F30X “Making it in America: the McClellan Family and the Long Road from Ulster to Alabama,” Tuesdays, 9:40-11:05, April 24-May 15 Fairfax- Tallwood campus.

McClellan Class 1: Notes for PA&NJ

COMMUNITY Thesis: Individuals and families attempt to find a community in which they can live, with some degree of security, as fully-functioning citizens in that society. Fully-functioning citizens can own land, vote, hold office, worship freely, and participate in government without restrictions. Individuals and families also attempt to maximize their positions within a society: to advance within it to a point where they are "making it." Making it is defined as when you have moved up in society to the point where you are a leader and a decision maker. Families will continually move in an attempt to achieve these things.

Social Circles:

1. Social hierarchy: How society is organized.

2. Business & commerce: what do we produce; who controls the money and can we pay for what our country needs?

3. Government: How do we get and use power? What kind of government will we have? What is freedom and liberty?

4. Labor: who will work; how we work, where we work, when we work

5. Community: temporary alliances- where you live and get support. We decide-who we allow in; who we keep out; who is a fully-functioning citizen.

6. Land: How do we obtain land? Arable versus non-arable land.

7. Cultural Values: community, culture, norms and mores, class, superiority, ethnic values, status, noblesse oblige, public virtue, education, inculcation of values, race, marginilization, supremacy.

8. Religion/Philosophy/Intellectual: Theism, Humanism, and Skepticism as well as religions- our values, philosophy, faith, church, education.

9. Family: How our social norms are passed along to us. Our genealogy, hereditary, background, values, traditions, and education.

10. Individual: What are our values, ideals, self-identity, self-awareness, independence, social values, personal psychology, and individualism?

Northern Ireland (1600-1720)

Constant rebellion in Ireland. Attempts to bring England back int the Catholic fold through Irish and Scot Catholics. Attempt to eradicate the Northern Irish threat- warfare, conquest, and assimilation by the English and Scot settlers.

The wrong term: Scotch-Irish: Scotch is a drink; Scots-Irish: the Scots and the Irish mostly never intermarried to create this alleged hybrid. the name persists in some circles today. It was used by the Lost Cause and by opponents of immigration to define the ”good” Irish- the 18th century descendants of the Ulster-Scots in frontier America; versus the Irish Catholics of New York City of the late 19th century.

Government: England ruled all of Ireland, but especially Northern Ireland, which was its first colony. The King appointed counselors to run government. Lands confiscated from the Irish lords during the rebellion were awarded to Lower Scot and English proprietors (like Jamestown). Lower Scots were more Anglicized and were from the lower half of Scotland (Kirkcudbright) - the upper half was William Wallace, Scot Gaelic country.

Settlers: Lower Scots and English brought in as tenants to live on farms awarded by the King to proprietors in Scotland and England.

Religion: The Church of Ireland was Anglican. State-sponsored English Anglican Church v. Catholic Church v. Presbyterians (Dissenters). Test Act: required swearing loyalty to England and the Anglican Church. If you failed to do so, you were marginalized- could not hold office, own land. Second-c lass citizen.

Business: farming, linen, and wool industry. Wealthy Ulster-Scots were marketers and traders. Most of the economy built around agriculture; linen marketing in the coastal cities. Mercantilism & Atlantic trade; competency; producing a surplus.

Social hierarchy: English nobility, Proprietors, Ulster-Scot merchants, Ulster-Scot Farmers, Irish Catholics.

Work & class: Classes of laborers: 1- hired servants; 2- tied laborers.

Why they left: could not be fully-functioning citizens, could not live under a dominant Anglican religion, caught between the English and the Irish (some things never change).

Wanted a new start in America., and their own community.

Philadelphia & William Penn (1720-1765)

Display of more modern immigrants (of all kinds) to Halifax- the Canadian equivalent of Ellis Island- they were processed there and then shipped by train across Canada.

Display about what they thought about their first day in Canada

Audio display: “Where are YOU from?”

The Ulster-Scots were attracted to Pennsylvania by the best advertised land and opportunity in a setting of religious toleration. The Penn family welcomed all settlers to purchase their lands, although they tended to push the Ulster-Scots to the edge of the western frontier, or sell them land in areas, like Nottingham, that were contested with Maryland.

The Ulster-Scots immigrated to several American ports:  Newfoundland, Boston, New York, Philadelphia, New Castle, Annapolis, Norfolk, and Charleston. The vast majority between 1700-1750 came to Philadelphia and New Castle. From, there they moved about constantly, one or twice in each generation. They moved because they could not find the conditions where they could own land, be fully-participating members of a society, and have the opportunity to "make it" in America. They also moved where the land was cheap in price and available for the taking- even by squatting.

Most Ulster-Scots ended up in the backcountry. The backcountry (or frontier, limen, march-land, middle ground) was the rural area to the west of the Atlantic seaboard cities (Philadelphia, Boston, New York, Baltimore, Charleston) that served as a site for new immigration, a source of new goods and staples for the Atlantic market, and as a buffer between the "civilized regions" and the Indian nations.

Society was organized by elite merchants, speculators, and government leaders who received large grants of land from the King and built a society around the early plantations. The elites, by holding most of the good land and having most of the resources and specie, were on top of the social hierarchy. Small merchants and small landowners, all want-a-bees- filled in the upper middle and middle class. Next were the small subsistence farm owners, followed by those who could not buy or own land, and the poor. Referred to as "the scum of the Earth by the English, Quakers, and Germans. They were forced westward and south by authorities to the edges of the frontier and backcountry.

Hunterdon County New Jersey (1760-1775)

The Ulster-Scots continued to band together in like communities away from the major population centers along the Delaware River. Their main business was farming. The county followed the usual pattern for an English colony: elite landowners and speculators at the top supported by  members of the colonial council and a growing merchant elite. There were few Presbyterian churches, and even fewer trained ministers, along the Pennsylvania frontier. By the 1800s this led to the establishment of more evangelical Presbyterian communities (New Lights) that did not required traditionally trained clergy (Old Lights).

They experienced many of the problems in PA & NJ that they had experienced in Northern Ireland. The Ulster-Scots of Hunterdon County New Jersey were still marginalized in their communities, and they began their migration south between 1765-1775. Most settled near each other in the western part of Loudoun County along the Little River and Bull Run Creek.