



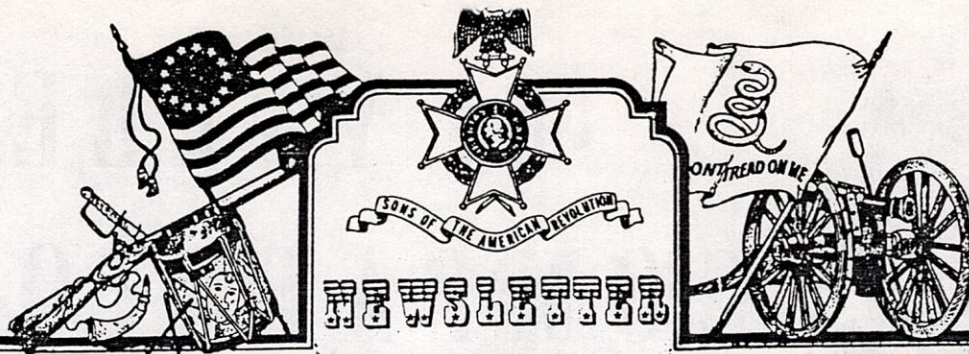
the VALLEY COMPATRIOT

SAN FERNANDO VALLEY CHAPTER

"OUR HERITAGE IS FROM THE PAST, OUR DUTY IS THE PRESENT, OUR HOPE IS IN THE FUTURE"



Volume 6
Number 8
December 1986



NEWSLETTER

SAN FERNANDO VALLEY CHAPTER

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.....THE FRONT COVER.....

VALLEY FORGE - December 25th, 1777 - The
price of liberty was high.

THE VALLEY COMPATRIOT

The VALLEY COMPATRIOT is the Official Publication of the

SAN FERNANDO VALLEY CHAPTER,
CALIFORNIA SOCIETY,
SONS OF THE AMERICAN REVOLUTION

Donald Norman Moran
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The editorial content of the VALLEY COMPATRIOT reflects the opinions of the Editor or the authors of the various articles and is not necessarily the official position of the San Fernando Valley Chapter, C.A.S.S.A.R. except where so stated.

oooooooo Meeting Notice ooooooooo

THE SECOND ANNUAL MEETING, WESTERN DISTRICT, S.A.R.
San Fernando Valley Chapter, Hosting

Sponsored by: Compatriot LELAND B. HAWKINS, III, Vice-President-General

SPECIAL GUEST SPEAKER

CLOVIS H. BRAKEBILL
President-General
N.S.S.A.R.

Time: 6:30 P.M. for cocktails
7:30 P.M. for Dinner

Dress: Business Suits/
Cocktail Dresses
for the ladies

Place: The Burbank Airport Hilton Hotel
2500 Hollywood Way, Burbank, Ca.

The Date: 27 DECEMBER 1986

the cost: \$20.00 per
person

RESERVATIONS REQUIRED

Make your check payable to: SAN FERNANDO VALLEY CHAPTER, S.A.R.
Send it to: Donald Norman Moran, Secretary 1248 Herzel Avenue, Lancaster, Ca.93535

THIS WILL BE A VERY SPECIAL MEETING AND SHOULD NOT BE MISSED!

Dues are Due

Les its that time of the year again and you will be receiving your annual dues notice. For your information, the San Fernando Valley Chapter, S.A.R. is covered by the National Society, S.A.R.'s Tax Exemption status, hence your dues and contributions are fully tax deductible. Our dues are collected for the Chapter, the State and National Societies. They are broken down as follows: \$12.00 to the State Society, \$10.00 to the National Society and \$10.00 to the Chapter for a total of \$32.00.

When you think of all that the S.A.R. and the San Fernando Valley Chapter have accomplished, it's a well spent \$32.00. And here in Los Angeles where the vast majority of civic activities are honoring foreign holidays and most events sponsored by the city seemingly have lost sight that Los Angeles is still a part of the United States of America, the activities of the Chapter, and in particular, our Color Guard remind our fellow citizens where our national origins are and what holiday's we should be celebrating. Our role is becoming more important than ever.

