

A flourishing culture and an honourable tradition ...

Senator James Webb in his more recent book 'Born Fighting. How the Scots Irish Shaped America' expresses this same view. Webb points to the famous siege of Londonderry, the longest in British military history, when the defenders of the city were reduced to starvation rather than submit to James II. The battle cry of "No Surrender" went up when James personally offered terms to those in the city and would be echoed through the generations, being used as the 36th Ulster Division marched into No Man's Land at the Somme in July 1916. Many of those who were besieged at the Alamo were of Ulster stock, but as Webb notes Scots Irish settlers in America often lived with the reality of adversity; "The threat of Cherokee and Shawnee war parties would be the reality that filled their long nights in the dark woods behind the log walls of their fresh-built cabins. And no government other than that which they agreed upon among themselves would control their daily interactions."

These people were strongly aware of the traditions surrounding their ancestors and the Glorious Revolution. Many of their ancestors had fought at the Boyne or taken part in the siege of Londonderry. When a large settlement from Londonderry had established themselves at New Londonderry, New Hampshire, their minister's dying wish was for his coffin to be carried by men who had stood beside him on the Walls of Derry during the siege. History records that occurrence.

While the Orange Order did not reach the USA until some time after the formation of the Institution in 1795, and probably arrived through small numbers of individual members, the first Orange procession was noted in New York in 1824 when it was reported that "Irish Presbyterian labourers" with fifes, drums and an Orange flag processed through Greenwich village. Unfortunately this procession, like others, were the focus for attacks by opponents

of the Order, as occurred in 1831 in Philadelphia when a local newspaper reported a procession by "the Gideonites or Orangemen".

In New York, the Orange right to commemorate heritage and culture was upheld by the Governor in 1871, but violent attacks on those taking part led to a suspension of the celebrations.

Orangeism continued to flourish however, and in Boston (a city seen as strongly Irish-American), a large Orange procession took place through the city in 1930.

There were at one time 400 Orange lodges in the United States of America, many of them drawing on Protestant emigrants. The Orange Order continues to exist in the United States, and is a philanthropic movement which helps others in the finest traditions of benevolence.



Freedom Flute Band, Chicago, 1912

"...the king approached the city (of Londonderry) and offered terms of surrender to the besieged Protestants. His answer was a barrage of cannon and musket fire that killed an officer and several soldiers near him, and a chorus that became the battle cry of those inside.

'No surrender' ..."

Inside the walls (of Londonderry) the Protestants chose their leaders, developed military discipline, and began to carefully ration a dwindling supply of food. They also collectively wrote their battle cry in blood, just as the Scottish Covenanters had done fifty years before when Charles I had ordered them to accept the Anglican faith.



Pictured Above:

Newspaper account of a Twelfth celebration in Boston in 1930; William of Orange at the Boyne; Mohawk Indians remained loyalist during the American Revolution, lost their lands and were relocated in Canada, where their descendants still meet as Orangemen; an unidentified Boston Orangeman and an Ulster gatepost - for many emigrants America was the gateway to a new life;

Worth a read...

Michael Barone, Our First Revolution, Random House, 2007 ISBN 9781400097920

W. J. Cooper, Williamsburg Presbyterian Church 1736-1981, Kingstree 1981, R. L. Bryan Company

Parker Rouse Jr., The Great Wagon Road, From Philadelphia to the South, Dietz Press 1995 ISBN 087517065X

James Webb, Born Fighting. How the Scots-Irish Shaped America, Broadway Books, 2004 ISBN 0767916883



OLD GLORY...

WHEN is the Course of human Events, It becomes necessary for one People with another, and to assume among the Powers of the Earth, the just and lawful Title of Great Nations, a decent Respect to the Opinions of Mankind...





'OLD GLORY'

The story of the Orange tradition in America...

When Andrew Jackson was a young boy growing up in the Carolinas his mother Elizabeth would tell him and his two older brothers of his grandfather's part in the Williamite siege of Carrickfergus.

The Siege took place during the period of the Glorious Revolution, when William III successfully contended against his autocratic father-in-law James II for the throne of England. In the north of Ireland support for William was strong and so was the Protestant tradition. William's victory at the Boyne and in the remainder of the campaign in Ireland had major implications.

