Abercrombie Ferry Acheson Forester Fingleton Achmootie Finlay Adair Adams Flack Fleming Agnew Forecheade Aicken Alexander Forsith Frazer Algeo Allen Freeborne Fullerton Anderson Andrews Fulton Arkles Futhie Fyieff Arnett

Gaate Austin Galbraith Bailie Barbour Galt Barkley Gamble Gemmil Barr Gibb Barry Bauld Gibson Bell Gillaspie Gilmore Black Blackwood Glass Blair Glen Glye Gordon Boyd Boyle Bozwell Graham Brackley Granger Brisbane Granton Brown Gray Greenshields Bruce Bryce Greer Buchanan Grindall Burke Gryme Burne Grynney

Burns Haldane Buthill Hall

# The Scots in Ulster The First Scottish Migrations to Ulster, 1606–1641 SURNAME MAP BALFOUR (BURLEY) **STEWART (AUBIGNY)** SOURCES: STEWART (LENNOX) The information on this map was compiled from a number of sources including George Hill, An Historical DOUGLAS HAMILTON HAMILTON (ABERCORN) Account of the Plantation of Ulster (1877), David

Machell Machen Macintyre Mackeson Macklelland Magee Maghan Martin Mathysin Maxwell McAlexander McAula McAulay McAuld

McBurney Ramsay McCamuel Rankin **McCartney** Read McCashin Redgate McCassick Reid McCausland Richardson McCawley Ritchie McClairne Robb McCreaghan Robert Robin McCrery McCullough Robinson McDonnell Robson McDougall Rodgers McDowell Roger McErdy Rose Rudd McEvene McEwen Russell McFarland Sare McGee Saunderson McGern Savage McGowan Sawer Sayne McIlchany

Peacock

Peebles

Petticrew

Plowright

Pollock

Pont

Pooke

Power

Price

Rae

Pringle

Ralston

Purveyance

Peere

Scott McIlmurry

Cahoon Hamill Calte Hamilton Calwell Harne Campbell Harper Harvey Carcott Carlile Hatrick Carmichael Heigate Carothers Henderson Hendrie Carr Carslaw Hendry Carson Henrison Cathcart Henry Catherwood Hepburn Highgate Cawder Hilton Chambers Hogg Holmes Clapham Clendinning Cloggie Coch Honis Hood Colquhoun Hope



Colville Howell Howie Cooper Cowper Howson Craig Crawford Hudgsone Huggin Creighton Creire Hunter Hutchine Crosby Johnson Cunningham Johnston Cuthbertson Julius Danielston Karns Davidson Keeland Davyson Kelso Kennedy Deans Deinbone Kernes Demstar Kilpatrick Dewar Kinnear Dick Knox Dickson Kuming Kyd Kyle Doninge Dougal Douglas Laderdeill

Dowling

Drummond

Drum

Dunbar

received lands in the Plantation of Ulster. Most were minor lairds, though others, such as Ludovic Stewart, Duke of Lennox, and James Hamilton, Earl of Abercorn, were aristocrats and held important positions in the Scottish government. Many of the original grantees sold out early on. Some never even made it as far as Ireland. Others took their responsibilities seriously and built fortifications and introduced the required number of settlers to their estates. Brief outlines of the activities of two undertakers are given below.

Sir George Hamilton of Greenlaw was a younger son of Lord Claud Hamilton of Paisley, near Glasgow. In 1610 he and two of his older brothers, the Earl of Abercorn, and Sir Claud Hamilton of Shawfield, received grants of land in Strabane barony in north-west County Tyrone. Right from the start Sir George proved to be an energetic planter. He differed from most of the settlers who came to Ulster from Scotland in the early 17th century in that he was a Roman Catholic.

andowners

Stewart, The Scots in Ulster (1954), Michael Perceval

Maxwell, The Scottish migration to Ulster in the reign

records, Ulster inquisitions and various other records

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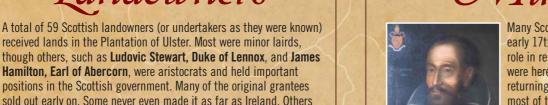
OCEAN

McSWFFNFY

of James I (1973), denization and naturalisation

Sir Robert McClelland of Bombie was born about 1592 in Kirkcudbright in south-west Scotland. He was still a teenager when

he was appointed the chief undertaker in the barony of Boylagh and Banagh in the west of County Donegal. These lands were mainly mountainous and Sir Robert showed little interest in developing them, selling out in 1616. He did not abandon his interest in Ulster, however, for within a couple of years he was Robert m Island: leasing two estates in County Londonderry (right) and had introduced over 200 settlers to these lands.



Ministers Many Scottish ministers came to Ulster in the

STEWART

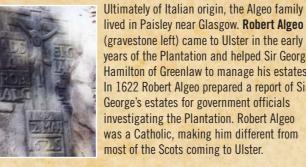
early 17th century and played an important role in religious life in the province. Some were here for only a few years before returning to Scotland, while others spent nost of their lives in Ireland. Among the cottish bishops was George Montgomery (left) brother of Sir Hugh Montgomery, who was bishop of the dioceses of Clogher, Derry and Raphoe, all at the same time.

The next bishop of Raphoe after Montgomery was Andrew Knox. He was minister in a number of parishes in Scotland before becoming Bishop of the Isles. Knox converted a former monastery in Rathmullan County Donegal, to his own private house. He died in 1633 and was succeeded by John Leslie who lived to be 100 years old. Leslie built a large castle in Raphoe, the ruins of which can still be seen today. In 1621 James Spottiswood became bishop of Clogher. He rebuilt the cathedral and tried to establish a town at Clogher.

