

**TWENTY-FIRST BIENNIAL
ULSTER-AMERICAN HERITAGE
SYMPOSIUM**

22-25 JUNE, 2016

**Mellon Centre for Migration Studies
at the Ulster-American Folk Park, Omagh,
Northern Ireland**

***Forty Years On:
Current Directions in Ulster-American
Heritage Studies***

PROGRAMME



The Ulster-American Heritage Symposium

1976 –

- 2016 Mellon Centre for Migration Studies, Ulster-American Folk Park, Omagh, Northern Ireland
- 2014 Ireland's Great Hunger Institute, Quinnipiac University, Connecticut and T.R.R. Cobb House and University of Georgia, Athens, Georgia
- 2012 Mellon Centre for Migration Studies, Ulster-American Folk Park, Omagh, Northern Ireland
- 2010 Western Carolina University, Cullowhee, North Carolina, USA
- 2008 Centre for Migration Studies, Ulster American Folk Park, Omagh, Northern Ireland
- 2006 East Tennessee Historical Society, Knoxville, Tennessee, USA
- 2004 Centre for Migration Studies, Ulster-American Folk Park, Omagh and Institute of Ulster-Scots Studies, University of Ulster, Magee Campus, Northern Ireland
- 2002 York County Culture and Heritage Commission, Rock Hill, South Carolina, and University of South Carolina, USA
- 2000 Centre for Migration Studies, Ulster-American Folk Park, Omagh, Northern Ireland
- 1998 Western Carolina University, Cullowhee, North Carolina, USA
- 1996 Centre for Emigration Studies, Ulster-American Folk Park, Omagh, Northern Ireland
- 1994 Museum of American Frontier Culture, Staunton, Virginia, USA
- 1992 University of Ulster, Coleraine, Northern Ireland
- 1990 East Tennessee State University, Johnson, City, Tennessee, USA
- 1988 University of Ulster, Coleraine, Northern Ireland
- 1986 Western Carolina University, Cullowhee, North Carolina, USA
- 1984 University of Ulster, Coleraine, Northern Ireland
- 1982 Appalachian State University, Boone, North Carolina, USA
- 1980 New University of Ulster, Coleraine, Northern Ireland
- 1978 University of North Carolina, Asheville, USA
- 1976 New University of Ulster, Coleraine, Northern Ireland

XXI Ulster-American Heritage Symposium 2016
Mellon Centre for Migration Studies
Ulster-American Folk Park, Omagh, County Tyrone, Northern Ireland
Wednesday 22 June – Saturday 25 June, 2016

Theme: ‘Forty Years On: current directions in Ulster-American Heritage Studies’

The first Ulster-American Heritage Symposium, hosted by the New University of Ulster, Coleraine, was held in 1976. When the twenty-first Symposium is held in 2016 it will be ‘Forty Years On’. Therefore our aim in 2016 will be to review the achievements of Ulster-American Heritage Studies over the last forty years, explore current directions, and discuss prospects for the next forty years. The centenaries of the Easter Rising and the Battle of the Somme will be marked in 2016 by many scholarly gatherings focused on ‘dealing with the past’. We look forward to reviewing the contribution of Ulster-American heritage studies in this regard, to learning from as many past contributors as possible, and welcoming new scholars in the field.

Since 1976 the Ulster-American Heritage Symposium has met every two years, alternating between co-sponsoring universities and museums in Ulster and North America. Its purpose is to encourage scholarly study and public awareness of the historical connections between Ulster and North America including what is commonly called the Scotch-Irish or Ulster-Scots heritage. The Symposium has as its general theme the process of transatlantic emigration and settlement, and links between England, Scotland, Ireland and North America. Its approach is inter-disciplinary, encouraging dialogue between those working in different fields including history, language and literature, geography, archaeology, anthropology, folklife, religion and music.

Confirmed keynote speakers at Omagh in 2016 will be Michael ‘Mick’ Moloney of Glucksman Ireland House, New York University, Global Distinguished Professor of Irish Studies and Music, Prof. Christine Kinealy, Professor of History and Director of Ireland’s Great Hunger Institute, Quinnipiac University, Connecticut, and Dr Bill Smith, Chairman of the Ministerial Advisory Group on the Ulster-Scots Academy (MAGUS). Professor Moloney will speak on “‘If It Wasn’t for the Irish and the Jews’’: Exploring Irish and Jewish Historic Musical Links and Influences on Vaudeville and Early Tin Pan Alley in America’; Prof. Kinealy will speak about the visits of Frederick Douglass to Belfast; and Dr Smith will speak about plans to develop an academic network in North America as part of the proposed Ulster-Scots Academy project.

The programme will include celebrations of two recent publications associated with the Symposium:

Wayfaring Strangers: The Musical Voyage from Scotland and Ulster to Appalachia, by Doug Orr and Fiona Ritchie (University of North Carolina Press, 2014)

Irish Hunger and Migration: Myth, Memory and Memorialization, edited by Patrick Fitzgerald, Christine Kinealy and Gerard Moran (Quinnipiac University Press, 2015), which includes a Foreword by Warren Hofstra and Brian Lambkin reflecting on the almost forty-year history of the Symposium.

As always offers of papers related to the broad theme of the Symposium are welcome. This year the programme includes papers related to the particular theme of the history

and future of Ulster-American Heritage studies; the themes of the keynote speakers; the themes of the two publications mentioned; the themes of the 2014 Symposium programme in Athens; legacy and commemoration related to the migration of 1718 and the American Civil War; the theme of 'migration objects' (a small exhibition of 'migration objects' related to the Mellon and Abercorn family migration stories is planned); and the relevance of historic migration to current migration issues.

Accommodation: the main conference accommodation will be the Silverbirch Hotel, Omagh: <http://www.silverbirchhotel.com>

The plan is for two full days of papers (Thursday and Friday) in Omagh, with a visit to Dublin on Saturday for the final lecture by Professor David Dickson in Trinity College. The bus will return to Omagh via Dublin Airport.

REGISTRATION

Registration will take place at the Silverbirch Hotel, Omagh on Wednesday 22 June, between 5.00-6.00pm; on Thursday and Friday at the Ulster American Folk Park, at 8.30-9.00 am; and on Saturday (for the bus excursion to Dublin) at the Silverbirch Hotel, Omagh, at 8.00-8.30.

REGISTRATION FEE

The cost of registration for the full Symposium will be £175 Stg, covering:

Wednesday 22 June
Welcome Buffet Reception, 6.00-7.30, Silverbirch Hotel

Thursday 23 June
Tea/coffee am and pm; lunch

Friday 24 June
Tea/coffee am and pm; lunch; conference dinner

Saturday 25 June
Bus excursion Omagh-Dublin; lunch

Delegates are asked to please pay in advance, using the *PayPal* button, in order to simplify registration - Thank you.