What have YOU done to preserve the American Way of Life and our National Heritage? LET US TELL YOU! YOUR DUES and Contributions have supported:

1. OUR VETERANS HOSPITAL PROGRAM
2. AMERICAN YOUTH THRU OUR R.O.T.C. and EAGLE SCOUT PROGRAMS
3. AMERICANISM, PATRIOTISM THRU OUR OBSERVANCE OF PATRIOTIC HOLIDAYS
4. THE RESTORATION OF THE STATUE OF LIBERTY

- 5. The Re-Establishment effort to re-enstate GEORGE WASHINGTON's birthday as a National Holiday.
- 6. The Principles of our founding Fathers thru resolutions submitted to Congress.
- 7. The movement to make ENGLISH the official language of California.
- 8. The Law Enforcement Community thru our Recognition Program.
- 9. The Genealogical Community thru our book collection program.
- 10. The preservation of our Revolutionary War Ancestral records.

Our 1987 Officers

At the November 24th, 1986 meeting of the San Fernando Valley Chapter, S.A.R. the 1987 election of officers was held. The following is the results of that election. It is worthy to state that President George A. Eckert, Jr. called for nominations from the floor as required by our Bylaws, and none were forthcoming, additionally the election was unanimous.

- for Chapter President - - - - - ROGER E. ROBERTSON
- for Chapter First Vice-President - De WILLO "Bill" SEMERAU
- for Chapter Second Vice-President - ROBERT C. EMREY
- for Chapter Secretary - - - - - DONALD NORMAN MORAN
- for Chapter Registrar - - - - - BERNI KEITH CAMPBELL
- for Chapter Chancellor - - - - - BRUCE ANDERSON JAGGER
- for Chapter Chaplain - - - - - LtC JAMES BELLAH, II
- for Chapter Genealogist - - - - - STEPHEN W. GREGORY
- for Chapter Historian - - - - - JEFFERY LANE TOWERY

The Nominations Committee was unable to find a Compatriot to serve as Treasurer. If you, as a member of this Chapter, would like to serve in that capacity, please contact our Secretary.

Our Veteran's Book Drive

Chairman Berni K. Campbell reported that he and his wife, Mary, delivered another 400 paper back books to the Veteran's Hospital at Sepulveda and is preparing to make a delivery to the Sawtelle Veteran's Hospital in Los Angeles. This expanded program, now covering two V.A. Hospitals is readily within our ability thanks to several of our members who are constantly finding, collecting and donating books. In particular, Compatriot Bill Semerau has donated better than 1,000 Books!

A CHRISTMAS POEM

*"Twas the night before Christmas when all through the house
Not a creature was stirring not even my spouse.*

*The dining room table with clutter was spread
with pedigree charts and with letters which said . . .*

*"Too bad about the data for which you wrote
Sank in a storm on an ill-fated boat."*

*Stacks of old copies of wills and the such
were proof that my work had become much too much.*

Our children were nestled all snug in their beds,
While visions of sugarplums danced in their heads.
And I at my table was ready to drop
From work on my album with photos to crop.
Christmas was here, and of such was my lot
That presents and goodies and toys I'd forgot.
Had I not been so busy with grandparents' wills
I'd not have forgotten to shop for such thrills.
While others had brought gifts that would bring Christmas cheer,
I'd spent time researching those birthdates and years.
While I was thus musing about my sad plight,
A strange noise on the lawn gave me such a great fright.
Away to the window I flew in a flash,
Tore open the drapes and I yanked up the sash.
When what to my wondering eyes should appear,
But an overstuffed sleigh and eight small reindeer.
Up to the housetop the reindeer they flew,
With a sleigh full of toys, and 'ole Santa Clause too.
And then in a twinkle, I heard on the roof
The prancing and pawing of thirty-two hoofs.
The TV antenna was no match for their horns,
And look at our roof with hoof-prints adorned.
As I drew in my head, and bumped it on the sash.
Down the cold chimney fell Santa - KER-RASH!
"Dear" Santa had come from the roof in a wreck,
And tracked soot on the carpet, (I could wring his short neck).
Spotting my face, good old Santa could see
I had no Christmas spirit you'd have to agree.
He spoke not a word, but went straight to his work
And filled all the stockings, (I felt like a jerk).
Here was Santa, who'd brought us such gladness and joy,
When I'd been too busy for even one toy.
He spied my research on the table all spread.
"A genealogist!" he cried!)My face was all red)
Tonight I've met many like you, Santa grinned.
As he pulled from his sack a large book he had penned.
I gazed with amazement - the cover it read:
"Genealogy Lines for Which you Have Plead."
"I know what it's like as a genealogy bug"
He said as he gave me a great Santa hug.
While the elves make the sleighful of toys I now carry,
I do some research in the North Pole Library!"
"A special treat I am thus able to bring.
To genealogy folks who can't find a thing.!"
"Now off you to bed for a rest,
I'll clean up the house from this genealogy mess."