Dozens of Scottish ministers served in Ulster in the early seventeenth century. Archibald Adair was dean of Raphoe. In 1622 he was described as 'an eloquent scholar and good preacher of God's Word'. Men such as Robert Blair of Bangor and John Livingstone (right) of Killinchy were ministers with Presbyterian convictions. For a time they were tolerated within the Church of Ireland, but in the 1630s were

Most of the people who came to Ulster in the early 17th century were not lords and sirs, but ordinary folk who were hoping for a better life through farming or trade. They mainly came from places such as Ayrshire, Dumfries and Galloway, and Lanarkshire. Surnames associated with this area include Crawford, Cunningham, Hamilton and Montgomery. Other settlers came from the Borders area of south-east Scotland including the Armstrongs, Beattys, Elliotts, Grahams and Johnstons. Here are brief biographies of two men who lived quite close to each other near Strabane. Hugh Hamilton of Lisdivin was from Priestfield in Blantyre near Glasgow. In the early stages of the Plantation, he, together with his brother

William, moved to the Strabane area where he worked as a merchant. In 1615, he was granted the townland of Lisdivin by the Earl of Abercorn. His rent was to be either £6 in cash or a cask of French wine, one pound of good pepper, four pounds of loaf sugar and a box of marmalade.



lived in Paisley near Glasgow. Robert Algeo (gravestone left) came to Ulster in the early years of the Plantation and helped Sir George Hamilton of Greenlaw to manage his estates. In 1622 Robert Algeo prepared a report of Sir George's estates for government officials investigating the Plantation. Robert Algeo was a Catholic, making him different from most of the Scots coming to Ulster.

**STEWART (OCHILTREE)** 

Presbyterian ministers in Ulster around 1660

life The government wanted the settlers to live together in villages on each estate and not scattered here and there. It was thought that the settlers would be safer if they lived close to each other. However, in reality most of the settlers did not live like this. Most of the farmers

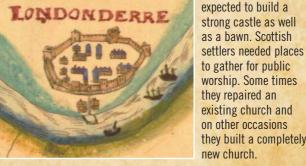
Shading reflects level of migration

from Scotland to Ulster

preferred to live on their farms rather than in a village. They did not want to have to spend time each day walking several miles from a village to their farms, perhaps having to cross a river or boggy land. One of the big changes brought about by the Plantation was the establishment of towns. In County Tyrone the **Earl of Abercorn** 

established a town at Strabane. Many of the landlords were not wealthy enough to establish a town and so founded a village on their lands instead. In County Armagh the Acheson family founded a village that was later to become Markethill

Those granted land were required to build a fortification on their lands. The simplest type of fortress was known as a 'bawn' (from the Irish for 'cow fort'). A bawn was a courtyard surrounded by strong walls and was usually square or rectangular. The most important of the new landlords were



McIlveyne McIlwrath Semple Seton Sharpe McKaudy McKay Shaw McKearne Shirloe Simpson McKee McKernan Skingeor Smelley McKilmun Smellham McKinney McKittrick Smith McKym McLellan Smyth Somervell McLintagh Spence McLoghery McLornan Spier Spottiswood McMakene Stanehouse McMath Stanton McMillin Steele McNaughton McNeill Stephenson Stevenson McNilly Stevin

**McPhedrish** Stewart McVegany Strawbridge Sturgeon Sutherland Means Meen Melvin Symington Mikell Symonson Millar Syne Miller Mitchell Tate Taylor Tees Moffatt Molsed Thomas Thompson Moncrieg Thomson Monett Todd Moneypenny Trail Montgomery Trane Moon Trench Moore Moorhead Trimble Tullis Morgan Morne Udney Valentine Morrison Morrow Vance

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Mure

Nelson

Nesbit

Nevin

Niven

Norris

Paddin

Parke

Parker

Paton

Orr

Mowlane

Waddell Walker Wallace Muntreeth Walshe

The early Scottish settlements and Plantation





Antrim

Laycock Leckey Dunlop Dunne Dunsayer Leech Dykes Leitch Echlin Leslie Edmonston Lindsay Livingstone Edwards Lockhard Ekyn Elliott Lodge Ellis Logan Elpinstone Logy Lother English Erving Love Luke Ewart Lutfoot Fenton Ferguson Lynn Ferly Lyon

Lainge Lauder

Lawes

Lawson

In the early seventeenth century thousands of Scots moved to Ulster. Many of these men came as part of the Plantation of Ulster, an official settlement affecting six counties -Armagh, Cavan, Donegal, Fermanagh, Londonderry and Tyrone. Others moved to Ulster as part of the privately sponsored settlements of Sir Hugh Montgomery and Sir James Hamilton in north-east County Down or to north Antrim under Sir Randal McDonnell (later Earl of Antrim). Though Sir Randal was a Catholic Scot from the Highlands, he encouraged Lowland Protestant Scots to become farmers on his vast 333,000 acre estate.

MacDonnells Plantation of Ulster unties Armagh, Cavan, Dor Hamiltor & Montgomery Settlement

In the early seventeenth century a number of ministers with Presbyterian convictions moved to Ulster from Scotland and were particularly active in counties Antrim and Down. In 1642 at Carrickfergus the first Irish presbytery was established and in the following decades the Presbyterian Church in Ireland began to emerge as a denomination, distinct from the Church of Ireland. This map shows the location of Presbyterian ministers in Ulster around 1660. In 1661 each of these men was expelled from his church for refusing to accept the episcopalian government of the Church of Ireland.