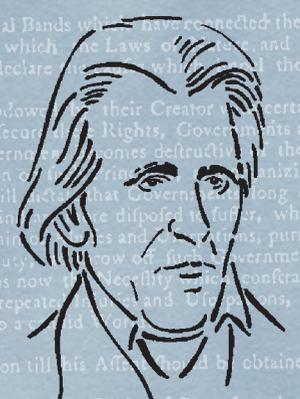
In his book "Our First Revolution" American author Michael Barone suggests that without the Glorious Revolution the American Revolution might never have occurred. The ideals of individual rights and freedom which sprang from the 1688-1690 period and the outcome of Britain's Glorious Revolution resulted in hallmarks of representative government,



including guaranteed liberties and a foreign policy of opposing aggressive foreign powers. Barone's publishers say that "Especially now, as we face enemies who wish to rid the world of the lasting legacies of the Glorious

Revolution—democracy, individual rights, and capitalism among them—it is vitally important that we understand the origins of these blessings." Such philosophical considerations were far from the minds of those who were involved in the Siege of Carrickfergus in 1689. In point of fact, while the Glorious Revolution was initiated at Westminster, it was really fought for in Ireland, where support for William was strong in the north particularly but also in other areas.

Above - Carrickfergus Castle
Right - The Ulster American Memorial, Larne, County Antrim. Andrew Jackson's parents set sail from here in 1765



At Carrickfergus the Jacobite garrison was surrounded by a town which was Williamite, and those in the countryside around had attempted to seize the Norman castle unsuccessfully.

When the Duke of Schomberg landed in Ulster and moved around the coast to Carrickfergus the strength of numbers proved too great and the garrison surrendered. It was this period to which the mother of the future President would refer at their hearth thousands of miles from the shores of Carrick, in the Waxhaws region of the Carolinas.



Waves of tradition...

Ulster emigrants, known as Scots-Irish, took the tradition of the Williamite period with them when they sailed for America.

At Kingstree in South Carolina, where a large migratory group from County Down in Northern Ireland settled between 1732 and 1736, the church which they founded was named in honour of William, Prince of Orange. Among them was the James family, originally from Wales, one of whose number, William James, had fought at the Boyne in the Williamite cause. He and others were behind the naming of Williamsburg Presbyterian Church, South Carolina, and neighbouring Williamsburg and Orangeburg counties.

Many of the Ulster-Scots settlers who arrived between 1717 and 1776 found a new home in the Appalachian mountain chain. Other settlers are said to have referred to them as "King Billy's Men" from the mountains or hills and this is said to have become shortened to 'hillbilly', a term which now refers to a genre of music.

It was in the mountains, at Sycamore Shoals in Tennessee, in 1780, that the mountain men assembled during the Revolutionary War, set to do battle with the forces of the King. Rev. Samuel Doak, who delivered a sermon to them, ended with the Biblical quotation "The sword of the Lord and of Gideon!" South Carolina historian Dr. J. G. M. Ramsey, details

the tradition that this was met with shouting from the ranks of men in front of him. It is possible that the words used by Doak related to ritual from the Boyne Societies which were popular among Irish Protestants, and which had been formed just after the victory of William III at the Boyne on July 1st, 1690.

There are anecdotal stories passed down from older people in the Appalachian states of how they remembered their fathers meeting, wearing regalia which was coloured Orange, but of which no trace remained in their lifetime. It is extremely likely that this indicates the presence of the Boyne Society tradition.

Did generational change bring about a loss of folk memory and participation among the Irish Protestant settlements? Without much more research it is impossible to say.

We do know, however, that several of the Presidents of Ulster stock were very aware of their ancestry. Woodrow Wilson was the descendant of Scottish and Irish

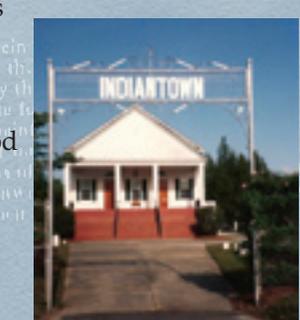
Covenanters, one of whom was drowned at the stake for her adherence to the Presbyterian faith in 1685. President James Buchanan said "My Ulster blood is my most priceless heritage".

Right - Indiantown Presbyterian Church, founded by County Down settlers

Far Right - The Over Mountain Men were sent out to battle by a sermon from Rev. Samuel Doak.

President Theodore Roosevelt, whose ancestors included Ulster stocks from the Gleno valley of County Antrim, looked back to the stirring times of the Glorious Revolution when he said:

"It is doubtful if we have wholly realized the importance of the part played by that stern and virile people... (the Scotch-Irish). They were a truculent and obstinate people and gloried in the warlike renown of their forefathers, the men who had followed Cromwell, and who had shared in the defence of Derry, and in the victories of the Boyne and Aughrim... the West was won by those who have been rightly called the Roundheads of the South, the same men who before any other declared for American independence..."



Theodore Roosevelt, whose ancestors included Irvines and Bullocks from Antrim