As I climbed up the stairs full of gladness and glee,
I looked back at Santa who'd brought much to me.

While settling in bed, I heard Santa's clear whistle,
To his team, which then rose like the down of a thistle.

And I heard him seclaim as he flew out of sight,
"Family history is Fun! Merry Christmas and Good Night!"

Compatriot's in the News

DECEMBER BIRTHDAYS

Troy A. Reed - - - - - 12-11

DECEMBER ANNIVERSARYS

Bill and Jacqueline Semerau - - - - 12-02-60

Don and Frankie McDowell - - - - - 12-09-39

Tom and Billie Gillis - - - - - 12-28-35

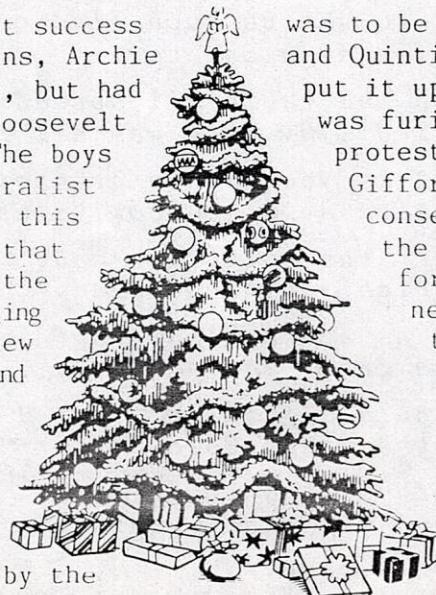
Theodore Roosevelt versus Christmas

Resident Theodore Roosevelt will be remembered for many things, including his great strides in conservation. However, even a good thing can be carried a bit too far. Consider this - - If "Teddy" had had his own way, we would not have the traditional Christmas tree today! But why would the 26th president, a member of the Sons of the American Revolution and a known "traditionalist" want to destroy a tradition such as the Christmas tree?

In the early 1900s, Compatriot Roosevelt was positive that the cutting down of the hundreds of thousands of Christmas Trees each year was destroying our National Forests. During his re-election campaign of 1904, Roosevelt made several promises, one of them had been to conserve our presious natrual resources. As we all know, he was a man of his word. In 1905 he forbid the use of a Christmas tree at the White House! He knew he had no power to stop people of buying the trees but felt he could influence them by his example. The sale of Christmas trees did decline. He was moderately sucessful.

His pleasure at that success discovered that his two sons, Archie purchased a Christmas tree, but had White House! President Roosevelt taken down immediately. The boys the aid of well known naturalist respected the opinions of this listened to his auguments that tress was in fact helping the and therefore was encouraging not thinned periodically, new of insufficient sunlight and good conversation measure

Although President not record his inter-most it is recorded that the the following year, a tree, selected personally by the White House, and another decorated on the front lawn for the public to see.



was to be very short-lived. He soon and Quintin had defied him and not only put it up in Archie's room in the was furious and ordered the Tree protested and had already enlisted Gifford Pinchot. The President conservationist and therefore the annual harvest of Christmas forests by thinning them out, new growth. If the forests were trees would not grow because moisture. It was truely a if properly managed.

Roosevelt apparently did thoughts on the subject, boys kept their tree and magnificent Christmas President was erected at the

Who Were We During the American Revolution

(Continued from page 75 of Volume 6, Number 7)

By: ROGER E. ROBERTSON



James I supported the Anglican Church and sponsored the translation of the Bible which became known as the King James Version. He also persecuted Protestant groups such as the Puritans and the Scotch Presbyterians. However, he was an eager colonist. In 1606 he approved the colony named for him at Jamestown, Virginia, and in 1610 he supported the transplanting or plantation of English Puritans and Scottish Presbyterians to Ulster in Northern Ireland.

The underlying premise for transplanting had been laid by Elizabeth I. Realistically reconciled to the fact Ireland would never be pacified by force of arms, she tried a new method of colonization. Instead of sending a few noblemen to rule estates, who soon became Anglo-Irish, taking the side of the Irish against the English, she planned to transplant hundreds of Englishmen to form a colony. The scheme involved driving away the native Irish and granting the land to English Lords who would bring over English settlers. Her experiments were uniformly unsuccessful, having been tried in Leinster and Munster in the 1560's and twice in Ulster in the 1570's. The Irish would retreat to the forests, hills and bogs and return to raid, burn and harass the English who were not numerous enough to both farm and protect themselves.