Murdogh Murduff Walson Wanchop Wardlaw Murray Watson Musgrave Weir Welsh Wigton Wilkie Newburgh Williamson Wilson Witherspoon Wood Woolson Wright Wylie Patoun Patterson Wyms Young

	1600				1700					1800
ULSTER	1603:1606:Treaty of Mellifont ends Nine Years' WarHamilton and Montgome settlements in County D		1641: Outbreak of rebellion	1689:1690:Siege of DerryBattle of the Boyne	1718: Large-scale migration of Ulster-Scots to America begins	S	1778:1781–82:Irish Volunteers formedCatholic and Protestant Dissenters Relief Acts			
SCOTLAND	1603: King James VI of Scotland becomes King James I of England and Ireland	1638 Scotlar Covena	3: 1643: and's National Solemn League ant and Covenant		1707:1723:The Act of Union ofJohn Witherspoon bornEngland and ScotlandJohn Witherspoon born	1745: 1747: 1759 Jacobite John Paul Rober Rebellion Jones born		1786: Robert Burns' poems first published	1797: United Scotsmen Rebellion	

Can't FIND YOUR FAMILY NAME HERE? VISIT: und the set of the set of



### 1 Monea Castle [County Fermanagh]

Built by Malcolm Hamilton, a Scottish minister, who later became the Archbishop of Cashel. Monea is generally regarded as the finest surviving Plantation castle and has many Scottish architectural features.

### 2 Rathmullan Church [COUNTY DONEGAL]

In the early seventeenth century Andrew Knox, bishop of Raphoe, converted part of the former monastic buildings in Rathmullan to a private house. He left his mark on the building through the corbelled corner turrets, the tall chimneys and the doorway with its carved stone frame.

### 3 Derry's Walls [County Londonderry]

Begun in 1613 in the same year that the town of Derry was renamed Londonderry, the walls were completed in 1618. Today the walls survive almost intact and are the most important surviving 17th-century fortifications in the British Isles.

### 4 Dunluce Castle [COUNTY ANTRIM]

Built over a lengthy period, the man who left his mark on it more than any other was Sir Randal MacDonnell who became the 1st Earl of Antrim. He built an English-style manor house within the walls as well as other important additions.

### 5 Springhill [COUNTY LONDONDERRY]

Home to the Lenox-Conyngham family for more than 250 years. It was built in the 1690s by William Conyngham in a style that represented a break from the defensive buildings of the past. Today it is managed by the National Trust and is one of the most popular homes in Northern Ireland open to the public.

### 6 Killyleagh Castle [COUNTY DOWN]

Built by Sir James Hamilton in the early 1610s. In 1614 it was described as 'ane vere strong castle, the lyk is not in the northe'. In 1666 a second tower was added to give the front of the castle a more symmetrical appearance.

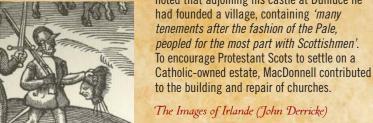
# The Scots in Ulster Pocket History 1600–1800 FROM ULSTER TO AMERICA

## 1. The Plantation in Ulster

Ister was the last province in Ireland to The official plantation be brought under the control of the English Crown. This was finally accomplished following the end of the Nine Years' War in 1603. With the accession of James VI of Scotland to the English throne as James I in that year the course of Irish history changed forever. Following the departure from Ireland of the two most important Gaelic chieftains and a large number of their followers in 1607 the government embarked upon a scheme of plantation whereby lands were confiscated and parcelled out, for the most part, to new landowners of English and Scottish origin known as undertakers. Six counties were to be affected in the official plantation: Armagh, Cavan, Coleraine (renamed Londonderry), Donegal, Fermanagh and Tyrone (collectively known as the *'escheated counties'*). These grantees were expected to colonise, being required to plant ten families or 24 men for every 1000 acres they were granted



scheme did not extend to counties Antrim, Down and Monaghan. In Antrim and Down private plantations in the early seventeenth century resulted in the large-scale



migration of English and

Sir James Hamilton © National Trust

Scottish settlers to these counties. In north-By 1630 British east County Down, two Scots, James Hamilton and Hugh Montgomery, acquired large estates settlement was from lands formerly owned by Con O'Neill. The well established in British – overwhelmingly Scottish – settlement large parts of Ulster on the Hamilton and Montgomery estates was and there were clear areas of demarcation heavier than in any other part of Ulster. The between areas in which English and Scottish largest land grant made in Ulster in the early settlers predominated. Scottish settlement was seventeenth century was the grant of the heaviest in north Antrim, north-east Down, greater part of the four northern baronies in east Donegal and north-west Tyrone, while county Antrim – an area of well over 300,000 English settlers were in the majority in County acres - to Randal MacDonnell, a Scottish Londonderry, south Antrim and north Armagh. Catholic, in 1603. In order to develop his Much of the province remained virtually massive estate, MacDonnell invited lowland unsettled, including most of north, south Scots to settle on his lands. In 1611 it was and west County Donegal, south County Armagh, mid County Tyrone and mid County noted that adjoining his castle at Dunluce he

Londonderry. The more mountainous areas, far from the main British settlements, remained almost exclusively Irish.

# Scots, Scots-Irish, Scotch-Irish, Ulster-Scots: what's the difference?

from Ulster took advantage of the

better future beckoned.

opportunities in the burgeoning colonies.

