; granduncle, Samuel Robinson, was waylaid and killed at the time (1798), more for religious principles than otherwise; all Protestants.

WILSON, REV. JAMES SMITH, Oxford, Wis. 1891.

Born at Ballyhone, County Antrim, Ireland; Scotch-Irish parents; Presbyterian minister.

WILSON, JOHN H., Springfield, O. 1893.

WILSON, JOHN W., Springfield, O. 1893.

WILSON, L. M., Binghampton, N. Y. * First year.

WILSON, THOMAS HUDSON, Binghampton, N. Y. First year.

Born at Wilkes Barre, Pa.; son of Thomas Wilson and Mary McLean Wilson.

WILSON, W. S., Springfield, O. 1893.

WOLFE, BERNARD, Spring and Thirteenth Streets, Atlanta, Ga. 1890.

Born at Riverboud, Prince Edward County, Va.; father, Maj. Bernard Likens Wolff, of Virginia; and mother, Eliza Preston Benton McDowell, daughter of Gov. James McDowell and Susanna Smith Preston, of Virginia; physician; Assistant Demonstrator of Anatomy in the University of Virginia.

WOOD, ANDREW TREW, Elmwood, Hamilton, Ont. First year.

Vice President for Ontario and life member in the Scotch-Irish Society of America; born at Mt. Norris, County Armagh, Ireland; son of David and Frances Biggam Wood; steel, iron, and general hardware merchant; member of Dominion Parliament; President Hamilton Board of Trade, of the Mechanics' Institute, and of the Ontario Cotton Mills Company; President of the Ontario Baptist Convention; Vice President of the Bible Society of Hamilton; Vice President Hamilton Provident and Loan Society; Director of the Bank of Hamilton and of the Ontario Trust Company.

WOOD, MRS. JANE WHITE, Elmwood, Hamilton, Ont. First year.

First lady member.

WOODBURN, ROBERT H., Franklin, Pa. First year.

Born in Armstrong County, Pa.; son of John and Jane Woodburn, both born in the North of Ireland; merchant; captain in the

Volunteers of the Union Army of Pennsylvania; elder in the Presbyterian Church; Director in Exchange Bank of Franklin, Pa.
WOODSIDE, REV. NEVIN, 25 Granville Street, Pittsburg, Pa. First year.

Born in Township of Stroan, County Antrim, Ireland; son of Robert and Elizabeth Nevin Woodside; minister of the gospel.
WORKMAN, DR. JOSEPH, 112 Mutual Street, Toronto, Canada. 1891.

Born at Armagh, Ireland; physician; Superintendent of Asylum for Insane, Toronto, for twenty-two years.
WRIGHT, RICHARDSON L., 4308 Frankford Avenue, Philadelphia, Pa. 1891.

Born in the Province of Ulster, Ireland; son of Robert Erskine Wright, of Tyrone, Ireland, and Mary Richardson Little, of Fermanagh, Ireland; brought by parents to this country during childhood; retired, formerly in mercantile pursuits; Speaker of the House of Representatives, and Senator; served many years in both branches of the Legislature of Pennsylvania; for the past nineteen years a member of the Board of Public Education in Philadelphia by appointment of the Judges of the Courts. (See "Biographical Encyclopedia of Pennsylvania," published in 1874.)
WRIGHT, COL. THOMAS T., Nashville, Tenn. First year.

Born at Ballymoney, County Antrim, Ireland; English on father's side, Scotch on mother's; landowner; founder of the Scotch-Irish Society of America, and of the Southern States Forestry movement; originator of the plan which brought the National Arsenal to Columbia, Tenn.; builder of the first modern business houses in Alabama and Florida; also creator of other local and national beneficial enterprises; life member of Scotch-Irish Society of America.

WRIGHT, WILLIAM J., 214 Garfield Place, Brooklyn, N. Y. 1893.

Importer of Irish linens, 27 White Street, N. Y.
YOUNG, HON. HUGH, Wellsboro, Pa. First year.

Born at Killyleagh, County Down, Ireland; son of Hugh and Katherine Kennedy Young, originally from Ayrshire; President of a national bank; member of the Pennsylvania Legislature, 1877-78; national bank examiner, 1878-88.

YOUNG, REV. SAMUEL, 151 Buena Vista Street, Allegheny, Pa. First year.

Born near Ramelton, County Donegal, Ireland; parents, Scotch-Irish Covenanters; minister of the gospel in connection with the U. P. Church.

SUPPLEMENTAL LIST OF MEMBERS.

THE following is a list of members who have joined the Society since Volume V. was published, or who have supplied biographical sketches since that time:

CALDWELL, JUDGE JOHN R., Toledo, Ia. 1894.

CALHOUN, LIEUT. FREDERICK S., Detroit, Mich. 1894.

