The 1718 Migration

FROM ULSTER TO NEW ENGLAND

NEW BRITAIN

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GERMAN OCEAN

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FRANCE

FOREWORD

The Scotch-Irish are the bedrock of the United States. Their deeds have shaped the nation, from the Declaration of Independence to the moon landings and beyond. They have provided leadership out of all proportion to their numbers, whether as politicians, soldiers, business people, inventors or clergy. Seventeen out of 44 Presidents of the United States could claim Scotch-Irish roots.

The contribution of the Scotch-Irish goes far beyond famous deeds and famous people, however. It is their character and ideals, especially their love of freedom, that have had the greatest impact, for they have literally defined what it is to be an American.

Every great story has a beginning, and for the Scotch-Irish the story begins with the 1718 migration from Ulster.

IAN CROZIER
CHIEF EXECUTIVE
ULSTER-SCOTS AGENCY

Newburyport, Massachusetts. Where the Merrimack River meets the Atlantic Ocean.
© Carol Neuschul (Flickr Creative Commons).

INTRODUCTION

It was not by means the first migration of people from Ulster to America, but it was probably the first that was organised successfully to bring groups of settlers from one definite catchment area, and importantly, these were people who wanted to continue to live together in the new land.

Most people will never have heard of the 1718 migration, in which significant numbers of families from the north of Ireland travelled on sailing ships to BOSTON in America, and thence to found towns and communities in America, at first in MASSACHUSETTS, NEW HAMPSHIRE and MAINE, and then onwards throughout the continent.

While having special relevance to the areas most directly affected - the BANN and FOYLE river valleys and adjoining districts, along with New England in the United States - 1718 and the events of that year have importance for Ulster and North America and the special relationship between the two.

In 2018, we in Ulster along with colleagues and distant relatives in New England have the opportunity to mark a very important, but largely forgotten tercentenary.

1689 Siege of Derry

1700 Rev. James Woodside ordained minister of Dunboe

1701 Rev. James McGregor ordained minister of Aghadowey

1704 The provisions of the Test Act were extended to Ireland

1714 Rev. William Holmes emigrated from Strabane to Boston

A succession of bad harvests began in Ulster

1718 Petition to Governor Samuel Shute (26 March)

Arrival in Boston of *William and Mary* carrying Rev. William Boyd and the petition to Shute (21/25 July)

Arrival in Boston of McGregor and the Aghadowey contingent (early August)

Rev. Edward Fitzgerald leads a party of migrants, mainly from the Foyle Valley, to Worcester, Massachusetts (possibly August)

Arrival in Boston of Woodside and further families from the Bann Valley (September); they soon move on to Merrymeeting Bay, Maine

McGregor moved to Dracut, Massachusetts (October), spending the winter ministering there

Woodside became minister of Brunswick, Maine (November)

1718-19 Part of the Aghadowey contingent spent the winter at Casco Bay

1719 McGregor joined his fellow emigrants in Nutfield, New Hampshire (April)

1720 Woodside sailed to London (January), having been dismissed as minister of Brunswick (September 1719)

1722 Nutfield was incorporated as a town (21 June) and the name was changed to Londonderry

1729 Death of McGregor (5 March)

BACKGROUND TO THE STORY

On 28 July 1689, a boy named JAMES McGREGOR is reputed to have climbed to the top of the tower of St Columb's Cathedral and fired the cannon that signalled the breaking of the boom - the barrier that had been placed across the River Foyle by Jacobite troops - which led to the lifting of the siege of Londonderry. As many as 30,000 people as well as a garrison of 7,000 men had been packed into the city for over three months and it is reckoned that 15,000 of them died of fever or starvation, or were killed in battle. The siege was an event of immense importance in the lives of many of the subsequent 1718 emigrants, McGregor among them. Memories of this time were carried with them to the New World and passed down through the generations.

