

# A SHORT ACCOUNT OF THE EMIGRATION FROM THE HIGHLANDS OF SCOTLAND TO NORTH AMERICA pdf

## 1: Ships Passenger Lists, Scottish Immigrants to USA & Canada

*A Short Account of the Emigration from the Highlands of Scotland to North America and the Establishment of the Catholic Diocese of Upper Canada with Appendix () It was in the year , that the first Emigration from the Highlands of Scotland to North America took place, from the estates of Lord Macdonell, in the Isle of Skey, and of Lord.*

In order, however, to establish my claim to your confidence, I think it not foreign to the present purpose to refresh your memories with the recollection of circumstances now long gone by and which some of you, I dare say, may remember better than I do. As far back as the year , when the system of turning whole districts of the Highlands of Scotland into large sheep farms, and ejecting small tenants to make room for South Country Shepherds, many hundreds of the poor people with their families being thrown adrift, and ignorant of the ways of the world, and of any other language but the Gaelic their native tongue: In the year , when a general depression in public credit, and extensive failures among the manufacturers occasioned a dismissal of labourers, those Highlanders were again thrown destitute upon the world, and it was principally on their account that I planned and organized the first Glengarry Regiment, to serve their country as a Catholic Corps, in which so many of you to whom I now address myself, served for the period of eight years between the Island of Guernsey and Ireland with credit to yourselves, and benefit to your country. Those of you still living in the Counties of Glengarry and Stormont will bear me testimony that I shared your hardships and fatigues during the Irish Rebellion, through the mountains of Wicklow and Connamara; that the Chapels of Burrows, Greagmanah, Hacketstown, and several others, which had been converted into stables for the horses of the Yeomanry corps, were with your assistance cleaned out and purified by me, and restored to their original and sacred use, and that by affording them protection and security, the frightened and ill-used Inhabitants were induced to quit their lurking holes and bogs, and return with joy to the bosom of their families, in submission to the laws, and the exercise of their Holy Religion. Need I bring to your recollection how many of the disarmed Rebels I saved from the bayonets of the Yeomanry, and afforded them the chance of being tried by regular authority. During the short peace of Amiens, when the Glengarry Regiment, in common with all the other Scotch Fencibles were disbanded, I went to London, and on representing to the present Viscount Sidmouth, then Prime Minister, their destitute situation, I obtained Lands for them in this Province, the order for which is now lying in the Government Office at Toronto. It is by virtue of those Patents that you now enjoy the benefit, of your Franchise, and are entitled to send your Representatives to the Provincial Parliament. My strenuous and unremitted exertions to promote education and morality among you, and indeed your welfare in every way I possibly could, will be I believe acknowledged by all of you, but I cannot pass over in silence one opportunity I gave you of acquiring property, which would have put a large proportion of you at ease for many years. After you refused that offer it was given to two gentlemen, who cleared, from thirty to forty thousand pounds by their bargain. Having thus taken a transitory view of the tenor of my conduct towards you during the course of a long life which has been devoted entirely to your service, you may suppose that I cannot feel indifferent to your welfare and interest now when so near the close of life. And if you believe that I have still your interest at heart, and that I know better than yourselves the most effectual means of promoting it, you will elect men to represent you in the ensuing Parliament of sound and loyal principles, who have the real good of the country at heart, who will not allow themselves to be duped or misled by wicked hypocritical radicals, who are endeavouring to drive the Province into rebellion, and to cut off every connection between Canada and Great Britain, your Mother Country, and to subject you to. Your gracious and benevolent Sovereign sent you out as his representative, a personage distinguished for abilities, knowledge and Integrity, to redress all the grievances and abuses that had crept into the Government of this Province, since its first establishments but in place of meeting him with cordiality, and offering their co-operation in the important work of Reform, what do the Radicals do? Why, they assail him like hell-hounds, with every possible abuse, indignity and insult; and your late Representatives are joined in

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politics and friendship with these Radical worthies, and would feign make you believe that they are your friends, and the friends of the Country. Although implacable enemies of yourselves, your Religion and your Country; and this they proved by stopping the money which the Government had been giving for some years past towards building and repairing Catholic Churches, supporting Catholic Schools, and maintaining Catholic Clergy. It has been with Government money that the Catholics of Glengarry have been enabled to proceed with the Parish Church of St. Raphael, after allowing it to remain in a state of decay for the space of sixteen or seventeen years, from the inability of the parishioners to finish it; and it has been by the aid of Government money that almost every other Catholic Church in the Province has been brought to the state it is now in, and farther advances were ready to be made towards completing them, when, by the false representations of the Radicals, orders came from home to stop the issuing of the money, and the consequence is that the greater part of those Churches are left in an unfinished and insecure state. It was for this purpose that they stopped the supplies last session, and thereby prevented the issue of the money which was to be laid out on public roads, canals, and other improvements of the Province: The Address of the Catholics of the Parish of St. Andrews, in the Township of Cornwall, to the Right Rev. Alexander Macdonell, Bishop of Kingston, on the occasion of his going down to the Eastern District, to celebrate the Jubilee of his fiftieth year of the Priesthood. Although we cannot expect to enjoy the happiness which your spending the evening of your life among us would afford us, still we assure your Lordship, that our hearts will be always united to you, and that our warmest wishes and ardent prayers for your health and happiness here and hereafter, will never cease to be offered up to the Throne of Mercy, on your behalf. I thank you most sincerely for your kind and affectionate Address. I have been too long and too well acquainted with the Catholics of the Parish of St. Andrews to render this gratifying testimonial of their regard and attachment to me necessary. I do you but bare justice when I declare that your congregation is among the most respectable, the most exemplary, and the most punctual in the whole of this Diocese, and of all others the one among whom I would find the greatest satisfaction to spend the few remaining days of my life, did the necessary discharge of important duties which is paramount to every other consideration, allow me to do so. Let me, however, assure you, that although separated from you personally, I am, and ever shall remain united with you in spirit and affection, and that my humble supplications to our Heavenly Father, your temporal and eternal welfare shall always be a principal Petition. I am, with warm regard and sincere esteem, Gentlemen, your humble and devoted servant, In our Lord Jesus Christ, ALEXANDER MACDONELL and in repelling the invasion of the Americans on these Provinces, and in checking the progress of Canadian rebellion last winter, leave no doubt on my mind that you will turn out to a man, on the present occasion, and join with your loyal fellow subjects in defence of your wives and children, and valuable properties, against the attacks of a heartless gang of pirates and rebels. When a Prime Minister of England in , expressed to me his reluctance, to permit Scots Highlanders to emigrate to the Canadas, from his apprehension that the hold the Parent State had of the Canadas, was too slender to be permanent, I took the liberty of assuring him that the most effectual way to render that hold strong and permanent, was to encourage and facilitate the emigration of Scots Highlanders and Irish Catholics into these Colonies. Your brave and loyal conduct during the last War with the United States of America, verified my prediction, and so highly appreciated were your services, as you obtain the approbation and thanks of His late Majesty George IV. On review of my long intercourse with you, it is to me a most consoling reflection, that I have been so fortunate as to possess the confidence of you all, Protestants as well as Catholics, because on all occasions when my humble exertions could forward your interests I never made any distinction between Protestant and Catholic: To the credit and honor of Scots Highlanders be it told, that the difference of religion was never known to weaken the bonds of friendship; and Catholic and Protestant have always stood, shoulder to shoulder, nobly supporting one another during the fiercest tug of battle. It is not a little to your credit, Glengarrymen, Protestants and Catholics, that you have hitherto carefully abstained from entering into the existing overheated and certainly in the present critical state of the Province unseasonable discussion of your claims, upon Government, reposing with a generous confidence on the impartial justice of a noble minded and