CAMPBELL, CHARLES E., Des Moines, Ia. 1894.

CARLISLE, CHARLES ARTHUR, South Bend, Ind. 1894.

Born May 3, 1864, at Chillicothe, Ross County, O., being the son of Meade Woodson Clay and Emma V. Carlisle. He was educated under private tutor; entered railway service in 1883, since which he has been consecutively: 1883 to 1884, messenger on the Marietta and Cincinnati Railway, now C. W. & B. Ry.; 1884 to 1885, with *Ohio State Journal*, of Columbus, O., a leading Republican paper; 1885 to 1886, bill and freight clerk, local freight, "Nickel Plate" Railway, at Cleveland, O.; 1886 to 1887, assistant chief clerk local freight cashier, same road; 1887 to 1888, cashier joint stations, same road, same place; 1888 to 1889, private secretary to general manager Toledo and Ohio Central Railway, at Toledo, O.; 1889 to 1890, private secretary and purchasing agent, same road, same place; 1890 to 1891, purchasing agent Toledo and Ohio Central and Toledo, Columbus and Cincinnati Railways, at Toledo, O.; 1891 to 1892, purchasing agent Toledo and Ohio Central, Toledo, Columbus and Cincinnati, and Kanawha and Michigan Railways; 1892 to date, assistant general manager and purchasing agent Chicago and South Bend Railroads; was chosen treasurer same road, February 1, 1893. Mr. Carlisle was married September 17, 1891, at South Bend, Ind., to Miss Anne Studebaker, only daughter of Hon. Clem Studebaker, President of the Studebaker Bros. Manufacturing Company. Mr. Carlisle is a member of the company, and purchasing agent of the Studebaker Bros. Manufacturing Company, of South Bend, New York, Chicago, Salt Lake City, San Francisco, and Portland, Oreg. He is also Secretary of the South Bend Gas Light Company, and the South Bend Saddlery Manufacturing Company, of South Bend, and is the Vice President of the National Real Estate Association of America.

The children of Mr. and Mrs. Carlisle are, Anne, aged two years, and Charles Arthur, Jr., aged four months. For genealogy see "The Carlises," page 199.

CASADY, SARAH CONARROE, 708 Fifth Street, Des Moines, Ia. 1894

Born in Des Moines, Ia.; daughter of Joseph Murray Griffiths and Sarah Jane Lyttle; maternal grandparents, Archibald Lyttle and Sarah Conarroe; maternal great grandparents, John Lyttle and Jeannette Kennedy and Antrina Conarroe (whose mother was Mary Antrim) and Margaret Mecum.

CASADY, SIMON, 708 Fifth Street, Des Moines, Ia. 1894.

Born in Des Moines, Ia.; father, P. M. Casady; mother, Augusta Grimmel; grandfather, Simon Casady; grandmother, Jemima McCray; great-grandfather, Phineas McCray; Cashier and Director Des Moines Savings Bank; President Iowa Bankers' Association; director in various financial corporations.

CASH, MRS. ROSE WILLIAMSON, 1421 Q Street, Washington, D. C. 1894.

Born in Lynehburg, Va.; father, Samuel D. Williamson, whose father came from Scotland; mother, Marian Radford Preston, lineal descendant of John Preston, who came from Ireland in the year 1740. See page 211, Volume II., Scotch-Irish in America.

COCHRAN, RICHARD ELLIS, 29 East Market Street, York, Pa. 1894.

Son of Thomas Evans Cochran, deceased, who was a son of Dr. Richard Ellis Cochran, son of John Cochran, son of James Cochran, who came to America from the North of Ireland in the early part of the eighteenth century. This James Cochran was a son of Robert Cochran, son of James Cochran, son of John Cochran, son of James Cochran, son of John Cochran, who went from Paisley, Scotland, to the North of Ireland in 1570; his grandfather and father were both born in Middleton, Del., the former in 1780, the latter in 1813; lawyer.

COCHRAN, REV. SAMUEL DAVIES, D.D., 1512 R Street, Lincoln, Neb. 1894.

Born in Congruity, Westmoreland County, Pa., January 8, 1812; great-grandfather was one of the famous defenders of Londonderry; a brother and cousin of one of his ancestors were slain by Claverhouse with his murderers, and he escaped by flying to the North of Ireland; grandfather, while yet a youth, emigrated to Philadelphia, Pa.; he there married a Miss Kirkpatrick, sister of Rev. Samuel Davies, President of Princeton College, for whom he was named; he moved to Congruity, Pa.,

and was an elder for many years in the Presbyterian Church there; Congregational minister and author; pastor in New York City, Patterson; N. J., and Brooklyn, from April 1, 1842, for fourteen years; went West because of failing health; pastor in Princeton, Ill., Ann Arbor, Mich., and Grenell, Ia.; then called to found and be President of Thayer College, Northwest Missouri; then rewrote and published his work on "The Moral System and the Atonement;" has since written "Treatise on Freedom of the Will;" received degree of D.D. from Iowa College.