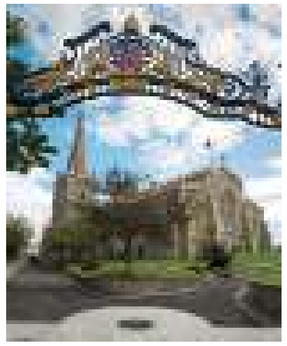
The period following the end of the Williamite war in Ireland was to prove hugely disappointing for Presbyterians. Having fought for King William, Ulster's Presbyterians expected their loyalty to be rewarded by the government. However, to their considerable frustration they found themselves excluded from full access to political and civil power as a result of the Penal Laws that were passed by the Anglican-dominated Irish Parliament.

Presbyterians were particularly aggrieved when the provisions of the Test Act were extended to Ireland in 1704. Henceforth those wishing to hold public office would have to produce evidence that they had taken communion in the Church of Ireland; this effectively disbarred Presbyterians from public appointments. Furthermore, marriages conducted by Presbyterian ministers were not considered valid and children born of such marriages were regarded as illegitimate.

For many members of the establishment, Presbyterians were regarded as more of a threat than Catholics, especially because of their numerical superiority over Anglicans in Ulster. No less a figure than JONATHAN SWIFT is believed to have been the author of a publication which declared that Ulster Presbyterians were a 'more knavish, wicked, thievish race than even the natural Irish of the other three provinces'. In the circumstances, it is hardly surprising that Presbyterians were restive and ready to look beyond Ireland for alternative places to live and worship.

Plaque in First Derry Presbyterian Church to those who resigned from the Londonderry Corporation as a result of the Test Act

Londonderry's historic walls



St Columb's Cathedral

EARLIER LINKS BETWEEN ULSTER AND AMERICA

At the beginning of the eighteenth century Ulster people may only have had a limited knowledge of America, but it was certainly not unknown to them. The first attempt to transplant families from Ulster to America took place in the mid 1630s. This venture was led by four Ulster-Scots ministers who had fallen foul of the civil and religious authorities on account of their Presbyterian beliefs. They commissioned the building of a ship, *Eagle Wing*, and set sail in September 1636. Due to severe storms, however, the ship was forced to turn back.

By the 1680s the city of Londonderry and town of Coleraine were part of a transatlantic trading network that connected America, Ireland and Britain, and individuals and families began to take advantage of these links to emigrate from Ulster to the New World. Among these early emigrants was Donegal-born REV. FRANCIS MAKEMIE who left for Maryland in 1683. His pioneering ministry earned him the title, 'Father of American Presbyterianism'.

Another Donegal native to emigrate to America at this time was WILLIAM HOLMES who, as a young man, moved to New England; subsequently he returned to Ireland and was ordained minister of Strabane in December 1692. In 1714 Holmes resigned as minister of Strabane and again sailed for New England. In the following year he became pastor of a congregation in Chilmark, Martha's Vineyard. His son Robert was a ship's captain with trading connections to Ireland. Father and son are believed to have played a pivotal role in promoting New England as a land of opportunity to audiences in Ulster.

Another figure who seems to have been important in this regard was ARCHIBALD MACPHEADRIS who actively sought out families from Ulster for New England. Probably from Ballymoney, MacPheadris established a successful business in Portsmouth, New Hampshire, where his home - now called the Warner House - still stands.

"The inclination of the Ulster Scots to look for emancipation across the Atlantic was manifested as early in 1636, when the Eagle Wing set out from Belfast Lough for New England with a company of would-be emigrants. By the end of the seventeenth century there were small settlements of Ulster Scots in America, especially on Chesapeake Bay, but there was nothing like a general movement prior to 1718."

T. W. Moody, 'The Ulster Scots in Colonial and Revolutionary America', *Studies*, vol. 34 (1945)

Above: Old Meeting House, Ramelton, and Makemie blue plaque
Right: Makemie statue in Philadelphia

Warner House, Portsmouth

REV. WILLIAM BOYD AND THE PETITION TO GOVERNOR SHUTE

In the early 1700s, Presbyterians in Ireland felt under pressure on a number of fronts. In addition to the religious and legal hindrances noted already, there were economic difficulties as well, with a large number of 21-year leases falling in and higher rents being demanded. Added to that, there was a succession of bad harvests in the 1710s, and the manufacture of linen had become less profitable.