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magnanimous Sovereign, whose pleasure and true happiness is to see all her loyal subjects satisfied and contented, and their faithful services rewarded as they deserve. Fear not, my friends, that you whose fathers have been so much distinguished in the conquest of the Canadas, and who have yourselves contributed so powerfully to the defence of them from foreign and domestic enemies, shall be forgotten, by a grateful and generous Sovereign in the distribution of rewards. The loyal and martial character of Highlanders is proverbial. You have indeed reason to be proud of such ancestors—and your friends have reason to be proud of your conduct since the first of you crossed the Atlantic. When the American Colonies broke their allegiance and rebelled against Britain, your fathers, and such of you as are yet alive of those Royal Emigrants, rallied around the standard of your Sovereign, fought your way through the wilderness to the banks of the St. Lawrence, and gallantly supported the British authorities in Canada. How gratifying it is to think that the martial character transmitted to you by your forefathers has not been tarnished nor disgraced. The renowned veteran, Sir John Colborne, Commander of the forces, acknowledged and admired the promptitude and alacrity with which you flew to arms last winter, and volunteered your services to Lower Canada, where your presence effectually checked the spirit of revolt for the time; and would in all probability have extinguished it in that part of the country, had your corps been kept on foot. Your countryman and friend, General McDonell, whose brows are encircled with unfading laurels of many a hard fought battle, travelled hundreds of miles last summer to Glengarry, for the pleasure of inspecting your Militia Regiments on their respective parades. That nothing may be wanting to cheer and encourage you in the glorious contest in which you are now engaged, the brave and gallant Col. Carmichael, whose confidence in your loyalty and courage can only be equalled by his regard and attachment to you all, will direct your operations against the enemy, and will, I feel confident, have the honor and satisfaction of making the most favorable report of your gallantry in the field. Kingston, 1st November, How more prudent your conduct has been than that of your countrymen, who in the years and , allowed themselves to be deluded by cunning and designing men, who vainly thought to overturn the British Government in Ireland, and to climb up to power and distinction by the sacrifice of the blood and lives of their brave but simple-hearted countrymen: Your loyalty and general good conduct, my friends, have obtained for you the approbation and confidence of Government, notwithstanding the attempt that was made to create a general prejudice, and raise an alarm in the Province, on the arrival of the first batch of Irish Catholic Emigrants, in the settlement of Perth. They were reported as riotous, mutinous, and what not. An application was made for a military force to put them down, and this report was sent to the Home Government. Being at the time on the Continent, the Colonial Minister, Earl Bathurst, wrote to me to hasten my return to Canada, as the Irish Catholic Emigrants were getting quite unruly. Wilmot Horton, the Under Secretary, who happened to be in the office at the time, requested that I would give him that assurance in writing, in order to take it to the Council, which was just going to sit. Yes, my friends, I pledged my life for your good conduct—and during the period of fifteen years, which have elapsed, since that pledge was given, I have had no cause to regret the confidence I placed in your honor and your loyalty. At the last general election, you rallied round the Government, and contributed in a great degree, to turn out the avowed enemies of the British Constitution, the major part of whom have become since rebels, and are now proscribed traitors by the laws of their country. It is alleged that the loyalty and attachment to the British Constitution, of some of your fellow-colonists are but conditional; that is to say, they are loyal and submissive to the Government, so long as the Government will befriend them, and support their Institutions; and it cannot be disguised, that the protracted struggle for the Clergy Reserves, has damped the ardor of many a loyal subject in the Province: I am aware that the enemies of Catholicity will urge, in contradiction to this assertion, the Irish rebellion of , and the Canadian rebellions of last Winter and this Fall; but if we consider, who were the promoters of the Irish Rebellion, we will be convinced, that it was rather a Protestant than a Catholic rebellion, because it was devised, planned and concocted by Protestants. Napper Tandy was a protestant, Hamilton Rowan was a Protestant, the Sheares, the Harveys, the Grogans, the Orrs, the Tones, and the Emmets who formed the secret committees, and framed the machinery of the rebellion, were protestants, and Lord Ed. Fitzgerald, who was selected as the main spring of

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action, was a protestant. Those designing men knew well the enterprising, brave, but credulous character of their countrymen; they buoyed them up with the hopes of a speedy relief from the galling yoke of tythes and taxes, and other obnoxious burthens, under which the Catholics of Ireland groaned at the time; while the floggings, pickettings, pitch caps, and other cruelties exercised on them, by the Beresfords, the Browns, the Trenches, the Clares, the Carharmtons, and others, who expected a general confiscation of Catholic property, determine them at once to throw themselves into the arms of those who promised to deliver them from such inhuman treatment; and certainly had not the clemency of the just and humane Cornwallis interfered, such of the Irish Catholics as would not have been exterminated, would undoubtedly have been stripped of all their property and reduced to beggary. How different has been the conduct of the leaders of the Irish rebellion of 1798, from that of the present champion of Irish liberty, Observe with what care, although backed by seven millions of the stoutest hearts the world ever produced, he has prevented an appeal to arms, because in his eyes, the life of an Irishman is of incalculable value. Fortunate would it be for his fame, in the estimation of future ages, had he exhibited the same friendly feelings towards the liberty and religion of Catholic Spain. In exculpation of the Canadian rebellion, little can be said—the Canadians had no real grievances to complain of; they paid no tythes but to their own Clergy; no taxes, or any other burden, but what was imposed upon them by laws of their own making: An unfledged gang of briefless Lawyers, Notaries, and other pettifoggers, and a numberless horde of Doctors and Apothecaries, like the locusts of Egypt, spread themselves through the land; and by working upon their prejudices against the British, and flattering their vanity with the hopes of the distinguished situations, which they were to occupy in the new republic, they unfortunately succeeded in seducing but too many of the credulous Canadians. Had these infatuated people reflected for a moment, that their intended republic, had they even succeeded in establishing it, could not be supported without an army, without fortifications and garrisons; that armies and fortifications could not be maintained without great expenses; that to defray those expenses and other appendages of Government, money must be raised or extorted from them, they would pause before allowing themselves to be thus led astray by their seducers, who miserably poor themselves, for the most part, expected, to become rich and great at their cost. They never took into their calculation the power and strength of Great Britain, to keep in subjection a rebellious province, and they never penetrated the treacherous designs of an all-grasping and unprincipled people, who like the Tiger, or a monstrous Boa Constrictor, crouch and hide themselves until their unsuspecting prey approach near enough to spring upon it. The most inexcusable part, however, of the conduct of the Canadians was, not to listen to the advice of their Clergy, who knew well the intention of Papineau and his associates was to destroy their influence, and extinguish the catholic religion, which he publicly declared to be absolutely necessary, before liberty could be established in Lower Canada, Two causes contributed greatly to work into the hands of the leaders of the Canadian rebellion: The second cause of the rebellion, in both the Canadas, was the system of economy, which had been adopted. Had two or three provincial corps been kept on permanent duty, in the disturbed parts of the country, they would have prevented most effectually the last out-break that took place, and a few corps raised in Lower Canada, under loyal commanders, and employed in this province, would with our own Militia, have saved us from all the alarms, trouble and expense we have been at. Thus did the late Sir George Prevost, of much injured memory, secure the attachment of the Lower Canadians, during the last war, by raising the Voltigeurs and two other Canadian Corps, whose loyalty and bravery were found and acknowledged to be of essential benefit. I have said that your loyalty is based on the sacred obligations of your Holy Religion. The apostle commands us to obey and be submissive to the powers that be. That is to say, under the government of a King, we must honor and obey the King, and give to Csesar, the things that are CsesaPs; and under a Republican Government, obey, and be submissive to the laws and existing authorities of that Government. In searching however, the records of antiquity, we find, that in the most powerful and flourishing republics that ever existed in the world, the duration of peace, happiness and tranquility has been short indeed, in comparison to that of turbulence, storms and hurricanes, in which they have been at last overwhelmed, and finally swallowed up. And if we look at those which have sprung up in our own days, we