COCHRAN, SAMUEL POYNTZ, P. O. Box 119, Dallas, Tex. 1894.

Born September 11, 1855, in Lexington, Ky.; son of John C. Cochran, born at Flemingsburg, Ky., and Ella Dewees, born at Washington, Ky.; paternal grandparents, John Cochran, born in Ireland; emigrated while young to Flemingsburg, Ky., and Mary Wasson, born in Ireland, emigrated while young to Bourbon County, Ky.; maternal grandparents, John Coburn Dewees, born at Lexington, Ky., and Maria Bayless, born at Washington, Ky.; paternal grandfather, John Cochran, was the son of Andrew Cochran, born in Scotland, when young emigrated to Ireland, from thence to Pennsylvania, and then to Kentucky, and Sallie Beard, born in Ireland; paternal grandmother, Mary Wasson, was the daughter of James Wasson, supposed to be from Scotland, and Margaret Beard, of Ireland; family emigrated to Kentucky after death of James Wasson, and his wife married Joseph Ross; maternal grandfather, John Coburn Dewees, was the son of Samuel Dewees and Mary Coburn, who emigrated from Philadelphia to Lexington, Ky., in 1787; maternal grandmother, Maria Bayless, was the daughter of Benjamin Bayless and Elizabeth Wood, of Washington, Ky. The Wood family came from Philadelphia; member of the firm of Trezevant & Cochran, Dallas, Tex., general agents for southwestern department of several fire insurance companies; Receiver Dallas Consolidated Traction Railway Company; President Mutual Building Association; President Fidelity Real Estate and Trust Company; Director Security Mortgage and Trust Company, all of Dallas, Tex.

COYNER, CHARLES L., San Diego, Tex.

DINSMOOR, JAMES, Sterling, Ill. 1894.

Born in Windham, N. C.; his father, William Dinsmoor, was the great-grandson of John Dinsmoor, who came from County Antrim, Ireland; and lived near the Georges on the Coast of Maine;

while engaged in building himself a cabin there, he was taken captive by the Indians; but managed to escape, and found the colony of his Scotch-Irish friends at Londonderry, N. H.; in 1723, sent for his family, and this was the only family by that name that settled in that colony; his mother, Betsey Barnet, was the great-granddaughter of John Barnet, one of the sixteen who came from Londonderry, Ireland, in 1718; and made the first settlement in Londonderry, N. H., in the spring of 1719; lawyer; Principal of Westford Academy; member of City Council, Lowell, Mass.; member of Massachusetts Legislature, 1850-51; member of Illinois Legislature, in 1867-69; Presidential Elector for Illinois in 1888.

DUNGAN, WARREN SCOTT, Chariton, Ia. 1894.

Born at Frankfort Springs, Beaver County, Pa.; son of David Davis Dungan, and Isabel (McFerron) Dungan; grandson of Levi Dungan and Mary (Scott) McFerron; great-great-grandson of John Scott; John Scott settled in Bucks County, Pa.; several years before the Revolutionary War; Mrs. Benjamin Harrison was also one of his descendants; Mrs. Lucy Hays was a descendant of Matthew Scott, a son of John Scott; Mr. Dungan was named for Col. Joseph Warren Scott, late of New Brunswick, N. J.; he was a grandson of John Scott; his father's name was Moses Scott, attorney at law; Senator in Ninth General Assembly of Iowa; Representative in the Eighteenth and Nineteenth General Assemblies; Senator in the Twenty-second and Twenty-third 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, as an elder in the Presbyterian Church of Chariton, Ia.; the founder of the family in the United States was Irish, of Scotch descent, and came to America as early as Penn's settlement of Pennsylvania, if not earlier; Levi Dungan, Mr. Dungan's grandfather, was born near Philadelphia, and was the first settler of Beaver County, Pa.

EDMISTON, DR. DAVID WALLACE, Clinton, Ill. 1894.

Born in Logan County, O., April 16, 1838; son of William

Edmiston and Elinor Manifold; grandson of Robert Edmiston and Rebecca Quinn; Robert Edmiston served in the war of 1812, under Gen. William H. Harrison; Elinor Manifold was the daughter of Mary Nelson, granddaughter of Judge Nelson; Mary Nelson was born in Ireland in 1787, and emigrated to the United States with her father in 1799; she was twice married, first to Joseph Manifold, second to William Douglass; the father of Joseph Manifold emigrated with his family from Europe to the United States at an early day; Mary Douglas, his grandmother, raised and educated Stephen A. Douglas; his benefactor was John Douglas, the stepson of Mary Douglas; graduated at Rush Medical College; served in the late rebellion as a commissioned officer, One Hundred and Seventh Regiment Illinois Volunteers, Staff of Second Division, Army Corps, A.D.C.