In early 1718, men who were dissatisfied with the situation in Ireland signed an elaborate petition, still in existence, and sent it to Boston. The petition, dated 26 March 1718, was addressed to SAMUEL SHUTE, the Governor of Massachusetts, and those who subscribed to it were anxious

> to assure his Excellency of our sincere and hearty inclination to transport ourselves to that very excellent and renowned plantation upon our obtaining from his excellency suitable encouragement.

The signatories, including nine ministers of the gospel, can be identified as coming from an area centring on the Bann Valley, in counties Antrim and Londonderry - a region that had strongly affected by migration from Britain, especially from Scotland, and where there was strong support for the Presbyterian Church - with others from further south and west. There were 319 signatories to this petition, of whom only a handful did not write their own names.

The man delegated to carry the petition to New England was REV. WILLIAM BOYD. Born in 1685, he was possibly the son of Rev. Thomas Boyd, the minister of Aghadowey who had been in Londonderry during the siege of 1689. William Boyd studied at the universities of Edinburgh and Glasgow and in 1707 was licensed by the Route Presbytery. On 31 January 1710 he was ordained minister of Macosquin.

On his arrival in Boston in July 1718 Boyd negotiated with the authorities there. They were quite keen to have new settlers, especially people used to farming and frontier life; the colonial government thought that Ulster settlers could be placed on the outer reaches of their colony. Boyd made a favourable impression on those whom he met. The Puritan divine, REV. INCREASE MATHER, wrote that Boyd was a man distinguished 'by the Exemplary holiness of his Conversation, and the Eminency of his Ministerial Gifts'.

Rev. William Boyd returned to Ireland in 1719 and in 1725 was ordained minister of Monreagh, County Donegal. He remained minister of this congregation until his death in 1772. He was buried in nearby Taughboyne churchyard where his gravestone can still be seen.

Monreagh Presbyterian Church

Petition to Governor Samuel Shute from 'Inhabitants of the North of Ireland' (26 March 1718). Courtesy of the New Hampshire Historical Society.

MAP SHOWING THE MAIN AREAS IN ULSTER AFFECTED BY THE 1718 MIGRATION TO NEW ENGLAND

REV. JAMES McGREGOR OF AGHADOWEY

In the spring and early summer of 1718 families in Ulster were getting ready to depart for New England. To some observers, the desire to emigrate was comparable to a raging fever. The Anglican bishop of Dublin wrote of an 'unaccountable humor that has possessed the generality of the people'.

The advocates of the planned emigration tended to be Presbyterian ministers, the natural leaders of their communities. As highlighted already, it was the pastor of Macosquin who carried the petition to Boston. It was one of his ministerial colleagues from the Bann Valley who would come to be regarded as a Moses-type figure in the story of the 1718 migration.

In 1701 James McGregor was ordained minister of Aghadowey. He had been born *c.* 1677, probably in Magilligan, County Londonderry, the son of David McGregor. As noted previously, he was in Londonderry in 1689 during the siege. He followed the customary path to the Presbyterian ministry, receiving his higher education in Scotland, probably at Glasgow University. He was able to preach in Gaelic and was appointed by the Synod of Ulster to address Irish-speaking congregations in a number of places.

By the mid 1710s the Aghadowey congregation was in serious financial difficulties and McGregor himself was owed some £80 in stipend, a colossal sum of money for the time.

McGregor could see no future in Ireland and decided to take both his family and others from his congregation to America. In his farewell sermon delivered on the eve of departure, he stated that he and his flock were leaving Ireland:

> to avoid oppression and cruel bondage, to shun persecution and designed ruin, to withdraw from the communion of idolators and to have an opportunity of worshipping God according to the dictates of conscience and the rules of His inspired Word.

One of the most important documents relating to the period of the 1718 migration is the Aghadowey session book, which begins in 1702 and runs up to 1761 and which provides a fascinating insight into the congregation. The volume is preserved in the library of the Presbyterian Historical Society of Ireland in Belfast. Image courtesy of PHSI and Aghadowey Presbyterian Church.