If you are unable to attend all of the Symposium, a daily rate of £50 (Stg) is available. We can also offer a 25% discount for students, unwaged and senior citizens (60+).

For booking information (or any other queries) and to inform us of any dietary requirements, please contact Ann.Duffy@librariesni.org.uk

ACCOMMODATION AND TRAVEL

Speakers and delegates are responsible for booking and paying for their flights, and travel within Northern Ireland.

Accommodation for the conference is available at a range of nearby hotels and guesthouses. Speakers and delegates will be responsible for booking and paying for their conference accommodation.

The Conference Hotel is the Silverbirch, Omagh

Email: businesscentre@silverbirchhotel.com or Telephone +44 2882 253876.

Please identify the dates that you wish to book a room for and give the name(s) of the people who will be staying in the hotel. A number of twin rooms have been reserved there for the conference for single occupancy. **The conference rate is £79.00 per person per night, includes Breakfast and Evening Meal. Shared standard accommodation £105.00 per room (twin or double), includes Breakfast and Evening Meal.**

***NOTE: This is a special rate so please mention that you are planning to stay at the hotel in order to attend the Ulster-American Heritage symposium*.**

For further info <http://www.silverbirchhotel.com/> (do not use this site to make online bookings as they will be charged at the normal rate)

Other accommodation can be booked at:

The Mellon Country Hotel at £50 per person per night (Mon-Thur), Bed and Breakfast, single occupancy:

www.melloncountryhotel.com email: info@melloncountryhotel.com

For other accommodation in Omagh:

<http://www.visitomagh.co.uk/hospitality/accommodation-in-omagh/>

There will be a morning pick-up from the Silverbirch Hotel to the conference venue at the Mellon Centre for Migration Studies, Ulster American Folk Park and an evening return journey. **Please note that we cannot pick up from accommodation other than the Silverbirch Hotel.**

For Public Transport from Belfast / Dublin etc see:

<http://www.ulsterbus.co.uk/Timetables/Goldline-Timetables/>

(See Goldline Service 273 for Belfast - Omagh - L'derry and Goldline Service 274 for Dublin - Dublin Airport - Omagh - L'derry)

For public transport to and from the Belfast Europa central bus station, and Belfast International Airport (Aldergrove) and Belfast City Airport (George Best) see:

<http://www.ulsterbus.co.uk/Services/Other-Translink-Services/Airport-Services/>

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Mellon Centre for Migration Studies, Ulster American Folk Park, Mellon Road, Omagh, N. Ireland. BT78 5QU. Tel. +44 (0)28 8225 6315

XXI ULSTER-AMERICAN HERITAGE SYMPOSIUM

22-25 JUNE 2016

'Forty Years On: Current Directions in Ulster-American Heritage Studies'

PROGRAMME

WEDNESDAY 22 JUNE

2.30 – 4.00	'Historic Omagh' Guided Walking Tour with Vincent Brogan, Departs Silverbirch Hotel
5.00 - 6.00	Registration: <u>Silverbirch Hotel, Omagh</u>
6.00 - 6.40	Welcome Buffet Reception, <u>Silverbirch Hotel, Drumragh Dining Room</u> We are very grateful to Quinnipiac University for their generous sponsorship of this reception <i>Speaker:</i> Representative of Fermanagh and Omagh District Council
6.40-7:00	Launch of the fifth reprint of <i>Ulster Emigration to Colonial America, 1718-1775</i> by R.J. Dickson (Ulster Historical Foundation, Belfast). First published in 1966, this ground-breaking book was reprinted in 1988 with an introduction by Graeme Kirkham. This latest reprint has a new introduction by Patrick Fitzgerald, who reviews developments in Ulster-American migration studies since 1988.
7.00-7.30	Remembering 1916: 'Of bicycles and fallow fields...': a short play written and presented by the Omagh Robins Drama Group The play is a creative response by the group to key events of Ireland's decade of centenaries, notably the First World War and the Easter Rising. Inspired by WW1 letters and a diary from the local area that were recently brought in to digitization workshops

7.30-8:00	<p>organised by the Living Legacies 1914-18 Engagement Centre (Queen's and Ulster universities), the Omagh Robins have woven historical and newly composed narrative together, crossing generations and geographies. (Johanne Devlin Trew, group facilitator)</p> <p>Celebration of Irish Hunger and Migration: Myth, Memory and Memorialization, edited by Patrick Fitzgerald, Christine Kinealy and Gerard Moran (Quinnipiac University Press, 2015), which includes a Foreword by Warren Hofstra and Brian Lambkin reflecting on the almost forty-year history of the Symposium.</p>
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THURSDAY 23 JUNE

8.30	Bus departs from Silverbirch Hotel (residents only)	
8.30 - 9.00	Registration, <u>Visitor Centre</u> , Ulster American Folk Park	
9.00 - 9.30	<u>Library</u> WELCOME to XXI Ulster-American Heritage Symposium Sir Peter Froggatt, Chairman, Scotch-Irish Trust of Ulster Irene Knox, Chief Executive, Libraries NI	
9.30 - 10.00	<u>Library</u> John Gilmour (Secretary, Scotch-Irish Trust of Ulster and former Director of Development National Museums of Northern Ireland and Director of the Ulster-American Folk Park) <i>'The Ulster-American Folk Park: Forty Years in the Making'</i> <i>Chair:</i> Brian Lambkin	
10.00 – 10.25	<u>Library</u> Dr Bill Smith (former Chair of MAGUS - the Ministerial Advisory Group on the Ulster-Scots Academy) <i>'Building a new Ulster-Scots Academy Network in North America'</i> <i>Chair:</i> Brian Lambkin <i>Respondents:</i> Christine Kinealy, Sam Thomas	
10.25 - 10.30	Book stand: 'Recent and forthcoming publications', William Roulston (Ulster Historical Foundation)	
10.30 - 11.00	TEA / COFFEE BREAK (<u>Library</u>)	
11.00 - 11.30	Rankin Sherling <i>The Invisible Irish: Finding Protestants in the nineteenth-century migrations to America</i> <i>Chair:</i> Brian Walker	