Having moved once already, and broken the

link with their ancestral home in Scotland, it

was quite practical to move again, where a

Although the terms, historically, have been

used inter-changeably in the Americas, more

commonly these immigrants are referred to as

Scots-Irish and Scotch-Irish in North America.

Despite the assertion that Scotch applies only

to whisky (see panel far right), and not to the

America are fiercely proud of this title, and

defend its use unfailingly, citing evidence

from the period to substantiate their claim.

The term Ulster-Scots, although also used

applied in the British Isles to refer to the

people who moved from Scotland to Ulster,

and many of whom, then some time later,

Presbyterians returned to Scotland. Here

was that large numbers of Scottish settlers

moved again to America.

in colonial America, is more commonly

people of Scotland, many Scotch-Irish in

he Scots came to America direct from Scotland. They differ from the others in that they did not spend any time in Ulster. They came to America from different departure points, often in different migrant waves, and settled in different areas of colonial America. For example, many Scots settled in the Chesapeake area of Virginia whilst the Scots-Irish, generally helped to open up the western frontier in places like Pennsylvania, along the Shenandoah Valley, Virginia, and the Carolinas. Scots-Irish, Scotch-Irish and Ulster-Scots basically they are variant names for the same people. All three terms relate to people, who left Scotland, many in the seventeenth century, settled as part of various, successive waves of plantation in Ulster - the northernmost province of Ireland, stayed maybe one, two or several generations and then moved on to North America.

From the first decades of the eighteenth century, the Scots-Irish started to emigrate to the Americas in ever increasing numbers.

### 2. The Religion of the Settlers

t can be reasonably assumed that most of the settlers who came to Ulster in the early seventeenth century were Protestants, even if only nominally so. The Church of Ireland was the established or state church and was organised along episcopalian lines with a hierarchy of clergy. However, several ministers from Scotland came to Ulster in this period who dissented from this view of church government, preferring the more egalitarian presbyterian system. To begin with such men were tolerated within the Church of Ireland and there was no distinct Presbyterian denomination at this time. In the 1630s the government began to clamp down on the activities of ministers with Presbyterian convictions. Those ministers who were not prepared to renounce their Presbyterianism were excommunicated. In



St Columb's Cathedral, Londonderry

King James II & King William III

#### Newtownards Priory, County Down

### So you think you are Scottish? You could be doubly blessed having Scottish and Scots-Irish roots!

he large numbers of Ulster-Scots people moving from Ulster to the New World in the colonial period, lends weight to the viewpoint that people of 'Scottish' ancestry, in many instances, will have a strongly Irish, or more specifically Ulster dimension to their ancestry. Thus it may be the case that for many Americans today, their ancestral line, is not so much purely Scottish, as Ulster-Scots. And what a bonus that could be for the avid genealogist!

Although migration directly from Scotland to America continued through the period, given the scale of Ulster migration to America, during the eighteenth and nineteenth centuries, the keen genealogist should perhaps look to Ulster for their emigrant ancestors, and from there back to Scotland.

Tracing Ulster ancestors is great fun - it can be one of the most rewarding pastimes for any family historian. And after the hard work researching, comes the enjoyment: exploring Ulster itself - the people, the scenery, the history. In visiting Northern Ireland, researchers are guaranteed one of life's rich experiences. All this and still Scotland to discover as well.

For further information about visiting Northern Ireland, go to: www.discoverireland.com

For further information about tracing Irish or Scots-Irish roots, go to www.ancestrvireland.com

## WHISKEYthe most enjoyable legacy of the Ulster plantation?

he term whisky itself distinguishes the Scottish and the Irish: in Scotland it is 'whisky', in Ireland, 'whiskey'. Irish whiskey is usually distilled three times and is stored for a minimum of five years in barrels before it is called 'whiskey'; Scotch whisky is distilled twice and is stored for a minimum of three years. Because of its triple distillation Irish whiskey is often considered to be smoother, and can be quite potent, but then the Irish generally blend their whiskey, whilst the Scots maintain the marvellous tradition of single malts.

Interestingly one of the most satisfying legacies of the Scots settlement in Ulster for those who have savoured it is Bushmills whiskey. Bushmills, located close to the Giant's Causeway in North Antrim, was granted the first licence to distil whiskey, in the British Isles, by King James I. Granted in 1608, the Bushmillslicence has ensured, each time we take a sip of the *uisce beatha* - Gaeilge; in Scots-Gaelic, *uisge beatha*; or Scots (Ullans/Ulster-Scots), whisky/whiskie/whusky, we are enjoying a very real aspect of the shared heritage between Ireland and Scotland.



Catholic settlers were not entirely unknown in early seventeenth-century Ulster. There was a small, but significant colony of Scottish Catholics at Strabane, under the patronage of Sir George Hamilton of Greenlaw, whose father was Lord Paisley, a prominent supporter of Mary, Queen of Scots. As early as 1614 Sir George's Catholic sympathies were a source of concern for the government and in 1622 he was described as an 'Archpapist and a great patron of them'; it was noted that all his

Ulster-Scots history and culture, go to:

The

Scotch

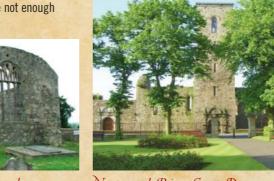
Irish

Hanna

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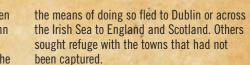
servants were Catholics. In the late 1620s the Church of Ireland bishop of Derry became particularly agitated at the large number of Scottish Catholics he believed were living at Strabane under the patronage of Sir George oath could be fined and imprisoned. The result Hamilton and his near relations.