From Charles K. Bolton's *Scotch Irish Pioneers* (1910)

THE ARRIVAL IN NEW ENGLAND

We can safely say that upwards of 100 families, perhaps more than 500 people (some estimates have put the figure at 1,000 individuals), departing from Coleraine and from Londonderry, arrived in Boston from mid-summer to early autumn, 1718. (According to tradition they are said to have arrived in five ships, though the actual number of vessels is not known for certain.)

It is also safe to say that once the Boston authorities realised the full implications of what was happening they grew increasingly concerned. Though Shute had been encouraging enough to Boyd's overtures, and promises had been made, no area of land had actually been set aside.

The Puritans in Massachusetts, in the final analysis, were never going to be too keen on Ulster Presbyterians, for doctrinal and historical reasons. Moreover, they had little enough in the way of spare supplies of food, even for emergency support for existing residents, and were not delighted at having 'hordes of Irish' arriving.

In spite of what the 1718 migrants hoped, they were not able to stay together in a community; they were obliged to split up and move separately to various locations. One group of about 20 families stayed in their ship, the *Robert*, and went on up the coast to Casco Bay, Maine, where unfortunately they were shortly frozen in, and spent a very miserable winter in desperate conditions. In the spring, they sailed to the mouth of the Merrimack River and moved inland to an area 30 miles north of Boston, then called Nutfield.

McGregor had spent the winter preaching in Dracut, Massachusetts, and he and his party joined the Nutfield group in April 1719. It is recorded that he preached a sermon while standing under an oak tree beside Beaver Pond; it is certain that on that day he was preaching to people who had been his hearers in Aghadowey.

The population of Nutfield grew rapidly in the years that followed as families who had settled elsewhere as well as newcomers from Ulster moved there. In 1722 the community renamed their settlement Londonderry, symbolically linking their new home to the siege city.

McGregor continued as minister of Londonderry until his death from fever on 5 March 1729. A few months later McGregor was succeeded by 70-year-old MATTHEW CLERK, a battle-scarred veteran of the siege of Londonderry who had resigned as minister of Kilrea, County Londonderry, and travelled to Londonderry, New Hampshire.

He went on to marry McGregor's widow. Clerk died in 1735 and, as he had requested, was carried to his grave by old comrades from the siege of Londonderry.

A view of Boston, 1720

The migrants took with them their Lowland Scots tongue, and Matthew Clerk was no exception, as the following excerpt from one of his sermons shows:

"Just like Peter, aye mair forrit than wise, ganging swaggering about wi' a sword at his side; an' a puir han' he mad' o' it when he cam' to the trial, for he only cut off a chiel's lug, an' he ought to ha' split down his head!"

Rev. Matthew Clerk from E. L. Parker's *History of Londonderry* (1851)

FAMILIES IN LONDONDERRY, NEW HAMPSHIRE

As well as these inspiring leaders, we know a surprising amount about some of the people who travelled with them. The heads of the founding first families in Londonderry were JAMES MCKEEN (brother-in-law of James McGregor), JOHN BARNETT, ARCHIBALD CLENDINNEN, JOHN MITCHELL, JAMES STERRETT, JAMES ANDERSON, RANDALL ALEXANDER, JAMES GREGG (another brother-in-law of McGregor), JAMES CLARK, JAMES NESMITH, ALLEN ANDERSON, ROBERT WEIR, JOHN MORRISON, SAMUEL ALLISON, THOMAS STEELE and JOHN STUART.

JAMES MCKEEN and his brother JOHN were well-to-do merchants in Ballymoney, County Antrim. They apparently sought refuge in Londonderry during the Williamite War and survived the siege there. John died shortly before the planned departure in 1718, but his widow, three sons and daughter travelled with James and other family members and neighbours to New England. JANET MCKEEN, daughter of John McKeen was a young girl when she left Ballymoney; her memories of arriving in America were recorded around 1785 by her granddaughter Elizabeth (Dinsmore) Thom. Janet remembered 16 people without enough money to emigrate who had indentured themselves to her father, and she recalled that the travellers sang Psalms when they arrived in Boston on the Sabbath.