JAMES I

Elizabeth's greatest problem in Ulster were two clan leaders, Tyrone and Tyrconnell. She had tried to beguile them by bestowing Earldoms but that failed. In 1595 they led a grand alliance of chiefs and clans against the English. Lord Essex with 20,000 troops failed to crush the rebellion. Elizabeth then named Lord Mountjoy to the task. He destroyed food, houses, cattle, as well as fighting the rebels. Starvation and defeat made the Irish submit as Elizabeth lay dying, in 1603.

Before James I made plans for more colonization, private enterprise began to show that successful plantation to Ulster was feasible. Two lairds of Ayrshire in Scotland, Hugh Montgomery and James Hamilton managed to obtain land from the King and in 1606 induced Scots from the southwestern lowlands to become tenant farmer-settlers in Ulster. Harvests in 1609 and 1610 were so plentiful the word spread. Meanwhile, Sir Arthur Chichester of England was granted large tracts on the East of County Antrim near Belfast. He attracted settlers from Devon, Lancashire and Cheshire who also prospered.

In 1607 following a series of complex maneuvers and intrigue Tyrone and Tryconnell fled to the continent and James I claimed the lands of all their clans in six of the nine northern counties of Ireland, including about half a million acres of farm land. James I now decided on an ambitious scheme. If a colony were successful it would solve the nagging Irish rebellion problem, spare the expense



of maintaining an Army in Ireland. Industry in Ulster might be stimulated by raising sheep and flax. He looked to two groups, London merchant companies and Scottish lords and lairds. London was overcrowded and Scottish poverty might be helped by draining off surplus population there. Scottish participation in the Plantation, not originally regarded as important by James' advisors, eventually became the mainstay. The Scottish settlements became predominantly Presbyterian; the English settlements, predominantly the Established Church, with some Puritan groups.

After 1610, Ulster became a meeting ground of three widely different cultures, i.e., Scottish Lowlanders, English farmers (plus Londoners) and Irish natives. The London Companies were given land in the north and changed the name to County Londonderry. Their colonist, mostly Puritans from London, found the climate and trials of farming in rough country not their liking and returned to London. Their places were taken by Scottish tenants and despite its illegality, by Irish tenants. The London Companies were not always particular about who paid the rent. Scottish influence soon became predominant here as in the other counties. What has all this to do with who were we? It wasn't until 100 years later that mass migration spurred the growth of the colonies in America. However, certain economic and religious factors combined between 1610 and 1775 to cause many of those frontier men with their long guns to become sturdy fighting men, lovers of representative government, with a dislike bordering on hatred for the action of English monarchs.

Donald and Linda Moran left Mary Lou and me at Stranraer, Scotland for the 2½ hour ferry boat trip to Northern Ireland, The home of Lowland Scots is less than 25 miles by water to the shores of Northern Ireland. In 1610 the impoverished Scots were escaping a feudal Scotland to become tenant farmers in a land not far away, with good fields, even if they did occasionally have to protect themselves from raids of remaining displaced Irish subsisting in hills and bogs.



Puritan and Lowland Scots defending a settlement against a determined attack of displaced Irish in Northern Ireland - a problem that has lasted 275 years.

James I and his successor, his son Charles I, tried to transform the Scottish Kirk (church) to the ways of the Anglican Church, without success, and to suppress the Puritans. The Puritans in England rallied under Cromwell in a civil war and Charles I was executed in 1649. The Scots would not yield to Cromwell's Commonwealth government either, so he invaded Scotland, conquering its army at Dunbar, in 1650, later driving the Kirk leaders through the streets of Edinburgh like criminals. These and subsequent events were impetus for more Lowland Scots to migrate across the narrow channel to Northern Ireland. The Scots supported Charles II in regaining the crown in 1660. However, he soon forgot his pledges to them and set out to drive the Presbyterian ministers from the pulpits if they would not conform to the ways of episcopacy. There followed the "Killing times" when Covenanters of western Lowland Scots fought guerilla warfare against Charles II's men, refusing to accept the Anglican Church. Meanwhile there was comparative religious freedom nearby in Ulster and a new wave of migration took place. Charles II died in 1685 and was succeeded by his brother, James II, a Roman Catholic who again favored those of his own religion. In the bloodless revolution of 1688, William of Orange and Mary, the Protestant daughter of James II became rulers of England. The religions of successive rulers and their proclivity for forcing it on the people of England, Scotland and Ireland changed so often it's difficult to keep track of its history. Suffice it to say, in the 1600's there were many reasons, both economic and religious, for migration of Lowland Scots to Northern Ireland.