EDMONSON, REV. JAMES, Marshallton, Ia. 1894.

FERGUESON, CHARLES, President National Underwriters Association, Chicago, Ill. 1894.

FINLAY, JAMES, Eureka, South Dakota. 1894.

Born in Edinburg, Scotland; son of Alexander Finlay, who was the son of James Finlay; brother of Gilbert Finlay, Lord Provost of Edinburg at the time of George IV., and laid the foundation stone of the George IV. bridge. The Finlays above named claim descent from the MacBeth Finlays, of Morven, who escaped from Aberdeenshire after MacBeth's son lost the Celtic throne, and the most prominent of the family are the Finlays of Castle Toward, on the Clyde opposite to Rothsay; lawyer.

FLEMING, ALEXANDER P., 1312 West Ninth Street, Des Moines, Ia. 1894.

Born in Tipton, Ia.; father Scotch; lawyer; City Clerk of Webster County, Ia., for six years; Deputy Clerk District Court, Center County, Ia., for four years.

FREY, ROBERT RODGERS, Council Bluffs, Ia. 1894.

FULLERTON, ROBERT, Des Moines, Ia. 1894.

GORDON, WILLIAM, 2719 Jackson Street, Sioux City, Ia. 1894.

GRAHAM, DAVID WILSON, M.D., 672 West Monroe Street, Chicago, Ill. 1894.

Born in Henderson County, Ill.; surgeon; professor of surgery in Woman's Medical College, professor chemical surgery in Rush Medical College; surgeon in Presbyterian Hospital; surgeon in National Temperance Hospital; consulting surgeon in St. Joseph's Hospital and Wesley Hospital.

GRANGER, COL. BARLOW, Des Moines, Ia.; veteran journalist and lawyer. 1894.

HALL, SAMUEL MAGOWAN, Kansas City, Mo. 1894.

HUTCHINSON, WOODS, A.M., M.D., 520 Walnut Street, Des Moines, Ia. 1894.

Born in Selley, Yorkshire, England, January 3, 1862; maternal grandmother Scotch-Irish, born in County Down, Ireland; maternal grandfather Scotch-Irish; father English; mother Scotch-Irish, born in Limerick; physician and surgeon; professor of anatomy, Medical Department of State University, of Iowa, 1890-91; editor of *Nis Medicatrix*, 1892-93; President of Prairie Club; 1887 to date, contributor to the *North American Review*, Des Moines.

JACK, REV. HUGH, Des Moines, Ia. 1894.

JONES, HON. BRECKINRIDGE, 303 North Fourth Street, St. Louis, Mo. 1894.

Born near Danville, Boyle County, Ky.; great-grandfather, Willam Dunlap, born in Augusta County, Va., 1744; died in Lexington, Ky., 1816; married Rebecca Robertson, born 1751, died 1849; a daughter of James Robertson, near Staunton, Va., who about 1737 came from Coleraine, North Ireland, to Augusta County, Va.; William Dunlap and wife came to Kentucky in 1784; their son, George Dunlap, was Mr. Jones's maternal grandfather; attorney at law; now Vice President and Counsel of Mississippi Valley Trust Co., St. Louis; 1883-85, member Missouri House of Representatives; Vice President Missouri Bankers' Association; graduated from Center College in 1875.

JONES, REV. G. CHAPMAN, D.D., T.C.D., Forbes Avenue, Pittsburg, Pa. 1894.

Born at Tromara House, Movia, Ireland; father's ancestors came from Scotland to County Down several centuries ago; mother's ancestors came from England to County Antrim; grandfather captain of yeomanry in 1798; Methodist Episcopal clergyman; pastor of churches in Buffalo, Bradford, Rochester, and Pittsburg; editor of *Buffalo Christian Advocate* for some time; delegate to General Conference of 1892, at Omaha; contributor to McClintock and Strong's *Cyclopedia* and several magazines.

KASSON, HON. JOHN A., 1726 I Street, Washington, D. C. 1894.

KEATLEY, COL. JOHN HANCOCK, Marshalltown, Ia. 1894.