11.30 - 12.00	Damian Shiels <i>'I want to see you before I die': Last letters of Ulster emigrants in American Civil War Pension files</i> Chair: Audrey Horning	
12.00 -12.30	Eric Bryan <i>What happened to the Museum of American Frontier Culture?</i> Chair: Patrick Fitzgerald	
12.30 - 1.30	PICNIC LUNCH (<u>Ulster Street – Campbell House lawn</u>)	
12.55 - 1.00	Book Celebration: <i>Wayfaring Strangers</i> & Group Photograph (Campbell House lawn / Mountjoy Meeting House)	
1.00 - 1.25	Heather Montgomery, <i>President Grant & the Ulster homecoming</i> Chair: Patrick Fitzgerald	
	Library Chair: Margaret Mac Curtain	Assembly Room Chair: William Roulston
1.30 -2.00	Christine Kinealy <i>Frederick Douglass in Belfast</i>	Melanie McLennan <i>DNA-testing in Family History: a case study of emigration from County Antrim to Upper Canada</i>
2.00 -2.30	Maureen Murphy <i>Asenath Nicholson</i>	Lesley Donaldson <i>Britain, Ulster, and America: A study of one family's migration story, 1830-2016</i>
2.30 – 3.00	Sandra Barney <i>'Now that Peace has essentially come': Study Abroad Appeal and Challenge in a Relatively Peaceful Northern Ireland</i>	Barry McCain <i>The Laggan Redshanks</i>
3.00 - 3.30	Tea/Coffee Break	
3.30 – 4.00	Chair: William Roulston	Chair: Peter Gilmore

	<p>Robert Whan <i>Ulster Presbyterianism, 1689–1719: Growth and Grievances</i> Chair: William Roulston</p>	<p>Mary Jane Kuffner Hirt <i>James Leech’s 1763 Passport Unlocks Leech Family Migration Story</i></p>
4.00 – 4.30	<p>Chair: Brenda Collins</p> <p>Linde Lunney <i>Remembering the 1718 Migration</i></p>	<p>Johanne Devlin Trew <i>Whose migration, whose diaspora? NI’s overseas connections since the 1920s</i></p>
4.30 – 5.00	<p>Chair: Patrick Fitzgerald</p> <p>Catherine Shannon <i>“With Good Will Doing Service”: Highlights in the History of the Charitable Irish Society of Boston, 1737-2016.</i></p>	
5.20	Bus departs for Silverbirch Hotel	
6.30	Dinner, <u>Silverbirch Hotel</u> (cost covered for residents; option for non-residents £18.00 (tbc) – otherwise see details in pack for dining options in Omagh)	

FRIDAY 24 JUNE		
8.30	Bus departs from Silverbirch Hotel (residents only)	
8.30 - 9.00	Registration, <u>Visitor Centre</u>, Ulster American Folk Park	
	Library	
9:00-9:15	<i>Welcome</i> <i>Speaker: Representative, Department for Communities (tbc)</i>	
	Library <i>Chair: Johanne Devlin Trew</i>	Assembly Room <i>Chair: Patrick Fitzgerald</i>
9.15- 9.45	Len Graham <i>Emigration in the Irish Song Tradition</i>	Peter Gilmore <i>For 'Christian Liberty': United Irishmen, Burgher Seceders, and the Associate Reformed Church'</i>
9.45 – 10.15	Julia Lane <i>Bygone Ballads of New England - Northern Appalachian Songlines</i>	Patrick Fitzgerald <i>Developing a research agenda for Ulster American heritage studies</i>
10.15 -10.45	Eileen Moore Quinn <i>'She sang so sweet and clearly': the musical legacy of Jean Ritchie</i>	Andrew Holmes <i>Converting the Irish Catholic diaspora: Presbyterian networks and fundraising in the United States and Ireland, c. 1840-70</i>
10.45 - 11.00	TEA / COFFEE BREAK	
11.00 – .12:00	<i>Mick Moloney</i> <i>'If it wasn't for the Irish and the Jews': Exploring Irish and Jewish Historical Musical Links and Influences on Vaudeville and Early Tin Pan Alley in America</i> <i>Chair: J. Devlin Trew</i>	

	UAFP Exhibition Gallery
12.05 - 12.35	<i>Chair:</i> Brian Lambkin Grace Toney Edwards and John Charles Nemeth <i>The 'Secret President' of the United States: Edith Bolling Wilson</i>
12.35 – 12.45	NMNI Exhibition Launch: <i>'From Here to the White House: The Presidential Portraits of Frank McKelvey',</i> Kathryn Thomson , Chief Executive NMNI, and Pat O'Donnell , Curator UAFP
12.45 - 1.45	Reception / Buffet Lunch (<u>Ulster Street – Reilly's Pub</u>)

	Library	
1.45 – 2.15	Mark McGowan <i>Orange, Green, and Khaki: The Making of the 208th Toronto Irish Battalion and the Religious Politics of the Great War</i> <i>Chair:</i> Johanne Devlin Trew	
	Library <i>Chair:</i> Christine Kinealy	Assembly Room <i>Chair:</i> Patrick Fitzgerald
2.15 – 2.45	Patrick Ireland <i>Roads of Remembrance: Reviving Irish Heritage in Rural Southern Québec</i>	Nina Ray and John Bieter <i>O'Farrell's Cabin – the oldest building in Boise, Idaho: A son of Tyrone's role in settling a part of the Pacific Northwest</i>
2.45 – 3.15	XXII Ulster-American Heritage Symposium, 2018	
3.15 – 3.20	Short Break	
	Library	
3.20 – 3.40	William Roulston and Brian Lambkin <i>Two Migrant Objects: on-line exhibit</i> Briefing for Visit to Baronscourt, and Dublin (Saturday)	

<p>3.40</p> <p>4.00</p> <p>5.00</p>	<p>Bus departs Folk Park for Baronscourt</p> <p>Afternoon Tea, Baronscourt</p> <p><i>Two Migrant Objects</i> continued</p> <p>Bus departs Baronscourt for Silverbirch Hotel</p>
<p>7.30</p>	<p>Conference Dinner, Silverbirch Hotel <i>Speaker:</i> Steve Ickringill, ‘The Ulster-American Heritage Symposium: How it all began’, followed by ‘Symposium Memories’ with ‘open mike’ contributions, and ‘Symposium 2018’</p> <p><u>‘Come all ye’</u> with Len Graham, Julia Lane, and friends: home-made entertainment in music, song, and story, with contributions welcome from the floor.</p>

SATURDAY 25 JUNE	
8.15	Bus departs from Silverbirch Hotel for Dublin
10.45	Tea, coffee on arrival
11.15	<u>Swift Theatre, Trinity College, Dublin</u> Welcome
11.30 – 12.30	Professor David Dickson <i>Ulster and Dublin, 1700-1900: an evolving relationship</i> Chair: Patrick Fitzgerald
12.30 – 1.30	LUNCH (dine around)
1.15 – 3.45	Opportunity to explore Dublin, including Custom House Quay: Rowan Gillespie's <i>Famine</i> (1997), the <i>Jeannie Johnston</i> , and <i>Epic Ireland</i> (the new Irish Diaspora Centre, opened May 7, 2016, in the CHQ Building).
4.00	Bus departs Central Dublin for Omagh, <i>via</i> Dublin Airport
6.30	<u>Bus arrives Silverbirch Hotel, Omagh</u>

Barney, Sandra (Lock Haven University, Pennsylvania)

'Now that Peace has essentially come': Study Abroad Appeal and Challenge in a Relatively Peaceful Northern Ireland

Since the Good Friday Agreement of 1998, peace has been coming quickly to Northern Ireland. CAIN, an online archive managed by the University of Ulster, offers statistical information on the Troubles which indicates that casualties among military and police forces, as well as civilians, have dropped precipitously since 1998. In that year, 55 deaths were recorded, with the majority occurring in the Omagh bombing. Only eight people lost their lives in 1999. For the last ten years, the number of deaths has never reached beyond the single digits, and some of those years have witnessed no deaths linked to the conflict. Certainly there are other ways to measure continued struggle and tension, but there is measurable evidence that Northern Ireland has become a less dangerous place in the last fifteen years.