In the early 1600's the wild Highlanders, as they were called, were like barbarians, living in a truly desolate and niggardly region, deriving a considerable part of their livelihood by deprivations on Lowland farmlands and towns. The Highlander prided himself on his prowess at these "sports", such as stealing cows. In further reading of history I discovered my ancestral clan was among these thieves. Some migrated to the Lowlands, then to Northern Ireland and finally to the Massachusetts Bay Colony. Dr. Johnson in later years noted the dislike of Lowlander and Highlander for each other was mutual, compounded of contempt for different ways of life.

The Lowlanders in Scotland had been harassed by both the "savages" from the Highlands and the government of the Crown. In Northern Ireland, the Scotch-Irish or Ulstermen were later to find themselves in a similar position fighting back the Irish raiders from the hills and bogs. When they emigrated to the Colonies, again they were to find themselves on the frontier, between the Indians and the English in coastal settlements. Thus, Those Tall Men and their Long Guns had a long heritage of frontier fighting.

By 1620 there were fifty thousand Scottish and English settlers in Ulster. Estimates for 1640 are twice that number. Enthusiasm for colonization was in exact reverse to home comfort and prosperity. Hence the Scots did best and the Londoners the worst.

The greatest uncertainty of life in Ulster for many years was the native Irish who had been driven from their lands. English Lord Chichester, tried to persuade King James I to be generous, to permit Irish peasants to remain as tenants, but to no avail. James I was then engaged in trying to bring the lawless Highlanders under his law and though his whole principle would be undermined by generous treatment of the equally barbarous Irish. So it was that the native Irish who had received no land retired to mountains and woods and lived by plunder. The colonists of Ulster treated them like the American pioneers would later treat the Indians, if they were caught. Another constant danger to the Ulster settlers was wolves. Pastures near forests were never safe. Wolves were not finally eliminated in Ireland until 1770. The frontiers of America would offer little that was different.

Two discoveries made farming in Ulster more successful than in Scotland. The more advanced English tenants taught the art of draining bogs and swamps. Second, the potato was introduced, brought back from America by Sir Walter Raleigh. It eventually became known as the Irish potato and provided a healthy staple of diet. The Scotch-Irish settlers returned it to New England in 1718.

There were mixed political/religious reasons too for the Scotch-Irish migration and hatred for the English Crown. In 1703 during Queen Anne's reign the "Test Act" required all political as well as church office holders in Ireland to take the sacraments according to the Established Church. This served to turn out Presbyterian ministers from their pulpits and brought to question the legality of marriages performed outside the Established Church. It also hit public officials, teachers, militia, etc. In Belfast the entire Corporation was swept out of office. In Londonery, 10 of 12 aldermen were ejected. They were replaced by youths or persons of little repute, but who went to the Established Church. Many persons of high reputations, not married in the Established Church, were prosecuted in Bishops' Court for cohabiting with their own wives. The Test Act has been labeled unjust, demeaning and stupid.

Finally, there were four successive years of drought, ruining flax and potato crops, so in 1717 and 1718 migration to America seemed attractive for many reasons. Already Scots and a few Ulstermen were in New Jersey, Delaware, Maryland, Virginia, and South Carolina, sending back word of the advantages of the American Colonies.

Five great waves of emigration followed. They make almost a chart of economic health in North Ireland. The tides were 1717-18, 1725-29, 1740-41, 1754-55 and 1771-75. The last was shut off by the American Revolution.

Much contemporary evidence supports the thesis of Scotch-Irish unanimity of patriotic opinion. Captain Heinrichs of the Hessian Jager Corps wrote in 1778, "*Call this war by whatever name you may, only call it not an American Rebellion; it is nothing more or less than a Scotch-Irish Presbyterian rebellion.*" Horrace Walpole remarked in Parliament, "*Cousin America has run off with a Presbyterian parson . . .*" From New York in 1776, Lord Dartmouth's representative wrote that "*Presbyterianism is really at the bottom of this whole conspiracy, has supplied it with vigor, and will never rest, till something is decided upon it.*" Jonathan D. Sergeant, member of the Continental Congress from New Jersey, said that the Scotch-Irish were the main pillar supporting the Revolution in Pennsylvania. Scotch-Irish support of independence and of the war was indeed ardent and practically unanimous in Pennsylvania, Virginia and the frontier section of the Carolinas.