Born at Oak Hall, Center County, Pa.; his grandfather, Christopher Keatley, was Scotch-Irish, born in County Donegal,

Ireland; came to the United States in 1770; served at the battles of Long Island and during the retreat of Washington through the Jerseys; was with Gen. Fullerton's expedition to Northern New York; his grandmother, Margaret Gregg, was born in Scotland and carried to the United States before the revolution; printer and lawyer; was commandant of Iowa Soldiers' Home; colonel in United States volunteer army in Civil War; district attorney in Pennsylvania; mayor of Council Bluffs, Ia.; law adviser in United States Treasury; United States Revenue Assessor; member of Iowa Legislature; manager in impeachment of State Auditor Brown before State Senate; United States Judge of Alaska; and county attorney in Iowa.

KELLOGG, RACINE D., 1406 Eleventh Street, Des Moines, Ia. 1894.

LAWTHER, HARRY P., Dallas, Tex. 1894.

Born in Muscatine, Ia., January 25, 1859; attorney at law; B.L. of University of Virginia, law class of 1882-83; Debaters Medalist, Washington Literary Society, University of Virginia, 1881-82; final President joint celebration Washington and Jefferson Literary Societies, University of Virginia, Commencement of 1883; member Sigma Chi Fraternity; President Dallas City Council, 1892-93; Chancellor; Commander Columbian Lodge No. 160 Knights Pythias, 1892; assistant county attorney Dallas County.

LOGAN, REV. SAMUEL CROTHERS, D.D., LL.D., Scranton, Pa. First year.

Born at Logan Point, Hanover, Jefferson County, Ind.; son of George and Susannah Logan, of Fayette County, Ky.; active missionary and pastor in the Presbyterian Church from 1848; First Secretary of "The General Assembly's Committee on Freedmen," 1864-1870; regular pastor thirty-nine years; Superintendent of Missions to citizens of foreign tongues, under Lackawanna Presbytery, 1893; Chaplain in Thirteenth Regiment, N. G. P., for eighteen years; Moderator of the Synod of Pennsylvania, 1886.

LONG, DANIEL ALBRIGHT, D.D., LL.D., Yellow Springs, O.

Born in Alamance County (near Graham), N. C.; President of Antioch College, Yellow Springs, O.

MAGOON, DR. GEORGE F., Grinnell, Ia. 1894.

MONTGOMERY, FRANK WARREN, 268 Knapp Street, Milwaukee, Wis. 1894.

Born at Silver Creek, New York; his great-great-grand-

father came to America in 1719 with five shiploads of emigrants from the North of Ireland; ancestors came originally from Normandy with William the Conqueror, then from England into Scotland, and to Londonderry, Ireland; his great-great-great-grandfather was one of the founders of Londonderry, N. H., and held various positions of trust as a town officer; Vice President of the Milwaukee Gaslight Company.

MORTLAND, ROBERT, Linden Avenue, Allegheny City, Pa. 1893.

Born in County Tyrone, Ireland; great-grandfather was Scotch; great-grandmother the daughter of an English earl; they settled in the North of Ireland early in the seventeenth century; mother's name was Elizabeth Hayes, descended from two old Scotch families, Hayes and Russell; his only brother, Samuel H. Mortland, was a Methodist minister, who died in Independence, Mo., in 1886; mother and three sisters live in Ireland; traveling salesman.

MORTLAND, WALTER G., Linden Avenue, Allegheny City, Pa. 1894.

Born in Allegheny City, Pa.; son of Robert and Harriet M. Mortland, both born in Ireland; office of the Washington Carbon Company, Pittsburg.

MOORE, G. W. ARNOLD, Morgan County, Ill. 1894.

MCCAUGHEY, E. S., Sioux City, Ia., 1894.

Born in Stark County, O.; his father, William McCaughey, born in County Antrim, Ireland, and emigrating to this country when he was twelve years old; located in Chester County, Pa.; E. S. McCaughey's mother was born in Chester County, Pa., his parents removing from Pennsylvania to Ohio, where the subject of this sketch was born; graduated in an Ohio college and in a Presbyterian theological seminary; licensed to preach and ordained a minister of the Church to which he then belonged; engaged in the ministry and teaching classics and higher mathematics, and the regular course of a college education for a period of ten years, during part of which time he was President and Professor of the Masonic Female College in Kosciusko, Miss.; later President and Superintendent of the Presbyterian Female College at Denmark, Madison County, Tenn.; after the war in the South, returned to Illinois, and engaged in commercial and real estate business; in 1887 removed to Sioux City, where he organized the House Building, Savings, and Loan Association, and was elected Secretary and General Manager; he is second cousin of ex-President Andrew Jackson; a brief sketch of family history

prepared by Rev. Hugh Park Jackson, assisted by Rev. Hugh Hogan Thompson, D.D., and James R. Jackson, of Urbana, Champlain County, O., will trace the relationship to its source.

McCLELLAND, THOMAS, Forest Grove, Oreg. 1894.