The decline of violence has created exciting opportunities for American students seeking to study in Northern Ireland. There was always student exchange activity between the United States and the North, especially programs centered around Peace and Conflict Studies, but the growing calm in the North convinced American universities, and anxious parents, that their students would be safe in this formerly violent corner of Europe.

This case study examines the experience of working with the University of Ulster's Magee Campus to organize and conduct summer study abroad courses during the first decade of this century. In particular, this essay considers the benefits and challenges of working with the Institute for Ulster Scots Studies, a research and teaching program based in Magee and directed by faculty of the University of Ulster. The IUSS was founded in 2001 and funded by the Ulster-Scots Agency, a body created as a direct result of the Good Friday Peace of 1998. Part of a series of major programs aimed at fostering equality among the rival communities, the Agency was charged with promoting Ulster Scots as a living language and with fostering its "attendant culture." The Agency was paired with the Foras na Gaeilge, whose remit was preservation of Gaelic Irish culture and language. Well-funded by the Northern Irish government, and by assistance from the Republic of Ireland, which was flush with the success of the Celtic Tiger and with massive grants from the European Union, money poured into the IUSS. Some of that money was poured back out on American college students and faculty members, enticing them to come learn about the culture and history of the Ulster Scottish population of Northern Ireland.

But the good times never last too long. Once the Celtic Tiger was proven to be paper, and the world economy was teetering on the brink of collapse, the wealth so happily shared with American schools and students was suddenly gone. Travel and accommodation subsidies diminished or vanished. The costs of using facilities for which programs never paid were suddenly billed. The price of programs increased dramatically. With the dramatic decrease in funding for higher education in general, and the consolidation and elimination of programs across the University of Ulster, opportunities continued to decline.

At the same time the economic collapse was driving up costs, demand was softening. As peace prevailed, the memories of violence in the streets diminished. For Americans born in the 1960s, images of violence in Northern Ireland were seared into our brains. Students born in the mid-1990s, however, have always known the Troubles as history, not current affairs. For them, a study abroad that focused on the reconciliation process in Northern Ireland might well be one more choice in a brochure on peace and reconciliation programs that offered options in Rwanda, the Balkans, or South Africa. How could the six little counties of

Northern Ireland, with their sometimes less than inspiring political leaders, compete with the wonders of South Africa? Belfast or Cape Town? Nelson Mandela or Ian Paisley?

This paper will explore the challenges faced by institutions engaging in study abroad programs in countries that have experienced the shift from chaos to order, from conflict to peace, from the dramatic to the mundane. As Terrorism Tourism, as it is sometimes labeled, is undermined by security and stability, how do study abroad faculty and professionals reimagine their marketing strategies and develop programs that challenge students to appreciate the long histories that create conflicts? And the lengthy processes of finding real peace and equity?

Bryan, Eric (Frontier Culture Museum of Virginia)

What Happened to the Museum of American Frontier Culture?

The Museum of American Frontier Culture was the idea of the late Eric Montgomery and a product, like the Ulster-American Folk Park, of his passion for preserving and strengthening historical and cultural ties between Ulster and the United States. For nearly twenty-years Mr. Montgomery devoted his time, energy, organizational skill, and the resources of the Folk Park to creating the Museum of American Frontier Culture, which officially opened in 1988. Mr. Montgomery's direct involvement in the Museum's affairs declined over time, but his interest never waned, and ties with the Folk Park, the Ulster American Heritage Symposium, and other Ulster historical and cultural institutions remained strong through the 1990s. Then, toward the end of that period, the Museum and its relationship with the Folk Park and other Ulster-American institutions began to deteriorate and, finally, all but end. The goal of this presentation is to answer the question that is its title and offer insights into how the institution many in the Ulster-American community remember as the Museum of American Frontier Culture, became the Frontier Culture Museum of Virginia. Among the insights offered are the Museum's current condition and goals as an outdoor museum, educational institution, and state agency; and the prospects for its return to the Ulster-American relationship.

Devlin Trew, Johanne (Ulster University, Belfast)

Whose migration, whose diaspora? Northern Ireland's overseas connections since the 1920s

Between 2004 and 2008, immigration to Northern Ireland rose to unprecedented numbers, however, by mid-2012 net migration figures were once again in the negative with the rapidly accelerating emigration of young middle class migrants prompting the news media to lament a 'lost generation'. In fact, apart from the recent short-term *immigration* anomaly, the predominant context for migration relating to Northern Ireland since 1921 has overwhelmingly been *emigration*; this largely driven by youth unemployment, labour market structure, lack of inward investment, and on-going sectarianism. However, there has been little attempt since partition to challenge and address a political and economic infrastructure in Northern Ireland which has continually failed to provide adequate opportunities for young people at home. The lack of a public discourse about migration has also resulted in little if any effort to benefit from its opportunities – to harness the goodwill, expertise and linkages

provided by emigrants and immigrants that could be of enormous benefit to Northern Ireland society. The evident uneasiness in Northern Ireland about the discourse of diaspora emanating from south of the border has also been apparent in the lack of support on the part of the Northern Ireland executive for recent Irish government sponsored diaspora conferences and 'homecoming' initiatives.

Dickson, David (Trinity College, Dublin)

Ulster, Dublin, and America, 1700-1900: an evolving relationship

Professor Dickson will explore the developing ties and connections between the capital city and Ulster, particularly with regard to commerce and emigration as an aspect of transatlantic trade.

Donaldson, Lesley (Queen's University, Belfast)

Britain, Ulster, and America: A study of one family's migration story, 1830-2016

Migration is both a theoretical and applied subject. The theory involves discussion of reasons, influences, the process of migration and other topics either relating to current or past events. The applied aspects include the study of individual family migration stories. There are a number of reasons for a person to migrate but they can be summed up as for economic and/or social improvement. There are also many migration paths which can be as short as from one street to another or as long as half way across the world. Migration also contains a number of streams - rural to urban, inter- or intra- urban, urban to rural, circular, and return migration. Social mobility or social migration is another aspect which can involve a change of environment in terms of employment or education.