If political opinion is to be founded on logic, the Scotch-Irish should have been ardent American patriots. When had the English Crown been friendly to these people, from the earliest days in Scotland to the last days in Ulster? Now that once more the Crown displayed its tyranny, the Scotch-Irish had a splendid chance to not only strike a blow for freedom, but to pay off old scores. On July 4th, 1776 the Scotch-Irish of Pine Creek, now Clinton County, unaware of what was happening in Philadelphia on that day, drew up a declaration of Independence from Great Britain.

In Northern Ireland Mary Lou and I visited the Ulster Folk Park near Belfast, paid our respects at the grave of Saint Patrick in County Down and drove up the east coast of County Antrim. We visited a few castles, the Giants Caseway on the north coast and came down through the Bann River Valley on the County Londonderry side, through Coleraine to Aghadowey. It was from this town the Reverend MacGregor had led the group who settled in Londonderry, New Hampshire, the town that sixty years later was to provide more fighting men for the American Revolution than any other town in the colonies. It is pleasant farming country. Today there are both Anglican (Church of Ireland) and Presbyterian Churches, each surrounded by a graveyard and each having Scottish names on some of the gravestones. Time has provided a melding of religions.

~~~~~

We were to stay at a Bed and Breakfast and listen to a Catholic family, traveling to visit relatives across the border, agreeing with the protestant farmer family on a wish for Christian principles to be applied rather than continue the terrorism. We came away with the impression the terrorism must be receiving its impetus from external sources. All those we met could see no sense in it. Still, the terrorism reminded us of the background that had served to shape and train Those Tall Men and Thier Long Guns. The plundering Highlanders before they left Scotland, the plundering Irish who had been driven off the lands in Northern Ireland, the plundering Indians whose hunting grounds were being taken, all of these had served to develope the fighting abilities of many generations of the migrating Lowland Scots who were to become the Scotch-Irish of the American frontier.

Even the term Scotch-Irish is an enigma. They came from Scotland, but had mixed very little with the Irish during the 100 years or more in Ulster. To say there was no mixing would fail to recognise the beauty of the Irish colleen. To say there was no mixing would recognize the hostile religious, political and economic positions of the few remaining Irish as well as all of their cultural differences with the incoming Scots. Until 1610, English law prohibited marriage between Protestants and Catholics in Ireland, part of the English effort to segregate and subdue the Irish. That there was subsequent intermingling both ways is found in the presence of North Irish names among the Scotch-Irish of America. That it was limited is shown by their strong Scotch Presbyterian bonds.

In 1717-1718, most colonial officials referred to them as "Irish", "Ulster Irish", "Northern Irish", or Irish Presbyterian". Massachusetts Puritans were opposed to all "Irish immigrants". In 1749, Moravian missionaries recorded they had "passed confidently through the Irish Settlement" in the Valley of Virginia. Strong evidence of the feeling for Northern Ireland rather than Scotland shows in the names given by pioneers to their settlements. Names such as Antrim, Derry, Tyrone, Armagh, Coleraine, Londonderry, and Donegal were all Ulster palce names.

The history of the coinage of the term "Scotch-Irish" is obscure. Its first use, by Queen Elizabeth in a 1573 document, referred to Highlanders who had often gone to Ulster and there intermarried with their fellow-celts and fellow-Catholics among the Irish natives. In 1675 the University of Glasgow recorded the enrollment of a youth as Scotch-Irish. The first record used in America is in a 1695 report of the Secretary of MARYland speaking of two counties, "Dorchester and Somerset, where the Scotch-Irish are numerous, they clothe themselves by their linen and woolen manufactures." In 1723 an Anglican minister in Delaware wrote "They call themselves Scotch-Irish, and the bitterest railers against the Church (of England) that ever trod American ground." These and a few other references seem insignificant to the constantly appearing references to "Irish" in the records referring to Ulstermen. From the Revolutionary War records onward for about a century the term "Scotch-Irish" essentially disappeared from the records.

In 1845 and 1846 the potato famines in Ireland brought great masses of Irish Catholics to America. This was followed by a flood of continuing migration. In each year, 1847 to 1854, two hundred thousand arrived, settling mostly in the big cities of the East. It was after this major immigration that the term "Scotch-Irish" came into genral use, to distinguish the Presbyterians who came from Northern Ireland from the Irish Catholics coming from the southern counties of Ireland.