Born in Quilly, County Derry, Ireland; ancestors on both side Scotch; the first of the name and family to settle in Ireland was John McClelland, a Presbyterian clergyman, who came with many others of like faith to the province of Ulster about the middle of the seventeenth century, there to find that religious freedom which at that time was denied to nonconformists in Scotland; President of Pacific University, Forest Grove, Oreg., since September 16, 1891; Professor of Mental Philosophy and Logic for eleven years in Tabor College, Tabor, Ia.

McC'LELLAND, WELLS B., Steamboat Springs, Routt County, Col. 1894.

Born in Mt. Jackson, Lawrence County, Pa.; father's name Joseph; grandfather's, William; great-grandfather's, Thomas; attorney at law; County Attorney for Routt County.

McCONKEY, MILTON MATTOX, Springfield, O. 1893.

Born at Catawba, Clark County, O.; son of Milton Mattox McConkey, son of Nathan McDonald McConkey, son of Daniel McConkey, son of Archibald McDonald McConkey; Daniel McConkey married a McDonald, who was a daughter of Archibald McDonald, who owned an estate near Dublin, and who was a commander of a British man of war; Recorder of Clark County, O.; formerly teacher and farmer.

McCREERY, JAMES CRAWFORD, 801 Broadway, New York City. 1894.

Born in Baltimore, Md.; son of James McCreery and Fannie Marie Crawford, both of County Tyrone, Ireland; merchant.

McCUTCHEON, JAMES, 14 West Twenty-third Street, New York City. 1894.

President Garfield National Bank; senior member of James McCutcheon & Co., "The Linen Store."

McFARLAND, WILLIAM M., 904 E. Grand Avenue, Des Moines, Ia. 1894.

Born in Mt. Vernon, Ind.; Scotch-Irish parentage; Secretary of State; served in Twenty-second and Twenty-third General Assemblies.

McGAGAN, HON. SAMUEL, Dallas, Tex. 1894.

McMILLAN, ALEX, 22 Allston Street, Providence, R. I. 1894.

McMURRY, MRS. A. E., Des Moines, Ia. 1894.

McVEY, COL. E. H., Des Moines, Ia. 1894.

Ogilvie, Mrs. Carrie, Des Moines, Ia. 1894.

ORR, WILLIAM B., 419 Wood Street, Pittsburg, Pa. 1890.

PARVIN, THEODORE SUTTON, Cedar Rapids, Ia. 1894.

Born in Cedarville, Cumberland County, N. J.; maternal great-grandparents Scotch; paternal great-grandparents were Irish, but their ancestors were also Scotch; originally lawyer and judge; now Librarian; private secretary first Governor of Iowa, 1838; first Territorial Librarian, 1839; District Attorney for Territory, 1839; Judge of County Court, 1843; Register State Land Office, 1857; clerk United States District Court, 1847; Secretary and Librarian Iowa Museum, 1844 to 1894.

PATTERSON, GEN. ROBERT E., Philadelphia, Pa. 1894.

PATTERSON, DAVID BROWNLEE, Des Moines, Ia. 1894.

Born in Mercer County, Ill., November 27, 1851; father, W. T. Patterson, born at Galdonagh Glebe, near Manor Cunningham, County Donegal, emigrated to Illinois in 1840; paternal grandfather, Joseph Patterson; paternal grandmother (Teas) Patterson; mother, Highland Scotch, born in Washington County, Pa., daughter of Hamilton Brownlee and — Meadowell Brownlee.

POLLOCK, JAMES, Dauphin and Tulip Streets, Philadelphia, Pa. 1894.

Born in County Derry, Ireland; carpet manufacturer; member Board of Education; Director Union League; Director Manufacturer's Club; Director Ninth National Bank; Director Scotch-Irish Society, Pennsylvania; Director Industrial Trust Company.

PORTER, JAMES, Reinbeck, Grundy County, Ia. 1894.

RADCLIFFE, REV. WALLACE, D.D., Detroit, Mich. 1894.

Born in Pittsburg, Pa.; son of Elias Radcliffe, of County Down, Ireland, and Susannah Wallace, of County Down, Ireland; bishop in the Presbyterian Church of United States of America; pastor of Woodland Presbyterian Church, Philadelphia, Pa.; First Presbyterian Church, Reading, Pa.; now pastor of Front Street Presbyterian Church, Detroit, Mich.; Moderator of Synods of Philadelphia and Michigan; member of Pennsylvania Presbyterian Council, London, 1877-1888, and President Tappan Presbyterian Association, of University of Michigan.

REED, HON. JOSEPH R., Council Bluffs, Ia. 1894.