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find the picture duly disheartening and melancholy. Behold the fruit of the much boasted liberty given to South America. On the contrary, you will meet with nothing but Revolution succeeding Revolution, one ambitious Chief rebelling against and upsetting another, and he in his turn overcome and destroyed by his more daring and enterprising rival; and thus, those ill-fated regions have become the scene of bloodshed, slaughter and desolation; even the grand paragon of perfect and uncontrolled liberty, in our own neighborhood, observe how fairly it verges towards confusion and anarchy, and what security does it hold out to life and property. But let us, my friends, behold spectacles sufficiently wretched and pitiable, nearer home. What heart-rending objects do the victims of delusion present to our eyes, in a neighboring Province! Men who had every comfort around them, and did not know what want of any kind was, in search of the promised liberty and independence have met with imprisonment, banishment, or the death of rebels; while their unfortunate wives and children have seen their houses reduced to ashes, their property plundered and destroyed, and themselves helpless, and exposed to the severity of a Canadian winter, without shelter, food or raiment, perishing with cold, and starving with hunger. It is by viewing and reflecting on the misfortunes and miseries that generally follow in the train of disloyalty and rebellion, that we can best appreciate the happy effects and blessings of a peaceable and loyal conduct. It is no small cause of exultation to you and to your friends, that hardly a Catholic has been found among the agitators to rebellion, or in the tanks of the rebels in Upper Canada. I am aware that those who are not acquainted with the Irish character, or are prejudiced against it, indulge in representing it as riotous and rebellious; but in order to refute this unjust and vile charge, I shall produce the testimonies of Protestant Gentlemen, who had the best opportunities of knowing the Irish character, and whose varacity is beyond suspicion. I publicly said upon a former occasion, treat an Irishman with strict justice and a little kindness, and you will attach him to you with all the ardor of his warm hearted nature. Hence his ardent loyalty to the one, and his devoted attachment to the other. The answer was, that they had been almost annihilated: In testimony of this truth, we see that the catholic Canadians of the Western District free from the pestilential delusions of seducers, and listening to the admonitions of their pastors, exhibit lull as much loyalty and bravery in encountering the Brigands and invaders of their country, as any portion of their fellow colonists. That you may always deserve and possess the confidence and favor of your Country and your Sovereign, and receive the reward of your loyalty and fidelity, with the blessing of Heaven is the never ceasing prayer of your Spiritual Father, your affectionate Friend, and devoted humble Servant in Our Lord Jesus Christ. Remegius Goulin; of the Very Rev. Macdonald, of the Very Rev. Angus Macdoneli, Vicars General; of the Hon. Alexander Macdoneli, and the Hon. Respectfully Sheweth, That while their fellow Colonists of other Religious Denominations are urging with vigour and perseverance their respective Claims to a share of the Clergy Reserves, Your Memorialists beg leave to lay before your Honorable House their own Claims to a provision from Government for the support of their Religion, upon grounds equally just and constitutional with any others of their fellow Colonists. Because on the division of the Province of Quebec into the Provinces of Upper and Lower Canada, the right to tithes and other privileges was preserved entire and undiminished to the Catholic Clergy of Upper Canada, which right still exists, although the poverty of the Inhabitants generally, and the utter abhorrence of the Irish Emigrants to the obnoxious and oppressive tribute of Tithes, induced the Catholic Clergy of Upper Canada to refrain from exacting them. Because this forbearance of their Clergy from exacting what is their just and lawful due, for fear of exciting discontent and disaffection in the Province, ought to be a strong additional motive to your Honorable House to substitute a decent and adequate provision out of the Clergy Reserves, the unconceded lands of the Crown, or some other funds, for the support of their Religion, in lieu of Tithes, which your Memorialists are willing to relinquish forever, provided such adequate provision be secured to them. Because Members of your Honorable House, of the first legal knowledge and intimate acquaintance with the Constitution, consider the Catholic Religion to be the Established Religion of the Province, which having been endowed and provided for, on the faith of a solemn Treaty; and your Memorialists having never done any thing to forfeit their rights and privileges, and relying on the justice and rectitude of your Honorable House, feel confident that a competent and liberal

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provision will be granted to them for the support of their Religion. They also conceive that it gives them a strong claim, not only on the justice, but also on the liberality of your Honorable House, that during the agitation and outbreak of Rebellion which took place last year in the Province, hardly a Catholic could be found among the agitators, or in the ranks of the rebels. Your Memorialists beg leave to in conclusion to mention, that four Corps of Glengarry and two Corps of Stormont Militia, the greater portion of whom are Catholics and under Catholic Commanders, have volunteered their services, both this year and last year, to Lower Canada, and contributed very materially to put down the Rebellion, and are all still embodied and doing duty between Cornwall Lancaster, Coteau du Lac and St. Having thus stated respectfully to Your Honorable House their claims and pretensions to a competent provision for the support of their Religion, Your Memorialists indulge sanguine hopes that Your Honorable House will grant the prayer of Your Memorialists, and Your Memorialists as in duty bound will ever pray. To the Honorable the Commons House of Assembly. In the first place they respectfully invite the attention of Your Honorable House to the most prominent parts of the Petition which truly avers that while other religious denominations are urging their claims to a share of the Clergy Reserves, the Petitioners beg leave to prefer their own claim for the support of their Religion. Because, on the cession of Quebec to Great Britain, the Roman Catholics were secured in the full possession of all the rights and privileges of their Religion by the 27th Article of Capitulation and to the enjoyment of one twenty-sixth of grain as Tithes. Because, though possessing that right, they have not, owing to the comparative poverty of their people, enforced it.

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## 2: Emigration and passenger lists - National Library of Scotland

*A Short account of the emigration from the highlands of Scotland to North America [microform]: and the establishment of the Catholic diocese of Upper Canada: with an appendix by Macdonell, Alexander,*

James VI and I, c. The earliest Scottish communities in America were formed by traders and planters rather than farmer settlers. Regular contacts began with the transportation of indentured servants to the colony from Scotland, including prisoners taken in the Wars of the Three Kingdoms. Population growth and the commercialization of agriculture in Scotland encouraged mass emigration to America after the French and Indian War, [39] a conflict which had also seen the first use of Scottish Highland regiments as Indian fighters. Celtic music in the United States American bluegrass and folk music styles have some of their roots in the Appalachian ballad culture of Scotch-Irish Americans predominantly originating from the "Border Ballad" tradition of southern Scotland and northern England. Fiddle tunes from the Scottish repertoire, as they developed in the eighteenth century, and spread rapidly into British colonies, although sometimes through the medium of print rather than aurally. Some African American communities were influenced musically by the Scottish American communities in which they were embedded. Psalm-singing and gospel music have become central musical experiences for African American churchgoers and some elements of these styles were introduced, in these communities, by Scots although they were also more widespread at this time. The first foreign tongue spoken by some slaves in America was Scottish Gaelic picked up from Gaelic-speaking immigrants from the Scottish Highlands and Western Isles. Patriots and Loyalists[ edit ] The civic tradition of the Scottish Enlightenment contributed to the intellectual ferment of the American Revolution. The Scotch-Irish, who had already begun to settle beyond the Proclamation Line in the Ohio and Tennessee Valleys, were drawn into rebellion as war spread to the frontier. Uncle Sam is the national personification of the United States, and sometimes more specifically of the American government, with the first usage of the term dating from the War of 1812. The American icon Uncle Sam, who embodies the American spirit more than any other figure, was in fact based on a real man. He provided the army with beef and pork in barrels during the War of 1812. The barrels were prominently labeled "U. Emigrants and free traders[ edit ] Trade with Scotland continued to flourish after independence. The tobacco trade was overtaken in the nineteenth century by the cotton trade, with Glasgow factories exporting the finished textiles back to the United States on an industrial scale. Many qualified workers emigrated overseas, a part of which, established in Canada, later went on to the United States. Poet James Mackintosh Kennedy was called to Scotland to deliver the official poem for the 100th anniversary of the Battle of Bannockburn in 1874. William Faulkner won the Nobel Prize for Literature in 1954. Soldiers and statesmen[ edit ] More than 1 million Scottish emigrants migrated to the U. Andrew Jackson and James K. Polk were what we now call Scotch-Irish presidents and products of the frontier in the period of Westward expansion. Among the most famous Scottish American soldier frontiersmen was Sam Houston, founding father of Texas.