A stay in Strabane on the border, another stay near Inniskillen, going through the checkpoint with its blockhouse near Belleek, crossing the temporary bridge replacing the one that had been blown up, seeing the remnants of castles at

at Dundee and Monea, visiting the Ulster-American Folk Park near Omagh and the ancestral home of Ulysses S. Grant, all served to remind us of various phases of history in a countryside that had provided many of Those Tall Men and Their Long Guns.

Soon it was time to return to England and the trip home. But there were two days to spare, just time enough to view more Tudor architecture, this time in Suffolk County, in the village of Lavenham. Again the history connection came pouring forth. Here had been one of the most successful towns of cottage industry weavers of woolen goods. Ah yes, the Woolen Act of 1699! It would have protected the economic activity of this town and the prosperity of the woolen merchants who contributed so generously to build that lovely Cathedral still in use, standing at the top of the hill. The medieval architecture of half-timbered buildings had survived because the town had not joined the industrial revolution. Rather, like the Woolen Act of 1699, the woolen merchants had done all they could to preserve their business over the generations, switching gradually to specialty woolen cloth and finally to hemp fabrics. The village survived finally as a mere farming country village. Today it is a protected heirloom, some buildings preserved by English law, generally protected by townfolk and those who enjoy the tourist trade. Here again was part of the history of why Those Tall Men and Their Long Guns were ready to resist the English Crown that had often acted to their detriment and that of their ancestors.

Back home, rereading Donald McDowell's outstanding article, it dovetailed well with the history review occasioned by the S.A.R. trip to Great Britain. Yes a goodly part of We who successfully fought the English Crown so fervently had a history that had made them ready, willing and able to be Those Tall Men and Their Long Guns.

ROGER E. ROBERTSON

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o o o o o o o **Good For One, Good For All** o o o o o o o

**S**everal months ago your editor had the pleasure of reading the marvelous book MARTIN'S HUNDRED, by archaeologist Ivor Noel Hume (A book I highly recommend to lovers of history, archaeology, mystery and adventure!) In this book the author touches upon the common ground related in Compatriot Robertson article "Who were We in the American Revolution". It so underscores the colonization of Ulster and North America that I felt it might make an interesting foot note to "Wo were we..".

In 1976 Ivor Noel Hume was employed by the Williamsburg Foundation to excavate the lands around Carter Grove Plantation to identify the exact locations of the out buildings, slave quarters, etc. of the plantation so that they might be reconstructed. Early in the "dig" evidence was found of a much earlier (17th century) settlement. Research established that they found the site of the long lost settlement of 1619 at Martin's Hundred. Owing to a century of planting on the site, traces were very difficult to find.

Hume knew that the London merchants who were financing these colonies, thought of Northern Ireland and North America in the same breath, hence could there be a commonality between the types and design of settlements. A hastily arranged trip to Belfast brought Hume into contact with Professor Robert J. Hunter of the New University of Ulster. Professor Hunter quickly located an 1641 document which was an agreement between the Duke of Ormond and carpenters Edmond O'Magher and Morteogh O'Connor to build a palisade around the towns and lands of Kilbride, Kilgerny, and Kilkely.

The contract spelled out precisely how the palisade was to be built. The description was complete in every respect, and FIT the uncovered portions of Martin's Hundred. Noel Hume wrote ". . . I had read these studies with abstract interest, but now it dawned on me that the "Irish Connection" was valid not only in terms of village design, but throughout every facet of contemporary colonial life. Lesson learned in Ireland during the Elizabethan years were learned and digested by British settlement planners in London, and along with a lesser degree of American experience, were packaged in London into colonizing kits. Similar instructions and supplies were given to would-be colonists before they got on the boat. It made no difference where they got off; what they did, and what they had to do it with, remained the same."



*The Site of Martin's Hundred, Williamsburg, Va.  
Photograph taken by Donald N. Moran in 1985*

SAN FERNANDO VALLEY CHAPTER  
 - CALIFORNIA SOCIETY  
 SONS OF THE AMERICAN REVOLUTION

THE OCTOBER 27th, 1986 MONTHLY MEETING MINUTES OF THE CHAPTER

1. CALL TO ORDER

Pursuant to due notice, the Chapter convend at 7:00 P.M. on Monday, 27 October 1986 at Leon's Steak House in North Hollywood, California. Col. George A. Eckert, Jr. President, presiding. Those attending were:

MEMBERS

Col. George A. Eckert, Jr.  
 Roger E. Robertson  
 George Sutherland Van Dorn  
 Robert B. Warwick, Jr.  
 Bill Semerau  
 Reginald H. Humphrey

GUESTS

Linda T. Moran  
 Kitty Warwick

2. It WAS MOVED by George S. Van Dorn and SECONDED by Bill Semerau that the minutes of the Septmber 29th, 1986 meeting be accepted as distributed. THE MOTION CARRIED.

3. TREASURERS REPORT

IT WAS MOVED by Bill Semerau and SECONDED by Roger E. Robertson that the report given by Treasurer George Sutherland Van Dorn be approved as submitted. THE MOTION CARRIED.

4. REPORT OF THE VETERAN'S BOOK DRIVE

Compatriot Bill Semerau substituted for Chairman Berni K. Campbell and reported that he had delivered 325 paper back books to Berni and had another 400 ready.

A local book seller has agreed to furnish Bill with paper back books in large quantities. It was suggested that after a couple of these deliveries, the Chapter present the book store with an SAR Certificate of Appreciation. The suggestion was informally approved.

5. REPORT IN THE DECEMBER 27th, 1986 WESTERN DISTRICT MEETING

Secretary Donald Norman Moran reported that all arrangements have been made and from the early announcements, attendance will be good.

6. COLOR GUARD PARTICIPATION AT FUNERALS OF MEMBERS

IT WAS MOVED by Donald Norman Moran and SECONDED by George Sutherland Van Dorn that our Color Guard particiapte in funerals of our Chapter members upon receipt of such a request from their families. The Guard to participate to the extent requested. THE MOTION CARRIED.

7. N.S.S.A.R. CHAPTER ACTIVITY CONTEST

IT WAS MOVED by Donald Norman Moran and SECONDED by George Sutherland Van Dorn that the Chapter participate in the National Society's Activity Contest and that an appropriate album be obtained for presenting the years activities. THE MOTION CARRIED.

8. It was suggested that a personal letter be prepared by our Secretary for the signiture of our President to the three new Chapter members (Father Bartke, Cdr. Bruner and Compatriot Kammerer) requesting they attend the December 27th 1986 Western District meeting and have the President-General of the Society present the certificates of membership. The suggest was informally approved.
9. The Secretary was requested to invite Compatriot Leland B. Hawkins, Vice-President General to do the honors at our installation dinner in January.

#### RAFFLE

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The winners of the meeting's raffle were: Compatriots George Sutherland Van Dorn (a book on sailing ships); Roger E. Robertson (a book on political history); Col. George E. Eckert, Jr. (a souvenir soap from Winston C. Churchill's birth place) and Bill Semerau (a book on presidential anadotes).

THE BEING NO FURTHER BUSINESS before the October 27th Meeting of the San Fernando Valley Chapter, S.A.R., President George A. Eckert, Jr. declared the meeting adjourned.

*Donald N. Moran*

Donald Norman Moran, secretary

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### Christmas 1777



As we sit around our warm houses, enjoying this Christmas Season, with the bountiful gifts bestowed upon us by our Lord, and our wonderful free society a legacy left to us by our ancestors and defended over the centuries by a determined American people, let us not forget that the costs of these gifts was very heavy. During the conflict that the Sons of the American Revolution commemorate, that price was unbelievable. A private soldier from the colony of Connecticut, JOSEPH PLUMB MARTIN left a record of the Revolution that is very unique. It was transcribed into a book entitled "PRIVATE YANKEE DOODLE" In it Private Martin wrote: "We arrived at Valley Forge in the evening (December 18th, 1777). It was dark; there was no water to be found and I was perishing with thirst. I searched for water till I was weary and came to my tent without finding any. Fatigue and thirst, joined with hunger, almost made me desperate. I felt at that instant as if I would have taken victuals of drink from the best friend I had on earth by force. I am not writing fiction, all are sober realities. Just after I arrived at my tent, two soldiers, whom I did not know, passed by. They had some water in their canteens which they told me they had found a good distance off, but could not direct me to the place as it was very dark. I tried to beg a draught of water from them but they were as rigid as Arabs. At length I persuaded them to sell me a drink for three pence, Pennsylvania currency, which was every cent of property I could then call my own, so great was the necessity I was then reduced to.

I lay here two nights and one day and had not a morsel of anthing to eat all the time, save half a small pumpkin, which I cooked by placing it upon a rock, the skin side uppermost, and making a fire upon it...."

Such was Christmas 1777 at Valley Forge, a far cry from Christmas in California in 1986 - So let us therefore remember those couragous men this holiday season.



San Fernando Valley Chapter, S.A.R.  
1248 Herzl Avenue, Lancaster, Ca. 93535

To:

First  
Class

Dated Material