Born in Ashland County, O.; paternal great-grandfather,

Joseph Reed, of York County, Pa., of Irish birth and Scotch descent; maternal great grandfather, John Lyle, born in Ireland, emigrated to America in 1740, and settled in Northumberland County, Pa., a descendant of John Lyle, who emigrated from Scotland to Ireland in about 1640; lawyer; State Senate of Iowa, 1866-1868; Judge District Court from 1872 to 1884; Judge Supreme Court of Iowa, 1884 to 1889; Representative in Fifty-first Congress; at present Chief Justice United States Court of Private Land Claims.

ROBERTSON, S. A., Des Moines, Ia. 1894.

RODGERS, JAMES RENWICK, 2029 Locust Street, Philadelphia, Pa. 1893.

Born in Philadelphia; Scotch-Irish on mother's side; printer and publisher.

ROLSTON, ROSEWELL G., P. O. Box 1510, New York City. 1894.

Born in Belleville, N. J.; son of William H. Rolston, born in 1790; grandfather, James Rolston, a native of Armagh County, Ulster, Ireland; grandmother, Mary Rolston, *née* Holmes, native of Armagh County, Ulster, Ireland.

ROSS, JOSHUA, Tahlequah, Indian Territory. 1894.

Born February 7, 1833, in Wills Valley, old Cherokee Nation, now State of Alabama; his mother was daughter of Maj. George Lowry, son of a Scot and Irish; her mother was Lucy Benge; her parents were white and Cherokee; Joshua Ross's father was Andrew Ross, brother to Lewis Ross and Chief John Ross; their father was Daniel Ross, a Scot from Sutherlandshire, Scotland, and Andrew Ross's mother was a Cherokee Indian, named Mollie McDonold, daughter of Anna Shorey, a Cherokee, and John McDonold, an Indian trader, who came to the Cherokees in 1770 from Inverness; his trading post was in Wills Valley; Daniel Ross had a farm near the foot of Lookout Mountain; Ross's Landing at Chattanooga was owned by Chief John Ross; Joshua Ross's parents moved to the Indian Territory in 1837; he attended mission schools in the Cherokee and the National School, Cherokee Male Seminary, near Tahlequah, graduating there in 1855 with honors of his class; was a student at Ozark Institute, in the County of Washington, State of Arkansas, and graduated at Emory and Henry College, in Virginia, excelling in oratory, in 1860; in 1861 taught school at Cherokee Female Seminary, at Park Hill; was bookkeeper in a sutler's store at Fort Gibson two years, 1863-1865; was a merchant at Muskogee,

I. T.; Secretary and President of the Indian International Agricultural Society and Fair Association at Muskogee; was Cherokee National Senator at Tahlequah, I. T., and member of the Grand Indian Council at Okmulkee in 1872-73; now Principal of the Cherokee Male Seminary, of one hundred and twenty-five pupils.

SCOTT, JOHN, Nevada, Ia. 1894.

Born in Jefferson County, Ia.; descended through John, Alexander, Josiah, and Abraham, to Hugh Scott, who came from the North of Ireland to Pennsylvania about 1670; retired farmer and stock breeder; State Senator; Lieutenant Governor; Grand Master of Masons; President of State Agricultural Society; President of State Stock Breeders' Association; colonel of volunteers in the late war; President Iowa Scotch-Irish Society.

SHAW, REV. JAMES, D.D., Bloomington, Ill. 1893.

Born in Derryadd, County Longford, Ireland (near Goldsmith's "Sweet Auburn"); son of James Shaw and *Redelia* McIntyre Shaw; Scotch-Irish descent; his forefathers formed a part of an early Scotch settlement in Longford County of land owners under King James, with Moffetts, McCords, etc.; Methodist Episcopal Minister; after graduating in the Wesleyan Seminary, Dublin, was received into the Irish Wesleyan Conference; followed his parents to America; transferred to the Illinois Conference, M. E. Church, and filled most of the leading appointments in the cities; married Mary Blake Coley, daughter of the late Edward Coley, of Lucan, Dublin, Ireland; for more than a year Mr. Shaw was agent for the distribution of \$30,000 of American relief to the starving Irish; ten years agent for American funds to the building and endowment of Belfast Wesleyan College, Ireland; five years Agent of Preachers' Aid Society in his Conference to raise funds for aged ministers, more than \$100,000 funds in trust have passed through his hands; in 1888 he received the degree of D.D. from Fort Worth Wesleyan University, Texas.

SLOAN, SAMUEL, P. O. Box 2090, New York City. 1894.

Born in Lisburn, December 25, 1817; lived in New York City since 1822; the Sloan homestead near Lisburn was occupied by some of the Sloan family for seven generations; William Sloan, his father, and Margaret Simpson, his mother, were members of the Presbyterian Church; William Simpson, his grandfather, and Margaret Johnston, his grandmother, lived near Belfast; many of the descendants of the Simpson family emigrated to Kentucky,

settling at Elizabeth, Nelson County, near Louisville; Director and Trustee of several banks and trust companies; many years an elder of the Reformed Dutch Church; Trustee of the New York University and Rutgers College; member of the New York State Senate during 1858-59; President Delaware, Lackawanna, and Western R. R.