JAMES GREGG, married to Janet Cargill (a sister of McGregor's wife Marion), was born in Scotland *c.* 1670, and moved with his parents to Macosquin, County Londonderry, *c.* 1690. He was a linen draper and tailor, and it is said that he met his wife to be when she came into his shop to be measured for wedding clothes. She told the young man that she was unwillingly being married to an older man called Lindsay, to whom her parents owed money; the couple eloped that evening and were married by the curate of a neighbouring parish. Their son William Gregg, born in Ireland *c.* 1695, became the principal surveyor who laid out property lots in the new settlement of Londonderry.

OCEAN-BORN MARY was born in 1720 on board the ship on which her parents, James and Elizabeth Wilson, were travelling to America. The story goes that a pirate attacked their vessel, and threatened all on board with death, but the newborn baby's cries excited his pity; he said if they named the child Mary, after his mother, he would spare the whole ship. Not only that but he gave the child a bolt of green brocade material for her wedding dress. Mary Wilson spent the rest of her life in Londonderry, New Hampshire.

"My impression is that these leading families were men of some education and substance, and might have made their mark anywhere."
Rev. T. H. Mullin,
Aghadowey: A Parish and its Linen Industry (1972)

Headstone to David and Jennet Cargill from Aghadowey in Forest Hill Cemetery, East Derry, New Hampshire. Courtesy Heather Wilkinson Rojo.

Detail from the headstone of Rev. James McGregor in Forest Hill Cemetery. Courtesy Heather Wilkinson Rojo.

OTHER ULSTER SETTLEMENTS IN NEW ENGLAND

Among the other places in New England settled by immigrants from Ulster was Worcester, Massachusetts, which at that time would have been considered a frontier settlement. REV. EDWARD FITZGERALD, described as 'of Londonderry', but about whose background nothing else is known, led a group of families here in the late summer of 1718. It seems that many of the early Ulster settlers in Worcester were from the Foyle Valley, comprising adjoining portions of counties Donegal, Londonderry and Tyrone. A number of families can be traced to Ardstraw in Tyrone as well as other parishes in this region.

Similar to the experiences of Ulster settlers elsewhere, the reaction of the English Puritans in Worcester was hostile with some of the locals even going so far as to burn down the new arrivals' Presbyterian meeting house, which was in the process of being built. As a result, many of these families moved on elsewhere.

A headstone in Worcester commemorates surely the oldest of the 1718 migrants. The inscription to JOHN YOUNG notes that he died in 1730 at the age of 107, meaning that he must have been in his mid-90s at the time of his departure from Ireland. The inscription also records that he was from the 'Isle of Bert' - Burt in County Donegal.

Some of those who left Worcester settled a few miles away at Sutton where REV. JOHN MCKINSTRY began his ministry *c.* 1720. McKinstry seems to have been a son of Roger McKinstry who lived near Edinburgh, but fled Scotland as a Covenanter in the 1660s. John was born apparently in Broadisland, County Antrim, and graduated from the University of Edinburgh with an MA degree.

Voluntown, Connecticut, had so many Ulster settlers that the English protested against allowing them to have their own minister. However, in 1723 REV. SAMUEL DORRANCE, who had been associated with the presbytery of Coleraine in Ireland, became minister of this community. Another Ulster minister in Connecticut was REV. JAMES HILLHOUSE, from a family settled at Freehall near Limavady, who became pastor of New London in 1722.

SETTLEMENTS IN MAINE

Families leaving Ulster in 1718 also settled in areas of coastal Maine. At the beginning of September the *Maccallum*, captained by James Law, arrived in Boston from Londonderry. On board were 20 or so families, with REV. JAMES WOODSIDE, a Scotsman who had been ordained minister of Dunboe in 1700, probably among them. About a week later the ship left Boston and carried its passengers to Merrymeeting Bay, Maine. Here the migrants were induced to settle by Robert Temple, originally from Cork (Ireland), who went on to encourage many more families from Ireland to move to Maine.

In November 1718 the people of Brunswick called Woodside to be their minister. Here he built a 'garrison house, fortify'd with palisadoes & two large bastions', which proved a vital place of refuge during an Indian attack in 1722.

Woodside's time in Maine was unhappy, however, and 'after many and grievous calamities' he set sail from Boston for London in 1720. In a petition to the King in 1723 he claimed to have brought over to New England some 40 families which together comprised over 160 individuals.