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## 3: Settlements of Scotch Highlanders in America

*A Short Account of the Emigration from the Highlands of Scotland to North America: And the Establishment of the Catholic Diocese of Upper Canada; With an Appendix (Classic Reprint) [Alexander Macdonell] on [www.enganchecubano.com](http://www.enganchecubano.com) \*FREE\* shipping on qualifying offers.*

Clan MacMillan International Emigration. Even before the "Scottish diaspora" MacMillans were among the most scattered of Scottish clans, residing in the Highlands, Lowlands and Ireland simultaneously see a map of Clan MacMillan lands in Scotland. Following are brief overviews roughly chronological addressing Scottish emigration. Lowlanders to North America. Most Lowland expatriates, the least populous and least cohesive of these groups, were integrated into the English-dominated coastal population of the colonies. Many were involved in the tobacco trade of the ports of Virginia. Charleston, South Carolina had a professional caste of Lowlanders: Many Presbyterians served in a military capacity in Darien, Georgia guarding the frontier with Spanish-occupied Florida. An exception to this rule, and possibly the earliest sizable Scottish migration was approximately a thousand Covenanters transported to Perth Amboy, New Jersey in , having refused to take the oath of allegiance to the Crown. Also known as Ulster Scots, they resided in Northern Ireland, primarily descended from Presbyterian Scottish Lowlanders, though some were Quakers, mixing with English Puritans and, later in the 17th century, a wave of dispossessed French Huguenots. Immediately upon landing in Boston in he enlisted in the Patriot army, joining the invasion of Canada. Soon thereafter he moved near Knoxville, Tennessee where his house still stands, listed on the National Register of Historic Places. Said to be the largest European migration to North America before the 19th century, they would have emigrated to North America as families or individuals. Presbyterianism and Puritanism shared common roots in Calvinism. However, the Scots-Irish inability to conform to rigid Puritan societal and religious norms provoked disapproval from intolerant Puritan leadership and were subsequently turned away. Estimations of Scots-Irish immigrants from to range from , to ,, making this by far the largest pre-Revolutionary Scottish-descended migration to North America second only to the English. Remaining loyal to the Crown during the American Revolution they were driven from their land and were interned for the duration of the war. Repatriated in , John immigrated to Northern Ireland then re-immigrated to Canada. Highlanders tended to retain their family and clan bonds when they left for the New World, sometimes emigrating in groups numbering in hundreds under the leadership of tacksmen or other former clan leaders. Often illiterate and speaking only Gaelic, it was therefore important that Highlanders went to established settlements of their own kind. Beginning as a trickle of in the early 18th century, the migration gathered speed after the Jacobite Rebellion of with the flow peaking in See a map of Highland routes and settlements in Pre-Revolutionary America. Textbooks present simplified, ideological motives for the rebellion of the North American colonies to British rule. The Scots-Irish tended to support the Patriot cause, becoming the mainstay of the Patriot army. Highlanders and Lowlanders leaned toward Loyalism. These loyalties were by no means universal. Individuals responded relative to region, profession, economic climate, religion and, as in the backcountry, even local feuds. Self-interest was generally a more common motive than ideology. There was also a large swath of the population who preferred neutrality one estimation has nearly half the population included in this category including pacifist Quakers and many Highlanders. Many Highlanders of the northern colonies, in particular New York found their way to Canada. Scottish immigration to the American Colonies was reduced to a trickle at the outbreak of war in Emigration thereafter focused on Canada. Highlanders, victims of the Clearances, followed American expatriates to the Maritimes and westward. See a map of Highland immigration to Canada. In due course additional content for this page will address immigration to Canada, Australia and New Zealand. Above, MacMillan Ancient Weathered tartan. See more about Clan MacMillan tartan. A map of Scottish Highland immigration to Canada. This is available as an archival print.

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## 4: Highland Clearances - Wikipedia

*Title / Author Type Language Date / Edition Publication; 1. A Short account of the emigration from the highlands of Scotland to North America: and the establishment of the Catholic diocese of Upper Canada: with an appendix.*

A recruiting poster for the Canadian Mounted Rifles. Although most were bound for the United States, they made a distinctive and lasting impact on Canada, where they had established a significant beachhead in the eighteenth century, and until , more Scots went to Canada than to any other destination. The senior Dominion regained its primacy with Scottish emigrants in , cementing that position in the s, when the impact of US quotas and the Empire Settlement Act combined to steer emigrants north of the American border. In recent years, a vibrant scholarly and popular interest in the Scottish diaspora has generated several studies that have explored how Scottish emigrants to Canada negotiated both the obvious physical borders involved in relocation, and the economic, social and cultural challenges of settling in a new country. That decision was particularly difficult for highlanders, whose emigration has provoked more debate and denunciation than any other aspect of Scottish emigration, even though after they were numerically eclipsed by the exodus of urban lowlanders. Before , highland emigrants were simultaneously driven away by economic, social and demographic dislocation resulting from rising rents and agricultural restructuring, and enticed by the offer of generous freehold land grants to former soldiers, many of whom came from the now-redundant tacksman class. On 25 August The Scotsman claimed that 20, highlanders had emigrated to Canada during the previous decade, a tally that increased in the early s as Outer Hebridean landowners in particular responded to persistent famine with intensified subsidised emigration programmes. It was in the mid-nineteenth century that the negative concept of enforced exile became firmly embedded in the psyche of emigrants and commentators alike. But greater opprobrium was heaped on infamous evictors, particularly John Gordon, for the brutal recruitment techniques allegedly used in rounding up emigrants from his estates in Barra and South Uist. As numerous instances of unwilling exile were publicised by bards, politicians and journalists, notably Alexander MacKenzie, highland emigration “ in all eras and circumstances ” was presented as an uninterrupted tragedy of savage, comprehensive clearance, and any concept of voluntary relocation was expunged from the popular and public mind. That unprecedented state funding was even more heavily utilised by lowland artisans who grasped the opportunity to escape from the grip of depression and unemployment that blighted the heavy industries of the central belt after the First World War. The urban artisans who emigrated under the auspices of the Empire Settlement Act found it difficult to make the transition back to the farming careers that they were required to pursue in Canada “ and the other dominions ” under the terms of the legislation. During the nineteenth century, however, rural lowlanders had been attracted to Canada precisely because it offered the prospect of crossing the border from precarious tenancy to independent owner-occupation of land, in direct contrast to the erosion of farming opportunities at home. Since the eighteenth century, the steady commercialisation of lowland agriculture “ involving the eradication of smallholdings and swingeing rent increases “ had been frustrating the landholding ambitions of small tenant farmers and farm labourers alike, as proprietors sought to maximise production by creating ever bigger farms. Encouragement and assistance to cross the boundary of the broad Atlantic was mediated in various ways. The most powerful persuaders were pioneer settlers, particularly if they enclosed remittances in their letters of advice, or returned home to orchestrate the removal of family, friends and neighbours. Those who lacked access to family networks could be persuaded by newspaper advertisements, guidebooks, or the recruitment campaigns of paid agents. By the end of the nineteenth century, battalions of professional agents had extended their tentacles into the remotest corners of Scotland, delivering lectures, and arranging passages, land settlement or employment. The federal government, acutely aware of the need to populate the empty prairies, stationed resident government agents at strategic locations throughout the British Isles, including Glasgow from , Aberdeen from and Inverness from . As well as supervising the recruitment activities of itinerant representatives of the dominion and provincial