### 3.The 1641 Rebellion

f the position for the Scots in Ulster was bad The numbers killed in the rebellion have been by the end of the 1630s, that of the native a source of contention ever since the autumn Irish landowners was little better. Few had of 1641. At the time, wildly exaggerated been able to make the transition to a market estimates – often considerably more than the economy and as a result many had ended up heavily in debt forcing them to either sell or mortgage much, or in some cases, all of their lands. Several of them conspired to rise up in rebellion against the government. On the evening of 22 October 1641 the rebellion began in Ulster, plunging the province and soon the entire island of Ireland into chaos. Under the leadership of the native Irish gentry,

most notably Sir Phelim O'Neill (below), castles and towns over much of Ulster were seized by the rebels. Initially bloodshed was limited with a number of the rebel leaders insisting that the Scottish should not be interfered with. Soon, however, the rebel leaders lost control of the peasantry and indiscriminate massacres of settlers

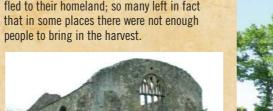


entire British population in Ulster at the time -In north-west Ulster resistance to the rebels were circulated, mainly in the English press to was organised by the Stewart brothers, Sir drum up support for crushing the rebellion. William and Sir Robert, who recruited an army Nonetheless, thousands of settlers did die in from among the settlers known as the the rebellion, at least as many from exposure Laganeers, one of the most efficient fighting and disease as from murder. Those who had

machines of the war. Additional support for the settlers came in the form of a Scottish army under the command of Major-General Robert Munro which landed at Carrickfergus in April 1642. The conflict continued for the rest of the 1640s and it was not until Cromwell arrived in reland in August 1649 the island began to be brought under control. In Ulster most of the Scots supported the claims of Prince Charles, son of the recently beheaded king. Derry was

briefly besieged by the Scots and in December 1649 an army of Scottish settlers was decisively defeated by a Cromwellian orce at Lisburn.

5. The Williamite War in Ulster





1636 some of these men, with about 140 followers, set sail in the *Eagle Wing* for America; they never reached their destination as storms drove the ship back. Many other

The migrant flow became stronger as settlers For more information about

Presbyterian opposition to Charles I was also reaching boiling point. In 1638 the National Covenant was drawn up in Scotland which declared Presbyterianism the only true form of church government and bound the nation to the principles of the Reformation. Many in Ulster also signed the Covenant. In response Wentworth insisted that all Scots in Ulster over the age of sixteen take an oath - the infamous 'Black Oath' as it became known - abjuring the Covenant. Those who refused to take the

### 4. The Cromwellian and Restoration periods

r uring the 1650s the remaining Gaelic landownership in Ulster was almost wiped was encouraged by low rents in the aftermath out. Large swathes of land were confiscated from the Irish gentry as a punishment for their rebellion and granted to British settlers. For a time Scottish landowners in Ulster were also in a difficult situation with the threat of confiscation also hanging over them for their support of the royalist cause. Eventually, however, their possessions were secured on payment of heavy fines. Cromwell died in 1658 and in 1660 the monarchy was restored. The new king, Charles II, was faced with the difficulty of having to find land for those Catholics who had remained loyal to the Crown during the previous twenty years. Several Scottish Catholics – the Marquess of Antrim and the Hamiltons in Strabane barony, County Tyrone, were restored to the estates they had held prior to 1641. Apart from this there were relatively few changes to the land settlement laid down by Cromwell.

1

Balliborne

Thelltowne

intana Park

Migration to the north of Ireland in the 1650s of a decade of warfare. In the 1670s migration was encouraged by the Covenanter disturbances in Scotland. These fresh migrations were having a noticeable impact on local demographics. About 1670 Oliver Plunkett, Catholic archbishop of Armagh, noted that the city of Armagh had a population of approximately 3,000 persons, 'almost all Scottish or English, with very few Irish'. This contrasted with the towns and villages in County Armagh which, according to Plunkett, were mainly inhabited with Catholic leaseholders and peasants. In the town of Dungannon Plunkett believed that of 1,000 families barely twenty were not English or Scottish. A description of County Donegal from April 1683 noted that it was 'plentifully planted with Protestant inhabitants, especially with great numbers out of Scotland'. County Antrim, were Scottish Presbyterians.

#### By the second half of the seventeenth century the Presbyterian Church had emerged as a distinct denomination and there were clear lines of demarcation between it and the Church of Ireland. On the whole Scottish settlers were Presbyterian, while English settlers were Anglican, although there were numerous exceptions to this rule. In County Antrim Presbyterians formed an absolute majority. In 1673 Plunkett commented that in the dioceses of Connor and Down (comprising almost all of County Antrim and north and east County Down the Presbyterians - 'whose belief is an aborted form of Protestantism' – were more numerous than Catholics and Anglicans put together. On another occasion he wrote that 'one could travel twenty-five miles in my area without finding half a dozen Catholic of Protestant families, but all Presbyterians'. In 1683 Richard Dobbs noted that all the inhabitants of Island Magee in

he accession of James II, a Catholic, to the The aftermath of the Williamite war saw throne in 1685 created considerable unrest a fresh influx of thousands of Scots in among Ulster's Protestants. In 1688 William of the north of Ireland, encouraged by Orange arrived in England and was declared king in harvest crises in their native land. what was known as the 'Glorious Revolution'. James Il fled to France and the following year landed in Ireland with a large French army. Protestant resistance in Ulster had already been mobilised. On the north'. In some places there were 21 March 1689 the famous 105 day siege of Derry began. As many as 30,000 settlers as well as a garrison of 7,000 men were packed into the city; it was reckoned that 15,000 of them died of fever or starvation or were killed in battle. The siege was lifted in late July and soon afterwards a large Williamite force under the command of the Duke of the autumn of 1689 James' forces had been all but removed from Ulster. As the war moved south, with decisive battle fought at the Boyne on 1 July 1690 position of the Scots, it was probably the and Aughrim on 12 July 1691, the province began to case by this time that they outnumbered recover from the consequences of the conflict. English settlers by 2:1.