This paper will examine migration within the British Isles and across the Atlantic over at least five generations of one family. The earliest records found to date are from early 19th century Scotland, the latest movement across the Atlantic was in 2010. This family history revealed all the main aspects of migration and therefore the potential of family history as a means of demonstrating the theoretical basis of Migration Studies.

Edwards, Grace Toney (Radford University, Virginia) and Nemeth, John Charles

The 'Secret President' of the United States: Edith Bolling Wilson

Edith Bolling Wilson was sometimes called 'the secret President' and 'first woman President of the United States'. She was herself of English and American Indian lineage. While he was still in office, she married President Woodrow Wilson, a descendant of hardy Scots-Irish Presbyterians. She became much more than the typical First Lady: she was the President's confidante in matters of state; she offered her considered opinion and advice at his invitation. During World War II, she operated a decoding machine and assisted the President in making weighty decisions. She was the first First Lady to accompany her husband on a trip abroad when he traveled to Paris to work out peace accords with other world leaders. When he suffered a stroke shortly after their return, she became his major caretaker; in this role she controlled access to the President and to the official documents he

would see and act on. It was this latter activity that earned her the appellation of “secret President.”

Before she met and married President Wilson, however, she had made a name for herself as a consummate business woman, elegant beauty, futurist, and interior designer. Born in the mountain community of Wytheville, Virginia, into a family that had lost its wealth during the Civil War, she was the seventh of eleven children. She grew up in meager circumstances and had little formal education. Those factors notwithstanding, her life, personal qualities, and accomplishments, rooted in the Appalachian region, provide a legacy of pride and offer a view of the region’s richness and diversity that reached from Wytheville, Virginia, to Washington, DC’s international stage.

Fitzgerald, Patrick (Mellon Centre for Migration Studies)

Developing a research agenda for Ulster American heritage studies

This short presentation will offer some thoughts about potential directions for Ulster American Heritage Studies in the future. The half dozen slides are intended as prompts to audience discussion.

Peter Gilmore (Carlow University, Pittsburgh, PA)

For ‘Christian Liberty’: United Irishmen, Burgher Seceders, and the Associate Reformed Church’

To the extent that their connection to the 1798 Rebellion is recognized at all, the “Seceders” are said to have had little or no participation in that event despite having numerous adherents among lower social strata. Throughout much of Ulster in the 1790s, Associate Presbyterians—actually, communicants of two rival wings of the divided Secession Church, “Antiburghers” and “Burghers”—competed successfully for hearts, minds, and souls with the General Synod, Presbyterian Church in Ireland. Historians have pointed out that no Antiburgher clergy were involved with the United Irishmen; two (or three) Burgher ministers were allied with the rebels, and one of them was turned in by a fellow clergyman.

But recent research aimed at learning more about the Presbyterian exiles of 1798 in the United States suggests that additional Burgher ministers may have been associated with the United Irishmen. (The research was undertaken by the author as part of the Ulster Presbyterians in Exile project in 2013, which received funding from MAGUS.) An examination of the records of the Associate Reformed church reveals that as many as ten Burgher ministers immigrated to the United States at the turn of the nineteenth century, all of whom affiliated with this exclusively American denomination. This paper argues that as many as half of the Burgher Seceder ministers received by the Associate Reformed church in the US had some association with the United Irishmen. This argument strengthens the conclusion of earlier studies (D.W. Miller 1978; I.R. McBride 1998) that Calvinist orthodoxy as well as Enlightenment perspectives influenced revolutionary ideology. Further, the paper argues that Burgher (and not Antiburgher) willingness to identify with the United Irishmen *and* clerical orientation toward the Associate Reformed church both represented an evolving understanding of the role of the civil magistrate and differing roles of church and state.

Gilmour, John (Ulster-American Folk Park, Scotch-Irish Trust of Ulster, and Mellon Centre for Migration Studies)

The Ulster-American Folk Park: Forty Years in the Making

John Gilmour joined the Ulster-American Folk Park in 1976 as Education Officer and was its Director (1992-2001), succeeding Denis McNeice (1978-92) and founder Eric Montgomery (1976-78). John went on to become Director of Development, National Museums Northern Ireland (2001-10). He is currently Secretary of the Scotch-Irish Trust of Ulster.

Graham, Len (Independent Scholar, Co. Armagh)

Emigration in the Irish Song Tradition

Len Graham explores with song the many migrations to North America during the 18th and 19th centuries.

Holmes, Andrew R. (Queen's University Belfast)

Converting the Irish Catholic diaspora: Presbyterian networks and fundraising in the United States and Ireland, c. 1840-70

This paper explores the interaction between migration, missions, and money between 1840 and 1870. It concentrates on the four deputations sent by the General Assembly of the Presbyterian Church in Ireland to America to raise funds to finance missions to Catholics. Their appeal was based on a shared concern about the potential dangers of large-scale Irish Catholic emigration during and after the Great Famine of the 1840s. Presbyterians in the United States were concerned that their conception of protestant America would be destabilised and undermined by so-called priest-ridden, superstitious, and feckless Irish Catholics and were eager to support Presbyterian missions in Ireland as a means of counteracting this threat at its source. Significantly, the American Presbyterians who facilitated this fundraising were themselves first or second generation descendants of Irish emigrants. For instance, George Hay Stuart left Ireland in 1831 and had established himself as a successful merchant in Philadelphia. Stuart became an elder in the First Reformed Presbyterian Church in that city and gained national prominence in his connection with the YMCA and his chairmanship of the United States Christian Commission during the Civil War. Another key contact was the minister of Elizabethstown, New Jersey, Nicholas Murray, a Catholic immigrant from Ireland who converted to Presbyterianism and gained notoriety for a series of controversial letters to John Hughes, Catholic archbishop of New York, written under his pen name, 'Kirwan'. As a consequence, this paper offers an instructive case study of the interaction between missions and migration between and within the large protestant and Catholic diaspora from Ireland and the importance of personal contacts in facilitating the movement of ideas, funds, and persons across the North Atlantic world. It also draws further attention to the continued importance of anti-Catholicism amongst protestants on both sides of the Atlantic and the centrality of Ireland within that broader ideological world.