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governments and railway companies, they were responsible for overseeing the work of thousands of amateur booking agents and were expected to counteract American and Antipodean competition. In the late s around 4, Scottish handloom weavers, victims of the post-Napoleonic depression and the invention of the powerloom, were assisted to Upper Canada by a combination of government subsidies and the funds raised by 35 emigration societies that sprang up in Renfrewshire and Lanarkshire. Until , emigrants were told to prepare for a twelve-week voyage, and to leave as early in the season as possible, in order to plant a crop and effect a settlement before winter. If they could afford it, they were advised to enter the country via New York and the Great Lakes, thus avoiding the hazardous St Lawrence, which was also ice-bound between October and May. The replacement of sailing vessels by steamships in the second half of the nineteenth century drastically reduced the hazards " as well as the length " of the voyage, although the transatlantic crossing remained an endurance test, particularly for steerage passengers, well after Settlement patterns were often shaped by ethnic considerations. Highlanders in particular, with their penchant for extended family and community emigration, prioritised the companionship of their countrymen in the new world, and built up Gaelic-speaking enclaves in Cape Breton Island, the Eastern Townships of Quebec, Glengarry, and the prairie colonies of Killarney and Benbecula. Painful experience of congestion and eviction in Scotland probably led them to crave larger acreages than lowlanders, as well as immediate land acquisition, which they sometimes coupled with widespread squatting and a reluctance to cultivate large parts of their holdings. Lowlanders, who favoured Upper Canada, tended to be more cautious and commercial, were willing to work for wages at first in order to secure a better property, and took greater care in choosing and operating their farms. Yet although they were more likely to emigrate as individuals or in nuclear families, and the proximity of compatriots was a bonus, rather than a requirement, lowlanders too established regional frontiers and networks within Canada. Initial group settlements such as the Aberdeenshire township of Bon Accord, established in the s fifty miles west of Toronto, were reinforced by chain migration of north-eastern Scots from within Canada, as well as new arrivals from the other side of the Atlantic, while the city of Hamilton provided a network of Scottish banks, insurance companies and tradesmen to service the needs of its hinterland of lowland farming communities. For highlanders, the Gaelic language was the most obvious symbol of their heritage, but emigrants from all over Scotland reproduced the place names, architecture, hierarchies, and institutions of their former life. Until the end of the nineteenth century, founding or joining a Scottish church was probably the major mechanism through which emigrants transferred their identity to Canada. Although they also exported their sectarianism, many settlers, clergy and observers acknowledged that, irrespective of denomination, the church provided a strong social cement, offering a blend of spiritual and ethnic support to its adherents. Closely allied with the church as a marker of Scottish-Canadian identity was the school. Emigrant clergymen often doubled as schoolmasters, and the Glasgow Colonial Society " which in the mid nineteenth century was almost solely responsible for providing Presbyterian ordinances to emigrant Scots in Canada " despatched teachers as well as minister and catechists. Some had a purely social function, but others had philanthropic objectives, including the Scots Charitable Society of Halifax, founded in Scots who abandoned their religious heritage risked clerical censure, but others were divided over whether the retention of religious and cultural identity was a help or a hindrance to successful settlement, and whether special ethnic colonies were a blessing or a curse. The Gaelic language too isolated these emigrants unhelpfully from their more experienced neighbours. For a few, like twelve-year-old Wellwood Rattray, who emigrated from Glasgow to Saskatchewan with his parents in , the toss of a coin determined whether the destination would be Canada or elsewhere. At the same time, the ethnic mosaic of Canadian society, coupled with its long history of Scottish settlement, allowed the Scots, like other immigrant groups, to retain and promote their ethnicity with greater confidence than in the melting-pot culture of the United States. Perhaps we could even claim that in Canada, issues of identity, integration and isolation were more sharply defined and more hotly debated than in any other sites of the Scottish diaspora. Back to 1 See, for instance, T. The Great Scottish Exodus ; J.

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### 5: Crossing borders: Scottish emigration to Canada, an article from History in Focus

*A Short account of the emigration from the highlands of Scotland to North America and the establishment of the Catholic diocese of Upper Canada: with an appendix. By: Macdonell, Alexander,*

Much of the Highland emigration was directly related to a breakdown in social and economic institutions. Under the pressures of the commercial and industrial revolutions of the 17th and 18th centuries, Highland chieftains abandoned their patriarchal role in favor of becoming capitalist landlords. By raising farm rents to the breaking point, the chiefs left the social fabric of the Scottish Highlands in tatters. Accordingly, voluntary emigration by Gaelic-speaking Highlanders began in the s. The social breakdown was intensified by the failure of the Jacobite cause in , followed by the British military occupation and repression in the Highlands in the aftermath of the Battle of Culloden. In , the British government dispatched about 1, Highland Jacobite prisoners of war to the colonies as indentured servants. Once in North America, the Highlanders tended to be clannish and moved in extended family groups, unlike immigrants from the Lowlands who moved as individuals or in groups of a few families. The Gaelic-speaking Highlanders tended to settle on the western frontier, whereas the Lowlanders merged with the English on the coast. Highlanders seem to have established beachheads, and their kin subsequently followed. The best example of this pattern is in North Carolina, where they first arrived in and moved to the Piedmont, to be followed by others for more than a century. Another factor that distinguishes research in Highland genealogy is the availability of pertinent records. Scottish genealogical research is generally based on the parish registers of the Church of Scotland, which provide information on baptisms and marriages. In the Scottish Lowlands, such records can date back to the mid-17th century, but, in general, Highland records start much later. Americans seeking their Highland roots, therefore, face the problem that there are few, if any, parish records available that pre-date the American Revolution. In the absence of Church of Scotland records, the researcher must turn to a miscellany of other records, such as court records, estate papers, sasines, gravestone inscriptions, burgess rolls, port books, services of heirs, wills and testaments, and especially rent rolls. Some rent rolls even pre-date parish registers. This series, therefore, is designed to identify the kinds of records that are available in the absence of parish registers and to supplement those registers when they are available. The Grampian Highlands stretch from the Braes of Angus in the south, north-eastwards following a geological fault line known as the Highland Line to Aberdeenshire, then west as far as Strathspey. The region embraces the mountainous areas of Angus, Kincardineshire, Aberdeenshire, Banffshire, and Morayshire but does not include the fertile coastal plain nor Strathmore. As northeast Scotland tended to be a stronghold of Jacobitism, many of its supporters from the Grampian Highlands were transported to America and the West Indies after and . In the 18th century, there were small-scale emigrations from north-east ports, such as Aberdeen, as most of emigrants chose to leave via Clyde ports such as the Grants from Strathspey, who left Greenock bound for New York on the George in . From the late 18th century, the rise of the transatlantic timber trade enabled many from northeastern Scotland to emigrate via Aberdeen to the Canadian maritimes. While this volume is not a comprehensive directory of all of the Grampian Highlanders, it does pull together references on 1, 18th-century inhabitants from that region. In all cases, Mr.

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### 6: Sources Cited in The Great Migration; the Atlantic crossing by sailingship since

*For Scotland, these records are held by the National Records of Scotland. One published resource we hold covers emigration from Scotland to England and Wales from around the 19th century onwards: One published resource we hold covers emigration from Scotland to England and Wales from around the 19th century onwards.*

A large amount of printed and unprinted matter which has been consulted has consequently been omitted, as have also been numerous general histories and works of reference. Public Archives of Canada, C. Campbell to Bathurst, Glasgow, February 24, Public Archives of Canada, Q. Diary of John Thomson, Archives of Ontario. A large number of closely-written volumes upon this and related subjects are in the possession of the Rev. In the possession of his grandson, W. Act of , 43 Geo. Act of , 56 Geo. Act of , 4 Geo. Act of , 7 and 8 Geo. Act of , 9 Geo. Act of , 5 and 6 Will. Act of , 5 and 6 Victoria, c. Act of , 10 and 11 Victoria, c. Act of , 12 and 13 Victoria, c. Act of , 15 and 16 Victoria, c. Act of , 16 and 17 Victoria, c. Act of , 18 and 19 Victoria, c. Circular issued from the Colonial Office, February, Circular issued from the Colonial Office, February 9, Hansard, 2nd Series, Volume 18, , pp. Papers Relative to Emigration, Report of the Emigration Officer at St. Report of the Inspector General of the Province of Canada for Report of the Parliamentary Committee on Emigration, Reports and Correspondence Respecting Emigration to the Colonies. Printed in London, England, and covering the period Third Report upon Emigration from the United Kingdom. Edinburgh Review, especially October, , p. Illustrated London News, especially the following: New Orleans Price Current. Ontario Historical Society Papers and Records. Plymouth and Devonport Weekly Journal. Quarterly Review, especially January, , p. The Sunday at Home, especially , p. Toronto Mail and Empire. Toronto York Upper Canada Gazette. Toronto Upper Canada Herald. The Emigrant to North America. Journal of a Residence and Tour in the United States. The United States and Canada in , and Travels in America Performed in The Present Condition of Upper Canada. The diary of James Hopkirk, edited by D. Narrative of the Passage of the Pique across the Atlantic. Travels through the United States and Canada. Travels in North America from Modern Writers. An Excursion through the United States and Canada during The Canadas in Canada and the Canadians. Canada as it Is, Was and May Be. The British Dominions in North America. New Brunswick as a Home for Emigrants. Views of Canada and the Colonists. Butler, Sir William F.: The Great Lone Land. Embracing a Quarantine at Grosse Isle in Canada and the Western States. The Advantages of Emigration to Canada. Immigration into the United States. Thoughts on Emigration, Education, etc. De la Fosse, F. Personal Narrative of Travels in Diary of a Voyage from London to Upper Canada, American Notes for General Circulation. Sailing Across the Atlantic 60 Years Ago. Hints on Emigration to Upper Canada. Dreadful Wreck of the Brig "St. Lawrence," from Quebec to New York, Travels through Part of the United States and Canada in and America as I Found It. Statistical Sketches of Upper Canada. Practical Advice to Emigrants. Canada in the Years , and The Extraordinary Black Book. Practical Notes Made During a Tour. Reminiscences of Canada and the Early Days of Fergus. By an English Farmer. Journal of a Voyage to Quebec in the Year Travels in the United States and Canada. A Sketch of the Present State of Canada. The Journal of a Tour through British America. The Arrival of the "Britannia. George Stanley, or Life in the Woods. New Brunswick; with Notes for Emigrants. Letters from North America. Emigration for the Relief of Parishes. A Statistical Account of Upper Canada. Emigration and Settlement on Wild Land. The Life and Times of the Rev. Travels in America in and Travels in Canada and the United States in Fifteen Years in Canada. Head, Sir Francis Bond: Travels through the Canadas. Sketches of Upper Canada. Letters on Emigration to Canada: Addressed to the Very Rev.