#### About 1700 it was noted that due to a fresh wave of migration from Scotland, 'the dissenters measure mightily in Presbyterian ministers and congregations where previously there had been none. An anonymous Jacobite tract of c.1711 noted that after 1690 'Scottish men came over into the north with their families and effects and settled there, so that they are now at Schomberg landed near Bangor, County Down, and by this present the greater proportion of the inhabitants'. Though this was an exaggeration of the overall numerical

### 8. Emigration to Colonial America

ne of the historical processes most closely associated with eighteenth-Century Ulster was the large scale emigration to the American colonies. Although Presbyterians were not the only grouping to leave in this period they were by far the most numerous. Emigration to America had been taking place for some time prior to 1718 – the year in which emigration began in earnest but it had been on a small scale. The factors encouraging emigration in this period were numerous and complex with debate focussing on the economic motivation of the migrants set against the issue of religious freedom. Both were clearly at play. In 1718 Edmund Kaine, families had passed through his town in the past week heading for New England, adding that those departing 'complain most the hardship of the tithes makes them all go, which is true, for the clergy [that is, the Church of Ireland clergy] is [sic] unreasonable'. On the other hand when the Rev. Isaac Taylor, minister of Ardstraw Presbyterian church came before the presbytery of Strabane in July 1720, asking for permission to leave his flock and emigrate to America, he cited financial hardship as the principal motivating factor. Rev William Martin memorial, South Carolina

draining Ulster of its Protestants and would harm the nascent linen industry. The Rev. John Wilson, Church of Ireland minister in Lettermacaward, County Donegal, referring to Protestant emigration from his own parish in 1766, wrote 'it is to be feared, that in a few years, there will be few or none to cultivate once again.

that religion for which our ancestors gloriously and virtuously laid down their lives'. In the event the concerns raised were not realised. The numbers of people emigrating was not constant, with variations depending on economic conditions in Ireland as well as other external factors. The outbreak of the American war of independence in the 1770s all but halted emigration, but once peace had been signed in 1783 it resumed WILLAW MAD

Some were concerned that emigration was

6. The early Eighteenth Century

began.

ir Phelim

continued into the early eighteenth Century. This was impacting in areas where British settlement had hitherto been fairly limited. In 1714 Hugh McMahon, Catholic bishop of the diocese of Clogher, wrote that 'from the neighbouring country of Scotland Calvinists are coming over here daily in large groups of families, occupying the towns and villages, seizing the farms in the richer parts of the country and expelling the natives'. Within the diocese over which McMahon was bishop there were considerable changes brought about by the influx of British settlers.

County Monaghan witnessed huge increases in the number of British inhabitants in the seventy years after 1660. The so-called census of 1659 recorded

only 434 British households in Co. Monaghan. By 1733 there was a

Eighteenth-century commentators, such as the Rev. William Henry, rector of Killesher parish in County Fermanagh, were able to differentiate between areas on the basis of the characteristics of the local inhabitants. For example, in Donegal, Henry distinguished between people of English and of Scottish descent by the way they lived and worked: 'The English planters are easily known by the neatness of their houses and pleasant plantations of trees. The Scots, on the other hand, neglected this, but made up for it through their efforts to improve the soil.' Others noted the difference in speech of those of Scottish descent. When travelling through County Fermanagh in the 1740s Isaac Butler noted that in the area to the north of Enniskillen towards Lisnarrick the people all had the 'Scotch accent'. Journeying through east County Antrim c.1760 Lord Edward Willes commented that 'all the people of this part of the world speaks the broad lowland Scotch and have all the Scotch phrases. It will be a dispute between the two kingdoms until the end of time whether Ireland was peopled from Scotland or Scotland from Ireland'. In the latter part of the eighteenth century the Hibernian Magazine, in a description of the new market house in Newtownards, County Down, noted:

'The language spoken here is broad Scotch

hardly to be understood by strangers'.

### 9. Popular protest, the 1798 rebellion & the Act of Union

Dopular protests, many emanating from Influenced by the American and French agrarian grievances, had been a recurring Revolutions, some began to consider more feature of eighteenth-century Ulster. radical solutions to what they believed were In the early 1760s and the early Ireland's problems. The Society of United Irishmen was founded in Belfast in 1791 1770s movements known, respectively, as the Hearts and soon afterwards clubs were founded in Dublin and a number of of Oak and Hearts of Steel, protested other places. The Belfast United against such Irishmen were overwhelmingly Presbyterian and middle class. things as Following efforts to suppress it, 10 22

Rebellion began in Leinster in late May 1798. On the night of 6–7 June it spread to Ulster, but lasted barely a week. There followed a series of executions; one of the last to be hanged was the most famous Ulster rebel of them all, Henry Joy McCracken, on 17 June. Even before the rebellion had been fully suppressed, the government in London sent Lord Cornwallis to Ireland, delegating to him responsibility for forcing legislation through the Irish parliament to effect a union between