Amongst the earliest Ulster settlers in Maine, probably arriving on the *Maccallum*, were ANDREW McFADDEN and his family. He and his wife Jane named a daughter, as well as their new home on Merrymeeting Bay, after Somerset on the banks of the River Bann.

For a number of years archaeological investigations have been carried out in Maine by the Maine Ulster-Scots Project, which was established in 2005 by the St Andrews Society of Maine. In 2010 explorations began at the site of the McFadden homestead, now owned by a direct descendant, Brad McFadden.

Jane Macfadden of Georgetown about 82 Years of Age testifyeth and Saith that She with her late husband Andrew Macfadden lived in the Town of Garvo in the County of Derry on the ban Water in Ireland belonging to one Esqr Fullinton being a pleasant place and call'd Summersett and about Forty Six Years ago my Husband and I removed from Ireland to Boston and from Boston we moved down to Kennebeck-River and up the River to Merry Meeting Bay and set down on a point of Land laying between Cathance River and Abagadussett River ... As my husband was aclearing away the Trees to Merry-Meeting Bay he Said it was a very pleasant place and he thought it was like a place call'd Summersett on the ban Water in Ireland where they lived and that he would give it the Name of Summersett after that in Ireland which he did and it hath gone by the Name of Summersett ever Since ...

Jane McFadden's deposition, 19 June 1766

Excerpt from Cyprian Southack's 'New England coasting pilot' (*c.* 1734) Courtesy Library of Congress.

The River Bann at Somerset, looking towards The Cutts

Archaeological excavations at the McFadden homestead

THE DINSMOOR FAMILY

The roots of the Dinsmoor (or Dinsmore) family can be traced to Ballywattick, near Ballymoney, and before that to Achenmead near the River Tweed in Scotland. JOHN DINSMOOR, known by later generations in America as 'Daddy Dinsmoor', landed in Maine in the early 1720s. Here he built a house, but was captured by native Americans of the Penobscot tribe; he was released by the chief, and made his way to Londonderry, New Hampshire, to join friends and former neighbours in Ulster. He then sent for his wife and children from Ireland.

A generation later, a nephew DAVID DINSMORE and his family left Ballywattick and emigrated to join them in New Hampshire, arriving in 1745. Clearly family ties mattered a great deal, and people kept in touch in these early years, even though communication would have been so difficult.

Years later, a grandson of 'Daddy Dinsmoor', ROBERT DINSMOOR (1757-1836), known as the 'rustic bard of Londonderry', made contact with a distant relative, Silas Dinsmoor of Mobile, Alabama, and addressed to him a poem in the Scots that their mutual ancestors had spoken. It seems that even so late as the early nineteenth century the Scots language would have been familiar to New Hampshire descendants; certainly Dinsmoor's verse is in perfectly good Scots.

Our great grandsire fam'd and rever'd
In Londonderry lies interr'd!
There at his heid wi' kind regard
We'd pile some stanes
Renew the turf and right the swaird
That co'ers his banes!

When we our ancient line retrace
He was the first o a our race
Cauld Erin ca' his native place
O' name o' Dinsmore!
And first that saw wi' joyfu' face
Columbia's shore.

Though death our ancestors has cleekit
An' unner clods them closely steekit
Their native tongue we yet wad speak it
Wi' accent glib
And mark the place their chimneys reekit
Like brithers sib.

[Sib is Scots for kin or related]

Roots tourism is often thought of as a recent phenomenon. However, the desire to cross the Atlantic in search of one's ancestors has a long pedigree. LEONARD ALLISON MORRISON wrote in 1889 about the joy he experienced in realising his

'great desire to visit the old home of the early Dinsmores, in Ballywattick, the abode for many generations of their descendants. All the other Dinsmores there, in their several generations, were, in different degrees of consanguinity, my relatives. ... Through the windows I looked forth upon fields familiar to, and trodden by, my ancestors two hundred and more years ago, and which had been sacred to their descendants almost to the present year. The fires have gone out upon its ancient hearthstone. ... the beating storms, the buffeting winds and tempests, shall assail no more forever the Dinsmores at that old homestead ...'.