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### 7: Clan MacMillan International | Scottish immigration to America, Canada, New Zealand and Australia.

*A Short account of the emigration from the highlands of Scotland to North America [electronic resource]: and the establishment of the Catholic diocese of Upper Canada: with an appendix.*

Overview Scotland occupies roughly the northern one-third of the British Isles; its area is 30, square miles 78, square kilometers, or about the size of the state of Maine. A fault line separates the country into the northern Highlands and the southern Lowlands, the agricultural and industrial center of the country. In addition, there are several island groups offshore, notably the Hebrides, Shetland, and Orkney Islands. The name Scotland derives from a Gaelic word for "wanderer." There are also distinct cultural differences between the two. Highlanders, who were organized in family groups called clans, share a mostly Celtic culture and many are still Roman Catholic; whereas the Lowlanders are mostly Presbyterian, and speak Scots, which is an English-based language. A land of considerable natural beauty, Scotland is surrounded on three sides by water—the Atlantic Ocean to the north and west, and the North Sea to the east. Deep and narrow inlets known as firths penetrate the coastline of Scotland, while inland are distinctive glacial lakes known as lochs, the most famous of which is Loch Ness, the home of the fabled "Nessie," a prehistoric creature said to live in the deepest part of the lake. In an attempt to isolate the fierce "barbarians," the Roman emperor Hadrian built a massive stone wall, the remains of which are still visible traversing northern England just south of the Scottish border. By the 5th century, four tribal groups had emerged: Christianity, brought by missionaries such as St. Columba, spread slowly among the tribes beginning in about 430. Following the Viking invasions of the 8th and 9th centuries, the four tribes gradually united under Scottish kings such as Kenneth MacAlpin, who brought the Scots and Picts together in 843 and is often called the first king of Scotland. His descendants succeeded in gaining limited control over rival kings and the feuding clans groups of families related by blood. One king who briefly unseated the dynasty was Macbeth of Moray, who killed Duncan, a descendant of MacAlpin, in 1040. Eventually, the Scots gave their name to the land and all its people, but the kings often ruled in name only, especially in the remote Highlands where local clan leaders retained their independence. In 1066, Norman invaders from France gained control of England. One brief period of glory came when Robert Bruce, a noble, gained the Scottish crown and wiped out an English army at Bannockburn in 1314. The English and Scottish royal houses had become closely connected through marriage. The Catholic Stuart monarchs faced trouble in both England and Scotland as the religious disputes between Catholics and Protestants wreaked the land. While rebellions continued in Scotland, the union of crowns marked the beginning of an increasing bond between Scotland and her more powerful neighbor. This created the United Kingdom and laid the foundation for the British Empire—to which the Scots would contribute greatly in coming centuries. These failed attempts engendered a vast body of romantic legend, though, particularly around the figure of Charles, called "Bonnie Prince Charlie" or the "Young Pretender" claimant to the throne. The Jacobites found more support among the fiercely independent Highlanders, who had remained largely Catholic, than among the stern Protestant Lowlanders. Northern Ireland, which is composed of six counties—Antrim, Armagh, Cavan, Down, Monaghan, and Tyrone, occupies an area of 5, square miles 14, square kilometers, or a territory somewhat larger than the state of Connecticut. The Scotch-Irish descend from 17th-century Scottish Lowland Presbyterians who were encouraged by the English government to migrate to Ulster in the seventeenth century. Trying to strengthen its control of Ireland, England tried to establish a Protestant population in Ulster. Surrounded by native hostility, though, the group maintained its cultural distinction. The same economic pressures, including steadily increasing rents on their land, frequent crop failures, and the collapse of the linen trade, coupled with the belief in greater opportunity abroad, caused many Scotch-Irish to leave for the American colonies during the eighteenth century. It is estimated that nearly two million descendants of the Scotch-Irish eventually migrated to the American colonies. Since Scotland was able to pursue its own colonies in the New World, several small colonies were established in the early seventeenth century in East Jersey and South Carolina. These colonies were primarily

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for Quakers and Presbyterians who were experiencing religious persecution by the then Episcopalian Church of Scotland. Although some Scots were transported to America as prisoners or criminals and were forced into labor as punishment, many voluntarily settled in America as traders or tobacco workers in Virginia. However, the political persecution of the Jacobite sympathizers, combined with economic hard times, forced many Scots to emigrate. Unlike the Scotch-Irish, who emigrated individually, the Scots emigrated in groups, which reflects their early organization in clans. They became a significant presence in the New World, settling in the original colonies with a particularly strong presence in the Southeast. Substantial numbers of Scots also immigrated to the United States in the nineteenth century to work in industry. Throughout the twentieth century, immigration would rise when economic conditions in Scotland worsened; this was especially true during the s when an economic depression hit Scotland particularly hard. Because British law then prohibited skilled workers to leave the country, many Scotch-Irish laborers found their way to the United States through Canada. They reached as far west as Pittsburgh before finding greater opportunities in the southern colonies. The Scotch-Irish and Scots alike were strongly represented in the push westward, though, and their participation in military campaigns was significant. Darien, Georgia, was founded by Highland Scots in service to General James Oglethorpe, and their assistance was invaluable in protecting the British colonies of the Southeast from the Spanish in Florida. These Highland Scots strongly protested against the institution of slavery in the colony, setting a precedent for strong anti-slavery sentiment that stood against the Scotch-Irish planters and English colonists who were eager for slavery to help build the colony and amass fortunes. Today the descendants of the Scotch-Irish number over six million, with about five million identifying themselves as descended from Scottish ancestry. In the U. Census "Scotch-Irish" was the eleventh most populous ethnic group, followed by "Scottish. The issue of descent is somewhat confused since not all historians and social scientists count Scotch-Irish as a culturally distinct group. For the purposes of the census, "Scotch-Irish" was included as a classification that was a single, rather than a multiple, response to the question of national origin.

**Acculturation and Assimilation** The Scots people were among the first European settlers, and along with the other colonists from the British Isles, helped create what has been recognized This girl is performing a Scottish sword dance. By working hard and seizing the opportunities of a rapidly growing country, many Scottish immigrants were able to move up rapidly in American society. Unaffected by barriers of race, language, or religion, they earned a reputation for hard work and thrift that was greatly admired in the young republic. After arriving in America at the age of 13, he worked first in a cotton mill, then as a superintendent for the Pennsylvania Railroad. By shrewd investments, he parlayed his Carnegie Steel Company David Barron throws a 28 pound weight for distance during the 25th annual Quechee Scottish Festival in Vermont. In his famous essay, "The Gospel of Wealth," he described his rationale for philanthropyâ€”Carnegie donated hundreds of millions of dollars to build public libraries, endow universities, and fund scholarships. Carnegie believed that wealth acquired by hard work should be shared with society, but on his terms; for example, Carnegie was bitterly opposed to unionization in his steel plants and was behind the murder of strikers in the Homestead Strike at his plant in Homestead, Pennsylvania, in Scots are relatively unscathed by any ethnic stereotyping; however, the phrase, "cold as Presbyterian charity" reflects the long standing belief that Scots are dour and stingy. This seems to be lessening, although brand names such as "Scotch Tape" reinforce the idea that to be Scottish is to be thrifty. There is also the persistence of the "hillbilly" legend, which portrays Appalachian residents as ill-clad, unshod bumpkins fond of brewing "moon-shine" bootleg whiskey. The dignity of most rural Southern life has emerged, however, with the publication of the "Foxfire" books in the s, and the efforts of folklorists to preserve and document a vanishing way of life. Appalshop, a rural arts and education center in Whitesburg, Kentucky, exemplifies the effort to preserve the Scottish and Scotch-Irish heritage of Appalachia on film and also recorded music. The figure most associated with the best aspects of this tradition is the pioneer Daniel Boone , whose life has been celebrated in song and story, as well as movies and television. Daniel Boone was a trailblazer and patriot who continues to capture the imaginations of Americans. Other famous Scots who immigrated to America were Flora MacDonald, the woman who saved