Britain and Ireland. There was considerable opposition to this from the Irish elite, but eventually, after much lobbying, the act of union was passed in 1800, coming into effect on 1 January 1801. It was a defining moment in Irish history, though at the time one that meant little to the majority of Ulster's people, still recovering from the effects of the rebellion



BATTLE OF ANTRIM 7 JUNE 179

Gravestone c

John Biggs

**Ulster** emigrant

successive period, the evidence certainly reflects the dominant popular association between

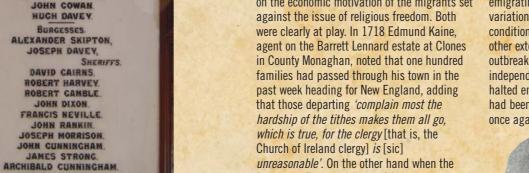
order to better measure the relative significance of outward migration is should be set against contemporary population levels. Again the findings are instructive. During the course of the 'long eighteenth century' (1680–1820) Ulster's emigration

igration to Ulster, mainly from Scotland, Changes in settlement patterns were also discernable in parts of south County Armagh.

The 1641 Rebellion

their estates and as an encouragement promised to provide an income for a Presbyterian minister. As a result a significant number of families of Scottish background moved to the Tullyvallen area. In 1746 one of the local landowners, Alexander Hamilton took out a patent for a Saturday market at Newtownhamilton and two annual fairs. The area around





Test Acts Commemorative plaque, First Derry Presbyterian Church, Londonderry

JAMES ANDERSON. OHN HARVEY, CHAMBERLAIN

IN COMMEMORATION OF THE UNDERNAMED MEMBERS OF THIS CONCREGATION WHO FROM LOYALLY TO THEIR CHURCH PRINCIPLES RESIGNED THEIR SEATS ON THE CORPORATION

OF THIS CITY THE PASSING OF THE IRISH TEST ACT IN 1704

ALEXANDER LECKY

HENRY LONG. HORACE KENNEDY

EDWARD BROOKS.

ROBERT SHANNON

WILLIAM SMYTH.

WILLIAM MACKIE

Rosemary Street Presbyterian (hurch, Belfast

# Ulster-American Emigration

Scotland were established in Ulster during the

he story of emigration from Ireland over the Modern research, now seeks to overturn a centuries should be viewed as a previous long-held misconstruction that the

separate stories and often meant that both immigrants who were Protestant but not Illste Presbyterians or from Ulster but Catholic were Ulster emigrant experience, having for long been associated almost exclusively with the eighteenth neglected or subliminally blotted out. It is well century, is in fact, and emphatically, very much a to remember that very many more Protestants nineteenth century phenomenon. Though, departed the province of Ulster in the century importantly, eighteenth century migration from after 1820 than the preceding century. Ulster remains significant within the overall Similarly, in terms of the impact of the Great context of migration from the British Isles. Famine in Ulster the evidence points to the The distorting effects of this previously held view existence by 1845 of a substantial and are such that the movements of either the impoverished Protestant underclass left vulnerable Scotch-Irish or Catholic Irish were told as to the effects of potato failure by the long-drawn-

out contraction of rural weaving and spinning. to make a number of points: the figures are Even if no more than one in ten Famine emigrants

### Protestant communities.

British presence i every parish and in some there wer fairly sizeable Sir Henry Cairne

In 1733 a number of landowners in the parish of Creggan invited Presbyterians to settle on

Newtownhamilton later became a

parish in its

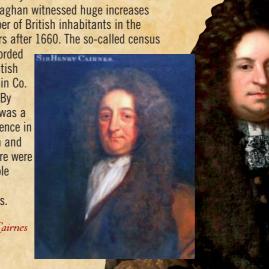
own right,

taking the

name of the

market town.

Speaker Robert





coincides with the emergence of significant 1607–1960 trans-oceanic air-passenger traffic, which marked an important milestone in Ulster migration

In mapping the flow of emigrants it is important estimates arrived at from various sources and

Ulster emigration and the flow across the Atlantic. Just over two thirds of all migrants from Ulster in these three and a half centuries were destined for North America. That said, the breakdown of the chronology of

Gross numbers only tell part of the story. In

COVENANTER PREACHER REVOLUTIONARY PATRIC BORN IN ELAND 1729 VIED, IN Olster-American emigrants memo CHESTER DISTRICT Larne, County Antr

IN 1661 FOR HIS LOYALTY TO CHRIST'S CROWN AND COLEMANT . the woodd was not Robert Hogsherd 1661 memorial, Ballyrashane, County Antrim