Leonard Allison Morrison, pictured in 1887

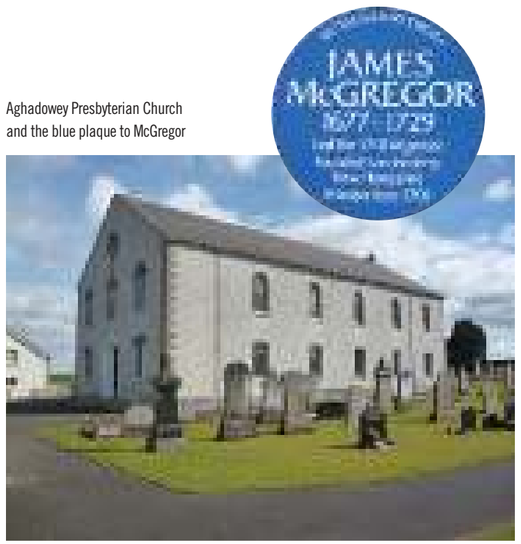
REMEMBERING THE STORY TODAY

It is hoped that the 2018 tercentenary will give us the opportunity to focus local and international attention on migration, possibly even re-shaping the way we look at these most traumatic events. We need to recognise the loss experienced by those who were left behind, and also acknowledge the numbers of emigrants and all the potential that was lost to Ulster.

Many of the details about the lives and relationships of the emigrants have been completely forgotten in Ulster, and are preserved only in America, in local publications and family histories. 2018 provides the opportunity for people to re-connect not only with the stories of the emigrants, but also to learn about shared ancestors.

If we follow up on Dinsmoor's suggestion and in some way 'mark the place', this will help people on both sides of the Atlantic remember that we are all 'brithers sib'.

Aghadowey Presbyterian Church and the blue plaque to McGregor



FIND OUT MORE

The 1718 Migration website (www.1718migration.org.uk)

The 1718 Society Facebook group

Charles K. Bolton, *Scotch-Irish Pioneers in Ulster and America* (1910)

R. J. Dickson, *Ulster Emigration to Colonial America* (1966)

Patrick Griffin, *The People with No Name: Ireland's Ulster Scots, America's Scots Irish and the creation of a British Atlantic World,* 1689-1764 (2001)

Brian Lambkin & Patrick Fitzgerald, *Migration in Irish History,* 1607-2007 (2008)

James G. Leyburn, *The Scotch Irish: A Social History* (1962)

Richard K. MacMaster, *Scotch-Irish Merchants in Colonial America* (2009)

Alister McReynolds, *Kith and Kin. The continuing legacy of the Scotch-Irish in America* (2013)

Kerby A. Miller, Arnold Schrier, Bruce D. Boling, David N. Doyle, *Irish Immigrants in the Land of Canaan: Letters and Memoirs from Colonial and Revolutionary America,* 1675-1815 (2003)

T. H. Mullin, *Aghadowey: A Parish and its Linen Industry* (1972)

This booklet has been produced alongside a report into the 1718 Migration story commissioned by the Ministerial Advisory Group – Ulster Scots Academy, with additional support from Tourism NI. The report was prepared by Dr Linde Lunney (Royal Irish Academy) and Dr William Roulston (Ulster Historical Foundation), along with John Edmund, Alister McReynolds and Maurice Blease. We acknowledge the assistance of Valerie Adams, Keith Beattie, Colin Brooks, Ian Crozier, Dr Paddy Fitzgerald, Rebecca Graham, Boyd Gray, Richard Holmes, Michelle Knight-McQuillan, Dr Brian Lambkin, Rosemary Lightbody, Alison McCaughan, Rev. Jim McCaughan, Brad McFadden, David McMeekin, Brian McTeggart, Brian Mitchell, Helen Perry and Heather Wilkinson Rojo.

"There is like to be a great desolation in the Northern parts of this kingdom by the removal of several of our brethren to the American plantations. No less than six ministers have demitted their congregations, and a great number of people go with them; so that we are alarmed with both ministers and people going off."

A Presbyterian minister in Ulster writing in the Spring of 1718