Ireland, Patrick R. (Illinois Institute of Technology, Chicago)

Roads of Remembrance: Reviving Irish Heritage in Rural Southern Québec

A resurgence of cultural, genealogical, and commercial interest in all things Irish was evident across North America by the 1990s. This revival has led to new commemorations and memorials in traditional areas of both Catholic and Protestant Irish settlement in the U.S. and Canada. One such region under-examined in scholarship is overwhelmingly French-speaking, rural southern Québec in the Appalachian foothills. Irish migration there occurred largely between the 1810s and the mid-1840s and was linked to the opening of several major roads (*chemins*) that completed overland connections between Québec City and Boston and encouraged population of the undeveloped expanse southwest of the old capital: the Craig Road, constructed in 1810; the Gosford Road, begun in the late 1830s to serve as a winter spur off the Craig; and the Kennebec Road along the Chaudière River (and the Etchemin Road branching off it), which existed in rudimentary form by 1810. These routes drew Irish migrants into the townships, the vast majority of them arriving before the Great Famine. Their traditions and memories of pioneer life and sectarian tensions have lived on among the area's aging, dwindling English-speaking communities. Some of their members have rallied to preserve and celebrate this Irish heritage before it is lost. Bolstered by regional and provincial tourism offices, local businesses, and many Francophone descendants of Irish settlers—and also by greater acceptance of pluralism in a more culturally self-confident Québec—they have been building an ecumenical, authentic, visible Irish presence along the back roads of *la belle province*.

Kinealy, Christine (Ireland's Great Hunger Institute, Quinnipiac University, CT)

Frederick Douglass in Belfast

In 1845, escaped slave Frederick Douglass wrote his autobiography, *Narrative of the Life of Frederick Douglass*. It drew attention to his remarkable life story, but also put him in danger of being captured and returned to his former master in Maryland. Consequently, Douglass was persuaded by his abolitionist friends to leave America. In total, Douglass spent two years in the United Kingdom.

His first four months were spent in Ireland; he had initially intended to visit only for a few weeks, to arrange for an Irish edition of the *Narrative*, but had been so warmly welcomed that he prolonged his stay. Douglass's early reception in Dublin led him to describe the experience as 'transformative' – for the first time in his life he felt like a man and not a chattel. As he journeyed to other parts of Ireland, however, his criticisms of Protestant churches in America proved to be controversial. In Belfast, which marked the final leg of his stay in Ireland, these criticisms proved to be particularly divisive.

Douglass returned to Belfast on two more occasions in 1846, again to mixed receptions. In later years, however, he would speak of his time in Ireland with warmth and fondness. What does Douglass's time in Ireland, but more particularly his visits to Belfast, tell us about the transatlantic abolition movement? How did religious divisions in Ireland inform the response to his criticisms of American Protestant churches? What was the legacy of Douglass being in Belfast, for the future of abolitionism on both sides of the Atlantic?

Kuffner Hirt, Mary Jane (Indiana University of Pennsylvania)

James Leech's 1763 Passport Unlocks Leech Family Migration Story

Family historians treasure the critical clue that helps unlock a family mystery. According to family lore, Agnes Leech (age 18) and her brother, John (age 9) Leech were the only survivors of a family of 7 who landed in Philadelphia or New Castle in the spring of 1748. Their parents and siblings had not survived the voyage to America from Ireland. Over time, most researchers perceived Agnes and John as unfortunate orphans left to fend for themselves without family or friends. I, like many others who have studied this family, found questions about their possible point of origin within Ireland essentially unanswerable until I found a transcript of a passport issued in 1763 to James Leech of the Parish of Drumholm in the Barony of Tierhugh and County of Donegal posted years ago on an Internet message board. That discovery prompted research at libraries and archives in Northern Ireland, Pennsylvania and Virginia to investigate potential places of origin for Agnes and John Leech and trace the migration paths of Agnes Leech Lackey, John Leech and James Leech across eastern and central Pennsylvania and south through the Shenandoah Valley to Rockbridge County, Virginia. This paper will present their migration stories by integrating information from militia lists, land leases, rent rolls, maps, tax lists, wills and probate records, land patents, deeds and surveys, census data and family and church histories. It will also consider the likelihood that Agnes, John and James Leech were related and members of a cluster of Leech and Lackey families that initially migrated to Pennsylvania in the early to mid-1700s. The presentation will conclude with a brief discussion about Ingleside Dairy Farm currently owned and operated by descendants of John Leech on property he purchased in Rockbridge County, VA in 1778.

Lambkin, Brian (Mellon Centre for Migration Studies)

Two Migrant Objects: Scotland, Ulster, and the United States

Lane, Julia (Independent Scholar, Round Pond, Maine)

Bygone Ballads of New England - Northern Appalachian Songlines

Although the British, Scottish and Irish based traditional music of southern Appalachia in the U.S. has received a good amount of attention, due in part to the ballad collections of Francis Child, there is a wealth of this same music in the folk culture of New England. Immigrants from Scotland and Northern Ireland arrived in this area from the mid 1600's developing thriving communities. They naturally brought their folkways and songs with them. In the late 19th and early 20th century song collectors ranged from coastal communities to woodland camps in search of vernacular songs. Journals and recordings preserved hundreds of songs many of which can be traced to ancient sources. These appear in archives at Maine Folklife Center, the Library of Congress, Harvard's Houghton Library, the Helen Hartness Flanders collection in Vermont, among many others, and contain well over 5000 songs. For the last twenty years, Julia Lane, of the Maine folk music duo Castlebay, has been examining, transcribing and interpreting these collections with the intent of making them accessible to a modern audience and revealing the social history of our region through music, song, story.

In addition to performing these songs in her regular concert programs, she is preparing a website and a book of her transcriptions.

Lunney, Linde (Royal Irish Academy, Dublin)

Remembering the 1718 Migration

What happened in 1718, and why? What did the emigrants think they were doing? The paper will examine the scanty contemporary records, reported speeches of observers and later commentaries and historiography to try to understand why families followed McGregor and the other ministers, and what attitudes to the enterprise were like then and later. It turns out that this presents an interesting case study of how primary sources can be re-interpreted to fit with preconceptions and biases.

McCain, Barry, R.

The Laggan Redshanks

In 1569, Fionnula Uí Dhónaill née Nic Dhónaill married Aodh Mac Manus Ó Dónaill, the taoiseach of Clann Uí Dhónaill. Fionnula Uí Dhónaill is also known as *Iníon Dubh* in Irish history. The marriage was a well-orchestrated plan initiated by the fifth Earl of Argyll, taoiseach of Clann Chaimbeul, and cousin to Iníon Dubh. The marriage was the catalyst for a Redshanks migration to the Portlough precinct in the heart of the Laggan. The Redshanks remained on Iníon Dubh's land after her retirement from public life in 1609. Their links to the Caimbeuls, their reformed faith, along with the reputation as elite fighting men, made the Redshanks a welcomed van guard to the incoming Stewart planters (who were also cousins of Iníon Dubh).