SLOAN, SAMUEL, 12 Broadway, New York. 1894.

Born in Philadelphia, Pa.

SMYTH, JAMES ADGER, Charleston, S. C. 1894.

Born and reared at Charleston, S. C.; his father was the Rev. Thomas Smyth, D.D., who was born in Belfast, Ireland, of Scotch parentage; his mother was the daughter of Mr. James Adger, who was born at Moneyruck, County Antrim, Ireland, and was descended from Scotch and French ancestors; both Dr. Smyth and Mr. Adger emigrated in their youth to this country, and spent most of their long and useful lives in Charleston; President of the Charleston Cotton Exchange for five years; Alderman of the city of Charleston for twelve years; Grand Master of Masons of South Carolina for three years, and has held many other positions of honor and trust.

SAMPSON, JOSEPH, Sioux City, Ia. 1894.

STEWART, MATTHEW, 95 Jackson Street, Philadelphia, Pa. 1894.

STEVENSON, REV. JOHN OGILVIE, Waterloo, Ia. 1894.

Born in Bannockburn, Shropshire, Scotland; Scotch-Irish on mother's side, "Ogilvie," born in the parish of St. Ninian, near the birthplace of St. Patrick; minister; graduate of Oberlin College, Ohio, and of Yale University; received degree of D.D. from Tabor College, Iowa.

STEWART, JOHN, 59 West Ninth Street, New York City. 1893.

Son of Peter Stewart, Argyleshire, Scotland, and — Montgomery, Clackmarnshire, Scotland; grandfather, Peter Stewart; grandmother, Frazor; dry goods merchant; President of Board of Trustees of the Scotch Presbyterian Church, New York City; Treasurer of Masonic Hall and Asylum Fund, State of New York.

THOMSON, ALEXANDER, Crawfordsville, Montgomery County, Ind. 1893.

Born in Hamilton County, O., January 15, 1812; his father, Rev. John Thomson, was born in Franklin County, Pa., November 11, 1772, and was a minister of the Presbyterian Church for sixty years; his grandfather, James Thomson, was born in Done-

gal County, Ireland, in 1730; his great-grandfather, William C. Thomson, was born in Scotland, and previous to the birth of his son James he had, with his family, moved to Donegal County, Ireland; in 1760 James Thomson married Mary Henry, of Donegal, and in 1771 he emigrated to America with his family and settled in Franklin County, Pa.; in 1778 he removed with his family to Nicholas County, Ky.; his son, Rev. John Thomson, about August 20, 1800, married Nancy Steele, of Lexington, Ky. (her ancestors were Scotch); Rev. John Thomson moved to Hamilton County, O., in 1801, and was settled at Springdale in that county for more than thirty years as pastor of the Presbyterian Church; in 1834 he removed to Crawfordsville, Ind., and remained there until his death, in 1859; Alexander Thomson moved to Crawfordsville in 1835; practiced law about thirty years, and after that was Treasurer and Financial Agent of Wabash College, Crawfordsville, for twenty-seven years.

WYLIE, WALKER GILL, 28 West Fortieth Street, New York City. 1894.

Born in Chester, S. C.; son of Alexander Peirson Wylie and Juliet Agnes Gill; Dr. A. P. Wylie was the son of Peter Kelso Wylie, who was the son of William Wylie, who served as a soldier in the Revolution and was the son of Alexander Wylie, who came from the North of Ireland and settled in Chester, S. C.; physician and surgeon; Professor of Gynecology in the New York Polyclinic; visiting gynecologist to Bellevue Hospital; consulting gynecologist to the Methodist Episcopal Hospital of Brooklyn.

WALLACE, MRS. NANNIE C., Des Moines, Ia. 1894.

WALLACE, PROF. HENRY C., Ames, Ia. 1894.

LIST OF OFFICERS AND MEMBERS OF STATE SOCIETIES

SCOTCH-IRISH SOCIETY OF CALIFORNIA.

OFFICERS.

| | |
|------------------------------------|---------------------|
| <i>President</i> | Frank P. Thompson. |
| <i>First Vice-president</i> | R. J. Creighton. |
| <i>Second Vice-president</i> | Andrew Crawford. |
| <i>Third Vice-president</i> | James Moore. |
| <i>Treasurer</i> | S. A. Marshall. |
| <i>Recording Secretary</i> | Rev. J. P. Dickson. |
| <i>Financial Secretary</i> | Thomas Whyte. |
| <i>Marshal</i> | W. T. W. Cleland. |

MEMBERS.

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