of Springht (see overlea

Y HOG-HERD

PRAINED MENISTER OF THE PARI-H OF

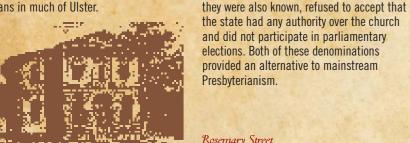
BY A TROOP OF DRAGODNS

LIA BASHANE, OCTOBER 1655, AND F.H.CTEDA

### 7. Presbyterianism in the Eighteenth Century

BUREBT

egislation known as the Penal Laws was In the early eighteenth century there occurred passed in the Irish parliament between the first major dispute within Irish 1695 and 1728 by an overwhelmingly Presbyterianism. This was over the issued of subscription to the Westminster Confession of Anglican landed gentry anxious to preserve Faith. Those who denied the necessity of their privileged position by keeping Catholics in subjection. Catholics were not the only subscribing to the Confession were known as New Light Presbyterians. In 1725 for the sake religious denomination to face institutional discrimination in this period. Presbyterians of convenience those who took this stance also felt aggrieved at laws which restrict their were placed in the Presbytery of Antrim. Other brands of Presbyterianism originating in rights and freedom in certain areas. For example, marriages conducted by a Presbyterian minister were not recognised by course of the eighteenth century. The Seceders the state and children born of such a marriage as they were known, because they had seceded were regarded as illegitimate. In 1704 a law from the Church of Scotland in 1733, soon was passed which required persons holding established congregations and presbyteries in public office to produce a certificate stating Ulster. The first Irish presbytery of the that they had received communion in a Church Reformed Presbyterian Church was of Ireland church. For many members of the established. The origins of this denomination establishment, Presbyterians were regarded as went back to the National Covenant of 1638 more of a threat than Catholics, especially and the Solemn League and Covenant of 1643. because of their numerical superiority over The Reformed Presbyterians, or Covenanters as Anglicans in much of Ulster.



provided an alternative to mainstream resbyterianism

single story. At different stages during these centuries either Protestants or Catholics made up the majority of the migrants but nonetheless the other group remained a significant minority.

Irish historian, Kevin Kenny, states that 'In broad transatlantic perspective, the Presbyterian emigrants of the eighteenth century and the Catholic Irish of the nineteenth have a great deal in common and are part of the same general story."

this total would be huge in comparison with the outflow of the eighteenth century. The geographical unit at the heart of this diaspora story is the historic nine-county province of Ulster. The time-frame covered is 1607 to 1960. The year 1607 (date of the Flight of the Earls) in an iconic sense, has good grounds for being identified as the origin of the modern Irish diaspora. The cut-off date of 1960 closely

The Ulster Diaspora

1820-1890

from Ulster was Protestant it remains the case that compiled by different researchers; not all migrants were officially recorded and not all records have survived; emigration between states is only one dimension of migration, other examples could include 'step migrants', 'return migrants' and migrants moving through a variety of destinations, etc. In the period 1607 and 1960 in terms of where the emigrants went, when they went and the relative significance of Ulster emigration in each

emigration from the province, may come as something of a surprise. In terms of gross volume it emerges that just short of 90 per cent of emigrants who left the province did so in the period 1820–1960 rather than the two centuries before 1820. In light of the existing representation of Ulster emigration, particularly Ulster-American emigration, this statistic is noteworthy and challenges the dominant stereotype.

The estimated total for Ulster emigration to North America in the period 1890–1960 is 363,000. In total some 635,000 emigrants left from Ulster to all locations, not just North America. Between 1890 and 1930 around 85 per cent of Ulster emigrants ended up in North America. After 1930 this distribution altered dramatically and swiftly. Between 1930 and 1960, it is likely that close to 75 per cent of those leaving from Ulster counties went to Britain, whilst only 20 per cent crossed the Atlantic.

rate was just over two per 1000 of population whilst during the course of most of the nineteenth century (1820-90) the rate was between 13 and 14 per 1000 of population

at the Thyatira Crudely translated, this means that in Presbyterian Church, Rowan County, North Carolina relation to Ulster's history, emigration was almost seven times more significant in the (Photo by Daniel W. Patterson) nineteenth century than it had been in the eighteenth.

### Whilst there is no doubting the appeal

and popular romance associated with the story of Ulster's migratory relationship with settlement in greater Appalachia, the exciting news for historians, writers, television producers and museum professionals is that the larger part of the story of emigration from Ulster is still in large measure there, waiting to be told.

IOHN.BIGGS Who.departed.this.life the 7. Day of April in theye the 64 year of his las born in the Count

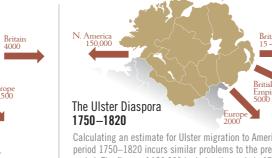


For the period 1607-80, the nine counties of Ulster accounted for a lower (but gradually increasing) proportion of the island's overall estimated population than would be the case in subsequent centuries. The transatlantic migration figure of approximately 2,000 is to the Americas as a whole, including the Caribbean and South America.

The Ulster Diaspora 1680-1750 Estimates for the period 1680–1750, give a figure of 70,000 for Ulster-American emigration. In relation to transatlantic emigration the calculation is more complicated, firstly because there are other published estimates and secondly

these estimates

because there is a good deal of disparity between



Calculating an estimate for Ulster migration to America in the period 1750-1820 incurs similar problems to the preceding period. The figure of 150,000 includes the periods 1750-1815 and 1815–20. The traditional divide used by many scholars dealing with Ulster emigration has been 1775 rather than 1750, and this adds an additional element of complication in devising an estimate for the period.

The scale of emigration from Ulster to North America following 13 years. The years between 1845 and 1851 in these seven decades is little short of astounding. represent a real demographic haemorrhage in Ulster In the three phases 1820–45, 1845–51 and It is suggested that between the census of 1841 and 1851–90, the total estimate for Ulster migration is that of 1851 some 291,000 migrants left Ulster 1,317,000. It has been suggested that up until 1832 whilst a further 184 000 died. For the final phase of around half of all Irish transatlantic emigrants came emigration, between 1851 and 1890, the estimate for from Ulster but declined fairly steadily during the Ulster-American emigration is 760,000

The Ulster Diaspora 1890-1960