The principal landowner of Iníon Dubh's lands was Ludovic Stewart. As late as 1628, his lands had not been 'planted' and the Redshanks were still living there. This warranted a threat by King James I to confiscate Stewart's lands due to a breach of the condition of the grant. The 1630 Portlough Muster roll provides the first opportunity to examine the surnames of the Laggan Redshanks. Of interest to Scots-Irish history, the Laggan Redshanks participated in the Ulster Migration to the English Colonies in the 1700s and again to the New Brunswick settlements in the 1820s-1830s. Primary sources and Y-DNA results support that there was a sizeable Highland Scottish element in the Laggan Ulster Scot community, and through migration, in the New World Scots-Irish community.

McGowan, Mark G. (University of Toronto, Canada)

Orange, Green, and Khaki: The Making of the 208th Toronto Irish Battalion and the Religious Politics of the Great War

In October 1915, Catholic and Protestants of Irish birth and descent, joined forces in the alleged Belfast of North America to create the 208th Irish Battalion. Unlike other Irish Battalions raised across Canada, most of the 208th was Protestant and was served by a Methodist chaplain. Nevertheless, the recruitment of the Battalion was a joint effort between both Protestants and Catholics who had both invested heavily in winning the war. Although the unit was broken up, and its members sent to existing units already in the line

for the Canadian Expeditionary Force, the 208th raises serious questions about religious relations and loyalty among the Irish in Canada during the Great War.

McLennan, Melanie (Independent Scholar, Guelph, Ontario, Canada)

DNA-testing in Family History: a case study of emigration from County Antrim to Upper Canada

My Ogilvie ancestors emigrated from County Antrim in the pre-famine era of migration to Upper Canada (Ontario) and settled in Gloucester Township in Carleton County. I presented a paper at the 2012 UAH Symposium that investigated the influences and reasons why they left Ireland and why finally settled in Ontario. I consulted Irish land, parish, estate and various census type records as far back as the late 16th century which contributed to a better understanding of factors that triggered the migration of these people, who they were, and why they chose to leave their homeland.

Although the surname was spelled in various records as Ogilvie, Ogilvy, Ogilvey and Ogilby it was not clear whether they were Irish or Scottish. Gaps in earlier 18th century parish records made it difficult to connect established families of the early 19th century. The possibility of descent from an illegitimate line was also probable as documented in the Presbyterian Session Minutes (1728-1732). Having exhausted the available physical records known so far, I turned to using DNA testing to seek out whether the male line of my Ogilvie family may in fact be a) of Scottish origins and b) descended from the illegitimate line. Analysis of DNA results thus far points to a blood connection between the Ogilbys of Larne/Kilwaughter and Scotland. Strong matches of Y chromosomal DNA testing have indicated the connection to a branch of the Ogilvies of Findlater, who resided for a time in Jamaica, and to Ogilvies near Dundee in the early 1800's.

Moloney, Mick (Glucksman Ireland House, New York University)

'If it wasn't for the Irish and the Jews': Exploring Irish and Jewish Historical Musical Links and Influences on Vaudeville and Early Tin Pan Alley in America

Dr. Mick Moloney, New York University's Professor of Music and Irish Studies, is the pre-eminent scholar of Irish-American music from the past two centuries. In recent years he has been actively involved in documenting this music from 1880 to 1920, a time when vaudeville and Tin Pan Alley flourished with the fertile contributions of Irish and Jewish songwriters, theatrical producers, and music publishers. Taking its title and inspiration from a catchy song composed in 1912 by William Jerome (real name: William Flannery) and Jean Schwartz, "If It Wasn't for the Irish and the Jews" is an engrossing, entertaining, and insightful examination of this cross-pollination in a bygone era of U.S. cultural history. Former Broadway luminaries such as George M. Cohan (Irish ancestral surname: Keohane), Eddie Foy (real name: Edwin Fitzgerald), Norah Bayes (born Norah Goldberg), Tony Hart, Ed Harrigan, and Ada Jones populate Dr. Moloney's richly illustrated talk on the nimble wit, socioeconomic observation, exuberant rhythms, melodic charm, and sentimental appeal pulsing through this under-appreciated chapter of American musical history. Anyone interested in immigration studies Irish and Jewish studies, theater, music, and U.S. history will find this presentation provocative and fascinating.

Montgomery, Heather (Ulster-American Folk Park)

President Grant & the Ulster homecoming

In the 18th century, the ancestors of President Ulysses Simpson Grant left for the New World. President Grant's ancestral homestead is signposted 3 miles east of Ballygawley in South Tyrone. It is located in the townland of Dergenagh, which means, 'red marshy ground'. Grant's great-grandfather on his mother's side, John Simpson was born in 1738 in the little thatched farmhouse, which dates back to the 1600's. He left for Pennsylvania around 1760. The homestead and farm has been restored to the style & appearance of a mid 19th century Irish small holding & the adjoining visitor centre tells of the New World experience, The American Civil War and the story of Ulysses Simpson Grant. He was an aggressive 'Commander of the Union troops' & became a great hero of the war. Grant succeeded Johnston as President, now becoming the 18th President of the United States between 1869 - 1877, serving two terms of office. He was a great drinker! During the Civil War, someone complained to Abraham Lincoln that Grant drank 'too much whiskey'. 'Find out his brand', said Lincoln and 'give it to the others'! After Grant's presidency, he returned to Ulster in 1878, the 1st President of the United States to visit Ireland. There were streamers and 'mild hysteria' when he spent 5 days in Ireland. This was a real 'home-coming' for him, it wasn't about canvassing. He visited Londonderry and complimented the citizens on the 17th century walls. President Grant was said to preside over 'more Ulstermen than Queen Victoria'.

Murphy, Maureen (Hofstra University, New York)

Asenath Nicholson and the Irish Abolitionists

The author of two remarkable first person accounts of Ireland just before and during the Great Irish Famine: *Ireland's Welcome to the Stranger* (1847) and *Annals of the Famine* (1851), Asenath Hatch Nicholson has been recognized as one of the most reliable reporters about Ireland during the 1840s. Nicholson's travels were facilitated by her contacts with the Irish abolitionist community particularly with those who were members of the Irish Society of Friends (Quakers). Nicholson was well known in American abolitionist circles. During the 1830s, Nicholson's temperance boarding houses in New York were the residences or gathering places for abolitionists including William Lloyd Garrison, Horace Greeley, William Goodell and the Tappan brothers. The American Abolitionist Society was virtually launched from her premises.

By the time Nicholson arrived in Ireland in June of 1844, she was in touch with the Irish abolitionist Richard Davis Webb and his family who were close friends of William Lloyd Garrison and Henry Clarke Wright. Nicholson's friendship with Webb was particularly important to her efforts to relieve famine suffering. Webb was a member of the Central Relief Committee who made trips to the west of Ireland on behalf of the Committee, trips that provided Nicholson with contacts for her own relief efforts. Nicholson also met and worked with other abolitionists like Mary Ann McCracken. This paper will examine Nicholson's relationships with the Irish abolitionists in the broader context of American and Irish reform and relief movements.