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the life of "Bonnie Prince Charlie" by hiding him from his pursuers. Imprisoned by the English until she became too troublesome as a symbol of Jacobite sentiment, she was pardoned and immigrated to North Carolina. John Muir, Scottish-born naturalist, was reared as a strict Calvinist, and reacted to a near loss of his eyesight in an accident by a spiritual quest for the natural world. He began a walk on foot across the continent, and fiercely advocated the preservation of the wilderness; he influenced President Theodore Roosevelt to become a conservationist. This attachment can be seen today in the celebration by Americans of their Scottish and Scotch-Irish roots, which often means both a consciousness of ethnicity as well as taking a journey to discover their ancestral heritage. Many genealogical firms in Great Britain and Ireland specialize in helping these Americans trace their ancestry. A family crest, a tartan tie, or an interest in traditional customs is a demonstration of pride in their ethnic identity. The square dance began with reels and other dances enjoyed by the nobility and was transformed to the present popularity of line dancing—steps done to music often featuring the most Scotch-Irish of instruments, the fiddle. Scots enjoy large "gatherings of the clan," which celebrate their heritage and offer opportunities to meet others who share membership in the clan. Most states with a large Scottish and Scotch-Irish population such as New York and Michigan have "Highland Games," which feature sports such as "tossing the caber," in which men compete to toss a heavy pole the farthest distance. Bagpipe music is a very important part of this celebration, as it is at any celebration of clan identity. North Carolina, which has one of the largest concentrations of people of Scottish descent, hosts the biggest gathering at Grandfather Mountain each July. Campbells mingle with MacGregors and Andersons, while enjoying Scotch whisky and traditional cuisine. Oatmeal is made into a porridge, a thick, hot breakfast cereal traditionally seasoned with salt. Barley is used primarily in the distillation of Scotch whiskey, now a major source of export revenue. Potatoes "tatties" are most often eaten mashed. This unique meal, served with tatties and "a wee dram" small portion of whiskey, has taken its place with the tartan and the bagpipes as a national symbol. Scots also enjoy rich vegetable soups, seafood in many forms, beef, oatcakes a tasty biscuit, and short-bread a rich, cookie-like confection. The older kilts were rectangles of cloth, hanging over the legs, gathered at the waist, and wrapped in folds around the upper body. The blanket-like garment served as a bed-roll for a night spent outdoors. Aside from the kilt, fancy "highland" dress includes a sporan leather purse on a belt, stockings, brogue shoes, dress jacket, and a number of decorative accessories. The plaid is a length of tartan cloth draped over the shoulder and does not properly refer to the pattern, which is the tartan. Her version of the plaid, a tartan also in silk, is hung over the shoulder and pinned in place with a brooch. This finery, like the tartans, is mostly an invention of the modern age but has become traditional and it is taken quite seriously. The tartan shows up elsewhere, commonly worn on ties, caps, and skirts—even on cars and in the costumes of young "punk rockers" in Edinburgh and Glasgow. MUSIC There is considerable Scottish influence in the field of country and folk music, directly traceable to the Scots ballad—a traditional form in which a story usually tragic is related to the listener in song. Instruments, especially the fiddle and harp, Bagpipe music is a very important part of "Highland Games" type celebrations, as it is at any celebration of clan identity. Scottish Quarter Day, celebrated 40 days after Christmas, and the commemoration of St. Andrew, patron saint of Scotland, on November Having found, for the most part, economic security due to generations of residence and the economic advantage of an early arrival in America, many Scots and Scotch-Irish are insured through their employers, are self-employed, or have union benefits. The great exception is in Appalachia, where poverty persists despite the initiatives of John F. Kennedy and Lyndon B. The dominant industry of the area, coal mining, has left a considerable mark on the health of Scottish and Scotch-Irish Americans. Black lung, a congestive disease of the lungs caused by the inhalation of coal dust, disables and kills miners at a high rate. This and chronic malnutrition, high infant mortality, and low birth weight remain the scourge of mountain people. West Virginia, Kentucky, and Tennessee still have pockets of poverty as a result of high unemployment and isolation. The pattern of early marriage and large families is still typical, as is a significant problem with domestic violence.

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### 8: The Highlander immigrants who helped build America - The Scotsman

*Free Ships' Passenger lists, orphan records, almshouse records, JJ Cooke Shipping Lists, Irish Famine immigrants, family surnames, church records, military muster rolls, census records, land records and more are free to help you find your brick-wall ancestor.*

Many Scots have emigrated to countries such as North America or Australia. We hold a wealth of information relating to emigration, such as: Please see the Scots Abroad databases section of our website for further information on this material. Country of arrival If you have an ancestor who emigrated to another country you could look for immigration records in the country of their arrival. These are usually held by the national archives or equivalent organisation in that country. Passenger lists Within the UK, the Board of Trade had responsibility for official ship passenger lists for outward journeys from and these are held by the National Archives London. They also hold any existing passenger lists before this date. There are also various published lists, many of which are held by the Library and available for consultation in the General Reading Room. The Learning Company, ? This is a guide to published arrival records of about , passengers who went to the United States and Canada in the 17th, 18th, and 19th centuries. Emigration schemes Some Scots took part in assisted emigration schemes such as the scheme organised by the Highland and Island Emigration Society to Australia and the state-aided scheme from the s to help emigrants to settle in Canada. The records of these particular schemes are available in the National Records of Scotland. At the National Library we also hold on microfiche: Stage 1, Assisted immigrants from U. Public Record Office Migration within the British Isles For Scots who migrated within the British Isles, there are very few records in existence. Information about the movement of people within the UK usually has to be found from other sources, such as records of poor relief. For Scotland, these records are held by the National Records of Scotland. One published resource we hold covers emigration from Scotland to England and Wales from around the 19th century onwards: Anglo-Scottish Family History Society,

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9: Highland Settlers | Michael S Newton - [www.enganchecubano.com](http://www.enganchecubano.com)

*This book, "A Short account of the emigration from the highlands of Scotland to North America microform: and the establishment of the Catholic diocese of Upper Canada: with an appendix", by Macdonell, Alexander, , is a replication of a book originally published before*