Nemeth, John Charles (see Edwards, Grace Toney)

Quinn, Eileen Moore (College of Charleston, Charleston, South Carolina)

'She sang so sweet and clearly': the musical legacy of Jean Ritchie

Featured in numerous pages of *Wayfaring Strangers, The Musical Voyage from Scotland and Ulster to Appalachia* (Ritchie & Orr 2014) is singer-songwriter Jean Ritchie (1922-2015). Ritchie spent her entire life in music. At an early age, she acquired the ability to sing, to transmit the songs of her familial traditions, and to play the 'lap' or mountain dulcimer. By the late 1940s, immersed in the folk revival of New York City, she was appearing with Pete Seeger, performing with Oscar Brand, and recording with Alan Lomax for the Library of Congress. In 1952, having earned a Fulbright award, Ritchie traveled to Ireland, Scotland and England in search of her musical roots. The trip resulted in the release of two long-play (LP) albums, *Field Trip Jean Ritchie* (Collector Limited Edition 1954) and *As I Roved Out - Field Trip Ireland* (Folkways 1960). This paper argues that these two legendary recordings affected the life of Irish music in Ireland and the United States at pivotal points in the musical trajectories of both places. Coupled with these recordings are their 'liner' and brochure notes, which served as unique ethnographic products prescient in their time and capable of anchoring their musical materials in a contextualized landscape of sound, custom, and behaviour. Finally, this paper demonstrates how Ritchie's collecting efforts reverberate to this day, 're-sounding' in the work of authors like the aforementioned Ritchie and Orr, writers like Mairéad Sullivan (1999), and artists like Dolly Parton, Peggy Seeger, Judy Collins, and Emmy Lou Harris.

Ray, Nina and Bieter, John, P. (Boise State University, Boise, Idaho)

O'Farrell's Cabin – the oldest building in Boise, Idaho: A son of Tyrone's role in settling a part of the Pacific Northwest.

John O'Farrell fought in the War in the Crimea and went on to settle what would become the U.S. State of Idaho's capital city. His original cabin, built in 1863, has been restored and preserved in modern day Boise Idaho. While the state does not necessarily have a large Irish Diaspora today, this has not always been the case. Even in 1880, mining communities in the state had proportionally more immigrants than the most polyglot precincts of Chicago. Like most, they had arrived from California and other temporary homes. While many moved on from Idaho too, they left an enduring legacy. The presentation will focus on John O'Farrell, this son of Co. Tyrone, and his countrymen's role in shaping part of the Pacific Northwest of the United States. Specifically, John O'Farrell's life will be used as a case study to demonstrate the role of mining in developing a natural resource extraction based economy in Idaho, introducing Catholicism into the state which would contribute to the pioneering stories of the West that helped form the American western mythology that remains so strong today.

Roulston, William (Ulster Historical Foundation)

Two Migrant Objects: Scotland, Ulster and the United States

Shannon, Catherine (Westfield State University, Massachusetts)

“With Good Will Doing Service”: Highlights in the History of the Charitable Irish Society of Boston, 1737-2016.

Founded on March 17, 1737 by twenty-six men of Ulster birth or lineage, The Charitable Irish Society of Boston is the oldest Irish organization in the Americas and has been unique in its inclusive membership of both Catholics and Protestants. For 279 years its core mission has been to assist immigrants in distress and to cultivate a spirit of cooperation and harmony among all Irish men and women. This presentation will cover the founding of the society, the role of its members in providing assistance during The Great Hunger and in the Irish nationalist revival of the late 19th century. In more recent decades, the society’s Motto of “With Good Will Doing Service” has been evident in its Silver Key program designed to assist contemporary immigrants and in its support of the Northern Irish Peace Process. Addressed by five United State Presidents during its history, the society has also included among its honorary members, Charles Stewart Parnell, M.P., Michael Davitt, M.P., and Irish Presidents Mary P. McAleese and Michael D. Higgins.

Sherling, Rankin (Marion Military Institute, Alabama)

The Invisible Irish: Finding Protestants in the nineteenth-century migrations to America

Though vast and voluminous, the historiography of Irish migration is loudly mute on a major portion of that migration: it tells us nothing of the contours of nineteenth-century Irish Protestant migration to America. This is in spite of the fact that one fabled Irish Protestant group, commonly known in the United States as the “Scotch-Irish,” are the most studied immigrant group of eighteenth-century America. Rankin Sherling discusses the problems that have created this historiographical silence on Irish Protestant migration in the nineteenth century and through creative use of the available data, suggests for the first time what the overall shape of Irish Presbyterian migration to America in the nineteenth century looked like.

Shiels, Damian (University College Cork)

‘I Want to See You Before I Die’: Last Letters of Ulster Emigrants in American Civil War Pension Files

On the front lines near Kennesaw Mountain, Georgia, on 20th June 1864, Derry emigrant Barney Carr penned a letter to his mother. As Confederate shells screamed overhead, he confided that he was unhurt but “*how long I may still remain I can’t tell anything about.*” Barney was struggling with the incessant combat, experiencing “*nothing but fighting every day and killing of men I am a getting tired of it.*” He signed off by asking his mother to pray for him, expressing his wish “*that I may live to see it over and live to see you all...Mother I want to see you before I die and I want to see all of the Carr family.*” Barney Carr was killed in action six days later when Union forces attempted to storm the Kennesaw Mountain line. His mother Ann, in seeking a dependent’s pension based on Barney’s service, included this remarkable letter as one of eight in her application “*to show his [Barney’s] feelings towards me.*”

Barney Carr's letters are today preserved within his mother's pension application, held in the stacks of the National Archives, Washington D.C. There they are surrounded by files relating to thousands of other Ulster emigrants, many containing similar final letters home. This paper will seek to examine a number of these letter groups, illustrating how they can be used to not only learn about the Ulster emigrant experience of combat, but also a range of other topics, such as emigration, relationships and life on the home front.

Smith, Bill (Chair, Ministerial Advisory Group Ulster-Scots Academy MAGUS)

Building an Ulster-Scots Academy Network in North America

Thomas, Sam (T.R.R. Cobb House, Athens, Georgia)

Whan, Robert (Queen's University, Belfast)

Ulster Presbyterianism, 1689–1719: Growth and Grievances

This paper will explore the state of Ulster Presbyterianism in the three decades between the Siege of Derry (1689) and the granting of the Toleration Act (1719). The period witnessed both the final, and largest, wave of seventeenth-century immigration from Scotland and, from 1718, the beginning of mass emigration from Ulster to the American Colonies. Taken as a whole, the paper will provide a context to this emigration. It will consider the religious, political, economic and social position of the Presbyterians who, by 1700, constituted Ulster's largest Protestant denomination.