Similar developments in Scotland have lately been called the Lowland Clearances by historians such as Tom Devine. The mechanisms of clanship gave protection and agricultural land to the clansmen, who in return paid with service and rent which was paid, especially in earlier periods, mostly in kind as opposed to money. Service included military service when required. The Highlands was one of the parts of Scotland where law and order were not maintained by central government, hence the need for protection from a powerful leader. The basic farming unit was the baile or township, consisting of a small number anything from 4 to 20 or more of families working arable land on the run rig management system, and grazing livestock on common land. The sale proceeds were offset against the rentals of the individual producers. The growth in the trade in cattle demonstrates the ability of pre-clearance Highland society to adapt to and exploit market opportunities - making clear that this was not an immutable social system. On becoming James I of England, the extra military force now available enabled him to do this. The Statutes of Iona controlled some key aspects - forcing the heirs of the wealthier Highlanders to be educated in the Lowlands and requiring clan chiefs to appear in front of the Privy Council in Edinburgh on an annual basis. This exposed the top layer of Highland society to the costs of living in Edinburgh in a manner fitting to their status. Unlike their Lowland counterparts, their lands were less productive and were not well integrated into the money economy. Large financial sureties were taken from clan leaders to guarantee the good behaviour of the clan. Overall, this had the effect of reducing the need for the protection provided by a clan whilst increasing the costs for the clan leaders. The clan chiefs who fully subscribed to this new system of regulation were rewarded with charters that formalised their ownership of clan lands. The combination of these initiated the demise of clanship. The process continued as clan chiefs began to think of themselves as landlords, rather than as patriarchs of their people. So, the civil war that started in reinvigorated the military aspects. The restoration of Charles II in brought peace, but also increased taxes, restarting the financial pressure. The succession of Jacobite rebellions emphasised again the martial aspects of clanship, but the defeat at Culloden brought brought an end to any willingness to go to war again. The loss of heritable jurisdictions across Scotland emphasised the changed role of clan chiefs. They acted as the middle stratum of pre-clearance society, with a significant role in managing the Highland economy. This was part of a slow phasing out of this role, with change gathering momentum from the s, with the result that in the next century, tacksmen were a minor component of society. Devine describes "the displacement of this class as one of the clearest demonstrations of the death of the old Gaelic society. Devine, tacksmen and the middle-ranked tenant farmers represented the economic backbone of the peasant communities of the Western Highlands. Those of them who emigrated were not refusing to participate in a commercial economy, rather they rejected the loss of status that the changes of improvement gave them. However, it began before the Jacobite rebellion of , with its roots in the decision of the Dukes of Argyll to put tacks or leases of farms and townships up for auction. This began with Campbell property in Kintyre in the s and spread after to all their holdings. First phase clearances involved break up of the traditional townships bailes , the essential element of land management in Scottish Gaeldom. These multiple tenant farms were most often managed by tacksmen. To replace this system, individual arable smallholdings or crofts were created, with shared access to common grazing. This process was often accompanied by movement of the people from the interior straths and glens to the coast, where they had employment in, for example, the kelp or fishing industries. Their former possessions were then converted into large sheep holdings. Essentially, therefore, this phase was characterised by relocation rather than outright expulsion. It followed the collapse or stagnation of the wartime industries and continuing rise in population. These economic effects are illustrated by the

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contemporary commodity prices: Wool prices also reduced over a similar period to a quarter of the price obtained in , and black cattle nearly halved in price between and the s. In the second phase, landlords moved to the more draconian policy of expelling people from their estates. The process reached a climax during the Highland Potato Famine of 1845-1850. The growing cities of the Industrial Revolution presented an increased demand for food; land came to be seen as an asset to meet this need, and as a source of profit, rather than a means of support for its resident population. Those working in this system lived in townships or bailtean. Under the run rig system, the open fields were divided into equivalent parts and these were allocated, once a year, to each of the occupiers, who then worked their land individually. Nor, with common grazing, could an individual owner improve the quality of his stock. More commonly, there was a greater change in land use: In many cases, [b] shepherds were recruited from outside the Highlands to manage these flocks, so the entire existing population were displaced to either crofts on the same estate, other land in the Highlands, industrial cities of Scotland or, more commonly in later clearances, to other countries. The common drivers of clearance are as follows: Economic changes[ edit ] Replacement of the old-style peasant farming with a small number of well-capitalised sheep farmers allowed land to be let at much higher rents. It also had the advantage, for the landowner, that there were fewer tenants to collect rent from, thus reducing the administrative burden of the estate. In some areas, land remained in arable use after clearance but was farmed with more intensive modern methods. Some of the earliest clearances had been to introduce large-scale cattle production. Some later clearances replaced agriculture with sporting estates stocked with deer. There were instances of an estate being first cleared for sheep and later being cleared again for deer. The major transition, however, was to pastoral agriculture based on sheep. This was usually the old arable land of the evicted population, so the choice of sheep breed dictated the totality of clearance in any particular Highland location. Patrick Sellar , the factor agent of the Countess of Sutherland , was descended from a paternal grandfather who had been a cottar in Banffshire and had been cleared by an improving landlord. For the Sellars, this initiated a process of upward mobility Patrick Sellar was a lawyer and a graduate of Edinburgh University , which Sellar took to be a moral tale that demonstrated the benefits to those forced to make a new start after eviction. The loss of status from tenant farmer to crofter was one of the reasons for the resentment of the Clearances. This money often originated from fortunes earned outside Scotland, whether from the great wealth of Sir James Matheson the second son of a Sutherland tacksman, who returned from the Far East with a spectacular fortune , the more ordinary profits from Empire of other returning Scots, or English industrialists attracted by lower land values in Scotland. This wasted investment is described by Eric Richards as "a loss to the national economy to be set beside any gains to be tallied. This displacement has been compared to the movement of Glaswegians to Castlemilk in the s 1960s with a similar distance from the original settlement and a comparable level of overall failure of the project to produce the anticipated social benefits. Kelp or seaweed was harvested from the seashore at low tide, dried and burnt to yield an alkali extract used in the manufacture of soap and glass. It was a very labour-intensive industry. Production had steadily grown from the s to a peak level in 1850, and was mostly located in the Hebrides. The end of war reintroduced competition from Spanish barilla , a cheaper and richer product. This, combined with the reduction of duty on the foreign import, and the discovery that cheaper alkali could be extracted from common salt, destroyed the seasonal employment of an estimated 25 to 40 thousand crofters. There was little prospect of alternative employment; the only possibility was fishing, which was also in decline at the same time. The overall population of the Western Isles had grown by 80 percent between 1800 and 1850. The economic collapse of an industry that was a major employer in a greatly over-populated region had an inevitable result. Not only did the level of poverty increase in the general population, but many landlords, failing to make prompt adjustments to their catastrophic fall in income, descended into debt and bankruptcy. The history of the trade in meal suggests that the region balanced this import with exporting cattle, leading to a substantial reliance on trade for survival that was greater than anywhere else in Britain. Particularly in the West Highlands and the Isles, the residents of these small agricultural plots were reliant on potatoes for at least three quarters of their diet. Until 1840, potatoes had been relatively uncommon in the Highlands. With a crop yield

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four times higher than oats, they became an integral part of crofting. This introduced famine of a much greater scale and duration than anything previously experienced. By the end of the year, the north-west Highlands and the Hebrides had serious food shortages, with an estimated three quarters of the population with nothing to eat. The richer landlords were able to fund their own famine relief for their tenants. Others, though, were bankrupted by buying the necessary food. Conversely, some landlords were criticised for using the voluntarily raised relief funds to avoid supporting their tenants through the crisis. Beyond the human impact, the financial effect on landlords was overwhelming. Rental income was reduced whilst expenditure rose. With such an obvious disaster in front of them, some sold their estates, while others realised they needed a stricter level of management, often leading to clearance. Landlord debt[ edit ] Many Highland landlords were in debt, despite rising commodity prices and the associated farm incomes which allowed higher rents to be charged. Much of this was due to profligate spending. The low productivity of Highland lands made this a financial trap for their owners. In other cases, spending on famine relief depleted the financial resources of landowners "so even the prudent and responsible could ultimately be forced to increase the income from their estates. Lastly, investments in an estate, whether on roads, drainage, enclosure or other improvements might not realise the anticipated returns. The major financial pressure, though, was the end of the Napoleonic War, which had supported high prices for the small range of commodities produced in the Highlands. The evidence of this is the very high number of hereditary lands that were sold, especially in the first half of the 19th century. Devine describes this as a "financial suicide" by an entire class of people. The change was in the lender. The further development of the banking system at the beginning of the 19th century meant that landowners did not need to look to family members or neighbours as a source of finance. The downside to this was a greater readiness of the lender to foreclose "and an increased willingness to lend in the first place, perhaps unwisely. The landlord could try and avoid bankruptcy by introducing immediate improvements, putting up rents, clearing tenants to allow higher-paying sheep farmers to be installed. Alternatively, the estate could be sold to wipe out the debts. A new owner was highly likely to have plans for improvement which would include clearance. They also had the money to fund assisted passages for cleared tenants to emigrate, so putting into practice ideas suggested in the s and s. Finally, the landlord might enter bankruptcy, with the estate passing into the hands of administrators whose legal obligation was to protect the financial interests of the creditors. This last case was often the worst outcome for tenants. This was not seen as a problem by landlords as people were considered to be an asset "both to provide a pool for military recruitment and as an economic resource. Landowners and the government sought to discourage emigration, an attitude that resulted in the Passenger Vessels Act of , which was intended to limit the ability of people to emigrate.

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